

Chapter	Verse	Sanskrit	Meaning
2	43	कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति	Full of desires, having heaven as their goal, (they utter speech which is directed to ends) leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.
2	44	भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् व्यवसायात्मिका बुद्धिः समाधौ न विधीयते	While their minds are absorbed with ideas of power and personal enjoyment, they cannot concentrate their discrimination on one point.
4	6	अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया	Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet, governing My own Nature, I am born by My own Maya.
5	29	भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति	He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.
9	5	न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् भूतभृन्न च भूतस्थो ममात्मा भूतभावनः	Nevertheless, they do not consciously abide in Me. Such is My Divine Sovereignty that though I, the Supreme Self, am the cause and upholder of all, yet I remain outside.
9	11	अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् परं भावमजानन्तो मम भूतमहेश्वरम्	Fools disregard Me, seeing Me clad in human form. They know not that in My higher nature I am the Lord-God of all.
10	3	यो मामजमनादिं च वेत्ति लोकमहेश्वरम् असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते	He who knows Me as the unborn, without beginning, the Lord of the universe, he, stripped of his delusion, becomes free from all conceivable sin.
11	3	एवमेतद्यथात्थ त्वमात्मानं परमेश्वर द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम	I believe all as Thou hast declared it. I long now to have a vision of thy Divine Form, O Thou Most High!

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11	4	मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम्	If Thou thinkest that it can be made possible for me to see it, show me, O Lord of Lords, Thine own Eternal Self.
11	8	न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्	Yet since with mortal eyes thou canst not see Me, lo! I give thee the Divine Sight. See now the glory of My Sovereignty."
11	9	एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः दर्शयामास पार्थाय परमं रूपमैश्वरम्	Having thus spoken, O King, the Lord Shri Krishna, the Almighty Prince of Wisdom, showed to Arjuna the Supreme Form of the Great God.
11	16	अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप	I see Thee, infinite in form, with, as it were, faces, eyes and limbs everywhere; no beginning, no middle, no end; O Thou Lord of the Universe, Whose Form is universal!
13	22	उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः	Thus in the body of man dwells the Supreme God; He who sees and permits, upholds and enjoys, the Highest God and the Highest Self.
13	27	समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति	He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees.
13	28	समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्	Beholding the Lord in all things equally, his actions do not mar his spiritual life but lead him to the height of Bliss.
15	8	शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्	When the Supreme Lord enters a body or leaves it, He gathers these senses together and travels on with them, as the wind gathers perfume while passing through the flowers.

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15	17	उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः	But higher than all am I, the Supreme God, the Absolute Self, the Eternal Lord, Who pervades the worlds and upholds them all.
16	8	असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् अपरस्परसम्भूतं किमन्यत्कामहैतुकम्	They say the universe is an accident with no purpose and no God. Life is created by sexual union, a product of lust and nothing else.
16	14	असौ मया हतः शत्रुर्हनिष्ये चापरानपि ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी	I have slain one enemy, I will slay the others also; I am worthy to enjoy, I am the Almighty, I am perfect, powerful and happy;
18	43	शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्	Valour, glory, firmness, skill, generosity, steadiness in battle and ability to rule - these constitute the duty of a soldier. They flow from his own nature.
18	61	ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया	God dwells in the hearts of all beings, O Arjuna! He causes them to revolve as it were on a wheel by His mystic power.
18	75	व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्	Through the blessing of the sage Vyasa, I listened to this secret and noble science from the lips of its Master, the Lord Shri Krishna.
18	78	यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम	Wherever is the Lord Shri Krishna, the Prince of Wisdom, and wherever is Arjuna, the Great Archer, I am more than convinced that good fortune, victory, happiness and righteousness will follow.