

Selected Bhagavad-gītā Verses

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

TRACK
1

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.

2.14 *mātrā-sparśās tu kaunteya/ śiṭoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino'nityās/ tāṁs titikṣasva bhārata*

TRACK
2

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.

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

TRACK
3

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.

3.9 *yajñārthāt karmaṇo'nyatra/ loko'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya/ mukta-saṅgaḥ samācara*

TRACK
4

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.

3.13 *yajña-śiṣṭāśinaḥ santo/ mucyante sarva-kilbiṣaiḥ
bhuñjate te tvaghaṁ pāpā/ ye pacantyātma-kāraṇāt*

TRACK
5

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.

4.2 *evaṁ paramparā-prāptam/ imarṁ rājarṣayo viduḥ
sa kāleneha mahatā/ yogo naṣṭaḥ parantapa*

TRACK
6

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.

4.7 *yadā yadā hi dharmasya/ glānir bhavati bhārata
abhyutthānam adharmasya/ tadātmānam sṛjāmyaham*

TRACK
7

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.

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

TRACK
8

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

4.9 *janma karma ca me divyam/ evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma/ naiti mām eti so' rjuna*

TRACK
9

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.

4.13 *cātur-varṇyam mayā sṛṣṭam/ guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām/ viddhyakartāram avyayam*

TRACK
10

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.

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

TRACK
11

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.

5.18 *vidyā-vinaya-sampanne/ brāhmaṇe gavi hastini
śuni caiva śva-pāke ca/ paṇḍitāḥ sama-darsinaḥ*

TRACK 12 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].

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

TRACK 13 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.

6.47 *yoginām api sarveśāṁ/ mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ/ sa me yuktatamo mataḥ*

TRACK 14 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.

7.3 *manuṣyāṇāṁ sahasreṣu/ kaścid yatati siddhaye
yatatām api siddhānāṁ/ kaścin māṁ vetti tattvataḥ*

TRACK 15 Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

7.7 *mattaḥ parataraṁ nānyat/ kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ/ sūtre maṇi-gaṇā iva*

TRACK 16 O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

7.14 *daivī hyeṣā guṇa-mayī/ mama māyā duratyayā
mām eva ye prapadyante/ māyām etāṁ taranti te*

TRACK 17 This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

7.15 *na mām duṣkṛtino mūḍhāḥ/ prapadyante narādhamāḥ
māyayāpahṛta-jñānā/ āsuram bhāvam āśritāḥ*

TRACK 18 Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

7.19 *bahūnām janmanām ante/ jñānavān mām prapadyate
vāsudevaḥ sarvam iti/ sa mahātmā su-durlabhaḥ*

TRACK 19 After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

8.6 *yaṁ yaṁ vāpi smaran bhāvaṁ/ tyajatyante kalevaram
taṁ tam evaiti kaunteya/ sadā tad-bhāva-bhāvitaḥ*

TRACK 20 Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

8.15 *mām upetya punar janma/ duḥkhālayam aśāsvatam
nāpnuvanti mahātmānaḥ/ saṁsiddhim paramām gatāḥ*

TRACK 21 After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

8.16 *ā-brahma-bhuvanāl lokāḥ/ punar āvartino'rjuna
mām upetya tu kaunteya/ punar janma na vidyate*

TRACK 22 From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

9.2 *rāja-vidyā rāja-guhyam/ pavitram idam uttamam
pratyakṣāvagamam dharmyam/ su-sukham kartum avyayam*

TRACK 23 This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

9.4 *mayā tatam idaṁ sarvaṁ/ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni/ na cāhaṁ teṣvavasthitāḥ*

TRACK 24 **By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.**

9.10 *mayādhyakṣeṇa prakṛtiḥ/ sūyate sa-carācaram
hetunānena kaunteya/ jagad viparivartate*

TRACK 25 **This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.**

9.11 *avajānanti mām mūḍhā/ mānuṣīm tanum āśritam
paraṁ bhāvam ajānanto/ mama bhūta-maheśvaram*

TRACK 26 **Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.**

9.14 *satataṁ kīrtayanto mām/ yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā/ nitya-yuktā upāsate*

TRACK 27 **Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.**

✓ 9.26 *patraṁ puṣpaṁ phalaṁ toyāṁ/ yo me bhaktyā prayacchati
tad ahaṁ bhaktyupahṛtam/ aśnāmi prayatātmanaḥ*

TRACK 28 **If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.**

✓ 9.27 *yat karoṣi yad aśnāsi/ yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya/ tat kuruṣva mad-arpaṇam*

TRACK 29 **Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.**

9.34 *man-manā bhava mad-bhakto/ mad-yājī mām namaskuru
mām evaiśyasi yuktvaivam/ ātmānaṁ mat-parāyaṇaḥ*

TRACK 30 **Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.**

10.8 *aham sarvasya prabhavo/ mattaḥ sarvaṁ pravartate
iti matvā bhajante mām/ budhā bhāva-samanvitāḥ*

TRACK 31 I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

10.9 *mac-cittā mad-gata-prāṇā/ bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ/ tuṣyanti ca ramanti ca*

TRACK 32 The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

10.10 *teṣāṁ satata-yuktānāṁ/ bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ/ yena mām upayānti te*

TRACK 33 To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

10.11 *teṣāṁ evānukampārtham/ aham ajñāna-jaṁ tamaḥ
nāśayāmyātma-bhāva-stho/ jñāna-dīpena bhāsvatā*

TRACK 34 To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

11.54 *bhaktyā tvananyayā śakya/ aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena/ praveṣṭum ca parantapa*

TRACK 35 My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

12.5 *kleśo 'dhikataras teṣāṁ/ avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ/ dehavadbhir avāpyate*

TRACK 36 For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

13.3 *kṣetra-jñāṁ cāpi mām viddhi/ sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñāyor jñānam/ yat taj jñānam matarṁ mama*

TRACK 37 O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

14.4 *sarva-yoniṣu kaunteya/ mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir/ ahaṁ bīja-pradaḥ pitā*

TRACK 38 It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father.

14.26 *mām ca yo'vyabhicāreṇa/ bhakti-yogena sevate
sa guṇān samatīyātān/ brahma-bhūyāya kalpate*

TRACK 39 One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.

14.27 *brahmaṇo hi pratiṣṭhāham/ amṛtasyāvyayasya ca
śāśvatasya ca dharmasya/ sukhasyaikāntikasya ca*

TRACK 40 And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

15.7 *mamaivāṁśo jīva-loke/ jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi/ prakṛti-sthāni karṣati*

TRACK 41 The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

✓ 15.15 *sarvasya cāhaṁ hr̥di sanniviṣṭo/ mattaḥ smṛtir jñānam apohanam ca
vedaiḥ ca sarvair aham eva vedyo/ vedānta-kṛd veda-vid eva cāham*

TRACK 42 I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.

16.21 *tri-vidhaṁ narakasyedaṁ/ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas/ tasmād etat trayam tyajet*

TRACK
43

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

17.28 *aśraddhayā hutam dattam/ tapas taptam kṛtam ca yat
asad ity ucyate pārtha/ na ca tat pretya no iha*

TRACK
44

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Prthā, is impermanent. It is called “*asad*” and is useless both in this life and the next.

18.54 *brahma-bhūtaḥ prasannātmā/ na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu/ mad-bhaktim labhate parām*

TRACK
45

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

18.55 *bhakyā mām abhijānāti/ yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā/ viśate tad-anantaram*

TRACK
46

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

✓ 18.61 *īśvaraḥ sarva-bhūtānām/ hṛd-deśe’rjuna tiṣṭhati
bhrāmayaṁ sarva-bhūtāni/ yantrārūḍhāni māyayā*

TRACK
47

The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

✓ 18.66 *sarva-dharmān parityajya/ mām ekaṁ śaraṇam vraja
ahaṁ tvāṁ sarva-pāpebhyo/ mokṣayiṣyāmi mā śucaḥ*

TRACK
48

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.