

## Selected Verses From The Bhagavad Gita

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।  
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

prapannapārijātāya tottravetraikapāṇaye ।  
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ।।

Salutations to Krishna, the bestower of boons to His devotees. He holds a stick in one hand to discipline the cows (mind and senses). He shows the jnana mudra on the other hand to give us the knowledge that will free us from all sorrow. He has extracted and given us the Gita nectar.

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।  
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

sarvopaniṣado gāvo dogdhā gopāla nandanaḥ ।  
pārtho vatsaḥ sudhīrbhoktā dugdhaṃ gītāmṛtaṃ mahat ।।

All the Upanishads are cows. The son of the cowherd is the milker. Arjuna is the calf. People of intelligence are the enjoyers. The milk is the great nectar of Gita.

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

The Lord said:

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ ।  
ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ।। 10-20 ।।

O Gudakesha, I am the Self, seated in the hearts of all beings; I am the origin, the support and also

the end of all beings. Thus, I am both the immanent and transcendent principle of all creation. I am the material of which the world is made and also I am the Creator. 10-20

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥

yataḥ pravṛttirbhūtānāṃ yena sarvamiḍaṃ tatam ।  
svakarmanā tamabhyarcyā siddhiṃ vindati mānavaḥ ॥ 18-46 ॥

What is the way to worship Me, the Lord from whom the world has come and who resides in everything in the world? I have placed you in your current position. So, doing your current duty is the best way to worship Me. By worshipping thus, you will attain Perfection. 18-46

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyevādhikāraṣte mā phaleṣu kadācana ।  
mā karmaphalaheturbhūḥ mā te saṅgo.astvakarmaṇi ॥ 2-47 ॥

You have control over only your contribution to the work. The result depends on several other factors also. So you do not have control over the result. External result should not be your motivating factor. Internal development should be your motivating factor. Do not shun away from work. If you do not work, there is no chance of success, and you will not develop also. 2-47

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥

yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya ।  
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ॥ 2-48 ॥

O Dhananjaya, perform all your duties without attachment to the external results. Be balanced in success and failure. This evenness of mind is called Yoga. With this evenness of mind, you will learn from both success and failure and thus develop internally. 2-48

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharedātmanātmānaṃ nātmānamavasādayet ।  
ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ ॥ 6-5 ॥

Only you have to develop yourself. Others can only try to help you. Never lower yourself below what you want to be. The body, senses, mind and intellect are instruments. Just as any instrument, they will do good to you if they are under your control. They will cause harm to you if they are not under your control. Also, all of them should be aligned towards the same objective. 6-5

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyena sarvatra samaṃ paśyati yo.arjuna ।  
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ ॥ 6-32 ॥

When it comes to duty to others, consider others like yourself. Do to others what you would like others to do to you. Do not do to others what you would not like others do to you. One who sees everyone thus equally with regard to pleasure and pain is regarded as the highest Yogi. 6-32

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānaṃ dīyate.anupakāriṇe ।  
deśe kāle ca pātre ca taddānaṃ sāttvikam smṛtam ॥ 17-20 ॥

Charity should be given with humility as a duty. It should be given to people who cannot pay back in any form. It should be given at the most needed place and time, to the most needy person. Such charity is considered the noblest. 17-20

देवद्विजगुरुप्राज्ञ पूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

devadvijaguruprājña pūjanaṃ śaucamārjavam ।  
brahmacaryamahimsā ca śārīraṃ tapa ucyate ॥ 17-14 ॥

Bow down before God, cultured people, teachers and wise people. Maintain everything neat and tidy. There should be perfect alignment between your thoughts, words and actions. Maintain decent and appropriate attitude towards people of the other gender. Do not cause any injury to others. These are called physical austerities. 17-14

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

anudvegakaram vākyaṃ satyaṃ priyahitaṃ ca yat ।  
svādhyāyābhyasanaṃ caiva vāṅmayaṃ tapa ucyate ॥ 17-15 ॥

Speak softly. Speak only what is truthful, pleasant and useful. Maintain a habit of studying good books. These are called verbal austerities. 17-15

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १७-१६ ॥

manaḥ prasādaḥ saumyatvaṃ maunamātmavinigrahaḥ ।  
bhāvasaṃśuddhirityetat tapo mānasamucyate ॥ 17-16 ॥

Be free from stress in the form of anxiety about future and brooding over the past. Have pleasant and gentle thoughts. This will keep you calm and cheerful. Be silent for sometime everyday. Do not perpetuate unhealthy thoughts. Nourish good thoughts. Have noble intentions. Do not have any hidden agenda. These are called mental austerities. 17-16

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

yajñadānatapaḥkarma na tyājyaṃ kāryameva tat ।  
yajño dānaṃ tapaścaiva pāvanāni manīṣiṇām ॥ 18-5 ॥

These acts of duty, charity and austerity should be always performed. These are needed to purify the mind and also to maintain purity of life. 18-5

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat ।  
yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥ 9-27 ॥

O Kaunteya, whatever you contribute or consume, whatever you do as duty, charity or austerity, do that as an offering to Me. 9-27

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ mokṣyase karmabandhanaiḥ ।  
saṃnyāsayogayuktātmā vimukto māmupaiṣyasi ॥ 9-28 ॥

Thus you shall be freed from the good and evil bonds of action. With your mind free from all claims of identity, ownership and controllership, you will attain Me. 9-28

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayanto māṃ ye janāḥ paryupāsate ।  
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham ॥ 9-22 ॥

To those who worship Me alone without expecting any worldly gain, and practice self-control, I personally carry to them all that they need and also maintain whatever they have. 9-22

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhakto madyājī māṃ namaskuru ।  
māmevaiṣyasi yuktvaivam ātmānaṃ matparāyaṇaḥ ॥ 9-34 ॥

Think of Me. Love Me. Give up lower pursuits for Me. Bow down to Me. Have Me as your ultimate Goal of life. Having thus united your whole being and life with Me, you will attain Me. 9-34

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

prajahāti yadā kāmān sarvānpārtha manogatān ।  
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥ 2-55 ॥

O Partha, when a man is completely free from all desires of the mind, and is satisfied in the Self by the Self, then is he said to be one of Wisdom. 2-55

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigatasprahaḥ ।  
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ॥ 2-56 ॥

He whose mind is not shaken by adversity, and who does not hanker after pleasures in prosperity, who is free from attachment, fear and anger, is called a sage of Wisdom. 2-56

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmānyaḥ sarvān pumāṃscarati niḥsprahaḥ ।  
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati ॥ 2-71 ॥

The wise man lives an active life free from all desires and without any longing. He does not have any claims of identity or ownership. He attains peace. 2-71

हरिः ॐ तत् सत् । श्री कृष्णार्पणमस्तु ॥