

# *Bhagavad Gitā*

## *Flashcards*

### *Part 1*



*A heartfelt gratitude to our Founder Acharya  
His Divince Grace A. C.  
Bhaktivedanta Swami Prabhupada*

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Dhrtarāṣṭra 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?

Translation

*dhrtarāṣṭra uvāca  
dharma-kṣetre kuru-kṣetre  
samaveta yuutsavaḥ  
māmakāḥ pāṇḍavaś caiva  
kim akurvata sañjaya*



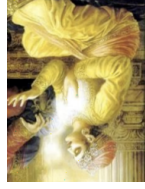
**BG 1.1**



Lord Kṛṣṇa blew His conchshell, called Pāñcajanya;  
Arjuna blew his, the Devadatta; and Bhīma, the  
voracious eater and performer of herculean tasks, blew  
his terrific conchshell, called Paundra.

Translation

*pāñcajanyaṁ hrīṣīkeṣo  
devadattaṁ dhanañ-jayaḥ  
paundrāṁ dadhmau mahā-śaṅkham  
bhīma-karmā virkodaraḥ*



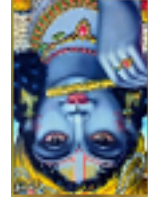
## BG 1.15



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.

Translation

*na tv evāham jātu nāsam  
na tvam neme jānāhipāṅ  
na caiva na bhaviṣyamaṅ  
sarve vyaṁ atāṅ param*



**BG 2.12**



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.

Translation

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



## BG 2.13



O son of Kunti, 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.

Translation

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



## BG 2.14





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

Translation

*vāsāmsi jirṇāni yathā vihāya  
navāni gṛhṇāti nara, parāṇi  
tathā śarīrāṇi vihāya jirṇāny  
anyāni samyāti navāni dehi*



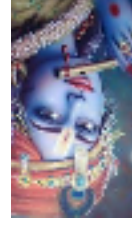
**BG 2.22**



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.

## Translation

*nehābhikrama-nāṣo 'sti  
pratyavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt*



## BG 2.40



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

### Translation

*yaññārtḥāt karmaṇo 'nyatra  
loko 'yam karma-bandhanaḥ  
tad-artḥam karma kaunteya  
mukta-saṅgaḥ samācara*



## BG 3.9



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.

### Translation

*yaḥṇa-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhujate te tv agham papa  
ye pacanty ātma-kāraṇāt*



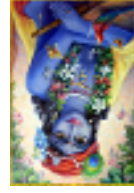
## BG 3.13



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.

Translation

*prakṛteḥ kriyamāṇaṇi  
guṇāḥ karmāṇi sarvaśaḥ  
ahankāra-vimūḍhātma  
kartāham iti manyat*



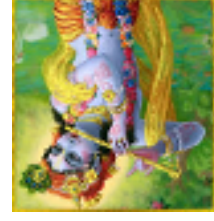
**BG 3.27**



The Supreme Personality of Godhead said: It is lust only, of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

Translation

*śrī-bhagavan uvāca  
kama eṣa krodha eṣa  
rajo-guṇa-sambhavaḥ  
mahāṣano mahā-pāpmā  
viddhy enam iha vairiṇam*



## BG 3.37

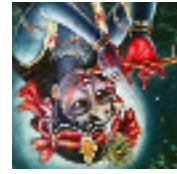


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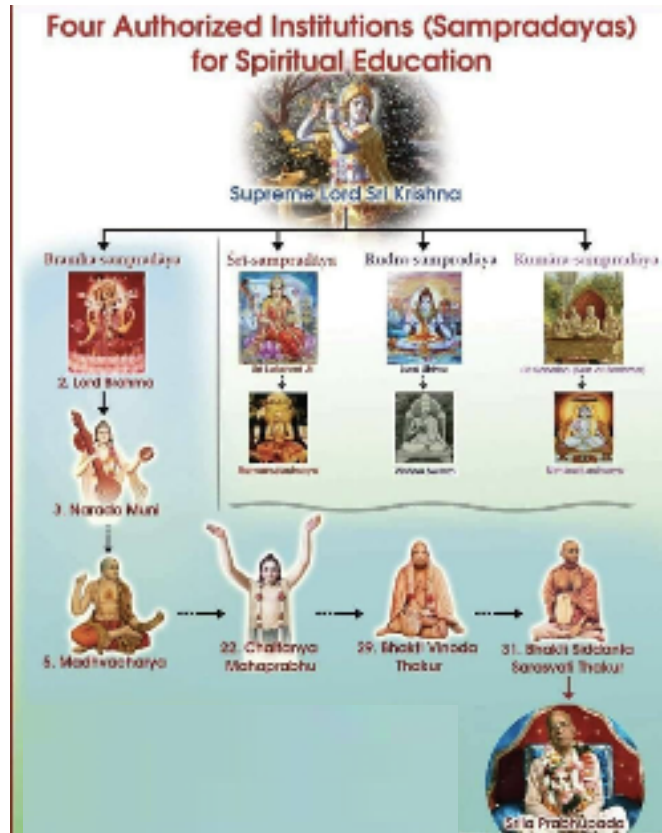
This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be

### Translation

*evam parampara-praptam  
imam rajarsayo viduh  
sa kaleneha mahata  
yogo nastah para-tapa*



## BG 4.2



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.

*yada yada hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānaṁ sijaṁy aham*



## BG 4.7





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

Translation

*paritrāṇāya sādhanām  
vindaṣāya ca duṣkṛtām  
dharma-samsthāpanārthāya  
sambhavāmi yuge yuge*



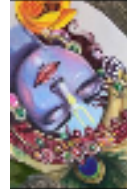
## BG 4.8



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.

Translation

*janma karma ca me divyam  
evam yo veti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna*



## BG 4.9



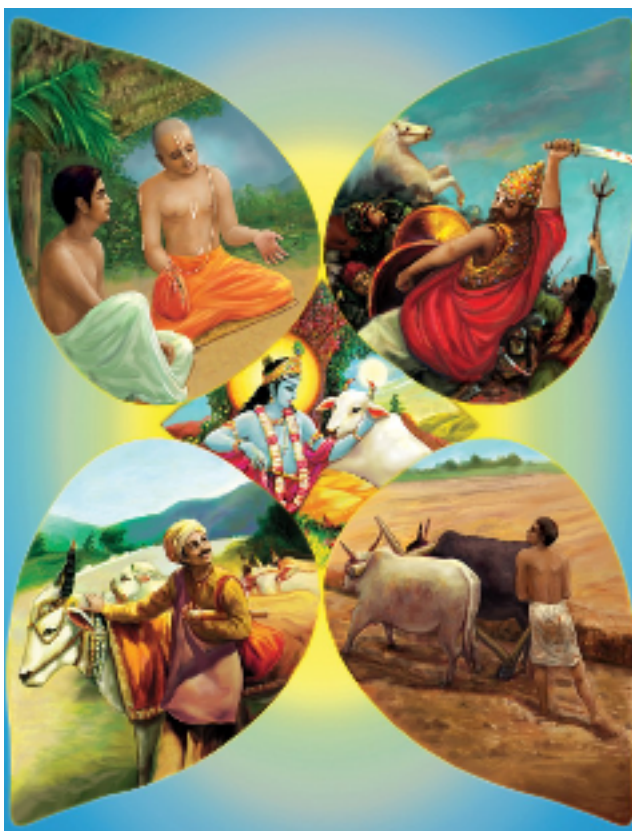
According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

### Translation

*cātur-varṇyam mayā sṛṣṭam  
guṇa-karma-vibhāgaḥ  
tasya kartāram api mān  
viddhy akartāram avyayam*



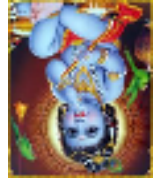
## BG 4.13



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.

Translation

*tad viddhi pranīṭena  
pariprasna sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*



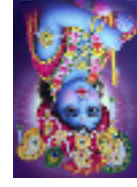
**BG 4.34**



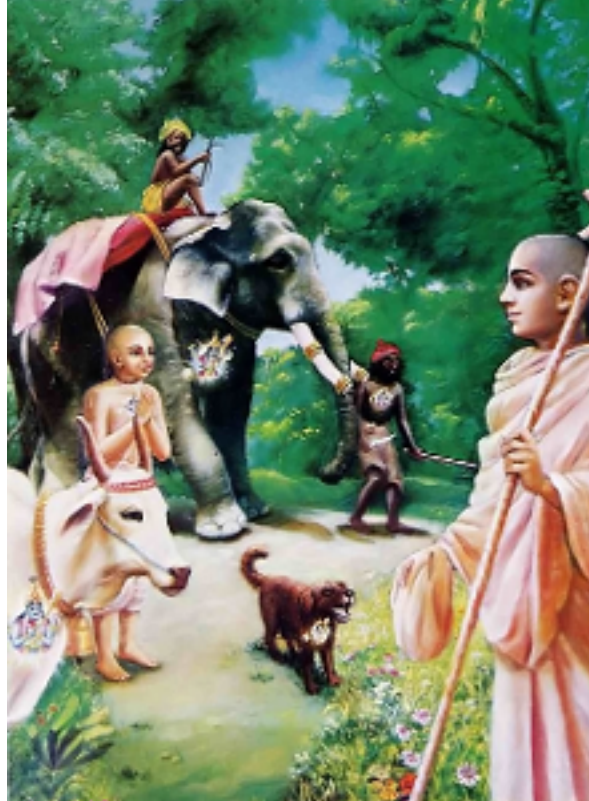
The humble sages, by virtue of true knowledge, see with  
equal vision a learned and gentle brāhmaṇa, a cow, an  
elephant, a dog and a dog-eater [outcaste].

Translation

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

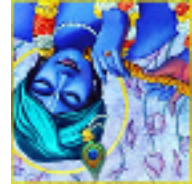


## BG 5.18



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.

*dāivi hy eṣā guṇa-mayī  
māma māyā duratyayā  
mām eva ye prapadyante  
māyām etaṁ taranti te*



## BG 7.14



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.

Translation

*anta-kāle ca mām eva  
smaran muktvā kalavaram  
yañ prayāti sa mad-bhāvam  
yāti nāsty atra saṁśayaḥ*



## BG 8.5

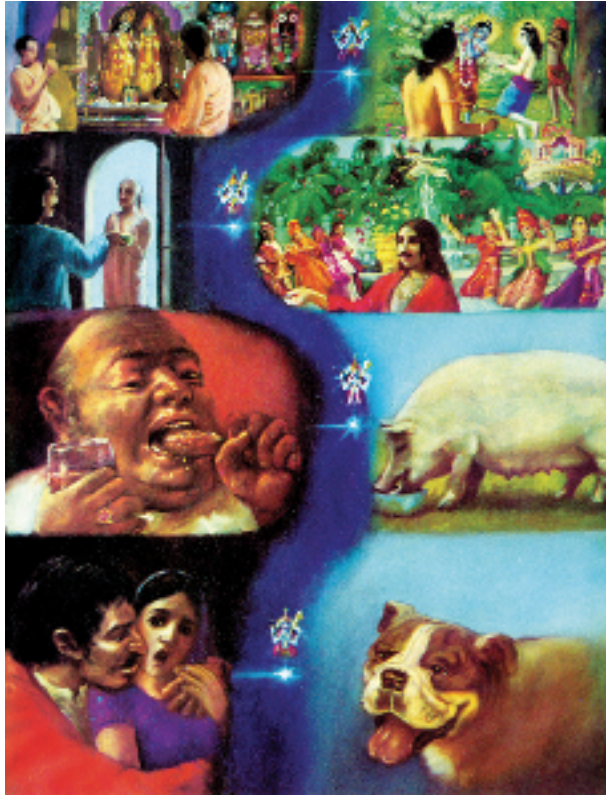


Translation  
Whatever state of being one remembers when he quits  
his body, O son of Kunti, that state he will attain  
without fail.

*yam yam vāpi smaran bhāvam  
tyajaty ante kalēvaram  
tam tam evaiti kaunteya  
sada tad-bhāva-bhāvitaḥ*



## BG 8.6





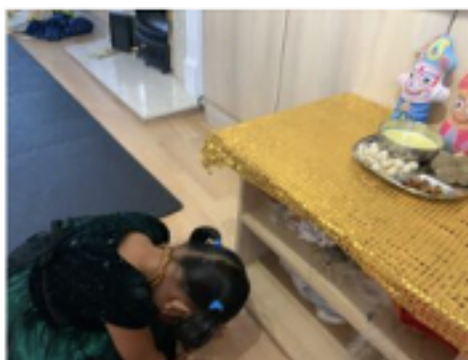
Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

## Translation

*sataṁ kīrtayānto mām  
yatantaḥ ca dṛḍha-vratāḥ  
namasyantaḥ ca mām bhaktyā  
nitya-yukta upāsate*

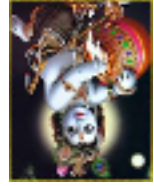


## BG 9.14



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

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



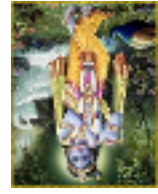
## BG 9.26



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.

## Translation

*yat karoṣi yad aśnāsi  
yat juhosi dadasi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpanam*



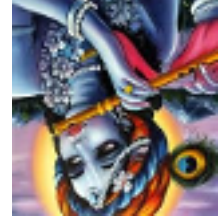
## BG 9.27



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.

### Translation

*śrī-bhagavan uvāca  
ūrdhva-mūlam adhaḥ-śākhāṃ  
aśvatthāṃ prāhur avyayāṃ  
chandaṁsi yasya parāṇi  
yas taṁ veda sa veda-vit*



## BG 15.1

