

# BHAGAVAD GITA

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Selected 42 Verses  
By Ramana Maharishi

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## 1) Chapter 2 - Verse 1 :

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

**sañjaya uvāca**  
**taṁ tathā kṛpayā"viṣṭam**  
**aśrupūrṇākulēkṣaṇam ।**  
**viṣīdantamidam vākyam**  
**uvāca madhusūdanah ॥ 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]<sup>4</sup>

### 3) Chapter 2 - Verse 17 :

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

avināśi tu tad viddhi  
yēna sarvam idam 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  
nāyam bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yam purāṇah  
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  
अङ्गेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'�am adāhyō'�am  
aklēdyō'sōṣya eva ca |  
nityaḥ sarvagataḥ sthāṇuh  
acalō'�am 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 ।  
तस्मादपरिहार्योऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvam janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvam śocitum 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  
सर्वान्पार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭah  
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  
pumāṁścarati niḥspr̥rahāḥ ।  
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 स्याद्  
आत्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्ट  
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād  
ātmatrptaśca mānavah ।  
ātmanyēva ca santuṣṭah  
tasya kāryam 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  
kaścidarthavyapāśrayah | | 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 paramaṇ manah ।  
 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 बुद्धा  
 संस्तम्यात्मानमात्मना ।  
 जहि शत्रुं महाबाहो  
 कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvam buddhēḥ param buddhvā  
 samstabhyatmānam 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 ।  
ज्ञानान्विदग्धकर्मणं  
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ  
kāmasaṅkalpavarjitāḥ ।  
jñānāgnidagdhakarmāṇam  
tamāhuḥ paṇḍitam 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 :

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

yadṛcchālābhasantuṣṭah  
dvandvātītō vimatsarah ।  
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  
 भस्मसात्कुरुते ऽर्जुन ।  
 ज्ञानाग्निः सर्वकर्माणि  
 भस्मसात्कुरुते तथा ॥ ४-३७ ॥

**yathaidhāṁsi samiddhō'gniḥ  
 bhasmasāt kurutē'rjuna |  
 jñānāgnih 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 ॥

**śraddhāvāṁ labhate jñānam  
 tatparah samyatēndriyah |  
 jñānam labdhvā parām sāntim  
 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 ।  
तेषामादित्यवज्ञानं  
प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānaṁ  
yēṣāṁ nāśitamātmanaḥ ।  
tēṣāmādityavajjñānaṁ  
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 ॥

kāmakrōdhavyuktānāṁ  
yatīnāṁ yatacētasām ।  
abhitō Brahmanirvāṇāṁ  
vartatē vidiṭātmanām || 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  
munirmōkṣaparāyaṇah ।  
vigatēcchābhayakrōdhah  
yah sadā mukta ēva sah ॥ 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  
बुद्धा धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigrīhitayā ।  
ātmasamsthām manah 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 vaśam 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 ॥

**sarvabhūtastham ātmānam  
sarvabhūtāni catmani ।  
īkṣatē yōgayuktātmā  
sarvatra samadarśanah ॥ 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 ॥

tēṣāṁ jñānī nityayuktaḥ  
ēkabhaktirviśyatē ।  
priyō hi jñāninō'tyartham  
aham sa ca mama priyah ॥ 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 ॥

bahūnāṁ janmanām antē  
jñānavān māṁ prapadyatē ।  
vāsudēvah 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  
 तद्वाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah  
 tam āhuḥ parāmāṁ gatim ।  
 yaṁ prāpya na nivartantē  
 tad dhāma parāmāṁ 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 :

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

ananyāścintayantō māṁ  
 yē janāḥ paryupāsatē ।  
 tēṣāṁ nityābhhiyuktānāṁ  
 yōgakṣēmāṁ 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॥

tēṣāṁ satatayuktānāṁ  
bhajatāṁ prītipūrvakam |  
dadāmi buddhiyōgam tam  
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॥

tēṣāṁ ēvānukampārtham  
aham ajñānajam tamah |  
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  
sarvabhūtāśayasthitah ।  
aham ādiśca madhyam 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 śakyah  
ahamevaṁvidho'rjuna ।  
jñātum draṣṭum ca tattvena  
praveṣṭum 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 Scourger of your foes)! [Chapter 11 - Verse 54]

31) Chapter 12 - Verse 15 :

यस्मान्नोद्विजते लोकः  
 लोकान्नोद्विजते च यः ।  
 हर्षामर्षभयोद्वैगैः  
 मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

yasmānnōdvijatē lōkah  
 lōkānnōdvijatē ca yah ।  
 harṣāmarṣabhayōdvēgaih  
 muktō yah sa ca mē priyah ॥ 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 ।  
 prakṛtim puruṣam caiva  
 kṣetram kṣetrajñameva ca ।  
 etad vēditum icchāmi  
 jñānam jñeyam ca keśava ॥ 13 - 1 ॥

Arjuna said : Prakrti (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  
 idam śarīram kaunteya  
 kṣētramityabhidhīyatē |  
 ētadyō vētti tam prāhuḥ  
 kṣētrajña iti tadvidah || 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 स्थावरजन्मम् ।  
 क्षेत्रक्षेत्रज्ञसंयोगात्  
 तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit  
 sattvam sthāvarajāngamam |  
 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] 10

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 jitasaṅgadōṣāḥ  
 adhyātmanyā vinivṛttakāmāḥ ।  
 dvandvairvimuktāḥ sukhaduḥkhasamjñaiḥ  
 gacchantyamūḍhāḥ padamavyayaṁ 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 तद्वासयते सूर्योः  
 न शशाङ्को न पावकः ।  
 यद्वत्वा न निवर्तन्ते  
 तद्वाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah  
 na śāśāṅkō na pāvakah ।  
 yadgatvā na nivartantē  
 taddhāma paramaṁ 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॥

yah śāstravidhimutsṛjya  
 vartatē kāmakārataḥ ।  
 na sa siddhimavāpnōti  
 na sukham na parām 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  
हृदेशोऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṁ  
hṛddēśē'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 ॥

taṁeva śaraṇāṁ gaccha  
sarvabhāvēna bhārata ।  
tatprasādātparāṁ śāntim  
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]