

FORTY VERSES of the GITA*(Shri Gita Chalisa For Daily Reading)*

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.

Dhritraashtra said: O Sanjaya, assembled in the holy field of Kurukshetra and eager to fight, what did my people and the Paandavas do? (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)

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

Just as Spirit acquires a childhood body, a youth body, and an old age body during this life, similarly Spirit acquires another body after death. The wise are not deluded by this. (2.13)

Just as a person puts on new garments after discarding the old ones, similarly Spirit acquires 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 sin. (2.38)

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

A Karma-yogi becomes free from both vice and virtue in this life itself. Therefore, strive for Karma-yoga. Working to the best of one's abilities without becoming attached to the fruits of work is called Karma-yoga. (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. (2.67)

All works are being done by the energy and power of nature, but due to delusion of ego people assume themselves to be the doer, and incur Karmic bondage. (3.27)

Knowing the Spirit to be superior to the intellect, and controlling the mind by the intellect (that is purified by Self-knowledge), one must kill this mighty enemy, lust, O Arjuna. (3.43)

Whenever there is a decline of Dharma and the rise of Adharma, O Arjuna, then I appear (or manifest Myself). I appear from time to time for protecting the

good, for transforming the wicked, and for establishing Dharma, the world order. (4.07-08)

The four divisions ? based on aptitude and vocation? of human society were created by Me. Though I am the author of this system, one should know that I do nothing and I am eternal. (4.13)

The 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)

Brahma is the oblation. Brahma is the clarified butter. The oblation is poured by Brahma into the fire that is also Brahma. Brahma shall be realized by the one who considers everything as (a manifestation or) an act of Brahma. (4.24)

Verily, there is no purifier in this world like Self-knowledge. One who becomes purified by Karma-yoga discovers this knowledge within (naturally) in course of time. (4.38)

But renunciation of selfish motives (Samnyaasa) is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains nirvana. (5.06)

One who does all work as an offering to the Lord ? abandoning attachment to the results ? is as untouched by sin (or Karmic reaction) as a lotus leaf is untouched by water. (5.10)

Those who see Me in everything and see everything in Me, are not separated from Me and I am not separated from them. (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 wise one who knows the Supreme. (7.16)

After many births the wise ones resort (or surrender) to Me by realizing that everything is, indeed, My manifestation. Such a great soul is very rare. (7.19)

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

Remembering whatever object one leaves the body at the end of life, one attains that object, O Arjuna, because of the constant thought of that object (one remembers 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 fixed on Me. (8.07)

I am easily attainable, O Arjuna, by that ever steadfast yogi who always thinks of Me and whose mind does not go elsewhere. (8.14)

I personally take care of the welfare of those ever steadfast devotees who always remember or worship Me with single minded contemplation. (9.22)

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

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me, and setting Me as the supreme goal and sole refuge, you shall certainly realize (or come to) Me. (9.34)

I am the origin of all. Everything emanates from Me. Understanding this, the wise ones worship Me with love and devotion. (10.08)

The one who does all works for Me, and who depends on Me, who is my devotee, who has no attachment, and is free from enmity towards any being attains Me, O Arjuna. (11.55)

Fix your mind on Me, and let your intellect dwell upon Me alone (through meditation and contemplation). Thereafter you shall certainly attain Me. (12.08)

The one who sees the same immutable Supreme Lord (or Spirit) dwelling equally within all perishable beings truly sees. (13.27)

The one who offers service to Me with love and unswerving devotion transcends three modes of material Nature, and becomes fit for nirvana. (14.26)

I am seated in the hearts of all beings. The memory, knowledge, and the removal of doubts and wrong notions (about God by reasoning, or in a trance) come from Me. I am verily that which is to be known by (the study of) all the Vedas. I am, indeed, the author of the Vedanta and the knower of the Vedas. (15.15)

Desire, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual soul. 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 study 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 into Me. (18.55)

The Supreme Lord abides in the heart of all beings, O Arjuna, causing all beings to act (or work out their Karma) by His power of Maya as if they are (puppets of Karma) mounted on a machine. (18.61)

Setting aside all noble deeds, just surrender completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins (or the bonds of Karma). Do not grieve. (18.66)

The one who shall propagate (or help the propagation in any way) this Supreme Secret philosophy of the Bhagavad-Gita amongst My devotees, shall be performing the highest devotional service to Me, he or she shall be very dear to Me, and shall certainly come to Me. (18.68)

Sanjaya said: Wherever there will be both Krishna, the Lord of yoga (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)

May the Lord bless us all with Goodness, and Peace.