

श्री गीता चालीसा  
FORTY VERSES OF THE GĪTĀ  
(For Daily Reading)

ॐ श्रीपरमात्मने नमः

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥१॥  
मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।  
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥२॥

Om śrī paramātmāne namaḥ  
vasudeva sutam devam kamsa caṅūra mardanam  
devakī paramānandam kṛṣṇam vande jagadgurum  
mūkam karoti vācālam paṅgum laṅghayate girim  
yatkrpā tamaham vande paramānanda mādhamam

Obeisance To The Supreme Lord

I offer my obeisance to Lord Kṛṣṇa, the world teacher,  
who is the son of Vasudeva, the remover of all obstacles,  
the supreme bliss of His mother Devakī, 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

dharma-kṣetre kuru-kṣetre sama-vetā yu-yu-tsa-vaḥ  
māma-kāḥ pāṇḍa-vāś cai'va kim akur-vata Saṁjaya

Dhṛtarāṣṭra said: O Saṁjaya, assembled in the holy field of  
Kurukṣetra and eager to fight, what did my people and the Pāṇḍavas  
do? (1.01)

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

7

kar-many-evā-dhikā-raste mā phaleṣu kadā-cana  
mā karma-phala-hetur bhūr mā te saṅgo'stv akar-maṇi

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)

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

8

buddhi-yukto jahā-tīha ubhe sukṛta-duṣkṛte  
tasmād yogāya yujya-sva yogaḥ karma-su kau-śalam

A Karma-yogī 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 Niṣkāma Karma-yoga. (2.50)

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

9

indriyā-ṇāṃ hi cara-tām yan mano'nuvi-dhī-yate  
tad-asya harati pra-jñāṃ vāyur nāvam ivām-bhasi

The mind, when controlled by the roving senses, steals away the Prajñā as a storm takes away a boat on the sea from its destination, the spiritual shore. (2.67)

intellect  
higher level than  
buddhi

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहंकारविमूढात्मा कर्ताहम् इति मन्यते ॥३.२७॥

10

pra-kṛteḥ kriya-māṇāni guṇaiḥ kar-māṇi sarva-śaḥ  
ahaṃ-kāra vimū-dhātmā kartā-ham iti man-yate

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

vigyan - worldly  
gyan - godly  
prajna - higher level of gyan

कर्मण्य् अकर्म यः पश्येद् अकर्मणि च कर्म यः ।  
 स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥  
 kar-many akarma yaḥ paśyed akar-maṇi ca karma yaḥ  
 sa buddhi-mān manu-ṣyeṣu sa yuktaḥ kṛt-sna-karma-kṛt

14

The one who sees inaction in action, and action in inaction, is a wise person. Such a person is a yogī and has accomplished everything. (4.18)

ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४.२४॥  
 brahmā'rpaṇam brahma havir brahmā-gnau brahma-ṇā hutam  
 brah-maiva tena ganta-vyaṁ brahma-karma-samā-dhinā

15

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

न हि ज्ञानेन सदृशं पवित्रम् इह विद्यते ।  
 तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४.३८॥  
 na hi jñā-nena sa-dṛśam pavi-tram iha vidyate  
 tat svayaṁ yoga-saṁ-siddhaḥ kālenā'tmani vindati

16

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

संन्यासस् तु महाबाहो दुःखम् आप्तुम् अयोगतः ।  
 योगयुक्तो मुनिर् ब्रह्म नचिरेणाधिगच्छति ॥५.०६॥  
 saṁ-nyā-sas tu mahā-bāho duḥ-kham āptum ayoga-taḥ  
 yoga-yukto munir brahma naci-reṇā'dhi-gacchati

17

But Saṁnyāsa, O Arjuna, is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains Brahma. (5.06)

अव्यक्तं व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।

परं भावम् अजानन्तो ममाव्ययम् अनुत्तमम् ॥७.२४॥

avya-ktam vya-ktim āpan-nam many-ante mām abu-ddha-yaḥ  
param bhāvam ajā-nanto mamā'vya-yam anu-tta-mam

The ignorant believe that unmanifest Para Brahma incarnates or takes manifestations, because they do not completely understand My highest, immutable, incomparable, and transcendental existence. (See also 15.16) (7.24)

22

यं यं वापि स्मरन् भावं त्यजत्य् अन्ते कलेवरम् ।

तं तं एवैति कौन्तेय सदा तद्भावभावितः ॥८.०६॥

yaṁ yaṁ vā'pi smaran bhā-vaṁ tyā-jaty ante kale-varam  
taṁ taṁ evaiti kaun-teya sadā tad-bhāva-bhā-vitaḥ

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)

23

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ।

मय्य् अर्पितमनोबुद्धिर् माम् एवैष्यस्य असंशयम् ॥८.०७॥

tasmāt sarve-ṣu kāleṣu mām anu-smara yudhya ca  
mayy arpita-mano-buddhir mām evai'syasy asaṁ-śayam

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

24

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८.१४॥

ana-nya-cetāḥ sata-taṁ yo māṁ sma-rati nitya-śaḥ  
tasyā'haṁ sula-bhaḥ pārtha nitya-yukta-sya yogi-naḥ

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

25

मत्कर्मकृन् मत्परमो मद्रक्तः सङ्गवर्जितः ।  
 निर्वैरः सर्वभूतेषु यः स माम् एति पाण्डव ॥११.५५॥  
 mat-karma-kṛn mat-paramo mad-bhak-taḥ saṅga-var-jitaḥ  
 nir-vairaḥ sarva-bhūte-ṣu yaḥ sa mām-eti pāṇḍava

30

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)

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।  
 निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥१२.०८॥  
 may-yeva mana ādha-tsva mayi buddhiṁ nive-śaya  
 niva-siṣy-asi may-yeva ata ūrdh-varṁ na saṁ-śayaḥ

31

(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)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।  
 विनश्यत्स्व अविनश्यन्तं यः पश्यति स पश्यति ॥१३.२७॥  
 samam sarveṣu bhū-teṣu tiṣṭha-ntam para-meśva-ram  
 vina-śya-tsv avina-śyan-tam yaḥ paśyati sa paśyati

32

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

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
 स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥१४.२६॥  
 mām ca yo'vya-bhicā-reṇa bhakti-yogena sevate  
 sa guṇān sama-tītyai'tān brahma-bhū-yāya kalpate

33

The one who offers service to Me with love and unswerving devotion transcends three Guṇas, and becomes fit for Brahma-nirvāṇa. (14.26)

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

37

bhaktyā mām abhi-jānāti yāvān yaś cā'smi tattva-taḥ  
tato mām tatt-vato jñātvā viśate tada-nanta-ram

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

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥१८.६१॥

38

īśvaraḥ sarva-bhūtā-nām hṛddeśe'rjuna tiṣṭhati  
bhrā-mayan sarva-bhūtāni yantrā-rūdhāni māyayā

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

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८.६६॥

39

sarva-dharmān pari-tyajya mām-ekam śara-ṇam vraja  
aham tvā sarva-pāpe-bhyo mokṣa-yi-ṣyāmi mā śucaḥ

Setting aside all Dharma, 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)

य इमं परमं गुह्यं मद्रक्तेषु अभिधास्यति ।  
भक्तिं मयि परां कृत्वा माम् एवैष्यत्य् असंशयः ॥१८.६८॥

40

ya imam para-mam guh-yam mad-bha-kte-ṣv abhi-dhā-syati  
bhak-tim mayi parām kṛtvā mām evai'syaty asam-śayah

The one who shall propagate this supreme secret philosophy (or the transcendental knowledge of the Gītā) amongst My devotees, shall be performing the highest devotional service to Me, and shall certainly (attain Parama Dhāma and) come to Me. (18.68)