

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
tāṁs 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 aghaṁ 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

evaṁ buddheḥ paraṁ buddhvā
saṁstabhyātmānam ātmanā
jahi śatruṁ 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
imam 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 jñānam
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 siddhānāṁ
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

satataṁ 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

aham 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-jaṁ 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
bhūṅkte prakṛti-jān guṇān
kāraṇam 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
tāsām brahma mahad yonir
ahaṁ 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, unfailing 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
aśvattham prāhur avyayam
chandāmsi 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 cāham 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 sukham 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-parah
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-bhūtānām
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-pāpēbhyo
mokṣayiṣyāmi 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

om̐ pūrṇam adaḥ pūrṇam idam
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 viṣaheta 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 prayāśaś 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 pratigrhṇāti
guhyam ākhyāti prcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-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 dāsye
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 viṣyān
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.

Brs 1.1.12
sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeṣa-
sevanam 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.