1. **कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।**

**मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि** ॥ २-४७॥

**Chapter 2-47**

***karmany evadhikaras te  
ma phalesu kadacana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani*  
  
You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.**

[**https://www.youtube.com/watch?v=fUphKC7Bzsg**](https://www.youtube.com/watch?v=fUphKC7Bzsg)

1. **योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।**

**सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥** २-४८॥

**Chapter 2-48**

* ***yoga-sthah kuru karmani  
  sangam tyaktva dhananjaya  
  siddhy-asiddhyoh samo bhutva  
  samatvam yoga ucyate*  
  Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.  
    
  Krishna tells Arjuna that he should act in yoga. And what is that yoga Yoga means to concentrate the mind upon the Supreme Lord Krishna by controlling the ever-disturbing senses.**

**https://www.youtube.com/watch?v=nVG8b0m1RRc**

1. **दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।**

**वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते** ॥ २-५६॥

**Chapter 2-56**

**duhkhesv anudvigna-manahsukhesu vigata-sprhahvita-raga-bhaya-krodhahsthita-dhir munir ucyate  
One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.**

**https://www.youtube.com/watch?v=CMiQ4LVYFto**

1. **श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।**

**स्वधर्मे निधनं श्रेयः परधर्मो भयावहः** ॥ ३-३५॥

**Chapter 3-35**

**sreyan sva-dharmo vigunahpara-dharmat svanusthitatsva-dharme nidhanam sreyahpara-dharmo bhayavahah  
It is far better to discharge one's prescribed duties, even though they may be faultily, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.**

[**https://www.youtube.com/watch?v=NbzmiFoAPGI**](https://www.youtube.com/watch?v=NbzmiFoAPGI)

1. **इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।**

**मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः** ॥ ३-४२॥

**Chapter 3-42**

**indriyani parany ahurindriyebhyah param manahmanasas tu para buddhiryo buddheh paratas tu sah  
  
The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.**

[**https://www.youtube.com/watch?v=8m4MVbaLGsM**](https://www.youtube.com/watch?v=8m4MVbaLGsM)

1. **यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।**

**अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्** ॥ ४-७॥

**Chapter 4-7**

***yada yada hi dharmasya  
glanir bhavati bharata  
abhyutthanam adharmasya  
tadatmanam srjamy aham*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.**

[**https://www.youtube.com/watch?v=9n1O4hXOX4s**](https://www.youtube.com/watch?v=9n1O4hXOX4s)

1. **परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।**

**धर्मसंस्थापनार्थाय सम्भवामि युगे युगे** ॥ ४-८॥

**Chapter 4-8**

**paritranaya sadhunamvinasaya ca duskrtamdharma-samsthapanarthayasambhavami yuge yuge  
In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.**

[**https://www.youtube.com/watch?v=lo5ONunxEQ4**](https://www.youtube.com/watch?v=lo5ONunxEQ4)

1. **नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।**

**न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन** ॥ ६-१६॥

**Chapter 6-16**

**naty-asnatas 'tu yogo 'stina caikantam anasnatahna cati-svapna-silasyajagrato naiva carjuna  
There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.**

[**https://www.youtube.com/watch?v=yYeUFNHZJfU**](https://www.youtube.com/watch?v=yYeUFNHZJfU)

1. **यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।**

**ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्** ॥ ६-२६॥

**Chapter 6-26**

**yato yato niscaratimanas cancalam asthiramtatas tato niyamyaitadatmany eva vasam nayetFrom whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.**

[**https://www.youtube.com/watch?v=KL8bFRabBP0**](https://www.youtube.com/watch?v=KL8bFRabBP0)

1. **भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।**

**अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा** ॥ ७-४॥

**Chapter 7-4**

**bhumir apo 'nalo vayuhkham mano buddhir eva caahankara itiyam mebhinna prakrtir astadhaEarth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies**

[**https://www.youtube.com/watch?v=Q3TAzIRncrs**](https://www.youtube.com/watch?v=Q3TAzIRncrs)

1. **सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।**

**मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्** ॥ ८-१२॥

**Chapter 8-12**

**sarva-dvarani samyamyamano hrdi nirudhya camurdhny adhayatmanah pranamasthito yoga-dharanam  
The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.**

[**https://www.youtube.com/watch?v=Lms4YPZAgSo**](https://www.youtube.com/watch?v=Lms4YPZAgSo)

1. **पिताहमस्य जगतो माता धाता पितामहः ।**

**वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च** ॥ ९-१७॥

**Chapter 9-17**

**pitaham asya jagatomata dhata pitamahahvedyam pavitram omkarark sama yajur eva caI am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rig, the Sama, and the Yajur [Vedas].  
  
The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Krishna's energy. In the material existence we create different relationships with different living entities who are nothing but Krishna's marginal energy, but under the creation of prakrti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Krishna. As such, these living entities who appear to be our father, mother, etc., are nothing but Krishna. In this verse the word dhata means "creator."  
  
Not only are our father and mother parts and parcels of Krishna, but their creator, grandmother, and grandfather, etc., are also Krishna. Actually any living entity, being part and parcel of Krishna, is Krishna. All the Vedas, therefore, aim only toward Krishna. Whatever we want to know through the Vedas is but a progressive step to understand Krishna.**

[**https://www.youtube.com/watch?v=BUjyEca1vA0**](https://www.youtube.com/watch?v=BUjyEca1vA0)

1. **अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।**

**तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्** ॥ ९-२२॥

CHAPTER 9, VERSE 22  
ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhiyuktanam  
yoga-ksemam vahamy aham  
  
But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

https://www.youtube.com/watch?v=wOAl2EZsWpg

1. **पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।**

**तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः** ॥ ९-२६॥

CHAPTER 9, VERSE 26  
patram puspam phalam toyam  
yo me bhaktya prayacchati  
tad aham bhakty-upahrtam  
asnami prayatatmanah  
  
If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.  
What do these signify? Your body and the bodily senses is the leaf; your heart is the flower/buds; your mind is the fruit and the tears of transcendental bliss is the water offering to Lord Krishna. By offering yourself to Lord Krishna, the body/mind and soul is purified.

1. **अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।**

**निर्ममो निरहङ्कारः समदुःखसुखः क्षमी** ॥ १२-१३॥

CHAPTER 12, VERSE 13-14  
advesta sarva-bhutanam  
maitrah karuna eva ca  
nirmamo nirahankarah  
sama-duhkha-sukhah ksami  
  
  
One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me--he is very dear to Me.

1. **सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।**

**मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः** ॥ १२-१४॥

CHAPTER 12, VERSE 13-14

santustah satatam yogi  
yatatma drdha-niscayah  
mayy arpita-mano-buddhir  
yo mad-bhaktah sa me priyah.  
  
Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest.

1. **ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।**

**श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः** ॥ १२-२०॥

CHAPTER 12, VERSE 20  
ye tu dharmamrtam idam  
yathoktam paryupasate  
sraddadhana mat-parama  
bhaktas te 'tiva me priyah  
  
He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

**लोकाः समस्ताः सुखिनोभवंतु ॥**

**ॐ नमो भगवते वासुदेवाय**

**ॐ नमो नारायणाय**

**ॐ शान्तिः शान्तिः शान्तिः ॥**

May all the beings in all the worlds be happy;  
Peace, peace and peace be everywhere.

अ॒सतो मा स॒द्गमय।  
त॒मसो मा ज्यो॒तिर्गमय।  
मृत्यो॒र्माऽमृ॒तं गमय॥  
— बृहदारण्यकोपनिषत् १-३-२८

Meaning: Oh lord, lead me from untruth to truth, from darkness to light, from death to i