

Bg 1.1  
dhṛtarāṣṭra uvāca  
dharma-kṣetre kuru-kṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavās caiva  
kim akurvata sañjaya

TRANSLATION

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

Bg 2.7  
kārpaṇya-doṣopahata-svabhāvaḥ  
pṛcchāmi tvām dharma-sammūḍha-cetāḥ  
yac chreyaḥ syān niścitaṁ brūhi tan me  
śiṣyas te 'haṁ śādhi mām tvām prapannam

TRANSLATION

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

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

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.

Bg 2.14  
mātrā-sparśās tu kaunteya  
śītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās  
tāms titikṣasva bhārata

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.

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

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.

Bg 3.13

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

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.

Bg 3.27

prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahankāra-vimūḍhātmā  
kartāham iti manyate

TRANSLATION

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

Bg 3.43

evam buddheḥ paraṁ buddhvā  
samstabhyātmānam ātmanā  
jahi śatrum mahā-bāho  
kāma-rūpaṁ durāsadam

TRANSLATION

Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus—by spiritual strength—conquer this insatiable enemy known as lust

Bg 4.2

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

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 appears to be lost.

Bg 4.6

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

sambhavāmy ātma-māyayā

TRANSLATION

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

Bg 4.9

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

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.

Bg 4.34

tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ

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.

Bg 5.29

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

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.

Bg 6.47

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

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.

Bg 7.3

manuṣyāṇāṁ sahasreṣu  
kaścīd yatati siddhaye  
yatatām api siddhānām  
kaścīn mām vetti tattvataḥ

TRANSLATION

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

Bg7.14

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

TRANSLATION

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.

Bg 8.5

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

TRANSLATION

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

Bg 9.2

rāja-vidyā rāja-guhyam  
pavitram idam uttamam  
pratyakṣāvagamaṁ dharmyam  
su-sukham kartum avyayam

TRANSLATION

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.

Bg 9.14

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

TRANSLATION

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

Bg 9.26

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ

TRANSLATION

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

Bg 9.27

yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpaṇam

TRANSLATION

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.

Bg 10.8

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

TRANSLATION

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.

Bg 10.9

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

TRANSLATION

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.

Bg 10.10

teṣāṁ satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te

TRANSLATION

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

Bg 10.11

teṣāṁ evānukampārtham

aham ajñāna-jam tamaḥ  
nāśayāmy ātma-bhāva-stho  
jñāna-dīpena bhāsvatā

TRANSLATION

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

Bg 10.41  
yad yad vibhūtimat sattvaṁ  
śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvaṁ  
mama tejo-'mśa-sambhavam

TRANSLATION

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

Bg 13.22  
puruṣaḥ prakṛti-stho hi  
bhunkte prakṛti-jān guṇān  
kāraṇaṁ guṇa-saṅgo 'sya  
sad-asad-yoni-janmasu

TRANSLATION

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.

Bg 14.4  
sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsāṁ brahma mahad yonir  
aham bīja-pradaḥ pitā

TRANSLATION

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.

Bg 14.26  
mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate

TRANSLATION

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.

Bg 15.1  
śrī-bhagavān uvāca  
ūrdhva-mūlam adhaḥ-śākham

aśvatthaṁ prāhur avyayam  
chandāṁsi yasya parṇāni  
yas taṁ veda sa veda-vit

TRANSLATION

The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

Bg 15.15  
sarvasya cāhaṁ hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham

TRANSLATION

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.

Bg 16.23  
yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukhaṁ na parām gatim

TRANSLATION

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

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

TRANSLATION

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.

Bg 18.55  
bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram

TRANSLATION

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.

Bg 18.57  
cetasā sarva-karmāṇi  
mayi sannyasya mat-paraḥ  
buddhi-yogam upāśritya  
mac-cittaḥ satataṁ bhava

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

Bg 18.61  
īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

TRANSLATION

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.

Bg 18.65  
man-manā bhava mad-bhakto  
mad-yājī mām namaskuru  
mām evaiśyasi satyaṁ te  
pratijāne priyo 'si me

TRANSLATION

Always think of Me, 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.

Bg 18.66  
sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo  
mokṣayisyāmi mā śucaḥ

TRANSLATION

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

## Sri Isopanishad

### INVOCATION

om pūrṇam adaḥ pūrṇam idaṁ  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya

pūrṇam evāvaśiṣyate

TRANSLATION

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

Iso 1 - Mantra One

īśāvāsyam idam sarvaṁ  
yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā  
mā ḡrdhaḥ kasya svid dhanam

TRANSLATION

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

Iso – Mantra 3

asuryā nāma te lokā  
andhena tamasāvṛtāḥ  
tāṁs te pretyābhigacchanti  
ye ke cātma-hano janāḥ

TRANSLATION

The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance.

Iso – Mantra 11

vidyāṁ cāvidyāṁ ca yas  
tad vedobhayaṁ saha  
avidyayā mṛtyuṁ tīrtvā  
vidyayāmṛtam aśnute

TRANSLATION

Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality.

**Nectar of Instruction - TEXT ONE**

vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ  
sarvām apīmām pṛthivīm sa śiṣyāt

TRANSLATION

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

NoI 2 - TEXT TWO  
atyāhāraḥ prayāsaś ca  
prajalpo niyamāgrahaḥ  
jana-saṅgaś ca laulyam ca  
ṣaḍbhir bhaktir vinaśyati

.TRANSLATION

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

NoI 3 - TEXT THREE  
utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt  
saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati

.TRANSLATION

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as śravaṇam kīrtanam viṣṇoḥ smaraṇam—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service.

NoI 4 - TEXT FOUR  
dadāti pratigṛhṇāti  
guhyam ākhyāti pṛcchati  
bhunkte bhojayate caiva  
ṣaḍ-vidham pṛīti-lakṣaṇam

TRANSLATION

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

**Nectar of Devotion**

**Brs 1.1.11**

anyābhilāṣitā-śūnyam

jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā

TRANSLATION

When first-class devotional service develops, one must be devoid of all Material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires

**Brs 1.2.101**

śruti-smṛti-purāṇāndi –  
Pañcaratra-vidhim vinā  
Aikāntikī harer bhaktir  
Utpātāyaiva kalpate

TRANSLATION

Devotional service to the Lord that ignores the authorized Vedic literatures like the Upanisads, Puranas, Narada-Pancaratra, etc., is simply and unnecessary disturbance in society.

**Brs 1.2.187**

ihā yasya harer dāsyē  
karmanā manasā girā  
nikhilāsv apy avasthāsu  
jīvan-muktaḥ sa ucyate

TRANSLATION

One who engages in the transcendental service of the Lord in body, mind and word is to be considered liberated in all conditions of material existence.

**Brs 1.2.255-6-**

anāsaktasya viśyān  
yathārham upayunjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktam vairāgyam ucyate

prapāncikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mamukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate

TRANSLATION

When one is not attached to anything but at the same time accepts anything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.

**Brs 1.2.234**

ataḥ śri-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

TRANSLATION

Because Kṛṣṇa's form, qualities, pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Kṛṣṇa really is.

**Bṛs 1.1.12**

sarvopādhi-vinirmuktaṁ  
tat-paratvena nirmalam  
hṛṣīkeṇa hṛṣīkeśa-  
sevanāṁ bhaktir ucyate

TRANSLATION

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is free from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.