

Forty Bhagavad-Gita Verses

In Sanskrit, Roman, Hindi, English
(With Explanation for daily Reading)



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International Gita Society, USA

श्रीगीताचालीसा

(दैनिक पाठ के लिए)

ॐ श्री गणेशाय नमः ॐ

वसुदेवसुतं देवं, कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं, कृष्णं वन्दे जगद्गुरुम् ॥१॥

मूकं करोति वाचालं, पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे, परमानन्दमाधवम् ॥२॥

FORTY VERSES OF THE BHAGAVAD-GITA

(For daily Reading and contemplation)

Obeisance To The Supreme Lord

I offer my obeisance to Lord Krishna, the world teacher who is the son of Vasudeva, the remover of all obstacles, the supreme bliss of His mother Devaki, and whose grace makes the dumb eloquent and the cripple cross the mountains.

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे, समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव, किम् अकुर्वत संजय ॥१.०१॥

dhṛtarāṣṭra uvāca

dharmakṣetre kurukṣetre, samavetā yuyutsavaḥ

māmakāḥ pāṇḍavāś cai'va, kim akurvata Saṁjaya

धृतराष्ट्र बोले — हे संजय, धर्मभूमि कुरुक्षेत्र में एकत्र हुए युद्ध के इच्छुक मेरे और पाण्डु के पुत्रों ने क्या-क्या किया?

The King inquired: Sanjaya, please, now tell me in detail, what did my people (the Kauravas) and the Pāndavas do in the battlefield before the war started? (1.01)

संजय उवाच—

तं तथा कृपयाविष्टम् , अश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तम् इदं वाक्यम् , उवाच मधुसूदनः ॥२.०१॥

saṁjaya uvāca

taṁ tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam

viṣīdantaṁ idaṁ vākyaṁ, uvāca madhusūdanaḥ

संजय बोले— इस तरह करुणा से व्याप्त, आंसू भरे, व्याकुल नेत्रों वाले, शोकयुक्त अर्जुन से भगवान् श्रीकृष्ण ने कहा. (२.०१)

Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were

tearful and downcast and who was overwhelmed with compassion and despair. (2.01)

श्रीभगवानुवाच—

अशोच्यान् अन्वशोचस् त्वं, प्रज्ञावादांश्च भाषसे ।

गतासून् अगतासूंश्च, नानुशोचन्ति पण्डिताः ॥२.११॥

śrī bhagavān uvāca

aśocyān anvaśocas tvam, prajñāvādāṁśca bhāṣase

gatāsūn agatāsūṁśca, nānuśocanti paṇḍitāḥ

श्रीभगवान् बोले— हे अर्जुन, तू ज्ञानियों की तरह बातें करते हो, लेकिन जिनके लिए शोक नहीं करना चाहिए, उनके लिए शोक करते हो. ज्ञानी मृत या जीवित किसी के लिए भी शोक नहीं करते. (२.११)

Lord Krishna said: You grieve for those who are not worthy of grief and yet speak words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

People meet and depart in this world as two pieces of wood flowing down the river come together and then separate from each other (MB 12.174.15). The wise, who know that the body is mortal and the Spirit is immortal, have nothing to moan about (KaU 2.22).

देहिनोऽस्मिन् यथा देहे, कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर् , धीरस् तत्र न मुह्यति ॥२.१३॥

dehino'smin yathā dehe, kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir, dhīras tatra na muhyati

जैसे इसी जीवन में जीवात्मा बाल, युवा, और वृद्ध शरीर प्राप्त करता है, वैसे ही जीवात्मा मृत्यु के बाद दूसरा शरीर प्राप्त करता है. इसलिए धीर पुरुष को मृत्यु से घबराना नहीं चाहिए. (२.१३)

Just as the soul acquires a childhood body, a youth body, and an old-age body during this life, similarly, the soul acquires another body after death. This should not delude the wise. (2.13)

वासांसि जीर्णानि यथा विहाय,
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य् ,
अन्यानि संयाति नवानि देही ॥२.२२॥

vāsāṁsi jīrṇāni yathā vihāya,
navāni gṛhṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇāny,
anyāni saṁyāti navāni dehī

जैसे मनुष्य पुराने वस्त्रों को उतार कर दूसरे नये वस्त्र धारण करता है, वैसे ही जीवात्मा मृत्यु के बाद पुराने शरीर को त्याग कर नया शरीर प्राप्त करता है. (२.२२)

Just as a person puts on new garments after discarding the old ones, similarly, the living entity or the individual soul acquires other new bodies after casting away the old bodies. (2.22)

The physical body has also been compared to a cage, a vehicle, an abode, as well as a garment of the subtle body that needs to be changed frequently. Death is the separation of the subtle body from the physical body. The living entity is a traveler. Death is not the end of the journey of the living entity. Death is like a rest area where the individual soul changes vehicles and the journey continues. Life is continuous and endless. Inevitable death is not the end of life; it is only an end of a perishable, physical body.

सुखदुखे समे कृत्वा, लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व, नैवं पापम् अवाप्स्यसि ॥२.३८॥

sukha duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivaṁ pāpam avāpsyasi

सुख-दुख, लाभ-हानि, और जीत-हार की चिन्ता न करके मनुष्य को अपनी शक्ति के अनुसार कर्तव्य कर्म करना चाहिए. ऐसे भाव से कर्म करने पर मनुष्य को पाप नहीं लगता. (२.३८)

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way, you will not incur any sin. (2.38)

The wise should wholeheartedly welcome pleasure and pain, joy and sorrow, without becoming discouraged (MB 12.174.39). Two types of people are happy in this world: those who are completely ignorant and those who are truly wise. All others are unhappy (MB 12.174.33).

कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन ।

मा कर्मफलहेतुर् भूर् , मा ते सङ्गोऽस्त्व अकर्मणि

।२.४७॥

karmaṇy evādhikāraṣte, mā phaleṣu kadācana

mā karma phala hetur bhūr, mā te saṅgo'stv akarmaṇi

केवल कर्म करना ही मनुष्य के वश में है, कर्मफल नहीं. इसलिए तुम कर्मफल की आसक्ति में न फँसो, तथा अपने कर्म का त्याग भी न करो. (२.४७)

You have control over doing your respective duty only, but have no control or claim over the results. To enjoy the fruits of work should not be your motive, and you should never be inactive. (2.47)

This verse means that we should not expect only favorable results of our choices and should accept all results as Prasāda (Grace) from God. This is called Prasāda Buddhi, BuddhiYoga, KarmaYoga and surrendering to His Will (शरणागति). (See also 18.66)

बुद्धियुक्तो जहातीह, उभे सुकृतदुष्कृते ।

तस्माद् योगाय युज्यस्व, योगः कर्मसु कौशलम् ॥२.५०॥

buddhiyukto jahātiha, ubhe sukr̥ta duṣkr̥te

tasmād yogāya yujyasva, yogaḥ karmasu kauśalam

कर्मफल की आसक्ति त्याग कर काम करने वाला निष्काम कर्मयोगी इसी जीवन में पाप और पुण्य से मुक्त हो जाता है, इसलिए तू निष्काम कर्मयोगी बन. निष्काम कर्मयोग को ही कुशलता पूर्वक कर्म करना कहते हैं. (२.५०)

A KarmaYogi or the selfless person becomes free from both vice and virtue in this life itself. Therefore,

strive for selfless service. Working to the best of one's abilities without becoming attached to the fruits of work is called KarmaYoga or Seva. (2.50)

The fruits of vice and virtue grow only on the tree of selfishness, not on the tree of selfless service.

Generally, it is thought that one works harder when one is deeply interested in, or attached to, the fruits of work. Therefore, KarmaYoga or selfless service may not be very conducive to the material progress of the individual or society. This dilemma can be solved by developing a hobby of selfless service to a noble cause of one's choice, never letting greed for the fruits dilute the purity of action. Dexterity or skillfulness in work lies in not getting bound by the bonds of one's Karma or worldly duty.

इन्द्रियाणां हि चरतां, यन् मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां, वायुर् नावम् इवाम्भसि ॥२.६७॥

indriyāṇām hi caratām, yan mano'nuvidhīyate
tad asya harati prajñām, vāyur nāvam ivāmbhasi

जैसे जल में तैरती नाव को तूफान उसे अपने लक्ष्य से दूर ढकेल देता है, वैसे ही इन्द्रिय सुख मनुष्य की बुद्धि को गलत रास्ते की ओर ले जाता है. (२.६७)

The mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination— the spiritual shore of peace and happiness. (2.67)

A person without control over the mind and senses drifts like a ship without its rudder, becomes a reactor instead of an actor, and develops negative Karma.

Greed for the pleasure of enjoying the light leads bugs to destruction; similarly desire for the enjoyment of sensual pleasures keeps one away from Self-knowledge and leads into the net of transmigration (MB 3.02.69).

प्रकृतेः क्रियमाणानि, गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा, कर्ताहम् इति मन्यते ॥३.२७॥

prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahamkāra vimūḍhātmā, kartāham iti manyate

वास्तव में संसार के सारे कार्य प्रकृति मां के गुणरूपी परमेश्वर की शक्ति के द्वारा किए जाते हैं, परन्तु अज्ञानवश मनुष्य अपने आपको कर्ता समझ लेता है, तथा कर्मफल के बंधनों से बंध जाता है. मनुष्य तो परम शक्ति के हाथ की केवल एक कठपुतली मात्र है. (३.२७)

All actions are performed by the forces (or Gunas) of Nature, but due to

delusion of ego or ignorance, people assume themselves to be the doer. (3.27)

Indirectly, God is the doer of everything. The power and the will of God do everything. One is not free even to kill oneself. One cannot feel the presence of the omnipresent God as long as one feels: "I am the doer". If one realizes---by the grace of God---that one is not the doer, but just an instrument, one at once becomes free. A Karmic bondage is created if we consider ourselves the doer and enjoyer.

एवं बुद्धेः परं बुद्ध्वा, संस्तभ्यात्मानम् आत्मना ।

जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥३.४३॥

evaṁ buddheḥ param buddhvā, saṁstabhyā'tmānam ātmanā
jahi śatruṁ mahābāho, kāmarupam durāsadam

आत्मा को मन और बुद्धि से श्रेष्ठ जानकर, (सेवा, ध्यान, पूजन, आदि से किए हुए शुद्ध) बुद्धि द्वारा मन को वश में करके, हे महाबाहो, तुम इस दुर्जय कामरूपी शत्रु का विनाश करो. (३.४३)

Thus, knowing the Self to be the highest, and controlling the mind by the intellect (that is purified and made strong by Self-knowledge), one must kill this mighty enemy, lust (with the sword

of true knowledge of the Self), O Arjuna. (3.43)

One who can control the senses can control the whole world and achieve success in all endeavors. Passion cannot be completely eliminated, but is subdued by Self-knowledge.

Guru Nanak said: “Master the mind, and you master the world.” Sage Patanjali defines yoga as control over the activities (or the thought waves, Chitta Vritti) of mind and intellect (**PYS 1.02**). Firm control of the mind and senses is known as yoga (**KaU 6.11**). Control of the mind and senses is called austerity and yoga (**MB 3.209.53**).

यदा यदा हि धर्मस्य, ग्लानिर् भवति भारत ।

अभ्युत्थानम् अधर्मस्य, तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadā'tmānam sṛjāmy aham

परित्राणाय साधूनां, विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय, संभवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām
dharma saṁsthāpanārthāya, sambhavāmi yuge yuge

हे अर्जुन, जब-जब संसार में धर्मकी हानि और अधर्म की वृद्धि होती है, तब-तब अच्छे लोगों की रक्षा, दुष्टों का संहार तथा धर्म संस्थापना के लिए मैं, परब्रह्म परमात्मा, हर युग में अवतरित होता हूँ: (४.०७-०८)

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (4.07-08)

Whenever miscreants are born to destroy world order (Dharma), the good Lord, Vishnu, incarnates to put everything in proper balance (VR 7.08.27). His compassion is the main reason for Lord's incarnation (SBS 49).

Prophets appear from time to time as divine dispensation sees the need for the welfare of society.

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।

तस्य कर्तारम् अपि मां, विद्ध्य अकर्तारम् अव्ययम् ॥४.१३॥

cāturvarṇyam mayā sṛṣṭam, guṇakarma vibhāgaśaḥ
tasya kartāram api mām, viddhy akartāram avyayam

मेरे द्वारा ही चारो वर्ण अपने-अपने गुण, स्वभाव, और रुचि अनुसार बनाए गए हैं. सृष्टि के रचना आदि कर्म के कर्ता होनेपर भी मुझ परमेश्वर को अविनाशी तथा अकर्ता ही जानना चाहिए, क्योंकि प्रकृति के गुण ही संसार चला रहे हैं. (४.१३)

I created the four divisions of human society based on aptitude and vocation. Though I am the author of this system of division of labor, one should know that I do nothing (directly), and I am eternal. (4.13)

Lord created people with different skills to run His world. The Vedas categorized the activities of human beings into four general categories based on their nature and abilities and not by birth or status.

कर्मण्य् अकर्म यः पश्येद् , अकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु, स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥

karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsnakarmakṛt

जो मनुष्य कर्म में अकर्म तथा अकर्म में कर्म देखता है वही ज्ञानी, योगी, तथा समस्त कर्मों का करने वाला है. अपने को कर्ता नहीं मान कर प्रकृति के गुणों को ही कर्ता मानना कर्म में अकर्म तथा अकर्म में कर्म देखना कहलाता है. (४.१८)

One who sees inaction in action and action in inaction, is a wise person. Such a person is a yogi and has accomplished everything. (4.18)

All acts are the acts of Eternal Being's (Brahma's) Divine Light energy (BrahmaJyoti), the inactively active actor. The wise perceive the inactive, infinite, and invisible reservoir of potential energy of the Supreme as the ultimate source of all visible kinetic energy in the cosmos, just as invisible electricity runs a fan. The urge and power to do action come from the Supreme Being. Therefore, one should spiritualize all work by perceiving that one does nothing at all and everything is done by the energy of the Supreme Being, using us only as an instrument.

ब्रह्मार्पणं ब्रह्म हविर्, ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥४.२४॥

brahmā'rpaṇam brahma havir, brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam, brahmakarma samādhinā

यज्ञ का अर्पण, घी, अग्नि, तथा आहुति देनेवाला सभी परब्रह्म परमात्मा ही है. इस तरह जो सब कुछ परमात्मा स्वरूप देखता है, वह परमात्मा को प्राप्त होता है. (४.२४)

The divine Spirit (Brahma or Eternal Being) has become everything. Divinity (Brahma, Self or Spirit) shall be realized by one who considers everything as a manifestation (or an act) of Brahma. (Also see 9.16) (4.24)

Life itself is an ever-burning fire where sacrificial ceremony is going on constantly. Every action must be thought of as a holy sacrifice, a holy act. Everything is not the Eternal Being (Brahma), but Brahma is the root or basis of everything. One attains salvation and becomes one with Brahma, without losing one's identity, when one perceives Brahma in every action, perceives the things one uses as a transformation of Brahma, and realizes that the very process of all action is also Brahma. Thus salvation or Mukti is not the destruction of individual soul (Jeeva), but the realization of one's true nature that Jeeva is like Brahma.

न हि ज्ञानेन सदृशं, पवित्रम् इह विद्यते ।

तत् स्वयं योगसंसिद्धः, कालेनात्मनि विन्दति ॥४.३८॥

na hi jñānena sadṛśam, pavitram iha vidyate
tat svayaṁ yogasamsiddhaḥ, kālenā'tmani vindati

कर्मयोग मनुष्य के चित्त और बुद्धि को शुद्ध करके उसके सभी कर्मों को पवित्र कर देता है. ठीक समय आने पर शुद्ध बुद्धि द्वारा योगी ईश्वर का दर्शन करता है. (४.३८)

Truly, there is no purifier in this world like the true knowledge of the Supreme Being. One discovers this knowledge within, naturally, in course

of time (when one's mind is cleansed of selfishness by KarmaYoga). (4.38)

The intense fire of devotion to God burns all Karma and purifies and illuminates the mind and intellect just as sunlight illumines the earth (BP 11.03.40). Selfless service should be performed to the best of one's ability until purity of mind is attained (DB 7.34.15). True knowledge of the Self is automatically reflected in a pure consciousness (Chitta). KarmaYoga cleanses the dirt of selfishness from the mind and prepares it to receive Self-knowledge. Selfless service (KarmaYoga) and Self-knowledge are thus the two wings to take one to salvation.

संन्यासस् तु महाबाहो, दुखम् आप्तुम् अयोगतः ।
योगयुक्तो मुनिर् ब्रह्म, नचिरेणाधिगच्छति ॥५.०६॥

sannyāśas tu mahābāho, duḥkham āptum ayogataḥ
yogayukto munir brahma, nacireṇā'dhigacchati

हे अर्जुन, कर्मयोग की निःस्वार्थ सेवा के बिना शुद्ध संन्यास-भाव, अर्थात् सम्पूर्ण कर्मों में कर्तापन का त्याग, प्राप्त होना कठिन है. निष्काम कर्मयोगी शीघ्र ही परब्रह्म परमात्मा को प्राप्त करता है. (५.०६)

But true renunciation (the renunciation of doership and ownership), O Arjuna, is difficult to

attain without KarmaYoga. A sage equipped with KarmaYoga quickly attains Nirvana. (5.06)

Selfless service (KarmaYoga) provides the preparation, discipline, and purification necessary for renunciation. Self-knowledge is the upper limit of KarmaYoga, and renunciation (Samnyāsa) of doership and ownership is the upper limit of Self-knowledge.

**ब्रह्मण्य् आधाय कर्माणि, सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन, पद्मपत्रम् इवाम्भसा ॥५.१०॥**

brahmaṇy ādhāya karmāṇi, saṅgaṁ tyaktvā karoti yaḥ
lipyate na sa pāpena, padma patram ivāmbhasā

जो मनुष्य कर्मफल में लोभ और आसक्ति त्यागकर, सभी कर्मों को परमात्मा में अर्पण करता है, वह कमल के पत्ते की तरह पापरूपी जल से कभी लिप्त नहीं होता. (५.१०)

One who does all work as an offering to God—abandoning attachment to results —remains untouched by Karmic reaction or sin, just as a lotus leaf never gets wet by water. (5.10)

A KarmaYogi does not work with selfish motives and therefore does not incur any sin. Selfless service is always sinless. Selfishness is the

mother of sin. One becomes happy, peaceful, purified, and enlightened by performing one's prescribed duties as an offering to God while remaining detached inwardly.

यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति ॥६.३०॥

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tsyā'ham na praṇaśyāmi, sa ca me na praṇaśyati

जो मनुष्य सब जगह तथा सब में मुझ परब्रह्म परमात्मा को ही देखता है, और सबको मुझ में ही देखता है, मैं उससे अलग नहीं रहता तथा वह भी मुझ से दूर नहीं होता.
(६.३०)

One who sees Me everywhere (and in everything), and beholds everything in Me, is not separated from Me, and I am not separated from him. (6.30)

A Self-realized person sees Me in the entire universe and in oneself and sees the entire universe and oneself in Me. When one sees Me pervading everything, just as fire pervades wood, one is at once freed from delusion. One attains salvation when one sees oneself different from body, mind, and the modes of material Nature and non-different from Me (BP 3.09.31-33). The wise see their own higher Self present in the entire universe and the entire universe present in their own higher Self.

True devotees never fear any condition of life, such as reincarnation, living in heaven or in hell, because they see God everywhere (BP 6.17.28). If you want to see, remember, and be with God at all times, then you must practice and learn to see God in everything and everywhere.

चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुर् अर्थार्थी, ज्ञानी च भरतर्षभ ॥७.१६॥

caturvidhā bhajante mām, janāḥ sukṛtino' rjuna
ārto jijñāsura arthārthī, jñānī ca bharatarṣabha

हे अर्जुन, चार प्रकार के उत्तम पुरुष – दुख से पीड़ित, परमात्मा को जानने की इच्छा वाले जिज्ञासु, धन या किसी इष्टफल की इच्छा वाले, तथा ज्ञानी – मुझे भजते हैं. (७.१६)

Four types of virtuous ones worship or seek Me, O Arjuna. They are: the distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one (who has experienced the Supreme Being). (7.16)

Among them the enlightened one, who is ever united with God and whose devotion is exclusive, is the best. Because God is very dear to the enlightened and the enlightened is very dear to God. (7.17)

बहूनां जन्मनाम् अन्ते, ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वम् इति, स महात्मा सुदुर्लभः ॥७.१९॥

bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

अनेक जन्मों के बाद ब्रह्मज्ञान प्राप्त कर कि “यह सब कुछ कृष्णमय है,” मनुष्य मुझे प्राप्त करते हैं; ऐसे महात्मा बहुत दुर्लभ हैं. (७.१९)

After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My manifestation. Such a great soul is very rare. (7.19)

The other seven Sanskrit verses of the Vedas, called **great sayings** (महावाक्य), are: (1) All this is, of course, the Spirit because everything is born from, rests in, and merges into the Spirit (सर्वं खल्व् इदं ब्रह्म ChU 3.14.01). (2) All this is Spirit. The Spirit is everywhere. All this universe is, indeed, Supreme Brahman (ब्रह्मैवेदं विश्वम् इदम् वरिष्ठम् MuU 2.02.11, Gita 7.07). The Bible also says: You are gods (John 10.34). The Vedas and Upanishads declare: (3) Consciousness is Spirit (प्रज्ञानं ब्रह्म AiU 3.03 in Rigveda). (4) I am the Spirit (अहम् ब्रह्मास्मि BrU 1.04.10 in Yajurveda). (5) You are the Spirit (तत् त्वम् असि ChU 6.08.07 in Sāmaveda). (6) The individual Self (Jivātmā, Jiva) is one and the same with the Absolute (or Brahman, Brahm, Brahma)

(अयम् आत्मा ब्रह्म MaU 02 in Atharvaveda) and (7) That which is One has become all these (इदं विबभूव सर्वम् RV 8.58.02).

अव्यक्तं व्यक्तिम् आपन्नं, मन्यन्ते माम् अबुद्धयः ।

परं भावम् अजानन्तो, ममाव्ययम् अनुत्तमम् ॥७.२४॥

avyaktam vyaktim āpannam, manyante mām abuddhayah
param bhāvam ajānanto, mamā'vyayam anuttamam

अज्ञानी मनुष्य मुझ परब्रह्म परमात्मा के – मन, बुद्धि, तथा वाणी से परे, परम अविनाशी – दिव्यरूप को नहीं जानने और समझने के कारण ऐसा मान लेते हैं कि मैं बिना रूप वाला निराकार हूँ; तथा रूप धारण करता हूँ: (७.२४)

The ignorant ones — unable to completely understand My immutable, incomparable, incomprehensible, and transcendental form and existence — believe that I, the Supreme Being, am formless and take forms or incarnate. (7.24)

‘Avyakta’ does not mean formless; it means unmanifest or a transcendental form that is invisible to our physical eyes and cannot be comprehended by the human mind or described by words. Everything has a form. Nothing in the cosmos, including the Supreme Being, is formless. Every form is His form. Supreme Being has a

transcendental form and Supreme Personality. He is eternal, without any origin and end. The invisible Absolute is the basis of the visible world.

The meaning of verse 7.24 also seems to contradict the common belief that Lord incarnates, as mentioned in verses 4.06-08, and 9.11. It is said here that the Supreme Being is ever unmanifest, and, as such, He never becomes manifest. In a true sense, the Supreme Being or Absolute does not incarnate. He actually never leaves His Supreme Abode! It is the intellect of the Supreme Being that does the work of creation, maintenance, incarnation, and destruction by using His innumerable powers. The deep meaning of this verse may be understood if one seriously studies the peace invocation of Ishopanishad that states: "The invisible is the Infinite, the visible too is infinite. From the Infinite, the infinite universes manifest. The Infinite (Absolute) remains Infinite or unchanged, even though infinite universes come out of it." People do not know the transcendental and imperishable nature of God and wrongly think that God also incarnates like an ordinary person. He does not incarnate, but manifests using His own divine potencies. His birth, activities and form are transcendental or out of this world.

यं यं वापि स्मरन् भावं, त्यजत्य् अन्ते कलेवरम् ।
तं तं एवैति कौन्तेय, सदा तद्भावभावितः ॥८.०६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya, sadā tadbhāvabhāvitaḥ

हे अर्जुन, मनुष्य मरने के समय जिस किसी भी भाव को स्मरण करता हुआ शरीर त्यागता है, वह सदा उस भाव के चिन्तन करने के कारण उसी भाव को प्राप्त होता है।
(८.०६)

Whatever object one remembers as one leaves the body at the end of life, that object is attained. Thought of whatever object prevails during one's lifetime, one remembers only that object at the end of life and achieves it. (8.06)

One's destiny is determined by the predominant thought at the time of death. Even if one has practiced devotion and God-consciousness during one's lifetime, the thought of God may or may not come at the hour of death. Therefore, God-consciousness should be continued till death (BS 1.1.12). Sages continue their efforts in their successive lives, yet at the moment of death they may fail to remember God. One cannot expect to have good thoughts at the time of death if one has kept bad company. Keep the association of perfect devotees and avoid the company of worldly-minded

people for success in spiritual life. Whatever thought one nurtures during life, the same thought comes at the time of death and determines one's future destiny. Therefore, life should be molded in such a way that one should be able to remember God at the time of death. People should practice God-consciousness in everyday life from childhood by forming a habit of remembering God before taking any food, before going to bed, and before starting any work or study.

तस्मात् सर्वेषु कालेषु , माम् अनुस्मर युध्य च ।

मय्य् अर्पितमनोबुद्धिर् , माम् एवैष्यस्य् असंशयम् ॥८.०७॥

tasmāt sarveṣu kāleṣu, mām anusmara yudhya ca
mayy arpitamanobuddhir, mām evai'ṣyasy asaṁśayam

इसलिए हे अर्जुन, तू सदा मेरा स्मरण कर, और अपना
कर्तव्य कर. इस तरह मुझ में अर्पण किए मन और बुद्धि से
युक्त होकर निःसन्देह तू मुझको ही प्राप्त होगा. (८.०७)

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

The supreme purpose of life is to always remember a personal God one believes in; so that one can remember God at the time of death. To remember the absolute and impersonal God may not be possible for most human beings. A pure

devotee is able to experience the ecstasy of Lord's personal presence within and reach His Supreme Abode by always remembering Him. Live in a state of constant spiritual awareness.

अनन्याश् चिन्तयन्तो मां, ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां, योगक्षेमं वहाम्यहम् ॥९.२२॥

ananyāś cintayanto mām, ye janāḥ paryupāsate
 teṣām nityābhiyuktānām, yogakṣemaṁ vahāmy aham

जो भक्तजन अनन्य भावसे चिन्तन करते हुए मेरी
 उपासना करते हैं, उन नित्ययुक्त भक्तों का योगक्षेम मैं
 स्वयं वहन करता हूँ: (९.२२)

I personally take care of both the spiritual and material welfare of those ever-steadfast devotees who always remember and adore Me with single-minded contemplation. (9.22)

Lord **Rama** said: I always take care of those who worship Me with unswerving devotion as a mother takes care of her child (**TR 3.42.03**). According to **Shankara**, this verse means gaining that which one does not possess (Yoga) and preserving what one has (Kshema). Yoga and Kshema could be also interpreted as transcendental knowledge (Jnāna) and the ultimate state of Self realization (Vijnāna), and path and the goal.

पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।

तद् अहं भक्त्युपहृतम् , अश्नामि प्रयतात्मनः ॥९.२६॥

patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati
tad ahaṁ bhakty upahṛtam, aśnāmi prayatātmanah

जो मनुष्य प्रेमभक्ति से पत्र, फूल, फल, जल, आदि कोई भी वस्तु मुझे अर्पण करता है, तो मैं उस शुद्धचित्त वाले भक्त का वह प्रेमोपहार केवल स्वीकार ही नहीं करता, उसका भोग भी करता हूँ:

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion, I accept and eat the offering of devotion by the pure-hearted. (9.26)

The Lord is hungry for love and the feeling of devotion. A dedicated heart, not complicated rituals, is needed to please God and obtain His grace. One should consume food after offering it to God first. God eats the food offerings to please His devotees. The mind becomes purified when one eats food after offering it first to the Lord.

मन्मना भव मद्भक्तो, मद्याजी मां नमस्कुरु ।

माम् एवैष्यसि युक्तवैवम् , आत्मानं मत्परायणः ॥९.३४॥

manmanā bhava madbhakto, madyājī māṁ namaskuru
mām evai'syasi yuktvai'vam, ātmānaṁ matparāyaṇaḥ

मुझ में मन लगा, मेरा भक्त बन, मेरी पूजा कर, मुझे प्रणाम कर. इस प्रकार मेरा परायण होने से तू मुझे ही प्राप्त होगा. (९.३४)

Always think of Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

अहं सर्वस्य प्रभवो, मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां, बुधा भावसमन्विताः ॥१०.०८॥

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāvasamanvitāḥ

मैं ही सबकी उत्पत्ति का कारण हूं, और मुझ से ही जगत् का विकास होता है. ऐसा जानकर बुद्धिमान् भक्तजन श्रद्धापूर्वक मुझ परमेश्वर को ही निरन्तर भजते हैं. (१०.०८)

I am the origin of all. Everything evolves from Me. The wise who understand this adore Me with love and devotion. (10.08)

That which is One has become this all (RV 8.58.02).

मत्कर्मकृन् मत्परमो, मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु , यः स माम् एति पाण्डव ॥११.५५॥

matkarmakṛn matparamo, madbhaktaḥ saṅgavarjitaḥ
nirvairāḥ sarvabhūteṣu, yaḥ sa mām eti pāṇḍava

हे अर्जुन, जो पुरुष मेरे लिए ही कर्म करता है, मुझ पर ही भरोसा रखता है, मेरा भक्त है, तथा जो आसक्ति रहित और निर्वैर है, वही मुझे प्राप्त करता है. (११.५५)

One who dedicates all works to Me and to whom I am the supreme goal, who is my devotee, who has no attachment, and who is free from malice toward any creature — reaches Me, O Arjuna. (11.55)

मय्येव मन आधत्स्व, मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव, अत ऊर्ध्वं न संशयः ॥१२.०८॥

mayyeva mana ādhatsva, mayi buddhiṁ niveśaya
nivasisyasi mayyeva, ata ūrdhvaṁ na saṁśayaḥ

मुझ में ही अपना मन लगा, और बुद्धिसे मेरा ही चिन्तन कर, इसके उपरान्त निःसंदेह तुम मुझ में ही निवास करोगे. (१२.०८)

Therefore, focus your mind on Me and let your intellect dwell upon Me alone through meditation and

contemplation. Thereafter, you shall certainly attain Me. (12.08)

This is the path of meditation and contemplation on the Absolute for the contemplative mind. Thinking of God all the time is different from only worshipping a God with form, but both practices are the same in quality and effect. In other words, contemplation is also a form of worship. **Devotion is to believe, love, adore, and serve the Creator.**

समं सर्वेषु भूतेषु , तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्व् अविनश्यन्तं, यः पश्यति स पश्यति ॥१३.२७॥

samaṁ sarveṣu bhūteṣu, tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati

जो पुरुष अविनाशी परमेश्वर को ही समस्त नश्वर प्राणियों में समान भाव से स्थित देखता है, वही वास्तव में ईश्वर का दर्शन करता है. (१३.२७)

One who sees the one and the same imperishable Supreme Lord dwelling as Spirit (or Ishvara) equally within all perishable beings, truly sees. (13.27)

The best way to see God is to practice to see God in all creatures (such as spouse, children, sinners, poor, the ugly ones, enemies, animals, trees etc.) and mentally bow down to them. Love roses as well as thorns.

मां च योऽव्यभिचारेण, भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् , ब्रह्मभूयाय कल्पते ॥१४.२६॥

mām ca yo'vyabhicāreṇa, bhaktiyogena sevate
sa guṇān samatītyai'tān, brahmabhūyāya kalpate

जो पुरुष अनन्य भक्ति से मेरी उपासना करता है, वह प्रकृति के तीनों गुणों को पार करके परब्रह्म परमात्मा की प्राप्ति के योग्य हो जाता है. (१४.२६)

One who serves Me with love and unswerving devotion transcends the three modes of material Nature and becomes fit for Nirvana. (14.26)

Unswerving devotion is defined as the loving devotion in which one does not depend on any other person, but only God for everything. This is also called surrendering to His Will in verse 18.66.

सर्वस्य चाहं हृदि संनिविष्टो,

मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।

वेदैश्च सर्वैर् अहम् एव वेद्यो,

वेदान्तकृद् वेदविद् एव चाहम् ॥ १५.१५॥

sarvasya cā'ham hṛdi saṁniviṣṭo,
mattaḥ smṛtir jñānam apohanam ca
vedaiśca sarvair aham eva vedyo,
vedāntakṛd vedavid eva cā'ham

मैं ही सभी प्राणियों के अन्तःकरण में स्थित हूँ: स्मृति, ज्ञान, तथा शंका समाधान (विवेक या समाधि द्वारा) भी मुझ से ही होता है. समस्त वेदों के द्वारा जानने योग्य वस्तु, वेदान्त का कर्ता, तथा वेदों का जानने वाला भी मैं ही हूँ:
(१५.१५)

And I am seated in the inner psyche of all beings. Memory, Self-knowledge, and removal of doubts come from Me. I am, in truth, that which is to be known by the study of all the Vedas. I am, indeed, the author as well as the student of the Vedas. (15.15)

The Supreme Being is the source of all scriptures (BS 1.01.03). The Lord resides in the inner psyche (or the causal heart) as the consciousness of all beings---not in the physical heart of the body as commonly misunderstood.

त्रिविधं नरकस्येदं , द्वारं नाशनम् आत्मनः ।

कामः क्रोधस् तथा लोभस् , तस्माद् एतत् त्रयं त्यजेत्

॥१६.२१॥

yat tu pratyupakārārtham, phalam uddiśya vā punaḥ
dīyate ca parikliṣṭam, tad dānam rājasam smṛtam

काम, क्रोध, और लोभ मनुष्य को नरक की ओर ले जाने वाले तीन रास्ते हैं, इसलिए इन तीनों का त्याग करना चाहिए. (१६.२१)

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must (learn to) give up these three. (16.21)

The Upanishad says: A golden gate (of lust, anger, greed, illusion, delusion, and attachment) blocks the passage to God (**IsU 15**). This gate can be opened by concerted, individual effort only. Lust, anger, and greed were created to control the entry of human beings to heaven and to lead them to the gates of hell. Lust, anger, and greed evaporate from the mind only after discovering that there is no 'I' and 'my'. Uncontrolled greed for material possessions of modern civilization may destroy the possessor by destroying the natural environment, the very support of life and civilization.

Selfish desire or lust is the root of all evil. Mundane desires are also the origin of all demonic qualities. These demonic or negative qualities, such as anger, greed, attachment, pride, jealousy, hatred, and fraud, are born out of desire and are also called sin. Desire, when fulfilled, brings more desires, thereby breeding greed. Unfulfilled desires cause anger. Anger is a temporary insanity. People do sinful acts when they are angry. They who act in haste under the spell of anger, repent afterwards. Ignorance of metaphysics is responsible for lust;

therefore, lust can be removed only by acquiring Self-knowledge. Lust also obscures Self-knowledge as a cloud covers the sun. One must learn to control desires with contentment, and anger with unconditional forgiveness. They who have overcome desires have really conquered the world and live a peaceful, healthy, and happy life. Desire is also mother of any action.

अनुद्वेगकरं वाक्यं, सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव, वाङ्मयं तप उच्यते ॥१७.१५॥

anudvegakaram vākyaṁ, satyaṁ priyahitam ca yat
svādhyāyā'bhyasanam cai'va, vāṅmayam tapa ucyate

वाणी वही अच्छी है जो दूसरों के मन में अशान्ति पैदा न करे; जो सत्य, प्रिय, और हितकारक हो; तथा जिसका उपयोग शास्त्रों के पढ़ने में हो. (१७.१५)

Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular reading aloud of scriptures is called the austerity of word. (17.15)

A wise person should speak the truth if it is beneficial and keep quiet if it is harmful. One must speak the beneficial truth whether it is pleasant or unpleasant. Non-beneficial pleasant speech, such as flattery, should be avoided (VP 3.12.44). A pleasant

speech is beneficial to all. One who speaks pleasantly wins the heart of all and is liked by everybody (MB 12.84.04). The wound inflicted by harsh words is very difficult to heal. The wise should never inflict such wounds on others (MB 5.34.80). Sweetness of speech and calmness of mind are the marks of a true yogi (Swami Atmananda Giri). One may lie---if it becomes absolutely necessary---to protect life, property, and righteousness (Dharma); during courtship; and for getting married (MB 12.109.19).

भक्त्या माम् अभिजानाति, यावान् यश् चास्मि तत्त्वतः
ततो माम् तत्त्वतो ज्ञात्वा, विशते तदनन्तरम् ॥१८.५५॥

bhaktiyā mām abhijānāti, yāvān yaś cā'smi tattvataḥ
tato mām tattvato jñātvā, viśate tadanantaram

मुझे श्रद्धा और भक्ति के द्वारा ही जाना जा सकता है कि मैं कौन हूँ और क्या हूँ. मुझे जानने के पश्चात् मनुष्य मुझ में ही प्रवेश कर जाता है. (१८.५५)

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (18.55)

There is no doubt God can be known only through faith and unswerving devotion (BP 11.14.21). There are numerous spiritual

practices---not just one---prescribed in the scriptures to get that faith and unswerving devotion. The investigation of the true nature of Reality (स्वरूपानुसन्धानम्) is defined as Bhakti (devotion) by **Shankara** (VC 1.32). The knowledge that there is no other than Brahman (अनन्य, Ananya) in the universe is also called Parā Bhakti or Ananya Bhakti. Thus, Bhakti and Jñāna are not different but complementary to each other. **Self-knowledge and devotion are one and the same like a seed and its tree.** The process of spirituality gets started by the sparks of Self-knowledge and surrender that bring faith and devotion. The law of surrender and divine grace is beyond human comprehension. Divine grace has to be earned by Seva and surrender to His Will.

ईश्वरः सर्वभूतानां, हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि, यन्त्रारूढानि मायया ॥१८.६१॥

īśvaraḥ sarvabhūtānām, hṛddeśe'rjuna tiṣṭhati
bhrāmayan sarvabhūtāni, yantrārūḍhāni māyayā

हे अर्जुन, ईश्वर सभी प्राणियों के हृदय में स्थित रह कर अपनी माया के द्वारा मनुष्य को कठपुतली की तरह नचाता रहता है. (१८.६१)

The Supreme Lord — abiding as the controller in the inner psyche of all beings, O Arjuna — causes them to revolve, by His power of Maya, like a puppet mounted on a machine. (18.61)

The Supreme Lord (Ishvara) is the reflection of the Supreme Spirit in the body. The Supreme Lord organizes, controls, supervises, and directs everything in the universe. Jiva is like a puppet of Karma mounted on a body which is the vehicle of transmigration. The word revolve refers to working out one's Karma. Thus we become the puppet of our own Karma created by our free will.

The Lord has made Karmic laws as the controller of all living beings. Therefore, one must learn to gladly endure all that fate imposes by taking refuge in Him and following the commandments (**TR 2.218.02**). Vedas declare that the Lord, using Karma, makes us dance as a juggler would make his monkey dance (**TR 4.6.12**). Without the laws of Karma, the scriptural injunctions, prohibitions, as well as self-effort, would have no value at all. Karma is the eternal justice and the eternal law. As a result of the working of eternal justice, there can be no escape from the consequences of our deeds. We become the product of our own past thinking and action. Therefore, we

must think and act wisely at the present moment, using the scriptures as a guide.

सर्वधर्मान् परित्यज्य, मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो, मोक्षयिष्यामि मा शुचः ॥१८.६६॥

sarvadharmān parityajya, mām ekam śaraṇam vraja
aham tvā sarvapāpebhyo, mokṣayiṣyāmi mā śucaḥ

सम्पूर्ण कर्मों (में अहंकार और आसक्ति) का परित्याग करके तुम केवल मेरा (विधान का) ही आश्रय लो. शोक मत करो, मैं तुम्हें समस्त पापों (अर्थात् कर्म के बन्धनों) से मुक्त कर दूंगा. (१८.६६)

Setting aside all Dharmas, just surrender to My Will. I shall liberate you from all sins or bonds of Karma. Do not grieve. (18.66)

Setting aside all ‘Dharmas’ means perform all duties (Dharmas) setting aside doership, attachment and ego or the false notion that an individual soul (Jiva) is separate, independent and different from Brahma. Ego stands on our way to God. It is not possible to progress on our spiritual journey and reach the goal of human birth without first renouncing ego, the origin of doership, ownership, and attachment to all works.

See more detailed explanation on:

gita-society.com/backup/explanation.html#18.66

य इमं परमं गुह्यं, मद्भक्तेष्व् अभिधास्यति ।

भक्तिं मयि परां कृत्वा, माम् एवैष्यत्य् असंशयः ॥६८॥

न च तस्मान् मनुष्येषु कश्चिन् मे प्रियकृत्तमः ।

भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥६९॥

ya imam paramam guhyam, madbhakteṣv abhidhāsyati
bhaktim mayi parām kṛtvā, mām evai'ṣyaty asamśayah

na ca tasmān manuṣyeṣu, kaścin me priya kṛttamaḥ
bhavitā na ca me tasmād, anyaḥ priyataro bhuvi

जो पुरुष श्रद्धा और भक्ति पूर्वक (गीता के) इस ज्ञान का मेरे भक्तों के बीच प्रचार और प्रसार करेगा, वह मेरा सबसे प्यारा होगा और निःसन्देह मुझे प्राप्त करेगा. उससे बढ़कर मेरा प्रिय कार्य करने वाला कोई मनुष्य नहीं होगा; और न मेरा उससे ज्यादा प्रिय इस पृथ्वी पर कोई दूसरा होगा. (१८.६८-६९)

One who shall propagate this supreme secret philosophy — the transcendental knowledge of the Gita — amongst My devotees, shall be performing the highest devotional service to Me and shall certainly come to Me. No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.68-69)

In verses 18.68-70 Lord Krishna declares that studying, teaching, and propagating the spiritual knowledge of the Gita in any way to be the highest form of KarmaYoga, BhaktiYoga and JnānaYoga combined in one easy to practice process. This alone can take a seeker to enlightenment.

संजय उवाच –

यत्र योगेश्वरः कृष्णो, यत्र पार्थो धनुर्धरः ।

तत्र श्रीर् विजयो भूतिर् , ध्रुवा नीतिर् मतिर् मम ॥१८.७८॥

yatra yogeśvaraḥ kṛṣṇo, yatra pārtho dhanurdharaḥ

tatra śrīr vijayo bhūtir, dhruvā nītir matir mama

संजय बोले – जहां भी, जिस देश या घर में, शास्त्रधारी श्रीकृष्ण तथा शस्त्रधारी अर्जुन दोनों होंगे; वहीं श्री, विजय, विभूति, और नीति आदि सदा विराजमान रहेंगी. ऐसा मेरा अटल विश्वास है. (१८.७८)

Wherever there will be both Krishna, the Lord of yoga (or Dharma in the form of the scriptures), and Arjuna with the weapons of duty and protection, there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

Where there is Dharma (righteous duty), there is the grace of Lord Krishna; where there is

the grace of Lord Krishna, there will be peace and victory (यतो धर्मस्ततः कृष्णो, यतः कृष्णस्ततो जयः, MB 6.23.28). Everlasting peace and prosperity in the family are possible only by performing one's duty with full metaphysical knowledge of the Absolute. Peace and prosperity of a nation depend on mastering both the knowledge of scriptures and the knowledge of the use of weapons of protection, as well as science and technology. It is said that science and technology without spirituality are blind, and spirituality without technology is lame.

THUS ENDS THE FORTY VERSES OF GITA

OM TAT SAT

हरिः ॐ तत्सत् , हरिः ॐ तत्सत् , हरिः ॐ तत्सत्
श्रीकृष्णार्पणं अस्तु, शुभं भूयात्

श्रीगीताचालीसा
(दैनिक पाठ के लिए)
ॐ श्री गणेशाय नमः ॐ

धृतराष्ट्र उवाच —

धर्मक्षेत्रे कुरुक्षेत्रे, समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव, किम् अकुर्वत संजय ॥१.०१॥

संजय उवाच —

तं तथा कृपयाविष्टम् , अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तम् इदं वाक्यम् , उवाच मधुसूदनः ॥२.०१॥

श्रीभगवानुवाच —

अशोच्यान् अन्वशोचस् त्वं, प्रज्ञावादांश्च भाषसे ।
गतासून् अगतासूंश्च, नानुशोचन्ति पण्डिताः ॥२.११॥
देहिनोऽस्मिन् यथा देहे, कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्, धीरस् तत्र न मुह्यति ॥२.१३॥

वासांसि जीर्णानि यथा विहाय,
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य् ,
अन्यानि संयाति नवानि देही ॥२.२२॥

सुखदुखे समे कृत्वा, लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व, नैवं पापम् अवाप्स्यसि ॥२.३८॥

कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन ।
मा कर्मफलहेतुर् भूर्, मा ते सङ्गोऽस्त्व् अकर्मणि ॥२.४७॥

बुद्धियुक्तो जहातीह, उभे सुकृतदुष्कृते ।
तस्माद् योगाय युज्यस्व, योगः कर्मसु कौशलम् ॥२.५०॥

इन्द्रियाणां हि चरतां, यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां, वायुर् नावम् इवाम्भसि ॥२.६७॥

प्रकृतेः क्रियमाणानि, गुणैः कर्माणि सर्वशः ।
 अहंकारविमूढात्मा, कर्ताहम् इति मन्यते ॥३.२७॥
 एवं बुद्धेः परं बुद्ध्वा, संस्तभ्यात्मानम् आत्मना ।
 जहि शत्रुं महाबाहो, कामरूपं दुरासदम् ॥३.४३॥
 यदा यदा हि धर्मस्य, ग्लानिर् भवति भारत ।
 अभ्युत्थानम् अधर्मस्य, तदात्मानं सृजाम्यहम् ॥७॥
 परित्राणाय साधूनां, विनाशाय च दुष्कृताम् ।
 धर्मसंस्थापनार्थाय, संभवामि युगे युगे ॥८॥
 चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।
 तस्य कर्तारम् अपि मां, विद्म्य् अकर्तारम् अव्ययम् ॥४.१३॥
 कर्मण्य् अकर्म यः पश्येद्, अकर्मणि च कर्म यः ।
 स बुद्धिमान् मनुष्येषु, स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥
 ब्रह्मार्पणं ब्रह्म हविर्, ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥४.२४॥
 न हि ज्ञानेन सदृशं, पवित्रम् इह विद्यते ।
 तत् स्वयं योगसंसिद्धः, कालेनात्मनि विन्दति ॥४.३८॥
 संन्यासस् तु महाबाहो, दुखम् आप्तुम् अयोगतः ।
 योगयुक्तो मुनिर् ब्रह्म, नचिरेणाधिगच्छति ॥५.०६॥
 ब्रह्मण्य् आधाय कर्माणि, सङ्गं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन, पद्मपत्रम् इवाम्भसा ॥५.१०॥
 यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति ॥६.३०॥
 चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुर् अर्थार्थी, ज्ञानी च भरतर्षभ ॥७.१६॥
 बहूनां जन्मनाम् अन्ते, ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वम् इति, स महात्मा सुदुर्लभः ॥७.१९॥

अव्यक्तं व्यक्तिम् आपन्नं, मन्यन्ते माम् अबुद्धयः ।
 परं भावम् अजानन्तो, ममाव्ययम् अनुत्तमम् ॥७.२४॥
 यं यं वापि स्मरन् भावं, त्यजत्य् अन्ते कलेवरम् ।
 तं तं एवैति कौन्तेय, सदा तद्भावभावितः ॥८.०६॥
 तस्मात् सर्वेषु कालेषु , माम् अनुस्मर युध्य च ।
 मय्य् अर्पितमनोबुद्धिर् , माम् एवैष्यस्य् असंशयम् ॥८.०७॥
 अनन्याश् चिन्तयन्तो मां, ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां, योगक्षेमं वहाम्यहम् ॥९.२२॥
 पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।
 तद् अहं भक्त्युपहृतम् , अश्नामि प्रयतात्मनः ॥९.२६॥
 मन्मना भव मद्रक्तो, मघाजी मां नमस्कुरु ।
 माम् एवैष्यसि युक्तवैवम् , आत्मानं मत्परायणः ॥९.३४॥
 अहं सर्वस्य प्रभवो, मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां, बुधा भावसमन्विताः ॥१०.०८॥
 मत्कर्मकृन् मत्परमो, मद्रक्तः सङ्गवर्जितः ।
 निर्वैरः सर्वभूतेषु , यः स माम् एति पाण्डव ॥११.५५॥
 मय्येव मन आधत्स्व, मयि बुद्धिं निवेशय ।
 निवसिष्यसि मय्येव, अत ऊर्ध्वं न संशयः ॥१२.०८॥
 समं सर्वेषु भूतेषु , तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्व् अविनश्यन्तं, यः पश्यति स पश्यति ॥१३.२७॥
 मां च योऽव्यभिचारेण, भक्तियोगेन सेवते ।
 स गुणान् समतीत्यैतान् , ब्रह्मभूयाय कल्पते ॥१४.२६॥
 सर्वस्य चाहं हृदि संनिविष्टो,
 मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।
 वेदैश्च सरवैर् अहम् एव वेद्यो,
 वेदान्तकृद् वेदविद् एव चाहम् ॥ १५.१५॥

त्रिविधं नरकस्येदं , द्वारं नाशनम् आत्मनः ।

कामः क्रोधस् तथा लोभस् , तस्माद् एतत् त्रयं त्यजेत् ॥१६.२१॥

अनुद्वेगकरं वाक्यं, सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव, वाङ्मयं तप उच्यते ॥१७.१५॥

भक्त्या माम् अभिजानाति, यावान् यश् चास्मि तत्त्वतः

ततो माम् तत्त्वतो ज्ञात्वा, विशते तदनन्तरम् ॥१८.५५॥

ईश्वरः सर्वभूतानां, हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि, यन्त्रारूढानि मायया ॥१८.६१॥

सर्वधर्मान् परित्यज्य, मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो, मोक्षयिष्यामि मा शुचः ॥१८.६६॥

य इमं परमं गुह्यं, मद्भक्तेषु अभिधास्यति ।

भक्तिं मयि परां कृत्वा, माम् एवैष्यत्य् असंशयः ॥६८॥

न च तस्मान् मनुष्येषु कश्चिन् मे प्रियकृत्तमः ।

भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥६९॥

संजय उवाच —

यत्र योगेश्वरः कृष्णो, यत्र पार्थो धनुर्धरः ।

तत्र श्रीर् विजयो भूतिर् , ध्रुवा नीतिर् मतिर् मम ॥१८.७८॥

हरिः ॐ तत्सत् , हरिः ॐ तत्सत्

श्रीकृष्णार्पणं अस्तु, शुभं भूयात्

How to start a Gita Study Group.

1 Talk to few like-minded people in your friend and neighborhood circle about the idea of starting a Gita Satsang/Study group and arrange a meeting with the **spiritually inclined people** and decide time, place, and how often the group should meet. Evenings and weekends are usually preferred time. The meeting place could be a local school, temple/church, conference room of an office building, or a public library. **You can meet at home if the spouse cooperates and she is also interested in Gita Study.** The frequency of the meeting could be once a month, twice a month, or every Saturday/Sunday. The duration of Satsang should be one to 1.5 hours.

2. Few **short Bhajans** (3 to 4 only) **should be included** in the beginning or towards the end of Satsang. Guest speakers may also be invited if possible.

3. Select a Gita book that has verses and/or explanation in English and local language and is easy to understand by all. Start with Chapter 1. Everybody reads one verse turn by turn. The person who reads the verses also explains what is his/her understanding of that verse. Then others who wish to participate in discussions are asked to give their

explanation/ understanding and/or question or clarification. Moderator makes sure that people dont start arguing/verbal fighting. After one verse is read and discussed, another verses is read and explained by another person or the moderator. Some people who do not want to discuss or feel shy about discussing, he/she should say "I will pass on". And the next person reads and discusses. Water, tea or light Prasadam in the end may be served. Please download our 40 pages (size 5.4" x 8.1") booklet in PDF that can be printed locally from:

gita-society.com/backup/publications2/hindigita40b.pdf

gita-society.com/backup/bhagavad-gita/silverbook.pdf

The initial cost of printing will be reimbursed by the International Gita Society. This HindiGita may be distributed to all by charging a nominal, very affordable donation-price to prevent its misuse and recover the cost so that its publication becomes self-sustaining.

OM TAT SAT

LIST OF ABBREVIATIONS USED

AiU	AitareyoPanishad
AV	Atharvaveda
BP	Bhagavata MahaPurana
BrU	BrihadaranyakoPanishad
ChU	ChandogyoPanishad
DB	Devi Bhagavatam
IsU	IshavasyoPanishad
KeU	KenoPanishad
MaU	MandukyoPanishad
MB	Mahabharata
MuU	MundakoPanishad
PYS	Patanjali YogaSutra
RV	Rigveda 21
SBS	Shandilya BhaktiSutra
ShU	ShvetashvataroPanishad
SV	Samaveda
TaU	TaittiriyoPanishad
TR	Tulasi Ramayan
VC	Vivekachudamani
VP	Vishnu Purana
VR	Valmiki Ramayanam
YV	Yajurveda, Vajasaneyi Samhita

