



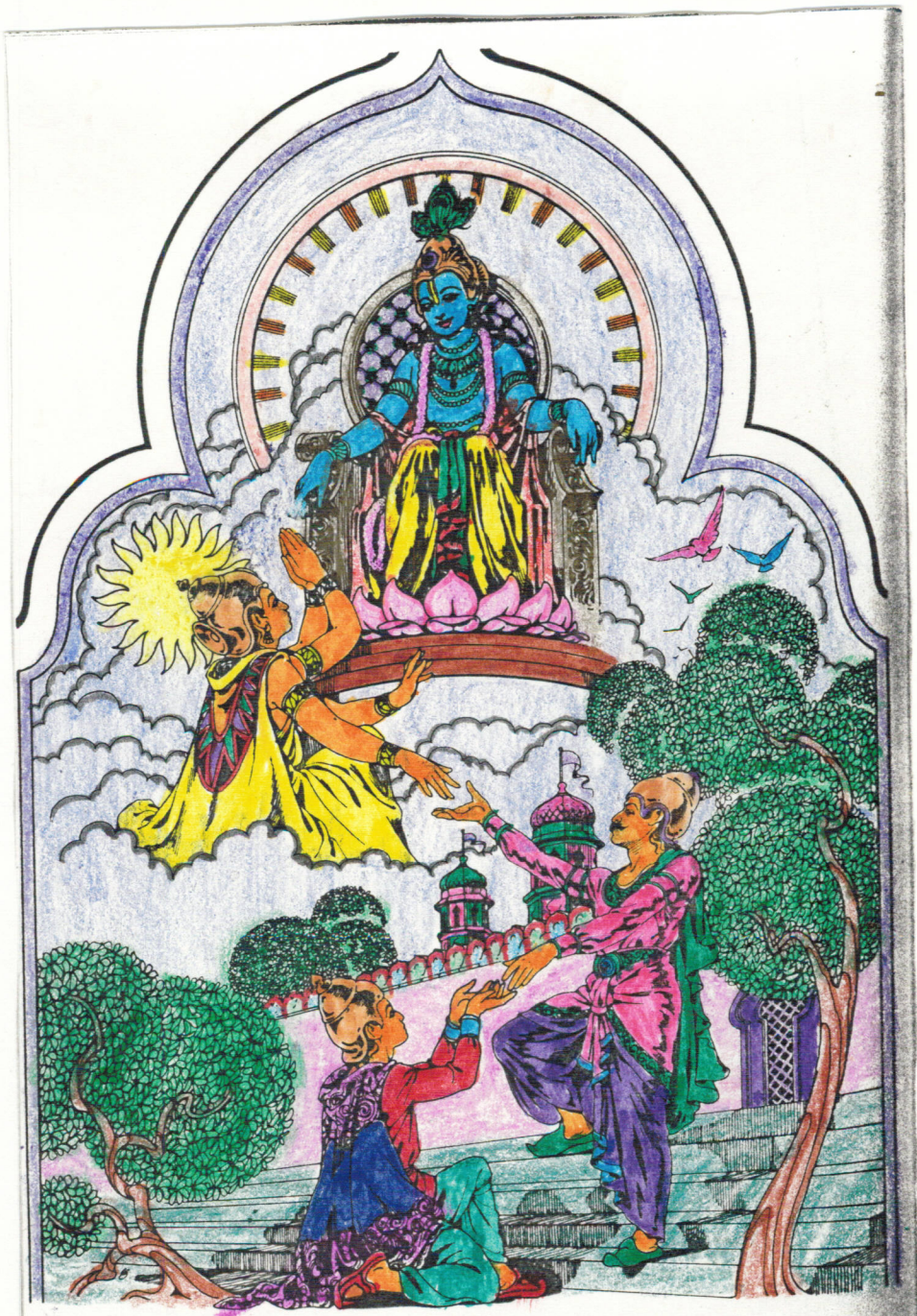
Arjuna said: O Janardana, O Keshava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work? My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me. (Bg. 2.1-2)

Arjuna is unhappy.  
Why?



As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change. (Bg. 2.13)

Do you see how the soul is always changing bodies?



The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku. This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. (Bg. 4.1-2)

Krsna spoke the Bhagavad-gita to the sun-god, Vivasvan. Who did Vivasvan tell it to?



The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].  
(Bg. 5.18)

This sage sees every living entity equally.



Who is this? How do you know?



One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature. (Bg. 8.9)

Is this Lord Visnu or  
Lord Krsna? How can you  
tell?



The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence. (Bg. 9.1)

Kṛṣṇa tells Arjuna that  
He will tell him a secret.  
Do you know this secret?



Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor. But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe. (Bg. 10.41-42)

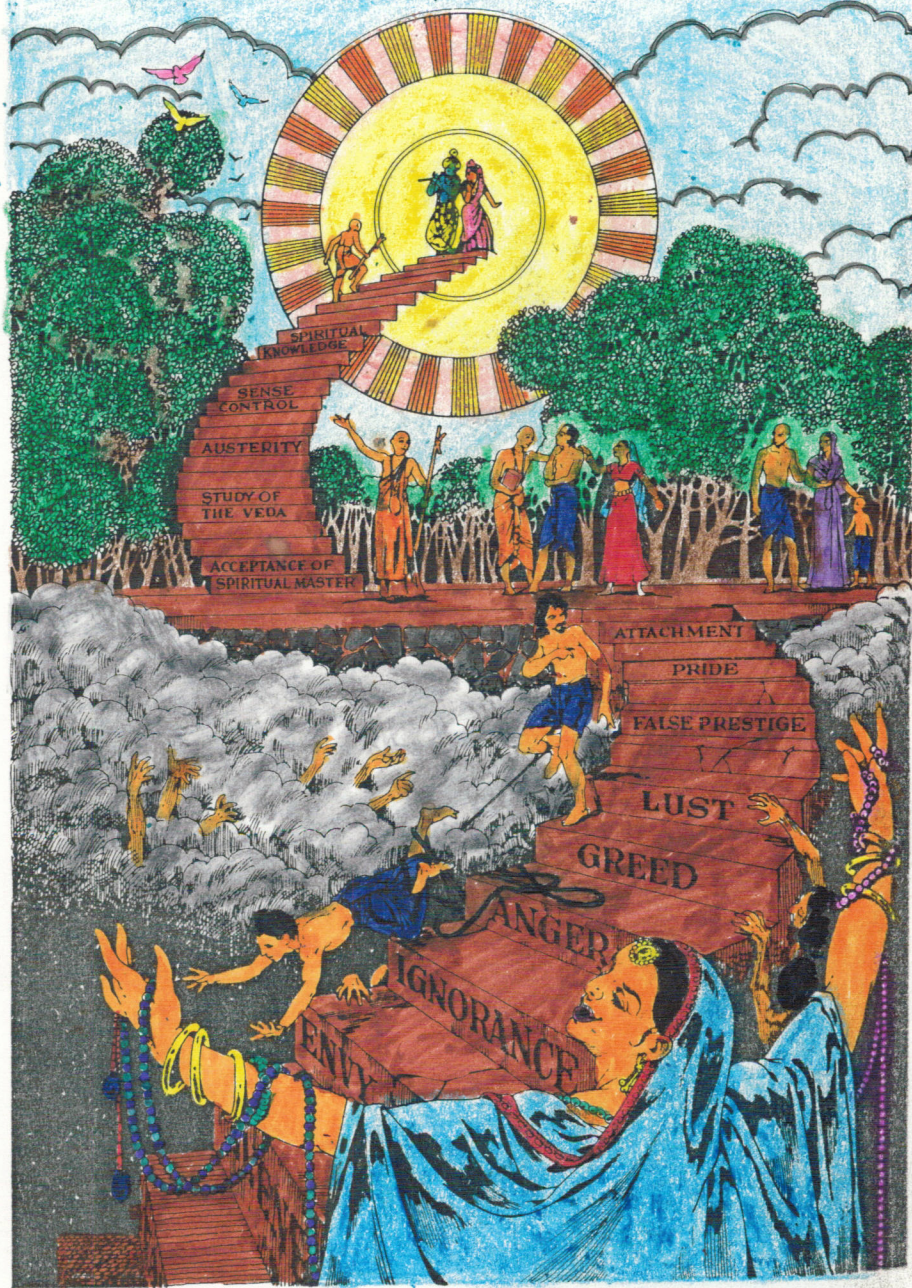
Everything comes from Kṛṣṇa.





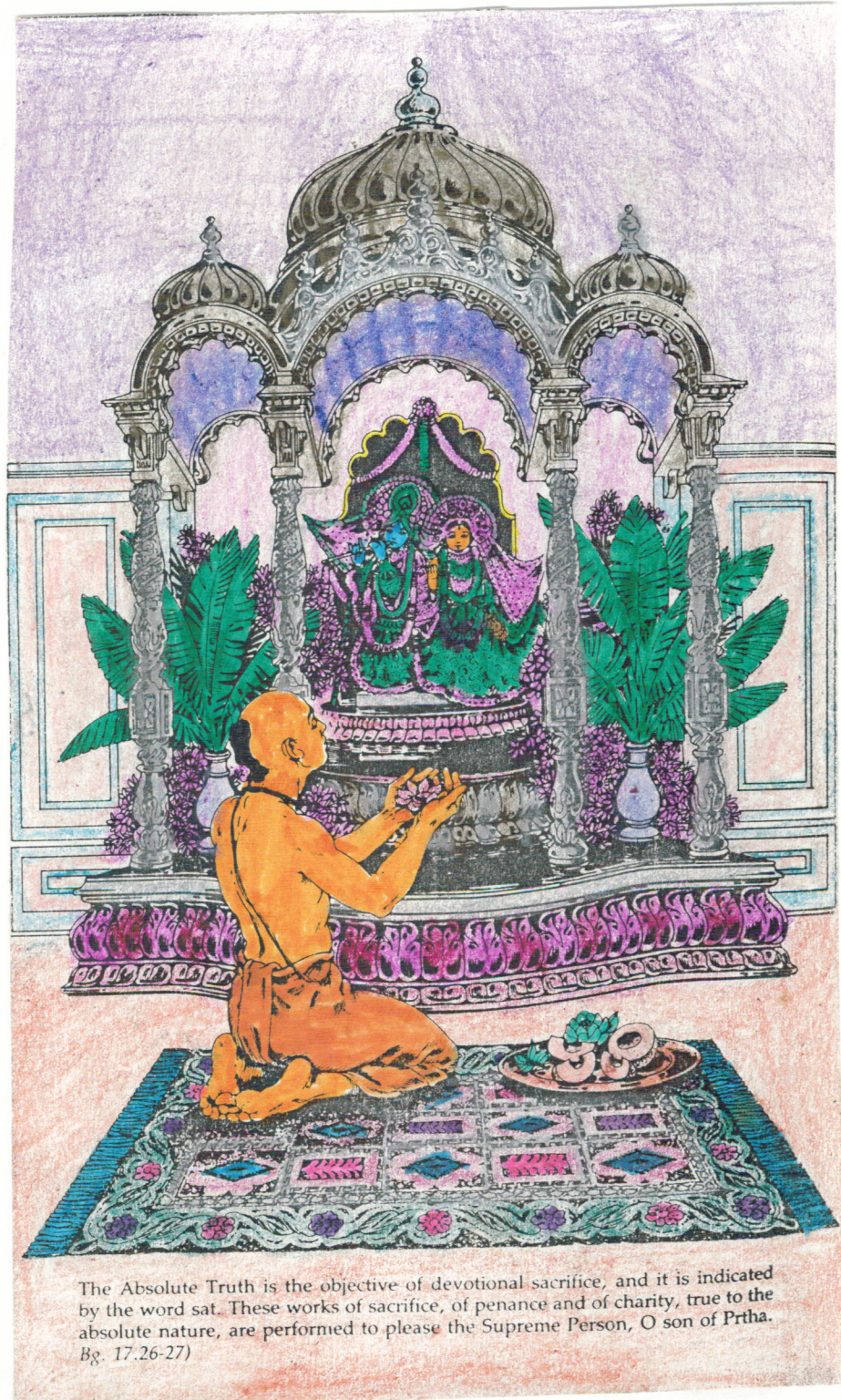
Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul. (Bg. 13.23)

Can you explain about the  
2 birds in the tree?



The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities. (Bg. 16.5)

What is happening on these stairs?



The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha. (Bg. 17.26-27)

A devotee offers everything to Kṛṣṇa.



Arjuna said, My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions. (Bg. 18.73)

Arjuna wants to follow Kṛṣṇa's instructions and fight.