

- Chapters of Bhagavad Gita
- 1) Observing the Armies on the Battlefield of Kurukṣetra
 - 2) Contents of the Gita Summarized
 - 3) Karma-yoga
 - 4) Transcendental Knowledge
 - 5) Karma-yoga Action in Kṛṣṇa Consciousness
 - 6) Dhyanā-yoga
 - 7) Knowledge of the Absolute
 - 8) Attaining the Supreme
 - 9) The most confidential knowledge
 - 10) The opulence of the Absolute
 - 11) The Universal Form
 - 12) Devotional Service
 - 13) Nature, the Enjoyer and Consciousness
 - 14) The three modes of Material Nature
 - 15) The Yoga of the Supreme Person
-
- 16) The Divine and Demonic Natures
 - 17) The Divisions of Faith
 - 18) The Perfection of Renunciation

TEXT 2.13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

dehinaḥ—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāraṁ*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *deha-antara*—of transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—is deluded.

TRANSLATION

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.





The soul passes from one body to another in this life and in the next.

TEXT 2.14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

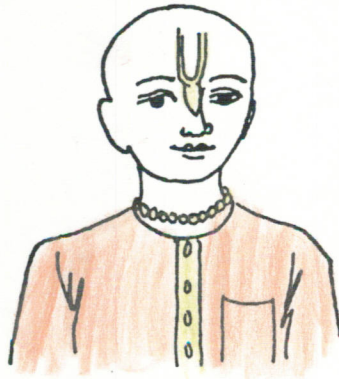
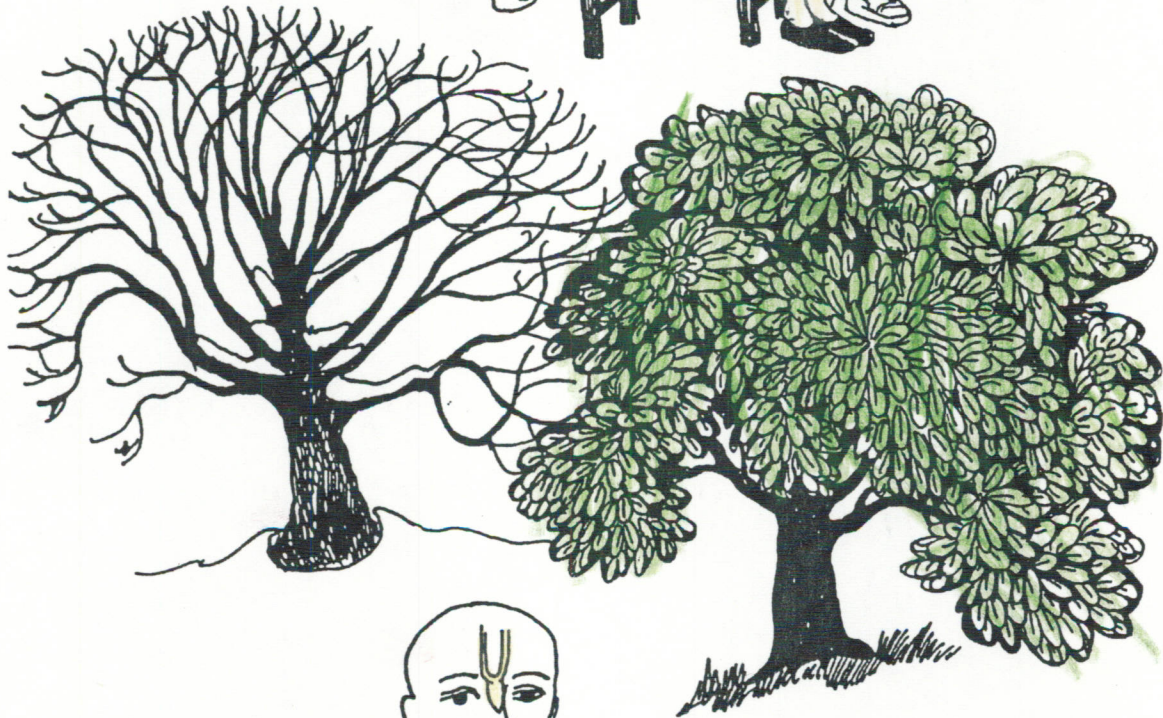
mātrā-sparsās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

mātrā-sparsāḥ—sensory perception; *tu*—only; *kaunteya*—O son of Kuntī; *śīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha*—and pain; *dāḥ*—giving; *āgama*—appearing; *apāyinaḥ*—disappearing; *anityāḥ*—nonpermanent; *tān*—all of them; *ti-tikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bharata dynasty.

TRANSLATION

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.





A sober person is aloof from happiness and distress which, like winter and summer, come and go.

TEXT 2.20

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

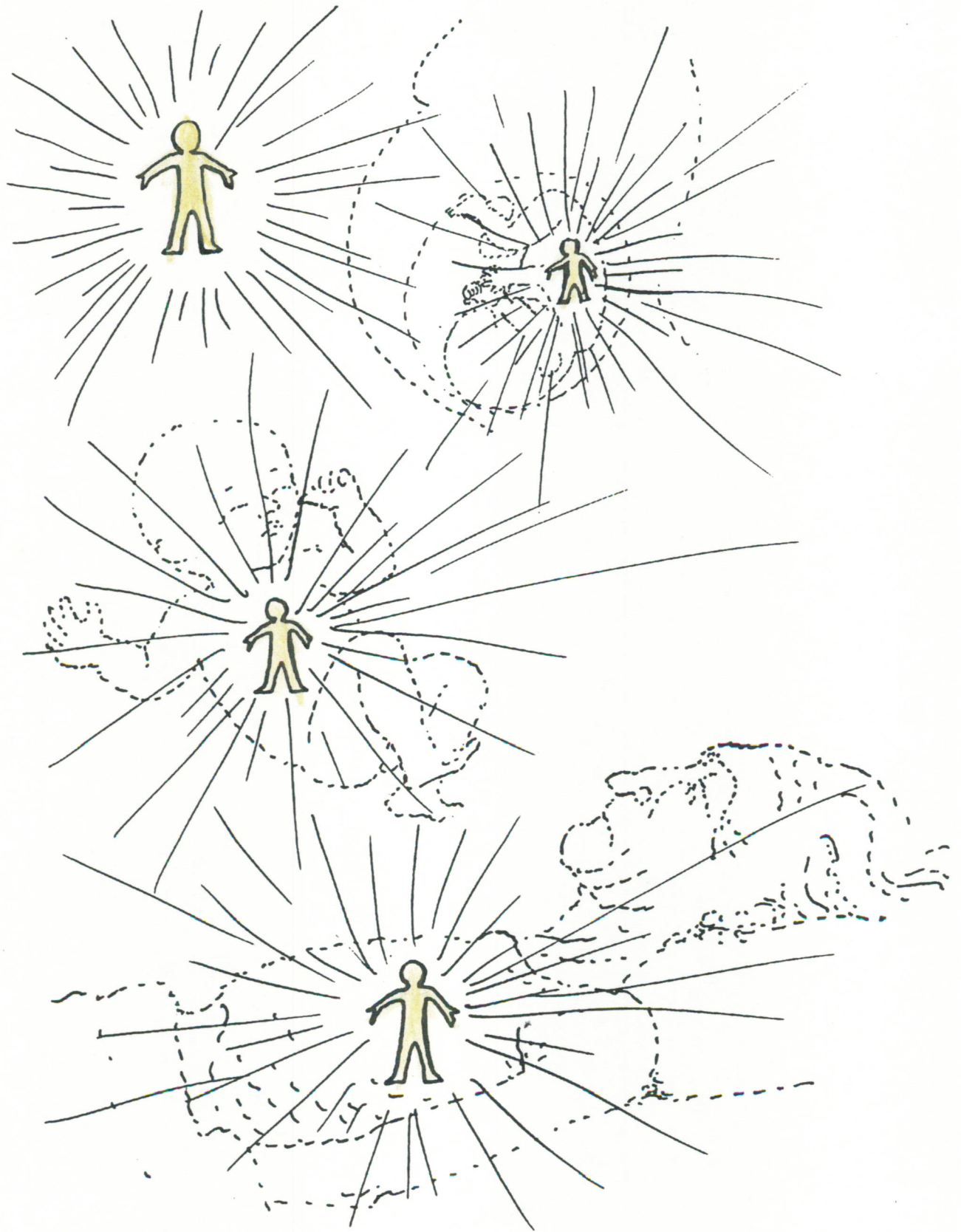
*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

na—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayam*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayam*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

TRANSLATION

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.





Although the body is born and dies, the soul never changes.

TEXT 3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya
mukta-saṅgaḥ samācara*

yajña-arthāt—done only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ*—than work; *anyatra*—otherwise; *lokaḥ*—world; *ayam*—this; *karma-bandhanaḥ*—bondage by work; *tat*—of Him; *artham*—for the sake; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do perfectly.

TRANSLATION

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.





A person who works for his own benefit is always in anxiety.
But a devotee who works for Viṣṇu remains happy and free from karmic reactions.

TEXT 3.13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

yajña-siṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ye pacanty ātma-kāraṇāt

yajña-siṣṭa—of food taken after performance of *yajña*; *śinaḥ*—eaters; *santaḥ*—the devotees; *mucyante*—get relief; *sarva*—all kinds of; *kilbiṣaiḥ*—from sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—grievous sins; *pāpāḥ*—sinners; *ye*—who; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.





In the top picture, people are eating and distributing food that's been offered first to Kṛṣṇa as a sacrifice.
In the bottom picture, people are cooking and eating for their own pleasure.

TEXT 4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥

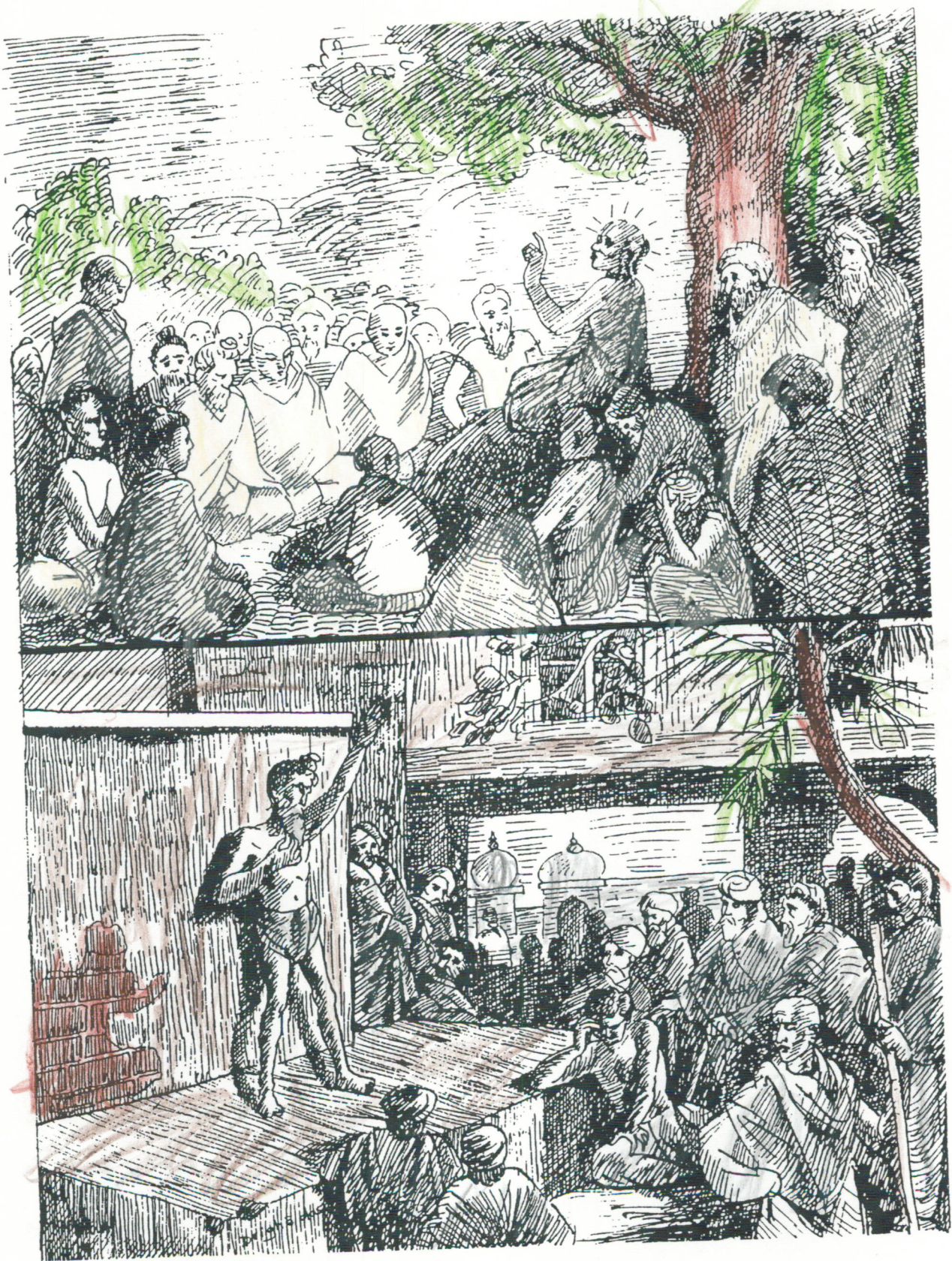
*evam paramparā-prāptam
imam rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa*

evam—thus; *paramparā*—by disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.





In the top picture, the science of *yoga* is being properly passed from *guru* to disciple.
Below, the philosophy has been changed and people are not satisfied to hear from a bogus person.

TEXT 4.7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham*

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.





Kṛṣṇa comes from the spiritual world whenever people are engaging in sinful activities, such as gambling, animal slaughter, illicit sex, and intoxication.

TEXT 4.8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

paritrāṇāya—for the deliverance; *sādḥūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—principles of religion; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.





Kṛṣṇa comes to kill the demons, please the devotees, and to teach about religion.

TEXT 4.9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

*janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *veti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

TRANSLATION

One who knows the transcendental nature of My appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.





The dying man is surrounded by people who are reading the scriptures about Kṛṣṇa's appearance. Because he understands this, his soul has assumed its spiritual form and is boarding a spiritual airplane. Guided by Viṣṇu's associates, it will take him to Kṛṣṇa's abode.

TEXT 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam

cātuḥ-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the nondoer; *avyayam*—unchangeable.

TRANSLATION

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.





Kṛṣṇa created the four divisions of human society—teachers, government administrators, farmers, and workers—while remaining aloof.

TEXT 4.34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

tat—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—they will initiate; *te*—you; *jñānam*—into knowledge; *jñāninaḥ*—the self-realized; *tattva*—of the truth; *darśinaḥ*—seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.





The spiritual master is explaining the truth to a prospective disciple. One disciple is fanning the spiritual master, while in the background, some disciples are doing service.

TEXT 5.18

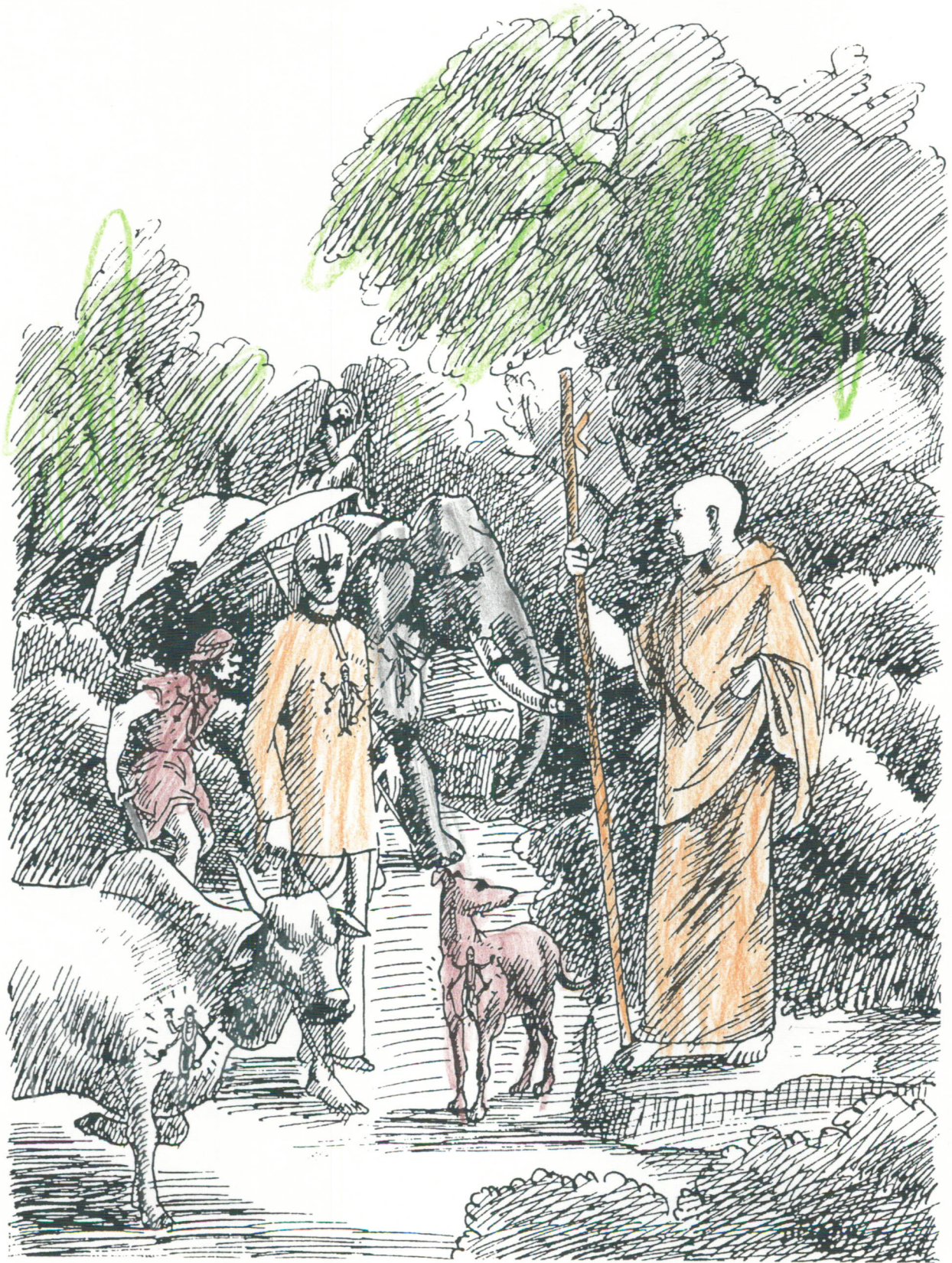
विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

TRANSLATION

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste].



A learned person sees that although there are different bodies, every living being is the soul. He also sees that Kṛṣṇa as the Supersoul is equally present in all bodies.

TEXT 5.29

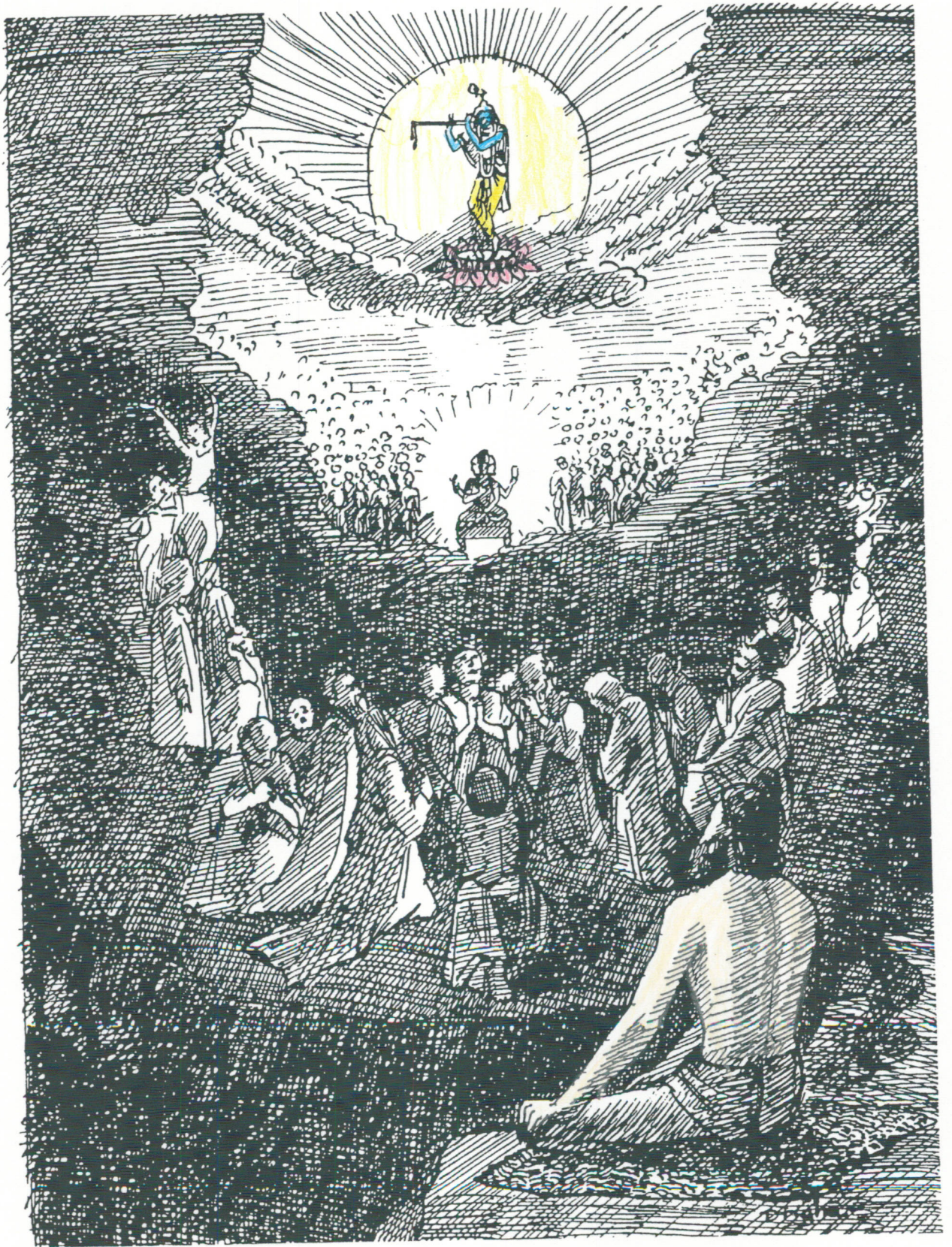
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati*

bhoktāraṁ—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *suhṛdam*—the benefactor; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—one achieves.

TRANSLATION

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.



The *yogī* is becoming peaceful by understanding that Kṛṣṇa is above the demigods and is the well-wisher of all living entities.

TEXT 6.47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

*yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

yoginām—of *yogīs*; *api*—also; *sarveṣām*—all types of; *mat-gatena*—abiding in Me, always thinking of Me; *antaḥ-ātmanā*—within himself; *śraddhā-vān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—to Me (the Supreme Lord); *saḥ*—he; *me*—by Me; *yukta-tamaḥ*—the greatest *yogī*; *mataḥ*—is considered.

TRANSLATION

And of all *yogīs*, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in *yoga* and is the highest of all. That is My opinion.





There are many *yogis* performing austerities but the one who actually serves Kṛṣṇa will attain Him.