**Examples of**

**Srila Prabhupada’s**

***Bhagavad-gita***

**Commentary Woven**

**Into *Gitar Gan***

***Free download at Sweetsongbooks.com***

2.6)

*bujhite pāri nā bhāla,*

*kothāya garimā hala,*

*kona kārya juyāya āmāya*

*kivā āmi jaya kari,*

*kimbā āmi nije mari*

*dui noukā āmāre nācāya* II 11

*bujhite* – to understand; *pāri* – capable; *nā* – not; *bhāla* – good; *kothāya* – where; *garimā* – glory; *hala* – has been; *kona –* any; *kārya* – work; *juyāya –* engage; *āmāya* – myself; *kivā* – what; *āmi* – I; *jaya* – win; *kari –* do; *kimbā –* or; *āmi –* I; *nije –* myself; *mari –* die; *dui –* two; *noukā –* boats; *āmāre –* myself; *nācāya –* make me dance; *yāder –* to those; *māriyā* – by killing; *raṇe* – in the battle; *bṅāciba* – will live; *se* – they; *akāraṇe* – without reason; *tārā* – they; *saba* – all; *āmāra* – my; *sammukhe –* face to face; *dhṛta*ṛ*ā*ṣ*ṭra* – of Dhṛtarāśtra; *putragaṇa –* sons; *āra* – and; *yata* – all; *bandhu-jana* – persons who are friends; *marile* – if die; *se* – they; *habe –* will be; *mora* – my; *duḥkha –* suffering.

Should I kill them, or they kill me?

I’m caught in a dichotomy,

as if a man with feet on separate rafts.

To kill my friends who will not run

and Dhṛtarāśtra’s hostile sons

assures us only sorrow unsurpassed.

3.20)

*janakādi mahājana karma sādhya kari* I

*siddhi-lābha karechila āpani ācari* II 38

*tumi-o serūpa kara loka-śikṣā lāgi* I

*lābha nāi kichumātra markaṭa vairāgī* II 39

*janakādi* – like Janaka Maharaja and others; *mahājana* – principal sages; *karma* – activity; *sādhya* – perfect; *kari* – doing; *siddhi* – mystic perfection; *lābha* – achievement; *karechila* – had done; *āpani* – personal; *ācari* – performance of duties;

*tumi-o* – you also; *serūpa* – similarly; *kara* – do; *loka* – humanity; *śikṣā* – education; *lāgi* – for the sake of; *lābha* – benefit; *nāi* – not; *kichumātra* – little bit; *markaṭa* – like monkey; *vairāgī* – renunciant.

The saintly king named Janaka through duty gained perfection,

and you should do the same to give the common man direction.

A monkey has no duty but to procreate and play,

and nobody can benefit renouncing in that way.

6.5)

*anāsakta viṣayete yathā karma dṛḍha* I *saṁsāra se kūpa hate nija ātmā kāḍa* II 9 *ātmāke uddhāra karā ātmāra ucita* I *ātmāke nāhi kabhu kara abasāda* II 10 *ātmāi ātmāra bandhu ātmāi se ripu* I *ātmāra śatru ye haya hiraṇyakaśipu* II 11

*anāsakta* – without attachment; *viṣayete* – in the objects of senses; *yathā* – when; *karma* – work; *dṛḍha* – firm; *saṁsāra* – material world; *se* – that; *kūpa* – well; *hate* – from; *nija* – own; *ātmā* – spirit soul; *kāḍa* – deliver; *ātmāke* – to the conditioned spirit soul; *uddhāra* – rescue; *karā* – doing; *ātmāra* – of mind; *ucita* – proper; *ātmāke* – to theconditioned spirit soul; *nāhi* – not; *kabhu* – ever; *kara* – do; *abasāda* – degradation; *ātmāi* – mind only; *ātmāra* – of conditioned spirit soul; *bandhu* – friend; *ātmāi* – mind only; *se* – that; *ripu* – enemy; *ātmāra* – of the conditioned spirit soul; *śatru* – enemy; *ye* – that; *haya* – is; *hiraṇyakaśipu* – a demon, like Hiranyakaśipu.

By working with detachment and resolve, one saves the soul

from endless wells of worldliness where it has long been pulled.

A friendship with the mind makes this much easier to do,

for otherwise the mind is like Hiranyakasipu.

9.26

*patra puṣpa phala jala bhakta more dyaya* I

*bhaktira kāraṇa sei grahaṇīya haya* II 51

*yatna kari mora bhakta yāhā kichu dyaya* I

*santuṣṭa haiyā lai bhaktira prabhāya* II 52

*patra* – a leaf; *puṣpa* – a flower; *phala* – a fruit; *jala* – water; *bhakta* – devotee; *more* – to Me; *dyaya* – offers; *bhaktira* – of devotional; *kāraṇa* – reason; *sei* – that only; *grahaṇīya* – acceptable; *haya* – is; *yatna* – with care; *kari* – do; *mora* – My; *bhakta* – devotee; *yāhā* – whatever; *kichu* – little; *dyaya* – offers; *santuṣṭa* – satisfied; *haiyā* – being; *lai* – I accept; *bhaktira* – of devotion; *prabhāya* – because of shine.

Some leaves or flowers, fruits, or water, set with care for Me,

and offered in devotion, I accept most willingly.

Yes, those who offer little things with loving, kind emotion

will satisfy Me fully by the shine of their devotion.

18.78

*yathā yogeśvara kṛṣṇa pārtha dhanurdhara* I

*tathā śrī vijaya bhūti dhruva nirantara* II 110

*yei nāma sei kṛṣṇa nāhi se antara* I

*śuddha nāma yāra haya sei dhurandhara* II 111

*yathā* – wherever; *yogeśvara* – the master of all mysticism; *kṛṣṇa* - Lord Kṛṣṇa; *pārtha* – son of Pṛthā; *dhanurdhara* – the carrier of the bow and arrow; *tathā* – there; *śrī* – opulence; *vijaya* – victory; *bhūti* – exceptional power; *dhruva* – certain; *nirantara* – always; *yei* – that only; *nāma* – name; *sei* – that only; *kṛṣṇa* - Lord Kṛṣṇa; *nāhi* – not; *se* – that; *antara* – difference; *śuddha* – pure; *nāma* – name; *yāra* – those who; *haya* – there is; *sei* – such person only; *dhurandhara* – intelligent.

Wherever there is Krishna, the supremely mystic Soul,

and anywhere Arjuna wields his arrows and his bow,

great power, wealth and triumph come,

and learned souls proclaim

there is no real distinction

between Krishna and His name.