



BHAGAVAD GITA

Selected 42 Verses
By Ramana Maharishi



Index

SR. No	Verse No.	Lyrics	Page No
1	Chapter 2 - Verse 1	Tam Tatha Krpaya Vistam	4
2	Chapter 2 - Verse 16	Nasato Vidyate Bhavah	4
3	Chapter 2 - Verse 17	Avinasi tu tad Viddhi	5
4	Chapter 2 - Verse 22	Na Jayate Mriyate va Kadacid	5
5	Chapter 2 - Verse 24	Acchedyo'yam Adahyoyam	6
6	Chapter 2 - Verse 27	Jatasya hi Dhruvo Mrtyuh	6
7	Chapter 2 - Verse 55	Sribhagavanuvaca Prajahati Yada	7
8	Chapter 2 - Verse 71	Vihaya Kaman yah Sarvan	7
9	Chapter 3 - Verse 17	Yastvatmaratireva Syad Atma	8
10	Chapter 3 - Verse 18	Naiva tasya Krtenarthah	8
11	Chapter 3 - Verse 42	Indriyani Paranyahuh	9
12	Chapter 3 - Verse 43	Evam Buddheh Param Buddhava	9
13	Chapter 4 - Verse 19	Yasya Sarve Samarambhah	10
14	Chapter 4 - Verse 22	Yadrcchalabhasantustah	10
15	Chapter 4 - Verse 37	Yathaidhamsi Samiddho	11

SR. No	Verse No.	Lyrics	Page No
16	Chapter 4 - Verse 39	Sraddhavam Labhate Jnanam	11
17	Chapter 5 - Verse 16	Jnanena Tu Tadajnanam	12
18	Chapter 5 - Verse 26	Kamakrodhaviyuktanam Yatina	12
19	Chapter 5 - Verse 28	Yatendriyamanobuddhih	13
20	Chapter 6 - Verse 25	Sanaih Sanairupamed Buddh	13
21	Chapter 6 - Verse 26	Yato Yato Niscarati	14
22	Chapter 6 - Verse 29	Sarvabhutastham Atmanam	14
23	Chapter 7 - Verse 17	Tesam Jnani Nityayuktah Ekabha	15
24	Chapter 7 - Verse 19	Bahunam Janmanam Ante	15
25	Chapter 8 - Verse 21	Avyakto Ksara Ityuktah	16
26	Chapter 9 - Verse 22	Ananyascintayanto Mam ye	16
27	Chapter 10 - Verse 10	Tesam Satatayuktanam Bhajata	17
28	Chapter 10 - Verse 11	Tesam Evanukampartham Aham	17
29	Chapter 10 - Verse 20	Aham Atma Gudakesa	18
30	Chapter 11 - Verse 54	Bhaktya Tvananyaya Sakyah	18
31	Chapter 12 - Verse 15	Yasmannodvijate Lokah Lokan	19

SR. No	Verse No.	Lyrics	Page No
32	Chapter 13 - Verse 1	Prakrtim Purusam Caiva	19
33	Chapter 13 - Verse 2	Idam Sariram Kaunteya Ksetram	20
34	Chapter 13 - Verse 27	Yavat Sanjayate Kincit	20
35	Chapter 13 - Verse 32	Anaditvannirgunatvat	21
36	Chapter 14 - Verse 25	Manapamanayostulyah	21
37	Chapter 15 - Verse 5	Nirmanamoha Jitasangadosah	22
38	Chapter 15 - Verse 6	Na Tad Bhasayate Suryah	22
39	Chapter 16 - Verse 23	Yah Sastravidhimutsrjya	23
40	Chapter 17 - Verse 3	Sattvanurupa Sarvasya Sraddha	23
41	Chapter 18 - Verse 61	Isvarah Sarvabhutanam hrddese	24
42	Chapter 18 - Verse 62	Tameva Saranam Gaccha Sarva	24

1) Chapter 2 - Verse 1 :

सञ्जय उवाच ।
तं तथा कृपयाविष्टम्
अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम्
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca
taṁ tathā kṛpayā"viṣṭam
aśrupūrṇākulēkṣaṇam ।
viṣīdantamidaṁ vākyaṁ
uvāca madhusūdanaḥ || 1 ||

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words.
[Chapter 2 - Verse 1]

2) Chapter 2 - Verse 16 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]⁴

3) Chapter 2 - Verse 17 :

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāsyā
na kaścit kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 - Verse 17]

4) Chapter 2 - Verse 22 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

5) Chapter 2 - Verse 24 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

6) 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]

7) Chapter 2 - Verse 55 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān |
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

8) Chapter 2 - Verse 71 :

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

vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

9) Chapter 3 - Verse 17 :

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē || 3-17 ||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

10) Chapter 3 - Verse 18 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

11) Chapter 3 - Verse 42 :

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyaḥ paraṁ manaḥ |
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

12) Chapter 3 - Verse 43 :

एवं बुद्धेः परं बुद्ध्वा
संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvaṁ buddhēḥ paraṁ buddhvā
saṁstabhyatmānam ātmanā |
jahi śatruṁ mahābāhō
kāmarūpaṁ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

13) Chapter 4 - Verse 19 :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

14) 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]

15) Chapter 4 - Verse 37 :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

16) Chapter 4 - Verse 39 :

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

śraddhāvaṁ labhate jñānaṁ
tatparaḥ saṁyatēndriyaḥ |
jñānaṁ 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]

17) Chapter 5 - Verse 16 :

ज्ञानेन तु तदज्ञानं
येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं
प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānaṃ
yēśāṃ nāśitamātmanaḥ ।
tēṣāmādityavajjñānaṃ
prakāśayati tatparam || 5-16 ||

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

18) Chapter 5 - Verse 26 :

कामक्रोधवियुक्तानां
यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं
वर्तते विदितात्मनाम् ॥ ५-२६ ॥

kāmakrōdhaviyuktānāṃ
yatīnāṃ yatacētasām ।
abhitō Brahmanirvāṇaṃ
vartatē veditātmanām || 5-26 ||

Absolute freedom (or Brahmika Bliss) exists on all sides for those self-controlled ascetics, who are free from desires and anger, who have controlled their thoughts and who have realised the Self. [Chapter 5 – Verse 26]

19) Chapter 5 - Verse 28 :

यतेन्द्रियमनोबुद्धिः
मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधः
यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhih
munirmōkṣaparāyaṇaḥ |
vigatēcchābhayakrōdhah
yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

20) Chapter 6 - Verse 25 :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

21) 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]

22) 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]

23) 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]

24) Chapter 7 - Verse 19 :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

bahūnāṃ janmanām antē
jñānavān māṃ prapadyatē |
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ || 7-19 ||

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

25) Chapter 8 - Verse 21 :

अव्यक्तोऽक्षर इत्युक्तस्तः
तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते
तद्धाम परमं मम ॥ ८-२१ ॥

avyaktō'kṣara ityuktah
tam āhuḥ parāmāṃ gatim |
yaṃ prāpya na nivartantē
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state).
[Chapter 8 – Verse 21]

26) Chapter 9 - Verse 22 :

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

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣām 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]

27) 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]

28) Chapter 10 - Verse 11 :

तेषामेवानुकम्पार्थम्
अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः
ज्ञानदीपेन भास्वता ॥१०-११॥

tēṣāṃ ēvānukampārtham
aham ajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthah
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

29) Chapter 10 - Verse 20 :

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

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ ।
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca ॥ 10-20 ॥

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

30) Chapter 11 - Verse 54 :

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

bhaktyā tvananyayā śakyaḥ
ahamevaṃvidho'rjuna ।
jñātuṃ draṣṭuṃ ca tattvena
praveṣṭuṃ 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]

31) Chapter 12 - Verse 15 :

यस्मान्नोद्विजते लोकः

लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैः

मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

yasmānnōdvijatē lōkah

lōkānnōdvijatē ca yaḥ |

harṣāmarṣabhayōdvēgaiḥ

muktō yaḥ sa ca mē priyaḥ || 12 - 15 ||

He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

32) Chapter 13 - Verse 1 :

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव

क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि

ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |

prakṛtiṁ puruṣaṁ caiva

kṣetraṁ kṣetrajñameva ca |

etad vēditum icchāmi

jñānaṁ jñeyaṁ ca keśava || 13 - 1 ||

Arjuna said : Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

33) Chapter 13 - Verse 2 :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

34) Chapter 13 - Verse 27 :

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasamyōgāt
tad viddhi bharatarṣabha || 13 - 27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]⁰

35) Chapter 13 - Verse 32 :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ ।
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13-32 ||

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

36) Chapter 14 - Verse 25 :

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥ १४-२५ ॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ ।
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

37) 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]

38) Chapter 15 - Verse 6 :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

39) 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]

40) 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]

41) Chapter 18 - Verse 61 :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānaṁ
hr̥ddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

42) Chapter 18 - Verse 62 :

तमेव शरणं गच्छ
सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं
स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

tamēva śaraṇaṁ gaccha
sarvabhāvēna bhārata |
tatprasādātparāṁ śāntiṁ
sthānaṁ prāpsyasi śāśvatam || 18 - 62 ||

Fly unto him for refuge with all your being, O Bharata; by His grace, you shall obtain Supreme peace (and) the eternal abode.[Chapter 18 - Verse 62]