श्री गीता चालीसा
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अन्तरराष्ट्रीय गीता सोसायटी के लक्ष्य और उद्देश्य

1. श्रीमद्भगवद्गीता की मूल असाम्प्रदायिक सार्वभौमिक शिक्षा का सहज-सरल भाषा में अनुवाद तथा प्रकाशन द्वारा नाममात्र सहयोग-राशि-मूल्य पर वितरण करना। गीता का पुस्तकालयों, आयुर्विज्ञान, होटलों, मोटरों तथा अन्य सार्वजनिक स्थानों में वितरण करना, जैसा कि अमरिकन बाइबिल सोसायटी विश्वभर में बाइबिल का प्रचार-प्रसार करती है।

2. देश-देश में सोसायटी की शाखाओं की स्थापना करना।

3. गीता-अध्ययन और सत्यां शभाओं की स्थापना में सहयोग और मार्गदर्शन देना तथा युवा, छात्र-वर्ग और व्यस्त व्यावसायिक प्रशासकों एवं अन्य रूप से स्कूलवालों में गीता का पत्राचार द्वारा निर्शुल्क प्रशिक्षण करना।

4. वैदिक ज्ञान के अध्ययन और प्रसार में जुटे अन्य व्यक्तियों तथा लाभ-निरपेक्ष संस्थाओं को प्रेरणा, सहयोग और सहायता देना तथा आध्यात्मिक, तत्त्वज्ञान, ध्यानयोग आदि पर व्याख्यानों, परंपराओं और संक्षिप्त पाठ्यक्रमों की व्यवस्था करना।

5. वेदों, उपनिषदों, गीता, रामायण तथा विश्व के अन्य प्रमुख धर्मग्रन्थों की शार्कत असाम्प्रदायिक शिक्षा के माध्यम से विभिन्न धर्मों के बीच की खाई को पाठना तथा सब वर्णों, जातियों, धर्मों और वर्गों में एकता पैदा करना एवं मानव जाति में विश्वव्यंजन की भावना का प्रसार करना।

“गीता पढो, 3आगे बढो”
श्री गीता चालीसा

लेखक के बारे में—

डॉक्टर रामानन्द प्रसाद सानफ्रांसिस्को खाड़ी क्षेत्र के अनेक जनसेवी संस्थानों के प्रबन्धक पदाधिकारी हैं। उन्होंने अमेरिकन/ अंतर्राष्ट्रीय गीता सोसाइटी की स्थापना की है, जिसका उद्देश्य श्रीमद्भगवदगीता तथा अन्य हिन्दू धार्मिक ग्रन्थों के माध्यम से मानवता की सेवा करना और महान मनोरंजनियों तथा विविध के अन्य प्रमुख धार्मिक ग्रन्थों के माध्यम से संसार की सभी संस्कृतियों, जातियों, धर्मों और मतों के बीच एकता स्थापित करना है।

इंडियन इंस्टीट्यूट ऑफ टेकनोलॉजी, खाड़ी पर स्नातक उपाधि प्राप्त करने के बाद उन्होंने यूनिवर्सिटी ऑफ टोरंटो से एम.ए.सी. की उपाधि प्राप्त की और यूनिवर्सिटी ऑफ इंडियन ऑफ सिविल इंजीनियरिंग में पी.एच.डी. की। डॉक्टर प्रसाद राज्य और केन्द्र की सरकारों में कार्यरत रहने के साथ साथ अध्यापक, शोधकर्ता और सलाहकार के रूप में भी काम करते रहे हैं।

वर्तमान में वे सानफ्रांसिस्को स्टेट यूनिवर्सिटी में सिविल इंजीनियरिंग के प्राध्यापक पद से अवकाश प्राप्त हैं। साथ ही वे ग्रेज्युएट कॉलेज ऑफ दी यूनिवर्सिटी इंस्टीट्यूट ऑफ सिनसिनाटी, ओहायो, में धर्म और मनोविज्ञान के अनुबन्धित प्राध्यापक भी हैं।
श्रीगीताचालीसा
(दैनिक पाठ के लिए)
बहुदेवसुतं देवं, कंसचाणूर्मर्देनम्।
देवकीपरमानन्दं, कृष्णं वन्दे जगद्गुरुः॥१॥
मूकं करोति वाचालं, पद्मं लक्ष्मयते गिरिम्।
यत्कृपा तमहं वन्दे, परमानन्दमाधवम्॥२॥
The King inquired: Sanjaya, please, now tell me in detail, what did my people (the Kauravas) and the Pandavas do in the battlefield before the war started? (1.01)
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)
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)
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. (See also 15.08) (2.13)
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)
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)
You have control over doing your respective duty only, but 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)
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 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)
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. (See also 5.09, 13.29, and 14.19) (3.27)
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. (See also KaU 1.03.03-04) (3.43)
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)
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. (See also 18.41) (4.13)
One who sees inaction in action and action in inaction, is a wise person. Such a person is a yogi and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)
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)
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)
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. (See also 4.31, 4.38, 5.08) (5.06)
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)
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)
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)
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 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)
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)
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)
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)
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)
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)
हूँ सर्वस्य प्रभवो, मतः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां, बुधा भावसमन्विता:॥१०.०८॥
मैं ही सबकी उत्पत्ति का कारण हूँ, और मुझ से ही जगत् का विकास होता है।
ऐसा जानकर बुद्धिमानु 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)
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. (See also 8.22) (11.55)
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)
यस्म यवेष्ट्व भूतेष्व, विष्णु भवेन् परमेश्वरम्।
विनावृत्तं अहिविन्दवं, यः पश्यति स पश्यति। ॥१३.२७॥

जो पुरुष अविनाशी परमेश्वर को ही समस्त नर्वर 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)
One who serves Me with love and unswerving devotion transcends the three modes of material Nature and becomes fit for Nirvana. (See also 7.14 and 15.19) (14.26)
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. (See also 6.39) (15.15)
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)
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)
By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)
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)
Setting aside (doership and attachment in) all duties, take refuge in My will alone. I shall liberate you from all sins. Do not grieve. (18.66)
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)
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)
श्री गीता चालीसा

हरि: आं तत्सत् हरि: आं तत्सत् हरि: आं तत्सत्
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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.
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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 don't 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:


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