**Resume of the Bhagavad Gita by A.C. Bhaktivedanta Swami Prabhupada**

**The Bhagavad-Gita,** the chant of the blessed is a short Sanskrit poem composed of 18 chapters and seven hundred verses (sloka) inserted into the great epic poem Mahābhārata.

It contains a beautiful bouquet of flowers of spiritual truths, picked by the Upanishads.

The Bhagavad Gita is the summary of the Upanisads. It is the 6th book of the Mahabharata and was written and inserted in the Poeme between the 3rd century B.C. and the 1nd century A.C. [[1]](#footnote-1)

Pantheism is summarized in Krishna, He is incarnated to make the Dharma runs: “all creatures in me dwell, but I do not dwell in them”.

Theist conception, morality, work, ethic, and dharma take over. One who regulates himself (yogin) experiences a contact with the supreme truth. God is not realized with knowledge but with bhakti.

Krishna is Brahman who incarnates himself to defend the Dharma (justice) without which the universe degenerates into chaos.

The Advaita Vedanta is the essence of Vedic knowledge. A devotee is in relation to the supreme in one of the 5 ways: in a passive state, in an active state, as a friend, as a relative, as a conjugal lover.

Svarupa is the particular relationship that the devotee has with God, rendering service to the supreme personality of God.

One cannot say anything about the transcendental world without being free of materially contaminated consciousness. One who wants to become free must first of all learn that it is not this material body. Chapters 1-6 deal with Karma yoga, Chapters 7-12 deal with Bhakti yoga, Chapters 13-18 deal with Jnana Yoga.

**Chapitre 1:** (46 Slokas) The anguish of Arjuna, duty or Svadharma against ethics.

1.20 One who takes shelter of the Supreme Lord has nothing to fear.

In the Vedas are reported six types of aggression, one that occupies your land, which attacks you with weapons etc. , it is not a sin to respond to aggression.

**Chapitre 2:** (72 Slokas) Contents of the Gita, summarized.

it contains the deeper truths of Vedanta. Compassion, lament and tears are signs of ignorance of the true Self, Arjuna wanted Krisna to kill the demons of misunderstanding. Krisna is the supreme personality, no living entity including Bhrama or Siva possess the opulence of Krisna. The person who has no knowledge of liberation from material bonds is called non-Aryan.

Arjuna ask: How can I kill my masters? Taking the position they took they lost the respectability of master. Without knowledge or devotion there is no hope of liberation.

2.9 Arjuna declares he will not fight.

Every man who has the perfect knowledge of the constitution of the individual soul, of the supreme soul and of nature (material and spiritual) will never be disappointed by the change of bodies.

2.21 How can someone who knows that the soul is eternal and immutable, indestructible kill anyone or cause anyone to kill?

2.31 Being a warrior you should know that there is no better commitment than fighting for religious principles, and so there is no need for hesitation. Religious violence is sometimes a necessary factor. Apply violence in suitable cases for law and order. Violence for supreme justice is not violence.

The best purpose of the Vedic culture was however served by chanting the sacred name of Krisna.

2.47 You must act to perform the assigned task without waiting for the fruits of action.

2.48 Perform your duty equipoised, O Arjuna, abandoning all attachement to success or failure. Such equanimity is called yoga.

Krisna tell Arjuna that he should act in yoga.

2,55 When a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

2.56 one who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

2.71 When you are engaged in devotional service to God, you are free from the material world and the miseries of life. Only he who has abandoned all desires and avoids false ego, only he can achieve true peace True life begins after the completion of our material life.

**Chapitre 3:** (43 Slokas) Karma yoga.

Karma yoga and Jnana yoga, direct perception of truth, action is preferred to non-action.

3.5 Everyone is forced to act according to the characteristics acquired from the modes of material nature; Therefore no one cannot refrain from doing something, not even for a moment

3.8 perform your prescribed duty, for doing so is better than not working. One cannot even maintain one’s physical body without work.

3.16 Lining only for the satisfaction of the senses, such person lives in vain.

A teacher should behave correctly before starting to teach.

3.28 Difference between work in devotion and work for fruitive results.

3.30 So either Arjuna, abandoning your work into me, with full knowledge of me, without desire for profit, without request for property and free from hibernation, fight.

3.40 The senses, the mind and the intelligence are the places where lust resides.

**Chapitre 4:** (42 Slokas) Transcendental knowledge.

A person hundred percent engaged in Krsna consciousness is accepted as a sadhu, even though such a person may neither learned nor well cultured.

4.12 Men in the world desire success in fruitive activities, and therefore they worship the demigods.

4.18 Only who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

A person acting in Krsna is naturally free from the bonds of karma and delivered from the entanglement of material existence. This person is without desire for personal gratification.

The action becomes Akarman (not actration for the results of action).

A Krisna consciousness person, fully engaged in self-realization, has very little time to falsely possess any material object. He is satisfied with whatever is obtained by his own honest labor and is independent in his livelihood, without to be disturbed by duality of the material world. ).

When the mind is fully absorbed in Krsna consciousness, it is said to be in samadhi, or trance. Anything done in such transcendental consciousness is called Yajna.

His hearing is engaged in the transcendental sound vibration of Hare Krsna, Hare Krsna.

4.28 Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

4.29 Still others, who are inclined to the process of breath restraint to remain in trance, practice by offering the movement of the out-going breath into the incoming, and the incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Others, curtailing the eating process, offer the outgoing breath into self as a sacrifice.

All these different types of sacrifices are approved by the Vedas. Knowing them you will become liberated.

4.38 A faithful, man who is dedicated to transcendental knowledge and who subdue his senses is eligible to achieve such knowledge, and having achieved it he quickly attains the supreme spiritual peace.

**Chapitre 5:** (29 Slokas) Karma yoga - Action in Krsna consciousness.

Karma and Samnyasa (practiced only by the perfect ones), renouncing to act is an important action, for the aspirant, karma yoga is preferable to karma Samnyasa

5.9 A person in the divine consciousness, although engaged in action, always knows within himself that he actually does nothing at all, he knows that only material senses are engaged with their object and that he is aloof from them.

Perfect knowledge is achieved when one surrenders into Krsna. A Krsna conscious person is not attracted to any kind of sense of pleasure, due to his being a liberated soul, he can attain perfect peace.

**Chapitre 6:** (47 Slokas) Dyana yoga.

Meditation, the mind is focused on a single thought, or divine symbol, avoiding excesses, with detachment but not giving up.

6.2 One can never become a yogi unless he renounces the desire for sense gratification.

6.4 A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

6.7 For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

6.8 A person is said to be established in self realization and is called a yogi when is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything whether it be pebbles, stones or gold as the same.

No one can perform correct yoga practice through sex indulgence.

Yoga practice is not a means for attaining any kind of material facility, it is the cessation of all material existence.

6.16 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.

6.18 When the yogi, by practice of yoga, disciplines his mental activities and become situated in transcendence devoid of all material desires, he is said to be well established in yoga.

6.24 One should engage oneself in the practice of yoga with determination and faith and not deviated from the path.

6.35 It is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

6.46 A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

6.47 And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me – he is the most intimately united with Me in yoga and is the highest of all. This stage of highest perfection in yoga can be attained only by bhakti yoga.

**Chapitre 7:** (30 Slokas) Knowledge of the Absolute (The Yoga of Wisdom and Realization)

Tat Tvam Asi, (Tu sei quello). You are Him. Acquire wealth in an ethical way,

Everything that exists is a product of matter and spirit, spirit is the basic field of creation, and matter is created by spirit.

7.13 Know that all states of being be they goodness, passion or ignorance are manifested by My energy. I am in one sense, everything, but I am independent. I am not under the modes of material nature.

7.16 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.

7.23 Men of small intelligence worship the demigods…….

They don’t know My higher nature, which is imperishable and supreme,

They don’t know that I am unborn and infallible.

7.26 I know the past, the present and the future. I also know all living entities, but Me no one know.

7.30 Those who are in full consciousness of Me, ... can understand and know Me.

One should give up all other engagements and fully surrender unto God.

**Chapitre 8:** (38 Slokas) Attaining the Supreme. (The Yoga of Imperishable Brahman)

 Atman and Brahman, fear of death

8. 7 Therefore, Arjuna, you should always think of Me in the form of Krsna and the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8.9 He who meditates on Me, his mind constantly engaged in remembering Me, he is sure to reach Me. One’s memory of Krsna is revived by chanting the maha mantra, Hare Krsna.

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Unless one practices celibacy, advancement in spiritual life is very difficult.

8.12 The yogic situation is that of detachment from all sensual engagements. Closing all doors of the senses and fixing the mind on the hearth and the life air at the top of the head, one establishes himself in yoga. This practice is called pratyahara.

8.17 By human calculation, a thousand ages together forms the duration of Brhama’s one day.

And such also is the duration of his night.

Cycles of Kalpas; a kalpa is a day of Brahma, and one day consists of a thousand cycles of four yugas, or ages: Satya, Treta, Dvapara and Kali.

Satya is characterized by virtue, wisdom, etc … and lasts 1.728.000 years

Treta in it vices are introduced 1.296.000 years

Dvapara decline in virtue and religion 864.000 years

Kali that we have now been experiencing

there is abundance of ignorance, irreligion and vice 432.00 years

8.18 When Brahma’s day arrives, all living entities come into being, and with the arrival of Brahma’s night they are helplessly annihilated.

**Chapitre 9:** (34 Slokas) The most confidential knowledge.

The power of devotion, saguna and nirguna, offering all our actions to the Divine.

9.3 Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies: Therefore they return to the path of birth and death in this material world.

9.4 By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

9.5 Although I am the maintainer of all living entities and although I am everywhere, I am not a part of ths cosmic manifestation, for My Self is the very source of creation.

9.30 Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

9.34 Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.

**Chapitre 10:** (42 Slokas) The opulence of the absolute.

 (The Yoga of Divine glories) Neti Neti God in every atom.

Buddhi yoga or bhakti yoga is action in Krsna consciousness.

10.20 I am the SuperSoul, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

I am the sun, the ocean, I am the transcendal Om, I am the Ganges ….

With a single fragment of Myself I pervade and support this entire universe.

**Chapitre 11:** (55 Slokas) The universal form.

The Vision of the Universe. This chapter reveals Krsna as the cause of all causes.

11.4 But you cannot see Me with your present eyes. Therefore I will give you divine eyes.

A devotee like Arjuna can see everything that exists in any part of the universe.

11.48 O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances can I seen in this form in the material world.

11.54 Only by undivided devotional services can I be understood as I am, be seen directly.

11.55 He who engages in My devotional services, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal in his life, and who is friendly to every living being he certainly comes to Me.

**This verse is considered to be the essence of Bhagavad-Gita**

**Chapitre 12:** (20 Slokas) Devotional service.

Dhyana, Bhakti, Upasana (prayer), Jnana are synonyms

Nirguna and Saguna (best) complement each other, attachment to the Divine, the inner attitude is important.

12.1 Arjuna inquired: which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

12.2 Krsna said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.

Among the different processes for realization of the absolute Truth, bhakti yoga, devotional service, is the highest.

**Chapitre 13:** (35 Slokas) Nature, the Enjoyer and consciousness.

The living entity comes into contact with material nature, A living conditioned soul can thus understand that he is different from the body. I am a women, I am a man, the knower is different from the body.

13.7 The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions, all these are considered, in summary, to be the field of activities and interactions.

13.13 I shall now explain the knowable, knowing which you will taste the eternal: Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

13.17 Although the Supersoul appears to be divided among all beings, he is never divided. He is situated as one. Although He is maintainer of every living entities, it is to be understood that He devours and develops all.

13.25 Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

13.32 the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, the soul neither does anything nor is entangled.

13.35 Those who see with eyes of knowledge (jnana yoga) the difference between the body , and can also understand the process of liberation from bondage in material nature, attain to the supreme goal.

**Chapitre 14:** (27 slokas) The three modes of material nature. (The Yoga of the Division of the Three Gunas). Equal stone and gold.

14.5 Material nature consists of three modes, goodness, passion and ignorance. When the eternal living entity comes in contact with nature, he becomes conditioned by these modes.

14.21 When the embodied being is able to transcend these three modes associated with the material body, ha can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

14.26 One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to level of Brahman.

**Chapitre 15:** (20 Slokas) The yoga of supreme person.

Overturned cosmic tree, lotus flower. Action - knowledge and devotion, the tripod on which life rests, Purvsottama supreme person.

**Chapitre 16:** (24 Slokas) Definition of divine and demoniac Natures.

 Pandava and Kaurava, 26 good qualities Ahimsa, bad qualities vanity and ignorance

**Chapitre 17:** (28 Slokas) The Divisions of Faith (The Yoga of the Division of Threefold Faith)

Virtuous actions, Yajna sacrifice, dana charity, tapas austerity, purity of food,

OM Tat Sat Gayatri mantra

17.7 Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerity and charity.

Austerity of the body, austerity of the speech, One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior and speech.

Om tat sat (suprema assoluta verità) Ciò che è.

**Chapitre 18:** (78 Slokas) Conclusion. The perfection of renunciation.

Bhagavad Gita has shown that devotional service, and nothing else, is the ultimate purpose of life.

18.65 Acts of sacrifice, charity and penance (penitenza) are not to be given up; they must be performed. Indeed sacrifice, charity and penance purify even the great souls.

One should act without attachment for the result.

18.13 According to Vedanta, there are five causes for the accomplishment of all actions.

A person in Krsna consciousness is always transcendental to the material modes of nature. He does not worry, he is always enthusiastic. A person who is always desirous of fruitive results is of the nature of passion.

When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified.

18.58 If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Samnyasa renounces to the action and Tyaga abandonment of the fruits, altruistic action,

actions and activity including Svadharma Sadhana constituted by the cessation of activity, free from ego, awareness, donate the Moksa liberation.

Bhagvad Gita is the supreme instruction in morality ( see: ninth chapter, thirty-four verse: one must become a devotee of Krsna, and the essence of all religion is to surrender unto Krsna, we understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Krsna is the highest perfection.

1. Esistono dunque due recensioni della Bhagavadgītā giunte a noi: la prima, la più diffusa in tutta l'India, è detta vulgata e si compone di complessivi settecento versi, ed è quella già commentata da [Śaṅkara](https://it.wikipedia.org/wiki/%C5%9Aa%E1%B9%85kara) nell'VIII secolo d.C.; la seconda, detta kaśmīra, è leggermente più lunga, comprendendo complessive trecento varianti minori, ed è quella commentata da Rāmakaṇṭha (VII-VIII secolo) e, successivamente da Abhinavagupta (X-XI secolo). Le differenze tra le due recensioni non manifestano, tuttavia, diversità dottrinali. [↑](#footnote-ref-1)