

This is the list of 108 of the most important shlokas from the Bhagavad-gita As It Is (1972 Macmillan Edition) by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

108 Important Shlokas

1.1

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

dhṛtarāṣṭraḥ—King Dhṛtarāṣṭra; uvāca—said; dharma-kṣetre—in the place of pilgrimage; kuru-kṣetre—in the place named Kurukṣetra; samavetāḥ—assembled; yuyutsavaḥ—desiring to fight; māmakāḥ—my party (sons); pāṇḍavāḥ—the sons of Pāṇḍu; ca—and; eva—certainly; kim—what; akurvata—did they do; sañjaya—O Sañjaya.

Dhṛtarāṣṭra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?

2.7

kārpaṇya-doṣopahata-svabhāvaḥ
prcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi mām tvāṁ prapannam

kārpaṇya—miserly; doṣa—weakness; upahata—being inflicted by; svabhāvaḥ—characteristics; prcchāmi—I am asking; tvāṁ—unto You; dharma—religion; sammūḍha—bewildered; cetāḥ—in heart; yat—what; śreyaḥ—all-good; syāt—may be; niścitaṁ—confidently; brūhi—tell; tat—that; me—unto me; śiṣyaḥ—disciple; te—Your; aham—I am; śādhi—just instruct; mām—me; tvāṁ—unto You; prapannam—surrendered.

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

2.11

śrī-bhagavān uvāca

aśocyān anvaśocas tvam
prajñā-vādāmś ca bhāṣase
gatāsūn agatāsūmś ca
nānuśocanti paṇḍitāḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; aśocyān—that which is not worthy of lamentation; anvaśocaḥ—you are lamenting; tvam—you; prajñā-vādāḥ—learned talks; ca—also; bhāṣase—speaking; gata—lost; asūn—life; agata—not past; asūn—life; ca—also; na—never; anuśocanti—lament; paṇḍitāḥ—the learned.

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

2.12

na tv evāhaṁ jātu nāsaṁ
na tvam neme janādhīpāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

na—never; tu—but; eva—certainly; aham—I; jātu—become; na—never; āsam—existed; na—it is not so; tvam—yourself; na—not; ime—all these; janādhīpāḥ—kings; na—never; ca—also; eva—certainly; na—not like that; bhaviṣyāmaḥ—shall exist; sarve—all of us; vayam—we; ataḥ param—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

2.13

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; kaumāram—boyhood; yauvanam—youth; jarā—old age; tathā—similarly; dehāntara—transference of the body; prāptiḥ—achievement; dhīraḥ—the sober; tatra—thereupon; na—never; muhyati—deluded.

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.

2.14

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāms titikṣasva bhārata

mātrā—sensuous; sparśāḥ—perception; tu—only; kaunteya—O son of Kuntī; śīta—winter; uṣṇa—summer; sukha—happiness; duḥkha-daḥ—giving pain; āgama—appearing; apāyinaḥ—disappearing; anityāḥ—nonpermanent; tān—all of them; titikṣasva—just try to tolerate; bhārata—O descendant of the Bhārata dynasty.

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

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

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

2.22

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

vāsāṁsi—garments; jīrṇāni—old and worn out; yathā—as it is; vihāya—giving up; navāni—new garments; gṛhṇāti—does accept; naraḥ—a man; aparāṇi—other; tathā—in the same way; śarīrāṇi—bodies; vihāya—giving up; jīrṇāni—old and useless; anyāni—different; saṁyāti—verily accepts; navāni—new sets; dehī—the embodied.

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

2.23

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo
na śoṣayati mārutaḥ

na—never; enam—unto this soul; chindanti—can cut into pieces; śastrāṇi —all weapons;
na—never; enam—unto this soul; dahati—burns; pāvakaḥ—fire; na—never; ca—also;
enam—unto this soul; kledayanti—moistens; āpaḥ —water; na—never; śoṣayati—dries;
mārutaḥ—wind.

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

2.27

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

jātasya—one who has taken his birth; hi—certainly; dhruvaḥ—a fact; mṛtyuḥ—death;
dhruvaṁ—it is also a fact; janma—birth; mṛtasya—of the dead; ca—also; tasmāt—therefore;
aparihārye—for that which is unavoidable; arthe—in the matter of; na—do not; tvam—you;
śocitum—to lament; arhasi—deserve.

For one who has taken his birth, death is certain; and for one who is dead, birth is certain.
Therefore, in the unavoidable discharge of your duty, you should not lament.

2.30

dehī nityam avadhyo 'yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvaṁ śocitum arhasi

dehī—the owner of the material body; nityam—eternally; avadhyāḥ—cannot be killed;
ayaṁ—this soul; dehe—in the body; sarvasya—of everyone; bhārata—O descendant of
Bharata; tasmāt—therefore; sarvāṇi—all; bhūtāni—living entities (that are born); na—never;
tvam—yourself; śocitum —to lament; arhasi— deserve.

O descendant of Bharata, he who dwells in the body is eternal and can never be slain.
Therefore you need not grieve for any creature.

2.40

nehābhikrama-nāśo 'sti

pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt

na—there is not; iha—in this world; abhikrama—endeavoring; nāśaḥ—loss; asti—there is; pratyavāyaḥ—diminution; na—never; vidyate—there is; svalpam—little; api—although; asya—of this; dharmasya—of this occupation; trāyate—releases; mahataḥ—of very great; bhayāt—from danger.

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

2.41

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhaya 'vyavasāyinām

vyavasāyātmikā—resolute Kṛṣṇa consciousness; buddhiḥ—intelligence; ekā—only one; iha—in this world; kuru-nandana—O beloved child of the Kurus; bahu-śākhāḥ—various branches; hi—indeed; anantāḥ—unlimited; ca—also; buddhayaḥ—intelligence; avyavasāyinām—of those who are not in Kṛṣṇa consciousness.

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

2.44

bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

bhoga—material enjoyment; aiśvarya—opulence; prasaktānām—those who are so attached; tayā—by such things; apahṛta-cetasām—bewildered in mind; vyavasāyātmikā—fixed determination; buddhiḥ—devotional service of the Lord; samādhau—in the controlled mind; na—never; vidhīyate—does take place.

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

2.45

traī-guṇya-viṣayā vedā
nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho

niryoga-kṣema ātmavān

traiguṇya—pertaining to the three modes of material nature; viṣayāḥ—on the subject matter; vedāḥ—Vedic literatures; nistraiguṇyaḥ—in a pure state of spiritual existence; bhava—be; arjuna—O Arjuna; nirdvandvaḥ—free from the pains of opposites; nitya-sattva-sthaḥ—ever remaining in sattva (goodness); niryoga-kṣemaḥ—free from (the thought of) acquisition and preservation; ātmavān—established in the Self.

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

2.46

yāvān artha udapāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ

yāvān—all that; arthaḥ—is meant; udapāne—in a well of water; sarvataḥ—in all respects; sampluta-udake—in a great reservoir of water; tāvān—similarly; sarveṣu—in all; vedeṣu—Vedic literatures; brāhmaṇasya—of the man who knows the Supreme Brahman; vijānataḥ—of one who is in complete knowledge.

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

2.59

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

viṣayāḥ—objects for sense enjoyment; vinivartante—are practiced to be refrained from; nirāhārasya—by negative restrictions; dehinaḥ—for the embodied; rasa-varjaṁ—giving up the taste; rasaḥ—sense of enjoyment; api—although there is; asya—his; paraṁ—far superior things; dṛṣṭvā—by experiencing; nivartate—ceases from.

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

2.62

dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate

saṅgāt sañjāyate kāmaḥ
kāmaṭ krodho 'bhijāyate

dhyayataḥ—while contemplating; viṣayān—sense objects; puṁsaḥ—of the person;
saṅgaḥ—attachment; teṣu—in the sense objects; upajāyate—develops;
saṅgāt—attachment; sañjāyate—develops; kāmaḥ—desire; kāmaṭ—from desire;
krodhaḥ—anger; abhijāyate—becomes manifest.

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

2.63

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

krodhāt—from anger; bhavati—takes place; saṁmohaḥ—perfect illusion; saṁmohāt—from illusion; smṛti—of memory; vibhramaḥ—bewilderment; smṛti-bhramśāt—after bewilderment of memory; buddhi-nāśaḥ—loss of intelligence; buddhi-nāśāt—and from loss of intelligence; praṇaśyati—falls down.

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

2.64

rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati

rāga—attachment; dveṣa—detachment; vimuktaiḥ—by one who has been free from such things; tu—but; viṣayān—sense objects; indriyaiḥ—by the senses; caran—acting;
ātma-vaśyaiḥ—one who has control over; vidheyātmā—one who follows regulated freedom;
prasādam—the mercy of the Lord; adhigacchati—attains.

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

2.69

yā niśā sarva-bhūtānāṁ
tasyāṁ jāgati saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ

yā—what; niśā—is night; sarva—all; bhūtānām—of living entities; tasyām—in that;
jāgarti—wakeful; saṁyamī—the self-controlled; yasyām—in which; jāgrati—awake;
bhūtāni—all beings; sā—that is; niśā—night; paśyataḥ—for the introspective; muneḥ—sage.

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

3.9

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

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

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

3.14

annād bhavanti bhūtāni
parjanyaḥ anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

annāt—from grains; bhavanti—grow; bhūtāni—the material bodies; parjanyaḥ—from rains;
anna—food grains; sambhavaḥ—are made possible; yajñāt—from the performance of
sacrifice; bhavati—becomes possible; parjanyaḥ—rains; yajñaḥ—performance of yajña;
karma—prescribed duties; samudbhavaḥ—born of.

All living bodies subsist on food grains, which are produced from rain. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.

3.21

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokaḥ tad anuvartate

yat—whatever; yat—and whichever; ācarati—does he act; śreṣṭhaḥ—respectable leader;
tat—that; tat—and that alone; eva—certainly; itaraḥ—common; janaḥ—person; saḥ—he;

yat—whichever; pramāṇam—evidence; kurute—does perform; lokaḥ—all the world; tat—that; anuvartate—follow in the footsteps.

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

3.27

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

prakṛteḥ—of material nature; kriyamāṇāni—all being done; guṇaiḥ—by the modes; karmāṇi—activities; sarvaśaḥ—all kinds of; ahaṅkāra-vimūḍha—bewildered by false ego; ātmā—the spirit soul; kartā—doer; aham—I; iti—thus; manyate—thinks.

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

3.37

śrī-bhagavān uvāca

kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

śrī bhagavān uvāca—the Personality of Godhead said; kāmaḥ—lust; eṣaḥ—all these; krodhaḥ—wrath; eṣaḥ—all these; rajo-guṇa—the mode of passion; samudbhavaḥ—born of; mahā-śanaḥ—all-devouring; mahā-pāpmā—greatly sinful; viddhi—know; enam—this; iha—in the material world; vairiṇam—greatest enemy.

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

4.1

śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

śrī bhagavān uvāca—the Supreme Personality of Godhead said; imam—this; vivasvate—unto the sun-god; yogam—the science of one's relationship to the Supreme; proktavān—instructed; aham—I; avyayam—imperishable; vivasvān—Vivasvān (the sun-god's name); manave—unto the father of mankind (of the name Vaivasvata); prāha—told; manuḥ—the father of mankind; ikṣvākave—unto King Ikṣvāku; abravīt—said.

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

4.2

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

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

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.

4.3

sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyam hy etad uttamam

saḥ—the same ancient; eva—certainly; ayam—this; mayā—by Me; te—unto you; adya—today; yogaḥ—the science of yoga; proktaḥ—spoken; purātanaḥ—very old; bhaktaḥ—devotee; asi—you are; me—My; sakhā—friend; ca—also; iti—therefore; rahasyam—mystery; hi—certainly; etad—this; uttamam—transcendental.

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

4.6

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya

sambhavāmy ātma-māyayā

ajāḥ—unborn; api—although; san—being so; avyaya—without deterioration; ātmā—body; bhūtānām—all those who are born; Īśvaraḥ—the Supreme Lord; api—although; san—being so; prakṛtim—transcendental form; svām—of Myself; adhiṣṭhāya—being so situated; sambhavāmi—I do incarnate; ātma-māyayā—by My internal energy.

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

4.7

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

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

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 sādhūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

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

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

4.9

janma karma ca me divyam
evam yo vetti 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; vetti—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.

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.

4.10

vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ

vīta—freed from; rāga—attachment; bhaya—fear; krodhāḥ—anger; mat-mayā—fully in Me; mām—unto Me; upāśritāḥ—being fully situated; bahavaḥ—many; jñāna—knowledge; tapasā—by penance; pūtāḥ—being purified; mat-bhāvam—transcendental love for Me; āgatāḥ—attained.

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me.

4.11

ye yathā mām prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

ye—all of them; yathā—as; mām—unto Me; prapadyante—surrender; tān—unto them; tathā—so; eva—certainly; bhajāmi—do I reward; aham—I; mama—My; vartma—path; anuvartante—do follow; manuṣyāḥ—all men; pārtha—O son of Pṛthā; sarvaśaḥ—in all respects.

All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.

4.13

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

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

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

4.34

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninaḥ 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—initiate; te—unto you; jñānaṁ—knowledge; jñāninaḥ—the self-realized; tattva—truth; darśinaḥ—the seers.

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

5.18

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

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

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

5.22

ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ

ye—those; hi—certainly; saṁsparśajāḥ—by contact with the material senses;
bhogāḥ—enjoyment; duḥkha—distress; yonayaḥ—sources of; eva—certainly; te—they are;
ādi—in the beginning; antavantaḥ—subject to; kaunteya—O son of Kuntī; na—never;
teṣu—in those; ramate—take delight; budhaḥ—the intelligent.

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

5.29

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

bhoktāraṁ—beneficiary; yajña—sacrifices; tapasāṁ—of penances and austerities;
sarva-loka—all planets and the demigods thereof; maheśvaram—the Supreme Lord;
suhṛdaṁ—benefactor; sarva—all; bhūtānāṁ—of the living entities; jñātvā—thus knowing;
mām—Me (Lord Kṛṣṇa); śāntim—relief from material pangs; ṛcchati—achieves.

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

6.17

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

yukta—regulated; āhāra—eating; vihārasya—recreation; yukta—regulated; ceṣṭasya—of one who works for maintenance; karmasu—in discharging duties; yukta—regulated; svapna-avabodhasya—regulated sleep and wakefulness; yogaḥ—practice of yoga; bhavati—becomes; duḥkha-hā—diminishing pains.

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

6.41

prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate

prāpya—after achieving; puṇya-kṛtām—of those who performed pious activities; lokān—planets; uṣitvā—after dwelling; śāśvatīḥ—many; samāḥ—years; śucīnām—of the pious; śrīmatām—of the prosperous; gehe—in the house of; yoga-bhraṣṭaḥ—one who is fallen from the path of self-realization; abhijāyate—takes his birth.

The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

6.47

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

yoginām—of all yogīs; api—also; sarveṣāṃ—all types of; mat-gatena—abiding in Me; antaḥ-ātmanā—always thinking of Me within; śraddhāvān—in full faith; bhajate—renders transcendental loving service; yaḥ—one who; mām—Me (the Supreme Lord); saḥ—he; me—Mine; yuktatamaḥ—the greatest yogī; mataḥ—is considered.

And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

7.3

manuṣyāṇāṃ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṃ
kaścin mām vetti tattvataḥ

manuṣyāṇām—of men; sahasreṣu—out of many thousands; kaścit—someone; yatati—endeavors; siddhaye—for perfection; yatatām—of those so endeavoring; api—indeed; siddhānām—of those who have achieved perfection; kaścit—someone; mām—Me; vetti—does know; tattvataḥ—in fact.

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

7.4

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

bhūmiḥ—earth; āpaḥ—water; analaḥ—fire; vāyuḥ—air; kham—ether; manaḥ—mind; buddhiḥ—intelligence; eva—certainly; ca—and; ahaṅkāraḥ—false ego; iti—thus; iyaṁ—all these; me—My; bhinnā—separated; prakṛtiḥ—energies; aṣṭadhā—total eight.

Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies.

7.5

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

aparā—inferior; iyaṁ—this; itaḥ—besides this; tu—but; anyāṁ—another; prakṛtiṁ—energy; viddhi—just try to understand; me—My; parām—superior; jīva-bhūtāṁ—the living entities; mahā-bāho—O mighty-armed one; yayā—by whom; idam—this; dhāryate—being utilized or exploited; jagat—the material world.

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

7.7

mattaḥ parataram nānyat
kiñcid asti dhanañjaya
mayi sarvam idam protam
sūtre maṇi-gaṇā iva

mattaḥ—beyond Myself; parataram—superior; na—not; anyat—anything else; kiñcid—something; asti—there is; dhanañjaya—O conquerer of wealth; mayi—in Me; sarvam—all that be; idam—which we see; protam—strung; sūtre—on a thread; maṇi-gaṇāḥ—pearls; iva—likened.

O conquerer of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

7.14

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

daivī—transcendental; hi—certainly; eṣā—this; guṇamayī—consisting of the three modes of material nature; mama—My; māyā—energy; duratyayā—very difficult to overcome;

mām—unto Me; eva—certainly; ye—those; prapadyante—surrender; māyām etām—this illusory energy; taranti—overcome; te—they.

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

na—not; mām—unto Me; duṣkṛtinaḥ—miscreants; mūḍhāḥ—foolish;
prapadyante—surrender; narādhamāḥ—lowest among mankind; māyayā—by the illusory energy; apahṛta—stolen by illusion; jñānāḥ—knowledge; asuram—demonic;
bhāvam—nature; āśritāḥ—accepting.

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

7.16

catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

catur-vidhāḥ—four kinds of; bhajante—render services; mām—unto Me; janāḥ—persons;
sukṛtinaḥ—those who are pious; arjuna—O Arjuna; ārtāḥ—the distressed; jijñāsuḥ—the inquisitive; artha-arthī—one who desires material gain; jñānī—one who knows things as they are; ca—also; bharatarṣabha—O great one amongst the descendants of Bharata.

O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

7.19

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

bahūnām—many; janmanām—births; ante—after; jñānavān—he possessing knowledge;
mām—unto Me; prapadyate—surrenders; vāsudevaḥ—cause of all causes; sarvam—all;
iti—thus; saḥ—such; mahātmā—great soul; sudurlabhaḥ—very rare.

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.

7.25

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

na—nor; aham—I; prakāśaḥ—manifest; sarvasya—to everyone; yoga-māyā—internal potency; samāvṛtaḥ—covered; mūḍhaḥ—foolish; ayam—this; na—not; abhijānāti—can understand; lokaḥ—such less intelligent persons; mām—Me; ajam—unborn; avyayam—inexhaustible.

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible.

7.26

vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

veda—know; aham—I; sama—equally; atītāni—past; vartamānāni—present; ca—and; arjuna—O Arjuna; bhaviṣyāṇi—future; ca—also; bhūtāni—living entities; mām—Me; tu—but; veda—knows; na—not; kaścana—anyone.

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

7.27

icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

icchā—desire; dveṣa—hate; samutthena—born; dvandva—duality; mohena—overcome; bhārata—O scion of Bharata; sarva—all; bhūtāni—living entities; sammohaṁ—into delusion; sarge—in creation; yānti—go; parantapa—O conquerer of enemies.

O scion of Bharata [Arjuna], O conquerer of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.

7.28

yeṣām tv anta-gataṁ pāpaṁ
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

yeṣām—whose; tu—but; anta-gataṁ—completely eradicated; pāpaṁ—sin; janānām—of the persons; puṇya—pious; karmaṇām—previous activities; te—they; dvandva—duality; moha—delusion; nirmuktāḥ—free from; bhajante—worship; mām—Me; dṛḍha-vratāḥ—with determination.

Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.

8.5

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

anta-kāle—at the end of life; ca—also; mām—unto Me; eva—certainly; smaran—remembering; muktvā—quitting; kalevaram—the body; yaḥ—he who; prayāti—goes; saḥ—he; mad-bhāvaṁ—My nature; yati—achieves; na—not; asti—there is; atra—here; saṁśayaḥ—doubt.

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

8.6

yam yam vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitāḥ

yam yam—whatever; vā—either; api—also; smaran—remembering; bhāvaṁ—nature; tyajati—give up; ante—at the end; kalevaram—this body; tam tam—similar; eva—certainly; eti—gets; kaunteya—O son of Kuntī; sadā—always; tat—that; bhāva—state of being; bhāvitāḥ—remembering.

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

8.7

tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpita-mano-buddhir
mām evaiṣyasy asaṁśayaḥ

tasmāt—therefore; sarveṣu—always; kāleṣu—time; mām—unto Me; anusmara—go on remembering; yudhya—fight; ca—also; mayi—unto Me; arpita—surrender; manaḥ—mind; buddhiḥ—intellect; mām—unto Me; eva—surely; eṣyasi—will attain; asaṁśayaḥ—beyond a doubt.

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8.14

ananya-cetāḥ satataṁ
yo mām smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ

ananya-cetāḥ—without deviation; satatam—always; yaḥ—anyone; mām—Me (Kṛṣṇa); smarati—remembers; nityaśaḥ—regularly; tasya—to him; aham—I am; sulabhaḥ—very easy to achieve; pārtha—O son of Pr̥thā; nitya—regularly; yuktasya—engaged; yoginaḥ—of the devotee.

For one who remembers Me without deviation, I am easy to obtain, O son of Pr̥thā, because of his constant engagement in devotional service.

8.15

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ

mām—unto Me; upetya—achieving; punaḥ—again; janma—birth; duḥkha-ālayam—place of miseries; aśāśvatam—temporary; na—never; āpnuvanti—attain; mahātmānaḥ—the great souls; saṁsiddhiṁ—perfection; paramām—ultimate; gatāḥ—achieved.

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

ābrahma—up to the Brahmaloka planet; bhuvanāt—from the planetary systems;
lokāḥ—planets; punaḥ—again; āvartinaḥ—returning; arjuna—O Arjuna; mām—unto Me;
upetya—arriving; tu—but; kaunteya—O son of Kuntī; punaḥ janma—rebirth; na—never;
vidyate—takes to.

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.

8.28

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvaṁ idaṁ viditvā
yogī paraṁ sthānam upaiti cādyam

vedeṣu—in the study of the Vedas; yajñeṣu—in the performances of yajña, sacrifice;
tapaḥsu—undergoing different types of austerities; ca—also; eva—certainly; dāneṣu—in
giving charities; yat—that which; puṇya-phalam—the result of pious work;
pradiṣṭam—directed; atyeti—surpasses; tat—all those; sarvaṁ idaṁ—all those described
above; viditvā—knowing; yogī—the devotee; paraṁ—supreme; sthānam—abode;
upaiti—achieved peace; ca—also; ādyam—original.

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

9.2

rāja-vidyā rāja-guhyam
pavitram idaṁ uttamam
pratyakṣāvagamaṁ dharmyam
su-sukhaṁ kartum avyayam

rāja-vidyā—the king of education; rāja-guhyam—the king of confidential knowledge;
pavitram—the purest; idaṁ—this; uttamam—transcendental; pratyakṣa—directly
experienced; avagamam—understood; dharmyam—the principle of religion;
susukham—very happy; kartum—to execute; avyayam—everlasting.

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 idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

mayā—by Me; tatam—spread; idam—all these manifestations; sarvam—all; jagat—cosmic manifestation; avyakta-mūrtinā—unmanifested form; mat-sthāni—unto Me; sarva-bhūtāni—all living entities; na—not; ca—also; aham—I; teṣu—in them; avasthitaḥ—situated.

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
hetunāna kaunteya
jagad viparivartate

mayā—by Me; adhyakṣeṇa—by superintendence; prakṛtiḥ—material nature; sūyate—manifest; sa—with; carācaram—moving and nonmoving; hetunā—for this reason; anena—this; kaunteya—O son of Kuntī; jagat—the cosmic manifestation; viparivartate—is working.

This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By 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

avajānanti—deride; mām—Me; mūḍhāḥ—foolish men; mānuṣīm—in a human form; tanum—body; āśritam—assuming; param—transcendental; bhāvam—nature; ajānantaḥ—not knowing; mama—Mine; bhūta—everything that be; maheśvaram—supreme proprietor.

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

9.12

moghāśā mogha-karmāṇo
mogha-jñānā vicetasah

rākṣasīm āsurīm caiva
prakṛtim mohinīm śritāḥ

moghāsāḥ—baffled hope; mogha-karmāṇaḥ—baffled in fruitive activities;
mogha-jñānāḥ—baffled in knowledge; vicetasāḥ—bewildered; rākṣasīm—demonic;
āsurīm—atheistic; ca—and; eva—certainly; prakṛtim—nature; mohinīm—bewildering;
śritāḥ—taking shelter of.

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

9.13

mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

mahātmānaḥ—the great souls; tu—but; mām—unto Me; pārtha—O son of Pṛthā;
daivīm—divine; prakṛtim—nature; āśritāḥ—taken shelter of; bhajanti—render service;
ananya-manasaḥ—without deviation of the mind; jñātvā—knowing; bhūta—creation;
ādim—original; avyayam—inexhaustible.

O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

9.14

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

satatam—always; kīrtayantaḥ—chanting; mām—Me; yatantaḥ ca—fully endeavoring also;
dṛḍha-vratāḥ—with determination; namasyantaḥ ca—offering obeisances; mām—unto Me;
bhaktyā—in devotion; nitya-yuktāḥ—perpetually engaged; upāsate—worship.

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

9.22

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

ananyāḥ—no other; cintayantaḥ—concentrating; mām—unto Me; ye—who; janāḥ—persons; paryupāsate—properly worship; teṣām—their; nitya—always abhiyuktānām—fixed in devotion; yoga-kṣemam—requirements; vahāmi—carry; aham—I.

But those who worship Me with devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have.

9.25

yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

yānti—achieve; deva-vratāḥ—worshippers of demigods; devān—to demigods; pitṛn—to ancestors; yānti—go; pitṛ-vratāḥ—worshippers of ancestors; bhūtāni—to ghosts and spirits; yānti—go; bhūtejyāḥ—worshippers of ghosts and spirits; yānti—go; mat—My; yājinaḥ—devotees; api—also; mām—unto Me.

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

9.26

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

patraṁ—a leaf; puṣpaṁ—a flower; phalaṁ—a fruit; toyam—water; yaḥ—whoever; me—unto Me; bhaktyā—with devotion; prayacchati—offers; tat—that; aham—I; bhakty-upahṛtam—offered in devotion; aśnāmi—accept; prayata-ātmanaḥ—of one in pure consciousness.

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

yat—what; karoṣi—you do; yat—whatever; aśnāsi—you eat; yat—whatever; juhoṣi—you offer; dadāsi—you give away; yat—whatever; yat—whatever; tapasyasi—austerities you

perform; kaunteya—O son of Kuntī; tat—that; kuruṣva—make; mat—unto Me; arpaṇam—offering.

O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

9.29

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

samaḥ—equally disposed; aham—I; sarva-bhūteṣu—to all living entities; na—no one; me—Mine; dveṣyaḥ—hateful; asti—is; na—nor; priyaḥ—dear; ye—those; bhajanti—render transcendental service; tu—yet; mām—unto Me; bhaktyā—in devotion; mayi—unto Me; te—such persons; teṣu—in them; ca—also; api—certainly; aham—I.

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

9.30

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

api—in spite of; cet—although; sudurācāraḥ—one committing the most abominable actions; bhajate—engaged in devotional service; mām—unto Me; ananya-bhāk—without deviation; sādhuḥ—saint; eva—certainly; saḥ—he; mantavyaḥ—to be considered; samyak—completely; vyavasitaḥ—situated; hi—certainly; saḥ—he.

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

9.32

mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim

mām—unto Me; hi—certainly; pārtha—O son of Pṛthā; vyapāśritya—particularly taking shelter; ye—anyone; api—also; syuḥ—becomes; pāpa-yonayaḥ—born of a lower family; striyaḥ—women; vaiśyāḥ—mercantile people; tathā—also; śūdrāḥ—lower class men; te—api—even they; yānti—go; parām—supreme; gatim—destination.

O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.

9.34

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi yuktvaivam
ātmānam mat-parāyaṇaḥ

mat-manāḥ—always thinking of Me; bhava—become; mat—My; bhaktaḥ—devotee;
mat—My; yājī—worshiper; mām—unto Me; namaskuru—offer obeisances; mām—unto Me;
eva—completely; eśyasi—come; yuktvā evam—being absorbed; ātmānam—your soul;
mat-parāyaṇaḥ—devoted to Me.

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

10.8

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ

aham—I; sarvasya—of all; prabhavaḥ—source of generation; mattaḥ—from Me;
sarvaṁ—everything; pravartate—emanates; iti—thus; matvā—knowing; bhajante—becomes
devoted; mām—unto Me; budhāḥ—learned; bhāva-samanvitāḥ—with great attention.

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

10.9

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca

mat-cittāḥ—minds fully engaged in Me; mat-gata-prāṇāḥ—lives devoted to the service of Kṛṣṇa; bodhayantaḥ—preaching; parasparam—among themselves; kathayantaḥ ca—talking also; mām—about Me; nityam—perpetually; tuṣyanti—are pleased; ca—also;
ramanti—enjoy transcendental bliss; ca—also.

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

10.10

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

teṣāṁ—unto them; satata-yuktānāṁ—always engaged; bhajatāṁ—in devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogaṁ—real intelligence; taṁ—that; yena—by which; mām—unto Me; upayānti—come; te—they.

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

10.11

teṣāṁ evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

teṣāṁ—for them; eva—certainly; anukampā-artham—to show special mercy; aham—I; ajñāna-jaṁ—due to ignorance; tamaḥ—darkness; nāśayāmi—dispel; ātma—within; bhāvasthaḥ—themselves; jñāna—of knowledge; dīpena—with the lamp; bhāsvatā—glowing.

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

10.12-13

arjuna uvāca

paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devam ajaṁ vibhum

āhus tvām ṛṣayaḥ sarve
devarṣiṁ nāradaḥ tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me

arjunaḥ uvāca—Arjuna said; paraṁ—supreme; brahma—truth; paraṁ—supreme; dhāma—sustenance; pavitraṁ—purest; paramaṁ—supreme; bhavān—Yourself; puruṣaṁ—personality; śāśvataṁ—original; divyam—transcendental; ādi-devam—original Lord; ajaṁ—unborn; vibhum—greatest; āhuḥ—say; tvām—unto You; ṛṣayaḥ—sages; sarve—all; devarṣiḥ—the sage among the demigods; nāradaḥ—Nārada; tathā—also;

asitaḥ—Asita; devalaḥ—Devala; vyāsaḥ—Vyāsa; svayam—personally; ca—also; eva—certainly; bravīṣi—explaining; me—unto me.

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.

10.41

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'ṁśa-sambhavam

yat yat—whatever; vibhūti—opulences; mat—having; sattvam—existence; śrīmat—beautiful; ūrjitam—glorious; eva—certainly; vā—or; tat tat—all those; eva—certainly; avagaccha—you must know; tvam—you; mama—My; tejaḥ—splendor; aṁśa—partly; sambhavam—born of.

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

11.54

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa

bhaktyā—by devotional service; tu—but; ananyayā—without being mixed with fruitive activities or speculative knowledge; śakyaḥ—possible; aham—I; evaṁ-vidhaḥ—like this; arjuna—O Arjuna; jñātum—to know; draṣṭum—to see; tattvena—in fact; praveṣṭum—and to enter into; ca—also; parantapa—O mighty-armed one.

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.

11.55

mat-karma-kṛn mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava

mat-karma-kṛt—engaged in doing My work; mat-paramaḥ—concerning Me, the Supreme; mat-bhaktaḥ—engaged in My devotional service; saṅga-varjitaḥ—freed from the

contamination of previous activities and mental speculation; nirvairah—without an enemy; sarva-bhūteṣu—to every living entity; yaḥ—one who; saḥ—he; mām—unto Me; eti—comes; pāṇḍava—O son of Pāṇḍu.

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

12.5

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate

kleśaḥ—trouble; adhikataḥ—more troublesome; teṣām—of them; avyakta—unmanifested; āsakta—being attached; cetasām—of those whose minds; avyaktā—unmanifested; hi—certainly; gatiḥ duḥkham—progress is troublesome; dehavadbhiḥ—of the embodiments; avāpyate—achieve.

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.

12.8

mayy eva mana ādhatsva
mayi buddhiṁ niveśaya
nivasīṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ

mayi—unto Me; eva—certainly; manaḥ—mind; ādhatsva—fix; mayi—upon Me; buddhiṁ—intelligence; niveśaya—apply; nivasīṣyasi—you lead; mayi—unto Me; eva—certainly; ataḥ—therefore; ūrdhvaṁ—up; na—never; saṁśayaḥ—doubt.

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

12.9

atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya

atha—if, therefore; cittam—mind; samādhātum—fixing; na—not; śaknoṣi—able; mayi—upon Me; sthiram—fixed; abhyāsa—practice; yogena—by devotional service; tataḥ—therefore; mām—Me; icchā—desire; āptum—to get; dhanañjaya—O Arjuna.

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

12.10

abhyāse 'py asamarthaḥ 'si
mat-karma-paramo bhava
mad-artham api karmāṇi
kurvan siddhim avāpsyasi

abhyāse—in the practice of; api—even; asamarthaḥ—unable; asi—you are; mat-karma—My work; paramaḥ—supreme; bhava—you become; mat-artham—for My sake; api—even though; karmāṇi—what; kurvan—performing; siddhim—perfection; avāpsyasi—achieve.

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

14.4

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṃ brahma mahad yonir
aham bīja-pradaḥ pitā

sarva-yoniṣu—in all species of life; kaunteya—O son of Kuntī; mūrtayaḥ—forms; sambhavanti—as they appear; yāḥ—which; tāsāṃ—all of them; brahma—supreme; mahat yoniḥ—the source of birth in the material substance; aham—Myself; bīja-pradaḥ—seed-giving; pitā—father.

It should be understood that all species of life, O son of Kuntī, 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 samatītyaitān
brahma-bhūyāya kalpate

mām—unto Me; ca—also; yaḥ—person; avyabhicāreṇa—without fail; bhakti-yogena—by devotional service; sevate—renders service; saḥ—he; guṇān—all the modes of material nature; samatītya—transcending; etān—all this; brahma-bhūyāya—to be elevated on the Brahman platform; kalpate—is considered.

One who engages in full devotional service, who does not fall down in any circumstance, 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

brahmaṇaḥ—of the impersonal brahmajyoti; hi—certainly; pratiṣṭhā—the rest; aham—I am; amṛtasya—of the imperishable; avyayasya—immortal; ca—also; śāśvatasya—of eternal; ca—and; dharmasya—of the constitutional position; sukhasya—happiness; aikāntikasya—ultimate; ca—also.

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

15.5

nirmāna-mohā jīta-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-samjñair
gacchanty amūḍhāḥ padam avyayaṁ tat

nir—without; māna—respect; mohāḥ—illusion; jīta—having conquered; saṅga—association; doṣāḥ—faulty; adhyātma—spiritual; nityāḥ—eternity; vinivṛtta—associated; kāmāḥ—lusts; dvandvaiḥ—with duality; vimuktāḥ—liberated; sukha-duḥkha—happiness and distress; samjñaiḥ—named; gacchanti—attains; amūḍhāḥ—unbewildered; padam—situation; avyayaṁ—eternal; tat—that.

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

15.6

na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṁ mama

na—not; tat—that; bhāsayate—illuminates; sūryaḥ—sun; na—nor; śaśāṅkaḥ—the moon; na—nor; pāvakaḥ—fire, electricity; yat—where; gatvā—going; na—never; nivartante—comes back; tad dhāma—that abode; paramam—supreme; mama—My.

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

15.7

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

mama—My; eva—certainly; aṁśaḥ—fragmental particles; jīva-loke—world of conditional life; jīva-bhūtaḥ—the conditioned living entities; sanātanaḥ—eternal; manaḥ—mind; ṣaṣṭhāni—six; indriyāṇi—senses; prakṛti—material nature; sthāni—situated; karṣati—struggling hard.

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 hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

sarvasya—of all living beings; ca—and; aham—I; hṛdi—in the heart; sanniviṣṭaḥ—being situated; mattaḥ—from Me; smṛtiḥ—remembrance; jñānam—knowledge; apohanam ca—and forgetfulness; vedaiḥ—by the Vedas; ca—also; sarvaiḥ—all; aham—I am; eva—certainly; vedyah—knowable; vedānta-kṛt—the compiler of the Vedānta; veda-vid—the knower of the Vedas; eva—certainly; ca—and; aham—I.

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

15.19

yo mām evam asammūḍho
jānāti puruṣottamam
sa sarva-vid bhajati mām
sarva-bhāvena bhārata

yaḥ—anyone; mām—unto Me; evam—certainly; asammūḍhaḥ—without a doubt; jānāti—knows; puruṣottamam—the Supreme Personality of Godhead; saḥ—he; sarva-vid—knower of everything; bhajati—renders devotional service; mām—unto Me; sarva-bhāvena—in all respects; bhārata—O son of Bharata.

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and he therefore engages himself in full devotional service, O son of Bharata

18.42

śamo damaḥ tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam

śamaḥ—peacefulness; damaḥ—self-control; tapaḥ—austerity; śaucam—purity;
kṣāntiḥ—tolerance; ārjavam—honesty; eva—certainly; ca—and; jñānam—wisdom;
vijñānam—knowledge; āstikyam—religiousness; brahma—of a brāhmaṇa; karma—duty;
svabhāva-jam—born of his own nature.

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brāhmaṇas work.

18.54

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

brahma-bhūtaḥ—being one with the Absolute; prasanna-ātmā—fully joyful; na—never;
śocati—laments; na—never; kāṅkṣati—desires; samaḥ—equally disposed; sarveṣu—all;
bhūteṣu—living entity; mat-bhaktim—My devotional service; labhate—gains;
parām—transcendental.

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

18.55

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

bhaktyā—by pure devotional service; mām—Me; abhijānāti—one can know; yāvān—as much as; yaḥ ca asmi—as I am; tattvataḥ—in truth; tataḥ—thereafter; mām—Me;
tattvataḥ—by truth; jñātvā—knowing; viśate—enters; tat—thereafter; anantaram—after

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

18.58

mac-cittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkāraṁ
na śroṣyasi vinaṅkṣyasi

mat—My; cittaḥ—consciousness; sarva—all; durgāṇi—impediments; mat—My;
prasādāt—My mercy; tariṣyasi—you will overcome; atha—therefore; cet—if; tvam—you;
ahaṅkāraṁ—by false ego; na—not; śroṣyasi—do not hear; vinaṅkṣyasi—then lose yourself.

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

18.61

īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

īśvaraḥ—the Supreme Lord; sarva-bhūtānāṁ—of all living entities; hṛd-deśe—in the location of the heart; arjuna—O Arjuna; tiṣṭhati—resides; bhrāmayan—causing to travel; sarva-bhūtāni—all living entities; yantra—machine; ārūḍhāni—being so placed; māyayā—under the spell of material energy.

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.

18.65

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

man-manāḥ—thinking of Me; bhava—just become; mat-bhaktaḥ—My devotee; mat-yājī—My worshiper; māṁ—unto Me; namaskuru—offer your obeisances; mām—unto Me; eva—certainly; eṣyasi—come; satyaṁ—truly; te—to you; pratijāne—I promise; prijaḥ—dear; asi—you are; me—My.

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

18.66

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja

aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

sarva-dharmān—all varieties of religion; parityajya—abandoning; mām—unto Me;
ekam—only; śaraṇam—surrender; vraja—go; aham—I; tvām—you; sarva—all;
pāpebhyaḥ—from sinful reactions; mokṣayiṣyāmi—deliver; mā—not; śucaḥ—worry.

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

18.68

ya idam paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktim mayi parām kṛtvā
mām evaiṣyaty asaṁśayaḥ

yaḥ—anyone; idam—this; paramam—most; guhyam—confidential; mat—Mine;
bhakteṣu—amongst devotees of; abhidhāsyati—explains; bhaktim—devotional service;
mayi—unto Me; parām—transcendental; kṛtvā—having done; mām—unto Me;
eva—certainly; eṣyati—comes; asaṁśayaḥ—without doubt.

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

18.69

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

na—never; ca—and; tasmāt—therefore; manuṣyeṣu—among mankind; kaścit—anyone;
me—My; priya-kṛttamaḥ—more dear; bhavitā—will become; na—no; ca—and; me—My;
tasmāt—than him; anyaḥ—other; priyataro—dearer; bhuvi—in this world.

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

18.78

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

yatra—where; yogeśvaraḥ—the master of mysticism; kṛṣṇaḥ—Lord Kṛṣṇa; yatra—where;
pārthaḥ—the son of Pṛthā; dhanur-dharaḥ—the carrier of the bow and arrow; tatra—there;

śrīḥ—opulence; vijayaḥ—victory; bhūtiḥ—exceptional power; dhruvā—certainly;
nītiḥ—morality; matiḥ mama—is my opinion.

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the
supreme archer, there will also certainly be opulence, victory, extraordinary power, and
morality. That is my opinion.