Essence of Bhagavad Gita

ॐ श्री गुरुभ्यो नमः हरिः ॐ oṃ śrī gurubhyo namaḥ harih oṁ **Om Salutations to the Guru**

Courtesy: Ramakrishna Math

प्रपन्न पारिजाताय तोत्रवेत्रैक पाणये । ज्ञानमुद्राय कृष्णाय गीतामृत दुहे नमः ॥

prapanna pārijātāya totravetraika pāṇaye | jñānamudrāya kṛṣṇāya gītāmṛta duhe namaḥ ||

To the devotee's wish-fulfilling tree, to the one with cows-controlling-stick in hand, to the one showing the gesture of knowledge, to Krishna, to the giver of the nectar of Gita, salutations.

1. Prayer

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṃ dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṃ brūhi tanme śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam || 2-7 ||

कार्पण्य-दोष-उपहत-स्वभावः पृच्छामि त्वाम् धर्म-सम्मूढ-चेताः ।
यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७॥

kārpaṇya-doṣa-upahata-svabhāvaḥ pṛcchāmi tvām dharma-sammūḍha-cetāḥ |
yat śreyaḥ syāt niścitam brūhi tat me śiṣyaḥ te aham śādhi mām tvām prapannam || 2-7 ||

With my nature overcome by the defect of misery, I am asking to You, with the intellect confused between right and wrong, what may be right for sure, tell that to me, I am Your disciple, teach me, I have surrendered to You.

श्रीभगवानुवाच । śrībhagavānuvāca |
श्रीभगवान् उवाच । śrībhagavān uvāca |
The Lord said:

2. Introduction

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase | gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ || 2-11 ||

अशोच्यान् अन्वशोचः त्वम् प्रज्ञा-वादा च भाषसे । गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ २-११॥

aśocyān anvaśocaḥ tvam prajñā-vādā ca bhāṣase | gatāsūn agatāsūn ca na anuśocanti paṇḍitāḥ || 2-11 ||

You are worrying about what need not be worried about, but you are talking words of wisdom; about what goes and what stays, a wise person does not grieve.

3. Goal

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१॥

vihāya kāmānyaḥ sarvānpumāṃścarati niḥspṛhaḥ | nirmamo nirahaṅkāraḥ sa śāntimadhigacchati || 2-71 ||

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः । निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥ २-७१॥

vihāya kāmān yaḥ sarvān pumān carati niḥspṛhāḥ | nirmamaḥ nirahaṅkāraḥ saḥ śāntim adhigacchati || 2-71 ||

The person who has abandoned all (selfish and sensory) desires, lives (doing his duties, serving the world, and following self-discipline) without getting attached, is free from sense of "mine", is free from sense of "I", he attains peace.

4. Path

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ | sarvabhūtātmabhūtātmā kurvannapi na lipyate || 5-7 ||

योग-युक्तः विशुद्ध-आत्मा विजित-आत्मा जित-इन्द्रियः । सर्व-भूत-आत्म-भूत-आत्मा कुर्वन् अपि न लिप्यते ॥ ५-७॥

yoga-yuktaḥ viśuddha-ātmā vijita-ātmā jita-indriyaḥ | sarva-bhūta-ātma-bhūta-ātmā kurvan api na lipyate || 5-7 ||

Having attained purity of mind by (through selfless action, Karma Yoga), having attained mastery over senses by control of mind (through meditation, Dhyāna Yoga), seeing himself in the self of all living beings (through Self-Knowledge, Jnāna Yoga), he is not tainted (by action, and by positive and negative results) even when he works.

5. Self-Effort

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५॥

uddharedātmanātmānaṃ nātmānamavasādayet | ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ || 6-5 ||

उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् । आत्मा एव हि आत्मनः बन्धुः आत्मा एव रिपुः आत्मनः ॥ ६-५॥

uddharet ātmanā ātmānam na ātmānam avasādayet | ātmā eva hi ātmanaḥ bandhuḥ ātmā eva ripuḥ ātmanaḥ || 6-5 ||

Essence of Bhagavad Gita

A person must elevate himself (merits, character, and knowledge) by (the right use of) his body, mind and intellect (as instruments), he should not lower himself down; the body, mind and intellect (when under control) are one's friend, and they are one's enemy (when uncontrolled).

6. Impersonal Truth

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ I ahamādiśca madhyaṃ ca bhūtānāmanta eva ca II 10-20 II

अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः । अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च ॥ १०-२० ॥

aham ātmā guḍākā-īśa sarva-bhūta-āśaya-sthitaḥ I aham ādiḥ ca madhyam ca bhūtānām antaḥ eva ca II 10-20 II

(As sentient cause,) I am the (Pure Conscious) Self residing in the heart of all beings, (as material cause,) I am the beginning, middle and end of all beings. (There is nothing that exists other than Me.)

7. Personal God

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram I suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati II 5-29 II

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् । सुहृदम् सर्व-भूतानाम् ज्ञात्वा मां शान्तिम् ऋच्छति ॥ ५-२९ ॥

bhoktāram yajña-tapasām sarva-loka-maheśvaram I suhṛdam sarva-bhūtānām jñātvā māṃ śāntim ṛcchati II 5-29 II

(I am) the (omnipresent) recipient of all external and internal activities, the (omnipotent) Lord of all the worlds, the (compassionate) friend of all living beings; (a person) attains peace by knowing Me (thus).

8. Gita's Way 1/2

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः । अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

ye tu sarvāṇi karmāṇi mayi saṃnyasya matparāḥ I ananyenaiva yogena māṃ dhyāyanta upāsate II 12-6 II

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्-पराः । अनन्येन एव योगेन माम् ध्यायन्तः उपासते ॥ १२-६ ॥

ye tu sarvāṇi karmāṇi mayi saṃnyasya mat-parāḥ I ananyena eva yogena mām dhyāyantaḥ upāsate II 12-6 II

They who offer all (personal, family, professional, social service, religious, spiritual, etc.) actions to Me (as Karma Yoga), having Me as the Goal, worshipping Me and meditating upon Me with single-minded (Dhyāna) Yoga,

9. Gita's Way 2/2

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् । भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

teṣāmahaṃ samuddhartā mṛtyusaṃsārasāgarāt I bhavāmi na cirātpārtha mayyāveśitacetasām II 12-7 II

तेषाम् अहम् समुद्धर्ता मृत्यु-संसार-सागरात् । भवामि न चिरात् पार्थ मयि आवेशित-चेतसाम् ॥ १२-७ ॥

teṣām aham samuddhartā mṛtyu-saṃsāra-sāgarāt I bhavāmi na cirāt pārtha mayi āveśita-cetasām II 12-7 II

To those who have their mind fixed on Me, I very soon become their Saviour from the ocean of death, desire, and sorrow.

10. Being a Devotee 1/2

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca I nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī II 12-13 II

अद्वेष्टा सर्व-भूतानां मैत्रः करुणः एव च । निर्ममः निरहङ्कारः सम-दुःख-सुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇaḥ eva ca I nirmamaḥ nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī II 12-13 II

Towards all living being, he is free from hatred, is friendly, compassionate, free from possessiveness, free from self-centeredness, even-minded in pleasure and pain, forbearing,

11. Being a Devotee 2/2

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

santuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ I mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ II 12-14 II

सन्तुष्टः सततम् योगी यत-आत्मा दृढ-निश्चयः । मयि अर्पित-मनः-बुद्धिः यः मत्-भक्तः सः मे प्रियः ॥ १२-१४ ॥

santuṣṭaḥ satatam yogī yata-ātmā dṛḍha-niścayaḥ I mayi arpita-manaḥ-buddhiḥ yaḥ mat-bhaktaḥ saḥ me priyaḥ II 12-14 II

Ever satisfied (free from self-pity, guilt, grudge, fear, anxiety, greed, jealousy) by (Karma) Yoga, self-controlled (by Dhyāna Yoga), firm in conviction (by Jnāna Yoga), having fixed mind and intellect on Me, such a devotee is dear to Me.

हरिः ॐ तत् सत् hariḥ oṁ tat sat **God alone Exists.**
श्री कृष्णार्पणमस्तु śrī kṛṣṇārpaṇamastu **This is offered to Sri Krishna.**