

# **GITA FOR YOUTH**



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## Chapter 1 - Verse 25

भीष्मद्रोणप्रमुखतः  
सर्वेषां च महीक्षिताम् ।  
उवाच पार्थ पश्यैतान्  
समवेतान्कुरुनिति ॥ १-२५ ॥

**bhīṣmadrōṇapramukhataḥ  
sarvēṣāṃ ca mahīkṣitām |  
uvāca pārtha paśyaitān  
samavētān kurūniti ||1.25||**

In front of Bhishma and Drona, and all the rulers of the earth, the Lord said, “O Partha, behold these Kurusa gathered together.[Chapter 1 - Verse 25]

## Chapter 2 - Verse 3

क्लैब्यं मा स्म गमः पार्थ  
नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं  
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

**klaibyaṃ mā sma gamaḥ pārtha  
naitat tvayyupāpadyate |  
kṣudraṃ hṛdayadaurbalyaṃ  
tyaktvottiṣṭha parantapa ||2-3||**

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 - Verse 3]

## Chapter 2 - Verse 14

मात्रास्पर्शास्तु कौन्तेय  
शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्या  
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya  
śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō'nityāh  
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

## Chapter 2 - Verse 22

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्  
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya  
navāni grhṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

## Chapter 2 - Verse 27

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

## Chapter 2 - Verse 47

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]





## Chapter 2 - Verse 48

योगस्थः कुरु कर्माणि  
सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा  
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi  
saṅgaṃ tyaktvā dhanañjaya |  
siddhyasiddhyōḥ samō bhūtvā  
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

## Chapter 2 - Verse 50

बुद्धियुक्तो जहातीह  
उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व  
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha  
ubhē sukṛtaduṣkṛtē |  
tasmād yōgāya yujyasva  
yōgaḥ karmasu kauśalam || 2-50 ||

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

## Chapter 2 - Verse 58

यदा संहरते चायं  
कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यः  
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṃharatē cāyaṃ  
kūrmō'ṅgānīva sarvaśaḥ |  
indriyāṇīndriyārthē'bhyah  
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

## Chapter 2 - Verse 62

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṃsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmaḥ  
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]



## Chapter 2 - Verse 63

क्रोधाद्भवति सम्मोहः  
सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशः  
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ  
sammōhāt smṛtivibhramaḥ |  
smṛtibhramśād-buddhināśah  
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

## Chapter 3 - Verse 8

नियतं कुरु कर्म त्वं  
कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते  
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṁ kuru karma tvaṁ  
karma jyāyō hyakarmaṇaḥ |  
śarīrayātrāpi ca tē  
na prasiddhyēd akarmaṇaḥ || 3-8 ||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]



### Chapter 3 - Verse 9

यज्ञार्थात्कर्मणोऽन्यत्र  
लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय  
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra  
loko'yaṁ karmabandhanaḥ ।  
tadartham karma kaunteya  
muktasaṅgaḥ samācara ||3-9||

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

### Chapter 3 - Verse 21

यद्यदाचरति श्रेष्ठः  
तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते  
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ  
tat tad ēvētarō janaḥ ।  
sa yat pramāṇam kurutē  
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

### Chapter 3 - Verse 30

मयि सर्वाणि कर्माणि  
संन्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा  
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi  
sannyasyādhyātmacētasā |  
nirāśīrnirmamō bhūtvā  
yudhyasva vigatajvaraḥ || 3-30 ||

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

### Chapter 3 - Verse 34

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

### Chapter 3 - Verse 35

श्रेयान्स्वधर्मो विगुणः  
परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः  
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇaḥ  
paradharmāt svanuṣṭhitāt |  
svadharmē nidhanaṃ śrēyaḥ  
paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

### Chapter 4 - Verse 7

यदा यदा हि धर्मस्य  
ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य  
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya  
glānirbhavati bhārata |  
abhyutthānam adharmasya  
tadātmānaṃ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]





## Chapter 4 - Verse 11

ये यथा मां प्रपद्यन्ते  
तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते  
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā māṃ prapadyantē  
tāmstathaiva bhajāmyaham ।  
mama vartmānuvartantē  
manuṣyāḥ pārtha sarvaśaḥ || 4-11 ||

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

## Chapter 4 - Verse 13

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ ।  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

## Chapter 4 - Verse 22

यदृच्छालाभसन्तुष्टः  
द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च  
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ  
dvandvātītō vimatsaraḥ |  
samaḥ siddhāvasiddhau ca  
kṛtvā'pi na nibadhyatē || 4-22 ||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

## Chapter 4 - Verse 38

न हि ज्ञानेन सदृशं  
पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः  
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśaṁ  
pavitramiha vidyatē |  
tat svayaṁ yōgasamsiddhaḥ  
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

## Chapter 4 - Verse 39

श्रद्धावाँल्लभते ज्ञानं  
तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिम्  
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṃ labhate jñānam  
tatparaḥ saṁyatēndriyaḥ ।  
jñānam labdhvā parāṁ śāntim  
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

## Chapter 4 - Verse 40

अज्ञश्चाश्रद्धानश्च  
संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परः  
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca  
saṁśayātmā vinaśyati ।  
nāyaṁ lōkō'sti na parah  
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]





## Chapter 5 - Verse 10

ब्रह्मण्याधाय कर्माणि  
सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन  
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi  
saṅgaṃ tyaktvā karōti yaḥ ।  
lipyatē na sa pāpēna  
padmapatramivāmbhasā || 5-10 ||

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

## Chapter 6 - Verse 1

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
anāśritaḥ karmaphalaṃ  
kāryaṃ karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyaḥ || 6-1 ||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

## Chapter 6 - Verse 5

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

uddharēd ātmanatmānaṃ  
natmānam avasādayēt |  
ātmaiva hyātmanō bandhuḥ  
ātmaiva ripurātmanaḥ || 6-5 ||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

## Chapter 6 - Verse 26

यतो यतो निश्चरति  
मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद्  
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati  
manaścañcalamasthiram |  
tatastatō niyamyaitad  
ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

## Chapter 6 - Verse 29

सर्वभूतस्थमात्मानं  
सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा  
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaastham ātmānaṃ  
sarvabhūtāni catmani |  
īkṣatē yōgayuktātmā  
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

## Chapter 6 - Verse 30

यो मां पश्यति सर्वत्र  
सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि  
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra  
sarvaṃ ca mayi paśyati |  
tasyāhaṃ na praṇaśyāmi  
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]





## Chapter 6 - Verse 36

असंयतात्मना योगः  
दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता  
शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

asaṁyatātmanā yōgah  
duṣprāpa iti mē matiḥ |  
vaśyātmanā tu yatatā  
śakyō'vāptumupāyataḥ || 6-36 ||

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

## Chapter 7 - Verse 7

मत्तः परतरं नान्यत्  
किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं  
सूत्रे मणिगणा इव ॥ ७-७ ॥

mattaḥ parātaraṁ nānyat  
kiñcidasti dhanañjaya |  
mayi sarvamidaṁ prōtaṁ  
sūtrē maṇigaṇā iva || 7-7 ||

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

## Chapter 7 - Verse 11

बलं बलवतां चाहं  
कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु  
कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

balaṁ balavatāṁ cāhaṁ  
kāmarāgavivarjitam |  
dharmāviruddhō bhūtēṣu  
kāmo'smi bharatarṣabha || 7-11 ||

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

## Chapter 7 - Verse 14

दैवी ह्येषा गुणमयी  
मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते  
मायामेतां तरन्ति ते ॥ ७-१४ ॥

daivī hyēṣā guṇamayī  
mama māyā duratyayā |  
māmēva yē prapadyantē  
māyāmētāṁ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]



## Chapter 7 - Verse 16

चतुर्विधा भजन्ते मां  
जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी  
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē mām  
janāḥ sukr̥tinō'rjuna ।  
ārtō jijñāsurarthārthī  
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

## Chapter 7 - Verse 17

तेषां ज्ञानी नित्ययुक्तः  
एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थम्  
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ  
ēkabhaktirviśiṣyatē ।  
priyō hi jñāninō'tyartham  
ahaṃ sa ca mama priyaḥ || 7-17 ||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]





## Chapter 7 - Verse 21

यो यो यां यां तनुं भक्तः  
श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां  
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ  
śraddhayārcitumicchati |  
tasya tasyācalāṃ śraddhāṃ  
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

## Chapter 9 - Verse 22

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsatē |  
tēṣāṃ nityābhiyuktānām  
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

## Chapter 9 - Verse 27

यत्करोषि यदश्नासि  
यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय  
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi  
yajjuhōṣi dadāsi yat |  
yat tapasyasi kauntēya  
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me  
[Chapter 9 – Verse 27]

## Chapter 9 - Verse 30

अपि चेत्सुदुराचारः  
भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः  
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācāraḥ  
bhajatē mām ananyabhāk |  
sādhurēva sa mantavyaḥ  
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved.  
[Chapter 9 – Verse 30]

## Chapter 9 - Verse 31

क्षिप्रं भवति धर्मात्मा  
शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि  
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṃ bhavati dharmātmā  
śaśvacchāntiṃ nigacchati |  
kauntēya pratijānīhi  
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

## Chapter 10 - Verse 9

मच्चित्ता मद्गतप्राणाः  
बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं  
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

maccittā madgataprāṇāḥ  
bōdhayantaḥ parasparam |  
kathayantaśca mām nityaṃ  
tuṣyanti ca ramanti ca || 10-9 ||

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]





## Chapter 10 - Verse 10

तेषां सततयुक्तानां  
भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं  
येन मामुपयान्ति ते ॥१०-१०॥

tēṣāṃ satatayuktānāṃ  
bhajatāṃ prītipūrvakam ।  
dadāmi buddhiyōgaṃ taṃ  
yēna māmupayānti tē ||10-10||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

## Chapter 11 - Verse 33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva  
jītvā śatrūn bhun̐kṣva rājyaṃ samṛddham ।  
mayaivaite nihatāḥ pūrvameva  
nimittamātraṃ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]



## Chapter 11 - Verse 54

भक्त्या त्वनन्यया शक्यः  
अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन  
प्रवेष्टुं च परन्तप ॥ ५४ ॥

bhaktyā tvananyayā śakyaḥ  
ahamevaṁvidho'rjuna ।  
jñātuṁ draṣṭuṁ ca tattvena  
praveṣṭuṁ ca parantapa ॥ 54 ॥

But by single-minded devotion, can I, of this form, be known and seen in reality and also entered into, O Parantapa (O Scorcher of you foes)! [Chapter 11 - Verse 54]

## Chapter 12 - Verse 18

समः शत्रौ च मित्रे च  
तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु  
समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatrau ca mitrē ca  
tathā mānāpamānayōḥ ।  
śītōṣṇasukhaduḥkhēṣu  
samaḥ saṅgavivarjitaḥ ॥ 12.18 ॥

He, who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment...[Chapter 12 - Verse 18]<sup>23</sup>

## Chapter 12 - Verse 19

तुल्यनिन्दास्तुतिर्मौनी  
सन्तुष्टो येन केनचित्।  
अनिकेतः स्थिरमतिः  
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī  
santuṣṭō yēna kēnacit |  
anikētaḥ sthirāmatih  
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

## Chapter 13 - Verse 10

असक्तिरनभिष्वङ्गः  
पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वम्  
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ  
putradāragṛhādiṣu |  
nityaṃ ca samacittatvam  
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...  
[Chapter 13 - Verse 10]





### Chapter 13 - Verse 17

अविभक्तं च भूतेषु  
विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं  
ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

avibhaktaṃ ca bhūtēṣu  
vibhaktaṃ iva ca sthitam |  
bhūtabhartṛ ca tajjñēyaṃ  
grasiṣṇu prabhaviṣṇu ca || 13.17 ||

And undivided, Yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates. [Chapter 13 - Verse 17]

### Chapter 14 - Verse 9

सत्त्वं सुखे सञ्जयति  
रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः  
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati  
rajaḥ karmaṇi bhārata |  
jñānamāvṛtya tu tamaḥ  
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

## Chapter 14 - Verse 20

गुणानेतानतीत्य त्रीन्  
देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैः  
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn  
dēhī dēhasamudbhavān |  
janmamṛtyujarāduḥkhaiḥ  
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality. [Chapter 14 - Verse 20]

## Chapter 15 - Verse 5

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-  
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāḥ  
adhyātmanityā vinivṛttakāmāḥ |  
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ  
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

## Chapter 15 - Verse 12

यदादित्यगतं तेजः  
जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ  
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah  
jagadbhāsayatē'khilam |  
yaccandramasi yaccāgnau  
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

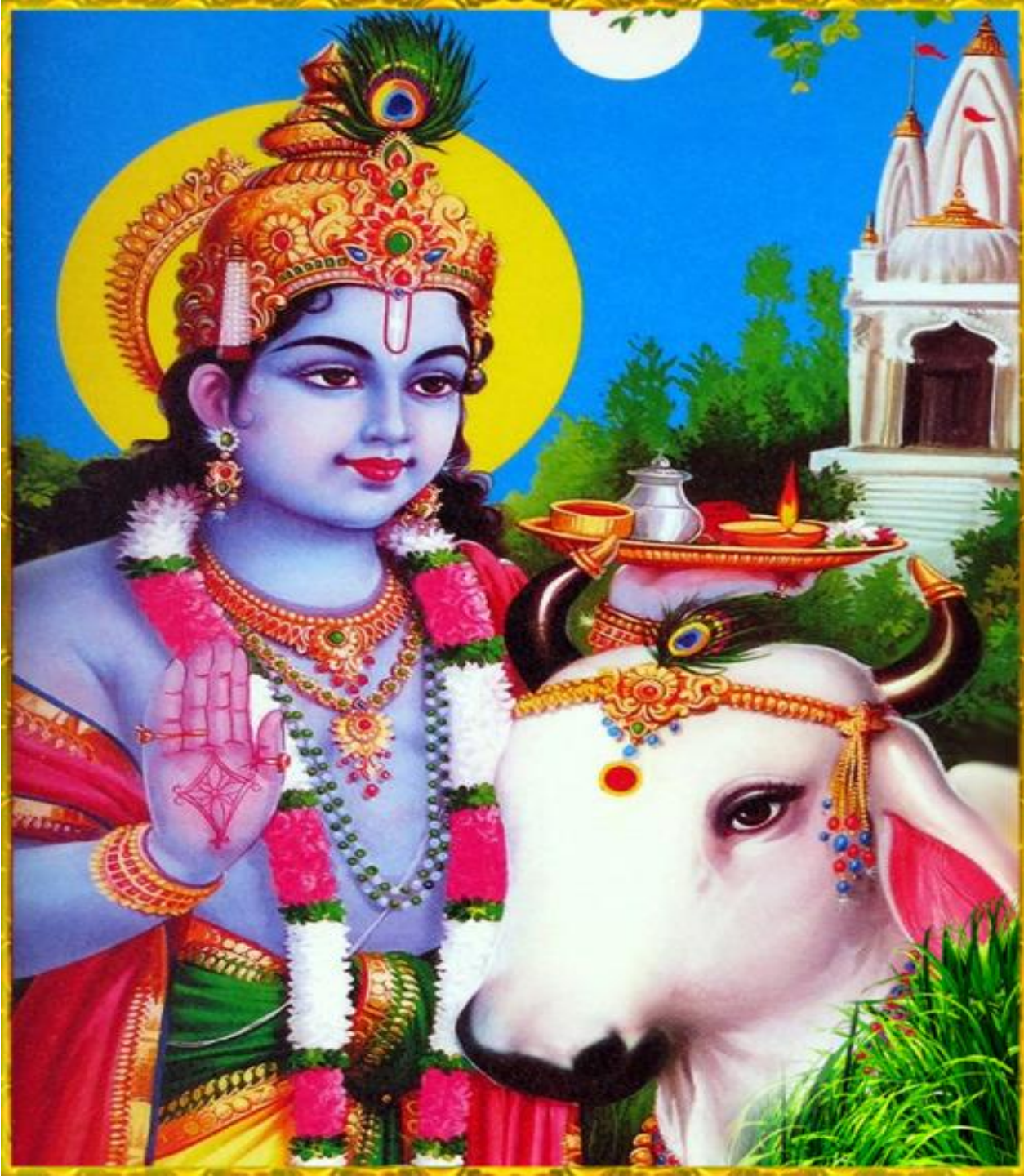
## Chapter 15 - Verse 14

अहं वैश्वानरो भूत्वा  
प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः  
पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

aham vaiśvānarō bhūtvā  
prāṇināṃ dēham āśritaḥ |  
prāṇāpānasamāyuktaḥ  
pacāmyannaṃ caturvidham || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]





### Chapter 16 - Verse 3

तेजः क्षमा धृतिः शौचम्  
अद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीम्  
अभिजातस्य भारत ॥ १६-३ ॥

tējaḥ kṣamā dhṛtiḥ śaucam  
adrōhō nātimānitā |  
bhavanti sampadaṃ daivīm  
abhijātasya bhārata || 16 - 3 ||

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

### Chapter 16 - Verse 4

दम्भो दर्पोऽभिमानश्च  
क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य  
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

dambhō darpō'bhimānaśca  
krōdhaḥ pāruṣyamēva ca |  
ajñānaṃ cābhijātasya  
pārtha sampadamāsurīm || 16.4 ||

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

## Chapter 16 - Verse 23

यः शास्त्रविधिमुत्सृज्य  
वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति  
न सुखं न परां गतिम् ॥१६-२३॥

yaḥ śāstravidhimutsṛjya  
vartatē kāmakārataḥ |  
na sa siddhimavāpnōti  
na sukhaṃ na parāṃ gatim || 16 - 23 ||

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]

## Chapter 16 - Verse 24

तस्माच्छास्त्रं प्रमाणं ते  
कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं  
कर्म कर्तुमिहार्हसि ॥१६-२४॥

tasmācchāstraṃ pramāṇaṃ tē  
kāryākāryavyavasthitau |  
jñātvā śāstravidhānōktaṃ  
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

### Chapter 17 - Verse 3

सत्त्वानुरूपा सर्वस्य  
श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषोः  
यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

sattvanurupa sarvasya  
sraddha bhavati bharata ।  
sraddhamayo'yam purusah  
yo yacchraddhah sa eva sah ॥ 17.3 ॥

The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he. [Chapter 17 - Verse 3]

### Chapter 17 - Verse 15

अनुद्वेगकरं वाक्यं  
सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव  
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

anudvēgakaraṃ vākyaṃ  
satyaṃ priyahitaṃ ca yat ।  
svādhyāyābhyasanaṃ caiva  
vāñmayaṃ tapa ucyatē ॥ 17 - 15 ॥

Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. [Chapter 17 - Verse 15]





## Chapter 17 - Verse 16

मनः प्रसादः सौम्यत्वं  
मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्  
तपो मानसमुच्यते ॥ १७-१६ ॥

manaḥ prasādaḥ saumyatvaṃ  
maunamātmavinigrahaḥ |  
bhāvasaṃśuddhirityētat  
tapō mānasamucyatē || 17 - 16 ||

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

## Chapter 18 - Verse 5

यज्ञदानतपःकर्म  
न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव  
पावनानि मनीषिणाम् ॥ १८.५ ॥

yajñadānatapaḥkarma  
na tyājyaṃ kāryamēva tat |  
yajñō dānaṃ tapaścaiva  
pāvanāni manīṣiṇām || 18.5 ||

Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 - Verse 5]



## Chapter 18 - Verse 57

चेतसा सर्वकर्माणि  
मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य  
मच्चित्तः सततं भव ॥ १८-५७ ॥

cētasā sarvakarmāṇi  
mayi sannasya matparaḥ |  
buddhiyōgamupāśritya  
maccittaḥ satataṁ bhava || 18 - 57 ||

Mentally renouncing all actions in me, having me as the highest goal, resorting to the yoga of discrimination, ever fix your mind in me. [Chapter 18 - Verse 57]

## Chapter 18 - Verse 58

मच्चित्तः सर्वदुर्गाणि  
मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्काराद्  
न श्रोष्यसि विनश्यसि ॥ १८-५८ ॥

maccittaḥ sarvadurgāṇi  
matprasādāt tariṣyasi |  
atha cēttvamahaṅkāṛād  
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

## Chapter 18 - Verse 71

श्रद्धावाननसूयश्च  
शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँल्लोकान्  
प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

śraddhāvānanasūyaśca  
śṛṇuyādapi yō naraḥ |  
sō'pi muktaḥ śubhān lokān  
prāpnuyāt puṇyakarmaṇām || 18 - 71 ||

That man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds. [Chapter 18 - Verse 71]

## Chapter 18 - Verse 73

अर्जुन उवाच ।  
नष्टो मोहः स्मृतिर्लब्धा  
त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसन्देहः  
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca  
naṣṭō mōhaḥ smṛtirlabdhā  
tvatprasādānmayā'cyuta |  
sthitō'smi gatasandēhaḥ  
kariṣyē vacanaṁ tava || 18 - 73 ||

**Arjuna Said** : Destroyed is my delusion, as I have now gained my memory (Knowledge ) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]



## Chapter 18 - Verse 78

यत्र योगेश्वरः कृष्णः  
यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूति  
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogesvarah krsnah  
yatra partho dhanurdharah ।  
tatra srirvijayo bhutih  
dhruva nitirmatirmama ॥ 18-78 ॥

Wherever is Krsna, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction.  
[Chapter 18 - Verse 78]