

Bhagavad Gitā

Flashcards

Part 3



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

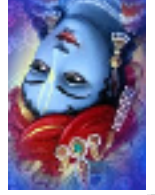
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Now I am confused about my duty and have lost all
composure because of miserly weakness. In this
condition I am asking You to tell me for certain what is
best for me. Now I am Your disciple, and a soul
surrendered unto You. Please instruct me.

Translation

*kāraṇya-dōṣopahata-svabhāvaḥ
prachāmi tvāṁ dharmā-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhī māṁ tvāṁ prapaṇam*



BG 2.7



The Supreme Personality of Godhead 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 for the dead.

Translation

*śrī-bhagavān uvāca
aśocyān anvaśocas tvam
prajā-vādāmś ca bhāṣase
gatāsūn agatāsūnś ca
nānuśocanti paṇḍitāḥ*



BG 2.11



*Despite tremendous
tragedies in Sachi
Mata's life, such as
the successive loss of
eight new-born infants,
the death of her husband and
her two sons accepting sanyasa;
she never lamented.*

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.

Translation

*na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yam purāṇo
na hanyate hanyamāne śarīre*



BG 2.20

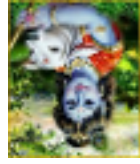


*For the soul there
is neither birth nor
death at any time.
He is unborn, eternal,
ever-existing
and primeval.*

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

Translation

*nainam chindanti śastrāṇi
nainam dahati pāvakaḥ
na cainam kledayanty āpo
na śoṣayati mārutaḥ*



BG 2.23



One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

Translation

*jātasya hi dhruvo mityur
dhruvaṁ janma mītasya ca
tasmā aparihārye 'rthe
na tvaṁ śocitum arhasi*



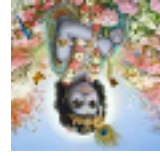
BG 2.27



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.

Translation

*vyavasāyātmikā buddhir
 ekeha kuru-nandana
 bahu-śākhā hy anantāś ca
 buddhayo 'vyavasāyīnām*



BG 2.41

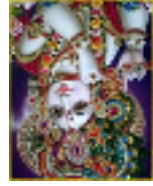


Story of the Brahman and the Cobbler

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 for devotional service to the Supreme Lord does not take place.

Translation

*bhogaishvarya-prasaktānāṁ
tayaṁparita-cetasāṁ
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate*



BG 2.44

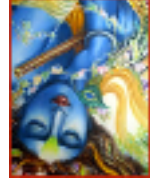


Dhritarashtra and Duryodhana were too attached to sense enjoyment and the throne. Hence, they couldn't engage themselves in devotional service to the Supreme Lord.

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

Translation

*trai-guṇya-viśayā vedā
nistrai-guṇyo bhavārjuna
nirdvandvo nitya-satva-stho
niryoga-kṣema ātmavān*



BG 2.45



All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

Translation

*yāvan artha uda-pāne
sarvataḥ samplutadake
tāvaṁ sarveṣu vedeṣu
brāhmaṇasya vijānataḥ*



BG 2.46



You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

Translation

*karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhū
mā te saṅgo 'stv akarmaṇi*



BG 2.47

Students studying



*Attached to
the results*

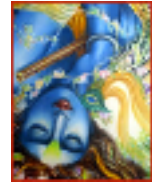


*Detached from
the results*

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

Translation

*viśayā vinivartante
rasa-varjāṁ raso 'py asya
param dīṣṭvā nivartate*



BG 2.59

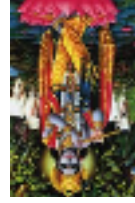


Chanting the holy names helped Haridas Thakur to resist the temptation presented by the prostitute. If you contrast that with other saints such as Vishwamitra who attempted the path of self-realization through self-effort, you can see that self-effort alone is not enough the grace of God is also required.

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

Translation

*dhyaato viśayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmat krodho 'bhijāyate*



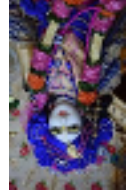
BG 2.62



After hearing about Mother Sita from Surpanakha, Ravana contemplated on her. As a result, he developed attachment and then lust for her. When Jatayu stopped Ravana from taking her, Ravana became angry and killed him.

Translation
 From anger, complete 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.

*krodhāḥ bhavati sammohāḥ
 sammohāt smṛti-vibhramah
 smṛti-bhramśāḥ buddhi-nāśo
 buddhi-nāśāt praṇāśyati*



BG 2.63



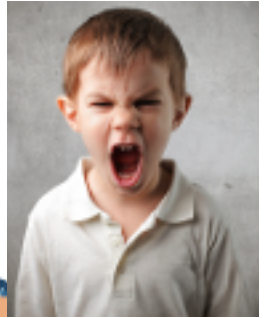
Contemplating



Attachment



Lust



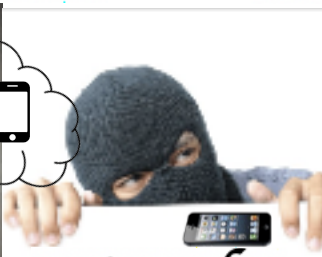
Anger



Delusion



Bewilderment
 of memory



Loss of
 Intelligence

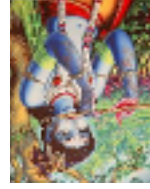


Fall down

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

Translation

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



BG 2.64



Prabhupada was free from all attachment and aversion and thus he obtained the complete mercy of the Lord.

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.

Translation

*yā niśā sarva-bhūtānāṃ
tasyāñ jāgṛti sañyamī
yasyāñ jāgṛti bhūtāni
sā niśā paśyato muneh*



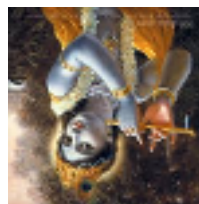
BG 2.69



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

Translation

*annād bhavanti bhūtāni
parjanyaḍ anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-sambhavaḥ*



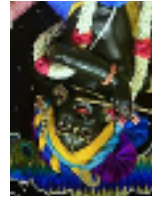
BG 3.14



Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

Translation

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



BG 3.21



*Srila Prabhupada is receiving
initiation from his Guru and is giving
initiation to his disciple.*

The Personality of Godhead, Lord Śrī Kṛṣṇa, 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.

Translation

*śrī-bhagavān uvāca
imam vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravit*



BG 4.1



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

*na mān duṣkṛīno mūḍhāḥ
prapadyante narādhamaḥ
māyāpahrta-jñānā
āsurāḥ bhāvam āśritāḥ*



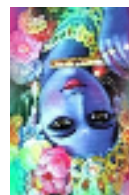
BG 7.15



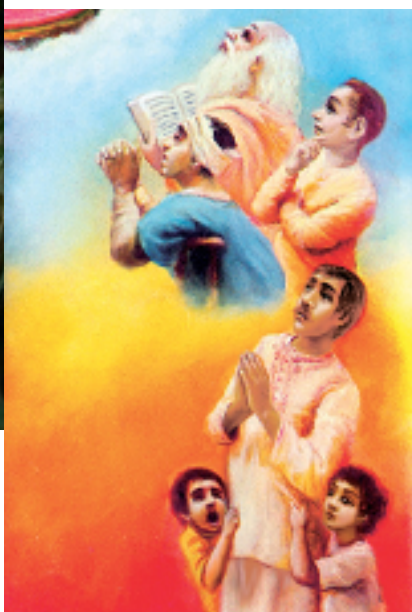
O best among the Bhāratas, four kinds of pious men begin
to render devotional service unto Me – the distressed, the
desirer of wealth, the inquisitive, and he who is searching
for knowledge of the Absolute.

Translation

*catur-vidhā bhajante mām
jānāṁ su-kṛīṇāṁ 'rjuna
ārto jijñāsur arthārthī
jñānī ca bhārataraṣabha*



BG 7.16



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

Translation

*ananya-cetāḥ satataṁ
yo mān smarati nityaśaḥ
tasyāhaṁ su-lābhaḥ pārtha
nitya-yuktaśya yoginaḥ*



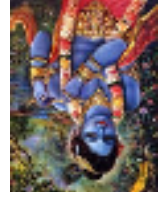
BG 8.14



After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Translation

*māṁ upetya punar jāma
duḥkhalāyaṁ aśāśvataṁ
nāpnuvanti mahātmaṇaḥ
saṁsiddhiṁ paramāṁ gatāḥ*



BG 8.15



*Going to
spiritual world*

Sant Tukaram



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.

Translation

*ā-brahma-bhuvanāḥ lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar jāma na vidyate*



BG 8.16

*With
KC*



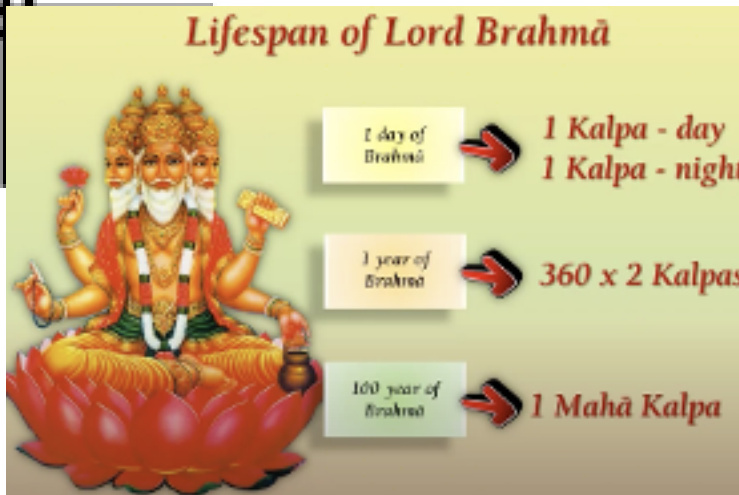
Without KC

Translation
By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.

*sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṃ yuga-sahasrāntam
te 'ho-rātra-vido jaṇāḥ*



BG 8.17



*1 day of Brahma/ 1 kalpa
= 1000 Divya yugas*



There are three gates leading to this hell – lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Translation

*tri-vidhaṁ narakasyedaṁ
kāmaḥ krodhaḥ tāhā lobhaḥ
tasmād etat trayam tyajet*



BG 16.21

Three gates to hell

Lust

Anger

Greed



Ajamila

Hiranyakasipu

Duryodhana