

On the auspicious occasion of

Geeta Jayanti

and as part of the International Geeta Mahotsav,
an initiative by the Government of India (Haryana)
to be held in Kurukshetra from
6th-10th December 2016



Join in a global Geeta Chanting Yajna
for peace and harmony of all

When: Saturday 10th December 2016

Time: 6:00 - 6:15pm IST

Where: at your home, centre or ashram

The recording and pdf of the selected verses are provided for ease of chanting.
Request all to unite in this blessed Yajna!

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

*dharmakṣetre kurukṣetre samavetā yuyutsavaḥ,
māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya.* (Ch 1-1)

What did my people & Pāṇḍavas do after having assembled in the holy land of Kurukṣetra, eager to fight the battle?

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

*karmaṇyevādhikāraṣte mā phaleṣu kadācana,
mā karmaphalāheturbhūrmā te saṅgo'stvakarmaṇi.* (Ch 2-47)

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥

*karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ,
lokasaṅgrahamevāpi sampśyaṅkartumarhasi.* (Ch 3-20)

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥१५॥

*evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ,
kuru karmaiva tasmāttovaṁ pūrvaiḥ pūrvataraṁ kṛtam.* (Ch 4-15)

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

*brahmanyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ,
lipyate na sa pāpena padmapatramivāmbhasā.* (Ch 5-10)

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.

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

*ātmaupamyena sarvatra samam paśyati yorjuna,
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ.* (Ch 6-32)

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogī.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

*mattaḥ parataram nānyatkiñcidasti dhanañjaya,
mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva.* (Ch 7-7)

There is nothing whatsoever higher than Me, O Dhanañjaya. All this is strung in Me, as clusters of gems on a string.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयम् ॥७॥

*tasmātsarveṣu kāleṣu māmanusmara yudhya ca,
mayyarpitamanobuddhir mā mevaiṣyasasyasaṁśayam.* (Ch 8-7)

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram,
hetunānena kaunteya jagadviparivartate.* (Ch 9-10)

Under Me as her supervisor, prakṛti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves?

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

*maharṣayaḥ sapta pūrve catvāro manavastathā,
madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ.* (Ch 10-6)

The seven great ṛṣis, the ancient four and also the Manus, possessed of powers like Me, were born of (My) mind; from them are these creatures in the world (originated and sustained).

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

*divi sūryasahasrasya bhavedyugapadutthitā,
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanaḥ.* (Ch 11-12)

If the splendour of a thousand suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that mighty being (great soul).

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

*sanniyamyendriyagrāmam sarvatra samabuddhayaḥ,
te prāpnuvanti māmēva sarvabhūtahite ratāḥ.* (Ch 12-4)

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto Me.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

*bahirantaśca bhūtānāmacaraṁ carameva ca,
sūkṣmatvāttadavijñeyaṁ dūrasthaṁ cāntike ca tat.* (Ch 13-16)

Without and within (all) beings, the unmoving and also the moving;
because of its subtlety unknowable; and near and far away - is That.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

*karmaṇaḥ sukṛtasyāhuḥ sāttvikaṁ nirmalaṁ phalam,
rajasastu phalaṁ duḥkamajñānaṁ tamasaḥ phalam.* (Ch 14-16)

The fruit of good action, they say, is sāttvika and pure; verily the fruit of rajas
is pain, and the fruit of tamas is ignorance.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

*śarīraṁ yadavāpnoti yaccāpyutkrāmatisvarah,
gṛhītvaitāni saṁyāti vāyurgandhānivāśayāt.* (Ch 15-8)

When the Lord obtains a body and when He leaves it, He takes these
and goes (with them) as the wind takes the scents from their seats (the
flowers).

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥५॥

*daivī sampadvimokṣāya nibandhāyāsūrī matā,
mā śucaḥ sampadaṁ daivīmabhijāto'si pāṇḍava.* (Ch 16-5)

The divine nature is deemed for liberation, the demoniacal for bondage;
grieve not, O Pāṇḍava, you are born with divine qualities.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

sadbhāve sādhubhāve ca sadityetatprayujyate,
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate. (Ch 17-26)

The word 'Sat' is used in the sense of Reality and of goodness; and also, O Pārtha, the word 'Sat' is used in the sense of an auspicious act.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ,
tatra śrīrvijayo bhūtirḍhruvā nītimatirmama. (Ch 18-78)

Wherever is Kṛṣṇa, the Lord of yoga, wherever is Pārtha, the archer, there are prosperity, victory, happiness and firm (steady or sound) policy; this is my conviction.