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THE BHAGAVAD GĪTA

SUNY series in Cultural Perspectives
Antonio T. de Nicolás, editor

# THE BHAGAVAD GĪTĀ 

Twenty-fifth-Anniversary Edition

Translated by<br>WINTHROP SARGEANT

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Foreword by
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[^0]Published by State University of New York Press, Albany
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Excelsior Editions is an imprint of State University of New York Press
For information, contact State University of New York Press, Albany, NY www.sunypress.edu

Production by Dana Foote
Marketing by Fran Keneston

## Library of Congress Cataloging-in-Publication Data

Bhagavadgītā. English \& Sanskrit.
The Bhagavad Gītā / translated by Winthrop Sargeant ; edited and with a preface by Christopher Key Chapple ; foreword by Huston Smith.-25th anniversary ed.
p. cm. - (Suny series in cultural perspectives)

Translated from Sanskrit.
Previously published: ©1984.
ISBN 978-1-4384-2841-3 (hardcover : alk. paper) - ISBN 978-1-4384-2842-0 (pbk. : alk. paper)
I. Sargeant, Winthrop, 1903-1986. II. Chapple, Christopher Key, 1954- III. Title. BL1138.62.E5 2009b
294.5 '92404521-dc22 2009000540

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To my dear wife, Jane

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## FOREWORD

Huston Smith

I have written over thirty-five forewords to books, but none with the urgency with which I write this one.

Why is that the case? Because this edition of the Gīta looks so daunting that general readers are likely to conclude that it is not the one for them. But that would be a serious mistake, for the truth is that this is a multivalent book-there is something in it that will reward every serious reader.

Christopher Chapple's admirable preface summarizes the Bhagavad Gītā's plot and positions it in the vast literature of the Vedas. For Sanskrit scholars no stone is left unturned: abbreviations for grammatical usages-active, ablative, accusative, adjective, and adverb-are entered, and both English and Sanskrit grammar is remarked. It would be tedious to argue further the comprehensiveness of the book's grammatical workout, but scholars can be assured that the coverage is exhaustive. A list of abbreviations that are used in the volume is included, as well as epithets (nicknames) that appear in the Gīta. When we turn to the text proper, for every line the Sanskrit is printed, followed by the transliteration of that line, and finally, the line's English translation. For those who only want to read the Gītā's story, therefore, the book is literally a page-turner, for all they need do is to read the verses on the bottom left-hand side of each page. However, should readers want elaboration, they will find it in the right-hand column of the page where, for example, dharma is translated as duty, law, righteousness, virtue, and honor.

So it goes. I am unspeakably grateful to Christopher Chapple for attending to the foregoing material for it frees me to attend to the substance of this classic. What does the Gītā use the foregoing machinery and underpinnings to say? Eager as I am to get to that substance, there is one transitional point that I want to make.

There are some books that will never have definitive editions, and I am not confining myself to translations; I am thinking of the vernacular in which the substance of the texts are cast-idioms, metaphors, analogies, innuendos and their likes. The reason for this is that in a way, these classics are living creatures in at least the sense that they seek out apertures through which to move. It is as if they were intelligent, looking for ingenious ways to get their point across to their readers. There are only a very few books that I know of that can do this, with the Tao Te Ching preeminent among them. Poetry works in this way, as do stories and tales, but not expository prose. The Gīta, however, manages this rare accomplishment, and I will leave it to the reader to figure out how it manages to do so.

The Bhagavad Gītā is the summation of the Vedānta, and among explicit doctrines the Vedānta stands out as one of the most direct formulations possible of what constitutes the very essence of our spirituality. Truth being one, the Gītā's teachings find their parallels in the other revealed scriptures, but nowhere else are its teachings so succinctly stated.

As Christopher Chapple has told us, the teachings of the Gītā are presented in the form of a dialogue between Sri Krishna and Arjuna. The background of the battlefield imparts a dramatic charm. Sri Krishna, the teacher, is regarded by the Hindus as the Lord Himself in human form, and readers, absorbed in the book, often forget its historical character and feel as though many of its inspiring passages are directly addressed to themselves by the Lord who is the inner guide of us all. The suggestiveness of the book is almost without limit if it is read with the right attitude of mind.

The Gītā can be read as history, but it lends itself readily to being an allegory. In this mode, Arjuna represents the individual soul, and Sri Krishna the Supreme Soul that dwells in every heart. Arjuna's chariot is the body. The blind king Dhrtarāstra is the mind under the spell of maya, ignorance, and his hundred sons are man's numerous evil tendencies. The battle is an eternal one that is always going on between the powers of good and the powers of evil. The warrior who listens to the advice of the Lord speaking from within will triumph in this battle and attain the Highest Good.

Hindu philosophers have never been satisfied with the mere intellectual understanding of religious treatises. Scripture is merely a key to the infinite storehouse of knowledge that lies within every human soul. And as for philosophy, its object is to enable the student to see the Truth-to realize it in direct experience. Hence certain moral and spiritual disciplines are necessary in order to create the right mood for study of both philosophy and the scriptures. Hinduism lays down such disciplines: discrimination between the Real and the unreal and renunciation of the unreal; and acquisition of the six virtues (control of the mind, control of the senses, restraining the mind from being distracted by worldly objects, faith in the scriptures and the words of the teacher, mental concentration, and lastly, the longing for liberation). Inwardness of spirit, cultivated through self-control and contemplation, enables the student of the scriptures to grasp their subtle meaning, which otherwise remains hidden from the merely intelligent reader.

It is an immemorial custom among Hindus to read the Gītā as a part of their daily devotions. Without it, prayer and meditation do not seem to be complete.

In the remaining pages of this foreword, I unpack the Gītā, so to speak. I divide its contents into segments that, pieced together, deliver the Gītā's message. These segments do not appear in the Gītā; they spin off from and expand the verse(s) of the Gītā that are noted at the end of each segment.

## The Purpose of Life

Happiness derived from the fulfillment of worldly desires does not last. As one grows old, one realizes that everything is transient-wealth, possessions, health, and even life itself.

When money and the luxuries it can buy fail to bring lasting happiness, one begins to wonder what the cause of this discontent is. This inquiry leads to the discovery that besides the body and mind, there is another component of the human being that is less apparent and more important because it is more enduring and is always watching our activities. In spiritual texts the body-mind complex is called the Apparent Self and the more enduring component is called the Real Self. Eventually one realizes that the cause of the aforementioned discontent derives from attending to one's Apparent rather than one's Real Self, and that the purpose of life is to recognize this distinction and to identify oneself with one's Real Self (cf. Bhagavad Gītā, chapter 2, verse 66, hereafter BG II:66).

## Crisis of Self-Identity

We have arms and legs; our five sense organs (hearing, touch, sight, taste, and smell) are superior to those limbs because they control a wider range of activities. Our minds (which receive and store information) are superior to our sense organs because they generate and retrieve thoughts. Our intellects are superior to our minds because they process information, make decisions. However, superior to all of the foregoing is the soul which is the source of consciousness and life. It is the Real Self that was mentioned in the preceding paragraph (BG IV:242).

## Who Am I?

The human soul contains a spark of the Divine, the key attributes of which are indestructibility, indivisibility, and infinity. There is but One Being, and in every human soul this one and the same being permeates fully, not partially, just as the entire sun is reflected in miniature in every dewdrop.

If every human soul has the same Divine spark, then all human beings are endowed with the same potential for goodness. The knowledge, understanding, and abiding awareness of the Divine spark in every human being-the aforementioned Real Self-is the foundation of all of the human virtues (BG XV:7).

## The Human Soul

Human beings move tranquilly through childhood, youth, and maturity, but old age is not welcomed, and approaching death is feared. In truth, however, all of these stages should be welcomed equally, for the human soul reincarnates and repeats the same stages until it reaches its release from the physical body. When the soul reincarnates, it carries with it the impressions and inclinations that it has accumulated in its past lives (BG II:2 and II:13).

## The Spiritual Quest

The physical world is constantly changing; it is a scene of perpetual perishing. Sages, however, through deep introspection, came to the conclusion that whatever
ceases to exist cannot be the ultimate reality. An all-pervading consciousness, which by its nature is eternal and indestructible, can alone be the ultimate reality. We catch glimpses of this all-pervading consciousness when we encounter people who show tremendous courage, extraordinary creativity, and boundless compassion (BG II:16-17).

## Different Ways for Different Temperaments

There are several paths to spiritual realization. People are born with different temperaments and tendencies: some like to be active, others reflective, others affective and engaged with their feelings, and others (the show-me types) favor experiments (let's see what works). Spiritual paths exist for each of these four types. For the active there is the Way of Work, karma yoga; for the reflective there is the Way of Knowledge, $j \tilde{n} \bar{a} n a \operatorname{yoga}$; for the affective type in whom sentiments prevail, there is the Way of Devotion, bhakti yoga; and for the experimental, let's-see-what-works type, there is the Way of Meditation, raja yoga (BG XIII:24-25).

## Work without Attachment

One doesn't have to renounce the world to advance spiritually-one can remain fully engaged with family, social, and professional responsibilities. All one need do is to shift one's attention and motivation for what one does. Say one is a business person, attend to the duties of the day with disregard for what they will net one-that's all that need be done. Both the ignorant and the wise may do the same work, but the ignorant act with a selfish motive, and the wise act without expectation of any material gain (BG II:47 and III:25).

## Unselfish Work-a Mind Purifier

Imagine a boy playing with his dog that has a curly tail. He tries to straighten the tail, but as soon as he lets go of it, it curls up again. The parts of our lives seem to behave like that-we straighten out one component, but then a curly tail takes it place. But take heart.

Mahatma Gandhi used nonviolent means to win India's independence from British rule. At his cottage in Sevagram a prayer meeting was held at which a verse of the Bhagavad Gītā was read. After the meetings, Gandhi would sit quietly for a few minutes with closed eyes, contemplating the verse. Many who attended those meetings were astonished to see the transformation in Gandhi's expression. His face often wore a look of pain that reflected the sufferings of his countrymen because of the cruelty of the rulers' deeds. After meditating on the Gītā, however, his face glowed with love and compassion for all. The secret of Gandhi's courage, calmness, and wisdom was his ability to reconnect his consciousness with the Divine-the source of infinite strength, infinite compassion, and infinite wisdom (BG II:48 and XII:13).

Constant awareness of the presence of the Universal Spirit in everything can transform all work into worship. The mind becomes agitated and restless only when one works with a selfish motive. Work performed in the attitude of worship of the Universal Spirit purifies and calms the mind. It is a simple way to obtain peace of mind and enduring happiness (BG XVIII:46).

## The Way of Knowledge

There are many kinds of knowledge. Secular knowledge does not take us beyond the material world-the world where everything is subject to change. It is impossible to find lasting happiness in things that are impermanent.

Deep introspection reveals that there is correspondence between the human being (the microcosm) and the universe (the macrocosm). One discovers that the spiritual component in human beings is identical with the Universal Spirit that pervades the phenomenal world.

As bliss is a primary attribute of the Universal Spirit, there must be a corresponding reservoir of happiness within all human beings. Those who seek enduring happiness must therefore guide their actions in the light of constant awareness of the divine presence in everything.

The journey toward spiritual realization is beset with hindrances as well as helps, and an uncontrolled mind is one of the major hindrances. It is not easy to discipline an unsteady mind, but constant awareness of one's identity with the Supreme Spirit is a tremendous source of strength, wisdom, and perseverance (BG XVIII:20 and XVIII:37).

## Imprisoned in a Cage

Some desires must be met to keep us alive-the desires for food, water, and clothing. But our desires do not stop there, and striving for these additional desires does not bring us closer to lasting contentment. Superfluous desires are better called cravings. We become angry when our cravings are not fulfilled. Greed is the food that sustains cravings and feeds the ego. The ego is the cheerleader of cravings-it enshrines selfconceit, possessiveness, and jealousy (BG XVI:12-16).

## The Anatomy of Human Descent

An uncontrolled mind, always craving gratification of sense pleasures, leads to disastrous consequences. Imagine a sense object that comes to one's attention. A desire arises to possess and enjoy that object. These thoughts create attachments and eventually craving. If the craving is not fulfilled, one becomes frustrated and angry, and angry people lose the capacity to discriminate between right and wrong, which in turn leads to a ruined life.

Spirituality begins with controlling one's desires and anger, which requires rigorous vigilance. Imagine that two notorious burglars, Desire and Anger, succeed in sneaking into a house-the burglars are adept at stealing the jewels of peace and happiness. The task of protecting those jewels which are within each one of us begins with control of the mind (BG II:62-63).

## Intellect over Mind

The mind is inherently extroverted. The five sense organs continuously bombard the mind with messages from the outer world, and these messages create an uninterrupted flow of thought waves. This is the reason why an uncontrolled mind is never free from the propensities of desire, aversion, and anger. However, these propensities are obstructions for the ripening of wisdom; so it is essential to learn to interrupt this flow of thoughts by withdrawing the sense organs at will from their sense objects. To achieve the capacity to do this, the intellect must learn to exercise its supremacy over the mind.

Withdrawing the senses from sense objects enables the intellect to withhold identification with the mind's activities. This is how spiritual aspirants develop the art of noncooperation with the mind. When the mind counsels returning injury with injury, the intellect exercises its veto power and recommends returning injury with pardon. When the mind advises returning hatred with hatred, the intellect can decide to return wrongdoings with love and compassion.

However, even though withdrawing the senses from sense desires frees one from those desires, the taste for them lingers. Even the taste for worldly desires drops away when one directly experiences the Divine (BG II:58-59).

## From Knowledge to Wisdom

Theoretical knowledge of the nature of the mind and how to control the mind is not enough. The spiritual path is slippery, and it does no good simply to carry the staff of knowledge-that-leads-to-wisdom-one must use that staff to steady oneself.

To change the analogy, the journey from knowledge to wisdom can be compared to the flight of a jet plane that struggles through thunderstorms at lower altitudes before reaching clear blue skies, where it flies smoothly and seemingly effortlessly (BG II:56).

## From Wisdom to Peace

The attainment of wisdom is the hardest part of the spiritual journey. When that is accomplished, spiritual realization is very near.

A wise person is like an ocean that remains unmoved when rivers, even mighty one likes the Amazon, enter it. Having brought the mind under control, the wise person remains absorbed in the realm of spiritual consciousness where worldly desires knock but cannot enter. They are unswervingly aware of the fact that indestructibility, undivided consciousness, and bliss are the attributes of the Supreme Spirit (BG II:64 and II:70).

Looking at a necklace of pearls, the eyes of the ignorant see pearls of different sizes and shapes, but they do not see the string that holds the pearls together. Something similar to that happens to a beginner who is seeking knowledge of the existence of the Supreme Spirit. The spiritual search leads to the discovery that actually there is no place in the universe where the Supreme Spirit is absent. In fact, like pearls of a necklace, the whole universe is pervaded and held together by the indwelling presence of one and the same Spirit.

It is possible but extremely difficult to comprehend the Divine Reality through knowledge alone. The prerequisite for attaining steady wisdom is a pure mind; but purification of the mind is a slow and arduous task, requiring virtues like truthfulness, honesty, and compassion.

The Way of Unselfish Work and the Way of Knowledge are two of the four ways for purifying the mind. The Way of Meditation and the Way of Devotion are the other two. Each of the ways enables the aspirant to realize the Spiritual Unity behind the apparent diversity in the universe. They are four paths to the same summit (BG V:1 and V:4).

## The Way of Meditation

Those who are following either the Way of Knowledge or the Way of Unselfish Work soon discover that cravings of the mind for worldly pleasures are the greatest obstacle to spiritual realization. It is the habit of the mind to wander around in the outside world all the time. That habit can be broken by shifting the mind to the indwelling consciousness whose bliss can be attained by deep contemplation, succinctly known as meditation.

Spiritual bliss is far superior to the transient pleasures of everyday life, and meditation is the gate that opens that bliss to us. The indwelling Spirit can be experienced by cutting the chains that bind us to the world of matter, and it is meditation that does the cutting.

To change the analogy, the mind is like a lake, and stones that are dropped into it raise waves. Those waves do not let us see who we are. A full moon may be reflected in the water of the lake, but if the lake's surface is troubled we do not see the moon clearly. The waters must be calmed. If one remains quiet, eventually the winds that ruffle the water will give up, and then one knows who one is. God is constantly within us, but the mind obscures that fact with agitated waves of worldly desires. Meditation quiets those waves (BG V:28).

## Preparation for Meditation

The powers of the human mind tend to be dissipated like rays of light. Scientists have shown us that it is possible to unlock the secrets of nature by the powers of concentrated minds. Likewise, by using the mind as a powerful instrument mystics have been able to discover profound spiritual truths. As we have seen, meditation is the
method by which human beings can learn how to control and empower their minds for the spiritual journey.

The prerequisite for meditation is a firm resolve to adhere to moral values that help to purify the mind-truthfulness, noninjury, and noncovetousness. This resolve prepares one to mount the steps that ascend toward meditation. The first of these is purity, internal and external. The second step involves relaxing the mind by breathing rhythmically, prānāayāma. The final step is to withdraw the mind from the senses that monitor the external world and turn it toward the object of one's concentration (BG VI:12).

## Meditation-the Method

Meditation needs something to focus on. It can be the manifestation of Divinity in religious symbol, in a human form, or in nature, such as a snow-covered mountain, a serene lake in moonlight, or a colorful horizon at sunrise or sunset. The focus can also be holy words or syllables that are intoned as mantras and rhythmically repeated-the repetitions can be audible, inaudible (lips move but no sound is uttered), or mental (contemplation on the meaning of the mantra).

In the state of deep meditation the mind is completely detached from the outgoing senses and is fully submerged in the indwelling Divine Spirit, which in full glory is reflected in the mind only when it is totally free of all disturbances. When the mind loses all sense of being a separate identity, it enters into samādhi, a superconscious state where one savors bliss that endures. Success in reaching this state and making it endure can be achieved with practice (BG VI:18-19 and VI:21-22).

## The Way of Devotion

Whether one follows the path of knowledge, or unselfish work, or meditation, the spiritual journey is difficult-it is like crossing mountain ranges by driving a car over a zigzagging road with numerous curves and many ups and downs.

But if one is impatient to complete the journey, there is another way. In this analogy there is a shortcut, a tunnel that cuts through the base of the mountain. In the spiritual journey this shortcut is called the Way of Devotion. Before one enters this tunnel the wayfarer must have faith that there will be light at its end. This way is for those who have emotional temperaments suitable for developing intense love and deep yearning (BG VIII:22; IX:31 and IX:34).

## Love and Devotion

The spiritualized mind, also known as the pure heart, is the seat of Divine emotions. Spiritual seekers of emotional temperament adore Divinity and seek heart unity with their chosen Divine ideal. Only a devotee with a pure heart can achieve it. Unconditional love is a potent purifier of the heart's emotions because it washes away the desire for trivial and transient objects.

Emotional devotees water the plant of devotion with tears of love. In true love, every act of the devotee becomes an act of worship (BG IX:26).

## The Merging of the Ways

When one sees the entire universe as pervaded by the single Universal Spirit, one contemplates, marvels, and falls in love with its amazing glory. This love eventually turns into deep devotion and an intense yearning for direct knowledge of the Supreme Reality.

Moved by the intensity of one's devotion, one's chosen ideal will at last grant one a direct experience of the Supreme Reality, which is likewise the Supreme Truth. Having experienced that Truth oneself, all doubts are dispelled. This is how the flower of devotion evolves into the fruit of knowledge. When the paths of knowledge and devotion come together, they intermingle and strengthen each other. True devotion merges with true knowledge. Actually, one cannot truly know anything that one does not truly love (BG X:10-11).

## The Power of Maya

Imagine a child playing by the side of a pond that is covered by algae. He pushes the algae aside to see the water beneath it. As soon as he glimpses the water, a puff of wind covers the water with algae again. He repeats his act again and again with the same result. Finally he tires of the game and turns away. The spiritual aspirant who wants to climb to the top of the mountain of self-realization without help will have a similar experience.

The truth of the matter is that one's own efforts are not sufficient to keep the mind in a steady state. Work without attachment to results can protect the mind from sensory distractions, but the imagined desires will still arise in the mind and disturb its tranquility. Even these imagined desires however, subside when the mind tastes the Divine bliss.

One seems to be caught in a vicious circle-without the Divine nectar, minds do not become completely pure, and without completely purified minds, the reservoir of Divine nectar is inaccessible. One waits, hoping that at some point success will be attained (BG VII:14).

## Overcoming Hurdles

Self-effort is not enough to overcome all the hurdles that arise in the spiritual journey. Who would dare to leap across deep chasms, wade through rushing torrents, and climb across razor-sharp cliffs without help from others?

Like fast-moving clouds covering the sun, agitations of the mind are always ready to disturb the intellect. Delusions of the mind cannot be completely overcome by selfeffort. The only way to overcome those delusions is to seek refuge in the Supreme Spirit with unyielding faith. It is important not to let one's pride and egotism bar one from the total surrender to the Supreme (BG XVIII:58 and XVIII: 66).

## Self-Surrender and Divine Grace

A camel eats thorny brambles and its mouth bleeds. This does not keep him away from those brambles because the camel cannot control its nature. Bound by their nature, human beings likewise suffer innumerable sorrows, and no matter how hard they try, they are unable to free themselves from the shackles of the world. The only way out is to seek Divine help and surrender oneself to its ministrations (BG XVIII:62).

## Arriving at the Destination

Spiritual life is about the spiritualizing of knowledge, love, and work. It proceeds through human effort supported by Divine grace. As a familiar Hindu adage has it, the winds of God's love are constantly blowing, but one must raise one's sail. Still, the question remains: to reach what destination?

Destinations are the termini of journeys that have starting points. Physicists think that the universe began with the Big Bang, but what caused that Bang? Mystics say that it was God, the heart that beats in the body of the universe. In "East Coker," T. S. Eliot notes that "our end is in our beginning," and sages in India coined a composite word to describe the end that is also the beginning, sat-chit-ānanda: Truth, Consciousness, and Bliss. It is important to keep in mind that these are not three things; they are three attributes of the single Reality. And thus the conclusion of this journey through the Bhagavad Gītā is Truth, Consciousness, and Bliss (BG XVIII:65).

# EDITOR'S PREFACE 

with a User's Guide to the Word-by-Word Analysis of the Bhagavad Gītā

The Bhagavad Gītā is one of the most studied and most translated texts in the history of world literature. Emerging from post-Vedic India, it has made its mark as a standard, almost universal work of the Hindu tradition. It also has intrigued and eluded interpreters outside India for over two centuries. Some are fascinated by its linguistic contribution; others are interested in sorting out the many philosophical and religious implications of the text. Part of the appeal of the Gītā, both at home in India and abroad, lies in its multivalent quality: it explicitly advances numerous teachings, some of them seemingly contradictory, and has been used in support of various others that have arisen since its composition. As Gerald Larson has noted, "The Gīt $\bar{a}$ has been construed in all sorts of interpretive modalities, most of which can be argued to be more or less authentic and legitimate." In this brief introduction, a sketch of the story line is given, followed by an assessment of how the many possible construals of the text in fact reflect the uniquely Hindu worldview that tolerates and in some cases requires holding together multiple positions simultaneously.

The Bhagavad Gītā tells a story of great crisis, a crisis that is solved through the interaction between Arjuna, a Pāṇḍava warrior hesitating before battle, and Krishna, his charioteer and teacher. The Gītā is included in the sixth book (Bhīsmaparvan) of the Mahābhārata and documents one tiny event in a gargantuan epic tale. The main plot of the larger work involves a dispute between cousins over rulership of the Kuruksetra kingdom in north central India. The kingdom had been lost by five brothers, the Pāndavas, during a dice game and ceded to their cousins, the hundred sons of the blind king Dhṛtarāṣtra. By prearranged agreement, the latter group was due to give back rulership to the five Pāṇ̣ava brothers, but refused to abide by the contract. The Pāṇḍavas are forced to wage war in order to regain their rightful territory. However, these two sets of cousins were raised together and shared the same teachers. The prospect of war between the two camps is especially repugnant because so many good friends and close relatives must be killed. Thus, we arrive at the opening of the Bhaga$\operatorname{vad} G \overline{1} t \overline{\mathrm{a}}$, the moment just before the battle begins. Arjuna is thrust into crisis; he must face the anguish of killing his relatives and friends or allow himself to be killed.

The text begins with the blind king Dhṛtarāș̣tra asking his minister Samjaya to tell him what is happening on the field of the Kurus, the battlefield. Samjaya proceeds to list the principal warriors on the field and then directs his focus to Arjuna and his
charioteer Krishna. Arjuna asks Krishna to place the chariot in the center of the field and then sees arrayed before him his teachers, uncles, brothers, sons, grandsons, and friends. The sight overwhelms him; it is clear that all will be slain. Thinking that if all is destroyed then kingdom and pleasure would be of no use, he throws down his bow, refusing to fight, his mind overcome with grief. In the chapters that follow, Krishna takes Arjuna on a philosophical journey, bringing into question Arjuna's attachment to both himself and others. The dialogue builds until Arjuna receives from Krishna a vision of totality that liberates him from his prior self-preoccupied identity. This experience prompts Arjuna to seek new answers from Krishna, answers that explain how to live with an understanding in which action becomes purposeful and liberating.

How does Krishna exact the transformation of Arjuna from a man filled with doubt to a man of great knowledge and resolve? He begins in chapter 2 by explaining the Yoga of Knowledge, recounting to Arjuna the insights to be gained from Sāṃkhya philosophy. He reminds him that although contact with the objects of sense produces pleasure and pain, both are not lasting (II:14). He speaks of that which is beyond all change: weapons do not cut it; fire does not burn it; water does not wet it; winds do not dry it (II:23). He tells Arjuna that as a warrior his duty is to fight. If he wins, he gains the earth, if he loses, he gains heaven (II:37). Krishna urges Arjuna to ready himself for battle, to regard pleasure and pain, gain and loss, victory and failure as the same. Only when Arjuna has renounced interest in the fruits of his action can he find true peace.

These sage words, however, are not enough to prompt Arjuna into action. As will happen again and again over several more chapters, Arjuna asserts to Krishna that this teaching is not enough, that his mind is still confused, that he needs to hear a better path. Although the reasons provided by Krishna are certainly sufficient for Arjuna to move into battle, they remain empty theories; Arjuna is unable to act. So Krishna persists. In the third chapter, the Yoga of Action, Arjuna is advised to perform the action that has to be done, staying always free from attachment (III:19). Krishna points out that it was by action alone that Janaka, the philosopher-king, attained perfection and tells Arjuna that he should act, attending to the holding together of the world (loka-samgraha) (III:20). Bringing to mind the Sāmkhya system, he reiterates that actions are done by the gunas of prakrti alone; it is only the deluded one who thinks "I am the doer" (III:27). By knowing that all this is only the gunas, one becomes free from attachment. When asked by Arjuna why a man is impelled to do evil, Krishna responds that desire and anger, born of passion (rajas), conceal true knowledge and fuel the senses. Only by subduing the senses and controlling the mind can desire be overcome.

In a discourse on the Yoga of Renunciation of Action in Knowledge in the fourth chapter, Krishna provides yet another teaching. He explains that one must see action in inaction and inaction in action; only then can one be free of compulsive desire. This is accomplished by renouncing the fruit of action (karma-phala-asanga), leading to constant satisfaction and independence. Such a one is said to do nothing, even though engaged in action (IV:20). Sacrifice is cited as the model for proper action; the sacrifice of knowledge (jñāna-yajña) is said to bring the completion of all action (IV:33). In the fifth chapter, the Yoga of Renunciation, Krishna further articulates
the need for the relinquishment of attachment, saying that the wise ones see a cow, an elephant, a dog, an outcaste, and even a learned and wise Brahmin as the same (V:18). He describes the sage intent on release as one whose senses, mind, and intelligence are controlled, who has overcome desire, fear, and anger; such a one is forever liberated (V:28). The means to achieve this are described in yet another teaching, the Yoga of Meditation. To gain yoga, Krishna advises "Abandoning those desires whose origins lie in one's intention, all of them without exception, and completely restraining the multitude of senses with the mind; little by little he should come to rest, with the intelligence firmly grasped. His mind having been fixed in the self, he should not think of anything" (VI:24-25). Krishna assures Arjuna that even a small amount of practice will be beneficial.

As before, none of these teachings resolves Arjuna's crisis. Hence, Krishna continues. In the next four chapters, Krishna tells Arjuna of the highest self, attainable through Krishna himself. In the Yoga of Knowledge and Discrimination, Krishna distinguishes between the lower prakrti, which is the world of the senses and the mind, and the higher prakrti, from which all life emerges. Both are said to have their origin in Krishna, who is the "seed of all beings." He declares that even those who sacrifice to lesser gods in fact sacrifice to Krishna, but their fruit is of little consequence. "To the gods the god-worshipping go; My worshippers go surely to me" (VII:23). In the Yoga of Imperishable Brahman, Krishna explains purusa as the support of things, the vision to be attained, "within which all beings stand, by which all this universe is pervaded" (VIII:22). In knowing this, all fruits of action are transcended and peace is attained. In the Yoga of Royal Knowledge and of Royal Mystery, the ninth chapter, Krishna speaks of the prakrti that he issues forth. Those who see the higher prakrti through sacrifice and devotion make their offerings to Krishna: he is witness, the final shelter; the origin, dissolution, and foundation; immortality; existence and nonexistence; the enjoyer of all sacrifices. In chapter 10, the Yoga of Manifestation, Krishna explains the nature of his compassion: by appearing as so many gods, sages, trees, horses, weapons, demons, mantras, warriors, rivers, victories, Vedic hymns, and more, he has proven to be the manifestation of all that is worthy of worship, all that inspires ascension to the true self. At the end, he declares, "I support this entire universe constantly with a single fraction of Myself" (X:42).

Finally, after so much preparation and so many discourses, Arjuna asks Krishna in chapter 11 to reveal the form that is described as Lord and Highest Self. He asks for a direct experience, a showing (darśana): "If Thou thinkest it possible for me to see this, O Lord, Prince of Yoga, then to me cause to be seen Thyself, the Imperishable" (XI:4). In response, Krishna reveals to Arjuna the vision that he has requested. "If there should be in the sky a thousand suns risen all at once, such splendor would be of the splendor of that Great Being" (XI:12). The vision is without beginning or end; all worlds are pervaded by it. The gods stand in amazement, singing praise. Into Krishna's many mouths, studded with terrible tusks "glowing like the fires of universal destruction," are cast all the players on the battlefield: the sons of Dhṛtarāstra, the sage Bhīṣma, the teacher Droṇa, and all the others. Having revealed what time will bring, Krishna tells Arjuna to stand up, to conquer his enemies. "By Me these have already been struck down; be the mere instrument" (XI:33). Overwhelmed
by Krishna's powers, Arjuna praises him as the first of gods, the primal purusa, the knower and what is to be known. After expressing homage and obeisance, he asks Krishna to return to his human form, and the dialogue once more resumes, but with a difference.

Arjuna has now had direct experience of what has been so lavishly praised and described by Krishna. The true self is no longer a theoretical abstraction but has been revealed in embodied form. From chapters 12 through 18, Arjuna no longer implores Krishna for definite answers about what he should or should not do. Rather than focusing on his own selfish concerns, Arjuna asks for further explanations on the nature of the devotion by which he has been given his vision. He asks Krishna to talk more about the difference between purusa, the knower of the field, and prakrti, the field of change. He asks more about the three gunas and how they function within prakrti; he finds out how the yogins see the highest self through the eye of wisdom. Krishna elucidates the distinction between liberating and binding conditions and then, in the concluding chapter, explains the Yoga of Freedom by Renunciation. The contents of the chapter reflect concerns that Krishna has addressed consistently since the second chapter: sacrifice of the fruits of action, the distinctions of the guṇas, the cultivation of equanimity, the importance of nondoership.

The pivotal verse of the last chapter, indicating that Krishna's task as teacher has been completed, is as follows: "Thus to thee by Me has been expounded the knowledge that is more secret than secret. Having reflected on this fully, do as thou desirest" (XVIII:63). Until this point, even after receiving the vision of totality, Arjuna has regarded Krishna as his teacher and relied utterly on him for guidance and instruction. Krishna's command "Do as thou desirest!" signals that Arjuna's knowledge has now been fully embodied, that he has reached the point where he can in full conscience act without hesitation. His decisions become his own. Arjuna's final statement, notable for its first resolve in contrast to his lack of nerve in the first chapter, is this: "Delusion is lost and wisdom gained, through Thy grace, by me, Unchanging One. I stand with doubt dispelled. I shall do as Thy command" (XVIII:73). Arjuna, at the conclusion of the Gītā, is free to act.

In our brief overview of the Bhagavad Gītā, we have encountered a multiplicity of teaching. Arjuna stated his anguish in chapter 1 and, for the next nine chapters, received plausible advice from Krishna. Considered separately, it might even seem that any one of the nine yogas prescribed in those chapters by Krishna would be sufficient for Arjuna to solve his dilemma. However, all these yogas as well as everything else are ultimately negated by the vision of the True Self provided in chapter 11. In the final chapters, these teachings, and in fact the world itself, are resurrected in service of an enlightened way of detached action.

The unfolding of the Gītā may be summarized in four movements: the crisis of Arjuna in chapter 1, his instruction by Krishna in chapters 2 through 10, the revelation of chapter 11, and then continued instruction in chapters 12 through 18. It might be supposed that the enlightenment experience of chapter 11 would be for Arjuna an eschatological event, that his vision of Krishna as Lord would utterly transform his relationship with the world, thus putting an end to any need for further teaching. But this is simply not the case: the vision is followed by further affirmation of what

Krishna has taught, a sequence of chapters "which show the 'rehabilitation' process of a man who has seen the emptiness beyond his own old structures of meaning and does not know yet how to proceed in the interpretation of the new" (de Nicolás, 273). Furthermore, if we look at the larger story of Arjuna as it unfolds in the great epic, even the autonomy that Arjuna achieves in chapter 18 does not help him when he attempts to enter heaven; the lessons of the Gītā must be repeated again and again, as new circumstances, new worlds, arise and fall.

Herein lies one of the special contributions of the Bhagavad Gītā: the religious vision, like the Hindu conception of life itself, is a forever repeating experience. The instruction Arjuna received before his enlightening vision remains essential following this experience, and is also deemed helpful for all who heed it. This is illustrated in the final verse of the text, in which Samjaya poetically proclaims: "Wherever there is Krishna, Lord of Yoga, wherever there is the Son of Pṛthā, the archer (Arjuna), there, there will surely be splendor, victory, wealth, and righteousness; this is my thought" (XVIII:78).

Theologically, the approach presented in the Gītā differs from generally accepted notions about moksa as requiring the renunciation of the world and of samādhi as trance-like obliteration of all things and thoughts. The Gītā presents a view of religious practice at variance with the classical tradition as found in the Dharmaśāstra, a view that Madeleine Biardeau attributes to a more open conception of liberation characteristic of the later sections of the Mahābhārata. She writes that this new approach

> gave every svadharma (one's own duty) religious content and an access to ultimate salvation. The Brahmanic model was not lost sight of, but was generalized so as to fit all other categories of Hindu society, including Sudras, women, and all impure castes. Once the ksatriya gained access to salvation through his . . activities, the generalization became easy. . . Nothing was outside the realm of ultimate values, though at the same time the status of the Brahmans remains unimpaired.(77)

As Biardeau points out, it is no longer one path, the path leading from studentship to householding to renunciation to blessedness that enables one to lead a full religious life. In the model presented by the Bhagavad Gītā, every aspect of life is in fact a way of salvation. Krishna tells Arjuna of innumerable ways to achieve peace of mind, to resolve his dilemma, and it is clear that the answers are provided not only for Arjuna but are paradigmatic for people of virtually any walk of life. The Gītā becomes a text appropriate to all persons of all castes or no caste; its message transcends the limits of classical Hinduism.

It is interesting to note that just as Krishna presented many perspectives to Arjuna, so have many scholars, both traditional and modern, held many perspectives on the Bhagavad Gītā. Robert N. Minor, whose own position is that "the G $\bar{\imath} t \bar{a}$ proclaims as its highest message the lordship of Krṣna and the highest response of the human being to that lordship is devotion, bhakti" (xvi), notes several different usages of the text. For Samkara (AD 788-820), the message is the "end of the world and its accompanying activity." Madhusudana and Venkatanātha, while not rejecting Śamkara's view, place more emphasis on devotion, as does Jñ̄āneśvara, the Marathi commentator. Bhaskara
takes issue with Śamkara's interpretation, asserting that the world is a real aspect of Brahman. Rāmānuja used the Gītā in support of his position that "the true self is not divine and not one with the other selves." Nimbārka, a twelfth-century thinker, prompted interpretations that see Krishna as teaching "innate nonidentity in identity." Madhva (1238-1317), the famous dualist, "radically reinterprets the text so that it asserts an eternal and complete distinction between the Supreme, the many souls, and matter and its divisions." Minor also cites modern interpretations by Bal Gangadhar Tilak and Mohandas K. Gandhi, who used the text to help inspire the independence movement, and Sri Aurobindo, Sarvepalli Radhakrishnan, and Swami Vivekananda, who took a syncretistic approach to the text (xvi-xix).

Few of the scholars cited here seem to agree on the meaning of the text, yet none of them can be said to be incorrect. It may be argued that this utter contextualization of the text causes it to fall into a fatal relativism; that the text, because it is open to so many interpretations and has been used to confirm opposing positions ranging from Śamkara's monism to Madhva's dualism, is trivial and perhaps meaningless. But how, then, could such a text survive? How can one account for or even describe a text that includes and is used to support a virtual cacophony of traditions and positions? Setting aside even the interpretations of the aforementioned later commentators, how can the explicitly nontheistic Sāmkhya appear alongside with the thoroughly theistic bhakti approach also taught by Krishna?

Max Mueller addressed a similar issue when trying to cope with the multiplicity of gods in the Rg Veda and invented a term to describe it:

> To identify Indra, Agni, and Varuna is one thing, it is syncretism; to address either Indra or Agni or Varuna, as for the time being the only god in existence with an entire forgetfulness of all other gods, is quite another; it was this phase, so fully developed in the hymns of the Veda which I wished to mark definitely by a name of its own, calling it henotheism. (40)

The Vedic method which extols different gods within the same text is similar to that employed in the Bhagavad Gītā, in which each time Arjuna asks Krishna for one truth, again and again Krishna offers Arjuna yet another perspective, another chapter, another yoga. Each view, whether that of a god being sacrificed to or a yogic discipline being practiced, is given life as long as it proves effective. Multiplicity is the rule, with one god, one perspective gaining and holding ascendancy as long as it, he, or she proves efficacious. That one is then swept from its elevated position as new situations, new questions emerge: and yet, if pressed, a Hindu will always admit, of course, Indra is best; of course, Agni is best; of course, Varuna is best; of course, Karma Yoga is best; of course, Bhakti Yoga is best.

Paul Hacker has referred to the accommodation of multiple teachings within one tradition as "inclusivism." Antonio T. de Nicolás has explained this phenomenon philosophically as
a systematic and methodic effort to save rationality in its plural manifestations
through an activity of embodiment that emancipates man from any form of
identification, allowing him the freedom to act efficiently in any one identifiable field in the social fabric. (164)

Just as the many gods of the Vedas are effective in different situations, so the many yogas are prescribed in the Gītā without compromising or subordinating one to another. Mutual paths are allowed to exist in complementarity.

In a sense, the Gītā is composed in the spirit of the Jaina approach to truth. The Jainas assert that every statement is an utterance of partial truth; all postulation is rendered senseless by the ultimate postulate that no words are ever totally adequate to experience (avaktavya eva). Similarly, Krishna painstakingly guides Arjuna through many yogas, yet, the entire problematic is obliterated when Krishna reveals his true form to Arjuna. All the words, all the individual personalities and collective armies are swallowed up by the gaping mouth of Krishna, the origin and dissolution of all things. The net result is that all possibilities are present for Arjuna when he gains the knowledge that all are impermanent.

The Bhagavad Gītā sets forth a multiplicity of possible paths. A panoply of perspectives is offered to the reader in a nonjudgmental way; the many positions proposed by Krishna do not necessarily compete with one another but rather complete one another. If one needs to act, one uses Karma Yoga; if one needs to meditate, one uses Dhyāna Yoga. This "henocretic" text is written with a gentle tolerance, allowing various practices and positions to be pursued.

In a manner true to the construction of the text itself, the present rendition by Winthrop Sargeant does the least violence to the original of all the translations of the Gītā with which I am familiar. He shows the reader the possibilities offered by the text, setting out in menu form variant English-language samplings for each of the Sanskrit terms. His work makes a unique contribution, inviting the reader to sample the translation he serves up, but also inviting the reader to experiment with creating his or her own delicacy.

## USER'S GUIDE FOR THE WORD-BY-WORD ANALYSIS OF THE BHAGAVAD GĪTĀ

Reaching into another culture, whether the ancient phase of one's own people or the heritage of ancestors other than one's own, requires a spirit of adventure and inquiry. Texts, whether the Bible or the Confucian Analects or the Bhagavad Gītā, often serve as the portal or entry point for engaging and comprehending a worldview. However, any attempt to understand a text carries the risk of missing the mark. To know the meanings of the words of any book does not guarantee understanding of authorial intent or how others following the author have interpreted the text. As we reach back in history the context can easily shift. For religious texts even one simple turn of phrase can generate multiple redactions.

The Bhagavad Gītā, as noted in the translator's preface to this book, has given rise to nearly countless interpretations, from A. C. Bhaktivedanta Swami Prabhupada's assertion of the primacy of Lord Krishna rooted in the Dvaita theology of Madhva to Antonio T.
de Nicolás's perspectival reading of the text based on the existential insights of Spanish philosopher Jose Ortega y Gasset. For Mahatma Gandhi, the text designed to gird the warrior Arjuna for battle became an inspiration for India's nonviolent revolution. Reader, take your place, perhaps take sides, and take heart that this book can serve many people in many ways.

Sargeant situates the place of the Gītā within the context of Sanskrit literary history, indicating its use of participles, finite conjugated verbs, rules of euphonic or sound combination (samdhi), and the complex systems of noun endings (declensions) and compounds (pages 3-8). In the very first edition of this book, Sargeant provided a simple word equivalent for each Sanskrit term with some identification of the grammatical part of speech. In the editions of 1984 and 1994, I provided a deeper analysis of each term, locating its verbal root origin where possible. I also expanded the range of possible meanings for each word, following a convention also observed in translating Patañjali's Yoga Sūtra (see my Yoga and the Luminous, 143-215). This approach gives the reader the toolbox of approaches available to the translator and provides an opportunity for the reader to develop his or her own rendering of the text within a range of reasonable possibilities.

Each translator brings a distinct methodology to the task. One of my favorite translations of the Bhagavad Gītā is perhaps also the most inscrutable. Franklin Edgerton not only translates every single term, including the now widely accepted and understood terms karma and dharma, but he also retained Sanskrit word order, stretching the English language into amazing contortions that rival the most advanced yoga poses. Christopher Isherwood and Swami Prabhavananda alternate between prose and verse renderings, utterly at variance with the original cadence and word order. George Thompson surmises that the text was primarily recited or sung and chooses a simplified word flow that sounds melodious and clear in the English language. My own training in classical yoga included the memorization of the 1943 Gita Press translation of the second chapter of the Gītā, replete with such neologisms as "car-warriors" for what Thompson renders "great chariot warriors" (35) and "self-controlled practicant" for what Patton renders as "that person whose thought is placid" (65). In an attempt to capture a hint of the cadence of the original sloka construction, a lilting, symmetrical play of four sets of eight syllables in each verse, Laurie Patton stretches each verse into eight lines.

As one example of choices made by three translators, we will consider verse II:49. This verse includes a key technical term employed in the original, buddhi-yoga, indicating the importance of the first emanation of prakrti (the creative matrix), which is the buddhi. Buddhi, related to the word Buddha or Awakened One, is often translated as the "intellect." In Sāmkhya philosophy, the buddhi also carries the residues of all past karma in the form of enduring inclinations or the state of being known as the bhāvas. It determines the state or mood into which one awakens. In Sāmkhya, as in the second chapter of the Gītā, the modality of knowledge (jñāna) within the buddhi guarantees freedom.

Sargeant renders this verse:
Action is inferior by far
To the Yoga of intuitive determination,

Conqueror of Wealth (Arjuna).
Seek refuge in intuitive determination!
Despicable are those whose motives are based on the fruit of action.

Sargeant attempts to retain vestiges of the sloka form by dividing the verse into four lines. He also retains the epithet for Arjuna while also making clear to the reader that Krishna is addressing Arjuna, who has many nicknames.

Thompson does not attempt to retain the versification in a literal sense, but divides his translation into three discrete sentences:

Arjuna, action is far inferior to the yoga of insight. Seek refuge in insight. Those whose goal is the fruits of their actions wind up miserable.

Thompson, for the sake of clarity, eliminates all of Arjuna's variant names and makes a very different word choice for the term buddhi.

Patton agrees with the usage of the term insight for buddhi and retains the epithet for Arjuna. She stretches out the versification:

Winner of Wealth, action is far inferior to the yoga of insight.
Look for refuge in insight;
for those who are motivated by fruits are to be pitied.

Her choice of the term pitied stays closer to the original than either despicable or miserable. From all three translations, we get the sense that thinking or reflection is better than acting on one's first impulse for the sake of greed or desire or selfishness.

If we turn to the Sanskrit analysis, the original grouping of the terms can be clearly discerned:

## dūrena hyavaram karma <br> buddhiyogād dhanaṃjaya <br> buddhau saranam anviccha <br> krpanāaphalahetavah

As previously noted, the buddhi holds the history of one's past actions. Without using insight or intuitive determination, one might plunge headlong into the performance of action motivated solely by yearning for its fruits (phalahetu) rather than taking into account the larger picture. By seeing the prominence of the term buddhi at the start of the second and third lines, and by feeling the impact of the imperative verbs "seek! wish for! desire!" at the end of the second line, scrutiny of the Sanskrit can help deepen the understanding
of the reader. Additionally, the reader can see the framing of ideas contained within the verse. The opening and closing lines refer to the problem to be overcome: attachment to the fruits of action. The middle two lines exhort the reader to recognize the solution: applying and taking refuge in a disciplined (yoga) intellect (buddhi).

Through a careful and creative scanning of the Sanskrit terms provided by Sargeant, variants of key terms such as yoga, karma, and jñāna will be easily discerned. These include yoked (yukta), origin or cause of action (kāranam), and knower (jña). The lilt, appeal, and genius of the Gīta’s composer lie in the gentle word play of the text. By examining the text repeatedly at a leisurely pace, one can gain a friendly familiarity with this classic of world religious literature.

Mahatma Gandhi, according to his secretary Narayan Desai, committed to memory and recited daily the last nineteen verses of the second chapter, using them as a companion in his quest for social justice (lecture presented at Loyola Marymount University, October 9, 2008). Similarly, one might develop a favorite section of the text for deeper study and reflection.

To fully utilize the tools set forth in this edition, the reader might want to apply the following steps:

1. Sound out the words from the transliterated Sanskrit, following the pronunciation guide on pages 5-8.
2. Make note of words that seem familiar, such as prakrti, purusa, duhkha, karma, dharma, yoga, jñāna, and so forth.
3. Scan the English paraphrase directly beneath the Sanskrit text, taking notice of words that seem important or intriguing. The paraphrase follows the Sanskrit word order.
4. Consult the detailed assessment in the right-hand column for words of interest. Over the course of several verses, some of the words will repeat and become familiar.
5. Read with greater understanding the Sargeant translation. Pay attention to his final word choice in light of various options. For instance, the word vega in VI:23 can be translated as "agitation, impetus, shock, momentum, onset, orgasm." Sargeant chooses the word agitation for his translation. Patton chooses shock. The Gita Press version selects the word urges. De Nicolás translates vega as force, while van Buitenen uses driving force. Which do you prefer?
6 Go a step further. Can you find the word vega in your own experience? Which emotion do you find lying behind or associated with desire and anger? Use this technique with other passages.
6. Find a verse or set of verses that hold your interest or attention. Scan the words as suggested here. Compare Sargeant's translation with one or two others. Use the word analysis section in Sargeant's translation to understand the word choices made by the other translator(s). Decide upon your own preference.
7. Develop a collection of verses from the Bhagavad Gītā that you find particularly important. Use the ample white space on each page to copy alternate translations and to develop your own translation and commentary.
8. Search out a study group on the Bhagavad Gītā. Consider enrolling in a Sanskrit language class at a nearby college, university, or yoga center.

Winthrop Sargeant (1903-1986) served for many decades as the premier music writer for The New Yorker. His personal fascination with Indian philosophy, not related in any way to his livelihood, resulted in this labor of love. Sargeant's Gītā was created by a nonspecialist for all persons interested in this classic book. Tens of thousands of people throughout the world have benefited from his careful rendering and analysis of the text. Through his efforts, the elite and arcane world of complex Sanskrit grammar has been made accessible to a wide audience. A classic work of world literature has found new expression, with tools to facilitate greater understanding. By reaching deeply into this text, we extend ourselves back through history into an appreciation of the path trod by our civilizational ancestors in India and perhaps into a deeper sense of self-understanding.

It has been an honor working with this edition of the book. My sole contribution has been editing the grammatical analysis for consistency and completeness; any errors or omissions that occur are my own.

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THE BHAGAVAD GĪTĀ

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## TRANSLATOR'S PREFACE

Why add one more to the numerous English translations of the Bhagavad Gītā? It is said to have already been translated at least two hundred times, in both poetic and prose forms. My excuse is that, though many fine translations exist, none that I know of presents the original Sanskrit with an interlinear word-for-word arrangement that permits the reader to learn the sound as well as the meaning of each word. The arrangement also makes it possible for the reader to see the metrical formation of the poem's stanzas, and their grammatical structure. It should also enable the studious reader to savor something of the original language, which is elegant and extremely concise. As an added aid, a running vocabulary is provided, referring to the Sanskrit words on each page, along with their grammatical forms. Below each stanza will be found a readable English translation which I hope will give greater coherence to what is often awkwardly expressed in the literal word-for-word interlinear translation. The line of transliteration is designed to show the reader how the words are pronounced, so that, if he desires, he can appreciate the sound of the original language. In making the readable translation that appears at the bottom of each page, my object has been to stick as closely as possible to literal meaning rather than to attempt a masterpiece of English prose. Such grand poetic concepts as appear in the translation are inherent in the poem. I have added nothing, and what I have striven for is simple clarity along with a reproduction of something of the force and economy of the original.

I have consulted numerous previous translations, among them those of Franklin Edgerton, S. Radhakrishnan, Eliot Deutsch, Swami Prabhavananda and Christopher Isherwood, and Swami Chidbhavananda, Juan Mascaro and P. Lal. I have found them all worth reading, each, as I suppose is inevitable, showing a slightly different approach. To a poem such as this, many approaches are possible, and all are worth considering. I have tried in the vocabularies to indicate a considerable variety of possible meaning. In writing the introductory chapters on language, cosmology and psychology, and the setting of the poem as the principal didactic jewel of the great Hindu epic, the Mahābhārata, I have had recourse to numerous sources - Pratap Chandra Roy's translation of the Epic, Chakravarti Narasimhan's "The Mahäbhārata," C. Rajagopalachari's condensed version, the account given under various headings in Benjamin Walker's "The Hindu World," and in connection with other matters I have consulted the admirable prefaces to Swami Nikhilananda's "The Upanishads" as well as his translations of these works, Surendranath Dasgupta's "History of Indian Philosophy," Sukumari Bhattacharji's "The Indian Theogony," Ralph T. H. Griffith's translation of the Rg Veda, Dr. J. A. B. van Buitenen's translation of Rāmānuja's commentary on the Bhagavad Gitta, as well as the recently published first volume of his translation of the Mahābhārata (University of Chicago Press) and countless works on Hindu religion and philosophy that I have read in the past, along with such
useful staples of Sanskrit study as Whitney's Sanskrit Grammar, the Oxford Sanskrit Dictionary edited by Monier-Williams, and the abridged version of Böhtlingk and Roth's St. Petersburg Lexicon.

I am greatly indebted to Dr. J. A. B. van Buitenen, of the University of Chicago, who kindly offered to read the manuscript before publication, who made innumerable small corrections and many suggestions, nearly all of which I have followed, and who read the proofs. I would also like to express belated gratitude to the late Sarat Lahiri, a Bihari Brāhman, resident in New York, from whom I learned my first Sanskrit many years ago. I am also grateful to Alice Morris for much patient copying and to my old friend Louis Biancolli for encouragement.

As to my own qualifications, though I am known primarily as a magazine writer and music critic, my interest in the Sanskrit language has been of long duration, and I have spent a considerable amount of time in India as a journalist. As a Sanskrit scholar I am largely self taught, but am certainly competent for the task in hand. Moreover, the present translation has been read and approved by the highest authority. I have been acquainted for many years with the Bhagavad Gītā in translation, and have found many translations somewhat unsatisfactory because of deviations in meaning, and because few of them give any idea of the poem's structure, either metrical or grammatic. My aim has been to fill the gap by relating each word to the original, giving a grammatical commentary and a vocabulary from which various alternative meanings for each word may be picked - thus making it possible for the reader to make his own translation if he disagrees with mine. In the case of stanzas which are not entirely clear in translation, I have appended explanatory footnotes, many of them quoted from the commentary of Rāmānuja, the great eleventh-century south Indian religious philosopher, as translated by J. A. B. van Buitenen, Motilal Banarsidas, Delhi, Patna, Varanasi, 1968. I have translated the poem afresh, and I know many parts of it by heart in the original language. The work has been a labor of love. If it in any way clarifies the poem to the reader, or interests him in the language in which it was originally written, my aim will have been realized. In a project as complex as this one, a few errors are apt to occur, and for these I ask the reader's indulgence.

Winthrop Sargeant

# THE LANGUAGE OF THE BHAGAVAD GĪTĀ 

Sanskrit is a euphonious and very elegant language which has been spoken by upper-caste Indians, and the Vedic Aryans before them, for a longer time than any other known tongue. It is one of the ancient Indo-European languages, with many cognates in ancient Greek and Latin as well as in practically every modern major European language except Finnish and Hungarian. It is safe to say that it was spoken before $1,600 \mathrm{B.c}$. by the Aryans, and it is still spoken by a minority of brāhmans today. It also appears continually in modern India, in proper names, names of institutions and regions, and so on; and several modern Indian languages, including Hindi and Bengali, are derived from it. It has also influenced several languages of southeast Asia including that of Indonesia. There is, to be sure, considerable difference between Vedic Sanskrit (circa 1400-300 B.C.) and the Sanskrit of later times, but this difference is not as great as is sometimes supposed. The later language tends to join prefixes to the words they modify, whereas in Vedic they are usually separated. Also, an important feature of the Vedic language was the use of aorist forms which tend to disappear in the later language. There is also, as might be expected, considerable difference in vocabulary. Epic-Purannic Sanskrit succeeded the earlier Vedic language somewhere around 500 B.c., and was itself succeeded by so-called Classical Sanskrit during the Gupta Empire and the later Princely States (circa 400-1500 A.D.). Classical Sanskrit differs from Epic-Purānic mainly in the increased use of long compound words. The written, as opposed to the spoken language dates only from about 300 B.C., and even then very little was written down. Indians have always prided themselves on their memories, which have indeed been phenomenal when one considers that the whole literature of the Vedas, the Epics, the Upanishads, the Purānas, and much other material has been handed down by word of mouth. The bulk of Sanskrit literature was not written down until well into the Christian era. Even today there are some brāhmans who look down upon the printed word as a method of preserving the literature, and there exists in India a tremendously complicated method of mnemonics by which lengthy items of literature can be memorized. It is interesting to note that, owing to the detailed researches of Paṇini ( $35^{\circ}-25^{\circ}$ B.c.?) and other great Hindu grammarians - researches that were not only linguistic but also concerned lingual and laryngeal anatomy Sanskrit is the only ancient language the exact pronunciation of which is known today.

The Bhagavad Gitā is conceived in Epic-Purānic Sanskrit, the language of the Epics, Purānas and Upanishads, and it was probably first written down in the early centuries of the Christian era though like many other works which are embodied in written form, it undoubtedly dates from an earlier word-of-mouth version. Epic-Purānic Sanskrit is in many ways the simplest form of the language. An occasional aorist remains (there are eight or ten of them in the Bhagavad Gītā) and there is an occasional use of the prohibitive "mā" in place of the "na"
("not") of Classical Sanskrit. But the long compounds of Classical Sanskrit have not yet appeared. The Bhagavad Gitā, in its written form at any rate, is generally thought to date from the second or third century a.D., being considered a later interpolation in the long Epic, the Mahābhārata, most of which describes an India of an earlier period, possibly 800 B.c.

Sanskrit being one of the Indo-European group of languages, its general formation resembles that of Ancient Greek and Latin, being slightly more complex than that of the former and much more complex than that of the latter. Its verbal forms are derived from roots which also give birth to nouns and adjectives. Certain Sanskrit participial forms, such as the present participle in "ant" can still be found in French (German "end," English "ing"). The past passive participle ending "ta" survives in modern Italian, and there are fascinating resemblances among the personal pronouns to the "we" (vayam), "you" (yūyam) and "us" (asmān) of modern English, as well as prominent cognates to German such as the verb $\sqrt{ }$ vrt which is close to "werden," and means "to exist," or "to become" among other things. There is also a marked similarity of the Sanskrit verbs $\sqrt{ } b h \bar{u}$ and $\sqrt{ } a s$, both of which mean "be," and "is." Sanskrit verbs have a first person, second person and third person (singular and plural) similar in construction to Latin, with elements of the same $m(o) ; s, t$, mas (mus), tas (tus), $n t$ endings that go with these persons in Latin. Sanskrit, however, has a dual form for both verbs and nouns (we two, you two, they two), and its verbs have two distinct conjugation systems, the active, or parasmãipada, and the middle, or ätmanepada, the former having our normal active meaning and the latter sometimes, but not always, having a more passive or reflexive character. In the simpler areas of conjugation the parasmäipada forms end in i and the ätmanepada forms in e .

Nouns in Sanskrit are declined as they are in Latin, except that Sanskrit has one more case. The cases in Sanskrit are as follows:

Nominative, used for the subject of a sentence.
Accusative, used for the direct object and also in the dative sense of "to."
Instrumental, used where English would use "by," "with," or "by means of."
Dative, used in the sense of "for," "to," or "toward."
Ablative, used in the senses of "of" and "from."
Genitive, used for the most part in the same sense of "of" as the ablative (in many words the ablative and genitive are identical).

Locative, used in the senses of "in" or "on," or occasionally "to," "toward," or "among."

Vocative, used as in Latin in direct address ("O Vishnu," etc.).
There are three genders of nouns and adjectives - masculine, feminine and neuter.

In the vocabularies of the following translation, the abbreviations nom., acc., inst., abl., gen., loc., and voc. are used to designate the above described cases, and sg. and pl. are used for singular and plural. In the matter of verbs, the root is given with the preceding sign $\sqrt{ }$, and ist sg., 2nd sg., etc., mean first person singular, second person singular and so on. Participial forms are indicated. The
gerund form ending in "ya" or "tva"" is very common, having the approximate meaning of the English present participle in "ing," or of "having done," "having seen," etc. There is a gerundive form in "ya" indicating future action, "to be done," "to be known," etc. The infinitive ending in "tum" is standard in the Epic-Purānic language, and the perfect active participle in "tavant" or " navant" is common. There are some special verbal forms - the passive, intensive, desiderative and causative - whose applications are obvious and which are noted in the vocabularies. There are also the standard tenses for verbs - indicative, subjunctive (which does not appear in the Bhagavad Gitā except in its aorist form), the optative (usually conveying the meaning "should"), the imperative, imperfect, perfect, aorist (rare) and future; also a periphrastic future in which the nominative singular of a noun or of a nomen agentis type noun ending in $t r$ combined with the verb $\sqrt{ } \tilde{a} s$, "be," and a periphrastic perfect in which the perfect forms of the verbs $\sqrt{ }$ as and $\sqrt{ } k r$ (sometimes $\sqrt{ } b h \ddot{u}$ ) are used as suffixes of an accusative derivative noun stem in $\bar{a} m$. For further information, I recommend any standard Sanskrit grammar. I have used Whitney's Sanskrit Grammar (Harvard University Press; also Oxford University Press), a pioneer work which is still standard.

The Sanskrit alphabet is as follows:


平 $\overline{\text { F }}$, the same pronunciation, more prolonged.
ल !, pronounced by many Indians and the English as "lry" (as in revelry), but probably originally a pure 1 vowel as in the "le" of "simple" (see Whitney 24). There is, theoretically, also a long $\frac{1}{\text { v }}$ vowel but it is practically never used.

| ए | $e$, | pronounced as in bet or tempo. |  |
| :--- | :---: | :---: | :---: |
| ऐ $\bar{a} i$, | $"$ | $"$, aisle. |  |
| झ्रो | 0, | $"$ | $"$, stone or pole. |
| ग्रो $\bar{u} u$, | $"$ | ,, German "Haus." |  |


| क् $k$, | " | ,, ,, kill or meek. |
| :---: | :---: | :---: |
| ख् kh, | " | ", ", inkhorn or bunkhouse. |
| ग् g , | " | ,", go, get or dog. |
| घ् gh, | " | ,, ,, loghouse. |
| ङ, $\overline{\mathrm{n}}$, | " | ,, , sing or kink. |
| च् c, | pronoun | d ch as in church. |
| छ् ch, | pronoun | d chh as in birch hill. |
| ज् j, | pronoun | d as in judge or jump. |
| झ् jh, | " | ", ", hedgehog (hejhog). |
| ज् ñ, | " | ,", French bon, or as in hinge (hinge). |
| ट् t, | " | , , , true. |
| ड् th, | " | ,, , anthill. |
| ड् d, | " | ,, ," drum. |
| ढ् d h , | " | ", , redhead. |
| ण् ṇ, | " | , , none. |
| त् $t$, | " | ,", tone or tub. |
| थ् th, | " | ,", nuthatch. |
| द् d , | " | ",, $\operatorname{dot}$ (slightly toward the th sound). |
| ध् dh, | , | ,", adhere. |
| न् n , | " | ,, ,, nut or thin. |
| प् p, | " | ", pot or hip. |
| फ् ph, | " | ",, uphill or shepherd. |
| ब्- b, | " | ,", beer or rub. |
| भ् bh , | " | ", "abhor. |
| म् $m$, | " | ,", man or ham. |
| य् y , | " | ,", young or royal. |
| ग $\mathbf{r}$, | " | ", ", red or shear. |
| ल्. 1 , | " | ", ", law or lead. |
| ब् v , | " | like $w$ in twine or wind. |
| श् s, | " | as in sure. |
| ष् s, | " | ", shut or bush. |
| स् s , | " | ,", sin or hiss. |
| ह. h , | " | ,", hero or hit. |

When attached to consonants, vowel marks are as follows: ${ }^{\text {a }}$ above the line $=\mathrm{e}$ (as in ते te). *above the line $=\bar{a} i$ (as in रै rāi). ₹ indicates $o$ at the middle or end of a word (as in को ko). t indicates au at the middle or end of a word (as in तौ tāu). below the line indicates $u$ (as in तु tu). . below the line indicates $\bar{u}$ (as in भू bhū). © above the line indicates a consonant $r$ (as in मर्त marta). Below the line it indicates a vowel $r($ as in भृत् bhrt). The short $i$ at the middle or end
of a word is indicated by a tie to the left (as in धृति dhrti). The long $\overline{1}$ is indicated by a similar tie to the right (as in भी bhī). Long $\bar{a}$ is indicated by an extra downstroke I (as in ग्रात्मन् ātman). Otherwise every consonant is assumed to be followed by a short a. Most combined consonants are self explanatory, except for
 always indicates a consonant r ). The visarga (":" written at the end of a word in place of $s$ or $r$, and transliterated as $h$ ) is pronounced like the English aspirate $h$, but in Hindu usage it is followed by a short echo of the preceding vowel. The anusvära ( $\dot{\mathrm{m}}$ or $\dot{\mathrm{n}}$ ) is a nasal sound like n in French "bon." A diagonal stroke to the right beneath a letter (भ्, द् etc.) indicates that it is a final, and is not followed by an " $a$ " as it otherwise would be.

Although accent in Sanskrit is supposed to be quantitative as it was in Ancient Greek, the practice for many centuries has been to use a stress accent somewhat milder than that used in English, meanwhile observing the difference between long and short syllables. (Theoretically at least, a long syllable is twice as long as a short syllable). This accent falls on the penultimate syllable, or, in the case of a word ending with two short syllables, on the antepenultimate, or, in the case of a word ending in three short syllables, on the fourth from the end. These rules apply only to Classical and Epic-Purāṇic Sanskrit. Vedic Sanskrit has a more complicated system of accentuation. A long syllable is one containing a long vowel, a diphthong, or followed by more than one consonant. All others are short.

There remains the complicated subject of samdhi, or the laws of euphonious combination, which are to be found at work in virtually every phrase of Sanskrit. The aim of these laws is to enhance the elegance of sound of the language. There are laws relating to internal (i.e. within a given word) euphonic combination, which I shall pass over, since their effects are to be found in the vocabularies. External samdhi is a much more noticeable and puzzling phenomenon. It occurs at the end of a word, and is determined by the beginning of the following word. The reader will probably notice it first in the peculiar behavior of $s$ when it occurs at the end of a word. It may be converted into $s$ or $s$ or $r$, or : (visarga), or, in the case of final as into o, or, what is perhaps still more common, it may disappear altogether. Other letters behave somewhat similarly. Final $r$ may also become : (visarga). Final $t$ is interchangeable with $d$, and sometimes also even with $n, j, l, c$ and several other letters, depending on the beginning of the following word. $i$ and $y$ are interchangeable, the latter being used before a vowel and losing its independence as a syllable. The same thing is true of $u$ and $v$. $n$ becomes $n$ under certain circumstances (e.g., when preceded in the same word by $s$ or $r$, or when followed by more than one consonant) and $\tilde{n}$ under others. Final $n$ after a short vowel and before a succeeding vowel is doubled to $n n$. Vowels, as the above alphabet shows, come in short and in long ( $\bar{a}, \bar{l}, \bar{u}, \vec{r})$ forms. The vowel 1 , in practice, has only a short form. Diphthongs are $e, \bar{a} i, o$ and $\bar{a} u$. In euphonic combination all types of $a$ (long or short) combine to made $\bar{a}$, and all forms of $i$ combine to make $\bar{i}$; all forms of $u$ combine to make $\bar{u}$. $a$ or $\bar{a}$ combines with vowel $r$ to form $a r . a$ or $\bar{a}$ combine with $i$ or $\bar{i}$ to form $e, a$ or $\bar{a}$ combine with $u$ or $\bar{u}$ to form $o, a$ or $\bar{a}$ combine with $e$ to form $\bar{a} i$, and $a$ or $\bar{a}$ combine with $o$ to form
$\bar{a} u$. An initial $a$ after a final $e$ or $o$ is dropped and an apostrophe or avagraha is put in its place. Before a vowel $\bar{a} u$ becomes $\bar{a} v, e$ becomes $a$ and $\bar{a} i$ becomes $\bar{a}$. And so on. For all the circumstances under which these changes and others occur, there is no recourse but a careful study of the subject as presented in Whitney's or some other grammar.

While most if not all the above changes will be found written out in the text, the anusvara ( $\dot{m}$ or occasionally $\dot{n}$ ) is not always as easy to detect. It is very common, and its accurate rendering is vital to the proper pronunciation of Sanskrit. In the Sanskrit text it is indicated merely by a dot above the line. Its commonest occurrence is as a substitute for final $m$ before a word beginning with a consonant or semivowel such as $y, h$ or $v$. In transliteration it is written $\dot{m}$, or sometimes $\dot{n}$. Its pronunciation, as has been said, is approximately like the $n$ in French "bon", thus a fairly indeterminate nasal sound with no closure either of the mouth or of the palate. It occurs also in such words and names as "samdhi," "Samjaya," "Jarāsamdha," etc. Proper pronunciation makes the transition to the following consonant as smooth as can be imagined. In other texts, especially where internal samdhis concerned, the dot, in transliteration is often placed below the $m$ instead of above it, as is the practice I have followed, mainly for the sake of uniformity.

The metre of most of the stanzas of the Bhagavad Gītā is what is known as sloka metre, consisting of four lines of eight syllables each, and can be conveniently remembered by the English reader as the metre of Longfellow's "Hiawatha" (e.g. "by the shores of Gitchee Gumee" etc.). The verse is blank, i.e. there are no rhymes. There are, however, a number of stanzas, particularly at more dramatic moments, in which the tristubh metre, consisting of four lines of eleven syllables each, is used. The sloka is the all-purpose metre of the Epics as well as much popular poetry. The triștubh metre originated as the commonest metre of the Vedas, and is supposed to convey a warlike or powerful impression.

Regarding the page by page vocabularies in this edition, it might be remarked that Sanskrit is a very ambiguous language in which a single word may have scores of meanings, sometimes contradictory ones. Thus the common verb $\sqrt{ }$ dhā, according to Monier-Williams' dictionary, can mean put, place, take, bring, remove, direct, fix upon, resolve upon, destine for, bestow on, present, impart, appoint, establish, constitute, make, generate, produce, create, cause, effect, perform, execute, seize, take hold of, bear, support, wear, put on, accept, obtain, conceive, get, assume, have, possess, show, exhibit, incur, undergo, etc. In the vocabulary attached to each stanza I have included only the meanings that are close to the ones intended in the poem.

A concluding word about the transliteration and the literal English translation: as far as is possible I have placed the transliterated word, as well as the translated one, directly beneath its Sanskrit equivalent. I have taken the liberty, however, of introducing definite and indefinite articles (the former rarely used and the latter non-existent in Sanskrit) in order to make the meaning clearer. I have also placed the word "and" (Sanskrit "ca") before the last of the words it connects, instead of after a couple, or group, of connected words as is the Sanskrit usage (similar to the use of "que" in Latin).

# THE SETTING OF THE BHAGAVAD GĪTĀ 

The Mahäbhārata, one of the two great Hindu epics (the other is the Rāmāyana), and the one in which the Bhagavad Gïtā appears at a climactic moment, is a creation of tremendous length. It has been estimated to be seven times as long as the Iliad and the Odyssey put together, or nearly three times as long as the fudaeo-Christian Bible. It is also a somewhat rambling work, containing many interpolated stories and moral treatises, and it is very Indian in its treatment of time, swinging backward and forward and not always sticking to a consistent chronology. What I have abstracted from it here, with the help of secondary sources, is merely a thin genealogical thread which leads up to the famous Battle of Kuruksetra, along with a very much condensed narrative of that battle and its aftermath. The heroes of the battle, known as the Pandava Princes, are Arjuna (whose colloquy with the god Krishna forms the substance of the Bhagavad Gittā) and his half-brothers Yudhișthira, Bhima, Nakula and Sahadeva. The villains are the hundred Sons of Dhrtaraststra, their cousins, otherwise known as the Kauurava (Sons of Kuru) Princes. The mythological ancestry and relationships between all these characters are complex, and the following condensation attempts to describe them. The battle itself is a tragic episode in which nearly all the kṣatriya, or warrior, race is destroyed, the villains being killed and the heroes, when not slain, dying on a long pilgrimage, eventually attaining heaven. The one exception, King Yudhisthira, reaches heaven by a more roundabout route.

Unlike the Hebrew and Christian conceptions of creation, the Indian allows for the infinity of time, and regards the universe as one of many that stretch, in cycles of creation and destruction, into the endless past, and that will stretch, in similar cycles, into the endless future. The mythology pertaining to this particular universe concerns a primaeval darkness, when all was water, until the eternal First Cause formed the Hiranya-garbha, the "golden foetus" or "golden egg," which floated on the cosmic waters, and, in later myth, became identified with the creator god Brahmā. The egg divided itself into two parts, one becoming the heavens, the other the earth.

Now, Brahmā, the creator god, had a spiritual son (a product of Brahmä's thumb, according to some sources) named Marīci, and Marici's son in turn became the tremendously prolific sage-king Kasyapa, sometimes referred to as Prajāpati, or "the Lord of Creatures." Kaśyapa married the twelve daughters of Dakṣa (who is also sometimes referred to as Prajāpati). Dakṣa was the son of Pracetas, an earlier being. It is perhaps significant that these early names are personifications, though names as personifications are common throughout the epic. Brahmā is thought to derive from the root $\sqrt{ } b r h$ which means "grow" or "evolve." Dakṣa means "intelligence" or "mastery." (It is cognate with the English "dextrous" and its etymological ancestors.) And Pracetas means "clever" or "wise." In' any case, Kaśyapa impregnated the daughters of Daksa, and they gave birth to the gods, demons, animals and many other types of being. One of
these daughters, named Dākṣāyaṇī, or Savarnāa, gave birth to the sun god, Vivasvat (which means "shining forth"). The extraordinary scope of the Hindu imagination is illustrated by the fact that the great Indian commentator Rāmānuja. who lived in the eleventh century a.D., placed the date of Vivasvat's birth at twenty-eight mahāyugas (about 120 billion years) before his own time, a figure that is perhaps closer to modern scientific theories of the birth of the sun than the chronologically vague account in Genesis would place it.

Vivasvat, who is mentioned in the Bhagavad Gitā (IV, r), became the father of Manu Vāivasvata (also mentioned in IV, r), the Noah of Hindu mythology, who survived a great flood with the assistance of Vishnu (Vishnu had assumed the form of a fish for the purpose according to the Puranas). So ancient are the theoretical origins of this mythology that Manu Vāivasvata was merely the seventh in a long list of Manus belonging to previous universes. He became, after the flood, the progenitor of the human race. This he accomplished by holding a sacrifice during which a woman named Ilā was created. With Ilā's help he begot nine sons, among whom was Ikṣvāku (likewise mentioned in the Bhagavad Gîtā, IV, I), progenitor of the Solar Race to which the sage-king Janaka (mentioned in the Bhagavad Gitā, III, 20) belonged. Other early members of the Solar Race were King Sagara of Ayodhyā, Raghu Rāma, grandfather of Rāma, the hero of the Rāmāyana, and Sudyumna, another son of Manu Vāivasvata, who became the progenitor of the Lunar Race with which we are concerned here.

Among the descendants of Sudyumna was one Purūravas who married an apsarā, or water nymph, named Urvaśī, and begot three sons - Āyu, whose descendants founded the Käsi line of kings to which some of the warriors at the Battle of Kurukṣetra belonged; Amāvasu, with whom we need not be concerned here, and Nahuṣa, father of the great King Yayāti Nāhuṣa. Yayāti practically peopled the whole subcontinent of India, as well as some territory north of the Himālaya, doing for India what his ancestor Manu Vāivasvata had done for the known world. Yayāti had two wives, Devayānī and Sarmisṭhā. By the former he begot Yadu, who became the progenitor of the Yädava and Vrṣni clans from which Krishna was descended. By the latter he begot Püru, the ancestor of Bharata, progenitor of both the Pāndava and Kāurava lines, from which most of the heroes of the Battle of Kuruksetra were descended. (It is interesting to note that apparently the Pūru, or Pāurava family continued under its own name down to the time of Alexander's invasion of India, when a great king named "Poros" by the Greeks, was defeated in a memorable battle by Alexander, and later became his friend.) Among the early descendants of Bharata was King Hastin who founded the city of Hāstinapura where the Pāṇ̣ava and Kāurava princes were brought up. Among Hastin's descendants was one Samivarana who married Tapatī, a daughter of the Sun god by Chāyā (which means "shade"), and they begot Kuru. At this point the Kāuravas (Sons of Kuru) and the Pāndavas (Sons of Pāṇ̣u) are not yet differentiated, and this is a bit confusing because the Pāṇ̣avas were as much "sons of Kuru" as the Kāuravas were. Some way further down the genealogical line we meet Prince Pratipa, who was a descendant of Bharata and Kuru, and here we are closer to the immediate ancestry of our
principal characters. Prince Pratīpa was the father of King Samtanu, who, in turn, was the father of the great warrior Bhisma, known in the Mahäbhārata as "the Grandsire," actually an uncle of Pāndu, and the great uncle, and teacher in the art of arms, of the Panḍava Princes, Yudhisṭhira, Bhīma, Arjuna, Nakula and Sahadeva, as well as the villainous Duryodhana and the remaining ninety-nine sons of Dhṛtarāstra. In the great battle the Pāṇava Princes are arrayed against their beloved teacher Bhisma, a circumstance which is one of the causes of Arjuna's agony of indecision at the beginning of the Bhagavad Gittā.

It is one of the universal rules of mythology that great heroes always have mysterious or divine births. Bhīsma was the son of King Samtanu by Gañgā, otherwise known as the River Ganges. By another wife, Satyavatī, Samtanu begot Citrān̄gada and Vicitravīrya. Vyāsa (mentioned in the Bhagavad Gītā, X, 13) was also a son of Satyavatī, but his birth was premarital. He was a son of the hermit Paräśara. The birth of Vyāsa as a son of Satyavatī is one of those odd features of Hindu literature that defy chronological sense. Vyāsa is supposed to have compiled the Vedas, the earliest of which date from about a thousand years previously, as well as the Mahābhārata, in which he appears as an important character. The word vyāsa means "divider," "arranger" or "compiler." Perhaps there were more than one of these, or perhaps, according to the Hindu theory of reincarnation, a Vyāsa was born whenever compiling was to be done. He appears in the Mahābhārata as a respected sage.

Now, Bhiṣma was a man of great nobility. When his father, King Samtanu, approached him noting that he was an only son (this was long before the birth of Citrāngada and Vicitravīrya), and that if anything happened to him the line would become extinct, Bhiṣma went to the house of a fisherman, whose daughter Satyavatī, mentioned above, the aging king had met and admired, and asked Satyavatī's father for her hand in marriage to his father. The fisherman agreed on one condition - that Satyavati's sons should inherit Samtanu's throne. Bhiṣma, Samtanu's first-born and proper heir, met this condition by renouncing the throne and vowing to remain childless throughout his life, thus permitting the sons of Satyavatī the royal succession. Not only did Bhīsma make this sacrifice (continence was, and is, an admired trait in India), he went to the court of the King of the Käsi and took part in a trial of arms, defeating all opponents and winning the daughters of that king, Am $\quad$ bā, Ambikā and Ambāalikā, as wives for his half-brother Vicitravirya, son of Satyavatī. On the death of Samtanu, Vicitravirya, who was still a minor, reigned at Hāstinapura, with Bhissma as regent. Such was the extraordinary generosity of Bhissma, and he became, during his lifetime, the greatest warrior in the world, as well as the greatest teacher of the art of arms. But after marrying Ambikā and Ambalikā, King Vicitravīrya proved to be childless (the story of what happened to Ambā, the other sister, who refused marriage, must await its place), and his half-brother Vyäsa, the sage, lay with his wives, according to the custom of levirate, to beget sons for him. Ambikä then became the mother of Dhrtarāsṭra, the blind and vacillating king of the Käuravas, and Ambālikā became the mother of Pāṇuu, who later became formally though not actually the father of the Pānḍava (or

Sons of Pāṇ̣u) Princes. Thus it will be seen that the Pāṇ̣avas and the Kāuravas (Descendants of Kuru) were, barring a few supernatural interventions and a remarkable amount of substitute fatherhood, cousins, and that while the Käuravas were very distant descendants of Kuru, the Pāṇ̣avas were also descended from Kuru through their official, if not actual, father Pāndu.

But before we get to the reasons why Yudhisṭhira, Bhima, Arjuna, Nakula and Sahadeva were not the real sons of Pāndu, we must relate what happened to Ambā. At the time Bhīsma won her as a bride for his half-brother Vicitravirya, Ambā was in love with a certain Sālva, King of Sāubha and one of the royal personages who had participated in the trial of arms in which Bhissma had defeated all adversaries. Among others, he had defeated Sālva, and then spared his life. (Such trials of arms were held traditionally whenever a princess reached marriagable age. Sometimes the victor carried her off, as was the case with Bhisma. Sometimes the event was what was called a svayamivara, or "own choice," at which the princess made her choice among the assembled warriors.) When Bhissma brought Ambā to Hāstinapura along with her sisters, Ambā refused to marry Vicitravirrya, and told those present that she had chosen Sālva as her future husband according to the rule of svayaívara. Bhiṣma obligingly sent her back to Sālva. But when she got there, Sālva, who felt humiliated by his defeat at the hands of Bhisma, refused to have anything to do with her. He sent her back to Bhiṣma, whom he felt had won her in honorable combat. Ambā, as might be expected, was rather upset. When she returned to Hāstinapura, things got even worse: Vicitravirya refused to marry anyone whose heart was pledged to another. Ambiba asked Bhissma to marry her, but this was out of the question because of Bhissma's vow of chastity. Am̉bā became overwhelmed with hatred for Bhịsma, who had been the author of all her misfortunes. She approached Sālva again, but he refused her a second time. Then she sought champions among the princes at Hāstinapura who might fight and kill Bhīsma. But none of them would volunteer. They not only respected the old warrior, they were afraid of him. Then Ambā undertook austerities in order to gain the favor of the god Vishnu, and Vishnu gave her a garland, saying that whoever wore it would become an enemy of Bhissma. Ambā then approached King Drupada of the Pāñcālas, offering him the garland. But even Drupada, who was a mighty warrior, declined to fight with Bhissma. Finally, on the advice of some ascetics, she went to see Paraśurāma ("Rāma of the Axe"), a famous brāhman who had taken up the un-brahmanical profession of arms, and bad vowed to exterminate the ksatriya, or warrior, caste. Paraśurāma also became an avatār of the god Vishnu in honor of whom she had previously performed austerities. He agreed to be her champion. But when the battle took place Paraśurāma was defeated by Bhīṣma. This was the last straw for Ambā. She went to the Himãlaya where she practiced extreme austerities to gain the favor of the god Shiva. Shiva appeared before her, and promised that she would, in her next incarnation, become a man. Impatient for her next birth, she built a great fire and plunged into it to be burned to death. She was subsequently reborn as Sikhandin, son of King Drupada. In due time, she, or he, became one of the warriors at the Battle of Kuruksetra, and, as Arjuna's charioteer, partici-
pated in the slaying of her old enemy Bhissma. In this combat Bhisma refused to defend himself against Sikhandin because he knew of his reincarnation and considered him to be a woman.

Now we come to the story of Pānḍu, officially the son of King Vicitravirya but actually the son of Vicitravīrya's half brother Vyāsa by Amibālikā. Pāṇ̣̣u was also a half brother of the blind King Dhrtarāsṭra, who was the son of Vyāsa by Am̉bikā. Dhṛtarāṣṭra had a hundred sons. Pāṇ̣̣u reigned at Hāstinapura with Bhissma as advisor. Pāṇ̣̣u had two wives - Kuntī, daughter of Sūra, a Yādava king (who was also the father of Vasudeva, Krishna's father, thus making Kuntī Krishna's aunt), and Mādrī, another princess. Once, while out hunting, Pāṇ̣u had the misfortune to kill a deer which was copulating with its mate and which was really a sage in disguise. While dying, the sage levelled a curse at Päṇ̣u. He would die the instant he had intercourse with a woman. Thus Pāṇ̣u was incapable of having children, and the stage was set for the sort of divine, or otherwise peculiar births that are mandatory for great heroes. All of the so-called Sons of Pāṇ̣u had gods for fathers.

Kuntī, who had been adopted in childhood by her father's childless cousin Kuntibhoja, and had taken her name from him (it had originally been Prthā) had once received a mantra, or magical invocation, from the sage Durvāsas with which she could summon any god to be the father of her children. As a matter of fact, or properly speaking, legend, she had used it once before her marriage to Pāṇ̣u. She had summoned the Sun god, and by him had had a child named Karna who was born with earrings and a complete suit of armor. Kunti had been so embarrassed by this illegitimate, though divine, birth (it was also a virgin birth), that she had set the child afloat in a river, where he was picked up by a charioteer named Adhiratha, and brought up by him as his son. Karna was unaware of his miraculous birth until the Battle of Kuruksetra, and thought of himself as the son of a humble charioteer. Just before the battle, however, Kunti informed him of his divine lineage. But this happened after Karna had cast his lot with the Kāuravas, and was preparing to fight against his half brothers, the Pāṇ̣ava Princes. Kuntī told her legal husband Pāṇ̣u about the mantra, and promptly went about becoming the mother of great heroes by various gods. By Dharma, the god of righteousness, she became the mother of the just and honorable Yudhisṭhira. By Vāyu, the god of the winds, she begot the powerful Bhima, whose habit was to uproot trees to use as weapons, and who had the appetite of a wolf. By Indra, the chief of the Vedic gods, she begot Arjuna, the stainless knight who is the hero of the Bhagavad Gïtā. In the meantime, Pāndu's other wife, Mādrī, was busy along similar lines. She became the mother of the twins, Nakula and Sahadeva by the twin Aśvins, the heavenly horsemen who pull the chariot of the dawn. Thus, all the Pāndava Princes, as befits heroes, were of divine birth. As to Pāndu, he died suddenly in a moment of forgetfulness while having intercourse with Mādrī. Mādrī dutifully committed suttee (or satī as the Sanskrit has it), burning herself upon her husband's funeral pyre.

Meanwhile, at the court of King Sūra, of the Yādava line, his grandson Krishna was born. There had already been intimations of his divine role as the avatār of
the god Vishnu. When his father, Vasudeva, was born there had been a rolling of heavenly drums because he was to become the parent of Vishnu's avatār. Vasudeva duly married Devakī, a niece of King Ugrasena of Mathurā. There were difficulties. Devaki's cousin, an evil tyrant named Kamsa who had imprisoned King Ugrasena and usurped the throne, arranged that all Devaki’s children should die at birth (a sage had predicted that Kamsa would be slain by a son of Devakī). Six children thus perished. But Vasudeva magically inserted the seventh into the womb of Rohinī, another of his wives, and the child who was born was Balarāma, Krishna's older brother. Krishna himself was placed by Vasudeva into the hands of a cowherd named Nanda. Krishna was brought up by Nanda and his wife among cowherds and milkmaids. He was a sly child, and delighted in stealing milk, butter and fruit. But he also performed several heroic feats as a child. And he pursued the opposite sex, accumulating, according to some sources, as many as 16,108 wives including his chief wife Rukminī. The evil Kamsa continued to try to waylay Krishna and his brother Balarāma, seeking their death, but was always foiled by one stratagem or another. Finally, Kamsa invited Krishna and Balarāma to take part in an athletic contest in which he sent savage demons and wild beasts to fight them. Among these was Kesin, king of the savage horse-demons, whose death at Krishna's hands earned Krishna the epithet of Kesinisūdana (Slayer of Kesin) by which, among other nicknames, he is addressed in the Bhagavad Gīta. The demons and beasts being easily overcome by Krishna and Balarāma, Kamsa himself entered the arena and was killed, in fulfillment of the sage's prophecy, by Krishna. Kamsa's brother Sunāman then tried to avenge Kamsa's death, but was slain by Balarāma. The result was that the imprisoned King Ugrasena was freed and reigned again in his kingdom at Mathurā. Shortly afterward, Krishna descended into hell to bring back his six brothers whom Kamsa had caused to be slain at birth. The six then ascended to heaven with Krishna's help. Then Krishna changed his habits, left the milkmaids behind, underwent purification ceremonies and acknowledged Vasudeva and Devakī as his true parents. Along with his brother Balarāma, he received spiritual instruction, and instruction in the art of war, from Sāmdīpani, a famous warriorsage. During this period, Pañcajana, a marine demon who lived at the bottom of the sea in the form of a conch, kidnapped Sāmdipani's son. Krishna went to the rescue and slew Pañcajana, and thereafter used the conch shell Pāñcajanya (mentioned in the Bhagavad Gītā I, 15) as a trumpet.

Jarāsamidha, King of Mägadha, whose daughters had married Kamsa, heard of Kamsa's death at the hands of Krishna, and sent a great army against Mathurā, attacking the city eighteen times without decisive result. A "barbarian" (Greek) king named Kālayavana, "Black Greek" (Yavana, "Ionian," was the Indian term for Greeks, many of whom had settled in India at this time), joined his armies to Jarāsamdha's, and finally Krishna was forced to abandon the city. He moved his capital to a town in the Gujarat called Dvārakā ("the city of gates or doors'") which then became one of India's sacred cities. Krishna's later exploits included battles with, and defeats of, the gods Indra, Varuna and Shiva, the conquest of a large number of tribes and kings, the abduction of a Gandhära
princess from her svayamivara and the defeat of the King of Niṣāda who had attacked Dvārakā. He became India's ideal of manhood and a god who is worshipped to this day.

Pāṇ̣u and his half brother Dhṛtarāsṭra seem to have divided the throne at Hāstinapura, Dhṛtarāstrra, disqualified because of his blindness, acting as regent until the death of Pāndu, who, as has been said, died because of the sage's curse (he had by the time of his death taken up residence in the forest with his wives and children). Kuntī, his chief wife, remained to take care of the children while Mādrī, as has been related, committed suttee. The sages of the forest took Kuntī and the children back to Hāstinapura, entrusting them to the old warrior Bhiṣma. The children (the Pāṇ̣ava Princes Yudhisṭhira, Bhīma, Arjuna, Nakula and Sahadeva) grew up together with the hundred sons of Dhṛtarāstra (the Kāurava princes) in typical boyish rivalry and general high spirits. But Bhima was something of a bully. Much more powerfully built than the others, he delighted in grasping the Sons of Dhrtarāstra with his arms and holding them under water until their breaths gave out, and when they climbed trees he would shake the trunks until they fell out like ripe fruit. The Sons of Dhṛtarāṣṭra hated Bhīma from infancy. Chief among them was Duryodhana ("Dirty Fighter"), and he became an early enemy of the Pāndava Princes, partly because of Bhīma's bullying but also because he was afraid that Pāṇ̣u's eldest son, Yudhisṭhira, might succeed to the throne instead of himself. Duryodhana hatched a plot to wipe out the Sons of Pāṇdu. He poisoned Bhïma's food, bound him, and threw him into a river to drown, and he planned to cast Arjuna and Yudhisthira into prison, and seize the throne himself. But the poison only strengthened Bhima, who burst his bonds and swam to shore. Meanwhile the sons of Pānḍu and the Sons of Dhṛtarāstra were taught the arts of war by the older warriors Krpa, Drona and "the grandsire" Bhiṣma. It was Arjuna who grew up to be the most skillful warrior, while Bhima, because of his superhuman strength, became the most powerful one.

During this time, the unacknowledged half-brother of the Pāṇdava Princes, Karna, who had been born to Kunti by the Sun god but had been brought up as the son of a humble charioteer, appeared at Hastinapura. He challenged Arjuna to combat, much to the delight of Duryodhana. It is said that the father of both heroes, the god Indra and the Sun god, appeared in the sky to encourage their offspring. But there was some question as to whether Karna, allegedly the son of a charioteer, was of sufficient rank to fight with Arjuna, and the fight was called off. Duryodhana thereupon crowned Karna King of An̄ga, a kingdom some authorities identify with modern Bengal. But the encounter did not follow immediately, for Duryodhana carried Karna off in his chariot. Knowing that such an encounter was inevitable at some point, the god Indra, father of Arjuna, sought to weaken Karna. He appeared to Karna in the guise of a brāhman and begged from him his earrings and armor. Karna, who was famous for his generosity, gave them up, and Indra, astonished by this act, granted Karna in return the use of the Sakti, a magical weapon which was Indra's own and which had the power to kill even at a great distance. But Indra made a proviso. The
weapon could be used by Karna only once, after which it would return to its godly owner. Karṇa went to the warlike brähman Paraśuräma ("Rāma of the Axe") who hated all mẹmbers of the kṣatriya, or warrior, caste. He represented himself to Paraśurāma as a brāhman, and Paraśurāma taught him the proper mantra, or magical invocation, to use with the Sakti. But one day while Karna slept, a stinging insect burrowed into his thigh, inflicting a painful and bloody wound. Karna bore the pain without flinching. Paraśurāma then knew immediately that Karna was not the brāhman he represented himself to be. Only a kṣatriya, or member of the warrior caste, could stand such pain without crying out. Karna had to confess that he was a kṣatriya, and Paraśurāma, outraged by the deception, pronounced a curse on Karna - he would be doomed to forget the mantra at the moment he needed it most. And so it turned out. But we are getting ahead of our story.

In the forest hermitage of the sage Bharadväja, his own son, the great hero Droṇa was trained in archery along with Drupada, son of the king of the Panncālas. As has been said, mythology demands that all heroes be born in a peculiar manner, and the births of Drona and Drupada were peculiar indeed, for neither had a mother. Drona, whose name means "bucket," was born from a bucket into which his father's seed had fallen. Something similar had happened to Prṣata, the king of Pāñcāla. He was observing a beautiful nymph, named Menakā when his seed fell to the ground. Ashamed, he took a rapid (dru) step (pada) to stamp out the seed. But he did not succeed, and Drupada was born from it. Drona was a brāhman, but despite his birth became a renowned warrior. Drupada was a kṣatriya. During their childhood Drupada often spoke of giving half his kingdom to Drona. But when King Pṛsata died and Drupada ascended the throne of Pāñcāla, he spurned his former friend, calling him a poor beggar. Drona, however, was selected by "the grandsire" Bhisma to train the five Sons of Pāndu as well as the hundred sons of Dhrtarāstra in the arts of war. After their apprenticeship was over, Drona sent the Sons of Pāndu on an expedition to defeat and capture Drupada. They defeated the Pāñcālas and took Drupada prisoner. Drona then forgave Drupada, but retained, as a pledge of future friendship, half the Pāñcāla kingdom, thus gaining by force what he had been promised and then denied. Drupada was angry, and hoped for a son who would slay Drona. He performed a great sacrifice to this end, in which, it is said, ten million cattle were killed. When the moment arrived, Drupada's wife was unprepared to receive his seed. But a son and a daughter sprang forth miraculously from the sacrificial fire. These were the twins Dhrṣtadyumna ("He whose splendor is bold") and Drāupadī ("Daughter of Drupada"), later the collective wife of the five Pāndava Princes. Many years later, Dhrṣtadyumna did indeed slay Drona.

Duryodhana, the evil elder son of the blind King Dhrtarāstra, became enraged at the popularity and success at arms of the Pāndava Princes, and the possibility that Yudhisthira, instead of he, might succeed to the throne of Hāstinapura. With the connivance of Karna and Sakuni, the brother-in-law of Dhṛtarāsṭra, he plotted to destroy the Sons of Pāṇ̣̣u. At first, Dhrtarāṣtra, who was inclined to kindliness toward his nephews, the Sons of Pänḍu, would hear
nothing of the plot. Later, owing to the wiles and insistent arguments of Duryodhana, he agreed to it, and mentioned to the Sons of Pāndu that a great festival in honor of Shiva was to take place in the nearby city of Vārañāvata, and that the Pānḍavas owed it to themselves to attend, because the people of Vāraṇāvata were anxious to see them. Before the festival took place, Duryodhana, Karna and Sakuni sent a minister named Purocana to Vāraṇāvata to construct a palace for the Sons of Pāndu to stay in during their visit. By prearrangement this palace was built of wax and other inflammable materials. The idea was to set fire to the palace while the Sons of Pānḍu were asleep, and thus destroy them. But Vidura, a younger brother of Pāṇ̣̣u and Dhṛtarāsṭra, who favored the Pāṇdava Princes, warned Yudhisṭhira that something was afoot in Vāran̄āvata, and sent a miner to dig a subterranean exit from the wax palace. Pretending that they knew nothing of the plot, the Sons of Pändu took up residence in the palace, but kept a sharp lookout. At midnight the palace was set aflame, and the Sons of Pāndu escaped through the subterranean tunnel. Dhrtarāstra and his sons exchanged their garments for funereal ones and performed impressive obsequies near a river for the supposedly dead Pāṇdava Princes. Only Vidura was not overcome by apparent grief; he knew that the Pāṇdavas had escaped.

The Sons of Pāndu journeyed into the forest, often carried with their mother Kuntī on the broad shoulders and hips, or with the hands, of the powerful Bhima. During this journey they met their grandfather the sage Vyāsa, who gave them good counsel and advised them to dress as brähmans. Finally they arrived at a city called Ekacakra ("One Wheel," actually "the City of the One Wheel of Dominion"), whose king had fled, and which was being held in thrall by a terrible cannibalistic demon named Bakāsura ("Crane Demon"). A brāhman family gave them shelter, and when they learned about the demon and his insistence on tribute in the form of human flesh and other foods, Bhima set out to destroy him. A terrific battle ensued in which the demon pulled up trees by the roots to belabor Bhīma with. But Bhima, who was well aware of this tactic, finally threw him to the ground and broke his bones. He returned to the city, dragging the demon's body to the city gates, took a bath and then told the brāhman family of his deed.

While the Sons of Pāṇ̣u were sojourning at Ekacakra, they heard about the svayaṁvara of Princess Drāupadī, daughter of King Drupada ("Rapid Step") of Pãñcāla who has already been mentioned in connection with his boyhood friend Droṇa. Drāupadī was a great beauty, and princes came from many distant kingdoms to compete for her hand. The Sons of Pāṇ̣u were still disguised as humble brähmans, and after a long march they arrived at Päñcāla where they took up residence at the home of a potter. When the great day of the svayamivara arrived, even Krishna and his brother Balarāma had come to Pāñcāla to compete in the ceremony. King Drupada had caused a revolving ring to be placed on a pole at a great height, and had had a very large bow constructed which was difficult to bend. He who shot an arrow through the ring with this bow could claim Drāupadi as his wife. It would be a difficult feat, and the gods assembled in midair to witness the spectacle. One by one, the princes stepped up to try their skill. Some
could not even bend the bow, and none succeeded in hitting the target. Then Arjuna stepped forward, took up the bow and shot five arrows straight through the ring. Both King Drupada and Princess Drāupadì were overjoyed, though there were murmurs of objection from some who were present - including Karna and Salya, King of Madra - that a brāhman should win a prize reserved for warriors (Arjuna was still disguised as a brāhman).
When the Pändava Princes returned home, they agreed that Yudhiṣ̣hira, the eldest of them, should marry Drāupadī. But as they saw their mother, Kuntī, they cried out "We have won a great prize today," and Kuntī said "Then share the prize between you." Kunti's word being law, there was nothing to do but marry all five Sons of Pänḍu to Drāupadī. King Drupada objected to the marriage (polyandry was not a common practice among Hindus, though polygamy was), but he finally yielded. It was arranged that Drāupadi should stay two days at the house of each brother in turn, and that none of the others would see her during this time. She subsequently bore five sons, one by each of the brothers; Prativindhya by Yudhisṭhira, Sutasoma by Bhïma, Srutakirti by Arjuna, Satānīka by Nakula and Srutakarman by Sahadeva. Arjuna was her favorite husband, and when he afterward married a second wife, Subhadrā, a sister of Krishna whom he had carried off by force with Krishna's permission, Drāupadī was overcome with jealousy.*
Back in Hästinapura, the capital of Dhṛtarāstra's kingdom, the Sons of Kuru heard of the doings at Pāñcāla and realized for the first time that the Sons of Pāndu had not perished in the burning of the wax palace. Vidura was happy at this news. His brother, the vacillating, blind King Dhṛtarāṣtra, was at first relieved to hear the news, but later connived with his sons against the Panḍavas. Duryodhana, eldest of the Sons of Dhrtarāṣtra, was infuriated, and so was his brother Duhssāsana. They consulted with their uncle Sakuni, plotting the downfall of the Pāṇavas all over again. They considered setting the sons of Kuntī (Yudhisṭhira, Bhïma and Arjuna) and the sons of Mādrì (Nakula and Sahadeva) against each other. They considered bribing Drupada to join them against the Pāṇdavas. They also considered fomenting jealousy among the Pānḍavas through experts in the art of erotics, and fomenting the jealousy of Drāupadī by catching the Pāṇavas in flagrante delicto with other women. By this time the Pāndavas had been joined by Dhrṣtadyumna, son of Drupada, and also by Sikhaṇ̣in, the male incarnation of Ambā, daughter of the King of the Käsis, now a son of Drupada. In addition, they had been joined by Krishna and the Yädavas, Krishna's tribe. This was a formidable group to contend with, and the Sons of Dhṛtarāsṭra were understandably fearful. The wise, aged and generous Bhiṣma counselled making peace with the Sons of Pāndu and giving them half the kingdom. Droṇa agreed. The hotter-headed Duryodhana and Karna did not.

[^1]But Vidura, their virtuous uncle, was sent to Drupada's court to make peace with the Pāṇ̣avas and bring them back to Hāstinapura along with their mother and common wife. This being accomplished, the kingdom was divided in half, Yudhisṭhira was crowned king of the other half, and the Sons of Pāṇ̣u took up residence in a new city (identified by some with modern Delhi). They named the city Indraprastha, and there they reigned justly for thirty-six years.

Meanwhile, Yudhisṭhira began to have dreams of empire, and sent for Krishna to advise him whether or not he might undertake the Rājasūya Sacrifice and name himself emperor. But Krishna pointed out that as long as his, Krishna's old enemy King Jarāsamdha, King of Magadha, reigned, held some eighty-six princes in prison, and planned to attack and imprison a full hundred, nobody else could proclaim himself emperor. Yudhisṭhira was inclined to give up his idea, but Bhima did not like this spirit of complacence, which he thought unworthy of a king. Krishna proposed that he, Bhima and Arjuna set out to kill Jarāsamdha and free his prisoners who would then become allies of the Pāndavas. Arjuna was enthusiastic. The Sons of Pāndu had too long refrained from heroic deeds. So they set out. Now, Jarāsamdha, like all the other warrior heroes in this epic, had had a strange birth. His father, one Brhadratha, had been childless, and had consulted a sage about his problem. At that moment a mango fell into the lap of the sage. The sage cut the mango into two halves and presented them to Brhadratha, who gave each half to one of his two wives. The result was that each wife gave birth to half a child, and that only on the intervention of a rāksasī, or female demon named Jarā ("the Old One"), who tied the two halves together, was Jarāsamdha made into a complete human being (hence his name, "put together by Jarā'). He grew into a man of immense strength, and a very wicked one. When Krishna and the Pānḍava Princes arrived at Jarāsamdha's court, they were disguised as holy men, and Jarāsamidha welcomed them with courtesy. But soon they revealed themselves as warriors, and sought battle with him in single combat. Jarāsamdha chose Bhima as his opponent, and they battled each other for thirteen days. On the thirteenth, Bhïma killed Jarāsamdha, the captive princes were released, Jarāsamidha's son was made king of Mägadha and Krishna and the Sons of Pāṇdu returned to Indraprasṭha. Yudhisṭhira performed the Rājasūya Sacrifice, which was indispensable for one who sought imperial dominion, and proclaimed himself emperor. After the ceremony, however, the sage Vyāsa, his natural grandfather, who had been in attendance, cautioned Yudhisṭhira, and prophesied evil days to come for the ksatriya race.

Duryodhana, who had also attended the ceremony, noted the prosperity that the Pāṇdavas had brought to Indraprasṭha, and this inflamed his anger even further. He went to his uncle Sakuni with a proposal that the Sons of Dhrtaräsṭra should declare war against the Sons of Pānḍu, and take back the half of the kingdom they had been given. But the wily and evil Sakuni proposed that, on the contrary, they should invite Yudhisthira to a game of dice. He, Sakuni, was skilled in the tricks of dice playing. Yudhișṭira was not. Sakuni could accomplish by peaceful means what Duryodhana wanted to gain by war. King Dhrtarāstra was reluctant to approve this idea, but as usual he vacillated and finally
consented, causing a large hall of games to be built and sending his brother Vidura with an invitation to Yudhisṭhira. Vidura was not happy with his assignment, and he warned Yudhisthira that probably no good would come of the invitation. Nevertheless, partly out of courtesy, partly because he had a weakness for gambling, Yudhiṣthira accepted, and went with his retinue to Hāstinapura, where the Sons of Paṇ̣u were put up in regal fashion by the Sons of Dhrtarāsṭra. Next morning, a cloth having been spread in the hall of games, the game began. Yudhisṭhira was quite aware of Sakuni's reputation as an expert at the game, but he plunged ahead. He wagered jewels and gold, then chariots and horses. Sakuni won every throw. Intoxicated by the game, Yudhisṭhira went on to wager cattle, sheep, villages, citizens and all their possessions. Sakuni won them all. Then, in desperation, the foolish Yudhisțhira began to wager his brothers Nakula, Sahadeva and finally Arjuna, Bhīma and himself. Sakuni won them all, and then asked Yudhisṭhira to wager their common wife Drāupadi. (This was technically against the rules. It was bad form for one side to suggest to the other what he should wager.) The elders, Droṇa, Kṛpa, Bhiṣma and Vidura, and even King Dhrtarāsṭra himself were outraged by this suggestion, but the evil Duryodhana, Karṇa and the remaining Sons of Dhṛtarāsṭra shouted in exultation. Sakuni won again, and Drāupadī was sent for, to become the household servant of the Sons of Dhrtarāstra. Vidura was filled with forebodings. Duryodhana sent his brother Duḥsāsana to fetch Drāupadĩ. He caught her by the hair and dragged her before the assembly. The elders hung their heads in shame. Even Vikarna, one of Dhrtarāstra's sons, protested that the game had been rigged and that, contrary to the rules, it was Sakuni who had suggested the wager of Drāupadī. But Duryodhana was adamant, and his brother Duḥśāsana even went to the extreme of stripping the clothes from the Panḍavas, including Drāupadī. In Drāupadi's case, however, a miracle occurred. As her robes were stripped away, new ones appeared in their place, and Duḥśāsana, having piled up a great heap of elegant garments, was finally forced to cease, from fatigue. At this point Bhima swore a mighty oath, that one day he would rend the breast of Duḥsāsana and drink his blood. The howling of animals was suddenly heard from the forest. King Dhṛtarāstra, foreseeing the destruction of his race, called Drāupadī and Yudhisṭhira to his side, asked them for forgiveness and restored their kingdom to them. (There had been a legal dilemma not only over Sakuni's right to suggest the wager of Drāupadī, but also as to whether Yudhisṭhira, who had wagered and lost himself, any longer had the right to wager Drāupadi who, at that point, was no longer his property. One of the reasons Dhrtarāsṭra set the Sons of Pāndu free was the dubious legality of this wager.)

But when the Pāndava Princes had left, Duryodhana, seeing his plans frustrated, upbraided his father, King Dhrtarāstra, and complained that by his generous action he had strengthened their enemies again. Dhṛtarāsṭra, who was a doting father, gave in to Duryodhana's arguments and agreed once more to a game of dice. Yudhisṭhira was again summoned, and the crafty Sakuni again took up the dice. This time the stake was that the defeated party go with his brothers into exile for thirteen years, spending the last of the thirteen incognito. If they
were recognized during the thirteenth year, they would agree to go into exile again for another twelve years. Needless to say, Yudhisthira lost again, and the Sons of Pāṇ̛u took to the forest. Droṇa and Vidura were both apprehensive. They felt that, in retribution, the race of the Kāuravas (the Sons of Dhrtarāsṭra, along with Dhrtarāstra himself, Vidura and Sakuni) was doomed. But Duryodhana slapped his thighs in derision. Then Vidura pronounced a curse on Duryodhana to the effect that he would die, with both legs broken, on the battlefield at the hands of Bhïma if he proceeded with his evil plans. After that, Vidura left the court and cast his lot with the Sons of Pāndu.

At this point, Krishna was busy lifting the siege of Dvärakā, which had been besieged in his absence by a certain King Sālva, whose friend, Siśupāla, Krishna had slain. When he heard of the dice game at Hästinapura he set out at once to find the Pandavas in the forest, and he brought along with him many men of the Bhoja and Vṛ̣ni tribes as well as Dhrṣṭaketu, King of Cedi, and members of a warrior tribe known as the Kekayas who had been friends of the Pāndavas. Krishna found the Pāndavas, but stayed with them only long enough to express his sympathy, and then returned to Dvārakā with Subhadrā, the second wife of Arjuna, and their child Abhimanyu. As to Arjuna himself, he went on a pilgrimage to the Himālaya, where he practiced austerities. He was met by his father, the god Indra, who was disguised as a brähman. Indra advised him to do penance to Shiva (a god who was rapidly displacing the old Vedic god Indra at this time). Arjuna did as he was told. But during his austerities he was charged by a wild boar. He shot it with an arrow, and another huntsman shot it at the same moment. This was Shiva himself, though Arjuna was unaware of the fact. Shiva suggested that they fight over the matter of who had killed the boar. Arjuna accepted, and the two battled. But Arjuna soon noticed that his opponent was unscathed while he himself was being wounded. Then he recognized Shiva, asked forgiveness, and Shiva healed his wounds, strengthening him a hundredfold. He was then taken in a chariot to Indra's realm, rested for a while in the kingdom of the gods and obtained divine weapons.

While Arjuna was away, Krishna and Balarāma again visited the Pānḍavas, and several sages told them stories to take their minds off their misfortunes. But Drāupadi never gave up lamenting her humiliation at the hands of the Sons of Dhrtarāṣtra. Drāupadī wanted revenge, and eventually she got it. Many things happened in the forest. A great army was collecting around the Pändavas, and was becoming a burden to support. They sent it away, telling those who were so inclined to go to the court of Dhrtarāstra, and the others to the court of Drupada. The Pāṇçavas then went on a pilgrimage, during which Bhīma stumbled upon his half brother Hanumān (also a son of the wind god Vāyu), who had taken a heroic role in the Rāmāyana, the other great Hindu epic. The encounter brought joy to both brothers, and Hanumān recounted the adventures he had had while assisting Rāma to bring back his beloved Sitā from captivity at the hands of the King of Lañkā (Ceylon). Meanwhile, against the advice of Dhṛtarāstra, Duryodhana and the Kāuravas went to the forest to gloat over the misery of the Pāṇ̣avas. There, they attacked a group of gandharvas (heavenly musicians) and were de-
feated after a great battle. They were rescued by the just and noble Yudhisṭhira, with whom the gandharvas refused to fight, and the rescue humiliated Duryodhana, Karna and the Sons of Dhrtarāstra. Miracles occurred, and adventures without number came the way of the Sons of Pändu. Arjuna returned from his pilgrimage. Finally, the thirteenth year of their exile arrived, and, in various disguises, they came to the court of Virāṭa, King of the Matsyas, where they took up domestic service. Yudhisṭhira became a courtier to the king; Bhīma served as a cook; Arjuna disguised himself as a eunuch to serve the ladies of the court; Nakula became a stable boy; Sahadeva became the king's cowherd, and Drāupadī became the attendant of the queen and the princesses of Virāta's court. But soon Drāupadi's beauty caught the eye of Kícaka, the commander in chief of Virāta's armies, and he sought to seduce her. Her entreaties that she was merely a lowcaste serving woman were of no avail. Kicaka pursued her and tried to rape her. Careless of revealing the identities of the Sons of Pāndu, she arranged for an assignation with Kïcaka, and persuaded Bhīma to go in her place. When Kīcaka appeared, Bhīma pounded him to a pulp, later going back to his kitchen, taking a bath and sleeping with satisfaction. Kīcaka's death made Drāupadī an object of fear at the court of King Virāta, and she was asked to leave. She requested one more month's stay (it was the last month of the thirteenth year of the exile of the Sons of Pāndu, and they were obliged to preserve their incognito until it ended).

But rumors of the slaying of Kīcaka began to reach Hāstinapura, and, as everybody knew Kicaka to be a man of great physical prowess, slayable only by the mighty Bhīma, a suspicion began to grow that the Pāṇ̣avas were at Virāta's court. Duryodhana proposed invading Virātea's realm, and was enthusiastically supported by King Suśarman of Trigarta (which lay in the neighborhood of modern Lahore). Suśarman had long had an account to settle with Virāta, and now that the latter's chief of armies had been killed, he thought it a good time to strike. Karṇa agreed. Suśarman attacked the dominions of Virāṭa, laying waste the land. Virāṭa regretted the loss of his general, but Yudhisṭhira reassured him. Though he was a mere holy man, Yudhisṭhira said, he was also an expert in the art of war. If Virāta would permit him to arm the cook, the stable boy and the cowherd, they would protect him. These, of course, were Bhīma, Nakula and Sahadeva, and they set out, this time without Arjuna, to protect Virāṭa and defeat Suśarman and the Kāuravas. There was a big battle, and Virāta was taken captive for a time. Bhima at one point wanted to uproot a tree to use as a weapon, but this was such a well-known habit of his that Yudhisṭhira cautioned him against it, lest the identity of the Pāndava Princes be discovered. Bhima took his place in a chariot, and the Pāṇ̣avas threw back the armies of Sustarman, released Virāta and brought him back to his capital city, Matsya, in triumph. Meanwhile, Duryodhana had attacked Virāta's realm from the opposite side and was stealing the cattle that were part of Virāta's wealth. Virāṭa's son, Prince Uttara, was anxious to respond to this attack, and he had heard that Arjuna, though a eunuch (still disguised), had at one time been a charioteer. He asked Arjuna to serve him in this capacity, and the two of them went out alone to tackle the whole Kāurava army. It was Uttara's first battle, and when he saw the Kāuravas arrayed,

Arjuna was at some pains to keep him from fleeing the field. Finally, he made Uttara his charioteer, and, sending him to retrieve some weapons he had hidden in a tree, prepared for battle, sounding his conch horn Devadatta. Droṇa and Bhisma had already recognized him. But the period of thirteen years had expired. Droṇa advised the Kāuravas to let Duryodhana return to Hāstinapura with part of the army, and to leave another part to seize Virāta's cattle. Bhissma, Droṇa, Kṛpa, Aśvatthāman, son of Droṇa, and Karṇa would remain to give battle to Arjuna. But Arjuna pursued Duryodhana, and at the same time managed to put the cattle stealers to flight. Then he returned to fight with the Kāurava forces, defeating them all and finally using a magic weapon that made them fall down unconscious. He then stripped their clothes off, and they were forced to return to Hāstinapura in disgrace. Meanwhile, Arjuna sent word back to the court of Virāta, saying that the young Uttara had won a glorious victory. On the way back, he hid his arms in the tree again, and assumed his former effeminate garb as a eunuch.

When Virāṭa returned to his court after the victory over Suśarman, he noticed that his son, Uttara, was missing, but Uttara soon turned up. On being questioned, he gave all the credit for the victory to Arjuna, and the Panḍava Princes immediately disclosed their true identity. No longer was it necessary for them to maintain their incognito. They left Virāta's capital and settled in the city of Upaplavya, another place in Virāta's realm. Here they summoned their friends and relatives. Krishna and Balarāma arrived with Arjuna's second wife Subhadrā and their son Abhimanyu, along with many Yādava warriors. Those who had briefly joined the Pāndavas in the forest returned. The King of the Käsis and Saibya, King of the Sibis, arrived with their retinues. Drupada, King of the Pāñcālas, brought a considerable army, along with Sikhaṇ̣in (the former Ambā) and his twin brother Dhṛsṭadyumna. Sātyaki (otherwise known as Yuyudhāna, and a kinsman of Krishna) was present also. Led by Krishna, this mighty gathering of warriors thought of sending a last peace envoy to the Kāuravas. Balräma was in favor of this move. But Sätyaki deplored the idea as unworthy of warriors, and Drupada agreed. A brāhman was nevertheless sent to Hāstinapura with proposals to Duryodhana for a peaceful settlement, the settlement being that the Sons of Dhrtarāstra agree to return the lands they had taken from the Sons of Pāndu. The aged Bhiṣma was in favor of the settlement, but Karna was for war. Krishna and Balarāma regarded themselves as neutrals, friendly to both sides. Duryodhana approached Krishna asking for his help in the coming battle. Krishna offered Duryodhana and Arjuna each a choice between himself, unarmed, and his army, the Nārāyaṇa tribesmen. Arjuna chose Krishna, and Duryodhana the army. Krishna agreed to serve as Arjuna's charioteer. Balarāma decided to abstain from the battle.

Meanwhile a tremendous mobilization took place on both sides. Salya, King of Madra Deśa, marched toward the Pāṇavas with a huge army, intending to join them, but Duryodhana extended exaggerated hospitality toward him and his troops, and when Salya asked how he could repay it, Duryodhana asked him to join the side of the Kāuravas, which he did. Salya was an uncle of Nakula and

Sahadeva, and thus he cast his lot against them just to keep a promise. His sympathies, however, remained with the Pānḍavas, and he promised Yudhisṭhira that if he were to become Karna's charioteer when Karna attacked Arjuna, he would hamper Karna's efforts. Ultimately, at their headquarters in Upaplavya, in Virāta's kingdom, the Pāṇ̣avas mobilized a force of seven divisions. The Käuravas, at Hāstinapura, mobilized a much larger force of eleven divisions. Each division consisted of 21,870 chariots, an equal number of elephants, three times as many horsemen and five times as many foot soldiers. Thus, tremendously large armies were prepared to fight. By count, the Pāṇavas had an army of ${ }^{1} 53,090$ chariots, 153,090 elephants, 459,270 horsemen and 765,450 foot soldiers, while the Kāuravas, under the Sons of Dhrtarāstra, had an army of 240,570 chariots, 240,570 elephants, 721,710 horsemen and over a million foot soldiers. Even allowing for the exaggerations common in epics, these were armies of colossal dimensions, perhaps similar to the massive armies of contemporary Persia, and far exceeding in number those of the contemporary Greeks.

Two last minute efforts were made to avoid war. Dhṛtarāstra, the blind and weak-minded king of the Kāuravas, sent his minister Samjaya to plead for peace with the Pāndavas, but Samjaya was merely the personal envoy of a monarch who confessed he could not control his own sons. Drāupadī, the collective wife of the Pāṇavas, was prepared to sacrifice anything for revenge, and was very much for war. Krishna made a trip to see the Kāuravas without much hope, and, as he expected, was spurned by Duryodhana. There was no recourse but war. One more thing happened just before hostilities broke out. Kuntī, mother of the Pāṇ̣ava Princes, met Karṇa while he was at prayers near a river, and informed him that he was not the humble charioteer's son he thought he was, but her own son by the Sun god. This gratified Karna, but it was too late to withdraw from battle against his half brothers, Yudhisṭhira, Bhima and Arjuna.

Now that we are on the eve of the great Battle of Kuruksetra, it might be wise to review our cast of main characters.

First the Sons of Pāṇ̣u, otherwise known as the Pānḍavas (the Good Guys):
Yudhisțhira ("He who is steady in battle"), son of Pṛthā or Kunti by the god Dharma ("Righteousness" or "Law"), the eldest of the Pāṇdava Princes, known for his uprightness of character, rightful inheritor of the throne at Hästinapura, king of Indraprastha, and, after the slaying of Jarāsamidha, emperor.

Arjuna, son of Prthā or Kuntī by the god Indra, and hero of the Bhagavad Gìtā. (Because of his mother's two names, he is often referred to as Pārtha, "Son of Pṛthā," or Kāunteya, "Son of Kuntī".) He is a blameless knight (his name means "Silver White") and a powerful warrior noted particularly for his skill as an archer.

Bhïma, son of Prthā or Kuntī by the wind god Vāyu, and sometimes referred to as Vṛkodara ("the Wolf-bellied") because of his insatiable appetite. He is not the most intelligent, but he is by far the most powerful of the Pändava Princes, a man accustomed to uprooting trees to assail his enemies with. He is a great slayer of demons. He is also a half brother of Hanumān, the monkey god who assisted the great hero Rāma, of the epic The Rāmāyana. During the final stages
of the Battle of Kuruksetra, he tears apart the evil Kāurava, Duḥsāsana, and drinks his blood. "Bhima" means "terrible" or "awful."

Nakula ("Color of the Mongoose"), son of Mādrī by one of the Aśvins, the divine horsemen who draw the chariot of the dawn. The Aśvins were Vedic gods of very early origin. Nakula led the Vatsa tribesmen in the great battle.

Sahadeva ("Accompanied by the gods"), son of Mādrī by the other of the Aśvins, and twin brother of Nakula.

Next, their allies:
Drupada ("Rapid Step"), King of Pāñcāla, father of Dhrsṭadyumna and of his twin Drāupadī, the collective wife of the Pānḍava Princes, thus their father-inlaw.

Dhrșṭadyumna ("He whose Splendor is Bold"), son of Drupada, and commander in chief of the Pāndava armies.

Sikhandin ("He who wears a Tuft of Hair'), son of Drupada, a reincarnation of Ambā, who had refused to marry Vicitravīrya - now a powerful warrior, though still regarded by Bhisma as female.

Abhimanyu ("Into Anger"), son of Arjuna by his second wife Subhadrā.
Sātyaki ("He whose Nature is Truth"), otherwise known as Yuyudhāna ("Anxious to Fight"), a kinsman of Krishna and King of the Vṛ̣ni tribe.

Virāṭa ("Ruling Widely"), King of Matsya, at whose court the Pāṇdava Princes had taken refuge in disguise during the thirteenth year of their exile.

Uttara ("Superior"), son of Virāta, and brother-in-law of Abhimanyu.
Sahadeva ("Accompanied by the Gods"), son of the dead Jarāsamdha, King of Māgadha, not to be confused with the Pāndava Prince of that name.

Sāibya ("Relating to the Sibis"), King of the Sibis.
Ghaṭotkaca ("Shining like a Jug" - a name derived from the fact that he was bald), son of Bhīma by a rākṣasī, and thus half rākṣasa, or demon.

Irāvat ("Comtortable"), son of Arjuna by a Nāga (Serpent-demon) princess.
The King of the Kāśis, father of Aṁbā, Ambikā and Am̉bālikā, the last two of whom married Vicitravirya and, by Vyāsa, became grandmothers of the Pāṇ̣ava Princes.

Dhrsṭaketu ("He whose Brightness is Bold"), King of the Cedis.
Cekitāna ("Intelligent"), a prince, ally of the Pāṇavas.
Krishna ("Black" or "Dark"), theoretically a neutral, but acting as Arjuna's charioteer. He is the avatär of Vishnu, or the Supreme Spirit, and he speaks most of the lines of the Bhagavad Gītā. He is also related to the Pāndavas by marriage, being the brother of Kuntī, mother of the Sons of Pāndu, and hence their uncle.

Besides these :otables, the Pānḍava army contained members of the Abhisāra tribe of West Kashmir, the Daśärnas, a people from south-east of Madhya Deśa, the Karūsa, an outcaste tribe related to the Cedis, the Vatsas, inhabitants of a country of that name, and the Yādavas (members of Krishna's tribe). This army was mobilized at Upaplavya in the land of Matsya, ruled by Virāṭa.

Now, the Sons of Dhrtarāsțtra, otherwise known as the Kāuravas or the Sons of Kuru (the Bad Guys):

Duryodhana ("Dirty Fighter"), eldest son of Dhrtarāṣtra and instigator of the events that led up to the Battle of Kuruksetra. His primary aim was to deny Yudhisthira the throne of Hāstinapura, and to rule in his place.

Sakuni ("Large Bird" or "Cock"), brother-in-law of King Dhrtarãstra and maternal uncle of the Kāurava Princes. A counsellor to Duryodhana.

Duḥśāsana ("Of Bad Commands"), a son of Dhṛtarāsṭra and the warrior who dragged Drāupadī by the hair before the assembled Kāuravas after the first dice game.

Karna ("Ear"- a name perhaps derived from the fact that he was born wearing a pair of earrings), a son of Kuntī by the Sun god before her marriage to Pānḍu, and hence an unacknowledged half brother of the Pāndava Princes. He was left afloat in a river as an infant and brought up by a charioteer. Until just before the battle, he was unaware of his true identity. A powerful warrior and great general.

Bhisma, aged warrior, teacher of the princes on both sides of the Battle of Kurukṣetra. He was the great uncle of both the Sons of Päṇ̣u and the Sons of Dhṛtarāstra, and he was reluctant participant in the battle. However, because of his sagacity in matters of war, he was made generalissimo of the Kāurava forces until he was slain by Arjuna and his charioteer Sikhaṇ̣̣in. His name, like Bhima's means "terrible" or "awful."

Drona ("Bucket"), a great warrior and teacher of warriors. A brāhman by birth, and the father of Aśvatthāman.

Krpa (a name related to krpā, f. "pity"), warrior and teacher of warriors, adopted son of King Samtanu, one of the elder warriors at Kuruksetra, and at one point, general of the Kāurava forces.

Aśvatthāman ("He who has the Strength of a Horse"), son of Droṇa by Krpa's sister Krpī.

Vinda, a son of Dhṛtarāstrra.
Sudaksina ("Having a good Right Hand"), King of the Kambojas. The Kambojas of the Mahābhārata are located north of Kuruksetra.

Bhagadatta ("He who is Given by Bhaga," a god who bestows wealth), King of Prägjyotiṣa (modern Assam), who led the Kirāta, a mleccha, or barbarian, tribe in the battle.

Śalya ("Spear"), King of Madra, brother of Pāṇ̣̣u's second wife, Mādrī and thus a maternal uncle of the Pāndava Princes Nakula and Sahadeva.

Salva ("Son of the Salvas"), King of the Salva people.
Jayadratha ("He whose Chariot is Victorious"), King of Sindhu-Sāuvira, a country near the Indus River.

Sūrasena ("He whose Army is Valiant"), King of Mathurā.
Krtavarman ("He whose Armor is Ready"), an allied warrior.
Bhūriśravas ("He whose Praise Abounds"), son of King Somadatta of the Bāhlikas (Bactrians).

Citrasena ("He whose Army is Excellent"), a son of Dhṛtarāștra.
And along with these notables, the Kāurava army contained members of the Andhaka, Aṁbașṭha, Darada, Kṣudraka, Mālava, Kaliñga, Kekaya, Muṇda, Niṣāda, Salva, Sibi (which had members on both sides), Sindhu, Bāhlika
(Bactrian), Vañga (Bengal), Videha and Vidarbha tribes, along with some Yādavas.

The blind King Dhṛtarāṣtra stood behind the Kāurava lines and listened while his minister Samjaya described the battle to him.

At the time of this legendary, and also probably historic, battle, northern India was divided into small, warlike kingdoms. It was the time of the later "Vedic" works, the Brähmanas, the Upanishads and the Aranyakas, and, though the warriors at Kuruksetra (with the exception of Krishna) were not particularly involved in intellectual pursuits, it was a time of enormous intellectual ferment among the brāhmans, who were engaged in interpreting, and adding to, the Vedas. The India portrayed in the Mahābhārata still retained some of the warlike traditions of the Aryans who had invaded the subcontinent less than a thousand years previously. It was also a country comprising a wide variety of races: Dravidians (the inhabitants at the time of the Aryan invasion), Persians, Scyths, Mongols, Greeks and many primitive tribes that may have originated in the preDravidian races - the Australoids and paleolithic Negritos. And it also included what is now practically the whole of North India, plus some territory to the East and West. (N.B. Though the date of the Battle of Kuruksetra has been tentatively placed by authorities at some point between 800 and 600 b.c., the Mahäbhārata, of which it forms a part, is vague as to dates, and was probably in process of compilation from 400 B.C. to 300 A.D.).

The great battle was supposed to be fought according to certain rules of knightly etiquette, which were, in fact, adhered to in the very beginning. Fighting was to take place only in daylight. After sunset, everybody mixed in friendship. Single combats were supposed to be only among equals. Anyone leaving the field or sitting in Yoga posture was supposed to be immune from attack. Anyone who surrendered was to be spared. Anyone momentarily disengaged was prohibited from attacking one already engaged. Horsemen were prohibited from attacking foot soldiers. Mounted warriors could fight only with other mounted warriors. Warriors in chariots could fight only with other chariot-borne warriors. Anyone disarmed could not be attacked, and no attacks could be made on drummers, conch blowers or attendants, including charioteers. Animals were not to be killed unnecessarily or deliberately. As in all wars, however, these rules rapidly broke down as passions rose, and during the last days of the battle they were not observed at all.

Just as the first day of battle started, Arjuna, overcome with grief at the prospect of killing relatives, teachers and friends, asked Krishna, his charioteer, to draw up the chariot between the two armies, and the Bhagavad Gita - all 2,800 lines of it - was spoken between Krishna and Arjuna. The great Yale Sanskritist Franklin Edgerton has called this a dramatic absurdity. With all due respect, I do not agree. When God speaks, it is not illogical for time to stand still while armies stand frozen in their places. In fact, I consider this frozen moment a dramatic triumph, and it is set at a point of climax in the epic where what follows is a foregone tragic conclusion.

Then the battle started. On the first day the Pāṇ̣avas fared badly. Bhīsma fought with Abhimanyu, Arjuna's son and his own great grand nephew, gallantly complimenting him on his technique. Abhimanyu became a great hero. When he was hard pressed by Bhissma, Virāṭa, Uttara (his son), Dhṛṣ̣adyumna and Bhīma came to his assistance (this had been a fight between the oldest and the youngest warriors present). Uttara attacked Salya, accidentally killing Salya's horse, and Salya promptly killed Uttara (first casualty). But Uttara's elephant continued to fight until it was killed. Sveta, a Pāṇḍava warrior, attacked Salya, and for a time held off the whole Käurava army single-handed, including Bhīsma, but Bhissma finally killed him (second casualty) and went on to harass the Pāṇ̣ava army. The Pāṇ̣avas were downcast as the sun set.

On the second day Dhrsṭadyumna, the Pāndava commander in chief, arrayed his army very carefully. But Bhīsma attacked it with fearful results. Arjuna said to Krishna, "The grandsire (Bhīsma) must be slain." Arjuna attacked. The Kāuravas tried to protect Bhissma but Arjuna fought them off. The gods came down to witness the battle. Bhissma hit Krishna (Arjuna's charioteer) with an arrow. This angered Arjuna, but he did not succeed in killing Bhisma. At another point in the battlefield Droṇa was attacking Dhrṣtadyumna, the Pāṇava generalissimo. The latter was hard pressed, but Bhima came to his aid and carried him off in his chariot. Duryodhana then sent the Kalinga army against Bhïma who slew great numbers. Bhīṣma supported the Kalingas: Sātyaki and others supported Bhīma and Abhimanyu. Sātyaki killed Bhissma's charioteer (foul play) and Bhissma was forced to flee. The Kāuravas were routed.

On the third day, the Kāuravas attacked Arjuna. Sakuni attacked Sätyaki and Abhimanyu. Abhimanyu rescued Sātyaki, whose chariot had been destroyed. Drona and Bhissma attacked Yudhisṭhira. Bhïma and his son Ghaṭotkaca attacked Duryodhana with heroism. Duryodhana swooned in his chariot, hit by Bhima's arrows, and was forced to retreat. Bhīma slew Kāuravas by the score. Then Bhissma and Drona regrouped the Kāuravas and Duryodhana returned to the field. Duryodhana criticized Bhissma for lack of zeal. Bhiṣma then made a tremendous attack on the Pānḍavas, and the Pāṇdavas scattered. Krishna egged on Arjuna to attack Bhissma, but Arjuna's heart was not in it. Bhiṣma, with great gallantry, continually praised his opponents. The Kāuravas were turned back at the end of the day.

On the fourth day the Kāuravas advanced under Bhissma, Drona and Duryodhana. Aśvatthāman, Bhūriśravas, Salya and Citrasena surrounded Abhimanyu and attacked him, but his father, Arjuna, came to his rescue, and Dhrstadyumna arrived with reinforcements. Then Bhima appeared, and the Kāuravas sent a large force of elephants against him, He scattered them all and caused panic among the Kāuravas. Bhïma then attacked Duryodhana and nearly killed him. Bhïma's bow was shattered. He picked up a new one and cut Duryodhana's bow in two. Duryodhana smote Bhima so heavily that he was forced to sit upon the ground. Bhīma's son Ghaṭotkaca came to his defense. Eight of Duryodhana's brothers were killed by Bhīma. By nightfall the Pāṇ̣avas had won a victory, and
the Kāuravas were downcast. Bhiṣma advised suing for peace, but Duryodhana wouldn't listen to him.

On the fifth day Bhīsma attacked the Pāṇ̣avas and caused considerable havoc. Arjuna then attacked Bhissma. Duryodhana complained to Drona about the weakness of the Käurava attacks. Droṇa then attacked Sātyaki and Bhïma came to his defense. Drona, Bhisma and Salya together attacked Bhïma, but Sikhaṇin came to the rescue. At this point Bhisma turned away. He considered Sikhaṇ̣in to be a woman, and he would not fight with women. Drona attacked Sikhaṇdin and compelled him to withdraw. There ensued a big, confused battle in which the sons of Sātyaki were slain. Sātyaki had attacked Bhūriśravas in an effort to protect them, but Bhūriśravas killed them all. Bhima rescued Sätyaki. Duryodhana rescued Bhüriśravas. Arjuna slew thousands. It was a big Pāṇ̣ava victory.

On the sixth day Drona's charioteer was killed (foul play). There was great slaughter. Bhima fought eleven of the Sons of Dhrtarāstra all by himself, scattered them and pursued them on foot wielding his mace. He got behind the Kāurava lines and Dhrṣtadyumna went to rescue him. Duryodhana and the other Kāuravas attacked Bhima and Dhrsṭadyumna who were in their midst. At this point Dhrṣtadyumna, being surrounded along with Bhïma, used a secret weapon (the Pramohana, "that which bewilders the mind") which he had received from Drona as a student, and with it stupefied the Käuravas. Then Duryodhana arrived with a similar secret weapon (it must have resembled tear, or nerve gas) and stupefied the Pāndavas. But Yudhisṭhira came on with a large force to support Bhïma, who promptly revived and joined in. Drona killed Dhrṣṭadyumna's horses (foul play) and shattered his chariot. Dhrṣṭadyumna took refuge in Abhimanyu's chariot. The Päṇ̣avas wavered. Duryodhana was wounded by Bhīma and rescued by Kṛpa. Bhissma scattered the Pānḍavas, and the day was declared a victory for the Kāuravas.

On the seventh day there were many single combats. Virāta was defeated by Droṇa. Virāṭa's son Samga was killed (this was the third of Virāṭa's sons to be slain). But the Kāuravas were getting the worst of it. Later, Yudhisṭhira defeated Srutāyu, killing his horses and charioteer (foul play). Duryodhana's army was demoralized. Cekitāna attacked Krpa, killing his charioteer and horses (more foul play). Krpa retaliated by engaging Cekitāna in single combat on the ground, fighting until both fell, wounded and exhausted. Bhïma took Cekitāna away in his chariot. Sakuni performed a similar service for Kṛa. Bhisma attacked Abhimanyu, but Abhimanyu was rescued by his father Arjuna. The other four Pānḍava Princes joined in, but Bhīsma held his own against all five. At sunset, the warriors of both sides retired to their tents, nursing their wounds.

On the eighth day Bhïma killed eight of Dhrtarāsṭra's sons. Irāvat, Arjuna's son by his Nāga princess wife, was killed by the rākṣasa warrior Alambuṣa. Arjuna was downcast. Ghaṭotkaca attacked the Kāuravas with great slaughter. Duryodhana advanced and was almost killed by Ghatotkaca, being rescued at the last minute by Drona. Sixteen sons of Dhrtarāsṭra were killed that day.

On the ninth day Bhissma slew Pāṇdavas by the thousand. Abhimanyu defeated
the rākṣasa warrior Alambuṣa. Sātyaki duelled with Aśvatthāman, Droṇa with Arjuna, and Bhiṣma again attacked the Pāṇ̣avas. Krishna suggested that Arjuna kill Bhisma, but, again, Arjuna had not the heart to kill his old teacher. Exasperated, Krishna got down from the chariot and proposed to attack Bhiṣma on foot, but Arjuna pulled him back. The day was generally victorious for the Kāuravas.

On the tenth day Bhisma was killed, or to be more precise, mortally wounded. Arjuna attacked him with Sikhaṇdin as his charioteer (Bhissma had already prophesied that he would be invincible except in the presence of Sikhanḍin, whom he considered to be a woman). Sikhandin shot arrows at Bhissma. Arjuna sent a hail of arrows, piercing Bhīsma's armor at points that Sikhandin had missed. Bhissma died very slowly, supported by a cushion of arrows. He claimed that he had been killed by Arjuna (an honor), though Sikhandin felt that he, or she, had fulfilled Ambā’s vow by bringing the great son of King Samtanu to his end. The gods folded their hands in reverent salutation as Bhisma was defeated. The battle stopped while both sides paid homage to the old warrior. Bhisma asked for water, and Arjuna shot an arrow into the ground. Water sprang forth. "Gan̄gā (the Ganges) has come up to quench her son's thirst," they said. Bhisma still counselled peace. Karna approached him asking for his blessing. Bhisma advised him not to fight. But Karna insisted that since he had cast his lot with Duryodhana, he had no choice but to continue. Bhissma survived for fifty-eight days (he kept himself alive deliberately so that he could die during the "upper going," or northern phase of the sun, and thus attain nirvāna (see footnote to stanza 23, book VIII of the Gītā). He delivered several didactic discourses: he was still living, in fact, after the battle had ended.

The Kāuravas then made a plan to capture Yudhisṭhira alive. It was Duryodhana's idea, and Drona took it up gladly because he did not want to see Yudhisṭhira killed (it will be remembered that Yudhisthira was the rightful heir to the throne of Hāstinapura, and that Duryodhana was seeking to deprive him of the right). Duryodhana's fundamental purpose was to get Yudhisṭhira into another game of dice. The Pāndavas, however, heard of the plan and made their preparations to counter it.

On the eleventh day Droṇa attempted to capture Yudhișthira, but Yudhișṭhira fled on a swift horse, holding that it was no disgrace for a warrior to flee before a brähman. There was single combat between Sahadeva and Sakuni. Salya was defeated by Nakula; Dhrstaketu was defeated by Krpa. Sātyaki engaged Krtavarman; Virāṭa engaged Karna. Abhimanyu engaged four prominent Kāuravas at once. Bhïma defeated Salya. The Kāuravas began to lose courage. Drona again attempted to capture Yudhisṭhira, but was foiled by Arjuna, who forced Droṇa to retreat. The day was a defeat for the Kāuravas.

On the twelfth day the Kāuravas, seeing that they could not capture Yudhisṭhira while Arjuna was present in the field, made a plan to draw Arjuna off and kill him. Suśarman, chief of the army of the King of Trigarta, along with his four brothers, attacked Arjuna. He slew them all. Drona again tried to capture Yudhisṭhira, but Dhrṣṭadyumna and the other Pāñcāla Princes stood by to protect him. Dhrṣṭadyumna attacked Drona, but Drona avoided him to get at Arjuna.

Drupada stood in his way. Drona attacked him, and then made for Yudhisṭhira. Two Pāñcāla princes, Vṛka and Satyajit, were killed, and Virāta's son Satānīka was killed by Drona while Satānīka was attempting to attack him. Pāñcālya, another Pāñcāla prince, was killed by Droṇa. Then occurred one of the most heroic feats of the entire battle. Arjuna's son, Abhimanyu, broke through the line of the Kāurava forces, and found himself surrounded. In a tremendous display of valor, he fended off the entire Kāurava army, including Duryodhana. The Pānḍavas tried to get to Abhimanyu to rescue him, but were prevented. The Käuravas, throwing good form to the winds, ganged up on Abhimanyu and disarmed him. He continued to fight with a chariot wheel as his only weapon. Finally, Lakṣmaṇa, son of Duḥ́asana, struck him to the ground, killing him. Dhṛtarästra's son Yuyutsu, who was fighting on the Pāṇ̣ava side, was so disgusted by this performance that he left the field. Yudhisthira blamed himself for the death of Abhimanyu. Arjuna was told about his son's death, and vowed vengeance on Jayadratha, King of the Sindhus, who was indirectly responsible (he had helped to trap Abhimanyu)

The battle continued. Drona failed in all his attempts to capture Yudhisṭhira. The Kāurava forces were stampeded. Bhagadatta, King of Prāgjyotiṣa, was indignant over the rout of the Kāuravas. He attacked Bhima and destroyed his chariot and horses. Bhīma, on foot, attacked the underside of Bhagadatta's elephant, inflicting wounds and driving the animal mad. All these were unfair tactics, but the rules of war were rapidly breaking down. Bhagadatta was attacked on all sides by the Pāṇ̣avas, but Bhagadatta's maddened elephant caused great havoc among them. Arjuna, with Krishna as his charioteer, then made a tremendous attack on Bhagadatta, killing both him and his elephant. Sakuni's brothers, Vrṣa and Acala, tried to rally the Kāurava forces, but were killed by Arjuna. Sakuni attacked Arjuna, but was forced to flee.

On the thirteenth day Arjuna, raining showers of arrows, penetrated the Kāurava ranks, and many Kāuravas fled. Duḥsāsana became infuriated, and rushed against Arjuna with a force of elephants. But Arjuna pierced the elephant host, and Duhśāsana's force, along with Duḥsaasana himself, fled, seeking Droṇa's protection. Arjuna proceeded against Drona's army with the object of getting at Jayadratha. Yudhāmanyu and Uttamāujas followed him to protect him. Arjuna smote the Kāurava army, including an elephant force brought against him by the Añgas and Kalin̄gas. Arjuna slew horses, elephants and warriors. Meanwhile, Bhīma attacked a Kãurava warrior named Jalasamdha, Son of Dhṛtarāsṭra, while Yudhisṭhira engaged Kṛtavarman and Dhrsṭadyumna engaged Drona. Seeing the Kāurava forces slaughtered by Sātyaki, Droṇa rushed toward him. At that point, Arjuna who was fighting the army of Jayadratha, blew his conch horn. Yudhisṭhira, hearing it, and suspecting that Arjuna was in trouble, sent Sātyaki to the rescue. Then, Bhima attacked Drona with some success, and proceeded through the Käurava lines, seeking Arjuna. Karna rushed at Bhïma, and caused him to retreat. Five of Dhṛtarāsṭra's sons attacked Bhīma, but he dispatched them all.

On the fourteenth day Bhūriśravas, Prince of the Bāhlīkas, advanced against

Sātyaki and brought him to the ground, dragging him by the hair and striking him on the chest with his feet. Seeing Sätyaki's plight, Arjuna, from a distance where he was engaged with Jayadratha, sent a stream of arrows at Bhūriśravas, cutting off his right arm. Bhūriśravas sat upon the ground in Yoga position. Sātyaki then beheaded Bhüriśravas as he sat. Arjuna pressed Jayadratha. There had been a vow made by Jayadratha's father Vrddhaksatra that the head of whoever caused his son's head to fall to the ground would burst into a hundred pieces. Krishna informed Arjuna of this vow, and Arjuna, as he beheaded Jayadratha, caused a stream of arrows to convey the head into the lap of his father, who was meditating nearby. When his father roused himself from meditation, he let his son's head fall to the ground and his head burst into a hundred pieces. The battle continued into the night by torchlight, and the Pāṇavas attacked Droṇa, but Drona slew his old enemy Drupada as well as Virāta.

On the evening of the fifteenth day all knightly ethics were totally discarded. Even Krishna had lost all sense of honor - a rather surprising state considering that he was the avatär of Vishnu or the Supreme Spirit. He suggested naming one of the Pāṇ̣ava elephants Aśvatthāman, after Drona's son and then killing the animal. The idea was carried out. During a lull in the fighting, Drona was told that Aśvatthāman was dead, and thought that he had lost his son. He appealed to Yudhisṭhira for confirmation knowing that Yudhisṭhira never lied. But honor was at such a low ebb that Yudhisṭhira did lie, confirming the death of Aśvatthäman. Droṇa, grieving, laid down his arms and was promptly decapitated by Dhrṣṭadyumna. After Drona's death, Karna took charge of the Kāurava army.

On the sixteenth day Karna challenged Yudhiṣthira to fight, but during the ensuing combat Yudhisṭhira ignominously fled for the second time. A little later Bhīma, recalling Drāupadī's humiliation after the dice game, attacked Duḥsāsana, who had dragged Drāupadī before the assembled Kāuravas, tore him apart and drank his blood as he had promised to do. The warriors on both sides were horrified by Bhima's act.

On the seventeenth day there was a long and terrible duel between Arjuna and Karna. At one point a wheel of Karna's chariot became stuck in the mud, and he was forced to leap to the ground to try to raise it. He invoked the laws of chivalry, and asked Arjuna not to attack him while he was engaged in this task. He also thought of the mantra that he had learned from the brāhman warrior Paraśurāma to use with the Sakti. But, as predicted, he could not remember it. Krishna egged Arjuna on, and Arjuna unethically slew Karna. A little later, Yudhisṭhira, who had previously fled before Karna's attack, reproached Arjuna for not supporting him at the time. This enraged Arjuna, and he would have turned on his brother to kill him, but for the intervention of Krishna (even the Pānḍavas were now quarreling among themselves). After the death of Karna, Salya assumed command of the Kāurava forces.

On the eighteenth and last day the tide turned definitely in favor of the Pāndavas. Duryodhana was now practically alone. He fled and concealed himself in a nearby lake (he possessed the power of remaining under water). A little later Sahadeva slew Sakuni and Yudhiṣthira slew Salya. After Salya's death, Aśvat-
thāman took charge of the Kāurava forces. Bhīma next killed all the remaining Sons of Dhṛtarāsṭra except the absent Duryodhana. Then he searched for Duryodhana and discovered his hiding place in the lake. He taunted Duryodhana, and forced him to emerge. A tremendous battle with clubs ensued between Bhima and Duryodhana. Finally, Bhīma, hitting below the belt, broke both Duryodhana's legs with his club, and trampled upon his body. This unfair and brutal act aroused the anger of Yudhisthira, who struck Bhima across the face and asked Arjuna to take him away. Balarāma, Krishna's brother, had finally appeared on the field, had witnessed Bhima's foul blow, and was so disgusted that he attacked Bhïma with a plow (Balaräma's customary weapon). He was stopped by Krishna, and left angrily for their capital city Dvärakā. Duryodhana, still alive, rebuked Krishna, calling him the son of a slave (an allusion to his cowherd foster father).

Then Aśvatthäman took an oath to exterminate the Pāṇavas, and egged on by the dying Duryodhana, he, Krpa and Krtavarman, the last remaining Kāurava nobles decided on a night raid, approaching the Pāndavas in their camp. Krpa was against this idea, but he went along. The Pānḍava Princes were away at the time, Aśvatthāman first killed his father's slayer, Dhrṣṭadyumna by stamping on him as he slept. Next he killed Sikhandin who was also asleep, as well as the warriors Uttamāujas, Prativindhya, Sutasoma, Satānīka and Srutakīrti. Using a magic weapon (the brahmāstra), he slew the unborn Parikṣit, son of Abhimanyu, who was still in his mother's womb. However, Parikṣit came alive again, owing to Krishna's magic intervention. Aśvatthāman then killed the five young sons of Drāupadī by her five husbands. Krpa and Krrtavarman took no part in this cowardly slaughter; they were keeping watch at the gates of the camp. Aśvatthāman brought the five heads of the sons of Drāupadi back to Duryodhana, saying that they were the heads of the five Pāndava Princes. But Duryodhana knew better, and he reproached Aśvatthāman for slaying innocent children. Then he died.

The Pāṇ̣ava Princes, returning to their camp, saw what Aśvatthāman had done, and pursued him furiously. Bhīma fought with Aśvatthāman and overcame him. Aśvatthāman took a jewel from his forehead and presented it to Bhïma in token of defeat. Bhïma gave the jewel to Drāupadi, who later presented it to Yudhisțhira as an ornament for his crown.

The battle was over. Only three of the warriors on the Kāurava side - Krpa, Aśvatthāman and Krtavarman - survived. The children of the Pānḍavas had all been killed except Arjuna's grandchild Parikṣit. The bodies of the slain warriors were gathered up, wrapped in perfumed linen, laid upon a great funeral pyre and burned. Yudhiṣṭhira was proclaimed King of Hāstinapura. Dhrtarāṣṭa mourned the loss of his hundred sons. He embraced Yudhisṭhira as a token of peace. But when Bhima was announced to the blind king, Krishna put a metal statue in his place, and Dhṛtarāsṭra crushed it to powder. Gändhārī, wife of Dhṛtarāsṭra and mother of his hundred sons, did not forgive, but nevertheless blessed the Pāndavas. Yudhisṭhira reigned at Hāstinapura, but he was not happy. Krishna returned to Dvārakā. Yudhiṣṭhira's reign lasted for fifteen years, during which he treated the
blind Dhṛtarāṣtra with respect. As for Dhṛtarästra himself, he practiced austerities and went to live in the forest, accompanied by Kuntī, Gāndhārī and his minister Samjaya. They returned after three years only to be burned to death as their house caught fire. Samjaya, however, escaped the fire and went to the Himālaya as a samnyäsin, or renouncer of all the things of life.

Krishna ruled in Dvārakā for thirty-six years, but his tribe, the Yādavas, gave themselves up to drunken revelry. In one of their drunken orgies Krishna's son, Pradyumna, and also Sātyaki were killed. Balarāma was so disgusted at this that he retired to the forest, assumed a Yoga position and died. Krishna realized that the time had come to end his role as the avatär of Vishnu. He was shot by a hunter as the avatär escaped. The Pānḍavas crowned Parikṣit, son of Abhimanyu and Uttara, and grandson of Arjuna, king. Then they departed for the Himälaya along with Drāupadī. On the way, Drāupadī, Sahadeva and Nakula died. Then Arjuna and Bhïma died. Yudhiṣthira alone was left, and he continued to climb. A dog had joined him. The god Indra sent a chariot to take Yudhisṭhira to heaven but would not take the dog. Yudhistḥira had become fond of the dog and refused to go without it. Then the dog vanished. It had been the god Dharma (Yudhisthira's father) in disguise. Yudhisṭhira finally found himself on Mount Meru, the Olympos of India, and, much to his disgust, found Duryodhana there. A messenger took Yudhisṭhira through a sort of hades, where he found the other Päṇ̣ava Princes and Karna. He chose to remain with them. Then heaven opened, and Yudhisṭhira and the others became godlike.

## LIST OF ABBREVIATIONS USED IN <br> THE VOCABULARIES

abl., ablative.
acc., accusative.
act., active.
adj., adjective.
adv., adverb.
*BV cpd., Bahuvrīhi compound. A compound which is always adjectival to a noun or pronoun, either expressed or implicit. The last member is a noun and the first usually an adjective. Its structure can be most simply explained by examples: "He whose B (last member) is A (first member) " or "This of which the B (last member) is A (first member)." Examples can readily be found in English: "redneck," i.e. he whose neck is red; "bluebeard," i.e. he whose beard is blue; "hardhat," i.e. he whose hat is hard. In Sanskrit: mahāratha, he whose chariot is mighty; Dhṛtarāṣtra (proper name), he by whom the kingdom is held; mahābāho (vocative), O Thou whose arms are mighty; anantarūpa, that of which the form is unending: avyaktädini, such that their beginnings are unmanifest.
dat., dative.
DV cpd., Dvandva (copulative) compound.
esp., especially.
f., feminine.
fut., future.
gen., genitive.
indic., indicative.
ifc., "in fine compositi," "at the end of a compound," indicating the last member of a compound.
inst., instrumental.
interrog., interrogative.
irreg., irregular.
*KD cpd., Karmadhāraya compound, a compound the members of which have the same case. There are three types: (a) the first member is an adjective, the second a noun. Example in English: "highway," in Sanskrit: "mahādhana," "great wealth." (b) both members are nouns. Example in English: "gen-tleman-thief," i.e. a thief who is a gentleman; "boy-actress" (in Shakespeare's time), i.e. an actress who is really a boy. Examples in Sanskrit: "rājarṣi," "king-sage;" "devajana," "god people." (c) both members are adjectives. Examples in English:"pale-red,""snow-white." Examples in Sanskrit: "dhūmarohita," "greyish red," "uttarapūrva," "north-east."
lit., literally
loc., locative.
loc. absol., locative absolute.
m., masculine.
mid., middle.
n., neuter.
nom., nominative.
p., past.
pass., passive.
pl., plural.
pr., present.
samdhi - not an abbreviation, but a term indicating an alteration in accord with the laws of euphonious combination of words.
sg., singular.
*TP cpd., Tatpuruṣa compound. A compound of two words which would ordinarily have different case endings. Examples in English:
"mountain peak," i.e. the peak of a mountain, etc. In Sanskrit: jīvaloka (jīva, living; loka, world), the world of the living; rājendra (rāja, king; Indra, chief), chief of kings, etc. The members of these compounds are nouns.
voc., vocative.

[^2]
# EPITHETS (NICKNAMES) USED IN <br> THE BHAGAVAD GİTA 

## For Krishna:

Hrṣīkeśa - The Bristling-haired One.
Acyuta - Imperishable One, or One who has not Fallen.
Mädhava - Descendant of Madhu (a Yädava or Mādhava patriarch).
Keśava - The Handsome-haired One.
Govinda - Chief of Herdsmen.
Madhusüdana - Destroyer of the Demon Madhu (properly an epithet of Vishnu).
Janārdana - Agitator of Men, or Man-kind-tormenting (an epithet of Vishnu).
Vārṣneya - Clansman of the Vṛ̣nis.
Kesinisūdana - Slayer of the Demon Keśin.
Arisūdana - Destroyer of the Enemy.
Bhagavān - Blessed One.
Vāsudeva - Son of Vasudeva.
Prabho - Splendid One (voc.).
Mahābāho - Mighty Armed One (a general epithet of warriors).
Yādava - Descendant of Yadu.
And in the Great Manifestation of Book XI:
Puruṣottama - Supreme Spirit, or Best of Men.
Mahātman - whose self is great.
Visnuu - Vishnu (whose avatār Krishna is).
Deveśa (Deva Iśa) - Lord of Gods.
Anantarūpa - whose form is endless, Infinite Form.
Prajāpati - Lord of Creatures.
Aprameya - Immeasurable One.
Apratimaprabhāva - Incomparable Glory.
İśam İḍyam - Lord to be Praised. Deva-God.

Sahasrabāho - Thousand-armed One (voc.).

## For Arjuna:

Dhanamjaya - Conqueror of Wealth.
Pāṇḍava - Son of Pāṇụu.
Kapidhvaja - The Monkey-bannered (a descriptive term rather than an epithet).
Pārtha - Son of Prthā.
Käunteya - Son of Kuntī.
Guḍākeśa - Thick-haired One.
Paramtapa - Scorcher of the Foe.
Puruṣarṣabha - Bull among Men.
Mahābāho - Mighty Armed One (a general epithet of warriors).
Kurunandana - Son of Kuru, or Joy of Kuru.*
Anagha - Blameless One.
Bhārata - Descendant of Bharata (a general epithet, also applied to King Dhrtarāṣtra).
Bharatarsabha - Bull of the Bharatas.
Dehabhrtam Vara - Best of the Embodied.
Kuruśresṭha - Best of Kurus.*
Savyasācin-Ambidextrous Archer.
Kirițin - Diademed One.
Kurupravira - Chief Kuru* Hero.
Bharataśresṭha - Best of the Bharatas.
Bharatasattama - Highest of the Bharatas.
Puruṣavyāghra - Tiger among Men.

[^3]This page intentionally left blank.

## BOOK I

## धृतराष्ट्र उवाच ।

dhrtarāsṭra uväca
Dhrtarāsṭra spoke:

## 1

धर्मक्षेत्रे कुरक्षेत्रे
dharmakṣetre kurukṣetre*
when in the field of virtue, in the field of
Kuru

समवेता युयुतसव:
samavetā yuyutsavah
assembled together, desiring to fight

मामका: पाण्डवाइचैव
māmakāh pāṇ̣avāśs cāiva
mine and the Sons of Pāndu

किम् श्रकुर्वत संजय।।
kim akurvata samjaya
what they did? Samjaya?

## Dhritarashtra spoke: <br> When they were in the field of virtue, in the field of the Kurus, <br> Assembled together, desiring to fight, <br> What did my army and that of the <br> Sons of Pandu do, Sanjaya?

dhrtarāstrras (m. nom. sg.), Dhrtarāṣtra, the blind Kuru king to whom the Bhagavad Gitā is to be related by Samjaya, his minister. The name, a BV cpd., means "He by whom the kingdom is held."
$u v a \overline{c a}$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
dharma (m.), duty, law, righteousness, virtue, honor.
$k$ setre ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in the field, on the field. kuru (m.), Kuru, the royal dynasty to which Dhṛtarāstra belongs.
ksetre ( n . loc. sg.), in the field, on the field. samavetās (m. nom. pl. p. pass. participle sam ava $\sqrt{ }$ ), come together, assembled.
yuyutsavas (m. nom. pl. desiderative adj. from $\sqrt{y} u d h$ ), desiring to fight, battlehungry, desiring to do battle
māmakās (m. nom. pl.), mine, my.
pāndavās (m. nom. pl.), the Sons of Pānḍu. $c a$, and.
eva, indeed (used as a rhythmic filler).
kim (interrog.), what?
akurvata (3rd imperf. middle $\sqrt{ } k r$ ), they did.
samjaya (voc.), Samjaya, minister to King Dhrtarāsṭtra, who relates to him the bulk of the Bhagavad Gītā. The name means "completely victorious."

[^4]
## I

संजय उवाच ।
saìjaya uvāca
Samjaya spoke:
samjdyas (m. nom. sg.), the narrator, minister to King Dhrtarāstra.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.

## 2

दषष्टा तु पाण्डवानीक
drstvō tu pāndavānīkà̀
seeing indeed the Pāndava army
व्यूंं दुर्योधनस् तदा ।
vyūdhaím duryodhanas tadā
arrayed, Duryodhana then
ग्राचार्यमुपसंगम्य
ācāryamupasaìgamya
the Master (Drona) approaching,
रजा बचनमब्रवीत् ॥
rājā vacanam abravīt
the King (Duryodhana) word he spoke:

## Sanjaya spoke:

Seeing indeed the army
Of the sons of Pandu arrayed,
King Duryodhana, approaching his Master (Drona),
Spoke these words:
$d r s t i v \bar{a}$ (gerund $\sqrt{ } d r s$ ), seeing, having seen. $t u$, indeed, truly.
pandava (adj.), pertaining to the Sons of Pāṇdu.
anîkam (m. n. acc. sg.), army, fighting force, face, appearance, edge.
(pāndava-anīkam, m. n. acc. sg. TP cpd., army of the Sons of Pāṇ̣u.)
vyūdham (m. n. acc. sg.), arrayed, drawn up in battle formation.
duryodhanas (m. nom. sg.), Duryodhana, chief of the Kāurava (Kuru) army, son of Dhrtarāsțra and chief inciter of the battle. The name means "Dirty fighter."
tad $\bar{a}$, then, at that time.
$\bar{a} c \overline{a r y a m ~(m . ~ a c c . ~ s g .), ~ t e a c h e r, ~ m a s t e r, ~ t o ~ t h e ~}$ teacher, to the master (Drona).
upasamgamya (gerund upa sam $\sqrt{ }$ gam), approaching, going up to.
rāja (m. nom. sg.), the King, royal personage, here referring to Duryodhana.
vacanam ( n. acc. sg.), word, speech.
$a b r a v \bar{l} t$ (3rd sg. imperf. act. $\sqrt{b r u}$ ), he said, he spoke.

## परयैतां पाण्डुपुनाणाम्

paśyäitā̀̀ pānduputrānām
behold this of the sons of Pāṇ̣u
श्राचार्य महतीं चमूम् ।
ācārya mahatī̀ $\dot{\text { camūm }}$
Master, the great army,
ब्यूढां द्रुपदपुत्रेण
vyūdhä̀̇ drupadaputrena
arrayed by the Son of Drupada
तव शिष्येण धीमता।।
tava sisisyena dhīmatā
of thee as student wise.

## Behold O Master, this great army Of the sons of Pandu <br> Arrayed by the son of Drupada, Wise by your instruction.

paśya (2nd imperative act. $\sqrt{ } p a s$ ś), behold! perceive! see!
etäm (f. acc. sg.), this.
pānduputrānām (m. gen. pl.), of the Sons of Pāṇ̣u.
$\bar{a} c a ̄ r y a$ (voc.), O Master, O Teacher (here applied to the aged warrior Drona,* who has instructed many warriors on both sides of the battle).
mahatïm (f. acc. sg.), great, mighty.
camūm (f. acc. sg.), army, division of warriors.
$v y \vec{u} d h a ̄ m$ (f. acc. sg. p. pass. participle $v i$ $\sqrt{v a h})$, arrayed, arranged in battle formation.
drupada, Drupada,* father of Dhrsṭadyumna, who is chief of the Pāndava army. The name means "rapid step."
putreña (m. inst. sg.), by the son, i.e., by Dhrstadyumna, whose name means "bold splendor" or "audacious majesty."
tava (gen. sg.), of thee.
sisyena (m. inst. sg.), "by the to be taught," by student, as a student.
dhïmatā (m. inst. sg.), by wise, by intelligent.

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श्रत्र शूरा महेष्वासा
atra sūrā mahesvàsā
here (are) heroes, mighty archers

## भीमार्जुनसमा युधि।

bhīmärjunasamã yudhi
Bhīma and Arjuna equal to in battle.

## युयुधानो विराटशच

yuyudhāno virạtaś ca
Yuyudhāna and Virāṭa

द्रुपदरच महारथ: ॥
drupadaś ca mahärathah
and Drupada, whose chariot is great.
Here are heroes, mighty archers, Equal in battle to Bhima and Arjuna, Yuyudhana and Virata, And Drupada, the great warrior;
atra, here, in this case.
śürās (m. nom. pl.), heroes.
maheșāāäs (m. nom. pl.), mahā iṣu āsās "mighty arrow hurlers," mighty archers.
bhīma, Bhīma, a powerful warrior, brother of Arjuna, son of Kuntī by the wind god Vāyu. The name means "tremendous," or "awful."
arjuna, Arjuna, the warrior hero of the Bhagavad Gītā, son of Kuntī or Pṛthā. The name means "silver white."
$s a m \bar{a} s$ (m. nom. pl.), the same, equivalent, equal.
(bhima-arjuna-samās m. nom. pl., TP cpd., equal to Bhima and Arjuna.)
yudhi ( m. loc. sg .), in battle, in fighting.
yuyudhānas (m. nom. sg.), Yuyudhāna, son of Satyaka. A Panḍava ally. The name means "anxious to fight."
virātas (m. nom. sg.), Virāṭa, a warrior king with whom the Pānḍavas once took refuge. A Pāṇ̣ava ally. The name refers to a district in India.
$c a$, and.
drupadas (m. nom. sg.), Drupada ("Rapid Step"), a Pāṇ̣ava warrior (see footnote on p. 53 above).
$c a$, and.
mahärathas (m. nom. sg.), epithet for Drupada, mighty warrior (as BV cpd.), he whose chariot is great.

धृष्टकेतुइचेकितान:
dihrsṭaketus cekitānah
Dhṛṣtsaketu, Cekitāna
काशिराजइच वीर्यवान्,
kāsirājaś ca viryavān
and the King of Kasi, valorous,
पुरुजित् कुन्तिभोजइच
purujit kuntibhojaś ca
Purujit and Kuntibhoja
शैब्य शच नरपु ्भव:।।
śäibyaś ca narapun̄gavah
and Sāibya, man-bull:

Dhrishtaketu, Chekitana,<br>And the valorous King of Kashi, Purojit and Kuntibhoja<br>And Shaibya, bull among men.

dhrsṭaketus (m. nom. sg.), Dhrṣtaketu, King of Cedi, a Pāṇ̣̣ava ally. The name means "bold leader."
cekitānas (m. nom. sg.), Cekitāna, a prince, ally of the Pānḍavas. The name means "highly intelligent."
$k a ̄ s i r a ̄ j a s$ ( m . nom. sg.), the King of the Kāsis, thought to be a tribe inhabiting the vicinity of modern Benares, an ally of the Pāṇ̣avas.
$c a$, and.
vīryavān (m. nom. sg.), valorous, full of heroism.
purujit (m. nom. sg.), brother of Kuntibhoja, a prince of the Kunti people. The name means "he who conquers widely." A Pāṇdava ally.
kuntibhojas (m. nom. sg.), Kuntibhoja, a Pāṇ̣ava ally.
$c a$, and.
säibyas (m. nom. sg.), Säibya, King of the Sibis, a Pāṇ̣ava ally.
$c a$, and.
nara (m.), man.
puñgavas (m. nom. sg.), bull.
(narapuñgavas m. nom. sg., man-bull, bull among men.)

[^6]
## 6

> युधामन्युइच विक्रान्त
> yudhämanyus' ca vikrānta and Yudhāmanyu, mighty,

## उत्तमौजइच वीर्यवान्।

uttamãujaś ca vïryavãn
and Uttamāujas, valorous;
सौभद्रो द्रौपदेयाइच
säubhadro drãupadeyās ca
the Son of Subhadra and the Sons of Drāupadī

सर्व एव महारथा: ।।

## sarva eva mahārathāh

of all of whom the chariots are great.

## And mighty Yudhamanyu <br> And valorous Uttamaujas; <br> The son of Subhadra and the sons of Draupadi, <br> All indeed great warriors.

yudhāmanyus (m. nom. sg.), Yudhāmanyu, a warrior ally of the Pandavas. The name means "fighting with spirit."
$c a$, and.
vikrāntas (m. nom. sg. p. pass. participle vi $\sqrt{\mathrm{kram}}$ ), striding forth, bold, courageous.
uttamāujas (m. nom. sg.), Uttamãujas, a warrior ally of the Pāndavas. The name means "of highest power" or "of supreme valor."
$c a$, and.
viryavān (m. nom. sg.), valorous, full of heroism.
sāubhadras (m. nom. sg.), the son of Subhadrā, i.e. Abhimanyu, the son of Subhadrā (Krishna's sister) by Arjuna, who abducted her with Krishna's consent.
drāupadeyās (m. nom. pl.), the Sons of Drāupadi, who was the collective wife of the five Pāṇ̣ava princes and the daughter of Drupada. There were five sons of Drāupadī: Prativindhya (by Yudhisṭhira), Sutasoma (by Bhīma), Śrutakīrti (by Arjuna), Śatānīka (by Nakula) and Srutakarman (by Sahadeva).
$c a$, and.
sarva (saimdhi for sarve, nom. pl.), all. eva, indeed (often used as a rhythmic filler). mahārathās (m. nom. pl.), great warriors, (as BV cpd.), those whose chariots are great.

श्रस्माकं तु विरिष्टा ये
asmäkaín tu višisțā ye ours indeed distinguished who

## तान् निबोध दिजोत्तम।

tän nibodha dvijottama
them know! OHighest of the Twice-born
नायका मम सैन्यस्य
nāyakā mama sāinyasya
leaders of my army
संज्ञार्थं तान् ब्रवीमि ते 11
samiñārthaì tān bravīmi te
for information I name to thee:
Those of ours who are indeed distinguished,
Know them! O highest of the Twiceborn,
The leaders of my army
I name for you by proper names:
asmäkam (gen. pl.), ours, our.
$t u$, indeed, truly.
$v i s ́ i s t a ̄ s$ (m. nom. pl. p. pass. participle $v i$ $\sqrt{\text { sisç }}$, distinguished, particular, preeminent.
$y e$ (m. nom. pl.), who.
tän (m. acc. pl.), them.
nibodha (2nd sg. imperative act. ni $\sqrt{ } b u d h$ ), know! understand!
$d v i j a$ (m.), twice-born, member of one of the three highest castes.
uttama (m.), highest chief, most excellent.
(dvijottama, m. voc. sg. TP cpd., O Highest of the Twice-born, refers to Drona.)
nāyakās (m. nom. pl.), leaders, chiefs, commanders.
mama (gen. sg .), of me, of my, of mine.
säinyasya (m. n. gen. sg.), of army, of troops.
samjjñārtham (sam jñā artham, n. acc. sg.), for the purpose of knowing, for information, by proper names.
$t a ̈ n$ (acc. pl.), them.
bravimi ( Ist sg. pr. indic. act. $\sqrt{b r u \bar{u}), ~ I ~ t e l l, ~ I ~}$ speak, I name.
$t e$ (dat. sg.), to thee.

भवान् भीष्मश् च कर्णश् च
bhavān bhīsmaś ca karnaś ca
Thy Lordship and Bhiṣma and Karna
कृपश्च समितिजियः।
krpas' ca samitimjayah and Krpa, victorious in battle

अभवत्थामा विकर्णशच
as vatthāmā vikarnaś ca
Aśvatthāmān and Vikarna
सौमदत्तिस्तथैव च।।
sāumadattis tathāiva ca
and the Son of Somadatta also;
Your Lordship and Bhishma and Karna
and Kripa, always victorious in battle, Ashvatthama and Vikarna and the son of Somadatta also;
bhavān (honorific, m. nom. sg.), Thy Lordship, Your Lordship, thou. Refers to Droṇa.
bhīsmas (m. nom. sg.), Bhīṣma, aged Kãurava warrior, known as "the grand-sire," great uncle of the Päṇdava princes, who is fighting on the other side. He is a reluctant participant in the battle. The name means "awe-inspiring," "terrible" or "awful."
$c a$, and.
karnas (m. nom. sg.), Karna, a Kāurava warrior, unacknowledged half-brother of Ar juna and the other Panḍava princes. He is the son, by the Sun God Sürya, of Prthā or Kuntī, before her marriage to Pānḍu. He has an old family grudge against Arjuna.
$c a$, and.
Krpas (m. nom. sg.), Krpa, sometimes known as Krpācärya, a Kāurava warrior and teacher of warriors, brother-in-law of Drona. The name, in its feminine form krpä, means "pity" or "compassion," a reference to the fact that Krpa was found in a clump of grass as an infant, and "compassionately" adopted by King Śamtanu (see chapter "The Setting of the Bhagavad Gïtā). $c a$, and.
samitimjayas (m. nom. sg.), victorious in battle.
aśvatthāmā (m. nom. sg. of Aśvatthāmān), Kāurava warrior, son of Droṇa and Krpi (sister of Krpa). The name means "having the strength of a horse."
vikarṇas (m. nom. sg.), a son of King Dhṛtarāsṭtra and a Kāurava warrior. (The name means either "without ears" or "having wide ears."
$c a$, and.
sāumadattis (m. nom. sg.), the Son of Somadatta, and a warrior prince on the Käurava side.
tathā, thus, also.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.

## 9

श्रन्ये च बहव: शूरा
anye ca bahavah sūūā
and other many heroes
मदर्थे त्यत्तजीविता:
madarthe tyaktajivitāh
for my sake whose lives are risked
नानाशास्त्रहरणा:
nänäśsstrapraharanāā"
various weapon assailing
सवे युद्धविशारदाः॥
sarve yuddhavišāaradäh
all battle-skilled.
And many other heroes
whose lives are risked for my sake, attacking with various weapons, all skilled in battle.
anye ( m . nom. pl.), others, other.
$c a$, and.
bahavas (m. nom. pl.), many.
süräs (m. nom. pl.), heroes.
madarthe ( m . loc. sg.), for my sake, lit. "of me in purpose."
tyakta (m. nom. p. pass. participle $\sqrt{ }$ tyaj), abandoned, relinquished.
jivitäs (m. nom. pl.), lives.
(tyaktajivitās, m. nom. pl. BV cpd., they whose lives are risked.)
$n a ̈ n a ̈$, various, different, distinct.
Śastra ( n .), weapon.
praharanäs (n. nom. pl. adj. from pra $\sqrt{ } h r$ ), striking, assailing, throwing, discharging.
(Sastra-praharanāas, m. nom. pl. TP cpd., throwing weapons.)
sarve (m. nom. pl.), all.
yuddha ( n. ), battle, fight.
visäradäs ( m . nom. pl.), experienced, proficient, skilled.
(yuddha-visäradās, m. nom. pl. TP cpd., skilled in battle.)

[^7]अप्यंप्तं तद् ग्यस्माकं
aparyäptam tad asmākam
insufficient this of ours
बलं भीष्माभिरक्षितम् ।
balam bhīṣā̈hhiraksitam
(the) force (by) Bhiṣma guarded;
पय्याप्तं त्विदम् एतेषां
paryäptam tv idam etesāàm sufficient though that of these

बल्लं भीमाभिरक्षितम् ॥
balam̀ bhïmäbhiraksitam (the) force (by) Bhīma guarded.

Sufficient is that force of ours<br>Guarded by Bhishma;<br>Insufficient though is<br>The force guarded by Bhima.

aparyāptam (m. nom. sg. p. pass. participle a pari $\sqrt{a p}$ ), incomplete, insufficient, unlimited, unbounded, unequal.
tad (m. nom. sg.), that, this.
asmäkam (gen. pl), of us, ours, to us.
balam (n. nom. sg.), strength, force.
Bhiṣma, the old Käurava warrior, great uncle of the Pāndava princes and a chief of the Kāurave army.
abhiraksitam (m. nom. sg. p. pass. participle $a b h i \sqrt{r a k s)}$, guarded, protected.
(Bhiṣma-abhiraksitam, n. nom. sg. TP cpd., guarded by Bhīṣma.)
paryäptam (n. nom. p. pass. participle pari $\sqrt{a p}$ ), sufficient, abundant, equal.
$t u$, but though.
idam (n. nom. sg.), this.
eteşām (m. gen. pl.), of these, to them.
balam (n. nom. sg.), strength, force.
Bhìma, Pāṇ̣ava warrior, brother of Arjuna.
abhirakșitam (n. nom. p. pass. participle $a b h i$ $\sqrt{r a k s})$, protected, guarded.
(Bhīna-abhivakșitam, n. nom. sg., guarded by Bhima.)


#### Abstract

* This stanza has puzzled many translators because (i) Duryodhana's (the speaker's) forces are actually greater than those of the Pändavas (therefore hardly "insufficient"); (2) tad "that" seems to refer to something nearby while idam "this" seems to refer to something far off; (3) Bhiṣma is generally regarded as a much greater leader of troops than Bhima; (4) the words sound unnatural coming from Duryodhana who is supposed to be encouraging his forces with a pep talk. The eminent Sanskrit scholar J. A. B. van Buitenen has investigated the matter and published his conclusions in the Journal of the American Oriental Society (Vol. 85, No. I, Jan.-March 1965). The Vulgate version, from which practically all translations have been made, was, according to van Buitenen, preceded by another version used by Bhäskara the Vedantin, in the ninth century or thereabouts. In that version, which still survives, the names Bhiṣma and Bhima are transposed and the stanza reads:


aparyāptam tad asmākam
balam bhïmābhirakşitam
paryāptam tv idam eteṣäm
balam bhïsmābhirakṣitam

11
ग्रयनेषु च सर्वेषु
ayanesu ca sarvesu
and in all movements,
यथाभागम् झ्रवस्थिता:।
yathäbhägam avasthitāh in respective places stationed

भीष्मम् एवाभिरक्षन्तु
bhissmam eväbhiraksantu
Bhiṣma indeed protect
भवन्तः सर्व एव हि॥
bhavantah sarva eva hi
your lordships all, thus indeed.
And in all movements,
Stationed each in his respective place, All of you, indeed, Protect Bhishma!
which in van Buitenen's translation reads:
"That army guarded by Bhima is not equal to us;
On the other hand, this army, guarded by Bhiṣma is equal to them."
Actually, though Bhisma is the leader of the Kāuravas, Bhima is not the leader of the Pāṇ̣avas. Edgerton thinks the name Bhima is chosen in order to make a word play on the two names.
ayaneṣu ( n . loc. pl.), in positions, in progress, in goings, in movements.
$c a$, and.
sarvesu ( n . loc. pl.), in all.
yathäbhägam (adv.), according to shares, each in his respective place.
avasthitās (m. nom. pl. p. pass. participle ava $\sqrt{s t h} \bar{a}$, stationed, placed, following (as of a command).
Bhiṣmam (m. acc. sg.), Bhissma, the old Kāurava warrior chief.
$e v a$, indeed (often used as a rhythmic filler).
abhiraksantu (3rd pl. imperative abhi $\sqrt{\text { raks }) \text { ), }}$ protect ye! protect!
bhavantas (honorific nom. pl.), ye, your lordships.
sarva (samdhi for sarve, m. nom. pl.), all. eva, indeed (used here for emphasis.)
$h i$, of course, truly, indeed.

तस्य संजनयन् हर्ष
tasya samjanayan harșam producing joy, of him (Duryodhana)

कुरुवृद्ध: पितामह:।
kuruvrddhah pitāmahah
the Aged Kuru, the Grandfather,
सिंहनादं विनद्योच्चै:
simhhanädaì vinadyoccāih
roaring a lion's roar on high
शइ्ञं दध्मौ प्रतापवान् ॥
śan̄khaì dadhmāu pratāpavān
conch horn he blew powerfully
Making him (Duryodhana) happy,
The aged Kuru, his grandsire, Roaring like a lion, Blew his conch horn powerfully.
tasya (m. gen. sg.), of him, i.e. to him, to Duryodhana.
samianayan (m. nom. sg. pr. act. participle caus. sam $\sqrt{j a n}$ ), producing, bringing forth. harṣam (m. acc. sg.), joy, delight.
kuru (m.), Kuru, member of the Kuru tribe. vrddhas (m. nom. sg. p. pass. participle $\sqrt{v r d h})$, grown larger, aged.
pitāmahas (m. nom. sg.), grandfather, lit. "great father," descriptive of Bhīṣma.
simha (m.), lion.
nädam (m. acc. sg.), loud sound, roar.
vinadya (gerund vi $\sqrt{n a d}$ ), sounding forth, crying, bellowing.
(simhanādam vinadya, roaring a lion's roar.)
uccäis (inst. pl. adverb), by high, by loud, loudly, elevated, on high.
śañkham (m. n. acc. sg.), conch horn.
dadhmāu (3rd sg. perfect $\sqrt{\text { dhama }} \bar{a}$ ), he blew.
pratāpavān (m. nom. sg. adj. from pra $\sqrt{\text { tap }}$, full of dignity, full of power, full of strength, full of energy, searingly.

## तत: रा ख्वारच भेर्य रच

tatah śañkhāś ca bheryas ca
and thereupon the conch horns and the kettledrums

पणवानकगोमुखा:।
panavānakagomukhäh
the cymbals, drums, bull-mouths
(trumpets)
सहसैवाभ्यहन्यन्त
sahasäiväbhyahanyanta
all at once they were sounded

## स शब्दस् तुमुलो डभवत् 11

sa sabdas tumulo 'bhavat
the uproar tumultuous it was.
And thereupon the conch horns and the kettledrums,
The cymbals, drums and trumpets
All at once were sounded.
The uproar was tremendous.
tatas, then, thereupon, from thence. śañkhās (m. nom. pl.), conch horns. $c a$, and.
bheryas (f. nom. pl.), kettledrums. $c a$, and.
panava (m.), cymbal, drum.
ānaka (m.), drum.
gomukhās (m. nom. pl.), trumpets, lit. "bullmouths" or "bull faces" (the plural refers to the whole compound).
(panavanakagomukhās, m. nom. pl., DV cpd. the cymbals, drums and trumpets.)
sahasā (n. inst. sg.), suddenly, quickly, all at once.
eva, indeed (used as a rhythmic filler).
abhyahanyanta (3rd. pl. imperf. pass. abhi $\sqrt{h a n}$ ), they were struck, they sounded.
sas (m. nom. sg.), the, this.
śabdas (m. nom. sg.), sound, syllable, uproar.
tumulas (m. nom. sg.), tumultuous, noisy.
 became.

14

ततः खेवंर्र् हयैर्य्युक्त
tatah șvetāir hayäir yukte
then with white horses yoked
महति स्यन्दने स्थितौ।
mahati syandane sthitäu
in the great chariot standing

## माधव: पाण्डवरचैव

 mädhavah pāndavaścāivathe Descendant of Madhu (Krishna) and the Son of Pāṇdu (Arjuna) thus

दिव्यौ शः्ब़ै प्रदध्मतु:।।
divyāu sān̄khāu pradadhmatuh
divine conch horns they blew forth.
Then, standing in the great chariot
Yoked with white horses, Krishna and Arjuna
Sounded forth their divine conch horns.
tatas, then, thereupon, from thence.
śvetāis (m. inst. pl.), with white, by white.
hayais (m. inst. pl.), with horses, by horses.
yukte (m. loc. sg. p. pass. participle $\sqrt{y u j}$ ), yoked, joined, in yoke.
mahati ( $\mathrm{m} . \mathrm{loc} . \mathrm{sg}$.), in the great, in the mighty.
syandane (m. loc. sg.), in the "fast-running," in the chariot.
sthitāu (m. nom. dual), standing, situated.
Mädhavas (m. nom. sg.), descendant of Madhu, Krishna (the Yādavas, Krishna's tribe, was descended from Madhu, not to be confused with the asura Madhu who was killed by Vishnu).
pāndavas (m. nom. sg.), Son of Pāṇ̣u, Arjuna. Pāṇ̣u was a brother of Dhrtarāṣtra and officially the father of the five Pānḍava brothers, including Arjuna.
$c a$, and.
eva, indeed (used as a rhythmic filler).
divyāu (m. n. nom. acc. dual), the two divine, the two heavenly.
śankhäu (m. n. nom. acc. dual), the two conch horns.
pradadhmatus (3rd dual perfect act. pra $\sqrt{d h m a})$, they two blew forth.

[^8]पान्चजन्यं हृष्षीकेशो
pāñcajanyà̀ hrsīkeśo
Panncajanya, the Bristling Haired One (Krishna),

देवदत्तं धनंजय:।
devadattam dhanamjayah
Devadatta, Conqueror of Wealth (Arjuna)
पौण्ड़ं दधमौ महाश ख्वृं
pāundraín dadhmāu mahäśankhaì
Päuṇ̣ra he blew, the great conch horn,
भीमकर्मा वृकोदरः।।
bhimakarmā vrkodarah
terrible in action, the Wolf-bellied (Bhïma)

Krishna blew his Panchajanya;
Arjuna blew Devadatta, While Bhima, terrible in action, Blew the great conch horn Paundra.
päncajanyam (m. acc. sg.), name of Krishna's conch horn which was taken from the demon Pañcajana after Krishna slew him.
hrṣikeśas (m. nom. sg.), "Bristling Haired," "Erect Hair," a very frequent epithet of Krishna.
devadattam (m. acc. sg.), "God Given," name of Arjuna's conch horn.
dhanamjayas (m. nom. sg.), "Conqueror of Wealth," very common epithet of Arjuna.
paundram ( m. acc. sg .), name of Bhīma's conch horn. Possibly named for a king of a people in Eastern India, thought to be a brother of Krishna.
dadhmäu (3rd sg. perfect act. $\sqrt{ }$ dhmā), he blew.
mahä, great, mighty.
sañkham (m. n. acc. sg.), conch horn.
bhimakarmä (m. nom. sg. BV cpd.), terrible in action, whose actions are terrible.
vrka (m.), wolf.
udaras (m. nom. sg.), belly, stomach. (The epithet vrkodara was applied to Bhima because of his enormous appetite.)
(vrka-udara, m. nom. sg. BV cpd., wolfbellied one.)

अ्रनन्तविजयं राजा
anantavijayam̀ rājā
Anantavijaya the king
कुन्तीपुत्रो युधिष्ठिर:।
kuntīputro yudhisthirah
son of Kuntī Yudhiṣthira
नकुलः:सहदेवशच
nakulah sahadevaśs ca
Nakula and Sahadeva
सुषोषर्मणिपुष्पकौ।।
sughoṣamanipuspakāu
Sughoṣa and Maṇipuspaka
King Yudhishthira,
Son of Kunti, blew Anantavijaya;
Nakula and Sahadeva
Blew Sughosa and Manipushpaka.
anantavijayam (m. acc. sg.), Anantivijaya, Yudhisțhira's conch horn. The name means "unending victory."
rājā (m. nom. sg.), king.
kuntīputras (m. nom. sg.), son of Kuntī.
yudhisthiras (m. nom. sg.), Yudhișthira, son of Kunti by Dharma, god of justice and law, eldest of the Pāndava princes.
nakulas (m. nom. sg.), Nakula, one of the twins, born to Pāndu's second wife, Mādri by one of the Āśvins. A Pändava prince. The name means "color of the mongoose."
sahadevas (m. nom. sg.), Sahadeva, the other twin, son of Mādrī by the other Āśvin. A Pāṇ̣ava prince. The name means "accompanied by the gods."
$c a$, and.
sughosa, the name of Nakula's conch horn (meaning "making a great noise").
manipuṣpakāu (m. acc. dual), Maṇipuṣpaka, the name of Sahadeva's conch horn (meaning "jewel bracelet").
(sughoṣamaṇipuṣpakāu, m. acc. dual, DV cpd. sughoṣa and maṇipuṣpaka.)

काइयइच परमेष्वास:
kāśyaś ca paramesvāsah
and the King of the Käsis, supreme archer,

शिखण्डी च महारथ:।
śikhaṇ̣̄̄ ca mahārathah
and Sikhaṇ̣in, great warrior;
धृष्टद्युम्नो विराटरच
dhrṣtadyumno virāṭaś ca
Dhrṣṭadyumna and Virāṭa
सात्यकिशचापराजित:।।
sātyakiścāparājitah
and Sātyaki, the invincible:

## And the King of Kashi, supreme archer, <br> And Shikhandi, that great warrior, Dhrishtadyumna and Virata And Satyaki, the invincible;

kāśyas (m. nom. sg.), the King of the Kāsis, a tribe in a district identified with modern Benares.
$c a$, and.
parama (m.), supreme, highest.
$i s ̣ v a ̄ s a s$ (m. nom. sg. iṣu, arrow; āsa, hurler), archer, bowman.
( parama-işvāsas, m. nom. sg. KD cpd., best archer.)
sikhaṇdh $\bar{l}$ (m. nom. sg. of Śikhaṇ̣in), a Pāṇdava warrior, born as a girl and miraculously changed to a male, son of Drupada, and eventual killer of Bhisma who would not fight with a woman.
$c a$, and.
mahärathas (m. nom. sg.), great warrior, (as a BV cpd.) he whose chariot is great.
dhrsṭadyumnas (m. nom. sg.), Päṇ̣ava warrior; son of Drupada and brother of Drāupadi.
virātas (m. nom. sg.), Virāṭa, warrior king of a particular district in India, with whom the Pāndava princes took refuge during the thirteenth year of their exile.
$c a$, and.
sätyakis (m. nom. sg.), Yuyudhāna, son of Satyaka and an ally of the Păndavas. The name means "one whose nature is truth."
$c a$, and.
aparājitas (m. nom. sg.), unconquered, invincible.

## I

द्रपपदो द्रौपदेयाशच
ḋrupado drāupadeyās ca
Drupada and the Sons of Drāupadī
सर्वश: पृथिवीपते।
sarvasah prthivīpate
all together, O Lord of the Earth
(Dhṛtarāsṭra)
सौभद्रश्च महाबाहुः
sāubhadraś ca mahäbāhuh
and the Son of Subadrā, strong armed
शब्वान् दध्मु: पृथक् पृथक्।।
san̄khān dadhmuh prthak prthak
conch horns they blew respectively
Drupada and the sons of Draupadi All together, O Lord of the Earth, And the strong armed son of Subhadra Blew their conch horns, each his own.
drupadas (m. nom. sg.), "Rapid Step," king of the Pāñcālas and father of Dhrsṭadyumna, Śikhandin and Drāupadī, the latter the common wife of the five Pāndu princes.
dräupadeyās (m. nom. pl.), the sons of Drâupadī.
$c a$, and.
sarvaśas (adv.), altogether, wholly, entirely.
prthivīpate (m. voc. sg.), O Lord of the Earth, refers here to Dhrtarāstra, to whom the scene is being described by Samjaya.
säubhadras (m. nom. sg.), the son of Subhadrā, viz., Abhimanyu, son of Arjuna and Subhadrā, his second wife.
mah $\bar{a}$, strong, mighty.
bāhus (m. nom. sg.), arm.
(mahäbähus, nom. sg., BV cpd., having mighty arms.)
śan̄khān (m. acc. pl.), conch horns.
dadhmus (3rd pl. perfect act. $\sqrt{d h m a \bar{a} \text { ), they }}$ blew.
prthak prthak, one by one, respectively, each in turn.

स घोषो धार्तराष्ट्राणां
sa ghoṣo dhärtarâṣtrānāàm
the noise of the Sons of Dhrtarāstra,
हृदयानि व्यदारयत् ।
hrdayāni vyadārayat
the hearts it burst asunder
नभश्च पृथिवीं चैव
nabhaś ca prthivìm̀ cāiva
and the sky and the earth
तुमुलो व्यनुनादयन्॥
tumulo vyanunādayan
the tumult causing to resound

## The noise burst asunder The hearts of the sons of Dhritarashtra, And the tumult caused The sky and the earth to resound.

sas (m. nom. sg ), the, this
ghosas (m. nom. sg. from $\sqrt{\text { ghus }}$ ), noise, cry, tumult, sound.
dhärtarāsṭrānām (m. gen. pl.), of the sons of Dhṛtarāsṭra.
$h r d a y a ̄ n i$ (n. acc. pl.), hearts.
vyadārayat (3rd sg. causative imperf. act. $v i$ $\sqrt{d r}$ ), it burst, it tore, it rent, it lacerated, it caused to burst.
nabhas (n. acc. sg.), sky, firmament.
$c a$, and.
prithivim (f. acc. sg.), earth.
$c a$, and.
eva, indeed (used as a rhythmic filler).
tumulas (m. nom. sg.), tumultuous, tumult. vyanunādayan (m. nom. sg. pr. causative act. participle vi anu $\sqrt{n a d}$ ), causing to make resonant, causing to thunder, causing to howl.

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अ्रथ व्यवस्थितान् दृष्टा
atha vyavasthitān drsțvä
then, drawn up in battle array having seen,

धार्तराष्ट्रान् कपिध्वजः।
dhärtarāṣträn kapidhvajah
the Sons of Dhrtarāsṭra, the Monkey Bannered (Arjuna)

प्रवृत्ते शस्त्रसंपाते
pravrtte śastrasampāte
in the coming forth of the clash of weapons,

धनुर् उद्यम्य पाण्डव:।।
dhanur udyamya pāndavah
the bow raising, the Son of Pāṇ̣u
Then, Arjuna, having seen the sons of Dhritarashtra
Drawn up in battle array,
Raised his bow as the clash of weapons began.
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atha, then.
vyavasthitãn (m. acc. pl. p. pass. participle vi $a v a \sqrt{s t h} \bar{a})$, drawn up in battle array, arrayed.
$d r s t v \bar{a}$ (gerund $\sqrt{d r} \dot{r} s$ ), seeing, having seen.
dhärtarāstrān (m. acc. pl.), the sons of Dhrtaräsṭra.
kapi (m.), ape, monkey.
dhvajas (m. nom. sg.), banner, flag, standard.
(kapi-dhvajas, m. nom. sg. BV cpd., banner of the monkey.)
pravrte ( m. loc. sg.), in the coming forth, in the resulting, in the occurring.
śastra (m.), weapon.
sampāte ( m . loc. sg.), in the coming together, collision, encounter, confluence ( $s a m \sqrt{p a t)}$.
(sastra-sä̈päte, m. loc. sg. TP cpd., clash of the weapons.)
(pravrtte śastrasampāte, m. loc. absol., when the clash of weapons began.)
dhanus (m. acc. sg.), bow.
udyamya (gerund ud $\sqrt{\text { yam }}$ ), raising up, flourishing, brandishing.
pänḍavas (m. nom. sg.), Son of Pāṇ̣̣u (Arjuna).

[^9]

इदम् ग्राह महीपते ।
idam äha mahipate
this he said: O Lord of the Earth,
सेनयोग्उ उयोर् मध्ये
senayor ubhayor madhye
of the two armies both in the middle
रथं स्थापय मे इच्युत॥
rathaím sthāpaya me 'cyuta
the chariot cause to stand of me, Imperishable One

Arjuna then spoke these words to Krishna:
O Lord of the earth, Cause my chariot to stand in the middle
Between the two armies, Imperishable One,
$h r s ̣ i ̄(f),$. bristling, erect.
keśam (m. acc. sg.), hair.
(hrṣikeśa, Bristling Haired a common nickname for Krishna.)
tadā, then.
väkyam (n. acc. sg.), word, speech.
idam (n. acc. sg.), this.
$\bar{a} h a(3 r d$ sg. perf. act. $\sqrt{ } a h$ ), he said.
mahī (f. nom. sg.), the earth.
pate (m. voc. sg.), O Lord, O Ruler, O Master.
(mahipate, m. voc. sg. TP cpd., O Lord of the Earth.)
senayos (f. gen. dual), of the two armies.
ubhayos (f. gen. dual), of both.
madhye ( n. loc. sg.), in the middle, in the midst of.
ratham (m. acc. sg.), chariot.
sthäpaya (2nd sg. causative imperative act. $\sqrt{\operatorname{sth}} \bar{a}$ ), cause to stand, cause to be situated. $m e$ (gen. sg.), of me.
acyuta (m. voc. sg.), not fallen, unchanging, imperishable, unshaken, firm, an epithet of Vishnu-Krishna.

यावद् एतान् निरीक्षे ऽहं
yävad etān nirīkse 'ham̀ until these I behold, I,

योद्धाकामान् श्रवस्थितान्।
yoddhukämän avasthitān battle-hungry arrayed.

केर् मया सह योद्धव्यम्
käir mayã saha yoddhavyam
with whom? by me together to be fought
आ्रस्मिन् रणसमुद्यमे ॥
asmin ranasamudyame
in this battle in undertaking.
Until I behold these warriors,
Battle-hungry and arrayed.
With whom must I fight
In undertaking this battle?
$y \bar{a} v a d$, as many, as much, until.
etān (m. acc. pl.), these.
nirīkse (Ist sg. mid. nir $\sqrt{i} k s$ ), I see, I behold. aham (nom. sg.), I.
yoddhukāmān (m. acc. pl.), wishing to fight, anxious to fight, hungry for battle.
avasthitān (m. acc. pl.), arrayed, arranged in battle formation.
käis (m. inst. pl. interrog.), by whom? with whom?
may $\bar{a}$ (m. inst. sg.), by me, with me.
saha, together, along with.
yoddhavyam (n. nom. sg. gerundive $\sqrt{ }$ yudh used impersonally), to be fought.
$\operatorname{asmin}$ (m. loc. sg.), in this.
rana (m.), battle, conflict; rana also means joy, pleasure, delight, and in its use here means battle as an object of delight.
samudyame (m. loc. sg. derivative noun from sam ud $\sqrt{\text { yam }), ~ i n ~ l i f t i n g, ~ i n ~ r a i s i n g, ~ i n ~ s e t-~}$ ting about, in undertaking, in readiness for.
(raṇa-samudyame, m. loc. pl. TP cpd., in readiness for battle.)

## योत्स्यमानान् स्रवेक्षे इहं

yotsyamänän avekse 'haín
those who are about to give battle I behold, I,

य एते $\sqrt{\text { त }}$ समागता:।
ya ete 'tra samāgatāh
who these here come together
धार्त राष्ट्रस्य दुर्बुद्धे्
dhārtarāstrasya durbuddher
of the Son of Dhṛtarāṣtra of evil mind
युद्ध प्रियचिकीर्षव: 11
yuddhe priyacikirṣavah
in battle wishing to do service."
I behold those who are about to give battle,
Having come together here,
Wishing to do service in warfare
For the evil-minded son of Dhritarashtra (Duryodhana).
yotsyamānān (m. acc. pl. mid. fut. act. participle $\sqrt{ } y u d h$ ), those who are about to give battle.
avekse (Ist sg. pr. indic. mid. ava $\sqrt{i k s}$ ), I see, I behold.
aham (nom. sg.), I.
$y a, s a m d h i$ for ye (m. nom. pl.), who.
ete (m. nom. pl.), these.
atra, here, in this place, in this respect.
samāgatās (m. nom. pl ), come together, assembled.
dhärtarāstrasya (m. gen. sg.), of the Son of Dhṛtarāsṭtra, i.e., Duryodhana.
durbuddhes (m. gen. sg. BV cpd.), of evil mind, of evil intuition, whose mind is evil.
yuddhe ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in battle, in warfare.
priya (n.), dear, service, kindness.
cikirşavas (m. nom. pl. of cikirsu, desiderative adjective from $\sqrt{k r}$ ), wishing to do, wishing to perform.
(priyacikīrşavas, m. nom. pl. TP cpd., wishing to do a service, wishing to do a kindness.)

एवम् उत्तो हृषीकेशो
evam ukto hrṣikeśo
thus addressed, the Bristling Haired One (Krishna)

## गुडाकेशोन भारत।

## gudäkeśena bhärata

by the Thick Haired One (Arjuna), O Descendant of Bharata

सेनयोर् उभयोर् मध्ये
senayor ubhayor madhye
of the two armies of both in the middle

## स्थापयित्वा रयोत्तमम् ।।

sthäpayitvā rathottamam
having caused to stand the chief chariot
Thus Krishna was addressed by Arjuna, O Dhritarashtra, Having caused the chief chariot
To stand in the middle between the two armies.
evam, thus, in this manner.
$u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{v a c}$ ), said, addressed, bespoken.
$h r s i i ~(f),$. standing on end, erect, bristling.
keśas (m. nom. sg.), hair, shock of hair.
guda (f.), thick, a ball, molasses, thickened juice of the sugar cane.
kesa (m.), hair.
(gudäkeśena, m. inst. sg., by the Thick Haired One, by Arjuna.)
bhārata (m. voc. sg.), O Descendant of Bharata (here referring to Dhṛtarāșṭa whom Samjaya is addressing).
senayos (f. gen. dual), of the two armies. ubhayos (f. gen. dual), of both. madhye ( n . loc. sg.), in the middle.
sthāpayitvā (causative gerund $\sqrt{s t h} \bar{a}$ ), causing to stand, having caused to stand.
rathottamam (ratha uttamam, m. acc. sg.), the chief chariot, the highest chariot.

[^10]भीष्मद्रोणप्रमुखत:
bhismadronapramukhatah
Bhissma and Droṇa in front of
सर्वेषां च महीक्षिताम्।
sarveṣām ca mahiksitām
and of all these rulers of the earth
उवाच पार्थ पइयैतान्
uvāca pārtha paśsaätān
said the Son of Prthā: Behold these
समवेतान् कुरून् इति।।
samavetān kurūn iti
come together the Kurus, thus.

## Before the eyes of Bhishma and Drona And all these rulers of the earth, Arjuna said: Behold these Kurus assembled.

bhissma, the elderly Kāurava warrior, great uncle of Arjuna.
drona, Käurava warrior, a Brahman by birth and, like Bhissma, a teacher of warfare.
pramukhatas (adv.), lit. "before the face," opposite, in front of, before the eyes of.
(bhiṣma-drona-pramukhatas, TP cpd., in front of Bhisma and Drona.)
sarvesām (m. gen. pl.), of all these.
$c a$, and.
$m a h \bar{i}$ (f.), earth, world.
kṣitām (m. gen. pl.), of governors, rulers $(\sqrt{k s i})$.
(mahiksitām, m. gen. pl., TP cpd., of worldrulers, of earth-rulers.)
$u v a ̄ c a$ (3rd sg. imperf. act. $\sqrt{v a c}$ ), he said.
pärthas ( m. voc. sg .), the Son of Pṛthā, i.e., Arjuna.
paśya (2nd sg. imperative act. $\sqrt{ } p a s$ s), behold! look at! see!
etān (m. acc. pl.), these.
samavetān (m. acc. pl. p. pass. participle sam $a v a \sqrt{ } i)$, come together, assembled, united.
$k u r u ̄ n$ (m. acc. pl.), Kurus, the ancient tribe from which both the Pāndavas and the Kāuravas are descended.
$i t i$, thus, indeed (used here, and frequently, at the close of a quotation).

तत्रापरयत् स्थितान् पार्थ:
taträpasjat sthitān pärthah
there he saw standing, the Son of Prthä (Arjuna)

## पित्ढ्न् श्रथ पितामहान्।

pitṝn atha pitāmahän
fathers, then grandfathers,
श्राचार्यान् मातुलान् भात़न्
ācäryān mätulān bhrātr̄n
teachers, maternal uncles, brothers,
पुत्रान् पौत्रान् सखींस् तथा 11
puträn pautrān sakhïns tatha
sons, grandsons, friends as well
Arjuna saw standing there Fathers, then grandfathers, Teachers, maternal uncles, brothers, Sons, grandsons, friends as well;
tatra, there, thither.
apaśyat (3rd sg. imperfect act. $\sqrt{ } p a s ́$ ), he saw.
sthitān (m. acc. pl. p. pass. participle $\sqrt{ }$ sthā), standing situated.
pärthas (m. nom. sg.), the Son of Prthā, epithet frequently applied to Arjuna.
pitr̄n (m. acc. pl.), fathers.
atha, then, and.
pitāmahän (m. acc. pl.), grandfathers.
 mätulän (m. acc. pl.), maternal uncles.
bhrätṛn (m. acc. pl.), brothers.
putrān (m. acc. pl.), sons.
pāutrān (m. acc. pl.), grandsons.
sakhīn (m. acc. pl.), friends, companions.
tathā, likewise, as well.

## 27

रवशुरान् सुहृदइचैव
śvaśurän suhrdaścāiva fathers in law and companions

सेनयोर् उभयोर् श्रापि।
senayor ubhayor api
in the two armies, in all two

तान् समीक्ष्य स कौन्तेय:
tān samīkşya sa kāunteyah
them contemplating, he, the Son of Kuntī,

सर्वान् बन्धून् ग्रवस्थितान् 11
sarvān band̄̄ūn avasthitān
all relatives arrayed

Arjuna saw fathers-in-law, companions, In the two armies, And contemplated All his kinsmen, arrayed.
§vaśurān (m. acc. pl.), fathers-in-law. suhrdas (m. acc. pl.), companions. $c a$, and.
$e v a$, indeed (used as a rhythmic filler).
senayos (f. loc. dual), in the two armies.
ubhayos (f. loc. dual), in both.
api, even, also.
(ubhayor api, in all two.)
$t \bar{a} n$ (m. acc. pl.), them.
samīkşya (gerund sam $\sqrt{i} k s$ ), contemplating, regarding, looking at.
sas (m. nom. sg.), he, this.
kāunteyas (m. nom. sg.), the son of Kuntī, epithet often applied to Arjuna.
$\operatorname{sarvān~(m.~acc.~pl.),~all.~}$
bandhün (m. acc. pl.), relatives, kinsmen.
avasthitān (m. acc. pl. p. pass. participle), arrayed, arranged in battle order.

## कृपया परयाविष्टो

krpayā parayāvișto
filled with infinite pity
विषीदन्न् द्दद् श्रब्रवीत्।
vişidann idam abravīt
desponding, this he said:
दृष्टूमें स्वजनं कृष्ण
drṣtvemamं svajanam krṣna
"having seen this, my own people Krishna,

युयुत्सुं समुपस्थितम् ॥
yuyutsum samupasthitam
desiring to fight, approaching,
Filled with infinite pity,
Despondent, he said this:
Having seen my own people, Krishna,
Desiring to fight, approaching.
$k r p a y \bar{a}$ (f. inst. sg.), by pity, with pity.
parayā (f. inst. sg.), by infinite, by profound, by deep.
$\bar{a} v i s t a s$ (m. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{v i s}$ ), entered, subject to, possessed by, filled with.
viṣidan (m. n. sg. pr. participle vi $\sqrt{s a d}$ ), despairing, despondent.
idam ( n. acc. sg.), this.
$a b r a v i \bar{t}$ (3rd sg. imperf. act. $\sqrt{b r u}$ ), he said, he spoke.
$d r s t ̣ v a \bar{a}$ (gerund $\sqrt{ } d r s)$, seeing, having seen.
imam (m. acc. sg.), this.
svajanam (m. acc. sg.), own people, own family.
krsna (m. voc. sg.), Krishna (the name means black, dark, or dark blue), Arjuna's charioteer, the avatār of Vishnu and the principal spokesman in the Bhagavad Gita.
yuyutsum (m. acc. sg. desiderative adjective from $\sqrt{ } \mathrm{y} u \mathrm{dh}$ ), desiring to fight, anxious to fight.
samupasthitam (m. acc. sg. p. pass. participle sam upa $\sqrt{s t h a ̄}$ ), approaching, coming near, standing near.

सीदन्ति मम गात्राणि
sīdanti mama gãtrāni
"they sink down, my limbs
मुखं च परिश्रुष्यति।
mukhaí ca parisususyati
and (my) mouth dries up
वेपथुश्च शरीरे मे
vepathus' ca śarire me
and trembling in the body of me
रोमहर्षशच जायते।।
romaharssaś ca jāyate
and bristling of the hair is brought forth.
My limbs sink down,
My mouth dries up,
My body trembles,
And my hair stands on end;
sïdanti (3rd pl. pr. indic. act. $\sqrt{\text { sad }}$ ), they sink down, they sit.
mama (gen. sg.), of me, my.
gäträni (n. nom. pl.), limbs, legs, instruments of motion (from $\sqrt{g} \bar{a}, \mathrm{go}$ ).
mukham (n. nom. sg.), mouth, face.
$c a$, and.
pariśusyati (3rd sg. pr. indic. act. pari $\sqrt{ }$ śus), it dries up, it makes dry.
vepathus (m. nom. sg. from $\sqrt{ } v i p$ ), a trembling, a quivering, a quaking.
$c a$, and.
sarire ( m. loc. sg.), in the body.
$m e$ (gen.sg.), of me, my.
roma ( n. ), hair, body hair.
harṣas (m. nom. sg. derivative noun $\sqrt{h r s}$ ), standing on end, bristling, standing erect.
(roma-harṣas, m. nom. sg. TP cpd., bristling of the hair.)
$c a$, and.
$j \overline{a y a t e}$ (3rd sg. pr. indic. passive $\sqrt{ }$ jan), it is born, it is brought forth, produced.

गाण्डीवं स्रंसते हस्तात्
gāndīvaìm sraìsate hastāt
Gäṇdīva falls from (my) hand
त्वक् चैंव परिदह्यते।
tvak cäiva paridahyate
and (my) skin it burns
न च शाक्नोम्य् श्रवस्थातुं
na ca śaknomy avasthātum
and not I am able to remain as I am,

भ्रमतीव च मे मनः ।।
bhramatīva ca me manah
and it rambles-like of me the mind,
Gandiva (Arjuna's bow) falls from
(my) hand,
My skin burns,
I am unable to remain as I am, And my mind seems to ramble.
gāndīvam (n. nom. sg.), Gāṇ̣īva, the name of Arjuna's bow.
sramisate (3rd sg. pr. indic. mid. $\sqrt{\text { sramis }}$ ), it falls, it drops.
hastāt (m. abl. sg.), from the hand.
tvac (f. nom. sg.), skin.
$c a$, and.
$e v a$, indeed (used as a rhythmic filler).
paridahyate ( 3 rd sg . pr. indic. passive pari $\sqrt{d a h})$, it is burned, it burns.
$n a$, not.
$c a$, and.
śaknomi (Ist. sg. pr. indic. act. $\sqrt{\text { śak }}$ ), I am able, I can, I have the power to.
avasthātum (infinitive ava $\sqrt{s t h a}$ ), to remain as I am, to stand.
bhramati (3rd sg. pr. indic. act. $\sqrt{ }$ bhram), it wanders, it rambles.
iva, like, as it were.
$m e$ (gen. sg.), of me.
manas ( n . nom. sg.), mind, intellect, understanding.

निमित्तानि च पइयामि
nimittāni ca paśyāmi
and omens I perceive
विपरीतानि केराव।
viparītāni keśava
inauspicious, O Handsome-haired One,
न च श्रेयो डनुपइयामि
na ca śreyo 'nupasyāmi
and not welfare I foresee

हत्वा स्वजनम् श्राहवे।।
hatvā svajanam āhave
having destroyed own people in battle.
I perceive inauspicious omens, O Krishna,
And I foresee misfortune
In destroying my own people in battle.
nimittāni (n. acc. pl.), omens, marks, tokens, signs.
$c a$, and.
paśsāmi (Ist sg. pr. indic. act. $\sqrt{ } p a s$ ), I see, I perceive.
viparītāni (n. acc. pl.), inauspicious, perverse.
keśava (m. voc. sg.), O Handsome-haired One.
$n a$, not.
$c a$, and.
śreyas (n. acc. sg.), welfare, prosperity, good fortune.
anupaśyāmi (Ist sg. pr. indic. act. anu $\sqrt{ } p a s$ ), I foresee, I anticipate.
hatvā (gerund Vhan), slaying, destroying, killing, having destroyed, having killed.
svajanam (m. acc. sg.), own people, own kinsmen.
$\bar{a} h a v e$ ( m. loc. sg. from $\bar{a} \sqrt{h v e}$ ), in challenge, in battle, in warfare.

## I

न काइक्षेविजयं कृष्ण
na kān̄kse vijayam krṣna
not I desire victory, Krishna
न च राज्यं मुखानि च।
na ca rājyam̀ sukhāni ca and not kingship and pleasures.

किं नो राज्येन गोविन्द
kim no räjyena govinda
what to us with kingship, Chief of
Cowherds (Krishna)?
किं भोगैर् जीवितेन वा।।
kim bhogäir jīvitena vā
what with enjoyments or with life?
I do not desire victory, Krishna, Nor kingship nor pleasures.
What is kingship to us, Krishna?
What are enjoyments, even life?
$n a$, not.
$k \bar{a} \bar{n} k s e^{e}$ ( Ist sg. pr. indic. mid. $\sqrt{k} \bar{a} \bar{n} k s$ ), I desire, I wish for, I hanker after.
vijayam (m. acc. sg.), conquest, victory.
krsṇa (m. voc. sg.), Krishna.
na, not.
$c a$, and, or.
rājyam (n. acc. sg.), kingship, kingdom, kingly power.
sukhäni (n. acc. pl.), pleasures, happinesses, joys.
$c a$, and, or.
kim (interrog.), what?
nas (dat. pl.), to us.
räjyena ( n . inst. sg.), with kingship, with kingdom, by kingship.
govinda (m. voc. sg.), "Cow Finder," epithet of Krishna, often translated "Chief of Cowherds," because of a presumed Prakrit derivation, the interpretation of which is moot among scholars. See footnote.
kim (interrog.), what?
bhogāis (m. inst. pl.), with pleasures, with enjoyments.
$j \bar{l} v i t e n a$ (n. inst. sg.), with life, by life. $v \bar{a}$, or.

[^11]
## I

33

येषाप् ग्र्र्थ काझिक्षतं नो
yesā̄m arthe kā̄̄$k s i t a \dot{m}$ no
of whom for the sake desired of us
राज्यं भोगा: सुखानि च।
rājyà̀ bhogāh sukhäni ca
kingship, enjoyments and pleasures,
त इमे ऽवस्थिता युद्धे
ta ime 'vasthitā yuddhe
they, these arrayed in battle,
प्राणांस् ल्यक्तवा धनानि च।।
pränäñs tyaktvā dhanañi ca vital breaths abandoning and riches,

Those for whose sake we desire Kingship, enjoyments, and pleasures, They are arrayed here in battle, Abandoning their lives and riches.
yeṣām (m. gen. pl.), of whom.
arthe ( $\mathrm{m} . \operatorname{loc} . \mathrm{sg}$.), for the sake of, in sake.
kān̄kșitam (n. nom. sg. p. pass. participle $\sqrt{k} \bar{a} n \bar{n} k s)$, desired, wished for, hankered after.
nas (gen. pl.), of us, by us.
rājyam (n. nom. sg.), kingship, sovereignty.
$b h o g a ̄ s$ (m. nom. pl.), pleasures, enjoyments (of eating in particular).
sukhāni (n. nom. pl.), pleasures, comforts. $c a$ and.
$t a$ (samdhi for te, m. nom. pl.), they.
ime ( m . nom. pl.), these.
avasthitās (m. nom. pl. p. pass. participle $a v a \sqrt{s t h} \bar{a})$, standing, arrayed, arranged in battle formation.
yuddhe ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in battle, in warfare.
prānān (m. acc. pl.) vital breaths, lives.
tyaktvā (gerund rtyaj), abandoning, sacri-
ficing, relinquishing, having abandoned.
dhanäni (n. acc. pl.), riches, booty.
$c a$, and.

## I

## 34

श्राचार्या: पितरः पुत्रास्
ācāryäh pitarah putrās
teachers, fathers, sons,
तथैव च पितामहा:।
tathäiva ca pitāmahāh
and also grandfathers,
मातुला: इवशुरा: पौत्रा:
mātulāh śvaśurāh pāutrāh
maternal uncles, fathers in law, grandsons,
इयाला: संबन्धिनस् तथा।।
śyālāh sambandhinas tathā
brothers in law, kinsmen thus
Teachers, fathers, sons,
And also grandfathers,
Maternal uncles, fathers-in-law, grandsons,
Brothers-in-law, and other kinsmen.
$\bar{a} c a ̄ r y a ̄ s$ (m. nom. pl.), teachers, masters. pitaras (m. nom. pl.), fathers.
putrās (m. nom. pl.), sons.
tath $\bar{a}$, also, thus.
eva, indeed (used as a rhythmic filler). $c a$, and.
pitāmahās (m. nom. pl.), grandfathers.
mãtulās (m. nom. pl.), maternal uncles.
śvaśurās (m. nom. pl.), fathers-in-law.
pautrās (m. nom. pl.), grandsons.
śyālās (m. nom. pl.), brothers-in-law.
sam̈bandhinas (m. nom. pl.), kinsmen, relatives.
tath $\bar{a}$, thus, also.

35
एतान् न हन्तुम् इच्छामि
etän na hantum icchāmi
them not to slay I desire,

घतो डपि मधुसूदन।
ghnato 'pi madhusūdana
who are also killing, Slayer of Madhu,

ग्रापि त्रैलोक्यराज्यस्य
api trāilokyarājyasya
even for the sovereignty of the three worlds

हेतो: किं नु महीकृते ।।
hetoh kim nu mahikrte
on account; how then for the earth?
I do not desire to kill
Them who are bent on killing, Krishna,
Even for the sovereignty of the three worlds.
How much less then for the earth?
etän (m. acc. pl.), them, these.
$n a$, not.
hantum (infinitive $\sqrt{h a n}$ ), to kill, to slay.
$i c c h a ̄ m i$ (Ist sg. pr. indic. act. $\sqrt{i s s) \text { ) I desire, I }}$ wish.
ghnatas (m. acc. pl. pr. participle $\sqrt{h a n) \text {, }}$ those who are killing, those who are about to kill.
api, even, also.
madhusüdana (m. voc. sg.), Slayer of the Demon Madhu, epithet of Vishnu-Krishna. This Madhu is not to be confused with the Yādava patriarch who was Krishna's ancestor.
api, even, also.
trailokya (n.), the three worlds, viz., the paradise of the gods, the realm of atmospheric beings and the earth.
räjyasya ( n . gen. sg.), of the sovereignty, for the sovereignty.
(trāilokyaräjyasya, n. gen. sg. TP cpd, for the sovereignty of the three worlds.)
hetos (m. abl. sg.), because, on account of, cause.
kim (interrog.), what? how?
$n u$, now, then, indeed.
mahikrte (m. loc. sg.), for the sake of the created world, for the earth.

निह्त्य धार्तराष्ट्रान् न:
nihatya dhärtarāsṭrān nah
striking down the Sons of Dhrtarāsṭra to us

का प्रीति: स्याज् जनार्दन।
kā prītih syāj janārdana
what joy should it be, O Agitator of Men?
पापम् एवाश्रयेद् ग्रस्मान्
päpam eväśrayed asmān
evil thus should cling to us
हत्वैतान् श्राततायिन:॥
hatväitān ātatāyinah
having killed these aggressors.

## What joy would it be for us

To strike down the sons of
Dhritarashtra, O Krishna?
Evil thus would cling to us,
Having killed these aggressors.
nihatya (gerund ni $\sqrt{h a n), ~ s t r i k i n g ~ d o w n, ~}$ killing.
dhārtarāstrān (m. acc. pl.), the Sons of Dhrtarāștra.
nas (dat. or gen. pl.), to us.
$k \bar{a}$ (f. nom. sg. interrog.), what?
pritis (f. nom. sg.), joy, pleasure.
syāt (3rd sg. optative act. $\sqrt{ } a s$ ), it should be, might it be.
janārdana (m. voc. sg.), Agitator of Men, frequent epithet of Krishna (from jana, man; vard, agitate, torment, move).
pāpam (n. nom. sg.), evil, harm, trouble.
eva, thus, even so.
ásrayet (3rd sg. optative act. $\bar{a} \sqrt{ }{ }^{\prime} r i$ ), it should cling to, it should lean on, take hold of.
asmān (acc. pl.), us.
hatv $\bar{a}$ (gerund $\sqrt{h a n \text { ), killing, having killed. }}$
etān (m. acc. pl.), these.
ātatāyinas (m. acc. pl.), lit. "having bows drawn" (from $\bar{a} \sqrt{\text { tan }}$ ), murderers, attackers, aggressors, felons.

[^12]तस्मान् नाहा वयं हन्तु
tasmān närhä vayam hantum
therefore not justified we to kill
धार्तराष्ट्रान् स्वबान्धवान् ।
dhärtarāṣtrān svabändhavān
the Sons of Dhṛtarāṣtra, own kinsmen,
स्वजनं हि कथं हत्वा
svajanam hi katham hatvā
own people surely how, having killed,
सुखिन: स्याम माधव।।
sukhinah syäma mādhava
happy we should be, Descendant of Madhu?

## Therefore we are not justified in killing

The sons of Dhritarashtra, our own kinsmen.
How, having killed our own people, Could we be happy, Krishna?
tasmāt (abl. sg.), from this, therefore.
na, not.
arhās (m. nom. pl. from $\sqrt{ }$ arh), justified, deserving, entitled to.
vayam (nom. pl.), we.
hantum (infinitive $\sqrt{h a n}$ ), to kill, to smite.
dhārtarāsțtān (m. acc. pl.), the Sons of Dhrtarāsṭtra.
svabāndhavān (m. acc. pl.), own kinsmen, own relatives.
svajanam (m. acc. sg.), own people.
hi, surely, indeed.
katham (interrog.), how?
hatvā (gerund $\sqrt{h a n}$ ), killing, having killed.
sukhinas (m. nom. pl.), happy, possessing happiness.
syāma (Ist pl. optative act. $\sqrt{ } a s$ ), we should be, we might be.
mādhava (m. voc. sg.), Descendant of Madhu, progenitor of the Yādavas, Krishna's race; thus an epithet of Krishna.

यद्यप्येते न पइयन्ति
yadyapyete na paśyanti
if even these not they see
लोभोपहतचेतस:।
lobhopahatacetasah
greed overpowered in thought,
कुलक्षयकृतं दोषं
kulakssayakrtà̇ doṣam
the destruction-of-family-caused wrong
मित्रद्रोहे च पातकम् ॥
mitradrohe ca pätakam
and in the friend-treachery crime,

## Even if those

Whose thoughts are overpowered by greed do not perceive
The wrong caused by the destruction of the family,
And the crime of treachery to friends.
yadi, if.
api, even.
ete (m. nom. pl.), these.
$n a$, not.
paśyanti ( 3 rd pl. pr. indic. act. $\sqrt{ } p a s$ ), they see, they perceive.
lobha (m.), greed, desire.
upahata (p. pass. participle upa $\sqrt{ }$ han), overpowered.
cetasas (n. nom. pl.), thoughts.
(upahatacetasas, n. nom. p. BV cpd., with thoughts overpowered, whose thoughts are overpowered.)
$k u l a$ (n.), family.
$k s a y a$ (m., noun from $\sqrt{ } k s i$ ), destroying, destruction.
$\operatorname{krtam}$ (m. acc. sg. p. pass. participle $\sqrt{ } k r$ ), made, caused, done.
(kula-ksaya-krtam, m. acc. sg. TP cpd., caused destruction of family.)
doșam (m. acc. sg.), wrong, evil.
mitra (m.), friend.
drohe ( m . loc. sg.), in injury, in treachery, in mischief.
(mitradrohe, m. loc. sg., treachery to a friend.)
$c a$, and.
pätakam (n. acc. sg.), crime, evil, lit. "that which causes to fall" $(\sqrt{p a t})$.

## 39

कथं न जेयम् श्रस्माभि:
kathaí na jñeyam asmābhih
how not to be known by us
पापाद् ग्रस्मान् निर्वर्तितुम्।
pāpād asmān nivartitum
from evil from this to turn back
कुलक्षयकृतं दोषं
kulaksayakrtaím doṣa $\dot{m}$
the destruction-of-family-caused evil,
प्रपइयद्निर् जनार्दन।।
prapaśyadbhir janārdana
by discernment, Agitator of Men?
Why should we not know enough
To turn back from this evil,
Through discernment of the wrong caused
By the destruction of the family, O Krishna?
katham (interrog.), how?
na, not.
jñeyam (gerundive $\sqrt{j} \tilde{n} \bar{a}$ ), to be known, to be understood.
asmābhis (m. inst. pl.), by us, with us.
pāpät ( n . abl. sg.), from evil, from wrong. asmāt (n. abl. sg.), from this.
nivartitum (infinitive $n i \sqrt{ }$ vrt), to turn back. kula (n.), family.
$k s a y a(\mathrm{~m}$. noun from $\sqrt{k s ̦ i})$, destruction.
krtam (m. acc. sg. p. pass. participle $\sqrt{ } \mathrm{kr}$ ), doing, making, done, made, caused.
(kula-ksaya-krtam, m. acc. sg. TP cpd., caused destruction of family.)
doṣam (m. acc. sg.), evil, wrong.
prapaśyadbhis (m. inst. pl. pr. participle pra $\checkmark$ paśs), by discerning, by discernment.
janärdana (m. voc. sg.), Agitator of Men, Mover of Men, epithet of Vishnu-Krishna.

कुलक्षये प्रणइ्यन्ति
kulaksaye pranaśyanti
in destruction of family, they vanish
कुलधर्मा: सनातनाः।
kuladharmāh sanätanäh
the family laws, ancient;
धर्मे नष्टे कुल्ल कृत्त्नम्
dharme naste kulamं kytsnam
when law perishes, the family entire
ग्रधर्मो งभिभवत्युत॥
adharmo 'bhibhavatyuta
lawlessness it overpowers also
In the destruction of the family,
The ancient family laws vanish;
When the law has perished,
Lawlessness overpowers the entire family also.
kula (n.), family.
$k s$ aye ( m . loc. sg., a noun from $\sqrt{k s ̣ i}$ ), in destruction.
(kula-ksaye, m. loc. sg. TP cpd., destruction of family.)
pranaśyanti (3rd pl. pr. indic. act. pra $\sqrt{n a s ́), ~}$ they are lost, they vanish, they perish.
kula (n.), family.
dharmās (m. nom. pl.), laws, customs, rights, duties.
(kula-dharmās, m. nom. pl. TP cpd., laws of family.)
sanātanās (m. nom. pl.), eternal, ancient, primaeval.
dhrame (m. loc. sg.), in duty, in law.
naste (loc. sg. p. pass. participle $\sqrt{n a s}$ ), in the perishing, in the loss.
(dharme-naste, loc. absol., when law perishes.)
kulam (n. acc. sg.), family.
krtsnam (n. acc. sg.), entire.
adharmas (m. nom. sg.), lawlessness, dutilessness.
abhibhavati (3rd sg. pr. indic. act. abhi $\sqrt{ } b h \bar{u})$, it overcomes, overpowers, predominates, conquers, surpasses.
uta, and, also, even.

ग्रधर्माभिभवात् कृष्ण
adharmäbhibhavāt krṣ̣na
from overpowering by lawlessness, Krishna,

प्रदुष्यान्ति कुल्त्त्र्य:।
praduṣyanti kulastriyah
they are corrupted, the family women;
स्त्रीषु दुष्टासु वार्ण्णेय
strīsu dusṭāsu vārsneya
in women corrupted, O Clansman of Vrṣni,

जायते वर्णसंकर:॥
jāyate varnasam̀karah
is born the intermixture of caste
Because of the ascendancy of lawlessness, Krishna,
The family women are corrupted;
When women are corrupted,
O Krishna,
The intermixture of caste is born.
adharmābhibhavāt (m. abl. sg.), from overpowering by lawlessness, because of the ascendancy of lawlessness (adharma, lawlessness; abhibhavãt, from over-powering).
krṣna, (m. voc. sg.), Krishna.
pradusyanti (3rd pl. pr. indic. act. pra $\sqrt{ } d u s$ ), they become spoiled, they are corrupted.
kula (n.), family.
striyas (f. nom. pl.), women.
(kula-striyas, f. nom. pl., women of the family.)
striṣu (f. loc. pl.), in women.
dusțāsu (f. loc. pl. p. pass. participle $\sqrt{ } d u s$ ), corrupted, spoiled.
(striṣu dusṭāsu, loc. absol., when women are corrupted.)
vārṣneya (m. voc. sg.), Clansman of Vrsni, frequent epithet of Krishna. Vrsni ("potent," "manly") is a name of the Yädava or Mādhava tribe, or another closely related tribe, to which Krishna belongs.
$j a \bar{y}$ ate ( 3 rd sg . pr. indic. passive $\sqrt{j}$ jan), it is born, it is produced.
varṇa (m.), caste, color.
samikaras (m. nom. sg. from sam $\sqrt{k} \bar{r}$ ), intermixture, pouring together, becoming confused.
(varna-samkaras, m. nom. sg. TP cpd., intermixture of caste.)

संकरो नरकायैव
saṁkaro narakāyäiva
intermixture to hell

कुलघानां कुलस्य च ।
kulaghnānāmं kulasya ca
of the family destroyers and of the family
पतत्ति पितरो होषां
patanti pitaro hyesām
they fall, the ancestors indeed of these
रुपुपिण्डोदकक्रिया:॥
luptapindodakakriyāh
deprived of offerings of rice and water

## Intermixture brings to hell

The family destroyers and the family, too;
The ancestors of these indeed fall, Deprived of offerings of rice and water.
samikaras (m. nom. sg. from sam $\sqrt{k \tilde{r}}$ ), intermixture, pouring together.
narakāya (m. dat. sg.), to hell.
eva, indeed (used as a rhythmic filler).
kula ( n .) family.
ghnānām (m. g. pl.), destroyers (ghna from $\sqrt{h a n)}$.
(kulăghānām, m. g. pl., TP cpd., of family destroyers.)
kulasya (n. gen. sg.), of the family.
$c a$, and.
patanti (3rd pl. pr. act. indic. $\sqrt{ }$ pat), they fall.
pitaras (m. nom. pl.), the fathers, the ancestors, the manes.
$h i$, indeed, truly.
eșäm (m. gen. pl.), of these.
lupta (m. p. pass. participle $\sqrt{ }$ lup), deprived, robbed, plundered.
pinda (m.), ball, cake, lump, mouthful of rice (offered to ancestors).
udaka (n.), water.
kriyās (f. nom. pl.), rites, offerings.
(luptapindodakakriyās, m. nom. pl., DV cpd. deprived of offerings of balls of rice, and water.)

दोषैर् एतैं: कुल व्नानां
dosä̈r etäìh kulaghnänäm
by wrongs these of the family destroyers
वर्णसंकरकारकः:।
varnasam̀karakārakäih
by intermixture of caste producing,
उत्साद्यन्ते जातिधर्मा:
utsädyante jātidharmāh
they are abolished, caste duties,
कुलधर्माइच शाश्वता:॥
kuladharmāas ca sáaśvatāh
and family laws eternal

## By these wrongs of the family destroyers,

Producing intermixture of caste, Caste duties are abolished, And eternal family laws also.
doṣāis (m. inst. pl.), by wrongs, by sins, by evils.
etāis (m. inst. pl.), by these.
kulaghnānām (m. gen. pl.), of the family destroyers.
varṇa (m.), caste, color.
sam̈kara (m. from sam $\sqrt{ } k \tilde{r}$ ), intermixture, pouring together.
$k \overline{a r a k a ̄ i s ~(m . ~ i n s t . ~ p l . ~ f r o m ~} \sqrt{ } k r$ ), by producing, by making, by creating.
(varṇasamंkarakārakāis, m. inst. pl. TP cpd., by creating intermixture of caste.)
utsādyante ( 3 rd pl. pr. indic. passive causative $u d \sqrt{s a d})$, they are withdrawn, they leave off, they disappear, they are obliterated, they are abolished.
$j \bar{a} t i$ (f.), birth, caste, race, lineage.
dharmās (m. nom. pl.), duties, laws, rights.
( $j \bar{a} t i-d h a r m a \bar{a} s, m$ nom. pl. TP cpd., laws of caste.)
kuladharmās (m. nom. pl.), family laws, family duties.
$c a$, and.
śāśvatās (m. nom. pl.), eternal, perpetual, continuing.

उत्सत्रकुलधर्माणां
utsannakuladharmānā̀̀
of obliterated family laws
मनुष्याणां जनार्दन।
manusyānā̀̈̀ janärdana
of men, O Agitator of Men
नरके डनियतं वासो
narake 'niyatamं väso
in hell indefinitely dwelling

## भवतीत्यनुझुश्रुम ॥

bhavatityanusis'śruma
it is, thus we have heard repeatedly.
Men whose family laws have been obliterated,
O Krishna,
Dwell indefinitely in hell, Thus we have heard repeatedly,
utsanna (p. pass. participle $u d \sqrt{ }$ sad), obliterated, disappeared, abolished.
kula (n.), family.
dharmānām (m. gen. pl.), of laws, of duties. (utsannakuladharmānām, m. gen. pl. BV cpd., whose family laws are obliterated.)
manusyãnãm (m. gen. pl.), of men, of mankind.
janārdana (m. voc. sg.), Agitator of Men, frequent epithet of Krishna.
narake (m. loc. sg.), in hell.
aniyatam (adv.), uncertainly, indefinitely, irregularly, unrestrictedly, eternally.
vāsas (m. nom. sg. derivative noun $\sqrt{3}$ vas), dwelling.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), it is, there is.
iti, thus.
anuśuśruma (ist pl. perf. act. anu $\sqrt{\text { śr }}$ ), we have heard, we have heard repeatedly.

श्रहो बत महत् पापं
aho bata mahat pāpam
ah! alas! great evil
कर्तु व्यवसिता वयम्।
kartum̀ vyavasitā vayam
to do resolved upon we
यद् ्राज्यसुखलोभेन
yad rājyasukhalobhena
which with greed for royal pleasures
हन्तुं स्वजनम् उद्यता:।।
hantum svajanam udyatāh to kill own people prepared for.
aho, ah!
bata, alas!
mahat (n. acc. sg.), great.
pāpam (m. acc. sg.), evil, wickedness. kartum (infinitive $\sqrt{k r}$ ), to do, to perpetrate. vyavasitās (m. nom. pl. p. pass. participle vi ava $\sqrt{ }$ so), determined, resolved, ended, finished.
vayam (nom. sg.), we.
yad (n. acc. sg.), which. räjya (n.), kingship, royal. sukha (m. n.), pleasure.
lobhena (m. inst. sg.), with greed, by greed.
(räjyasukhalobhena, m. inst. sg. TP cpd., with greed for royal pleasures.)
hantum (infinitive $\sqrt{h a n}$ ), to kill, to slay.
svajanam (m. acc. sg.), own people.
$u d y a t a ̄ s$ (m. nom. pl. p. pass. participle $u d$ $\sqrt{\text { yam }}$, eager for, intent on, undertaken, commenced, prepared for.

> Ah! Alas! We are resolved
> To do a great evil, Which is to be intent on killing Our own people, through greed for royal pleasures.

यदि माम् श्रप्रतीकारम् yadi mäm apratīkāram
if me, unresisting,

## श्रशास्त्रं इस्त्रपाणयः।

aśastrà̀ śastrapānayah
unarmed, those whose hands are with weapons

## धार्तराष्ट्रा रणे हन्युस्

dhārtarāṣtrā rane hanyus
the Sons of Dhrtarāstrua, in battle they should kill

तन् मे क्षेमतरं भवेत् ॥
tan me ksemataram bhavet
this to me greater happiness would be.

## If the armed sons of Dhritarashtra <br> Should kill me in battle <br> While I was unresisting and unarmed, <br> This would be a greater happiness for me.

yadi, if.
mām (acc. sg.), me.
apratīkāram or apratikāram (m. acc. sg. adv. from a prati $\sqrt{k r}$ ), unopposing, unresisting, without remedy, without return.
aśastram (n. acc. sg.), unarmed, without weapon.
śastra (m.) weapon
pannayah (m. nom. pl.) hand
(śastrapānayas, m. nom. pl. BV cpd., weapon armed, those armed with weapons, (as BV cpd.) whose hands are with weapons.)
dhärtarāstrās (m. nom. pl.), the Sons of Dhrtarāsțra.
rane ( m . loc. sg.), in battle, in the joy of battle.
hanyus (3rd pl. optative act. $\sqrt{\text { han } \text { ), they }}$ should kill, they may kill, they might kill.
$\operatorname{tad}$ (n. nom. sg.), that, this.
$m e$ (gen. sg.), to me, of me.
ksemataram (comparative), greater ease, greater tranquility, greater happiness.
bhavet (3rd sg. optative act. $\sqrt{ } b h \bar{u}$ ), it would be.

एवम् उक्तवा उर्जुन संख्ये
evam uktvā 'rjuna samkhye
thus having spoken, Arjuna, in the battle
रथोपस्थ उपाविशत्।
rathopastha upãviśat
upon the chariot seat sat down,
विसृज्य सशारं चापं
visrjya saśarà̀ cāpà̀
throwing down both arrow and bow,
शोकसंविग्रमानस: ।
sokasamंvignamānasah
with a heart overcome by sorrow.
Thus having spoken on the battlefield,
Arjuna sat down upon the seat of the chariot,
Throwing down both arrow and bow, With a heart overcome by sorrow.
evam, thus, so.
$u k t v \bar{a}$ (gerund $\sqrt{ } v a c$ ), speaking, having spoken.
arjunas (m. nom. sg.), Arjuna.
samkhye ( n . loc. sg.), in the battle, in the challenge, in the conflict.
ratha (m.), chariot, car.
upastha (m.), seat, stool.
(rathopastha, sam̀dhi for rathopasthe, m . loc. sg., on the chariot seat.)
upāviśat (3rd sg. imperf. act. upa $\bar{a} \sqrt{ } v i s ́$ ), he sat down, he settled upon.
visrjya (gerund $v i \sqrt{s r j}$ ), throwing down, casting aside.
saśaram (n. acc. sg.), together with arrow.
cäpam (m./n. acc. sg.), bow.
soka (m.), sorrow, grief.
samivigna (p. pass. participle sam $\sqrt{v i j}$ ), starting back, recoiling, overcome.
mänasas (m. nom. sg.), mind, heart, spirit.
(śokasam̀vignamänasas, m. nom. sg., with a heart overcome by sorrow, as BV cpd., whose heart was overcome by sorrow.)

End of Book I<br>The Despondency of Arjuna

## BOOK II

संजय उवाच ।
saìjjaya uvāca
Samjaya spoke:

## 1

तं तथा कपयाविष्टम्
tam̀ tathā krpayāviṣtam
to him thus overcome by pity,
ग्रभुपूर्णाकुलेक्षणम्।
aśrupūrnäkulek̇sanam
whose eyes were filled with tears and
downcast,
विषीदन्तम् इदं वाक्यम्
visīidantam idamं väkyam
despairing, this word

उवाच मधुसूदनः 11
uvãca madhusūdanah
said the Slayer of Madhu

## Sanjaya spoke:

To him thus overcome by pity, despairing,
Whose eyes were filled with tears and downcast,
Krishna spoke these words:
samjayas (m. nom. sg.), Samjaya, the minister of the blind King Dhrtarāstra, who is narrating the story.
$u v a ̄ c a$ (3rd sg . perf. act. $\sqrt{ } v a c$ ), he said, he spoke.
$\operatorname{tam}$ (m. acc. sg.), him, to him. tath $\bar{a}$, thus, in this way, also, as well. krpayā (f. inst. sg.), by pity, by sorrow. avistam (m. acc. sg. p. pass. participle $a$ $\sqrt{v i s}$ ), taken possession of, fallen into, overcome by.
asru (n.), tear.
pürna (p. pass. participle $\sqrt{p r}$ ), filled with, full of.
$\bar{a} k u l a$ (adj.), downcast, disturbed.
$i k s a n ̧ a m ~(n . ~ a c c . ~ s g . ~ f r o m ~ \sqrt{i} k s)$ ), eye.
(aśrupūrnäkulekṣaṇam, n. acc. sg. BV cpd., whose eyes were filled with tears and downcast.)
viṣidantam ( n . acc. sg. pr. participle $v i \sqrt{ }$ sad), despairing, desponding, dejected.
idam ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$.), this.
vākyam (n. acc. sg.), word, speech.
uväca (3rd sg. perf. act. $\sqrt{v a c), ~ h e ~ s a i d, ~ h e ~}$ spoke.
Madhusüdanas (m. nom. sg.), Slayer of Madhu, epithet of Krishna referring to Vishnu-Krishna's slaying of the demon Madhu.

## II

## श्रीभगवान् उवाच।

śrībhagavān uvāca the Blessed Lord spoke:

## 2

## कुतस्त्वा करमलम् इदं

kutastvä kaśmalam idam
whence of thee timidity this,
विषमे समुपस्थितम्।
visame samupasthitam
in danger come,
श्रनार्यजुष्टम् श्रस्वर्ग्यम्
anäryajustam asvargyam
not befitting an Aryan, not leading to
heaven,
अ्रकीर्तिकरम् घ्रजुन ॥
akirtikaram arjuna
disgrace causing, Arjuna?
The Blessed Lord spoke:
Whence has this timidity of yours
Come to you in time of danger?
It is not acceptable in you, does not lead to heaven,
And causes disgrace, Arjuna.
srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{a} c a$ ( 3 rd sg. perf. act. $\sqrt{ } v a c$ ), he said, he spoke.
kutas (interrog.), whence? from where? from whom? wherefore? how?
$t v \bar{a}$ (acc. sg.), thee, to thee.
kaśmalam (n. acc. sg.), timidity, impurity, faintheartedness.
idam ( n. acc. sg .), this.
viṣame (m. $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in distress, in misfortune, in difficulty, in danger.
samupasthitam (n. acc. sg. participle sam upa $\sqrt{s t h a} \bar{a}$, approaching, come near to.
anārya (adj.), not honorable, unaryan.
justtam (n. acc. sg.), acceptable, agreeable, welcome.
(anāryajusṭam, n. acc. sg., not suitable to an Aryan, not acceptable in an Aryan.)
asvargyam ( n. acc. sg.), not leading to heaven (svarga, heaven).
akirti (f.), disgrace, infamy.
karam (n. acc. sg.), making, causing.
(akirti-karam, n. acc. sg. TP cpd., causing disgrace.)
arjuna (m. voc. sg.), Arjuna.

क्ळब्यं मा स्म गम: पार्थ
kläibyamं mä sma gamah pärtha
cowardice never indeed thou shouldst entertain, Son of Prthā

नैतत् त्वय्युपपद्यते।
näitat tvayyupapadyate
not this in thee it is suitable,
क्षुद्रं हुदयदौर्बल्यं
$k s u d r a \dot{m} h r d a y a d a ̄ u r b a l y a \dot{m}$
base faintheartedness

त्यक्त्वोप्तिष्ठ परंतप।।
tyaktvottiṣtha paramitapa
abandoning, stand up! Scorcher of the Foe.

Do not become a coward, Arjuna.
This is not suitable to you.
Abandoning base faintheartedness, Stand up, Arjuna!
kläibyam (n. acc. sg.), cowardice.
$m \bar{a}$ (prohibitive), not, never.
sma, indeed, in truth.
gamas (2nd sg. aorist subjunctive $\sqrt{ } \mathrm{gam}$ ), thou shouldst undergo, thou shouldst partake of, thou shouldst entertain.
(kläibyam mā gamas, do not become a coward.)
pärtha (m. voc. sg.), Son of Prthā, frequent epithet of Arjuna, referring to his mother Pṛthā or Kuntī.
$n a$, not.
$\operatorname{etad}$ (n. nom. sg.), this.
tvayi (loc. sg.), in thee.
upapadyate (3rd sg. pr. indic. mid. upa $\sqrt{p a d}$ ), it is suitable, it is possible, it is according to rule.
ksudram (n. acc. sg.), base, low, despicable. hrdaya (n.), heart.
däurbalyam ( n. acc. sg.), lack of strength, weakness, impotence.
(hrdayadäurbalyam, n. acc. sg., faintheartedness.)
tyaktvā (gerund $\sqrt{ }$ tyaj), abandoning, having abandoned.
uttistha (2nd sg. imperative act. ud $\sqrt{ } \operatorname{sth} \bar{a}$ ), stand up! arise!
paramitapa (m. voc. sg.), Scorcher of the Foe.

## II

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#्रर्जुन उवाच
arjuna uväca
Arjuna spoke:
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## 4

कथं भीष्मम् श्रहुं संख्ये
kathaí bhīsmam ahaím samikhye
how Bhīsma I in battle

द्रोणं च मधुसूदन।
dronam ca madhusūdana
and Drona, O Slayer of Madhu
इषुभिः प्रतियोत्स्यामि
isubhih pratiyotsyämi
with arrows I shall fight against

## पूजार्हावरिसूदन।।

pūjārhävarisūdana
the two reverence-worthy, O Slayer of the Foe (Krishna)?

## Arjuna spoke:

How can I kill in battle
Bhishma and Drona, O Krishna?
How can I fight with arrows against
These two venerable men, O Krishna!
arjunas (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
katham (interrog.), how? in what way?
bhissmam (m. acc. sg.), Bhīṣma, the old Kāurava warrior, great uncle of Arjuna.
aham (nom. sg.), I.
samkhye ( n . loc. sg.), in battle, in conflict.
dronam (m. acc. sg.), Droṇa, a brāhman and Arjuna's teacher, fighting on the Käurava side.
$c a$, and.
madhusūdana, (m. voc. sg.), Slayer of Madhu, epithet of Krishna.
isubhis (m. inst. pl.), by arrows, with arrows. pratiyotsyāmi (Ist sg. fut. prati $\sqrt{y u d h}$ ), I shall fight against, I shall attack.
$p u \bar{j} \bar{a}$ (f.), reverence, honor, veneration.
arh $\bar{a} u$ (m. acc. dual), worthy, deserving.
( $p \bar{u} \bar{j} a ̈ r h a ̄ u, \mathrm{~m}$. acc. dual, two reverence-worthy, two venerable.)
$\operatorname{ari}$ (m.), enemy, foe.
südana (m. nom. acc. sg.), slayer, slaying.
(arisūdana, m. voc. sg. TP cpd., Slayer of the Enemy, epithet of Krishna.)

## 5*

गुरून् ग्रहत्वा हि महानुभावान्
gurūn ahatvā hi mahānubhävän
the gurus instead of slaying, indeed, the noble,

श्रेयो भोकुं भैक्ष्यमपीह लोके।
śreyo bhoktum bhäiksyamapiha loke
preferable to eat the food of mendicancy here on earth

हत्वार्थकामांस् तु गुरूनिहैब
hatvārthakāmānis tu gurūn ihäiva
having slain, with desire for gain indeed, the gurus here on earth,

भुज्जीय भोगान् रुधिरप्रदिग्धान् 11
bhuñj̄ya bhogān rudhirapradigdhān
I should enjoy enjoyments smeared with blood

Indeed, instead of slaying these noble gurus
It would be preferable to live on alms here on earth;
Having slain the gurus, with desire for worldly gain,
I would enjoy here on earth delights smeared with blood.
gurūn (m. acc. pl.), elders, gurus, teachers. ahatvä (gerund $a \sqrt{ }$ han), not slaying, instead of slaying.
$h i$, indeed, in truth.
mahānubhāvān (m. acc. pl.), of great might, mighty, high-minded, noble, generous.
śreyas (comparative), better, preferable.
bhoktum (infinitive $\sqrt{b h u j}$ ), to eat, to enjoy.
bhāiksyam (n. acc. sg.), living on alms, begging, mendicancy.
api, even, also.
iha, here, here in the world, here below.
loke (m. loc. $\mathrm{sg}_{j}$ ), on earth.
hatvă (gerund $\sqrt{h a n \text { ), having slain, slaying. }}$ artha (m.), gains, property, booty, object.
$k a ̄ m a ̄ n$ (m. acc. pl.), desires, greed.
(arthakämän, m. acc. pl. BV cpd., desirous of gain.)
$t u$, indeed, but.
gurūn (m. acc. pl.), elders, gurus, teachers. iha, here on earth, here in the world. eva, indeed (used as a rhythmic filler).
$b h u n ̃ j i ̄ y a$ ( Ist sg. opt. mid. $\sqrt{b h u j \text { ), I should }}$ enjoy, I should eat.
bhogān (m. acc. pl.), enjoyments, pleasures. rudhira (adj.), red, bloody.
pradigdhān (m. acc. pl. from pra $\sqrt{ } d i h$ ), smeared, covered.
(rudhirapradigdhān, m. acc. pl. TP cpd. from pra $\sqrt{d i h}$, smeared with blood.)

[^13]न चैतद् विद्म: कतरन् नो गरीयो
na cäitad vidmah kataran no gariyo* not and this we know, which for us (is) preferable

यद् वा जयेम यदि वा नो जयेयु:।
yad vā jayema yadi vā no jayeyuh
whether we should conquer, or if us they should conquer

यान् एव हत्वा 7 जिजीविषामस्
yān eva hatvā na jijūviṣāmas
whom having killed, not we desire to live,

ते डवस्थिता: प्रमुखे धार्तंराष्ट्रा:
te 'vasthitāh pramukhe dhārtarāṣtrāh
they standing before us, the Sons of Dhṛtarāṣtra

And this we do not know: which for us is preferable,
Whether we should conquer them or they should conquer us.
The sons of Dhritarashtra, having killed whom we would not wish to live,
Are standing before us.
na, not.
$c a$, and.
etad (n. acc. sg.), this.
vidmas (Ist pl. pr. indic. act. $\sqrt{ }$ vid), we know.
katarat (n. acc. dual), which of two?
nas (dat. pl.), of us, to us, for us.
garìyas (comparative), heavier, more precious, more important, preferable.
yad $v \bar{a}$, whether, if, if either.
jayema ( Ist pl. opt. act. $\sqrt{j i}$ ), we should conquer, we should prevail.
yadi, if.
$v \bar{a}$, or.
nas (acc. pl.), us.
jayeyus ( 3 rd pl . opt. act. $V_{j i}$ ), they should conquer, they should be victorious over.
$y \bar{a} n$ (m. acc. pl.), whom.
eva, indeed (used as a rhythmic filler).
hatvā (gerund $\sqrt{ }$ han), killing, having killed.
na, not.
jijīviṣämas (Ist pl. desiderative act. $\sqrt{j} \mathbf{i} v$ ), we desire to live.
$t e$ (m. nom. pl.), they.
avasthitās (m. nom. pl. p. pass. participle $a v a \sqrt{\text { sth } \bar{a}), ~ s t a n d i n g, ~ a r r a y e d ~ i n ~ b a t t l e ~}$ order, arrayed.
pramukhe (n. loc. sg.), face to face, before us.
Dhärtarāstrāas (m. nom. pl), the Sons of Dhṛtarāṣṭra.

[^14]कार्पग्यदोषोपहतस्वभाव:
kärpanyadoṣopahatasvabhävah pity-weakness-overcome own being

पृच्छामि त्वां धर्मसंमूढचेता:।
prcchämi tvä̀̇ dharmasamंmūdhacetāh
I ask thee, duty uncertain in thought,
यच्छ्रेयः स्यान् नि इचतं ब्रूहि तन् मे
yacchreyah syān niścitam brūhi tan me which preferably should it be for certain?

Tell that to me,
शिष्यस् ते डहं शाधि मां त्वां प्रपन्नम् ।।
śisyas te 'hám śädhi mā̀̀ tvā̀̇ prapannam pupil of thee, I, correct me, thy suppliant.

## My own being is overcome by

 pity and weakness.My mind is confused as to my duty. I ask you
Which is preferable, for certain?
Tell that to me, your pupil. Correct me, I beg you.
$k a ̈ r p a n y a(n),$. poorness of spirit, pity. dosa (m.), wrong, weakness, sin.
upahata (p. pass. participle upa $\sqrt{ } h a n$ ), damaged, afflicted, overcome, discour-aged.
svabhavas (nom. sg.), own being.
(kārpanyadosopahatasvabhāvas, nom. sg. BV cpd., whose own being was overcome by the weakness of pity.)
prcchämi (Ist sg. pr. indic. act. $\sqrt{ }$ prach), I ask, I pray.
tväm (acc. sg.), thee, to thee.
dharma (m.), duty, right, law.
saimmūdha (p. pass. participle sam $\sqrt{m u h}$ ), uncertain, confused, bewildered, crazed.
cetās (n. nom. sg.), thoughts, heart, mind.
(dharmasam̀mūdhacetās, n. nom. sg. BV cpd., whose mind is confused as to duty.)
yad (n. nom. sg.), which, what.
śreyas (comparative), better, preferable.
syät (3rd sg. optative $\sqrt{a s}$ ), it should be.
niścitam (adv.), for certain, without doubt, surely.
brūhi (2nd sg. imperative act. $\sqrt{b r u} \bar{u}$ ), say! tell!
$\operatorname{tad}$ (n. acc. sg.), this, that.
me (dat. sg.), to me.
sisyas (m. nom. sg.), pupil, student.
te (gen. sg.), of thee.
aham (nom. sg.), I.
śādhi (2nd sg. imperative act. $\sqrt{ }$ saadh), correct! order!
$m a ̄ m$ (acc. sg.), me.
$t v a \bar{m}$ (acc. sg.), thee, of thee.
prapannam (acc. sg. p. pass. participle pra $\sqrt{p a d})$, fallen before the feet, suppliant.

न हि प्रपशयामि ममापनुद्याद्
na hi prapaśyāmi mamāpanudyād
not indeed I perceive of me it should dispel

यच्छोकम् उच्छोषणम् इन्द्रियाणाम् ।
yacchokam ucchoṣanam indriyānām
what, the sorrow, drying up of the senses,
श्रवाप्य भूमावसपत्नमृद्धं
aväpya bhümāvasapatnam rddhà
(even) having obtained on earth unrivaled prosperous

राज्यं सुराणाम् श्रपि चाधिपत्यम् ॥
rājyam surānām api cādhipatyam
royal power, or of the gods even, the sovereignty."

Indeed, I do not see what will dispel
This sorrow of mine which dries up my senses,
Even if I should obtain on earth unrivaled and
Prosperous royal power, or even the sovereignty of the gods.
na, not.
$h i$, indeed, truly.
prapaśyāmi (Ist sg. pr. indic. act. pra $\sqrt{ } p a s ̂)$, I see, I perceive.
mama (gen. sg.), of me.
apanudyāt (3rd sg. optative act. apa $\sqrt{ } n u d$ ), it should remove, it should take away, it should dispel.
yad (n. acc. sg.), what, which.
sokam (m. acc. sg .), sorrow.
ucchoṣanam (m. acc. sg. from ud $\sqrt{ }$ sus), drying up.
indriyannäm (m. gen. pl.), of the powers, of the senses.
avāpya (gerund ava $\sqrt{\bar{a} p \text { ), obtaining, attain- }}$ ing, having obtained, having attained.
$b h u \bar{a} a \bar{u}$ (f. loc. sg.), on earth, in the world.
asapatnam (n. acc. sg.), not with a rival, unrivaled.
rddham (n. acc. sg.), prosperous.
räjyam (n. acc. sg.), royal power, dominion, kingship.
surānām (m. gen. pl.), of the gods.
api ca, or even, and even.
ädhipatyam (m. acc. sg.), sovereignty, rulership.

## II

संजय उवाच।
saìjaya uvāca
Samjaya spoke:

## 9

एवम् उक्त्वा ह्षीकेशां
evam uktvā hrsîkeśaì*
thus having addressed the Bristling Haired One,

गुडाकेशा: परंतप।

## guḍäkeśah $\dagger$ param̀tapa

The Thick Haired One, O Scorcher of the Foe,

न योत्स्य इरि गोविन्दम्
na yotsya iti govindam
"not I shall fight," thus to the Chief of Cowherds

उक्त्वा तूष्नीं बभूव ह II
$u k t v a ̄ ~ t u ̄ s ̣ n i ̄ m ~ b a b h u ̄ v a ~ h a ~$
having spoken, silent he became in truth.
samjayas (nom. sg.), Samjaya, the narrator, minister to the blind king Dhrtarāstra, to whom the battle of Kuruksetra is being described.
$u v a \bar{c} a(3$ rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

## Sanjaya spoke:

Thus having addressed Krishna, Arjuna said, "I shall not fight,"
And having spoken, he became silent.

[^15]evam, thus.
$u k t v \bar{a}$ (gerund $\sqrt{v a c}$ ), saying, having said, having addressed.
hrṣīkeśam (m. acc. sg.), the Bristling Haired One, frequent epithet of Krishna.
gudäkeśas (m. nom. sg.), the Thick Haired One, epithet of Arjuna.
paramitapa ( m . voc. sg .), O Scorcher of the Foe, epithet of warriors (here applied to King Dhṛtarāsṭra).
$n a$, not.
yotsye (Ist sg. pr. future mid. $\sqrt{y} u d h$ ), I will fight, I shall fight. (Samdhi changes final vowel from e to a before a vowel.)
iti, thus, often used to close a quotation.
govindam ( m . acc. sg.), the Chief Cowherd, to the Chief of Cowherds, lit. "Cow Finder," epithet of Krishna.
$u k t v a \bar{a}$ (gerund $\sqrt{v a c), ~ s p e a k i n g, ~ h a v i n g ~}$ spoken.
tūsnịm (adv.), silently.
bäbhüva (3rd sg. perf. act. $\sqrt{b h u}$ ), he was, he became.
$h a$ (asseverative particle), indeed, in truth.

## II

तम् उवाच हुषीकेश:
tam uvāca hrsīkeśah
to him spoke the Bristling Haired One

प्रहसन्त् इव भारत।
prahasann iva bhärata
beginning to laugh, so to speak, O Descendant of Bharata,

सेनयोर् उभयोर् मध्ये
senayor ubhayor madhye
of armies of both in the middle,
विषीदन्तम् इदं वच्च: 11
visidantam idam vacah
dejected, this word:
To him, the dejected Arjuna, Krishna, Beginning to laugh, O Dhritarashtra, In the middle between the two armies, Spoke these words:
tam (m. acc. sg.), him, to him.
$u v a \bar{c} a$ ( 3 rd sg. perf. acc. $\sqrt{v a c \text { ), he spoke, he }}$ said.
hrṣikeśas (m. nom. sg.), the Bristling Haired One, Krishna.
prahasant (m. nom. sg. pr. participle pra $\sqrt{h a s}$, smiling, laughing, beginning to laugh.
iva, like, so to speak.
bhārata (m. voc. sg.), O Descendant of Bharata, epithet here of Dhrtarāștra, the king to whom the scene is being described.
senayos (f. gen. dual), of the two armies.
ubhayos (f. gen. dual), of both.
madhye (m. loc. sg.), in the middle.
visídantam (m. acc. sg. pr. participle vi
$\sqrt{\text { sad }) \text {, dejected, despondent, sunk down. }}$
idam (n. acc. sg.), this.
vacas ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), word, speech.

## II

श्रीभगवान् उवाच ।
śrībhagavän uvāca
The Blessed Lord spoke:

## 11

ग्रशोच्यान् श्रन्वशोचस् तवं
asocyān anvaśocas tvaì
the not to be mourned, thou hast
mourned, thou,
प्रज्ञावादांइच भाषसे ।
prajũāvädāñś ca bhāsase
and (yet) wisdom words thou speakest;
गतासून् श्रगतासूंरच
gatāsūn agatāsūñs ca
the dead and the not dead
नानुझोचन्ति पण्डिता: ।
nänuśocanti panḍitāh
not they mourn, the pandits
The Blessed Lord spoke:
You have mourned those that should not be mourned,
And you speak words as if with wisdom;
The wise do not mourn for the dead or for the living.
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̄ c a(3$ rd sg. perf. act. $\sqrt{v a c}$ ), he spoke, he said.
aśocyān (m. acc. pl. gerundive $a \sqrt{ }$ śuc), not to be lamented, not to be mourned.
anvásocas (anu a śocas, 2nd sg. imperfect act. anu $\sqrt{s u c), \text { thou hast lamented, thou }}$ hast mourned.
tvam (nom. sg.), thou.
$\operatorname{prajñā}$ (f.), wisdom.
vādān (m. acc. pl.), words.
(prajñā$\vee \bar{a} d \bar{a} n, \mathrm{~m}$. acc. pl., wisdom words, i.e. words that appear to be wisdom though they are not.) TP cpd.
$c a$, and.
bhāṣase (2nd sg. mid. $\sqrt{b h a ̄ s), ~ t h o u ~ s p e a k e s t, ~}$ thou sayest.
gatäsün (m. acc. pl.), the gone, the dead (from gata, gone, asu, breath). BV cpd.
agatāsūn (m. acc. pl.), the not gone, the not dead. BV cpd.
$c a$, and.
na, not.
anuśocanti (3rd pl. pr. indic. act. anu $\sqrt{\text { śuc }}$ ), they mourn, they lament.
panditās (m. nom. pl.), the paṇ̣its, the wise men.

## II

12

न त्वेवाहं जातु नासं
na tvevāhaím jātu näsam
not truly I ever not I was
न वंवं नेमे जनाधिपा:।
na tvamं neme janädhipāh
nor thou nor these lords of men
न चैव न भविष्याम:
na cäiva na bhavisyāmah
and not either not we shall be
सर्वे वयम् श्रतः परम् ॥
sarve vayam atah param
all we from this time onward.
Truly there was never a time when I was not,
Nor you, nor these lords of men;
And neither will there be a time when we shall cease to be
From this time onward.
na, not.
$t u$, truly, indeed.
eva, indeed (used as a rhythmic filler).
aham (nom. sg.), I.
jātu, ever.
na, not.
āsam (ist sg. imperf. act. $\sqrt{ }$ as), I was, I existed.
na, not, nor.
tvam (nom. sg.), thou.
na, not, nor.
ime (m. nom. pl.), these.
janādhipās (m. nom. pl.), lords of men, rulers of men. TP cpd.
na, not, nor.
$c a$, and, or.
$e v a$, either, indeed (often used as a rhythmic filler).
na, not.
bhavisyămas (3rd pl. fut. act. $\sqrt{ } b h \bar{u})$, we shall be, we shall exist.
sarve (m. nom. pl.), all.
vayam (nom. pl.), we.
atas, from here.
param (adj. acc. sg.), beyond, after.
(atah param, henceforth, further on, from this time onward.)

## II

13
देहिनो उस्मिन् ्था देहे
dehino 'smin yathä dehe
of the embodied, as in this body,
कौमारं योवनं जरा।
kāumārà̀ yäuvanà̀ jarā
childhood, youth and age,
तथा देहान्तरप्राप्तिर्
tathā dehāntarapräptir
so also acquisition of another body.
धीरस् तत्र न मुह्यति॥
dhīras tatra na muhyati
the wise one in this not he is deluded.

## Just as in the body childhood,

 adulthood, and old ageHappen to an embodied being,
So also he (the embodied being) acquires another body.
The wise one is not deluded about this.
dehinas (m. gen. sg.), of the embodied,*i.e. the àtman or soul.
$\operatorname{asmin}$ (m. loc. sg.), in this.
yathā, in which way, as.
dehe (m./n. loc. sg.), in the body.
kāumäram (n. nom. sg.), childhood.
yāuvanam (m. nom. sg.), youth.
jarā (f. nom. sg.), age, old age.
tath $\bar{a}$, in this way, so, so also.
deha (m./n.), body.
antara, other, another.
präptis (f. nom. sg. from pra $\sqrt{\bar{a} p \text { ), acquisi- }}$ tion, attainment, obtaining, advent, reaching, arrival at.
(deha-antara-prāptis, TP cpd., obtaining another body.)
dhiras (m. nom. sg.),, wise one, wise man. tatra, there, in that, in this, in this matter.
na, not.
muhyati (3rd sg. pr. indic. act. $\sqrt{ } m u h$ ), he is deluded, he is confused.

[^16]
## II

14

मात्रास्पर्शास् तु कौन्तेय
māträsparśās tu kāunteya
material sensations, truly, $O$ Son of
Kuntī,

शीतोष्णसुखदु:खदा:।
sītoṣnasukhaduhkhadāh
cold heat pleasure pain causing,

尹्रागमापायिनो sनित्यास्
āgamäpāyino 'nityās
coming and going, impermanent,
तांस् तितिक्षस्व भारत ।
tāns titikṣasva bhärata
them thou must endeavor to endure, Descendant of Bharata.

Physical sensations, truly, Arjuna, Causing cold, heat, pleasure, or pain, Come and go and are impermanent. So manage to endure them, Arjuna.
mātrā (f.), material, measure, quantity
sparśās (m. nom. pl. derivative noun from $\sqrt{s p r s}$ ), touchings, sensations.
(māträ-sparśās, m. nom. pl. KD cpd., material sensations.)
$t u$, indeed, truly, but.
käunteya (voc.), O Son of Kuntī, epithet of Arjuna, referring to his mother Prṭhā or Kunti.
süta (n.), cold.
uṣna (n.), heat.
sukha (n.), pleasure, happiness.
$d u h k h a$ (n.), pain, misfortune.
dās (m. nom. pl. suffix), causing, bringing about.
$\bar{a} g a m a$ (from $\bar{a} \sqrt{g a m}$ ), coming.
apāyinas (m. nom. pl. from apa $\sqrt{i}$ ), going.
anityās (m. nom. sg.), impermanent, transient, not eternal.
$\tan$ (m. acc. pl.), them.
titikssasva (2nd sg. imperative mid. desiderative $\sqrt{t i j}$ ), thou must endeavor to endure, do manage to endure!
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

## II

## 15

यं हि न व्यथयन्त्येते
yaí hi na vyathayantyete
whom indeed not they afflict these
पूरुषं पुरुषर्षभ।
puruṣȧ் puruṣarsabha
the man, O Man-Bull,
समदु:खसुखं धीरं
samaduhkhasukham dhïraì
constant in pain and pleasure, the wise one,

सो डमृतत्वाय कल्पते ।
so 'mrtatvāya kalpate
he for immortality is ready.
Indeed, the man whom these (i.e. the sensations) do not afflict,
O Arjuna,
The wise one, to whom happiness and unhappiness are the same,
Is ready for immortality.
yam (m. acc. sg.), whom.
$h i$, indeed, truly.
$n a$, not.
vyathayanti (3rd pl. causative act. Vvyath), they cause to tremble, they afflict.
ete (m. nom. pl.), these.
purusam (m. acc. sg.), man, spirit.
purusarssabha (m. voc. sg.) (purssa rssabha), O Man-Bull, O Bull among Men, O Leader among Men. BV cpd.
sama, the same, equal, constant.
duhkha (n.), pain, misfortune.
sukham (n. nom. acc. sg.), pleasure, happiness.
(samaduḥkhasukham, m. acc. sg. BV cpd., to whom pain and pleasure are alike.)
dhīram (m. acc. sg.), wise, wise one, wise man.
sas (m. nom. sg.), he, this.
amrtatvāya (n. dat. sg.), to immortality, for immortality.
kalpate (3rd sg. pr. indic. mid. $\sqrt{k l p}$ ), he is ready, he is prepared, he is fit, he is adapted.

## II

नासतो विद्यते भावो
näsato vidyate bhāvo
not of the non-existent, there is found coming to be,

नाभावो विद्यते सतः।
näbhāvo vidyate satah
in the not non-existent, there is found the real;

उभयोर् ग्रपि दृष्टो ड्तस्
ubhayor api drstto 'ntas
of both surely perceived the certainty
त्वनयोस्तत्त्वदर्शिभिः।।
tvanayor tattvadarsibhih
of these two by the truth perceivers.
It is found that the unreal has no being;
It is found that there is no non-being of the real.
The certainty of both these propositions is indeed surely seen
By the perceivers of truth.
$n a$, not.
asatas (n. gen. sg. pr. participle $a \sqrt{ }$ as), of the nonexistent, of the not real.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2}$ vid), it is found.
bhāvas (m. nom. sg.), being, coming to be, becoming.
$n a$, not.
abhāalas (m. nom. sg.), not being, not existing, not becoming.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2}$ vid), it is found.
satas (n. gen. sg. pr. participle $\sqrt{ } a s$ ), of the real, of the true, of the existent.
ubhayos ( m . gen. dual), of both.
api, indeed, surely, also, even.
$d r$ ștas (n. nom. sg. p. pass. participle $\sqrt{ } d r(\underset{s}{ }$ ), seen, perceived, discerned.
antas (m. nom. sg.), certainty, conclusion, end.
$t u$, indeed, but.
anayos ( m . gen. dual), of these two.
tattva (n.), truth, reality, "thatness."
darśibhis (m. inst. pl. from $\sqrt{ }$ drss TP cpd.), by the seers, by the perceivers, by the discerners, by the knowers.

## II

17

घ्रविनाशि तु तद् विद्धि
avināśs tu tad viddhi
indestructible indeed that, know!

## येन सर्वम् इदं ततम्।

yena sarvam idam tatam
by which all this universe pervaded

## विनाशाम् স्रव्ययस्यास्व

vinäsam avyayasyāsya
destruction of the imperishable, of this,

## न कर्चित् कर्तुम् श्रह्हंति।।

na kascit kartum arhati
not anyone to accomplish is capable.

## Know that that by which all this universe

Is pervaded is indeed indestructible;
No one is able to accomplish
The destruction of the imperishable.
avināśi (n. acc. sg. from a vi $\sqrt{n a s ́), ~ i n-~}$ destructible, not to be lost.
$t u$, indeed, but.
$\operatorname{tad}$ (n. acc. sg.), this, that.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
yena ( n . inst. sg .), by which.
sarvam idam (n. acc. sg.), all this, used in the meaning of "all this visible universe."
tatam ( n . acc. sg. p. pass. participle $\sqrt{ }$ tan), extended, diffused, pervaded.
vinâśam (m. acc. sg. from vi $\sqrt{n a s ́ \text { ), destruc- }}$ tion, loss.
avyayasya (n. gen. sg.), of the imperishable, of the eternal.
asya ( n . gen. sg.), of it, of this.
na, not.
kaścid, anyone, anyone whoever.
kartum (infinitive $\sqrt{k r}$ ), to do, to make, to accomplish.
arhati (3rd sg. pr. indic. acc. $\sqrt{ }$ arh), he is worthy, he is able, he is capable.

[^17]ग्रन्तवन्त इमे देहा
antavanta ime dehä
having an end these bodies
नित्यस्योक्ता: रारीरिण:।
nityasyoktāh śarīrinah
of the eternal, said, of the embodied,
ग्रनाशिनो ग्रमेयस्य
anāsino 'prameyasya
of the indestructible, of the immeasurable.

## तस्माद् युध्यस्व भारत॥

tasmād yudhyasva bhārata
therefore fight, Descendant of Bharata!
These bodies inhabited by the eternal,
The indestructible, the immeasurable embodied Self,
Are said to come to an end. Therefore fight, Arjuna!
antavantas (m. nom. pl.), having an end, impermanent.
ime (m. nom. pl.), these.
dehās (m. nom. pl.), bodies.
nityasya (m. gen. sg.), of the eternal, of the undying.
$u k t a \bar{s}$ (m. nom. pl. p. pass. participle $\sqrt{ } v a c$ ), said, declared.
śarīinas (m. gen. sg.), of the embodied, of the soul, of the atman.
anāśinas (m. gen. sg. derivative noun $a$ $\sqrt{n a s}$ ), of the indestructible, of the not lost.
aprameyasya ( m . gen. sg. derivative noun from a pra $\sqrt{m \bar{a}) \text {, of the not to be mea- }}$ sured, of the immeasurable.
tasmāt (m. abl. sg.), from that, therefore.
yudhyasva (2nd sg. imperative mid. $\sqrt{y u d h \text { ), }}$ fight! join in battle!
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

[^18]
## II

19

य एनं वेत्ति हन्तारं
ya enamं vetti hantāramं
who this he thinks the slayer
यइचैनं मन्यते हतम् 1
yaścāinam manyate hatam
and who this he thinks slain
उभौ तौ न विजानीतो
ubhāu tāu na vijānīto
both they two not they understand
नायं हन्ति न हन्यते॥
nāyam hanti na hanyate
not this it slays, not it is slain.
He who imagines this (the embodied Self) the slayer
And he who imagines this (the embodied Self) the slain,
Neither of them understands
This (the embodied Self) does not slay, nor is it slain.
yas (m. nom. sg.), who.
enam (m. acc. sg.), this.
vetti (3rd sg. pr. indic. act. $\sqrt{ }$ vid), he thinks, he knows, he imagines.
hantāram ( m . acc. sg. derivative noun from $\sqrt{h a n}$ ), slayer, killer.
yas (m. nom. sg.), who, which.
$c a$, and.
enam (m. acc. sg.), this.
manyate (3rd sg. pr. indic. mid. $\sqrt{ }$ man), he thinks, he imagines.
hatam (m. acc. sg. p. pass. participle $\sqrt{ }$ han), slain, killed.
$u b h a ̄ u$ (m. nom. dual), both.
$t \bar{a} u$ (m. nom. dual), they two.
na, not.
vijānitas (3rd dual pr. indic. mid. vi $\sqrt{j n} \tilde{a}$ ), they two know, they two understand.
$n a$, not.
ayam (m. nom. sg.), this.
hanti (3rd sg. pr. indic. act. $\sqrt{\text { han }}$ ), he slays, he kills.
na, not.
hanyate (3rd sg. pr. indic. pass. $\sqrt{ }$ han), he is slain, he is killed.

न जायते म्रियते वा कदाचिन्
na jāyate mriyate vā kadācin
not it is born, dies neither at any time
नायं भूत्वा भविता वा न भूय:।
nāyam bhütvā bhavitā vā na bhūyah
nor this, having been, will come to be or not again;

अ्रजो नित्य: शाश्वतो sयं पुराणो
ajo nityah sáśsvato 'yam purāno
unborn, eternal, perpetual this, primaeval,

## न हन्यते हन्यमाने शरीरे ।।

na hanyate hanyamāne śarire*
not it is slain in being slain in the body
Neither is this (the embodied Self) born nor does it die at any time,
Nor, having been, will it again come not to be.
Birthless, eternal, perpetual, primaeval,
It is not slain when the body is slain.
$n a$, not.
jāyate (3rd sg. pr. pass. $\sqrt{j}$ an), he is born.
mriyate (3rd sg. pr. pass. $\sqrt{m r}$ ), he dies, he is dead.
$\nu \bar{a}-v \bar{a}$, either-or.
kadācit, at any time, at any time whatever. na, not.
ayam (m. nom. sg.), this.
$b h u ̄ t v a \bar{a}$ (gerund $\sqrt{b} h \bar{u}$ ), being, having been.
$b h a v i t a \bar{a}(3 \mathrm{rd}$ sg. periphrastic fut. $\sqrt{b h \bar{u}) \text {, he, it }}$ will be, he, it will become.
na, not.
$b h \overline{u ̄ y a s ~(m . ~ n o m . ~ s g . ~), ~ a g a i n . ~}$
ajas (m. nom. sg. $\sqrt{j}$ jan), unborn, birthless.
nityas (m. nom. sg.), eternal, indestructible.
śāśvatas (m. nom. sg.), perpetual, continuing.
ayam (m. nom. sg.), this.
purānas (m. nom. sg.), primaeval, from former time, primordial.
na, not.
hanyate (3rd sg. pr. indic. pass. $\sqrt{ }$ han), it is slain, it is killed, he is slain.
hanyamāne (m. loc. sg. pr. mid. participle $\sqrt{h a n}$ ), in being slain, in being killed.
sarīre (m. loc. sg.), in the body.

[^19]
## वेदाविनाशिनं नित्यं

vedãvināsínam̀ nityà̀
he knows, the indestructible, the eternal,
य एनम् श्रजम् भ्रव्ययम्।
ya enam ajam avyayam
who this, the unborn the imperishable,
कथं स पुरुष: पार्थ
kathamं sa purusah pārtha
in what way this man, Son of Prthā,
कं घातयति हन्ति कम्॥
kamं ghātayati hanti kam*
whom he causes to slay? he slays whom?
He who knows this, the indestructible, the eternal,
The birthless, the imperishable,
In what way does this man cause to
be slain, Arjuna?
Whom does he slay?
veda (3rd sg. perf. act. $\sqrt{v i d}$, with present meaning), he knows.
avināśinam ( n . acc. sg. from $a v i \sqrt{ } n a s ́$ ), indestructible, not subject to loss.
nityam (n. acc. sg.), eternal.
yas (m. nom. sg.), who.
enam (m. acc. sg.), this.
ajam (n. nom. acc. sg.), unborn, birthless.
aryayam (n. acc. sg.), imperishable.
katham (interrog.), how? in what way?
sas (m. nom. sg.), this, the, he.
puruṣas (m. nom. sg.), man.
pärtha (m. voc. sg.), O Son of Pṛthā, epithet of Arjuna referring to his mother Prthā.
kam (m. acc. sg. interrog.), whom? which?
ghätayati (3rd sg. causative act. Vhan), he causes to slay.
hanti (3rd sg. pr. indic. act. $\sqrt{\text { han }), ~ h e ~ s l a y s . ~}$
kam (m. acc. sg. interrog.), whom?

[^20]
## II

22

वासांसि जीर्णानि यथा विहाय
vāsā̀isi jīrṇāni yathā vihāya
garments worn out as casting away,
नवानि गॄहणाति नरो डपराणि।
navāni grhnāti naro 'parāni new he takes, a man, others

तथा रारीराणि विहाय जीर्णान्य्
tathā śarīrāni vihāya jīrnāny
so bodies casting away, worn out,
श्रन्यानि संयाति नवानि देही ।। anyāni saìmāti navāni dehi*
others it encounters, new, the embodied one.

## As, after casting away worn out garments,

A man later takes new ones, So, after casting away worn out bodies, The embodied Self encounters other, new ones.
$v a ̄ s a ̄ \dot{m} s i$ (n. acc. pl.), garments, clothes.
jïrnāni (n. acc. pl.), worn out, old.
yathä, in which way, as.
$v i h a \bar{a} a$ (gerund $v i \sqrt{h a}$ ), abandoning, casting away.
navāni (n. acc. pl.), new.
grhnāati (3rd sg. pr. indic. act. $\sqrt{\text { grabh }), ~ h e ~}$ seizes, he grasps, he takes.
naras (m. nom. sg.), man.
aparāni (n. acc. pl.), others.
tath $\bar{a}$, in this way, so.
śarīäni (n. acc. pl.), bodies.
$v i h a \bar{y} a$ (gerund $v i \sqrt{h} \bar{a}$ ), abandoning, casting away.
jīrnāni (n. acc. pl.), worn out, old.
anyāni (n. acc. pl.), others.
sam̈yäti (3rd sg, pr. indic. act. sam $\sqrt{y} \bar{a}$ ), he meets with, he encounters.
navāni ( n. acc. pl.), new.
$d e h i t$ (m. nom. sg.), the embodied, the soul, the ätman, the self.

[^21]नैंनं छिन्दन्ति शस्त्राण
näinam chindanti śastrạni
not this they pierce, weapons,
नैनं दहति पावक:।
näinam̀ dahati pāvakah
not this it burns, fire,
न चैन के क्रयन्त्यापो
na cäinam̀ kledayantyäpo
and not this they cause to wet, the waters
न शोषयति माखत:॥
na śosayati mārutah*
nor it causes to wither, the wind.
Weapons do not pierce this (the embodied Self),
Fire does not burn this,
Water does not wet this,
Nor does the wind cause it to wither.

[^22]$n a$, not.
enam (m. acc. sg.), this.
chindanti (3rd pl. pr. indic. act. $\sqrt{ }$ chid), they cut, they pierce, they chop.
Sastrāni (n. nom. pl.), weapons.
na, not.
enam (m. acc. sg.), this.
dahati ( 3 rd sg. pr. indic. act. $\sqrt{ }$ dah), it burns.
pāvakas (m. nom. sg.), fire, flame.
$n a$, not.
$c a$, and.
enam (m. acc. sg.), this.
kledayanti (3rd pl. pr. indic. causative act. $\sqrt{k l i d})$, they cause to become wet, they wet, they moisten.
apas (f. nom. pl.), waters, the waters.
$n a$, not, nor.
sosayati ( 3 rd sg . pr. indic. causative act.
$\sqrt{s} u s)$, it causes to dry, it causes to wither.
märutas (m. nom. sg.), wind, the wind.

## II

24
श्रच्छेद्यो डयम् श्रदाह्यो डयम् acchedyo 'yam adāhyo 'yam
not to be pierced, this, not to be burned, this,

झ्रकेद्यो इरोष्य एव च ।
akledyo 'sosya eva ca
not to be wetted and not to be withered,
नित्य: सर्वगत: स्थाणुए्
nityah sarvagatah sthānur
eternal, all pervading, fixed,

अ्रचलो डयं सनातन: ।
acalo 'yaì sanātanah
unmoving, this, primaeval
This cannot be pierced, burned, Wetted or withered;
This is eternal, all pervading, fixed;
This is unmoving and primeval.
acchedyas (m. nom. sg. gerundive $a \sqrt{ }$ chid), not to be pierced.
ayam (m. nom. sg.), this.
adāhyas (m. nom. sg. gerundive $a \sqrt{ }$ dah), not to be burned.
ayam (m. nom. sg.), this.
akledyas (m. nom. sg. gerundive $a \sqrt{ }$ klid), not to be wetted.
aśosyas ( m . nom. sg. gerundive $\sqrt{ }{ }^{s} u s$ ), not to be dried.
eva, indeed (used as a rhythmic filler).
$c a$, and.
nityas (m. nom. sg.), eternal, imperishable.
sarvagatas (m. nom. sg.), "all going," all pervading.
sthānus (m. nom. sg.), fixed, standing firmly, immovable.
acalas (m. nom. sg.), unmoving, immovable.
ayam (m. nom. sg.), this.
sanātanas (m. nom. sg.), primaeval, ancient, primordial, eternal.

## II

25

ग्रव्यत्तो ड्यम् श्रचिन्यो डयम्
avyakto 'yam acintyo 'yam unmanifest this, unthinkable this,

अ्रविकार्यो गयम् उच्यते।
avikäryo 'yam ucyate
unchanging this, it is said.
तस्माद् एवं विदित्वैंनं
tasmād evam̀ viditvāinam
therefore thus having known this,
नानुरोचितुम् श्रह्हसि ॥
nānusocitum arhasi
not to mourn thou shouldst.
It is said that this is unmanifest,
Unthinkable, and unchanging.
Therefore, having understood in this way,
You should not mourn.
avyaktas (m. nom. sg. p. pass. participle a vi $\sqrt{ } a \tilde{n} j$ ), unmanifest, undisplayed.
ayam (m. nom. sg.), this.
acintyas ( m . nom. sg. gerund $a \sqrt{c i n t}$ ), unthinkable, unimaginable.
ayam (m. nom. sg.), this.
avikāryas (m. nom. sg. gerund a $v i \sqrt{ } k r$ ), unchanging, invariable.
ayam (m. nom. sg .), this.
ucyate (3rd sg. pr. indic. pass. $\sqrt{v a c}$ ), it is said, it is spoken.
tasmāt (m./n. abl. sg.), from this, therefore. evam, thus.
viditv $\bar{a}$ (gerund $\sqrt{v i d}$ ), knowing, having known.
enam (m. acc. sg.), this.
na, not.
anuśocitum (infinitive anu $\sqrt{ }$ śuc), to mourn, to lament.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou shouldst, thou art obliged, thou art able, thou art worthy.

[^23]ग्रथ चैनं नित्यजातं
atha cäinà̇ nityajātà̇
and moreover (if) this, being eternally born,

नित्यं वा मन्यसे मृतम्।
nityam $v \bar{a}$ manyase mrtam
or eternally, thou thinkest, dead,
तथापि त्वं महाबाहो
tathäpi tvà̀ mahäbāho
then even thou, Mighty Armed One,
नैनं शोचितुमर्हसि।।
nāinam̀ s’ocitumarhasi
not this to mourn thou shouldst.
And moreover even if you think this
To be eternally born or eternally dead,
Even then
You should not mourn for this, Arjuna.
atha ca, and moreover, and further, and if. enam (m. acc. sg.), this.
nitya (adj.), eternal, imperishable, eternally. jatam (m. acc. sg.), born.
(nityajātam, KD cpd., eternally born.)
nityam (adv.), eternally.
$v \bar{a}$, or.
manyase (2nd sg. pr. indic. mid. $\sqrt{\text { man }}$ ), thou thinkest, thou believest, thou imaginest.
mrtam (m. acc. p. pass. participle $\sqrt{m r}$ ), dead, dying.
tathäpi (tathā api), then even.
tvam (nom. sg.), thou.
mahäbāho (m. voc. sg.), O Mighty Armed One, frequent eipthet of Arjuna, also applied to other warriors.
na, not.
enam, this.
socitum (infinitive $\sqrt{s} u c$ ), to mourn, to lament, to be sorrowful.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou shouldst, thou art obliged, thou art able, thou art worthy.

## II

27

जातस्य हि ध्रुवो मृत्युर्
jätasya hi dhruvo mrtyur
of the born indeed certain death
ध्रुवं जन्म मृतस्य च।
dhruvà் janma mrtasya ca
and certain birth of the dead
तस्मादपरिहार्ये डर्थे
tasmädaparihärye 'rthe
therefore, inevitable in purpose,
न त्वं शोचितुमर्हसि।।
na tvam̀ socitumarhasi
not thou, to mourn thou shouldst.
For the born, death is certain;
For the dead there is certainly birth.
Therefore, for this, inevitable in consequence,
You should not mourn.
jātsaya (m. gen. sg.), of the born.
$h i$, indeed, truly.
dhruvas (n. nom. sg.), certain, safe, fixed.
mrtyus (m. nom. sg.), death.
dhruvam (n. nom. sg.), certain, undoubted.
janma (n. nom. sg.), birth.
mrtasya (m. gen. sg.), of the dead.
$c a$, and.
tasmāt (abl. sg.), from this, for this, therefore.
aparihārye (m. loc. sg. gerundive a pari $\sqrt{h r}$ ), in unavoidable, in inevitable.
arthe (m. loc. sg.), in purpose, in aim, in consequence.
$n a$, not.
tvam (nom. sg.), thou.
socitum (infinitive $\sqrt{s} u c$ ), to mourn, to lament.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou shouldst, thou art obliged, thou art able.

## 28

ग्रव्यक्तादीनि भूतानि
avyaktādīni bhūtāni
unmanifest beginnings, beings,
व्यत्रममध्यानि भारत।
vyaktamadhyāni bhärata
manifest middles, Descendant of Bharata,
स्रव्यक्तनिधानान्येव
avyaktanidhānānyeva
unmanifest ends again,
तत्र का परिदेवना।।
tatra kā paridevanã
over this, what complaint?

## Beings are such that their beginnings are unmanifest,

## Their middles are manifest,

And their ends are unmanifest again. What complaint can there be over this?
avyakta (p. pass. participle $a v i \sqrt{ } a n ̃ j$ ), unmanifest.
$\bar{a} d i ̄ n i$ (n. nom. pl.), beginnings, commencements.
(avyaktädīni, n. nom. pl. BV cpd., such that their beginnings are unmanifest.)
bhūtāni (n. nom. pl.), beings, creatures.
vyakta (p. pass. participle vi $\sqrt{a n ̃ j), ~ m a n i f e s t . ~}$ madhyāni (n. nom. pl.), middles.
(vyaktamadhyäni, n. nom. pl. BV cpd., such that their middles are manifest.)
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
avyakta (p. pass. participle a vi $\sqrt{ } a n ̃ j)$, unmanifest.
nidhānāni ( n . nom. pl.), ends, deaths.
(avyaktanidhānāni, n. nom. acc. pl. ,BV cpd., such that their ends are unmanifest.)
eva, again, indeed (often used as a rhythmic filler).
tatra, there, over this, about this.
$k \bar{a}$ (f. nom. sg. interrog.), what?
paridevanā (f. nom. sg.), complaint, lamentation.

## II

29

ग्राइचर्यवत् पइयति कईिचदेनम्
āścaryavat paśyati kaścidenam
wondrously he perceives someone, this,
ग्राइचर्यवद् वदति तथंव चान्य:।
āscaryavad vadati tathäiva cānyah
and wondrously he declares indeed another,

ग्राइचर्य वच्चैनम् श्रन्य: शृणोति äscaryavaccāinam anyah ṣrnoti and wondrously this another he hears,

## श्रुत्वाप्येनं वेद न चैव करिचत् ॥

śrutväpyenam̀ veda na cāiva kaścit* and having heard this, this knows not thus anyone.

Someone perceives this as a wonder, Another declares this as a wonder, Still another hears of this as a wonder;
But even having heard of this, no one knows it.
äścaryavat (adv.), wondrously, full of marvels.
paśyati (3rd sg. pr. indic. act. $\sqrt{ }$ paś), he perceives, he sees.
kaścid, someone, anyone.
enam (m. acc. sg.), this.
āścaryavat (adv.), wondrously, marvellously.
vadati (3rd sg. pr. indic. act. $\sqrt{ }$ vad), he says, he tells, he declares.
tathā, thus, indeed.
eva, indeed (used as a rhythmic filler).
$c a$, and.
anyas (m. nom. sg.), another, other.
āścaryavat (adv.), wondrously, marvellously.
$c a$, and.
enam (m. acc. sg.), this.
anyas (m. nom. sg.), another, other.
śrnoti (3rd sg. pr. indic. act. $\sqrt{s r u) \text {, he hears. }}$
$s \dot{s} r u t v a ̄$ (gerund $\sqrt{s} r u$ ), hearing, having heard.
api, even also.
enam ( m. acc. sg .), this.
veda (3rd sg. perf. act. $\sqrt{v i d}$, with present meaning), he knows.
$n a$, not.
$c a$, and.
eva, indeed (used as a rhythmic filler).
kaścid, anyone, anything.

[^24]
## II

देही नित्यं ग्रवध्यो ड्यं
dehī nityaì avadhyo 'yamं*
embodied (one) eternally inviolable, this,
देहे सर्वंस्य भारत।
dehe sarvasya bhārata
in the body of all, Descendant of Bharata,

तस्मात् सर्वाणि भूतानि
tasmāt sarvāni bhūtāni
therefore all beings
न त्वं रोनितुमर्हसि।।
na tvam śocitumarhasi
not thou to mourn shouldst.
This, the embodied Self, is eternally indestructible
In the body of all, Arjuna.
Therefore you should not mourn
For any being.
$d e h \bar{i}$ (m. nom. sg.), the embodied, the soul, the ätman.
nityam (adv.), eternally.
avadhyas (m. nom. sg. gerundive $a \sqrt{ }$ vadh), inviolable, not to be harmed.
ayam (m. nom. sg.), this.
dehe (m./n. loc. sg.), in the body.
sarvasya ( $\mathrm{m} . \mathrm{gen}$. sg.), of all, of anyone, of everyone.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna, sometimes applied to other worthies of the tribe.
tasmāt (abl. sg.), from this, therefore.
sarvāni (n. acc. pl.), all.
bhūtāni (n. acc. pl.), beings, creatures.
na, not.
tvam (m. nom. sg.), thou.
socitum (infinitive $\sqrt{s u c}$ ), to mourn, to lament.
arhasi (2nd sg. pr. indic. act. Varh), thou shouldst, thou art able, thou art obliged.

[^25]
## II

31

स्वधर्मम् श्रापि चावेक्ष्य
svadharmam api cāveksya and own (caste) duty just perceiving,

न विकम्पितुम् ग्रर्हसि।
na vikampitum arhasi
not to tremble thou shouldst
धम्याद् धि युद्धाच्छ्रेयो डन्यत्
dharmyäd dhi yuddhācchreyo 'nyat
than righteous indeed battle, greater other
क्षत्रियस्य न विद्यते ॥
ksatriyasya na vidyate
for the ksatriya not it is found.
And, perceiving your own caste duty,
You should not tremble.
Indeed, anything superior to righteous battle
Does not exist for the kshatriya (man of warrior caste).
svadharmam (m. acc. sg.), own duty, here "own caste duty" as a ksatriya, or warrior. api ca, even though, although, just.
aveksya (gerund ava $\sqrt{i} k s$ ), looking at, perceiving, beholding.
$n a$, not.
vikampitum (infinitive $v i \sqrt{ }$ kamp), to tremble, to waver.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou shouldst, thou art obliged, thou art able.
dharmyāt (n. abl. sg.), than righteous, than lawful.
$d h i=h i$, indeed, truly.
yuddhät (n. abl. sg.), than battle, from fighting.
śreyas (comparative), better, preferable.
anyat (n. n. s.), other.
ksatriyasya (m. gen. sg.), of the ksatriya, of the warrior, of the member of the warrior caste.
$n a$, not.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2}$ vid), it is found.

यदृच्छया चोपपप्नं
yadrcchayā copapannam̀ and by good fortune gained

स्वर्गंद्वारम् श्रपावृतम्।
svargadväram apāvrtam
the gate of heaven open,
सुखिनः क्षत्रिया: पार्थ
sukhinah kṣatriyāh pārtha
happy kṣatriyas, Son of Pṛthā,

## लभन्ते युद्धम् ईदृशम् ॥

labhante yuddham īdrsam
when they encounter battle such
And if by good fortune they gain The open gate of heaven, Happy are the kshatriyas, Arjuna, When they encounter such a fight.
yadrcchayā (f. inst. sg.), by a lucky chance, by good fortune, by accident.
$c a$, and.
upapannam (n. acc. sg. p. pass. participle upa $\sqrt{p a d}$ ), gained, happened, fallen to one's lot.
svarga (m.), heaven.
dväram (n. acc. sg. TP cpd.), door, gate.
apāvrtam (acc. sg. p. pass. participle apa $\bar{a}$ $\sqrt{v} \dot{r})$, open, unconcealed.
sukhinas (m. nom. pl.), happy, lucky.
ksatriyās (m. nom. pl.), the ksatriyas, the warriors, members of the warrior caste.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
labhante ( 3 rd pl. pr. indic. mid. $\sqrt{ }$ labh), they encounter, they attain, they find.
yuddham ( n. acc. sg.), battle, fighting.
idrúam (n. acc. sg.), such, of such a kind.

## II

33

ग्रथ चेत् त्वम् इमं धर्म्य
atha cet tvam imam dharmyam
now if thou this proper
संग्रामं न करिष्यसि ।
sam̀grāamà̀ na karisyasi
engagement not thou shalt undertake
ततः स्वधर्म कीतिं च
tatah svadharmam kirtimica
thereupon, own duty and glory
हित्वा पापम् श्रवाप्स्थसि ॥
hitvā pāpam avāpsyasi
having avoided, evil thou shalt incur.
Now, if you will not undertake
This righteous war,
Thereupon, having avoided your own
duty and glory,
You shall incur evil.
atha, now, then
ced, if.
tvam (nom. sg.), thou.
imam (m. acc. sg.), this.
dharmyam (m. acc. sg.), proper, lawful, dutiful.
sam̈grāmam (m. acc. sg.), assembly, army, combat, fight, engagement.
na, not.
karisyasi (2nd sg. fut. act. $\sqrt{ } \mathrm{kr}$ ), thou shalt undertake, thou shalt do, make, etc.
tatas, then, thereupon.
svadharmam (m. acc. sg.), own duty.
kītim (f. acc. sg.), glory, fame.
$c a$, and.
hitv $\bar{a}$ (gerund $\sqrt{ } h \bar{a}$ ), having avoided, having left.
päpam (n. acc. sg.), evil, sin.
avāpsyasi (2nd sg. fut. act. ava $\sqrt{a} p$ ), thou shalt attain, thou shalt incur.

## II

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ग्रकीर्तिं चापि भूतानि
akīrtim cāpi bhūtāni
and disgrace also people
कथयिष्यन्ति ते ड्ययाम्।
kathayisyanti te 'vyayām
they will relate of thee, forever,
संभावितस्य चाकीजित्
sambbhãvitasya cākīrtir
and for the honored, disgrace
मरणाद् ग्रतिरिच्यते।।
maranād atiricyate
than dying it is worse.
And also people will relate
Your undying infamy;
And, for one who has been honored, Disgrace is worse than dying.
akirtim (f. acc. sg.), disgrace, absence of glory, infamy.
$c a$, and.
api, also.
bhütäni (n. nom. sg.), beings, people.
kathayisyanti (3rd pl. fut. act. $\sqrt{ }$ kath), they will relate, they will tell how it was.
te (gen. sg.), of thee.
avyayām (f. acc. sg.), eternal, undying.
sambbhāvitasya (m. gen. sg. p. pass. causative participle sam $\sqrt{b h u}$ ), of the honored, of the famous, of the esteemed.
$c a$, and.
akīrtis (f. nom. sg.), disgrace, infamy.
maraṇāt (n. abl. sg.), than dying, from dying.
atiricyate (3rd sg. pr. indic. mid. ati $\sqrt{ }$ ric), it exceeds, it surpasses.

## II

भयाद् रणाद् उपरतं
bhayād ranād uparataín
through fear, from delight in battle abstaining,

मंस्यन्त्ते त्वां महारथा:
mañsyante tvä̀̇ mahärathāh
they will think thee, the great warriors,

## येषां च त्वं बहुमतो

yeṣām ca tvaín bahumato
and among whom thou, much thought of
भूत्वा यास्यसि लाघवम् ॥
bhūtvā yāsyasi läghavam
having been, thou shalt come to lightness.
The great warriors will think
That you have abstained from the battle through fear,
And among those by whom you have been held in high esteem
You shall come to be held lightly.
bhayät (n. abl. sg.), from fear, through fear.
ranāt (m. abl. sg.), from delight in battle, from battle.
uparatam (m. acc. sg. p. pass. participle upa $\sqrt{\mathrm{ram}}$ ), withdrawn from, abstaining, ceased, stopped.
mañsyante ( 3 rd pl. fut. mid. $\sqrt{ }$ man), they will think, they will believe.
$t v a ̈ m$ (acc. sg.), thee.
mahärathās (m. nom. pl.), the great warriors, (as BV cpd.) "those whose chariots are great."
yeṣām (m. gen. pl.), of whom, among whom. $c a$, and.
tvam (nom. sg.), thou.
bahu (m.), much, many.
matas (m. nom. sg. pass. participle $\sqrt{ }$ man), thought, believed, esteemed.
$b h u ̄ t v a \bar{a}$ (gerund $\sqrt{b h u}$ ), having been.
yäsyasi (2nd sg. fut. act. $\sqrt{ } y \bar{a}$ ), thou shalt go, thou shalt come.
läghavam (m. acc. sg.), lightness, insignificance.

## II

## 36

श्रवाच्यवादांरच बहून्
avācyavädāñśca bahün
and not to be spoken words, many
वदिष्यन्ति तवाहिता:।
vadiṣyanti tavāhitāh
they will speak of thee, the hostile ones,
निन्दन्तस् तव सामर्थ्य
nindantas tava sāmarthyà̀
deriding of thee the capacity.
ततो दु:खतरं तु किम् 11
tato duhkhataramं tu kim
than that greater hardship, indeed, what?
avācya (gerundive $a \sqrt{v a c}$ ), not to be spoken. $v a \bar{d} a \bar{n} n$ (m. acc. pl.), words, speeches.
$c a$, and.
bahün (m. acc. pl.), many, much.
vadisyanti (3rd pl. fut. act. $\sqrt{v a d}$ ), they will speak, they will say.
tava (gen. sg.), of thee.
ahitās (m. nom. pl.), noxious, hostile, enemies.
nindantas (m. nom. pl. pr. act. participle $\sqrt{\text { nind }}$ ), deriding, ridiculing.
tava (gen. sg.), of thee, thy.
sāmarthyam (n. acc. sg.), fitness, power, strength, adequacy, capacity.
tatas, from thence, from that.
duhkhataram (n. acc. sg. comparative), greater hardship, greater pain, greater misery.
$t u$, indeed, but.
kim (interrog.), what?
And your enemies will speak

many words of you that should not be

    spoken,
    deriding your capacity.

What greater hardship is there than that?

## II

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हतो वा प्राप्स्यसि स्वर्गं
hato vā prāpsyasi svargaìm
slain either, thou shalt attain heaven,
जित्वा वा भोक्ष्यसे महीम्।
jitvā vā bhoksyase mahim
having conquered, or, thou shalt enjoy the earth;

तस्माद् उत्तिष्ठ कौन्तेय
tasmād uttiṣtha käunteya
therefore stand up, Son of Kuntī,
युद्धाय कृतनिरचय: ॥
yuddhāya krtaniścayah
to battle resolved.
Either, having been slain, you shall attain heaven,
Or, having conquered, you shall enjoy the earth.
Therefore stand up, Arjuna,
Resolved to fight.
hatas (m. nom. sg. p. pass. participle $\sqrt{h a n}$ ), slain, killed.
$v \bar{a}-v \bar{a}$, either-or.
prāpsyasi (2nd sg. fut. act. pra $\sqrt{ } \bar{a} p$ ), thou shalt attain, thou shalt reach.
svargam (m. acc. sg.), heaven.
$j i t v \bar{a}$ (gerund $\sqrt{j i}$ ), having conquered.
bhoksyase (2nd sg. fut. mid. $\sqrt{ } b h u j$ ), thou shalt enjoy, thou shalt eat.
mahim (f. acc. sg.), the earth.
tasmāt (abl. sg.), from this, therefore.
uttistha (2nd sg. imperative act. ud $\sqrt{ }$ sthā), stand up! arise!
$k a ̄ u n t e y a$ (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
yuddhāya (m. dat. sg.), to battle, to fighting.
krtaniścayas (m. n. s.), resolved (krta, made; niścaya, conviction).

## II

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## मुखदु:खे समे कृत्वा

sukhaduhkhe same krtvā
pleasure and pain alike having made,
लाभालाभौ जयाजयौ।
läbhāläbhāu jayājayāu
gain and loss, victory and defeat,
ततो युद्धाय युज्यस्व
tato yuddhäya yujyasva
then to battle yoke thyself!
नैवं पापम् श्रवाप्प्यसि ॥
näivàं pāpam avāpsyasi
not thus evil thou shalt incur.
Holding pleasure and pain to be alike,
Likewise gain and loss, victory and defeat,
Then engage in battle!
Thus you shall not incur evil.
sukha (n.), pleasure, happiness.
duhkhe (n. nom. acc. dual), pain, misery.
(sukhaduhkhe, n. acc. dual DV cpd., pleasure and pain.)
same ( n . acc. dual), in similar state, alike, the same.
$k r t v \bar{a}$ (gerund $\sqrt{ } k r$ ), having made, having done.
lābhālābhāu (m. acc. dual), gain and loss (lābha alābha). DV cpd.
jayājay $\bar{a} u$ ( m . acc. dual), victory and defeat (jaya ajaya). DV cpd.
tatas, then, from there.
yuddhāya ( n. dat. sg.), to battle, to fighting.
yujyasva (2nd sg. imperative mid. $\sqrt{y u j}$ ), join! engage! yoke thyself!
na, not.
evam, thus.
pāpam (n. acc. sg.), evil, sin.
avāpsyasi (2nd sg. fut. act. ava $\sqrt{a} p$ ), thou shalt incur, thou shalt attain, thou shalt obtain.

## एषा ते sभिहिता सांस्ये

eṣä te 'bhihitā sāmikhye
this to thee declared in the Sämikhya.
बुद्दिर् योगे तिवमां शृणु।
buddhir yoge tvimäm şrnu
insight in yoga, however, this hear!
बुद्या युक्तो यया पार्थ
buddhyā yukto yayä pärtha
by insight yoked by which, Son of Prthā,

## कर्मंबन्धं प्रहास्स्यस ॥

karmabandhà̀ prahāsyasi
karma-bondage thou shalt avoid.
This (insight) is wisdom, as declared in the theory of Sankhya;
Now hear it as applied in arduous practice;
Yoked with this determination, Arjuna, You shall rid yourself of the bondage of karma.

[^26]esā (f. nom. sg.), this.
te (dat. sg.), to thee.
$a b h i h i t a \bar{a}$ (f. nom. sg. p. pass. participle $a b h i$ $\sqrt{ } d h \bar{a})$, named, called, declared, spoken.
Sä $\dot{m} k h y e$ (m. loc. sg.), in the Sä $\dot{m} k h y a$ philosophy, among the followers of the Sämkhya.
buddhis (f. nom. sg.), insight, enlightenment, intelligence, mental determination.
yoge (m. loc. sg.), in Yoga, in arduous practice.
$t u$, but, however, indeed.
$i m a ̄ m$ (f. acc. sg.), this.
śrnu (2nd sg. imperative act. $\sqrt{\text { śr } u \text { ), hear! }}$ learn!
$b u d d h y \bar{a}$ (f. inst. sg.), by insight, with insight.
yuktas (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), joined, disciplined, yoked.
yayā (f. inst. sg.), by which.
Pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna referring to his mother Prthā or Kuntī.
karma (n. sg., here untranslated), the sum of one's past actions by which one is bound in a future life.
bandham (m. acc. sg.), bondage.
(karma-bandham, m. acc. sg. TP cpd., bondage of karma.)
prahāsyasi (2nd sg. fut. act. pra $\sqrt{h} \bar{a}$ ), thou shalt leave, thou shalt abandon, thou shalt avoid.

## 40

नेहाभिक्रमनाशो उस्ति
nehäbhikramanāso 'sti
not in this an effort lost it is.
प्रत्यवायो न विद्यते।
pratyavāyo na vidyate
reverse not it is found.
स्वल्पम् म्यप्य् म्रस्य धर्मस्य
svalpam apy asya dharmasya
a little even of it, of this discipline,
ग्रायते महतो भयात्॥
trāyate mahato bhayāt
protects from great danger.
Here (in the yoga doctrine of practice) no effort is lost,
Nor is any loss of progress found.
Even a little of this discipline
Protects one from great danger.
na, not.
iha, here, here in the world.
abhikrama (m.), undertaking, effort.
nāśas (m. nom. sg. derivative noun from $\sqrt{n a s ́ s}$, loss, disappearance, destruction.
(abhikrama-nāsa, m. nom. sg. TP cpd., destruction of effort.)
asti (3rd sg. pr. indic. $\sqrt{a s}$ ), it is, there is.
pratyavāyas (m. nom. sg. from prati ava $\sqrt{ }$ ), decrease, diminution, reverse, contrary course, opposite action.
na, not.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2} v i d$ ), it is found.
svalpam (m. acc. sg.), little, very small.
api, even, also.
asya (gen. sg.), of it, of this.
dharmasya (m. gen. sg.), of discipline, of law, of virtue.
trāayate (3rd sg. pr. indic. mid. $\sqrt{ }$ trāi ), it protects, it rescues.
mahatas (n. abl. sg.), from great.
bhayät (n. abl. sg.), from danger, from fear.

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## II

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व्यवसायातिमका बुद्धिर्
vyavasāyātmikā buddhir
resolute-natured insight

## एकेह कुरनन्दन।

ekeha kurunandana
one in this matter, Descendant of Kuru (Arjuna),

बहुशाखा ह्यनन्ताइच
bahuśäkhā hyanantās ca
having many branches, indeed endless,
बुद्धयो ऽ्व्यवसायिनाम् ॥
buddhayo 'vyavasāyinām
the insights of the irresolute.
Here there is a single resolute understanding, Arjuna.
The thoughts of the irresolute
Have many branches and are, indeed, endless.
vyavasāya ( m . noun from vi ava $\sqrt{ }$ so), determination, resolve, purpose, intention.
$\bar{a} t m i k a \bar{a}$ (f. nom. sg. ifc.), of the nature of, "selved."
buddhis (f. nom. sg.), insight, enlightenment, intelligence.
$e k a \bar{a}$ (f. nom. sg.), one.
iha, here, in this place, in this world, in this matter.
kurunandana (m. voc. sg.), Descendant of Kuru, epithet of Arjuna, referring to the ancestor of the Kuru people, progenitor of both Pāṇ̣u and Dhrtarāṣtra, thus the ancestor of most of the warriors on both sides in the Battle of Kuruksetra.
bahu, many, much.
śākhās (f. nom. pl.), branches.
$h i$, indeed, truly.
anantās (f. nom. pl.), endless, infinite, having no end.
$c a$, and.
buddhayas (f. nom. pl.), insights, intelligences, enlightenments.
avyavasäyinām (m. gen. pl. from a vi ava $\sqrt{s o}$ ), of the irresolute, of the wavering.

याम् इमां पुष्पितां वाचं
yām imā̀̀ puṣpitā̀̇ väcà
which, this flowery word
प्रवदन्त्यविपरिचतः।
pravadantyavipaścitah
they proclaim, the ignorant ones,
वेदवादरता: पार्थ
vedavädaratāh pārtha
delighting in the word of the Veda, Son of Pṛthā (Arjuna),

नान्यद् श्रस्तीति वादिन: ॥
nänyad astīti vädinah
" not anything else there is" thus saying,
The ignorant ones proclaim
This flowery discourse, Arjuna, Delighting in the letter of the Veda
And saying, "There is nothing else."
$y \bar{a} m$ (f. acc. sg.), which.
$\operatorname{ima} m$ (f. acc. sg.), this.
pusppitām (f. acc. sg.), flowery.
$\nu a ̄ c a m$ (f. acc. sg.), word, speech, language, discourse.
pravadanti (3rd pl. pr. indic. act. pra $\sqrt{ } v a d$ ), they proclaim, they declare.
avipaścitas ( m . nom. pl.), the ignorant ones. veda ( m .), the Veda.
$v a \bar{d} a(\mathrm{~m}$.$) , word, quotation, doctrine.$
ratās (m. nom. pl. p. pass. participle $\sqrt{\text { ram }), ~}$ delighted, delighting.
(veda-vāda-ratās, m. nom. pl. TP cpd., delighting in the letter of the Veda.)
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
$n a$, not.
anyat (n. nom. sg.), anything, other, else.
asti (3rd sg. pr. indic. $\sqrt{ }$ as), there is, it is.
iti, thus (used to close a quotation).
vädinas (m. nom. pl.), saying, declaring, holding doctrinally.

कामात्मान: स्वर्गपरा
kāmätmānah svargaparā
Being of desirious natures, intent on heaven

जन्मकर्मफलप्रदाम्।
janmakarmaphalapradäm
offering rebirth as the fruit of action,
क्रियाविशोषबहुलां
kriyāviśeṣabahulā̀
abounding in many specific rites,
भोगैष्वर्यग्गतित प्रति ।।
bhogäiśvaryagatim prati
enjoyment and power goal with regard to

## Full of desires, intent on heaven,

They offer rebirth as the fruit of action,
And are addicted to many specific rites Aimed at the goal of enjoyment and power.
kāmātmānas (m. nom. pl. BV cpd.), men of desirous natures, those whose selves are desirous.
svarga (m.), heaven.
parās (m. nom. pl. ifc.), intent on, having as highest object.
janma (n.), birth.
karma (n.), action.
phala (n.), fruit.
pradām (f. acc. sg.), offering, giving.
(janmakarmaphalapradäm, (f. acc. sg. TP cpd., offering rebirth as the fruit of action.)
kriyä (f.), rite, making, performing, doing, esp. a religious or ritual act.
viśeṣa (vi śsiṣ), differentiation, specification, various, varieties of.
bahuläm (f. acc. sg.), much, many.
(kriyāviśeşabahulām, f. acc. sg. TP cpd., abounding in various species of rites, addicted to many various rites.)
bhoga (m.), enjoyment, pleasure, especially in eating.
äiśvarya (n.), power, lordliness.
gatim (f. acc. sg.), goal, path, aim.
(bhogäiśvaryagatim, f. acc. sg. TP cpd., the goal of enjoyment and power.)
prati, (adv.), opposite, in the vicinity of, in regard to.

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## II

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## भोगैश्वर्यंप्रसक्तानां

bhogãiśvaryaprasaktānä $\dot{m}$
of the enjoyment-and-power-attached (pl.)

तयापहृतचेतसाम्।
tayāpahrtacetasām
of the by-this (i.e. this discourse)-stolen-away-thoughts,

व्यवसायाड्मिका बुद्धि:
vyavasäyätmikā buddhih
resolute-natured insight
समाधौ न विधीयते ।।
samädhāu na vidhīyate
in meditation not it is granted.

## To those (the ignorant ones) attached to enjoyment and power, <br> Whose thought is stolen away by this kind of talk, <br> Resolute insight <br> In meditation is not granted.

bhoga (m., from $\sqrt{ } b h u j$ ), enjoyment, pleasure.
ãiśvarya (n.), power, lordship.
prasaktānām (m. gen. pl.), of the attached.
(bhogāiśvaryaprasaktānām, gen. pl. BV cpd., of those attached to pleasure and power.)
$\operatorname{tay} \bar{a}$ (f. inst. sg.), by this.
apahrta (n. p. pass. participle apa $\sqrt{h r}$ ), stolen away.
cetasām (n. gen. pl.), of thoughts, of minds.
(tayāpahrtacetasām, m. gen. pl. BV cpd., of those whose thoughts are stolen away by this.)
vyavasäya (from vi ava $\sqrt{ }$ so), resolution.
$\bar{a} t m i k a \bar{a}$ (f. nom. sg. ifc.), having the nature of, "selved," "natured."
buddhis (f. nom. sg.), insight, enlightenment, intelligence.
samādhāu (m. loc. sg.), in meditation.
$n a$, not.
vidhīyate (3rd sg. p. indic. passive $v i \sqrt{ } d h \bar{a}$ ), it is granted, it is given.

## II

न्रंगुण्यविषया वेदा
träigunyaviṣayā vedā
three gunas territories in the Vedas
निस्त्रेगुण्यो भवार्जुन।
nisträigunyo bhavärjuna
without the three gunas be! Arjuna

## निद्वृन्दो नित्यसत्त्वस्थो

nirdvandvo nityasattvastho
indifferent toward the pairs of opposites, eternally fixed in truth,

नियोंगक्षेम श्रात्मवान् ॥
niryogaksema ätmavān
free from (thoughts of) acquisition and comfort, possessed of the self.

The Vedas are such that their scope is confined to the three qualities; Be free from those three qualities, Arjuna,
Indifferent toward the pairs of opposites, eternally fixed in truth, Free from thoughts of acquisition and comfort, and possessed of the Self.
träigunya (n.), three guṇas, the triad of gunas. viṣayās (m. nom. pl.), territories, spheres of action, belonging to, category.
(träiguṇa-viṣagās, m. nom. pl. TP cpd., belonging to the three gunas.)
vedās (m. nom. pl.), the Vedas.
nisträigunyas ( m. nom. sg.), without the three guṇas, without the triad of gunas.
bhava (2nd sg, imperative act. $\sqrt{b h u}$ ), be! exist! become!
arjuna (m. voc. sg.), Arjuna.
nirdvandvas (m. nom. sg.), without the pairs of opposites (heat, cold; pain, pleasure, etc.), indifferent to the pairs of opposites, indifferent to the polarities.
nitya, (adv.), eternal, eternally.
sattva ( n .), truth, reality, goodness.
-sthas (suffix, m. nom. sg.), fixed, standing, staying, abiding.
niryogaksemas (m. nom. sg.), without thoughts of acquisition and conservation.
$\bar{a} t m a v a ̄ n$ (m. nom. sg.), possessed of the self, full of the self.

## II

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यावानर्थ उदपाने
yävān artha udapāne
as much value in a well
सर्वतः संप्लुतोदके।
sarvatah samplutodake
when on every side, water overflowing,
तावान्सर्वरष वेदेषु
tāvān sarveṣu vedeṣu
so much in all the Vedas
ब्राह्मणस्य विजानतः॥
brähmanasya vijānatah
for the brähman, knowing.
As much value as there is in a well When water is flooding on every side, So much is the value in all the Vedas For a brahman who knows.
$y a \bar{a} a \bar{a}$ (m. nom. sg.), as much, so much. arthas (m. nom. sg.), use, object, aim, value. udapāne (m. loc. sg.), in a well.
sarvatas, (adv.), on all sides, everywhere.
sampluta (p. pass. participle sam $\sqrt{p l u}$ ), overflowing.
udake ( n . loc. sg.), in water, with water.
(sampluta-udake, n. loc. sg. KD cpd., overflowing with water.)
$t \bar{a} v a \bar{a}$ (m. nom. sg.), so much.
sarveṣu (m. loc. pl.), in all.
vedeṣu (m. loc. pl.), in the Vedas.
brāhmanasya (m. gen. sg.), of the brähman, for the brähman.
$v i j a \bar{a}$ natas (m. gen. sg. pr. participle vi $\sqrt{j \tilde{n} \bar{a}) \text {, }, \text {, }}$ knowing, wise.

कर्मण्ये वाधिकारस्ते
karmanyevädhikāraste
in action alone the jurisdiction of thee,
मा फलेषु कदाचन।
mā phalesu kadācana
never in fruits at any time,
मा कर्मफलहेतुर् भूर्
mä karmaphalahetur bhūr
never action-fruit motive should arise,

## मा ते सङ्झो स्स्व् ग्रकर्मणण ।।

mà te sañgo 'stv akarmani.
never of thee attachment let there be in inaction.

## Your right is to action alone; <br> Never to its fruits at any time. Never should the fruits of action be your motive;

Never let there be attachment
to inaction in you.

[^29]karmani (n. loc. sg.), in action, in deeds.
eva, alone, indeed (often used as a rhythmic filler).
adhikāras (m. nom. sg.), jurisdiction, authority, prerogative, office, claim, privilege.
$t e$ (gen. sg.), of thee, thy.
$m a ̈$ (prohibitive), not, never.
phaleṣu (n. loc. pl.), in fruits, in results.
kadācana, (adv.), at any time, at any time whatsoever.
$m \bar{a}$ (prohibitive), not, never.
karmaphala (n.), fruit of action, result of action.
hetus (m. nom. sg.), motive, cause.
(karma-phala-hetus, m. nom. sg. TP cpd., motive in fruit-of-action.)
$b h \tilde{u} s$ (3rd sg. aorist subjunctive $\sqrt{ } b h \bar{u}$ ), it should be, it should arise.
$m \bar{a}$ (prohibitive), not, never.
te (gen. sg.), of thee, thy.
sañgas (m. nom. sg.), attachment.
astu (3rd sg. imperative act. $\sqrt{a s}$ ), let there be!
akarmani ( n . loc. sg.), in inaction, in nonaction.

योगस्थ: कुरु कर्माणि
yogasthah kuru karmāni
in Yoga fixed, perform actions,
सङ्भं त्यक्त्वा धनंजय।
sañgaím tyaktvā dhanamjaya
attachment having abandoned, Conqueror of Wealth,

सिद्ध्यसिद्यों: समो भूत्वा
siddhyasiddhyoh samo bhūtvä
to success or failure indifferent having become

समत्वं योग उच्यते।।

## samatvam yoga ucyate

indifference (is) Yoga, it is said.
Fixed in yoga, perform actions,
Having abandoned attachment, Arjuna,
And having become indifferent to success or failure.
It is said that evenness of mind is yoga.
yoga (m.), Yoga, discipline, steadfastness. -sthas (m. nom. sg. suffix), fixed, abiding in. kuru (2nd sg. imperative act. $\sqrt{k r}$ ), do! make! perform!
karmäni (n. acc. pl.), actions, deeds.
sañgam (m. acc. sg.), attachment, adherence, clinging.
tyaktvā (gerund $\sqrt{t y a j), ~ a b a n d o n i n g, ~ h a v i n g ~}$ abandoned.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, frequent epithet of Arjuna.
siddhi (f.), success, attainment, fulfillment.
asiddhi (f.), non-success, failure.
(siddhyasiddhyos, f. loc. dual, in success and failure, in success or failure.)
samas (m. nom. sg.), the same, equal, indifferent (as between two alternatives).
$b h \bar{u} t v \bar{a}$ (gerund $\sqrt{b h} \bar{u}$ ), being, becoming, having become.
samatvam (n. nom. sg.), equanimity, indifference, equableness.
yogas (m. nom. sg.), Yoga.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is declared.

## II

दूरेण ह्यवरं कर्म
dūreña hyavaraì karma
by far, indeed, inferior, action

## बुद्धियोगाद् धनंजय।

buddhiyogäd dhanamjaya,
to intelligence-discipline, Conqueror of Wealth.

बुद्धौ शरणम् ग्रन्विच्छ
buddhãu saranam anviccha
in insight refuge seek;
क्पणा: फल्हेतव: ।
krpanāh phalahetavah
despicable (are) those who are motivated by fruit.

Action is inferior by far
To the yoga of wisdom, Arjuna.
Seek refuge in wisdom!
Despicable are those whose motives are based on the fruit of action.
dūrena ( n . inst. sg.), by far, by distance, by a long way.
$h i$, indeed.
avaram (n. nom. sg.), inferior, below, low, unimportant.
karma (n. nom. sg.), action, doing, making.
buddhiyogät (m. abl. sg.), from the Yoga of intelligence, to the Yoga of intelligence, to mental determination, intuitive determination. TP cpd.
dhanamjaya, (m. voc. sg.), Conqueror of Wealth, frequent epithet of Arjuna.
buddhāu (f. loc. sg.), in insight, in enlightenment, in intelligence, in mental determination.
śaranam (n. acc. sg.), refuge.
anviccha (2nd imperative act. anu $\sqrt{i s}$ ), seek! wish for! desire!
krpañäs (m. nom. pl.), despicable, pitiable.
phalahetavas (m. nom. pi. BV cpd.), those whose motives are based on fruit, those who are motivated by the fruit.

## II

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बुद्धियुत्रो जहतीह
buddhiyukto jahātīha
He who is disciplined in intuitive determination casts off here in the world

उभे सुकृतदुष्कते ।
ubhe sukrtaduskrte
both good and evil deeds;
तस्माद् योगाय युज्यस्व
tasmād yogäya yujyasva
therefore to Yoga yoke thyself!
योग: कर्मसु कौरालम् ॥
yogah karmasu kāuśalam
Yoga in actions (is) skill.
buddhiyuktas (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), the yoked intelligence, the disciplined in intelligence, the disciplined in mental determination, (as BV cpd.) he who is disciplined in intuitive determination.
$j a h a ̄ t i$ ( 3 rd sg. pr. indic. act. $\sqrt{h} \bar{a}$ ), he leaves, he casts off.
iha, here, here in the world.
ubhe ( n . acc. dual), both.
sukrta (m.), good deed.
duskrte ( n. acc. dual), evil deeds.
(sukrtaduṣrte, n. acc. dual, good and evil deeds.)
tasmät (abl. sg.), from this, therefore.
yogăya (m. dat. sg.), to Yoga.
yujyasva (2nd sg. imperative mid. $\sqrt{ } y u j$ ), yoke! yoke thyself! join thyself!
yogas (m. nom. sg.), Yoga, discipline.
karmasu (n. loc. pl.), in actions, in deeds.
kāuśalam (n. nom. acc. sg.), skill, health, ease.

## He whose wisdom is established <br> Casts off, here in the world, both good and evil actions;

Therefore devote yourself to yoga! Yoga is skill in action.

कर्मजं बुद्धियुका हि
karmajaí buddhiyuktā hi
born of action, the intelligence-disciplined (pl.) indeed,

फलं त्यक्तवा मनीषिण:।
phalà̇ tyaktvä manīsinah
fruit having abandoned, the wise,
जन्मबन्धनवनिर्मुचना:
janmabandhavinirmuktāh
rebirth bondage freed from,

पदं गच्छन्त्य्य् ग्रनामयम् ॥
padam gacchanty anāmayam
(to the) place they go, free from pain.

## Those who are established in wisdom,

The wise ones, who have abandoned the fruit born of action,
And are freed from the bondage of rebirth,
Go to the place that is free from pain.
karmajam (karma $\sqrt{j a}$, n. acc. sg.), born of action, produced by action.
buddhi (f.), intelligence, enlightenment, intuitive determination.
$y u k t a ̈ s$ (m. nom. pl. p. pass. participle $\sqrt{y u j}$ ), yoked, joined, disciplined.
$h i$, indeed.
phalam (n. acc. sg.), fruit, result.
tyaktvā (gerund $\sqrt{\text { tyaj }), ~ a b a n d o n i n g, ~ h a v i n g ~}$ abandoned, having cast aside.
manişinas (m. nom. pl.), wise, wise ones.
janma (n.), birth, rebirth.
bandha (m.), bondage.
vinirmuktäs (m. nom. pl. participle vi nir $\sqrt{m u c}$ ), released, freed from.
(janmabandhavinirmuktās, m. nom. pl., freed from the bondage of rebirth.)
padam (n. acc. sg.), place, way, abode.
gacchanti (3rd pl. pr. indic. act. $\sqrt{\text { gam }}$ ), they go.
anāmayam ( n. acc. sg .), free from disease, free from pain, healthy, salubrious.

## II

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यदा ते मोहकलिलं
yadā te mohakalilam
when of thee the delusion-thicket
बुद्धिर् व्यतितरिष्यति।
buddhir vyatitarisyati
the intelligence shall cross beyond
तदा गन्तासि निर्वेदं
tadā gantāsi nirvedam
then thou shalt become disgusted
श्रोतव्यस्य श्रुतस्य च।।
śrotavyasya śrutasya ca
with the to-be-heard and with the heard.
yadā, when.
te (gen. sg.), of thee, thy.
moha (m.), delusion.
kalilam (m. acc. sg.), thicket, heap, confusion.
buddhis (f. nom. sg.), intelligence, enlightenment, mental determination.
vyatitarisyati (3rd sg. fut. act. vi ati $\sqrt{ }$ tr), it shall cross over, it shall pass beyond.
tadā, then.
gantäsi (2nd sg. periphrastic fut. act. $\sqrt{ }$ gam), thou shalt go.
nirvedam (m. acc. sg.), disgust, disgusted.
srotavyasya (m. gen. sg. gerundive $\sqrt{ }$ śru), of the to-be-heard, with that which is to be heard.
śrutasya (m. gen. sg. p. pass. participle $\sqrt{s} r u$ ), of the heard, of that which has been heard.
$c a$, and.

## When your intellect crosses

 beyondThe thicket of delusion, then you shall become disgusted
With that which is yet to be heard
And with that which has been heard (in the Veda).

## II

53
श्रुतिविप्रतिपन्ना ते
śrutivipratipannā te
disregarding ritual-centered revelation
(i.e. of the Veda), of thee

यदा स्थास्यति निरचला ।
yadā sthäsyati niścalā
when it shall stand unmoving
समाधावचलाबुद्धिस्
samādhāvacalābuddhis
in deep meditation, immovable, (thine) intelligence,

तदा योगम् ग्रवाप्स्यसि।।
tadā yogam avāpsyasi
then Yoga thou shalt attain.
sruti (f.), heard, what is heard.
vipratipannā (f. nom. sg. p. pass. participle vi prati $\sqrt{\text { pad }), ~ p e r p l e x e d, ~ f a l s e, ~ m i s t a k e n, ~}$ contrary.
(śrutivipratipannā, f. nom. sg., contrary to ritual-centered revelation, disregarding Vedic doctrine.) TP cpd.
$t e$ (gen. sg.), of thee, by thee, thine.
yadā, when.
sthāsyati (3rd sg. fut. act. $\sqrt{ }$ sthā), it shall stand.
niścalā (f. nom. sg.), unmoving, motionless, fixed.
samādhāu (m. loc. sg.), in meditation, in deep meditation.
acalā (f. nom. sg.), immovable, unmoving.
buddhis (f. nom. sg.), intelligence, mental determination.
tad $\hat{a}$, then.
yogam (m. acc. sg.), Yoga.
$a v a ̄ p s y a s i$ (2nd sg. fut. act. ava $\sqrt{\bar{a} p \text { ), thou }}$ shalt attain, thou shalt obtain, thou shalt reach.

When your intellect stands fixed in deep meditation, unmoving, disregarding Vedic doctrine, then you shall attain Self-realization.

## II

अर्युन उवाच।
arjuna uvāca
Arjuna spoke:

## 54

स्थितप्रज्ञस्य का भाषा

## sthitaprajñasya kā bhāṣā

of him who is steady of insight, what description?

समाधिस्थस्य केशाव।
samädhisthasya keśava
of him who is steadfast in deep meditation, Handsome Haired One (Krishna)?

स्थितधी: कि प्रभाषेत
sthitadhīh kim prabhāseta
he who is steady in thought, how he should speak?

किम् ग्रासीत व्रजेत किम्।।
kim äsīta vrajeta kim
how should he sit, he should move how?

## Arjuna spoke:

How does one describe him who is of steady wisdom,
Who is steadfast in deep meditation, Krishna?
How does he who is steady in wisdom speak?
How does he sit? How does he move:
arjunas (m. nom. sg.), Arjuna.
$u v a \bar{c} a$ (3rd sg. per. act. $\sqrt{v a c}$ ), he said, he spoke.
sthitaprajñasya (m. gen. sg. BV cpd.), of him who is steady of insight.
$k \bar{a}$ (f. nom. sg. interrog.), what?
$b h a ̄ s ̣ a ̄ ~(f . ~ n o m . ~ s g),. ~ d e s c r i p t i o n, ~ d e f i n i t i o n, ~$ identification, language, speech.
samädhisthasya (m. gen. sg. BV cpd.), of him who is steadfast in deep meditation.
keśava (m. voc. sg.), Handsome Haired One, frequent epithet of Krishna.
sthitadhis (f. nom. sg. BV cpd.), he who is steady in thought, man of stable thoughts.
kim (interrog.), what? how?
prabhāseta (3rd sg. opt. act. pra $\sqrt{b h a} s$ ), he might speak, he should speak.
kim (interrog.), what? how?
$\bar{a} s i ̈ t a$ (3rd sg. opt. mid. $\sqrt{\bar{a} s}$ ), he might sit, he should sit.
vrajeta (3rd sg. opt. mid. $\sqrt{ } v r a j$ ), he might go, he should travel, he should move, he should proceed.
kim (interrog.), what? how?

## II

## श्रीभगवान् उवाच।

śrībhagavān uväca
the Blessed Lord spoke:
śibhagavān (m. nom. sg.), the Blessed Lord, the blessed one.
$u v a \bar{c} a$ (3rd sg. perf. act. $\sqrt{ } v a c$ ), he said, he spoke.

## 55

प्रजहाति यदा कामान्
prajahāti yadā kāmān
he leaves behind, when, desires
सर्वान् पार्थ मनोगतान्।
sarvän pärtha manogatān
all, Son of Pṛthā, emerging from the mind,

ग्रात्मन्येवात्मना तुष्ट:
ätmanyevätmanā tuṣtah
in the self by the self contented,
स्थितप्रज्तसोच्यते ।।
sthitaprajnastadocyate
one whose insight is steady then he is said to be.

The Blessed Lord spoke:
When he leaves behind all desires
Emerging from the mind, Arjuna,
And is contented in the Self by the Self,
Then he is said to be one whose wisdom is steady.
prajahāti (3rd sg. pr. indic. act. pra $\sqrt{h a}$ ), he leaves behind, he relinquishes, he abandons, he renounces.
yad $\bar{a}$, when.
kāmān (m. acc. pl.), desires, addictions, cravings.
$\operatorname{sarvān}$ (m. acc. pl.), all.
pärtha (m. voc. sg.), Son of Pṛthā, frequent epithet of Arjuna.
manogatān (m. acc. pl.), "mind gone," emerging from the mind, originating in the mind. TP cpd.
$\bar{a}$ atmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
$\bar{a} t m a n a \bar{a}$ ( m . inst. sg .), by the self.
tustas (m. nom. sg. p. pass. participle $\sqrt{ } t u s$ ), satisfied, contented.
sthitaprajñas (m. nom. sg.), steady of insight, wise, prudent, (as BV cpd.) one whose insight is steady.
tadā, then.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{ } v a c$ ), it is said, he is said to be.

## II

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दु:खेष्वनुद्विग्रमना:

## duhkheșanudvignamanāh

in misfortunes not agitated the mind
सुखेषु विगतस्पृहः।
sukhesu vigatasprhah
in pleasures freed from desire
वीतरागभयक्रोध:
vïtarāgabhayakrodhah
departed passion, fear, anger,
स्थितधीर् मुनिर् उच्यते ।।
sthitadhīr munir ucyate
steady in thought, a sage he is said to be.
He whose mind is not agitated in misfortune,
Whose desire for pleasures has disappeared,
Whose passion, fear, and anger have departed,
And whose meditation is steady, is said to be a sage.
duhkhesu ( n . loc. pl.), in misfortunes, in miseries, in unhappinesses.
anudvigna ( p . pass. participle an $u d \sqrt{ } \mathrm{vij}$ ), free from anxiety, not agitated, free from perplexity.
manās (m. nom. sg. ifc.), mind, minded.
(anudvignamanās, m. nom. sg. BV cpd., whose mind is not agitated.)
sukhessu (n. loc. pl.), in pleasures, in happinesses, in joys.
vigatasprhas (m. nom. sg.), "gone away desire," (as BV cpd.) whose desire has disappeared, freed from desire, freed from greed.
vita (p. pass. participle vi $\sqrt{ } i$, departed, gone.
räga (m.), passion.
bhaya (n.), fear, danger.
krodhas (m. nom. sg.), anger.
(vītarāgabhayakrodhas, m. nom. sg. BV cpd., whose passion, fear and anger have departed.)
sthitadhis (f. nom. sg.), steady of thought, steady in meditation, (as BV cpd.) whose meditation is steady.
munis (m. nom. sg.), sage, wise man.
ucyate (3rd sg. pr. indic. pass. $\sqrt{v a c}$ ), he is called, he is said to be, it is said.

य: सर्वत्रानभिस्नेहस ,
yah sarvatrānabhisnehas
who on all sides non-desirous,
तत्तत् प्राप्य शुभाशुभम्।
tattat präpya śubhāśubham
this or that encountering, pleasant or unpleasant,

नाभिनन्दति न द्वेष्टि
näbhinandati na dvesti
not he rejoices, not he dislikes
तस्य प्रज्ञा प्रतिष्ठिता ।
tasya prajñā pratiṣthitā
of him the wisdom standing firm.
He who is without attachment on all sides, Encountering this or that, pleasant or unpleasant,
Neither rejoicing nor disliking;
His wisdom stands firm.
yas (m. nom. sg.), who.
sarvatra, on all sides, everywhere, in all things.
anabhisnehas (m. nom. sg. from an abhi $\sqrt{s n i h}$ ), without affection, unimpassioned, nondesirous.
tat tad (n. nom. sg.), this or that.
prāpya (gerund pra $\sqrt{a} p$ ), encountering, obtaining, attaining, incurring.
śubhāśubham (n. acc. sg. śubha aśubha), pleasant and unpleasant, pleasant or unpleasant. DV cpd.
$n a$, not.
abhinandati (3rd sg. pr. indic. act. abhi $\sqrt{ }$ nand), he rejoices, he salutes, he approves.
$n a$, not.
dvesti (3rd sg. pr. indic. act. $\sqrt{ } d v i s ̣)$, he dislikes, he hates.
tasya (gen. sg.), of this, of it, of him.
$\operatorname{prajn} \bar{a} \overline{\text { ( }}$ (f. nom. sg.), wisdom, understanding, knowledge, discrimination, judgement.
pratisṭthitä (f. nom. sg. p. pass. participle), standing firm, established.

## II

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यदा संहरते चायं
yadā saìharate cāyam
and when he withdraws, this one,
कूर्मो ऽझ्नानीव सर्वरा:।
kūrmo 'ngā̄nīva sarvaśah the tortoise-limbs-like completely,

## दन्द्रियाणीद्रियार्थेभ्यस्

indriyānīndriyārthebhyas
the senses from the objects of the sense,

## तस्य प्रज्ञा प्रतिष्ठिता ।।

tasya prajñā pratişthitā
of him the wisdom standing firm.

## And when he withdraws completely The senses from the objects of the senses, <br> As a tortoise withdraws its limbs into its shell, <br> His wisdom stands firm.

yadā, when.
saíh harate (3rd. sg. pr. indic. mid. sam $\sqrt{h r \text { ), }}$ he withdraws, he draws together.
$c a$, and.
ayam (m. nom. sg.), this, this one.
kürmas (m. nom. sg.), tortoise, turtle.
añgäni (n. acc. pl.), limbs, legs and arms.
iva, like, similarly.
sarvaśas, completely, wholly, altogether. indriyāni ( n. acc. pl.), senses, powers.
indriyärthebhyas (m. abl. pl.), from the objects of sense, from the objects of the senses. TP cpd.
tasya (m. gen. sg.), of this, of it, of him.
prajñä (f. nom. sg.), wisdom, understanding, judgement, discrimination.
pratisṭhitā (f. nom. sg. p. pass. participle prati $\sqrt{ } \operatorname{sth} \bar{a})$, standing firm, established.

## II

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विषया विनिवर्तन्ते
visayà vinivartante
the objects turn away
निराहारस्य देहिनः।
nirähārasya dehinah
from the fasting of the embodied one,
रसवर्ज रसो व्यस्य
rasavarjam raso 'pyasya
flavor excepted; flavor also from him,

## परं दृष्ट्वा निवर्तते।॥

param̀ drṣtvã nivartate
the supreme having seen, it turns away.
$v i s ̣ a y \bar{a} s$ (m. nom. pl.), objects, dominions, spheres of influence.
vinivartante ( 3 rd pl. pr. indic. mid. vi $n i$ $\sqrt{v r t)}$, they turn away.
nirāhārasya (m. gen. sg. from nir āhāra, food), from the fasting, from the withoutfood.
dehinas (m. gen. sg.), of the embodied one, of the atman, of the self.
rasa (m.), flavor, taste.
varjam (adv.), excluding, with the exception of. TP cpd.
rasas (m. nom. sg.), flavor, taste.
api, also, even.
asya (m. gen. sg.), of him.
param (m. acc. sg.), the highest, the supreme. $d r s ̣ t v a ̄$ (gerund $\sqrt{d r}{ }^{\prime}$ ), seeing, having seen. nivartate ( 3 rd sg . pr. indic. mid. $n i \sqrt{v r t) \text {, it }}$ turns away.

Sense objects turn away from the abstinent man,
But the taste for them remains;
But the taste also turns away
From him who has seen the Supreme.

* Flavor being the object of hunger, most basic of desires.
$\dagger$ The ātman.

यततो ह्याि कौन्तेय
yatato hyapi kāunteya
of the striving, indeed even, Son of
Kuntī,
पुरुषस्य विपरिचत:।
purusasya vipaścitah
of the man of wisdom,
इन्द्रियाणि प्रमाथीनि
indriyāni pramāthini
the senses tormenting

हरन्ति प्रसभं मन: 11
haranti prasabham manah
they carry away forcibly the mind.

## The turbulent senses

Carry away forcibly
The mind, Arjuna,
Even of the striving man of wisdom.
yatatas (m. gen. sg. pr. act. participle $\sqrt{\text { yat }}$ ), of the striving, of the eager, of the one who strives.
$h i$, indeed, truly.
api, even, also.
kāunteya (m. voc. sg.), Son of Kuntī, frequent epithet of Arjuna.
purusasya (m. gen. sg.), of the man.
vipaścitas ( m . gen. sg. from $\sqrt{v i p}$ ), of wisdom, of learning.
indriyanni (n. nom. pl.), the senses, the powers.
pramāthīni (n. nom. pl.), tearing, rending, harassing, destroying, tormenting.
haranti (3rd pl. pr. indic. act. Jhr), they carry away, they seize, they take.
prasabham (adv.), forcibly, violently.
manas (n. acc. sg.), mind, thoughts.

तानि सर्वाणि संयम्य
tāni sarvāni sam̀yamya
these (i.e. the senses) all restraining
युक्त श्रासीत मत्परः।
yukta äsita matparah
disciplined, he should sit, me intent on;
वरो हि यस्येन्द्रियाणि
vaśe hi yasyendriyāni
in control surely of whom the senses,
तस्य प्रजा प्रतिष्ठिता ।।
tasya prajñã pratiṣthitā
of him the wisdom standing firm.
Restraining all these senses,
Disciplined, he should sit, intent on Me;
He whose senses are controlled, His wisdom stands firm.
$t a \overline{n i}$ ( n. acc. pl.), these.
sarvāni (n. acc. pl.), all.
samy yamya (gerund sam $\sqrt{\text { yam), restraining, }}$ holding back.
$y u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), disciplined, yoked, joined (usually refers to being steadfast in Yoga).
$\bar{a} s i \bar{t} a(3$ rd sg. opt. mid. $\sqrt{a} s)$, he should sit.
matparas (m. nom. sg.), me intent on, with me as highest object.
vase ( m . loc. sg.), in control, in wish, in desire, in dominion.
$h i$, surely, indeed, truly.
yasya (m. gen. sg.), of whom.
indriyāni (n. nom. pl.), the senses, the powers.
tasya (m. gen. sg.), of this, of him.
prajñā (f. nom. sg.), wisdom, understanding, discrimination.
pratisṭthitā (f. nom. sg. p. pass. participle prati $\sqrt{\text { sthä }), ~ s t a n d i n g ~ f i r m, ~ s t a b i l i z e d, ~}$ steadfast, established.

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ध्यायतो विषयान् पुंस:
dhyäyato visayān pumisah
contemplating objects, for a man
सड्न्न् तेषूपजायते।
sañgas teṣüpajāyate
attachment to them it is born
सङ्भात् संजायते काम:
san̄gāt samंjāyate kāmah
from attachment is born desire
कामात् कोधो डभिजायते।।
kāmāt krodho 'bhijāyate
from desire anger is born
dhyäyatas (m. gen. sg. pr. act participle $\sqrt{d h y} \bar{a}$ ), of dwelling on, of contemplating. vişayän (m. acc. pl.), objects, departments, spheres of action, provinces, fields.
pumsas (m. gen. sg.), of a man, for a man.
sañgas (m. nom. sg.), attachment, clinging.
tesu (m. loc. pl.), in them, to them.
upajāyate* (3rd sg. pr. indic. passive upa $\sqrt{j a n}$ ), it is born, it is produced.
sañgät (m. abl. sg.), from attachment, from clinging.
samijāate $^{*}$ (3rd pl . pr. indic. passive sam $\sqrt{j a n})$, it is born, it is produced.
$k a \overline{m a s}$ (m. nom. sg.), desire, craving, greed.
$k \bar{a} m a \bar{t}$ (m. abl. sg.), from desire, from craving.
krodhas (m. nom. sg.), anger, wrath, fury.
abhijāyate* (3rd sg. pr. indic. passive abhi $\sqrt{j a n}$ ), it is born, it is produced.

For a man dwelling on the objects of the senses,
An attachment to them is born; From attachment, desire is born; From desire, anger is born;

[^30]
## II

कोधाद् भवरत संमोह:
krodhād bhavati sam̀mohah
from anger arises delusion,
संमोहात् स्मृतिविभ्रमः।
samंmohät smrtivibhramah
from delusion, memory wandering,
स्मृति भ्रंशाद् बुद्धिनाशो
smrtibhraṁśád buddhināśo
from memory wandering, intelligence destruction,

बुद्धिनाशात् प्रणइयति ।।
buddhinäśāt praṇaśyati
from intelligence-destruction one is lost.

## From anger arises delusion;

From delusion, loss of the memory;
From loss of the memory, destruction of discrimination;
From destruction of discrimination one is lost.
krodhät (m. abl. sg.), from anger, from wrath. bhavati (3rd sg. bhū), it arises, it comes to be, it is.
sammohas (m. nom. sg. from sam $\sqrt{ }$ muh), delusion, confusion.
sammohät (m. abl. sg.), from delusion, from confusion.
smrti (f.), memory, wisdom remembered.
vibhramas (m. nom. sg. from vi $\sqrt{b h r a m}$ ), wandering away. TP cpd.
smrti (f.), memory, wisdom remembered.
bhramisāt (m. abl. sg.), from wandering.
(smrtibhraḿśāt, abl. sg., from memory wandering away.) TP cpd.
buddhi (f.), intelligence.
näsas (m. nom. sg.), destruction, loss. TP cpd.
buddhi (f.), intelligence.
näsáăt (m. abl. sg.), from destruction.
(buddhinās̄āt, m. abl. sg. TP cpd., from destruction of the intelligence, from loss of the intelligence.)
pranaśyati ( 3 rd sg. pr. indic. act. pra $\sqrt{n}{ }^{n} s s^{\prime}$ ), he is lost, he is destroyed, one is lost, one is destroyed.

## II

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## रागद्वेष्षवियुक्त्तु

rägadvesaviyuktas tu
desire and hate eliminated, however,
विषयान् इन्द्रियै₹चरन्।
visayān indriyäiscaran
(even though) objects by the senses engaging,

## भ्रात्मवरयंर् विधेयात्मा

ātmavaśsāir vidheyātmā
by self-restraint, the self-controlled,

## प्रसादम् श्रधिगच्छति।।

prasädam adhigacchati
tranquility he attains.
With the elimination of desire and hatred,
Even though moving among the objects of the senses,
He who is controlled by the Self,
By self-restraint, attains tranquility.
rāga (m.), passion, desire.
dvessa (m.), hatred, loathing.
viyuktas (m. nom. sg. p. pass. participle $v i$
$\sqrt{y u j}$ ), unjoined, eliminated.
$t u$, but, however.
viṣayān (m. acc. pl.), objects, spheres of action, provinces, fields.
indriyā̄s ( n . inst. pl.), by the senses, with the senses.
caran (m. nom. sg. pr. participle act. $\sqrt{ }$ car), moving, engaging.
ātmavaśyāis (m. inst. pl.), controlled by selfrestraints, by self-controls, with self-restraints.
vidheya (gerundive $v i \sqrt{ } d h \bar{a}$ ), to be enjoined, to be governed, to be subdued, to be controlled.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(vidheyätmā, m. nom. sg. BV cpd., he whose self is controllable.)
prasādam (m. acc. sg.), tranquility, peace.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{\text { gam }}$ ), he goes to, he attains, he reaches.

## II

## 65

प्रसादे सर्वंदु:खानां
prasäde sarvaduhkhānā̀
in tranquility, of all sorrows
हानिर् ग्रस्योपजायते ।
hānir asyopajäyate cessation for him it is born.

## प्रसम्नचेतसो ह्याशु

prasannacetaso hyäśu
of the tranquil minded, indeed, at once

## बुद्धि: पर्यवतिष्ठते ।।

buddhih paryavatiṣthate
the intelligence it becomes steady.
In tranquility the cessation of all sorrows
Is born for him.
Indeed, for the tranquil-minded
The intellect at once becomes steady.
prasāde (m. loc. sg.), in tranquility, in peace. sarva, all.
$d u h k h a ̈ n a ̄ m$ (n. gen. pl.), of sorrows, of misfortunes.
hānis (f. nom. sg. from $\sqrt{h} \bar{a}$, leave), cessation, withdrawal.
asya (m. gen. sg.), of him, of it, for him.
upajāyate (3rd sg. pr. indic. passive upa $\sqrt{ }$ jan), it is born, it is produced.
prasanna (p. pass. participle pra $\sqrt{ }$ sad), clear, bright, tranquil, placid.
cetasas (m. gen. sg.), of mind, minded, of thought.
(prasannacetasas, m. gen. sg. BV cpd., of him whose mind is tranquil.)
$h i$, indeed, truly.
$\bar{a} s{ }^{\prime} u$ (adv.), quickly, at once, immediately.
buddhis (f. nom. sg.), intelligence, enlightenment, discrimination.
paryavatisthate ( 3 rd sg . pr. indic. mid. pari ava $\sqrt{\text { sth }} \bar{a})$, it becomes steady, it steadies, it stands.

## II

66

नास्ति बुद्धिर् ग्रयुक्तस्य
nästi buddhir ayuktasya
not there is intelligence of the uncontrolled,

न चायुक्तस्य भावना।
na cāyuktasya bhāvanä
and not of the uncontrolled, concentration,

न चाभाबयत: शान्तिर्
na cābhävayatah śāntir
and not of the non-concentrating, peace.
घ्रशान्तस्य कुत: सुखम् ।।
aśāntasya kutah sukham
of the unpeaceful, whence happiness?

## There is no wisdom in

him who is uncontrolled, And there is likewise no concentration in him who is uncontrolled, And in him who does not concentrate, there is no peace.
How can there be happiness for him who is not peaceful?
na, not.
asti (3rd sg. pr. indic. $\sqrt{ } a s$ ), it is, there is.
buddhis (f. nom. sg.), intelligence, discrimination, intuitive determination.
ayuktasya (m. gen. sg.) of the uncontrolled, of the undisciplined one, of him who is undisciplined.
$n a$, not.
$c a$, and.
ayuktasya (m. gen. sg.), of the uncontrolled, of the undisciplined, of the unsteadfast in Yoga.
bhāvanā (f. nom. sg.), meditation, perception, concentration.
$n a$, not.
$c a$, and.
abhävayatas (m. gen. sg.), of the non-meditating, of the non-perceiving, of the nonconcentrating.
śāntis (f. nom. sg.), peace, tranquility.
aśāntasya (m. gen. sg.), of the unpeaceful, of the unpeaceful one.
kutas (interrog.), whence? from where?
sukham (n. acc. sg.), happiness, joy, good fortune.

## II

67
इद्रियाणां हि चरतां
indriyānāà hi caratāàm
of the senses, indeed, wandering,
यन् मनो डनुविधीयते।
yan mano 'nuvidhīyate
when the mind is guided by,
तदस्य हरति प्रजां
tadasya harati prajñā̀m
then of him it carries away the understanding

वायुर् नावम् इवाम्भसि ॥
vāyur nāvam ivāmbhasi
wind-a-ship-like on the water.
indriyānām (n. gen. pl.), of the senses, of the powers.
$h i$, indeed, truly.
caratām (m. gen. pl. pr. participle $\sqrt{c}$ car), of wandering, of roving.
yad (n. nom. sg.), which, what, when.
manas (n. nom. sg.), mind, thought.
anuvidhīyate (3rd sg. pr. passive anu vi $\sqrt{d h} \bar{a})$, it is guided, it is led, it is ordered, it is regulated.
$\operatorname{tad}$ ( n . nom. sg.), this, that, then.
asya (gen. sg.), of it, of him.
harati (3rd sg. act. $\sqrt{h r}$ ), it carries away, it steals.
prajñām (f. acc. sg.), wisdom, understanding, discrimination.
väyus (m. nom. sg.), wind.
nāvam (f. acc. sg.), ship, boat.
iva, like.
ambhasi (n. loc. sg.), on the water.

When the mind runs
After the wandering senses,
Then it carries away one's understanding,
As the wind carries away a ship on the waters.

तस्माद् यस्य महाबाहो
tasmād yasya mahäbāho
therefore of whom, Mighty Armed One,
निगृहोतानि सर्वशः।
nigrhittäni sarvaśah
withdrawn on all sides
इन्द्रियाणीन्द्रियार्थेभ्यस्
indriyānindriyārthebhyas
the senses from the objects of the senses
तस्य प्रज्ञा प्रतिष्ठता।।
tasya prajña $\bar{a}$ pratisṭthit $\bar{a}$
of him the wisdom standing firm.

## Therefore, O Arjuna,

The wisdom of him whose senses
Are withdrawn from the objects of the senses;
That wisdom stands firm.
tasmāt (m. abl. sg.), from this, therefore. yasya (m. gen. sg.), of whom, of which. mahäbāho (m. voc. sg.), O Mighty Armed

One, frequent epithet of Arjuna, also applied to other warriers.
nigrhitāni (n. nom. pl. p. pass. participle ni $\sqrt{\text { grah }}$ ), withdrawn, held back, suppressed. sarvaśas (adv.), on all sides, in all respects.
indriyāni (n. nom. pl.), senses, powers.
indriyärthebhyas (m. abl. pl.), from the objects of the senses.
tasya (m. gen. sg.), of it, of him, of this.
prajña $\tilde{a}$ (f. nom. sg.), wisdom, understanding.
pratisṭhitā (f. nom. sg. p. pass. participle prati $\sqrt{ }$ sth $\bar{a})$, standing firm, established.

## II

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या निशा सर्वभूतानां
$y \bar{a} n i s \bar{a}$ sarvabhütānā̀ $\dot{m}$
what (is) the night of all beings

## तस्यां जार्गत संयमी।

tasyäm jāgarti saìnyamī
in this he is wakeful, the man of restraint;
यस्यां जाग्रति भूतानि
yasyā̀̇ jāgrati bhūtāni
in what they are wakeful, beings,
सा निशा परयतो मुनें ।।
sä niśā paśyato muneh
that (is) the night of the seeing sage.
The man of restraint is awake
In that which is night for all beings;
The time in which all beings are awake
Is night for the sage who sees.
$y \bar{a}$ (f. nom. sg.), what, which.
niśā (f. nom. sg.), night.
sarvabhūtānām (n. gen. pl.), of all beings. tasyām (f. loc. sg.), in it, in this.
$j a \bar{g} a r t i$ ( 3 rd sg. pr. indic. act. $\sqrt{j a} g r$ ), he is wakeful, he is watchful.
samyami (m. nom. sg.), the restrained one, the man of restraint.
yasyām (f. loc. sg.), in what, in that which.
$j \bar{a} g r a t i$ ( 3 rd pl. pr. indic. act. $\sqrt{j a g}$ r), they are wakeful, they are watchful.
bhütāni (n. nom. pl.), beings, existences. $s \vec{a}$ (f. nom. sg.), this, that.
niśā (f. nom. sg.), night.
paśyatas (m. gen. sg. pr. participle $\sqrt{p a s}$ ), of the seeing, of the perceiving.
munes (m. gen. sg.), of the sage, of the wise man.

[^31]
## श्रापूर्यमाणम् श्रचलप्रतिष्ठं

āpüryamänam acalapratiṣthà̇*
becoming filled (yet) unmoved, standing still,

समुद्रम् श्याप: प्रविश्शन्ति यद्वत्।
samudram äpah pravisanti yadvat
the ocean, the waters they enter in which way,
तद्वत् कामा यं प्रविशान्ति सर्वे
tadvat kāmā yamं pravisanti sarve
in this way desires whom they enter all
स शान्तिम् श्राप्रोति न कामकामी ॥
sa sántim āpnoti na kāmakāmī
he peace attains; not the desirer of desires.

## Like the ocean, which becomes filled yet remains unmoved and stands still

 As the waters enter it,He whom all desires enter and who remains unmoved
Attains peace; not so the man who is full of desire.
āpüryamänam (m. acc. sg. pr. mid. participle from $\bar{a} \sqrt{p} \bar{r}$ ) becoming filled, becoming full.
acala (m.), unmoved, unmoving.
pratisṭham (n. acc. sg. from prati $\sqrt{\text { sth }} \bar{a}$ ), standing still, stable.
(acalapratistham, n. acc. sg. BV cpd., which is unmoved and standing still.)
samudram (n. acc. sg.), ocean, sea.
apas (f. nom. pl.), water, the waters.
praviśanti (3rd pl. pr. indic. act. pra $\sqrt{ } v i \xi$ ), they enter, they sit upon, they dissolve in.
yadvat, in which way, as.
tadvat, in this way, so.
$k \bar{a} m a \bar{a}$ (m. nom. pl.), desires, appetites.
yam (m. acc. sg.), whom.
praviśanti (3rd pl. act. pr. indic. pra $\sqrt{ } v i s ́)$, they enter, they encounter, they dissolve in.
sarve (m. nom. pl.), all.
sas (m. nom. sg.), he.
śāntim (f. acc. sg.), peace, tranquility.
$\bar{a} p n o t i$ ( 3 rd sg. act. $\sqrt{ } \bar{a} p$ ), he attains, he obtains, he reaches.
na, not.
$k a ̄ m a k a \bar{m} \bar{l}$ (m. nom. sg.), desirer of desires, desirer of the objects of desire. TP cpd.

[^32]
## II

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विहाय कामान् य: सर्वान्
vihāya kämän yah sarvān* abandoning desires who all,

पुमांरचर्रात नि:स्पृहः।
pumāñ́carati nihsprhah
the man acts free from lust.
निर्ममो निरहंकार:
nirmamo nirahamikārah
indifferent to possessions, free from egotism,

स शान्तिम् স्रधिगच्छति ॥
sa sāntim adhigacchati
he peace attains.
The man who abandons all desires
Acts free from longing.
Indifferent to possessions, free from egoticism, He attains peace.
$\nu i h a ̈ y a$ (gerund $\nu i \sqrt{ } h \bar{a}$ ), abandoning, casting away.
kämän (m.acc. pl.), desires, cravings.
yas (m. nom. sg.), who.
sarvān (m. acc. pl.), all.
pumän (m. nom. sg.), the man, a man, man. carati ( 3 rd sg . pr. indic. act. $\sqrt{c a r \text { ), he }}$ moves, he lives, he acts.
nihsprhas (m. nom. sg.), free from desire, free from lust.
nirmamas (m. nom. sg.), indifferent to "mine," indifferent to possessions.
nirahamikāras (m. nom. sg.), free from "I making," free from egotism.
sas (m. nom. sg.), he, this.
śāntim (f. acc. sg.), peace.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{\text { gam }), ~ h e ~ g o e s ~ t o, ~ h e ~ a t t a i n s . ~}$

[^33]एषा ब्राह्री स्थितिः पार्थ
esā $b r a \bar{h} h m i ̄$ sthitih pārtha
this the brähmanic position, Son of Pṛthā.

नैनां प्राप्य विमुह्यति।
näinä̀̉̉ präpya vimuhyati
not, this having attained, he is deluded.
स्थित्वा डस्याम् श्रन्तकाले डपि
sthitvā 'syām antakäle 'pi
fixed in it, at time of death even

## ब्रह्मनिर्वाणम् ऋच्छाति।।

brahmanirvānam rcchati
brahmanirvāṇa he reaches.
This is the divine state, Arjuna. Having attained this, he is not deluded;
Fixed in it, even at the hour of death, He reaches the bliss of God.
$e s a \bar{a}$ (f. nom. sg.), this.
brāhmī (adj., f. nom. sg.), holy, divine, pertaining to Brahman.
brāhmí sthitis (f. nom. sg.), the state of Brahman, Brahmanic state, state concerning Brahman, Brahmanic position.
pārtha, Son of Pṛthā, frequent epithet of Arjuna.
na, not.
enām (f. acc. sg.), this.
prāpya (gerund pra $\sqrt{a p}$ ), attaining, having attained.
vimuhyati (3rd sg. pr. indic. act. $v i \sqrt{m u h}$ ), he is deluded, he is confused.
sthitv $\bar{a}$ (gerund $\sqrt{s t h} \bar{a}$ ), fixed, standing firm.
asyäm (f. loc. sg.), in it, in this.
antakäle (m. loc. sg.), in time of end, at time of death.
api, even, also.
brahmanirvănam (n. acc. sg.), Brahmanirvảna, the nirvāna (ceasing to exist) in Brahman (the word nirvāna-from nir $\sqrt[v]{ } \bar{a}$, blow-means "blown out" in the sense that a candle is blown out).
rcchati ( 3 rd sg. pr. indic. act. $\sqrt{ }$ r), he reaches, he attains.

End of Book II

The Yoga of Knowledge

## BOOK III

ग्रर्जुन उवाच।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
uväca (3rd sg. perf. act. $v v a c$ ), he said, he spoke.

## 1

ज्यायसी चेत् कर्मणस् ते
jyäyasī cet karmanas te
better if than action of thee

मता बुद्धिर्जनार्दन।<br>matā buddhirjanārdana<br>thought, intelligence, Agitator of Men,

तत्किं कर्मणि घोरे मां
tatkim karmani ghore mā̀
then why to action terrible me

नियोजर्यसि केराव II
niyojayasi keśava
thou urgest, Handsome Haired One?
Arjuna spoke:
If it is Your conviction that knowledge
Is better than action, O Krishna, Then why do You urge me to engage in this terrible action?
jyāyasī (f. nom. sg. comparative), better, superior, larger, stronger.
ced, if.
karmanas (n. abl. sg.), than action, than deeds.
te (gen. sg.), of thee, thy.
matā (f. nom. sg.), thought, idea, conviction.
buddhis (f. nom. sg.), intelligence, enlightenment, mental determination.
janārdana, (m. voc. sg.), Mover of Men, Agitator of Men, epithet of Krishna.
tad (n. nom. sg.), then.
$\operatorname{kim}$ (n. nom. sg. interrog.), what? why?
karmani ( n . loc. sg.), in action, to action.
ghore ( n . loc. sg.), terrible, frightful, awful, venerable, sublime.
mām (acc. sg.), me, to me.
niyojayasi (2nd sg. pr. indic. causative act. ni $\sqrt{y u j}$ ), thou causest to yoke, thou urgest.
keśava (m. voc. sg.), O Handsome Haired One, epithet of Krishna.

## III

2

## व्यामिश्रेणेव वाक्येन

vyāmiśreneva väkyena
by equivocal-like speech

## बुद्धि मोहयसीव मे।

buddhim mohayasiva me
the intelligence thou confusest-like, of me;

तद् एक वद निशिचत्य
tad ekaì vada niścitya
this one tell! surely
येन श्रेयो डहम् श्राप्नुयाम् ॥
yena śreyo 'ham äpnuyäm
by which the highest good I should attain.

With speech that seems equivocal,
You confuse my intelligence.
Tell me surely this one thing:
How should I attain the highest good?
vyāmiśreṇa (n. inst. sg. from vi ā $\sqrt{m i s}$ ), by mixed, by manifold, by troubled, by distracted, by equivocal.
iva like, so to speak.
$v a ̈ k y e n a$ ( n . inst. sg.), by words, with words, with speech.
buddhim (f. acc. sg.), intelligence, discrimination.
mohayasi (2nd sg. causative act. $\sqrt{ }$ muh), thou deludest, thou confusest.
iva, like, as it were.
$m e$ (gen. sg.), of me, my.
$\operatorname{tad}$ (n. acc. sg.), that, this.
ekam ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$.), one.
vada (2nd sg. imperative act. $\sqrt{ } \mathrm{vad}$ ), tell! say!
niścitya (gerund nis $\sqrt{ }$ ci), surely, without doubt.
yena (inst. sg.), by which, with which.
sreyas ( n . nom. sg. compar.), the higher good, the supreme good.
aham (nom. sg.), I.
$\bar{a} p n u y a ̄ m$ ( Ist sg. opt. act. $\sqrt{a} p$ ), I should attain, I should reach.

## III

श्रीभगवान् उवाच।
śrībhagavãn uvāca
the Blessed Lord spoke:
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.

## 3

लोके उस्मिन् द्विविधा निष्ठा
loke 'smin dvividhā niṣthā
in world in this, two-fold basis (of devotion)

## पुरा प्रोक्ता मया ड्नघं।

purā proktā mayā 'nagha
anciently taught by me, Blameless One (Arjuna),

## ज्ञानयोगेन सांख्यानां

jñānayogena sä̀ $k h y \bar{n} n a ̄ \dot{m}$
by knowledge Yoga of the Sāmkhyas;

## कर्मयोगेन योगिनाम् ॥

karmayogena yoginām
by action Yoga of the Yogins.

## The Blessed Lord spoke;

## In this world there is a two-fold basis

 (of devotion)Taught since ancient times by Me, O Arjuna:
That of knowledge - the yoga of the followers of Sankhya
And that of action - the yoga of the yogins.
loke (m. loc. sg.), in the world.
$\operatorname{asmin}$ (m. loc. sg.), in this.
$d v i v i d h a \bar{a}$ (f. nom. sg.), of two kinds, twofold.
nisṭhā (f. nom. sg. from $n i \sqrt{s t h a ̄})$, basis, steadfastness, attachment.
purā (adv.), anciently, previously, in older times.
proktā (f. nom. sg. p. pass. participle pra $\sqrt{v a c}$ ), declared, proclaimed, taught.
mayā (inst. sg.), by me.
anagha (m. voc. sg.), Blameless One, epithet of Arjuna.
jñänayogena (m. inst. sg.), by knowledgeYoga, by the Yoga of knowledge. TP cpd. sā̀ $\dot{m} k h y a ̄ n a ̄ m^{*}$ (m. gen. pl.), of the Sāmkyas, of the followers of the Sämkhya doctrine.
karmayogena (m. inst. sg.), by action Yoga, by the Yoga of action. TP cpd.
yoginām (m. gen. pl.), of the Yogins, of the followers of Yoga.

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## III

4

न कर्मणाम् श्रनारम्भान्
na karmañām anārambhān
not of actions from non-commencement
नैष्कर्म्य पुखषो 5 श्रुते।
nāişkarmyam puruṣo 'śnute
the state beyond karma a man he attains
न च संन्यसनादेव
na ca samnyasanädeva
and not from renunciation alone
सिद्धि समधिगच्छति।।
siddhim samadhigacchati
perfection he approaches.
Not by abstention from actions
Does a man attain the state beyond karma,
And not by renunciation alone
Does he approach perfection.
na, not.
karmaṇäm (n. gen. pl.), of actions, of deeds, from actions.
anārambhāt (m. abl. sg. from an $\bar{a} \sqrt{\text { rambh }}$ ), from non-commencement, from nonundertaking, from abstention.
nāiskarmyam ( n. acc. sg.), freedom from action, inactivity, state beyond karma.
puruşas (m. nom. sg.), man, spirit.
aśnute ( 3 rd sg . pr. indic. mid. $\sqrt{a s}$ ), he attains.
ra, not.
$c a$, and.
saṁnyasanāt (n. abl. sg.), from renunciation, from relinquishment.
eva, indeed, alone (often used as a rhythmic filler).
siddhim (f. acc. sg.), perfection, fulfillment, success.
samadhigacchati (3rd sg. pr. indic. act. sam adhi $\sqrt{g a m}$ ), he approaches, he comes near, he surpasses.

## III

5

न हि करिचत् क्षणमपि
na hi kaścit ksaṇamapi
not indeed anyone in the twinkling of an eye even

## जातु तिष्ठत्यकर्मकृ्।

jātu tiṣthatyakarmakrt
ever he exists not doing action;
कार्यते ह्यवश: कर्म
käryate hyavaśah karma
he is forced to perform, indeed without will, action,

सर्व: प्रकृतिजैर् गुणनः।
sarvah prakrtijäir gunāih
everyone by the nature-born gunas

## Indeed, no one, even in the twinkling

 of an eye,Ever exists without performing action;
Everyone is forced to perform action, even action which is against his will,
By the qualities which originate in material nature.
$n a$, not.
$h i$, indeed, truly.
kascid, anyone, anyone whatsoever.
ksanam (n. nom. sg.), an instant, a moment, the twinkling of an eye.
api, even, also.
$j a ̄ t u$, ever, at any time.
tiṣthati (3rd sg. pr. indic. act. $\sqrt{ }$ sthā), he stands, he exists, he remains.
akarmakrt (m. nom. sg.), not action doing, not performing action.
käryate (3rd sg. pr. indic. pass. causative $\sqrt{k r}$ ), he is caused to perform, he is forced to perform.
$h i$, indeed, truly.
avasas (m. nom. sg.), without will, against will.
karma (n. acc. sg.), action.
sarvas (m. nom. sg.), all, everyone.
prakrtijäis (m. inst. pl.), by original sources born, by material nature born.
gunaias (m. inst. pl.), by the gunas.

## III

6

कर्मेन्द्रियाणि संयम्य
karmendriyāni samyamya
action powers restraining,
य ग्रास्ते मनसा स्मरन्।
ya āste manasā smaran
who he sits by the mind remembering
इन्द्रियार्थान् विमूढात्मा
indriyärthān vimūḍātmā
the objects of the senses, deluded self,
fिथ्याचार: स उच्यते॥
mithyäcārah sa ucyate
a hypocrite, he, it is said.

## He who sits, restraining his organs of action, <br> While in his mind brooding over <br> While in his mind brooding over The objects of the senses, with a deluded mind, <br> Is said to be a hypocrite.

karmendriyāni (n. acc. pl. TP cpd. karma indriyāni), action-powers, powers of action.
samyamya (gerund sam $\sqrt{\text { yam), restraining, }}$ subduing, controlling.
yas (m. nom. sg.), who, which.
$\bar{a} s t e$ ( 3 rd sg. pr. indic. mid. $\sqrt{\bar{a} s}$ ), he sits.
manasă ( n . inst. sg.), by the mind, with the mind.
$\operatorname{smaran}$ (m. nom. sg. pr. participle $\sqrt{s m r}$ ), remembering, thinking of.
indriyärthān (indriya arthān, m. acc. pl. TP cpd.), sense-objects, objects of the senses, objects of the powers.
vimüdha (p. pass. participle $v i \sqrt{m u h}$ ), deluded, confused.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
mithyācāras (m. nom. sg.), of false behavior, hypocrisy, a hypocrite.
sas (m. nom. sg.), he, this.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c \text { ), it is }}$ said, he is called, he is said to be.

7
यस् त्विन्द्रियाणि मनसा
yas tvindriyāni manasā
who but the senses by the mind
नियम्यारभते उर्जुन।
niyamyärabhate 'rjuna
controlling he undertakes, Arjuna,
कर्मेन्द्रियै: कर्मयोगम्
karmendriyāih karmayogam
by the action-organs, action yoga,
अ्रसक्त: स विरिष्यते ।।
asaktah sa visisyate
unattached, he is distinguished.
But he who undertakes the control
of the senses by the mind, Arjuna,
and, without attachment, engages the
organs of action
in the yoga of action, is superior.
yas (m. nom. sg.), who
$t u$, but.
indriyāni (n. acc. pl.), senses, powers.
manas $\bar{a}$ ( n . inst. sg.), by the mind, with the mind.
niyamya (gerund ni $\sqrt{ }$ yam), controlling, subduing.
$\bar{a} r a b h a t e ~(3 r d ~ s g . ~ p r . ~ i n d i c . ~ m i d . ~ a ~ a ~ r a m b h), ~$ he undertakes, he commences, he begins, he engages.
arjuna (m. voc. sg.), Arjuna.
karmendriyāis (karma indriyāis, m. inst. pl. TP cpd.), by the organs of action, by the powers of action.
karmayogam (m. acc. sg. TP cpd.), actionYoga, the Yoga of action.
asaktas (m. nom. sg. p. pass. participle $a$ $\sqrt{s a n ̃ j})$, unattached, not hanging onto.
sas (m. nom. sg.), he, this.
viśisyate (3rd sg. pr. pass. vi $\sqrt{s} i s ̣$ ), he is distinguished, he is superior.

नियतं कुरु कर्म व्वं niyatam kuru karma tvamं enjoined perform action thou,

कर्म ज्यायो ह्यकर्मण:।
karma jyāyo hyakarmanah
action better indeed than non-action
शरीरयार्शापि चते
sarivayāträpi ca te
and body conduct even of thee
न प्रसिद्येयेद्रक्रक्मण:॥
na prasiddhyed akarmanah
not it could be accomplished without action.

## Perform your duty,

For action is indeed better than nonaction,
And even the mere maintenance of your body
Could not be accomplished without action.
niyatam (m. acc. sg. p. pass. participle ni $\sqrt{\text { yam }), ~ e n j o i n e d, ~ s u b d u e d . ~}$
kuru (2nd sg. imperative act. $\sqrt{ } \mathrm{kr}$ ), peform! do!
karma (n. acc. sg.), action, deeds.
tvam (nom. sg.), thou
karma (n. nom. sg.), action.
j$j \bar{a} y a s$ (comparative), better, superior.
$h i$, indeed, truly.
akarmanas (n. abl. sg.), from inaction, than non-action.
śarira ( n .), body.
$y \bar{a}$ trā (f. nom. sg.), conduct, maintenance.
api, even, also.
$c a$, and.
$t e$ (gen. sg.), of thee, thy.
na, not.
prasiddhyet ( 3 rd sg. opt. act. pra $\sqrt{\text { sidh }) \text {, it }}$ should be accomplished, it might be accomplished, it should succeed, it should be attained.
akarmanas (n. abl. sg.), without action, from non-action, from inaction.

## III

## 9

यजार्थात् कर्मणो डन्यन्र
yajnārthät karmano 'nyatra
from sacrifice-purpose from action aside,
लोको डयं कर्मबन्धनः।
loko 'yaí karmabandhanah
world this action-bound

तदर्थ कर्म कौन्तेय
tadarthaín karma kāunteya
(for) that purpose, action, Son of Kunti,
मुक्तसद्न: समाचर ।
muktasañgah samācara
free from attachment, perform!
Aside from action for the purpose of sacrifice,
This world is bound by action.
Perform action for the purpose of sacrifice, Arjuna,
Free from attachment.
yajña (m.), sacrifice.
arthāt (m. abl. sg.), from object, from purpose, from aim.
(yajñārthāt, m. abl. sg. TP cpd., for the purpose of sacrifice.)
karmanas (n. abl. sg.), from action.
anyatra, adv., aside from, elsewhere, otherwise.
lokas (m. nom. sg.), world.
ayam (m. nom. sg.), this.
karmabandhanas (m. nom. sg. BV cpd.) such that it is bound by action.
$\operatorname{tad}$ (n. acc. sg.), that, this.
$\operatorname{artham}$ (m. acc. sg.), purpose, aim, object.
karma ( n. acc. sg.), action, deeds.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna referring to his mother.
$m u k t a$ (p. pass. participle $\sqrt{m u c}$ ), freed, released.
sañgas (m. nom. sg. $\sqrt{\text { sañj }) \text {, attachment, }}$ clinging.
(muktasañgas, m. nom. sg. BV cpd., being free from attachment.)
samācara (2nd sg. imperative act. sam $\bar{a}$ $\sqrt{\text { car }), ~ p e r f o r m!~ a c c o m p l i s h!~}$

सहयज्ञा: प्रजा: सृष्ट्टा
sahayajñāh prajāh srsstvā
together with sacrifices mankind having created,

पुरोवाच प्रजापतिः।
puroväca prajāpatih
anciently said Prajapati (the Lord of Creatures)

ग्रनेन प्रसविष्यध्वम्
anena prasavisyadhvam
"by this may ye bring forth;

## एष वो डस्तिष्टकामधुक्

esa vo 'stviștakāmadhuk
this of you may it be the milch cow of desires.

Having created mankind along with sacrifice,
Prajapati, (the Lord of Creatures) anciently said,
"By this (i.e. sacrifice), may you bring forth;
May this be your wishfulfilling cow."
sahayajñās (f. acc. pl.), together with sacrifices, along with sacrifices.
prajās (f. acc. pl.), progeny, mankind.
$s r s t v a \bar{a}$ (gerund $\sqrt{s r j}$ ), having created, having sent forth, having let go.
purā (adv.), anciently, previously, in olden times.
$u v a \bar{c} c a$ (3rd sg. perf. act. $\sqrt{ } v a c$ ), he said, he spoke.
prajāpatis (m. nom. sg.), Lord of Creatures, Brahmā, also applied to other figures.
anena (m. inst. sg.), by this.
prasavisyadhvam (2nd pl. imperative future act. pra $\sqrt{s u}$ ), may you bring forth! bring ye forth!
esas (m. nom. sg.), this.
vas (gen. pl.), of you, your.
astu (3rd sg. imperative act. $\sqrt{ }$ as), may it be!
istakāmadhuk (f. nom. sg.), Granting Desires, name of the Cow of Plenty.

## III

## 11

देवान् भावयतानेन
devän bhävayatānena
"the gods may you cherish by this

ते देवा भावयन्तु व:।<br>te devä bhävayantu vah<br>they the gods may they cherish you;

परस्परं भावयन्त:
parasparam̀ bhävayantah
(by) each other cherishing

## श्रेय: परम् ग्रवाप्स्यथ।।

śreyah param avāpsyatha welfare the highest will you attain

"By this (i.e. sacrifice) may you nourish the gods<br>and may the gods nourish you; by nourishing each other, you shall attain the highest welfare."

devān (m. acc. pl.), the gods.
$b h \bar{a} v a y a t a$ (2nd pl. causative opt. act. $\sqrt{ } b h \bar{u}$ ), may you cherish, may you foster, lit. "may you cause to be," may you produce, may you increase the well-being of.
anena (m. inst. sg.), by this (i.e. sacrifice). $t e$ (m. nom. pl.), they.
devās (m. nom. pl.), the gods.
$b h a ̄ v a y a n t u$ (3rd pl. causative imperative act. $\sqrt{ } b h \bar{u})$, may they cherish, may they foster, may they increase the well-being of, may they produce, lit. "may they cause to be." vas (acc. pl.), you, ye.
parasparam, each other, one another.
bhāvayantas (m. nom. pl. pr. particple $\sqrt{b} h \bar{u}$ ), cherishing, fostering, lit. "causing to be."
sreyas (n. acc. sg.), welfare, bliss, happiness.
param (n. acc. sg.), highest, supreme.
avāpsyatha (2nd pl. future mid. ava $\sqrt{a} p$ ), you shall attain, you shall achieve, you shall reach.

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## III

12

इष्टान् भोगान् हि वो देवा
isțän bhogän hi vo devă
"desired enjoyments indeed to you the gods

दास्यन्ते यज्ञभाविता :।
dāsyante yajñabhävitāh
they will give, sacrifice-produced;
तैर् दत्तान् ग्रप्रदायैभ्यो
tāir dattān apradāyāibhyo
by these gifts not offering to them
यो भुङक्तं स्तेन एव स:।।
yo bhuñkte stena eva sah
who he enjoys, a thief, he."

## "The gods, nourished by the sacrifice,

Will indeed give you desired enjoyments;
He who enjoys these gifts while not offering to them in return, Is a thief."
$i s t a ̄ n$ (m. acc. pl. p. pass. participle $\sqrt{i s}$ ), desired, wished for, sought for, asked for.
bhogän (m. acc. pl.), enjoyments, pleasures. $h i$, indeed, truly.
vas (dat. pl.), to you.
devās (m. nom. pl.), the gods.
däsyante (3rd pl. future mid. $\sqrt{ } d \bar{a}$ ), they will give.
yajñabhāvitās (yajn̄a + m. nom. pl. p. pass. participle $\sqrt{b} h \bar{u})$, sacrifice-produced, (as TP cpd.) brought into being by sacrifice.
tāis (m. inst. pl.), by these.
dattān (m. acc. pl.), gifts.
apradāya (gerund a pra $\sqrt{d a}$ ), not giving, not offering.
ebhyas (m. dat. pl .), to them.
yas (m. nom. sg.), who.
$b h u n ̃ k t e$ ( 3 rd sg. pr. indic. mid. $\sqrt{b h u j \text { ), he }}$ enjoys, he eats, he possesses.
stenas (m. nom. sg.), thief.
$e v a$, indeed, only (often used as a rhythmic filler).
sas (m. nom. sg.), he, this.

यर्जाशष्टाशिनः सन्तो
yajñasisistāsinah santo
the sacrifice remainder eating, the good,

## मुच्यन्ते सर्वकिल्विषः:।

mucyante sarvakilbişäh
they are released from all evils,
भुज्ञते ते त्वधं पापा
bhuñjate te tvagham $p \bar{p} \bar{p} \bar{a}$
they eat they indeed, evils the wicked
ये पचन्यात्मकारणात् ॥
ye pacantyātmakāranāt
who they cook for own sake.
The good, who eat the remainder of the sacrifice,
Are released from all evils;
But the wicked, who cook only for their own sake,
Eat their own impurity.
yajnaśisṭa (n.), the "sacrifice remainder" which is eaten by the faithful after the gods and priests have consumed their share.
āsinas (m. nom. pl. from $\sqrt{a s}$ ), eating, enjoying.
(yajñaśisṭāśinas, m. nom. pl. TP cpd., those who eat the remainder of the sacrifice.)
santas (m. nom. pl.), good, existing, true.
mucyante ( 3 rd pl . pr. indic. passive $\sqrt{m u c}$ ), they are released, they are liberated.
sarvakilbiṣäis (n. inst. pl.), by sins, from wrongs, from evils. KD cpd. from all evils.
bhuñjate ( 3 rd pl. pr. indic. mid. $\sqrt{b h u j \text { ), they }}$ enjoy, they eat.
te (m. nom. pl.), they.
$t u$, indeed, but.
agham (n. acc. sg.), impurity, pain, suffering.
$p \bar{a} p \bar{a} s$ (m. nom. pl.), the wicked, the evil ones.
$y e(\mathrm{~m} . \mathrm{nom} . \mathrm{pl}$.$) , who.$
pacanti (3rd pl. pr. indic. act. $\sqrt{ } p a c$ ), they cook, they digest.
ātma (n.), self, own.
käranāat (n. abl. sg.), from reason, from cause, for the sake of.
(ātmakāranāt, n. abl. sg. TP cpd., for their own sake.)

## III

14

श्रन्नाद् भवन्ति भूतानि
annäd bhavanti bhūtāni
from food they exist, beings;
पर्जन्याद् ग्रन्नसंभव:।
parjanyäd annasamibhavah
from the rain god, food the origin;
यज्ञाद् भवति पर्जन्यो
yajñād bhavati parjanyo
from sacrifice exists the rain god;
यजः कर्मसमुद्रवः॥

yajñah karmasamudbhavah<br>sacrifice action origin

Beings exist from food,
Food is brought into being by rain, Rain from sacrifice,
And sacrifice is brought into being by action.
annät ( n. abl. sg.), from food.
bhavanti (3rd pl. pr. indic. act. $\sqrt{ } b h u$ ), they exist, they are, they come to be.
bhūtāni (n. nom. sg.), beings, living beings, existences.
parjanyāt (m. abl. sg.), from the rain cloud, from the rain god.
anna (n.), food.
sambhavas (m. nom. sg.), origin, source.
(annasambhavas, m. nom. sg. BV cpd., of which food is the source.)
yajnā̄t (m. abl. sg.), from sacrifice.
bhavati ( 3 rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), it, he, exists, it, he, comes to be.
parjanyas (m. nom. sg.), the rain cloud, the rain god.
yajñas (m. nom. sg.), sacrifice, worship.
karma* (n.), action, doing, deeds.
samudbhavas (m. nom. sg. from sam ud $\sqrt{b} h \bar{u})$, origin, source, cause of being.
(karmasamudbhavas, m. nom. sg. BV cpd., brought into being by action, whose origin is in action.)

[^36]कर्म व्रह्मोद्भव विद्धि
karma brahmodbhavamं viddhi
action Brahman origin, know!

## ब्रह्माक्षरसमुद्धवम्|

brahmäksarasamudbhavam
Brahman the imperishable arising from
तस्मात् सर्वगतं ब्रह्म
tasmät sarvagatam brahma
therefore all-pervading Brahman
नित्यं यज्ञ प्रतिष्ठितम्॥ ॥
nityà̀ yajñe pratiṣthitam
eternally in sacrifice established.
Know that ritual action originates in Brahman (the Vedas)
And Brahman arises from the Imperishable;
Therefore the all-pervading Brahman
Is eternally established in sacrifice.
karma (n. acc. sg.), action, deeds.
brahma (n.), Brahman, the all-pervading spirit of the universe. Here meaning the Vedas.
udbhavam (m. acc. sg. from $u d \sqrt{ } b h u ̈ u$ ), origin, originating, coming to be.
brahmodbhavam (m. acc. sg. TP cpd.), originating in Brahman.
viddhi (2nd sg. imperative act. $\sqrt{v i d}$ ), know! learn!
brahma (n.), Brahman, the Vedas.
akssara (adj.), imperishable, eternal, indestructible.
samudbhavam (m. acc. sg.), origin, originating, coming to be, arising from.
(brahmäksarasamudbhavam, m. acc. sg. BV cpd., of which imperishable Brahman is the source).
$\operatorname{tasma} \bar{t}$ (n. abl. sg.), from this, therefore.
sarvagatam (n. nom. sg.), all-pervading, omnipresent.
brahma (n. nom. sg.), Brahman, the Vedas. nityam (adv.), eternally.
yajñe (m. loc. sg.), in sacrifice.
pratisthitam ( n . nom. sg. p. pass. participle prati $\sqrt{\text { sth }} \ddot{a})$, established, standing, remaining.

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एवं प्रवर्तितं चक्र
evaì pravartità் cakraì
thus set in motion the wheel

नानुवर्तयतीह य:।
nānuvartayatīha yah
not he causes to turn (the wheel) here in the world, who,

श्रघायुरिन्द्रियारामो
aghāyurindriyārämo
malicious, sense-delighted,
मोघं पार्थ स जीवति ।
moghaì pärtha sa jı̄vati
vain, Son of Prthā, he lives.
He who does, here on earth,
Turn the wheel thus set in motion, Lives, Arjuna,
Maliciously, full of sense delights, and in vain.
evam, thus, so.
pravartitam (n. acc. sg. causative p. pass. participle $p r a \sqrt{v r t})$, set in motion, turning. cakram (n. acc. sg.), wheel.
na, not.
anuvartayati ( 3 rd sg. causative act. anu $\sqrt{ } v r t$ ), he causes to turn.
iha, here on earth, here in the world.
yas (m, nom. sg.), who.
aghāyus (m. nom. sg.), intending to injure malicious.
indriyārāmas (m. nom. sg.), sense-delighted, (as BV cpd.), one whose senses are delighted (indriya, senses; äräma, delight).
mogham (adv.), vainly, uselessly, fruitlessly, vain, useless.
pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna referring to his mother, Pṛthā or Kuntī.
sas (m. nom. sg.), he, this one.
jivati ( 3 rd sg. pr. indic. act. $\sqrt{j i v}$ ), he lives.

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## III

यस्त्वात्मरतिरेव स्याद्
yastvātmaratireva syād
who only gratified in the self he should be
ग्रात्मतृपृरच मानव:।
ātmatrptaśca mānavah
and satisfied in the self, the man
श्रात्मन्येव च संतुष्टस्
ätmanyeva ca samitustas
and in the self content
तस्य कायं न विद्यते ।।
tasya kāryà̇ na vidyate
of him the to-be-done, not it is found.
He whose delight is only in the Self, Whose satisfaction is in the Self, And who is content only in the Self;
For him the need to act does not exist.
yas (m. nom. sg.), who, which, what. $t u$, indeed.
$\bar{a} t m a(\mathrm{~m}$.$) , self.$
ratis (f. nom. sg.), pleasure, gratified, pleased, content.
(ātmaratis, f. nom. sg. BV cpd., whose delight is in the self.)
eva, indeed, only (often used as a rhythmic filler).
syāt (3rd sg. opt. act. $\sqrt{ } a s$ ), he should be, he may be.
$\bar{a} t m a$ (m.), self.
trptas (m. nom. sg. p. pass. participle $\sqrt{ }$ trp) , pleased, satisfied.
(ātmatrptas, n. nom. sg. BV cpd., who is content in the self.)
$c a$, and.
mānavas (m. nom. sg.), man, a man, a descendant of Manu, the primal ancestor.
atmani (m. loc. sg.), in the self.
eva, indeed, only (often used as a rhythmic filler).
$c a$, and.
samitustas (m. nom. sg.), content, satisfied, pleased.
tasya (m. gen. sg.), of him.
kāryam ( n . nom. sg. gerundive $\sqrt{k r}$ ), to-bedone, to be accomplished, task, duty.
na, not.
vidyate (3rd sg. pr. indic. passive $\sqrt{2}$ vid), it is found.

## III

18

नैव तस्य कृतेनार्थो
näiva tasya krtenärtho
not indeed of him with action a purpose
नाकृतेनेह करचन ।
näkrteneha kaścana
nor with non-action in this case any whatever,

न चास्य सर्वभूतेष
na cāsya sarvabhūtesu
and not of him in all beings
करिचद् ग्रर्थव्यपाश्रय:।।
kaścid arthavyapāsrayah
any whatever purpose need
He has no purpose at all in action, Or in non-action,
And he has no need of any being For any purpose whatsoever.
$n a$, not.
eva, indeed (often used as a rhythmic filler).
tasya (m. gen. sg.), of him, of this.
krtena (n. inst. sg. p. pass. participle $\sqrt{ } k r$ ), with action, with deeds.
arthas (m. nom. sg.), purpose, aim, acquisition.
na, not.
akrtena (inst. sg. p. pass. participle $a \sqrt{ } k r$ ), with non-action, with inaction, by in-action.
iha, here, in this case.
kaścana, anyone whoever, anything whatever.
$n a$, not.
$c a$, and.
asya (m. gen. sg.), of him, of it.
sarvabhūteṣu (m. loc. pl.), in all beings, in all existences.
kaścid, any whatever.
artha (m.), purpose, aim, acquisition.
vyapāśrayas (m. nom. sg. from vi apa $\bar{a}$ $\sqrt{s} r i$ ), need, needing, depending on, clinging to.
artha-vyapāśrayas (m. nom. sg. TP cpd.) need of purpose.

तस्माद् ग्रसक्तः सततं<br>tasmäd asaktah satatam<br>therefore unattached constantly<br>कार्य कर्म समाचर ।<br>kāryà̀ karma samäcara to be done action perform!

ग्रसक्तो ह्याचरन्कर्म
asakto hyäcarankarma
unattached indeed performing action,
परम् श्राप्नोति पूरुष:।।
param āpnoti pūrusah
the Supreme he attains, man.

> Therefore, constantly unattached, Perform that action which is your duty. Indeed, by performing action while unattached,
> Man attains the Supreme.
tasmāt (m. abl. sg.), from this, therefore.
asaktas (m. nom. sg. p. pass. participle a $\sqrt{s a n ̃ j) \text {, unattached, not clinging. }}$
satatam (adv.), constantly, perpetually, always.
kāryam ( n . acc. sg. gerundive $\sqrt{\mathrm{kr}}$ ), to be done, to be accomplished, duty, task.
karma (n. acc. sg.), action, deeds.
samācara (2nd sg. imperative act. sam $\vec{a}$ $\sqrt{\text { car }), ~ p e r f o r m!~ p r a c t i c e!~ c o n d u c t!~ a c t!~}$
asaktas (m. nom. sg. p. pass. participle $a$ $\sqrt{s a n ̃ j}$ ), unattached, not clinging. $h i$, indeed, truly.
$\bar{a} c a r a n$ (m. nom. sg. pr. participle act. $\bar{a}$ $\sqrt{c a r}$ ), performing, acting, practicing.
karma (n. acc. sg.), actions, deeds.
param (m. acc. sg.), the highest, the supreme. $\overline{a p n o t i}$ (3rd sg. pr. indic. act. $\sqrt{a p}$ ), he attains, he obtains, he reaches.
pūruṣas (m. nom. sg.), man, spirit.

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## कर्मणैव हि संसिद्धिम् <br> karmanāiva hi samisiddhim by action only indeed perfection

ग्रास्थिता जनकादय:।
āsthitā janakādayah
attained Janaka* commencing with,

## लोकसंग्रहमेवापि

lokasamgrahamevāpi
the world holding together even,
संपइयन् कर्तुमर्हसि।।
samppaśyan kartum arhasi
beholding, to act thou shouldst.
Perfection was attained by kings like Janaka
With action alone.
For the mere maintenance of the world, You should act.
karmaṇā (n. inst. sg.), by action, by deeds.
$e v a$, indeed, only (often used as a rhythmic filler).
$h i$, indeed, truly.
samsiddhim (f. acc. sg.), perfection, fulfillment, success.
$\bar{a} s t h i t a \bar{a}$ (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{\operatorname{sth} \bar{a}}$ ), attained, obtained.
janaka,* name of an ancient philosopherking.
$\bar{a} d a y a s$ (m. nom. pl.), commencing with, beginning with, (as BV cpd.) "they whose first was," the Sanskrit equivalent of "and so forth," "etcetera," "and others."
(janakādayas, m. nom. pl. BV cpd., those (kings) whose first was Janaka.)
loka (m.), world.
samgraham (m. acc. sg.), holding together, maintenance.
loka-samgraham (m. acc. sg. TP cpd.), maintenance of the world.
eva, indeed (used as a rhythmic filler).
api, even, also.
sampaśyan (m. nom. sg. pr. participle act. sam $\sqrt{p a s ́), ~ b e h o l d i n g, ~ s e e i n g, ~ o b s e r v i n g . ~}$
kartum (infinitive $\sqrt{k r}$ ), to act, to do.
arhasi (2nd sg. pr. indic. act. Varh), thou shouldst, thou art obliged, thou art able.

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## III

यद्यद् श्राचरति श्रेष्ठस्
yadyad äcarati sresțhas whatever he does the best

तत्तद् एवेतरो जन:।
tattad evetaro janah
this and that, thus the rest, man;
स यत् प्रमाणं कुरुते
sa yat pramānam̀ kurute
he what standard sets
लोकस्तदनुवर्तते 11
lokastadanuvartate
the world that it follows.
Whatever the greatest man does, Thus do the rest;
Whatever standard he sets, The world follows that.
yad yad, whatever.
$\bar{a} c a r a t i$ (3rd sg. pr. indic. act. $\bar{a} \sqrt{ }$ car), he does, he behaves, he practices.
śresṭhas (m. nom. sg. superl.), best, most splendid, most excellent.
tattad (tad tad), this and that.
eva, indeed (used as a rhythmic filler).
itaras (m. nom. sg.), the other, another, the rest.
janas (m. nom. sg.), man.
sas (m. nom. sg.), he, the, this.
yad (n. acc. sg.), what, which.
pramānam (n. acc. sg. from pra $\sqrt{m a ̄}$ ), measure, scale, standard.
kurute ( 3 rd sg. pr. indic. mid. $\sqrt{k r}$ ), he makes, he sets.
lokas (m. nom. sg.), world, aggregate of people.
$\operatorname{tad}$ (n. acc. sg.), that, this.
anuvartate (3rd sg. pr. indic. mid. anu $\sqrt{ } v r t$ ), it follows.

## III

## 22

न मे पार्थास्ति कर्तव्यं
na me pārthāsti kartavyam
not of me, Son of Prthā, there is to-bedone

त्रिषु लोकेष fिंचन।
trisu lokeṣu kimicana
in the three worlds anything whatever

## नानवाप्तमवाप्तव्यं

nānaväptamaväptavyaì
nor not attained to be attained,
वर्त एव च कर्मणि।।
varta eva ca karmani
I engage nevertheless in action.
na, not.
$m e$ (gen. sg.), of me, my.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
asti ( 3 rd sg. pr. indic. $\sqrt{ }$ as), there is, it is.
kartavyam ( n . nom. sg. gerundive $\sqrt{ } \mathrm{kr}$ ), to be done, to be accomplished.
trisu ( $\mathrm{m} . \mathrm{loc} . \mathrm{pl}$.), in the three.
lokeṣu ( m . loc. pl.), in the worlds.
kimcana, anything whatever, anyone whoever.
na, not, nor.
anavāptam (m. acc. sg. p. pass. participle an $a v a \sqrt{ } \bar{a} p)$, unattained, not attained, not reached.
avāptavyam (m. acc. sg. gerundive ava $\sqrt{a} p$ ), to be attained, to be reached.
varta (samdhi for varte, ist sg. pr. indic. mid. $\sqrt{v r} t$ ), I work, I move, I engage.
eva ca, nevertheless, notwithstanding.
karmani ( n . loc. sg.), in action, in deeds.

For $\mathrm{Me}, \mathrm{O}$ Arjuna, there is nothing
whatever whatever
To be done in the three worlds,
Nor is there anything not attained
to be attained.
Nevertheless I engage in action.

यदि ह्यहं न वर्तेयं
yadi hyaham na varteyam if indeed I not should engage

## जातु कर्मण्यत्तन्द्रित:।

jātu karmanyatandritah at all in action, unwearied,

मम वर्तमानुवर्तन्ते
mama vartmānuvartante
of me the path they follow
मनुष्या: पार्थ सर्वशः ।।
manusyäh pärtha sarvaśah
mankind, Son of Pṛthā, everywhere.
Indeed, if I, unwearied, should not engage
In action at all,
Mankind would follow
My path everywhere, O Arjuna.
yadi, if.
$h i$, indeed, truly.
aham (nom. sg.), I.
$n a$, not.
varteyam (ist sg. opt. act. $\sqrt{ }$ vrt), I should engage, I should be occupied with.
$j a ̄ t u$, ever, at all.
karmañi (n. loc. sg.), in action, in deeds.
atandritas (m. nom. sg.), free from lassitude, unwearied.
mama (gen. sg.), of me, my.
vartma (n. acc. sg.), path, turning, way.
anuvartante (3rd pl. pr. indic. mid. anu $\sqrt{ } v r t)$, they follow.
manusyās (m. nom. pl.), men, mankind.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sarvaśas (adv.), wholly, completely, universally, altogether, everywhere.

उत्सीदेयुर् इमे लोका
utsideyur ime lokā
they would perish, these worlds,
न कुर्यां कर्म चेदहम् ।
na kuryä̀ $\dot{m}$ karma cedaham
not I should perform action, if I,
संकरस्य च कर्ता स्याम्
saìkarasya ca kartā syām
and of confusion maker I should be,

उपहन्याम् इमा: प्रजा:।।
upahanyām imāh prajāh
I should destroy these creatures.
If I did not perform action,
These worlds would perish
And I would be the cause of confusion;
I would destroy these creatures.
utsídeyus (3rd pl. opt. act. ud $\sqrt{ }$ sad), they would sink down, they should perish.
ime ( m . nom pl.), these.
lokäs (m. nom. pl.), worids.
na, not.
kuryām (ist sg. opt. act. $\sqrt{ } \mathrm{kr}$ ), I should perform, I should do.
karma (n. acc. sg.), action, deeds.
ced, if.
aham (nom. sg.), I.
sam்karasya (m. gen. sg.), of confusion, "of together-pouring," or scattering to-gether.
$c a$, and.
kartā (m. nom. sg.), maker, doer, performer, creator.
syäm (Ist sg. opt. $\sqrt{ }$ as ), I should be.
upahanyām (Ist sg. opt. act. upa $\sqrt{ }$ han), I should destroy, I should smite.
$i m a ̄ s$ (f. acc. pl.), these.
prajās (f. acc. pl.), creatures, beings, progeny, offspring, descendants, people.

## III

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सक्ता: कर्मण्यविद्वांसो
saktāh karmanyavidvāṁso
attached in action, the unwise

## यथा कुर्वन्ति भारत।

yathā kurvanti bhārata
as they act, Descendant of Bharata (Arjuna);

## कुर्याद् विद्वांस् तथासक्तरा

kuryād vidväñs tathāsaktas
he should act, the wise, so, unattached,
चिकीर्षुर् लोकसंग्गह्न् II
cikirsur lokasam̈graham
intending to do the holding together of the world.

While those who are unwise act
From attachment to action, O Arjuna,
So the wise should act without attachment,
Intending to maintain the welfare of the world.
saktās (m. nom. pl. p. pass. participle $\sqrt{ }$ sañj), attached, clinging.
karmani ( n . loc. pl.), in action, in deeds.
avidvämas (m. nom. pl. perf. act. particple $a$ $\sqrt{v i d}$ ), the unwise, the unwise ones.
yath $\bar{a}$, in which way, as.
kurvanti (3rd pl. pr. indic. act. $\sqrt{ } k r$ ), they act, they do.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna, and others. Bharata was the patriarch of the dominant tribes about whom the Mahābhärata was sung, and later written.
kuryät (3rd sg. opt. act. $\sqrt{k r}$ ), he should act, he should perform, he should do.
vidvān (m. nom. sg. participle $\sqrt{ } v i d$ ), the wise, the wise one.
tathä, thus, in this way, so.
asaktas (m. nom. sg. p. pass. participle a $\sqrt{ } s a n ̃ j$ ), unattached, not clinging.
cikïrsus (3rd sg. desiderative $\sqrt{k r}$ ), desiring to do, desiring to make, intending to do.
loka (m.), world.
samgraham (m. acc. sg.), holding together, maintenance.
(loka-samigraham, m. acc. sg. TP cpd., maintenance of the world.)

## III

26
न बुद्धि भेदं जनयेद्
na buddhibhedam janayed
not intelligence-fragmentation one should produce

## झ्रज्ञानां कर्मसद्निनां

ajñānām karmasañginām
of the ignorant, of the action attached;
जोषयेत् सर्वकर्माणि।
joṣayet sarvakarmäni
one should cause (them) to enjoy all actions,

विद्वान् युक्त: समाचरन् ॥
vidvān yuktah samācaran
the wise, disciplined performing.
One should not unsettle the minds of
The ignorant who are attached to action;
The wise one should cause them to enjoy all actions,
While himself performing actions in a disciplined manner.
na, not.
buddhi (f.), intelligence.
bhedam (m. acc. sg. from $\sqrt{ }$ bhid), breaking, rending, tearing, bursting, rupture, fragmentation, splitting.
(buddhibhedam, m. acc. sg. TP cpd., fragmentation of the mind.)
janayet (3rd sg. opt. act. caus. $\sqrt{ }$ jan), he should give birth to, he should cause to arise, one should produce.
ajñānām (m. gen. pl.), of the ignorant, among the ignorant ones.
karmasañginām (m. gen. pl.), of the actionattached, (as TP cpd.) of those who cling to action.
josayet (3rd sg. opt. causative act. $\sqrt{j u s}$ ), he should cause to enjoy, he should cause to delight.
sarvakarmāṇi (n. acc. pl.), all actions
$v i d v a ̄ n$ ( m. nom. sg .), the wise, the wise one.
$y u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), joined, yoked, disciplined, stead-fast in Yoga.
samäcaran (m. nom. sg. pr. participle act. sam $\bar{a} \sqrt{ }$ car), performing, practicing, observing.

प्रकृते : क्रियमाणानि
prakrteh kriyamānāni
of material nature performed
गुणैः कर्माणि सर्वशः।

## gunäih karmāni sarvaśah

by the gunas, actions in all cases

## श्रहंकारविमूढात्मा

ahaìkāravimūdhätmā
the egotism-confused self
कर्ताहम् इति मन्यते ।।
kartāham iti manyate
"doer I" thus he thinks.
Actions in all cases are performed
By the qualities of material nature; He whose mind is confused by egoism Imagines, "I am the doer."
prakrtes (f. gen. sg.), of material nature, of nature.
kriyamänāni (n. nom. pl. pr. mid. participle $\sqrt{k r}$ ), being performed, performed.
gunäis (m. inst. pl.), by the gunas.
karmāni (n. nom. pl.), actions.
sarvaśas, adv., everywhere, in all cases, altogether, entirely.
ahamंkāra (m.), lit. "I making," egotism.
$v i m u ̈ d h a$ (m. p. pass. participle $v i \sqrt{m u h}$ ), deluded, confused.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
(ahaìkāravimudhātmā, m. nom. sg. BV cpd., he whose self is confused by egotism.)
kartā (m. nom. sg.), doer, creator.
aham (nom. sg.), I.
$i t i$, thus (used to close quotations).
manyate ( 3 rd sg . mid. $\sqrt{ }$ man), he thinks, he believes, he imagines.

## III

28

तत्त्ववित् तु महाबाहो
tattvavit tu mahäbāho
The truth-knowing, but, Mighty Armed One,

गुणकर्मविभागयो:।
gunakarmavibhägayoh
guna and action of the two roles
गुणा गुणेषु वर्तन्त्र
gunā guneșu vartanta
"the gunas in the gunas they are working,"

इति मत्वा न सज्जते ॥
iti matva na sajjate
thus having thought, not he is attached.
tattvavid (m. nom. sg.), truth-knowing, "thatness knowing."
$t u$, but.
mahābāho (m. voc. sg.), O Mighty Armed, O Long Armed, epithet of Arjuna and other warriors.
guṇa (m.), guṇa.
karma (n.), action.
$v i b h a ̈ g a y o s$ (m. gen. dual), in the two roles, in the two spheres, in the two shares.
(gunakarmavibhāgayos, m. loc. gen. TP cpd., of the two roles of guna and action.)
gunās (m. nom. pl.), gunas, the gunas.
gunessu (m. loc. pl.), in the gunas.
vartanta (samdhi for vartante, 3rd pl. pr. indic. $\sqrt{v r t})$, they work, they act.
iti, thus.
matvā (gerund $\sqrt{m a n}$ ), thinking, having thought.
na, not.
sajjate (3rd sg. pr. indic. mid. $\sqrt{ }$ sañj), he is attached.

## III

29

प्रकृते
prakrter gunasaímūdhäh
of material nature, the guṇa-deluded
सज्जन्ते गुणकर्मसु ।
sajjante gunakarmasu
they are attached in guna actions

## तान् ग्रकृत्म्नविदो मन्दान्

tān akrtsnavido mandān
them incomplete-knowing, foolish;
कृत्स्नविन् न विचालयेत् 11
krtsnavin na vicālayet
the complete knower not he should disturb.

Those deluded by the qualities of material nature
Are attached to the actions of the qualities.
The perfect knower should not disturb
The foolish men of incomplete knowledge.
prakrtes (f. gen. sg.), of material nature, of nature.
guna (m.), guna.
sammūdhās (m. nom. pl.), the deluded, those who are deluded.
(guna-sammūdhās, m. nom. pl. TP cpd., those who are deluded by the gunas.)
sajjante (3rd pl. pr. indic. mid. $\sqrt{\text { sañj }) \text {, they }}$ are attached.
gunakarmasu (n. loc. pl.), in guṇa actions.
$\operatorname{tān}$ (m. acc. pl.), them.
akrtsnavidas (m. acc. pl.), incomplete knowing, not knowing the whole, not knowing the entirety.
mandän (m. acc. pl.), foolish, fools, dullards.
krtsnavid (m. nom. sg.), the complete knower, the knower of the whole.
$n a$, not.
vicälayet (3rd sg. causative act. opt. vi $\sqrt{ } c a l$ ), he should cause to waver.

## III

30

मयि सवाणि कर्माणि
mayi sarväni karmäni
on Me all actions

संन्यस्याध्यात्मचेतसा।
saṁnyasyādhyātmacetasä
relinquishing, meditating on the Supreme
Spirit
निराशीर् निर्ममो भूत्वा
nirâsisir nirmamo bhütvā
free from desire, indifferent to "mine" having become,

युध्यस्व विगतज्वरः॥
yudhyasva vigatajvarah
fight ! gone away fever.
mayi (loc. sg.), in me, to me, on me. sarvāni (n. acc. pl.), all.
karmäni (n. acc. pl.), actions, deeds.
samnyasya (gerund sam ni $\sqrt{ } a s$ ), relinquishing, entrusting, renouncing.
adhyātmacetasā (n. inst. sg.), by meditating on the Supreme Spirit (adhyātma), by thinking on the Supreme Self.
nirāşis (m. nom. sg.), not wishing for, not asking for, free from asking, free from desire.
nirmamas (m. nom. sg.), indifferent to "mine," free from desire for possessions.
$b h u ̈ t v a ̈$ (gerund $\sqrt{b h u ̈})$, becoming, being, having become, having been.
yudhyasva (2nd imperative mid. $\sqrt{ } y u d h$ ), fight! engage in battle!
vigata (p. pass. participle $v i \sqrt{ }$ gam), gone away, departed, disappeared.
jvaras (m. nom. sg.), fever, grief.
vigata-jvaras ( m . nom. sg. BV cpd.), one whose fever is departed.

Deferring all actions in Me,
Meditating on the supreme Spirit,
Having become free from desire and selfishness,
With your fever departed, fight!

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## III

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ये मे मतम् इदं नित्यम्
ye me matam idam nityam
who of me doctrine this constantly
घ्रनुतिष्ठन्ति मानवाः।
anutiș̣thanti mänavāh
they practice, men,
श््वावन्तो $s$ नसूयन्तो
śraddhāvanto 'nasūyanto
believing, not sneering,
मुच्यन्ने ते रपि कर्मभिः॥
mucyante te 'pi karmabhih
they are released, they also by actions.

## Men who constantly practice

This teaching of Mine,
Believing, not sneering,
Are also released from the bondage of actions.
ye (m. nom. pl.), who, which.
me (gen. sg.), of me, my.
matam (n. acc. sg.), thought, doctrine.
idam ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), this.
nityam (adv.), constantly, eternally, perpetually.
anutisṭthanti (3rd pl. pr. indic. act. anu $\sqrt{\operatorname{sth}} \bar{a})$, they practice, they follow, they carry out.
mānavās (m. nom. pl.), men, mankind, descendants of Manu, progenitor of the human race.
śraddhävantas (m. nom. pl.), believing, full of faith.
anasūyantas (m. nom. pl. pr. participle an $\sqrt{a s u ̄ y a), ~ n o t ~ s n e e r i n g, ~ n o t ~ s p i t e f u l, ~ n o t ~ e n-~}$ vious, not caviling, not grumbling, not speaking ill of, not showing jealousy.
mucyante ( 3 rd pl . pr. pass. $\sqrt{m u c}$ ), they are released, they are liberated.
$t e$, (m. nom. pl.), they.
api, even, also.
karmabhis (n. inst. pl.), by actions, from actions.

## III

32

ye tvetad abhyasūyanto
who, but, this sneering at,
नानुतिष्ठन्ति मे मतम्।
nānutisṭhanti me matam
not they practice of me the doctrine,
सर्वज्ञानविमूढांस् तान्
sarvajñänavimūdhān̄s tān
all wisdom confusing; them
विद्धि नष्टान् ग्रचेतस: 11
viddhi naștān acetasah
know to be lost and mindless.
But those who, sneering at this, Do not practice My teaching,
Confusing all wisdom,
Know them to be lost and mindless.
$y e$ (m. nom. pl.), who.
$t u$, but.
etad, (n. acc. sg.), this.
abhyasūyantas (m. nom. pl. pr. participle $a b h i$ vasuya), sneering, showing ill will, caviling.
na, not.
anutisṭhanti (3rd pl. pr. indic. act. anu $\sqrt{ }$ sthā), they practice, they follow, they carry out.
$m e$ (gen. sg.), of me, my.
matam (n. acc. sg.), thought, doctrine.
sarva, all.
$j n ̃ a ̄ n a$ (n.), knowledge, wisdom.
vimūdhān (m. acc. pl. p. pass. participle vi $\sqrt{m u h})$, confusing, deluding.
(sarva-j̄̄āna-vimūdhān, m. acc. pl. TP cpd., confusing all knowledge.)
$t a ̄ n$ (m. acc. pl.), them.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
nastān (m. acc. pl. p. pass. participle $\sqrt{n a s ́), ~}$ lost, destroyed.
acetasas (m. acc. pl.), them whose minds are not, them who are mindless, the stupid ones.

सदृशं चेष्टते स्वस्या:
sadrśám cestate svasyāh
according to one acts from own
प्रकृतेर् ज्ञानवान् ग्रणि ।
prakrter jñānavān api
material nature, the wise man even.
प्रकृतिं यान्ति भूतानि
prakrtim yānti bhūtāni
material nature they follow, beings;
निग्रहः कंक करिष्यति।।
nigrahah kim karisyati
restraint what it will accomplish?
One acts according to one's own material nature.
Even the wise man does so.
Beings follow their own material nature;
What will restraint accomplish?
sadrśam (adv.), according to.
cestate (3rd sg. pr. indic. mid. $\sqrt{ }$ cest), he, she, one acts, one strives, one moves, one struggles.
svasyā̄ (f. gen. sg.), from own, through own.
prakrtes (f. gen. sg.), from material nature.
jñānavān (m. nom. sg.), full of wisdom, wise, wise man.
api, even, also.
prakrtim (f. acc. sg.), material nature.
yānti (3rd pl. pr. indic. act. $\sqrt{y} \bar{a}$ ), they go, they follow.
$b h u ̈ t a ̄ n i$ (n. nom. pl.), beings, existences.
nigrahas (m. nom. sg.), restraint, control, subduing.
kim (interrog.), what?
kariṣyati (3rd sg. future act. $\sqrt{ } \mathrm{kr}$ ), it will make, it will do, it will accomplish.

## III

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इनियमयद्येन्द्यवस्यवं
indriyasyendriyasyārthe
in of a sense of a sense-object
रागद्वेषौ व्यवस्थितौ।
rägadveṣāu vyavasthitāu
passion and hatred seated.
तयोर् न वराम् ग्रागच्छेत्
tayor na vaśam ägacchet
of these two not the power one should come under;

तौ ह्यस्य परिपन्थिनौ।।
tāu hyasya paripanthināu
they two indeed, of one, two antagonists.

## Passion and hatred are seated

In the senses in relation to their objects.
One should not come under the power of these two;
They are indeed one's enemies.
indriyasya (n. gen. sg.), of a sense, of a power.
indriyasya ( n . gen. sg.), of a sense, of a power.
artha (m.), object, purpose.
(indriyasyendriyasyärthe, m. loc. sg., of a sense in relation to an object of that sense.)
räga (m.), passion, desire.
dveṣa (m.), hatred, aversion.
(rägadveṣāu, m. nom. dual DV cpd., passion and hatred.)
$\nu$ vavasthitāu (m. nom. dual p. pass. participle $v i a v a \sqrt{ }$ sthā), seated, abiding in.
tayos (m. gen. dual), of these two.
$n a$, not.
vaśam (m. acc. sg.), power, will, authority, control.
$\bar{a} g a c c h e t$ (3rd sg. opt. act. $\bar{a} \sqrt{ } \mathrm{gam}$ ), one should come, one should come near, one should fall into, one should come under.
täu (m. nom. dual), they two, them two.
$h i$, indeed, truly.
asya (m. gen. sg.), of him, of it, of one.
paripanthināu (m. nom. dual), two enemies, two hindrances, two things that stand in the way, two adversaries, two antagonists.

## III

35

श्रेयान् स्वधर्मो विगुण:
śreyān svadharmo vigunah
better own duty deficient
परधर्मात् स्वनुष्डितात्।
paradharmät svanuṣthitāt
than duty of another (caste), well performed.

## स्धर्मे निधनं श्रेय:

svadharme nidhanam ṡreyah
in own duty death better,
परधर्मो भयावहः॥
paradharmo bhayāvahah duty of another (caste), danger inviting.

Better one's own duty though deficient Than the duty of another well performed. Better is death in one's own duty; The duty of another invites danger.
śreyān (m. nom. sg. comparative), better, superior, preferable.
svadharmas (m. nom. sg.), own duty (here meaning duty of one's own caste).
vigunas (m. nom. sg.), deficient, imperfect, ineffective, unsuccessful.
paradharmāt (m. abl. sg.), from duty of another, than duty of another (here meaning of another caste).
$s v, s u$ well, good.
anusțhität (abl. p. pass. participle $a n u \sqrt{ }$ sthā), than done, than practiced, than performed.
svadharme (m. loc. sg.), in own duty, in own caste duty.
nidhanam (n. nom. sg.), settling down, end, death.
śreyas (n. nom. sg. compar.), better, superior, preferable.
paradharmas (m. nom. sg.), duty of another, opposite duty.
bhaya (n.), danger, fear.
$\bar{a} v a h a s$ (from $\bar{a} \sqrt{v a h}$ ), inviting, bringing.
(bhaya-ävahah, m. nom. sg. TP cpd., bringing fear.)

## III

अ्र्जुन उवाच ।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perf. act. $\sqrt[v a c)$, he said, he $]{ }$ spoke.

## 36

ग्रथ केन प्रयुक्तो इयं
atha kena prayukto 'yaín
then, by what impelled this
पापं चरति पूरुषः।
päpaì carati püruṣah
evil he commits a man
अ्रनिच्छन्नपि वार्ष्णेय
anicchannapi vārṣneya
unwillingly even, Clansman of Vrṣni
बलाद्ध इ्व नियोजित : II
balād iva niyojitah
from force, as if, urged

Arjuna spoke:<br>Then impelled, by what<br>Does a man commit this evil, Unwillingly even, O Krishna, As if urged by force?

atha, then, in this case.
kena (inst. sg. interrog.), by what?
prayuktas (m. nom. sg. p. pass. participle pra $\sqrt{y u j})$, impelled, ordered, set in motion, caused.
ayam (m. nom. sg.), this.
pāpam (n. acc. sg.), evil, misfortune, harm.
carati (3rd sg. pr. indic. act. Vcar), he moves, he acts, he commits.
pürusas (m. nom. sg.), man, spirit.
anicchan (m. nom. sg. pr. participle an $\sqrt{ }$ is), not wishing, unwilling, not desiring.
api, even, also.
$v a ̈ r s ̣ n e y a ~(m . ~ v o c . ~ s g),. ~ C l a n s m a n ~ o f ~ V r s ̣ n i, ~$ epithet of Krishna, refers to the race of the Yādavas or Mādhavas. Vrṣni was the name of a Yädava dynasty to which Krishna traced his lineage (this refers to the earthly Krishna, not the avatār of Vishnu which entered Krishna's body).
balāt (n. abl. sg.), from force, from strength. iva, like, as if.
niyojitas (m. nom. sg. p. pass. participle causative $n i \sqrt{ } y u j$ ), attached to, enjoined, commanded, urged.

## III

श्रीभगवान् उवाच ।
śrībhagavän uväca
the Blessed Lord spoke:

## 37

## काम एष कोध एष

käma esa krodha eṣa
desire this anger this
रजोगुणसमुद्भव:।
rajogunasamudbhavah
rajas guna the source
महारानो महापाप्मा
mahāsano mahāpāpmā
mighty eating, greatly injurious
विद्येनेन् इह वैरिणम् ॥
viddhyenam iha väirinam
know this, in this case, the enemy.
The Blessed Lord spoke:
This force is desire, this force is anger;
Its source is the rajas guna.
Voracious and greatly injurious, Know this to be the enemy.
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uväca (3rd sg. perf. act. $\sqrt{ } v a c$ ), he said, he spoke.
kāmas (m. nom. sg.), desire, love, greed. eșas (m. nom. sg.), this.
krodhas (m. nom. sg.), anger, wrath, fury.
esas (m. nom. sg.), this (refers to the "force" of stanza 36 ).
rajas (n.), the guna or rajas, of desire and power.
guna (m.), guṇa.
samudbhavas (m. nom. sg. from sam ud $\sqrt{b} h \bar{u})$, source, cause, origin.
(rajo-guna-samudbhavas, m. nom. sg. TP cpd., born of the guna of rajas.)
$m a h \bar{a}$, great, mighty.
aśana (n. nom. acc. sg. pr. participle $\sqrt{ } a \dot{s}$ ), eating, consuming.
(mahāśanas, m. nom. sg. voracious.)
mahā, great, mighty.
păpmā (m. nom. sg.), misfortune, evil, crime, $\sin$, hurtful, injurious.
(mahāpāpmās, m. nom. sg. BV cpd., it of which the evil is great.)
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
enam (m. acc. sg.), this.
iha, here, in this case, in this matter.
väirinam (m. acc. sg.), enemy, foe, hostile.

## III

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धूमेनाव्रियते वह्निर्
dhūmenāvriyate vahnir
by smoke he is covered, the bearer (Agni, god of fire),

यथा उदर्शो मलेन च।
yathā 'darśo malena ca
and as similarly a mirror by dust,
यथोल्बेनावृतो गर्भस्
yatholbenāvyto garbhas
as membrane-covered, the embryo,

## तथा तेनेदम् ग्रावृतम् ॥

tathä tenedam āvrtam
thus by this that covered.
As fire is obscured by smoke,
And a mirror by dust,
As the embryo is enveloped by the membrane,
So the intellect is obscured by passion.
dhūmena (m. inst. sg.), by smoke, with smoke.
$\bar{a} v r i y a t e$ ( 3 rd sg. pr. indic. pass. $\bar{a} \sqrt{ } v r$ ), he is covered, he is enveloped.
vahnis (m. nom. sg.), bearer (applied to draught animals, charioteers; here to Agni, the god of fire, who bears oblations to the gods).
yath $\bar{a}$, in which way, similarly as.
$\bar{a} d a r s ́ a s ~(m . ~ n o m . ~ s g . ~ f r o m ~ a ̄ ~ \sqrt[~]{d r} s$ ), mirror. malena ( n . inst. sg.), by dust, with dust. $c a$, and.
yath $\bar{a}$, in which way, similarly as.
ulbena ( n . inst. sg.), by membrane, by envelope.
$\bar{a} v r t a s$ (m. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{v r}$ ), covered, enveloped.
garbhas (m. nom. sg.), embryo, womb, foetus.
tath $\bar{a}$, thus, so.
tena (n. inst. sg.), by this.
idam (n. nom. sg.), that, this.
$\bar{a} v r t a m$ ( n . nom. sg. p. pass. participle $\bar{a}$ $\sqrt{v r})$, covered, enveloped.

ग्रावृतं ज्ञानम् एतेन
$\bar{a} v r t a \dot{m} j \tilde{n} a ̄ n a m$ etena
covered knowledge by this

## ज्ञानिनो नित्यवैरिणा।

jñānino nityaväiriṇa
of the knowers by the eternal enemy

## कामरूपेण कौन्तेय

kämarūpena kāunteya
by the form of desire, Son of Kuntī,

## दुष्पूरेणानलेन च।।

duspürenānalena ca
and by hard-to-fill fire.
O Arjuna, the knowledge even of the wise ones is obscured
By this eternal enemy, Having the form of desire, Which is as insatiable fire.
$\bar{a} v r t a m$ (n. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{v r}$ ), covered, enveloped, obscured.
jñānam (n. nom. sg.), knowledge, wisdom.
etena (m. inst. sg.), by this, with that.
jnäninas (m. nom. pl.), the knowing, the wise ones.
nitya (adj.), eternal, imperishable.
$v a \bar{a} i n i n \bar{a}$ (m. inst. sg.), by the enemy, by the adversary.
kāma (m.), desire, lust.
rüpena ( n . inst. sg.), by the form, with the shape.
(käma-rūpena, m. instr. sg. TC cpd., with the form of desire.)
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna referring to his mother.
duspürena (m. inst. sg.), by hard to fill, by insatiable.
analena (m. inst. sg.), by fire, with fire.
$c a$, and.

## III

इन्द्रियाणि मनो बुद्धिर् indriyāni mano buddhir the senses, the mind, the intelligence

## अ्रस्याधिष्ठानमुच्यते ।

asyädhiṣthānam ucyate
of it the abode, it is said;
एतंर् विमोह्यत्येष
ctāir vimohayatyesa
with these, it confuses, this,

## ज्ञानम् ग्रावृत्य देहिनम् ॥

jñānam ävrtya dehinam
knowledge-obscuring, the embodied one.
The senses, the mind and the intellect
Are said to be its (i.e. the eternal
enemy's) abode;
With these, it confuses the embodied
one,
Obscuring his knowledge.
indriyäni (n. nom. pl.), senses, powers.
manas (n. nom. sg.), mind, thought.
buddhis (f. nom. sg.), intelligence, intuitive knowledge.
asya (m. gen. sg.), of it, of this.
adhisṭhānam (n. nom. sg.), abode, resting place.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said.
etāis (m. inst. pl.), by these, with these.
vimohayati ( 3 rd sg. pr. indic. causative act. $v i$ $\sqrt{m u h})$, it causes to confuse, it confuses, it deludes.
estas (m. nom. sg.), this.
jñānam (n. acc. sg.), knowledge, wisdom.
$\bar{a} v r t y a$ (gerund $\bar{a} \sqrt{ } v r$ ), obscuring, covering, enveloping.
dehinam (m. acc. sg.), the embodied one, the embodied soul, the ātman.

## III

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तस्मात् ₹वम् इन्द्रियाण्यादो
tasmāt tvam indriyānyādāu therefore thou, the senses first

नियम्य भरतर्षभ।
niyamya bharatarṣabha
restraining, Bull of the Bharatas,

## पाप्मानं प्रज्हि ह्येनं

pāpmānaím prajahi hyenaím
evil demon kill indeed this
ज्ञानविज्ञाननारानम् ॥
jñānavij̄ñānanāśanam
knowledge and discrimination destroying.
tasmāt (m. abl. sg.), from this, therefore.
tvam (nom. sg.), thou.
indriyāni ( $\mathrm{n} . \mathrm{acc} . \mathrm{pl}$.), the senses.
$\bar{a} d \bar{a} u$ (m. loc. sg.), in first, at first, in the beginning.
niyamya (gerund ni $\sqrt{\text { yam }}$ ), restraining, controlling, subduing.
bharatarssabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.
päpmānam (m. acc. sg.), devil, evil being.
prajahi (2nd sg. imperative act. pra $\sqrt{h a n),}$ kill! destroy!
$h i$, indeed, truly.
enam ( n . acc. sg.), this.
jñāna (n.), knowledge.
vijñāna ( n .), discrimination, understanding.
nāśanam (m. acc. sg. from $\sqrt{ }$ naśs), destroying, losing.
(jñānavijñānanāśanam, m. acc. sg. TP cpd., knowledge and discrimination-destroying.)

## Therefore, restraining the senses <br> First, O Arjuna, <br> Kill this evil demon <br> Which destroys knowledge and discrimination.

## III

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इन्द्रियाणि पराण्याहुर्
indriyāni parānyāhur
the senses high, they say,
इन्द्रियेभ्य: परं मनः।
indriyebhyah param manah
than the senses higher, the mind,
मनसस् तु परा बुद्धिर्
manasas tu parä buddhir
than the mind, moreover, higher, the intelligence,

यो बुद्धे: परतस् तु सः 11
yo buddheh paratas tu sah
which than the intelligence much higher indeed, this (i.e. the ātman or self, see foll. stanza)

They say that the senses are superior. The mind is superior to the senses;
Moreover, the intellect is superior to the mind;
That which is superior to the intellect is the Self.
indriyāni (n. nom. pl.), senses.
parāni (n. nom. pl.), high, elevated, important.
$\bar{a} h u s$ (3rd pl. perfect $\sqrt{ } a h$, with present meaning), they say, they assert.
indriyebhyas ( $\mathrm{n} . \mathrm{abl}$. pl.), from the senses, than the senses.
param (n. nom. sg.), higher, superior.
manas (n. acc. sg.), mind.
manasas ( n . abl. sg.), from the mind, than the mind.
$t u$, but, moreover, indeed.
parā (f. nom. sg.), higher.
buddhis (f. nom. sg.), intelligence. yas (m. nom. sg.), who, which, what.
buddhes (f. abl. sg.), from the intelligence, than the intelligence.
paratas (adv.), higher, highest.
$t u$, but, indeed.
sas (m. nom. sg.), this.

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एवं बुद्धे: परं बुद्धवा
evaí buddheh param buddhvā
thus than the intelligence higher having
learned,

संस्तभ्यात्मानम् ग्रात्मना !
sam்stabhyätmānam ātmanā
together sustaining the self by the self
जहि शात्रुं महाबाहो
jahi śatrum̀ mahäbāho
kill the enemy, O Mighty Armed One,
कामरूपं दुरासदम् ॥
kāmarūpaím durāsadam
having the form of desire, difficult to approach.

Thus having known that which is higher than the intellect, Sustaining the self by the Self,
Kill the enemy, O Arjuna,
Which has the form of desire and is difficult to conquer.
evam, thus, even so.
buddhes (f. abl. sg.), from the intelligence, than the intelligence.
param (n. nom. sg.), higher.
$b u d d h v \bar{a}$ (gerund $\sqrt{b u d h \text { ), having learned. }}$
samstabhya (gerund sam $\sqrt{s t a b h}$ ), together sustaining, upholding.
ātmānam (m. acc. sg.), self.
$\bar{a} t m a n a \bar{a}$ ( m . inst. sg.), by the self.
jahi (2nd sg. imperative act. $\sqrt{h a n}$ ), kill! destroy!
śatrum (m. acc. sg.), enemy, adversary.
mahäbāho (m. voc. sg.), О Mighty Armed One, epithet of Arjuna and other warriors.
$k a ̈ m a r u ̄ p a m ~(n . ~ a c c . ~ s g),. ~ d e s i r e-f o r m, ~ h a v i n g ~$ the form of desire, (as BV cpd.) which has the form of desire.
durāsadam (n. acc. sg.), difficult to approach, encountered wtih difficulty.

End of Book III

The Yoga of Action

## BOOK IV

श्रीभगवान् उवाच।<br>śrïbhagavān uvāca<br>the Blessed Lord spoke:

sribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{a} c a$ ( 3 rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

1

इमं विवस्वते योगं
imam vivasvate yogam
this, to Vivasvat, Yoga
प्रोक्तवान् স्रहम् ग्रव्ययम् ।
proktavān aham avyayam
having declared, I, imperishable,

## विवस्वान् मनवे प्राह

vivasvän manave prāha
Vivasvat to Manu communicated,
मनुर् इक्ष्वाकवे उर्रवीत् ॥
manur ikṣväkave 'bravīt
Manu to Ikṣvāku imparted.
The Blessed Lord spoke:
I proclaimed this imperishable yoga to Vivasvat;
Vivasvat communicated it to Manu,
And Manu imparted it to Ikshvaku.
imam (m. acc. sg.), this.
vivasvate (m. dat. sg.), to Vivasvat, "Shining Forth," the Sun God, father of Manu Vāivasvata who was the seventh of the fourteen Manus, the Noah of Hindu mythology and the progenitor of the human race.
yogam (m. acc. sg.), Yoga.
proktavän (m. nom. sg. perf. act. participle pra $\sqrt{v a c})$, declaring, having declared.
aham (nom. sg.), I.
avyayam (m. acc. sg.), imperishable, eternal.
vivasvān (m. nom. sg.), Vivasvat.
manave (m. dat. sg.), to Manu, i.e. Manu Vāivasvata, see above.
präha (3rd sg. perf. act. pra $\sqrt{ } a h$ ), he told, he communicated.
manus (m. nom. sg.), Manu, Manu Vāivasvata.
$i k s ̣ v a ̄ k a v e$ (m. dat. sg.), to Ikṣvāku. Ikṣvāku was a son of Manu Vāivasvata, and founder of a dynasty of kings.
abravit (3rd sg. imperf. act. $\sqrt{b r u}$ ), he told, he imparted, he related.

[^43]एवं परम्पराप्राप्तम्
evaì paramparäpräptam
thus, succession-received,
इमं राजर्षयो विदु: 1
imaì rājarṣayo viduh
this the royal seers they knew;
स कालेनेह महता
sa kāleneha mahatā
this with time here on earth long,
योगो नष्ट: परंतप ।
yogo nastah param̀tapa
Yoga lost, Scorcher of the Foe.

## Thus received by succession,

The royal seers knew this;
After a long time here on earth, This yoga has been lost, Arjuna.
evam, thus, so.
paramparā (f. nom. sg.), succession, one to another.
präptam (acc. sg. p. pass. participle pra $\sqrt{ } \bar{a} p)$, received, obtained, attained.
$\operatorname{imam}$ (m. acc. sg.), this.
räjarṣayas (m. nom. pl. rāja rsayas), royal rsis, royal seers.
vidus (3rd sg. perfect act. $\sqrt{ }$ vid), they knew. sas (m. nom. sg.), it, this.
kālena (m. inst. sg.), by time, in time, with time.
iha, here, here on earth.
mahatā (m. inst. sg.), long, great, extended. yogas (m. nom. sg.), Yoga.
nastas (m. nom. sg. p. pass. participle $\sqrt{ } n a s$ ), lost, destroyed.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

## IV

स एवायं मया ते डद्य
sa evāyaín mayã te 'dya
it this by me to thee today
योग: प्रोक्त: पुरातन:।
yogah proktah purātanah
Yoga, declared, ancient

भक्तो डरि मे सखा चेति
bhakto 'si me sakhā ceti
devoted thou art of me, comrade, and thus.

रहस्यं ह्येतद् उत्तमम् ।।
rahasyaí hyetad uttamam
secret indeed this supreme.

This ancient yoga is today
Declared by Me to you,
Since you are My devotee and friend.
This secret is supreme indeed.
sas (m. nom. sg.), it, this.
eva, indeed (often used as a rhythmic filler). ayam (m. nom. sg.), this.
mayā (inst. sg.), by me.
te (dat. sg.), to thee.
adya, today, now, nowadays.
yogas (m. nom. sg.), Yoga.
proktas (m. nom. sg. p. pass. participle pra $\sqrt{v a c})$, declared, proclaimed, described, imparted.
purātanas (m. nom. sg.), ancient, primaeval, of olden times.
bhaktas (m. nom. sg. p. pass. participle $\sqrt{b h a j})$, devoted, worshipped, shared, devotee.
asi (2nd sg. pr. indic. $\sqrt{ }$ as), thou art.
me (gen. sg.), of me.
sakh $\bar{a}$ (m. nom. sg.), comrade, friend.
$c a$, and.
$i t i$, thus, so.
rahasyam (n. nom. sg.), private, secret, esoteric teaching.
$h i$, indeed, truly.
$\operatorname{etad}$ (n. nom. sg.), this.
uttamam (n. nom. sg.), supreme.

IV
श्रर्जुन उवाच।
arjuna uvaca
Arjuna spoke:

## 4

श्रपरं भवतो जन्म
aparamं bhavato janma
later of your lordship the birth
पर्ं जन्म विवस्वतः।
paramं janma vivasvatah
earlier the birth of Vivasvat;
कथम् एतद् विजानीयां
katham etad vijānīyäm
how this I should understand
त्वम् श्यादौ प्रोक्तवान् इति।।
tvam ādāu proktavān iti
thou in the beginning declaring thus?

## Arjuna spoke:

Your birth was later,
The birth of Vivasvat earlier;
How should I understand this,
That You declared it in the beginning?
arjunas (m. nom. sg.), Arjuna.
$u v a \overline{c a}$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.
aparam (n. nom. sg.), later, not earlier, not previous.
bhavatas (formal address, m. gen. sg.), of you, of your lordship. janma (n. nom. sg.), birth.
param (n. nom. sg.), earlier, prior, previous. janma (n. nom. sg.), birth.
vivasvatas (m. gen. sg.), of Vivasvat, of the Sun God.
katham (interrog.), how?
$\operatorname{etad}$ ( n. acc. sg.), this.
$v i j a ̄ n i \bar{y} y a ̈ m$ (ist sg. opt. act. $v i \sqrt{j \tilde{n}} \bar{a}$ ), I should understand, I should comprehend.
tvam (nom. sg.), thou.
$\bar{a} d \bar{a} u$ (loc. sg.), in the beginning.
proktavān (m. nom. sg. perf. act. participle pra $\sqrt{v a c}$ ), declaring, having declared.
$i t i$, thus, so.

श्रीभगवान् उवाच।
śrībhagavān uvāca
the Blessed Lord spoke:

## 5

बहूनि मे व्यतीतानि
bahūni me vyatītāni
many of me passed away
जन्मानि तव चार्जुन।
janmäni tava cärjuna
births, and of thee Arjuna
तान्यहुं वेद सर्वाणि
tānyahàm veda sarvāni
them I know all
न त्वं वेत्थ परंतप॥
na tvam vettha paramitapa
not thou knowest, Scorcher of the Foe.
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.
$b a h u ̄ n i$ (n. nom. pl.), many.
me (gen. sg.), of me, my.
vyatituäni (n. nom. pl. p. pass. participle vi ati $\sqrt{i})$, passed away, gone away, passings away.
janmāni (n. nom. pl.), births.
tava (gen. sg.), of thee, thy.
$c a$, and.
arjuna (m. voc. sg.), Arjuna.
tāni (n. acc. pl.), them.
aham (nom. sg.), I.
veda (Ist sg. perfect act. $\sqrt{ }$ vid, with present meaning), I know.
sarvāni (n. acc. pl.), all.
na, not.
tvam (nom. sg.), thou.
vettha (2nd sg. perfect act. $\sqrt{v i d}$, with present meaning), thou knowest.
paraimtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

## The Blessed Lord spoke:

Many of My births have passed away,
And also yours, Arjuna.
I know them all;
You do not know them,
Arjuna.

श्रजो ऽपि सन्र् श्रव्ययातमा
ajo 'pi sann avyayätmā
birthless although being, imperishable self,

भूतानाम् ईश्वरो ऽपि सन् ।
bhütānām iśvaro 'pi san
of beings, the lord although being,
प्रक्तिति स्वाम् श्रधिष्ठाय
prakrtim svām adhiṣthāya
material nature own controlling

## संभवाम्यात्म मायया ॥

sam̀bhavāmyātmamāyayā
I come into being by own supernatural power.

## Although I am birthless and My nature is imperishable, <br> Although I am the Lord of all beings, <br> Yet, by controlling My own material nature,

I come into being by My own power.
ajas (m. nom. sg.), unborn, birthless.
api, even, although.
$\operatorname{san}(\mathrm{m}$. nom. sg. pr. participle $\sqrt{ } a s)$, being.
avyaya (m.), imperishable.
$\bar{a} t m \bar{a}$ (m. nom. sg.), shelf.
(avyaya-atmā, m. nom. sg. KD cpd., imperishable self).
bhūtānām (m. gen. pl.), of beings.
īsuaras (m. nom. sg.), lord.
api, even, although.
san (m. nom. sg. pr. participle $\sqrt{ } a s$ ), being. prakrtim (f. acc. sg.), material nature.
svām (f. acc. sg.), own.
adhisṭhāya (gerund adhi $\sqrt{s t h a ̄), ~ c o n t r o l l i n g, ~}$ governing, standing over.
sambbhavāmi (Ist sg. pr. indic. act. sam $\sqrt{b} h \bar{u})$, I come into being, I originate myself.
$\bar{a} t m a$ (m.), self, own.
māyayā (f. inst. sg.), by magic, by supernatural power, by power of illusion.
(ātmamāyayā, f. inst. sg. TP cpd., by own supernatural power.)

[^44]7
यदा यदा हि धर्मस्य
yadā yadā hi dharmasya
whenever indeed of righteousness
ग्लानिर् भवति भारत।
glänir bhavati bhärata
decrease exists, Descendant of Bharata,
श्रभ्युत्थानम् ग्रधर्मस्य
abhyutthänam adharmasya
rising up of unrighteousness
तदा S त्मानं सृजाम्यहम् ॥
tadā 'tmänam s sfjämyaham
then myself give forth I .
Whenever a decrease of righteousness
Exists, Arjuna,
And there is a rising up of unrighteousness,
Then I manifest Myself.
yadā yadā, whenever.
$h i$, indeed, truly.
dharmasya (m. gen. sg.), of righteousness, of duty, of law.
glänis (f. nom. sg.), exhaustion, decrease.
bhavati (3rd sg. pr. indic. act. $\sqrt{b h u}$ ), it is, it exists, it comes to be.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
abhyutthānam ( n . acc. sg. verbal noun from $a b h i ~ u d \sqrt{s t h} \bar{a})$, rising up, emerging, standing up.
adharmasya (m. gen. sg.), of unrighteousness, of undutifulness, of unlawfulness.
tadā, then.
ātmānam (m. acc. sg.), self, myself.
srjämi (Ist sg. pr. indic. act. $\sqrt{s r j \text { ), I give }}$ forth, I let go, I create.
aham (nom. sg.), I.

## IV

## परित्राणाय साधूनां <br> paritrānāya sädhünām <br> to protecting of the good

विनाशाय च दुष्कृताम् ।
vināsáya ca duṣkrtām
and to the destruction of evil doers
धर्मसंस्थापनार्थाय
dharmasam̀sthäpanärthāya
for the sake of establishing righteousness,

संभवामि युगे युगे।।
sam̀bhavāmi yuge yuge
I come into being from age to age.
For the protection of the good
And the destruction of evil doers,
For the sake of establishing righteousness,
I am born in every age.
paritrānāya ( n . dat. sg . from pari $\sqrt{\text { trāa }), \text { to }}$ refuge, to protecting, to preservation, to deliverance.
$s \bar{a} d h u \bar{n} \bar{a} m$ (m. gen. pl.), of the righteous, of the good, of the virtuous ones.
vināsāya (m. dat. sg. from vi $\sqrt{n a s}$ ), to the destruction, to the loss, to the perishing.
$c a$, and.
duşrrtām (m. gen. pl.), of evil doers, of doers of wicked deeds.
dharma (m.), righteousness, duty, law.
sam̀sthäpana (pr. causative noun from sam $\sqrt{s t h} \bar{a})$, the establishing.
arthāya (m. dat. sg.), for the purpose of, with the aim of, for the sake of.
(dharmasamisthāpanārthāya, m. dat. sg. TP cpd., for the sake of the establishing of righteousness.)
sambbhavāmi (Ist sg. pr. indic. act. sam $\sqrt{b h u})$, I come into being, I originate myself.
yuge yuge ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), from age to age, in age after age. The conception of the Hindu yuga is explained at length in a footnote to stanza I 7 of Book VIII.

[^45]जन्म कर्म च मे दिव्यम्
janma karma ca me divyam
birth and action of me divine
एवं यो वेत्ति तत्वतः।
evam yo vetti tattvatah
thus who knows in truth
त्यक्वा देहं पुनर्जन्म
tyaktvä dehà̀ punarjanma
having left the body, (to) rebirth
नैति माम् एति सो ऽ जुंन॥
nä̀ti mām eti so 'rjuna not he goes; to me goes he, Arjuna.

He who knows in truth
My divine birth and action,
Having left his body, he is
Not reborn; he comes to Me, Arjuna.
janma ( n. acc. sg.), birth.
karma ( n. acc. sg.), action, deeds.
$c a$, and.
$m e$ (gen. sg.), of me, my.
divyam (n. acc. sg.), divine, heavenly, godlike.
evam, thus.
yas (m. nom. sg.), who.
vetti (3rd sg. pr. indic. act. $\sqrt{ } v i d$ ), he knows.
tattvatas (adv.), "by thatness," by the truth about, in truth, truly.
tyaktvā (gerund $\sqrt{t y a j}$ ), leaving, renouncing, abandoning, having left, having abandoned.
deham (n. acc. sg.), body, material body.
punarjanma (n. acc. sg.), "again birth," rebirth.
$n a$, not.
eti (3rd sg. pr. indic. act. $\sqrt{ } i$ ), he goes, he comes.
mām (m. acc. sg.), me, to me.
eti (3rd sg. pr. indic. act. $\sqrt{ }$ i), he goes, he comes.
sas (m. nom. sg.), he, the, this.
arjuna (m. voc. sg.), Arjuna.

## IV

वीतरागभयक्रोधा
vitarägabhayakrodhä
gone passion fear and anger
मन्मया माम् उपाश्रिता:।
manmayā mām upāśritāh
absorbed in me, me resorting to,
बहवो ज्ञानतपसा
bahavo jñänatapasā
many, by knowledge austerity

पूता मद्रावम् 尹्रागता: 11
pūtā madbhāvam āgatāh
purified, my state of being (have) attained.
Thinking solely of Me , resorting to Me ,
Many whose greed, fear, and anger have departed,
Purified by the austerity of knowledge, Have attained My state of being.
$v i t a ̄$ (p. pass. participle $v i \sqrt{ } i$ ), gone away, disappeared.
rāga (m.), passion, greed.
bhaya (n.), fear, danger.
krodhās (m. nom. pl.), anger.
(vītarāgabhayakrodhās, m. nom. pl. disappeared greed, fear and anger; free of passion, fear and anger; (as BV cpd.) whose greed, fear and anger have departed.)
manmayā ( m . nom. pl.), absorbed in me, thinking solely of me.
$m a ̄ m$ (acc. sg.), me.
upāśritās (m. nom. pl. p. pass. participle upa $\bar{a} \sqrt{s r i}$ ), resorting to, clinging to.
bahavas (m. nom. pl.), many.
jñānatapasā (n. inst. sg. TP cpd.), by knowl-edge-austerity, by the austerity of wisdom.
pūtās (m. nom. pl. p. pass. participle $\sqrt{ } p \bar{u})$, purified, cleansed.
madbhāvam (m. acc. sg.), "of me being," my state of being.
$\bar{a} g a t \bar{a} s$ (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{\mathrm{gam}}$ ), come to, attained, reached.

ये यथा मां प्रपद्यन्ते
ye yathā mäm̀ prapadyante
who, in whatever way Me they take refuge in

तांस् तथैव भजाम्यहम् |
tä̀̄̀s tathäiva bhajāmyaham
them thus reward I;
मम वर्म्मानुवर्तन्ते
mama vartmānuvartante
my path they follow
मनुष्या: पार्थ सर्वंशः॥
manusyäh pärtha sarvasah
men, Son of Pṛthā, everywhere.
In whatever way,
Men take refuge in Me , I reward them.
Men everywhere, Arjuna,
Follow My path.
ye (m. nom. pl.), who.
yath $\bar{a}$, in which way, as.
mām (acc. sg.), me.
prapadyante ( 3 rd pl. pr. indic. mid. pra $\sqrt{\mathrm{pad})}$, they take refuge in, they resort to.
tām (m. acc. pl.), them.
tathä, thus, in this way, so.
eva, indeed (used as a rhythmic filler).
bhajāmi (Ist sg. pr. indic. act. $\sqrt{b h a j), ~ I ~}$ share with, I love, I reward.
aham (nom. sg.), I.
mama (gen. sg.), of me, my.
vartma ( n. acc. sg.), path, road, turning.
anuvartante (3rd pl. pr. indic. mid. anu $\sqrt{v r t}$ ), they follow.
manuşä̆s (m. nom. pl.), men, human beings.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sarvaśas (adv.), everywhere, on all sides.

काङक्षन्तः कर्मणां सिद्धिं
$k \bar{a} \bar{n} k s a n t a h$ karmanām siddhim
desiring of (ritual) acts the success
यजन्त इह देवता:।
yajanta iha devatāh
they sacrifice here in the world to the (Vedic) godheads

क्षिप्रं हि मानुषे लोके
ksipram hi mãnuse loke
quickly indeed in the human world
सिद्धिर्ं भवति कर्मजा ।।
siddhir bhavati karmajā
the success comes to be (of ritual) acts
born.
Desiring the success of ritual acts,
Men sacrifice here on earth to the Vedic gods.
Quickly indeed in the world of men
Ritual acts bring success.
kān̄ksantas (m. nom. pl. pr. participle $\sqrt{k} \bar{a} \bar{n} k s$ ), desiring, wishing for, hankering after.
karmanām (n. gen. pl.), of acts, of ritual acts. siddhim (f. acc. sg.), success, accomplishment, fulfillment.
yajanta (samdhi for yajante, 3 rd pl. pr. indic. mid. $\sqrt{y} a j$ ), they sacrifice, they worship.
iha, here, here in the world, here on earth.
devatäs (f. acc. pl.), to the godheads, to the Vedic godheads.
kssipram (adv.), quickly, instantly.
$h i$, indeed, truly.
mānuse (m. loc. sg.), in human, belonging to mankind.
loke (m. loc. sg.), in the world.
(mānuṣe loke, m. loc. sg., in the world of men, in the human world.)
siddhis (f. nom. sg.), success, accomplishment, fulfillment.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), it is, it comes to be.
karmajā (f. nom. sg.), born of action, born of ritual acts.

चातुर्वर्ण्यं मया सॄष्टं
cāturvarnyamं mayä srsṭam
the four caste system by me created
गुणकर्मविभागशः।
guṇakarmavibhāgaśah
guna action-distribution according to;

## तस्य कर्तारम् ग्रपि मां

tasya kartāram api mäm̀
of it the creator although me
विद्यकर्तारम् ग्रव्ययम् ॥
viddhyakartāram avyayam
know (me to be) non-doer eternal.
The system of four castes was created by Me,
According to the distribution of the qualities and their acts.
Although I am the creator of this (the system),
Know Me to be the eternal non-doer.
cäturvarṇyam (n. nom. sg.), four-caste system, system of four castes.
mayā (inst. sg.), by me.
srstam (n. nom. sg. p. pass. participle $\sqrt{ } / s r j$ ), created, brought forth, let go.
guṇa (m.), guṇa.
karma (n.), action.
vibhāga (m. from vi $\sqrt{ } b h a j$ ), distribution, sharing.
-sas (adverbial suffix), according to.
(gunakarmavibhāgaśas, adverbial TP cpd., according to the distribution of the gunas and their acts.)
tasya (m. gen. sg.), of it, of this.
kartāram (m. acc. sg.), creator, maker.
api, even, also, although.
$m a ̄ m$ (acc. sg.), me.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
akartāram (m. acc. sg.), non-doer, one who does not act.
avyayam (m. acc. sg.), eternal, imperishable.

न मां कर्माणि लिम्पन्ति
na mämi karmāni limpanti
not me actions they befoul
न मे कर्मफले स्पृहा।
na me karmaphale sprhā not of me in action-fruit desire

इति मां यो डभिजानाति
iti mäm̀ yo 'bhijänäti
thus me who comprehends
कर्मभिर न स बध्यते।।
karmabhir na sa badhyate by actions not he is bound.
$n a$, not.
mām (acc. sg.), me.
karmāni (n. nom. pl.), actions.
limpanti (3rd pl. pr. indic. act. $\sqrt{l i p}$ ), they smear, they defile, they befoul.
$n a$, not.
me (gen. sg.), of me, my.
karmaphale ( n . loc. sg.), in action fruit, in the fruit of action.
sprhä (f. nom. sg.), desire, covetousness.
$i t i$, thus, so.
$m a ̄ m$ (acc. sg.), me.
yas (m. nom. sg.), who.
$a b h i j a ̄ n a ̄ t i(3 r d ~ s g . ~ p r . ~ i n d i c . ~ a c t . ~ a b h i ~ \sqrt{j n} \bar{a})$, he comprehends, he understands.
karmabhis ( n . inst. pl.), by actions, by deeds. na, not.
sas (m. nom. sg.), he.
badhyate (3rd sg. pr. indic. passive $\sqrt{ }$ bandh), he is bound, he is fettered.

## Actions do not taint Me; <br> I have no desire for the fruit of action; <br> Thus he who comprehends Me <br> Is not bound by actions.

एवं ज्ञात्वा कृतं कर्म
evà̇ jnãāvā krtà karma
thus having known performed action
पूर्वर् उ्र्मवि मुम्क्षुभि:।
pürvä̀r api mumuksubhih
by the ancients, also, by the seekers for release.

कुर कर्मेंव तस्मात् त्वं
kuru karmäiva tasmāt tvà̀
perform action therefore thou
पूर्वं: पूर्वतरं कृतम् ॥
pürvaih pūrvataram krtam
(as was) by the ancients earlier done.

## Having known this, the ancients, Seeking release, also performed action. Therefore perform action As it was earlier performed by the ancients.

evam, thus.
$j \bar{a} a \bar{t} v \bar{a}$ (gerund $\sqrt{j n \bar{a}} \overline{\text { ), knowing, having }}$ known.
krtam (n. acc. sg. p. pass. participle $\sqrt{ } \mathrm{kr}$ ), performed, done, made
karma (n. acc. sg.), action.
pūrväis (m. inst. pl.), by the ancients, by the prior ones.
api, even, also.
mumukṣubhis (inst. pl. desiderative noun from $\sqrt{m u c}$ ), by the desirers of release, by the seekers of liberation.
kuru (2nd sg. imperative act. $\sqrt{ } k r$ ), do! perform! make!
karma (n. acc. sg.), action, deeds.
eva, indeed (used as a rhythmic filler).
tasmät (m. abl. sg.), from this, therefore
tvam (nom. sg.), thou.
pürväis (inst. pl.), by the ancients, by the prior ones.
pürvataram (comparative), earlier, in olden times.
$\operatorname{krtam}_{\text {( } \mathrm{n} .}$ acc. p. pass. participle $\sqrt{ } \mathrm{kr}$ ), done, performed, made.

कंक कर्म किम् श्रकर्मेति
kim karma kim akarmeti
"what, action? what, non-action?" thus
कवयो ड्य्य् भ्रत्र मोहिताः।
kavayo 'py atra mohitāh
the poets even in this matter confused.
तत् ते कर्म प्रवक्ष्यामि
tat te karma pravaksyàmi
this to thee action I shall explain
यज् ज्ञात्वा मोक्ष्यसे उसुभात् ।।
yaj jñātvā moksyase 'subhāt
which having known thou shalt be released from evil.
"What is action? What is inaction?"
Thus, even the wise are confused in this matter.
This action I shall explain to you, Having known which, you shall be released from evil.
kim (interrog.), what?
karma (n. nom. sg.), action.
kim (interrog.), what?
akarma ( n. nom. sg.), non-action, inaction. $i t i$, thus (often used to close a quotation). kavayas (m. nom. pl.), poets, sages. api, even, also.
atra, in this matter, in this respect, here. mohitās (m. nom. pl. p. pass. participle $\sqrt{m u h})$, confused, deluded.
$\operatorname{tad}$ (n. acc. sg.), this, that.
$t e$ (dat.), to thee.
karma (n. acc. sg.), action.
pravaksyāmi (Ist sg. future act. pra $\sqrt{v a c), ~ I ~}$ shall speak, I shall explain, I shall declare.
yad (n. acc. sg.), which.
$j n \bar{a} t v \bar{a}$ (gerund $\sqrt{j n} \bar{a} \bar{a}$, knowing, having known.
moksyase (2nd sg. future passive $\sqrt{m u c}$ ), thou shalt be released, thou shalt be liberated.
aśubhāt (m. abl. sg.), from evil, from sin, from viciousness, from the disagreeable.

[^46]कर्मणो ह्यपि बोद्ध व्यं
karmano hyapi boddhavyam of action indeed also to be known,

बोद्धव्यं च विकर्मण: ।
boddhavyam ca vikarmanah and to be known of wrong action

झ्रकर्मणशच बोद्धव्यं
akarmanaśca boddhavyaì
and of non-action to be known
गहना कर्मणो गति : ।।
gahanā karmano gatih
profound, of action the way.
One must know the nature of action,
The nature of wrong action, And also the nature of inaction. The way of action is profound.
karmanas (n. gen. sg.), of action.
$h i$, indeed, truly.
api, even, also.
boddhavyam (n. nom. sg. gerundive $\sqrt{ }$ budh), to be known, to be enlightened, to be taught.
$c a$, and.
vikarmanas ( n . gen. sg.), of wrong action, of unsuitable action.
akarmanas (n. gen. sg.), of non-action, of inaction.
$c a$, and.
boddhavyam (n. nom. sg. gerundive $\sqrt{ }$ budh), to be known, to be enlightened, to be learned.
gahanā (f. nom. sg.), difficult to understand, hard to comprehend, deep, dense, thick, profound.
karmanas (n. gen. sg.), of action.
gatis (f. nom. sg.), way, path, road, going.

## IV

## 18

कर्मण्यकर्म य: परयद्
karmanyakarma yah paśyed
in action non-action who should perceive,
अ्रकर्मणि च कर्म य:।
akarmani ca karma yah
and in non-action, action, who,
स बद्धिमान् मनुष्येषु
sa buddhimān manusyesu
he wise among men;
स युक्त: कृत्स्नकर्मकृत्।।
sa yuktah krtsnakarmakrt
he disciplined all action performing.
He who perceives inaction in action, And action in inaction,
Is wise among men;
He is a yogi and performs all actions.
karmani ( n . loc. sg.), in action, in deeds. akarma (n. acc. sg.), non-action, inaction. yas (m. nom. sg.), who.
paśyet (3rd sg. optative act. $\sqrt{ } p a s$ ), he should see, he should perceive.
akarmani (n. loc. sg.), in non-action, in inaction.
$c a$, and.
karma (n. acc. sg.), action.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he, the, this.
buddhimän (m. nom. sg.), full of wisdom, wise, intelligent.
manusyesu (m. loc. pl.), in men, among men.
$\operatorname{sas}$ (m. nom. sg.), he, the, this.
yuktas (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), yoked, disciplined, steadfast in Yoga.
krtsna (adj.), whole, entire, all.
karma (n.), action.
$-k r t$ (n. nom. sg. suffix), performing, doing, making.

## IV

19

यस्प सर्वे समारम्भा:
yasya sarve samārambhāh
of whom all enterprises

## कामसंकल्पवर्जिता:।

kāmasam̀kalpavarjïtāh
desire and purpose excluded,

## ज्ञानाग्निद्धकर्माणं

jñāāägnidagdhakarmānam
who has consumed his karma in the fire of knowledge,

तम् श्राहुः पण्डितं बुधाः॥
tam ähuh pandità̇ budhäh
him they call pandit, the wise ones.
He who has excluded desire and motive
From all his enterprises,
And has consumed his karma in the fire of knowledge,
Him the wise men call a sage.
yasya (m. gen. sg.), of whom.
sarve (m. nom. pl.), all.
samārambhās (m. nom. pl. from sam $\bar{a}$ $\sqrt{r a b h} \sqrt{r a m b h})$, enterprises, undertakings.
$k \bar{a} m a$ (m.), desire, love.
saíkalpa (m.), purpose, aim.
$v a r j i t a ̄ s$ (m. nom. pl. p. pass. participle $\sqrt{ } \mathrm{vrj}$ ), twisted off, withheld, excluded.
(kāma-sam̀kalpa-varjitās, m. nom. pl. BV cpd., ones who have excluded desirous intentions.)
jñāna (n.), knowledge, wisdom.
agni (m.), fire, the god of fire.
dagdha (p. pass. participle $\sqrt{d a h}$ ), burned, consumed.
karmānam (m. acc. sg.), action, deeds, karma.
(jnänāgnidagdhakarmāṇam, m. acc. sg. BV cpd., he who has consumed his karma in the fire of knowledge.)
$\operatorname{tam}$ (m. acc. sg.), him, this.
$\bar{a} h u s$ (3rd pl. perfect acc. $\sqrt{ }$ ah, used in present sense), they call, they designate, they say.
panditam (m. acc. sg.), paṇ̣it, pundit, wise man.
budhās (m. nom. pl.), the intelligent, the wise ones.

त्यक्त्वा कर्मफलासङंग्रां
tyaktvā karmaphalāsan̄gaím
having abandoned action-fruit attachment,

नित्यतृप्तो निराश्रयः।
nityatrpto nirasiśayah
always satisfied, not dependent,
कर्मण्य्य् ग्रभिप्रवृत्तो डपि
karmany abhipravrtto ' $p i$
in action proceeding even
नैव किंचित् करोति स:।।
näiva kimicit karoti sah
not anything does he.
He who has abandoned all attachment to the fruits of action,
Always content, not dependent,
Even when performing action,
Does, in effect, nothing at all.
tyaktvā (gerund $\sqrt{ }$ tyaj), abandoning, having abandoned.
karma (n.), action.
phala (n.), fruit, result.
$\bar{a} s a n g a m$ (m. acc. sg.), attachment, clinging.
(karmaphalāsañgam, m. acc. sg. TP cpd., attachment to the fruit of action.)
nitya, always, eternally.
trptas (m. nom. sg. p. pass. participle $\sqrt{t r p}$ ), satisfied, content.
nirāśrayas (m. nom. sg. nis a $\bar{a}$ śri), not dependent, not resorting to, whose dependence is lacking.
karmani ( n . loc. sg.), in action.
abhipravrttas (m. nom. sg. p. pass. participle abhi pra $\sqrt{ } v r t$ ), turning ahead, proceeding, engaging.
api, even, also.
$n a$, not.
eva, indeed (used as a rhythmic filler).
kimcid, anything whatever.
karoti (3rd sg. pr. indic. act. $\sqrt{k r}$ ), he does, he performs, he makes.
$\operatorname{sas}$ ( m. nom. sg.), he, this one.

निराशीर् यतचित्तात्मा
nirâsír yatacittātmā
without wish, restrained thought and self,
त्यक्तसर्वपरिग्रह्।।
tyaktasarvaparigrahah
abandoned all acquisition,
शारीरं केवलं कर्म
şārivam kevalam̀ karma
(with) the body alone action
कुर्वन् ्नाप्रोति किल्बिषम् ॥
kurvan näpnoti kilbisam
performing, not he incurs guilt.
Performing action with the body alone,
Without wish, restrained in thought and self,
With all motives of acquisition abandoned, He incurs no evil.
nirāsís (m. nom. sg.), hopeless, free from desires, indifferent, without wishes.
yata (m. p. pass. participle $\sqrt{y}$ ym), restrained, controlled.
citta (n.), thought, mind.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(yata-citta-ātmā, m. nom. sg. BV cpd., having a self with a controlled mind.)
tyakta (p. pass. participle $\sqrt{\text { tyaj }), ~ a b a n d o n e d, ~}$ left, renounced.
sarva, all.
parigrahas (m. nom. sg. from pari $\sqrt{ } g r a h$ ), getting, attaining, grasping, acquisition, possessions, property.
śärīram ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$. ), bodily, with the body.
kevalam (n. acc. sg.), alone, exclusively, only, merely
karma (n. acc. sg.), action.
kurvan (m. nom. sg. pr. act. participle $\sqrt{ } k r$ ), performing, doing, making.
$n a$, not.
$\bar{a} p n o t i$ ( 3 rd sg. pr. indic. act. $\sqrt{ } \bar{a} p$ ), he attains, he obtains, he reaches, he incurs.
kilbisam (n. acc. sg.), guilt, fault, evil.

## IV

यदृच्छालाभसंतुष्टो
yadrcchäläbhasaintusṭo
chance gain content,

## द्वन्द्वातीतो विमत्सर:।

dvandvätīto vimatsarah
the dualities transcending, free from envy,
समः सिद्धाव् श्रसिद्धो च
samah siddhāv asiddhāu ca
constant in success and in failure,
कृत्वा डपि न निबध्यते।।
krtvä'pi na nibadhyate
having acted even, not he is bound.
Content with whatever comes to him,
Transcending the dualities (i.e. pleasure, pain, etc.), free from envy,
Constant in mind whether in success or in failure,
Even though he acts, he is not bound.
yadrcch $\bar{a}$ (f. nom. sg.), chance, accidental, spontaneous.
läbha (m.), obtaining, gain.
samtustas (m. nom. sg. p. pass. participle $\operatorname{sam} \sqrt{t u s})$, content, satisfied.
(läbha-samtusṭas, m. nom. sg. BV cpd., one who has contentment.)
$d v a n d v a(\mathrm{n}$.$) , pairs, dualities, polarity of op-$ posites.
atitas (m. nom. sg. p. pass. participle ati $\sqrt{ }$ ), going beyond, transcending.
(dvandva-atittas, m. nom. sg. BV cpd., gone beyond opposites.)
vimatsaras (m. nom. sg.), whose envy is gone, free from envy, free from greed, free from malice.
samas (m. nom. sg.), constant, the same, indifferent.
siddhäu (f. loc. sg.), in success, in accomplishment.
asiddhāu (f. loc. sg.), in failure, in nonsuccess.
$c a$, and.
$k r t v a ̄$ (gerund $\sqrt{k r}$ ), making, having made, having done, having acted.
api, even, also.
na, not.
nibadhyate (3rd sg. pr. indic. passive ni $\sqrt{ } b a d h)$, he is bound down, he is bound.

## IV

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गतस द्नस्य मुक्तस्य
gatasañgasya muktasya
of the free from attachment, of the released,

ज्ञानावस्थितचेतस:।
jñãnävasthitacetasah
of him whose thought is established in knowledge,

यज्ञायाचरतः कर्म
yajñāyäcaratah karma
for sacrifice undertaking, action

## समग्रं प्रविलीयते।।

samagraím pravilīyate
wholly it melts away.

## The work of one who is free from

 attachment, who is liberated, Whose thought is established in knowledge,Who does work only as a sacrifice, Is wholly dissolved.
gata (m. p. pass. participle $\sqrt{ }$ gam), gone.
sañgasya (m. gen. sg.), of attachment, of clinging.
(gatasangasya, m. gen. sg., of the free from attachment, (as BV cpd.) of one from whom attachment is gone.)
muktasya (m. gen. sg. p. pass. participle $\sqrt{m u c}$ ), of the released, of the liberated one.
jnāna (n.), knowledge.
avasthita (p. pass. participle ava $\sqrt{\text { sthä), es- }}$ tablished, supported.
cetasas ( n . gen. sg.), of thought, of mind.
(jnãānāvasthitacetasas, m gen. sg. BV cpd., of him whose thought is established in knowledge.)
yajñāya (m. dat. sg.), to sacrifice, for sacrifice.
$\bar{a}$ caratas (m. nom. sg. pr. participle act. $\bar{a}$ $\sqrt{c a r}$ ), undertaking, moving towards.
karma (n. nom. sg.), action, ritual action.
samagram (adv.), wholly, together, in the aggregate.
praviliyate (3rd sg. pr. indic. pass. pra vi $\sqrt{l i})$, is is melted away, it becomes dissolved, it vanishes.

ब्रह्मार्पणं ब्रह्म हविर्
brahmārpanaí brahma havir
Brahman the offering, Brahman the oblation,

ब्रह्माग्नौ ब्रह्मणा हुतम् ।
brahmägnäu brahmanā hutam
in the fire of Brahman by Brahman poured out

## ब्रह्मैव तेन गन्तव्यं

brahmäiva tena gantavyam
Brahman by him to be attained

## ब्रह्मकर्मसमाधिना।।

brahmakarmasamādhinā
by him who contemplates the action of Brahman.

## Brahman is the offering, Brahman is the oblation

## Poured out by Brahman into the fire of

 Brahman,Brahman is to be attained by him
Who always sees Brahman in action.
brahma (n. nom. sg.), Brahman.
arpanam ( n . nom. sg.), offering, placing upon, entrusting.
brahma (n. nom. sg.), Brahman.
havis (n. nom., sg.), oblation, pouring out.
brahma (n.), Brahman.
agnāu (m. loc. sg.), in the fire.
(brahma-agnau, m. loc. sg. TP cpd., in the fire of Brahman.)
brahmaṇā (n. inst. sg.), by Brahman.
hutam (m. acc. sg. p. pass. participle $\sqrt{ } h u$ ), poured out into the sacrificial fire. brahma (n. nom. sg.), Brahman.
eva, indeed (used as a rhythmic filler).
tena (m. inst. sg.), by it, by him.
gantavyam (gerundive $\sqrt{g a m}$ ), to be attained, to be gone, to be approached, to be accomplished.
brahmakarma (n.), Brahman action, action of Brahman.
samädhinā (m. inst. sg. from sam ā $\sqrt{d h a}$ ), by contemplating, by absorption, in contemplation.
(brahmakarmasamādhinā, m. inst. sg. BV cpd., by one who contemplates the action of Brahman.)

[^47]दैवम् एवापरे यज्ञ
däivam evāpare yajñà
to a god some, sacrifice,
योगिनः पर्युपासते।
yoginah paryupāsate
yogins they practice
ब्रह्माग्राव् ग्रपरे यजं
brahmägnāv apare yajnam
in the fire of Brahman, others, sacrifice,
यज्ञेनैवोपजुह्वति ।।
yajñenäivopajuhvati
by sacrifice (itself) they offer.

## Some yogins perform

Sacrifice to the gods;
Others offer sacrifice,
By sacrifice itself, in the fire of Brahman.
dāivam (m. acc. sg.), to a god, relating to a god.
eva, indeed (used as a rhythmic filler).
apare (m. nom. pl.), some, others.
yajñam (m. acc. sg.), sacrifice, religious offering.
yoginas (m. nom. pl.), yogins.
paryupāsate ( 3 rd pl. pr. indic. mid. pari upa $\sqrt{\bar{a} s}$ ), they practice.
brahmāgnāu (m. loc. sg.), in Brahman fire, in the fire of Brahman.
apare (m. nom. pl.), some, others.
yajñam (m. acc. sg.), sacrifice, religious offering.
yajnena (m. inst. sg.), by sacrifice. eva, indeed (used as a rhythmic filler)
upajuhvati (3rd pl. pr. indic. act. upa $\sqrt{ } h u$ ), they offer, they sacrifice, they present oblations.

## श्रोत्रादीनीन्द्वियाण्य् श्रन्ये

śroträdīnīndriyāny anye
hearing like senses others
संयमाग्रिषु जुह्वति ।
sam̀yamāgniṣu juhvati
in the restraint fires they offer
शब्दादीन् विषयान् ग्रन्य
śabdädïn viṣayān anya
sound commencing with, objects of the senses others

इन्द्रियाग्रिषु जुर्व्वति ।।
indriyāgniṣu juhvati
in the sense fires they offer.
Others offer senses like hearing
In the fire of restraint;
Still others offer sound and other objects of the senses
In the fire of the senses.
śrotra (n.), hearing.
$\bar{a} d \overline{i n i}$ ( n . acc. pl.), commencing with, and so forth, lit. "whose first was."
indriyāni (n. acc. sg.), senses, powers.
anye (m. nom. pl.), others.
sam̀yamāgniṣu (sam̀yama agniṣu, m. loc. pl.), in restraint fires, in the fires of restraint, in the fires of control.
juhvati (3rd pl. pr. indic. act. $\sqrt{ } h u$ ), they offer, they sacrifice, they honor.
śabda (m.), sound.
ädin (m. acc. pl.), commencing with, and so forth, "whose first was."
viṣayän ( m acc. pl .), objects of the senses, provinces of the senses.
anya (samdhi for anye, m. nom. pl.), others. indriyägniṣu (m. loc. pl.), in sense fires, in the fires of the senses.
juhvati (3rd pl. pr. indic. act. $\sqrt{ } h u$ ), they offer, they sacrifice.

## IV

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सर्वाणीन्ट्रियकर्माणि
sarvān̄̄ndriyakarmäni
all sense actions
प्राणकर्माणि चापरे।
pränakarmạni cäpare
and vital breath action others
भ्रात्मसंयमयोगाग्रौ
ätmasamyamayogāgnāu
in the self-restraint-of-Yoga fire
जुद्बति ज्ञानदीपिते।।
juhvati jñãnadīitite
they offer, in knowledge kindled.
Others offer all actions of the senses
And actions of the vital breath
In the fire of the yoga of self-restraint, Which is kindled by knowledge.
sarvāṇi (n. acc. pl.), all.
indriyakarmāni (n. acc. pl.), sense actions, actions of the senses.
präna (m.), vital breath.
karmäni (n. acc. pl.), actions.
$c a$, and.
apare (m. nom. pl.), some, others.
ätmasamiaama, self restraint, self control.
yogāgnāu (m. loc. sg.), in Yoga fire.
(ātmasaìnyamayogāgnāu, m. loc. sg. TP cpd., in the fire of the Yoga of self restraint.)
juhvati (3rd pl. pr. indic. act. $\sqrt{h} u$ ), they offer, they sacrifice.
jñāna (n.), knowledge.
dipite (m. loc. sg. caus. p. pass. participle $\sqrt{d i \bar{p}})$, in kindled.
( jñānadïpite, m. loc. sg. TP cpd., kindled by knowledge.)

द्रव्ययजास् तपोयज्ञा
dravyayajñās tapoyajñā
material possession sacrifices, austerity sacrifices,

योगयज्ञास् तथापरे।
yogayajñās tathāpare
Yoga sacrifices, thus some;

## स्वाध्यायजानयजारच

svādhyāyajñānayajñāśca
whose sacrifices consist of Vedic recitation and the knowledge sacrifice,

यतयः संशितत्रता:॥
yatayah samisitavratāh
ascetics (with) sharpened vows.

## Some offer as sacrifice their material possessions

Or their austerities and practice of yoga,
While ascetics of severe vows Offer study of the scriptures and knowledge as sacrifice.
dravya ( n. ), substance, thing, object, material possession.
yajnā̄s (m. nom. pl.), sacrifices, offerings.
(dravyayajn̄ās, m. nom. pl. BV cpd., those whose sacrifices are made with material things.)
tapas ( n. ), austerity, self-denial.
yajnās (m. nom. pl.), sacrifices, offerings.
(tapoyajñās, m. nom. pl. BV cpd., those whose sacrifices are made in the form of austerity.)
yoga (m.), Yoga.
yajnā̄ (m. nom. pl.), sacrifices, offerings.
(yogayajñās, m. nom. pl. BV cpd., those whose sacrifices take the form of Yoga.)
tathā, thus, also, likewise.
apare (m, nom. pl.), some, others.
$s v a \bar{a} h y \bar{a} y a$ (m.), Veda study, reciting the Veda to oneself.
jñ̄āna (n.), knowledge, wisdom.
yajñās (m. nom. pl.), sacrifices, offerings.
(svādhyāyajnããayajñās, m. nom. pl. BV cpd., those whose sacrifices consist of Veda study and the knowledge sacrifice.)
$c a$, and.
yatayas (m. nom. pl.), ascetics, men of austerity.
saḿśita (p. pass. participle sam $\sqrt{s i} i$, sharpened, whetted.
vratās (m. nom. pl.), vows, ordinances, rules, commands.

## IV

29

ग्रपाने जुह्वति प्राणं
apāne juhvati prāṇam
in exhalation they offer inhalation,
प्राणे प्पानं तथापरे ।
präne 'pānam tathäpare
in inhalation, exhalation thus others

प्राणापानगती रुद्धवा
prānāpānagatī ruddhvā
the path of inhalation and exhalation restraining,

प्राणायामपरायणा : II
prānãyämaparāyanāh
control of the breath intent upon.
Some offer inhalation into exhalation,
And others exhalation into inhalation,
Restraining the path of inhalation and exhalation,
Intent on control of the vital breath.
apāne ( m . loc. sg.), in exhalation, in the abdominal breath (the Hindus believed in two breaths: the vital breath (prāna), and the abdominal breath (apāna), supposed to have been breathed through the anus, though the two terms were also used for inhalation and exhalation respectively, which is their meaning here).
juhvati (3rd pl. pr. indic. act. $\sqrt{ } h u$ ), they offer, they sacrifice.
prānam (m. acc. sg.), inhalation, vital breath. prane ( $\mathrm{m} . \operatorname{loc} . \mathrm{sg}$.), in inhalation, in the vital breath.
apānam (m. acc. sg.), exhalation, the abdominal breath.
tathă, thus, also.
apare (m. nom. pl.), some, others.
prāṇāpänagatī (f. acc. dual), the paths of inhalation and exhalation.
$r u d d h v a ̈$ (gerund $\sqrt{2} r u d h$ ), restraining.
präna (m.), vital breath, inhalation.
$\bar{a} y a ̄ m a$ ( m . from $\bar{a} \sqrt{\text { yam }), ~ c o n t r o l, ~ s t o p p i n g . ~}$ parāyaṇās (m. nom. pl. ifc.), intent upon. (prānāyāma-parūyaṇās, m. nom. pl., TP cpd, intent on breath control.)

[^48]
## IV

ग्रपरे नियताहारा:
apare niyatāhārāh others who have been restrained in foods

## प्राणान् प्राणेषु जुह्वति।

prāṇān präneṣu juhvati
inhalations into inhalations they offer,
सर्वे ज्येंते एते यज्ञविदो
sarve 'pyete yajnavido
all even these sacrifice knowing

## यज्ञापितकल्मषा: ॥

yajñaksapitakalmasāh
whose evils have been destroyed through sacrifice.

Others who have restricted their foods
Offer the life breath into the life breath;
All these are knowers of sacrifice,
And their evils have been destroyed through sacrifice.
apare (m. nom. pl.), some, others.
niyatähārās (m. nom. pl. BV cpd.), who have been restrained in food.
prānāān (m. acc. pl.), inhalations, vital breaths.
prāṇes̄u (m. loc. pl.), in inhalations, in vital breaths.
juhvati ( 3 rd pl. pr. indic. act. $\sqrt{ } h u$ ), they sacrifice, they offer.
sarve (m. nom. pl.), all.
api, even, also.
ete (m. nom. pl.), these.
yajnavidas (m. nom. pl.), the sacrifice-knowing, those with knowledge of sacrifice.
yajñakṣapita (yajña + p. pass. causative participle $\sqrt{ } 4 k s i)$, sacrifice-destroyed, destroyed by sacrifice.
kalmaṣās (m. nom. pl.), evils, wrongs.
(yajñakṣapitakalmaṣās, m. nom. pl. BV cpd., whose evils have been destroyed through sacrifice.)

## IV

यज्ञाशष्टामृतभुजो
yajnasiș̣tāmrtabhujo
the sacrifice-remnant-nectar-enjoying

## यान्ति ब्रह्म सनातनम्।

yānti brahma sanātanam
they go to Brahman, primaeval;
नायं लोको डस्त्य् श्रयजस्य
nāyaí loko 'sty ayajnasya
not this world it is for the nonsacrificing,

कुतो डन्य: कुरुसत्तम ॥
kuto 'nyah kurusattama
how the other, Best of Kurus?

## The enjoyers of the nectar of the

 sacrificial remnantsGo to primeval Brahman.
Not even this world is for the non-sacrificing;
How then the other, Arjuna?
yajñasisṭa (n.), sacrifice remainder, remainder of the offering, remainder consumed after the gods have taken their portion of the sacrifice.
amrta (n.), nectar, immortality.
bhujas (f. nom. pl.), enjoying, eating.
(yajñaśista-amrta-bhujas, f. nom. pl., BV, sacrifice-remnant-nectar-enjoying ones.
$y a ̈ n t i(3 r d \mathrm{sg} . \mathrm{pr}$. indic. act. $\sqrt{y} \bar{a}$ ), they go, they come.
brahma (n. acc. sg.), to Brahman, Brahman.
sanātanam (n. acc. sg.), primaeval, aged, ancient.
na, not.
ayam (m. nom. sg.), this.
lokas (m. nom. sg.), world.
asti (3rd sg. pr. indic. $\sqrt{ } a s$ ), it is.
ayajnasya ( m . gen. abl. sg.), of the nonsacrificing, for the non-sacrificing one.
kutas (interrog.), how?
anyas (m. nom. sg.), other.
kurusattama (m. voc. sg.), Best of Kurus, Highest of Kurus, epithet of Arjuna.

एवं बहुविधा यज्ञा
evaì bahuvidhā yajñ̄a thus of many kinds, sacrifices,

वितता ब्रह्मणो मुखे।
vitatä brahmano mukhe
arranged of Brahman in the mouth,
कर्मजान् विद्धि तान् सर्वान्
karmajān viddhi tān sarvān
action born, know them all (to be).
एवं ज्ञात्वा विमोक्ष्यसे ।।
evaì jūätvā vimoksyase
thus knowing, thou shalt be released.
Thus sacrifices are of many kinds, Spread out before Brahman.
Know them all to be born of action.
Thus knowing, you shall be released.
evam, thus, accordingly.
bahuvidhäs (m. nom. pl.), of many kinds, of many sorts.
yajñās (m. nom. pl.), sacrifices, offerings. vitatās (m. nom. pl. sg. p. pass. participle $v i$ $\sqrt{t a n})$, stretched, arranged, spread.
brahmanas (n. gen. sg.), of Brahman.
mukhe ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in the mouth, in the face.
karmajān (m. acc. pl.), action born, born of action, arising from action.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
$t a ̄ n(\mathrm{~m}$. acc. pl.), them.
sarvān (m. acc. pl.), all.
evam, thus, this.
$j \tilde{n} \bar{a} t v \bar{a}$ (gerund $\sqrt{j \tilde{n} \bar{a}) \text {, knowing, having }}$ known.
vimoksyase (2nd sg. fut. pass. vi $\sqrt{m u c}$ ), thou shalt be released, thou shalt be liberated.

## IV

33

श्रेयान् द्रव्यमयाद् यज्ञाज्
śreyān dravyamayād yajñāj
better than material-possession sacrifice
ज्ञानयज्ञारंतप।
jñānayajñah paraìtapa
(is) knowledge sacrifice, Scorcher of the Foe.

सर्वं कर्माखिलं पार्थ
sarvaì karmākhilà̀ pārtha
all action without a gap, Son of Prthā
ज्ञाने परिसमाप्यते।।
jnäne parisamäpyate
in knowledge is fully comprehended.

## Better than the sacrifice of material possessions

Is the wisdom sacrifice, Arjuna;
All action without exception, Arjuna, Is fully comprehended in wisdom.
śreyān (m. nom. sg. comparative), better, preferable.
dravyamayāt (n. abl. sg.), than consisting of material possessions, than property, than material, than substance.
yajn̄̄̄t (m. abl. sg.), than sacrifice, than offering.
jñāna (n.), knowledge, wisdom.
yajñas (m. nom. sg.), sacrifice, offering.
( jñāna-yajñas, m. nom. sg. TP cpd., sacrifice of knowledge.)
paramtapa ( m . voc. sg .), Scorcher of the Foe, epithet of Arjuna and other warriors.
sarvam (n. nom. sg.), all.
karma (n. nom. sg.), action.
akhilam (adv.), without a gap, completely, without exception.
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
jñāne ( n . loc. sg.), in knowledge, in wisdom. parisamäpyate ( 3 rd sg. pr. indic. passive pari sam $\sqrt{a} p$ ), it is fully comprehended, it is contained in, it is finished.

## IV

34

तद् विद्धि प्रणिपातेन
tad viddhi pranipātena
this know! by humble submission,
परिप्रइनेन सेवया।
paripraśnena sevayā
by enquiry, by service,

## उपदेक्ष्यन्ति ते ज्ञानं

upadeksyanti te jñāanam
they will teach to thee knowledge,
ज्ञानिनस् तत्वर्वर्शानः 11
jñāninas tattvadarsinah
the knowing, the perceivers of truth.

## Know this! Through humble submission,

Through enquiry, through service (on your own part),
The knowing ones, the perceivers of truth,
Will be led to teach you knowledge.
tad, (n. acc. sg.) this, that.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
praṇipātena (m. inst. sg. from pra ni $\sqrt{ }$ pat), by bowing respectfully to, by humble submission, by prostrating oneself.
paripraśnena (m. inst. sg. from pari $\sqrt{ }$ prach), by interrogation, by enquiry.
sevayä (f. inst. sg.), by service, by waiting on, by attendance.
upadeksyanti (3rd pl. fut. act. upa $\sqrt{ }$ diś), they will point out, they will instruct, they will teach.
$t e$ (dat. sg.), thee, to thee.
jñānam (n. acc. sg.), knowledge, wisdom.
jñaninas (m. nom. pl.), the knowing, the wise ones.
tattva (n.), "thatness," truth.
darśinas (m. nom. pl. from $\sqrt{ } d r$ 's), perceivers, seers, understanders.
(tattva-darśinas, m. nom. pl. TP cpd., seers of truth.)

यज् ज्ञात्वा न पुनर् मोहम्
yaj jñātvā na punar moham
which, having known, not again delusion
एवं यास्यसि पाण्डव।
evamं yāsyasi pändava
thus thou shalt fall into, Son of Pāndu
येन भूतान्य् ग्रशोषेण
yena bhütāny aśeseṇa
by which beings without remainder
द्रक्ष्यस्य् ग्रात्मन्य् ग्रथो मयि।।
draksyasy ãtmany atho mayi
thou shalt see in thyself, then in me.
yad (n. acc. sg.), which, what.
$j n ̃ a ̄ t v \bar{a}$ (gerund $\sqrt{j} \bar{n} \bar{a}$ ), knowing, having known.
na, not.
punar, again.
moham (m. acc. sg.), delusion, confusion.
evam, thus, so.
$y a \overline{s y a s i}$ (2nd sg. fut. act. $\sqrt{ } y \bar{a}$ ), thou shalt go to, thou shalt come to, thou shalt fall into.
pändava (m. voc. sg.), Son of Pāṇdu, epithet of Arjuna.
yena (m. inst. sg.), by which, with which.
bhütāni (n. acc. sg.), beings, creatures.
asesena (m. inst. sg.), without remainder, all.
draksyasi (2nd sg. fut. act. $\sqrt{ } d r s$ ), thou shalt see, thou shalt perceive, thou shalt behold.
atmani (m. loc. sg.), in the self, in thyself.
atho, then.
mayi (loc. sg.), in me.

Knowing that, you shall not again Fall into delusion, Arjuna;<br>And by that knowledge you shall see all beings<br>In yourself, and also in Me.

## IV

ग्रपि चेद् ग्रसि पापेभ्यः
api ced asi pāpebhyah
even if thou art of evil-doers

सर्वेभ्य: पापकृत्तम:।
sarvebhyah pāpakrttamah
of all the most evil doing,
सर्वं ज्ञानप्लवेनैव
sarvaì j jnānaplavenãiva
all by knowledge boat
वृजिनं संतरिष्यसि।।
vrjïnam̀ sam̀tarişasi
wickedness thou shalt transcend.
Even if you were the most evil
Of all evildoers,
You would cross over all wickedness
By the boat of knowledge.
api, even, also.
ced, if.
asi (2nd sg. pr. indic. $\sqrt{ }$ as), thou art.
päpebhyas (m. abl. pl.), of evil-doers, of sinners.
sarvebhyas (m. abl. pl.), of all.
päpakrttamas (m. nom. sg. superl.), the greatest evil-doer, the greatest sinner, the most evil-doing.
sarvam (n. acc. sg.), all.
jñāna (n.), knowledge.
plavena (m. n. inst. sg.), by the boat.
( jñāplavena, m. inst. sg. TP cpd., by the boat of knowledge.)
eva, indeed (used as a rhythmic filler).
vrjinam (n. acc. sg.), wickedness, sinfulness.
samtarisyasi (2nd sg. fut. act. sam $\sqrt{t r}$ ), thou shalt cross over, thou shalt transcend.

यथैधांसि समिद्धो डग्निर् yathäidhämsi samiddho 'gnir as firewood the kindled fire

भस्मसात्कुरते उर्जुन।
bhasmasāt kurute 'rjuna
to ashes it reduces, Arjuna,
ज्ञानाग्निः सर्वकर्माणि jñänāgnih sarvakarmāṇi the fire of knowledge all actions

भस्मसात् कुकेते तथा।।
bhasmasāt kurute tathäa
to ashes it reduces so.
As the kindled fire
Reduces firewood to ashes, Arjuna, So the fire of knowledge Reduces all actions to ashes.
yath $\bar{a}$, in which way, as.
edhämsi (n. nom. pl.), firewood, kindling. samiddhas (m. nom. sg. p. pass. participle sam $\sqrt{\text { ind }} h$ ), set on fire, kindled.
agnis (m. nom. sg.), fire.
bhasmasāt kurute (bhasmasāt adv. +3 rd sg. pr. indic. mid. $\sqrt{k r}$ ), it reduces to ashes.
arjuna (m. voc. sg.), Arjuna.
$j n ̃ a ̄ n a ~(\mathrm{n}),$. knowledge, wisdom.
agnis (m. nom. sg.), fire.
( $\mathfrak{n} \bar{a} a ̈ n a ̈ g n i s$, m. nom. sg. KD cpd., the fire of knowledge.)
sarva, all.
karmāni (n. acc. pl.), actions.
bhasmasāt (adv.), to ashes.
kurute (3rd sg. pr. indic. mid. $\sqrt{ } \mathrm{kr}$ ), it reduces.
tath $\bar{a}$, thus, in this way, so.

न हि ज्ञानेन सदृशां
na hi jñānena sadrśàn not indeed to knowledge similar

पवित्रम् इह विद्यते ।
pavitram iha vidyate purifier here in the world it is found;

तत् स्वयं योगसंसिद्ध:
tat svayaín yogasamsiddhah that himself the perfected in Yoga

कालेनात्मनि विन्दति ।।
kālenātmani vindati
with time in the self he finds.

No purifier equal to knowledge Is found here in the world;
He who is himself perfected in yoga In time finds that knowledge in the Self.
na, not.
$h i$, indeed.
jñānena (n. inst. sg.), by knowledge, to knowledge.
sadrśam (n. nom. sg.), similar, equal.
pavitram (n. nom. sg.), purifier, cleanser.
iha, here, here in the world.
vidyate ( 3 rd sg. pr. indic. passive $\sqrt{2} v i d$ ), it is found.
tad, (n. acc. sg.), that.
svayam (adv.), himself, own, self.
yoga (m.), Yoga.
samisiddhas (m. nom. sg. p. pass. participle sam $\sqrt{\operatorname{sidh}), \text { perfected, accomplished, suc- }}$ cessful.
(yoga-saimsiddhas, m. nom. sg. TP cpd., perfected in yoga.)
kalena (m. inst. sg.), by time, with time, in time.
ätmani (m. loc. sg.), in the self.
vindati (3rd sg. pr. indic. acc. $\sqrt{2}$ vid), he finds, one finds.

श्रद्धावाँल् लभते ज्ञानं
śraddhãvān̄l labhate jñānam possessing faith he attains knowledge

तत्पर: संयतेन्द्रिय:।
tatparah samyatendriyah
devoted to that, restraining sense,
ज्ञानं लब्ववा परां शान्तिम्
jñ̄anà̇ labdhvā paräm śăntim
knowledge having attained, to supreme peace

प्रचिरेणाधिगच्छति ॥
acirenādhigacchati
not slowly he goes.

## He who possesses faith attains

 knowledge;Devoted to that (knowledge), restraining his senses,
Having attained knowledge, he quickly attains
Supreme peace.
śraddhāvān (m. nom. sg.), full of faith, possessing faith.
labhate (3rd sg. pr. indic. mid. $\sqrt{l a b h}$ ), he attains, he obtains, he meets with.
jñ̄āam (n. acc. sg.), knowledge, wisdom.
tad (m. acc. sg.), that.
paras (m. nom. sg.), devoted to, holding as highest object.
samyata (p. pass. participle sam $\sqrt{ }$ yam), restraining, controlling, subduing.
indriyas (m. nom. sg.), sense, power.
(saìyata-indriyas, m. nom. sg., BV cpd., one with restrained senses.)
jñānam (n. nom. acc. sg.), knowledge, wisdom.
labdhvā (gerund $\sqrt{ } a b h$ ), attaining, obtaining, having attained.
parām (f. acc. sg.), supreme, highest.
śäntim (f. acc. sg.), peace, tranquility.
acirena (adv.), by not slowly, by not for long, speedily, soon.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{g a m})$, he attains, he goes, he meets with.

श्रज्ञरचाश्रद्धधानरच
ajñaścäśraddadhānaśca
and ignorant and not faith giving

## संशयात्मा विनइयति।

sam̉śayātmä vinaśyati
he whose self is doubtful is destroyed;

नायं लोको डस्ति न परो
nāyaí loko 'sti na paro
not this world it is, nor beyond,

न सुखं संशायात्मनः ।।
na sukham̀ saṁśayātmanah
not happiness for the doubting self.
The man who is ignorant, and does not have faith,
Who is of a doubting nature, is destroyed.
Neither this world nor that beyond, Nor happiness, is for him who doubts.
ajnas (m. nom. sg.), ignorant, unknowing $c a$, and.
aśraddadhänas (m. nom. sg.), not giving faith, without giving faith, not placing faith.
$c a$, and.
saḿśaya (m. from sam $\sqrt{s i}$ ), doubting, hesitating, lacking in resolution.
ãtmā (m. nom. sg.), self.
(saíśayātmā, nom. sg. BV cpd., he whose self doubts.)
vinaśyati (3rd sg. pr. indic. act. vi $\sqrt{n a s}$ ), he is lost, he is destroyed.
na, not.
ayam (m. nom. sg.), this.
lokas (m. nom. sg.), world.
asti (3rd sg. pr. indic. $\sqrt{ }$ as), it is, there is.
na, not.
paras, beyond, distant, remote, former, later. $n a$, not, nor.
sukham (n. nom. sg.), happiness, bliss, agreeableness, comfort, pleasure, delight, joy.
saḿsaya (m. from sam $\sqrt{s i}$ ), doubting, hesitating.
atmanas (m. gen. sg.), of the self, for the self.
(samśayātmanas, m. gen. sg. BV cpd., of the self of him who doubts, for him whose self is doubtful.)

योगसंन्यस्तकर्म णणं
yogasamnyastakarmānaím
him whose actions are renounced in
Yoga,
ज्ञानसंछिन्नसंशायम्।
jñānasam̀chinnasaìśayam
whose doubt is cut away by knowledge,
ग्रातमवन्तं न कर्माणि
ätmavantam na karmāni
self-possessed, not actions
निबधनन्ति धनंजय ।।
nibadhnanti dhanam̀jaya
they bind, Conqueror of Wealth.

## Action does not bind him <br> Who has renounced action through

yoga,
Whose doubt is cut away by knowledge,
And who is possessed of the Self, Arjuna.
yoga (m.), Yoga.
saminyasta (p. pass. participle sam ni $\sqrt{2} a s$ ), renounced, abandoned, give up, thrown down.
karmānam (n. acc. sg.), action.
(yogasamnyastakarmānam, n. acc. sg. BV cpd., him who has renounced action in Yoga.)
jñāna (n.), knowledge.
sam்chinna (p. pass. participle sam $\sqrt{ }$ chid), cut away, severed.
samśayam (m. acc. sg.), doubt, irresolution, hesitation.
(jnănasà̇chinnasam̀śayam, m. acc. sg. BV cpd., whose doubt is cut away by knowledge.)
ätmavantam (m. acc. sg.), self possessed, composed, prudent, having a self.
na, not.
karmāni (n. nom. pl.), actions.
nibadhnanti (3rd pl. pr. indic. act. ni $\sqrt{ }$ badh $\sqrt{ }$ bandh), they bind, they bind down, they fetter.
dhanamiaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.
तस्माद् ग्रज्ञानसंभूतंtasmäd ajñānasam̀bhūtam̀therefore ignorance proceeding from
हत्स्थं ज्ञानासिना ऽत्मन:
hrtstham j jnãāāsinà 'tmanah
abiding in the heart, with thine ownknowledge-sword from thyself
छित्वैन संशययं योगम्
chittväinam saḿsayam yogam
having cut away this doubt, to Yoga
श्रातिष्ठोत्तिष्ठ भारत॥ātisțthottiṣtha bhārata
resort ! stand up! Descendant of Bharata.
Therefore, having cut away, with yourown sword of knowledge,
This doubt that proceeds from
ignorance and abides in your heart,
Resort to yoga!
Stand up, Arjuna.

## Stand Arjuna.

tasmāt (m. abl. sg.), from this, therefore.
ajñäna (n.), ignorance, non-knowledge.
sambhūtam (m. acc. sg.), proceeding from, produced by, originating in.
hrtstham (m. acc. sg.), abiding in the heart, situated in the heart.
jnāna (n.), knowledge.
$\operatorname{asin} \bar{a}$ ( m . inst. sg.), by the sword, by the knife, with the knife.
( $j \tilde{n} \bar{a} n a-a \sin \bar{a}, \mathrm{~m}$. inst. sg., TP cpd., with the sword of knowledge.)
atmanas (m. gen. sg.), of the self, of thyself, own.
chittvā (gerund $\sqrt{ }$ chid), cutting away, severing, having cut away, having severed.
enam (m. acc. sg.), this.
saṁśayam (m. acc. sg.), doubt, hesitation, irresolution.
yogam (m. acc. sg.), Yoga, to Yoga.
ätistha (2nd sg. imperative act. $\bar{a} \sqrt{\operatorname{sth}} \bar{a}$ ), resort! go towards! perform!
uttistha (2nd sg. imperative act. ud $\sqrt{ }$ sthā), stand up! arise!
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

End of Book IV

The Yoga of Renunciation of
Action in Knowledge

## BOOK V

ॠ्रर्जुन उवाच।
arjuna uväca
Arjuna spoke:

## 1

## संन्यासं कर्मणां कृष्ण

sam்nyāsam̀ karmanāàm krṣna renunciation of actions, Krishna,

पुनर् योगं च शंससि।
punar yogam̀ ca śamisasi
and again Yoga thou praisest.
यच्छ्येय एतयोर् एकं
yacchreya etayor ekam
which better of these two, the one?
तन् मे ब्रूहि सुनिशिचतम् ॥
tan me brühi suniścitam
this to me tell definitely.
Arjuna spoke:
You praise renunciation of actions, And again You praise yoga, Krishna. Which one is the better of these two? Tell this to me definitely.
arjunas (m. nom. sg.), Arjuna.
$u v a \bar{c} a$ ( 3 rd sg . perf. act. $\sqrt{ } v a c$ ), he said, he spoke.
saminyāsam (m. acc. sg. from sam ni $\sqrt{2} a s$ ), renunciation, throwing down, abandonment.
karmanām (n. gen. pl.), of actions, of deeds. krṣna (m. voc. sg.), Krishna.
punar, again.
yogam (m. acc. sg.), Yoga.
$c a$, and.
śamsasi (2nd sg. pr. indic. act. $\sqrt{s}{ }^{\prime} \dot{m} s$ ), thou praisest, thou recitest, thou approvest, thou declarest.
yad (n. nom. sg.), which, what.
śreyas, better, preferable.
etayos (m. gen. dual), of these two.
ekam (acc. sg.), one, the one.
$\operatorname{tad}$ (n. acc. sg.), this, that.
$m e$ (dat. sg.), to me.
brühi (2nd sg. imperative act. $\sqrt{ } b r \bar{u}$ ), tell! say!
suniścitam (adv. from p. pass. participle $s u$ nis $\sqrt{c i}$ ), definitely, firmly resolved, in a settled way.

श्रीभगवान् उवाच।
śrībhagavān uvāca
the Blessed Lord spoke:
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.

2
संन्यास: कर्मयोगइच
saminyāsah karmayogaśca renunciation and the Yoga of action

## नि:श्रेयसकराव् उभौ।

niḥśreyasakarāv ubhāu
ultimate bliss effecting, both;

## तयोस् तु कर्मसंन्यासात्

tayos tu karmasamnyyäsät
of the two, however, than renunciation of action,

## कर्मयोगो विशिष्यते।।

karmayogo visisyate
the Yoga of action is better.

## The Blessed Lord spoke:

Both renunciation and the yoga of action
Lead to incomparable bliss;
Of the two, however, the yoga of action
Is superior to the renunciation of action.
saṁnyāsas (m. nom. sg.), renunciation, abandonment, throwing down.
karmayogas (m. nom. sg. TP cpd.,), the Yoga of action.
$c a$, and.
niḩśreyasa (n.), ultimate bliss, incomparable bliss, highest happiness.
karāu (m. nom. du.), leading to, making for, inviting, intending to accomplish, effecting.
(nihśreyasa-kārau, m. nom. dual, leading to bliss.)
$u b h a \bar{u} u$ (m. nom. dual), both.
tayos (m. gen. dual), of the two, of these two. $t u$, but, however.
karmasaìnnyāsāt (m. abl. sg. TP cpd.), from renunciation of action, than renunciation of action.
karmayogas (m. nom. sg. TP cpd.), actionYoga, the Yoga of action.
visisyate ( 3 rd sg. pr. indic. passive $\sqrt{ }$ siss), it is distinguished, it is better, it is superior, it excels.

[^49]
## V

ज्ञयः स नित्यसंन्यासी
jñeyah sa nityasam̀nyāsī
to be known, he the eternal renouncer,
यो न द्वेष्टि न काङक्षति।
yo na dveṣti na kān̄ksati
who not he hates not he desires,
निर्द्विन्द्वो हि महाबाहो
nirdvandvo hi mahābāho
indifferent to the opposites, in truth, O Mighty Armed One,

सुखं बन्धात् प्रमुच्यते ॥
sukhaí bandhāt pramucyate
easily from bondage he is liberated.
He is to be known as the eternal sannyasi
Who neither hates nor desires,
Who is indifferent to the pairs of opposites, O Arjuna.
He is easily liberated from bondage.
jñeyas (m. nom. sg. gerundive $\sqrt{ } \mathfrak{j} \bar{n} \bar{a}$ ), to be known.
sas ( m. nom. sg .), he, the.
nitya, eternal perpetual.
sam்nyäsī (m. nom. sg.), renouncer, one who throws down.
yas (m. nom. sg.), who.
$n a$, not.
$d v e s t i(3 r d \mathrm{sg}$. pr. indic. act. $\sqrt{ } d v i s)$, he hates. $n a$, not, nor.
$k a ̄ n k s a t i$ (3rd sg. pr. indic. act. kān$k s$ ), he desires, he covets.
nirdvandvas ( m . nom. sg.), indifferent to pairs of opposites (heat, cold, pleasure pain, etc.).
$h i$, indeed, truly.
mahäbäho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. sukham (adv.), easily, pleasantly.
bandhät (m. abl. sg.), from bondage.
pramucyate ( 3 rd sg . pr. indic. passive pra $\sqrt{m u c}$ ), he is liberated, he is released.

## 4

सांख्ययोगो पृथग्बाला:
sämkhyayogāu prthagbālāh
sämkhya and yoga distinct, the childish
प्रवदन्ति न पणिडता:।
pravadanti na panditāh
declare; not the pandits;
एकम् श्रण्य् श्रास्थितः सम्यग्
ekam apy ästhitah samyag
one even practiced correctly
उभयोर् विन्दते फलम् ॥
ubhayor vindate phalam
of both one finds the fruit.
"Sankhya and yoga are different," The childish declare; not the wise. Even with one of them, practiced correctly,
One finds the fruit of both.
sä $\dot{m} k h y a$, Sämikhya, one of the oldest of Hindu philosophies, non-theistic, concerned with theory (see discussion in footnote to II 39).
yogāu (m. nom. dual DV cpd.), Yoga.
prthak (adv.), distinct, separate, single, one by one.
$b a ̄ l a ̄ s$ (m. nom. pl.), childish, foolish.
pravadanti (3rd sg. pr. indic. act. pra $\sqrt{ }$ vad), they declare, they maintain.
na, not.
panditās (m. nom. pl.), paṇdits, wise men.
ekam (n. nom. sg.), one.
api, even.
$\bar{a} s t h i t a s$ ( m . nom. sg. p. pass. participle $\bar{a}$ $\sqrt{s t h} \bar{a})$, practiced, followed, undertaken, performed.
samंyañc (adv.), correctly, (adj.) true, right.
ubhayos (m. gen. dual), of both.
vindate (3rd sg. pr. indic. mid. $\sqrt{2}$ vid), he finds, one finds.
phalam (n. acc. sg.), fruit.

यत् सांख्ये: प्राप्यते स्थानं
yat sā̀̈mhyäih präpyate sthānà̇
which by the Sämkhyas is attained, the place,

तद् योगैर् ग्रपि गम्यते।
tad yogäir api gamyate
that by Yogas also it is attained.
एकं सांख्यं च योगं च
ekaím sā̀mkhyaím ca yogaím ca
one Sāmikhya and Yoga
य: पइयति स पर्यति ॥
yah paśyati sa paśyati
who perceives, he perceives.
The place that is attained by the followers of Sankhya
Is also attained by the followers of yoga.
Sankhya and yoga are one.
He who perceives this, truly perceives.
yad (n. nom. sg.), which, what.
sā̀ $\dot{m} k h y a ̈ i s ~(m . ~ i n s t . ~ p l),. ~ b y ~ t h e ~ S a ̄ m k h y a s, ~$ by the followers of the Sämikhya doctrine.
prāpyate (3rd sg. pr. passive pra $\sqrt{a p}$ ), it is attained, it is obtained, it is reached.
sthänam (n. acc. sg.), place, standing, position.
$\operatorname{tad}$ (n. nom. sg.), this, that.
yogäis (m. inst. pl.), by Yogas, by the followers of Yoga.
api, also, even.
gamyate ( 3 rd sg. pr. passive $\sqrt{\text { gam }) \text {, it is at- }}$ tained, it is gone to, it is reached.
ekam (m. acc. sg.), one.
sā̀̇khyam (m. acc. sg.), Sām̀khya.
$c a$, and.
yogam (m. acc. sg.), Yoga.
$c a$, and.
yas (m. nom. sg.), who.
paśyati ( 3 rd sg. pr. indic. act. $\sqrt{ } p a s$ ), he perceives, he sees.
sas (m. nom. sg.), he.
paśyati ( 3 rd sg . pr. indic. act. $\sqrt{ }$ paś), he perceives, he sees.

संन्यासस् तु महाबाहो
samंnyäsas tu mahābāho
renunciation indeed, O Mighty Armed One,

दु:खम् ग्राप्तुम् ग्रयोगत:।
duhkham aptum ayogatah
difficult to attain without yoga
योगयुको मुनिर् ब्रह्म
yogayukto munir brahma
the Yoga-disciplined sage Brahman

नचिरेणाधिगच्छति।।
nacirenädhigacchati
in no long time he attains.

Renunciation indeed, O Arjuna,
Is difficult to attain without yoga;
The sage who is disciplined in yoga
Quickly attains Brahman.
sam̈nyäsas (m. nom. sg.), renunciation, throwing down.
$t u$, indeed, but.
mahäbāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. duhkham (n. nom. sg.), difficult, painful. $\overline{a p t u m}$ (infinitive $\sqrt{\bar{a} p}$ ), to attain, to obtain, to encounter.
ayogatas (m. abl. sg.), without Yoga.
yogayuktas (m. nom. sg.), Yoga yoked, Yoga disciplined, (as TP cpd.) disciplined in Yoga.
munis (m. nom. sg.), sage, wise man.
brahma (n. acc. sg.), Brahman.
nacirena (adv.), in no long time, quickly.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{g a m})$, he attains, he reaches.

## योगयुक्को विशाद्धात्मा

yogayukto visuddhātmā
he who is yoked to Yoga, whose self is purified,

विजितात्मा जितेन्द्रिय:।
vijitātmä jitendriyah
whose self is subdued, whose senses are conquered,

सर्वभूतातमभूतातमा
sarvabhūtātmabhūtātmä
whose self has become the self of all beings,

कुर्वन्व् श्रपि न लिप्यते ।।
kurvann api na lipyate
acting even, he is not befouled.
He who is devoted to yoga, whose self is purified,
Whose self is subdued, whose senses are conquered,
Whose self has become the self of all beings,
Is not tainted even when acting.
yogayuktas (m. nom. sg. TP cpd.), he who is disciplined in Yoga, he who is yoked to Yoga.
viśuddha (p. pass. participle $v i \sqrt{ }{ }^{s} u d h$ ), purified, cleansed.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(viśuddhätmā, m. nom. sg. BV cpd., whose self is purified, whose self is cleansed.)
$v i j i t a$ (p. pass. participle $v i \sqrt{j i}$ ), conquered, subdued, controlled.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
(vijitātmā, m. nom. sg. BV cpd., whose self is subdued, whose self is conquered.)
$j i t a$ (p. pass. participle $\sqrt{j i}$ ), conquered, subdued, controlled.
indriyas ( n . with m. nom. sg. ending), sense.
(jitendriyas, m. nom. sg. BV cpd., whose senses are conquered.)
sarva, all.
bhūta (m.), being.
$\bar{a} t m a(\mathrm{~m}$.$) , self.$
$b h u ̄ t a ~(\mathrm{~m}$.$) , being, becoming.$
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
(sarvabhūtātmabhūtātmā, m. nom. sg. BV cpd., whose self has become the self of all beings.)
kurvan (pr. participle act. $\sqrt{ } k r$ ), acting, doing. api, even, also.
na, not.
lipyate (3rd sg. pr. indic. passive $\sqrt{l i p}$ ), he is smeared, he is befouled, he is defiled.

## नैव किज्तित् करोमीति

näiva kiñcit karomiti
" not anything I do," thus,
युक्तो मन्यते तत्त्ववित्।
yukto manyate tattvavit
steadfast, he thinks, the knower of truth,
पर्यञ्राण्वन् स्पृरान्ज़ घ्रन्त्
paśyañśrnvan sprśañjighrann
seeing, hearing, touching, smelling,
श्रम्नन् गच्छन् स्वपত्रवसन् 11
aśnan gacchan svapañśvasan
eating, walking, sleeping, breathing,
"I do not do anything," thus,
Steadfast in yoga, the knower of truth should think,
Whether seeing, hearing, touching, smelling,
Eating, walking, sleeping, breathing.
na, not.
eva, indeed (used as a rhythmic filler).
kiñcid or kimicid, anything, anything whatever, even a little.
karomi (Ist sg. pr. indic. act. $\sqrt{k r}$ ), I do, I make, I act.
$i t i$, thus (often used to close a quotation).
yuktas (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), disciplined, steadfast, yoked in Yoga, fixed in Yoga.
manyate (3rd sg. pr. indic. mid. $\sqrt{m a n}$ ), he thinks.
tattvavid (m. nom. sg.), the knower of "thatness," the knower of truth.
paśyan (m. nom. sg. pr. act. participle $\sqrt{ } p a s ́)$, seeing, perceiving, observing.
śrnvan (m. nom. sg. pr. act. participle $\sqrt{s} r u$ ), hearing.
sprśan (m, nom. sg. pr. act. participle $\sqrt{s p r s}$ ), touching.
jighran (m. nom. sg. pr. act. participle $\sqrt{g h r a ̈), ~ s m e l l i n g, ~ s c e n t i n g . ~}$
aśnan (m. nom. sg. pr. act. participle $\sqrt{ } a s$ ), eating.
gacchan (m, nom. sg. pr. act. participle $\sqrt{g a m), \text { going, walking. }}$
svapan (m. nom. sg. pr. act. participle $\sqrt{s v a p), \text { sleeping. }}$
śvasan (m. nom. sg. pr. act. participle $\sqrt{ }$ śvas), breathing, blowing.

प्रऴपन् विसृजन् गृह्णन्त्
pralapan vişjan grhnann
talking, excreting, grasping,
उन्मिषन् निमिषन्न् ग्रपि।
unmisan nimisann api
opening the eyes, shutting the eyes also.
इन्द्रियाणीद्रियार्थेष
indriyānīndriyärthesu
"the senses in the objects of the senses
वर्तन्त्त ह़ति धारयन् ॥
vartanta iti dhärayan
abide," thus believing.
Talking, excreting, grasping,
Opening the eyes and shutting the eyes,
Believing
"The senses abide in the objects of the senses."
pralapan (m. nom. sg. pr. act. participle pra $\sqrt{\text { lap }), ~ t a l k i n g, ~ c h a t t e r i n g, ~ a d d r e s s i n g . ~}$
visrjan (m. nom. sg. pr. act. participle vi $\sqrt{s r j})$, defecating, eliminating, letting go, discharging, sending forth, evacuating the bowels.
grhnan (m. nom. sg. pr. act. participle $\sqrt{g r a h})$, grasping, laying hold of.
unmiṣan (m. nom. sg. pr. act. participle ud $\sqrt{m i s}$ ), opening the eyes.
nimisan (m. nom. sg. pr. act. participle ni $\sqrt{m i s}$ ), shutting the eyes.
api, also, even.
indriyāni (n. nom. pl.), senses, powers.
indriyärtheṣu ( $\mathrm{n} . \mathrm{loc} . \mathrm{pl}$.), in the sense objects, in the objects of the senses.
vartanta (saj̈dhi for vartante, 3rd pl. mid. pr. indic. $\sqrt{v r t})$, they abide, they dwell, they work, they turn.
$i t i$, thus (often used to close a quotation).
dhärayan (m. nom. sg. pr. causative act. participle $\sqrt{ } d h r$ ), resolving, maintaining, believing, being convinced.

ब्रह्मण्य् ग्राधाय कर्माणि
brahmany ādhāya karmāni
on Brahman placing actions,
सङ़ं त्यक्त्वा करोति य:।
sañgaì tyaktvä karoti yah
attachment having abandoned, he acts, who

लिप्यते न स पापेन
lipyate na sa pāpena
defiled not he by evil

पद्मपत्त्र्म् इवान्भसा।।
padmapattram ivāmbhasā
lotus-leaf-like by water.
Offering his actions to Brahman,
Having abandoned attachment, He who acts is not tainted by evil Any more than a lotus leaf by water.
brahmani (n. loc. sg.), in Brahman, on Brahman.
$\bar{a} d h \bar{a} y a$ (gerund $\bar{a} \sqrt{ } d h \bar{a}$ ), placing, putting.
karmāni (n. acc. pl.), actions, deeds.
sañgam (m. acc. sg.), attachment, clinging.
tyaktvā (gerund $\sqrt{t y a j) \text {, abandoning, having }}$ abandoned.
karoti ( 3 rd sg. pr. indic. act. $\sqrt{ } k r$ ), he acts. yas (m. nom. sg.), who.
lipyate (3rd sg. pr. passive $\sqrt{\text { lip }), ~ h e ~ i s ~}$ smeared, he is befouled, he is defiled.
na, not.
sas (m. nom. sg.), he, this.
pāpena (n. inst. sg.), by evil, by wrong.
padma (m.), lotus.
pattram (n. nom. sg.), leaf.
(padma-pattra, KD cpd., n. nom. sg., lotus leaf.)
iva, like.
ambhasā (n. inst. sg.), by water.

कायेन मनसा बुद्य्या
kāyena manasā buddhyä
with the body, with the mind, with the intelligence,

केवलैर् इन्द्रियैर् श्रपि।
kevalä̈r indriyäir api
merely with the senses even
योगिन: कर्म कुर्वन्ति
yoginah karma kurvanti
the yogins action perform
सङ्नं त्यक्तवा ड्तमशुद्धये।।
san̄gà̇ tyaktvā 'tmaśuddhaye
attachment having abandoned, toward self purification.

With the body, with the mind, with the intellect,
Even merely with the senses,
The yogins perform action toward self-purification,
Having abandoned attachment.
kāyena (m. inst. sg.), by the body, with the body.
manasa ( n . inst. sg.), by the mind, with the mind.
$b u d d h y \bar{a}$ (f. inst. sg.), by the intelligence, with the intelligence.
kevaläis (m. inst. pl.), merely, solely, alone, wholly.
indriyãis ( m . inst. pl.), by the senses, with the senses.
api, even, also.
yoginas (m. nom. pl.), yogins.
karma (n. acc. sg.), action.
kurvanti (3rd pl. pr. indic. act. $\sqrt{ } k r$ ), they perform, they do, they make.
sañgam (m. acc. sg.), attachment, clinging.
tyaktvā (gerund $\sqrt{ }$ tyaj), abandoning, having abandoned.
$\bar{a} t m a$ (m.), self, own.
suddhaye (f. dat. sg.), to purification, toward purification.
(ātma-śuddhaye, f. dat. sg. TP cp., for self purification.)

युक्त: कर्मफलं त्यक्तवा

## yuktah karmaphalamं tyaktvā

he who is disciplined, action fruit having abandoned,

शान्तिमाप्रोति नैष्ठिकीम्।
śāntimäpnoti näiststhikim
peace he attains complete;
ग्रयुक्त: कामकारेण
ayuktah kāmakärena
he who is undisciplined, by desire-action,
फले सक्तो निबध्यते ॥
phale sakto nibadhyate
in fruit attached, he is bound.
He who is disciplined in yoga, having abandoned the fruit of action, Attains steady peace;
The undisciplined one, attached to fruit,
Is bound by actions prompted by desire.
yuktas (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), disciplined, steadfast, fixed in Yoga.
karmaphalam (n. acc. sg.), action fruit, fruit of action.
tyaktvā (gerund $\sqrt{ }$ tyaj), abandoning, having abandoned.
śāntim (f. acc. sg.), peace, tranquility.
$\bar{a} p n o t i$ ( 3 rd sg . pr. indic. act. $\sqrt{a p}$ ), he attains, he obtains, he reaches.
näisṭhikim (f. acc. sg.), final, complete, last, decided, highest, definitive, steady.
ayuktas (m. nom. sg.), undisciplined, unfixed in Yoga, unsteadfast.
kāmakāreṇa (m. inst. sg.), by desire-action, by action resulting from desire.
phale ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in fruit.
saktas (m. nom. sg. p. pass. participle $\sqrt{ }$ sañj), attached, clinging.
nibadhyate (3rd sg. pr. indic. passive $n i$ $\sqrt{ }$ bandh), he is bound, he is bound down, he is fettered.

सर्वकर्माणण मनसा
sarvakarmāni manasā
all actions with the mind

## संन्यस्यास्ते सुखं वशी।

samंnyasyäste sukhamं vas̄ī
renouncing it sits happily, ruler
नवद्वारे पुरे देही
navadväre pure dehī
in the nine-gated city, the embodied one,
नैव कुर्वन् ् कारयन् ॥
näiva kurvan na kārayan
not at all acting, not causing to act.
Renouncing all actions with the mind, The embodied one sits happily, as the ruler
Within the city of nine gates,
Not acting at all, nor causing action.
sarva, all.
karmāni (n. acc. pl.), actions, deeds.
manas $\vec{a}$ (n. inst. sg.), with the mind, by the mind.
saminyasya (gerund sam ni $\sqrt{2}$ as), renouncing, throwing down.
 sits.
sukham (adv.), happily, pleasantly.
vaśi (m. nom. sg.), having mastery, ruler, lord.
nava, nine.
$d v a \bar{r} e$ (m. loc. sg.), in the gate, inside the gate, within the gate.
(navadvāre, m. loc. sg. BV cpd., whose gates are nine.)
pure (m. loc. sg.), in the city.
dehi (m. nom. sg.), the embodied one, the embodied soul, the ātman.
$n a$, not.
eva, at all, indeed (often used as a rhythmic filler).
kurvan (m. nom. sg. pr. act. participle $\sqrt{ } k r$ ), acting, doing, making.
$n a$, not, nor.
kārayan (m. nom. sg. pr. causative act. participle $\sqrt{k r}$ ), causing to act, causing action, causing deeds.

[^50]न कर्तृत्वं न कर्मारण
na kartrtvam na karmāni
not agency not actions
लोकस्य सृजाति प्रभुः।
lokasya srjati prabhuh of people He creates, the Lord,

न कर्मफलसंयोगं
na karmaphalasamyogam nor action-fruit union.

स्वभावस् तु प्रवर्तंते।
svabhävas tu pravartate
inherent nature, on the other hand, proceeds.

The Lord does not create
Either the agency (the means of action) or the actions of people,
Or the union of action with its fruit.
Nature, on the other hand, proceeds (in all this).
$n a$, not.
kartrtvam ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), agency, means of action, state of performing action.
na, not, nor.
karmani (n. acc. pl.), actions.
lokasya (m. gen. sg.), of the world, of people.
srjati (3rd sg. pr. indic. act. $\sqrt{s r j}$ ), he creates, he brings forth, it creates, it lets flow.
prabhus (m. nom. sg.), the Lord, the Mighty One, the ātman or self.
$n a$, not, nor.
karma (n.), action.
phala (n.), fruit.
samyogam (m. acc. sg.), yoking together, union.
(karmaphalasam̀yogam, m. acc. sg. TP cpd., the union of action with its fruit.)
svabhāvas (m. nom. sg.), nature, spontaneousness (in the sense of nature's spontaneousness).
$t u$, but, on the other hand.
pravartate (3rd sg. pr. indic. mid. pra $\sqrt{v r t}$ ), it proceeds, it turns, it works.

नादत्ते कस्यचित् पापं
nädatte kasyacit pāpaì
not it receives of anyone the evil
न चैव सुकृतं विभु:।
na cävo sukrtaì vibhuh
and not either the good doing, the Omnipresent,

## ग्रज्ञानेनावृतं ज्ञानं

aj̄̃änenävrtà் jñānaì
by ignorance (is) enveloped knowledge
तेन मुह्यन्ति जन्तवः 11
tena muhyanti jantavah
by it (i.e. ignorance) they are deluded the people.

## The Lord does not receive <br> Either the evil or the good deeds of anyone.

Knowledge is enveloped by ignorance. By it (ignorance) people are deluded.
na, not.
$\bar{a} d a t t e$ (3rd sg. pr. indic. mid. $\bar{a} \sqrt{d} \bar{a}$ ), it takes, it receives, it accepts.
kasyacid (m. gen. sg.), of anyone, of anyone whatever.
päpam (n. acc. sg.), evil, sin, wrong.
na, not.
$c a$, and.
eva, either, indeed (often used as a rhythmic filler).
sukrtam (n. acc. sg.), good doing, goodness, virtue.
vibhus (m. nom. sg.), the Omnipresent, the All Pervading, the Eternal, the ātman.
ajñänena (n. inst. sg.), by ignorance.
$\bar{a} v r t a m$ (n. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{v r}$ ), enveloped, concealed, surrounded.
jñānam (n. nom. sg.), knowledge, wisdom.
tena ( n . inst. sg.), by it, by this.
muhyanti ( 3 rd pl. pr. indic. act. $\sqrt{m u h \text { ), they }}$ are deluded, they are crazed, they are confused.
jantavas (m. nom. pl.), people, offspring, living beings, men.

ज्ञानेन तु तद् ग्रज्ञानं
jñānena tu tad ajñānam
by knowledge, however, this ignorance
येषां नाशितम् श्रात्मनः।
yesäm näsitam ätmanah
of whom (pl.) destroyed of the self
तेषाम् স्यादित्यकज् ्ञानं
teṣām ädityavaj jñānam
of them like the sun knowledge
प्रकाशयति तत् परम् ॥
prakäsayati tat param
it illumines that Supreme.
But for those in whom this ignorance of the Self
Is destroyed by knowledge,
That knowledge of theirs
Causes the Supreme to shine like the sun.
jnānena (n. inst. sg.), by knowledge, with knowledge.
$t u$, but, however.
tad (n. nom. sg.), this, that.
ajñanam (n. nom. sg.), ignorance.
yesām (m. gen. pl.), of whom.
näsitam (n. nom. sg. causative p. pass. participle $\sqrt{n a s ́}$ ), lost, destroyed.
ätmanas (m. gen. sg.), of the self.
teșām (m. gen. pl.), of them.
ädityavat, like the sun.
jñānam (n. nom. sg.), knowledge.
prakāśayati (3rd sg. causative act. pra $\sqrt{ } k \bar{a} s)$ ), it illumines, it causes to appear, it causes to shine.
tad (n. nom. sg.), this, that.
param (n. nom. sg.), Supreme Highest.

## तद्बददयस् तदात्मानस्

tadbuddhayas tadätmānas
they whose minds are absorbed in that, whose selves are fixed on that,

तन्निष्ठास् तत्परायणा:।
tanniṣṭhās tatparāyanāh
whose basis is that, who hold that as highest object,

गच्छन्त्यपुनरावृंत्ति
gacchantyapunarāvrttiom
they go to rebirthlessness,
ज्ञारनिर्धूतकल्मषा:।
jñānanirdhütakalmaṣāh
their evils shaken off by knowledge. that (i.e. the Supreme),
Whose selves are fixed on that, that (i.e. the Supreme),
Whose selves are fixed on that,
Whose basis is that, who hold that as the highest object,
Whose evils have been shaken off by knowledge, go to the end of rebirth.

## They whose minds are absorbed in

tadbuddhyas (m. nom. pl. BV cpd.), they whose minds are absorbed in that.
tadātmānas (m. nom. pl. BV cpd.), they whose selves are fixed on that.
tanniṣthās (m. nom. pl. BV cpd. from tad nisṭhä), they whose basis is that, they whose foundation is that.
tatparäyanās (m. nom. pl. BV cpd.), they who hold that as highest object.
gacchanti (3rd pl. pr. indic. act. gam), they go.
apunar, not again.
$\bar{a} v r t t i m$ (f. acc. sg. from $\bar{a} \sqrt{ } v r t$ ), return, rebirth.
(apunarāvrttim, f. acc. sg., to rebirthiessness, to the end of rebirth.)
jñāna (n.), knowledge, wisdom.
nirdhūta (p. pass. participle, nir $\sqrt{ } d h \bar{u}$ ), shaken, shaken off.
kalmasās (m. nom. pl.), evils, wrongs.
(jnānanirdhütakalmasâs, m. nom. pl. BV cpd., they whose evils have been shaken off by knowledge.)

विद्याविनयसंपत्ने
vidyāvinayasam̀panne
on a wisdom and cultivation endowed
ब्राह्मणे गवि हस्तिनि।
brāhmane gavi hastini
Brahman, on a cow, on an elephant
रुनि चैव श्वपाके च
śuni cäiva śvapāke ca
and on a dog and on a dog-cooker*
पण्डिता: समदर्शान: ।।
panditāh samadarśinah
the Pandits the same seeing.
The wise see the same (Atman)
In a brahman endowed with wisdom and cultivation,
In a cow, in an elephant,
And even in a dog or in an outcaste.
vidyā (f. sg.), wisdom, knowledge.
vinaya ( m . from $v i \sqrt{n \bar{l}}$ ), training, educated, cultivated, cultivation.
sampanne (m. loc. sg. p. pass. participle sam $\sqrt{p a d}$ ), accomplished, endowed.
(vidyā-vinaya-saimpanne, m. loc. sg. TP cpd., endowed with education and wisdom.)
brähmane (m. loc. sg.), on a Brähman, on a member of the priestly caste.
gavi (f. loc. sg.), on a cow.
hastini (m. loc. sg.), on an elephant.
śuni (m. loc. sg.), on a dog.
$c a$, and.
eva, indeed (used as a rhythmic filler).
śvapāke (m. loc. sg.), on a dog-cooker, on an outcaste.
$c a$, and.
panditās (m. nom pl.), paṇ̣its, wise men.
sama, (adv.), same, equally, impartially.
darśinas (m. nom. pl.), looking, seeing, observing, finding.

[^51]इहैंब तैर् जित: सर्गो
ihäiva tāir jïtah sargo
here on earth by those conquered birth,
येषां साम्ये स्थितं मनः।
yeṣäm sämye sthitam manah
of whom in impartiality established the mind;

निर्दोषं हि समं ब्रह्म
nirdoṣam hi samaì brahma
guiltless, indeed impartial, Brahman
तस्माद् ब्रह्मणि ते स्थिता: 11
tasmād brahmani te sthitāh
therefore in Brahman they established.

## Even here on earth, rebirth is

 conqueredBy those whose mind is established in impartiality.
Brahman is spotless and impartial;
Therefore they are established in Brahman.
iha, here, here on earth.
eva, indeed (used as a thythmic filler). $t a \bar{i} s$ (m. inst. pl.), by those, by them.
jitas (m. nom. sg. p. pass. participle $\sqrt{j i}$ ), conquered, subdued, controlled.
sargas (m. nom. sg.), birth, coming forth.
yeṣäm (m. gen. pl.), of whom.
sāmye ( n . loc. sg.), in equality, in sameness, in equability, in impartiality, in disinterestedness.
sthitam (n. nom. sg.), established, situated, abiding in, remaining.
manas ( n . nom. sg.), mind, thought.
nirdossam ( n . nom. sg.), guiltless, without evil.
$h i$, indeed, truly.
samam (n. nom. sg.), impartial, equable, equal, same, dispassionate, disinterested.
brahma (n. nom. sg.), Brahman.
tasmät (m. abl. sg.), from this, therefore.
brahmani (n. loc. sg.), in Brahman.
te, they.
sthitās (m. nom. pl.), established, abiding in, situated.

[^52]न प्रहृष्येत् प्रियं प्राप्य
na prahrṣyet priyam prāpya
not one should rejoice, the cherished attaining,

नोद्विजेत् प्राप्य चाप्रियम् ।
nodvijet prāpya cäpriyam
and not one should shudder, attaining the uncherished.

स्थिरबुद्धिर् ग्रसंमूढो
sthirabuddhir asammụ̄̆ho
(with) firm intelligence, undeluded,
ब्रह्मविद् ब्रह्मणि स्थितः॥
brahmavid brahmani sthitah
Brahman knowing, in Brahman (one is) established.

## One should not rejoice upon attaining

 what is pleasant,Nor should one shudder upon encountering what is unpleasant;
With firm intellect, undeluded,
Knowing Brahman, one is established in Brahman.
One should not rejoice upon attaining
what is pleasant,
Nor hhould one shudder upon
encountering what is unpleasant;
With firm intellect, undeluded,
Knowing Brahman, one is established
in Brahman.
na, not.
prahrsyet (3rd sg. optative act. pra $\sqrt{h} r$ rs), one should rejoice, one should be excited. priyam (m. acc. sg.), the cherished, the dear, the preferred.
prāpya (gerund pra $\sqrt{\bar{a} p \text { ), attaining, reaching. }}$ na, not.
$u d v i j e t$ (3rd sg. opt. act. $u d \sqrt{ }$ vij), one should shudder, one should tremble.
prāpya (gerund pra $\sqrt{a} p$ ), attaining, reaching. $c a$, and.
apriyam (m. acc. sg.), uncherished, undesired, non-dear.
sthira (f.), firm, solid, unshakable.
buddhis (f. nom. sg.), intelligence.
(sthira-buddhis, f. nom. sg. KD cpd., firm intelligence.)
asam̀müdhas (m. nom. sg. p. pass. participle a sam $\sqrt{m u h}$ ), undeluded, unconfused.
brahmavid (m. nom. sg.), Brahman knowing, a knower of Brahman.
brahmani (n. loc. sg.), in Brahman.
sthitas (m. nom. sg.), established, abiding, situated.

बाह्यस्पर्शोष्वसकातमा
bāhyasparśeṣvasaktātmā
whose self is unattached to external contacts,

विन्दत्यात्मनि यत् सुखम्।
vindatyätmani yat sukham
he finds in the self, who happiness,
स ब्रह्मयोगयुक्तात्मा
sa brahmayogayuktātmä
he whose self is united with Brahman by
Yoga,
सुखम् ग्रक्षयम् श्ररनुते।।
sukham aksayam aśnute
happiness imperishable he reaches.

## He whose self is unattached to external sensations,

Who finds happiness in the Self, Whose Self is united with Brahman through yoga,
Reaches imperishable happiness.
$b \bar{h} h y a$, outside, situated without.
sparśeṣu ( m . loc. pl. from $\sqrt{ }$ sprś), in touchings, in contacts.
asakta (p. pass. participle $a \sqrt{ }$ sañj), unattached, not clinging.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self, soul.
(bāhyasparśesvasaktātmā, m. nom. sg. BV cpd., he whose self is unattached to external sensations.)
vindati (3rd sg. pr. indic. act. $\sqrt{2}$ vid), he finds.
$\bar{a} t m a n i$ ( $\mathrm{m} . \mathrm{loc} . \mathrm{sg}$.), in the self.
$\operatorname{yad}$ (n. acc. sg.), what, which, who.
sukham (n. acc. sg.), happiness, bliss.
$\operatorname{sas}$ (m. nom. sg.), he, this.
brahma (n.), Brahman.
yoga (m.), Yoga.
yukta (p. p ss. participle $\sqrt{ } y u j$ ), joined, united, yoked.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
(brahmayogayuktātmā, m. nom. sg. BV cpd., whose self is united in Yoga with Brahman.)
sukham (n. acc. sg.), happiness, bliss.
aksayam (n. acc. sg.), imperishable, indestructible.
aśnute ( 3 rd sg. pr. indic. mid. $\sqrt{ }$ ás), he reaches, he attains.

ये हि संप्पर्शाजा भोगा
ye hi sam̀sparśajā bhogā
which indeed contact-born pleasures
दु:खयोनय एवते।
duhkhayonaya eva te
wombs (i.e. sources) of pain, they
ग्राद्यन्तवन्त: कौन्तेय
ädyantavantah käunteya
having a beginning and an end, Son of Kuntī,

न तेषु रमते बुध:॥
na tesu ramate budhah
not in them he is content, the wise man.

## Pleasures born of contact, indeed,

Are wombs (i.e. sources) of pain, Since they have a beginning and an end (i.e. are not eternal), Arjuna.
The wise man is not content with them.
ye (m. nom. pl.), who, which.
$h i$, indeed, truly.
saimsparśajās (m. nom. pl.), born of touching, born of contact.
bhogās (m. nom. pl.), pleasures, gratifications.
duhkha (n.), pain, misery, unhappiness.
yonayas (m. nom. pl.), wombs, sources.
(duhkha-yonayas, m. n. pl. TP cpd., sources of pain.)
$e v a$, indeed (used as a rhythmic filler).
$t e$ (m. nom. sg.), they.
$\bar{a} d i$, beginning, commencement.
anta, end.
-vantas (m. nom. pl. suffix), having, rich in, tending toward.
(ādyantavantas, m. nom. pl., having a beginning and an end.)
kāunteya (m. voc. sg.), Sun of Kuntī, epithet of Arjuna.
$n a$, not.
tessu (m. loc. pl.), in them.
ramate (3rd sg. mid. $\sqrt{\mathrm{ram}}$ ), he is content, he is delighted, he rejoices.
budhas (m. nom. sg.), wise man, man of intelligence.

इा्कोतीहैब य: सोढुं
śaknotīhäiva yah sodhum
he is able here on earth, who, to endure,

## प्राक् रारीराविमोक्षणात्।

präk sariravimoksanāat
before liberation from the body
कामत्रोधोद्द्रवं वेगं
kämakrodhodbhavamं vegam
desire-and-anger-origination agitation
स युक्त: स सुखी नर: 11
sa yuktah sa sukhī narah he disciplined, he happy man.

He who is able to endure here on earth,
Before liberation from the body,
The agitation that arises from desire and anger,
Is disciplined; he is a happy man.
śaknoti (3rd sg. pr. indic. act. $\sqrt{s} a k$ ), he is able, he can.
iha, here, here on earth.
eva, indeed (used as a rhythmic filler). yas (m. nom. sg.), who.
sodhum (infinitive $\sqrt{s a h}$ ), to bear, to endure, to tolerate.
prāk (prān̄c, n. nom. sg.), before, previously, former.
śarira, body, bodily frame.
vimokṣanāat (m. abl. sg. verbal noun from vi $\checkmark$ muc), from liberation, from release.
(śarīravimokṣanăt, m. abl. sg., liberation from the body.)
$k a \overline{m a}$ (m.), desire, love, greed.
krodha (m.), anger, wrath.
udbhavam (m. acc. sg.), origination.
vegam ( m . acc. sg.), agitation, impetus, shock, momentum, onset, orgasm.
sas (m. nom. sg.), he, this.
yuktas (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), disciplined, fixed in Yoga, steadfast in Yoga.
sas (m. nom. sg.), he, this.
sukhī (m. nom. sg.), happy, fortunate.
naras (m. nom. sg.), man.

यो न्त्त:सुखो डन्तरारामस्
yo 'ntahsukho 'ntarārāmas
who (having) happiness within, delight within,

## तथान्तर्ज्योतिर् एव यः।

tathäntarjyotir eva yah
as a consequence inner radiance, thus who
स योगी ब्रह्मनिर्वाणं
sa yogī brahmanirvānaì
this yogin Brahmanirvāna,
ब्रह्मभूतो ऽधिगच्छति ।।
brahmabhūto, 'dhigacchati
absorbed in Brahman, he attains.
He who finds his happiness within, his delight within,
And his light within,
This yogin attains the bliss of
Brahman, becoming Brahman.
yas (m. nom. sg.), who.
antahsukhas (m. nom. sg.), "withinhappiness," having happiness within, (as BV cpd.) he who has happiness within.
antarārämas (m. nom. sg.), interior delight, delight within, content within, interior contentment, (as BV cpd.) he who has delight within.
tath $\bar{a}$, thus, in this way, as a consequence.
antarjyotis ( n . nom. sg.), inner radiance, interior brightness, radiance within, (as BV cpd.) he who has radiance within.
eva, indeed (used as a rhythmic filler).
yas (m. nom. sg.), who.
sas (m. nom. sg.), he, this.
yogi (m. nom. sg.), yogin.
brahmanirvānam (n. acc. sg.), Brahmanirväṇa, the nirvãṇa of Brahman, the extinction of the self in Brahman.
brahmabhūtas (m. nom. sg.), absorbed in Brahman, indentical in being with Brahman.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{\mathrm{gam}}$ ), he attains, he goes, he ascends to.

[^53]ल्मन्ते ब्रह्मनिर्वाणम्
labhante brahmanirvananam
they attain Brahmanirvāna
ऋषय: क्षीणकल्मषा:।
rsayah ksiñakalmasāh
the seers (of) destroyed evils,

## छिम्नद्वैधा यतात्मानः

chinnadväidhā yatātmānah
whose doubts have been cut away, whose selves are restrained,

सर्वभूतहहते रताः॥
sarvabhūtahite ratāh
who delight in the welfare of all beings
The seers, whose evils have been destroyed,
Whose doubts have been cut away, whose selves are restrained,
Who delight in the welfare of all beings,
Attain the bliss of Brahman.
labhante (3rd pl. pr. indic. mid. $\sqrt{l a b h}$ ), they attain, they acquire, they obtain.
brahmanirvănam (n. acc. sg.), the nirvāna of Brahman, the extinction of the self in Brahman.
rsayas (m. nom. pl.), the rssis, the seers.
ksina (m. p. pass. participle $\sqrt{k s i}$ ), destroyed, passed away, made an end of.
kalmaṣās (m. nom. pl.), sins, evils, wrongs.
(ksiña-kalmaṣās, m. nom. pl. BV cpd., whose evils are diminished.)
chinna (p. pass. participle $\sqrt{ }$ chid), cut away, severed.
$d v \bar{a} i d h a \bar{s}$ (m. nom. pl.), twofold states, dualities, disputes, doubts, uncertainties.
(chinna-dvaidhās, m. nom. pl. BV cpd., whose doubts are dispelled.)
yata (p. pass. participle $\sqrt{ }$ yam), restrained, controlled.
ätmänas (m. nom. pl.), selves, souls.
(yata-ātmānas, m. nom. pl. BV cpd., whose selves are restrained.)
sarva, all.
bhūta (m.), being, creature.
hite (m. loc. sg. p. pass. participle $\sqrt{ } d h \bar{a}$ ), in welfare, in friendship, in favorableness, in benefit, in advantage.
(sarvabhütahite, m. loc. sg., in the welfare of all beings.)
ratās (m. nom. pl. p. pass. participle $\sqrt{ }$ ram), delighted, content, rejoicing.

कामकोधवियुक्तानां
kāmakrodhaviyuktānā̀̇
of the desire-and-anger-separated-from
यतीनां यतचेतसाम् ।
yatīnā̀ं yatacetasām
of the ascetics, of the restrained in thought,

श्रभितो ब्रह्मनिर्वाणं
abhito brahmanirvānà்
close Brahmanirvāṇa
वर्तंते विदितात्मनाम् ॥
vartate viditātmanām
it lies, of the knowing selves.
To those ascetics who have cast aside desire and anger,
Whose thought is controlled,
Who are knowers of the Self, The bliss of Brahman exists everywhere.
$k a \overline{m a}$ (m.), desire, love, greed.
krodha (m.), anger, wrath.
viyuktānām (m. gen. pl. p. pass. participle $v i$ $\sqrt{y u j})$, of the separated from, of the unyoked, of the disjoined.
(kāmakrodhaviyuktānām, m. gen. pl. TP cpd., of those who are separated from desire and anger.)
yatina $\bar{m}$ (m. gen. pl .), of the ascetics.
yatacetasām (m. gen. pl.), of the restrained in thought, (as BV cpd.) of those whose thoughts are controlled.
abhitas (adv.), close, near.
brahmanirvānam ( n . nom. sg.), the nirvāṇa of Brahman, the extinction of the self in Brahman.
vartate ( 3 rd sg . pr. indic. mid. $\sqrt{v} \mathrm{v} t$ ), it lies, it exists, it works, it turns.
vidita ( p . pass. participle $\sqrt{ }$ vid), known, learned, knowing, knower.
$\bar{a} t m a n a \bar{m}$ (m. gen. pl.), of the selves, of the souls.
(viditātmanām, m. gen. pl. BV cpd., of the knowers of the self, of those to whom the self is known.)

स्पर्शान् कृत्वा बहिर् बाह्यांश्
sparśàn krtvā bahir bāhyāmंs'
contacts having made outside (to be)
expelled,
चक्षुरच्चवान्तरे भ्रुवो:।
caksuscä̀väntare bhruvoh and the gaze in between the two brows,

## प्राणापानौ समौ कृत्वा

pränāāānāu samäu krtvā
inhalation and exhalation equal making,
नासाभ्यन्तरचारिणौ।।
näsäbhyantaracāriṇāu
the nose within moving,

## Expelling outside contacts <br> And fixing the gaze between the two eyebrows, <br> Equalizing the inhalation and exhalation, Moving within the nostrils,

sparśān (m. acc. pl. from $\sqrt{ }$ sprśs), touchings, contacts.
$k r t v a ̄$ (gerund $\sqrt{k r}$ ), making, doing, performing, having made, having performed.
bahis (adv.), outside, exterior.
bāhyān (m. acc. pl.), expelled, external, foreign, excluded.
caksus (m. nom. sg.), seeing, gaze, eye.
$c a$, and.
eva, indeed (used as a rhythmic filler).
antare (m. loc. sg.), in between, inside.
bhruvos (f. gen. dual), of the two eyebrows, of the two brows.
präna (m.), vital breath, inhalation.
apāna (m.), abdominal breath, exhalation.
(prānäpānāu, m. acc. dual, the vital breath and the abdominal breath, inhalation and exhalation.)
samāu (m. acc. dual), equal, the same, similar.
${ }_{k r t v \bar{a}}$ (gerund $\sqrt{ } k r$ ), making, having made.
nāsā (f.), nose.
abhyantara, within, interiorly.
cārināu (dual from $\sqrt{c a r \text { ), moving. }}$
(nāsābhyantaracārināu, m. acc. dual, moving within the nose.)

[^54]यतेन्द्रियमनोबुद्धिर्
yatendriyamanobuddhir
with controlled sense, mind and intel-
ligence,
मुनिर् मोक्षपरायणः।
munir moksaparāyanah
the sage, (with) release as highest aim,
विगतेच्छाभयक्रोधो
vigatecchäbhayakrodho
gone desire, fear and anger,
यः सदा मुक्त एव सः॥
yah sadā mukta eva sah
who, forever released, he.
The sage whose highest aim is release;
Whose senses, mind and intellect are controlled;
From whom desire, fear and anger have departed, Is forever liberated.
yata (p. pass. participle $\sqrt{\text { yam }), ~ c o n t r o l l e d, ~}$ subdued.
indriya (n.), sense, sensation.
manas (n.), mind.
buddhis (f. nom. sg.), intelligence, mental determination, intuition.
(yatendriyamanobuddhis, f. nom. sg. BV cpd., whose senses, mind and intelligence are controlled.)
munis (m. nom. sg.), sage, wise man.
moksaparāyanas (m. nom. sg. BV cpd.), who has release as highest aim, whose highest course is release.
vigata (p. pass. participle vi $\sqrt{g a m}$ ), gone away, disappeared.
$i c c h a ̄$ (f.), desire.
bhaya (n.), fear.
krodhas (m. nom. sg.), anger, wrath.
(vigatecchäbhayakrodhas, m. nom. sg. BV cpd., from whom desire, fear and anger have disappeared.)
yas (m. nom. sg.), who.
sad $\bar{a}$, always, perpetually, forever.
muktas (m. nom. sg. p. pass. participle $\sqrt{m u c}$ ), released, liberated.
$e v a$, indeed (used as a rhythmic filler).
sas (m. nom. sg.), he, this one.

भोक्तारं यज्ञतपसां
bhoktāramं yajnatapasām
the enjoyer of the sacrificial austerities
सर्वल्रोकमहेश्वरम्।
sarvalokamaheśvaram
(of) all the world the Mighty Lord,
सुहदं सर्वभूतानां
suhrdam sarvabhūtānā̀̀
friend of all creatures,
ज्ञात्वा मां शान्तिमृच्छति ॥
jñātvā mā̀̀ śāntimrcchati
having known me, peace he attains.
bhoktāram (m. acc. sg.), enjoyer, eater. yajña (m.), sacrifice, offering, sacrificial. tapasäm ( n. gen. pl.), of the austerities, of the heatings.
(yajñatapasām, n. gen. pl., of the sacrificial austerities.)
sarva, all.
loka (m.), world.
mahesvaram (m. acc. sg.), Mighty Lord.
(sarva-loka-maheśvaram, m. acc. sg. TP cpd., mighty Lord of all the world.)
$\operatorname{suhrdam~(m.~acc.~sg.),~friend,~companion.~}$
sarvabhütänām (m. gen. pl.), of all beings, of all creatures.
$j \bar{a} a ̄ t v a ̄$ (gerund $\sqrt{j \bar{n} \bar{a}) \text {, knowing, having }}$ known.
mäm (acc. sg.), me.
sāntim (f. acc. sg.), peace, tranquility.
rcchati (3rd sg. pr. indic. act. $\sqrt{r}$ ), he reaches, he attains, he ascends to, he obtains.

## Having known Me , the enjoyer of sacrifices and austerities, <br> The mighty Lord of all the world, <br> The friend of all creatures, <br> He (the sage) attains peace.

End of Book V

The Yoga of Renunciation

## BOOK VI

श्रीभगवान् उवाच।
śribhagavän uvāca
the Blessed Lord spoke:

## 1

## ग्रनाश्रित: कर्मफलं

anāśritah karmaphalà̀
not depending (on) action fruit
कार्य कर्म करोति य:।
kāryaím karma karoti yah
the to-be-done (ritual) action he does, who
स संन्यासी च योगी च
sa samंnyāsī ca yogĩ ca
he a renouncer and a yogin
न निर्रग्रि् न चाक्रिय: ॥
na niragnir na cäkriyah
not (he who is) without a (consecrated)
fire, and without sacred rites.

## The Blessed Lord spoke: <br> He who performs that action <br> which is his duty,

While renouncing the fruit of action, Is a renunciant and a yogin;
Not he who is without a consecrated fire, and who fails to perform sacred rites.
śribhagavān (n. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.
anāśritas (m. nom. sg. p. pass. participle an $\bar{a} \sqrt{s r i), \text { not resorting to, not depending on. }}$
karmaphalam (n. acc. sg.), action fruit, the fruit of action.
käryam (m. acc. sg. gerundive $\sqrt{k r}$ ), to be done, prescribed duty.
karma (n. acc. sg.), action, ritual action.
karoti (3rd sg. pr. indic. act. $\sqrt{k r}$ ), he does, he performs.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he, this.
samnyāsī (m. nom. sg.), renouncer, thrower down.
$c a$, and.
yogī (m. nom. sg.), yogin.
$c a$, and.
na, not.
niragnis (m. nom. sg.), without fire, without consecrated fire, (as BV cpd.) he who is without a consecrated fire.
na, not, nor.
$c a$, and.
akriyas (m. nom. sg.), without sacred rites, without ritual action, (as BV cpd.) he who is without sacred rites.

## VI

2

यं संन्यासम् इति प्राहुर्
yà̀ saìnnyāsam iti prāhur
which renunciation thus they call

## योगं तं विद्धि पाण्डव।

yogaì ta $\dot{m}$ viddhi pāṇ̣ava
Yoga it know, Son of Päṇ̣u
न ह्य् ग्रसंन्यस्तसंकल्पो
na hy asaìnyastasaìkalpo
not indeed without renounced purpose
योगी भवति करचन ।।
yogī bhavati kaścana
a yogin he becomes, anyone.
That which they call renunciation,
Know that to be yoga, Arjuna.
Without renouncing selfish purpose, No one becomes a yogin.
yam (m. acc. sg.), which.
sam̈nyäsam (m. acc. sg.), renunciation, throwing down, casting aside.
$i t i$, thus.
prāhus (3rd pl. perfect act. pra $\sqrt{ } a h$ with present meaning), they call, they say.
yogam (m. acc. sg.), Yoga.
$\operatorname{tam}$ (m. acc. sg.), it, this.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
pändava (m. voc. sg.), Son of Päṇḍu, epithet of Arjuna.
na, not.
$h i$, indeed, truly.
asamnyasta (m.), not renounced, without renounced.
samkalpas (m. nom. sg.), volition, desire, purpose.
(asamnyasta-samkalpus, m. nom. sg., without renounced purpose.)
yogī (m. nom. sg.), yogin.
bhavati ( 3 rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), he is, he becomes.
kaścana, anyone, anyone whatever.

3
श्रारुरक्षोर् मुनेर्योगं
ārurukșor muner yogaìm
of the desirous of ascending, of the sage, to Yoga

कर्म कारणम् उच्यते।
karma kāraṇam ucyate
action the means it is said;

## योगारूढस्य तस्यैव

yogārūdhasya tasyäiva
of the Yoga-ascended, of him,
शाम: कारणम् उच्यते ।।
samah kāranam ucyate
tranquility the means it is said.

## For the sage desirous of attaining

 yoga,Action is said to be the means;
For him who has already attained yoga,
Tranquility is said to be the means.
ärurukṣos (m. gen. sg. desiderative noun from $\bar{a} \sqrt{r u h), ~ o f ~ t h e ~ d e s i r o u s ~ o f ~ a s c e n d i n g, ~}$ of the desirous of climbing.
munes (m. gen. sg.), of the sage, of the wise man.
yogam (m. acc. sg.), to yoga, yoga.
karma (n. nom. sg.), action, deeds.
$k a ̈ r a n a m ~(n . ~ a c c . ~ s g),. ~ m e t h o d, ~ c a u s e, ~ m e a n s . ~$
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is called.
yogārüdhasya (m. gen. sg. p. pass. participle yoga à $\sqrt{r u h), ~ o f ~ t h e ~ Y o g a ~ a s c e n d e d, ~(a s ~}$ TP cpd.) of him who has ascended to Yoga.
tasya (m. gen. sg.), of him, of this.
eva, indeed (used as a rhythmic filler).
śamas (m. nom. sg.), calmness, tranquility, quiet.
kāranam (n. acc. sg.), method, means.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is called.

[^55]यदा हि नेन्द्रियार्थेष
yadā hi nendriyārtheṣ
when indeed not in the objects of the senses

न कर्मस्व् श्रनुसज़्जते।
na karmasv anusajate
nor in actions he is attached
सर्वसंकल्पसंन्दासी
sarvasam̈kalpasaminyāsi
all purpose renouncing

## योगार्बस् तदोच्यते॥

yogārüdhas tadocyate
Yoga-ascended then he is said to be.
When he is attached neither to the objects of the senses
Nor to actions,
And has renounced all purpose, He is then said to have attained yoga.
yadā, when.
$h i$, indeed, truly.
na, not.
indriyärthessu (n. loc. pl.), in the objects of the senses.
na, not, nor.
karmasu (n. loc. pl.), in actions, in deeds.
anusajjate (3rd sg. pr. indic. mid. anu $\sqrt{\text { saj }}$ $\checkmark$ sañj), he is attached, he clings, he hangs onto.
sarvasamikalpa (m.), all purpose, all resolve, all determination.
saìnyāsī (m. nom. sg.), renouncing, throwing down, casting aside.
(sarvasam்kalpasminyāsī, m. nom. sg. TP cpd., renouncing all purpose, renouncing all determination.)
yoga (m.), Yoga.
$\bar{a} r u \bar{u} d h a s$ ( m . nom. sg. p. pass. participle $\bar{a}$ $\sqrt{r u h}$ ), ascended, climbed.
(yogärüdhas, m. nom. sg. TP cpd., ascended to Yoga, mounted to Yoga.)
tadā, then.
ucyate (3rd. sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, he is said to be.

[^56]उद्ध रेद् ग्रातमना ड्मानं
uddhared ātmanā 'tmānaì
one should uplift by the self the self;
नात्मान म् श्रवसादयेत्।
nātmānam avasādayet
not the self one should degrade.
श्रात्मैव ह्यातमनो बन्धुर्
ätmäiva hyātmano bandhur
the self indeed of the self a friend

झ्रात्मैव रिपुर् झ्रात्मन: ।।
ätmäiva ripur ātmanah
the self alone enemy of the self.
One should uplift oneself by the Self;
One should not degrade oneself;
For the Self alone can be a friend to oneself,
And the Self alone can be an enemy of oneself.
uddharet (3rd sg. optative act. $u d \sqrt{ } d h r$ ), one should uplift, he should rise up, one should lift up.
$\bar{a} t m a n a \bar{a}$ (m. inst. sg.), by the self.
atmänam (m. acc. sg.), the self.
na, not.
$\bar{a} t m \bar{a} n a m$ (m. acc. sg.), the self.
avasādayet (3rd sg. causative act. optative ava $\sqrt{\text { sad }), \text { one should degrade, one should }}$ cause to sink, one should render downhearted.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
eva, alone, indeed (often used as a rhythmic filler).
$h i$, indeed, truly, alone.
atmanas (m. gen. sg.), of the self.
bandhus (m. nom. sg.), friend, companion, relative.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
eva, alone, indeed (often used as a rhythmic filler).
ripus (m. nom. sg.), enemy
atmanas (m. gen. sg.), of the self.

[^57]बन्धुर् ग्रात्मा उत्मनस् तस्य
bandhur ätmä 'tmanas tasya
a friend the self of the self of him
येनात्मैवात्मना जितः।
yenātmāivātmanā jitah
by whom the self by the self conquered

## भ्रनात्मनस् तु शात्रुत्वे

anātmanas tu satrutve
he whose self is not, indeed, in enmity
वर्तेतात्मैव शात्रुवत् ।।
vartetātmāiva śatruvat
it would exist, the self, like an enemy

## For him who has conquered himself by the Self,

The Self is a friend;
But for him who has not conquered himself,
The Self remains hostile, like an enemy.
bandhus (m. nom. sg.), friend, companion, relative.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
atmanas (m. gen. sg.), of the self.
tasya (m. gen. sg.), of him, of this.
yena (m. inst. sg.), by whom.
$\bar{a} t m a \bar{a}$ ( m. nom. sg .), self.
$e v a$, indeed (used as a rhythmic filler).
$\bar{a} t m a n a \bar{a}$ (m. inst. sg.), by the self.
jitas (m. nom. sg. p. pass. participle $\sqrt{j i}$ ), conquered, subdued, controlled.
anātmanas (m. gen. sg.), of the not-self, of the unconquered self, (as BV cpd.) for him whose self is not.
$t u$, indeed, but, however.
śatrutve (m. loc. sg.), in enmity, in rivalry, in hostility.
varteta (3rd sg. optative mid. $\sqrt{v r t}$ ), it should exist, it might exist.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
eva, indeed (used as a rhythmic filler).
satruvat ( n . nom. sg.), like an enemy, in the manner of an enemy.

[^58]जितात्मन: प्रशान्तस्य
jitätmanah praśäntasya
of the conquered self, of the peaceful
परमात्मा समाहित:।
paramātmā samāhitah
the highest self (is) steadfast,
शीतोष्णसुखदु:खेष
sítoṣnasukhaduhkheṣu
in cold, heat, pleasure, pain,
तथा मानापमानयो: ।।
tathā mänāpamānayoh
thus (also) in honor and dishonor.
The highest Self of him who has conquered himself
And is peaceful, is steadfast
In cold, heat, pleasure, and pain;
Thus also in honor and dishonor.
$j i t a$ (p. pass. participle $\sqrt{j i}$ ), conquered, subdued.
atmanas (m. gen. sg.), of the self.
(jitāmanas, m. gen. sg. BV cpd., of him who has conquered himself.)
praśäntasya (m. gen. sg. p. pass. participle pra $\sqrt{\text { sam }}$ ), of the peaceful, of him who is peaceful.
paramātmā (m. nom. sg.), highest self, Supreme Self.
samähitas (m. nom. sg. p. pass. participle sam $\bar{a} \sqrt{d h} \bar{a})$, steadfast, combined, united, composed, collected, devoted.
sîta ( n .), cold.
uṣna (n.), heat.
sukha ( n .), pleasure, happiness.
duhkha (n.), pain, misery.
(śl̂toṣnasukhaduḥkheşu, n. loc. pl. DV cpd., in cold, heat, pleasure and pain.)
tath $\bar{a}$, thus, in this way.
māna (m.), honor, pride, fame.
apamāna (m.), dishonor, ill fame.
(mānāpamānayos, m. loc. DV cpd. dual, in honor and dishonor.)

[^59]ज्ञानविज्ञानतृप्षात्मा
jñänavijãānatrptātmä
the knowledge-discrimination-satisfied self

कूटस्थो विजितेन्द्रियः।
küṭastho vijutendriyah
unchanging, (with) conquered sense,
युक्त इत्युच्यते योगी
yukta ityucyate yogī
disciplined, thus he is said to be, the yogin

## समलोष्टाइमकाञ्चन : ।।

samaloṣtāśmakāñcanah
to whom a clod, a stone and gold are the same,

The yogin who is satisfied with knowledge and discrimination,
Who is unchanging, with conquered senses,
To whom a clod, a stone, and gold are the same,
Is said to have attained samadhi.
jñāna (n.), knowledge.
vijñāna (n.), discrimination, perception, understanding.
trpta (p. pass. participle $\sqrt{t r p}$ ), satisfied, content.
ãtmā (m. nom. sg.), self.
(jnānavijñānatrptātmā, m. nom. sg. BV cpd., he whose self is satisfied with knowledge and discrimination.)
kütasthas (m. nom. sg.), unchanging, standing at the top, immovable.
$v i j i t a$ ( p . pass. participle $v i \sqrt{ } j i$ ), conquered, subdued.
indriyas (m. nom. sg.), sense, power.
(vijita-indriyah, m. n. sg. BV cpd., one whose senses are subdued.)
yuktas (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), disciplined, fixed in Yoga, steadfast.
$i t i$, thus.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), he is called, he is said to be.
yogĭ (m. nom. sg.), yogin. sama, the same, similar, equal.
lostta (m.), clod, lump of clay.
aśma (m.), stone.
kāñcanas (m. nom. sg.), gold.
(samalosṭäśmakāñcanas, m. nom. sg. BV cpd., to whom a clod, a stone and gold are the same.)

[^60]9
सुह्न्मित्रार्युदासीन-
suhrnmitrāryudāsina-
friend-companion-enemy sitting apart,

## मध्यस्थद्वेष्यबन्धुषु।

madhyasthadvesyabandhusu
standing in the middle among enemies and kinsmen

साधुष्व् श्रपि च पापेष्तु
sādhuṣv api ca pāpeşu
among the righteous and also among the evil

## समबुद्धिर् विशिष्यते ।।

samabuddhir visisisyate
impartial minded, he is to be distinguished.

## He who is equal-minded toward friend, companion, and enemy,

Who is neutral among enemies and kinsmen,
And who is impartial among the righteous and also among the evil,
Is to be distinguished among men.
suhrd (m.), friend, companion. mitra (m.), associate, companion.
ari (m.), enemy.
$u d \bar{a} s i n ̃ a(\mathrm{~m}$. pr. participle $u d \sqrt{a} s)$, sitting apart, free from affection or hatred, impartial, disinterested, dispassionate, in-different.
madhyastha (m.), standing in the middle, neutral.
dvesya (m.), enemy, foe.
bandhu (m.), kinsman, friend. companion.
(suhrnmitrāryudāsinamadhyasthadvesyabandhusu, m. loc. pl., impartial toward friend, companion and enemy, and neutral among enemies and kinsmen.)
sädhuṣu (m. loc. pl.), among the good, among the righteous.
api, also, even.
$c a$, and.
pāpesu (m. loc. pl.), among the sinful, among the evil ones.
samabuddhis (f. nom. sg.), impartial minded, (as BV cpd.) he who is of impartial insight. viśisyate ( 3 r d sg . pr. indic. mid. vi siṣ), he is to be distinguished, he is preeminent.

[^61]योगी युन्ज़त सततम्
yogī yuñjìta satatam
the yogin should concentrate constantly
श्रात्मानं रहसि स्थित:।
ätmānam rahasi sthitah
on the self, in solitude remaining,
एकाकी यतचित्तात्मा
ekākī yatacittātmä
alone controlled thought and self
निराशीर् प्रपरिग्रह्:।1
nirās̄īr aparigrahah
having no desires, destitute of possessions.
yogī (m. nom. sg.), yogin.
yuñjita (3rd sg. optative mid. $\sqrt{y u j}$ ), he should concentrate, he should yoke himself, he should discipline himself.
satatam (adv.), constantly.
$\bar{a}$ ananam (m. acc. sg.), the self, to the self, on the self.
rahasi (n. loc. sg.), in solitude, alone.
sthitas (m. nom. sg. p. pass. participle $\sqrt{ }$ sthā), remaining, situated.
$e k \bar{a} k \bar{l}$ (m. nom. sg.), alone, solitary.
yata (p. pass. participle $\sqrt{\text { yam }), ~ c o n t r o l l e d, ~}$ subdued.
citta (n.), thought, mind.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(yata-citta-ätmā, m. nom. sg. KD cpd., with controlled thought and self.)
nirāsisis (m. nom. sg.), without desires, without asking, without wish.
aparigrahas (m. nom. sg.), destitute, nonaccepting, without possessions or a wife.

The yogin should concentrate constantly
On the Self, remaining in solitude,
Alone, with controlled mind and body,
Having no desires and destitute of possessions.

शुचौ देशो प्रतिष्ठाप्य
śucāu deśe pratiṣthāpya
in a clean place establishing
स्थिरम् ग्रासनम् ग्रात्मनः।
sthiram āsanam ätmanah
a firm seat for himself
नात्युच्धितं नातिनीचं
nätyucchritaì nātin̄̄caì
not too high, not too low,
चैलाजिनकुरोत्तरम् ॥
cälläjinakuśottaram
a cloth, an antelope skin and kuśa grass cover.

Establishing a firm seat for himself<br>In a clean place,<br>Not too high, not too low,<br>Covered with a cloth, an antelope skin, and kusha grass,

śucāu (f. loc. sg.), in clean, in white, in undefiled, in radiant, in virtuous, in holy, in pure.
deśe ( m. loc. sg .), in a place, in a region, in a spot.
pratisṭhāpya (causative gerund prati $\sqrt{ }$ sthā), establishing, causing to fix, locating.
sthiram (m. acc. sg.), firm, steady.
äsanam ( n . acc. sg.), seat.
àtmanas (m. gen. sg.), of himself, for himself.
$n a$, not.
atyucchritam (m. acc. sg. p. pass. participle ati ud $\sqrt{ }$ śri), raised too high, too much elevated.
$n a$, not.
atinicam ( n . acc. sg. from ati ni $\sqrt{2}$ añc), too low, too short, too mean, too base.
cälla (m.), cloth.
ajina ( n. ), skin of an antelope.
kuśa (m.), kuśa grass, a kind of fragrant grass.
uttaram ( n . acc. sg.), covering, ultimate layer, bottom.
(cäiläjinakuśottaram, n. acc. sg. BV cpd., whose covering is cloth, antelope hide and kuśa grass.)

[^62]तत्रैकाग्रं मन: कृत्वा
tatrāikägram manah krtvā
there, directed to a single object the mind having made

यतचित्तेन्द्रियक्रिय:।
yatacittendriyakriyah
controlling thought and sense-activity,
उर्पविशयासने युजाद्
upavišyäsane yuñjād
seating himself on the seat, he should practice

योगमात्मविशुद्वये ।।
yogamätmaviśuddhaye
yoga to self purification.

## There, having directed his mind to a single object,

With his thought and the activity of the senses controlled,
Seating himself on the seat, he should practice
Yoga for the purpose of self-purification.
tatra, there.
ekägram (n. acc. sg.), directed to a single point, concentrated on a single object.
manas (n. acc. sg.), mind, thought.
$k r t v a ̄$ (gerund $\sqrt{k r}$ ), making, having made, having performed.
yata (p. pass. participle $\sqrt{ }$ yam), controlled, restrained.
citta (n.), thought.
indriyakriyas (m. nom. sg.), sense activity, activity of the senses.
(yatacittendriyakriyas, m. nom. sg. BV cpd., he who controls the activity of thought and the senses.)
upavišya (gerund, upa $\sqrt{ }$ vis), seating himself, sitting.
äsane ( n . loc. sg.), on the seat.
yuñjăt (3rd sg. optative act. $\sqrt{\text { yuj }}$ ), he should practice, he should concentrate, he should yoke himself, he should fix himself.
yogam (m. acc. sg.), Yoga, to Yoga.
atma (m.), self.
viśuddhaye (f. dat. sg.), to purification, toward purification, for the purpose of purification.
(ãtma-viśuddhaye, f. dat. sg. TP cpd., for purfication of self.)

[^63]समं कायशिरोग्रीवं
samaì kāyasirogriv̄à̀
erect the body, head and neck
धारयन्त् झ्रचलं स्थिर:।
dhärayann acalam sthirah
holding, motionless, steady
संप्रेक्ष्य नासिकाग्रं स्वं
sam̈preksya näsikāgram svam̉
looking at the tip of the nose own
दिशारच्चनवलोकयन् ॥
disáscānavalokayan
and (any) direction not looking towards.
Holding the body, head and neck erect, Motionless and steady,
Gazing at the tip of his own nose
And not looking in any direction,
samam (m. acc. sg.), jalanced, equal, erect.
käya (m.), body.
siras (n.), head.
grīvam (m. acc. sg.), neck.
(kāyaśirogrīvam, m. acc. sg., body, head and neck.)
dhärayan (m. nom. sg. pr. causative participle $\sqrt{d h r}$ ), holding, placing.
acalam (m. acc. sg.), motionless, unmoving. sthiras (m. nom. sg.), steady, immovable.
sampreksya (gerund sam pra $\sqrt{i k s}$ ), looking at, concentrating the eyes on.
nāsikā (f.), nose, nostril.
$\operatorname{agram}$ ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), foremost point, tip.
svam (m. acc. sg.), own, of oneself.
diśas (f. acc. pl.), regions, quarters, directions.
$c a$, and.
anavalokayan (m. nom. sg. pr. indic. causative act. participle an ava $\sqrt{l o k}$ ), not looking toward, not looking.

[^64]प्रशान्तात्मा विगतभीर्
prasāntātmā vigatabhīr
(with) quieted self, banishing fear,
ब्रह्मचारिव्रते स्थितः ।
brahmacārivrate sthitah
in brahmacārin vow (of continence) established,

मनः संयम्य मचच्चितो
manah samyamya maccitto
the mind controlling, thoughts fixed on me,

युक्त ग्रासीत मत्पर:।
yukta āsita matparah
concentrated he should sit, devoted to me.
With quieted mind, banishing fear, Established in the brahmacharin vow of celibacy,
Controlling the mind, with thoughts fixed on Me,
He should sit, concentrated, devoted to Me.
praśānta (m. p. pass. participle pra $\sqrt{\text { śam }), ~}$ quieted, made peaceful.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
vigata (p. pass. participle vi $\sqrt{ }$ gam), gone away, disappeared, banished, banishing.
$b h i s s$ (f. nom. sg.), fear, apprehension, fright, dread.
(vigata-bhīs, f. nom. sg. KD cpd., banishing fear.)
brahmacärivrate (n. loc. sg.), in brahmacārin vow, in pledge of chastity, in vow of continence.
sthitas (m. nom. sg.), established, standing.
manas (n. acc. sg.), mind, thought.
samiyamya (gerund sam $\sqrt{\text { yam), controlling, }}$ subduing.
maccittas (m. nom. sg.), thinking of me, thoughts fixed on me.
yuktas (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), concentrated, disciplined, steadfast, yoked.
äsita (3rd sg. optative mod. $\sqrt{a} s$ ), he should sit.
matparas (m. nom. sg.), devoted to me, holding me as highest object.

## VI

15

युजुन्त् एवं सदा ऽ्रमानं
yuñjann evaín sadä 'tmänà̀
disciplining thus always himself,
योगी नियतमानस: ।
yogī niyatamänasah
the yogin of subdued mind
शान्ति निर्वाणपरमां
śāntim nirvānaparamām
to peace, to nirvāṇa supreme
मत्संस्थाम् श्रधिगच्छति।।
matsaìsthām adhigacchati
to union with me, he goes.
Thus, continually disciplining himself, The yogin whose mind is subdued
Goes to nirvana, to supreme peace, To union with Me .
$y u n ̃ j a n$ (m. nom. sg. pr. act. participle $\sqrt{ } y u j$ ), disciplining, concentrating.
evam, thus.
sadā (adv.), always, perpetually.
$\bar{a} t m a ̄ n a m ~(m . ~ a c c . ~ s g),. ~ h i m s e l f . ~$
yogī (m. nom. sg.), yogin.
niyatamänasas (m. gen. sg.), of subdued mind, (as BV cpd.) whose mind is subdued.
śāntim (f. acc. sg.), peace, tranquility.
nirvāna, nirvāna, extinction of the self in Brahman.
paramām (f. acc. sg.), highest, supreme.
( $n$ irvāna-paramäm, f. acc. sg. KD cpd., nirvāna supreme.)
matsaìmsthām (f. acc. sg.), "me together standing," union with me.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{ } \mathrm{gam})$, he attains, he goes.

नात्यइनतस् तु योगो डस्ति
nãtyaśnatas tu yogo 'sti
not of eating too much, indeed, Yoga it is

न चैकान्तम् श्रनइनत:।
na cäikäntam anaśnatah
and not absolutely of not eating

न चातिस्वप्नशीलस्य
na cātisvapnasílasya
and not of the too-much-sleeping habit
जाग्रतो नैव चार्जुन ।
jāgrato näiva cārjuna
and of keeping awake not either, Arjuna.

## Yoga is not eating too much,

Nor is it not eating at all,
And not the habit of sleeping too much,
And not keeping awake either, Arjuna.
na, not.
atyaśnatas (m. gen. sg. pr. act. participle ati $\sqrt{ } a s)$, of eating too much.
$t u$, indeed, but.
yogas (m. nom. sg.), Yoga.
asti (3rd sg. pr. indic. $\sqrt{a s}$ ), it is, there is.
$n a$, not.
$c a$, and.
ekāntam (adv.), absolutely, of necessity, solely, only, exclusively.
anaśnatas (m. gen. sg. pr. participle an $\sqrt{ }$ aś), of one who does not eat, of one who refrains from food.
$n a$, not.
$c a$, and.
atisvapna (m.), too much sleeping, oversleeping.
sillasya (m. gen. sg.), of habit, of custom, of usage.
(atisvapnaśílasya, m. gen. sg. BV cpd., of him who has the habit of sleeping too much.)
$j a \overline{g r a t a s}$ (m. gen. sg. pr. participle $\sqrt{j}$ jagr), of keeping awake, of being watchful, of awakening.
$n a$, not.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
arjuna (m. voc. sg.), Arjuna.

[^65]युक्ताहारविहारस्य
yuktāhāravihārasya
of the moderate in food and diversion,
युक्तचेष्टस्य कर्मसु।
yuktacestasya karmasu
of the disciplined in performance of actions,

युक्तस्वप्नावबोधस्य
yuktasvapnãvabodhasya
of the moderate in sleep and waking
योगो भवर्वति दु:खहा।।
yogo bhavati duhkhahā
yoga it is sorrow destroying.
For him who is moderate in food and diversion,
Whose actions are disciplined,
Who is moderate in sleep and waking, Yoga destroys all sorrow.
$y u k t a$ (p. pass. participle $\sqrt{ } y u j$ ), disciplined, moderate, yoked.
ähāra (m.), food.
vihärasya (m. gen. sg.), of sport, of play, of diversion.
(yukta-āhāra-vihārasya, m. g. sg. BV cpd., one moderate in food and diversion.)
$y u k t a$ (p. pass. participle $\sqrt{ } y u j$ ), disciplined, moderate.
cestasya (m. gen. sg.), of actions.
(yuktacestasya, m. gen. sg. BV cpd., whose actions are disciplined.)
karmasu (n. loc. pl.), in actions.
$y u k t a$ (p. pass. participle $\sqrt{y u j}$ ), disciplined, moderate.
svapna (m.), sleep.
avabodhasya (m. gen. sg.), of waking, of being awake.
(yuktasvapnāvabodhasya, m. gen. sg. BV cpd., who is moderate in sleeping and staying awake.)
yogas (m. nom. sg.), Yoga.
bhavati (3rd sg. pr. indic. act. $\sqrt{b h} \bar{u}$ ), it is, it becomes.
$d u h k h a h \bar{a}$ (m. nom. sg. from duhkha $\sqrt{h a n \text { ), }}$ sorrow destroying.

यदा विनियतं चित्तम्
yadā viniyataín cittam
when (with) controlled thought
श्रात्मन्य् एवावतिष्ठते।
ātmany evāvatiṣthate
in the self alone he is absorbed,
नि:स्पृह: सर्वकामेभ्यो
nihsprhah sarvakāmebbyo
free from longing, from all desires,
युक्त इत्य् उच्यते तदा।।
yukta ity ucyate tad $\bar{a}$
"disciplined" thus, he is said to be, then.
When he is absorbed in the Self alone, With controlled mind, Free from longing, from all desires, Then he is said to be a saint.
yad $\bar{a}$, when.
viniyatam (n. nom. sg. p. pass. participle $v i$ $n i \sqrt{\text { yam }}$, controlled, subdued.
cittam (n. nom. sg.), thought.
atmani (m. loc. sg.), in the self.
$e v a$, indeed (used as a rhythmic filler).
avatisțthate (3rd sg. pr. indic. mid. ava $\sqrt{\operatorname{sth}} \bar{a})$, he is absorbed, he abides in, he remains.
nihsprhas (m. nom. sg.), free from desire, free from longing.
sarva, all.
kämebhyas (m. abl. sg.), from desires, from lust.
yuktas (m. nom. sg.), disciplined, steadfast. iti, thus.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), he is said to be, he is called.
tada, then.

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यथा दीपो निवातस्थो
yathā dīpo nivätastho
as a lamp in a windless place
ने ङ्नते सोपमा स्मृता।
nen̄gate sopamā smrtā
not it flickers, the simile is recorded
योगिनो यर्तचित्तस्य
yogino yatacittasya
of the yogin, of controlled thought,
युज्ञतो योगम् ग्रात्मनः ॥
yuñjato yogam ätmanah
of performing the Yoga of the self.
As a lamp in a windless place
Does not flicker, to such is compared
The yogin of controlled mind,
Performing the yoga of the Self.
yathä, as, in which way.
dipas (m. nom. sg.), lamp, lantern.
nivāta (m.), without wind, windless.
-sthas (m. nom. sg. suffix), situated, being situated in, standing in.
$n a$, not.
ingate ( 3 rd sg. pr. indic. md. $\sqrt{\text { ing }}$ ), it flickers, it stirs.
sas (m. nom. sg.), simile.
$s m r t a ̄$ (f. nom. sg. p. pass. participle $\sqrt{ } s m r$ ), recorded, remembered, thought.
yoginas (m. gen. sg.), of the yogin.
yatacittasya (m. gen. sg. BV cpd.), of him of controlled thought, of one of subdued thought.
$y u n ̃ j a t a s(\mathrm{~m}$. gen. sg. pr. act. participle $\sqrt{ } y u j$ ), of concentrated, of steadfast, of performing.
yogam (m. acc. sg.), Yoga.
$\bar{a} t m a n a s$ (m. gen. sg.), of the shelf.

## VI

यत्रोपरमते चित्तं
yatroparamate cittam
where it is at rest, thought
निरदंध योगसेवया।
niruddhamं yogasevayā restrained by Yoga practice

## यत्र चंवात्मना डत्मानं

yatra cä̀vätmanā 'tmānamं
and where by the self the self
पस्यन्न् अ्रात्मनि तुर्ष्यति।।
paśyann ātmani tusyati
beholding in the self he is content,
When the mind comes to rest,
Restrained by the practice of yoga,
And when beholding the Self, by the self,
He is content in the Self,
yatra, where
uparamate (3rd sg. pr. indic. mid. upa $\sqrt{\mathrm{ram}}$ ), it is at rest, it pauses, it stops, it is inactive, it ceases.
cittam (n. nom. sg.), thought, reflection.
niruddham (n. nom. sg. p. pass. participle ni $\sqrt{\text { rudh }}$ ), restrained, held back.
yoga (m.), Yoga.
sevay $\bar{a}$ (f. inst. sg.), by practice, by service.
(yoga-sevayā, f. inst. sg., TP cpd., by practice of yoga.)
yatra, where.
$c a$, and.
$e v a$, indeed (used as a rhythmic filler).
$\bar{a} t m a n \bar{a}$ (m. inst. sg.), by the self.
$\bar{a} t m a n n a m ~(m . ~ a c c . ~ s g),. ~ t h e ~ s e l f . ~$
paśyan (m. nom. sg. pr. participle act. $\sqrt{ } p a s ́$ ), beholding, seeing.
$\bar{a} t m a n i$ (m. loc. sg.), in the self.
tusyati ( 3 rd sg . pr. indic. act. $\sqrt{ } t u s$ ), he is content, he is satisfied.

## VI

21

सुख म् श्रात्यन्तिकं यत् तद्
sukham ätyantikam yat tad
happiness infinite which that
बुद्धिग्राह्यम् ग्रतीन्द्रियम् ।
buddhigrāhyam atīndriyam
(by) intelligence grasped, transcending the senses

वेत्ति यत्र न चैवायं
vetti yatra na cāivāyam
he knows where, and not this (one),
स्थितइचरति तत्वत्तः।।
sthitaścalati tattvatah
established, he deviates from the truth;
He knows that infinite happiness
Which is grasped by the intellect and transcends the senses,
And, established there,
Does not deviate from the truth.
sukham (n. acc. sg.), happiness, joy, pleasure.
$\bar{a} t y a n t i k a m$ (n. acc. sg.), endless, infinite, perpetual.
yad (n. acc. sg.), which.
$\operatorname{tad}$ (n. acc. sg.), this, that.
buddhigrāhyam (n. acc. sg.), grasped by the intelligence.
atīndriyam (n. acc. sg.), transcending the senses, beyond the realm of the senses.
vetti (3rd sg. pr. indic. act. $\sqrt{v i d}$ ), he knows. yatra, where.
$n a$, not.
$c a$, and.
eva, indeed (used as a rhythmic filler).
ayam (m. nom. sg.), this, he, this one.
sthitas (m. nom. sg.), established, standing, abiding.
calati (3rd sg. pr. indic. act. $\sqrt{c a l}$ ), he moves, he deviates.
tattvatas (n. abl. sg.), from "thatness," from the truth.

यं लब्धवा चापरं लाभं
yà̇ labdhvä cāparaím läbhaí and which having attained, other gain

मन्यते नाधिक्ं ततः।
manyate nädhikam tatah he thinks not greater from there,

यस्मिन् स्थितो न दु:खेन
yasmin sthito na duhkhena
in which established not by sorrow,
गुरुणापि विचाल्यते ।।
gurunāpi vicälyate
profound even, he is shaken;
Having attained this,
No greater gain can he imagine;
Established in this,
He is not moved even by profound sorrow.
yam (m. acc. sg.), which, who.
labdhvä (gerund $\sqrt{ } a b h$ ), attaining, having attained, obtaining, having obtained.
$c a$, and.
aparam (m. acc. sg.), other.
läbham (m. acc. sg.), gain, attainment, obtainment.
manyate ( $3 \mathrm{rd} \mathrm{sg} . \mathrm{pr}$. indic. mid. $\sqrt{m a n}$ ), he thinks, he imagines.
na, not.
adhikam (m. acc. sg.), greater, additional, subsequent, superior.
tatas (m. abl. sg.), from there, from this point.
yasmin (m. loc. sg.), in which, in whom.
sthitas (m. nom. sg.), established, situated, abiding in.
na, not.
duhkhena (n. inst. sg.), by sorrow, by misfortune.
gurun̄ ( n . inst. sg.), by heavy, by profound. api, even, also.
vicālyate ( $3 \mathrm{rd} \mathrm{sg} . \mathrm{pr}$. indic. causative passive $v i \sqrt{c a l})$, he is shaken, he is moved.

## VI

23
तं विद्याद् दु:खसंयोग-
ta $\dot{m}$ vidyād duhkhasamyoga-
this, let it be known, union-with-pain-

वियोगं योगसंजितम्।
viyogaín yogasamijnitam
dissolution, Yoga called
स निइचयेन योक्तव्यो
sa niścayena yoktavyo
this, with determination to be practiced,

## योगो डनिर्fवणणचेतसा ।

yogo 'nirvinnacetasä
Yoga with undismayed mind.
Let this, the dissolution of union with
pain,
Be known as yoga; this yoga
Is to be practiced with determination
And with an undismayed mind.
$\operatorname{tam}$ (m. acc. sg.), it, him, this.
vidyāt (3rd sg. active optative $\sqrt{ }$ vid), may it be known, let it be known.
duhkha (n. nom. acc. sg.), pain.
samyoga (m.), union, coming together.
viyogam ( m . acc. sg.), dissolution, sundering, moving apart.
(duhkha-samyoga-viyogam, m. acc. sg. TP cpd., dissolution of union with pain.)
yoga (m.), Yoga.
samijnitam (m. acc. sg. p. pass. participle from noun $\operatorname{samj} j \bar{n} \bar{a}$ ), known as, called, recognized as.
(yoga-samjjñitam, m. acc. sg. TP cpd., known as yoga.)
sas (m. nom. sg.), this, he.
niścayena ( m . inst. sg. from niśs $\sqrt{c i}$ ), by determination, with determination, with $a b-$ sence of doubt.
yoktavyas (m. nom. sg. gerundive $\sqrt{y} u j$ ), to be practiced, to be concentrated on.
yogas (m. nom. sg.), Yoga.
anirvinna (p. pass. participle a nir $\sqrt{ }$ vid), not downcast, undismayed.
cetasā (n. inst. sg.), with mind, with thought.
(anirvinnacetasā, m. inst. sg. KD cpd., with undismayed mind, with thoughts which are not downcast.)

## VI

24

संकल्पप्रभवान् कामांस्
saíkalpaprabhavān kāmāñs
whose origins lie in one's intention, desires

त्यक्त्वा सर्वान् ग्ररोषतः।
tyaktvā sarvān aśesatah
having abandoned all without remainder,
मनसैवेन्द्रियग्रामं
manasäivendriyagrāmaím
by the mind the multitude of senses,
विनियम्य समन्तत: ।।
viniyamya samantatah
restraining completely,
samkalpa (m), purpose, aim, intention.
prabhavān (m. acc. pl.), produced, born, come into being, origins.
(sam̀kalpaprabhavān, m. acc. pl. BV cpd., whose origins lie in one's intention.)
$k a ̈ m a ̄ n$ (m. acc. pl.), desires, cravings, lusts.
tyaktv $\bar{a}$ (gerund $\sqrt{t y a j}$ ), abandoning, having abandoned, having forsaken, having renounced.
$\operatorname{sarvān}$ (m. acc. pl.), all.
aśeṣatas (adv.), without remainder, entirely, wholly.
manasā (n. inst. sg.), by mind, by thought. eva, indeed (used as a rhythmic filler).
indriyagrāmam (m. acc. sg.), the multitude of senses, the aggregate of senses.
viniyamya (gerund vi ni $\sqrt{\text { yam }}$ ), restraining, subduing, controlling.
samantatas (adv.), wholly, completely.

Abandoning those desires whose origins lie in one's intention, All of them, without exception, And completely restraining The multitude of senses with the mind,

शानै: रानैर् उपरमेद्
śanäih śanäir uparamed by little by little he should cease from action

बुद्ध्या धृतिगृहीतया।
buddhyā dhrtigyhītayā
with the intelligence firmly grasped.

## श्रात्मसंस्थं मन: कृत्वा

ätmasamंsthaì manah krtvā the self fixed, the mind having made,

न किंचिद् ग्रपि चिन्तयेत् ।।
na kimcid api cintayet
not anything even he should think of.
Little by little, he should come to rest, With the intellect firmly held.
His mind having been established in the Self,
He should not think of anything.
śanāih śanāis (adv.), little by little, gradually.
uparamet (3rd sg. optative act. upa $\sqrt{r a m}$ ), he should cease from action, he should renounce action, he should be quiet.
$b u d h y a \bar{a}$ (f. inst. sg.), by the intelligence, with the intelligence.
$d h r t i$ (f.), firmness, firm, firmly.
grhītayā (f. inst. sg. p. pass. participle $\sqrt{\text { grah }), \text { grasped, controlled, gripped. }}$
(dhrti-grhītayā, f. instr. sg. KD cpd., firmly grasped.)
ätma- (m.), self, own.
samistham (m. acc. sg.), "together standing," fixed, situated together with.
manas (n. acc. sg.), mind, thought.
$k r t v a ̄$ (gerund $\sqrt{k r}$ ), making, having made.
na, not.
kimcid, anything, anything whatever.
api, even, also.
cintayet (3rd sg. causative optative act. $\sqrt{\text { cint }), ~ h e ~ s h o u l d ~ t h i n k ~ o f, ~ h e ~ s h o u l d ~ r e f l e c t ~}$ on, he should consider.

यतो यतो निरचरति
yato yato niscarati
wheresoever it wanders away,
मनरच जुल ग् ग्रस्थिरम् ।
manaścañcalam asthiram
the mind, moving to and fro, unsteady,
ततस्ततो नियम्यैतद्
tatastato niyamyäitad
from thence holding back this (i.e. the mind)

अ्रात्मन्य् एव वशां नयेत् ।।
ätmany eva vaśàm nayet
in the self to control he should lead.
Whenever the unsteady mind, Moving to and fro, wanders away,
He should restrain it
And control it in the Self.
yatas yatas, whensoever, whencesoever, wheresoever.
niścarati (3rd sg. pr. indic. act. niś $\sqrt{c}$ car), it moves away, it wanders away.
manas (n. nom. sg.), mind, thought.
cañcalam. ( n . nom. sg. intensive verbal noun from $\sqrt{c}$ cal $)$, moving to and fro, dancing here and there, wandering.
asthiram (n. nom. sg.), unsteady, unfixed.
tatas tatas, from thence, from there.
niyamya (gerund ni $\sqrt{\text { yam }}$, holding back, subduing, controlling.
etad (n. acc. sg.), this.
atmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
vaśam (m. acc. sg.), control, dominance, to the will, to the control.
nayet (3rd sg. optative act. $\sqrt{ } n \bar{i}$ ), he should lead, he should direct.

प्रशान्तमनसं ह्येनं
praśāntamanasaì hyenam̀ composed in mind indeed, him

योगिनं सुखम् उत्तमम्।
yoginam sukham uttamam
the yogin; happiness supreme
उपौति शान्तरजसं
upāiti śäntarajasaì
he approaches, pacified passion

ब्रह्मभूतम् ग्रकल्मषम् ॥
brahmabhūtam akalmaṣam one with Brahman become, without evil.

The yogin whose mind is peaceful, Whose passions are calmed, Who is free of evil and has become one with Brahman,
Attains the highest bliss.
praśänta (n. p. pass. participle pra $\sqrt{\text { śam }), ~}$ composed, peaceful.
manasam (m. acc. sg.), mind.
(praśāntamanasam, m. acc. sg. BV cpd., whose mind is tranquil.)
$h i$, indeed, truly.
enam (m. acc. sg.), him, this.
yoginam (m. acc. sg.), yogin.
sukham (n. nom. sg.), happiness, joy, bliss.
uttamam ( n . nom. sg.), highest, supreme.
upāiti ( 3 rd sg. pr. indic. act. upa $\sqrt{ } i$ ), he approaches, he attains, he goes to.
śānta (m.), calmed, pacified, appeased.
rajasam (m. acc. sg.), passion, emotion.
(śantarajasam (m. acc. sg. BV cpd., whose passions are calmed.)
brahmabhütam (m. acc. sg.), one with Brahman, united with Brahman, become one with Brahman.
akalmaṣam (m. acc. sg.), without wrong, free of evil.

युजुन्त् एवं सदा डत्मानं
yuñjann evaì sadă' 'tmänaìm practicing Yoga thus constantly himself

योगी विगतकल्मष:।
yogi vigatakalmaṣah
the yogin, freed from evil,
सुखेन ब्रह्मसंस्पर्शांम्
sukhena brahmasam̀sparśam
easily Brahman contact
अ्रत्यन्त सुखम् अ्रइनुते ।।
atyantà̇ sukham aśnute
beyond end happiness he attains.
Thus constantly disciplining himself, The yogin, freed from evil, Easily encountering Brahman, Attains happiness beyond end.
$y u \tilde{j} j a n$ (m. nom. sg. pr. participle act. $\sqrt{y u j}$ ), practicing Yoga, yoking, performing Yoga. evam, thus.
sadā, always, constantly, perpetually.
ātmānam (m. acc. sg.), himself.
yogī (m. nom. sg.), yogin.
vigatakalmaṣas (m. nom. sg.), "gone away evil," freed from sin, freed from evil, vanished evil, (as BV cpd.) whose evil has vanished.
sukhena (n. inst. sg.), by happiness, easily, readily.
brahmasaìsparśam (n. acc. sg.), contact with Brahman, touching Brahman, encountering Brahman.
atyantam (n. acc. sg.), beyond end, endless, boundless.
sukham ( n. acc. sg.), happiness, joy, bliss.
aśnute ( 3 rd sg. pr. indic. mid. Vaś), he attains, he reaches.

सर्वंभूतस्थम् ग्रात्मानं
sarvabhūtastham ātmānam
present in all beings, the self,
सर्वभूतानि चात्मनि ।
sarvabhūtāni cātmani
and a'l beings in the self,
ईक्षते योगयुक्तात्मा
īksate yogayuktātmā
he sees, the yoga-disciplined self
सर्वत्र समदर्शंनः।।
sarvatra samadarśanah
at all times seeing the same.*

## He who is disciplined by yoga sees <br> The Self present in all beings, <br> And all beings present in the Self. He sees the same (Self) at all times.

sarvabhūtastham (n. acc. sg.), existing in all beings, present in all beings.
ātmānam (m. acc. sg.), self.
sarvabhütāni (n. acc. pl.), all beings, all creatures.
$c a$, and.
ätmani (m. loc. sg.), in the self.
$i k s s a t e$ ( 3 rd sg. pr. indic. mid. $\sqrt{i k} k$ ), he sees, he observes.
yogayukta (m.), disciplined in Yoga, steadfast in Yoga, yoked to Yoga.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(yogayuktātmā, m. nom. sg. BV cpd., whose self is disciplined by Yoga.)
sarvatra, at all times, everywhere, in all cases.
samadarśanas (m. nom. sg.), seeing the same,* seeing equally.

[^66]यो मां परयति सर्वत्र
yo mämं paśsati sarvatra who me he sees everywhere

सर्व च मयि पर्यति
sarvaì ca mayi paśyati
and all in me he sees,
तस्याह्ं न प्रण रयामि
tasyāhaì na pranaśyāmi
of him I not I am lost

स च मे न प्रणरयति ॥
sa ca me na pranaśyati
and he of me not he is lost.

## He who sees Me everywhere, <br> And sees all things in Me; <br> I am not lost to him, <br> And he is not lost to Me.

yas (m. nom. sg.), who.
mām (m. acc. sg.), me.
paśyati ( 3 rd sg. pr. indic. act. $\sqrt{ }$ paś), he sees, he observes, he perceives.
sarvatra, everywhere, at all times, in everything.
sarvam (m. acc. sg.), all.
$c a$, and.
mayi (m. loc. sg.), in me.
paśyati (3rd sg. pr. indic. act. $\sqrt{ }$ paś), he sees.
tasya (m. gen. sg.), of him, to him.
aham (nom. sg.), I.
na, not.
pranaśsyāmi (Ist sg. pr. indic. act. pra $\sqrt{n a s ́), ~}$ I am lost.
sas (m. nom. sg.), he.
$c a$, and.
me (gen. sg.), of me, to me.
na, not.
pranaśyati (3rd sg. pr. indic. act. pra $\sqrt{ } n a s ́)$, he is lost, he is destroyed.

[^67]
## VI

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सर्वभूतस्थितं यो मां
sarvabhütasthita $\dot{m}$ yo mä̀̇
(as) all-beings-abiding who me
भजत्य् एकत्वम् क्यास्थित:।
bhajaty ekatvam āsthitah
he honors, oneness established in,
सर्वथा वर्तमानो डवि
sarvathā vartamāno 'pi
in whatever way (otherwise) acting even
स योगी मयि वर्तते।।
sa yogi mayi vartate
he, the yogin, in me he dwells.
The yogin who, established in oneness,
Honors Me as abiding in all beings,
In whatever way he otherwise acts,
Dwells in Me.
sarvabhūtasthitam (m. acc. sg. TP cpd.), abiding in all beings, situated in all beings. yas (m. nom. sg.), who.
$m a ̄ m$ (acc. sg.), me.
bhajati (3rd sg. pr. indic. act. $\sqrt{ }$ bhaj), he honors, he worships, he resorts to.
ekatvam (n. nom. sg.), oneness.
$\bar{a} s t h i t a s$ (n. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{s t h} \bar{a})$, established in, abiding in, resorting to, having regard for, practiced in.
sarvath $\bar{a}$, in whatever way.
vartamānas (m. nom. sg. pr. middle participle $\sqrt{v} r t$ ), turning, moving, existing, acting.
api, even, also.
sas (m. nom. sg.), he, this.
yogī (m. nom. sg.), yogin.
mayi (loc. sg.), in me.
vartate (3rd sg. pr. indic. mid. $\sqrt{v r t}$ ), he lives, he dwells, he abides, he turns.

[^68]
## ग्रात्मौपम्येन सर्वत्र

## ātmāupamyena sarvatra

himself by comparison in all cases
समं परयति यो डर्जुन।
samam̀ paśyati yo 'rjuna
the same he sees, who, Arjuna,
सुखं वा यदि वा दु:खं
sukhà̀ vā yadi vā duhkhamं*
pleasure whether or pain,
स योगी परमो मत:।।
sa yogī paramo matah
he a yogin supreme thought to be.
He who sees equality in everything In the image of his own Self,

Arjuna,
Whether in pleasure or in pain, Is thought to be a supreme yogin.
$\bar{a} t m a ̄ ~(m),. ~ s e l f, ~ h i m s e l f, ~ o n e s e l f . ~$
$\bar{a} u p a m y e n a$ ( n . inst. sg.), by comparison, by resemblance, by analogy.
sarvatra (adv.), in all cases, everywhere.
samam (m. acc. sg.), the same, similarly.
paśyati (3rd sg. pr. indic. act. $\sqrt{p a s}$ ), he sees, he considers.
yas (m. nom. sg.), who.
arjuna (m. voc. sg.), Arjuna.
sukham* ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$. ), pleasure, happiness.
$v \bar{a} y a d i v \bar{a}$, whether, or if.
duhkham* (n. acc. sg.), pain, misery.
sas (m. nom. sg.), he, this.
yogi (m. nom. sg.), yogin.
paramas (m. nom. sg.), highest, supreme.
matas (m. nom. sg. p. pass. participle $\sqrt{m a n}$ ), thought, thought to be.

[^69]झ्रर्जुन उवाच।
arjuna uväca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.

## 33

यो ऽयं योगस् त्वया प्रोक्त:
yo 'yaím yogas tvayä proktah which this yoga by thee declared

साक्येन मधुसूदन।
sāmyena madhusūdana
with evenness of mind, Slayer of Madhu,
एतस्याहं न परयामि
etasyāhaỉ na pasyāmi
of this I, not I perceive,
चञ्चलत्वात् स्थितिं स्थिराम् ।।
cañcalatvät sthitim sthiräm
because of instability the foundation permanent.

Arjuna spoke:
This yoga which is declared by You
As evenness of mind, Krishna,
I do not perceive
The steady continuance of this because of (the mind's) instability.
yas (m. nom. sg.), which, who
ayam (m. nom. sg.), this
yogas (m. nom. sg.), Yoga.
tvayā (inst. sg.), by thee.
proktas (m. nom. sg. p. pass. participle pra $\sqrt{v a c}$ ), declared, propounded, explained.
sämyena ( n . inst. sg .), with eveness of mind, with equilibrium, with impartiality.
madhusūdana, (m. voc. sg.), Slayer of Madhu, epithet of Krishna, referring to an asura, or demon, killed by Vishnu (Krishna), not to be confused with Madhu, the Yādava, who was Krishna's ancestor.
etasya (m. gen. sg.), of this.
aham (nom. sg.), I.
$n a$, not.
paśyāmi (Ist sg. pr. indic. act. $\sqrt{p a s ́), ~ I ~ s e e, ~ I ~}$ perceive.
cañcalatvāt (m. abl. sg.), from instability, from unsteadiness, from capriciousness, because of instability.
sthitim (f. acc. sg.), foundation, standing, maintenance, permanence, continued existence.
sthirām (f. acc. sg.), permanent, immovable, fixed, steady, changeless.

चज्वलं हि मन: कृष्ण
cañcalam hi manah krṣna
unstable indeed the mind, Krishna,

प्रमाथि बलवद् दृढम् ।
pramäthi balavad drdham
troubling, powerful, intense,
तस्याहं निग्रहं मन्ये
tasyähamं nigrahamं manye of it I restraining, I think,

वायोर् इव सुदुष्करम्।।
vāyor iva suduskaram
of-the-wind-like difficult to achieve.

## The mind, indeed, is unstable, Krishna, Turbulent, powerful and obstinate; I think it is as difficult <br> To control as the wind.

cañcalam (n. nom. sg.), unstable, unsteady, wandering.
$h i$, indeed, truly.
manas (n. nom. acc. sg.), mind.
krṣna (m. voc. sg.), Krishna.
pramäthi (n. nom. sg.), troubling, harassing, destroying.
balavat (n. nom. sg.), powerful, strong.
drdham (n. nom. sg.), intense, hard, fixed, massive, unyielding.
tasya (n. gen. sg.), of it, of this.
aham (nom. sg.), I.
nigraham (m. acc. sg. noun from ni $\sqrt{g r a h}$ ), keeping back, restraining, suppression, subjugation.
manye (Ist sg. pr. indic. mid. $\sqrt{ }$ man), I think, I believe.
vāyos (m. gen. sg.), of the wind.
iva, like.
suduṣkaram (n. acc. sg.), difficult to do, hard to achieve, hard to bring about.

## VI

श्रीभगवान् उवाच।
śrībhagavān uvāca
the Blessed Lord spoke:
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.

अ्रसंशयं महाबाहो
asam̀sayam mahäbāho
without doubt, O Mighty Armed One,
मनो दुर्नग्रहं चलम् ।
mano durnigraham calam
the mind difficult to restrain, unsteady;
ग्रभ्यासेन तु कौन्तेय
abhyāsena tu kāunteya
by practice, but, Son of Kuntī,

## वैराग्येण च गृह्यते।।

väirägyena ca grhyate
and by indifference it is restrained.

[^70]asaḿśayam (adv.), without doubt, doubtless. mahäbāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. manas (n. nom. sg.), mind. durnigraham ( n . nom. sg. from dur ni $\sqrt{g r a h}$ ), difficult to restrain, hard to control, hard to subdue.
calam (n. nom. sg.), moving, unsteady, unstable, restless.
$a b h y \bar{a} s e n a$ (m. inst. sg.), by practice, by performance.
$t u$, but.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
$v a ̄ i r a ̄ g y e n a ~(~ \mathrm{n}$. inst. sg.), by indifference, by disgust, by aversion to worldly objects.
$c a$ and.
grhyate (3rd sg. pr. indic. passive $\sqrt{\text { grah }}$ ), it is restrained, it is gripped, it is subdued, it is controlled.

## VI

श्रसंयतात्मना योगो
asamyatātmanä yogo
by him whose self is uncontrolled, Yoga
दुण्प्राप इति मे मति:।
duṣprāpa iti me matiḥ
difficult to attain, thus of me the thought;
वरयात्मना तु यतता
vaśyātmanā tu yatatā
by him whose self is controlled, but, by striving,

राक्यो डवाप्तुम् उपायतः ।।
śakyo 'väptum upāyatah
possible to attain through a (proper) course.

I agree that yoga is difficult to attain By him whose self is uncontrolled; but
By him whose self is controlled,
By striving, it is possible to attain through proper means.
asam̀yata (p. pass. participle a sam $\sqrt{y a m}$ ), uncontrolled, unsubdued.
$\bar{a} t m a n a \bar{a}$ (m. inst. sg.), by the self.
(asam̀yatātmanā, m. inst. sg. BV cpd., by him whose self is uncontrolled.)
yogas (m. nom. sg.), Yoga.
duspräpas (m. nom. sg. from dus pra $\sqrt{a p}$ ), difficult to attain, hard to reach.
$i t i$, thus.
$m e$ (gen. sg.), of me, my.
matis (f. nom. sg.), thought, opinion.
vaśya (m.), controlled, subject to the will.
$\bar{a} t m a n \bar{a}$ (m. inst. sg.), by the self.
(vaśyātmanā, m. inst. sg. BV cpd., by him whose self is controlled.)
$t u$, but, however.
yatatā (m. inst. sg. pr. act. participle $\sqrt{y} a t$ ), by striving, with effort.
śakyas (m. nom. sg. gerund $\sqrt{ } \sqrt{s} a k$ ), possible, able.
avāptum (infinitive $a v a \sqrt{ } \bar{a} p$ ), to attain, to reach, to obtain.
upāya (m.), means, course.
-tas (adverbial suffix), through, by.

श्रर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
uväca (3rd sg. perf. act. $\sqrt[v a c \text { ), he said, he }]{\text { a }}$ spoke.

## 37

श्रयति: श्नद्धयोपेतो
ayatih śraddhayopeto
the uncontrolled one who has arrived at faith,

योगार्चलितमानस:।
yogāccalitamānasah
whose mind has fallen away from Yoga
श्रप्राप्य योगसंसिद्ध
apräpya yogasaìsiddhì̀
not attaining Yoga-perfection
कां गतित कृष्ण गच्छति ।।
kā̀亠 gatim krṣna gacchati
what road, Krishna, he goes?

## Arjuna spoke;

One who is uncontrolled though he has faith,
Whose mind has fallen away from yoga,
Who does not attain perfection in yoga,
Which way, Krishna, does he go?
ayatis (m. nom. sg.), the uncontrolled one, the unsubdued one.
sraddhayā (f. inst. sg.), by faith, with faith. upetas (m. nom. sg. p. pass. participle upa $\sqrt{ }$ ), arrived at.
yogāt (m. abl. sg.), from Yoga.
calita (p. pass. participle $\sqrt{ }$ cal), moved, gone astray, deviated, fallen away.
mānasas (m. nom. sg.), mind, spirit.
(calitamānasas, m. nom. sg. BV cpd., whose mind has fallen away.)
aprāpya (gerund a pra $\sqrt{a} p$ ), not attaining, not reaching, without attaining.
yogasamsiddhim (f. acc. sg.), Yoga-perfection, perfection in Yoga.
$k a \bar{m}$ (f. acc. sg. interrog.), what?
gatim (f. acc. sg.), road, goal, path.
krṣna (m. voc. sg.), Krishna.
gacchati (3rd sg. pr. indic. act. $\sqrt{ } \mathrm{gam}$ ), he goes, he walks, he moves.

कचिन् नोभयविभ्राष्टश्
kaccin nobhayavibhrastas
is it that not (from) both (worlds) fallen,
छिन्नाभ्रम् इव नरयति।
chinnäbhram iva naśyati
disappearing-cloud-like, he is lost,
अ्रप्रतिष्ठो महाबाहो
apratiṣtho mahäbāho
having no solid ground, O Mighty Armed
One (Krishna),
विमूदो ब्रह्मणः पथि।।
vimūdho brahmanah pathi
confused of Brahman on the path?
Is he not lost like a disappearing
cloud,
Having fallen from both worlds, Having no solid ground, O Krishna, Confused on the path of Brahman?

[^71]kaccid, is it that?
na, not.
ubhaya (m.), both.
vibhrastas (m. nom. sg. p. pass. participle $v i$ $\sqrt{b h r a n ̃ ' s), ~ f a l l e n, ~ f a i l e d, ~ d e s e r t e d . ~}$
ubhaya-vibhrastas, (m. nom. sg. TP cpd., failed in both.)
chinna (p. pass. participle $\sqrt{ }$ chid), cut off, split, pierced, effaced, blotted out, disappeared.
abhram (n. nom. sg.), cloud, thunder cloud.
(chinna-abhram, m. nom. sg. KD cpd., blotted-out cloud.)
iva, like.
naśyati (3rd sg. pr. indic. act. $\sqrt{n a s ́) \text { ), he is }}$ lost, he is destroyed.
aprastiṣhas (m. nom. sg.), having no solid ground, fluctuating, unsafe.
mahäbäho (m. voc. sg.), O Mighty Armed One, epithet here applied to Krishna.
vimüdhas (m. nom. sg. p. pass participle $v i$ $\sqrt{m u h})$, confused, deluded.
brahmanas (n. gen. sg.), of Brahman.
pathi (m. loc. sg.), on the path, on the road.

## VI

39

एतन् मे संरायं कृष्ण
etan me saṁśayá̇ krṣna
this of me doubt, Krishna
छेत्तुम् ग्रह्हस्य् ग्रशेषतः।
chettum arhasy aśesatah
to efface thou art able without remainder;

त्वदन्यः संशयस्यास्य
tvadanyah sam̉sáayasyāsya
other than thee, of (this) doubt, of it,
छेत्ता न ह्य उपपद्यते ।।
chettā na hy upapadyate
an effacer not indeed he comes forth.

## You are able, Krishna,

To dispel the totality of this doubt of mine;
Other than You, no one
Comes forth to help me erase this doubt.
etad (n. acc. sg.), this.
me (gen. sg.), of me, my.
saḿśayam (m. acc. sg.), doubt, uncertainty, irresolution.
krsna (m. voc. sg.), Krisha.
chettum (infinitive $\sqrt{ }$ chid), to cut away, to efface.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou art able, thou art capable, please to.
aśeşatas (adv.), without remainder, wholly, totally.
tvadanyas (m. nom. sg.), other than thee.
saḿśayasya (m. gen. sg.), of doubt, of uncertainty.
asya (m. gen. sg.), of it, of this.
chettä (m. nom. sg.), cutter-away, effacer.
na, not.
$h i$, indeed, truly.
upapadyate ( 3 rd sg . pr. indic. mid. upa $\checkmark$ pad), he arrives, he comes forth, he exists.

श्रीभगवान् उवाच
śrībhagavān uvãca the Blessed Lord spoke:

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## पार्थ नैवेह नामुत्र

pärtha näiveha nāmutra
Son of Prthä, neither here on earth, nor there above

विनाशस् तस्य विद्यते।
vināśas tasya vidyate
destruction of him it is found
न हि कल्याणकृत् करिचद्
na hi kalyānakrt kaścid
not indeed good-doing anyone
दुर्गतिं तात गच्छति ।।
durgatim tāta gacchati
to misfortune, my son, he goes.

## The Blessed Lord spoke:

Arjuna, neither here on earth
nor in heaven above
Is there found to be destruction of him;
No one who does good
Goes to misfortune, My Son.
sribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
pärtha (m. voc. sg.), Son of Prthä, epithet of Arjuna.
$n a$, not, neither.
eva, indeed (used as a rhythmic filler).
iha, here, here on earth.
na, not, nor.
amutra (adv.), there above, there in heaven.
vinăśas ( m . nom. sg. verbal noun from $v i$ $\sqrt{n a s ́}$ ), destruction, loss.
tasya (m. gen. sg.), of him, of this.
vidyate (3rd sg. pr. indic. passive $\sqrt{2}$ vid), it is found, it is to be found.
na, not.
$h i$, indeed, truly.
kalyānakrt (m. nom. sg. from kalyāna + $\sqrt{k r}$ ), virtuous, doing good.
kaścid anyone, anyone whatever.
durgatim (f. acc. sg.), misfortune, "hard road," to misfortune, to the unfortunate goal.
tāta (m. voc. sg.), my son, father (term of affection between seniors and juniors).
gacchati (3rd sg. pr. indic. act. $\sqrt{ }$ gam), he goes, he walks.

[^72]प्राप्य पुण्यकृतां-लोकान्
präpya punyakrtäm lokān
attaining of the meritorious doing, the worlds

उषित्वा राश्वती: समा:।
$u s ̣ i t v a ̄$ śáśvatīh samāh
having dwelt for endless years
श़ाणीनां श्रीमतां गेहे
śucināà śrimatä̀ $\dot{m}$ gehe
of the radiant and of the illustrious in the dwelling

योगम्रष्टो इभिजायते 11
yogabhrasto 'bhijāyate
he who has fallen from Yoga, he is born again.

## Attaining the worlds of the

 meritorious,Having dwelt there for endless years,
He who has fallen from yoga is born again
In the dwelling of the radiant and the illustrious.
präpya (gerund pra $\sqrt{a p}$ ), attaining, reaching.
punyakrtām (m. gen. pl.), of the meritorious acting, of the auspicious making, of the virtuous acting, of the good doing.
lokān (m. acc. pl.), worlds.
$u s ̣ i t v a ̄$ (gerund $\sqrt{3} v a s$ ), dwelling, having dwelt.
sāásvatīs (f. acc. pl.), constant, perpetual, endless.
samās (f. acc. pl.), years.
sucīnäm (m. gen. pl.), of the radiant, of the happy.
śīmatām (m. gen. pl.), of the illustrious, of the famous.
gehe ( n . loc. sg.) in the dwelling, in the house.
yogabhrastas (m. nom. sg. p. pass. participle yoga $\sqrt{b h r a n ̃ '), ~ B V ~ c p d ., ~ f a l l e n ~ f r o m ~}$ Yoga, gone from Yoga, lost to Yoga.
abhijāyate (3rd sg. pr. indic. passive abhi $\sqrt{j a n})$, he is born, he is reborn, he is born again.

## VI

42

ग्रथवा योगिनाम् एव
athavā yoginäm eva
or else of yogins
कुले भवत्वति धीमताम्।
kule bhavati dhimatām
in the family he comes to be, of wise,
एतद् धि दुर्ल्भतरं
etad dhi durlabhataram
this indeed more difficult to attain
लोके जन्म यद् ईदृशम् ॥
loke janma yad idrśam
in the world birth which such.
Or he may be born in the family
Of wise yogins;
Such a birth as this is very difficult
To attain in the world.
$a t h a v a \bar{a}$, or else, otherwise.
yoginām (m. gen. pl.), of yogins.
eva, indeed (used as a rhythmic filler).
kule ( n . loc. sg.), in the family.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u})$, he comes to be, he exists.
dhīmatām (m. gen. pl.), of the wise, of the learned ones.
etad (n. nom. sg.), this.
$h i$, indeed, truly.
durlabhataram (n. nom. sg. comparative), more difficult to attain, harder to obtain.
loke (m. loc. sg.), in the world.
janma (n. nom. sg.), birth.
yad (n. nom. sg.), which.
$\bar{i} d r$ śam (n. nom. sg.), such, of such a kind.

तत्र तं बुद्धिसंयोगं
tatra tamं buddhisamyyogain
there it, intelligence-accretion,
लभते पौर्वदेहिकम्।
labhate pāurvadehikam
he receives, derived from a former body,
यतते च ततो भूय:
yatate ca tato bhūyah
and he strives from thence once more
संसिद्धी कुरनन्दन ॥
sam̀siddhāu kurunandana
toward perfection, Son of Kuru.
There he regains the knowledge
Derived from a former body,
And he strives onward once more
Toward perfection, Arjuna.
tatra, there
$\operatorname{tam}$ (m. acc. sg.), it, him, this.
buddhisam̀yogam (m. acc. sg. TP cpd.), intelligence-accretion, accretion of knowledge, accretion of experience, joining together of knowledge.
labhate (3rd sg. pr. indic. mid. $\sqrt{l a b h}$ ), he receives, he obtains.
pāurvadehikam (m. acc. sg.), from a former body, from a previous birth, derived from a former incarnation.
yatate (3rd sg. pr. indic. mid. $\sqrt{\text { yat }), ~ h e ~}$ strives, he makes effort.
$c a$, and.
tatas, from there, from thence.
bhüyas (adv.), again, once more.
samisiddhāu (f. loc. sg.), toward perfection, toward success.
kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

पूर्वाभ्यासेन तेनैव
pürväbhyāsena tenäiva
by prior practice, by it,
हियते है ह् अवरो डवि स:।
hriyate hy avas'o 'pi sah
he is carried on, indeed against will even, he,

जिजासुर् प्रपि योगस्य
jijñ̄āsur api yogasya
the wishing to know even, of Yoga

शब्दब्नह्मातिवर्तंते ॥
śabdabrahmātivartate
word Brahman (i.e. Vedic recitation) he transcends.

He is carried on, even against his will, By prior practice;
He who even wishes to know of yoga
Transcends Brahman in the form of sound (i.e. Vedic recitation).
pūrva-abhyāsena (m. inst. sg. KD cpd.), by prior practice, by prior performance.
tena (m. inst. sg.), by it, by this.
$e v a$, indeed (used as a rhythmic filler).
hriyate (3rd sg. pr. indic. passive $\sqrt{ } h r$ ), he is carried on, he is conveyed, he is brought.
$h i$, indeed, truly.
avaśas (m. nom. sg .), without will, without wish, against will.
$a p i$, also, even.
sas (m. nom. sg.), he, this.
jijñāasus (m. nom. sg. from desiderative $\sqrt{j n} \bar{a} \bar{a}$, desirous of knowing, examining, anxious to know, wishing to know.
api, even, also.
yogasya (m. gen. sg.), of Yoga.
śabda (m.), sound, word.
brahma (n. acc. sg.), Brahman.
(śabda-brahma, n. acc. sg. KD cpd., wordbrahman.)
ativartate ( 3 rd sg. pr. indic. mid. ati $\sqrt{v r t}$ ), he goes beyond, he transcends.

## प्रयत्नाद् ्यतमानस् तु

prayatnäd yatamänas tu
from presevering effort (and) controlled mind indeed

योगी संशुद्दकिल्विष:।
yogī samंsuddhakilbisah
the yogin, completely cleansed of guilt,
अ्रनेकजन्मसंसिद्धस्
anekajanmasamisiddhas
not-one-birth-perfected,
ततो याति परां गतिं।।
tato yäti parā̀m gatim
then he goes to the Supreme Goal.
Through persevering effort and controlled mind,
The yogin, completely cleansed of evil,
And perfected through many births, Then goes to the supreme goal.
prayatnāt (m. abl. sg.), from persevering effort, from exertion.
yatamānas (m. nom. sg. pr. mid. participle), controlled, restrained.
$t u$, indeed, but.
yogī (m. nom. sg.), yogin.
saṁśuddha (p. pass. participle sam $\sqrt{\text { śudh }}$ ), completely cleansed, completely purified.
kilbiṣas (m. nom. sg.), guilt, sin, evil.
(samiśuddhakilbiṣas, m. nom. sg. BV cpd., who is completely cleansed of evil.)
aneka (n.), not one, i.e. many.
janma (n.), birth.
samisiddhas (m. nom. sg. p. pass. participle sam $\sqrt{\text { sidh }), ~ p e r f e c t e d, ~ s u c c e s s f u l . ~}$
(anekajanmasamisiddhas, m. nom. sg. TP cpd., perfected through many births, successful through many incarnations.)
tatas (m. abl. sg.), then, from there.
$y \bar{a} t i$ (3rd sg. pr. indic. act. $\sqrt{y} \bar{a}$ ), he goes.
paräm (f. acc. sg.), to the highest, to the supreme, the supreme.
gatim (f. acc. sg.), goal, path.

## VI

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तपस्विभ्यो डधिको योगी
tapasvibhyo 'dhiko yogi
to the ascetics superior the yogin;
ज्ञानिम्यो sपि मतो งधिक:।
jñānibhyo 'pi mato 'dhikah
to the learned also thought to be superior;
र्कम म्य्यश् चाधिको योगी
karmibhyaśs cādhiko yogī
and to the active (in ritual) superior the yogin

तस्माद्य योगी भवार्जुन।।
tasmäd yogì bhavärjuna
therefore a yogin be! Arjuna.
The yogin is superior to the ascetics, He is also thought to be superior to the learned,
And the yogin is superior to those who perform ritual works. Therefore, be a yogin, Arjuna.
tapasvibhyas (m. abl. pI.), to the ascetics. adhikas (m. nom. sg.), superior, going beyond.
yogì (m. nom. sg.), yogin.
$j \tilde{a}$ nibhyas (m. abl. pl.), to the knowing, to the learned.
api, also, even.
matas (m. nom. sg. p. pass. participle $\sqrt{ }$ man), thought, thought to be, believed to be.
adhikas (m. nom. sg.), superior, going beyond.
karmibhyas (m. abl. pl.), to the active, to those active in ritual.
$c a$, and.
adhikas (m. nom. sg.), superior, going beyond.
yogī (m. nom. sg.), yogin.
tasmāt (m. abl. sg.), from this, therefore.
yogī (m. nom. sg.), yogin.
$b h a v a$ (2nd sg. imperative act. $\sqrt{ } b h \bar{u}$ ), be! arjuna (m. voc. sg.), Arjuna.

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योगिनाम् श्रपि सर्वेषां
yoginām api sarveṣäm
of the yogins even, of all these,
मद्गतेनान्तरात्मना।
madgatenāntarātmanā
to me by going with inner self,
शद्धावान् भजते यो मां
śr addhãvā̄n bhajate yo mā̀m
full of faith he honors, who, me
स मे युक्ततमो मत:।।
sa me yuktatamo matah
he to me the most devoted thought to be.
yoginām (m. gen. pl.), of the yogins.
api, even, also.
sarvesām (m. gen. pl.), of all these.
madgatena (m. inst. sg.), gone to me, by going to me.
antarätman $\bar{a}$ (m. inst. sg.), by the inner self, with the inner self.
sraddhā$v a \bar{n}$ (m. nom. sg.), full of faith, rich in faith.
bhajate (3rd sg. pr. indic. mid. $\sqrt{b h a j}$ ), he honors, he worships, he loves.
yas (m. nom. sg.), who.
mäm (acc. sg.), me.
sas (m. nom. sg.), he, this.
$m e$ (dat. sg.), to me.
yuktatamas (m. nom. sg. superlative of yukta, p. pass. part. of $\sqrt{y} u j$ ), most devoted, most attached, most steadfast.
matas (m. nom. sg. p. pass. participle $\sqrt{ }$ man), thought, believed, thought to be, believed to be.

Of all these yogins,<br>He who has merged his inner Self in Me,<br>Honors Me, full of faith, Is thought to be the most devoted to Me .

End of Book VI

The Yoga of Meditation

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## BOOK VII

श्रीभगवान् उवाच ।
srībhagavān uvāca
the Blessed Lord spoke:

## 1

मय्य् झ्रासक्तमना: पार्थ
mayy äsaktamanāh pārtha
in me whose mind is absorbed, Son of Prthā,

योगं युजुन् मदाश्रय:।
yogà̇ yuñjan madäśrayah
Yoga practicing, dependent on me,
अ्रसंशयंयं समग्रं मां
asaìśayaím samagraìm mā̀ $\dot{m}$
without doubt, entirely me;

यथा ज्ञास्यसि तच्द्धणु।।
yathā jüāsyasi tac chrnu
how thou shalt know, that hear!

The Blessed Lord spoke:
With mind absorbed in Me, Arjuna, Practicing yoga, dependent on Me,
You shall know Me completely,
Without doubt; hear that!
srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
mayi (loc. sg.), in me.
$\bar{a} s a k t a$ (p. pass. participle $\bar{a} \sqrt{ } \operatorname{san} j)$, absorbed in, intent on, attached to.
manās (n. nom. sg.), mind, thought, devotion.
( $\bar{a}$ saktamanās, m. nom. sg. BV cpd., one whose mind is attached, one whose mind is absorbed.)
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
yogam (m. acc. sg.), Yoga.
yuñjan (m. nom. sg. pr. participle $\sqrt{ } y u j$ ), practicing, performing.
madāśrayas (m. nom. sg.), dependent on me, taking refuge in me.
asaḿśayam (adv.), without doubt, without irresolution, without qualification.
samagram (adv.), wholly, entirely.
mām (acc. sg.), me.
yath $\bar{a}$, how, in which way.
$j \bar{n} \bar{a} s y a s i$ (2nd sg. future act. $\sqrt{j} \bar{n} \bar{a}$ ), thou shalt know.
$\operatorname{tad}$ (n. acc. sg.), that, this.
śrṇu (2nd sg. imperative $\sqrt{s} r u$ ), hear!

## VII

2

ज्ञानं ते ऽहं सविज्ञानम्
jñ̄anam te 'ham̀ savij̄̃ānam
knowledge to thee $I$, along with discrimination,

इदं वक्ष्याम्य् ग्रशेषतः।
idà̇ vakşyāmy aśeṣatah
this I shall explain without remainder
यज् ज्ञात्वा नेह भूयो गन्यज्
yaj jñätvā neha bhūyo 'nyaj
which, having been known, not here in the world further (anything) other

## ज्ञातव्यम् श्रवराष्यते ।।

jñātavyam avaśişate
to be known it remains.
jñ̄ānam (n. acc. sg.), knowledge, wisdom. te (dat. sg.), to thee.
aham (nom. sg.), I.
savijn̄ānam (n. acc. sg.), with discrimination, with understanding, along with discrimination.
idam ( n. acc. sg.), this.
vaksyāmi (Ist sg. future act. $\sqrt{ } v a c$ ), I shall say, I shall tell, I shall explain.
asesatas (adv.), without remainder, in full.
yad (n. acc. sg.), which.
$j n \bar{a} t v \bar{a}$ (gerund $\sqrt{j} \bar{n} \bar{a}$ ), knowing, having known, having understood (here in a passive sense, as "having been understood").
$n a$, not.
iha, here, here on earth.
bhūyas, (adv.), again, further.
anyat (n. nom. sg.), other.
$j \tilde{n} \bar{a} t a v y a m$ (n. nom. sg. gerundive $\sqrt{j} \tilde{n} \bar{a}$ ), to be known.
avaśisyate ( 3 rd sg . pr. indic. passive ava $\sqrt{s i s})$, it remains, it is left.

To you I shall explain in full this knowledge,
Along with realization,
Which, having been understood, nothing further
Remains to be known here in the world.

मनुष्याणां सहस्रेषु
manuşānạà̀ sahasreṣu
of mankind in thousands
करिचद् ्यतति सिद्धये।
kaścid yatati siddhaye
(scarcely) anyone strives for perfection;
यतताम् 尹्रपि सिद्धानां
yatatām api siddhānā̀̀
of the striving even, of the perfected,
करिचन् मां वेत्ति तत्ववतः ॥
kaścin mā̀ $\dot{m}$ vetti tattvatah
(scarcely) anyone me he knows in reality.
Of thousands of men,
Scarcely anyone strives for perfection;
Even of the striving and the perfected,
Scarcely anyone knows Me in truth.
manusyānām (m. gen. pl.), of men, of mankind.
sahasresu (m. loc. pl.), in thousands.
kaścid, anyone, anyone whatever (here, scarcely anyone).
yatati (3rd sg. pr. indic. act. $\sqrt{ }$ yat), he strives, he stretches.
siddhaye (f. dat. sg.), to perfection, toward perfection.
yatatām (gen. pl. pr. act. participle $\sqrt{ }$ yat), of the striving.
api, even, also.
siddhānām (m. gen. pl.), of the perfected.
kaścid, anyone (here, scarcely anyone).
mäm (acc. sg.), me.
vetti (3rd sg. pr. indic. act. $\sqrt{v i d}$ ), he knows.
tattvatas (adv.), truly, in reality.

4
भूमिर् ग्रापो डनलो वायु:
bhümir āpo'nalo vāyuh earth, water, fire, wind,

खं मनो बुद्धिर् एव च।
kham mano buddhir eva ca ether, mind, intelligence and

ग्रहंकार इतीयं मे
ahamंkära itīyam me
self consciousness thus this of me
भिन्ना प्रकृतिर् ग्रष्टधा।।
bhinnā prakrtir asțadhā
divided nature eightfold.
Earth, water, fire, air,
Ether, mind, intellect
And egoism this,
My material nature, is divided into eight parts.
$b h u ̄ m i s$ (f. nom. sg.), earth.
$\bar{a} p a s$ (f. nom. pl.), water, the waters.
analas (m. nom. sg.), fire.
vāyus (m. nom. sg.), wind.
kham (n. nom. sg.), ether, sky, space.
manas ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), mind, thought.
buddhis (f. nom. sg.), intelligence.
eva, indeed (used as a rhythmic filler).
$c a$, and.
aham̈kāras (m. nom. sg.), "I making," consciousness of the self (sometimes, "egotism").
iti, thus, so.
iyam (f. nom. sg.), this.
$m e$ (gen. sg.), of me, my.
bhinnā (f. nom. sg. p. pass. participle $\sqrt{ }$ bhid), divided, split.
prakrtis (f. nom. sg.), nature, material nature.
asṭadhā (adv.), eightfold.

[^74]श्रपरेयम् इतस् त्व् ग्रन्यां
apareyam itas tv anyā̀ $\dot{m}$
inferior this; but other
प्रकृतिं विद्धि मे पराम्।
prakrtioं viddhi me paräm
nature know of me the highest,
जीवभूतां महाबाहो
jīvabhütä̀̇ mahäbäho
the spiritual beings, $O$ Mighty Armed One

ययेदं धार्यते जगत्।।
yayedam dhäryate jagat
by which this it is sustained the universe.
aparā (f. nom. sg.), lower, inferior.
iyam (f. nom. sg.), this.
itas, this, here.
$t u$, indeed.
anyām (f. acc. sg.), other.
prakrtim (f. acc. sg.), nature.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
$m e$ (gen. sg.), of me, my.
paräm (f. acc. sg.), highest, supreme.
jīvabhūtām (f. acc. sg.), consisting of the jīvas, consisting of souls, consisting of spiritual beings.
mahäbäho (m. voc. sg.), O Mighty Armed
One, epithet of Arjuna and other warriors.
$y a y \bar{a}$ (f. inst. sg.), by which.
idam ( n . nom. sg.), this.
dhäryate (3rd sg. pr. indic. causative passive $\sqrt{d h r}$ ), it is sustained, it is supported.
jagat (n. nom. sg.), world, universe.

## Such is My inferior nature, But know it as different from My highest nature, the Self, O Arjuna, By which this universe is sustained.

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## VII

## 6

एतद्योनीनि भूतानि
etadyonīni bhütāni
this (my highest nature) the wombs (of)
beings,

सर्वाणीत्य् उपधारय।
sarvānīty upadhāraya
all, thus understand!

श्रहं कृत्स्नस्य जगत:
aham krtsnasya jagatah
I of the entire universe

प्रभव: प्रलयस् तथा II
prabhavah pralayas tath $\bar{a}$
the origin and the dissolution also.
All creatures have their birth in this, My highest nature.
Understand this!
I am the origin and also the dissolution
Of the entire universe.
etad (n. nom. sg.), this.
yonini (n. nom. pl.), wombs, origins.
bhütāni (n. nom. pl.), beings, creatures.
sarvāni (n. nom. pl.), all.
(etadyonīni bhūtāni sarvāṇ, all creatures have their wombs in this.)
$i t i$, thus.
upadhäraya (2nd sg. pr. indic. causative act. imperative upa $\sqrt{d h r}$ ), understand! comprehend!
aham (nom. sg.), I.
krtsnasya (n. gen. sg.), of the entire, of the whole.
jagatas (n. gen. sg.), of the universe, of the world.
prabhavas (m. nom. sg.), origin, coming to be.
pralayas (m. nom. sg.), dissolution, ceasing to exist.
tathā, thus, also.

## VII

7

मत्त: परतरं नान्यत्
mattah parataraì nānyat
than me higher not other
किंचिद् ग्रस्ति धनंजय।
kimicid asti dhanamijaya
anything there is, Conqueror of Wealth.
मयि सर्वम् इदं प्रोतं
mayi sarvam idam protaí
on me all this universe strung
सूत्रे मणिगणा इव 11
sūtre maniganā iva
on-a-thread-pearls-like.
Nothing higher than Me exists, O Arjuna.
On Me all this universe is strung Like pearls on a thread.
mattas (abl. sg.), from me, than me.
parataram (n. nom. sg. comparative), higher, superior.
na, not.
anyat (n. nom. sg.), other.
kimcid, anything, anything whatever. asti ( 3 rd sg. pr. indic. $\sqrt{\text { as) , there is, it is. }}$
dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.
mayi (loc. sg.), on me, in me.
sarvam (n. nom. sg.), all.
$\operatorname{idam}$ ( n , nom. sg.), this.
protam (n. nom. sg. participle pra $\sqrt{ } v e$ ), strung, woven.
sütre ( n . loc. sg.), on a thread.
maniganās (m. nom. pl.), pearls, clusters of pearls, clusters of jewels.
iva, like.

VII
8

रसो डहम् ग्रप्सु कौन्तेय
raso 'ham apsu kāunteya,
the liquidity $I$ in the waters, Son of Kuntī,

प्रभास्मि शाशिसूर्ययो:।
prabhāsmi sasisūryayoh
the radiance $I$ am in that which contains
the rabbit, ${ }^{*}$ and the sun,
प्रणब: सर्ववेदेष्तु

## pranavah sarvavedesu

the sacred syllable ( $\mathrm{O} \dot{\mathrm{m}}$ ) in all the Vedas
शब्द: खे पौरूषं नृष्यु II
śabdah khe pāuruṣam nrsu
the sound in the air, the manhood in men.
rasas (m. nom. sg.), flavor, liquidity, taste. aham (nom. sg.), I.
$a p s u$ (f. loc. pl.), in the waters, in water.
kāunteya (m. voc. sg .), Son of Kuntī, epithet of Arjuna.
prabhā (f. nom. sg.), radiance, light, splendor.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
śaśi (m.), that which contains the rabbit (śaśa), i.e. the moon.
sürya (m.), the sun.
(sasisūryayos, m. gen. dual, of the moon and sun.)
pranavas (m. nom. sg.), the sacred syllable "Óm."
sarvavedesu ( m . loc. pl.), in all the Vedas.
śabdas (m. nom. sg.), sound.
khe ( n . loc. sg.), in the air, in the ether.
pāurusam (n. nom. sg.), manhood, potency, virility.
$n r s ̣ u$ (m. loc. pl.), in men.

## I am the liquidity in the waters, Arjuna,

I am the radiance in the moon and sun,
The sacred syllable ( Om ) in all the Vedas,
The sound in the air, and the manhood in men.

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## VII

## 9

पुण्यो गन्धः पृथिव्यां च
punyo gandhah prthivyā̀ ca and the pure fragrance in the earth,

तेजइचर्मि विभावसौ।
tejaścāsmi vibhãvasāu
and the brilliance I am in the sun,
जीवनं सर्वभूतेष
jïvanam sarvabhūtesu
the life in all beings
तपशचास्मि तपस्विषु।।
tapaścāsmi tapasviṣu
and the austerity I am in ascetics.
I am the pure fragrance in the earth,
And the brilliance in the fire, The life in all beings,
And the austerity in ascetics.
punyas (m. nom. sg.), pure, pleasant, auspicious, sacred.
gandhas (m. nom. sg.), fragrance, smell.
prthivyām (f. loc. sg.), in the earth, of the earth.
$c a$, and.
tejas (n. nom. sg.), splendor, brilliance, radiance.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{ }$ as), I am.
vibhāvasäu (m. loc. sg.), in the sun, in flame.
jīvanam (n. nom. sg.), life.
sarvabhütesu ( m. loc. pl.), in all beings.
tapas (n. nom. sg.), austerity, heat, selfdenial.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
tapasviṣu (m. loc. pl.), in ascetics, in holy men.

बीजं मां सर्वभूतानां
bījam̀ mā̀ $\dot{m}$ sarvabhūtānā $\dot{m}$
the seed, me, of all creatures
विद्धि पार्थ सनातनम्
viddhi pārtha sanātanam
know, Son of Pṛthā, primaeval
बुद्धिए बुद्धिमताम् श्रस्मि
buddhir buddhimatām asmi
the intelligence of the intelligent I am
तेजस् तेजस्विनाम् ग्रहम्॥
tejas tejasvinām•aham
the splendor of the splendid, I.
Know Me to be the primeval seed
Of all creatures, Arjuna;
I am the intelligence of the intelligent; The splendor of the splendid, am I.
bījam (n. nom. sg.), seed, germ, primary cause.
$m a ̄ m$ (acc. sg.), me.
sarvabhūtānām (m. gen. pl.), of all beings, of all creatures.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sanātanam (n. nom. sg.), ancient, primaeval. buddhis (f. nom. sg.), intelligence.
buddhimatām (m. gen. pl.), of the intelligent, of those who are intelligent.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
tejas (n. nom. sg.), splendor, brilliance, radiance.
tejasvinäm (m. gen. pl.), of the splendid, of the brilliant, of the radiant.
aham, I.

बलं बलवतां चाहं
balam̀ balavatām cāhàm
and the might of the mighty, I,
कामरार्गविर्वजजतम्।
kämarāgavivarjitam
desire and passion freed from,
धर्माविरद्दो भूतेषु
dharmāviruddho bhüteṣu
according to law in beings
कामो งस्मि भरतर्षभ।।
kāmo 'smi bharatarsabha
love I am, Bull of the Bharatas.
And the might of the mighty I am, Which is freed from lust and passion,
And I am that desire in beings Which is according to law,
Arjuna.
balam (n. nom. sg.), strength, force, might. balavatäm (m. gen. pl.), of the strong, of the mighty.
$c a$, and.
aham (nom. sg.), I.
käma (m.), desire, love.
rägavivarjitam ( n . nom. sg. p. pass. participle raga vi $\sqrt{ } v r j$ ), freed from passion, diverted frompassion, with passion set aside.
(käma-rāga-vivarjitam, n. nom. sg. TP cpd., freed from passion and desire.)
dharma (m.), law, justice, rule, duty.
aviruddhas (m. nom. sg. p. pass. participle $a$ $v i \sqrt{ }$ rudh $)$, according to, consistent with, not encountering resistance from, not opposed to.
(dharma-aviruddhas, m. nom. sg. TP cpd., not opposed to law.)
bhūteṣu ( m . loc. pl.), in beings, in creatures.
kämas (m. nom. sg.), desire, love.
asmi ( (st sg. pr. indic. $\sqrt{ } a s$ ), 1 am.
bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

ये चैव सात्विका भावा<br>ye cāiva sättvikā bhāvā<br>and which (are) sattvic states of being

राजसास् तामसाइच ये।
rājasās tāmasāsica ye
rajasic and tamasic which
मत्त एवेति तान् विद्धि
matta eveti tān viddhi
from Me indeed them know!
न त्व् ग्रहं तेषु ते मयि।।
na to aham tesu te mayi
not, but, I in them; they in me.

## And those states of being which are sattvic,

And those which are rajasic and tamasic,
Know that they proceed from Me.
But I am not in them; they are in Me.
$y e$ (m. nom. pl.), which, who.
$c a$, and.
eva, indeed (used as a rhythmic filler).
sāttvikās (m. nom. pl.), sattvic, derived from the sattva guna (the guna of goodness).
$b h a ̄ v a ̄ s$ (m. nom. pl.), states of being, comings into existence, modes of behavior.
rājasās (m. nom. pl.), rajasic, derived from the rajas guna (guna of passion and power).
tāmasās (m. nom. pi.), tamasic, derived from the tamas guna (guna of darkness and sloth).
$c a$, and.
ye (m. nom. pl.), which, who.
mattas (abl. sg.), from me.
eva, indeed (used as a rhythmic filler).
$i t i$, thus.
$\tan$ (m. acc. pl.), them.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
na, not.
$t u$, but.
aham (nom. sg.), I.
teṣu (m. loc. pl.), in them.
te (m. nom. pl.), they.
mayi (m. loc. sg.), in me.

[^77]त्रिभिर् गुणमयैर् भावैर्
tribhir gunamayäir bhāvāir
by the three guna-made states of being,
एभि: सर्वम् इदं जगत्।
ebhih sarvam idam jagat
by these, all this universe

मोहितं नाभिजानाति<br>mohitam näbhijänāti<br>deluded, not it recognizes

माम् एम्यः परम् श्रव्ययम् ॥
mäm ebhyah param avyayam me, than these higher (and) eternal.
tribhis (m. inst. pl.), by three, by the three. gunamayāis (m. inst. pl.), by guna made, by guna produced, by guna formed. *
$b h a \overline{v a} a i s$ ( m . inst. pl.), by states of being, by modes of behavior.
ebhis (m. inst. pl.), by these.
sarvam (n. nom. sg.), all.
idam (n. nom. sg.), this.
jagat ( n . nom. sg.), world, universe.
mohitam (n. nom. sg. causative participle $\sqrt{m u h})$, deluded, confused.
$n a$, not.
$a b h i j a \overline{n a} t i(3 r d$ sg. pr. indic. act. abhi $\sqrt{j} \bar{n} a \bar{a}$ ), it recognizes, it perceives, it becomes aware of.
$m a ̄ m$ (acc. sg.), me.
ebhyas (m. abl. pl.), than these, from these.
param (m. acc. sg.), higher, highest.
avyayam (m. acc. sg.), eternal, imperishable.

# All this universe is deluded by these three states of being, <br> Composed of the qualities. <br> It does not recognize Me, Who am higher than these, and eternal. 

[^78]देवी ह्य एषा गुणमयी
däivì hy esā gunamayi
divine indeed this gunaa-made
मम माया दुरत्यया।
mama mäyä duratyayā
of me illusion, difficult to penetrate,

## माम् एव ये प्रपद्यन्ते

mām eva ye prapadyante
me only who they resort to

## मायाम् एतां तरन्ति ते 11

māyäm etāà taranti te
illusion this they transcend, they.

## Divine indeed is this illusion of Mine made up of the three qualities, And difficult to penetrate; <br> Only those who resort to Me <br> Transcend this illusion.

$d \bar{a} i v \bar{l}$ (f. nom. sg.), divine, heavenly.
$h i$, indeed, truly.
esā (f. nom. sg.), this.
gunamayī (f. nom. sg.), guṇa-made, gunaproduced.
mama (gen. sg.), of me, my.
$m a \bar{y} \bar{a}$ (f. nom. sg.), illusion, magic, power.
duratyay $\bar{a}$ (f. nom. sg. from dur ati $\sqrt{i}$ ), difficult to penetrate, hard to go beyond, difficult to master.
mäm (acc. sg.), me.
eva, indeed (used as a rhythmic filler).
ye (m. nom. pl.), who.
prapadyante (3rd pl. pr. indic. mid. pra $\sqrt{p a d}$ ), they resort to, they take refuge with, they attain.
māyām (f. acc. sg.), illusion, magic power.
etām (f. acc. sg.), this.
taranti (3rd pl. pr. indic. act. $\sqrt{ }$ tr), they transcend, they penetrate, they pass beyond.
$t e$ (m. nom. pl.), they.

## VII

15

नमां दुण्वतनोगे मू:
na mām duskrtino mūdhāh not me evil-doers deluded

प्रपद्यन्ते नराधमा:।
prapadyante narädhamäh
they resort to, men lowest
माययापह्तज्ञाना
māyayāpahrtajñāna
by illusion bereft of knowledge
ग्रासुरं भावम् ग्राश्रिता: ।।
āsuraìm bhävam āśritāh
demon existence attached.

## Evil doers, lowest of men, Deprived of knowledge by illusion, Do not seek Me, <br> Attached as they are to a demoniacal existence.

na, not.
mäm (acc. sg.), me.
duskrtinas (m. nom. pl.), evil doers, wrong doers.
müdhäs (m. nom. pl. p. pass. participle $\sqrt{m u h})$, deluded, confused.
prapadyante (3rd pl. pr. indic. mid. pra $\checkmark$ pad), they resort to, they take refuge with, they attain.
narā (m. nom. pl.), men.
adhamās (m. nom. pl.), lowest, vilest, worst.
māyayā (f. inst. sg.), by illusion, by magic power.
apahrta (p. pass. participle apa $\sqrt{h r \text { ), taken }}$ away, bereft, carried off, removed.
jñānās (m. nom. pl.), knowledge, wisdom (plural because of narās, men).
(apahrtajñānās, m. nom. pl. BV cpd., whose knowledge has been carried away.)
āsuram (m. acc. sg.), demon, demonic.
bhāvam (m. acc. sg.), existence, being.
$\bar{a} s r_{i t} t \bar{s}$ (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{\text { srri }}$, attached, resorting to, having recourse to.

चर्तुविधा भजन्ते मां<br>caturvidhā bhajante mā̀<br>four kinds they honor me

जना: सुकृतिनो र्जुन।
janāh sukrtino 'rjuna
(among) men good-doing, Arjuna,
श्रार्तो जिज्ञासुर् ग्रर्थार्थी
ārto, jij̄ñāsur arthārthī
those bereft who seek to regain spiritual power, those who desire knowledge, the desirous of wealth,*

ज्ञानी च भरतर्षभ।।
jñānī ca bharatarṣabha
and the man of wisdom, Bull of the Bharatas.

Among benevolent men, four kinds worship Me, Arjuna:
The distressed, those who desire wealth, Those who desire knowledge, And the man of wisdom, Arjuna.
caturvidhās (m. nom. pl.), of four kinds, fourfold.
bhajante (3rd pl. pr. indic. mid. $\sqrt{ }$ bhaj), they worship, they honor.
$m a ̄ m$ (acc. sg.), me.
janās (m. nom. pl.), men.
sukrtinas (m. nom. pl.), benevolent, gooddoing.
arjuna (m. voc. sg.), Arjuna.
artas (m. nom. sg. p. pass. participle $a \sqrt{ } r$ ), bereft, afflicted, suffering.
$j i j \tilde{n} \bar{a} s u s$ ( m . nom. sg. from desiderative $\sqrt{j} \tilde{n} \bar{a})$, he who is desirous of knowing, desirous of knowledge.
arthärth ( m . nom. sg.), he who is desirous of wealth, he who desires the Highest Truth.
$j n a ̄ n \bar{n}$ (m. nom. sg.), man of wisdom, learned man, wise man.
$c a$, and.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

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## तेषां ज्ञानी नित्ययुक्त

tesā̀̈̀ jñāñ̄ nityayukta
of them, the man of wisdom, eternally steadfast,

एकभक्तिर् विशिष्यते।
ekabhaktir visisisyate
devoted to one alone, he is pre-eminent
प्रियो हि ज्ञानिनो ड्त्यर्थम्
priyo hi jñānino 'tyartham
fond indeed of the man of wisdom exceedingly

घ्रहं स च मम प्रियः।।
aham sa ca mama priyah
I , and he of Me fond.

## Of them the man of wisdom, eternally steadfast,

Devoted to the One alone, is preeminent.
I am indeed exceedingly fond of the man of wisdom,
And he is fond of Me .
teşam (m. gen. pl.), of them.
$j \bar{n} \bar{a} n \bar{l}$ (m. nom. sg.), man of wisdom, wise man, learned man.
nitya (adv.), eternally, imperishably.
yuktas (m. nom. sg.), steadfast, disciplined, joined to Yoga.
ekabhaktis (f. nom. sg.), "one devoted," devoted to one alone, worshipping a single god or absolute (as BV cpd.), whose devotion is to one.
viśisyate (3rd. sg. pr. indic. passive vi $\sqrt{ }$ síş), he is distinct, he is distinguished, he is preeminent.
priyas (m. nom. sg.), fond, dear.
$h i$, indeed, truly.
jñāninas (m. gen. sg.), of the man of wisdom, of the wise man.
atyartham (adv.), exceedingly, extraordinarily.
aham (nom, sg.), I.
sas (m. nom. sg.), he.
$c a$, and.
mama (gen. sg.), of me.
priyas (m. nom. sg.), fond, dear.

उदारा: सर्व एवैते
udāräh sarva eväite
noble all indeed these;
ज्ञानी त्व् श्रात्मैव मे मतम् ।
jũān̄̄ tv ätmãiva me matam
the man of wisdom, but, the self thus of me thought to be;

श्रास्थितः स हि युक्तात्मा

abiding in, he indeed, the steadfast self,
माम् एवानुतमां गतिम् ॥
mām evänuttamā̀̀ gatim
me, the Supreme Goal.

## All these are indeed noble, But the man of wisdom is thought to be My very Self. <br> He , indeed, whose mind is steadfast, Abides in Me, the supreme goal.

udärās (m. nom. pl.), noble, exalted.
sarve (m. nom. pl.), all.
eva, indeed (often used as a rhythmic filler). ete (m. nom. pl.), these.
jñäni (m. nom. sg.), man of wisdom, wise man.
$t u$, but.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
eva, indeed (used as a rhythmic filler).
$m e$ (gen. sg.), of me, my.
matam ( n . nom. sg.), thought, thought to be.
âsthitas ( m . nom. sg .), abiding in, situated in.
sas (m. nom. sg.), he, this.
$h i$, indeed, truly.
yuktātmā (m. nom. sg . BV cpd.), whose self is steadfast.
$m a ̄ m$ (acc. sg.), me.
eva, indeed (used as a rhythmic filler).
anuttamäm (f. acc. sg.), supreme, unsurpassed.
gatim (f. acc. sg.), goal, path, way.

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बहूनां जन्मनाम् श्रन्ते
bahūnä̀ janmanām ante
of many births at the end
ज्ञानवान् मां प्रपद्यते।
jñānavān mā̀̇ prapadyate
the man of wisdom me he resorts to
वासुदेव: सर्वम् इति
väsudevah sarvam iti
"Vāsudeva (Krishna) (is) all," thus
स महात्मा सुदुर्लेभः ।।
sa mahätmā sudurlabhah
this great soul hard to find.

## At the end of many births, The man of wisdom resorts to Me , Thinking "Vasudeva (Krishna) is all." Such a great soul is hard to find.

bahūnām (n. gen. pl.), of many, of much.
janmanām (n. gen. pl.), of births.
ante (m. loc. sg.), at the end, in the end.
jñänavān (m. nom. sg.), wise man, man of wisdom.
mām (acc. sg.), me.
prapadyate (3rd sg. pr. indic. mid. pra $\left.J_{p a d}\right)$, he resorts to, he takes refuge in, he attains.
väsudevas (m. nom. sg.), Son of Vasudeva, i.e. Krishna.
sarvam (n. nom. sg.), all.
$i t i$, thus.
sas (m. nom. sg.), this, he.
mahātmā (m. nom. sg.), great soul, great self, (as BV cpd.) one whose self is great.
sudurlabhas (m. nom. sg. from su dur Jlabh), hard to find, difficult to obtain.

[^80]कामैस् तैस्तैर् हृतज्ञाना:
kāmāis tāistāir hrtajñānäh
by desires, be these and those, bereft of knowledge

प्रपद्यन्ते sन्यदेवता:।
prapadyante 'nyadevatāh
they resort to other gods
तंतं नियमम् झ्रास्थाय
taítaín niyamam āsthäya
this or that religious obligation having recourse to

## प्रकृत्या नियता: स्वया ।।

prakrtyā niyatāh svayā
by nature constrained by own.

## Men whose knowledge has been carried away

By these and those desires, resort to other gods,
Having recourse to this and that religious rite,
Constrained by their own material natures.
kāmāis (m. inst. pl.), by desires, by lusts. täis täis (m. inst. pl.), by these and those.
$h r t a$ ( p . pass. participle $\sqrt{h r}$ ), bereft, stolen away, taken away.
jn̄ānās (m. nom. pl.), knowledge, wisdom. (hrtajñānās, m. nom. pl. BV cpd., whose knowledge has been carried away.)
prapadyante (3rd pl. pr. indic. mid. pra $\checkmark$ pad), they resort to, they take refuge with, they worship.
anya-, other.
devatās (m. nom. pl.), gods, godheads.
tam tam (m. acc. sg.), this or that.
niyamam (m. acc. sg.), religious obligation, discipline, worship.
$\bar{a} s t h \bar{a} y a$ (gerund $\bar{a} \sqrt{s t h a} \bar{a}$ ), having recourse to, following, practicing.
prakrtyā (f. inst. sg.), by material nature.
niyatās ( m . nom. pl.), constrained, held down, controlled, subdued.
svayä (f. inst. sg.), by own.

यो यो यां यां तनुं भक्तः
yo yo yā̀ $\dot{m}$ yā̀ tanum bhaktah whoever whatever form worshipped

भद्वयार्चितुम् इच्छति।
śraddhayārcitum icchati
with belief to honor he desires,
तस्य तस्याचलां भ्धद्धां
tasya tasyācalā̀̉ śraddhā̉̀ on him on him immovable faith

ताम् एव विदधाम्य् अ्रहम् ॥
tām eva vidadhāmy aham
it I bestow, I.
Whoever desires to honor with belief Whatever worshiped form, On him I bestow Immovable faith.
yas yas (m. nom. sg.), whoever.
$y \bar{a} m y \bar{a} m$ (f. acc. sg.), whatever.
tanum or tanüm (f. acc. sg.), form, body.
bhaktas (m. nom. sg. p. pass. participle $\sqrt{b h a j}$ ), worshipped, honored.
śraddhayā (f. inst. sg.), with faith, with belief.
arcitum (infinitive $\sqrt{ }$ arc), to worship, to praise, to honor.
icchati (3rd sg. pr. indic. act. $\sqrt{i s p}$ ), he desires, he wishes.
tasya tasya (m. gen. sg.), on him, on whoever he is.
acaläm (f. acc. sg.), immovable, unmoving, steady, steadfast.
śaddhām (f. acc. sg.), faith.
$t \bar{a} m$ (f. acc. sg.), it, this.
eva, indeed (used as a rhythmic filler).
vidadhāmi ( I st sg. pr. indic. act. vi $\sqrt{d h a})$, I bestow, I grant, I establish.
aham (nom. sg.), I.

## VII

स तया श्रद्धया युक्तस्
sa tayä śraddhayā yuktas
he with this faith endowed

## तस्याराधनम् ईहते ।

tasyārādhanam īhate
of this (source) propitiation he desires,

## लभते च तत: कामान्

labhate ca tatah kāmān
and he receives from thence (his) desires
मयँव विहितान् हि तान् ॥
mayäiva vihitän hi tān
by me decreed, indeed, them.

## He , who, endowed with this faith, Desires to propitiate that form,

 Receives from it his desiresBecause those desires are decreed by Me.

[^81]sas (m. nom. sg.), he, this.
$\operatorname{tay} \bar{a}$ (f. inst. sg.), by this, with this. sraddhayā (f. inst. sg.), by faith, with faith. $y u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), joined, endowed, yoked to.
tasya (m. gen. sg.), of him, of it, of this.
$\bar{a} r a ̄ d h a n a m$ ( n . acc. sg. from $\bar{a} \sqrt{ }$ rādh), propitiation.
ihate ( 3 rd sg. pr. indic. mid. $\sqrt{\text { inh }}$ ), he is eager for, he desires to obtain.
labhate (3rd sg. pr. indic. mid. $\sqrt{l a b h \text { ), he }}$ receives, he obtains.
$c a$, and.
tatas, from thence, from there.
$k \bar{a} m a ̄ n$ (m. acc. pl.), desires, wishes.
mayä (inst. sg.), by me.
eva, indeed (used as a rhythmic filler).
vihitān (m. acc. pl. p. pass. participle vi $\sqrt{ } d h \tilde{a}$ ), determined, ordained, decreed.
$h i$, indeed, truly.
$\operatorname{tän}$ (m. acc. pl.), them.

## VII

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ग्रन्तवत् तु फलं तेषां
antavat tu phalam teṣām
temporary, but, the fruit for them
तद् भवत्य् ग्रल्पमेधसाम्।
tad bhavaty alpamedhasām
this it becomes, of the small in understanding,

देवान् देवयजो यान्ति
devän devayajo yānti
to the gods, the god-worshipping they go
मद्नक्ता यान्ति माम् श्रपि।।
madbhaktā yānti mām api
the $m e$-worshipping, they go to me surely.

## But temporary is the fruit

For those of small understanding.
To the gods the godworshipers go;
My worshippers come surely to Me.
antavat (n. nom. sg.), having an end, temporary, fleeting.
$t u$, but, indeed.
phalam (n. nom. sg.), fruit, result.
teṣäm (gen. pl.), of them, for them.
tad (n. nom. sg.), this, that.
bhavati (3rd sg. pr. indic. $\sqrt{b h} \bar{u}$ ), it is, it becomes.
alpamedhasām (m. gen. pl.), of the small in understanding, of those of little intelligence.
devän (m. acc. pl.), the gods, to the gods.
devayajas (m. nom. pl. from deva $\sqrt{y a j}$ ), the god worshipping, those who worship the gods.
$y a ̈ n t i$ (3rd pl. pr. indic. act. $\sqrt{y} \bar{a}$ ), they go, they attain.
madbhaktās (m. nom. pl.), "those worshipping me," those who worship me.
yänti (3rd pl. pr. indic. act. $\sqrt{y a ̈}$ ), they go, they attain.
$m a \bar{m}$ (acc. sg.), me, to me.
api, surely, indeed, even.

## VII

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श्रव्यक्तं व्यक्तिम् 尹्रापन्नं
avyaktaím vyaktim āpannaì
(though) unmanifest, manifestation fallen into

मन्यन्ते माम श्रबुद्धय:।
manyante mäm abuddhayah
they think me, the unintelligent,
परं भावम् ॠजानन्तो
paraì bhāvam ajānanto
higher being not knowing

ममाव्ययम् ग्रनुत्तम् II
mamāvyayam anuttamam
of me imperishable, unsurpassed.

## Though I am unmanifest, the unintelligent

Think of Me as having manifestation,
Not knowing My higher being
Which is imperishable and unsurpassed.
avyaktam (m. acc. sg. p. pass. participle $a v i$ $\sqrt{ } a n ̃ j$ ), unmanifest, invisible, unapparent.
vyaktim (f. acc. sg.), manifestation, visibility.
$\bar{a} p a n n a m$ (m. acc. sg. p. pass. participle $\bar{a}$ $\sqrt{p a d}$ ), fallen into, changed into, entered into.
manyante (3rd pl. pr. indic. mid. $\sqrt{m a n}$ ), they think, they imagine.
mām (acc. sg.), me.
abuddhayas (m. nom. pl.), the unintelligent, the stupid ones.
param (m. acc. sg.), higher, highest.
bhāvam (m. acc. sg.), being, existence.
ajanantas (m. nom. sg. pl. pr. participle a $\sqrt{j} \tilde{n} \bar{a}$ ), not knowing, not being aware of. mama (gen. sg.), of me, my.
avyayam (m. acc. sg.), imperishable, eternal. anuttamam (m. acc. sg.), unsurpassed, incomparable.

[^82]
## VII

नाहं प्रकाशः सर्वस्य
nāham prakäśah sarvasya
not I manifest to all,
योगमायासमावृतः।
yogamāyāsamävrtah
Yoga magic enveloped,
मूढो sयं नाभिजानाति
mūdho 'yam̀ nābhijānāti
deluded, this not it recognizes,
लोको माम् ग्रजम् श्रव्यय म् ।।
loko mãm ajam avyayam
the world, me, unborn, imperishable.

## I am not manifest to all,

 Being enveloped in yoga maya;This deluded world does not recognize Me ,
The birthless and imperishable.
na, not.
aham (nom. sg.), I.
prakāsas (m. nom. sg.), manifest, apparent, visible, shining.
sarvasya (m. gen. sg.), of all, to all.
yoga (m.), Yoga.
$m \bar{a} y \bar{a}$ (f.), power of illusion, magic.
samāvrtas (m. nom. sg. p. pass. participle sam $a \sqrt{ } v r$ ), enveloped, covered.
(yoga-māyā-samāvrtas, m. nom. sg. TP cpd., covered by the illusion of my yoga.)
müdhas (m. nom. sg. p. pass. participle $\sqrt{m u h})$, deluded, confused.
ayam (m. nom. sg.), this.
na, not.
$a b h i j a ̄ n a ̄ t i$ (3rd sg. pr. indic. act. abhi $\sqrt{j \bar{n}} \bar{a}$ ), it recognizes, it perceives.
lokas (m. nom. sg.), world.
mäm (acc. sg.), me.
ajam (m. acc. sg.), unborn, birthiess.
avyayam (m. acc. sg. gerund avi $\sqrt{ }$ ), imperishable, eternal, not passing away.

वेदाहं समतीतानि
vedāhamं samatītāni
I know, I, the departed
वर्तमानानि चार्जुन।
vartamāanāi cārjuna
and the living, Arjuna
भविष्याणि च भूतानि
bhavişạ̄ni ca bhūtāni
and the yet-to-be beings
मां तु वेद न करचन ॥
mā̀̀ tu veda na kaścana
me, but, he knows not anyone.

## I know the departed beings <br> And the living, Arjuna, <br> And those who are yet to be; <br> But no one knows Me.

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इचछाद्वेषसमुत्थेन
icchädveṣasamutthena
by desire and hatred rising up
द्वन्द्धमोहेन भारत।
dvandvamohena bhārata
by duality delusion, Descendant of Bharata,

सर्वभूतानि संमोहं
sarvabhūtāni sam̀mohaím
all beings delusion

सर्गे यान्ति परंतप।।
sarge yänti paraìtapa
at birth they fall into, Scorcher of the Foe.
$i c c h a ̄(f),$. desire.
$d \nu e s ̣ a$ (m.), hatred, loathing, aversion, antipathy.
samutthena (m. inst. sg. from sam ud $\sqrt{ }$ sth $\bar{a}$ ), by the rising up, by the coming forth.
(icchä-dvesa-samutthena, m. instr. sg. TP cpd., by the arising of desire and hatred.)
dvandvamohena (m. inst. sg.), by the delusion of the dualities (desire-hatred, heatcold, etc.).
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
sarva-, all.
bhūtāni (n. nom. pl.), beings, creatures.
sammoham ( n . acc. sg.), delusion, confusion.
sarge (m. loc. sg.), at creation, at birth.
$y a ̈ n t i$ ( 3 rd pl. pr. indic. act. $\sqrt{y \bar{a} \text { ), they go, }}$ they go to, they fall into.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.

## Because of the arising of desire and hatred,

Because of the deluding (power) of the opposites, Arjuna,
All beings fall into delusion
At birth.

## VII

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येषां व्व् ग्रन्तगतं पापं
yesā̀̀ tv antagataì pāpaì
of whom, but, come-to-an-end evil,

## जनानां पुण्यकर्मणाम्।

janānä̀̉ punyakarmanām
of men whose actions are pure,

ते दृन्द्वमोहनिर्मुक्ता<br>te dvandvamohanirmuktā<br>they, duality delusion liberated from,<br>भजन्ते मां दृढव्रता: ॥<br>bhajante mā̀̀ drdhavratāh<br>they worship me (with) firm vows.

But those in whom evil has come to an end,
Those men whose actions are pure; They, liberated from the deluding power of the opposites,
Worship Me with firm vows.
yeșām (m. gen. pl.), of whom.
$t u$, but.
antagatam (m. acc. sg. p. pass. participle anta $\sqrt{g a m}$ ), gone to an end, come to an end, "end gone."
päpam (m. acc. sg.), evil, sin, wrong.
janānām (m. gen. pl.), of men.
punyakarmanām (n. gen. pl.), of those of pure actions, of those of righteous acts, of those of good deeds, (as BV cpd.) of those whose actions are pure.
te (m. nom. pl.), they.
dvandva (n.), duality, polarity.
moha (m.), delusion, confusion.
nirmuktās (m. nom. pl. p. pass. participle nir $\sqrt{m u c}$ ), liberated from, freed from.
(dvandva-moha-nirmuktās, m. nom. pl. TP cpd., liberated from duality and delusion.)
bhajante (3rd pl. pr. indic. mid. $\sqrt{b h a j \text { ), they }}$ worship, they honor.
mām (acc. sg.), me.
$d r d h a$ (m.), firm, solid, stable.
vratās (m. nom. pl.), vows, commands, ordinances.
(drdhavratās, m. nom. pl. BV cpd., whose vows are firm.)

जरामरणमोक्षाय
jarāmaranamokṣāya
toward old age and dying release from
माम् श्राश्रित्य यतन्ति ये।
mām äśritya yatanti ye
me depending on, they strive, who
ते ब्रह्म तद् विद्यु: कृत्स्रम्
te brahma tad viduh krtsnam
they Brahman this they know entirely
ग्रद्यात्मं कर्म चाखिलम् ।।
adhyätmà karma cākhilam
the Supreme Self and action without gap.
Those who strive toward release from
Old age and death, depending on Me ,
Know Brahman thoroughly,
As well as the Self and all action.
jarä (f.), old age.
maraṇa (n.), dying.
mokṣäya (m. dat. sg.), toward release, to liberation.
(jarāmaranamoksāya, m. dat. sg. TP cpd., toward release from old age and dying.)
$m a \bar{m}$ (acc. sg.), me.
$\bar{a} s{ }^{s}$ ritya (gerund $\bar{a} \sqrt{s r i}$ ), depending on, taking refuge in, resorting to.
yatanti (3rd pl. pr. indic. act. Vyat), they strive, they stretch.
$y e$ (m. nom. pl.), who.
te (m. nom. pl.), they.
brahma (n. acc. sg.), Brahman.
$\operatorname{tad}$ (n. acc. sg.), this, that.
vidus (3rd pl. perfect act. $\sqrt{ }$ vid with present meaning), they know.
krtsnam (adv.), entirely, wholly.
adhyätmam (m. acc. sg.), the Supreme Self, the Adhyātman.
karma (n. acc. sg.), action, deeds.
$c a$, and.
akhilam (adv.), without a gap, completely.

साधिभूताधिदेवं मां
sädhibhütādhidāivàm mām
along with the adhibhūta,* and the adhidāiva,* me

साधियज्ञं च ये विदु:।
sādhiyajñam ca ye viduh
and along with the chief sacrifice, who they know

## प्रयाणकाले जवि च मां

prayānakāle 'pi ca mā̀m
and at departure time even me
ते विदुर् युक्तचेतसः॥
te vidur yuktacetasah
they know, with steadfast thought.

## They who know Me as the Adhibhuta and the Adhidaiva, <br> As well as the chief of sacrifice, <br> They truly know Me with steadfast thought <br> Even at the hour of death.

sa- (prefix), with, along with.
adhibhūta (m.), Supreme Being.
adhidäivam (m. acc. sg.), Supreme God.
mām (acc. sg.), me.
$s a$ - (prefix), with, along with.
adhiyajñam (m. acc. sg.), Chief Sacrifice, Lord of Sacrifice, Basis of Sacrifice.
$c a$, and.
ye (m. nom. pl.), who.
vidus (3rd pl. perfect act. $\sqrt{ }$ vid with present meaning), they know.
prayänakäle (m. loc. sg .), at the time of departure, at the time of death, at the hour of death.
api, even, also.
$c a$, and.
mām (acc. sg.), me.
te (m. nom. pl.), they.
vidus (3rd pl. perfect act. $\sqrt{ }$ vid with present meaning), they know.
yuktacetasas (m. nom. pl. BV cpd.), those whose thought is steadfast, having steadfast thought.

End of Book VII
The Yoga of Knowledge and
Discrimination

[^83]
## BOOK VIII

ग्रर्जुन उवाच।
arjuna uvăca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
uväca (3rd sg. perfect act. $\sqrt[v v a c \text { ), he said, he }]{ }$ spoke.

## 1

किं तद् ब्रह्म किम् भ्रद्यात्मं
kim tad brahma kim adhyätmam what this Brahman, what the adhyātma?

किं कर्म पुरुषोत्तम।
kim karma purusottama
what action? highest among spirits.
ग्रधिभूतं च किं प्रोक्तम्
adhibhūtà̀ ca kim proktam
and adhibūta what declared to be?
श्रधिदेवं किम् उच्यते ॥
adhidāivam kim ucyate
and adhidāiva what it is said to be?

## Arjuna spoke:

What is this Brahman? What is the
Adhyatma?
What is action, O highest among Spirits?
And the Adhibhuta, what is it declared to be?
And the Adhidaiva, what is it said to be?
kim (interrog. n. nom. sg.), what?
tat (n. nom. sg.), this, that.
brahma (n. nom. sg.), Brahman.
kim (interrog. n. nom. sg.), what?
adhyātmam (n. nom. sg.), Supreme Self, aggregate of elements of the individual self.
kim (interrog. n. nom. sg.), what?
karma (n. nom. sg.), action.
puruṣttama (m. voc. sg.), Highest among Men, Highest among Spirits, here applied to Krishna.
adhibhütam (n. nom. sg.), Supreme Being, aggregate of physical elements.
$c a$, and.
kim (interrog. n. nom. sg.), what? proktam (n. nom. sg. participle pra $\sqrt{v a c}$ ), declared, declared to be, said to be.
adhidāivam (n. nom. sg.), Supreme God.
kim (ingerrog. n. nom. sg.), what?
ucyate (3rd sg. pr. passive $\sqrt{v a c}$ ), it is said, it is said to be.

श्रधियजः कथं को ग्र
adhiyajñah katham ko 'tra
the Adhiyajña in what manner, what? here

देहे डस्मिन् मधुसूदन।
dehe 'smin madhusūdana
in the body, in this, O Slayer of Madhu
प्रयाणकाले च कथं
prayānakāle ca katham
and at time of death; how?
जेयो डसि नियतात्मभभःः
jñeyo 'si niyatätmabhih
to be known thou art by the controlled selves

In what manner, and what, is the Adhiyajna
Here in this body, O Krishna?
And how at the hour of death
Are You to be known by those who are self-controlled?
adhiyajñas (m. nom. sg.), Chief Sacrifice, Lord of Sacrifice, Basis of Sacrifice.
katham (interrog.), how? in what manner? kas (m. nom. sg. interrog.), who, what? atra, here, in this case, in this instance. dehe ( n . loc. sg.), in the body.
asmin ( n . loc. sg.), in this.
madhusüdana (m. voc. sg.), Slayer of Madhu, epithet of Krishna-Vishnu referring to his killing of the demon Madhu.
prayannakāle ( m . loc. sg .), at the time of death, at the hour of death, at the time of departure.
$c a$, and.
katham (interrog.), how? in what way?
$j n ̃ e y a s$ ( m . nom. sg. gerundive $\sqrt{j \tilde{n} \bar{a} \text { ), to be }{ }^{\text {n }} \text {. }}$ known.
asi (2nd sg. pr. indic. $\sqrt{ } a s$ ), thou art.
niyata (m. p. pass. participle ni $\sqrt{\text { yam }}$ ), controlled, subdued.
ātmabhis (m. inst. pl.), by selves.
(niyatātmabhis, m. inst. pl. BV cpd., by those whose selves are controlled.)

VIII

श्रीभगवान् उवाच।<br>śrībhagavān uvāca<br>the Blessed Lord spoke:

## 3

स्रक्षरं ब्रह्म परमं
akṣaraím brahma paramam
imperishable Brahman supreme;
स्वभावो डद्यात्मम् उच्यते।
svabhävo 'dhyätmam ucyate
inherent nature the adhyātman it is said,
भूतभावोद्न्रवकरो
bhütabhävodbhavakaro
which originates the being of creatures;
विसर्ग: कर्मसंज्ञित:।।
visargah karmasamjñitah
creative power, action known as.

## The Blessed Lord spoke:

Brahman is the supreme imperishable;
And Adhyatma is said to be the inherent nature of the individual, Which originates the being of creatures;
Action is known as the creative power (of the individual, which causes him to be reborn in this or that condition of being).
srībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
akssaram (n. nom. sg.), imperishable, eternal. brahma (n. nom. sg.), Brahman.
paramam (n. nom. sg.), supreme, highest.
svabhāvas (m. nom. sg.), own nature, inherent nature.
adhyātmam (n. nom. sg.), Supreme Self, aggregation of elements of the individual personality
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is called.
$b h u ̈ t a b h a ̄ v a$ (m.), state of being.
$u d b h a v a$ (m.), origin, existence, production.
karas (m. nom. sg.), making, causing, doing.
(bhūtabhāvodbhavakaras, m. nom. sg. TP cpd., which originates the being of creatures.)
visargas (m. nom. sg.), creative power, sending forth, discharging.
karma (n. nom. sg.), action.
saminitas (n. nom. sg. from samjnā), known as, understood to be, called.

[^84]अधिभूतं क्षरो भाव:
adhibhūtamं ksaro bhāvah
the adhibhūta perishable existence
पुरुष्चाधिदेवतम्।
purusasácädhidäivatam
and the Spirit (is the) Supreme Divine Agent

अ्रधियज्ञो ऽहम् एवात्र
adhiyajño 'ham evätra
the adhiyajña I here

## देहे देहभृतां वर ॥

dehe dehabhrtā̀̀ vara
in the body, O Best of the Embodied.

## The Adhibhuta is the perishable nature of being (or the sphere of the supreme Spirit in acting on the individual, i.e. nature).

The Adhidaivata is the supreme divine Agent itself (the purusha). The Adhiyajna (Lord of Sacrifice) is Myself,
Here in this body, O Arjuna.

[^85]adhibhūtam (n. nom. sg.), aggregate of physical elements.
ksaras (m. nom. sg. noun from $\sqrt{ }$ kṣar), perishable, destructible.
$b h a ̄ v a s$ (m. nom. sg.), existence, being.
puruşa (m. nom. sg.), spirit, man, soul.
$c a$, and.
adhidāivatam (n. nom. sg.), Supreme, Divine agent.
adhiyajñas (m. nom. sg.), Chief of Sacrifice, Basis of Sacrifice, Lord of Sacrifice.
aham (nom. sg.), I.
eva, indeed (used as a rhythmic filler).
atra, here, in this case.
dehe ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in the body.
dehabhrtām vara (m. voc. sg.), O Chosen of the Embodied, O Best of the Embodied, applied to Arjuna.

ग्रन्तकाले च माम् एव
antakāle ca mām eva
and at the end-time me
स्मरन् मुक्तवा कलेवरम्।
smaran muktvā kalevaram
remembering, having relinquished the body,

य: प्रयाति स मद्रूवं
yah prayäti sa madbhävà்
who dies, he to my state of being
याति नास्त्य् श्रत्र संशाय:॥
yäti nāsty atra saḿśayah
he goes, not there is in this case doubt.
And at the hour of death, he who dies remembering Me ,
Having relinquished the body,
Goes to My state of being.
In this matter there is no doubt.
antakale (m. loc. sg.), at the time of departure, at the hour of death, lit. "at end time." $c a$, and.
$m a \bar{m}$ (acc. sg.), me.
$e v a$, indeed (used as a rhythmic filler).
smaran (pr. act. participle $\sqrt{s m r}$ ), remember-
ing, thinking on, thinking of.
$m u k t v a \vec{a}$ (gerund $\sqrt{m u c}$ ), relinquishing, having relinquished, having been liberated from.
kalevaram (m. acc. sg.), body, cadaver.
yas (m. nom. sg.), who, which.
prayāti (3rd sg. pr. indic. act. pra $\sqrt{ } y \bar{a}$ ), he departs, he dies.
sas (m. nom. sg.), he, this.
madbhāvam (m. acc. sg.), my state of being, to my state of being, to my being.
$y \bar{a} t i(3 \mathrm{rd} \mathrm{sg} . \mathrm{pr}$ indic. act. $\sqrt{y} \bar{a})$, he goes, he attains.
$n a$, not.
asti ( 3 rd sg. pr. indic. $\sqrt{ }$ as), it is, he is, there is.
atra, here, in this case, in this instance.
sȧ̇śayas (m. nom. sg.), doubt, question, irresolution.

## VIII

यं यं वापि स्मरन् भावं
yaím yá̇ väpi smaran bhāvà̇
whatever, moreover, remembering, state of being

## त्यजत्य् श्रन्ते कलेवरम्।

tyajaty ante kalevaram
(when) he gives up at the end the body,
तं तं एवैति कौन्तेय
taím țà் evāiti kāunteya
to respectively that he goes, O Son of Kuntī (Arjuna)

सदा तद्भावभावित: ।।

## sadā tadbhāvabhävitah

always that state of being caused to become.

## Moreover, whatever state of being he remembers

When he gives up the body at the end,
He goes respectively to that state of being, Arjuna,
Transformed into that state of being.
yam yam (m. acc. sg.), whatever.
$v a ̄ a p i$, moreover, or also.
smaran (m. nom. sg. pr. act. participle $\sqrt{s m r}$ ), remembering, thinking of.
$b h a ̄ v a m$ (m. acc. sg.), state of being, being.
tyajati (3rd sg. pr. indic. act. $\sqrt{\text { ty }}$ aj), he abandons, he gives up.
ante (m. loc. sg.), in the end, at the end.
kalevaram (m. acc. sg.), body, physical body.
tam tam (repetition indicates distribution, m . acc. sg.), to that, respectively that.
eva, indeed (used as a rhythmic filler).
eti ( 3 rd sg. pr. indic. act. $\sqrt{i}$ ), he goes, he attains.
käunteya (m. voc. sg.), O Son of Kuntī, epithet of Arjuna.
sadā, always, invariably.
$\operatorname{tad}$ (n. nom. sg.), that, this.
bhāva (m.), state of being, being.
bhāvitas (m. nom. sg. causative participle $\sqrt{ } b h \bar{u})$, transformed into, caused to become.
(bhāva-bhāvitas, m. nom. sg. TP cpd., transformed into that state of being.)

## VIII

7

तस्मात् सर्वेषु कालेष्त
tasmāt sarvesu kāleṣu
therefore at all times
माम् श्रनुस्मर युद्य च।
mäm anusmara yudhya ca
me remember, and fight
मय्य् ग्रपितमनोबुद्धिर्
mayy arpitamanobuddhir
on me fixed mind and intelligence
माम् एवैष्यस्य् श्रसंशयम् ॥
mām evāisyasy asamंsayam
to me thus thou shalt come, without doubt.

## Therefore, at all times

Meditate on Me,
With your mind and intellect fixed on Me.
In this way, you shall surely come to Me.
tasmāt (abl. sg.), from this, therefore. sarveșu ( $\mathrm{m} . \operatorname{loc} . \mathrm{pl}$.), in all, at all.
kāleṣu (m. loc. pl.), in times, at times.
mām (acc. sg.), me.
anusmara (2nd sg. imperative act. anu $\sqrt{s m r}$ ), remember! think of!
yudhya (2nd sg. imperative act. ل $y u d h$ ), fight!
$c a$, and.
mayi (m. loc. sg.), on me, in me. arpita (m.), fixed, placed, entrusted.
manobuddhis (f. nom. sg.), mind and intelligence.
(arpitamanobuddhis, m. nom. sg. BV cpd., having mind and intelligence fixed.)
$m a \bar{a} m$ (acc. sg.), me, to me.
$e v a$, indeed (used as a rhythmic filler).
esyasi (2nd sg. future act. $\sqrt{ }$ ), thou shalt come, thou shalt attain.
asaḿśayam (adv.), without doubt, surely.

## भ्रभ्यासयोगयुक्तन

abhyäsayogayuktena
by the practice of Yoga disciplined,
चेतसा नान्यगामिना।
cetas $\bar{a}$ nānyagāminā
by thought, by no other going toward,

## परमं पुखषं दिव्यं

paramamं purusam divyam̀
to the Supreme Spirit divine
याति पार्थानुचिन्तयन् ॥
yäti pārthānucintayan
one goes, Son of Pṛthā, meditating (on him).

With a mind disciplined by the practice of yoga,
Which does not turn to anything else,
To the divine supreme Spirit
He goes, Arjuna, meditating on Him.
$a b h y a ̄ s a(\mathrm{~m}$. from $a b h i \sqrt{ } 2 a s)$, practice, performance.
yoga (m.), Yoga.
yuktena (m. inst. sg.), by one who is disciplined.
(abhyāsayogayuktena, m. inst. sg. TP cpd., disciplined by the practice of Yoga.)
cetasäa ( n . inst. sg.), by thought, by mind.
$n a$, not.
anya, other.
gāainina (m. inst. sg.), by going toward, by going.
(nānyagäminā, m. inst. sg. TP cpd., which does not turn to anything else.)
paramam (m. acc. sg.), to the Supreme, the Highest.
puruṣam (m. acc. sg.), Spirit, Soul, Person.
(paramam puruşam, m. acc. sg., the Supreme Spirit, to the Supreme Spirit.)
divyam (m. acc. sg.), divine, heavenly.
$y a ̄ t i$ (3rd sg. pr. indic. act. $\sqrt{y} \bar{a}$ ), he, she, it, one goes.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
anucintayan (m. nom. sg. pr. act. causative participle anu $\sqrt{ }$ cint), meditating, thinking of.

[^86]कांव पुराणम् ग्रनुशासितारम् kavim purānam anusāāitāram* the poet, the ancient, the ruler<br>श्रणोर् ग्रणीयांसम् ग्रनुस्मरेद् ्य:।<br>anor anîyäm̀sam anusmared yah than the atom subtler, he should meditate on, who<br>\section*{सर्वस्य धातारम् श्रचिन्ट्यरूपम्}<br>sarvasya dhätāram acintyarūpam of all supporter, the unthinkable form,<br>\section*{श्रादित्यवर्ण तमस: परस्तात्॥}<br>ādityavarnam̀ tamasah parastāt the color of the sun, from darkness beyond,

He who meditates on the ancient seer, The ruler, smaller than the atom, Who is the supporter of all, whose form is unthinkable,<br>And who is effulgent like the sun, beyond darkness;

kavim (m. acc. sg.), the poet, the seer. (N.B Much Sanskrit religious thought was expressed in poetry, hence the poet was its chronicler or expositor.)
puränam (m. acc. sg.), ancient, former, previous.
anuśāsitāram (m. acc. sg. noun from anu $\sqrt{ } \delta \bar{a} s)$, ruler, governor, censor, punisher, controller, chastiser.
$\operatorname{anos}$ ( m . abl. sg.), from the atom, than the atom.
anịyämsam (m. acc. sg. comparative), more minute, smaller, subtler.
anusmaret ( 3 rd sg . optative act. anu $\sqrt{ } \mathrm{smr}$ ), he should meditate on, he should call to mind.
yas (m. nom. sg.), who.
sarvasya (m. gen. sg.), of all.
dhätāram (m. acc. sg.), the supporter, the one who places or puts.
acintya (n.), unthinkable, unimaginable.
rüpam ( n. acc. sg.), form, shape, entity.
(acintyarüpam, n. acc. sg. BV cpd., whose form is unthinkable.)
$\bar{a} d i t y a(\mathrm{~m}$.$) , the sun.$
varnam (m. acc. sg.), color, caste.
(ādityavarnam, m. acc. sg. BV cpd., whose color is that of the sun.)
tamasas (n. abl. sg.), than darkness.
parastāt (n. abl. sg.), beyond, further.

[^87]प्रयाणकाले मनसाचलेन
prayānakāle manasācalena*
at departure time with mind unmoving
भक्त्या युक्तो योगबलेन चैव।
bhaktyā yukto yogabalena cāiva
with devotion yoked and with Yoga power

## भ्रुवोर् मध्ये प्राणम् श्रावेशय सम्यक्

bhruvor madhye prānam āvesya samyak
of the two eyebrows in the middle, the vital breath entering correctly,

## स तं परं पुरुषम् उपंति दिव्यम् ।।

sa tám paraì puruṣam upäiti divyam he this Supreme Spirit approaches, divine.

## At the hour of death, with unmoving mind,

Endowed with devotion and with the power of yoga,
Having made the vital breath enter between the two eyebrows, He reaches this divine supreme Spirit.
prayānakāle (m. loc. sg.), at departure, at the time of death.
manasā (n. inst. sg.), by mind, with mind.
acalena ( n . inst. sg.), by unmoving, motionless.
bhakty $\bar{a}$ (f. inst. sg.), with devotion, with worship, with love.
yuktas (m. nom. sg. p. pass. participle $\sqrt{ } y u j$ ), united, held, joined, yoked.
yogabalena (m. inst. sg.), with Yoga power, with the strength of Yoga.
$c a$, and.
eva, indeed (used as a rhythmic filler).
bhruvos (f. gen. dual), of the two eyebrows.
madhye (m. loc. sg.), in the middle.
prannam (m. acc. sg.), the vital breath.
$\vec{a} v e \dot{s} y a$ (causative gerund $\bar{a} \sqrt{v i s}$ ), having caused to enter.
samyak (adv.), directly, united, in one direction, correctly, properly.
sas (m. nom. sg.), he, this.
$\operatorname{tam}$ (m. acc. sg.), him, this.
param (m. acc. sg.), Highest, Supreme.
puruṣam (m. acc. sg.), Spirit, Soul.
upāiti (3rd sg. pr. indic. act. upa $\sqrt{i}$ ), he approaches, he goes to.
divyam (m. acc. sg.), divine, heavenly.

[^88]यद् ग्रक्षरं वेदविदो बदन्ति
yad aksaramं vedavido vadanti*
which the imperishable the Veda-knowing
they call,
विशन्ति यद् ्यतयो वीतरागा:।
viśanti yad yatayo vitarāgāh
they enter which the ascetics, the free from passion,

यद् हचछन्तो ब्रह्मचर्यं चर्रन्ति
yad icchanto brahmacaryam caranti
which desiring, a life of chastity they follow,

तत् ते पदं संग्रहेण प्रवक्ष्ये।।
tat te padam samigrahena pravaksye that to thee path in brief I shall declare.

That which those who know the Vedas call the imperishable,
Which the ascetics, free from passion, enter,
Desiring which they follow a life of chastity,
That path I shall explain to you briefly.
yad (n. nom. sg.), which.
akṣaram (n. acc. sg.), imperishable, eternal.
vedavidas ( m. nom. pl .), the Veda-knowing, those versed in the Vedas.
vadanti (3rd pl. pr. indic. act. $\sqrt{v a d}$ ), they say, they call, they say to be.
viśanti (3rd pl. pr. indic. act. $\sqrt{v i s ́), ~ t h e y ~}$ enter, they go into, they pervade.
yad (n. nom. sg.), which.
yatayas (m. nom. pl.), the ascetics, the strivers, the performers of austerities.
vītarāgās (m. nom. pl.), free from passion, free from lust, free from desire.
yad (n. nom. sg.), which.
icchantas (m. nom. pl. pr. act. participle $\sqrt{ }$ is), desiring, wishing for.
brahmacaryam (n. acc. sg.), life of chastity, life of a Brahmacārin.
caranti (3rd pl. pr. indic. act. $\sqrt{ }$ car), they move, they follow.
$\operatorname{tad}$ (n. acc. sg.), this, that.
$t e$ (dat. sg.), to thee.
padam (n. acc. sg.), path, step.
samgrahena (m. inst. sg. or adv.), briefly, in brief.
pravaksye (Ist sg. future pra $\sqrt{v a c}$ ), I shall declare, I shall speak of, I shall explain.

## VIII

## 12

## सर्वद्वाराणि संयक्य

sarvadvärāni sam̀yamya*
all the gates (of the body) controlling,

## मनी हृदि निरध्य च।

mano hrdi nirudhya ca
and the mind in the heart shutting up,
मूर्न्य्य् ग्राधायातमन: प्राणम्
mürdhny ädhāyätmanah prạnam
in the head having placed own vital breath,

ग्रास्थितो योगधारणाम् ॥
ästhito yogadhāranām
established in Yoga concentration,

## Closing all the gates of the body,

 And confining the mind in the heart,Having placed the vital breath in the head,
Established in yoga concentration,
sarvā-, all
$d v a ̄ r a ̄ n i$ (n. acc. pl.), gates, doors, gates of the body.
samyamya (gerund sam $\sqrt{\text { yam), controlling. }}$ manas ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), mind.
$h r d i$ ( $\mathrm{n} . \operatorname{loc} . \mathrm{sg}$.), in the heart.
nirudhya (gerund ni $\sqrt{r u d h}$ ), shutting up, confining, suppressing.
$c a$, and.
mürdhni (n. loc. sg.), in the head.
$\bar{a} d h \bar{a} y a$ (gerund $\bar{a} \sqrt{d h} \bar{a}$ ), placing, having placed.
ätmanas (m. gen. sg.), of the self, own.
prānam (m. acc. sg.), vital breath, inhalation.
āsthitas (m. nom. sg.), established, seated, situated in.
yogadhāranāam (f. acc. sg.), Yoga concentration, Yoga fixation.

[^89]
## VIII

झ्रोम् इत्य् एकाक्षरं ब्रह्म
om ity ekäksaràm brahma
"Om" thus, the single-syllabled Brahman

व्याहरन् माम् ग्रनुस्मरन् ।
vyäharan mām anusmaran
uttering, me meditating on,
य: प्रयाति त्यजन् देहं
yah prayäti tyajan deham
who he goes forth, renouncing the body,
स याति परमां गतिम्॥
sa yāti paramā̀̉̉ gatim
he goes to the highest goal.

## Uttering the single-syllable "Om" Brahman <br> Meditating on Me, <br> He who goes forth, renouncing the body, <br> Goes to the supreme goal.

om, the sacred syllable, said to embrace all the secrets of the universe.
$i t i$, thus.
ekäksaram (n. acc. sg.), one syllabled, single syllabled.
brahma (n. acc. sg.), Brahman.
vyāharan (pr. act. participle vi $\vec{a} \sqrt{ } h r$ ), uttering, pronouncing, speaking.
mäm (acc. sg.), me.
anusmaran (m. nom. sg. pr. act. participle $a n u \sqrt{s m r})$, meditating on, thinking about, remembering.
yas (m. nom. sg.), who.
prayāati (3rd sg. pr. indic. act. pra $\sqrt{ } y \bar{a}$ ), he goes forth, he dies.
tyajan (m. nom. sg. pr. participle act. $\sqrt{ }$ tyaj), renouncing, abandoning.
deham (m./n. acc. sg.), body.
sas (m. nom. sg.), he, this one.
$y a ̈ t i$ ( 3 rd sg. pr. indic. act. $\sqrt{y} \bar{a}$ ), he goes, he attains.
paramäm (f. acc. sg.), to the highest, to the supreme.
gatim (f. acc. sg.), goal, path.

[^90]ग्रनन्यचेता: सततं
ananyacetāh satatain
whose mind does not go elsewhere, ever,

## यो मां स्मरति नित्याः।

yo mā̀̇ smarati nityaśah
who me he thinks of constantly,
तस्याहं सुलभ: पार्थ
tasyāhaím sulabhah pārtha
for him I casy to reach, Son of Pṛthā,
नित्ययुक्तस्य योगिन: 11
nityayuktasya yoginah
for the constantly yoked yogin.

## He who thinks of Me constantly, <br> Whose mind does not ever go elsewhere, <br> For him, the yogin who is constantly devoted, I am easy to reach, Arjuna.

ananyacetās (m. nom. sg. BV cpd.), whose mind does not go elsewhere.
satatam (adv.), perpetually, ever.
yas (m. nom. sg.), who.
mām (acc. sg.), me.
smarati (3rd sg. pr. indic. act. $\sqrt{ } s m r$ ), he thinks of, he remembers.
nityaśas (adv.), constantly, always.
tasya (m. gen. sg.), of him, for him.
aham (nom. sg.), I.
sulabhas (m. nom. sg.), easy to reach, easy to attain.
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
nityayuktasya (m. gen. sg.), of the constantly disciplined, of the eternally yoked in Yoga, (as BV cpd.) of him who is constantly yoked.
yoginas (m. gen. sg.), of the yogin, for the yogin.

* According to Rămānuja's commentary, this and stanzas 15 and 16 are devoted to the jñänin of VII 16 , the "man of wisdom," who is never without direct concentration on God, "his mind focussed on God alone because God is incomparably dear to him, and because he cannot sustain his ätman without representing God (to himself).... And God himself, unable to endure separation from his worshipper, will choose him." According to the same source, the āiśvaryārthin (stanza 8 et seq.) is reborn. But the kaivalyarthin (stanzas 12 and 13) and the jnänin, described in this and the following stanzas, are not reborn, but go to union with Brahman, or God.


## VIII

15

माम् उपेत्य पुनर्जन्म
mäm upetya punarjanma
me approaching, rebirth

## दु:खालयम् ग्रशाश्वतम् ।

duhkhālayam aśãśvatam
misfortune home, impermanent,
नाप्तुवन्ति महात्मान:
näpnuvanti mahātmānah
not they incur, the great selves,
संसिद्धि परमां गता: ।।
samisiddhim paramäm gatāh
to perfection the highest gone.
Approaching Me, those whose souls are great,
Who have gone to the supreme perfection, Do not incur rebirth, That impermanent home of misfortune.
mām (acc. sg.), me, to me.
upetya (gerund upa $i$ ), approaching, coming near to.
punarjanma (n. acc. sg.), "again birth," rebirth.
duhkha (n.), misfortune, misery, unhappiness.
älayam (m. acc. sg.), home, abode.
(duhkha-älayam, m. acc. sg. TP cpd., home of misery.)
asáśvatam (m. acc. sg.), impermanent, inconstant.
na, not.
$\bar{a} p n u v a n t i$ ( 3 rd pl. pr. indic. act. $\bar{a} p$ ), they incur, they attain, they reach.
mahätmānas (m. nom. pl.), great selves, great souls, (as pl. BV cpd.) those whose selves are great.
samsiddhim (f. acc. sg.), perfection, to perfection, to accomplishment, to success.
paramäm (f. acc. sg.), highest, supreme.
gatās (m. nom. pl. p. pass. participle $\sqrt{g a m}$ ), gone.

श्रा ब्रह्मभुवनाल् लोका:
à brahmabhuvanāl lokāh
up to Brahman's realm of being, the worlds

पुनरार्वर्तो जर्जुन।
punarāvartino 'rjuna
subject to again return, Arjuna,
माम् उपेत्य तु कौन्तेय
mām upetya tu kāunteya
me approaching, but, Son of Kuntī,

## पुनर्जन्म न विद्यते॥

punarjanma na vidyate
rebirth not it is found.

## Up to Brahma's realm of being, The worlds are subject to successive rebirths, Arjuna;

But he who reaches Me Is not reborn.
$\bar{a}$, to, up to.
brahmabhuvanät (n. abl. sg.), to Brahman's world, to Brahman's realm of being.
lokās (m. nom. pl.), worlds, peoples.
punarāvartinas (m. nom. pl.), return to successive births, rebirths.
arjuna (m. voc. sg.), Arjuna.
$m a ̈ m$ (acc. sg.), me.
upetya (gerund upa $\sqrt{ }$ ), approaching, coming near to.
$t u$, but.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
punarjanma (n. nom. sg.), "again birth," rebirth.
na, not.
vidyate (3rd sg. pr. indic. passive $\sqrt{2}$ vid), it is found.

सहस्रयुगपर्यन्तम्
sahasrayugaparyantam
a thousand yugas* extending as far as,
ग्रहर् यद् ब्रह्मणो विदुः ।
ahar yad brahmano viduh
the day which of Brahmā, they know
रांत्रि युगसहस्त्रान्तां
rätrim yugasahasrāntā̀̇
the night a thousand yugas ending
ते डहोरात्रविदो जना: ।1
te 'horätravido janāh
they the day and night knowing men.

## They who know that the day of Brahma

Extends as far as a thousand yugas,
And that the night of Brahma ends only in a thousand yugas;
They are men who know day and night.
sahasra (n.), a thousand.
yuga ( n ), age, yuga.*
paryantam (m. acc. sg.), extending as far as, border, limit, end, extremity.
(sahasra-yuga-paryantam, m. acc. sg. TP cpd., extending as far as a thousand yugas.)
ahar (n. acc. sg.), day.
$\operatorname{yad}$ (n. acc. sg.), which.
brahmanas (n. gen. sg.), of Brahmā.
vidus (3rd pl. perfect act. $\sqrt{v i d}$ with present meaning), they know.
rätrim (f. acc. sg.), night.
yuga (n.), age, yuga.*
sahasra ( n. ), a thousand.
antām (f. acc. sg.), end, ending.
(yuga-sahasra-antäm, f. acc. sg. TP cpd., ending in a thousand yugas.)
te (m. nom. pl.), they.
ahorātravidas (m. nom. pl.), day and night knowing, those who know day and night.
$j a n a ̄ s$ (m. nom. pl.), men.

[^91]
## VIII

प्रव्यक्ताद् व्यक्तय: सर्वा:
avyaktād vyaktayah sarvāh
from the unmanifest the manifestations all

प्रभवन्त्य् श्रहरागमे ।
prabhavanty aharāgame
they come forth at the arrival of the day (of Brahmā);

## रात्य्यागमे प्रलीयन्ते

rätryāgame pralīyante
at the arrival of (Brahmä's) night, they are dissolved,

तत्रैवाव्यक्तसंज्ञके।
taträivāvyaktasaịjñake
there the unmanifest known as.

## From the unmanifest, all

 manifestationsCome forth at the arrival of (Brahma's) day;
At the arrival of (Brahma's) night, they are dissolved,
At that point to be known as the unmanifest again.
avyaktāt (m. abl. sg.), from the unmanifest, from the invisible.
vyaktayas (f. nom. pl.), manifestations, appearances.
sarvās (f. nom. pl.), all.
prabhavanti (3rd pl. pr. indic. act. pra $\sqrt{ } b h u ̄)$, they come forth, they originate.
aharagame (m. loc. sg.), at the arrival of day.
rätryāgame (m. loc. sg.), at the arrival of night.
praliyante (3rd pl. pr. indic. pass. pra $\sqrt{l \bar{i}) \text {, }}$ they are dissolved, they are reabsorbed, they disappear.
tatra, there, in that case.
eva, indeed (used as a rhythmic filler).
avyakta (m.), unmanifest.
samjñake (m. loc. sg.), known as, in known as, when known as, to be known as.
(avyaktasamjñake, m. loc. sg. BV cpd., whose name is the unmanifest.)

## भूतग्राम: स एवायं

bhūtagrāmah sa evāyam
the multitude of existences it this
भूत्वा भूत्वा प्रलीयते।
bhūtvà bhütva a pralīyate
having come to be again and again, is dissolved

## रान्यागमे गवशः पार्थ

rātryägame 'vasah pārtha
at the arrival of night without will, Son of Pṛthā,

## प्रभवत्य् ग्रह्रागमे॥

prabhavaty aharăgame
it comes into existence at the arrival of day.

This multitude of beings, Having come to be again and again, is dissolved<br>Helplessly at the arrival of night, Arjuna, And it comes into existence again at the arrival of day.

[^92]bhütagrāmas (m. nom. sg.), aggregate of beings, multitude of existences.
sas (m. nom. sg.), it, this, he.
$e v a$, indeed (used as a rhythmic filler).
ayam (m. nom. sg.), this.
$b h u t v a \bar{a} b h u ̄ t v a ̄$ (gerund $\sqrt{ } b h u ̄)$, coming into existence again and again, having come into being again and again.
praliyyate ( 3 rd sg. pr. pass. pra $\sqrt{l i}$ ), it is dissolved, it is reabsorbed, it disappears.
rātryāgame (m. loc. sg.), at the arrival of night.
avaśas (m. nom. sg.), without will, inevitably, willy-nilly.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
prabhavati (3rd sg. pr. indic. act. pra $\sqrt{ } b h u ̈)$, it comes into existence, it arises.
aharāgame (m. loc. sg.), at the arrival of day.

परस् तस्मात् तु भावो न्यो
paras tasmät tu bhāvo 'nyo
higher than this, but, state of being other
इव्यक्तो ड्यक्तात् सनातन:।
'vyakto 'vyaktāt sanātanah
unmanifest, than the unmanifest primaeval,

य: स सर्वेषु भूतेष
yah sa sarveṣu bhūteṣ
which it in all beings
नइयत्सु न विनइयति ।।
nas'yatsu na vinas'yati
in the perishings not it perishes.
But higher than this state of being Is another unmanifest state of being Higher than the primeval unmanifest, Which, when all beings perish, does not perish.
paras (m. nom. sg.), higher
tasmāt (abl. sg.), from this, than this.
$t u$, but, indeed.
bhāvas (m. nom. sg.), state of being, existence.
anyas (m. nom. sg.), other.
avyaktas (m. nom. sg. p. pass. participle $a v i$ $\sqrt{a n ̃ j}$ ), unmanifest, invisible.
avyaktāt (m. abl. sg.), from the unmanifest, than the unmanifest.
sanātanas (m. nom. sg.), ancient, primaeval. yas (m. nom. sg.), which, who.
sas (m. nom. sg.), it, this.
sarveṣu (m. loc. pl.), in all.
bhüteṣu (m. loc. pl.), in existences, in beings.
naśyatsu ( m . loc. pl .), in the perishings, in the losses.
(sarveṣu bhūteṣu naśyatsu, loc. absol., when all beings perish.)
$n a$, not.
vinaśyati (3rd sg. pr. indic. act. vi $\sqrt{n a s ́) \text {, it }}$ perishes, it is lost, it dies.

अ्रव्यक्तो sक्षर् इत्य् उत्तस्
avyakto 'kșara ity uktas
the unmanifest (is) the imperishable, thus said.

तम् श्राहुः परमां गतिम्।
tam ähuh paramā̀ gatim
it they call the supreme goal,
यं प्राप्य न निवर्तन्ते
yamं präpya na nivartante
which attaining, not they return.

तद् धाम परमं मम 11
tad dhāma paramam̀ mama
that the dwelling place supreme of me.
This unmanifest is the imperishable, thus it is said.
They call it the supreme goal, Attaining which, they do not return.
This is My supreme dwelling place.
avyaktas (m. nom. sg. p. pass. participle a vi $\sqrt{a n ̃ j})$, unmanifest, invisible.
akșaras (m. nom. sg.), imperishable, indestructible, eternal.
$i t i$, thus, so.
$u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{ } v a c$ ), said, declared.
$\operatorname{tam}$ (m. acc. sg.), it, this.
$\bar{a} h u s$ (3rd pl. perfect act. $\sqrt{ } a h$ with present meaning), they say, they declare.
paramām (f. acc. sg.), highest, supreme.
gatim (f. acc. sg.), goal, path, way.
yam (m. acc. sg.), which.
präpya (gerund pra $\sqrt{\tilde{a} p}$ ), attaining, reaching. na, not.
nivartante ( $3 \mathrm{rd} \mathrm{pl} . \mathrm{pr}$. indic. mid. ni $\sqrt{v} \mathrm{vr} t$ ), they return, they turn back.
$\operatorname{tad}$ (n. acc. sg.), that, this.
dhāma (n. nom. sg.), dwelling place, domain, abode.
paramam (n. nom. sg.), supreme, highest.
mama (gen. sg.), of me, my.

पुरुष: स पर: पार्थ
puruṣah sa parah pārtha
spirit this supreme, Son of Pṛthā,

## भक्त्या लभ्यस् त्व् श्रनन्यया।

bhaktyā labhyas tv ananyayā
by devotion attainable, indeed, not by other,

यस्यान्तःस्थानि भूतानि
yasyäntahsthäni bhütāni
of which within-standing (all) beings
येन सर्वम् इदं ततम् ॥
yena sarvam idamं tatam
by which all this (universe) pervaded.
puruṣas (m. nom. sg.), spirit, man.
sas (m. nom. sg.), this, he.
paras (m. nom. sg.), highest, supreme.
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna referring to his mother Kunti or Prthā.
bhakty $\bar{a}$ (f. inst. sg.), by devotion, by worship.
labhyas (m. nom. sg. gerundive $\sqrt{l} l a b h$ ), to be attained, attainable.
$t u$, but, indeed.
ananyayä (f. inst. sg.), not by it directed elsewhere.
yasya (m. gen. sg.), of which.
antaḥsthāni (n. nom. pl.), standing within, existing within.
bhūtāni (n. nom. pl.), beings, all beings.
yena (m. inst. sg.), by which.
sarvam idam (n. nom. sg.), all this, all this universe.
tatam (n. nom. p. pass. participle $\sqrt{\text { tan }}$ ), stretched, pervaded.

This is the supreme Spirit, Arjuna,

Attainable by one-pointed devotion,
Within which all beings stand,
And by which all this universe is pervaded.

यत्र काले त्व् श्रनावृत्तिम्
yatra kāle tv anāvrttim
where in time, but, non-return
अ्रावृंत्ति चैव योगिनः।
avrttim cäiva yoginah
and return the yogins

प्रयाता यान्ति तं कालं
prayāta y yānti tá̀ kālà̀
departing they go, (of) this time
वक्ष्यामि भरतर्षभ II
vaksyāmi bharatarsabha
I shall speak, Bull of the Bharatas.
But at which times the yogins
Return or do not return,
As they depart at death,
Of these times I shall speak, Arjuna.
yatra where, whither.
kāle (m. loc. sg.), in time.
$t u$, but, indeed.
anāvrttim (f. acc. sg.), non-return, not turning back.
$\bar{a} v r t t i m$ (f. acc. sg.), return, turning back. $c a$, and.
eva, indeed (used as a rhythmic filler).
yoginas (m. nom. pl.), yogins.
prayātās (m. nom. pl. pr. participle pra $\sqrt{ } y \bar{a}$ ), departing, dying.
$y a \overline{n t i}$ ( 3 rd pl . act. $\sqrt{y} \bar{a}$ ), they go.
$\operatorname{tam}$ (m. acc. sg.), this, him.
kälam (m. acc. sg.), time.
vaksyāmi (Ist sg. future act. $\sqrt{v a c \text { ), I shall }}$ speak.
bharatarșabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

अ्रमिर् ज्योतित् ग्रह्: गुक्ल:
agnir jyotir ahah suklah
fire, brightness, day, the bright lunar fortnight,

## षण्मासा उत्तरायणम्।

sanmāsā uttarāyanam
the six months of the upper going $\dagger$ (northern phase of the sun),

## तत्र प्रयाता गच्छन्ति

tatra prayātã gacchanti
there departing, they go
ब्रह्म ब्रह्मविदो जनाः ॥
brahma brahmavido janāh
to Brahman, the Brahman-knowing men.
Fire, brightness, day, the bright lunar
fortnight,
The six months of the northern course of the sun:
Departing then, the men who know Brahman
Go forth to Brahman.

[^93]agnis (m. nom. sg.), fire, god of fire.
jyotis (n. nom. sg.), brightness, bright.
ahar (n. nom. sg.), day.
suklas ( n . nom. sg.), the bright lunar fortnight.
șaṇmāsās (m. nom. pl.), six months.
uttarāyanam ( n . nom. sg.), upper going of the sun, i.e. the northern phase of the sun. tatra, there, thither.
prayātās (m. nom. pl. pr. participle pra $\sqrt{y} \bar{a}$ ), departing, dying.
gacchanti (3rd pl. pr. indic. act. $\sqrt{ }$ gam), they go, they attain.
brahma (n. acc. sg.), to Brahman, Brahman.
brahmavidas (m. nom. pl.), Brahman knowing.
janās (m. nom. pl.), men.

## VIII

25

धुमो रात्रिस् तथा कृष्ण:
dhūmo rätris tathā krṣnah
smoke, night, and so the dark lunar
fortnight,
षण्मासा दक्षिणायनम् ।
sañmāsā daksị̆āyanam
the six months of the right hand going (southern phase of the sun),*

ततू चान्द्रमसं ज्योतिर्
tatra cāndramasà̀ jyotir
there lunar brightness

## योगी प्राप्य निवर्तते ॥

yogī präpya nivartate
the yogin attaining, he is born again.

## Smoke, night, the dark lunar fortnight,

The six months of the southern course of the sun;
Attaining by these the lunar light, The yogin is born again.
dhūmas (m. nom. sg.), smoke.
rätris (f. nom. sg.), night.
tath $\bar{a}$, thus, so.
krsunas (m. nom. sg.), the dark lunar fortnight (also the name Krishna, but that is not meant here).
sanmāsās (m./n. nom. pl.), six months.
daksinäyanam ( n. nom. sg.), "the right hand going," the southern phase of the sun.
tatra, there, thither.
cändramasam (n. acc. sg.), lunar.
jyotis (n. acc. sg.), brightness, light.
yogī (m. nom. sg.), yogin.
präpya (gerund pra $\sqrt{a p}$ ), attaining, reaching. nivartate ( 3 rd sg. mid. ni $\sqrt{v r t}$ ), he returns, he turns back, he is born again.

[^94]शुवलक्षष्णे गती ह्येते
suklakrṣne gati hyete
light and dark two paths indeed these
जगत: राश्वते मते
jagatah sáśsate mate
for the universe eternal thought to be

एकया यात्य् श्रनावृत्तिम्
ekayā yāty anāvrttim
by one he goes to non-return

## ग्रन्ययावर्तते पुनः॥

anyayāvartate punah
by the other he returns again.

## These are the two paths, light and dark, <br> Thought to be eternal for the universe. <br> By one he does not return; <br> By the other he returns again.

Suklakrṣne (f. nom. dual), light and dark. gatī (f. nom. dual), two paths, two goals. $h i$, indeed, truly.
ete (f. nom. dual), these two.
jagatas (n. gen. sg.), of the universe, for the world.
sáśvate (f. nom. dual), eternal, perpetual.
mate (f. nom. dual), thought, thought to be. $e k a y a \bar{a}$ (f. inst. sg.), by one.
$y a ̈ t i$ ( 3 rd sg. act. $\sqrt{y} \overline{\text { a }}$ ), he goes, one goes, he attains.
anāvrttim (f. acc. sg.), to non-return, nonreturn.
anyayā (f. inst. sg.), by the other.
$\bar{a} v a r t a t e$ ( $3 \mathrm{rd} \operatorname{sg}$. mid. $\bar{a} \sqrt{v r t}$ ), he returns, he turns back.
punar (adv.), again, once more.

[^95]नैंते सृती पार्थ जानन्
näite ṣttī pārtha jānan
not these two paths, Son of Prthā,
knowing,
योगी मुह्यति करचन।
yogī muhyati kaścana
the yogin he is confused at all
तस्मात् सर्वेषु कालेष्ड
tasmāt sarveṣu kāleṣu
therefore at all times

योगयुको भवार्जुन II
yogayukto bhavärjuna
steadfast in Yoga be, Arjuna.
Knowing these two paths
The yogin is not confused at all.
Therefore, at all times,
Be steadfast in yoga, Arjuna.
$n a$, not.
ete (f. nom. dual), these two.
srti (f. nom. dual), two paths, two roads, two wanderings.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
$j a \overline{n a n}$ (m. nom. sg. pr. act. participle $\sqrt{j} \bar{n} \bar{a})$, knowing.
yogī (m. nom. sg.), yogin.
muhyati (3rd sg. pr. indic. act. $\sqrt{m u h}$ ), he is deluded, he is confused.
kaścana, at all, in any way.
tasmät (m. abl. sg.), from this, therefore.
sarveṣu ( m. loc. pl.), at all, in all.
käleṣu (m. loc. pl.), at times, in times.
yoga-yuktas (m. nom. sg. TP cpd. p. pass participle $\sqrt{y u j})$, steadfast, united to Yoga, disciplined, yoked.
bhava (3rd sg. imperative act. $\sqrt{ } b h \bar{u}$ ), be!
arjuna (m. voc. sg.), Arjuna.

वेदेषु यजेषु तप:सु चैव
vedesu yajñesu tapahsu cāiva*
in the Vedas, in sacrifices and in austerities,

दानेषु यत् पुण्यफलं प्रदिष्टम्।
dāneṣ yat punyaphalam pradiṣtam
in gifts, which pure fruit ordained
ग्रत्येति तत् सर्वम् डदं विदित्वा
atyeti tat sarvam idam viditvā he goes beyond that, all this having known

योगी परं स्थानम् उपैति चाद्य म् ॥
yogī parám sthānam upāiti cādyam
and the yogin to the supreme state he goes, primal.

The yogin, having known all this, goes beyond
The pure fruit of action which comes from study of the Vedas,
Sacrifices, austerities, and gifts,
And goes to the supreme primal state.
vedesu (m. loc. pl.), in the Vedas.
yajñeṣu (m. loc. pl.), in sacrifices.
tapahsu (m. loc. pl.), in austerities.
$c a$, and.
eva, indeed (used as a rhythmic filler).
däneṣu ( $\mathrm{n} . \operatorname{loc} . \mathrm{pl}$.), in gifts, in charities.
$\operatorname{yad}$ (n. acc. sg.), which.
punya (n.), pure, sacred.
phalam (n. acc. sg.), fruit.
(punya-phalam, n. acc. sg. KD cpd., pure fruit.)
pradistam (n. acc. sg. p. pass. participle pra $\sqrt{d i \dot{s}) \text {, ordained, commanded, prescribed. }}$
atyeti (3rd sg. pr. indic. act. ati $\sqrt{i}$ ), he goes beyond, he transcends.
$\operatorname{tad}$ (n. acc. sg.), this, that.
sarvam idam (n. acc. sg.), all this.
viditvā (gerund $\sqrt[v i d]{ }$ ), knowing, having known.
$\operatorname{yog}_{\bar{\imath}}$ (m. nom. sg.), yogin.
param ( n . acc. sg.), to the highest, the supreme.
sthānam (n. acc. sg.), state, place, abode, station.
upäiti ( 3 rd sg. act. upa $\sqrt{ }$ ), he goes, he attains.
$c a$, and.
ca , and.
$\bar{a} d y a m$ (n. acc. sg.), primal, ancient, original, being at the beginning.

End of Book VIII

The Yoga of Imperishable Brahman

* Triştubh metre.


## BOOK IX

श्रीभगवान् उवाच।
śrïbhagavān uvāca
the Blessed Lord spoke:

## 1

इदं तु ते गु ्यतमं
idam tu te guhyatamam*
this, but, to thee the most secret
प्रवक्ष्याम्य् श्रनसूयवे।
pravaksyāmy anasūyave
I shall declare, to the not disbelieving,
ज्ञानं विज्ञानसहितं
jñänam̀ vijñānasahitam
knowledge and discrimination combined,
यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥
yaj jñātvā moksyase 'śubhāt
which having known, thou shalt be released from evil.
śībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
idam (n. acc. sg.), this.
$t u$, but, indeed.
$t e$ (dat. sg.), to thee.
guhyatamam (superl.), most secret.
pravaksyāmi (ist sg. future act. pra $\sqrt{v a c}$ ), I shall declare, I shall explain.
anasūyave (m. dat. sg.), to the not sneering, to the not disbelieving.
jn̄änam ( n . acc. sg .), knowledge.
$v i j \tilde{n} a ̄ n a$ (n.), discrimination, understanding, realization.
sahitam ( n . acc. sg.), combined, together with, placed together.
yad (n. acc. sg.), which.
$j \bar{n} a ̄ t v a \bar{a}$ (gerund $\sqrt{j n \bar{a}} \bar{a}$, knowing, having known.
moksyase (2nd sg. future pass. $\sqrt{m u c}$ ), thou shalt be released, thou shalt be freed, thou shalt be liberated.
aśubhāt (m. abl. sg.), from evil, from impurity.

## The Blessed Lord spoke:

But this most secret thing
I shall declare to you, who do not disbelieve:
Knowledge and realization combined,
Having learned which you shall be released from evil.

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## IX

## 2

राजविद्या राजगुह्यं
rājavidyä rājaguhyaì
royal knowledge, royal secret,
पवित्रम् इदम् उत्रामम् ।
pavitram idam uttamam
purifier this supreme,
प्रत्यक्षावगसं धर्म्य
pratyakṣävagamain dharmyaì
as if before the eyes, intelligible, righteous,
सुसुखं कर्तुम् श्रव्ययम् ॥
susukham் kartum avyayam
easy to practice, imperishable.
This is royal knowledge, a royal secret, A supreme purifier,
Plainly intelligible, righteous, Easy to practice, imperishable.
rājavidyä (f. nom. sg.), royal knowledge, royal wisdom.
räjaguhyam (n. nom. sg.), royal secret. pavitram (n. nom. sg.), purifier, cleanser. idam (n. nom. sg.), this.
uttamam (n. nom. sg.), highest, supreme. pratyaksa, before the eyes.
avagamam (n. nom. sg.), intelligible, understanding.
(pratyakṣăvagamam, n. nom. sg. BV cpd., which is intelligible before the eyes, which can be plainly understood, whose understanding is before the eyes.)
dharmyam (n. nom. sg.), righteous, lawful. susukham (n. nom. sg.), easy, pleasant. kartum (infinitive $\sqrt{k r}$ ), to do, to practice. avyayam (n. nom. sg.), imperishable, eternal.

## IX

3

श्रश्रद्धधाना: पुरुषा
aśraddadhānāh purusā
who do not give faith men,
धर्मस्यास्य परंतप।
dharmasyāsya param̀tapa
of this law, of it, Scorcher of the Foe,
श्रप्राप्य मां निवर्तन्ते
aprāpya mām̀ nivartante
not attaining to me, they are born again
मृत्युसंसारवर्तर्मनि।।
mrtyusam்säravartmani
in the death transmigration path.
Men who have no faith
In this knowledge, Arjuna,
Not attaining to Me , are born again
In the path of death and transmigration.
aśraddadhānās (m. nom. pl. pr. participle $a$ sradda $\sqrt{\text { dhä), non-faith-holding, without }}$ faith, without giving faith.
purusās (m. nom. pl.), men, spirits.
dharmasya (m. gen. sg.), of law, of this law, of this rule, of this worship.
asya (m. gen. sg.), of it.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.
apräpya (gerund a pra $\sqrt{ } \bar{a} p$ ), not attaining, not reaching.
mām (acc. sg.), me, to me.
nivartante (3rd pl. pr. indic. mid. ni $\sqrt{ }$ vrt), they are born again, they are reborn.
mrtyu (m.), death.
samsāra (m.), transmigration, succession of rebirths.
vartmani ( n . loc. sg.), in the path.
(mrtyu-samsära-vartmani, n. loc. sg., TP cpd., in the path of death and transmigration.)

## IX

4

मया ततम् इदं सर्वं
mayā tatam idà̀ sarvaì
by me pervaded this whole
जगद् ग्रव्यक्तर्मूतना।
jagad avyaktamūrtinā
universe by unmanifest aspect
मत्स्थानि सर्वभूतानि
matsthäni sarvabhütāni
me abiding all beings

न चाहं तेष्व् श्रवस्थित: 11
na cāhaì teṣv avasthitah
and not $I$ in them abiding.
This whole universe is pervaded By Me in My unmanifest aspect. All beings abide in Me ;
I do not abide in them.
mayā (inst. sg.), by me.
tatam (n. nom. sg. p. pass. participle $\sqrt{\text { tan }), ~}$ pervaded, stretched.
idam (n. nom. sg.), this.
sarvam ( n . nom. sg.), whole, all, entire.
jagat (n. nom. sg.), universe, world.
avyakta ( p . pass. participle $a v i \sqrt{ } a n ̃ j$ ), unmanifest.
$m u ̈ r t i n a ̄$ (f. inst. sg.), by aspect, by image.
(avyaktamürtinä, f. inst. sg., by unmanifest aspect; as BV cpd., by me whose aspect is unmanifest.)
matsthäni (n. nom. pl.), in me abiding, in me situated.
sarvabhūtāni (n. acc. pl.), all beings, all creatures.
$n a$, not.
$c a$, and.
aham (nom. sg.), I.
teșu ( n . loc. pl.), in them.
avasthitas (m. nom. sg.), resting, abiding, standing.

## IX

5

न च मत्स्थानि भूतानि
na ca matsthäni bhūtāni
and (yet) not from me abiding beings.
पर्य मे योगम् ऐश्वरम्।
pasya me yogam äisvaram behold of me the power majestic!

## भूतभृन् न च भूतस्थो

bhūtabhṛn na ca bhūtastho
beings sustaining and not beings dwelling in;

## ममात्मा भूतभावनः॥

mamātmā bhūtabhāvanah
myself beings causing to be.

## And yet beings do not abide in Me. Behold my divine yoga! <br> Sustaining beings and not dwelling in beings <br> Is my Self, causing beings to be.

$n a$, not.
$c a$, and.
matsthāni (n. acc. pl.), abiding in me.
bhūtāni (n. acc. pl.), beings, creatures.
paśya (2nd sg. pr. imperative act. $\sqrt{p a s}$ ), behold! see!
$m e$ (gen. sg.), of me, my.
yogam (m. acc. sg.), Yoga, power.
āíśvaram (m. acc. sg.), majestic, lordly.
bhūtabhrt (m. nom. sg.), beings, sustaining, sustaining beings, supporting beings, bearing beings.
$n a$, not.
$c a$, and.
bhūtasthas (m. nom. sg.), beings dwelling in, abiding in beings, existing in beings.
mama (gen. sg.), of me, my.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
bhūtabhāvanas (m. nom. sg.), causing beings to be, causing beings to come into existence.

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## IX

6

यथाकाशस्थितो नित्यं
yathäkāsasthito nityám
as (in) space dwelling eternally
वायु: सर्वत्रगो महान् ।
väyuh sarvatrago mahān
the wind everywhere going, mighty,
तथा सर्वाणि भूतानि
tathā sarvāni bhūtāni
so all beings
मत्स्थानीत्य् उपधारय II
matsthānīty upadhāraya
in me abiding, thus consider!
As the mighty wind, going everywhere, Dwells eternally in space,
So all beings

## Dwell in Me. Consider this!

yath $\bar{a}$, as, in which way.
$\tilde{a} k \bar{a} s a_{-}$(m./n.), space, ether.
sthitas (m. nom. sg.), situated, dwelling in. nityam (adv.), eternally, perpetually.
$v \bar{a} y u s$ (m. nom. sg.), wind.
sarvatragas (m. nom. sg.), "everywhere going," omnipresent.
mahän (m. nom. sg.), mighty, strong.
tathä, so, in this way.
sarvāni (n. nom. pl.), all.
$b h \bar{u} t a ̈ n i$ (n. nom. pl.), beings, creatures.
matsthāni (n. nom. pl.), in me existing, in me abiding.
iti, thus, this.
upadhäraya (2nd sg. pr. imperative causative act. upa $\sqrt{d h r}$ ), consider! reflect!

## IX

7

सर्वभूतानि कौन्त्तेय
sarvabhütāni kāunteya
all beings, Son of Kuntī
प्रक्रुंत यान्ति मामिकाम्।
prakrtim yänti mämikäm
(into) material nature, they go, my own,
कल्पक्षये पुनस् तानि
kalpaksaye punas tāni
at the end of a kalpa;* again them
कल्पादौ विसृजाम्य् श्रहम् ॥
kalpādāu vişjāmy aham
at the beginning of a kalpa I send forth, I.
sarvabhūtāni (n. nom. pl.), all beings.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna referring to his mother, Kuntī or Prthā.
prakrtim (f. acc. sg.), to material nature, material nature.
$y \bar{a} n t i(3$ rd pl. act. $\sqrt{y} \bar{a})$, they go.
mämikäm (f. acc. sg.), my, mine, my own.
kalpakspaye (m. loc. sg.), at the end of a kalpa, at the destruction of a kalpa, at the burning of a kalpa.
punar, again.
tāni (n. acc. pl.), they, them.
kalpädāu (m. loc. sg.), at the beginning of a kalpa, at the originating of a kalpa.
$v i s r j a ̄ m i($ Ist sg. pr. indic. act. $v i \sqrt{s r j}$ ), I send forth, I create, I let go.
aham (nom. sg.), I.

## All beings, Arjuna,

Go to My own material nature
At the end of a kalpa;
At the beginning of a kalpa, I send them forth.

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## IX

8

प्रक्कृंतं स्वाम् ग्रवष्टभ्य
prakrtiò svām avasṭabhya
material nature own resting on,
विसृजामि पुनः पुनः।
visrjämi punah punah
I send forth again and again
भूतग्रामम् इमं कृत्स्तम्
bhūtagrāmam imaì krtsnam multitude of beings this entire,

## श्रवरां प्रकृतेर् वशात्।।

avasaín prakrter vaśät
without will, of material nature, from the will.

## Resting on My own material nature, I send forth again and again <br> This entire multitude of beings, Which is powerless, by the power of My material nature.

prakrtim (f. acc. sg.), material nature.
svām (f. acc. sg.), own.
avastabhya (gerund ava $\sqrt{ }$ stabh), resting on, supported by, propped up by.
visrjāmi (Ist sg. pr. indic. act. vi $\sqrt{s r j}$ ), I send forth, I create.
punah punah, again and again.
bhätagrämam (m. acc. sg.), the multitude of beings, the aggregate of beings.
imam (m. acc. sg.), this.
krtsnam (m. acc. sg.), entire, whole.
avaśam (m. acc. sg.), powerless, without will, willy-nilly.
prakrtes (f. gen. sg.), of material nature.
vasát (m. abl. sg.), from the will, from the power, by the power.

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## IX

न च मां तानि कर्माणि
na ca mäm̀ tāni karmāni
and not me these actions
निबध्नन्ति धनंजय।
nibadhnanti dhanamjaya
they bind, conqueror of wealth.
उदासीनवद् ग्रासीनम्
udāsinavad āsīnam
indifferently sitting
ग्रसकंते तेष कर्मसु 11
asaktam teṣu karmasu
unattached in these actions.
And these actions do not bind Me ,
Arjuna;
I sit indifferently,
Unattached to these actions.
$n a$, not.
$c a$, and.
mām (acc. sg.), me
täni (n. nom. pl.), these.
karmäni (n. nom. pl.), actions, deeds. nibadhnanti (3rd pl. pr. indic. act. $n i \sqrt{ }$ badh), they bind, they fetter, they bind down.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.
udāsinavat (adv.), "like one sitting apart," indifferently, impartially.
$\bar{a} \operatorname{sinam}$ (m. acc. sg. from $\sqrt{a} s$ ), sitting, seated.
asaktam (m. acc. sg. p. pass. participle $a$ $\sqrt{s a n ̃ j}$ ), unattached, not clinging.
teṣu (n. loc. pl.), in these.
karmasu (n. loc. pl.), in actions, in deeds, to actions.

## IX

10

मयाध्यक्षेण प्रकृतिः
mayädhyaksena prakrtih
with me as overseer, material nature

## सूयते सचराचरम्।

sūyate sacarācaram
it produces both animate and inanimate (things)

हेतुनानेन कौन्तेय
hetunänena käunteya
from this cause, Son of Kuntī,
जगद् विपरिवर्तते।।
jagad viparivartate
the universe, it revolves.
With Me as overseer, material nature
Produces all things animate and inanimate.
From this cause, Arjuna,
The universe revolves.
may $\vec{a}$ (inst. sg.), by me, with me.
adhyaksena (m. inst. sg.), as overseer, as inspector, as eye witness.
prakrtis (f. nom. sg.), material nature.
sūyate (3rd sg. pr. indic. mid. $\sqrt{ } s \bar{u}$ ), it produces, it impels, it creates.
sacarācaram (m. acc. sg. DV cpd.), both the animate (cara) and inanimate (acara), both the moving and the unmoving.
hetunã (m. inst. sg.), by cause, from cause, by reason, from reason.
anena (m. inst. sg.), by this, from this, with this.
käunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
jagat (n. nom. acc.), world, universe.
viparivartate (3rd sg. pr. indic. mid. vi pari $\sqrt{v r t})$, it revolves, it exists.

## IX

11

अ्रवजानन्ति मां मूढा
avajānanti mā̀ $\dot{m} \bar{u} d h a \bar{a}$
they despise me, the deluded,
मानुषीं तनुम् ग्राश्रितम् ।
mānuṣī̀ tanum āśritam
human form assuming
परं भावम् श्रजानन्तो
paraì bhāvam ajānanto
higher being not knowing
मम भूतमहेश्वरम् 11
mama bhūtamaheśvaram
of me, the Great Lord of Beings.
The deluded despise Me, Clad in human form,
Not knowing My higher being
As the great Lord of beings.
avajānanti (3rd pl. pr. indic. act. ava $\sqrt{j} \bar{n} \bar{a}$ ), they despise, they disesteem, they treat with contempt.
$m a \bar{m}$ (acc. sg.), me.
müdhas (m. nom. pl. p. pass. participle $\sqrt{m u h}$ ), the deluded, the confused ones, fools.
mänusïm (f. acc. sg.), human.
tanum (f. acc. sg.), body, form.
$\bar{a} s r_{i t a m ~(m . ~ a c c . ~ s g . ~ p . ~ p a s s . ~ p a r t i c i p l e ~}^{\bar{a}}$ $\sqrt{\text { sri }}$ ), having recourse to, dwelling in, employing, using, assuming.
param (m. acc. sg.), higher.
bhāvam (m. acc. sg.), being, existence.
ajänantas (m. nom. pl. pr. participle act. a $\sqrt{j n} \bar{a}$ ), not knowing, ignorant of.
mama (gen. sg.), of me, my.
bhūta (m.), being, creature.
maheśvaram (m. acc. sg.), mighty lord, great lord.
(maheśvaram, m. acc. sg. TP cpd., Great Lord of Beings.)

## IX

12

मोघाशा मोघकर्माणो
moghäśā moghakarmãno
those of vain hopes, vain actions,
मोघज्ञाना विचेतस:।
moghajñānā vicetasah vain knowledges, without thought,

राक्षसीम् ग्रासुरीं चैव
rāksasīm āsurī̀ cāiva
fiendish and demonic thus

प्रक्टृंत मोहिनीं श्रिता: ।।
prakrtiom* mohinī̀ ${ }^{*}$ śritāh nature delusive abiding.

Those of vain hopes, vain actions,
Vain knowledge, devoid of discrimination, Abide in a fiendish and demoniacal nature,
Which is deluding.
moghāśās (mogha äśās, m. nom. pl. BV cpd.), those of vain hopes, those whose hopes are vain.
moghakarmānas (m. nom. pl. BV cpd.), those whose actions are vain, those of vain actions.
moghajnānās (m. nom. pl. BV cpd.), those whose knowledges are vain, those of vain knowledges.
vicetasas (m. nom. pl.), without thought, without sense, (as BV cpd.) those whose thoughts are lacking.
rākssasīm (f. acc. pl.), fiendish, evil.
$\bar{a} \operatorname{surim}$ (f. acc. pl.), demonic, pertaining to devils.
$c a$, and.
eva, indeed (used as a rhythmic filler).
prakrtim (f. acc. sg.), nature, character.
mohinim (f. acc. sg.), delusive, confused.
śritās (m. nom. pl. p. pass. participle $\sqrt{ }{ }^{\prime} r i$ ), abiding, resorting to, resting on, clinging to.

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## IX

महात्मानस् तु मां पार्थ
mahätmänas tu mā̀ं pārtha
those whose selves are great, but, me, Son of Pṛthā,

दैवीं प्रकृतिम् ग्राश्रिता:।
dāivī̀̉ prakrtim äsritāh
celestial nature abiding in,
भजन्त्य् ग्रनन्यमनसो
bhajanty ananyamanaso
they worship not other-mindedly,
ज्ञात्वा भूतादिम् 尹्रव्ययम् 11
jñātvä bhütādim avyayam
knowing (me as) the beginning of beings, the Imperishable.

But those whose souls are great, Arjuna, Partaking of a celestial nature, Worship Me single-mindedly, Knowing Me as the origin of beings and as the imperishable.
mahätmānas (m. nom. pl.), great selves, great souls, mighty souls, (as BV cpd.) those whose selves are great.
$t u$, but.
măm (acc. sg.), me.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
dāivìm (f. acc. sg.), celestial, heavenly, divine.
prakrtim (f. acc. sg.), nature, character.
$\bar{a} s$ ritās (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{ }$ sri $)$, abiding in, resorting to, clinging to, resting on.
bhajanti (3rd pl. pr. indic. act. $\sqrt{ }$ bhaj), they worship, they honor, they share with.
ananyamanasas (m. nom. pl. BV cpd.), those whose minds are not elsewhere.
$j \tilde{n} a \bar{a} v \bar{a}$ (gerund $\sqrt{j \tilde{n} a \bar{a} \text { ), knowing, having }}$ known.
bhütādim (m. acc. sg.), the origin of beings, the beginning of beings.
avyayam (m. acc. sg.), imperishable, eternal.

## IX

14

सततं कीर्तयन्तो मां
satata $\dot{m}$ kirtayanto mā̀
perpetually glorifying me

## यतन्तइच दृढव्रता:।

yatantasca drdhavratāh
and striving with firm vows

## नमस्यन्तरच मां भक्या

namasyantaśca mäm̀ bhaktyā and honoring me with devotion

नित्ययुक्ता उपासते।।
nityayuktā upäsate
ever steadfast they worship.
Perpetually glorifying Me
And striving with firm vows,
And honoring Me with devotion, Ever steadfast, they worship Me.
satatam (adv.), perpetually, continually.
kītayantas (m. nom. pl. pr. causative participle $\sqrt{k i} r t$ ), glorifying, making mention of, praising, celebrating.
mām (acc. sg.), me.
yatantas (m. nom. pl. pr. act. participle $\sqrt{y a t}$, striving, stretching.
$c a$, and.
$d r d h a$ (p. pass. participle $\sqrt{ } d r h$ ), firm, solid, sincere.
vrata (n.), vow.
(drdhavratās, m. nom. pl. BV cpd., those vows are firm.)
namasyantas (m. nom. pl. pr. act. participle $\sqrt{n a m}$ ), paying homage to, honoring.
$c a$, and.
mäm (acc. sg.), me.
bhaktyā (f. inst. sg.), with devotion, with piety, with love.
nitya (adv.), always, ever, eternally.
$y u k t a ̄ s$ (m. nom. pl. p. pass. participle $\sqrt{y u j}$ ), steadfast, united in Yoga, yoked.
upāsate ( 3 rd pl. pr. indic. mid. upa $\sqrt{a} s$ ), they worship, they honor.

## IX

ज्ञातयजेन चाप्य् ग्रन्ये
jñānayajñena cäpy anye
and by the knowledge-sacrifice also others,

यजन्तो माम् उपासते।
yajanto mām upāsate
sacrificing, me they worship

## एकत्वेन पृथक्त्वेन

ekatvena prthaktvena
as the one, as the manifold,
बहुधा विश्वतोमुखम् 11
bahudhā višvatomukham
variously manifested, facing in all directions.

And by the wisdom sacrifice,
Others, sacrificing, worship Me
As the one and as the manifold, Variously manifested, facing in all directions (i.e. omniscient).
jñänayajñena (m. inst. sg.), by the knowledge sacrifice, by the sacrifice of knowledge.
$c a$, and.
api, also, even.
anye ( m. nom. pl.), others.
yajantas (m. nom. pl. pr. act. participle $\sqrt{\text { yaj }}$ ), sacrificing, worshipping.
$m a ̄ m$ (acc. sg.), me.
upāsate (3rd pl. pr. indic. mid. upa $\sqrt{\bar{a}} s$ ), they worship, they honor.
ekatvena ( n . inst. sg.), by oneness, as the one.
prthaktvena (n. inst. sg.), by manifoldness, as the manifold.
bahudhā (adv.), variously manifested, variously placed.
viśvatomukham (adv.), facing in all directions, omniscient.

## IX

16

श्रहं क्रतुर् प्रह्ं यज्ञ:
aham kratur aham yajnah
I the ritual, I the sacrifice,
स्वधाहम् श्रहम् श्रौषधम्।
svadhāham aham āusadham
the offering I, I the medicinal herb,
मन्त्रो ऽहम् ग्रहम् एवाज्यम्
mantro 'ham aham evajjyam
the sacred text I, I also the clarified butter,

अ्रह्म श्र्रग्रिर् ग्रहं हुतम् ॥
aham agnir ahaì hutam
I the fire, I the pouring out:
I am the ritual, $I$ am the sacrifice,
I am the offering, I am the medicinal herb,
I am the sacred text, I am also the clarified butter,
I am the fire, and I am the pouring out (of the oblation).
aham (nom. sg.), I.
kratus (m. nom. sg.), ritual, intention, plan, ceremony.
aham, I.
yajñas (m. nom. sg.), sacrifice.
svadhā (n. nom. sg.), offering.
aham, I.
aham, I.
$\bar{a} u s a_{a d h a m ~(n . ~ n o m . ~ s g .), ~ m e d i c i n e, ~ m e d i c i n a l ~}^{\text {n }}$ herb, remedy.
mantras (m. nom. sg.), sacred text, formula. aham I.
aham, I.
eva, indeed (used as a rhythmic filler).
äjyam (n. nom. sg.), clarified butter, ghee.
aham, I.
agnis (m. nom. sg.), fire.
aham, I.
hutam (n. nom. sg.), the oblation, the pouring out.

## IX

पिताहम् श्रस्य जगतो
pitāham asya jagato
the father I of it, of the universe
माता धाता पितामह:।
mātā dhātā pitāmahah
the mother, the establisher, the grand-
father,

## वेद्यं पवित्रम् श्रोंकार

vedyain pavitram om $\dot{m} k a ̄ r a$
the to-be-known, the purifier, the sacred syllable "Oḿ,"

## ऋक् साम यजुर् एव च ॥

rk säma yajur eva ca
the Rg , the Sāma and the Yajur (Vedas).
I am the father of the universe,
The mother, the establisher, the grandfather,
The object of knowledge, the purifier, the sacred syllable "Om,"
The Rig, Sama, and Yajur Vedas.
pitā (m. nom. sg.), father.
aham (nom. sg.), I.
asya (gen. sg.), of it, of this.
jagatas ( n . gen. sg.), of the world, of the universe.
$m a ̄ t \bar{a}$ (f. nom. sg.), mother.
dhātā (m. nom. sg.), the establisher, the arranger.
pitāmahas (m. nom. sg.), grandfather.
vedyam ( n . nom. sg. gerundive $\sqrt{ }$ vid), the to-be-known, the object of knowledge.
pavitram ( n . nom. sg.), the purifier, the cleanser.
ómkāras (m. nom. sg.), the syllable "Om."
$r k, \mathrm{Rg}$ Veda.
sāma, Sāma Veda.
yajur, Yajur Veda.
eva, indeed (used as a rhythmic filler).
$c a$, and.

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## IX

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गतिर् भर्ता प्रभुः साक्षी
gatir bhartā prabhuh sākssī
the goal, the supporter, the Great Lord, the eye witness,

निवास: रारणं मुह्त् ।
nivāsah śaranam suhrt
the abode, the refuge, the friend,
प्रभव: प्रलय स्थानं
prabhavah pralayah sthānam
the origin, the dissolution, the staying

## निधानं बीजम् श्रव्ययम् ॥

nidhänam bījam avyayam
the treasure house, the seed imperishable.
I am the goal, the supporter, the great Lord, the witness,
The abode, the refuge, the friend, The origin, the dissolution and the foundation,
The treasure house and the imperishable seed.

## IX

19

तपाम्य् श्रह्म् श्रहं वर्ष
tapāmy aham ahaì varṣàm I radiate heat, I, I the rain,

निगृह्लाम्य् उत्सृजामि च।
nigrhnāmy utsrjāmi ca I withhold, and I send forth;

झमृतं चैव मृत्युरच
amrtaì cäaiva mrtyuśca and immortality thus and death,

सद श्रसच् चाह्म् श्रर्जुन।।
sad asac cāham arjuna
being and non-being, I, Arjuna.
I radiate heat, I withhold and Send forth the rain;
And I am both immortality and death, Being and non-being, Arjuna.
tapāmi (Ist sg. pr. indic. act. $\sqrt{\text { tap }}$ ), I radiate heat, I heat up.
aham (nom. sg.), I.
aham, I.
varsam (m. acc. sg.), rain.
nigřhnāmi (Ist sg. pr. indic. act. $n i \sqrt{ }$ grah), I withhold, I hold back.
$u t s r_{j} a ̈ m i$ ( Ist sg. pr. indic. act. $u d \sqrt{ } s r j$ ), I send forth, I let go.
$c a$, and.
amrtam (n. nom. sg.), immortality, nectar.
$c a$, and.
$e v a$, indeed (used as a rhythmic filler).
mrtyus (m. nom. sg.), death.
$c a$, and.
sat ( n . nom. sg. pr. participle $\sqrt{ } a s$ ), being, truth.
asat ( n . nom. sg.), non-being, untruth.
$c a$, and.
aham, I.
arjuna (m. voc. sg.), Arjuna.

> त्रंविद्या मां सोमपा: पूतपापा
> trāividyä mäm somapāh pūtapāpā*
> The three-Veda knowers, me, the soma drinkers, the cleansed of evils,

> यजैर् इष्टा स्वर्गांत प्रार्थयन्ते।
> yajñäir iṣtvā svargatim prärthayante
> with sacrifices worshipping, heaven goal they seek;

ते पुण्यम् श्रासाद्य सुरेन्द्रलोकम्
te punyam äsädya surendralokam
they, the pure, attaining the god-Indraworld,

ग्रइर्नन्ति दिव्यान् दिवि देवभोगान् ॥
aśnanti divyān divi devabhogān
they enjoy divine, in the sky, godly pleasures.

Those who know the three Vedas, the soma drinkers, those whose evils are cleansed,
Worship Me with sacrifices and seek to go to heaven.
They, attaining the pure world of the Lord of the gods,
Enjoy in heaven the gods' celestial pleasures.

[^102]trāividyās (m. nom. pl.), knowers of the three Vedas.
mām (acc. sg.), me.
somapās (m. nom. pl.), soma drinkers.
pūta (m.), purified, cleansed.
pāpās (m. nom. pl.), evils, sins.
(pūtapäpās, m. nom. sg. BV cpd., whose evils are cleansed.)
yajñāis (m. inst. pl.), with sacrifices, by sacrifices.
$i s t i v \bar{a}$ (gerund $\sqrt{ } y a j$ ), worshipping, offering.
svargatim (f. acc. sg.), heaven goal, goal of heaven, path of heaven.
prärthayante ( 3 rd pl . pr. indic. mid. pra $\sqrt{ }$ arth), they seek, they ask for, they desire.
te (m. nom. pl.), they.
punyam (m. acc. sg.), pure, meritorious, holy.
$\bar{a} s \vec{a} d y a$ (gerund $\bar{a} \sqrt{ }$ sad), attaining, going toward, approaching, encountering.
surendra (m.), the lord of the gods, the Indra (chief) of the gods.
lokam (m. acc. sg.), world.
(surendra-loka, m. acc. sg. TP cpd., world of Indra.)
aśnanti (3rd pl. pr. indic. act. $\sqrt{ } a s ́$ ), they eat, they enjoy.
divyān (m. acc. pl.), divine, heavenly.
divi ( $\mathrm{n} . \operatorname{loc} . \mathrm{sg}$.), in the sky, in heaven.
devabhogän (m. acc. pl.), god pleasures, divine enjoyments.

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ते तं भुक्त्वा स्वर्गल्रोकं विशालं
te tam̀ bhuktvā svargalokam viśālamं* they, it having enjoyed, the world of heaven, wide,

## क्षीणे पुण्ये म मत्यंलोकं विर्शान्ति।

ksīne punye martyalokam viśanti
with exhausted merit, the world of mortals they enter.

## एवं त्यीधर्मम् म्रनुप्रपन्ना

evà̉ trayidharmam anuprapannā
thus the law of the three Vedas conforming to,

गतागतं कामकामा लभन्ते।
gatāgatàm kāmakāmā labhante
going and coming, desiring objects of desire, they obtain (them).

## Having enjoyed the vast world of heaven,

They enter the world of mortals when their merit is exhausted.
Thus conforming to the law of the three Vedas,
Desiring enjoyments, they obtain the state of going and returning.
$t e$ (m. nom. pl.), they.
$\operatorname{tam}$ (m. acc. sg.), it, this.
$b h u k t v \bar{a}$ (gerund $\sqrt{b h u j), ~ e n j o y i n g, ~ h a v i n g ~}$ enjoyed.
svarga (m.), heaven.
lokam (m. acc. sg.), world.
(svargalokam, m. acc. sg. TP cpd., the world of heaven.)
viśálam (m. acc. sg.), wide, spacious, extensive.
$k$ siṇe (m. loc. sg. p. pass. participle $\sqrt{ } k s i$ ), in exhausted, in destroyed.
punye ( $\mathrm{m} . \operatorname{loc} . \mathrm{sg}$.), in merit, in goodness, in virtue, in purity.
martyalokam (m. acc. sg.), mortal world, world of mortals.
viśanti (3rd pl. pr. indic. act. $\sqrt{ }$ viś), they enter.
evam, thus, in this manner.
trayidharmam (m. acc. sg.), "three law," law of the three Vedas.
anuprapannās (m. nom. pl. p. pass. participle anu pra $\sqrt{ }$ pad), conforming to, following, carrying out.
gatägatam (m. acc. sg.), going and coming, what comes and goes.
kāmakāmās (m. nom. pl.), desiring objects of desire.
labhante ( 3 rd pl . pr. indic. mid. $\sqrt{ } l a b h$ ), they obtain, they get.

* Tristubh metre continues.


## IX

श्रनन्याश् चिन्तयन्तो मां
ananyāś cintayanto mām*
without other (thoughts), directing thoughts to me,

ये जना: पर्युपासते।
ye janäh paryupāsate
which men, they worship,
तेषां नित्याभियुक्तानां
tesāà nityäbhiyuktānäm̀
of them of those who are constantly steadfast,

योगक्षेमं वहाम्य् ग्रहम् ॥
yogaksemam vahāmy aham
acquisition and possession I bring, I.
Those men who worship, directing their thoughts to Me ,
Whose minds do not go elsewhere;
For them, who are constantly steadfast,
I secure what they lack and preserve what they already possess.
ananyās (m. nom. pl.), not directed to another.
cintayantas (m, nom. pl. pr. participle $\sqrt{\text { cint }}$ ), directing thoughts to, meditating on.
$m a \bar{m}$ (acc. sg.), me.
$y e$ (m. nom. pl.), which, who.
janās (m. nom. pl.), men.
paryupāsate ( 3 rd pl . pr. indic. mid. pari upa $\sqrt{\bar{a} s})$, they worship, they honor.
teṣăm (gen. pl.), of them, to them.
nitya (adv.), constantly, eternally.
abhiyuktānām (m. gen. pl.), of the steadfast ones, of those united to Yoga.
(nityābhiyuktānäm, m. gen. pl. BV cpd., of those who are eternally steadfast.)
yogaksemam (m. acc. sg.), to acquisition and possession, to the acquiring and protection of property.
$v a h a ̈ m i$ ( Ist sg. pr. indic. act. $\sqrt{v a h), ~ I ~ l e a d, ~ I ~}$ carry, I bring.
aham (nom. sg.), I.

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## IX

23

ये डप्य् श्रन्यदेवताभक्ता
ye 'py anyadevatābhaktā
who even other gods worshipping
यजन्ते श्नद्धयन्विता:।
yajante śraddhayānvitāh
they sacrifice by faith accompanied

## ते डपि माम् एव कौन्तेय

te 'pi mãm eva käunteya
they also to me, Son of Kunti,
यजन्त्य् प्रविरिपूर्वक्त् ॥
yajanty avidhipürvakam
(though) they sacrifice not according to rule.

## Even those who worship other gods With faith,

Also worship Me, Arjuna, Though they do so in ignorance.
$y e$ (m. nom. pl.), who.
api, even, also.
anya-, other.
devatās (f.), gods, godheads.
bhaktās (m. nom. pl. p. pass. participle $\sqrt{b h a j}$ ), worshipping, sharing with.
(anya-devatā-bhaktās, m. nom. pl. TP cpd., worshipping other gods.)
yajante (3rd pl. pr. indic. mid. $\sqrt{ }$ yaj), they sacrifice, they worship.
śraddhayā (f. inst. sg.), with faith, by faith.
anvitās (m. nom. pl.), along with, accompanied by.
$t e$ (m. nom. pl.), they.
api, also, even.
$m \bar{a} m$ (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
$k a \overline{u n t e y a}$ (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
yajanti (3rd pl. pr. indic. act. $\sqrt{y}$ aj), they sacrifice, they worship.
avidhipūrvakam (adv.), not according to rule, in the absence of fixed rules.

## IX

24

श्रहं हि सर्वयज्ञानां
ahà̀ hi sarvayajñānā̀̇
I indeed of all sacrifices
भोक्ता च प्रभुर् एव च।
bhoktā ca prabhur eva ca the enjoyer and the lord.

न तु माम् श्रभिजार्नन्ति
na tu mām abhijānanti
not, but, me they recognize
तत्त्वेनातश् च्यवर्ति ते 1
tattvenätaś cyavanti te
in truth, hence they fall, they.
For I am the enjoyer and the Lord Of all sacrifices.
But they do not recognize Me in truth;
Hence they fall.
aham (nom. sg.), I.
$h i$, indeed, truly.
sarvayajñānām (m. gen. pl.), of all sacrifices.
bhoktā (m. nom. sg.), enjoyer.
$c a$, and.
prabhus (m. nom. sg.), lord.
eva, indeed (used as a rhythmic filler).
$c a$, and.
na, not.
$t u$, but, indeed.
mām (acc. sg.), me.
abhijananti (3rd pl. pr. indic. act. abhi $\sqrt{j \tilde{n} \bar{a}) \text {, }, \text {, }}$ they recognize, they know.
tattvena (n. inst. sg.), by truth, in truth, in "thatness."
atas, hence, from this.
cyavanti (3rd pl. pr. indic. act. $\sqrt{ } c y u$ ), they fall, they deviate, they vanish.
te (m. nom. pl.), they.

यान्ति देवत्रता देवान्
yänti devavratā devān
they go, those who are devoted to the gods, to the gods,

पितॄन् यान्ति पितृ व्रता:।
piṭ̄n y ānti pitrvratāh
to the ancestors go those who are devoted to the ancestors;

भूतानि यान्ति भूतेज्या
bhūtāni yānti bhūtejyā
to the spirits go those who sacrifice to the spirits;

यान्ति मद्याजिनो sपि माम् ॥
yānti madyäjino 'pi mām
they go, those who sacrifice to me, surely to me.

Those who are devoted to the gods go to the gods;
Those who are devoted to the ancestors go the the ancestors;
Those who are devoted to the spirits go to the spirits;
Those who worship Me come surely to Me .
$y \bar{a} n t i(3 \mathrm{rd}$ pl. act. $\sqrt{ } y \bar{a})$, they go, they attain. devavratās (m. nom. pl.), the god-devoted, those devoted to the gods.
devān (m. acc. pl.), to the gods, the gods.
pitrin (m. acc. pl.), to the ancestors, the ancestors.
$y \bar{a} n t i$ ( 3 rd pl. pr. indic. act. $\sqrt{y} \bar{a}$ ), they go, they attain.
pitruratās (m. nom. pl.), the ancestor-devoted, those who are devoted to the ancestors.
bhütäni (n. acc. pl.), beings, spinits, to the spirits.
yānti (3rd pl. pr. indic. act. $\sqrt{y} \bar{a}$ ), they go, they attain.
bhūtejyās (m. nom. pl.), the spirit-sacrificing, those devoted to the spirits.
$y \bar{a} n t i$ ( 3 rd pl . pr. indic. act. $\sqrt{y \bar{a}) \text {, they go, }}$ they attain.
madyājinas (m. nom. pl.), the me-sacrificing, those who are devoted to me.
api, even, also, surely.
$m a \bar{m}$ (acc. sg.), me, to me.

## IX

पत्तं पुष्पं फलं तोयं
pattram puspaím phalam toyam a leaf, a flower, a fruit, water,

यो मे भक्त्या प्रयच्छात।
yo me bhaktyā prayacchati
who to me with devotion, he offers,

तद् श्रहं भक्त्युपह्तम्
tad aham bhaktyupahrtam
that I devotion offered
ग्रइनामि प्रयतात्मन:।।
aśnāmi prayatātmanah
I eat* from him whose self is pure.

## He who offers to Me with devotion

 and a pure heartA leaf, a flower, a fruit, or water, That offering of devotion I accept from him.
pattram (n. acc. sg.), leaf.
puspam (n. acc. sg.), flower.
phalam (n. acc. sg.), fruit.
toyam (n. acc. sg.), water.
yas (m. nom. sg.), who.
me (m. dat. sg.), to me.
bhaktyä (f. inst. sg.), with devotion, with love.
prayacchati (3rdsg. pr. indic. act. pra $\sqrt{\text { yam }), ~}$ he offers, he presents, he goes toward.
$\operatorname{tad}$ (n. acc. sg.), this, that.
aham, I.
bhakti (f.), devotion, love.
upahrtam ( n . acc. sg. p. pass. participle upa $\sqrt{h r})$, offered, presented.
(bhakti-upahrtam, n. acc. sg. TP cpd., offering of devotion.)
aśnāmi (Ist sg. pr. indic. act. $\sqrt{a s}$ ), I eat, I partake, I accept.
prayata (m. p. pass. participle pra $\sqrt{ }$ yam), pure, controlled, dutiful.
atmanas (m. abl. sg.), of the self, from the self.
(prayatātmanas, m. abl. sg. BV cpd., from him whose self is pure.)

[^104]यत् करोषि यद् श्रइनासि
yat karoṣi yad aśnāsi
what thou doest, what thou eatest,
यज् जुहोषि ददासि यत्।
yaj juhoṣi dadāsi yat
what thou offerest, thou givest what,
यत् तपस्यसि कौन्तेय
yat tapasyasi kāunteya
what thou performest in austerities, Son of Kuntī,

तत् कुरुष् मदर्पणम् 11
tat kurusva madarpanam
that do (as) an offering to me.
Whatever you do, whatever you eat,
Whatever you offer, whatever you give,
Whatever austerities you perform, Arjuna,
Do that as an offering to Me .
yad (n. acc. sg.), what, which.
karoṣi (2nd sg. pr. indic. act. $\sqrt{ } k r$ ), thou doest, thou makest.
yad (n. acc. sg.), what.
asnāsi (2nd sg. pr. indic. act. $\sqrt{ } a \dot{s}$ ), thou eatest.
$\operatorname{yad}$ ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), what, which.
$j u h o s ̣ i$ (2nd sg. pr. indic. act. $\sqrt{h u}$ ), thou offerest (in sacrifice).
dadāsi (2nd sg. pr. indic. act. $\sqrt{d} \bar{a}$ ), thou givest.
$\operatorname{yad}$ ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$. ), what, which.
yad (n. acc. sg.), what, which.
tapasyasi (2nd sg. pr. indic. act. $\sqrt{ }$ tapasya), thou performest (in the way of austerities), thou strivest.
käunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
$\operatorname{tad}$ ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), this, that.
kurușva (2nd sg. mid. imperative $\sqrt{ } k r$ ), do! make!
madarpanam ( n. acc. sg.), as an offering to me.

## IX

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शुभाशुभफल्लैर् एवं
šubhäśubhaphalāir evam̀
from good and evil fruits certainly,
मोक्ष्यसे कर्मबन्धनै:।
moksyase karmabandhanäih
thou shalt be liberated from the bonds of action;

संन्यासयोगयुक्ताल्मा
samंnyāsayogayuktätma $\bar{a}$
thou whose self is disciplined in the
Yoga of renunciation,
विमुक्तो माम् उपैष्यते ॥
vimukto mām upäisyate
liberated, me thou shalt come to.
You shall certainly be liberated
From the bonds of action which produce good and evil fruits;
Liberated, with your mind disciplined by the yoga of renunciation,
You shall come to Me .

समो इहं सर्वभूतेषु
samo 'ham̀ sarvabhūtesu
the same I am in all beings;*
न मे द्वेष्यो उस्ति न प्रिय:।
na me dvesyo 'sti na priyah
not of me disliked there is, nor dear;
ये भजन्ति तु मां भक्क्या
ye bhajanti tu mā̀̀ bhaktyā
who they worship, but, Me with devotion
मयि ते तेषु चाप्य् ग्रहम् ॥
mayi te tesu cäpy aham
in me they, and in them also I.
I am the same (Self) in all beings;
There is none disliked or dear to Me.
But they who worship Me with devotion
Are in Me , and I am also in them.
samas (m. nom. sg.), the same, impartial, disinterested.
aham (nom. sg.), I.
sarvabhüteṣu (n. loc. pl.), in all beings, to all beings.
na, not.
$m e$ (m. gen. sg.), of me.
dveşas (m. nom. sg.), disliked, hated.
asti ( 3 rd sg . pr. indic. $\sqrt{a s}$ ), there is, it is.
na, not, nor.
priyas (m. nom. sg.), dear, favored.
ye (m. nom. pl.), who.
bhajanti (3rd pl. pr. indic. act. $\sqrt{ }$ bhaj), they worship, they honor.
$t u$, but, indeed.
$m a \bar{m}$ (acc. sg.), me.
$b h a k t y \bar{a}$ (f. inst. sg.), with devotion, with love.
mayi (m. loc. sg.), in me.
te (m. nom. pl.), they.
teṣu (m. loc. pl.), in them.
$c a$, and.
api, also, even.
aham (nom. sg.), I.

[^105]
## IX

अ्रपि चेत् सुदुराचारो
api cet sudurācäro
even if the evil doer
भजते माम् श्रनन्य भाक्।
bhajate mām ananyabhāk
he worships me (with) not-another devoted,

साधुर् एव स मन्तव्य:
sädhur eva sa mantavyah righteous he to be thought.

सम्यग् व्यर्वसितो हि स:।।
samyag vyavasito hi sah
rightly resolved indeed he.
If even the evil doer
Worships Me with undivided devotion,
He is to be thought of as righteous, For he has indeed rightly resolved.
api, even, also.
ced, if.
sudurācāras (m. nom. sg. from su dur $\bar{a}$ $\sqrt{ }$ car), evil doing, evil doer.
bhajate (3rd sg. pr. indic. mid. $\sqrt{ }$ bhaj), he worships, he honors.
mām (acc. sg.), me.
ananyabhāk (m. nom. sg.), devoted to no one else.
sādhus (m. nom. sg.), righteous, good.
eva, indeed (used as a rhythmic filler).
sas (m. nom. sg.), he, this.
mantavyas (m. nom. sg. gerundive $\sqrt{ }$ man), to be thought, to be considered.
samyañc (adv.), rightly.
vyavasitas (m. nom. sg. p. pass. participle $v i$ ava $\sqrt{ } s o)$, resolved, determined, settled, undertaken.
$h i$, indeed, truly.
sas (m. nom. sg.), he, this.

## IX

क्षिप्रं भवति धर्मत्मा
kșipramं bhavati dharmātmā
quickly he becomes one whose self is virtuous,

शश्वच्छान्तिं निगच्छति ।
śaśvacchāntim nigacchati
everlasting peace he goes to
कौन्तेय प्रतिजानीहि
kāunteya pratijānīhi
Son of Kuntī, be aware!
न मे भक्त: प्रणइयति।।
na me bhaktah pranasyati
not of me a devotee he is lost.
Quickly he becomes virtuous and
Goes to everlasting peace.
Arjuna, know for certain that
No devotee of Mine is ever lost.
ksipram (adv.), quickly, immediately.
bhavati (3rd sg. pr. indic. act. $\sqrt{b h \bar{u} \text { ), he is, }}$ he becomes.
dharma (m.), virtuous, dutiful, righteous, law, rule.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(dharmātmā, m. nom. sg. BV cpd., one whose self is virtuous.)
saśvat, everlasting, perpetual, eternal.
śantim (f. acc. sg.), peace, tranquility.
nigacchati (3rd sg. pr. indic. act. ni $\sqrt{g a m}$ ), he goes to, he enters, he acquires.
$k \bar{a} u n t e y a$ (m. voc. sg.), Son of Kuntĩ, epithet of Arjuna.
pratijānihi (2nd sg. imperative act. prati $\sqrt{j n} \bar{a})$, be aware! become aware! understand!
$n a$, not.
$m e$ (m. gen. sg.), of me, my.
bhaktas (m. nom. sg. p. pass. participle $\sqrt{b h a j}$ ), worshipping, worshipper.
pranásyati (3rd sg. pr. indic. act. pra $\sqrt{ } n a s ́)$, he is lost, he is destroyed.

मां हि पार्थ व्यपाश्रित्य
mā̀̀ hi pārtha vyapāśritya
me indeed, Son of Prthā, taking refuge in
ये ऽपि स्यु: पापयोनयः।
ye'pi syuh päpayonayah
who, even be they (from) evil wombs
स्त्रियो वैशयास् तथा शूद्रास्
striyo väiśsā̀ tathä śūdrās
women, vaiśyas, even śūdras
ते ऽपि यान्ति परां गतिम् ॥
te 'pi yänti parā̀ं gatim
they also go to the highest goal.

## They who take refuge in Me , Arjuna,

Even if they are born of those whose wombs are evil (i.e. those of low origin),
Women, Vaishyas, even Shudras,
Also go to the highest goal.

[^106]$m a \bar{m}$ (acc. sg.), me.
$h i$, indeed, truly.
pārtha, (m. voc. sg.), Son of Prthā, epithet of Arjuna.
vyapāśritya (gerund vi apa a $\overline{\text { śrri), taking }}$ refuge in, having recourse to.
$y e$ (m. nom. pl.), who.
api, even, also.
syus (3rd pl. optative act. $\sqrt{ } a s$ ), be they, should they be, they should be.
pāpa (m.), evil, wicked, sinful.
yonayas (m. nom. pl.), wombs, origins.
(pāpayonayas, m. nom. pl. BV cpd., those whose wombs are evil.)
striyas (f. nom. pl.), women.
$v a ̈ i s ́ y \bar{a} s$ (m. nom. pl.), Vāiśyas, members of the third caste.
tath $\bar{a}$, even, thus, also.
südrăs (m. nom. pl.), Sūdras, members of the fourth caste.
te (m. nom. pl.), they.
api, also, even.
$y a \overline{n t i}$ (3rd sg. pr. indic. act. $\sqrt{ } y \bar{a}$ ), they go, they attain.
$\operatorname{paräm}$ (f. acc. sg.), highest, to the highest.
gatim (f. acc. sg.), goal, path, to the goal.

## IX

किं पुनर् ब्राह्मणा: पुण्या
kim punar brähmanāh punyä
how much more the brāhmans pure,
भक्ता राजर्षयस् तथा।
bhaktā rājarsayas tath $\bar{a}$
devoted royal seers too
प्रनित्यम् श्रसुखं लोकम्
anityam asukhà lokam
impermanent unhappy world

इमं प्राप्य भजस्व माम् ॥
imaím präpya bhajasva mãm
this attaining, devote thyself to me.

## How much more easily then, the pure

 BrahminsAnd the devoted royal seers! Having attained this impermanent and unhappy world, Devote yourself to Me.
kim (interrog.), what? how?
punar, again, more.
brähmanāas (m. nom. pl.), the Brahmans.
punyās (m. nom. pl.), pure, holy.
bhaktās (m. nom. pl.), devoted. rājarșayas (m. nom. pl.), royal seers.
tath $\bar{a}$, also, too, thus.
anityam (m. acc. sg.), impermanent, perishable.
asukham (m. acc. sg.), unhappy, unpleasant. lokam (m. acc. sg.), world.
imam (m. acc. sg.), this.
präpya (gerund pra $\sqrt{\bar{a} p \text { ), attaining, reach- }}$ ing.
bhajasva (2nd sg. imperative mid. $\sqrt{b h a j \text { ), }}$ devote thyself! honor! worship!
$m \bar{a} m$ (acc. sg.), me, to me.

## IX

मन्मना भव मद्न्रक्तो
manmanā bhava madbhakto
by thought be to me devoted,
मद्याजी मां नमस्कुरु।
madyāj̄̄ mā̀̇ namaskuru
to me sacrificing to me reverence make!
माम् एवैष्यसि युक्त्वैवम्
mām evāiṣyasi yuktvāivam
to me thou shalt come, made steadfast thus,

अ्रात्मानं मत्परायण:।।
ätmānà் matparāyanah
thyself (with) me as supreme aim.
manmanās (m. nom. sg.), me-minded, (as BV cpd.) one whose mind is fixed on me, with me in mind, thinking of me.
$b h a v a$ (2nd sg. imperative act. $\sqrt{b h} \hat{u}$ ), be!
madbhaktas (m. nom. sg.), me worshipping, of me devoted.
mady $\bar{j} \bar{i}$ (m. nom. sg.), to me sacrificing, me worshipping.
$m a \bar{m}$ (acc. sg.), me, to me.
namaskuru (2nd sg. imperative, namas $\sqrt{ } \mathrm{kr}$ ), make reverence! make obeisance!
$m a \bar{m}$ (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
esyasi (2nd sg. future $\sqrt{i}$ ), thou shalt come, thou shalt go.
$y u k t v \bar{a}$ (gerund $\sqrt{y u j}$ ), made steadfast, steadfast, united in Yoga, disciplined, yoked.
evam, thus.

matparāyanas (m. nom. sg.), with me as supreme aim, with me as supreme object.

With mind fixed on Me , be devoted to Me ;
Sacrificing to Me , make reverence to Me.
Thus steadfast, with Me as your supreme aim,
You yourself shall come to Me.

End of Book IX

The Yoga of Royal Knowledge and of
Royal Mystery

## BOOK X

श्रीभगवान् उवाच ।
śrībhagavān uvāca the Blessed Lord spoke:
śrïbhagavän (m. nom. sg.), the Blessed Lord, the Blessed one.
$u v a \overline{c a}$ (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

## 1

भूय एव महाबाहो
bhūya eva mahäbäho
again, Mighty Armed One,
शृणुणे मे परमं वचः।
sırnu me paramam vacah
hear of me the supreme word
यत् ते हहं प्रीयमाणाय
yat te 'ham príyamānāya
which to thee, I, to the beloved one,
वक्ष्यामि हितकाम्यया।।
vaksyāmi hitakāmyayā
I shall speak with desire for (thy) welfare.

The Blessed Lord spoke:
Again, O Arjuna,
Hear My supreme word
Which I shall speak to you, who are beloved,
With a desire for your welfare.

## X

न मे विदु: :ुुरगणा:
na me viduh suraganāh
not of me they know, the multitudes of gods,

प्रभवंन महर्षयः।
prabhavamं na maharsayah
the origin, nor the great seers.
अ्रहम् ग्यादिर् हि देवानां
aham ādir hi devānā̀̀
I the source, in truth, of the gods,
महर्षीणां च सर्वशः॥
maharsīn̄ā̀̀ ca sarvasah
and of the great seers universally.
Neither the multitude of gods
Nor the great seers know My origin.
In truth I am the source of the gods
And the great seers.
na, not.
me (gen. sg.), of me.
vidus (3rd pl. perfect act. $\sqrt{ }$ vid with present meaning), they know.
suragañās (m. nom. pl.), the multitudes of gods, the aggregate of gods.
prabhavam (m. acc. sg.), origin, coming to be.
na, not, nor.
maharsayas (m. nom. pl.), the great seers.
aham (nom. sg.), I.
$\bar{a} d i s$ (m. nom. sg.), source, beginning.
$h i$, indeed, truly.
devānām (m. gen. pl.), of the gods.
maharșinaim (m. gen. pl.), of the great seers. $c a$, and.
sarvaśas (adv.), in every way, in all cases, universally.

यो माम् ग्रजम् ग्रनादिं च
yo mäm ajam anädimं ca
who me, the birthless and the beginningless

## वेत्ति लोकमहेश्वरम्।

vetti lokamahesivaram
he knows, the World's Mighty Lord,
भ्रसंमूढ: स मत्र्येष्ठ
asamimüdhah sa martyesu
undeluded he among mortals
सर्वपापँ: प्रमुच्यते।।
sarvapäpäih pramucyate
from all evils he is released.

## He who knows Me, the birthless and the beginningless, <br> The mighty Lord of the world, He among mortals is undeluded; <br> He is released from all evils.

yas (m. nom. sg.), who.
$m a \bar{m}$ (acc. sg.), me.
ajam (m. acc. sg.), unborn, birthless.
anādim (m. acc. sg.), beginningless, without beginning.
$c a$, and.
vetti (3rd sg. pr. indic. act. $\sqrt{ }$ vid), he knows. lokamahesvaram (m. acc. sg.), world's mighty lord, great lord of the world.
asammūdhas (m. nom. sg. p. pass. participle a sam $\sqrt{m u h}$ ), undeluded, unconfused.
sas (m. nom. sg.), he, this.
martyest (m. loc. pl.), in mortals, among mortals.
sarvapāpāis (m. inst. pl.), by all evils, from all evils, from all sins.
pramucyate (3rd sg. pr. indic. passive pra $\sqrt{m u c}$ ), he is released, he is liberated, he is freed.

बुद्धिर् ्ञानम् ग्रसंमोह:
buddhir jñānam asam̀mohah intelligence, knowledge, non-delusion,

क्षमा सत्यं दम: शम:।
kşamã satyam damah samah
patience, veracity, self restraint, tranquility,

सुखं दुःखं भवो डभवो
sukham duhkhaím bhavo 'bhavo
pleasure, pain, becoming, passing away,
भयं चाभयम् एव च॥
bhayam cäbhayam eva ca
and fear and fearlessness
Intellect, knowledge, freedom from delusion,
Patience, truth, self-restraint, tranquility,
Pleasure, pain, birth, death, And fear and fearlessness,
buddhis (f. nom. sg.), intelligence.
$j n ̃ a ̄ n a m$ (n. nom. sg.), knowledge, wisdom.
asaṁmohas (m. nom. sg.), non-delusion, non-confusion.
$k s a m a ̄$ (f. nom. sg.), patience, forbearance, tameness.
satyam (n. nom. sg.), truth, veracity, sincerity.
damas (m. nom. sg.), self restraint, control, domination of the self.
śamas (m. nom. sg.), tranquility, calmness, equanimity.
sukham (n. nom. sg.), pleasure, comfort, happiness.
duhkham (n. nom. sg.), pain, discomfort, misery.
bhavas (m. nom. sg.), being, becoming, arising.
abhavas (m. nom. sg.), non-being, passing away.
bhayam (n. nom. acc. sg.), fear, terror.
$c a$, and.
abhayam (n. nom. sg.), fearlessness, absence of fear.
eva, indeed (used as a rhythmic filler).
$c a$, and.

अ्राहिसा समता तुष्टिस्
ahimsā samatā tuṣtis
non-violence, impartiality, contentment,
तपो दानं यशो ड्यशः।
tapo dānam̀ yaśo 'yasah
austerity, charity, fame, disrepute,
भर्वन्ति भावा भूतानां
bhavanti bhāvà bhütānā̀̀
they arise conditions of beings
मत्त एव पृथग्विधाः ॥
matta eva prthagvidhäh
from me alone manifold.
Non-violence, impartiality, contentment,
Austerity, charity, fame, disrepute, The manifold conditions of beings, Arise from Me alone.
ahimsā (f. nom. sg.), non-violence, harmlessness.
samatā (f. nom. sg.), impartiality, equableness.
tustis (f. nom. sg.), contentment, satisfaction. tapas (m. nom. sg.), austerity, heat.
dānam (n. nom. sg.), charity, benevolence, gift.
yaśas ( n . nom. sg., here m.), fame, celebrity, good name.
ayaśas ( n. nom. sg., here m.), disrepute, bad reputation.
bhavanti (3rd pl. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), they are, they arise, they come to be.
bhāvās (m. nom. pl.), conditions, states of being.
bhūtānām (m. gen. pl.), of beings, of creatures.
mattas (abl. sg.), from me.
eva, alone, indeed (often used as a rhythmic filler).
prthagvidhās (f. nom. pl.), manifold, existing in many forms, placed many times, of many varieties.

## X

महृर्षयः सप्न पूर्वे
maharṣayah sapta pūrve
the great seers seven in the past
चत्वारो मनवस् तथा
catväro manavas tathā
the four Manus also,

मद्भावा मानसा जाता
madbhāvā mānasā jātā
from me the origins, mentally brought forth,

येषां लोक द्मा: प्रजा: ।
yesā̀m loka imäh prajăh
from whom the world these creatures

## The seven great seers of old, <br> And also the four Manus, <br> From whom have sprung these creatures of the world, Originated from Me, born of My mind.

maharșayas (m. nom. pl), great seers, mighty seers.
sapta, seven.
pürve ( m. loc. sg .), in the past, in previous times.
catvāras (m. nom. sg.), four.
manavas (m. nom. pl.), Manus, ancestors of the human race.
tathā, thus, also.
madbhāvās (m. nom. pl.), from me origins, originating from me.
mänasās (m. nom. pl.), mentally, deriving from mind.
$j a ̄ t a ̄ s$ (m. nom. pl.), born, brought forth.
yesäm (m. gen. pl.), of whom.
lokas (m. nom. sg.), world.
imās (f. nom. pl.), these.
prajās (f. nom. pl.), creatures, beings.

[^107]एतां विभूरिं योगं च
etäm vibhūtim yogaín ca this manifested lordship and power

मम यो वेत्ति तत्त्वत:।
mama yo vetti tattvatah
of me who knows in truth
सो र्जिकम्पेन योगेन
so 'vikampena yogena
he by unwavering Yoga
युज्यते नात्र संशाय: II
yujyate nätra samiśayah
is united (with me), not here doubt.
etām (f. acc. sg.), this.
vibhütim (f. acc. sg.), manifested might, manifested power.
yogam (m. acc. sg.), Yoga, power.
$c a$, and.
mama (gen. sg.), of me, my.
yas (m. nom. sg.), who.
vetti (3rd sg. pr. indic. act. $\sqrt{ }$ vid), he knows. tattvatas (n. abl. sg.), in truth, from "thatness."
sas (m. nom. sg.), he, this.
avikampena (m. inst. sg. from avi $\sqrt{ }$ kamp), by unwavering, by untrembling.
yogena ( m . inst. sg.), by Yoga.
yujyate ( 3 rd sg . pr. indic. passive $\sqrt{ } \mathrm{yuj}$ ), he is joined, he is united, he is yoked.
$n a$, not.
atra, here, in this case.
saíśayas (m. nom. sg.), doubt, irresolution, questioning.

## He who knows in truth

This, My manifested glory and power,
Is united with Me by unwavering yoga;
Of this there is no doubt.

## X

अ्रहं सर्वस्य प्रभवो
ahamं sarvasya prabhavo
I of all the origin
मत्तः सर्व प्रवर्तंते।
mattah sarvam pravartate
from me all proceeds
इति मत्वा भजन्ते मां
iti matvā bhajante mām
thus thinking they worship me
बुधा भावसमन्विता: ।।
budhā bhāvasamanvitāh
the intelligent, endowed with the faculty of meditation.

I am the origin of all; All proceeds from Me. Thinking thus, the intelligent ones, Worship Me.

aham (nom. sg.), I.
sarvasya (m. gen. sg.), of all.
prabhavas (m. nom. sg.), origin, bringing to be.
mattas (m. abl. sg.), from me.
sarvam (m. acc. sg.), all.
pravartate (3rd sg. pr. indic. mid. pra $\sqrt{ } \mathrm{vrt}$ ), it proceeds, it rolls onward, it happens, it begins.
$i t i$, thus, so.
matvä (gerund $\sqrt{m a n}$ ), thinking, having thought, having considered.
bhajante ( 3 rd pl. pr. indic. mid. $\sqrt{ }$ bhaj), they worship, they honor.
$m a ̄ m$ (acc. sg.), me.
budhās (m. nom. pl.), intelligent, learned, wise men.
$b h a ̄ v a$ (m.), state of being, disposition, contemplation, meditation, state of mind.
(bhāva-samanvitās, m. nom. pl. TP cpd., endowed with state of being.)
samanvitäs (m. nom. pl.), endowed with, accompanied by.

## X

9

मचित्ता मद्गतप्राणा maccittā madgataprānā
those who think of me, who concentrate the vital breath on me,

बोधयन्त: परस्परम्।
bodhayantah parasparam awakening each other,

कथयन्तरच मां नित्यं
kathayantaśca mā̀ nityam and speaking of me constantly,

तुष्ष्यन्ति च रमान्ति च॥
tusyanti ca ramantica
they are content and they rejoice.

## Those who think of Me, who absorb their lives in Me , Enlightening each other, And speaking of Me con stantly, They are content and rejoice.

maccittäs (m. nom. pl. BV cpd.), those who think of me.
madgataprānās (m. nom. pl. BV cpd.), those who have concentrated the vital breath on me.
bodhayantas (m. nom. pl. pr. act. causative participle $\sqrt{\text { budh }}$ ), enlightening, causing to enlighten, awakening.
parasparam, each other, one another.
kathayantas (m. nom. pl. pr. act. participle $\sqrt{k a t h}$ ), speaking of, relating about, explaining.
$c a$, and.
$m a \bar{m}$ (acc. sg.), me.
nityam (adv.), constantly, eternally
tusyanti ( 3 rd pl. pr. indic. act. $\sqrt{\text { tuṣ }}$ ), they are content.
$c a$, and.
ramanti (3rd pl. pr. indic. act. $\sqrt{ } \mathrm{ram}$ ), they rejoice, they are delighted, they are pleased.
$c a$, and.

## X

10

तेषां सततयुक्तानां
teṣām satatayuktānā̀
of them, of those who are constantly
steadfast,
भजतां प्रीतिपूर्वकम् ।
bhajatäm prītīīurvakam
of the worshipping with affection,
ददामि बुद्धियोगं तं
dadāmi buddhiyogam̀ tam̀
I give intelligence-Yoga, it,
येन माम् उपयान्ति ते।।
yena mäm upayānti te
by which me they come to, they.

## To those who are constantly steadfast,

Those who worship Me with love, I give the yoga of discrimination By which they come to Me.
teṣām (m. gen. pl.), of them, to them
satata (adv.), constantly, perpetually.
$y u k t a \bar{n} \bar{a} m$ (m. gen. pl.), of the steadfast, of the disciplined.
(satatayuktānām, m. gen. pl. KD cpd., of those who are constantly steadfast.)
bhajatäm (m. gen. pl. pr. act. participle $\sqrt{b h a j}$ ), of the worshippers, of the worshipping, of those who worship.
prittipūrvakam (adv.), with the accompaniment of kindness, with affection, affectionately.
dadāmi (Ist sg. pr. indic. act. $\sqrt{ }$ dā), I give, I bestow.
buddhiyogam (m. acc. sg. TP cpd.), intelligence Yoga, the Yoga of intelligence, discipline of mind, Yoga of discrimination, power of discrimination.
$\operatorname{tam}$ (m. acc. sg.), it, this.
yena (m. inst. sg.), by which.
mām (acc.), me, to me.
upayānti (3rd pl. pr. indic. act. upa $\sqrt{ } y \bar{a}$ ), they come, they go.
te (m. nom. pl.), they.

## X

11

तेषाम् एवानुकम्पार्थम्
tesām evānukampārtham
of them (with) compassion aim,
ग्रहम् अ्रजानजं तम:।
aham ajñanajam tamah
I ignorance-born darkness
नाशायाम्य् ग्रात्मभावस्थो
nāśayāmy ātmabhāvastho
I cause to be destroyed, in their own beings dwelling,

ज्ञानदीपेन भास्वता ।।
jñānadīpena bhāsvatā
with knowledge lamp, shining.
Out of compassion for them,
I, who dwell within their own beings,
Destroy the darkness born of ignorance
With the shining lamp of knowledge.
teṣām (m. gen. pl.), of them.
eva, indeed (used as a rhythmic filler).
anukamp $\bar{a}$ (f. from anu $\sqrt{ }$ kamp), sympathy, compassion, lit. "trembling alongside."
$\operatorname{artham}$ (m. acc. sg. ifc.), aim, goal, purpose.
(anukampä-artha, m. acc. sg., out of compassion.)
aham (nom. sg.), I.
ajñānajam (n. acc. sg.), ignorance-born, produced by ignorance.
tamas (n. acc. sg.), darkness, murk, guna of tamas.
nāśayāmi (Ist causative pr. indic. $\sqrt{n a s ́ \text { ), I }}$ cause to be destroyed, I cause to be lost.
ätmabhāvasthas (m. nom. sg.), situated in own being, dwelling in own being.
jñ̄nadipena ( m . inst. sg.), by the lamp of knowledge, with the lantern of knowledge.
$b h a ̄ s v a t \bar{a}$ (m. inst. sg.), shining, luminous, bright.

[^108]
## X

## ग्रज्जुन उवाच।

arjuna uvāca
Arjuna spoke:

## 12

मरं ब्रह्मपरं धाम
parà̇ brahma param dhäma
the Supreme Brahman, the supreme abode,

पवित्रं परमं भवान् ।
pavitram paramam bhavān
Purifier Supreme Thou (honorific),
पुरुषं शाश्वतं दिव्यम्
purusam̀ sāásatam divyam
spirit eternal divine
ग्राददेवेम् ग्यजं विभुम् ॥
àdidevam ajamं vibhum
the Primal God, birthless, all-pervading,
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt[v a c \text { ), he said, he }]{ }$ spoke.
param (n. acc. sg.), highest, supreme. brahma (n. acc. sg.), Brahman. param (n. acc. sg.), highest, supreme.
dhāma (n. acc. sg.), dwelling, place, abode, domain.
pavitram (n. acc. sg.), purifier, cleanser.
paramam (n. acc. sg.), highest, supreme.
bhavān (m. acc. sg., honorific), thou, thy Lordship.
puruṣam (m. acc. sg.), spirit, being, person, man.
sáásatam (m. acc. sg.), eternal, perpetual.
divyam ( m . acc. sg.), divine, godly, heavenly.
ādidevam (m. acc. sg.), primal god, god existing from the beginning.
ajam (m. acc. sg.), birthless, unborn.
vibhum (m. acc. sg.), all-pervading, omnipresent.

Arjuna spoke:
You are the supreme Brahman, the supreme abode,
The supreme purifier,
The eternal divine Spirit,
The primal God, unborn and all-pervading.

म्राहुस् त्वाम् ऋष्य: सर्वे
āhus tvām rṣayah sarve
they call Thee, the seers all
देर्वर्षर् ्नारदस् तथा।
devarssir nāradas tath $\bar{a}$
the divine seer Nārada, also
श्रसितो देवल्रो व्यासः
asito devalo vyāsah
Asita Devala and Vyāsa,
स्वयं चैव ब्रवीषि मे ।।
svayam cãiva bravīsi me
and Thyself Thou tellest me.

> Thus they call You, all the seers,
> The divine seer Narada, Also Asita, Devala, and Vyasa, And You Yourself (now) tell me so.
āhus (3rd pl. perfect act $\sqrt{ }$ ah with present meaning), they say, they tell, they call.
tvām (m. acc. sg.), thee.
rṣayas (m. nom. pl.), seers, wise men.
sarve (m. nom. pl.), all.
devarṣis (m. nom. sg.), divine seer.
nāradas (m. nom. sg.), Nārada, said to have been the composer of some hymns in the Rg Veda.
tathā, also, thus.
asitas devalas (m. nom. sg.), Asita Devala, legendary sage.
vyāsas (m. nom. sg.), Vyāsa, legendary compiler of the Vedas and natural grandfather of the Pānḍava Princes.
svayam (adv.), thyself, own, oneself.
$c a$, and.
eva, indeed (used as a rhythmic filler).
braviṣi (2nd sg. pr. indic. act. $\sqrt{b r u ̄}$ ), thou sayest, thou tellest.
me (dat. sg.), to me, me.

[^109]सरंम् एतद् ऋतं मन्ये
sarvam etad rtam manye
all this true I believe
यन् मां वदसि केशव।
yan mā̀̉ vadasi keśava
which to me thou speakest, Handsome Haired One (Krishna)

न हिते भे भवन् व्यांक्त
na hi te bhagavan vyaktim
not indeed of thee, O Blessed One, the manifestation

बिदुर् देवान न दानवा :॥
vidur devā na dānavāh
they know, the gods nor the demons.

## All this which You speak to me, Krishna,

I believe to be true;
Indeed, neither the gods nor the demons, O Blessed one, Know Your manifestation.
sarvam (n. acc. sg.), all.
$\operatorname{etad}$ (n. acc. sg.), this.
rtam ( n . acc. sg.), true, right.
manye (ist sg. pr. indic. mid. $\sqrt{ }$ man), I think, I believe.
yad (n. acc. sg.), which, what.
$m a \bar{a} m$ (acc. sg.), me, to me.
vadasi (2nd sg. pr. indic. act. $\sqrt{ }$ vad), thou sayest, thou tellest.
keśava (m. voc. sg.), O Handsome Haired One.
$n a$, not.
hi, indeed, truly.
te (gen. sg.), of thee, thy.
bhagavan (m. voc. sg.), O Blessed One.
vyaktim (f. acc. sg.), manifestation, becoming visible.
vidus (3rd pl. perfect $\sqrt{ }$ vid with present meaning), they know.
deväs (m. nom. pl.), the gods.
$n a$, not, nor.
dānavās (m. nom. pl.), demons, evil spirits.

## X

## 15

स्वयम् एवात्मना डरमानं
svayam evātmanä'tmānaín
thyself alone through thyself thyself
वेत्थ त्वं पुरुषोत्तम।
vettha tvaí purusottama
thou knowest, thou, Highest of Spirits,
भूतभावन भूतेरा
bhūtabhāvana bhüteśa
causing welfare in beings, Lord of Beings,
देवदेव जगत्पते।।
devadeva jagatpate
God of gods, O Lord of the Universe.
Supreme Being, O Lord of the universe, You know Yourself through Yourself alone,
Highest of spirits,
Source of welfare of beings, Lord of beings,
God of gods, O Lord of the universe.
svayam, thyself, oneself, own.
eva, alone, indeed (often used as a rhythmic filler).
$\bar{a} t m a n \bar{a}$ (m. inst. sg.), by thyself, through thyself.
ātmänam (m.acc. sg.), thyself, self.
vettha (2nd sg. pr. indic. act. $\sqrt{v i d}$ ), thou knowest.
tvam (m. nom. sg.), thou.
puruṣottama (m. voc. sg.), highest of spirits, highest of men, Supreme Spirit.
bhūtabhāvana (m. voc. sg.), causing welfare in beings, bringing welfare to be in beings.
bhūteśa (bhūta iśa, m. voc. sg.), Lord of Beings.
devadeva (m. voc. sg.), God of Gods.
jagatpate (m. voc. sg.), Lord of the Universe.

## X

16

वक्तुम् ग्रर्हस्स्य् अ्रशोषेण
vaktum arhasy aśesena
to describe please do without remainder
दिव्या ह्य ग्रात्मविभूतयः।
divyā hy ätmavibhūtayaḥ
the divine indeed self-manifestations
याभिर् विर्भूतिभिर् लोकान्
yäbhir vibhütibhir lokān
by which manifestations the worlds
इमांस् त्वं व्याप्य तिष्ठसि।।
imäñs tvaì vyāpya tisṭhasi
these Thou, pervading, abidest in.
vaktum (infinitive $\sqrt{v a c}$ ), to speak, to tell, to describe.
arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou art able, thou canst, please do!
áseseña ( m . inst. sg.), without remainder, completely.
divyäs (m. nom. pl.), divine.
$h i$, indeed, truly.
$\bar{a}$ tmavibhūtayas (f. nom. pl.), self manifestations, self powers.
$y a ̄ b h i s$ (f. inst. pl.), by which, with which.
vibhūtibhis (f. inst. pl.), manifestations, powers, appearances.
lokān (m. acc. pl.), worlds.
$\operatorname{imãn}$ (m. acc. pl.), these.
tvam (m. nom. sg.), thou.
 ing.
tisṭhasi (2nd sg. pr. indic. act. $\sqrt{\text { sthā }}$ ), thou abidest in, thou are situated in.

## Please describe without reserve

The divine self-manifestations
By which You pervade
These worlds, and abide in them.

## X

17

कथं विद्याम् म्रहं योगिस्
katham vidyām aham yogiñs
how may I know, I, O Yogin
त्वां सदा परिचिन्तयन्।
tväm̉ sadā paricintayan
on thee constantly meditating?
केषुकेषुष च भावेष
kesukesu ca bhävesu
and in what particular aspects of being
चिन्त्यो डसि भगवन् मया॥
cintyo 'si bhagavan mayā
to be thought thou art, O Blessed One, by me?

How may I know You, O Yogin, Constantly meditating on You?
And in what various aspects of being
Are You to be thought of by me, O Blessed One?
katham (interrog.), how? in what way?
vidyām (Ist sg. optative act. $\sqrt{ }$ vid), I shall know, may I know.
aham (m. nom. sg.), I.
yogin (m. voc. sg.), O Yogin.
tväm (m. acc. sg.), thee.
sadā, always, constantly.
paricintayan (m. nom. sg. pr. causative participle act. pari $\sqrt{\operatorname{cint}}$ ), meditating on, reflecting on, thinking about.
kesu keşu (m. loc. pl. interrog., repetition indicates distribution), in what various?
$c a$, and.
$b h a ̈ v e s ̣ u ~(m . ~ l o c . ~ p l),. ~ i n ~ s t a t e s ~ o f ~ b e i n g, ~ i n ~$ aspects of being.
cintyas (m. nom. sg. gerundive $\sqrt{ }$ cint ), to be thought, to be imagined.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
bhagavan (m. voc. sg.), O Blessed One, O Illustrious One.
mayā (m. inst. sg.), by me.

विस्तरेणात्मनो योगं
vistarenätmano yogam
in detail of thyself the power
विर्भूति च जनार्दन।
vibhütiò ca janärdana
and manifestation, O Agitator of Men,
भूय: कथय तृप्तिर् हि
bhūyah kathaya trptir hi
further explain, satiation indeed
शृण्वतो नास्ति मे ऽमृतभ्॥
śrnvato nästi me 'mrtam
of hearing not there is, to me (of this) nectar.

## Explain to me further in detail <br> Your power and manifestation, O Krishna.

I am never satiated with hearing Your nectar-like words.
vistarena (m. inst. sg.), in detail, by detail. àtmanas (m. gen. sg.), of thyself, of self. yogam (m. acc. sg.), power, Yoga. vibhūtim (f. acc. sg.), manifestation. $c a$, and.
janärdana (m. voc. sg.), O Agitator of Men, O Mover of Men, epithet of VishnuKrishna.
bhüyas, again, further.
kathaya (2nd sg. act. imperative $\sqrt{k}$ kath), tell! relate! explain!
trptis (f. nom. sg.), satiation.
$h i$, indeed, truly.
śrnvatas (n. gen. sg. participle sru), of hearing.
$n a$, not.
asti (3rd sg. pr. indic. $\sqrt{ } a s$ ), there is, it is.
$m e$ (gen. sg.), of me, to me.
$\operatorname{amrtam}(\mathrm{m}$. acc. sg.), nectar, immortality.

## X

श्रीभगवान् उवाच।
śrīhagavān uvāca the Blessed Lord spoke:

## 19

हन्त ते कर्थयिष्यामि
hanta te kathayisyāmi
listen! to thee I shall explain
दिव्या ह्य ग्रार्म्मविभूतय:।
divyā hy ātmavibhūtayah
the divine indeed self-manifestations
प्राधान्यतः कुरुष्रेष्ठ
prädhänyatah kuruśreṣtha
(those that are) prominent, Best of Kurus,

## नास्स्य् ग्र्तो विस्तरस्य मे॥

nāsty anto vistarasya me
(for) not there is an end of the extent of me.

## The Blessed Lord spoke: <br> Listen! I shall explain to you <br> My divine self-manifestations; <br> Those only that are prominent, <br> For there is no end to My extent.

srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg.perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
hanta (exhortative particle), listen! look! let us get on!
$t e$ (dat. sg .), to thee.
kathayișāmi (Ist sg. future act. $\sqrt{ }$ kath), I shall say, I shall tell, I shall explain.
$\operatorname{divy} \bar{a} s$ (f. acc. pl.), divine.
$h i$, indeed, truly.
$\bar{a} t m a v i b h u ̄ t a y a s ~(f . ~ a c c . ~ p l),. ~ s e l f ~ m a n i f e s t a-~$ tions, own manifestations.
prädhānyatas (adv.), chief, mainly, most prominent.
kuruśresṭha (m. voc. sg.), Best of Kurus, epithet of Arjuna.
na, not.
asti (3rd sg. pr. indic. $\sqrt{ }$ as), there is, it is.
antas (m. nom. sg.), end.
vistarasya (m. gen. sg.), of the extent, of the spreading, of the expansion.
$m e$ (gen. sg.), of me, my.

## X

ग्रहम् श्रात्मा गुडाकेशा
aham ätmā gudākeśa
I the self, Thick Haired One,
सर्वभूताशयस्थितः।
sarvabhütāśayasthitah
all-being-heart-abiding,
श्रहम् ग्रादिशच मध्यं च aham ädiśca madhyam ca and I the beginning and the middle

भूतानाम् श्रन्त एव च।
bhūtānām anta eva ca
of beings and the end as well.
I am the Self, Arjuna,
Abiding in the heart of all beings;
And I am the beginning and the middle Of beings, and the end as well.
aham (m. nom. sg.), I.
$\bar{a} t m a \bar{a}$ (m. nom. sg.), self.
gudākeśa (m. voc. sg.), O Thick Haired One, epithet of Arjuna.
sarva (m.), all.
$b h u ̄ t a ~(\mathrm{~m}$.$) , being, creature.$
āsaya (m.), resting place, heart, mind.
sthitas (m. nom. sg.), abiding in, situated in.
(sarvabhūtāśayasthitas, m. nom. sg. TP cpd., abiding in the heart of all beings.)
aham (nom. sg.), I.
$\bar{a} d i s$ (m. nom. sg.), beginning, start, commencement.
$c a$, and.
madhyam (n. nom. sg.), middle.
$c a$, and.
bhūtānām (m. gen. pl.), of beings, of creatures.
antas (m. nom. sg.), end.
$e v a$, indeed (often used as a rhythmic filler). $a$, and.
?va ca, as well, also, too.)

## 21

श्रादित्यानाम् श्रहं विष्णुर्
ädityānām aham̀ viṣnur
of the Adityas I Vishnu
ज्योतिषां रविर् ग्रंशुमान्।
jyotisāà ravir a $\dot{m} s \dot{u} u \bar{a} n$
of lights, the sun, radiant
मरीचिर् मरताम् ग्रस्मि
marīci marutām asmi
Marīci of the Maruts I am
नक्षत्राणाम् ग्रहं रारी।।
nakṣatrānäm aham̀ śaśī
of the stars I that which contains the rabbit.

Of the Adityas, I am Vishnu;
Of lights, the radiant sun;
I am Marichi of the Maruts;
Among the heavenly bodies I am the moon.
$\bar{a} d i t y a ̄ n a ̄ m$ (m. gen. pl.), of the Ādityas.
aham (nom. sg.), I.
viṣnus (m. nom. sg.), Vishnu.
jyotiṣām (n. gen. pl.), of luminaries, of lights, of stars.
ravis (m. nom. sg.), the sun.
amsumän (n. nom. sg.), radiant, shining.
maricis (m. nom. sg.), Marici, chief of the storm gods.
marutäm (m. gen. pl.), of the Maruts, of the storm gods.
asmi ( (st sg. pr. indic. $\sqrt{ } a s$ ), I am.
naksatrānäm (n. gen. pl.), of the nightly ones, of the lunar zodiac.
aham (nom. sg.), I.
sasī (m. nom. sg.), that which contains the rabbit, the moon.

[^110]वेदानां सामवेदो ऽस्मि
vedãnä̀̉ sāthavedo 'smi
of the Vedas the Sama Veda I am,
देवानाम् ग्रस्मि वासव:।
devänām asmi vāsavah
of the gods I am vāsava,
इन्द्रियाणाम् मनश्चास्मि
indriyănāàm manaścäsmi
and of the senses the mind I am,
भूतानाम् ग्रस्मि चेतना।।
bhūtānām asmi cetanã
of beings I am the consciousness.

## Of the Vedas, I am the Sama Veda;

Of the gods, I am Vasava;
And of the senses, I am the mind, I am the consciousness of beings.
vedänäm (m. gen. pl.), of the Vedas. sämavedas (m. nom. sg.), the Sāma Veda. asmi (1st sg. pr. indic. $\sqrt{\text { as }), ~ I ~ a m . ~}$ devānām (m. gen. pl.), of the gods. asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
väsavas (m. nom. sg.), Vāsava, one of the names of Indra, Vedic chief of the gods.
indriyãnäm (m. gen. pl.), of the senses.
manas ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), mind, thought.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{ }$ as), I am.
bhūtänām (m. gen. pl.), of beings, of creatures.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
cetanä (f. nom. sg.), consciousness, mind, intelligence, thought.

[^111]हद्राणां शंकरइचास्मि
rudrānāà śámkaraścāsmi
and of the Rudras Samikara* I am,
वित्तेशो यक्षरक्षसाम् ।
vitteśo yaksaraksasäm
Vittesa of the Yakṣas and Raksas,

## बसूनां पावकरचार्मि

vasūnām pāvakaścāsmi
and of the Vasus Pavaka I am,
मेर: शिखर्रिणाम् ग्रहम् ॥
meruh sithharinäm aham
Meru of mountains, I.

## And of the Rudras, I am Shankara; <br> I am Kubera of the Yaksas and Rakshasas; <br> I am fire of the Vasus <br> And the Meru of mountains.

rudrānām (m, gen. pl.), of the Rudras, of the gods of destruction and renewal.
śam̉karas (m, nom, sg.), Shiva, chief god of renewal and destruction.
$c a$, and.
asmi (ist sg, pr, indic, $\sqrt{ } a s$ ), I am.
vitteśas ( m , nom. sg.), Vitteśa, or Kubera, lord of wealth.
yakṣarakşasām (m. gen, pl.), of the Yaksas and Raksas,
vasünäm (m, gen. pl.), of the Vasus (a class of gods).
pāvakas (m, nom. sg.), Agni, the flame, God of Fire, the Purifier.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{ }$ as), I am.
merus (m. nom. sg.), fabulous mountain, Hindu Olympos.
śikharinām (m. gen. pl.), of mountains, of mountain peaks.
aham (nom. sg.), I.

[^112]पुरोधसां च मुख्यं मां
purodhasā̀ ca mukhyam mā̀
and of the household priests, the chief,
Me
विद्धि पार्थ बृहस्पतिम्।
viddhi pärtha brhaspatim
know to be, Son of Pṛthā, Lord of
Sacrifice,

## सेनानीनाम् म्रहुं स्कन्द:

## senānin̄äm ahà̇ skandah

of the commanders of armies, I am Skanda,

सरसाम् ग्रस्मि सागर:॥
sarasām asmi sägarah
of bodies of water I am the ocean.
Know that I am the chief of household priests,
Brihaspati, Arjuna;
Of the commanders of armies, I am
Skanda;
Of bodies of water, I am the ocean.
purodhasäm (m. gen. pl.), of household priests.
$c a$, and.
mukhyam (m. acc. sg.), the head, the chief.
$m a \bar{m}$ (acc. sg.), me.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! know to be!
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
brhaspatim (m. acc. sg.), Bṛhaspati, priest of the gods.
senāninām (m. gen. pl.), of the commanders of armies.
aham (nom. sg.), I.
skandas (m. nom. sg.), Skanda, god of war. $\operatorname{sarasām}$ (n. gen. pl.), of bodies of water. asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am. sägaras (m. nom. sg.), the ocean.

[^113]महर्षीणां भृगुर् 尹्रहं
maharṣinä́m bhrgur aham
of the great seers Bhrgu, I,
गिराम् श्रस्म्य् एकम् श्रक्षरम् ।
girām asmy ekam akṣaram of utterances I am the one syllable ( $\mathrm{O} \dot{\mathrm{m}}$ ),

यज्ञानां जपयज्ञो उस्मि
yajñānām japayajño 'smi of sacrifices the muttered prayer I am,

स्थावराणां हिमालय: ।।
sthāvarānāä̀ himālayah
of immovables the Himālaya.
Of the great seers, I am Bhrigu;
Of words, I am the single syllable "Om";
Of sacrifices, I am japa (silent repetition);
Of immovable things, the Himalayas.
maharsinuam (m. gen. pl.), of the great seers. bhrgus (m. nom. sg.), Bhrgu, an illustrious mythical seer.
aham (nom. sg.), I.
giräm (f. gen. pl.), of utterances.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
ekam aksaram (n. nom. sg.), the one syllable, the mystic syllable "Om.'
yajnānäm (m. gen. pl.), of sacrifices.
japayajnas (m. nom. sg.), the muttered prayer.
asmi (Ist sg. pr. indic. $\sqrt{ }$ as), I am.
sthāvarānām (m. gen. pl.), of immovables, of unshakables.
himālayas (m. nom. sg.), "abode of snow," the Himālaya.

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## X

26
ग्रश्वत्थ: सर्ववृक्षाणां
aśvathah sarvavrksān̄ā̀m
the sacred fig tree among all trees,

## देवर्षीणां च नारद।

devarsī̄̄ā̀̀ ca nărada
and of the divine seers, Nārada,
गन्धर्वाणां fित्ररथ:
gandharvänā̀m citrarathah, and of the Gandharvas Citraratha

सिद्धानां कपिलो मुनिः॥
siddhānā̀̀ kapilo munih
of the perfected Kapila the sage.
Among all trees, I am the sacred fig
tree;
And of the divine seers, Narada;
And of the Gandharvas, Chitraratha;
And of the perfected, Kapila the sage.

[^115]aśvatthas (m. nom. sg.), the aśvattha, or sacred fig tree.
sarvavrkṣănäm (m. gen. pl.), of all trees, among all trees.
devarsināam (m. gen. pl.), of divine seers.
$c a$, and.
nāradas (m. nom. sg.), Nārada, an ancient seer.
gandharvānām (m. gen. pl.), of the Gandharvas, of the heavenly musicians.
citrarathas (m. nom. sg.), Citraratha, chief of the Gandharvas. The name is a BV cpd. "He whose chariot is bright."
siddhānām (m. gen. pl.), of the perfected, of the successful.
kapilas (m. nom. sg.), Kapila, founder of Sāmikhya, a school of philosophy.
munis (m. nom. sg.), sage, wise man.

## X

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## उच्चै:श्रवसम् ग्रश्वानां <br> uccāiḩ́r <br> Uccāiḩ̣́ravas of horses

विद्ध माम् श्रमृतोद्शव्। ।
viddhi mām amrtodbhavam
know me (to be) born of nectar
ऐरावतं गजेन्द्राणां
āirāvatam gajendrānā $\dot{m}$
Airāvata of princely elephants

नराणां च नराधिपम्।।
narānāà ca narādhipam
and of men the Great Lord of men.

## Know that I am Ucchaishravas of horses, Born of nectar; <br> Airavata of princely elephants; <br> And of men, the king.

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## X

## श्रायुधानाम् श्रहं वज्रं

àyudhānām ahà̇ vajram̀ of weapons I the thunderbolt,

## धेनूनाम् श्रस्मि कामधुक्।

dhenūnām asmi kāmadhuk
of cows I am the cow of wishes,
प्रजनशचास्मि कन्द्वर्व:
prajanaścāsmi kandarpah
and I am procreating Kandarpa,
सरंपणाम् ग्रस्मि वासुकि:॥
sarpānāam asmi vāsukih
of serpents I am Vasuki.
Of weapons, I am the thunder bolt;
Of cows, I am the wish-fulfilling cow;
I am the progenitor Kandarpa;
And of serpents, I am Vasuki.
$\bar{a} y u d h a ̄ n a ̄ m$ (n. gen. pl.), of weapons.
aham (nom. sg.), I.
vajram (n. nom. sg.), thunderbolt.
dhenünām (f. gen. pl.), of cows.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
kāmadhuk (f. nom. sg.), Cow of Wishes, legendary cow of plenty.
prajanas (m. nom. sg.), begetting, generation, procreating.
$c a$, and.
asmi (ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
kandarpas (m. nom. sg.), Kāma, god of desire, god of love.
sarpānām (m. gen. pl.), of serpents, of snakes.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
$v a ̄ s u k i s$ (m. nom. sg.), Vāsuki, king of serpents.

[^117]अ्रनन्तरचास्मि नागानां<br>anantaścāsmi nāgānām<br>and Ananta I am of snakes,<br>वर्णो यादसाम् श्रह् ।<br>varuno yādasām aham<br>Varuna of the water creatures, I,<br>पितॄणाम् श्रर्यमा चास्मि<br>pitr̄nām aryamã cāsmi<br>and of the ancestors Aryaman I am,<br>यम: संयमताम् ग्रहम् ॥<br>yamah sam̀yamatām aham<br>Yama of the subduers I.<br>\section*{I am Ananta of the Nagas;<br><br>Varuna of the water creatures;<br><br>Of the ancestors, I am Aryaman;<br><br>And Yama of the controllers.}

[^118]
## प्रह्लादइचास्मि दैत्यानां

prahlādaścāsmi dāityānā̀̀ and Prāhlada I am of the Daityas,

काल: कलयताम् श्रहम् ।
kalah kalayatām aham
Time of the calculators, I,
मृगाणां च मृगेन्द्रो डहं
mrgänā̀̇ ca mrgendro 'ha $\dot{m}$ and of the beasts the beast king, I,

वैनतेयरच पक्षिणाम् ॥
väinateyaśca paksiñām
and Vainateya of the birds.

## I am Prahlada of the demons;

Time, of the calculators;
Of the beasts, I am the lion; And Garuda, of the birds.
prahlādas (m. nom. sg.), Pralādha, a prince of the Däityas.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
dāityānām (m. gen. pl.), of the Dāityas.
kälas (m. nom. sg.), time personified.
kalayatām (m. gen. pl. pr. participle act. $\sqrt{\mathrm{kal}}$ ), of the calculators, of the reckoners. aham (nom. sg.), I.
$m r g \bar{a} n \bar{a} m$ (m. gen. pl.), of beasts, of animals. $c a$, and.
mrgendras (m. nom. sg.), King of Beasts, the lion.
aham (nom. sg.), I.
 Vinatä, the bird vehicle of Vishnu.
paksinäm (m. gen. pl.), of birds.

[^119]पवन: पवताम् ग्रस्मि
pavanah pavatām asmi
the wind of purifiers I am,

राम: शास्त्रभृताम् ग्रहम्।
rāmah śastrabhrtām aham
Rāma of the weapon bearing, I.
झषानां मकररचास्मि
jhasānām makaraścāsmi
of the sea monsters I am Makara,
स्रोतसाम् श्रस्मि जाह्नवी ।।
srotasām asmi jāhnavī
of rivers, I am the Daughter of Jahnu (the Ganges).

## Of purifiers, I am the wind; <br> Rama of the warriors; <br> Of the sea monsters I am the alligators; <br> And of rivers I am the Ganges.

pavanas (m. nom. sg.), the wind.
pavatām (m. gen. pl. pr. participle act. $\sqrt{ } p u$ ), of purifiers, of cleansers.
asmi ( Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
rämas (m. nom. sg.), Rāma, warrior hero of the Rāmāyana.
śastrabhrtām (m. gen. pl.), of the weapon bearing, of warriors.
aham (nom. sg.), I.
jhaṣānām (m. gen. pl.), of sea monsters.
makaras (m. nom. sg.), Makara, a sea monster or crocodile, avatār of Varuṇa.
$c a$, and.
asmi ( Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
srotasām (m. gen. pl.), of rivers.
asmi (Ist sg pr. indic. $\sqrt{a s}$ ), I am.
$j a \bar{a} h n a v i$ (f. nom. sg.), the Daughter of Jahnu, the Ganges.

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## X

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सर्गाणाम् ग्रादिर् श्रन्तरच
sargānām ādir antaśca
of creations the beginning and the end
मध्यं चैवाहम् श्रर्जुन।
madhyam̀ cāivāham arjuna
and the middle I, Arjuna,
ग्रध्यात्म विद्या विद्यानां
adhyātmavidyã vidyānā̀m
the Supreme Self knowledge, of knowledges,

वाद: प्रवदताम् ग्रहम् ॥
vādah pravadatām aham
the discourse of them that speak, I.
Of creations I am the beginning and the end,
And also the middle, O Arjuna;
Of all knowledge, the knowledge of the supreme Self.
I am the logic of those who debate.
sargānām (m. gen. pl.), of creations, of bringings forth.
$\bar{a} d i s$ (m. nom. sg.), beginning.
antas (m. nom. sg.), end.
$c a$, and.
madhyam (n. nom. sg.), middle.
$c a$, and.
eva, also, indeed (often used as a rhythmic filler).
aham (nom. sg.), I.
arjuna (m. voc. sg.), Arjuna.
adhyātmavidyā (f. nom. sg.), Supreme-Self knowledge, knowledge of the Supreme Self.
vidyānām (f. gen. pl.), of knowledges.
$v a ̄ d a s$ (m. nom. sg.), discourse.
pravadatām (m. gen. pl.), of those who speak.
aham (nom. sg.), I.

झ्रक्षराणाम् 尹्रकारो ऽस्मि
akṣarāṇām akāro 'smi
of letters the letter A I am,
द्वन्द्व: सामासिकस्य च ।
dvandvah sämāsikasya ca
and the dvandva of compound (words),
श्रह्म् एवाक्षय: कालो
aham eväksayah kälo
I alone infinite time,
धाताहं विश्वतोमुख:।।
dhātāhamं viśvatomukhah
the establisher, I, facing in all directions.
Of letters I am the letter A,
And the dual of compound words;
I alone am infinite time;
I am the Establisher, facing in all directions (i.e. omniscient).
aksarānām (m. gen. pl.), of letters of the alphabet, lit. "indestructibles" or "irreducibles."
$a k a ̄ r a s$ (m. nom. sg.), letter A.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
$d v a \dot{m} d v a s$ or $d v a n d v a s$ (m. nom. sg.), simple copulative compound (consisting of two or more words).
sāmäsikasya (m. gen. sg.), of the system of compounds.
$c a$, and.
aham (nom. sg.), I.
eva, alone, indeed (often used as a rhythmic filler).
aksayas (m. nom. sg.), infinite, imperishable, indestructible.
kalas (m. nom. sg.), time.
$d h \bar{a} t \bar{a}$ (m. nom. sg.), establisher, arranger. aham (nom. sg.), I.
viśvatomukhas (m. nom. sg.), facing in all directions, omniscient.

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## X

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मृत्यु: सर्वहरशचाहम्
mrtyuh sarvaharaścāham
and death all-destroying, I ,
उद्भवश्च भविष्यताम् :
udbhavaśca bhavisyatäm
and the origin of those things that are to be,

कीरिं: श्रीर् वाक् च नारीणां
kīrtih ş́rìr väk ca nārūnām
fame, prosperity, and speech of feminine things,

स्मृतिर् मेधा धृति: क्षमा।।
smrtir medhā dhrtih kşamā
(also) memory, wisdom, courage, patience.
I am all-destroying death,
And the origin of those things that are yet to be.
Among the feminine qualities, I am fame, prosperity, speech,
Memory, wisdom, courage, and patience.
mrtyus (m. nom. sg.), death.
sarvaharas (m. nom. sg.), all-destroying, all seizing.
$c a$, and.
aham (nom. sg.), I.
udbhavas (m. nom. sg.), origin.
$c a$, and.
bhavisyatām (m. gen. pl.), of those things that are to be, of those events that are to happen.
kirtis (f. nom. sg.), fame, good name.
sris (f. nom. sg.), prosperity, wealth.
$v a ̈ k$ (f. nom. sg.), speech.
$c a$, and.
nārīnām (f. gen. pl.), of feminine things, of womanly words.
smrtis (f. nom. sg.), memory, reflection.
medhä (f. nom. sg.), wisdom, mental vigor, intelligence.
dhrtis (f. nom. sg.), courage, firmness, constancy.
$k s ̣ a m a ̄$ (f. nom. sg.), patience, endurance, submissiveness.

* All these listed nouns are of feminine gender.

बृहत्साम तथा साम्नां
brhatsāma tathā sāmnä̀
the Brhatsaman also of chants,

गायत्री छन्दसाम् श्रहम् ।
gāyatrī chandasām aham
the gāyatrī of metres, I,
मासानां मार्गशीर्षो 厄्हम्
māsänä̀ mārgasīrṣo 'ham
of months, mārgaśīrṣa, I,
ऋतूनां कुसुमाकर:।
rtünā̀ kusumākarah
of seasons, the abounding with flowers (Spring).

Of chants I am the Brihatsaman;
Of meters I am the Gayatri;
Of months, the Marga-shirsha;
And of seasons, the spring, abounding with flowers.
brhatsāma (n. nom. sg.), the Bṛhatsaman, a type of Vedic melody.
tathä, also, thus.
sāmnām (n. gen. pl.), of chants.
gäyatrī (f. nom. sg.), the gāyatrī metre, used in the Vedas, obsolete in later Sanskrit.
chandasäm (n. gen. pl.), of metres.
aham (nom. sg.), I.
$m a ̄ s a ̈ n a ̄ m$ (m. gen. pl.), of months.
mārgaśīrṣas (m. nom. sg.), month of mārgasiriṣa, roughly November-December.
aham (nom. sg.), I.
rtūnām (m. gen. pl.), of seasons.
kusumākaras (m. nom. sg.), abounding with flowers, Spring.

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## X

द्यूतं छलयताम् ग्रस्मि
dyütà̇ chalayatām asmi
the gambling of the dishonest I am,
तेजस् तेजस्विनाम् श्रहम्।
tejas tejasvinäm aham
the splendor of the splendid, I,
जयो ऽस्मि व्यवसायो उस्मि
jayo 'smi vyavasāyo 'smi
victory I am, effort I am,
सत्त्वं सत्वववताम् श्रहम् ॥
sattvaiं sattvavatām aham the goodness of the good, I.

I am the gambling of the dishonest, The splendor of the splendid;
I am victory, I am effort, I am the goodness of the good.
dyütam (n. nom. sg.), gambling.
chalayatām (m. gen. pl.), of the dishonest, of cheats.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
tejas (n. nom. sg.), splendor, brilliance.
tejasvinäm (m. gen. pl.), of the splendid, of the brilliant ones.
aham (nom. sg.), I.
jayas (m. nom. sg.), victory.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
vyavasāyas (m. nom. sg.), effort, resolve, exertion.
asmi (Ist sg. pr. indic. $\sqrt{ }$ as), I am.
sattvam (n. nom. sg.), goodness, virtue, truth, reality.
sattvavatām (m. n. gen. pl.), of the good, of the virtuous, of those who are full of truth. aham (nom. sg.), I.

[^123]वृष्णीनां वासुदेवो S स्मि
vrṣnīnäm väsudevo 'smi
of the Vṛṣnis, Vāsudeva I am,

पाण्डवानां धनंजय:।
pändavānā̀̇ dhanaìjayah
of the sons of Pāṇ̣u, Conqueror of Wealth (Arjuna),

मुनीनाम् श्रप्य् श्रहं व्यास:
muninäm apy ahaín vyāsah
of the sages, moreover, I, Vyāsa,
कवीनाम् उराना कवि: ।।
kavinām uśanā kavih
of poets, Uśanas the poet.

## Of the Vrishnis, I am Vasudeva;

Of the sons of Pandu, Arjuna;
Of the sages, moreover, I am Vyasa;
Of poets, the poet Ushana.
$v_{r \underline{s} n i n}^{n} a \bar{m}$ (m. gen. pl.), of the Vṛṣis, a clan from which Krishna sprang.
vāsudevas (m. nom. sg.), the Son of Vasudeva, Krishna himself.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
pändavänäm (m. gen. pl.), of the Sons of Pāṇ̣̣u.
dhanamjayas (m. nom. sg.), Conqueror of Wealth, epithet of Arjuna.
muninām (m. gen. pl.), of sages.
api, moreover, also.
aham (nom. sg.), I.
vyāsas (m. nom. sg.), Vyāsa, "the divider or arranger," legendary compiler of the Vedas.
kavinām (m. gen. pl.), of poets.
uśanā (m. nom. sg.), Uśanas or Uśanā, an ancient seer.
kavis (m. nom. sg.), poet.

[^124]दण्डो दमयताम् ग्रस्मि
danḍo damayatām asmi
the power of rulers I am,
नीतिर् श्रस्मि जिगीषताम्।
nītir asmi jïgīṣatām
the guidance I am of the desirous of victory,

मौनं चैवास्मि गुह्यानां
māunam cäivāsmi guhyānäm, and the silence also I am of secrets

ज्ञानं ज्ञानवताम् ग्रहम् ।।
jñānaí jñānavatäm aham
the knowledge of the knowing, I.
dandas (m. nom. sg.), power (lit. "stick," exactly like the modern word "clout").
damayatām (m. gen. pl. pr. participle act. $\sqrt{\text { dam }), ~ o f ~ r u l e r s, ~ o f ~ k i n g s . ~}$
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
nitits (f. nom. sg.), guidance, advice.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
jigīṣtām (m. gen. pl. desiderative pr. participle act. $\sqrt{j i}$ ), of the desirous of victory, of those desiring victory.
mäunam (n. nom. sg.), silence, taciturnity.
$c a$, and.
eva, also, indeed (often used as a rhythmic filler).
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
guhyänäm (n. gen. pl.), of secrets.
jnānam (n. nom. sg.), knowledge.
jñānavatām (m. gen. pl.), of the knowing, of the rich in knowledge.
aham (nom. sg.), I.

Of punishers, I am the scepter,
And I am the guidance of those desirous of victory; Of secrets, $I$ am silence and The knowledge of the wise.

## X

यन्त्राप स्वर्भातानां
yac cāpi sarvabhütānā̀
and which also of all creatures
बीजं तद् ग्रहम् ग्रर्जुन।
bijamं tad aham arjuna
the seed, that I, Arjuna
न तद् ग्रस्ति विना यत् स्यान्
na tad asti vinā yat syān
not that there is without which it could exist

## मया भूतं चराचरम् ॥

mayā bhūtà̇ carācaram
by me existing, moving or not moving.
And also I am that which is the seed of all creatures,
Arjuna;
There is nothing that could exist without
Existing through Me, whether moving or not moving.
yad (n. nom. sg.), which.
$c a$, and.
api, also, even.
sarvabhütānām (m. gen. pl.), of all beings, of all creatures.
bijam (n. nom. sg.), seed.
tad (n. nom. sg.), that.
aham (nom. sg.), I.
arjuna (m. Foc. sg.), Arjuna.
$n a$, not.
tad (n. nom. sg.), that.
asti (3rd sg. pr. indic. $\sqrt{ }$ as), there is, it is.
vinā, without.
yad (n. nom. sg.), which.
$s y a ̈ t$ (3rd sg. optative act. $\sqrt{a s}$ ), it should be, it could exist.
mayä (m. inst. sg.), by me, through me.
bhütam (n. nom. sg.), being, existing.
caräcaram ( n . nom. sg.), moving or not moving, animate or inanimate.

नान्तो ऽस्ति मम दिव्यानां
nänto 'sti mama divyānām
not end there is of me, of the divine
विभूतीनां परंतप।
vibhūtīnäm paraìtapa
manifestations, Scorcher of the Foe,
एष तूद्देशत: प्रोक्तो
esa tüddeśatah prokto
this indeed by example declared
विभूतेर् विस्तरो मया 11
vibhūter vistaro mayā
of manifestation extent by me.
There is no end to My divine
Manifestations, Arjuna.
This has been declared by Me
As an example of the extent of My manifestations.
na, not.
antas (m. nom. sg.), end.
asti ( 3 rd sg. pr. indic. $\sqrt{ } a s$ ), there is, it is. mama (gen. sg.), of me, of my.
divyānām (n. gen. pl.), of divine, of heavenly.
vibhütīnām (n. gen. pl.), of manifestations.
paramitapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.
esas (m. nom. sg.), this.
$t u$, indeed, but.
uddeśatas (adv.), by way of explanation, for example.
proktas (m. nom. sg. p. pass. participle pra $\sqrt{v a c}$ ), declared, explained.
vibhütes ( $\mathrm{n} . \mathrm{gen} . \mathrm{sg}$.), of manifestation.
vistaras (m. nom. sg.), extent, expansion, spreading.
mayā (inst. sg.), by me.

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## X

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यद् यद् विभूतिमत् सत्त्वं
yad yad vibhūtimat sattvam whatever powerful being

श्रीमद् ऊर्जितम् एव वा।
śrimad ūrjïtam eva vā
glorious or vigorous, indeed,
तत् तद् एवावगच्छ त्वं
tat tad evāvagaccha tvaì
in every case understand thou
मम तेजों डरासंभवम् 11
mama tejo'm’́sasà̇bhavam
of me splendor fraction origin.
Whatever manifested being that is Glorious and vigorous, indeed, Understand that in every case He originates from a fraction of My splendor.
yad yad (n. nom. sg.), whatever.
vibhütimat (n. nom. sg.), powerful, splendid, glorious.
sattvam (n. nom. sg.), being, existence, truth. śīmat (n. nom. sg.), glorious, pleasant, splendid, prosperous.
ūritam (n. nom. sg.), vigorous, powerful.
eva, indeed (used as a rhythmic filler).
$v \bar{a}$, indeed.
tat tad (n. acc. sg.), that that, this and that, in every case.
eva, indeed (used as a rhythmic filler).
avagaccha (2nd sg. imperative act. ava $\sqrt{g a m}$ ), understand! comprehend!
tvam (nom. sg.), thou.
mama (gen. sg.), of me, my.
tejas (n. acc. sg.), splendor, brilliance, power.
$a \dot{m} s ́ a$ (m.), fraction, portion, share.
sambhavam (m. acc. sg.), origin, coming to be.
(tejas-aimsa-sambhavam, m. acc. sg. TP cpd., origion of a fraction of splendor.)

अ्रथवा बहुनैतेन
athavā bahunäitena
but with extensive this
किं ज्ञातेन तवार्जुन।
kim jñätena tavārjuna
what with knowledge to thee, Arjuna?
विष्टभ्याहम् द्ंदं कृत्त्नम्
visṭabhyāham idam krtsnam
supporting I this entire,
एकांशेन स्थितो जगत् ।।
ekāmंśena sthito jagat
by a single fraction constantly, world.
But what is this extensive
Knowledge to you, Arjuna?
I support this entire universe constantly
With a single fraction of Myself.
athav $\bar{a}$, however, but, or rather.
bahunä (m. inst. sg.), with extensive, with abundant, with much.
etena (m. inst. sg .), with this.
kim (interrog.), what?
$j n a ̄ t e n a$ (m. inst. sg. p. pass. participle $\sqrt{j n} \bar{a}$ ), with knowledge, by knowledge, "by the known."
tava (gen. sg.), of thee, to thee, arjuna (m. voc. sg.), Arjuna.
visṭabhya (gerund vi $\sqrt{s t a b h}$ ), supporting, propping up.
aham (nom. sg.), I.
idam ( n. acc. sg.), this.
krtsnam (n. acc. sg.), entire, whole.
$e k a$, one, single.
$a \dot{m s e n a}$ (m. inst. sg.), by a fraction.
(ekā̀̇śena, m. inst. sg., by a single fraction.)
sthitas (m. nom. sg. perf. $\sqrt{\text { sthäa }), ~ s t a n d i n g, ~}$ can be rendered adverbially as constantly, continually, remaining.
jagat (n. acc. sg.), universe, world.

End of Book X
The Yoga of Manifestation

## BOOK XI

ग्रर्जन उवाच।
arjuna uvãca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.

## 1

मदनुग्रहाय परमं
madanugrahāya paramaí**
as a favor to me the highest
गुह्यम् ग्रध्यात्मसंजितम् ।
guhyam adhyātmasaímñitam
secret, the supreme self known as,

यत्, त्वयोक्तं वचस् तेन
yat tvayoktain vacas tena which by thee spoken the words, by this,

मोहो डयं विगतो मम ॥
moho 'yam vigato mama
delusion this gone of me.

Arjuna spoke:
As a favor to me, You have spoken
About the highest secret
Known as the supreme Self.
With this my delusion is gone.
madanugrahāya (m. dat. sg.), as a favor to me, as a kindness to me.
paramam (n. nom. sg.), highest, supreme.
guhyam (n. nom. sg.), secret.
adhyätma (m.), Supreme Self, Supreme Soul.
samjnitam ( n . nom. sg. denominative p. pass. participle from samjn̄a $\bar{a}$, known as, recognized as.
(adhyätmasamijnitam, n. nom. sg., known as the Supreme Self.)
yad (n. nom. sg.), which.
tvay $\bar{a}$ (m. inst. sg.), by thee.
uktam (n. nom. sg. p. pass. participle $\sqrt{ } \mathrm{vac}$ ), spoken, uttered.
vacas ( n . nom. sg.), word, speech.
tena (m. inst. sg.), by this.
mohas (m. nom. sg.), delusion, confusion.
ayam (m. nom. sg.), this.
vigatas (m. nom. sg. p. pass. participle vi $\sqrt{g a m)}$, gone, departed.
mama (gen. sg.), of me, my.

[^126]भवाप्ययौ हि भूतानां
bhaväpyayāu hi bhūtānā̀̀
the origin and dissolution indeed of beings

श्रुतौ विस्तरशो मया।
śrutāu vistaraśo mayā
they two heard in detail by me

## त्वत्त: कमलपत्राक्ष

tvattah kamalapattrākṣa
from thee, O Lotus-Petal-Eyed,
माहात्म्यम् 尹पि चाव्ययम् ॥
māhätmyam api cāvyayam
and majesty also eternal.
The origin and the dissolution of beings
Have been heard in detail by me
From You, O Krishna,
And also Your imperishable majesty.
bhavāpyayāu (m. nom. dual bhava api $\sqrt{i}$ ), origin and dissolution, origin and going.
$h i$, indeed.
bhūtānäm (m. gen. pl.), of beings, of creatures.
śrutāu (m. nom. dual p. pass. participle $\sqrt{s} r u$ ), heard, they two have been heard.
vistarasas, in detail.
mayā (m. inst. sg.), by me.
tvattas (m. abl. sg.), from thee.
kamalapattrākssa (m. voc. sg.), Lotus Petal Eyed, description honorific of Krishna.
māhātmyam (n. nom. sg.), majesty, greatness.
api, also.
$c a$, and.
avyayam (n. nom. sg.), eternal, imperishable.

एवम् एतद् ्यथात्थ त्वम्
evam etad yathättha tvam
thus this (is) as thou sayest, thou
ग्रात्मानं परमेश्वर।
ätmãnamं parameśvara
thyself, O Supreme Lord.
द्रष्ट्र्म् इच्छामि ते रूपम्
drastum icchāmi te rūpam
to see I desire of thee the form
ऐश्वरं पुरुषोत्तम।।
āiśvaram purusottama
princely, O Supreme Spirit.
Thus, as You have described Yourself, O supreme Lord, I desire to see Your divine form, O Supreme Spirit.
evam, thus.
etad (n. nom. sg.), this.
yathā, in which way, as.
$a ̈ t t h a$ (2nd sg. perf. act. $\sqrt{ } a h$ with present meaning), thou sayest, thou tellest.
tvam (nom. sg.), thou.
ätmānam (m. acc. sg.), thyself, self.
parameśvara (m. voc. sg.), Supreme Lord.
$d r a s t u m$ (infinitive $\sqrt{d r s}$ ), to see, to behold.
icchāmi (Ist sg. pr. indic. act. $\sqrt{i s}$ ), I desire, I wish.
$t e$ (gen. sg.), of thee, thy.
rüpam (n. acc. sg.), form, shape, figure.
āiśvaram ( n . acc. sg.), lordly, godly, princely.
puruşottama (m. voc. sg.), Supreme Spirit, Highest of Men.

मन्यसे यदि तच्छक्यं
manyase yadi tac chakyam
thou thinkest, if, that possible
मया द्रष्टुम् इति प्रभो।
mayā drastum iti prabho
by me to see thus O Lord,
योगेश्वर ततो मे त्वं
yogeśvara tato me tvaì
Prince of Yoga, then to me thou
दर्शायात्मानम् श्रव्ययम्॥
darśayātmānam avyayam
cause to be seen thyself, the imperishable.
manyase (2nd sg. pr. indic. mid. $\sqrt{ }$ man), thou thinkest, thou considerest.
yadi, if.
$\operatorname{tad}$ (n. acc. sg.), that.
śakyam (n. acc. sg.), possible, practicable.
$m a y \bar{a}$ (inst. sg.), by me.
drastum (infinitive $\sqrt{d r s}$ ), to see, to behold. iti, thus.
prabho (m. voc. sg.), O Lord, O God.
yogeśvara (m. voc. sg.), Prince of Yoga.
tatas, then, thence.
$m e$ (dat. sg.), to me.
tvam (nom. sg.), thou.
darśaya (2nd sg. causative imperative act. $\sqrt{d r} s^{\prime}$, cause to be seen! exhibit! allow me to behold!
ātmānam (m. acc. sg.), thyself, self.
avyayam (m. acc. sg.), imperishable, eternal.

If You think it possible
For me to see this, O Lord
Of Yogins, then show me
Your imperishable Self.

श्रीभगवान् उवाच ।
śríbhagavān uvāca
the Blessed Lord spoke:

## 5

पइय मे पार्थ रूपाणि
paśya me pärtha rūpāni
behold of me, Son of Prthā, the forms
शतरो डथ सहस्तरा:।
śataśo 'tha sahasraśah
a hundred fold, rather, a thousand fold,
नानाविधानि दिव्यानि
nānāvidhäni divyāni
various, divine,
नानावर्णाकृतीनि च ॥
nänävarnākrtīni ca
and of various colors and shapes.
The Blessed Lord spoke:
Behold, Arjuna, My forms,
A hundred fold, a thousandfold, Various, divine,
And of various colors and shapes.
sribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
paśya (2nd sg. imperative $\sqrt{ } p a s$ ), see! behold! me (gen. sg.), of me, my.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
rüpāṇi (n. acc. pl.), forms, shapes, figures. śataśas, a hundred fold.
atha, rather, or
sahasraśas, a thousand fold.
nānāvidhāni (n. acc. pl.), various, multiple. divyāni ( n . acc. pl.), divine, heavenly. nānā, various, multiple.
varna (m.), color, caste.
ākrtini ( n . acc. pl.), shapes, appearances.
(varna-äkrtin̄i, n. acc. pl. BV cpd., colors and shapes.)
$c a$, and.

परयादित्यान् वस्न् रुद्रान्
paśyädityān vasūn rudrān
behold the Adityas, the Vasus, the Rudras

श्रश्विनौ मरुतस् तथा।
aśvināu marutas tathā
the two Aśvins, the Maruts too
बहून्य् श्रदृष्टपूर्वाणि
bahūny adrsṣtapūrvāni
many unseen before

पइयाइचर्याणि भारत ।
paśyäścaryāṇi bhārata
behold wonders, Descendant of Bharata
Behold the Adityas, the Vasus, the Rudras,
The two Asvins, the Maruts too;
Many wonders unseen before,
Behold, Arjuna!
paśya (2nd sg. imperative act. $\sqrt{p a s}$ ), behold! see!
$\bar{a} d i t y a \bar{n}$ (m. acc. pl.), the Ādityas.
vasün ( m . acc. pl.), the Vasus.
rudrān (m. acc. pl.), the Rudras.
aśvināu (m. acc. dual), the two Aśvins.
marutas (m. acc. pl.), the Maruts.
tathā, thus, also, too.
bahüni (n. acc. pl.), many.
$a d r s t a$ (p. pass. participle $a \sqrt{ } d r \dot{s}$ ), unseen, not seen.
pürvāni (n. acc. pl.), before, previously.
paśya (2nd sg. imperative act. $\sqrt{ } p a s ́$ ), behold! see!
āścaryāni (n. acc. pl.), wonders, marvels.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

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इहैकस्थं जगत् कृत्स्नं
ihäikasthaì jagat krtsnam
here standing together the universe entire
परयाद्य सचराचरम्।
pasyādya sacarācaram
behold now with everything moving and not moving

मम देहे गुडाकेश
mama dehe gudākeśa
of me in the body, Thick Haired One
यच् चान्यद् द्रष्टुम् इच्छसि ।।
yac cānyad drastum icchasi
and whatever else to see thou desirest.
iha, here.
ekastham (n. acc. sg.), assembled, standing together, standing as one.
jagat (n. acc. sg.), universe, world.
krtsnam (n. acc. sg.), entire, whole.
paśya (2nd sg. imperative act. $\sqrt{p} a s$ ), behold! see!
adya, now, today.
sacarācaram ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), with everything moving and not moving, with the animate and the inanimate.
mama (gen. sg.), of me, my.
dehe ( n. loc. sg.), in the body.
guḍākeśa (m. voc. sg.), Thick Haired One, epithet of Arjuna.
yad ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), what, whatever.
$c a$, and.
anyat (n. acc. sg.), other, else.
$d r a s t u m$ (infinitive $\sqrt{d r s}$ ), to see, to behold.
icchasi (2nd sg. pr. indic. act. $\sqrt{i s ̣}$ ), thou desirest, thou wishest.

## Behold now the entire universe, <br> With everything moving and not moving, <br> Standing together here in My body, <br> Arjuna, <br> And whatever else you desire to see.

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न तु माम् शक्यसे द्रष्टुम्
na tu mām śakyase draṣtum
not, but, me thou art able to see
श्रनेनैव स्वचक्षुषा।
anenäiva svacakṣuṣa
with this, with own eye;

दिव्यं ददामि ते चक्षे:
divyaín dadāmi te cakṣuh
divine I give to thee eye
परय मे योगम् ऐश्वरम् 11
pasya me yogam äiśvaram
behold of me the power majestic!
But you are not able to see Me With your own eyes.
I give to you a divine eye;
Behold My majestic power!
na, not
$t u$, but.
mām (ace. sg.), me.
sakyase (2nd sg. pr. indic. pass. $\sqrt{s} a k$ ), thou art able, thou canst.
drastum (infinitive $\sqrt{d r} s$ ), to see, to behold.
anena ( n . inst. sg .), with this.
eva, indeed (used as a rhythmic filler).
sva, own.
caksuṣā (n. inst. sg.), with eye, by eye.
divyam ( n. acc. sg.), divine, heavenly.
dadāmi (ist sg. pr. indic. act. $\sqrt{ } d \bar{a}$ ), I give, I bestow.
te (gen. sg.), to thee, on thee.
cakssus (n. acc. sg.), eye.
paśya (2nd sg. imperative act. $\sqrt{ } p a s ́$ ), behold! see!
$m e$ (gen. sg.), of me, my.
yogam (m. acc. sg.), power, Yoga.
āiśvaram (m. acc. sg.), majestic, princely.

संजय उबाच ।
saṁjaya uväca
Samjaya spoke:

## 9

एवम् उक्तवा ततो राजन्<br>evam uktvä tato rājan<br>thus having spoken then, O King,<br>महायोगेश्वरो हरि:।<br>mahāyoges'varo harih<br>the Great Yoga Lord Hari (Vishnu)

दर्शायम् ग्रास पार्थाय
darśayam äsa pārthāya
revealed to the Son of Prthā
परमं रुपम् एेश्वरम् ॥
paramaí rūpam āiśvaram
(his) supreme form majestic.

## Sanjaya spoke:

Having spoken thus, O King,
The great Lord of yoga, Hari (Krishna),
Revealed to Arjuna
His majestic supreme form.
samjayas (m. nom. sg.), Samjaya, the narrator who is describing the scene to the blind king Dhṛtarāstra.
uväca (2nd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
evam, thus.
$u k t v \bar{a}$ (gerund $\sqrt{ } v a c$ ), speaking, having spoken.
tatas, then.
räjan (m. voc. sg.), O King (meaning Dhṛtarāsṭra).
mahāyogeśvaras (m. nom. sg.), the great lord of Yoga, the mighty prince of Yoga.
haris (m. nom. sg.), Hari, epithet of Vishnu, and hence also of Krishna, his avatār.
darśayam āsa (periphrastic perfect $\sqrt{d r}{ }^{\prime}+$ $\sqrt{\bar{a} s})$, he revealed, he showed.
pārthāya (m. dat. sg.), to the Son of Pṛthä, to Arjuna.
paramam (n. acc. sg.), supreme, highest.
rüpam ( n . acc. sg.), form, shape, figure.
āiśvaram (n. acc. sg.), majestic, princely.

## XI

ग्रनेकवक्त्नयनम्
anekavaktranayanam
not one mouth and eye
प्रनेकाद्नूतरर्शानम् ।
anekäd̉bhutadarśanam
not one wondrous aspect
श्रनेकदिव्याभरणं
anekadivyäbharanaì
not one divine ornament
दिव्यानेकोद्यतायुधम् II
divyänekodyatāyudham
divine, not one uplifted, weapon,
Of many mouths and eyes,
Of many wondrous aspects, Of many divine ornaments, Of many uplifted divine weapons.
aneka, not one, i.e many.
vaktra (n.), mouth, "talker."
nayanam (n. acc. sg.), eye, leading organ.
(anekavaktranayanam, n. acc. sg. BV cpd., having many mouths and eyes.)
aneka, not one, i.e many.
adbhuta ( n .), wondrous, marvelous.
darśanam (n. acc. sg.), aspect, sight.
(anekādbhutadarśanam, n. acc. sg. BV cpd., having many wondrous aspects.)
aneka, not one, i.e many.
divya (n.), divine, heavenly.
abharanam (n. acc. sg.), ornament, decoration.
(anekadivyābharanam, n. acc sg. BV cpd., having many divine ornaments.)
divya ( n .), divine, heavenly.
aneka, not one, i.e. many.
udyata (p. pass. participle ud $\sqrt{\text { yam }), ~ u p-~}$ raised, uplifted, raised.
$\bar{a} y u d h a m$ (n. acc. sg.), weapon, implement of war.
(divyänekodyatāyudham, n. nom. ace. sg. BV cpd., having many uplifted divine weapons.

दिव्यमाल्याम्बरधरं
divyamālyämbaradharȧ்
divine garland and garment wearing,
दिव्यगन्धानुलेपनम्।
divyagandhänulepanam
divine perfumes and ointments,
सर्वारचर्यमयं देवम्
sarväścaryamayam̀ devam and all-marvels-made-of, the god

ग्रनन्तं विश्वतोमुखम् ॥
anantaím visvatomukham
infinite, facing in all directions;
Wearing divine garlands and apparel,
With divine perfumes and ointments, Made up of all marvels, the resplendent Lord, endless, facing in all directions.
divya (n.), divine, heavenly.
mälya (n.), garland, wreath.
$\operatorname{ambara}(\mathrm{n}$.$) , clothing, garment, apparel.$
dharam ( n . acc. sg.), wearing, supporting, carrying.
(divya-mälya-ambara-dharam, n. acc. sg. BV cpd., wearing divine garlands and garments.)
divya ( n. ), divine, heavenly.
gandha (n.), perfume, scent.
anulepanam ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$.), unguent, ointment.
(divyagandhānulepanam, n . acc. sg. BV cpd., having divine perfumes and ointments.)
sarvāścarya (n.), all marvel, all wonder.
-mayam ( n . acc. sg. suffix), made of.
devam (m. acc. sg.), god.
anantam (n. acc. sg.), endless, infinite.
viśvatomukham (m. acc. sg.), facing in all directions, omniscient.

दिवि सूर्यसहम्रस्य
divi süryasahasrasya
in the sky of a thousand suns
भवेद्य्युगपद् उत्थिता।
bhaved yugapad utthitā
it should be, all at once, risen,
यदि भाः सदृशी सा स्याद्
yadi bhäh sadrsís sā syād
if brightness such it would be
भासस् तस्य महात्मनः।
bhäsas tasya mahätmanah
of brightness of this of the Great Self.

## If a thousand suns should rise all at once In the sky, <br> Such splendor would resemble The splendor of that great Being.

divi (m. loc. sg.), in the sky.
sūrya (m.), sun.
sahasras $a$ (m. gen. sg.), of a thousand.
(sürya-sahasrasya, m. gen. sg. TP cpd., a thousand [of] suns.)
bhavet (3rd sg. optative act. $\sqrt{ } b h \bar{u}$ ), there should be, it might be.
yugapad, at once, all at once.
utthită (f. nom. sg. p. pass. participle ud $\sqrt{s t h \tilde{a}), \text { risen, rising. }}$
yadi, if.
$b h \bar{a} s$ (f. nom. sg.), brightness, luminescence, brilliance, splendor.
sadrśī (f. nom. sg.), such.
$s \bar{a}$ (f. nom. sg.), it, this, she.
syāt (3rd sg. optative act. Vas), it should be, it would be, it might be.
bhāsas (f. gen. sg.), of brightness, of brilliance, of splendor.
tasya (m. gen. sg.), of it, of this.
mahātmanas (m. gen. sg.), of the Great Self, of the Great Being, (as BV cpd.) of Him whose Self is Great.

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## XI

तत्रैकस्थं जगत् कृत्रंं
taträikasthaí jagat krtsnaì
there standing as one the universe entire
प्रविभक्तम् श्रनेकधा।
pravibhaktam anekadhä
divided in not one way
ग्रपइयद् देवदेवस्य
apaśyad devadevasya
he beheld of the god of gods

रारीरे पाण्डवस् तदा ।
śarive pāṇ̣avas tadā
in the body the Son of Pandu then,

## There Arjuna then beheld

The entire universe established in one, Divided in many groups, In the body of the God of Gods.
tatra, there.
ekastham (n. acc. sg.), assembled, standing together.
jagat (n. acc. sg.), universe, world.
krtsnam (n. acc. sg.), entire, whole.
pravibhaktam (n. acc. sg. p. pass. participle pra $v i \sqrt{ } b h a j$ ), divided, distributed.
anekadhā, in not one way, i.e. in many ways. apasyat ( 3 rd sg. imperfect act. $\sqrt{ }$ paś), he beheld, he saw.
devadevasya (m. gen. sg.), of the god of gods.
śarire ( n . loc. sg.), in the body.
pāndavas (m. nom. sg.), Son of Pāṇ̣u, epithet of Arjuna.
tadā, then.

## XI

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ततः स विस्मयाविष्टो
tatah sa vismayāvisto
then he, who was possessed by amazement,

हृष्टरोमा धनंजय:।
hrṣtaromā dhanamjayah
whose hair was standing on end, Conqueror of Wealth,

## प्रणम्य शिरसा देवं

pranamya sirasā devam
bowing with the head to the god
कृताजुल्खि् ग्रभाषत।।
krtāñjalir abhäṣata
(with) a reverent gesture he said:

## Then Arjuna,

Who was filled with amazement,
Whose hair was standing on end,
Bowing his head to the Lord
With joined palms, said:
tatas, thereupon, then.
sas (m. nom. sg.), he, the.
vismayāvistas (m. nom. sg.), amazement entered into, possessed by amazement.
$h r s t \operatorname{aroma}$ (n. nom. sg. BV cpd.), whose hair was standing on end.
dhanamjayas (m. nom. sg.), Conqueror of Wealth, epithet of Arjuna.
pranamya (gerund pra $\sqrt{\text { nam }), ~ b o w i n g, ~ m a k-~}$ ing obeisance.
$\operatorname{siras} \bar{a}$ ( n . inst. sg .), with the head.
devam ( m. acc. sg .), to the god.
krtānjalis (m. nom. sg.), reverent-gesturemaking, (as BV cpd.) by whom an anjali (reverent gesture) was made.
$a b h a ̄ s a t a$ (3rd sg. imperfect act. $\sqrt{ } b h a ̄ s ̣$ ), he said, he spoke.

अर्जर्ज़न उवाच।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.

## 15

पइयामि देवांस् तव देव देहे
paśyāmi deväñs tava deva dehe*
I see the gods, of thee, O God, in the body

## सर्वंस् ्तथा भूतविरोषसंघान् ।

 sarvāns tathā bhūtaviśesasamgghän all, indeed, kinds of beings assembled;ब्रह्माणम् ईशां कमलासनस्थम् brahmānam īśàm kamalāsanastham Brahmā Lord, lotus seat seated,

## ॠषींशच सर्वान् उरगांशच दिव्यान् ॥

 rṣ̣insíca sarvān uragānśca divyān and the seers all and the serpents divine;
## Arjuna spoke:

I see the gods, O God, in Your body, And all kinds of beings assembled; Lord Brahma on his lotus seat, And all the seers and divine serpents.
paśyāmi (ist sg. pr. indic. act. $\sqrt{ } p a s ́)$, I see, I behold.
$d e v a ̄ n$ (m. acc. pl.), gods.
tava (gen. sg.), of thee, thy.
deva (m. voc. sg.), O God.
dehe (m. $/ \mathrm{n} . \mathrm{loc} . \mathrm{sg}$. ), in the body.
$\operatorname{sarvän~(m.~acc.~pl.),~all,~all~of~them.~}$
tath $\bar{a}$, thus, in this way, and also.
bhüta (n.), being, creature.
viśeṣa, kind, species.
saíghān (m. acc. pl. from sam $\sqrt{ } h a n$ ), assembled, heaped together, crowded together.
(bhūta-viśesa-sam̈ghān, m. acc. pl. KD cpd., kinds of beings assembled.)
brahmänam (m. acc. sg.), Brahmā, the Vedic god of creation.
issam (m. acc. sg.), lord, god.
kamalāsanastham (m. acc. sg.), lotus-seat situated, sitting on the lotus seat (kamala, lotus; äsana, seat; stham, situated).
$r \sin n(\mathrm{~m}$. acc. pl ), seers.
$c a$, and.
$\operatorname{sarvān~(m.~acc.~pl.),~all.~}$
uragān (m. acc. pl.), serpents, "earth-goers."
$c a$, and.
divyān (m. acc. pl.), divine, heavenly.

[^129]श्रनेकबाहूदरवक्त्रनेत्रं
anekabähüdaravaktranetraì
not one arm, belly, face, eye;
परयामि त्वां सर्वतो डनन्तरूपम्।
paśyāmi tvā̀m sarvato 'nantarüpam
I see thee in every direction, infinite form.
नान्तं न मध्यं न पुनस् तवादिं
nāntaì na madhyaín na punas tavādim
not end nor middle nor yet, of thee, beginning

पइयामि विश्वेश्वर विश्वरूप।।
paśyāmi viśveśvara viśvarüpa
I see, O Lord of All, Whose form is the Universe.

I see You everywhere, infinite in form,
With many arms, bellies, faces, and eyes;
Not the end, nor the middle, nor yet the beginning of You do
I see, O Lord of all, whose form is the universe.
aneka, not one, i.e. many.
$b a ̄ h u$ (m.), arm.
udara (n.), belly.
vaktra (n.), face, mouth, "talker."
netram ( n. acc. sg.), eye.
(aneka-bähu-udara-vaktra-netram, n. acc. sg. BV cpd., having many arms, bellies, faces, and eyes.)
paśyämi (Ist sg. pr. indic. act. $\sqrt{\text { paśs }}$ ), I see, I behold.
tväm (acc. sg.), thee.
sarvatas, in every direction, everywhere.
ananta, unending, infinite.
rüpam (n. acc. sg.), form, shape, figure.
na, not.
antam (m. acc. sg.), end.
na, not, nor.
madhyam ( n. acc. sg.), middle.
na, not, nor.
punar, again, yet, moreover.
tava (gen. sg.), of thee, thy.
$\bar{a} \operatorname{dim}$ ( m . acc. sg.), beginning.
paśyāmi (ist sg. pr. indic. act. $\sqrt{p} p a s$ ), I see, I behold.
viśveśvara (m. voc. sg.), O Lord of All (viśva īśvara).
viśvarūpa (m. voc. sg.), O Form of All, (as BV cpd.) whose form is the Universe.

किरीटिनं गदिनं चर्किणं च
kirītinam gadinam cakrinàm ca
crowned, armed with a club and bearing a discus

तेजोराशिए सर्वतो दीणिमन्तम् ।
tejorāŝim sarvato dīptimantam
a mass of splendor, on all sides shining,
पइयाम त्वां दुर्नरीक्ष्यं समन्ताद्
paśsaami tvām durnirīksyam samantād
I see thee who art difficult to behold completely,

## दीप्तानलार्कद्युतिम् श्रप्र मेयम् ॥

dīptānalärkadyutim aprameyam
blazing-fire-sun-radiance immeasurable.

## Crowned, armed with a club and bearing a discus,

A mass of splendor, shining on all sides,
With the immeasurable radiance of the sun and blazing fire,
I see You, who are difficult to behold.
kirititinam (m. acc. sg.), crowned.
gadinam (m. acc. sg.), armed with a club.
cakrinam (m. acc. sg.), bearing a discus.
$c a$, and.
tejorāsim (m. acc. sg.), heap of splendor, mass of splendor.
sarvatas, on all sides, in every direction, everywhere.
dīptimantam (m. acc. sg.), shining, full of brilliance.
paśyämi ( Ist sg. act. $\sqrt{ } p a s ́$ ), I see, I behold. tvām (acc. sg.), thee.
durnirīksyam (m. acc. sg. gerundive dus nis
$\sqrt{i} k s$ ), difficult to behold, hard to see.
samantāt (adv.), completely, wholly, on every side.
dīpta (m.), blazing, flaming, shining.
anala (m.), fire.
arka (m.), sun, ray, flame.
dyutim (f. acc. sg.), radiance, brilliance.
(dīpta-anala-arka-dyutim, f. acc. sg. KD cpd., blazing-fire-sun-radiance.)
aprameyam (f. acc. sg.), immeasurable, beyond measure.

त्वम् ग्रक्षरं परमें वेदितव्यं
tvam aksaram paramam veditavyam thou unchanging supreme the to-beknown

त्वम् ग्रस्य विश्वस्य परें निधानम् ।
tvam asya viśvasya param nidhānam
thou of it , of all, the ultimate resting place

त्वमव्यय: शाश्वतधर्मगोप्रा
tvam avyayah sásívatadharmagoptā
thou the imperishable, eternal law defender,

सनातनस् ्वं पुरखो मतो मे॥
sanātanas tvamं puruṣo mato me primaeval thou spirit understood of me.

You are the unchanging, the supreme object of knowledge;
You are the ultimate resting place of all;
You are the imperishable defender of the eternal law;
You are the primeval Spirit, I believe.
tvam (nom. sg.), thou.
aksaram (n. nom. sg.), imperishable, unchanging, indestructible.
paramam (n. nom. sg.), supreme.
veditavyam ( n . nom. sg. gerundive $\sqrt{v i d}$ ), to-be-known, object of knowledge.
tvam (nom. sg.), thou.
asya (gen. sg.), of it, of this.
viśvasya (m. gen. sg.), of all.
param (n. nom. sg.), the highest, the ultimate, the supreme.
nidhānam (n. nom. sg.), resting place, place for storing up.
tvam (nom. sg.), thou.
avyayas (m. nom. sg.), imperishable, eternal. śāśvata (m.), eternal, perpetual.
dharma (m.), law, righteousness, virtue.
goptà (m. nom. sg.), defender, protector.
(śāśvata-dharma-goptā, m. nom. sg. TP cpd., defender of eternal law.)
sanätanas (m. nom. sg.), primaeval, ancient. twam (nom. sg.), thou.
purusas (m. nom. sg.), spirit, man.
matas (m. nom. sg. p. pass. participle $\sqrt{\text { man }}$ ), thought, believed, understood.
$m e$ (gen. sg.), of me, by me.

ग्रनादिमध्यान्तम् श्रनन्तवीर्यम्
anādimadhyäntam anantavīryam
without beginning, middle or end, infinite power

ग्रनन्तबाहु राशासूर्यंनेत्रम्।
anantabāhum sašisūryanetram
(with) innumerable arms, rabbit-holder*-and-sun-eyed,

पर्यामि त्वां दोपृहुताशवक्तं
paśyāmi tvāà dīptahutāsavaktràm
I see thee, blazing-oblation-eating mouth,

## स्वतेजसा विश्व्वम् इदं तपन्तम् ॥

svatejasā viśvam idam tapantam by own splendor all this universe burning.

## With infinite power, without beginning, middle, or end,

With innumerable arms, the moon and sun being Your eyes,
I see You, the blazing fire Your mouth, Burning all this universe with Your radiance.
anādimadhyāntam (m. acc. sg.), without beginning, middle or end.
ananta (n.), endless, infinite.
vïryam (n. nom. acc. sg.), power, strength, vigor.
(anataviryam, m. acc. sg. BV cpd., having infinite power.)
ananta (m.), endless, innumerable.
bāhum (m. acc. sg.), arm.
(anantabähum, m. acc. sg. BV cpd., having innumerable arms.)
śaśī (m.), the moon, that which contains the rabbit.
sürya (m.), sun.
netram ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$.), eye.
(śaśisūryanetram, m. acc. sg. BV cpd., having the moon and sun as eyes.)
paśyämi (3rd sg. pr. indic. act. behold.
tväm (acc. sg.), thee.
dipta (m.), blazing, fiery.
hutāśa (m.), oblation eating, oblation consuming, oblation fire.
vaktram ( n . acc. sg .), mouth, face.
(dīptahutāsavaktram, m. acc. sg. BV cpd., with blazing, oblation-eating mouth.)
svatejasā (n. inst. sg.), by own splendor, by own brilliance, by own power.
viśvam idam ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$.), all this universe.
tapantam (m. acc. sg. pr. participle Jtap), burning, consuming, illuminating.

[^130]घ्यावापृथिव्योर् इदम् ग्रन्तरं हि
dyāväprthivyor idam antaram hi of heaven and earth this between indeed,

व्याप्तं त्वयैकेन दिशाइच सर्वा:।
vyäptaì tvayāikena disaśca sarvāh
pervaded by thee alone and (in) directions all.

## दृष्ट्वान्रुतं रूपम् उग्रं तवेदं

drș̦̦vädbhutaìm rūpam ugraì tavedà்
seeing the marvelous form terrible of thee, this,

लोकत्र्यं प्रव्यथितं महात्मन्।।
lokatrayà̇ pravyathitàं mahātman
the three worlds trembling, O Great Self.
This space between heaven and earth, Is pervaded by You alone in all directions.
Seeing Your marvelous and terrible form,
The three worlds tremble, O great Being.
$d y \bar{a} v a \bar{p} r t h i v y o s$ (f. gen. dual), of heaven and earth.
idam (n. nom. sg.), this.
antaram (n. nom. sg.), between.
$h i$, indeed, truly.
$v y a ̈ p t a m$ ( n . nom. sg. participle $v i \sqrt{a} p$ ), pervaded, filled with, occupied by.
tvayä (m. inst. sg.), by thee.
ekena (m. inst. sg.), alone.
diśas (f. nom. pl.), directions, points, spaces. $c a$, and.
sarvās (f. nom. pl.), all.
$d r s t ̦ \bar{a}$ (gerund $\sqrt{d r} s$ ), seeing, having seen, having beheld.
adbhutam (n. acc. sg.), marvelous, wondrous.
rūpam (n. acc. sg.), form, shape, figure.
ugram (n. acc. sg.), terrible, mighty, formidable.
tava (m. gen. sg.), of thee, thy.
idam ( n. acc. sg .), this.
lokatrayam ( n . nom. sg.), the three worlds (heaven, earth, atmosphere).
pravyathitam (n. nom. p. pass. participle pra $\sqrt{\text { vyath }), ~ t r e m b l i n g, ~ s h a k i n g, ~ t r e m b l e . ~}$
mahātman (m. voc. sg.), O Great Self, O Exalted One, (as BV cpd.) O Thou whose Self is Great.

ग्रमी हि त्वां मुरसंधा विर्शान्ति
amì hi tvä̀ surasamighā viśanti
yonder, indeed, thee the throngs of gods they enter,

केचिद् भीता: प्राजुलयो गृणन्ति।
kecid bhïtäh präñjalayo grnanti
some, terrified, with reverent gestures they praise

स्वस्तीत्य् उक्त्वा महर्षिसिद्धसंघा:
svastīty uktvā mahārṣisiddhasam̈ghāh
"hail," thus saying the great-seer-and-perfected-one-throngs,

स्तुर्वन्ति त्वां स्तुतिभि: पुष्कलाभिः॥
stuvanti tväm stutibhih puskaläbhih
they praise thee with praises abundant.

## The throngs of gods enter into You,

Some, terrified, with reverent gestures praise You;
Saying "Hail," the throngs of great seers and perfected ones
Extol You with abundant praises.
$a m \bar{i}$ (m. nom. pl.), yonder.
$h i$, indeed, truly.
tvām (acc. sg.), thee.
surasainghās (m. nom. pl.), throngs of gods, assemblages of gods.
viśanti (3rd pl. pr. indic. act. $\sqrt{v i s}$ ), they enter.
kecid (m. nom. pl.), some, some or others.
$b h i t a ̄ s$ (m. nom. pl.), terrified, fearful.
pränjalayas (m. nom. pl.), reverent gestures, (as BV cpd.) whose añjalis (reverent gestures) are proffered.
grnanti (3rd pl. act. $\sqrt{g r}$ ), they praise, they sing praises.
svasti (exclamation), hail! good health!
$i t i$, thus.
$u k t v a ̄$ (gerund $\sqrt{v a c}$ ), saying, crying.
mahārṣi (m.), great seer.
siddha (m.), perfected one, successful one.
sam̈ghäs (m. nom. pl. from sam $\sqrt{\text { han } \text { ), as- }}$ semblages, throngs, multitudes, heaps.
(mahärșisiddhasaìghās, m. nom. pl. TP cpd., the throngs of great seers and perfected ones.)
stuvanti (3rd pl. pr. indic. act. $\sqrt{ }$ stu), they praise.
tvām (acc. sg.), thee.
stutibhis (f. inst. pl.), with praises.
puṣkaläbhis (f. inst. pl.), abundant.

सद्रादित्या वसवो ये च साध्या
rudrädityä vasavo ye ca sädhyā
the Rudras, Adityas, Vasus who and Sādhyas,

विश्वे sश्विनौ मरूतइचोष्मपाइच।
visve 'svināu marutaścoṣnapäs ca
the Visve devas, the two Asvins, the
Maruts and the Steam Drinkers
गन्धर्वयक्षासुर्रसिद्धसंघा
gandharvayaksäsurasiddhasamgghā
the Gandharva-Yaksa-Asura-perfected-one-throngs

बीक्षन्त्ते व्वां विस्मिताइच्चैन सर्वे।।
vïkṣante tvä̀̀ vismitāscāiva sarve they behold thee amazed all.

The Rudras, Adityas, Vasus, the Sadhyas,

The Vishve devas, the two Ashvins, the Maruts, and the Ushma pas,
The throngs of Gandharvas, Yakshas, Asuras, and perfected ones,
All behold You, amazed.

[^131]rudrädityäs (m. nom. pl.), the Rndras and Ādityas.
vasavas (m. nom. pl.), Vasus.
ye (m. nom. pl.), who.
$c a$, and.
sädhyās (m. nom. pl.), Sädhyas.
visve (m. nom. pl.), Visve devas.
aśvinau (m. nom, dual), the two Asvins. marutas (m. nom. pl.), Maruts.
$c a$, and.
üsmapäs (m. nom. pl.), Steam Drinkers.
$c a$, and.
gandharvayaksāsurasiddhasaìnghäs (m. nom.
pl. TP cpd.), the throngs of Gandharvas,
Yaksas, Asuras and perfected ones.
$v i k s a n t e$ (3rd pl. mid. vi $\sqrt{i k s}$ ), they behold, they see.
tväm (acc. sg.), thee.
vismitās (m. nom. pl. p. pass. participle vi $\sqrt{s m i}$ ), amazed, overcome, astonished.
$c a$, and.
eva, indeed (often used as a rhythmic filler).
sarve (m. nom. pl.), all.

रूपं महत् ते बह्रुवक्तनेत्रं
rüpaì mahat te bahuvaktranetram form great of thee, many mouthed and eyed

महाबाहो बहुबाहूरूादम्।
mahäbäho bahubāhūrupādam
O Mighty Armed One, many armed, many thighed and footed

## बहूदरं बहुदंष्ट्राकरालं

bahūdarà̇ bahudamंṣstrākarālam
many bellied, bearing many tusks
दृष्टा लोका प्रव्यथितास् तथा ड्हम् ।।
drsțto $\operatorname{lok} \bar{a} h$ pravyathitās tathā 'ham
having seen, the worlds trembling, also I.
Having seen Your great form, which has many mouths and eyes,
Which has many arms, thighs, and feet,
Which has many bellies, and mouths gaping with many tusks,
O Krishna, the worlds tremble, and so do $I$.
rüpam (n. acc. sg.), form, figure, shape.
mahat (n. acc. sg.), great, mighty.
$t e$ (gen. sg.), of thee, thy.
bahuvaktranetram (n. nom. sg.), many mouth and eye, (as BV cpd.) which has many mouths and eyes.
mahäbāho (m. voc. sg.), O Great Armed One, epithet of warriors, usually applied to Arjuna, but here to Krishna.
bahu, many.
bāhu (m.), arm.
$\bar{u} r u(\mathrm{~m}$.), thigh, shank.
pādam (m. acc. sg.), foot.
(bahubähūrupādam, m. acc. sg. BV cpd., which has many arms, thighs and feet, having many arms, thighs and feet.)
bahu, many.
udaram (n. nom. sg.), belly.
(bahüdaram, n. nom. acc. sg., many bellied.) bahu, many.
daṃstrā (f.), tusk.
karālam (n. acc. sg.) terrible.
(bahu-dá̀ șṭrā-karālam, n. acc. sg. BV cpd., having many terrible tusks.)
$d r s t v \bar{a}$ (gerund $\sqrt{d r s}$ ), seeing, having seen.
lokās (m. nom. pl.), worlds.
pravyathităs (m. nom. pl. p. pass. participle pra $\sqrt{\text { vyath }), ~ t r e m b l i n g, ~ q u a k i n g, ~ s h a k i n g . ~}$
tathā, also, thus.
aham (nom. sg.), I.

* Here referring to Krishna.

नभ:स्पृरं दीप्तम् प्यनेकवर्ण
nabhahsprśam diptam anekavarnam
sky-touching, blazing, not one colored,
व्यात्ताननं दीपविशालनेत्रम् ।
vyättānanam̉ dīptavisiālanetram
gaping-mouthed, blazing, enormous eyed;
दृष्टा हि त्वां प्रव्यथितन्त्तरात्मा
drsstvā hi tvām pravyathitāntarātmä
having seen indeed thee, trembling in the inner self,

धृतिं न विन्दामि शमं च विष्णो॥
dhrtim na vindàmi samam̀ ca viṣno
courage not I find or tranquility, O Vishnu.

## Having seen You touching the sky, blazing, many colored, <br> Gaping-mouthed, with enormous fiery eyes;

I tremble indeed in my heart, and I find neither courage nor tranquility, O Vishnu!
nabhahsprśam (m. acc. sg.), sky touching, touching the sky.
dīptam (m. acc. sg.), blazing, fiery.
anekavarnam (m. acc. sg.), not one (i.e. many) colored.
$v y a ̄ t t a$ (p. pass. participle vi $\bar{a} \sqrt{d} \bar{a})$, opened, gaping.
änanam (n. acc. sg.), mouth, face, nose.
(vyattānanam, n. acc. sg. BV cpd., having a gaping mouth.)
dīpta (n.), blazing, fiery, shining.
visäla (n.), spacious, extensive.
netram ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$.), eye.
(dīpta-viśāla-netram, n. acc. sg. KD cpd., fi-ery-enormous-eyed.)
$d r s t \varphi v a \bar{a}$ (gerund $\sqrt{d r}{ }^{\prime}$ ), seeing, having seen.
$h i$, indeed, truly.
tvām (acc. sg.), thee.
pravyathita (m. p. pass. participle pra $\sqrt{v y a t h})$, trembling, quaking, shaking.
antarātmā (m. nom. sg.), inner self.
(pravyathita-antarātma, m. nom. sg. KD cpd., trembling inner self.)
$\operatorname{dhrtim}$ (f. acc. sg.), courage, firmness.
na, not.
vindāmi (Ist sg. pr. indic. act. $\sqrt{2}$ vid), I find.
śamam (n. acc. sg.), tranquility, calmness.
$c a$, and, or.
viṣno (m. voc. sg.), O Vishnu.

[^132]दंष्ट्राकराल्गानि च ते मुखानि
dam̀ṣträkarālāni ca te mukhäni
and bearing many tusks of thee the mouths

दृष्ट्वैव कालानलसंनिभानि।
drṣtvāiva kālānalasam̀nibhāni
having seen time-fire-similar,
दिशो न जाने न लभे च शर्म
diśo na jāne na labhe ca śarma
directions not $I$ know, and not I find comfort.

प्रसीद देवेशा जगत्निवास।।
prasīda deveśa jagannivāsa
have mercy! Lord of Gods, Dwelling of the Universe.

And having seen Your mouths, bearing many tusks,
Glowing like the fires of universal destruction,
I lose my sense of direction, and I do not find comfort.
Have mercy! Lord of Gods, abode of the universe!
dam̀sțtrākarāläni (n. acc. pl.), bearing many tusks, gaping with tusks, with terrible tusks.
$c a$, and.
$t e$ (gen. sg.), of thee, thy.
mukhāni (n. acc. pl.), mouths, faces.
$d r s t y \bar{a}$ (gerund $\sqrt{d} d r s^{\prime}$ ), seeing, having seen.
eva, indeed (often used as a rhythmic filler).
$k a ̄ l a ̄ n a l a(m$.$) , time-fire, fires of time, fires of$ destruction.
sam̈nibhāni (n. acc. pl.), similar, like.
(kälänala-sam̈nibhäni, n. acc. pl., like the fires of destruction.)
diśas (f. acc. pl.), directions, sense of direction, points of the compass.
$n a$, not.
$j a \bar{n} e$ (Ist sg. pr. indic. mid. $\sqrt{j n} \bar{a} \bar{a}$ ), I know.
na, not, nor.
labhe (Ist sg. pr. indic. mid. $\sqrt{l}$ labh), I find, I obtain.
$c a$, and.
śarma (n. acc. sg.), comfort, refuge.
prasida (2nd sg. imperative act. pra $\sqrt{ }$ sad), have mercy! be merciful!
deveśa (m. voc. sg.), Lord of Gods.
jagat (n.), universe, world.
$n i v a ̄ s a(\mathrm{~m}$. voc. sg. from $n i \sqrt{ }$ vas), dwelling, home.
(jagat-nivāsa, m. voc. sg. TP cpd., Dwelling of the Universe.)

ग्रमी च त्वां धृतराष्ट्रस्य पुत्रा:
amī ca tväm dhrtarăṣtrasya putrāh
and yonder (into) thee, of Dhrtarāṣtra the sons

सर्वे सहैवावनिपालसंधै:।
sarve sahāivāvanipālasaṁghäih
all indeed along with the earth-ruler (king) throngs,

भीष्मो द्रोण : सूतपुत्रस् तथासौ
bhīsmo dronah sūtaputras tathāsāu
Bhisma, Drona and the son of the charioteer (Karna) thus yonder

सहास्मदीयैर् ग्रपि योधमुख्यै:।।
sahäsmadīyäir api yodhamukhyäih together with ours also, and with (our) chief warriors

And entering into You, all the sons of Dhritarashtra,
Along with the throngs of kings, Bhishma, Drona, and Karna, the son of the charioteer,
And also with our chief warriors,
$a m \bar{l}$ (m. nom. pl.), yonder.
$c a$, and.
tväm (acc. sg.), thee, to thee.
dhrtarāsṭrasya (m. gen. sg.), of Dhṛtarāșțra.
putrās (m. nom. pl.), sons.
sarve (m. nom. pl.), all.
saha, along with, together with.
$e v a$, indeed (often used as a rhythmic filler).
avanipāla (m.), earth ruler, earth protector, protector of the earth, king.
samghāis (m. inst. pl.), with throngs, with assemblages.
(avanipāla-sam̀ghais, m. inst. pl. TP cpd., throngs of kings.)
bhiṣmas (m. nom. sg.), Bhisma.
dronas (m. nom. sg.), Drona.
sütaputras (m. nom. sg.), Son of the Charioteer (i.e. Karna).
tathā, thus.
asāu (m. nom. sg.), there, yonder.
saha, together.
asmadǐyās (m. inst. pl), with ours.
api, also, even.
yodhamukhyäis (m. inst. pl.), with head warriors, with chief warriors.

वक्राणि ते त्वरमाणा विशान्ति
vaktrāni te tvaramānā viśanti the mouths of thee quickly they enter

दंष्ट्राकरालानि भयानकानि ।
daṁsṭräkarālāni bhayãnakāni
gaping with many tusks, fearful,
केचिद् विलग्रा दशानान्तरेषु
kecid vilagnā daśanāntareṣu some clinging the teeth in between

संदृइयन्ते चूर्णितैर् उत्तमाङ्ञّ: 11
saṁdrśyante cürnitäir uttamā̄̄gāih they are seen with crushed heads.

They quickly enter Your fearful mouths,
Which gape with many tusks;
Some are seen with crushed heads, Clinging between Your teeth.
'vaktrāni (n. acc. pl.), mouths, faces.
te (gen. sg.), of thee.
tvaramānās (adv.), with haste, speedily.
viśanti (3rd pl. pr. indic. act. $\sqrt{v i s}$ ), they enter.
dam̀strākarālāni (n. acc. sg.), gaping with tusks, bearing many tusks.
bhayänakāni (n. acc. pl.), dreadful, fearful, terrible.
kecid (m. nom. pl.), some.
vilagnās (m. nom. pl. p. pass. participle $v i$ $\sqrt{l a g}$ ), clinging, attached.
daśana (n.), tooth, bite.
antareṣu ( m . loc. pl.), in between.
(daśana-antaresu, m. loc. pl. TP cpd., in between the teeth.)
sam̈drśyante (3rd pl. pr. passive sam $\sqrt{d r}{ }^{\text {s }}$ ), they are seen, they are observed.
cūrṇitāis (m. inst. pl. pass. participle $\sqrt{c u ̄ r n), ~}$ with crushed, with pulverized.
uttamāngäis (n. inst. pl.), with heads, lit. "with highest limbs."

यथा नदीनां बहवो sम्बुवेगा:
yathā nadīnā̀̀ bahavo 'mbuvegāh as of rivers many water torrents

समुद्रम् एवाभिमुखा द्रव्वन्ति ।
samudram eväbhimukhā dravanti the ocean toward they flow

## तथा तवामी नरलोकवीरा

 tathā tavāmī naralokavīrā so of thee yonder man-world heroesविरान्ति वकत्राण्य् श्रभिविज्वलन्ति।। vis̉anti vaktrạny abhivijvalanti they enter the mouths flaming forth.

As the many torrents of the rivers Flow toward the ocean, So those heroes of the world of men Enter your flaming mouths.
yath $\bar{a}$, as, in which way.
nadīnäm (f. gen. pl.), of rivers, of streams.
bahavas (m. nom. pl.), many.
ambuvegās (m. nom. pl.), water torrents, water currents, water floods.
samudram (m. acc. sg.), ocean, sea.
eva, indeed (used as a rhythmic filler).
abhimukhās (m. nom. pl.), toward, facing toward, approaching.
dravanti (3rd pl. pr. indic. act. $\sqrt{ } d r u$ ), they flow, they run.
tath $\bar{a}$, thus, in this way, so.
tava (gen. sg.), of thee, thy.
$a m \bar{l}$ (m. nom. pl.), yonder.
nara (m.), man.
loka (m.), world.
vīrās (m. nom. pl.), heroes.
(naralokavīrās, m. nom. pl. TP cpd., heroes of the world of men.)
viśanti (3rd pl. pr. indic. act. $\sqrt{ }$ viś), they enter.
vakträni (n. acc. pl.), mouths, faces.
abhivijvalanti ( n . acc. pl. pr. participle abhi $v i \sqrt{j v a l),}$ flaming forth, burning.

यथा प्रदीप्वं ज्वलनं पत ड्गा
yath $\bar{a}$ pradīptam jvalanam pata $\bar{n} g \bar{a}$ as the blazing flame, moths

विर्शन्ति नाशाय संमृद्धवेगा:। viśanti nāsáaya sam̀rddhavegāh
they enter, to destruction, with great speed,

तथैव नाशाय विशान्ति लोकास्
tathäiva nāsáya viśanti lokās
so thus to destruction they enter, the worlds,

तवापि वक्त्रारिण समृद्धवेगा:।।
tavāpi vakträni samrddhavegāh
of thee also the mouths with great speed.
yath $\bar{a}$, as, in which way.
pradīptam (n. acc. sg. p. pass. participle pra $\sqrt{d i} p)$, blazing forth, shining forth.
jvalanam (n. acc. sg.), flame, light, fire.
patañgās (m./f. nom. pl.), moths, insects.
viśanti (3rd pl. pr. indic. act. $\sqrt{v i s}$ ), they enter.
nāsáya (m. dat. sg. from $\sqrt{ } n a s ́$ ), to destruction, to perishing.
sam̈rddhavegäs (m. nom. pl.), having increased flow, having great speed.
tath $\bar{a}$, so, in this way.
eva, indeed (often used as a rhythmic filler).
näsáya (m. dat. sg.), to destruction, to perishing.
viśanti ( 3 rd pl . pr. indic. act. $\sqrt{ }$ viś), they enter.
lokās (m. nom. pl.), worlds.
tava (gen. sg.), of thee, thy.
api, also, even.
vaktrāni (n. acc. pl.), mouths, faces.
samrddhavegäs (m. nom. pl.), with great speed, having increased flow.

As moths enter a blazing flame To their destruction with great speed, So also, these creatures swiftly enter Your mouths to their destruction.

लेलिह्यसे ग्रसमान: समन्ताल्
lelihyase grasamānah samantāl thou lickest, swallowing from all sides,

लोकान् समग्रान् वदनैर् ज्वलन्द्र:।
lokän samagrān vadanaìr jvaladbhih the worlds all with mouths flaming.

तेजोभिर् श्रापूर्य जगत् समग्रं
tejobhir äpūrya jagat samagrà்
with splendor filling the universe all,

## भासस् तबोग्रा: प्रतपन्ति विष्णो ।।

bhāsas tavogräh pratapanti viṣno
the rays of thee, terrible, they consume it, O Vishnu!

You lick up, swallowing on all sides
All the worlds, with your flaming mouths.
Filling all the universe with splendor,
Your terrible rays blaze forth, O
Vishnu!

ग्राख्याहि मे को भवान् उग्ररूपो
$\bar{a} k h y a ̈ h i$ me ko bhavān ugrarüpo
tell to me who thou (art, Thou) of terrible form.

नमो डस्तु ते देववर प्रसीद।
namo 'stu te devavara prasida
homage may it be to thee, $O$ Best of Gods, have mercy!

विज्ञातुम् इच्छामि भवन्तम् ग्राद्यं
vi̋̈nätum icchāmi bhavantam ādyaì
to understand I wish thee, Primal One,
न हि प्रजानामि तव प्रवृत्तिम् ।
na hi prajānāmi tava pravrttim
not indeed I comprehend of thee the working.

## Tell me who You are, of so terrible a form.

## Salutations to You, O Best of Gods; <br> Have mercy! I wish to understand You, primal One; <br> Indeed, I do not comprehend what You are doing.

$\bar{a} k h y \bar{a} h i$ (2nd sg. imperative act. $\bar{a} \sqrt{ } k h y \bar{a}$ ), tell! inform! explain!
$m e$ (dat. sg.), to me.
kas (m. nom. sg.), who?
bhavän (m. nom. sg. formal), thou, thy lordship.
ugrarüpas (m. nom. sg.), of terrible form, of mighty form.
namas (n. nom. sg.), honor, homage, reverence.
astu (3rd sg. imperative act. $\sqrt{ } a s$ ), may it be! be it!
$t e$ (dat. sg.), to thee.
devavara (m. voc. sg.), O Best of Gods, O Chosen of Gods.
prasida (2nd sg. imperative act. pra $\sqrt{ }$ sad), have mercy! be merciful!
$v i j \tilde{n} \bar{a} t u m$ (infinitive $v i \sqrt{j} \tilde{n} \bar{a}$ ), to understand, to comprehend, to know.
$i c c h a ̄ m i$ (Ist sg. pr. indic. act. $\sqrt{i}$ is ), I wish, I desire.
bhavantam (m. acc. sg. formal), thee, thy lordship.
$\bar{a} d y a m$ (m. ace. sg.), Primal One, One who has existed from the beginning.
na, not.
$h i$, indeed, truly.
prajänāmi (Ist sg. pr. indic. act. pra $\sqrt{j} \bar{n} \bar{a}$ ), I comprehend, I understand.
tava (m. gen. sg.), of thee, thy.
pravrttim (f. acc. sg.), working, purpose.

श्रीभगवान् उवाच ।
śribhagavān uvāca
the Blessed Lord spoke:
śrïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो
kālo 'smi lokaksayakrt pravrddho
Time I am, world destruction causing, mighty,

लोकान् समाहर्तृम् इह पवृत्त:।
lokān samāhartum iha pravrttah
the worlds to annihilate here come forth
ऋते उपि त्वां न भविष्यन्ति सर्वे
rte 'pi tvā̀ na bhavisyanti sarve
without even thee, not they shall exist all
ये उस्थिता: प्रत्यनीकेषु योधा: ।1
ye 'vasthitāh pratyanīkesu yodhāh
who arrayed in the opposing ranks, the warriors.

The Blessed Lord spoke:
I am Time, the mighty cause of world destruction,
Who has come forth to annihilate the worlds.
Even without any action of yours, all these warriors
Who are arrayed in the opposing ranks, shall cease to exist.
kālas (m. nom. sg.), time.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
lokaksayakrt (m. nom. sg.), world destruction causing, cause of the perishing of the world.
pravrddhas (m. nom. sg. p. pass. participle pra $\sqrt{ } v r d h)$, mighty, powerful.
lokān (m. acc. pl.), worlds.
samāhartum (infinitive sam $\bar{a} \sqrt{h r}$ ), to destroy, to annihilate.
iha, here, here in the world.
pravrttas (m. nom. sg.), come forth, arisen.
$r t e$, without, excepting, excluding.
api, even, also.
tvām (acc. sg.), thee.
na, not.
bhavisyanti (3rd pl. future act. $\sqrt{ } b h \bar{u}$ ), they shall be, they shall exist.
sarve (m. nom. pl.), all.
ye (m. nom. pl.), who.
avasthitās (m. nom. pl. p. pass. participle $a v a \sqrt{s t h a})$, arrayed, arranged in battle formation.
pratyanikessu (m. loc. pl.), in opposing ranks, in facing armies.
yodhās (m. nom. pl.), warriors, fighters.

तस्मात् त्वम् उत्तिष्ठ यशो लभस्व
tasmät tvam uttisṭtha yaśo labhasva
therefore thou stand up! glory attain!

## जित्वा शान्रून् भुङ्ध्व राज्यं समृद्धम्।

jitvā śatrūn bhū̄nksva rājyam̀ samrddham
having conquered foes, enjoy rulership prosperous;

मयैवैते निहता: पूर्वम् एव
mayä̀vä̀te nihatāh pūrvam eva
by Me these destroyed already;

## निमित्तमात्रं भव सव्यसाचिन् ॥

nimittamātrà̀ bhava savyasāāin
the instrument merely be, O Ambidextrous Archer.

Therefore stand up and attain glory! Having conquered the enemy, enjoy prosperous kingship.
These have already been struck down by Me;
Be the mere instrument, O Arjuna.
tasmãt (m. abl. sg.), from this, therefore. tvam (nom. sg.), thou.
uttistha (2nd imperative act. ud $\sqrt{ }$ stha), stand up! arise!
yaśas (n. acc. sg.), glory, fame, honor.
labhasva (2nd sg. imperative mid. $\sqrt{l a b h), ~}$ attain! obtain!
$j i t v \bar{a}$ (gerund ${ }_{j i}$ ), conquering, having conquered.
Śatrūn (m. acc. pl.), enemies, foes.
$b h u \bar{n} k s v a$ (2nd $s g$. imperative mid. $\sqrt{ } b h u j$ ), enjoy!
rā̈yam (m. acc. sg.), kingship, domain.
samrddham (m. acc. sg.), prosperous, thriving.
$\operatorname{may} \bar{a}$ (m. inst. sg.), by me.
eva, indeed (used as a rhythmic filler).
ete (m. nom. pl.), these.
nihatās (m. nom. pl. p. pass. participle ni $\sqrt{h a n})$, struck down, destroyed.
pürvam (adv.), already, previously.
eva, indeed (used as a rhythmic filler).
nimitta (n.), instrument, material cause.
mätram (n. acc. sg.), mere, only, total, merely.
(nimitta-mātram, n. acc. sg. KD cpd., in-strument-only.)
bhava (2nd sg. imperative act. $\sqrt{ } b h \bar{u}$ ), be!
savyasācin (m. voc. sg.), O Ambidextrous Archer.

## XI

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द्रोणं च भीष्मं च जयद्रथं च
droṇaím ca bhīsmam ca jayadratham ca
Drona and Bhisma and Jayadratha and
कर्ण तथान्यान् ग्रपि योधवीरान् ।
karnamं tathänyān api yodhavirān
Karna too, others also, warrior heroes
मया हतांस् त्वं जहि मा व्यथिष्टा
mayā hatāñs tvaím jahi mā vyathiṣthā
by me killed, thou kill, do not hesitate!
युध्यस्व जेतासि रणे सपत्नान् 11
yudhyasva jetāsi raṇe sapatnän
fight! thou shalt conquer in battle the enemies.

Drona, Bhishma, Jayadratha, and
Karna too, others also, warrior heroes, have been killed by Me.
Do not hesitate! Kill!
Fight! You shall conquer the enemy in battle.
droṇam (m. acc. sg.), Droṇa.
$c a$, and.
bhismam (m. acc. sg.), Bhīsma.
$c a$, and.
jayadratham (m, acc. sg.), Jayadratha.
$c a$, and.
karnam (m. acc. sg.), Karṇa.
tathā, also, too, thus.
anyān (m. acc. pl.), others.
api, also, even.
yodhavirän (m. acc. pl.), warrior heroes, fighter heroes, battle heroes.
mayā (inst. sg.), by me.
hatän (m. acc. pl. p. pass. participle $\sqrt{h a n), ~}$ killed, slain.
tvam (nom. sg.), thou.
jahi (2nd sg. imperative act. Vhan), kill! slay! $m \bar{a}$ (prohibitive), not, never.
vyathisṭhās (2nd sg. injunctive $\sqrt{ }$ vyath), tremble, hesitate.
yudhyasva (2nd sg. imperative mid. $\sqrt{ } y u d h$ ), fight!
jetäsi (2nd sg. periphrastic future act. $\sqrt{j i)}$ ), thou shalt conquer.
rane ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in battle, in joy of battle. sapatnān (m. acc. pl.), rivals, adversaries.

संजय उवाच।
saímjaya uvāca
Samjaya spoke:

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एतच् छ्रत्वा बचनं केशावस्य
etac chrutvā vacanaì keśavasya
this having heard, the utterance of the
Handsome Haired One
कृतार्जलिर् वेपमान: किरीटी।
krtāñjalir vepamānah kirīti
he who made a reverent gesture, trembling, the Diademed One (Arjuna)

नमस्कृत्वा भूय एवाह कृष्णं
namaskrtvā bhüya evāha krṣnain
having made obeisance again thus spoke to Krishna

सगद्नदं भीतभीतः प्रणम्य ।।
sagadgadaím bhītabhītah pranamya
falteringly very much frightened, bowing down:

## Sanjaya spoke:

Having heard this utterance of Krishna,
Arjuna, with joined palms, trembling, Prostrating himself, terrified, And bowing down, thus spoke in a choked voice to Krishna:
samjayas (m. nom. sg.), Samjaya, the narrator who is describing the scene to King Dhṛtarāșṭa.
$u v a ̈ c a(3$ rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
$\operatorname{etad}$ ( n . acc. sg.), this.
śrutvā (gerund $\sqrt{s} r u$ ), hearing, having heard. vacanam (m. acc. sg.), utterance, word, speech.
keśavasya (m. gen. sg.), of Keśava of the Handsome Haired One, epithet of Krishna.
krtãnjalis (m. nom. sg. BV cpd.), he who made an anjali, he who made a reverent gesture.
vepamānas (m. nom. sg. pr. act. participle $\sqrt{v i p}$ ), trembling, quaking.
kirititi (m. nom. sg.), the Diademed One, epithet of Arjuna.
namaskrtvā (gerund namas $\sqrt{ } \mathrm{kr}$ ), making a bow, having made a bow.
bhūyas, again.
eva, thus, indeed (often used as a rhythmic filler).
āha (3rd sg. imperfect act. $\sqrt{ } a h$ ), spoke, bespoke.
krṣṇam (m. acc. sg.), Krishna, to Krishna.
sagadgadam (adv.), stammeringly, stutteringly, falteringly.
bhītabhītas (m. nom. sg.), very much frightened.
pranamya (gerund pra $\sqrt{ }$ nam), bowing low, bowing.

ग्रर्जुन उवाच ।
arjuna uväca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

स्थाने हैषीकेरा तव प्रकीतर्त्या
sthāne hrsīkeśa tava prakīrtyä
rightly, Bristling Haired One, of thee by the fame

## जगत् प्रह्षष्यत्य् श्रनु रज्यते च ।

jagat prahrsyaty anurajyate ca the universe it rejoices and it is gratified.

## रक्षांसि भीतानि दिइो द्रव्तन्ति

rakṣāmisi bhītāni dišo dravanti
the demons, terrified, in (all) directions they flee

सर्वे नमस्यन्ति च सिद्धसंघा : ।।
sarve namasyanti ca siddhasainghāh
and all they shall bow, the throngs of the perfected ones.
sthāne (n. loc. sg.), rightly, justly.
hrṣikeśa (m. voc. sg.), Bristling Haired One, epithet of Krishna.
tava (gen. sg.), of thee, thy.
prakirtyā (f. inst. sg.), by fame, by renown. jagat (n.nom. sg.), world, universe.
prahrsyati (3rd sg. pr. indic. act. pra $\sqrt{ } h r s$ ), it rejoices, it is glad, it exults.
anurajyate ( 3 rd sg. pr. indic. anu $\sqrt{ }$ rañj), it is gratified, it is delighted.
$c a$, and.
raksāminsi (n. nom. pl.), demons.
bhìtāni (n. nom. pl.), terrified, frightened.
diśas (f. acc. pl.), directions, points of compass.
dravanti (3rd pl. pr. indic. act. $\sqrt{ } d r u$ ), they run, they flee.
sarve (nom. acc. pl.), all.
namasyanti (3rd pl. future act. $\sqrt{ }$ nam), they shall bow, they shall make reverence.
$c a$, and.
siddhasamghās (m. nom. pl.), the throngs of perfected ones, the assemblages of perfected ones.

## Arjuna spoke:

Rightly, O Krishna, the universe
Rejoices and is gratified by Your praise.
The demons, terrified, flee in all directions;
And all the throngs of the perfected ones bow before You.

कस्माच् च ते न नमेरन् महात्मन्
kasmāc ca te na nameran mahātman and why to thee not they should bow, O Great One?

गरीयसे ब्रह्मणो ग्य्य् श्रादिकर्त्रे।
garīyase brahmano 'py ādikartre
greater than Brahmà even, to the original creator,

श्रनन्त देवेश जरान्तिवास
ananta deveśa jagannivāsa
infinite Lord of Gods, Dwelling of the Universe,

त्वम् ग्रक्षरं सद् श्रसत् तत्परं यत् ।।
tvam akṣaramं sad asat tatparamं yat
thou the imperishable, the existent, the non-existent, that beyond which.

And why should they not bow to You, O great One,
Who are the original Creator, greater even than Brahma!
Infinite Lord of Gods, you are the dwelling place of the universe,
The imperishable, the existent, the non-existent, and that which is beyond both.
kasmät (abl. sg. interrog.), from what? wherefore? why?
$c a$, and.
$t e$ (dat. sg.), to thee.
$n a$, not.
nameran (3rd pl. optative mid. $\sqrt{ }$ nam), they should bow, they should make reverence.
mahātman (m. voc. sg.), (as BV cpd.) O Thou whose Self is Great, O Great One, O Great Self.
gariyase (m. dat. sg. comparative of guru), greater, heavier, more venerable.
brahmanas (n. abl. sg.), than Brahmā.
api, even, also.
$\bar{a} d i(\mathrm{~m}$.$) , original, beginning, primal.$
katre (m. dat. sg.), to the creator, to the maker.
(ādi-kartre, m. dat. sg. KD cpd., original creator.)
ananta (m. voc. sg.), unending, infinite.
deveśa (m. voc. sg.), Lord of Gods.
jagat (n.), universe, world.
nivāsa (m. voc. sg.), dwelling place, home.
(jagat-nivāsa, m. voc. sg. TP cpd., dwelling place of the universe.)
tvam (nom. sg.), thou.
akṣaram (n. nom. sg.), imperishable, eternal. sat (n. nom. sg.), true, existing, existent.
asat ( n . nom. sg.), untrue, nonexistent.
tatparam yad (n. nom. sg.), which is beyond that.

त्वम् ग्रादिदेवः पुरुष: पुराणस्
tvam ädidevah purusah purạnas
thou the Primal God, the spirit of ancient times

त्वम् अ्रस्य विश्वस्य परं निधानम् ।
tvam asya vívvasya paraì nidhānam
thou of it, of all the universe the supreme resting place

वेत्तासि वेद्यं च परं च धाम
vettāsi vedyà̀ ca parà̀ ca dhāma
the knower thou art, that which is to be known, and the supreme state,

## त्वया ततं विश्वम् ग्रनन्तरूप।।

tvayā tatà̇ viśvam anantarūpa
by thee pervaded all the universe, O Thou of Infinite Form.

You are the primal God, the ancient Spirit,
You are the supreme resting place of all the universe;
You are the knower, the object of knowledge, and the supreme state.
All the universe is pervaded by you, O One of infinite forms.
tvam (nom. sg.), thou.
$\bar{a} d i d e v a s$ (m. nom. sg.), primal god, original god, god from the beginning.
puruṣas (m. nom. sg.), spirit, man, person. purānas (m. nom. sg.), ancient, prior, from ancient times.
tvam (nom. sg.), thou.
asya (n. gen. sg.), of it, of this.
viśvasya ( n . gen. sg.), of all this universe.
param (n. nom. sg.), supreme, highest.
nidhānam ( n nom. sg.), resting place, treasure house.
vettă (m. nom. sg.), knower.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
vedyam ( n . nom. sg. gerundive $\sqrt{ }$ vid), the to-be-known, the object of knowledge.
$c a$, and.
param (n. nom. sg.), supreme, highest.
ca, and.
dhāma (n. nom. sg.), abode, dwelling place, state, condition.
tvay $\bar{a}$ (m. inst. sg.), by thee.
tatam (n. nom. sg. p. pass. participle $\sqrt{ }$ tan), pervaded, stretched.
viśvam (n. nom. sg.), all, all this universe.
anantarūpa (m. voc. sg. BV cpd.), O Thou of Infinite Form, O Thou of Unending Form.

बायुर्य यमो डग्निर् वर्ण : शाशाड़:
चā̄ur yamo 'gnir varunah sás'sā̄kah
Vāyu, Yama, Agni, Varuṇa, the rabbitmarked,

प्रजापतिस् त्वं प्रपितामहरच।
prajāpatis tvam prapitāmahaśca
Lord of Creatures, thou, original great grandfather,

नमो नमस् ते उस्तु सहस्रकृत्व:
namo namas te 'stu sahasrakrtvah
reverence! reverence! to thee may it be a thousand times made.

पुनइच भूयो डवि नमो नमस्त्त।
punaśca bhūyo 'pi namo namas te
And further again also reverence! reverence! to thee.

You are Vayu, Yama, Agni, Varuna, the Moon,
The Lord of creatures, and the great grandfather.
Salutations to You a thousand times, And again salutations, salutations to You!

[^133]vāyus (m. nom. sg.), Vāyu, the god of the wind.
yamas (m. nom. sg.), Yama, the god of death. agnis (m. nom. sg.), Agni, the god of fire.
varunas (m. nom. sg.), Varuṇa, the "sustainer" of the Vedic pantheon, later, and here, god of the waters.
śaśān̄kas (m. nom. sg.), the "rabbitmarked," the moon.
prajāpatis (m. nom. sg.), Lord of Creatures, Lord of Reproduction.
tvam (nom. sg.), thou.
prapitāmahas (m. nom. sg.), original paternal great grandfather.
$c a$, and.
namo namas ( n . nom. sg.), reverence! reverence!
te (dat. sg.), to thee.
astu (3rd sg. imperative act. $\sqrt{ } a s$ ), may it be! it shall be!
sahasrakrtvas, a thousand times made.
punar, again, further.
ca, and.
bhūyas, again.
api, even, also.
namo namas (n. nom. sg.), reverence! reverence!
te (dat. sg.), to thee.

## XI

नम: पुरस्ताद् ग्रथ पृष्ठतस् ते
namah purastād atha prsṭhatas te
reverence from in front and behind to thee

नमो डस्तु ते सर्वत एव सर्व।
namo 'stu te sarvata eva sarva
reverence may it be to thee on all sides also, O All.

ग्रनन्तवीर्यामितविक्रमस् त्वं
anantaviryāmitavikramas tvaì
infinite valor, unmeasured might, thou
सर्व समाप्नोषि ततो ऽसि सर्व:।।
sarvaín samäpnoṣi tato 'si sarvah
all thou penetratest, therefore thou art all.

## Salutations to You from in front and behind,

Salutations to You on all sides also, O All.
You are infinite valor and boundless might.
You pervade all, therefore You are all.
namas (n. nom. sg.), reverence, bow.
parastāt (adv.), from in front, from before, from afar.
atha, moreover, and
prsthatas (adv.), from behind.
te (dat. sg.), to thee.
namas (n. nom. sg.), reverence, bow.
astu (3rd sg. imperative act. $\sqrt{a s}$ ), may it be! be it !
te (dat. sg.), to thee.
sarvatas (adv.), on all sides.
eva, indeed, also (used as a rhythmic filler). sarva ( m . voc. sg.), O All.
ananta (m.), unending, infinite.
virya (n.), valor, heroism.
amita (m.), unmeasured, boundless.
vikramas (m. nom. sg.), might, force.
(ananta-vïrya-amita-vikramas, m. nom. sg.
KD cpd., infinite, heroic, boundless might.)
tvam (nom. sg.), thou.
sarvam (m. acc. sg.), all.
samāpnoṣi (2nd sg. pr. indic. act. sam $\sqrt{\bar{a} p \text { ), }}$
thou fulfillest, thou pervadest, thou attain-
est, thou penetratest.
tatas, from there, therefore.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
sarvas (m. nom. sg.), all.

सरेति मत्वा प्रसभं यद् उक्तं
sakheti matvä prasabham yad uktaím friend thus thinking, impetuously which said,

हे कृष्ण हे यादव हे सरेति।
he krṣna he yädava he sakheti
"Oh Krishna, Oh Descendant of Yādu, Oh Comrade," thus,

## श्रजानता महिमानं तवेदं

ajānatā mahimānaím tavedaím
by not knowing the majesty of thee this

## मया प्रमादात् प्रणयेन वार्वि॥

mayā pramādāt pranayena väpi
by me from negligence or with affection even,

Whatever I have said impetuously as if in ordinary friendship,
"Oh Krishna, Oh Son of Yadu, Oh Comrade,"
In ignorance of Your majesty,
Through negligence or even through affection,
$s a k h \bar{a}$ (m. nom. sg.), friend, comrade.
$i t i$, thus (often used to close a quotation).
matvā (gerund $\sqrt{m a n}$ ), thinking, having thought, imagining.
prasabham (adv.), impetuously, importunately.
$\operatorname{yad}$ (n. nom. sg.), which, what.
uktam (acc. p. pass. participle $\sqrt{ } v a c$ ), said, uttered, spoken.
he, Oh!, Ho!
krṣna (m. voc. sg.), Krishna.
he, Oh!, Ho!
yādava (m. voc. sg.), Descendant of Yādu, epithet of Krishna.
he, Oh!, Ho!
sakha (m. voc. sg., samdhi for sakhe), friend, comrade.
$i t i$, thus (often used to close a quotation).
ajānatā (m. inst. sg. pr. act. participle $a$ $\sqrt{j} \tilde{n} \bar{a}$ ), by ignorant, by ignorance.
mahimānam (m. acc. sg.), majesty, lordliness, power.
tava (gen. sg.), of thee, thy.
idam (n. nom. sg.), this.
mayā (inst. sg.), by me.
pramādāt (m. abl. sg.), from intoxication, from confusion, from negligence.
pranayena (m. inst. sg.), with love, with affection, with attachment.
$v \bar{a}$, or.
api, even, also.

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यच् चावहासार्थम् अ्रसत्कृतो ऽसि
yac cāvahāsārtham asatkrto 'si
and as if with jesting purpose, disrespect-
fully treated thou art,
विहारशाय्यासनभोजनेषु।
vihäraśayyāsanabhojanesu
in diversion, in bed, while seated or while dining,

एको ऽथवाप्य् श्रच्युत तत्समक्षं
eko 'thavāpy acyuta tatsamakṣà
alone or even, O Unshaken One, before the eyes of others

तत् क्षामये त्वाम् श्रह्रम् श्रप्रमेयम् ॥
tat ksāmaye tvām aham aprameyam
(for) that I ask indulgence (of) thee, I, the immeasurable.

And if, with humorous purpose, You were disrespectfully treated,
While at play, resting, while seated or while dining,
When alone, O Krishna, or even before the eyes of others,
For that I ask forgiveness of You, immeasurable One.
yac ca (yad ca), as if, and as if.
avahāsa (m.), joking, jesting, in jest, laughing.
artham (n. nom. sg.), purpose, aim.
(avahāsa-artham, n. nom. sg. TP cpd., purpose of jest.)
asatkrtas (m. nom. sg.), disrespectfully treated, badly treated.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
vihära (m.), diversion, play.
śayyā (f.), bed.
āsana (n.), seated, sitting.
bhojanesu (n. loc. pl.), in dining.
(vihāraśayyāsanabhojaneṣu, n. loc. pl.), in diversion, in bed, while seated and while dining.)
ekas (m. nom. sg.), alone.
athavā, or.
api, even, also.
acyuta (m. voc. sg.), O Unshaken One (Krishna).
tatsamaksam (adv.), before the eyes, before the eyes of others.
tad (m. acc. sg.), that, this.
ksāamaye (ist sg. causative mid. $\sqrt{k s s a m}$ ), I ask pardon, I ask indulgence.
tväm (acc. sg.), thee, of thee.
aham (nom. sg.), I.
aprameyam (m. acc. sg.), the Immeasurable One, the Boundless One.

पितासि लोकस्य चराचरस्य
pitāsi lokasya carācarasya
father thou art of the world, of the moving and the non-moving

त्वम् ग्रस्य पूज्यइच गुक़र् गरीयान् ।
tvam asya pūjyaśca gurur garīyān and thou of it revered guru very venerable

न त्वत्समो डस्त्य् अ्रभ्यधिक: कुतो बन्यो
na tvatsamo 'sty abhyadhikah kuto 'nyo not of thee the like there is, greater how other?

## लोकत्रये ड्य्य् श्रप्रतिमप्रभाव ।। <br> lokatraye 'py apratimaprabhāva <br> in the three worlds even, O Incomparable Glory !

You are the father of the world, of all things moving and motionless.
You are to be adored by this world.
You are the most venerable Guru.
There is nothing like You in the three worlds.
How then could there be another greater, O Being of incomparable glory?
pitā (m. nom. sg.), father.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
lokasya (m. gen. sg.), of the world.
carācarasya (n. gen. sg.), of the moving and the not moving, of the animate and the inanimate.
tvam (nom. sg.), thou.
asya (m. gen. sg.), of it, of this.
pūjyas (m. nom. sg. gerundive, $\sqrt{p} \bar{u} j$ ), to be revered, to be honored.
$c a$, and.
gurus (m. nom. sg.), guru, teacher.
garìyän (m. nom. sg. compar.), more venerable, heavier.
na, not.
tvatsamas (m. nom. sg.), of thee the like, like thee, comparable to thee.
asti ( 3 rd sg. pr. indic. $\sqrt{a s}$ ), there is, it is.
abhyadhikas (m. nom. sg.), greater, surpassing.
kutas, how?
anyas (m. nom. sg.), other.
lokatraye ( m . loc. sg.), in the three worlds.
api, even, also.
apratimaprabhāva (m. voc. sg. BV cpd.), O Incomparable Being, O Thou of Incomparable Glory.

## XI

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तस्मात् प्रणम्य प्रणिधाय कायं
tasmāt pranamya pranidhāya kāyam̀
therefore making obeisance, prostrating the body,

## प्रसादये त्वाम् म्रह्ंम् ईशम् ईड्यम्।

prasâdaye tväm aham iśam îdyam
I ask indulgence of thee, I, lord to be praised;

पितेव पुर्स्य सखेव सख्यु:
piteva putrasya sakheva sakhyuh
father-like of a son friend-like of a friend
प्रियः प्रियायार्हंसि देव सोढुम् -
priyah priyāyārhasi deva sodhum
a lover to a beloved, thou canst, O God, be merciful.

## Therefore, bowing down, prostrating my body,

I ask forgiveness of You, O Lord;
As is a father to a son, a friend to a friend,
A lover to a beloved, please, O God, be merciful!
tasmāt (m. abl. sg.), from this, therefore.
pranamya (gerund pra $\sqrt{n a m}$ ), making obeisance, bowing with reverence.
pranidhāya (gerund pra ni $\sqrt{ } d h a ̄ a$, prostrating, laying down.
$k a ̄ y a m$ (m. acc. sg.), body.
prasädaye (Ist sg. mid. causative pra $\sqrt{ }$ sad),
I ask indulgence, I ask mercy.
$t v a ̄ m$ (acc. sg.), thee, of thee.
aham (nom. sg.), I.
iśam ( m . acc. sg.), lord, prince, ruler.
idyam ( m . acc. sg. gerundive $\sqrt{i d}$ ), to be praised, to be honored.
pitā (m. nom. sg.), father.
iva, like.
putrasya (m. gen. sg.), of a son, to a son. $s a k h \bar{a}$ (m. nom. sg.), friend.
iva, like.
sakhyus (m. gen. sg.), of a friend, to a friend. priyas (m. nom. sg.), dear, a lover. priyāya (m. dat. sg.), to a beloved, to a lover. arhasi (2nd sg. pr. indic. act. $\sqrt{ }$ arh), thou art able, thou canst, please do.
deva (m. voc. sg.), O God.
sodhum (infinitive $\sqrt{s a h}$ ), to endure, to tolerate, to be merciful, to have patience.

ग्रदृष्टपूर्वं हृषितो उस्मि दृष्ट्रा
adrsṭapürvàं hrṣito 'smi drṣstvā
the unseen before delighted I am having seen

## भयेन च प्रव्यधितं मनो मे।

bhayena ca pravyathitam mano me and with fear trembling the mind of me,

## तद् एव मे दर्शय देव रूपं

tad eva me darśaya deva rüpam̀ that to me cause to see, O God, the form (originally seen)

प्रसीद देवेश जर्गन्निवास ॥
prasida deveśa jagannivāsa
have mercy Lord of Gods, universe abode.
Having seen that which has never been seen before, I am delighted,
And yet my mind trembles with fear.
Show me that form, O God, in which You originally appeared.
Have mercy, Lord of Gods, dwelling of the universe.
$a d r s t!a$ (p. pass. participle $a \sqrt{ } d r \underline{s}$ ), unseen, not seen.
pürvam (n. acc. sg.), before, previously.
(adrstapūrvam, n. acc. sg., previously unseen, never before seen.)
hrsitas (m. nom. sg. p. pass. participle $\sqrt{h}$ rs), excited, delighted.
asmi ( $\mathrm{Ist} \mathrm{sg} . \mathrm{pr}$. indic. $\sqrt{ }$ as), I am.
$d r s t \cup v a \bar{a}$ (gerund $\sqrt{ } d r r^{\prime}$ ), seeing, having seen.
bhayena ( n . inst. sg.), with fear.
$c a$, and.
pravyathitam (n. nom. p. pass. participle pra $\checkmark$ vyath , trembling, quaking, shaking, shaken.
manas ( n. nom. sg.), mind.
me (gen. sg.), of me, my.
$\operatorname{tad}$ (n. acc. sg.), that.
eva, indeed (used as a rhythmic filler).
$m e$ (dat. sg .), to me.
darśaya (2nd sg. causative imperative), cause to see! cause to behold! show!
deva (m. voc. sg.), O God.
rüpam ( n . acc. sg.), form, shape.
prasida (2nd sg. imperative act. pra $\sqrt{ }$ sad), have mercy! be merciful!
devésa ( m . voc. sg.), Lord of Gods.
jagannivāsa (m. voc. sg.), "universe-abode," abode of the universe, dwelling place of the universe.

किरीटिनं गदिनं चक्रहस्तम्
kiritinam gadinam cakrahastam
wearing a diadem, armed with a club, discus in hand,

इच्छामि त्वां द्रष्टु म् श्रहुं तथैव।
icchāmi tvā̀ं draṣtum ahamं tathäiva I desire thee to see, I, thus (i.e. as before),

## तेनैव हूपेण चतुर्भुजेन

tenäiva rüpena caturbhujena
with it with the form four armed

सहस्तबाहो भव विश्वमूर्ते ।।
sahasrabāho bhava viśvamürte
O Thousand Armed One, become, O Embodiment of All.

I desire to see you wearing a crown,
Armed with a club, discus in hand, as before;
Become that four-armed form,
O thousand armed One, O You who have all forms.
kiritinam (m. acc. sg.), wearing a diadem. gadinam (m. acc. sg.), armed with a club. cakrahastam (m. acc. sg.), having a discus in hand, holding a discus.
$i c c h a ̄ m i$ ( Ist sg. pr. indic. act. $\sqrt{i s}$ ), I desire, I wish.
tvām (acc. sg.), thee .
drastum (infinitive $\sqrt{d} d r^{\prime}$ ), to see, to behold.
aham (nom. sg.), I.
tathā, thus.
$e v a$, indeed (used as a rhythmic filler.)
tena ( n . inst. sg .), with it, with this.
eva, indeed (used as a rhythmic filler).
rüpena ( n . inst. sg.), with the form, with the shape.
caturbhujena (n. inst. sg.), with four arms, four-armed.
sahasra, a thousand.
$b a ̄ h o$ (m. voc. sg.), armed.
(sahasrabāho, m. voc. sg. BV cpd., O Thousand Armed One.)
bhava (2nd sg. imperative $\sqrt{ } b h \bar{u}$ ), be! become!
viśvamürte (m. voc. sg. BV cpd.), O thou Who hast all Forms.

## XI

श्रीभगवान् डवाच।
śrībhagavān uvāca the Blessed Lord spoke:

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मया प्रसन्नेन तवार्जुनेंद
mayā prasannena tavārjunedà̀ by me by grace of thee Arjuna this

रूपं परं दर्शातम् ग्रात्मयोगात्।
rüpaì paraì darśitam ätmayogät
form supreme manifested from my own power

तेजोमयं विश्वम् ग्रनन्त म् श्राद्यं
tejomayaím viśvam anantam ādyaím
splendor-made, universal, infinite, primal
यन् मे त्वदन्येन न दृष्टपूर्वम् ॥
yan me tvadanyena na drstapūrvam
which of me by other than thee not seen before.

## The Blessed Lord spoke:

By My grace toward you, Arjuna, this
Supreme form has been manifested through My own power,
This form of Mine, made up of splendor, universal, infinite, primal, Which has never before been seen by other than you.
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
mayā (m. inst. sg.), by me.
prasannena (m. inst. sg.), by being gracious.
tava (gen. sg.), to thee, toward thee.
$\operatorname{arjuna}$ (m. voc. sg.), Arjuna.
idam (n. nom. sg.), this.
rüpam (n. nom. sg.), form, shape, figure.
param (n. nom. sg.), highest, supreme.
darśitam (n. nom. sg. p. pass. causative participle $\sqrt{d r} s^{\prime}$ ), manifested, shown.
ātmayogāt (m. abl. sg.), from own power, from own Yoga.
tejomayam ( n . nom. sg.), made of splendor, made of brilliance.
viśvam (n. nom. sg.), universal, all. $\operatorname{anantam}$ ( n . nom. sg.), unending, infinite.
$\bar{a} d y a m$ (n. nom. sg.), primal, original, from the beginning.
$\operatorname{yad}$ ( n . nom. sg.), which.
$m e$ (gen.), of me, my.
tvadanyena (m. inst. sg.), by other than thee. $n a$, not.
drstapürvam (n. nom. sg.), seen previously, seen before.

न वेदयजाध्ययनैर् न दानैर्
na vedayajñādhyayanäir na dānāir not by Veda sacrifice or recitation; not by gifts,

न च क्रियाभिर् न तपोभिर् उग्रै:।
na ca kriyäbhir na tapobhir ugraih
and not by ritual acts nor by austerities terrible

एवंरूप: रक्य श्रहं नृलोके
evamirüpah sakya aham nrloke
(in) such a form can $I$, in the world of men,

द्रष्टुं त्वदन्येनकुरुप्रबीर ।
drastum tvadanyena kurupravira
be seen by other than thee, Kuru Hero.
Not by Vedic sacrifice nor (Vedic) recitation, not by gifts,
And not by ritual acts nor by severe austerities,
Can I be seen in such a form in the world of men
By any other than you, Arjuna.
na, not.
veda (m.), Veda.
yajña (m.), sacrifice.
$\bar{a} d h y a y a n a$ (n.), study, recitation.
(vedayajñādhyayanāis, n. inst. pl. TP cpd., by Vedic sacrifice or Vedic recitation.)
$n a$, not.
dānāis ( n . inst. pl.), by gifts.
$n a$, not.
$c a$, and.
kriyäbhis (f. inst. pl.), by ritual acts, by ceremonial acts.
na, not, nor.
tapobhis (n. inst. pl.), by austerities.
ugräis (n. inst. pl.), by terrible, by strenuous. evam, thus, such.
rüpas (m. nom. sg.), form, shape, figure.
śakye (Ist sg. pr. mid. لśak), I am able, I can.
aham, I.
nrloke ( $\mathrm{m} . \mathrm{loc} . \mathrm{sg}$.), in the world of men, in the world of humans.
drastum (infinitive $\sqrt{d r}{ }^{s}$ ), to see, to behold.
(sakya aham drastum, can I be seen.)
tvadanyena ( m . inst. sg.), by other than thee.
kurupravira (m. voc. sg.), Kuru Hero, Hero of the Kurus.

मा ते व्यथा मा च विमूढभावो
mä te vyathä mã ca vimüdhabhāvo
Do not tremble! and not confused state,
दृष्टा स्पं घोरम् ईदृङममेदम्।
drsțvā rūpam ghoram idr $\bar{n}$ mamedam
having seen form terrible such of me this
व्यपेतभी: प्रीतमना: पुनस् त्वं
vyapetabhĭh pritamanäh punas tvaim
freed from fear cheered in thought again
thou,
तद् एव मे रूपम् इदं प्रपरय ॥
tad eva me rūpam idam prapasya
this thus of me the form this behold!

## Have no fear or confusion

On seeing this terrible form of Mine,
Be again free from fear and cheered in heart.
Behold, My (previous) form!
$m \bar{a}$ (prohibitive), not, never.
$t e$ (gen. sg.), of thee.
vyathās (2nd aorist subjunctive $\sqrt{v y a t h}$ ), thou shouldst quake, thou shouldst tremble.
$m \bar{a}$ (prohibitive), not, never.
$c a$, and.
vimūdhabhāvas (m. nom. sg.), confused state, deluded state of being.
$d r s t \not v a \bar{a}$ (gerund $\sqrt{d r s}$ ), having seen, seeing.
rüpam (n. acc. sg.), form, shape, appearance.
ghoram (n. acc. sg.), terrible, frightful, ven-
erable, sublime.
$i \quad i d r s ́$, such.
mama (gen. sg.), of me, my.
idam ( n. acc. sg.), this.
vyapeta (m. p. pass. participle vi apa $\sqrt{ }$ ), gone away, disappeared, freed from.
$b h \bar{s}$ (f. nom. sg.), fear, apprehension, dread.
(vyapetabhīs, f. nom. sg. BV cpd., being without fear, whose fear has departed.)
pritamanās (m. nom. sg. BV cpd.), whose mind is cheerful, cheered in heart.
punar, again, once more.
tvam (nom. sg.), thou.
$\operatorname{tad}$ (n. acc, sg.), this, that.
eva, indeed (used as a rhythmic filler).
me (gen. sg.), of me.
rūpam (n. acc. sg.), form, appearance.
idam ( n. acc. sg.), this.
prapaśya (2nd sg. imperative act. pra $\sqrt{ } p a s ́$ ), behold! see!

## XI

संजय उवाच ।
sam̀jaya uvāca
Samjaya spoke:
samjaya (m. nom. sg.), Samjaya, the original narrator who is describing the scene to the blind King Dhṛtarāșțra.
$u \nu \bar{a} c a$ (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

## 50

इत्य् श्रर्जुनं वासुदेवस् तथोक्तवा
ity arjunaì vāsudevas tathoktvā
thus to Arjuna Vāsudeva (Krishna) thus
having spoken,
स्वकं रूपं दर्शायाम् ग्रास भूयः।
svakaím rūpaì darśayām āsa bhūyah
his own form he revealed again,
ग्राश्वासयाम् ग्रास च भीतम् एनं
áśvāsayäm āsa ca bhītam enaì
and he calmed frightened one this,

भूत्वा पुन: सौम्यवपुर् महात्मा ।।
bhūtvā punah sāumyavapur mahātmā
having assumed again (his) gentle, wonderful appearance, the Great One.

Sanjaya spoke:
Having spoken thus to Arjuna, Krishna
Revealed his own (previous) form again.
Having resumed His gentle, wonderful appearance,
He calmed Arjuna, who was terrified.
$i t i$, thus.
arjunam (m. acc. sg.), Arjuna, to Arjuna.
vāsudevas (m. nom. sg.), Son of Vasudeva, epithet of Krishna.
tathā, thus.
$u k t v \bar{a}$ (gerund $\sqrt{ } v a c$ ), speaking, having spoken.
svakam (n. acc. sg.), own.
rüpam ( n. acc. sg.), form, shape, aspect.
darśayām äsa (causative periphrastic perfect 3rd sg. $\left.\sqrt{d r} \tilde{s}^{+}+\sqrt{\bar{a} s}\right)$, he revealed, he caused to be seen.
bhüyas, again, once more.
$\bar{a} s$ vāsayām àsa (causative periphrastic perfect $\bar{a} \sqrt{ }$ śvas $+\sqrt{\bar{a} s}$ ), he consoled, he calmed, he caused to take heart, he assuaged.
$c a$, and.
bhitam (m. acc. sg.), frightened one.
enam (m. acc. sg.), this.
$b h u ̄ t v \bar{a}$ (gerund $\sqrt{b h} \bar{u}$ ), becoming, having become.
punar, again, once more.
sāumya (n.), gentle, mild, pleasant.
vapus (m. nom. sg.), handsome appearance, wonderful appearance.
(sāumya-vapus, n. acc. sg. KD cpd., gentle, wonderful appearance.)
mahātmā (m. nom. sg.), the Great Self, the Great One, (as BV cpd.) He Whose Self is Great.

ग्रज्जुन उवाच
arjuna uvāca
Arjuna spoke:

## 51

दृष्ट्टेदं मानुषं रूपं
drsțvedaím mānusaìn rūpaím*
seeing this human form
तव सौम्यं जनार्दन।
tava sāumyamं janārdana
of thee gentle, O Agitator of Men,
इदानीम् श्रस्मि संवृत्तः
idānim asmi sam̀vrttah
now I am composed,

सचेता: प्रकृतिं गत: ।।
sacetāh prakrtim gatah
with mind to normal restored.
Arjuna spoke:
Seeing Your gentle
Human form, O Krishna,
Now I am composed
And my mind is restored to normal.
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
$d r s t v a \vec{a}$ (gerund $\sqrt{ } d r \cdot s$ ), seeing, having seen, beholding.
idam ( n . acc. sg.), this.
mänuṣam (n. acc. sg.), human, manlike. rūpam ( n . acc. sg.), form, aspect.
tava (gen. sg.), of thee, thy.
sāumyam ( n. acc. sg .), gentle, mild, pleasant.
janārdana (m. voc. sg.), Agitator of Men, epithet of Krishna.
idānim, now, at this moment.
asmi (Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
samurrttas (m. nom. sg. p. pass. participle $\operatorname{sam} \sqrt{v r t} t)$, fulfilled, composed.
sacetās (f. nom. pl.), with thoughts, with mind, with heart.
prakrtim (f. acc. sg.), to nature, to natural state, to normal.
gatas (m. nom. sg. p. pass. participle $\sqrt{ } \mathrm{gam}$ ), gone, returned, restored.

[^134]
## श्रीभगवान् उवाच।

śríbhagavān uvãca
the Blessed Lord spoke:
srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̈ c a$ (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.
sudurdarśam ( n . acc. sg.), hard to discern, difficult to see.
idam (n. acc. sg.), this.
rüpam ( $\mathrm{n} . \mathrm{acc} . \mathrm{sg}$. ), form, aspect.
drstavān (m. nom. sg. perfect participle $\sqrt{d r}()$, seeing, having beheld, having seen. asi (2nd sg. pr. indic. $\sqrt{ }$ as), thou art.
(drsṭavān asi, periphrastic formation, thou hast seen.)
$\operatorname{yad}$ (n. acc. sg.), which.
mama (gen. sg.), of me, my.
devās (m. nom. pl.), gods.
api, even, also.
asya (gen. sg.), of it, of this.
rüpasya ( n . gen. sg.) of form, of aspect.
nityam (adv.), constantly, eternally.
darśana (n.), sight, beholding, seeing, observing.

(darśana-kān̄ksinas, m. nom. pl. TP cpd., wishing for the sight.)

## The Blessed Lord spoke:

This form of Mine which you have beheld
Is difficult to see;
Even the gods are constantly longing To behold it.

## नाहं वेदैर् न तपसा

nāhaì vedāir na tapasā
not I by Veda study, not by austerity,
न दानेन न चेज्यया।
na dānena na cejyayā
not by gift, and not by sacrifice
शाक्य एवंविधो द्रष्टुं
śakya evamंvidho drastum
possible in such a way to be seen
दृष्टवान् श्रसि मां यथा।।
drsțtavān asi mā̀ yath $\bar{a}$
seen thou art me in which way.
Not through study of the Vedas, not through austerity,
Not through gifts, and not through sacrifice
Can I be seen in this form
As you have beheld Me.
$n a$, not.
aham (nom. sg.), I.
vedāis ( m . inst. pl.), by the Vedas, by Veda study.
na, not.
tapasā (n. inst. sg.), by austerity, by discipline.
na, not, nor.
dānena (n. inst. sg.), by gift, by charity.
na, nor, not.
$c a$, and.
ijyay $\bar{a}$ (f. inst. sg.), by sacrifice, by ritual.
śakye (ist sg. pr. mid. $\sqrt{\text { śak }}$ ), I am able, I can.
evaïvidhas (m. nom. sg.), in such a way. $d r a s t u m$ (infinitive $\sqrt{d r} \dot{s}$ ), to see, to be seen.
drstavān (m. nom. sg. p. act. participle $\sqrt{d r} s)$, having seen, having beheld.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
(drsṭavān asi, periphrastic formation, thou hast seen, thou hast beheld.)
$m a ̄ m$ (acc. sg.), me.
yathā, as, in which way.

भक्त्या त्व् ग्रनन्यया शाक्य
bhaktyā tv ananyayā śakya
by devotion alone undistracted, possible
ग्रहम् एवंविधो र्जुन।
aham evam்vidho 'rjuna
I in such a way, Arjuna,
ज्ञातुं द्रष्टुं च तत्वेन
jñātum draṣtum ca tattvena
to be known and to be seen, in truth,
प्रवेष्टुं च परंतप॥
pravestum ca param̀tapa
and to be entered into, Scorcher of the Foe.

## By undistracted devotion alone

Can I be known,
And be truly seen in this form,
And be entered into, Arjuna.
bhaktyā (f. inst. sg.), by devotion, by worship, by love.
$t u$, alone, but, indeed.
ananyay $\bar{a}$ (f. inst. sg.), not elsewhere directed.
śakye (ist sg. pr. mid. $\sqrt{ }$ śak), I am able, I can.
aham, I.
evaimvidhas (m. nom. sg.), in such a way.
arjuna (m. voc. sg.), Arjuna.
$j n \bar{a} t u m$ (inifinite $\sqrt{j n a} \bar{a}$ ), to know.
drastum (infinitive $\sqrt{ } d r{ }^{\prime}$ ), to see, to behold.
$c a$, and.
tattvena (n. inst. sg.), by truth, in truth, truly.
pravestum (infinitive pra $\sqrt{v i s}$ ), to enter, into, to reach, to attain.
$c a$, and.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

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## XI

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मत्कर्मकृन् मत्परमो
matkarmakrn matparamo
of me work doing, on me depending,
मद्भक्त: सद्भर्वाजत:।
madbhaktah sañgavarjïtah
to me devoted, attachment abandoned,
निर्वेरः सर्वभूतेषु
nirväiraḥ sarvabhūteṣu
free from enmity toward all beings,
य: स माम् एति पाण्डव ॥
yah sa mām eti pạndava
who, he to me goes, Son of Pāṇ̣u.
He who does all work for Me , considers Me as the Supreme,
Is devoted to Me , abandons all attachment,
And is free from enmity toward any being,
Comes to Me, Arjuna.
matkarmakrt (m. nom. sg.), my work doing, performing my action.
matparamas (m. nom. sg.), depending on me, holding me as highest object.
madbhaktas (m. nom. sg.), to me devoted, devoted to me, worshipping me.
sañgavarjitas (m. nom. sg. p. pass. participle sañga $\sqrt{ }$ vrj), attachment abandoned, renouncing attachment, relinquished clinging.
nirvãiras (m. nom. sg.), free from enmity, free from hostility.
sarvabhüteṣ ( n . loc. pl.), in all beings, toward all beings.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he.
mām (acc. sg.), me, to me.
$e t i$ (3rd sg. pr. indic. act. $\sqrt{ } i$ ), he goes, he comes.
pāndava (m. voc. sg.), Son of Pāṇdu, epithet of Arjuna.

## End of Book XI

The Yoga of the Vision of
Universal Form

## BOOK XII

## ॠर्जुन उवाच ।

arjuna uv $\bar{a} c a$
Arjuna spoke:
arjunas (m. nom, sg.), Arjuna.
$u v \bar{a} c a$ ( 3 rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.

## 1

एवं सततयुका ये
evaì satatayuktā ye
thus the constantly steadfast who,

भक्तास् ्वां पर्युपासते।
bhaktās tvä̀ $\dot{m}$ paryupāsate
devoted, thee they worship
ये चाप्य् ग्रक्षरम् श्रव्यकंत
ye cāpy aksaram avyaktaim
who and also the eternal unmanifest,
तेषां के योगर्वित्तमा: ।
teṣā̀ ke yogavittamāh
of them which most knowing of Yoga?

## Arjuna spoke:

The constantly steadfast devotees
Who worship You with devotion,
And those who worship the eternal unmanifest;
Which of these has the better knowledge of yoga?
evam, thus.
satata (adv.), constant, constantly, perpetually.
$y u k t \bar{a} s(\mathrm{~m}$. nom. pl. p. pass. participle $\sqrt{ } y u j)$, steadfast, disciplined.
ye ( m . nom. pl .), who.
bhaktās (m. nom. pl. p. pass. participle $\sqrt{b h a j})$, devoted.
$t v a \bar{m}$ (acc. sg.), thee,
paryupāsate (3rd pl. mid. pari upa $\sqrt{a} s$ ), they worship, they honor.
$y e$ (m. nom. pl.), who.
$c a$, and.
api, also, even.
akssaram (m. acc. sg.), eternal, imperishable.
avyaktam (m. acc. sg. p. pass. participle $a v i$ $\sqrt{a n ̃ j), ~ u n m a n i f e s t, ~ i n v i s i b l e . ~}$
teṣā (m. gen. pl.), of them.
$k e$ (m. nom. interrog. pl.), which? which ones?
yogavittamās (m. nom. pl.), most knowing of Yoga, having the best knowledge of Yoga.

## XII

श्रीभगवान् उवाच ।
śrïbhagavān uväca
the Blessed Lord spoke:

Srïbhagavän (m. nom. sg.), the Blessed Lord, the Blessed One.
uväca (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
mayi (loc. sg.), in me, on me.
$\bar{a} v e s ́ y a$ (causative gerund $\bar{a} \sqrt{v i s}$ ), delivering, fixing, causing to enter.
manas (n. acc. sg.), mind. ye (m. nom. pl.), who.
$m a ̄ m$ (acc. sg.), me.
nitya (adj. or adv.), eternal, eternally, perpetually.
$y u k t a ̄ s$ (m. nom. pl. p. pass. participle $\sqrt{ } y u j$ ), steadfast, disciplined, yoked.
upāsate (3rd pl. mid. upa $\sqrt{a} s$ ), they worship, they honor.
śraddhayā (f. inst. sg.), with faith.
paray $\bar{a}$ (f. inst. sg.), with highest, with supreme.
upetäs (m. nom. pl. p. pass. participle upa $\sqrt{i}$ ), endowed, initiated, fallen to the share of.
te (m. nom. pl.), they
$m e$ (dat. sg.), to me.
yuktatamäs (m. nom. pl. superlative), most yoked, most devoted, most disciplined.
matās (m. nom. pl. p. pass. participle $\sqrt{m a n}$ ), thought, thought to be, regarded as.

## The Blessed Lord spoke:

Those who are eternally steadfast, who worship Me,
Fixing their minds on Me ,
Endowed with supreme faith;
I consider them to be the most devoted to Me.

## XII

ये त्व् ग्रक्षरम् श्रनिदेरेंयम्
ye tv aksaram anirdesyam
who, but, the imperishable, undefinable,

## श्रव्यक्तं पर्युपासते।

avyaktam paryupāsate
unmanifest they honor
सर्वंत्रग् श्रचिन्त्यं च
sarvatragam acintyam ca
the all pervading and unthinkable
कूटस्थम् ग्रचलं धुवम् ॥
kūtastham acalà̇ dhruvam
the unchanging, immovable, constant,
But those who honor the imperishable, The indefinable, the unmanifest, The all-pervading and unthinkable, The unchanging, the immovable, the eternal,
ye (m. nom. pl.), who
$t u$, but, indeed.
aksaram (m. acc. sg.), imperishable, unchanging.
anirdesyam (m. acc. sg. gerund a nir $\sqrt{ }$ diśs), undefinible, inexplicable, incomparable.
avyaktam (m. acc. sg. p. pass. participle $a v i$ $\checkmark a \bar{n} j$ ), unmanifest, unseen.
paryupāsate (3rd pl. mid. pari upa $\sqrt{ } \bar{a} s$ ), they worship, they honor.
sarvatragam (m. acc. sg.), "everywhere going," omnipresent, all pervading.
acintyam (m. acc. sg. gerundive $a \sqrt{ }$ cint), unthinkable, inconceivable, surpassing thought, not to be thought of.
$c a$, and.
kūtastham (m. acc. sg.), unchanging, standing on a mountain peak.
acalam (m. acc. sg.), unmoving, immovable. dhruvam (m. acc. sg.), constant, steady, fixed.

## XII

4

संनियम्येंद्रियग्रामं
saminiyamyendriyagrāmam
controlling the multitude of the senses,
सर्वंत्र समबुद्धयः।
sarvatra samabuddhayah
on all sides even minded
ते प्राप्तुवन्ति माम् एव
te präpnuvanti mäm eva
they attain to me also
सर्वभूतहिते रताः॥
sarvabhūtahite ratāh
in all creatures welfare rejoicing.
Controlling all the senses,
Even-minded on all sides,
Rejoicing in the welfare of all creatures,
They also attain Me.
saminiyamya (gerund sam ni $\sqrt{\text { yam }}$ ), controlling, subduing.
indriyagrāmam (m. acc. sg. TP cpd.), the multitude of senses, the aggregate of the senses.
sarvatra, on all sides, everywhere.
samabuddhayas (f. nom. pl.), even minded, impartial, disinterested, dispassionate, indifferent.
$t e$ (m. nom. pl.), they.
prāpnuvanti (3rd pl. pr. indic. act. pra $\sqrt{a} p$ ), they attain, they reach.
$m a \bar{m}$ (acc. sg.), me, to me.
eva, also, indeed (often used as a rhythmic filler.)
sarvabhūtahite ( n. loc. sg . TP cpd.), in the welfare of all creatures, in the welfare of all beings.
ratās (m. nom. pl. p. pass. participle $\sqrt{\text { ram }), ~}$ rejoicing, exulting, made content.

[^136]क्लेखो 5 धिकतरस् तेषाम्
kleśo 'dhikataras teṣām
exertion greater of them
ग्रव्यक्तासक्तचेतसाम् ।
avyaktāsaktacetasām
whose minds are attached to the Unmanifest;

ग्रव्यक्ता हि गतिर् दु:खं
avyaktā hi gatir duhkhaì
the unmanifest, indeed, goal (with) difficulty

देहर्वर्द्र् श्रवाप्यते ॥
dehavadbhir aväpyate
by embodied (beings) it is attained.

## The trouble of those whose minds <br> Are fixed on the unmanifest is greater, For the goal of the unmanifest is attained With difficulty by embodied beings.

kleśas (m. nom. sg.), exertion, toil, anguish, pain.
adhikataras (m. nom. sg. comparative), greater, surpassing.
tesām (m. gen. pl.), of them.
avyakta (m.), unmanifest, unseen.
$\bar{a} s a k t a$ (m.), attached, clinging.
cetasäm (n. gen. pl.), minded, of thoughts, of minds.
(avyaktāsaktacetasām, m. gen. pl. BV cpd., of those whose thoughts are fixed on the Unmanifest.)
$a v y a k t a \bar{a}$ (f. nom. sg.), unmanifest, unseen.
$h i$, indeed, truly.
gatis (f. nom. sg.), goal, path.
duhkham (adv.), difficult, with difficulty, hard.
dehavadbhis (m. inst. pl.), by the embodied, by embodied beings.
avāpyate ( 3 rd sg. pr. indic. passive ava $\sqrt{ } \bar{a} p$ ), it is attained, it is reached.

ये तु सर्वाणि कर्माणि
ye tu sarväni karmäni
who, but, all actions
मयि संन्यस्य मत्पराः।
mayi saminyasya matparāh
in me renouncing, intent on me as highest,
श्रनन्येनैव योगेन
ananyenäiva yogena
with undistracted Yoga
मां ध्यायन्त उपासते ॥
mā̀̈ dhyäyanta upāsate
me meditating on, they worship:
But those who, renouncing all actions
In Me, and regarding Me as the Supreme, Worship Me , meditating on Me With undistracted yoga,
ye (m. nom. pl.), who.
$t u$, but, indeed.
sarvāṇi (n. acc. pl.), all.
karmāni (n. acc. pl.), actions, deeds.
mayi (loc. sg.), in me, on me.
samnyasya (gerund sam ni $\sqrt{2} a s$ ), renouncing, laying down, abandoning.
matparās (m. nom. pl.), intent on me as highest, holding me as highest object.
ananyena (m. inst. sg.), undistracted, with not going elsewhere.
eva, indeed (used as a rhythmic filler).
yogena (m. inst. sg.), by Yoga, with Yoga. mäm (acc. sg.), me.
dhyāyantas (m. nom. pl. pr. act. participle $\sqrt{d h y} \bar{a})$, meditating on, thinking of.
upäsate ( 3 rd pl. mid. upa $\sqrt{a} s$ ), they worship, they honor.

[^137]तेषाम् ग्रहं समुद्धर्ता
teṣām ahamं samuddhartā
of them I the deliverer

मृत्युसंसारसागरात्।
mrtyusaṁsärasāgarāt
from the death-transmigration-ocean,
भवामि नचिरात् पार्थ
bhavāmi nacirät pārtha
I am, before long, Son of Pṛthā,
मय्यावेशितचेतसाम् ॥
mayyäveśitacetasäm.
whose thoughts have entered into me.
Of those whose thoughts have entered into Me ,
I am soon the deliverer
From the ocean
Of death and transmigration, Arjuna.
tesāam (m. gen. pl.), of them.
aham (nom. sg ), I.
samuddhartā (m. nom. sg.), deliverer, lifter up, extricator.
$m r t y u$ (m.), death.
sam̄sāra (m.), transmigration, reincarnation. sägarāt (m. abl. sg.), from the ocean.
(mrtyusaìmsārasāgarāt, m. abl. sg. TP cpd., from the ocean of death and reincarnation.) $b h a v a ̄ m i$ (Ist sg. pr. indic. act. $\sqrt{b h \bar{u}), ~ I ~ a m . ~}$ nacirät (adv.), before long, presently, soon.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
mayi (loc. sg.), in me.
$\bar{a} v e s$ sita (causative participle $\bar{a} \sqrt{v i s}$ ), entered, abiding in.
cetasām ( n . gen. pl.), of thoughts, in thoughts.
(āveśitacetasäm, n. gen. pl. BV cpd., of those whose thoughts have entered, of those whose consciousness has entered.)

## XII

मय्य् एव मन झ्राधत्स्व
mayy eva mana ādhatsva
on me alone the mind keep.
मयि बुद्धिं निवेशय।
mayi buddhim niveśaya
into me the intelligence cause to enter.
निवसिष्यसि मर्येव
nivasisyasi mayyeva
thou shalt dwell in me

ग्रत ऊध्रं न संराय:।।
ata ūrdhvaìn na saṁśayah
thenceforward, not doubt (of this).
mayi (loc. sg.), in me, on me.
eva, alone, indeed (often used as a rhythmic filler).
manas (n. acc. sg.), mind, thought.
$\bar{a} d h a t s v a$ (2nd sg. imperative mid. $\bar{a} \sqrt{ } d h a \bar{a}$ ), keep! place!
mayi (loc. sg.), in me, on me.
buddhim (f. acc. sg.), intelligence, understanding.
nivesaya (2nd sg. causative act. imperative ni $\sqrt{v i s}$ ), cause to enter! cause to approach!
nivasisyasi (2nd sg. future act. $n i \sqrt{ } v a s$ ), thou shalt dwell, thou shalt abide.
mayi (loc. sg.), in me.
$e v a$, indeed (used as a rhythmic filler).
ata ürdhvam (adv.), henceforth, thence-forward.
na, not.
saímśayas (m. nom. sg.), doubt, question.

## Keep your mind on Me alone,

Your intellect on Me.
Thus you shall dwell in Me hereafter.
There is no doubt of this.

## XII

9

ग्रथ चित्तं समाधातुं
atha cittaí samādhātum
or if thought to keep
न शाक्नोषि मयि स्थिरम् ।
na śaknosi mayi sthiram
not thou art able on me, steadily,

## अ्रभ्यासयोगेन ततो

abhyäsayogena tato
by Yoga practice, then,
माम् इच्छाप्तुं धनंजय।।
mäm icchāptum dhanamjaya
me seek to attain, Conqueror of Wealth.
atha, or if.
cittam (n. acc. sg.), thought, concentration. samādhātum (infinitive sam $\bar{a} \sqrt{ } d h \bar{a})$, to keep, to place.
$n a$, not.
śaknoṣi (2nd sg. pr. indic. act. $\sqrt{\text { śak }), ~ t h o u ~ a r t ~}$ able, thou canst.
mayi (loc. sg.), on me, in me.
sthiram (adv.), steadily, fixedly.
$a b h y a ̈ s a(\mathrm{~m}$.$) , practice, continued effort.$
yogena (m. inst. sg.), by Yoga.
(abhyāsayogena, m. inst. sg. TP, by Yoga practice, by the practice of Yoga.)
tatas, then, from there.
$m a ̄ m$ (acc. sg.), me.
iccha (2nd sg. imperative, act. $\sqrt{i s}$ ), seek! wish!
āptum (infinitive $\sqrt{ } \bar{a} p$ ), to attain, to reach.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

## Or if you are not able

To keep your mind steadily on Me, Then seek to attain Me
By the constant practice of yoga, Arjuna.

अ्रभ्यासे डप्य् श्रसमर्थो डसि
abhyāse 'py asamartho 'si
(if) in practice even incapable thou art,

## मतक्र्मपरमो भव।

matkarmaparamo bhava
my work intent-on be;
मदर्थम् ग्रपि कर्माणि
madartham api karmāni
for my sake even, actions
कुर्वन् सिद्धिम् श्रवाप्स्यसि ॥
kurvan siddhim avapsyasi
performing, perfection thou shalt attain.
If you are incapable even of practice, Be intent on My work; Even performing actions for My sake, You shall attain perfection.
$a b h y a \overline{s e}$ ( m. loc. sg.), in practice, in continued effort.
api, even, also.
asamarthas (n. nom. $\mathrm{sg}_{\text {. }}$ ), incapable, unable. asi (2nd sg. pr. indic. $\sqrt{ }$ as), thou art.
matkarma (n.), my work, work of me.
paramas ( m. nom. sg .), intent on, holding as highest object.
(matkarma-paramas, m. nom. sg. TP cpd., intent on my work.)
$b h a v a$ (2nd sg. imperative act. $\sqrt{ } b h u \bar{u}$ ), be!
madartham (m. acc. sg.), for the sake of me, for my sake.
api, even, also.
karmāni (n. acc. pl.), actions.
kurvan (m. nom. sg. pr. participle act. $\sqrt{ } \mathrm{kr}$ ), performing, doing, making.
siddhim (f. acc. sg.), perfection, success.
aväpsyasi (2nd sg. future act. ava $\sqrt{a} p$ ), thou shalt attain, thou shalt reach.

अ्रथैतद् ग्रप्य् ग्रशक्तो ऽसि
athäitad apy aśakto 'si or if this even unable thou art

कर्तु मद्योगम् श्राश्रित:।
kartum madyogam äśritah
to do, my power resorting to,
सर्वकर्मफलत्यागं
sarvakarmaphalatyāgam
all action fruit abandoning,
ततः कुरु यतात्मवान् ।।
tatah kuru yatātmavān
then act, self-restrained.
But if you are unable even to do this, Then, resorting to devotion to Me,
And abandoning all the fruits of action, Act with self-restraint.
atha, or if.
etad (n. acc. sg.), this.
api, even, also.
aśaktas (m. nom. sg. p. pass. participle $a$ $\sqrt{s} a k)$, unable, incapable.
asi (2nd sg. pr. indic. $\sqrt{ }$ as), thou art.
kartum (infinitive $\sqrt{k r}$ ), to do, to perform, to make.
madyogam (m. acc. sg.), of-me-Yoga, my Yoga, my power.
$\bar{a} s r_{i t a s}$ (nom. sg. p. pass. participle $\bar{a} \sqrt{\text { śri), }}$ resorting to, depending on, adhering to, resting on.
sarvakarmaphala (n.), all action fruit, all fruit of action.
tyāgam (m. acc. sg. from $\sqrt{t y a j}$ ), abandonment, abandoning, relinquishing.
(sarva-karma-phala-tyägam, m. acc. sg. TP cpd., abandoning all fruits of action.)
tatas, then, thereupon, from there.
kuru (2nd sg. imperative act. $\sqrt{k r}$ ), act! do! perform!
yatātmavān (m. nom. sg.) with controlled self, self-restrained, with self restraint.

श्रेयो हि ज्ञानम् ग्रभ्यासाज्
śreyo hi jñãnam abhyāsāj
better indeed knowledge than practice;
ज्ञानाद् ध्यानं विशिष्यते।
jñānäd dhyānam visiṣyate
than knowledge, meditation is superior;
ध्यानात् कर्मफलत्यागस्
dhyānät karmaphalatyāgas
than meditation, action-fruit abandonment;

त्यागाच् छान्तार्त् श्रनन्तरम् ॥
tyāgāc chāntir anantaram
from abandonment, peace immediately.
Knowledge is indeed better than practice;
Meditation is superior to knowledge;
Renunciation of the fruit of action is better than meditation;
Peace immediately follows renunciation.
śreyas (n. nom. sg.), better, more fortunate, more valuable.
$h i$, indeed, truly.
jñānam (n. nom. sg.), knowledge.
$a b h y a \bar{a} a \bar{t}$ (m. abl. sg.), from practice, than practice.
jñānāt (n. abl. sg.), from knowledge, than knowledge.
dhyānam (n. nom. sg.), meditation.
viśisyate (3rd sg. passive $v i \sqrt{s i s}$ ), it is preferred, it is superior.
dhyānāt ( $\mathrm{n} . \mathrm{abl} . \mathrm{sg}$.), from meditation, than meditation.
karmaphalatyāgas (m. nom. sg.), abandonment of the fruit of action.
ty $\bar{a} g \vec{a} t$ (m. abl. sg.), from abandonment.
śäntis (f. nom. sg.), peace, tranquility.
anantaram (adv.), immediately, soon.

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अ्रद्वेष्टा सर्वभूतानां
advesṭā sarvabhūtänä̀
a non-hater of all beings,
मैन्न: करुण एव च।
mäitrah karuna eva ca
friendly and compassionate,
निर्ममो निरहंकार:
nirmamo niraham்kārah
free from " mine," free from "I" making,
समदु:खसुखः क्षमी।।
samaduhkhasukhah ksamī
indifferent to pain and pleasure, patient,
He who hates no being,
Friendly and compassionate,
Free from attachment to possessions, free from egotism,
Indifferent to pain and pleasure, patient,
advesț $\bar{a}$ (m. nom. sg.), non-hater.
sarvabhütānām (n. gen. pl.), of all beings, of all creatures.
māitras (m. nom. sg.), friendly, a friend.
karunas (m. nom. sg.), compassionate.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
nirmamas (m. nom. sg.), free from "mine," free from attachment to possessions.
nirahamikäras (m. nom. sg.), free from " I " making, free from egotism.
samaduhkhasukhas (m. nom. sg.), indifferent to pain and pleasure, the same in pain and pleasure.
kṣami (m. nom. sg.), patient, enduring.

संतुष्ट: सततं योगी
saìmtustah satatain yogī
contented always, the yogin,
यतात्मा दृढनिशचयः।
yatātmä drḍaniścayah
of controlled self and firm resolve,

मय्य् श्र्रपितमनोबुद्धि?
mayy arpitamanobuddhir
on me, whose mind and intelligence are fixed,

यो मद्द्रक्त: स मे प्रिय: ।।
yo madbhaktah sa me priyah
who of me devoted, he to me dear.
The yogin who is always contented and balanced in mind,
Who is self-controlled, and whose conviction is firm,
Whose mind and intellect are fixed on Me,
And who is devoted to Me , is dear to Me .
samitustas (m. nom. sg. p. pass. participle $\operatorname{sam} \sqrt{t u s)}$, contented, satisfied, delighted.
satatam (adv.), constantly, always, perpetually.
yogī (m. nom. sg.), yogin.
yatātmā (m. nom. sg. KD cpd.), of controlled self, of subdued self.
drdhaniścayas (m. nom. sg. BV cpd.), being of firm resolve, being of fixed resolve.
mayi (loc. sg.), on me, in me.
arpita (causative participle $\sqrt{ } r$ ), fixed, entrusted.
manas (n.), mind, thought.
buddhis (f. nom. sg.), intelligence, understanding.
(arpitamanobuddhis, f. nom. sg. with mind and intelligence fixed.)
yas (m. nom. sg.), who.
madbhaktas (m. nom. sg.), of me devoted, devoted to me.
sas (m. nom. sg.), he.
$m e$ (gen. sg .), of me, to me.
priyas (m. nom. sg.), dear, beloved.

## यस्मान् नोहिजते लोको

yasmän nodvijate loko
from whom not it shrinks, the world,
लोकान् नोद्विजते च य:।
lokān nodvijate ca yah
and from the world not he shrinks, who;

## हर्षामर्षभयोद्वेगैर्

harṣāmarscabhayodvegäir
from joy, impatience, fear, distress,
मुक्तो य: स च मे प्रिय:।
mukto yah sa ca me priyah
released who, he also to me dear.

## He from whom the world does not shrink,

And who does not shrink from the world,
Who is freed from joy, envy, fear, and distress,
Is dear to Me.
yasmāt (m. abl. sg.), from whom.
na, not.
udvijate ( 3 rd sg. pr. indic. mid. ud $\sqrt{ } v i j$ ), it shrinks, it trembles, it shudders.
lokas (m. nom. sg.), world.
lokāt (m. abl. sg.), from the world.
na, not.
udvijate ( 3 rd sg. pr. indic. mid. $u d \sqrt{ }$ vij), he shrinks, he trembles, he shudders.
$c a$, and.
yas (m. nom. sg.), who.
harṣa (m.), joy, pleasure, happiness.
$\bar{a} m a r s ̣ a(\mathrm{~m}$.$) , impatience, indignation.$
bhaya (n.), fear.
udvegais (m. instr. pl.), distress, trembling, anxiety.
(harṣämarṣabhayodvegäis, m. inst. pl., by pleasure, impatience, fear and distress.)
muktas (m. nom. sg. p. pass. participle $\sqrt{m u c}$ ), released, freed, liberated.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he.
$c a$, and, also.
me (gen. sg.), of me, to me.
priyas (m. nom. sg.), dear, beloved.

[^138]श्रनपेक्ष: शुचिर् दक्ष
anapekşah sucir dakṣa
indifferent, pure, capable,
उदासीनो गतव्यथ:।
udāsino gatavyathah
disinterested, free from anxiety,
सर्वारम्भपरित्यागी
sarvärambhaparityaggi
all undertakings abandoning,
यो मद्नक्तः स मे प्रिय:।।
yo madbhaktah sa me priyah
who, to me devoted, he to me dear.
He who is free from wants, pure, capable,
Disinterested, free from anxiety,
Who has abandoned all undertakings
And is devoted to Me, is dear to Me.
anapeksas (m. nom. sg.), indifferent, impartial, disinterested.
sucis (m. nom. sg.), pure, holy, bright.
dakşas (m. nom. sg.), capable, dextrous, able.
udāsinas (m. nom. sg.), indifferent, "sitting apart," unprejudiced.
gatavyathas (m. nom. sg.), free from anxiety, free from trembling, (as BV cpd.) whose anxiety is gone.
sarva, all.
$\bar{a} r a m b h a$ (m.), undertaking, beginning, commencement.
parityāgī (m. nom. sg. from $\sqrt{ }$ tyaj), abandoning, relinquishing.
(sarvārambhaparityāgī, m. nom. sg. TP
cpd., who has abandoned all undertakings.)
yas (m. nom. sg.), who.
madbhaktas (m. nom. sg.), devoted to me.
sas (m. nom. sg.), he.
$m e$ (gen. sg .), of me, to me.
priyas (m. nom. sg.), dear, beloved.

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यो न हृष्यति न द्वेष्टि
yo na hrsyati na dvesṭi
who not he rejoices, not he hates,
न शोचति न काड्क्षति।
na socati na kānksati
not he mourns, not he desires,
शुभाशुभपरित्यागी
śubhäśubhaparityāgī
agreeable and disagreeable abandoning,
भक्तिमान् य: स मे प्रिय: ।।
bhaktimän yah sa me priyah
full of devotion, who, he to me dear.
He who neither rejoices nor hates, Nor grieves nor desires,
Has renounced good and evil,
And is full of devotion, is dear to Me.
yas (m. nom. sg.), who.
$n a$, not.
hrsyati ( 3 rd sg. pr. indic. act. $\sqrt{ } h r s$ ), he rejoices, he is happy.
na, not.
$d v e s t i$ (3rd sg. pr. indic. $\sqrt{ } d v i s)$, he hates, he loathes.
na, not.
socati (3rd sg. pr. indic. act. Vsuc), he mourns, he sorrows.
$n a$, not.
$k a \bar{n} k s a t i$ (3rd sg. pr. indic. $\sqrt{k a ̄} n k s$ ), he desires, he lusts after.
śubhāśubha (n.), agreeable and disagreeable, pleasant and unpleasant.
parityāgī (m. nom. sg.), abandoning, relinquishing, renouncing.
(śubha-aśubha-parityāgī, m. nom. sg. TP cpd., abandoning the agreeable and the disagreeable.)
bhaktimān (m. nom. sg.), full of devotion, filled with devotion, devoted.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he.
$m e$ (gen. sg.), of me, to me.
priyas (m. nom. sg.), dear, beloved.

## XII

सम: शात्रौ च मित्रे च
samah satrau ca mitre ca
alike toward enemy and toward friend,
तथा मानापमानयो:।
tathä mänāpamānayoh
the same in honor and disgrace,
शीतोष्णसुख दु:खेष
sītoṣnasukhaduhkheṣu
in cold and heat, pleasure and pain,
सम: सद्गविर्वजित:।।
samah sañgavivarjitah
alike, attachment freed from,

## Alike toward enemy and friend, The same in honor and disgrace, Alike in cold and heat, pleasure and pain,

Freed from attachment,
samas (m. nom. sg.), alike, the same.
śatrāu (m. loc. sg.), in enemy, toward enemy. $c a$, and.
mitre (m. loc. sg.), in friend, toward friend. $c a$, and.
tath $\bar{a}$, thus, in this way, the same.
mänäpamānayos (m. loc. dual), in honor and disgrace, in good name and bad.
śîta (n.), cold.
uṣna (m. n.), heat.
sukha ( n. ), pleasure, happiness.
duhkheṣu (n. loc. pl.), pain, misery.
(śitoṣnasukhaduḥkheṣu, n. loc. pl., in cold, heat, pleasure and pain.)
samas (m. nom. sg.), alike, the same, indifferent, unchanged.
sañga (m.), attachment, clinging.
vivarjitas (m. nom. sg. p. pass. participle $v i$ $\sqrt{v r j}$ ), twisted, freed from.
(sañga-vivarïtas, m. nom. sg. TP cpd., freed from attachment.)

तुल्यनिन्दास्तुतिर् मौनी
tulyanindāstutir mãunī
similar in blame or praise, taciturn,
संतुष्टो येन केनचित् ।
sam̀tusto yena kenacit
content with anything whatever,
अ्यनिकेतः स्थिरमतिर्
aniketah sthiramatir
homeless, steady minded,
भक्तिमान् मे प्रियो नर: 11
bhaktimān me priyo narah
full of devotion to me dear (this) man.
Indifferent to blame or praise, silent,
Content with anything whatever, Homeless, steady-minded,
Full of devotion; this man is dear to Me.
tulya, similar, comparable
nindā (f.), blame, censure.
stutis (f. nom. sg.), praise.
(tulya-nindā-stutis, f. nom. sg. KD cpd., alike in blame or praise.)
$m \bar{a} u n \bar{i}$ (m. nom. sg.), taciturn, silent.
samitustas (m. nom. sg. p. pass. participle sam $\sqrt{t u s ̣), ~ c o n t e n t, ~ s a t i s f i e d . ~}$
yena (m. inst. sg.), with what.
kenacid, with anything.
(yena kenacid, with anything whatever).
aniketas (m. nom. sg.), homeless, without a house.
sthira (adj.), steady, firm.
matis (f. nom. sg.), mind, judgement, sense.
(sthira-matis, f. nom. sg. KD cpd., steady minded.)
bhaktimān (m. nom. sg.), full of devotion, devoted.
$m e$ (gen. sg.), of me, to me.
priyas (m. nom. sg.), dear, beloved.
naras (m. nom. sg.), man.

ये तु धर्म्यामृतम् इदं
ye tu dharmyāmrtam idà̇
who indeed wisdom nectar this
यथोक्तं पर्युपासते।
yathoktamं paryupāsate
above declared, they honor,

श्रद्धधाना मत्परमा
śraddadhānā matparamā
faith holding, me as Supreme intent on,
भक्तास् ते ऽतीव मे प्रिया:।।
bhaktäs te 'tiva me priyāh
devoted, they exceedingly to me dear.
Those who honor this immortal law described above,
Endowed with faith,
Devoted and intent on Me as the Supreme;
They are exceedingly dear to Me.
$y e$ (m. nom. pl.), who.
$t u$, but, indeed.
dharmya (n.), righteousness, virtue, duty, wisdom.
amrtam (n. acc. sg.), nectar, immortality.
(dharmyämrtam, n. acc. sg., has been translated both "nectar of duty" and "immortal law.")
idam ( n . acc. sg .), this.
yath $\bar{a}$, in which way, as, above, previously.
$u k t a m$ ( $\mathrm{n} . \operatorname{acc} . \mathrm{sg}$. p. pass. participle $\sqrt{v a c}$ ), declared, said, propounded.
paryupāsate ( 3 rd pl . pr. indic. mid. pari upa $\sqrt{a} s$ ), they worship, they honor.
śraddadhānās (m. nom. pl.), faith holding, giving faith.
matparamās (m. nom. pl.), intent on me as supreme object, holding me as highest object.
bhaktäs (m. nom. pl.), devoted.
te (m. nom. pl.), they.
ativa (adv.), exceedingly, surpassingly.
$m e$ (gen. sg.), of me, to me.
priyās (m. nom. pl.), dear, beloved.

End of Book XII

## The Yoga of Devotion

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## BOOK XIII

ग्रर्जुन उवाच।
arjuna uvāca
Arjuna spoke:

प्रकृतिं पुरुषं चैब
prakrtiò purusaìm cāiva
material nature and spirit,

क्षेत्रं क्षेत्रज्ञम् एव च।
ksetramं kṣetrajñam eva ca
the field and the field knower,
एत्त् वेदितुम् इच्छामि
etad veditum icchāmi
this to know I wish

ज्ञानं जेयं च केशाव।।
jñānaím jñeyaín ca keśava
knowledge and the to-be-known, O Handsome Haired One.

## Arjuna said:

Prakriti and Purusha,
The field and the knower of the field, Knowledge and the knower of knowledge,
I wish to know about these, Krishna.
arjunas (m. nom. sg.), Arjuna.
$u v \bar{a} c a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
prakrtim (f. acc. sg.), material nature.
puruṣam (m. acc. sg.), spirit, person, man. $c a$, and.
eva, indeed (used as a rhythmic filler).
ksetram (n. acc. sg.), field.
kṣetrajñam (m. acc. sg.), field knower, knower of the field.
eva, indeed (used as a rhythmic filler).
$c a$, and. etad (n. acc. sg.), this. veditum (infinitive $\sqrt{v i d}$ ), to know. icchāmi (Ist sg. act. $\sqrt{i s}$ ), I wish, I desire. jnänam (n. acc. sg.), knowledge, wisdom. jneyam (n. acc. sg. gerundive $\sqrt{j} \bar{n} \bar{a}$ ), the to-be-known, the object of knowledge. $c a$, and.
keśava (m. voc. sg.), O Handsome Haired One, epithet of Krishna.

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## XIII

श्रीभगवान् उवाच।
śrïbhagavän uvāca
the Blessed Lord spoke:

## 1

इदं शरीरं कौन्तेय
idam̀ śarīrà̇ kāunteya
this body, Son of Kuntī,
क्षेत्रम् डत्य् स्रभिधीयते।
ksetram ity abhidhīyate
the field, thus it is explained.
एतद् यो वेत्ति तं प्राहु:
etad yo vetti tam prähuh
this who knows, him they declare

## क्षेत्रज्ञ इति तर्विद: ।।

ksetrajña iti tadvidah
the field knower, thus the knowers of that.

## The Blessed Lord spoke:

This body, Arjuna, Is said to be the field; He who knows this is called the knower of the field By those who are wise in such things.

[^141]srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a ̄ c a$ (3rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
idam (n. nom. sg.), this.
śarīram (n. nom. sg.), body, bodily, frame.
kāunteya (m. voc. sg.), O Son of Kuntī, epithet of Arjuna.
ksetram (n. nom. sg.), field.
iti, thus.
abhidhīyate (3rd sg. pr. indic. passive abhi $\sqrt{d h a})$, it is called, it is explained.
$\operatorname{etad}$ (n. acc. sg.), this.
yas (m. nom. sg.), who.
vetti (3rd sg. pr. indic. act. $\sqrt{v i d}$ ), he knows. tam (m. acc. sg.), him, it, this.
prähus (3rd pl. perf. act. pra $\sqrt{ } a h$ with present meaning), they declare, they say, they call.
ksetrajnas (m. nom. sg.), field knower, knower of the field, knowing the field.
iti, thus.
tadvidas (m. nom. pl.), the knowers of that, the knowers of this.

क्षेत्रजं चापि मां विद्धि
ksetrajñam cäpi mām viddhi
and the field knower also me, know !
सर्वक्षेत्रेषु भारत।
sarvaksetresu bhārata
in all fields, Descendant of Bharata
क्षेत्रक्षेत्रज्ञयो् ज्ञानं
ksetraksetrajñayor jñāanam
of the field and the field knower, the knowledge

यत् तज् ज्ञानं मतं मम॥
yat taj jãānam matam mama
which that (true) knowledge considered by me.

Know also that I am the knower of the field
In all fields, Arjuna;
Knowledge of the field and of the knower of the field,
That is considered by Me to be true knowledge.
kṣetrajñam (m. acc. sg.), field knower, knower of the field.
$c a$, and.
$a p i$, also, even.
mäm (acc. sg.), me.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
sarvaksetreṣu (n. loc. pl.), in all fields.
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
ksetraksetrajnayor (m. gen. dual), of the field and the knower of the field.
jñānam (n. nom. sg.), knowledge.
yad (n. nom. sg.), which.
$\operatorname{tad}$ (n. acc. sg.), this, that.
jñānam (n. acc. sg.), knowledge.
matam (m. acc. sg. p. pass. participle $\sqrt{ }$ man), thought, considered, deemed.
mama (gen. sg.), of me, by me.

## तत् क्षेत्रं यच् च यादृक् च

tat ksetram yac ca yādrk ca
this field what (it is) and what kind
यद्विकारि यतश्च यत्।
yadvikäri yataśca yat
what (its) modifications, whence which
(i.e. the modifications),

स च यो यत्र्रभावरच
sa ca yo yatprabhāvaśca
and he who, and what (his) powers
तत् समासेन मे शृषु ॥
tat samäsena me śrrnu
that, briefly, of me hear!
This field, what it is, and of what kind,
What its modifications are and whence they come,
And who he (the knower of the field) is, and what are his powers,
That, in brief, hear from Me:
tad (n. nom. sg.), this, that
ksetram (n. nom. sg.), field.
yad (n. nom. sg.), which, what.
$c a$, and.
yädrs's, what kind, what like, of what nature. $c a$, and.
yad (n. nom. sg.), what, which.
vikâri ( n . nom. sg.), having modifications, transformations, liability to change.
yatas, whence, from where.
$c a$, and.
yad (n. nom. sg.), which, what.
$\operatorname{sas}$ (m. nom. sg.), he, this.
$c a$, and.
yas (m. nom. sg.), who.
yad (n. nom. sg.), what, which.
prabhãvas (m. nom. sg.), power, might.
$c a$, and.
tad (n. acc. sg.), that.
samasena (adv.), with briefness, in brief, briefly.
$m e$ (gen. sg.), of me, from me.
srnu (2nd sg. imperative act. $\sqrt{\text { śrru }}$ ), hear! learn!

4

ॠषिभिर् बहुधा गीतं
rsibhir bahudhā gïtam
by the seers many times chanted
छन्दोभिर् विविधै: पृथक्।
chandobhir vividhäih prthak with sacred (Vedic) hymns various, distinctly,

ब्रह्मसूत्रपदै ₹चैव
brahmasūtrapadāiścāiva
and with Brähman aphroisms,*
हेतुम्द्र्र् विनिशिचतः: 11
hetumadbhir viniścitāih
provided with reasons, and definite,

## Sages have sung of it in many ways, distinctly,

In various sacred (Vedic) hymns, And with quotations concerning Brahman, Full of reasoning.
$r s b h i s$ (m. inst. pl.), by the seers.
bahudhā, many times, in many ways.
gìtam (m. acc. sg. p. pass. participle $\sqrt{ } g \bar{a} i$ ), sung, chanted.
chandobhis (n. inst. pl.), with sacred hymns, with Vedic hymns.
vividhäis (n. inst. pl.), of many kinds, various.
prthak (adv.), distinctly, separately, singly.
brahmasūtrapadäis (n. inst. pl. TP cpd.), with Brähman aphorisms, with lines sacred to the Brähmans.
$c a$, and.
eva, indeed (used as a rhythmic filler).
hetumadbhis ( $\mathrm{m} . / \mathrm{n}$. inst. pl.), with full reasons, provided with reasons.
viniścitäis (m./n. inst. pl.), with definite, with undeniable, with unquestionable.

[^142]महाभूतान्य् ग्रहंकारो
mahābhūtāny ahamkāro
the great elements, the consciourness of "I,"

बुद्धिर् ग्रव्यक्तम् एव च।
buddhir avyaktam eva ca
the intelligence and the unmanifest,
इन्द्रियाणि दरैकं च
indriyāni daśāikam̀ ca the senses ten and one,

पच्न चेन्द्रियगोचरा:॥
pañca cendriyagocarāh
and the five fields of action of the senses,
The great elements, egoism,
Intellect and the unmanifest,
The senses, ten and one,
And the five objects of the
senses,
mahābhūtāni (n. nom. pl.), great elements, gross elements.
ahamkäras (m. nom. sg.), consciousness of "I," consciousness of self.
buddhis (f. nom. sg.), intelligence.
aryaktam (n. nom. sg.), unmanifest.
eva, indeed (used as a rhythmic filler).
$c a$, and.
indriyāṇi (n. nom. pl.), senses, sensations.
daśa, ten.
ekam (n. nom. sg.), one.
(daśäikam, acc., ten and one, i.e. eleven.)
$c a$, and.
pañca, five.
$c a$, and.
indriyogocarās (m. nom. pl. TP cpd.), fields of action of the senses, fields perceptible to the senses.

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6

इच्छा द्वेष: सुखं दु:खं
icchä dveṣah sukhaín duhkham
desire, aversion, pleasure, pain,
संघातइच्चेतना धृति:।
sam̀ghätaścetanā dhrtih
the organic whole, consciousness, stead-
fastness,
एतत् क्षेत्रं समासेन
etat ksetramं samäsena
this the field, briefly
सविकारम् उदाहृतम् 11
savikāram udāhrtam
with modifications, described.
Desire, hatred, pleasure, pain, the body, intelligence, steadfastness this briefly is described as the field with its modifications.
$i c c h \bar{a}$ (f. nom. sg.), desire, inclination, wish. dvesas (m. nom. sg.), aversion, hatred, dislike.
sukham (n. nom. sg.), pleasure, comfort.
duhkham (n. nom. sg.), pain, misery, misfortune.
saìghātas (m. nom. sg.), multitude, aggregation, whole, organism, organic whole.
$\operatorname{cetanā}$ (f. nom. sg.), consciousness, intelligence, mind.
dhrtis (f. nom. sg.), steadfastness, courage, firmness.
etad (n. nom. sg.), this.
ksetram (n. nom. sg.), field.
samāsena ( m . inst. sg.), briefly, in brief.
savikāram ( n. acc. sg.), with modifications, with transformations, with capacity for change.
udāhrtam (n. nom. sg. p. pass. participle ud $\bar{a}$ $\sqrt{h r})$, described, explained, illustrated, announced.

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## XIII

ग्रमानित्वम् श्रदम्भित्वम्
amānitvam adambhitvam
absence of pride, freedom from hypocrisy,

ग्रहिंसा क्षान्तिग् श्रार्जवम्।
ahimsā ksäntir ārjavam
non-violence, patience, rectitude,
भ्राचार्योपासनं शोचं
ācāryopāsanam̀ sáucà̀
teacher attendance upon, purity,
स्थेर्यम् ग्रार्त्मविनिग्रहः ॥
sthäiryam ätmavinigrahah
stability, self restraint,

## Absence of pride, freedom from

hypocrisy,
Non-violence, patience, rectitude,
Service of the teacher, purity,
Constancy, self-restraint,
amānitvam (n. nom. sg.), absence of pride, absence of arrogance.
adambhitvam ( n . nom. sg.), freedom from hypocrisy, absence of deceit.
ahimsā (f. nom. sg.), non-violence, harmlessness.
ksäntis (f. nom. sg.), patience, fortitude.
ärjavam (n. nom. sg.), rectitude, virtue, honesty.
 a teacher, sitting beside a teacher.
sáucam (n. nom. sg.), purity, integrity.
sthāiryam (n. nom. sg.), stability, firmness, constancy.
ātmavinigrahas (m. nom. sg.), self restraint, self control.

इन्द्रियार्थेणु वैराग्यम्
indriyārthesu väirāgyam
toward the objects of the senses, aversion,

## ग्रनहंकार एव च ।

anahà̇kāra eva ca
and absence of egotism,
जन्ममृत्युजराव्याधि-
janmamrtyujarāvyādhi-
birth-death-old age-disease-
दु:खदोषानुदर्शंनम्॥
duḥhadoṣānudarśanam
pain-evil keeping in view,
Indifference to the objects of sense,
And absence of egotism;
Keeping in view the evils of birth, death,
Old age, disease, and pain;
indriyärtheṣu (m. loc. pl.), in the objects of sense, toward the objects of sense.
väirāgyam (n. nom. sg.), aversion, hatred.
anahaìkāras (m. nom. sg.), absence of egotism, absense of the sense of "I," lit. "not I making."
eva, indeed (used as a rhythmic filler).
$c a$, and.
janma (n.), birth.
mrtyu (m.), death.
jarā (f.), becoming old, old age, decrepitude.
vyädhi (m.), disease, ailment, sickness.
duhkha (n.), plain, misery, unhappiness.
doṣa (m.), wrong, evil.
anudarśanam (n. nom. sg.), keeping in view, keeping in mind.
( janmamrtyujarãvyādhiduhhkhadoṣānudarśanam, n. nom. sg. TP cpd., keeping in view the evils of birth, death, old age, disease and pain.)

XIII
9
श्रसक्तिर् ग्रनभिष्ड्ञ
asaktir anabhişvañga
non-attachment, absence of clinging
पुत्रदारगॄहादिष्।
putradäragrhādiṣu
to son, wife, home beginning with,

नित्यं च समचित्तत्वम्
nityaín ca samacittatvam
and constantly even mindedness
इष्टानिष्टोपपत्तिषु ॥
iṣtāniṣtopapattiṣu
toward desired and undesired events,
Non-attachment, absence of clinging
To son, wife, home, and so on,
And constant even-mindedness
Toward desired and undesired events;
asaktis (f. nom. sg.), non-attachment, absence of clinging.
anabhiṣvañgas (m. nom. sg.), absence of clinging, non-attachment.
putra (m.), son.
dāra (m.), wife.
grha (m.), home, house.
$\vec{a} d i$ (m. loc. pl.), beginning with, et cetera.
(putradāragřhādiṣu, m. loc. pl. TP cpd., to son, wife, home, et cetera.)
nityam (adv.), constant, perpetual, as adv. perpetually.
$c a$, and.
samacittatvam (n. nom. sg.), evenness of mind, steadiness of thought.
$i s ̦ t a$ (p. pass. participle $\sqrt{ } i s$ ), desired.
aniṣta, undesired.
upapattisu (f. loc. pl.), in happenings, in events.
(ișṭannistopapattiṣu, f. loc. pl. KD cpd., toward desired and undesired events.)

मयि चानन्ययोगेन
mayi cänanyayogena
and in me with not other Yoga
भर्तिर् झ्रन्य्यभिचारिणी।
bhaktir avyabhicārin̄i
devotion not going astray
विविक्तदेशासे वित्वम्
viviktadeśasevitvam
a secluded place frequenting
श्ररतिर् जनसंसदि ।
aratir janasamisadi
having dislike of men-crowd,
And unswerving devotion to Me With single-minded yoga,
Frequenting secluded places, Distaste for the society of men,
mayi (m. loc. sg.), in me
$c a$, and.
ananyayogena (m. inst. sg.), with Yoga exclusively, with not other discipline.
bhaktis (f. nom. sg.), devotion, love.
avyabhicāriṇi (f. nom. sg. from $a$ vi abhi $\sqrt{c a r}$ ), not going astray, not wandering away.
vivikta (m. p. pass. participle $v i \sqrt{ } v i c$ ), secluded, solitary, lonely, separated.
deśa (m.), place.
sevitvam (n. nom. sg.), frequenting, inhabiting, resorting to.
(vivikta-deśa-sevitvam, n. nom. sg. TP cpd., frequenting a secluded place.)
aratis (f. nom. sg.), having dislike, having discontent, having dissatisfaction.
janasamsadi (f. loc. sg. TP cpd.), in mancrowd, in meeting crowds of men, in the society of men.

ग्रध्यात्मजाननित्यत्वं
adhyātmajñānanityatvà̇
Supreme-Spirit-knowledge-constancy,
तत्वज्ञानार्थदर्शन म्।
tattvajñānärthadarśanam
truth-knowledge-goal-observing,
एतज् ज्ञानम् इति प्रोक्तम्
etaj jñānam iti proktam
this knowledge thus, declared to be.
श्रज्ञानं यद् श्रतो डन्यथा I।
ajñänam yad ato 'nyathā
ignorance which to this contrary.
Constancy in knowledge of the supreme Spirit,
Observing the goal of knowledge of the truth;
This is declared to be true knowledge. Ignorance is what is contrary to this.
adhyātmajñaña (n.), knowledge of the Supreme Spirit, knowledge of the Supreme Self.
nityatvam ( n . nom. sg.), constancy, continualness, perpetualness.
(adhyātmajñänanityatvam, n. nom. sg. TP cpd., constancy in knowledge of the Supreme Spirit.)
tattva (n.), "thatness," truth.
jñäna (n.), knowledge, wisdom.
artha (m./n.), goal, object, purpose.
darśanam (n. nom. sg. pr. participle $\sqrt{ } d r$ śs), observing, seeing, keeping in sight.
(tattvajñānärthadarśanam, n. nom. sg. TP cpd., observing the goal of knowledge of the truth.)
etad (n. nom. sg.), this.
jñānam (n. nom. sg.), knowledge.
$i t i$, thus, so.
proktam (n. nom. sg. p. pass. participle pra $\sqrt{v a c}$ ), said to be, called, declared to be.
ajñānam (n. nom. sg.), ignorance, absence of knowledge.
yad (n. nom. sg.), which, what.
atas, from this, to this.
anyath $\bar{a}$, contrary, not in which way, otherwise.

जेयं यत् तत् प्रवक्ष्यामि
jneyaì yat tat pravaksyāmi
the to-be-known, which, that I shall declare,

यज् ज्ञात्वा डमृतम् ग्रइनुते।
yaj jñātvā 'mrtam aśnute
which knowing, immortality one attains;

## श्रनादिमत् परं ब्रह्म

anädimat paraì brahma
the beginningless supreme Brahman
न सत् तन् नासद् उच्यते ॥
na sat tan näsad ucyate
not being, this, not not being, it is said.

## I shall declare that which has to be known,

Knowing which, one attains immortality;
It is the beginningless supreme Brahman,
Which is said to be neither existent nor non-existent.
jñeyam (n. acc. sg. gerundive $\sqrt{j} \tilde{n} \bar{a}$ ), to to-be-known, the object of knowledge.
yad (n. acc. sg.), what, which.
$\operatorname{tad}$ (n. acc. sg.), that.
pravakșāmi (Ist future act. pra $\sqrt{ } v a c$ ), I shall declare, I shall explain.
yad (n. acc. sg.), which.
$j n \bar{a} t v \bar{a}$ (gerund $\sqrt{j} \bar{n} \bar{a}$ ), knowing, having known.
amrtam (n. acc. sg.), immortality.
aśnute (3rd sg. pr. indic. mid. Jaś), one attains, he attains, he reaches.
anādimat ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), beginningless, without beginning.
param (n. nom. sg.), supreme, highest.
brahma (n. nom. sg.), Brahman.
na, not.
sat ( n. nom. sg.), being, existing.
tad (n. nom. sg.), this, that.
$n a$, not.
asat (n. nom. sg.), not being, not existing. ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c \text { ), it is }}$ said.

सर्वतःपाणिपादं तत् sarvatahpānipädà̇ tat everywhere hand and foot, this,

सर्वतो ऽक्षिशिरोमुखम्।
sarvato 'ksisisiromukham
everywhere eye, head and face,
सर्वत: श्रुतिमल् ल्लेके
sarvatahs'rutimal loke
everywhere having hearing in the world,
सर्वम् श्रावृत्य तिष्ठति॥
sarvam avvrtya tiṣthati
all enveloping it stands;

> Having hands and feet everywhere, Eyes, heads and faces everywhere, Having ears everywhere, That stands, enveloping everything in the world.
sarvatas (adv.), everywhere
pani (m.), hand.
pādam (n. nom. acc. sg.), foot
(pānipādam, n. nom. sg. BV cp., having a hand and foot.)
tad (n. nom. sg.), this, that.
sarvatas (adv.), everywhere.
$a k s i(\mathrm{n}$.$) , eye.$
siras (n.), head, skull.
mukham (n. nom. acc. sg.), face, mouth.
(aksisiromukham, n. nom. sg. BV cpd., having an eye, head and face.)
sarvatas (adv.), everywhere.
srutimat (n. nom. sg.), having ears, having hearing.
loke (m. loc. sg.), in the world, on earth.
$\operatorname{sarvam}$ ( n . acc. sg .), all.
$\bar{a} v r t y a$ (gerund $\bar{a} \sqrt{v r}$ ), enveloping, covering, spreading, pervading.
tisțhati (3rd sg. pr. indic. act. $\sqrt{\text { sthā }) \text {, it }}$ stands, it is present, it remains.

## XIII

सर्वेन्द्रियगुणाभासं
sarvendriyagunäbhāsam
all sense guṇa appearance,
सर्वेन्द्रियविवर्वर्जित् ।
sarvendriyavivarjitam
all sense freed from,
ग्रसक्तं सर्वभृच् चैव
asaktam sarvabhrc cäiva
unattached and all maintaining thus,
निर्गुणं गुणभोक्तृ च॥
nirgunam gunabhoktr ca
free from the gunas and experiencing the guṇas;

Shining by the function of the senses, Yet freed from all the senses, Unattached yet maintaining all, Free from the qualities yet experiencing the qualities;
sarva (m.), all.
indriya (m.), sense, power.
guna (m.), guṇa.
$\vec{a} b h a ̄ s a m$ (n. nom. sg.), appearance, color, semblance.
(sarvendriyagunäbhāsam, n. nom. sg. BV cpd., having the appearance of all the gunas of the senses.)
sarva (m.), all.
indriya (m.), sense, power.
vivarjitam ( n . nom. sg. p. pass. participle $v i$ $\sqrt{v r j}$ ), freed from, twisted away from.
(sarvendriyavivarjitam, n. nom. sg. TP cpd., freed from all the senses.)
asaktam ( n . nom. sg. p. pass. participle $a$ $\sqrt{\text { sañj), unattached, not clinging. }}$
sarvabhrt (n. nom. sg.), all-maintaining, maintaining all.
$c a$, and.
eva, indeed (used as a rhythmic filler).
nirgunam (n. nom. sg.), free from the gunas. gunabhoktr. ( n . nom. sg.), enjoyer of the gunas, experiencer of the gunas, experiencing the gunas.
$c a$, and.

बहिर् ग्रन्तरच भूतानाम्
bahir antaś ca bhütānām
outside and inside of beings

ग्रचरं चरम् एव च ।
acaraì caram eva ca
the unmoving and the moving
सूक्ष्मत्वात् तद् ग्रविजेयं
sūksmatvät tad avijñeyam
because of subtlety this not to be comprehended

दूरस्थं चान्तिके च तत् ॥
dürasthaì cāntike ca tat
remote situated and near, this.

## Outside and inside beings,

Those that are moving and not moving,
Because of its subtlety This is not comprehended.
This is far away and also near.
bahis (adv.), outside.
antas (adv.), inside.
$c a$, and.
bhütānām (m. gen. pl.), of beings, of creatures.
acaram (n. nom. sg.), unmoving, inanimate. caram ( n . nom. sg .), moving, animate.
eva, indeed (used as a rhythmic filler).
$c a$, and.
sūkșmatvät (n. abl. sg.), from subtlety, because of fineness, because of subtlety.
tad (n. nom. sg.), this, that.
avijñeyam (n. nom. sg. gerundive a vi $\sqrt{j \tilde{n} a ̈) \text {, }}$ not to be known, not to be understood, not to be comprehended.
dūrastham (n. nom. sg.), remotely situated, situated far off.
$c a$, and.
antike ( $\mathrm{n} . \mathrm{loc}$.sg .), in the vicinity, near, proximate.
$c a$, and.
tad (n. nom. sg.), this, that.

ग्रविभक्तं च भूतेषु
avibhaktam̀ ca bhūtesu
undivided in beings
विभक्तम् हव च स्थितम्।
vibhaktam iva ca sthitam
(yet) divided-as-if remaining,
भूतभत्रृं च तज् ज्ञंयं
bhütabhartr ca taj jñeyam̀
and being-maintainer, this, the to-beknown,

ग्रसिष्णु प्रभविष्णु च 11
grasiṣ̣nu prabhaviṣnu ca
devourer and creator.
Undivided yet remaining as if divided

## In all beings,

This is to be known as the
sustainer of beings,
Their devourer and creator.
avibhaktam (n. nom. sg. p. pass. participle $a$ $v i \sqrt{b h a j})$, undivided, unshared, undistributed.
$c a$, and.
bhüteṣu (m. loc. pl.), in beings, among beings.
vibhaktam (n. nom. sg. p. pass. participle $v i$ $\sqrt{b h a j}$ ), divided, distributed, shared.
$i v a$, like, as if.
$c a$, and.
sthitam (n. nom. sg. p. pass participle $\sqrt{ }$ sthā ), remaining, standing, existing.
bhütabhartr (n. nom. sg. nomen agentis), being-supporter, supporter of beings.
$c a$, and.
tad (n. nom. sg.), this, that.
$j n \overline{e y a m}$ (n. nom. sg. gerundive $\sqrt{j} \bar{n} \bar{a}$ ), the to-be-known, the object of knowledge.
grasisnu ( n . nom. sg.), accustomed to absorb, devourer, accustomed to devour.
prabhaviṣnu (n. nom. sg.), creator, lord of creation.
$c a$, and.

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ज्योतिषां श्रपि तज् ज्योतिस्
jyotiṣàm api taj jyotis
of lights also this the light
तमस: परम् उच्यते ।
tamasah param ucyate
of darkness beyond, it is said,

## ज्ञानं ज्ञेयं ज्ञानगम्यं

jñānaím jñeyaím jñānagamyaì
knowledge, the to-be-known, the goal of knowledge,

हीद सर्वस्य विष्ठत्तम् ।।
hrdi sarvasya viṣthitam
in the heart of all seated.

## Also This is said to be the light of lights <br> That is beyond darkness; <br> It is knowledge, the object of knowledge and that which is to be attained through knowledge.

It is seated in the hearts of all.
jyotisām (n. gen. pl.), of lights, of stars. api, also, even.
tad (n. nom. sg.), this, that.
jyotis (n. nom. sg.), light.
tamasas (n. gen. sg.), of darkness.
param (n. nom. sg.), beyond.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said.
jñänam (n. nom. sg.), knowledge, wisdom.
$j$ neyam (n. nom. sg. gerundive $\sqrt{j n \bar{a}}$ ), the to-be-known, the object of knowledge.
jnããagamyam (n. nom. sg.), goal of knowledge, the attainable through knowledge.
hrdi (n. loc. sg.), in the heart.
sarvasya (m. gen. sg.), of all.
visthitam (n. nom. sg. p. pass. participle vi $\sqrt{ } \operatorname{sth} \bar{a})$, seated, situated.

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## XIII

इति क्षेत्रं तथा ज्ञानं
iti ksetraín tathā jñānam thus the field, thus knowledge

ज्ञेयं चोक समासत:।
jñeyà̀ coktà̀ samāsatah
and the to-be-known, described briefly.

## मदूक्त एतद् विज्ञाय

madbhakta etad vijñ̄āya
my devotee, this understanding,
मद्रावायोपपद्यते ॥
madbhāvāyopapadyate
to my state of being approaches.
$i t i$, thus.
ksetram (n. nom. sg.), field.
tathā, thus.
jñänam (n. nom. sg.), knowledge, wisdom. $j n \bar{n} y a m$ ( n . nom. sg. gerundive $\sqrt{j \tilde{n} \tilde{a} \text { ), the to- }}$ be-known, the object of knowledge.
$c a$, and.
uktam (n. nom. sg. p. pass. participle $\sqrt{v a c}$ ), said, described, explained.
samāsatas, with briefness, briefly, in brief.
madbhaktas (m. nom. sg.), devotee of me, my devotee, my worshipper.
$\operatorname{etad}$ (n. acc. sg.), this.
vijñāya (gerund vi $\sqrt{j} \tilde{n} \bar{a}$ ), understanding, comprehending.
madbhāvāya (m. dat. sg.), to my state of being.
upapadyate (3rd sg. pr. indic. mid. upa $\sqrt{p a d})$, he approaches, he enters, he arrives at.

Thus the field, knowledge,
And the object of knowledge have been briefly described.
My devotee, understanding this, Enters into My state of being.

प्रकृतिं पुरुषं चैव
prakrtiò puruṣam cāiva
material nature and spirit
विद्द्य् झ्रनादी उभाव् ग्रपि।
viddhy anädī ubhāv api
know to be beginningless both also,
विकारांस् च गुणांस् चंच
vikārānś ca gunäñś cäiva
and the modifications and the gunas
विद्धि प्रकृतिसंभवान्॥
viddhi prakrtisamंbhavān
know to be those which spring from material nature

Know that material nature and Spirit
Are both beginningless,
And know also that the modifications of the field,
And the qualities, too, arise from material nature.
prakrtim (f. acc. sg.), material nature.
puruṣam (m. acc. sg.), spirit.
$c a$, and.
eva, indeed (used as a rhythmic filler).
viddhi (2nd sg. act. imperative $\sqrt{v i d}$ ), know! learn!
anädī ( n . acc. dual), beginningless, not having a beginning.
$u b h a ̈ u$ ( n . acc. dual), both.
api, also, even.
vikārān (m. acc. pl.), modifications, changes, transformations, capacities for modifcation.
$c a$, and.
guṇān (m. acc. pl.), guṇas.
$c a$, and.
eva, indeed (used as a rhythmic filler).
viddhi (2nd sg. imperative $\sqrt{v i d}$ ), know! learn!
prakrti (f.), material nature.
samंbhavän (m. acc. pl.), origins.
(prakrtisà̇bhavän, m. acc. pl. BV cpd., which spring from material nature.)

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कार्यकारणकर्तृत्वे
käryakāranakartrtve
as to the to-be-done, the instrument and the doer,

हेतु: प्रकृतिर् उच्यते।
hetuh prakrtir ucyate
the cause: material nature, it is said.
पुफ़ष: :ुखदु:खानां
puruşah sukhaduhkhānäm̀
the spirit, of pleasure and pain

## भोक्तृव्वे हेतुर् उच्यते ॥

bhoktrtve hetur ucyate
in the experiencing, the cause it is said.
Material nature is said to be the cause In the producing of cause and effect. The Spirit is said to be the cause In the experiencing of pleasure and pain.

[^147]$k a ̈ r y a$ (gerundive $\sqrt{k r}$ ), to to-be-done, the to-be-performed.
karana (n.), instrument.
kartrive ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in the matter of the agent.
(kärykaranakartrtve, n. loc. sg. DV cpd., in the matter of the to-be-done, the instrument and the doer, where the object of action, the instrument and the agent are concerned.)
hetus (m. nom. sg.), cause, reason.
prakrtis (f. nom. sg.), material nature.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said.
puruṣas (m. nom. sg.), spirit.
sukhaduhkhānām (n. gen. pl.), of pleasures and pains, of happinesses and unhappinesses.
bhoktrtue (n. loc. sg.), in the experiencing, in the enjoying, in the state of being an enjoyer.
hetus (m. nom. sg.), cause, reason.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said.

पुरुष: प्रकृतिस्थो हि
purusah prakrtistho hi
spirit (in) material nature abiding indeed,
भुड्:त्त प्रकृतिजान् गुणान्।
bhun̄kte prakrtijān gunān
it experiences the born-of-material-nature gunas.

कारणं गुणसड्डो डस्य
kāranàm gunasan̄go 'sya
the source, guna-attachment, of it,
सदसद्योनिजन्मसु।।
sadasadyonijanmasu
in good-and-evil-wombs birth.

## For the Spirit, abiding in material nature, <br> Experiences the qualities born of material nature.

Attachment to the qualities
Is the cause of its birth in good and evil wombs.
purusas (m. nom. sg.), spirit.
prakrtisthas (m. nom. sg.), abiding in material nature, situated in material nature.
$h i$, indeed, truly.
$b h u n ̃ k t e$ (3rd sg. pr. indic. mid. $\sqrt{ } b h u j$ ), it enjoys, it experiences.
prakrtijān (m. acc. pl.), born of material nature, originating, in material nature.
gunān (m. acc. pl.), gunas.
kāranam (n. nom. sg.), cause, reason, instrument, origin, source.
gunasañgas (m. nom. sg.), guṇa attachment, clinging to the gunas.
asya (m. gen. sg.), of it, of this.
sat (n.), good.
asat (n.), evil, not good.
yoni (f.), womb.
janman (n.), birth.
(sadasadyonijanmasu, m. loc. pl. TP cpd., births in good and evil wombs.)

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## उपद्रष्टानुमन्ता च <br> upadrasțtanumantā ca the witness and the consenter

भर्ता भोक्ता महेश्वर:।
bhartā bhoktā maheśvarah
the supporter, the experiencer, the Great Lord

परमात्मेति चाप्य् उक्तो
paramātmeti cäpy ukto
and the Supreme Self thus also is called

## देहे उस्मिन् पुरुष: पर:।।

dehe 'smin purusah parah
in the body, this, the spirit highest.

## The highest Spirit in this body

Is called the witness, the consenter, The supporter, the experiencer, the great Lord, And also the supreme Spirit.
upadrasṭā (m. nom. sg.), witness, observer. anumantā (m. nom. sg.), consenter, permitter, approver.
$c a$, and.
bhartā (m. nom. sg.), supporter, bearer.
$b h o k t a ̄$ (m. nom. sg.), experiencer, enjoyer. maheśvaras (m. nom. sg.), great lord. paramātmā (m. nom. sg.), Supreme Self. $i t i$, thus.
$c a$, and.
$a p i$, also, even.
uktas (m. nom. sg. p. pass. participle $\sqrt{ } \mathrm{vac}$ ), called, said to be.
dehe (m. loc. sg.), in the body. $\operatorname{asmin}$ (m. loc. sg.), in this. purusas (m. nom. sg.), spirit. paras (m. nom. sg.), highest.

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य एवं वेति पुरुषं
ya evaím vetti puruṣà who thus he knows the spirit

प्रकृतिं च गुण्ण: सह।
prakrtim ca guṇäih saha
and material nature with the gunas together,

सर्वथा वर्तमानो उप
sarvathā vartamāno 'pi
in whatever (stage of transmigration)
existing even,
न स भूयो ऽभिजायते।।
na sa bhüyo 'bhijāyate
not be again is born.
He who in this way knows the Spirit
And material nature, along with the qualities, In whatever stage of transmigration he may exist,
Is not born again.

[^150]yas (m. nom. sg.), who, which.
evam, thus.
vetti (3rd sg. pr. indic. act. $\sqrt{ }$ vid), he knows. puruşam (m. acc. sg.), spirit.
prakrtim (f. acc. sg.), material nature.
ca, and.
gunäis (m. inst. pl.), with the gunas.
saha, together.
sarvath $\bar{a}$, however, in whatever way, in whatever stage of transmigration.
vartamãnas (m. nom. sg. pr. mid. participle $\sqrt{v r t})$, existing, moving, living.
api, even, also.
$n a$, not.
sas (m. nom. sg.), he, this.
bhüyas, again.
abhijāyate (3rd sg. pr. indic. passive abhi $\sqrt{j a n}$ ), he is born.

ध्यानेनात्मनि पइयन्त्त
dhyānenätmani paśyanti
by meditation in the self they perceive,
के चिद् श्रातमानम् ग्रात्मना ।
kecid $\bar{a} t m \bar{a} n a m ~ \bar{a} t m a n \bar{a}$
some, the self by the self;

श्रन्ये सांख्येन योगेन
anye sāmkhyena yogena
others by Sāmokhya discipline
कर्मयोगेन चापरे।।
karmayogena cāpare
and by action-Yoga still others.
Some perceive the Self in the Self By the Self through meditation; Others by the discipline of Sankhya And still others by the yoga of action.
dhyänena (n. inst. sg.), by meditation, through meditation.
atmani (m. loc. sg.), in the self.
paśyanti (3rd pl. pr. indic. act. $\sqrt{ }$ paś), they perceive, they see, they discern.
kecid, some, whoever.
ātmānam (m. acc. sg.), self.
$\bar{a} t m a n a \bar{a}$ ( m . inst. sg.), by the self, with the self.
anye (m. nom. pl.), others, some.
sämkhyena ( n . inst. sg.), by the Sāmkhya doctrine.
yogena ( m . inst. sg.), by the discipline, by the power, by the Yoga.
karmayogena (m. inst. sg.), by the discipline of action, by the Yoga of action.
$c a$, and.
apare (m. nom. pl.), others.

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भ्रन्ये त्व् एवम् श्रजानन्तः
anye to evam ajänantah
some, however, thus not knowing,
श्रुत्वान्येग्य उपासते।
śrutvānyebhya upāsate
hearing from others, they worship,
ते 5 वि चातितरन्त्य् एव
te 'pi cätitaranty eva
they also cross beyond
मृत्युं श्रुतिपरायणा: ।।
mrtyum̉ śrutiparāyanāh
death (what they) hear devoted to.

## Yet others, not knowing this, Worship, having heard it from others, <br> And they also cross beyond death, <br> Devoted to what they have heard.

anye (m. nom. pl.), some, others.
$t u$, but, however.
evam, thus.
ajānantas (m. nom. pl. pr. act. participle a $\sqrt{j} \bar{n} \bar{a})$, not knowing, ignorant.
śrutvā (gerund $\left.\sqrt{ }{ }^{\prime} r u\right)$, hearing.
anyebhyas (m. abl. pl.), from others.
upāsate (3rd pl. pr. indic. mid. upa $\sqrt{a} s$ ), they worship, they honor.
te (m. nom. pl.), they.
api, also, even.
$c a$, and.
atitaranti (3rd pl. pr. indic. act. ati $\sqrt{ }$ tr) , they cross beyond, they transcend.
eva, indeed (often used as a rhythmic filler).
mrtyum (m. acc. sg.), death.
śruti (f.), hearing.
parāyaṇās (n. nom. pl.), devoted to, holding as highest object.
(śruti-parāyanas, n. nom. pl. TP cpd., devoted to what they hear.)

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यावत् संजायते किंचित्
yāvat saìj$\dot{a} y a t e ~ k i \dot{m} c i t$
inasmuch as it is born, any whatever
सत्वं स्थावरज ङ़मम् ।
sattvaín sthāvarajan̄gamam
being, standing still or moving,

## क्षेत्रक्षेत्रज्ञसंयोगात्

ksetraksetrajñasaìyogāt
from the field and the field-knower union,

तद् विद्धि भरतर्षभ 11
tad viddhi bharatarsabha
that know! Bull of the Bharatas.
Know, Arjuna, that
Any being whatever that is born, Moving or unmoving,
Arises from the union of the field and the knower of the field.
$y \bar{a} v a t$, so much, as much, inasmuch, as.
samjāyate (3rd sg. pr. indic. passive sam $\sqrt{j a n}$ ), it is born.
kimcid, any whatever, any.
sattvam ( n . nom. sg.), being, existence.
sthāvara (n.), standing still, not moving, inanimate.
jañgamam, (n. nom. sg.), moving, animate, living.
(sthāvarjan̄gamam, n. nom. sg. DV cpd., standing and moving, standing or moving.)
ksetra (n.), field.
kșetrajña (m.), field knower.
samyogāt (m. abl. sg.), from the union.
(kṣetraksetrajñasaìyogāt, m. abl. sg. TP cpd., from the union of the field and the field-knower.
$\operatorname{tad}$ (n. acc. sg.), this, that.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjunas.

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समं सर्वेषु भूतेषु
samaím sarveṣu bhūteṣ
alike in all beings
तिष्ठन्तं परमेश्वरम् ।
tiṣthantaỉ parameśvaram
existing the Supreme Lord
विनइयत्स्व् प्रविनइयन्तं
vinaśyatsv avinaśyantain
in (their) perishings not perishing,
य: पर्यति स परयति।।
yah paśyati sa paśyati
who sees, he (truly) sees.
He who sees the Supreme Lord, Existing alike in all beings,
Not perishing when they perish, Truly sees.
samam (m. acc. sg.), alike, similar, the same. sarveṣu (m. loc. pl.), in all.
bhūteșu (m. loc. pl.), in beings, in creatures. tisthantam (m. acc. sg. pr. act. participle $\sqrt{s t h} \bar{a})$, existing, standing, situated.
parameśvaram (m. acc. sg.), the Supreme Lord, the Highest Lord.
vinaśyatsu (m. loc. pl . gerund $v i \sqrt{ } n a s$ ), in perishings, in losings, in deaths.
avinaśyantam (m. acc. sg. pr. act. participle a vi $\sqrt{n a s}$ ), not perishing, not lost, not dying.
yas (m. nom. sg.), who, what.
paśyati (3rd sg. pr. indic. act. $\sqrt{ } p a s ́$ ), he sees, he perceives.
sas (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. $\sqrt{p a s ́), ~ h e ~ p e r-~}$ ceives, he sees.

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समं पइयन् हि सर्वंत्र
samam paśanan hi sarvatra
the same seeing indeed everywhere
समवस्थितम् ईश्वरम्।
samavasthitam išvaram
established the Lord
न हिनस्त्य् श्रात्मना उत्मानं
na hinasty ātmanā 'tmānam
not he injures, by the self, the self.
ततो याति परां गतिम् ॥
tato yāti parā̀ gatim
then he goes to the supreme goal.
Seeing indeed the same Lord
Established everywhere,
He does not injure the Self by the self.
Thereupon he goes to the supreme goal.
samam (m. acc. sg.), same, equal, similar. paśyan (m. nom. sg. pr. participle act. $\sqrt{p a s ́), ~}$ seeing, beholding, discerning.
$h i$, indeed, truly.
sarvatra, everywhere, on all sides.
samavasthitam (m. acc. sg. p. pass. participle sam ava $\sqrt{\text { sth }} \bar{a}$ ), established, existing.
isvaram (m. acc. sg.), lord, prince, ruler. na, not.
hinasti (3rd sg. pr. indic. act. $\sqrt{\text { hins }}$ ), he injures, he hurts.
atmana $\bar{a}$ (m. inst. sg.), by the self.
ätmänam (m. acc. sg.), the self.
tatas, then, from there.
$y a ̄ t i(3 \mathrm{rd} \mathrm{sg} . \sqrt{y} \bar{a})$, he goes.
$\operatorname{paräm}$ (f. acc. sg.), supreme, highest.
gatim (f. acc. sg.), goal, path.

[^154]प्रकृत्यैव च कर्माणि
prakrtyäiva ca karmäni and by material nature actions

क्रियमाणानि सर्वशः।
kriyamānāni sarvaśah
performed exclusively

य: पइयति तथात्मानम्
yah paśyati tathätmānam
who he sees, thus himself

ग्रकर्तारं स परयति ।।
akartāraì sa paśyati
not the doer, he (truly) sees.

## He who sees that all actions <br> Are performed exclusively by material nature, <br> And thus the Self is not the doer, Truly sees.

prakrtyā (f. inst. sg.), by material nature. eva, indeed (used as a rhythmic filler).
$c a$, and.
karmāni (n. acc. pl.), actions, deeds.
kriyamānāni (n. acc. pl. pr. pass. participle $\sqrt{k r}$ ), performed, done, made.
sarvaśas, wholly, completely, exclusively
yas (m. nom. sg.), who.
paśyati ( 3 rd sg. pr. indic. act. $\sqrt{ } p a s$ ), he sees, he perceives.
tathä, thus.
ātmānam (m. acc. sg.), himself, self.
akartāram (m. acc. sg.), non-doer, nonmaker.
sas (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. $\sqrt{ } p a s ́$ ), he sees, he perceives.

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## यदा भूतपृथग्भावम्

yadä bhūtaprthagbhāvam
when being-various-states
एकस्थम् ग्रनुपर्यति।
ekastham anupaśyati
resting in one he perceives,

## तत एव च विस्तारं

tata eva ca vistāram̀
and from that alone spreading out

## ब्रह्म संपद्यते तदा ॥

brahma sam̀padyate tadā
Brahman he attains then.
When he perceives the various states of being
As resting in the One,
And from That alone spreading out, Then he attains Brahman.
yad $\bar{a}$, when.
bhütaprthagbhāvam (m. acc. sg.), various states of being, multiple states of being.
ekastham (m. acc. sg.), resting in one, abiding in one.
anupaśyati (3rd sg. pr. indic. act. anu $\sqrt{p a s ́ s), ~}$ he perceives, he discerns, he sees.
tatas, from there, from that.
eva, alone, indeed (often used as a rhythmic filler).
$c a$, and.
vistäram (m. ace sg.), spreading out, extent. brahma (n. acc. sg.), Brahman.
sampadyate (3rd sg. pr. indic. mid. sam $\sqrt{p a d})$, he goes to, he attains, he arrives at. $\operatorname{tada} \bar{a}$, then.

[^156]ग्रनादित्वान् निर्गुणत्वात्
anāditvān nirgunatvāt
from having no beginning and from absence of guṇas

परमात्मायम् श्रव्यय:।
paramātmäyam avyayah
Supreme Self this, imperishable,

शारीरस्थो डपि कौन्तेय
śarīrastho 'pi käunteya
in the body situated even, Son of Kuntī,
न करोति न लिप्यते ।।
na karoti na lipyate
not it acts, not it is befouled.
This imperishable supreme Self
Is beginningless and without qualities;
Even though situated in the body,
Arjuna,
It does not act, and is not tainted.
anāditvāt ( n . abl. sg.), from having no beginning, from beginninglessness.
nirgunatvāt ( n . abl. sg.), from absence of gunas, from gunaslessness.
paramātmā (m. nom. sg.), Supreme Self.
ayam (m. nom. sg.), this.
avyayas (m. nom. sg.), imperishable, eternal.
śarirasthas (m. nom. sg.), situated in the body, abiding in the body.
api, even, also.
$k \bar{a} u n t e y a$ (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
na, not.
karoti (3rd sg. pr. indic. act. $\sqrt{ } k r$ ), he acts, it acts.
$n a$ not.
lipyate (3rd sg. pr. indic. passive $\sqrt{l i p}$ ), it is smeared, it is stained, it is polluted, it is befouled.

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यथा सर्वगतं सौक्ष्क्याद् yathā sarvagataím sāuksmyād as the all pervading, from subtlety,

ग्राकारां नोर्पलिप्यते।
äkāśàm nopalipyate
the ether not it is befouled,

सर्वत्रावस्थितो देहे
sarvatrāvasthito dehe
in all cases seated in the body,
तथात्मा नोपल्रिप्यते ।
tathātmā nopalipyate
so the self not it is befouled.
As the all-pervading ether, because of its subtlety,
Is not tainted,
So the Self, seated in the body,
Is not tainted in any case.
yath $\bar{a}$, in which way, as.
sarvagatam (n. nom. sg.), all pervading, omnipresent.
sāukṣmyāt (n. abl. sg.), from subtlety, because of subtlety.
$\bar{a} k a ̄ s{ }^{s} a m$ (n. nom. sg.), space, ether.
$n a \bar{a}$, not.
upalipyate ( 3 rd sg . pr. indic. passive upa $\sqrt{l i p}$ ), it is smeared, it is polluted, it is befouled.
sarvatra, in all cases, everywhere.
avasthitas (m. nom. sg. p. pass. participle ava $\sqrt{\text { sth }} \bar{a}$, seated, situated, abiding.
dehe (m./n. loc. sg.), in the body.
tath $\bar{a}$, in this way, thus, so.
$\bar{a} t m a ̄ ~(m . ~ n o m . ~ s g),. ~ s e l f . ~$
$n a$, not.
upalipyate (3rd sg. pr. indic. passive upa $\sqrt{\text { lip }), ~ i t ~ i s ~ s m e a r e d, ~ i t ~ i s ~ s t a i n e d, ~ i t ~ i s ~ b e-~}$ fouled.

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यथा प्रकारायत्य् एक:
yathā prakāśayaty ekah
as it illumines alone

कृत्रूं लोकम् इमं रवि:।
krtsnam lokam imam ravih
entire world this, the sun,
क्षेत्रं क्षेत्री तथा कृत्रं
ksetram kṣetrī tathā krtsnaìm
the field, the lord of the field, so the entire

प्रकाशयति भारत ।।
prakāśayati bhārata
he illumines, Descendant of Bharata.
As the sun alone illumines
This entire world,
So the Lord of the field illumines
The entire field, Arjuna.
yath $\bar{a}$, in which way, as.
prakāśayati (3rd sg. pr. indic. causative pra $\sqrt{k} \bar{a})^{\prime}$, it illumines, it causes to appear.
ekas (m. nom. sg.), one, alone, singly.
krtsnam (n. acc. sg.), entire, whole.
lokam (m. acc. sg.), world, universe.
imam (m. acc. sg.), this.
ravis (m. nom. sg.), sun.
ksetram (n. acc. sg.), field.
$k s e t r i ̄(m$. nom. sg.), lord of the field, owner of the field.
tath $\bar{a}$, in this way, thus, so.
krtsnam (n. acc. sg.), entire, whole.
prakäśayati (3rd sg. pr. indic. causative act. pra $\sqrt{k \bar{a} s), ~ h e ~ i l l u m i n e s, ~ h e ~ c a u s e s ~ t o ~ a p-~}$ pear.
bhärata (m. voc. sg.), Descendant of Bharata.

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क्षेत्रक्षेत्रजयोर् एवम्
ksetraksetrajnayor evam
of the field and the field-knower thus

श्रन्तरं ज्ञानचक्षुषा।
antaraì jñ̄ānacaksuṣa
the distinction by the knowledge-eye
भूतप्रकृतिमोक्षं च
bhütaprakrtimoksaín ca
and being-from-material-nature-liberation

ये विदुए् यान्ति ते परम् ।।
ye vidur yänti te param
who they know, they go, they, to the Supreme.

## They who know, through the eye of

 knowledge,The distinction between the field and the knower of the field,
As well as the liberation of beings from material nature,

## Go to the Supreme.

ksetrakṣetrajñayos (m. gen. dual DV cpd.), of the field and the knower of the field.
evam, thus.
antaram (n. acc. sg.), distinction, difference, relation.
jñānacaksuṣā (n. inst. sg. TP cpd.), by the knowledge-eye, by the eye of knowledge, by the eye of wisdom.
bhüta (m.), being.
prakrti (f.), material nature.
moksam (m. acc. sg.), liberation, release.
(bhütaprakrtimokṣam, m. acc. sg., liberation of being from material nature.)
$c a$, and.
ye (m. nom. pl.), who.
vidus (3rd pl. perfect $\sqrt{ }$ vid with present meaning), they know.
$y \bar{a} n t i(3 \mathrm{rd} \mathrm{pl} . \sqrt{y \bar{a}), \text { they go. }}$
$t e$ (m. nom. pl.), they.
param (m. acc. sg.), the Supreme, the highest, to the Supreme.

## End of Book XIII

The Yoga of Distinction between the Field-Knower and the Field

## BOOK XIV

## श्रीभगवान् उवाच ।

śrībhagavān uvāca
the Blessed Lord spoke:

## 1

परं भूय : प्रवक्ष्यामि
param̀ bhūyah pravaksyāmi
the highest further I shall declare

ज्ञानानां ज्ञानम् उत्तमम्।
j̄̃̄ānānā̀ $\dot{m}$ j̄ānam uttamam
of knowledges, the knowledge best
यज् ज्ञात्वा मुनय: सर्वे
yaj jñātvā munayah sarve
which, having known, the sages all

परां सिद्धिम् इतो गता: ।।
parā̀ं siddhim ito gatāh
to supreme perfection from here gone.
The Blessed Lord spoke:
I shall declare, further, the highest
Knowledge, the best of all knowledge,
Having known which all the sages
Have gone from here to supreme perfection.
śribhagavān (m. nom. sg.), the Blesse Lord, the Blessed One.
$u v a ̈ c a$ ( 3 rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
param (m. acc. sg.), highest, supreme.
bhüyas, again, further.
pravaksyämi (Ist sg. future act. pra $\sqrt{ } v a c$ ), I shall declare, I shall explain.
jnānānām (n. gen. pl.), of knowledges, of wisdoms.
jnānam (n. acc. sg.), knowledge.
uttamam ( n. acc. sg.) highest, best.
$\operatorname{yad}$ (n. acc. sg.), which.
$j \tilde{n} \bar{a} t v \bar{a}$ (gerund $\sqrt{j n \tilde{a}} \overline{\text { ) }}$, knowing, having known.
munayas (m. nom. pl.), sages, wise men.
sarve (m. nom. pl.), all.
paräm (f. acc. sg.), supreme, highest.
siddhim (f. acc. sg.), perfection, success. itas (adv.), from here.
gatās (m. nom. pl.), gone.

इदं ज्ञानम् उपाश्रित्य
idam̀ jñānam upāśritya
this knowledge resorting to,
मम साधर्म्यम् ग्रागता:।
mama sādharmyam āgatāh
of me state of identity arrived at,
सर्गे डपि नोपजायन्ते
sarge 'pi nopajäyante
at creation (of the world) even, not they are born,

## प्रलये न व्यर्थन्ति च ॥

pralaye na vyathanti ca
and at the dissolution (of the world), not they tremble.

## Resorting to this knowledge,

And arriving at a state of identity with Me ,
Even at the creation of the world they are not born,
Nor do they tremble at its dissolution.
idam ( n . acc. sg.), this.
jñānam ( n. acc. sg.), knowledge, wisdom. upäśritya (gerund upa a $\bar{a}$ śri), resorting to, depending on.
mama (gen. sg.), of me, my.
sādharmyam (n. acc. sg.), state of identity of nature.
$\bar{a} g a t a ̄ s$ (m. nom. pl.), arrived at, come to.
sarge (m. loc. sg.), at creation, at letting go. api, even, also.
$n a$, not.
upajāyante (3rd pl. pr. indic. passive upa $\sqrt{j a n}$ ), they are born.
pralaye ( m. loc. sg.), at dissolution, at the dissolution.
na, not.
vyathanti ( 3 rd pl. pr. indic. act. $\sqrt{ }$ vyath), they tremble, they quake.
$c a$, and.

[^157]मम योनिर् महद् ब्वह्म
mama yonir mahad brahma for me the womb (is) great Brahman;

तस्मिन् गर्भ दधाम्य् ग्रह्म् ।
tasmin garbhàm dadhämy aham
in this the seed I place, I,
संभव: सर्व भूतानां
sam̈bhavah sarvabhütānām
the origin of all beings
ततो भवति भारत ॥
tato bhavati bhärata
from that it exists, Descendant of Bharata.

Great Brahma is My womb.
In it I place the seed.
The origin of all beings
Exists from that, Arjuna.
mama (gen. sg.), of me, for me, my.
yonis (f. nom. sg.), womb.
mahat (n. nom. sg.), great.
brahma (n. nom. sg.), Brahman.
$\operatorname{tasmin}$ (n. loc. sg.), in it, in this.
grabham (m. acc. sg.), foetus, egg, seed.
dadhämi ( Ist. sg. pr. indic. act. $\sqrt{ } d h \bar{a})$, I place, I put.
aham (nom. sg.), I.
sambhavas (m. nom. sg.), origin, coming to be.
sarvabhūtānām (m. gen. pl.), of all beings, of all creatures.
tatas, from there, from that.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), it exists, it comes to be.
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

## 4

सर्वयोनिषु कौन्तेय
sarvayoniṣu kāunteya
in all wombs, Son of Kuntī,
मूर्तय: संभवन्ति या:।
mūrtayah samंbhavanti yāh
forms come to be which
तासां ब्रह्म महद् योनिर्
tāsā̀ brahma mahad yonir of them Brahman the great womb.

ग्रहं बीजप्रद: पिता ।।
aham bijapradah pitā
I the seed-sowing father.
Whatever forms are produced
In any womb, Arjuna,
The great Brahma is their womb, And I am the seed-sowing father.
sarvayonisu (f. loc. pl.), in all wombs.
käunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
mürtayas (f. nom. pl.), forms, images.
sambhavanti (3rd pl. pr. indic. act. sam $\sqrt{b h u})$, they arise, they come to be.
$y \bar{a} s$ (f. nom. pl.), which.
tāsām (f. gen. pl.), of them.
brahma (n. nom. sg.), Brahman.
mahat (n. nom. sg.), great.
yonis (f. nom. sg.), womb.
aham (nom. sg.), I.
bījapradas (m. nom. sg.), seed giving, seed sowing.
pitā (m. nom. sg.), father.

## XIV

5
सत्व्वं रजस् तम ईति
sattvam rajas tama iti
sattva, rajas, tamas, thus
गुणाः शकृतिसंभवा:।
gunäh prakrtisambhavāh
the guṇas material-nature-born-of,
निबध्नन्ति महाबाहो
nibadhnanti mahäbāho
they bind down, O Mighty Armed One,

## देहे देहिनम् স्रव्ययम् ॥

dehe dehinam avyayam
in the body the embodied one, imperishable.

Sattva, rajas, tamas, thus,<br>The qualities born of material nature, Bind fast in the body, O Arjuna, The imperishable embodied One (the atman).

sattvam (n. nom. sg.), sattva, truth, virtue. rajas (n. nom. sg.), rajas, passion, emotion. tamas (n. nom. sg.), tamas, darkness, sloth. iti, thus.
gun̄ās (m. nom. pl.), guṇas.
prakrti (f.), nature, material nature.
sambbhavās (m. nom. pl.), born of, originating in, springing from.
(prakrtisambhavās, m. nom. pl. BV cpd., whose origins are in material nature.)
nibadhnanti (3rd pl. pr. indic. act. $n i \sqrt{ }$ badh), they bind, they bind down, they fetter.
mahäbāho (m. voc. sg.), O Great Armed One, epithet of Arjuna and other warriors. dehe ( $\mathrm{m} . / \mathrm{n}$. loc. sg.), in the body.
dehinam ( m . acc. sg.), the embodied, the embodied one, the atman, the self.
avyayam (m. acc. sg.), imperishable, eternal.

तत्र सत्त्वं निर्मलत्वात्
tatra sattvamं nirmalatvāt
there sattva free from impurity,
प्रकाशकम् ग्रनामयम् ।
prakāsakam anāmayam
illuminating, free from disease,
सुखसझ्नेन बध्नाति
sukhasañgena badhnäti
by virtue attachment it binds
जानस ड़ेन चानघ।।
jñānasañgena cānagha
and by knowledge attachment, Sinless One.

Of these, sattva, free from impurity, Illuminating and free from disease, Binds by attachment to happiness And by attachment to knowledge, Arjuna.
tatra, there, in regard to these.
sattvam ( n . nom. sg.), sattva, truth, virtue.
nirmalatvāt ( n . abl. sg.), free from impurity, free from dirtiness.
prakāsakam (n. nom. sg.), illuminating, shining.
anämayam (n. nom. sg.), free from disease, healthy, salubrious.
sukhasañgena (m. inst. sg.), by attachment to virtue, by attachment to the good.
hadhnāti (3rd sg. pr. indic. act. $\sqrt{b a d h \text { ), it }}$ binds, in connects.
jñānasan̄gena (m. inst. sg. TP cpd.), by attachment to knowledge, by attachment to wisdom.
$c a$, and.
anagha (m. voc. sg.), Sinless One, epithet of Arjuna.

रजो रागात्मकं विद्धि
rajo rägātmakam̀ viddhi
rajas passion characterized by, know,
तृष्णासद्नसमुद्भव्।
$t r s ̣ n a ̄ s a n ̃ g a s a m u d b h a v a m$
thirst-attachment-arising-from,
तन् निबध्नाति कौन्तेय
tan nibadhnāti kāunteya
this it binds down, Son of Kuntī,

## कर्मसर्जेन देहिनम् ॥

karmasañgena dehinam
by action-attachment the embodied one.
rajas (n. acc. sg.), rajas, passion, emotion. rāgātmakam ( n . acc. sg.), of the nature of passion, characterized by passion.
viddhi (2nd sg. imperative act. $\sqrt{v i d}$ ), know! learn!
$\operatorname{trsn} \bar{a}(\mathrm{f}$.$) , thirst, desire.$
sañga (m.), attachment.
samudbhavam (m. acc. sg. ifc.), born of, originating in, arising from.
(trṣnā̄-san̄ga-samudbhavam, m. acc. sg. TP cpd., arising from thirst and attachment.)
$\operatorname{tad}$ (n. nom. sg.), this, that.
nibadhnāti (3rd sg. pr. indic. act. ni $\sqrt{ }$ badh), it binds down, it fetters.
käunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
karmasañgena (m. inst. sg. TP cpd.), by attachment to action.
dehinam (m. acc. sg.), the embodied, the embodied one, the atman, the self.

Know that rajas is characterized by
passion
Arising from thirst and attachment. This binds fast the embodied one, Arjuna, By attachment to action.

तमस् त्व् श्रज्ञानजं विद्धि
tamas tv ajñānajam viddhi
tamas, indeed, ignorance-born, know,

## मोहनं सर्वदेहिनाम्।

mohanà̀ sarvadehinām
the confusion of all embodied ones.
प्रमादालस्यनिद्राभिस्
pramädālasyanidräbhis
by distraction, indolence and sleepiness

## तन् निबध्नाति भारत।।

tan nibadhnäti bhārata
this it binds down Descendant of Bharata.

## Know indeed that tamas is born of ignorance,

Which confuses all embodied beings.
This binds fast, Ajuna,
With negligence, indolence, and sleepiness.
tamas (n. acc. sg.), tamas, darkness, sloth. $t u$, but, indeed.
ajñānajam ( n . acc. sg.), born of ignorance, arising from ignorance.
viddhi (2nd sg. imperative $\sqrt{ }$ vid), know! learn!
mohanam (n. acc. sg.), confusing, deluding, delusion.
sarvadehinām (m. gen. pl.), of all embodied ones, of all ätmans.
pramäda (m.), distraction, confusion, negligence.
älasya ( n .), indolence, laziness.
nidräbhis (f. instr. pl.), sleep, drowsiness.
(pramädālasyanidrābhis, f. inst. pl. DV cpd., by distraction, laziness and sleepiness.)
tad (n. nom. sg.), this, that.
nibadhnāti (3rd sg. pr. indic. act. ni $\sqrt{b a d h \text { ), }}$ it binds down, it fetters down, it ties down. bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

## XIV

## 9

सत्वं सुखे सञ्जयति
sattvaì sukhe sañjayati
sattva to happiness it causes attachment,
रज: कर्मणण भारत।
rajah karmani bhārata
rajas to action, Descendant of Bharata,
ज्ञानम् ग्रावृत्य तु तम:
jñänam āvrtya tu tamah
knowledge-obscuring indeed tamas,
प्रमादे सऊ्जयत्य् उत ।।
pramāde sañjayaty uta
to negligence it causes attachment even.
Sattva causes attachment to happiness,
Rajas to action, Arjuna;
Tamas, obscuring knowledge,
Causes attachment to negligence.
sattvam (n. nom. sg.), sattva, truth, goodness, reality.
sukhe (m. n. loc. sg.), in happiness, to happiness.
sañjayati (3rd sg. pr. indic. causative act. $\sqrt{s a n j})$, it causes attachment.
rajas ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), rajas, passion, emotion.
karmani ( n . loc. sg.), to action, in action.
bhārata (m. voc. sg.), Descendant of Bharata.

$\bar{a} v r t y a$ (gerund $\bar{a} \sqrt{v} r$ ), obscuring, veiling, enveloping.
$t u$, but, indeed.
tamas (n. nom. sg.), tamas, darkness, sloth.
pramäde (m. loc. sg.), to confusion, to delusion, to negligence, in delusion.
sañjayati (3rd sg. pr. indic. causative act. $\sqrt{s a n ̄ j}$ ), it causes attachment.
$u t a$, even, indeed.

रजस् तमइचाभिभूय
rajas tamaścābhibhūya,
rajas-and-tamas-prevailing over,
सत्वं भवति भारत।
sattvam bhavati bhārata
sattva it arises, Descendant of Bharata,
रज: सत्वं तमइचैव
rajaḥ sattvaì tamaścāiva
rajas (prevailing over) sattve and tamas
(similarly),
तम: सत्त्वं रजस् तथा II
tamah sattvaì rajas tathā
tamas (prevailing over) sattva and rajas likewise.

## When prevailing over rajas and tamas, <br> Sattva arises, Arjuna; <br> Rajas prevailing over sattva and tamas also comes to be; <br> Likewise tamas prevailing over sattva and rajas.

[^158]rajas (n. acc. sg.), rajas, emotion, passion. tamas (n. acc. sg.), tamas, darkness, sloth. $c a$, and.
$a b h i b h \bar{u} y a$ (gerund $a b h i \sqrt{ } b h \bar{u}$ ), over-powering, predominating, prevailing.
sattvam (n. nom. sg.), sattva, truth, goodness.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), it arises, it comes to be.
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
rajas (n. nom. sg.), rajas, passion, emotion. sattvam (n. acc. sg.), sattva, truth, purity.
tamas (n. acc. sg.), tamas, darkness, sloth. $c a$, and.
eva, indeed (used as a rhythmic filler).
tamas (n. nom. sg.), tamas, darkness, sloth. sattvam ( n. acc. sg.), sattva, truth, purity, reality.
rajas (n. acc. sg.), rajas, passion, emotion. tath $\bar{a}$, likewise, thus.

सर्वद्वारेष देहे उस्मिन्
sarvadväreṣ dehe 'smin
in all the gates of the body in this,
प्रकारा उपजायते।
prakā́sa upajāyate
a light is born
ज्ञानं यदा तदा विद्याद्
jñānam yadā tadā vidyād
knowledge, when, then it should be known

विवृद्धं सत्व्वम् इत्य् उत॥
vivrddham sattvam ity uta
dominant sattva thus indeed.
When the light of knowledge shines
Through all the gates of this body, Then it should be known that Sattva is dominant.
sarvadvāreṣu ( n. loc. pl.), in all the gates, in all the doors.
dehe ( $\mathrm{m} . / \mathrm{n}$. loc. sg.), in the body, of the body.
$\operatorname{asmin}$ (m. loc. sg.), in this.
prakāśas (m. nom. sg.), light, splendor, shine.
upajāyate (3rd sg. pr. indic. mid. upa $\sqrt{ }$ jan), it is born.
jñānam (n. nom. sg.), knowledge, wisdom. yadā, when.
tadā, then.
vidyāt (3rd sg. optative act. $\sqrt{ }$ vid), it should be known, may it be known.
vivrddham (n. nom. sg. participle $v i \sqrt{ } v r d h$ ), grown powerful, mighty, dominant.
sattvam ( n. nom. sg.), sattva, truth, goodness.
$i t i$, thus, so.
uta, even, indeed.

लोभ: प्रवृत्तिर् श्रारम्भः
lobhah pravrttir à ambhah avarice, activity the undertaking

कर्मणाम् ग्रशाम: स्पृहा ।
karmanäm aśamah sprhā
of actions, disquietude, desire;
रजस्य् एतानि जायन्ते
rajasy etãni jāyante in rajas these are born,

विवृद्धे भरतर्षभ ।। vivrddhe bharatarṣabha when dominant, Bull of the Bharatas.

Greed, activity and the undertaking Of actions, restlessness, desire; These are born when rajas Is dominant, Arjuna.
lobhas (m. nom. sg.), greed, avarice.
pravrttis (f. nom. sg.), activity, exertion, progress.
ärambhas (m. nom. sg.), undertaking, setting out, commencing.
karmanām (n. gen. pl.), of actions, of deeds.
aśamas (m. nom. sg.), lack of calmness, disquietude, restlessness.
sprhā (f. nom. sg.), desire, lust.
rajasi ( n . loc. sg .), in rajas, in the guna of passion.
etāni (n. nom. pl), these.
jāyante (3rd pl. pr. indic. mid. $\sqrt{ } \mathrm{jan}$ ), they are born, they arise.
vivrddhe ( n. loc. sg .), in the dominance, when dominant.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

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झ्रप्रकाशो ग्रवृत्तिशच
aprakasso 'pravrttisca
unenlightenment and inertness,
प्रमादो मोह एव च।
pramādo moha eva ca
heediessness and confusion, thus,
तमस्य् एतानि जायन्ते
tamasy etāni jāyante
in tamas these are born
विवृद्धे कुरनन्दन ॥
vivyddhe kurunandana
when dominant, Descendant of Kuru.
aprakäśas (m. nom. sg.), unenlightenment, absence of illumination.
apravrttis (f. nom. sg.), lack of exertion, inertness.
$c a$, and.
pramādas (m. nom. sg.), heedlessness, negligence.
mohas (m. nom. sg.), delusion, confusion.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
tamasi ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in tamas, in the guna of tamas, in darkness.
etäni (n. nom. pl.), these.
$j a \bar{a}$ ante (3rd pl. pr. indic. mid. $\sqrt{ }$ jan), they are born, they are produced.
vivrddhe ( n . loc. sg.), in the dominance, when dominant.
kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

Darkness and inertness, Heedlessness and confusion;
These are born when tamas Is dominant, Arjuna.

यदा सत्त्वे प्रवृद्धे तु
yadā sattve pravrddhe tu
when in sattva in the dominance, indeed,
प्रलयं याति देहभृत् ।
pralayaím yāti dehabhrt
to dissolution he goes, the embodied one,

तदोत्रम्मविदां लोकान्
tadottamavidām lokān
then to the highest-knowing worlds,

## ग्रमलान् प्रतिपद्यते ।।

amalān pratipadyate
stainless, he arrives at.
When an embodied being goes to dissolution (death)
Under the dominance of sattva, Then he attains the stainless worlds Of those who know the highest.
yadā, when.
sattve ( n . loc. sg.), in sattva, in truth, in virtue.
pravrddhe ( n. loc. sg.), in the dominance, when dominant.
$t u$, but, indeed.
pralayam (m. acc. sg.), dissolution, death, to dissolution.
$y a ̄ t i(3 r d$ sg. pr. indic. act. $\sqrt{ } y \bar{a})$, he goes.
dehabhrt (m. nom. sg.), the embodied one, the body-borne, the atman.
tadā, then.
uttamavidàm (m. gen. pl.), of those who know the highest.
lokān (m. acc. pl.), worlds.
amalān (m. acc. pl.), stainless, pure, shining. pratipadyate (3rd sg. pr. indic. mid. prati $\sqrt{p a d})$, he arrives at, he enters, he attains.

रजसि प्रलयं गत्वा
rajasi pralayaì gatv $\bar{a}$
in rajas to dissolution having gone
कर्मस्दिष्नु जायते।
karmasañgiṣu jāyate
among the action-attached he is born;
तथा प्रलीनस् तर्मसि
tathā pralīnas tamasi
likewise dissolving in tamas
मूढयोनिषु जायते ।।
mūdhayoniṣu jāyate
in deluded wombs he is born.
He who goes to dissolution (death) when rajas is dominant,
Is reborn among those attached to action;
Likewise, dissolved (dying) when tamas is dominant, He is reborn from the wombs of the deluded.
rajasi (n. loc. sg.), in rajas, in passion, in emotion.
pralayam (m. acc. sg.), dissolution, to death, to dissolution.
gatv $\bar{a}$ (gerund $\sqrt{g a m}$ ), going, having gone.
karmasañgiṣu (m. loc. pl.), in the action attached, among those attached to action.
jäyate (3rd sg. pr. indic. mid. Jjan), he is born.
tathā, thus, likewise.
pralīnas (m. nom. sg. from pra $\sqrt{l \bar{l}}$ ), dissolving, dying.
tamasi (n. loc. sg.), in tamas, in darkness, in sloth.
$m u \bar{d}$ hayoniṣu (f. loc. pl.), in deluded wombs, in wombs of the deluded.
jäyate (3rd sg. pr. indic. mid. $\sqrt{ }$ jan), he is born.

कर्मण: सुकृतस्याहु:
karmanah sukrtasyāhuh of action well done they say

सात्विक्वं निर्मलं फलम्। sāttvikamं nirmalam phalam sattvic, without impurity, the fruit;

## रजसस् तु फलं दु:खम्

rajasas tu phalaì duhkham
of rajas but the fruit pain;
अ्ञज्ञानं तमसः फलम् ॥
ajñānam tamasah phalam
ignorance of tamas the fruit.
They say the fruit of good action Is sattvic and without impurity, But the fruit of rajasic action is pain, And the fruit of tamasic action is ignorance.
karmanas (n. gen. sg.), of action.
sukrtasya (n. gen. sg.), of well performed, of well done.
āhus (3rd pl. perfect act. $\sqrt{ } a h$ with present meaning), they say.
sättvikam (n. nom. sg.), sattvic, pertaining to the guna of sattva.
nirmalam (n. nom. sg.), without impurity, without stain.
phalam (n. nom. sg.), fruit.
rajasas ( n. gen. sg.), of rajas, of the guna of rajas.
$t u$, but.
phalam (n. nom. sg.), fruit.
duhkham (n. nom. sg.), pain, misery.
ajñānam (n. nom. sg.), ignorance, lack of knowledge.
tamasas (n. gen. sg.), of tamas, of the guna of tamas.
phalam (n. nom. sg.), fruit.

## XIV

17
सत्वात् संजायते ज्ञानं
sattvät samjāyate jãānam
from sattva is born knowledge
रजसो लोभ एव च।
rajaso lobha eva ca
and from rajas desire,
प्रमादमोही तमसो
pramädamohau tamaso
negligence and delusion from tamas
भवतो ज्ञानम् एव च॥
bhavato 'jñañam eva ca
arise and ignorance also.
From sattva knowledge is born,
And from rajas desire;
Negligence and delusion arise
From tamas, and ignorance too.
sattvāt (n. abl. sg.), from sattva, from truth, from purity.
samjāyate (3rd sg. pr. indic. mid. sam $\sqrt{j a n}$ ), it is born.
jñänam (n. nom. sg.), knowledge, wisdom.
rajasas (n. abl. sg.), from rajas, from desire, from passion.
lobhas (m. nom. sg.), greed, avarice, desire. $e v a$, indeed (used as a rhythmic filler).
$c a$, and.
pramādamohāu (n. nom. dual), distraction and delusion, heedlessness and confusion.
tamasas (n. abl. sg.), from tamas, from darkness.
bhavatas (3rd dual pr. indic. act. $\sqrt{ } b h \bar{u}$ ), they two arise, they two come to be.
ajn̄ānam (n. nom. sg.), ignorance, lack of knowledge.
eva ca, and also.

XIV

ऊध्वं गच्छन्ति सत्वस्था
$\bar{u} r$ dhvaím gacchanti sattvasthā
upward they go, the sattva-established
मध्ये तिष्ठन्ति राजसा: ।
madhye tiṣthanti rājasāh
in the middle they stay, the rajasic

## जघन्यगुणवत्तिस्था

jaghanyagunavrttisth $\bar{a}$
lowest guna condition established

श्रधो गच्छन्ति तामसा: ॥
adho gacchanti tāmasāh
below they go, the tamasic.

## Those established in sattva go

 upward;The rajasic stay in the middle;
The tamasic, established in the lowest quality,
Go downward.
ūrdhvam (adv.), upward, rising.
gacchanti (3rd pl. pr. indic. act. $\sqrt{ }$ gam), they go.
sattvasthās (m, nom. pl.), the sattva-established, those established in sattva.
madhye (m. loc. sg.), in the middle.
tisthanti (3rd pl. pr. indic. act. $\sqrt{ }$ sthā), they stay, they remain, they stand.
räjasās (m. nom. pl.), the rajasic, those attached to rajas.
jaghanya (m.), lowest, hindmost, last.
gunavrttisthās (m. nom. pl.), established in guna condition, remaining in guna condition.
(jaghanya-guna-vrtti-sthās, m. nom. pl. TP cpd., established in the lowest guna condition.)
adhas, below, downward.
gacchanti (3rd pl. pr. indic. act. $\sqrt{ }$ gam), they go.
tāmasās (m. nom. pl.), the tamasic, those who are ruled by tamas.

नान्यं गुणे भ्य: कर्तारं
nānyamं gunebhyah kartāraìn
not other than the gunas, the doer
यदा द्रष्टानुपइयति।
yadā drast $\bar{a} n u p a s ́ y a t i$
when the beholder perceives,
गुणेभ्यरच परं वेति
gunebhyaśca paraì vetti
and than the gunas higher he knows
मद्भावं सो डधिगच्छति 11
madbhävà̇ so 'dhigacchati
my being he attains.
When the seer perceives
No doer other than the qualities,
And knows that which is higher than the qualities,
He attains My being.
$n a$, not.
anyam ( n. acc. sg.), other, else.
gunebhyas (m. abl. pl.), than the gunas, from the gunas.
kartäram (m. acc. sg.), doer, maker.
yadā, when.
drastā (m. nom. sg.), beholder, observer.
anupaśyati (3rd sg. pr. indic. act. anu $\sqrt{p a s ́), ~}$ he perceives, he sees.
gunebhyas (m. abl. pl.), than the gunas, from the gunas.
$c a$, and.
param ( n. acc. sg.), higher, highest.
vetti (3rd sg. pr. indic. act. $\sqrt{v i d}$ ), he knows.
madbhāvam (m. acc. sg.), my being, me, my state of being.
sas (m. nom. sg.), he.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{ }$ gam), he atains, he goes to.

गुणन् पतान् म्रतल गैत्र
gunān etān atītya trīn
gunas these transcending, three,
देही देहसमुद्रवान् ।
dehī dehasamudbhavān
the embodied one, the body originating in,

जन्ममृत्युजराहु:खैर्
janmamrtyujarāduhkhāir
from birth, death, age and pain
विमुक्तो उमृतम् श्यरनुते॥
vimukto 'mrtam as'nute
released, immortality he attains.*

## When an embodied being transcends <br> These three qualities, which are the source of the body, <br> Released from birth, death, old age, and pain, <br> He attains immortality.

gunän (m. acc. pl.), guṇas.
etän (m. acc. pl.), these.
atitya (gerund ati $\sqrt{i}$ ), going beyond, transcending.
$\operatorname{trin}$ (m. acc. pl.), three.
$d e h \bar{i}$ (m. nom. sg.), the embodied, the embodied one, the atman.
dehasamudbhavān (m. acc. pl. TP cpd.), originating in the body, coming to be in the body.
janma (n.), birth.
$m r t y u(\mathrm{~m}$.$) , death.$
jarā (f.), old age.
$d u h k h a$ (n.), pain, misery, misfortune.
(janmamrtyujaräduḥkhāis, n. inst. pl. DV cpd., by birth, death, old age and pain.)
vimuktas (m. nom. sg. p. pass. participle $v i$ $\sqrt{m u c})$, liberated, released, freed.
$\operatorname{amrtam}$ (n. acc. sg.), immortality.
aśnute ( 3 rd sg . pr. indic. mid. $\sqrt{a s}$ ), he attains.

[^159]श्रर्जुन उवाच ।
arjuna uväca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. $\sqrt[v a c \text { ), be said, he }]{ }$ spoke.

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कर् लिङ्नस् त्रीन् गुणान् एतान्
käir liñgāis trin gunān etān by what marks, three gunas these

श्रतीतो भवति प्रभो।
atīto bhavati prabho
transcending, he is (recognized),
O Majestic One?

किमाचार: कथं चैतांस् kimācärah kathain cäitāns what conduct? and how these

त्रीन् गुणान् ग्रतिवर्तते ॥
trin gunān ativartate
three gunas he goes beyond?

## Arjuna spoke:

By what marks is he recognized Who has transcended these three qualities, O Lord?
What is his conduct? And how
Does he go beyond these three qualities?
$k a \bar{i} s$ (n. inst. pl.), by what?
liñgäis (n. inst. pl.), by marks, by characteristics.
$\operatorname{trin}$ (m. acc. pl.), three.
gunān (m. acc. pl.), guṇas.
etän (m. acc. pl.), these.
atitas (m. nom. sg. p. pass. participle ati $\sqrt{i}$ ), going beyond, transcending.
bhavati (3rd sg. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), he is, he comes to be.
prabho (m. voc. sg.), O Majestic One, epithet of Krishna.
kim , what?
$\bar{a} c \bar{a} r a s$ (m. nom. sg.), conduct, behaviour, practice.
(kimācäras, m. nom. sg. BV cpd., of what behavior? of what conduct?)
katham, how?
$c a$, and.
etãn (m. acc. pl.), these.
trïn (m. acc. pl.), three.
gunān (m. acc. pl.), gunas.
ativartate ( 3 rd sg . pr. indic. mid. ati $\sqrt{ } v r t$ ), he moves beyond, he transcends.

श्रीभगवान् उवाच।
śrīhagavãn uvāca the Blessed Lord spoke:
śībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uväca (3rd sg. perfect act. $\sqrt{ } v a c$ ), he said, he spoke.

प्रकाशं च प्रवृ⿸्तिं च
prakāsám ca pravrttiò ca illumination or activity

मोहम् एव च पाण्डव।
moham eva ca pañdava or delusion, Son of Paṇdu,

न द्वेष्टि संप्रवृत्तानि
na dveșți sam̀pravrttāni
not he hates the presences
न निवृत्तानि काइक्षति ॥
na nivryttāni kān̄ksati
nor the absences he desires.
The Blessed Lord spoke:
He neither hates nor desires
The presence or the absence
Of light or activity
Or delusion, Arjuna.
prakāśam (m. acc. sg.), illumination, brightness, splendor.
$c a$, and, or.
pravrttim (f. acc. sg.), activity, advance, progress.
$c a$, and, or
moham (m. acc. sg.), delusion, confusion.
eva, indeed (used as a rhythmic filler).
$c a$, and, or.
pāndava (m. voc. sg.), Son of Pāṇ̣u, epithet of Arjuna.
na, not.
na, not.
$d v e s t i$ (3rd sg. pr. indic. act. $\sqrt{ } d v i s)$, he hates, he loathes.
sam̈pravrttāni (n. acc. pl.), presences, occurrings, comings forth, occurrences.
$n a$, not, nor.
nivrttäni (n. acc. pl.), non-occurrings, nonoccurrences
$k a ̄ n ̄ s s a t i$ (3rd sg. pr. indic. act. $\sqrt{k} k a ̄ n k s$ ), he desires, he wishes for.

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उदासीनवद् श्रासीनो
udāsīnavad āsīno
as if seated apart seated
गुणैर् यो न विचाल्यते ।
gunāir yo na vicallyate
by the gunas who not he is disturbed,
गुणा वर्तन्त इत्य् एव
gunā vartanta ity eva
"the gunas working" (only), thus

यो ड्वतिष्ठति नेङ्ञते ।।
yo 'vatiṣthati neñgate
who he stands firm, not he wavers,
He who is seated as if indifferent, Who is not disturbed by the qualities, Thinking "the qualities are operating," And who stands firm and does not waver,
udāsïnavat (adv.), as if seated apart, impartially, indifferently, disinterestedly, dispassionately.
$\bar{a} s i n a s$ (m. nom. sg. pr. participle $\sqrt{a} s$ ), seated, sitting.
gunāis (m. inst. pl.), by the guṇas.
yas (m. nom. sg.), who.
na, not.
vicallyate (3rd sg. pr. indic. causative passive $v i \sqrt{c a l})$, he is disturbed, he is shaken.
gunās (m. nom. pl.), guṇas.
vartanta (samdhi for vartante, 3rd pl. pr. indic. mid. $\sqrt{v r t})$, they move, they roll, they operate, they work, they exist.
iti, thus (often used to close a quotation).
eva, indeed (used as a rhythmic filler).
yas (m. nom. sg.), who.
avastisthati (3rd sg. pr. indic. act. ava $\sqrt{s t h} \bar{a})$, he stands firm, he remains standing, he takes his stand.
$n a$, not.
ingate ( 3 rd sg. pr. indic. mid. $\sqrt{ }$ ing ), he wavers, he stirs.

समदु:खसुख: स्वस्थ:

## samaduhkhasukhah svasthah

(to whom are) the same pain and pleasure, self contained,

समलोष्टाइमकान्चनः।
samaloṣtāśmakāñanah
(to whom are) the same a clod, a stone and gold

तुल्यप्रियाप्रियो धीरस्
tulyapriyāpriyo dhiras
(to whom are) equal the loved and the unloved, steadfast,

तुल्यनिन्दात्मसंस्तुति: ।
tulyanindātmasam̀stutiḩ
(to whom are) equal blame of himself and praise,

To whom pain and pleasure are equal,
who dwells in the Self,
To whom a clod, a stone, and gold are the same,
To whom the loved and the unloved are alike, who is steadfast,
To whom blame and praise of himself are alike.
samaduhthasukhas (m. nom. sg.), being the same in pain and pleasure, being equal in pain and pleasure, (as BV cpd.) he who is indifferent to pain and pleasure.
svasthas (m. nom. sg.), self contained, depending on the self.
sama (m.), same, equal.
losta (m./n.), clod, lump of earth.
aśma (m.), stone, a stone.
kāñcana (n.), gold.
(samaloṣtāśmakāñcanas, m. nom. sg. BV cpd., for whom a clod, a stone and gold are the same.)
tulya (m./n.), equal.
priyāpriyas (m. nom. sg.), the loved and the unloved, the dear and the undear, the pleasant and the unpleasant.
(tulyapriyāpriyas, m. nom. sg. BV cpd., to whom the pleasant and the unpleasant are equal.)
dhïras (m. nom. sg.), steadfast, constant, firm.
tulya (m./n.), equal.
nindätmasamstutis (f. nom. sg.), blame of himself or praise (nind $\bar{a}=$ blame, $\bar{a} t m a=$ self, samistuti = praise).
(tulyanindātmasaịstutis, m. nom. sg. BV cpd., to whom blame and praise of himself are alike.)

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मानापमानयोस् तुल्यस्
mänäpamānayos tulyas
in honor and dishonor equal,
नुल्यो मित्रारिपक्षयो:।
tulyo mitrāripaksayoh
impartial toward friend or enemy sides

## सर्वारम्भर्परित्यागी

sarvärambhaparityāgi
all undertakings renouncing,
गुणातीतः स उच्यते ।।
gunātītah sa ucyate
transcending the gunas, he, it is said.
To whom honor and dishonor are equal,
Dispassionate toward the side of friend or foe,
Renouncing all undertakings
He is said to transcend the qualities.
mānāpamānayos (m. loc. dual DV cpd.), in honor and dishonor, in esteem and disesteem.
tulyas (m. nom. sg.), equal, indifferent.
tulyas (m. nom. sg.), equal, impartial, disinterested.
miträripakşayos (m. loc. dual TP cpd.), toward friend or enemy sides, toward the party or faction of friend or enemy (mitra $=$ friend, $a r i=$ enemy, $p a k s a=$ wing, side, faction).
sarva (m.), all.
ärambha (m.), undertaking, commencement.
parityāgī (m. nom. sg.), renouncing, abandoning.
(sarva-ärambha-parityāgi, m. nom. sg. TP cpd., renouncing all undertakings.)
gunạatitas (m. nom. sg. TP cpd. guna +p . pass. participle ati $\sqrt{i}$ ), going beyond the gunas, transcending the gunas.
sas (m. nom. sg.), he, this.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, he is said to be.

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मां च यो बव्यभिचारेण
mā̀n ca yo 'vyabhicārena
and me who with unswerving
भक्तियोगेन सेवते।
bhaktiyogena sevate
devotion Yoga he serves
स गुणान् समतीत्यैतान्
sa gunän samatītyäitān
he the gunas transcending, these,
ब्रह्मभूयाय कल्पते ।।
brahmabhūyāya kalpate
for absorption in Brahman he is ready.
$m a \bar{m}$ (acc. sg.), me.
$c a$, and.
yas (m. nom. sg.), who.
avyabhicāreṇa (m. inst. sg.), with unswerving, with unwavering, with constant.
bhaktiyogena (m. inst. sg.), with devotionYoga, with the Yoga of devotion, with the power of devotion.
sevate (3rd sg. mid. $\sqrt{\text { sev }}$ ), he serves, he waits upon, he honors, he obeys.
sas (m. nom. sg.), he, this.
gunān (m. acc. pl.), the gunas.
samatitya (gerund sam ati $\sqrt{ }$ ), passed through, passed beyond, transcending.
etän (m. acc. pl.), these.
brahmabhūyāya (m. dat. sg.), to absorption in Brahman, for absorption in Brahman.
kalpate (3rd sg. pr. indic. mid. $\sqrt{k l p}$ ), he is adapted, he is suited, he is ready.

And he who serves Me
With the yoga of unswerving devotion, Transcending these qualities, Is ready for absorption in Brahman.

ब्रहमणो हि प्रतिष्ठाहम्
brahmano hi pratiṣthāham of Brahman indeed the foundation I,

ग्रमृतस्याव्ययस्य च ।
amrtasyävyayasya ca
of the immortal and imperishable
शाश्वतस्य च धर्मस्य
śaśvatasya ca dharmasya
and of everlasting virtue
मुखस्यैकान्तिकस्य च॥
sukhasyäikāntikasya ca
and of bliss absolute.
brahmanas (n. gen. sg.), of Brahman.
$h i$, indeed, truly.
pratisth $\bar{a}$ (f. nom. sg.), foundation, support, basis.
aham (nom. sg.), I.
amrtasya ( n . gen. sg.), of the immortal.
avyayasya (n. gen. sg.), of the imperishable, of the eternal.
$c a$, and.
śäśvatasya (n. gen. sg.), of the everlasting, of the perpetual.
$c a$, and.
dharmasya (m. gen. sg.), of the law, of righteousness.
sukhasya (m./n. gen. sg.), of bliss, of happiness.
ekāntikasya (n. gen. sg.), of absolute, of singular, of unique, of the one and only.
$c a$, and.

For I am the abode of Brahman, Of the immortal and the imperishable, Of everlasting virtue, And of absolute bliss.

End of Book XIV<br>The Yoga of Distinction between the Three Gunas

## BOOK XV

श्रीभगवान् उवाच ।
śrībhagavãn uvāca the Blessed Lord spoke:

## 1

## ऊर्व्वमूलम् प्रध:राखम्

$\bar{u} r$ dhvamūlam adhaḥsākham
high the root, below the bough,
ग्रश्वत्थं प्राहु र् ग्रव्ययम् ।
aśvatthaì prāhur avyayam
the aśvattha tree, * they say, eternal
छन्दांसि यस्य पर्णानि
chandäṁsi yasya parṇanni
the (Vedic) hymns, of which the leaves
यस् तं वेद स वेदवित् ।I
yas taím veda sa vedavit
who it knows, he Veda knowing.

## The Blessed Lord spoke:

They speak of the eternal ashvattha tree,
Having its roots above and branches
below,
Whose leaves are the (Vedic) hymns.
He who knows this is a knower of the Vedas.

* The aśvattha (derived by some from aśva stha meaning "where the horse remains" or "where the horse is tied"), is mentioned in the Vedas, but not in this fanciful upside down form, which appears, however, in the later Kaţha Upanishad $(6,1)$. It is a sacred tree whose wood, along with that of the parna tree, was used to kindle sacrifices. It belongs to the fig family. The symbol refers to the Supreme Spirit branching downward into the
srïbhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uvāca (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.
ürdhva, high, above.
mūlam (n. acc. sg.), root.
adhas, below, low.
säkham, ( n . acc. sg.), branch, bough, limb.
(adhaḥsäkham, m. acc. sg. BV cpd., whose branches stretch forth below.)
asvattham (m. acc. sg.), the aśvattha tree.
prähus (3rd pl. per, act. pra $\sqrt{ }$ ah with present meaning), they say.
avyayam (m. acc. sg.), eternal, imperishable.
chandä $\dot{m} s i$ (n. acc. pl.), Vedic hymns, sacred hymns.
yasya (gen. sg.), of which.
parnāni (n. acc. pl.), leaves.
yas (m. nom. sg.), who.
$\operatorname{tam}$ (m. acc. sg.), this, it, him.
veda (3rd sg. perf. act. $\sqrt{\text { vid., with present }}$ meaning), he knows.
sas (m. nom. sg.), he, this.
vedavit (m. nom. sg.), Veda-knowing, wise in the Veda, knower of the Veda.

2. 

ग्रधरचोधर्वं प्रसृतास् तस्य शाखा
adhaścordhvam prasrtās tasya siākhä* below and above wide spreading of it the branches

गुणप्रवृद्धा विषयप्रवाला: ।
gunapravrddhā vişayapravalāh
guṇa nourished, sense-object sprouts,
ग्रधइच मूलान्य् ग्रनुसंततानि
adhaśca müläny anusam̀tatāni
and below roots stretched forth,
कर्मानुबन्धीनि मनुष्यलोके।
karmānubandhini manusyaloke action-engendering in the world of men.

Below and above its branches spread, Nourished by the qualities, with objects of the senses as sprouts;
And below its roots stretch forth Engendering action in the world of men.
adhas, low, below.
$c a$, and.
$\bar{u} r d h v a m$, high, above.
prasrtās (nom. pl. p. pass. participle pra $\sqrt{s r}$ ), wide spreading, widely flowing.
tasya (m. gen. sg.), of it, of this.
sākhās (f. nom. pl.), branches, boughs, limbs.
gunapravrddhās (m. nom. pl. TP cpd. pass. particle pra $\sqrt{v r d h}$ ), guna nourished, fostered by the guṇas.
visaya (m.), sense object, object of the senses, realm of the senses.
pravālās (m. nom. pl.), young shoots, sprouts.
(viṣaya-pravālăs, m. nom. pl. TP cpd., sprouts composed of sense objects.)
adhas, below, low.
$c a$, and.
müläni (n. nom. pl.), roots.
anusamitatāni (n. nom. pl. p. pass. participle anu sam $\sqrt{\tan ), \text { stretched forth, stretched }}$ out.
karmänubhandīni (n. nom. pl. TP cpd. karma anubandhini), action engendering, followed by action, promoting action.
manusyaloke ( m . loc. sg.), in the human world, in the world of men.

[^161]न रूपम् ग्रस्येह तथोपलभ्यते
na rūpam asyeha tathopalabhyate* not the form of it here in the world thus it is perceptible

नान्तो न चादिर न च संप्रतिष्ठा।
nānto na cädir na ca sampratiṣthā
not the end and not the beginning and not the staying.

ग्रश्वत्थम् एनं सुविर्ढमूलम्
aśvattham enam suvirüdhamūlam aśvattha tree this well grown root

ग्रस द्नखस्त्रेण दृढेन छित्वा ॥
asañgaśastreña drḍhena chittvā non-attachment axe strong cutting.

Its form is not perceptible here in the world,
Not its end, nor its beginning, nor its existence.
Cutting this ashvattha tree, with its well grown root, By the strong axe of non-attachment,
na, not.
rüpam (n. nom. sg.), form, shape, figure.
asya (m. gen. sg.), of it, of this.
iha, here, here in the world, here on earth.
tath $\bar{a}$, thus, in this way.
upalabhyate (3rd sg. pr. passive upa $\sqrt{ } l a b h$ ), it is perceptible, it is attainable.
na, not.
antas (m. nom. sg.), end, termination.
$n a$, not, nor.
$c a$, and.
$\bar{a} d i s$ (m. nom. sg.), beginning.
na, not.
$c a$, and.
sam̈pratisṭthā (f. nom. sg.), maintenance, continuance, basis, staying, existence.
aśvatham (m. acc. sg.), aśvattha tree.
enam (m. acc. sg.), this.
suvirūdha (p. pass. participle su vi $\sqrt{r u h}$ ), fully developed, fully grown, fully ascended.
mülam (n. acc. sg.), root.
(suviruḍamūlam, n. acc. sg. BV cpd., whose roots are fully grown.)
asañga (m.), non-attachment.
sastrena ( m . inst. sg.), by the axe, by the knife, by the weapon.
(asañga-sastrena, m. instr. sg. TP cpd., by the axe of non-attachment.)
drdhena (m. inst. sg.), by the strong.
chittvā (gerund $\sqrt{ }$ chid), cutting, severing, chopping.

[^162]ततः पदं तत् परिमार्गितव्यं
tatah padam tat parimārgitavyà̀ then place that to be sought

## यस्मिन् गता न निवर्तन्ति भूयः।

yasmin gatā na nivartanti bhüyah
to which, gone, not they return again,
तम् एव चाच्यं पुरुषं प्रपद्ये
tam eva cādyam̀ purusam̀ prapadye
and "in that very primal spirit I take refuge

यतः प्रवृत्तिः प्रसृता पुराणी।।
yatah pravrttih prasytā purān̄̄
whence activity streamed forth anciently."

## Then that goal is to be sought

From which, having gone, no one returns.
In that primal Spirit I take refuge,
Whence the primeval energy streamed forth.
tatas, then, from there
padam (n. nom. sg.), place, abode, site, footing.
tad (n. nom. sg.), this, that
parimārgitavyam ( n . acc. sg. gerundive pari $\sqrt{m a} \bar{r} g$ ), to be sought, to be run after.
yasmin ( $\mathrm{n} . \mathrm{loc} . \mathrm{sg}$.), in which, to which.
gatās (m. nom. pl. p. pass. participle $\sqrt{g a m}$ ), gone.
na, not.
nivartanti (3rd pl. pr. indic. act. ni $\sqrt{v r t}$ ), they return, they turn back.
bhüyas, again, once more.
tam (m. acc. sg.), that, to that, him.
eva, indeed (often used as a rhythmic filler, but here intensifying tam).
$c a$, and.
$\bar{a} d y a m$ ( m. acc. sg.), beginning, primal, in the primal, to the primal, to the original.
purusam (m. acc. sg.), spirit, being.
prapadye (Ist sg. pr. indic. mid. pra $\sqrt{ }$ pad), I take refuge, I resort to.
yatas, whence, from where.
pravertis (f. nom. sg.), activity, progress.
prasrtā (f. nom. sg. p. pass. participle pra $\sqrt{s r}$ ), streamed forth, flowed.
purāni (f. nom. sg.), anciently, in former times, primaeval, ancient.

निर्मानमोहा जितस ङुदोषा
nirmānamohā jitasan̄gadoṣä*
without arrogance or delusion, conquered attachment-evils,

श्रध्यात्मनित्या विनिवृत्तकामा: ।
adhyātmanity $\bar{a}$ vinivrttakämāh
(in the) Supreme Self constantly (dwelling), turned away desires,

द्वन्द्वैर् विमुका: सुखदु:खसंज्ञ्
dvandväir vimuktāh sukhaduhkhasaìjjääir by the dualities released, pleasure-pain-known-as,

गच्छन्त्य् ग्रमूढा: पदम् ग्रव्ययं तत् ॥।
gacchanty amūdhāh padam avyayain tat they go undeluded to place imperishable that.

Without arrogance or delusion, with the evils of attachment conquered,
Dwelling constantly in the supreme Self, with desires turned away,
Released from the dualities known as pleasure and pain,
The undeluded go to that imperishable goal.
nirmāna (m.), without pride, without arrogance.
mohās (m. nom. pl.), confusions, delusions.
(nirmāna-mohās, m. nom. pl. DV cpd., without pride or delusions.)
$j i t a$ (p. pass. participle $\sqrt{j i}$ ), conquered.
sañga (m.), attachment, clinging.
dosāās (m. n. nom. pl.), evils, wrongs.
(jitasañgadoṣās, m. nom. pl., conquered attachment-evils, with the evils of attachment conquered; as BV cpd., whose attach-ment-evils are conquered.)
adhyātma (m.), Supreme Self.
nityās (m. nom. pl.), constantly, perpetually, eternally.
(adhyātma-nityās, m. nom. pl. TP cpd., eternally in the supreme self.)
vinivrtta (p. pass. participle vi ni $\sqrt{ } v r t$ ), turned away, twisted away.
$k a \overline{m a} \bar{s}$ (m. nom. pl.), desires, lusts.
(vinivrttakāmās, m. nom. pl. BV cpd., whose desires have been turned away.)
$d v a n d v a \bar{a} s$ (n. inst. pl.), by the dualities, by the pairs of opposites.
vimuktās (m. nom. pl. p. pass. participle vi $\sqrt{m u c}$ ), released, freed.
sukhaduhkha, pleasure and pain, happiness, and misery.
samijūāis (m. inst. pl.), by known as, recognized as.
(sukha-duhkha-samjināis, m. instr. pl. BV cpd., known as pleasure and pain.)
gacchanti (3rd pl. pr. indic. act. $\sqrt{ } \mathrm{gam}$ ), they go.
$a m u ̄ d ̣ a ̄ s$ (m. nom. pl.), unconfused, undeluded.
padam (n. acc. sg.), place, site, abode, to place, to abode.
avyayam (n. acc. sg.), imperishable, eternal. $\operatorname{tad}$ (n. acc. sg.), this, that.

[^163]न तद् भासयते सूर्यो
na tad bhāsayate sūryo*
not that (place) it illumines, the sun,
न शाराड्को न पावक:।
na śaśānko na pāvakah
nor the rabbit-marked, nor fire,

## यद् गत्वा न निवर्तन्ते

yad gatvā na nivartante to which, having gone, not they return,

तद् धाम परमं मम॥
tad dhāma paramaì mama
that abode supreme of me.
The sun does not illumine,
Nor the moon, nor fire, that place
To which, having gone, no one returns;
That is My supreme abode.
$n a$, not.
$\operatorname{tad}$ (n. acc. sg.), that, this.
bhāsayate (3rd sg. causative $\sqrt{ }$ bhās), it causes to shine, it illumines.
süryas (m. nom. sg.), sun, the sun.
na, not, nor.
śaśān̄kas (m. nom. sg.), the "rabbit-marked," the moon.
na, not, nor.
pāvakas (m. nom. sg.), fire, flame.
yad (n. acc. sg.), which, to which.
gatv $\bar{a}$ (gerund $\sqrt{\text { gam), going, having gone. }}$
na, not.
nivartante ( 3 rd pl . pr. indic. mid. $n i \sqrt{ } v r t$ ), they return, they turn back.
tad (n. nom. sg.), this, that.
dhāma (n. nom. sg.), abode, home.
paramam (n. nom. sg.), highest, supreme.
mama (gen. sg.), of me, my.

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## XV

7

ममैवांशो जीवलोके
mamäivā̀̇so jīvaloke
of me merely a fragment in the world of the living,

जीवभूतः सनातनः।
jīvabhütah sanātanah
a soul becoming, eternal,
मनःषष्ठानीन्द्रियाणि
manah ṣasṭthānīndriyāni
mind, the sixth, and the (other) senses,
प्रकृतिस्थानि कर्षति।।
prakrtisthāni karssati
material-nature-existing, it draws to itself.

Merely a fragment of Myself,
Becoming an eternal (individual)
soul in the world of the living,
Draws to itself the senses, of which the sixth is the mind,
That exist in material nature.
mama (gen. sg.), of me, my.
eva, indeed, merely (often used as a rhythmic filler).
à̇śas (m. nom. sg.), fragment, part, share.
jīvaloke ( $\mathrm{m} . \mathrm{loc} . \mathrm{sg}$.), in the world of the living.
jīvabhūtas (m. nom. sg.), being, becoming alive, becoming a self.
sanätanas (m. nom. sg.), ancient, primaeval, eternal.
manas (n. acc. sg.), mind.
sasthāni ( n. acc. pl.), sixth, as the sixth.
ind̈riyāni ( n. acc. pl .), senses.
prakrtisthāni (n. acc. pl.), abiding in material nature, existing in material nature.
karsati (3rd sg. pr. indic. act. $\sqrt{k r} s$ ), it draws to itself, it draws (as in plowing).

[^165]शरीरं यद् ग्रवाप्रोति
śariram̀ yad aväpnoti
a body when he acquires
यच् चाप्य् उत्रामतीश्वर:।
yac cāpy utkrāmatīśvarah
and when also he departs from, the Lord,
गृहीत्वैतानि संयाति
grhitvä̀tāni samyäti
taking these along, he goes,
वायुर् गन्धान् इवारायात् ॥
vāyur gandhān ivāśayāt
the wind-perfumes-like from (their)
source.

## When the Lord acquires a body, <br> And also when He departs from it, He goes, taking them along, Like the wind blowing perfumes from their source.

[^166]解
śarīram ( n. acc. sg.), body, bodily frame. $\operatorname{yad}$ (n. acc. sg.), when, which.
aväpnoti (3rd sg. pr. indic. act. ava $\sqrt{ } \bar{a} p$ ), he attains, he obtains, he acquires.
yad (n. acc. sg.), when, which.
$c a$, and.
api, also, even.
utkrämati ( 3 rd sg. pr. indic. act. ud $\sqrt{ } \mathrm{kram}$ ), he departs from, he steps out of.
iśvaras (m. nom. sg.), the Lord.
grhītvā (gerund $\sqrt{g r a h), ~ t a k i n g, ~ g r a s p i n g, ~}$ taking along.
etāni (n. acc. pl.), these, them.
samyāti (3rd sg. pr. indic. act. sam $\sqrt{ } y \bar{a}$ ), he goes.
$v \bar{a} y u s$ (m. nom. sg.), wind, the wind.
gandhän (m. acc. pl.), perfumes, scents.
iva, like, as if.
āśayāt (m. abl. sg.), from resting place, from source, from seat.

## XV

श्रोत्रं चक्ष्तु : स्पर्शानं च
Srotram̀ cakșuh sparśanam் ca hearing, sight and touch

रसनं घ्राणम् एव च।
rasanaì ghrānam eva ca
taste and smell

ग्रधिष्ठाय मनरचायं
adhiṣthāya manaścāyaì
presiding over, and the mind, this one
विषयान् उपसेवते ।1
viṣayān upasevate
the objects of sense he enjoys.
Presiding over hearing, sight and touch,
Taste and smell, as well as the mind, He (i.e. the fragment of the Lord incarnated as the individual soul) Enjoys the objects of the senses.
srotram (n. acc. sg.), hearing, sense of hearing.
caksus (n. acc. sg.), sight, eye, sense of sight.
sparśanam ( n . acc. sg.), touch, sense of touch.
$c a$, and.
rasanam (n. acc. sg.), taste, flavor, sense of taste.
ghrānam (n. acc. sg.), smell, sense of smell. eva, indeed (used as a rhythmic filler).
$c a$, and.
adhiṣthāya (gerund adhi $\sqrt{s t h a ̄), ~ p r e s i d i n g ~}$ over, commanding, ruling.
manas ( n. acc. sg.), mind.
$c a$, and.
ayam (m. nom. sg.), this, this one.
visayān (m. acc. pl.), objects of the senses, territory of the senses.
upasevate (3rd sg. pr. indic. mid. upa $\sqrt{\text { sev }}$ ), he enjoys, he is addicted to, he abides in.

उतक्रामन्तं स्थितं वापि
utkrāmantaì sthitaì vāpi
departing, remaining, whether,
भुजुानं वा गुणान्वितम्।
bhuñjānaím vā gunānvitam
enjoying or, guna-accompanied,
विभूढा नानुपर्यन्ति
vimựhä nänupaśyanti
the deluded, not they perceive (him).
परयन्ति ज्ञानचक्षुष: 11
paśyanti jñānacakṣuṣah
they see (him), the knowledge-eyed.

## When He departs, remains, Or enjoys (sense objects) while accompanied by the qualities, The deluded do not perceive Him. Those with the eye of knowledge see Him.

utkrāmantam (m. acc. sg. pr. participle ud $\sqrt{k r a m})$, departing, stepping away.
sthitam (m. acc. sg. p. pass. participle $\sqrt{\text { sth }} \bar{a})$, staying, remaining.
$v \bar{a} p i$ ( $v \bar{a}$ api $)$, whether.
bhuñjānam (m. acc. sg. pr. participle $\sqrt{ } b h u j$ ), enjoying.
$v \bar{a}$, or.
gunānvitam (m. acc. sg. p. pass. participle guña anu $\sqrt{ } i$, guṇa-accompanied, accompanied by the gunas.
vimūdhās (m. nom. pl.), the deluded, those who are confused.
na, not.
anupaśyanti (3rd pl. pr. indic. act. anu $\sqrt{p a s ́), ~ t h e y ~ p e r c e i v e, ~ t h e y ~ s e e . ~}$
paśyanti (3rd pl. pr. indic. act. $\sqrt{p a s}$ ), they perceive, they see, they behold.
$j \bar{a} a ̈ n a c a k s ̣ u s ̣ a s ~(m . ~ n o m . ~ p l),. ~ t h e ~ k n o w l e d g e-~-~$ eyed, those with the eye of knowledge, (as BV cpd.) those who have the eye of knowledge.

[^167]यतन्तो योगिनइचँनं
yatanto yoginaścāinam
striving, the yogins this one
पइयन्त्य् ग्रात्मन्य् श्रवस्थितम् ।
pasyanty ätmany avasthitam
they see in the self situated
यतन्तो ग्य्य् श्रकृतात्मानो
yatanto 'py akrtātmäno
(but) striving even, unperfected selves
नैनं परयन्त्य् ग्रचेतस: ।।
näinàm paśyanty acetasah
not this one they see, the unthinking.
The yogins, striving, see Him (the embodied fraction of the Lord)
Situated in the Self,
But the unthinking, those of unperfected selves,
Strive but do not see Him.
yatantas (m. nom. pl. pr. act. particple $\sqrt{\text { yat }), ~}$ striving, stretching.
yoginas (m. nom. pl.), yogins.
$c a$, and.
enam (m. acc. sg.), this, this one.
paśyanti (3rd pl. pr. indic. act. $\sqrt{p a s ́), ~ t h e y ~}$ see, they perceive.
atmani (m. loc. sg.), in the self.
avasthitam (m. acc. sg. p. pass. participle ava $\sqrt{s t h} \bar{a})$, situated, existing, abiding.
yatantas (m. nom. pl. pr. act. participle $\sqrt{y a t})$, striving, stretching.
api, even, also.
akrtātmãnas (m. nom. pl. from akrta àtmanas), unperfected selves, of unprepared selves, (as BV cpd.) those whose selves are unperfected.
na, not.
enam (m. acc. sg.), this, this one, him.
pasyanti ( 3 rd pl. pr. indic. act. $\sqrt{p a s}$ ), they see, they perceive.
acetasas ( m . nom. pl.), the unthinking, the thoughtless ones, the fools.

यद् ग्रादित्यगतं तेजो
yad ädityagatä̀ tejo
which sun-proceeding splendor
जगद् भासयते डखिलम्।
jagad bhāsayate 'khilam
the universe it illumines, without a gap,
यच् चन्द्रमसि यच् चाग्रौ
yac candramasi yac cägnau
which in the moon and which in fire
तत् तेजो विद्धि मामकम् I।
tat tejo viddhi māmakam
that splendor know to be mine.
That brilliance which resides in the sun,
Which illumines the entire universe,
Which is in the moon and which is in fire,
Know that brilliance to be Mine.
yad (n. nom. sg.), which, what.
ädityagatam (n. nom. sg.), proceeding from the sun, sun-proceeding.
tejas (n. nom. sg.), splendor, brightness, brilliance.
jagat ( n . acc. sg.), universe, world, all that moves.
bhäsayate (3rd sg. causative mid. $\sqrt{b h a ̄ s \text { ), it }}$ illumines, it causes to shine.
akhilam (adv.), without a gap, completely.
yad (n. nom. sg.), which, what.
candramasi ( $\mathrm{m} . \operatorname{loc} . \mathrm{sg}$.), in the moon.
yad (n. nom. sg.), which, what.
$c a$, and.
agnāu (m. loc. sg.), in fire.
tad (n. acc. sg.), that, this.
tejas (n. acc. sg.), splendor, brightness, brilliance.
viddhi (2nd sg. imperative act. $\sqrt{v i d}$ ), know! be aware!
māmakam (m. acc. sg.), belonging to me, mine.

गाम् झ्राविश्य च भूतानि
gām āviśya ca bhūtāni
and the earth entering, all beings
धारयाम्य् ग्रह्म ग्रोजसा।
dhārayāmy aham ojasā
I support, I, by energy,
पुष्णामि चौषधी: सर्वा:
puṣāäi cāuṣadhīh sarväh
and I cause to thrive the plants all
सोमो भूत्वा रसात्मक: ।1
somo bhūtvä rasātmakah
the Soma having become, juicy-selved.

Entering the earth, I support<br>All beings with energy,<br>And, having become the watery moon, I cause all the plants to thrive.

gām (f. acc. sg.), the earth, that on which one goes $(\sqrt{ } g \bar{a})$.
$\bar{a} v i s f a$ (gerund $\bar{a} \sqrt{v i s}$ ), entering, approaching, settling on.
$c a$, and.
bhütāni (n. acc. pl.), beings, creatures.
dhärayāmi (Ist sg. pr. indic. causative act. $\sqrt{d} h r$ ), I support, I maintain, I preserve.
aham (nom. sg.), I.
ojasā ( n . inst. sg.), by energy, with power, with strength.
puṣnāmi ( Ist sg. pr. indic. act. $\sqrt{ } p u s$ ), I cause to thrive, I cause to prosper, lit. I cause to flower.
$c a$, and.
āuṣadhis (f. acc. pl.), plants, herbs.
sarvās (f. acc. pl.), all.
somas (m. nom. sg.), soma, Vedic drink of the gods.
$b h u ̄ t v a \bar{a}$ (gerund $\sqrt{b h u}$ ), becoming, having become.
rasātmakas (m. nom. sg.), juicy-seived, flavor-selved, liquid-selved, having the nature of flavor or juice.

[^168]भ्रह्ं वैश्वानरो भूत्वा
ahà̇ vāiśvānaro bhūtvā
I, the digestive fire of all men becoming,
प्राणिनां देहम् ग्राध्रितः।
präninä̀̀ deham äśritah
of breathing beings the body entering,

प्राणापानसमायुक्त:
prānāāānasamāyuktah
the vital breath and the abdominal
breath joined with,
पचाम्य् म्म्नं चतुर्विधम् ॥
pacāmy annamं caturvidham
I conk (digest) four kinds of food.

## Having become the digestive fire of all men, <br> I abide in the body of all living beings; <br> And joining with the prana and apana, $I$ (digest) the four kinds of food.

aham (nom. sg.), I.
$v a \overline{i s} v a ̄ n a r a s$ ( m. nom. sg .), belonging to all men, the digestive fire of all men.
$b h u ̄ t v \bar{a}$ (gerund $\sqrt{ } b h \bar{u}$ ), becoming, having become.
prāninām (m. gen. pl.), of the breathing, of breathing beings.
deham (m./n. acc. sg.), body, bodily frame.
äśritas (m. nom. sg. p. pass. participle $\bar{a}$ $\sqrt{\text { śri), entering, joining, inhabiting. }}$
prānāpāna (m.), inhalation and exhalation, vital and abdominal breaths.
samāyuktas (m. nom. sg. p. pass. participle sam $\bar{a} \sqrt{y u j}$ ), joined with, united with.
(prānāpāna-samāyuktas, m. nom. sg. TP cpd., joined with the vital and abdominal breaths.)
pacâmi (Ist sg. pr. indic. act. $\sqrt{ } p a c$ ), I cook, I digest.
$\operatorname{annam}$ (n. acc. sg.), food (esp. grain).
caturvidham ( n . acc. sg.), of four kinds, fourfold.

सर्वस्य चाहं हदि संनिनिष्टो
sarvasya cāhaím hrdi saìnivisṭo*
and of all I in the heart entered,
मत्तः स्मृतिर् ज्ञानम् श्रपोहनं च।
mattaḥ smrtir jñanam apohanaì ca
from me memory, knowledge and reasoning

वेदेइच सर्वैर् झहम् एव वेद्यो
vedäiśca sarväir aham eva vedyo and by the Vedas all I alone to be known,

## वेदान्तकृद् वेदविद् एव चाहम् ॥

vedāntakrd vedavid eva cāham
Vedānta making and Veda knowing, I.

## I have entered into the hearts of all beings;

From Me come memory and knowledge, as well as their loss.
I alone am that which is to be known in all the Vedas;
I am the author of the Vedanta and the knower of the Vedas.

[^169]sarvasya (m. gen. sg.), of all.
$c a$, and.
aham (nom. sg.), I.
hrdi (n. loc. sg.), in the heart.
samnivistas (m. nom. sg. p. pass. participle sam ni $\sqrt{v i s ́), ~ e n t e r e d, ~ s e a t e d . ~}$
mattas (m. abl. sg.), from me.
smrtis (f. nom. sg.), memory, knowledge.
jñänam (n. nom. sg.), wisdom, knowledge.
apohanam (n. nom. sg.), reasoning, objection, denial.
$c a$, and.
vedäis ( m. inst. pl ), by the Vedas.
$c a$, and.
sarvāis (m. inst. pl.), by all, with all.
aham (nom. sg.), I.
eva, alone, indeed (often used as a rhythmic filler).
vedyas (m. nom. sg. gerundive $\sqrt{ }$ vid), to be known, to be recognized.
vedāntakrt (m. nom. sg.), Vedānta making, Vedānta maker.
vedavit (m. nom. sg.), Veda knowing.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
aham (nom. sg.), I.

## XV

16

द्वाव् इमौ पुरुषौ लोके
dvãv imãu puruşāu loke*
two, these spirits in the world,
क्षर२चाक्षर एव च 1
kṣaraścākṣara eva ca the perishable and the imperishable;

क्षर: सर्वर्णण भूतानि
ksarah sarvāni bhūtāni
perishable all beings
कूटस्थो डक्षर उच्यते ।1
kūtastho 'ksara ucyate
the unchanging, imperishable it is called.
$d v \bar{u} u$ (m. nom. dual), two.
$i m a \bar{u}$ ( m . nom. dual), these two.
puruṣău (m. nom. dual), two spirits, two entities.
loke (m. loc. sg.), in the world.
ksaras (m. nom. sg.), perishable, destructible.
$c a$, and.
akṣaras (m.nom. sg.), imperishable, eternal. $e v a$, indeed (used as a rhythmic filler).
$c a$, and.
ksaras (m. nom. sg.), perishable, destructible.
sarvāni (n. nom. pl.), all.
bhūtāni (n. nom. sg.), beings, creatures.
kütasthas (m. nom. sg.), unchanging, immovable.
akșaras (m. nom. sg.), imperishable, eternal.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c \text { ), it is }}$ called, it is said, it is said to be.

## There are these two spirits in the world

The perishable and the imperishable.
All beings are the perishable;
The unchanging is called the imperishable.

- Sloka metre resumes.

उत्तम:पुरुषस् व् झ्यन्य:
uttamah purusas tv anyah
the highest spirit, but, other
परमात्मेत्य् उदाह्तः।
paramātmety udāhrtah
the Supreme Self thus called
यो लोकत्र्यम् ग्राविइय
yo lokatrayam āviśya
who, the three worlds entering,
बिभर्त्य् श्रव्यय ईश्वर:।।
bibharty avyaya issvarah
he supports, the Eternal Lord.

## But the highest Spirit is another, <br> Called the supreme Self, <br> Who, entering the three worlds as the eternal Lord, <br> Supports them.

uttamas (m. nom. sg.), highest, higher. purusas (m. nom. sg.), spirit, man, being. $t u$, but.
anyas (m. nom. sg.), other.
paramātmā (m. nom. sg.), Supreme Self, Supreme Being.
$i t i$, thus.
udährtas (m. nom. sg. p. pass. participle $u d \bar{a} \sqrt{h r})$, called, named.
yas (m. nom. sg.), who, which.
lokatrayam (m. acc. sg.), the three worlds.
$\bar{a} v i s ́ y a$ (gerund $\bar{a} \sqrt{v i s ́), ~ e n t e r i n g, ~ a p p r o a c h-~}$ ing, taking possession of.
bibharti (3rd sg. pr. indic. act. Vbhr), he supports, he bears.
avyayas (m. nom. sg.), eternal, imperishable.
işuaras (m. nom. sg.), Lord, God.

यस्मात् क्षरम् म्रतीतो गहम्
yasmāt ksaram atīto 'ham
since the perishable transcending I,
श्रक्षराद् श्राप चोत्तम:।
aksarā̀ api cottamah
and than the imperishable also higher,
ग्रतो sस्म लोके वेदे च
ato 'smi loke vede ca
therefore I am, in the world and in the Veda,

प्रथित: पुरुषोत्तमः॥
prathitah purusottamah
celebrated as the Supreme Spirit.
Since I transcend the perishable
And am higher than the imperishable, Therefore I am, in the world, and in the Vedas,
Celebrated as the supreme Spirit.
yasmät (m. abl. sg.), from which, inasmuch, as, since.
ksaram (m. acc. sg.), perishable, destructible. atītas (m. nom. sg. p. pass. participle ati $\sqrt{ } i$ ), going beyond, gone beyond, transcending, transcended.
aham (nom. sg.), I.
akssarāt (m. abl. sg.), than the imperishable, than the eternal.
api, even, also.
$c a$, and.
uttamas (m. nom. sg.), higher, highest.
atas, from this, therefore.
asmi ( Ist sg. pr. $\sqrt{a s}$ ), I am.
loke (m. loc. sg.), in the world.
vede ( m. loc. sg.), in the Veda.

## ca, and.

prathitas (m. nom. sg. p. pass. participle $\sqrt{ }$ prath $)$, celebrated as, known as.
puruṣa (m.), spirit.
uttamas (m. nom. sg.), highest, supreme.
(purusottamas, m. nom. sg., Supreme Spirit.)

यो माम् एवम् ग्रसंमूढो
yo mām evam asam̀mūdho
who me thus undeluded
जानाति पुरुषोत्तमम्।
jānāti puruşottamam
he knows (as) the Supreme Spirit,
स सर्वविद् भर्जति मां
sa sarvavid bhajati mām
he, all knowing, worships me

## सर्वभावेन भारत ।।

sarvabhāvena bhārata
with whole being, Descendant of Bharata.
He who, thus undeluded, knows Me
As the supreme Spirit,
He , all-knowing, worships Me
With his whole being, Arjuna.
yas (m. nom. sg.), who, which.
mäm (acc. sg.), me.
evam, thus.
asam̈müdhas (m. nom. sg. p. pass. participle a sam $\sqrt{m u h})$, undeluded, unconfused.
jänāti (3rd sg. pr. indic. act. $\sqrt{j} \tilde{n} \bar{a}$ ), he knows.
purusottamam (m. ace. sg.), Supreme Spirit. sas (m. nom. sg.), he, this.
sarvavit ( m , nom. sg.), all-knowing, omniscient, omn cognizant.
bhajati (3rd sg. pr. indic. act. Vbhaj), he worships, he loves.
$m a \bar{m}$ (acc. sg.), me.
sarvabhāvena (m. inst. sg.), with all being, with whole being, with entire being.
bhärata (m. voc. sg.), O Descendant of Bharata, epithet of Arjuna.

इति गुद्यतमं शास्त्रम्
iti guhyatamam̀ sāstram
thus most secret doctrine
इदम् उत्तं मया ऽनघ।
idam uktam mayā 'nagha
this declared by me, O Blameless One,
एतद् बद्वा बुद्धिमान् स्यात्
etad buddhvä buddhimān syāt
(to) this having awakened, enlightened one should be,

कृतक्कृत्यरच भारत ।।
krtakrtyaśca bhärata
and fulfilled all duties, Descendant of Bharata.
iti, thus, so.
guhyatamam (n. nom. sg. superl.), most secret.
sāstram (n. nom. sg.), doctrine, teaching, treatise.
idam (n. nom. sg.), this.
uktam (n. nom. sg. p. pass. participle $\sqrt{v a c}$ ), declared, proclaimed, explained.
mayä (inst. sg.), by me.
anagha (m. voc. sg.), O Blameless One, epithet of Arjuna.
$\operatorname{etad}$ (n. acc. sg.), this.
buddhvā (gerund $\sqrt{b u d h}$ ), knowing, having known, awakened, having awakened.
buddhimān (m. nom. sg.), wise, enlightened. syät (3rd sg. optative act. $\sqrt{ } a s$ ), he should be, one should be.
krtakrtyas (m. nom. sg.), with all duties fulfilled.
$c a$, and.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

## Thus this most secret doctrine <br> Has been taught by Me, O Arjuna; <br> Having awakened to this, a man becomes wise <br> And fulfills all his duties, Arjuna.

End of Book XV
The Yoga of the Supreme Spirit

## BOOK XVI

श्रीभगवान् उवाच।
śrībhagavān uvāca
the Blessed Lord spoke:

1
ग्रभयं सत्वसंशुद्धिर्
abhayamं sattvasamisuddhir
fearlessness, purity of being,
ज्ञानयोगव्यवस्थितिः।
jñänayogavyavasthitih
knowledge-Yoga persevering in,
दानं दमरच यज़च
dānà̀ damaśca yajñaśca
giving and self restraint and sacrifice,
स्वाध्यायस् तप श्रार्जवम्।।
svädhyäyas tapa ärjavam
reciting sacred texts to oneself, austerity, rectitude,

The Blessed Lord spoke:
Fearlessness, purity of being,
Perseverance in yoga and knowledge,
Giving, self-restraint and sacrifice,
Study of sacred texts, austerity, and uprightness,
śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perfect act. $\sqrt{v a c}$ ), he said, he spoke.
abhayam (n. nom. sg.), fearlessness, absence of fear.
sattvasaṁ́suddhis (f. nom. sg.), purity of being, purity of heart.
jnānayoga (m.), knowledge-Yoga, the Yoga of knowledge.
vyavasthitis (f. nom. sg. from vi ava $\sqrt{\text { sthā), }}$ persevering in, directed towards, staying with, abiding in.
(jñāna-yoga-vyavasthitis, f. nom. sg. TP cpd., abiding in jñāna-yoga.)
dānam (n. nom. sg.), giving, charity.
darmas (m. nom. sg.), self-control, restraint, taming, domination.
$c a$, and.
yajñas (m. nom. sg.), sacrifice, worship. $c a$, and.
svādhyāyas (m. nom. sg.), repeating to oneself, reciting sacred texts to oneself, Vedic recitation.
tapas (n. nom. sg.), austerity, self-denial, heat.
ārjavam (n. nom. sg.), rectitude, righteousness.

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अ्रहिंसा सत्यम् ग्रकोधस्
ahimsā satyam akrodhas
non-violence, veracity, absence of anger,
त्याग: शान्तिर् श्रपैशुनम् ।
tyägah sıāntir apäisunam
renunciation, serenity, non-calumny,
दया भूतेषू म्रलोलुप्प्वं
dayä bhütesv aloluptvam
compassion for beings, freedom from desire,

मारवं हीर् श्रचापलम् ॥
märdavà̀ hrïr acäpalam
gentleness, modesty, absence of fickleness,
ahimsā (f. nom. sg.), non-violence, harmlessness.
satyam (n. nom. sg.), veracity, truth telling.
akrodhas (m. nom. sg.), absence of anger, absence of wrath.
tyägas (m. nom. sg.), renunciation, abandonment.
śäntis (f. nom. sg.), peace, serenity, tranquility.
apãiśunam ( n . nom. sg.), absence of calumny, non-slanderousness.
dayā, (f. nom. sg.), compassion, pity.
bhūteṣu ( n . loc. pl.), in beings, for beings, for creatures.
aloluptvam (n. nom. sg.), freedom from desire, freedom from lust.
märdavam (n. nom. sg.), gentleness, kindness.
$h r \bar{s}$ (f. nom. sg.), modesty, timidity, shyness. acāpalam (n. nom. sg.), discretion, absence of fickleness, steadiness

Non-violence, truth, absence of anger,
Renunciation, serenity, absence of calumny,
Compassion for all beings, freedom from desire,
Gentleness, modesty, absence of fickleness,

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तेज: क्षमा धृति: शौचम्
tejaḥ kṣamā dhrtiḥ sāucam
vigor, patience, fortitude, purity,
ग्रद्रोहो नातिमानिता ।
adroho nātimānitā
freedom from malice, not excessive pride,
भर्वन्ति संपद़ं दैवीम्
bhavanti saímadaì däivīm
they are the endowment to the divine destiny

स्रभिजातस्य भा रत ।।
abhijātasya bhārata
of the born, Descendant of Bharata.

Vigor, forgiveness, fortitude, purity, Freedom from malice, freedom from pride;
These are the endowment of those
Born to a divine destiny, Arjuna.
tejas (n. nom. sg.), vigor, splendor, power.
ksamä (f. nom. sg.), patience, forbearance.
dhrtis (f. nom. sg.), fortitude, courage, strength.
sáucam (n. nom. sg.), purity, cleanliness of mind and body.
adrohas (m. nom. sg.), freedom from malice, absence of hatred.
na, not.
atimānitä (f. nom. sg.), excessive pride, high honor.
bhavanti (3rd pl. pr. indic. act. $\sqrt{ } b h \bar{u}$ ), they are.
sampadam (f. acc. sg.), endowment, acquisition, requisite, condition, destiny.
dāivim (f. acc. sg.), divine, to the divine.
abhijātasya (n. gen. sg.), of the born.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

दम्भो दर्पो sभिमानइच
dambho darpo 'bhimãnaśca
hypocrisy, arrogance, and conceit,
कोध: पारुष्यम् एव च।
krodhah pärusyam eva ca anger and harshness (of language) too,

ग्रज्ञानं चारिजातस्य
ajñānaím cābhijātasya
and ignorance of the born,
पार्थ संपदम् श्रासुरीम् ।।
pārtha saìpadam āsurīm
Son of Prtha, endowment, to the demonic destiny.

## Hypocrisy, arrogance, pride, <br> Anger, insolence, <br> And ignorance, are the endowment of those born <br> To a demoniacal destiny, Arjuna.

dambhas (m. nom. sg.), hypocrisy, fraud. darpas (m. nom. sg.), arrogance, insolence. abhimãnas (m. nom. sg.), conceit, haughtiness, hostility.
$c a$, and.
krodhas (m. nom. sg.), anger, wrath.
pärusyam (n. nom. sg.), harshness, roughness (esp. of language).
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
ajñānam (n. nom. sg.), ignorance, lack of knowledge.
$c a$, and.
abhijätasya (n. gen. sg.), of the well-born, of the born.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sampadam (f. acc. sg.), endowment, condition, quality, destiny.
äsuritm (f. acc. sg.), the demonic, to the demonic.

दैवी संपद् विमोक्षाय
dāivī sam̀pad vimokṣāya
the divine destiny (leads) to liberation;
निबन्धायासुरी मता।
nibandhāyāsurī matā
to bondage the demonic thought to be.
मा शुच: संपदं दैवीम्
$m \bar{a}$ śucah saìpadaì däivim
do not grieve! to the endowment divine
च्रभिजातो डसि पाण्डव।
abhijāto 'si pāndava
born thou art, Son of Pāṇ̣u.
The divine destiny leads to liberation;
The demoniacal to bondage, it is thought.
Do not grieve! You are born
to a divine destiny, Arjuna.
$d \bar{a} i v i ̄($ (f. nom. sg.), divine, heavenly.
sampad (f. nom. sg.), endowment, characteristic, quality, destiny.
vimoksāya (m. dat. sg.), to liberation, to release.
nibandh $\vec{a} y a$ (m. dat. sg.), to bondage.
$\bar{a} s u r i ̄$ (f. nom. sg.), demonic, pertaining to demons.
matā (f. nom. sg. p. pass. participle $\sqrt{m a n}$ ), thought, thought to be, it is thought.
$m \bar{a}$, do not, never.
sucas (2nd sg. aorist subjunctive $\sqrt{\text { súuc), }}$ grieve, thou grievest, thou sorrowest.
(mā sucas, 2nd sg. aorist subjunctive $\sqrt{s} u c$, do not grieve, do not sorrow.)
sampadam (f. acc. sg.), endowment, characteristic, quality.
dāivim (f. acc. sg.), divine, heavenly.
$a b h i j a ̄ t a s$ (n. nom. sg. p. pass. participle $a b h i$ $\sqrt{j a n}$ ), born, well-born.
asi (2nd sg. $\sqrt{\text { as }}$ ), thou art.
pāndava (m. voc. sg.), Son of Pāṇ̣u, epithet of Arjuna.

द्वौ भूतसगों लोके डस्मिन्
dväu bhütasargāu loke 'smin two being-creations in world this

## दैव श्रासुर एव च।

dāiva āsura eva ca
the divine and the demonic.

दैवो विस्त रइा : प्रोक्त
dāivo vistaraśah prokta
the divine at length (has already been) explained.

## अ्रासुरं पार्थ मे शाणु ।

āsuram pärtha me ṣrnu
the demonic, Son of Prthā, from me hear.
$d v a ̄ u$ (m. nom. dual.), two.
bhütasargāu (m. nom. dual), two being-creations, two classes of created being.
loke (m. loc. sg.), in the world.
asmin (m. loc. sg.), in this.
dāivas (m. nom. sg.), divine, heavenly.
āsuras (m. nom. sg.), demonic, pertaining, to demons.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
däivas (m. nom. sg.), divine, heavenly.
vistaraśas (adv.), at length, in detail.
proktas (m. nom. sg. p. pass. participle pra $\sqrt{ } v a c$ ), declared, explained.
āsuram (m. acc. sg.), demonic, pertaining to demons.
pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
$m e$ (gen. sg.), of me, from me.
śrnu (2nd imperative act. $\sqrt{s r u) \text {, hear! }}$

There are two classes of created beings in this world
The divine and the demoniacal.
The divine has been explained at length;
Now hear from Me, Arjuna, about the demoniacal.

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प्रवृत्तिं च निवृद्तिं च
pravrttim ca nivrttim ca activity and inactivity

जना न विदुर् ग्रासुराः।
janā na vidur āsurāh
men not they know the demonic,
न ईौचं नापि चाचारो
na śáucà̀ nāpi cācāro
nor purity nor even good conduct.
न सत्यं तेषु विद्यते।।
na satyam tesu vidyate
not truth in them it is found.
Demoniacal men do not understand
When to act and when to refrain from action.
Neither purity, nor good conduct, Nor truth is found in them.
pravrttim (f. acc. sg.), activity, progress.
$c a$, and.
nivrttim (f. acc. sg.), inactivity, cessation, leaving off.
$c a$, and.
janās (m. nom. pl.), men.
$n a$, not.
vidus (3rd pl. perfect act. $\sqrt{ }$ vid with present meaning), they know, they understand.
$\bar{a} s u r a ̄ s$ (nom. pl.), the demonic.
$n a$, not, nor.
śāucam (n. nom. sg.), purity, cleanliness of mind and body.
$n a$, not.
api, even.
$c a$, and.
$\bar{a} c a ̄ r a s$ (m. nom. sg.), good conduct, good behavior.
na, not.
satyam (n. nom. sg.), truth.
tesu (m. loc. pl.), in them.
vidyate (3rd sg. pr. passive $\sqrt{2}$ vid), it is found.

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ग्रसत्यम् श्रप्रतिष्टं ते<br>asatyam apratiṣtham te<br>without truth, unstable, they<br>जगद् ग्राहुर् ग्रनीश्वरम् ।<br>jagad ähur aniśvaram<br>"the universe," they say (is) "without a God.<br>\section*{श्रपरस्परसंभूतं}<br>aparasparasam̀bhütam<br>not one by the other (cause) brought into being.<br>\section*{किम् ग्रन्यत् कामहैतुकम् ॥<br><br>kim anyat kāmahäitukam<br><br>what else? desire-caused."}<br>"The universe," they say, "is without truth,<br>Without basis, without a God;<br>Brought about by a mutual union.<br>How else? It is caused by lust alone."

[^170]asatyam (n. nom. sg.), non-truth, untruth, without truth.
apratisṭham (n. nom. sg. from a prati $\sqrt{ }$ sthā), unstable, having no solid ground.
te (m. nom. pl.), they.
jagat (n. acc. sg.), universe, world, all that moves.
ähus ( 3 rd pl. perfect act. $\sqrt{ }$ ah with present meaning), they say, they declare, they maintain.
$\operatorname{anis} v a r a m ~(m . ~ a c c . ~ s g),. ~ w i t h o u t ~ a ~ g o d, ~ g o d-~$ less.
aparaspara, not one by the other, not by a succession.
sam்bhütam (m./n. acc. sg.), brought into being, originated, created.
kim anyat, what else? how other?
käma (m.), desire, lust.
häitukam (m. acc. sg.), caused, motivated.
(kāmahāitukam, m. acc. sg. TP cpd., caused by desire.)

एतां दृष्टिम् ग्रवष्टम्य
etä̀ dr drstim avaștabhya
this view holding,
नष्टातमानो डल्पबुद्धय:।
naștātmäno 'lpabuddhayah
(men of) lost selves and (of) small intelligence,

प्रभवन्त्य् उग्रकर्माण:
prabhavanty ugrakarmānah they come forth, cruel actions,

क्षयाय जगतो sहिता: ।
ksayāya jagato 'hitāh
to destruction of the world, enemies.
Holding this view,
These men of lost souls, of small intelligence,
And of cruel actions, come forth as enemies
Of the world for its destruction.
etām (f. acc. sg.), this.
drsteim (f. acc. sg.), view, point of view.
avaṣtabhya (gerund ava $\sqrt{s t a b h \text { ), holding, }}$ supporting.
nastātmanas (m. nom. pl. BV cpd.), they of lost selves, they who have lost their selves.
alpabuddhayas (m. nom. pl. BV cpd.), of small intelligence, those whose intelligence is small.
prabhavanti (3rd pl. pr. indic. act. pra $\sqrt{b h u ̄), ~}$ they come forth, they arise, they come into being.
ugrakarmānas (m. nom. pl.), of evil actions, of cruel actions (as BV cpd.), those whose actions are evil.
kṣayāya (m. dat. sg.), to destruction, for destruction.
jagatas (n. gen. sg.), of the world, of the universe, of all that moves.
ahitās (m. nom. pl.), enemies, foes.

कामम् ग्राश्रित्य दुष्पूरं
kāmam āsritya duṣ̂ūram̀
desire attached to, insatiable,
दम्भमानमदान्विता:।
dambhamānamadānvitāh
hypocrisy, arrogance, lust attended by,
मोहाद् गृहीत्वा उसद्ग्राहान्
mohäd grhìtvā 'sadgrāhān
from delusion having accepted false notions,

प्रवर्तन्ते इशुचिच्रता:॥
pravartante 's'ucivratāh
they proceed (with) unclean purposes,
Attached to insatiable desire, Full of hypocrisy, arrogance, and pride,
Having accepted false notions through delusion,
They work with unclean resolves,
kāmam (m. acc. sg.), desire, lust.
$\bar{a} s r^{\prime} i t y a$ (gerund $\bar{a} \sqrt{ }{ }^{\text {śri }}$ ), attaching to, adhering to, attached to, depending on.
duspüram (m. acc. sg.), "difficult to fill," insatiable, voracious.
dambha (m.), hypocrisy, fraud.
mäna (m.), arrogance, pride.
mada (m.), lust, intoxication, hilarity, drunkenness.
anvitas (m. nom. pl. p. pass. participle anu $\sqrt{i}$ ), attended by, accompanying.
(dambhamānamadānvitās, m. nom. pl. TP cpd., attended by hypocrisy, arrogance and lust.)
mohāt (m. abl. sg.), from delusion, from confusion.
grhītvā (gerund $\sqrt{g r a h), ~ a c c e p t i n g, ~ h a v i n g ~}$ accepted, grasping, having grasped.
asat (pr. participle $a \sqrt{ } a s$ ), untrue, unreal, false.
grāhān (m. acc. pl.), conceptions, ideas, notions.
(asat-grähān, m. acc. pl. KD cpd., false notions.)
pravartante (3rd pl. pr. indic. mid. pra $\sqrt{v r t}$ ), they proceed, they act.
aśuci (m.), unclean, impure.
vratās (n./m. nom. pl.), vows, purposes, rules, customs.
(aśuci-vratās, m. nom. pl. KD cpd., unclean vows.)

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## चिन्ताम् श्रपर्परियेयां च

cintām aparimeyā̀̇ ca
and of anxiety immeasurable
प्रल्यान्ताम् उपाश्रिता:।
pralayāntām upāśritāh
in death ending clinging,
कामोपभोगपरमा
kāmopabhogaparamā
desire gratification highest aim,
एतावद् ्डति निशिचता: ॥
etāvad iti niścitāh
so much, thus convinced;
Clinging to immeasurable
Anxiety, ending only in death,
With gratification of desire as their
highest aim,
Convinced that this is all;
cintām (f. acc. sg.), thought, care, anxiety. aparimeyäm (f. acc. sg.), beyond measure, immeasurable.
$c a$, and.
pralayāntām (f. acc. sg. noun from pra $\sqrt{l i}$ + antām), ending in death, dissolution and death, dissolution and end.
upāśritās (m. nom. pl. p. pass. participle upa $\bar{a} \sqrt{\text { śri), clinging, adhering to. }}$
kāma (m.), desire, lust.
upabhoga ( m .), gratification, enjoyment.
paramās (m. nom. pl.), highest aim, holding as highest object.
(kāmopabhogaparamās, m. nom. pl. BV cpd., holding gratification of desire as highest aim [pl. refers to "those of lost selves," stanza 9].)
etāvat, so much.
$i t i$, thus.
niścitās (m. nom. pl.), convinced, having no doubt.

ग्राशापाशाशतैर् बद्धा:
äsāpāśaśatāir baddhāh
by hope-snare a hundred bound

## कामत्रोधपरायणा:।

kāmakrodhaparāyanāh
desire and anger devoted to,
ईहन्ते कामभोगार्थम्
ihante kāmabhogārtham
they seek, desire-gratification-aim,
श्रन्यायेनार्थसंचयान् ॥
anyāyenārthasaìcayän
by unjust means, hoards (of wealth).
Bound by a hundred snares of hope,
Devoted to desire and anger,
They seek to obtain, by unjust means, Hoards of wealth for the gratification of their desires.
āsuap $\bar{a} s ́ a(\mathrm{~m}$.$) , hope-snare, trap of hope.$
śatāis (m. inst. pl.), by a hundred.
(āśāpāśa-śatāis, m. instr. pl. TP cpd., a hundred (of) hope-snares.)
baddhās (m. nom. pl. p. pass. participle $\sqrt{ }$ bandh), bound, fettered.
kāma (m.), desire, lust.
krodha (m.), anger, wrath.
parāyanās (m. nom. pl. ifc.), devoted to, holding as highest aim.
(kāmakrodhaparāyaṇās, m. nom. pl. BV cpd., devoted to desire and anger.)
ihante ( 3 rd pl. pr. indic. mid. $\sqrt{i} h$ ), they seek, they wish for.
kāmabhogārtham (m. acc. sg.), aim of the gratification of desire, desire-gratification goal.
anyāyena (m. inst. sg.), by other than proper, by unjust, by erroneous.
artha (m.), means, method, aim, object, wealth.
sam̈cayān (m. acc. pl.), hoards, accumulations, quantities.
(artha-samicayān, m. acc. pl. TP cpd., hoards of wealth.)

इदम् श्रद्य मया लब्धम्
idam adya mayā labdham
"this today by me obtained,
इदं प्राप्स्ये मनोरथम्।
idaim prāpsye manoratham
this I shall attain wish,
इदम् श्रस्तीदम् श्रपि मे
idam astidam api me
this it is, this also mine
भविष्यति पुनर् धनम् ।।
bhavisyati punar dhanam
it shall be, again, wealth;
This has been obtained by me today;
This desire I shall attain;
This is mine, and this wealth also Shall be mine.
idam (n. nom. sg.), this. adya, today.
mayä (inst. sg.), by me.
labdham (n. nom. sg. p. pass. participle $\sqrt{ } l a b h)$, obtained, acquired.
imam (m. acc. sg.), this.
präpsye (Ist sg. mid. fut. pra $\sqrt{a} p$ ), I shall get, I shall obtain, I shall attain.
manoratham (m. acc. sg.), lit. "chariot of the mind," wish, desire.
idam (n. nom. sg.), this.
asti (3rd sg. pr. indic. $\sqrt{a s}$ ), it is.
idam (n. nom. sg.), this.
api, also, even.
$m e$ (gen. sg.), of me, mine, my.
bhavisyati (3rd sg. fut. act. $\sqrt{b h \bar{u}) \text {, it shall be, }}$ it shall become.
punar, again, also.
dhanam (n. nom. sg.), wealth, property, booty.

ग्रसौ मया हतः रात्रुर् asäu mayā hatah śatrur "that by me slain enemy

हनिष्ये चापरान् श्र्रप।
hanisye cāparān api and I shall slay others also,

ईश्वरो ऽहम् श्रहं भोगी
iśvaro 'ham aham̀ bhogi
the Lord I, I the enjoyer,
सिद्धो इहं बलवान् सुखी।।
siddho 'hà̀ balavān sukhī successful I, powerful, happy,
"That enemy has been slain by me, And I shall slay others too; I am a lord, I am the enjoyer, I am successful, powerful, and happy,
asāu (m. nom. sg.), that, yonder.
may $\bar{a}$ (m. inst. sg.), by me.
hatas (m. nom. sg. p. pass. participle $\sqrt{ }$ han), slain, killed.
śatrus (m. nom. sg.), enemy, foe.
hanisye (Ist sg. fut. mid. $\sqrt{\text { han }), ~ I ~ s h a l l ~ s l a y, ~}$ I shall kill.
$c a$, and.
aparān (m. acc. pl.), others.
api, also, even.
īsvaras (m. nom. sg.), lord, God.
aham (nom. sg.), I.
aham (nom. sg.), I.
bhogi (m. nom. sg.), enjoyer, eater.
siddhas (m. nom. sg.), successful, accomplished, fulfilled.
aham (nom. sg.), I.
balavān (m. nom. sg.), powerful, mighty.
suhkī (m. nom. sg.), happy, blissful.

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श्राढ्यो डभिजनव न् ग्रस्मि
ädhyo 'bhijanavān asmi
"wealthy, high-born I am.
को डन्यो $s$ स्ति सदृशो मया।
ko 'nyo 'sti sadr'so mayā
what other there is such as me?

यक्ष्ये दास्यामि मोदिष्य
yaksye däsyāmi modisya
I shall sacrifice, I shall give, I shall rejoice."

इत्य् 尹्रजानविमोहिता: ।।
ity ajñānavimohitāh
thus those who are deluded by ignorance.

## "I am wealthy and high born.

Who else is equal to me?
I shall sacrifice, I shall give, I shall rejoice."
Thus, they are deluded by ignorance.
$\bar{a} d h y a s$ (m. nom. sg.), wealthy, opulent.
abhijanavān (m. nom. sg.), high born, aristocratic.
asmi ( Ist sg. pr. indic. $\sqrt{a s}$ ), I am.
kas (m. nom. sg.), what? who?
anyas (m. nom. sg.), other.
asti ( 3 rd sg. pr. indic. $\sqrt{ }$ as), there is, he is, it is.
sadrsas (m. nom. sg.), like, resembling, such as.
mayā (m. inst. sg.), me, by me.
yaksye (ist. sg. mid. fut. $\sqrt{y a j}$ ), I shall sacrifice, I shall worship.
dāsyāmi ( Ist sg. act. fut. $\sqrt{ } d \bar{a}$ ), I shall give, I shall be charitable.
modisya (samdhi for modisye, Ist sg. mid. fut. $\sqrt{m u d})$, I shall rejoice, I shall be merry.
iti, thus (often used to close a quotation).
ajñāna (n.), ignorance.
vimohitās (m. nom. pl. p. pass. participle $v i \sqrt{m u h})$, the deluded, those who are deluded.
(ajñānavimohitās, m. nom. pl. TP cpd., those who are deluded by ignorance.)

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अ्रनेकचित्तविभ्रान्ता
anekacittavibhrāntā
not one imagining led astray
मोहजालसमावृता: ।
mohajālasamāvrtāh
delusion net enveloped,
प्रसक्ता: कामभोगेष्तु
prasaktāh kāmabhogesu
attached to desire gratifications,
पतन्ति नरके ऽरुचौ।।
patanti narake 'sucāu
they fall into hell, unclean.

## Led astray by many imaginings, Enveloped in a net of delusion, Attached to the gratification of desires, They fall into a foul hell.

aneka, not one, i.e many.
citta (n.), thought, imagining.
vibhrāntās (m. nom. pl. p. pass. participle vi $\sqrt{b h r a m}$, led astray, carried away, wandering away.
(anekacittavibhrāntās, m. nom. pl. TP cpd., led astray by many imaginings.)
mohajāla (n.), net of delusion, trap of delusion.
samāvrtās (m. nom. pl. p. pass. participle $\operatorname{sam} \bar{a} \sqrt{v r}$ ), enveloped, covered.
(mohajälasamāvrtās, m. nom. pl. TP cpd., enveloped in a net of delusion.)
prasaktäs (m. nom. pl. p. pass. participle pra $\sqrt{ }$ sañj), attached, clinging.
kāmabhogeṣu (m. loc. pl.), in desire-gratifications, to the gratification of desire.
patanti (3rd sg. pr. indic. act. $\sqrt{p a t \text { ), they }}$ fall.
narake (m. loc. sg.), into hell.
aśucāu (m. loc. sg.), unclean, impure.

अात्मसंभाविता: स्तब्धा
ātmasambbhāvitā $\bar{a}^{r}$ stabdhā
self conceited, st 1 bborn,

## धनमानमदान्विता:।

dhanamānamadänvitāh
wealth-pride-arrogance accompanied by,

## यजन्ते नामयज्ञस्त् ते

yajante nāmayajñāis te
they sacrifice with only-in-name sacrifice, they,

दम्भेनाविधिपूर्वकम् ॥
dambhenāvidhipūrvakam
with hypocrisy, not according to (Vedic) injunction.

Self-conceited, stubborn, Filled with the pride and arrogance of wealth, They perform sacrifices only in name,
With hypocrisy, and not according to Vedic injunction.
ātmasam̀bhāvitās (m. nom. pl. p. pass. participle àtma sam $\sqrt{b h u}$ ), self conceited, self-centered.
stabdhās (m. nom. pl. p. pass. participle $\sqrt{\text { stambh }}$ ), stubborn, obstinate, immovable.
dhana (n.), wealth, booty.
māna (m. n.), pride, conceit.
mada (m.), intoxication, lust, arrogance.
anvitās (m. nom. pl. p. pass. participle anu $\sqrt{i}$, accompanied by, attended by.
(dhanamãnamadānvitas, m . nom. pl. TP cpd., accompanied by the pride and arrogance of wealth.)
yajante (3rd pl. pr. indic. mid. $\sqrt{y a j}$ ), they sacrifice, they worship.
nämayajñāis (m. inst. pl.), with sacrifices only in name, with nominal sacrifices.
te (m. nom. pl.), they.
dambhena (m. inst. sg.), with hypocrisy, with fraud.
avidhipürvakam (adv.), not according to rule, not according to Vedic injunction.

## XVI

श्रहंकारं बलं दर्पं
ahamikāraím balaì darpain egotism, force, insolence,

कामं कोधं च संश्रिता:।
kāmaìn krodhaím ca samंśritāh
desire and anger clinging to
माम् श्रात्मपरदेहेष
mām ātmaparadeheṣu
me in (their) own and others' bodies
प्रद्विषन्तो डभ्यसूयका: ।।
pradviṣanto 'bhyasūyakāh
hating, the envious ones.
Clinging to egotism, force, insolence, Desire, and anger,
Those malicious people hate Me In their own and others' bodies.
aham̉kāram (m. acc. sg.), egotism "I making."
balam (n. acc. sg.), force, might.
darpam (m. acc. sg.), insolence, haughtiness, arrogance.
kämam (m. acc. sg.), desire, lust.
krodham (m. acc. sg.), anger, wrath.
ca, and.
sà̇óśritās (m. nom. pl. p. pass. participle sam $\sqrt{\text { śri) clinging to, attached to. }}$
$m a ̄ m$ (acc. sg.), me.
ätmaparadehesu (m./n. loc. pl.), in own and others' bodies.
pradvisantas (m. nom. pl. pr. participle act. pra $\sqrt{d v i s), ~ h a t i n g, ~ l o a t h i n g . ~}$
$a b h y a s u \bar{y} a k \bar{k} \bar{s}$ (m. nom. pl.), the envious, the indignant, those who are envious, those who grumble.

तान् ग्रहं द्विषत: करान्
tān ahaì dviṣatah krūrān them I the hating, the cruel,

संसारेषु नराधमान्।
sam̈nsäreṣu narādhamän
in the cycles of rebirth, men vile,
क्षिपाम्य् श्रजस्तम् श्रशु भान्
kṣipāmy ajasram aśubhān
I hurl constantly, the vicious,
ग्रासुरीष एव योनिषु ।।
āsuriṣv eva yoniṣu
into demonic wombs.

## Those cruel haters,

The worst of men, I constantly hurl
Into the wombs of demons
In the cycles of rebirth.
$\operatorname{tān}$ (m. acc. pl.), them.
aham (nom. sg.), I.
$d v i s ̣ a t a s ~(m . ~ a c c . ~ p l . ~ p r . ~ p a r t i c i p l e ~ a c t . ~ \sqrt[~]{~} d v i s)$, the hating, those who hate.
krürān (m. acc. pl.), the ferocious, those who are cruel.
samsāreṣu (m. loc. pl.), in the cycles of rebirth, into the cycles of reincarnation.
narādhamän (m. acc. pl.), vile men, wretches.
$k s i p a ̄ m i ~($ Ist. sg. pr. indic. act. $\sqrt{ }$ ksip), I hurl, I throw.
ajasram (adv.), perpetually, always.
asubhän (m. acc. pl.), the vicious, the unclean, the unpurified.
$\bar{a} s u r i ̄ s u$ (f. loc. pl.), into demonic.
eva, indeed (used as a rhythmic filler).
yoniṣu (f. loc. pl.), into wombs, in wombs.
(āsuriṣu yoniṣu, f. loc. pl., into demonic wombs, into the wombs of demons.)

झ्रासुरीं योनिम् श्रापत्ता
$\bar{a} s u r i ̄ m$ yonim $\bar{a} p a n n \vec{a}$
demonic womb entering
मूढा जन्मनि जन्मनि।
mūdhā janmani janmani
the deluded in birth in birth

माम् ग्रप्राप्यैव कौन्तेय
mām apräpyāiva kāunteya me not attaining, Son of Kuntī,

ततो यान्त्य् ग्रधमां गतिम् ॥
tato yānty adhamāं gatim
from there they go to the lowest goal.
Having entered the wombs of demons, Those who are deluded, not attaining Me
In birth after birth, Arjuna, From there go to a condition still lower than that.
āsurim (f. acc. sg.), demonic pertaining to demons.
yonim (f. acc. sg.), womb.
$\bar{a} p a n n a \bar{s}$ (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{\text { pad }), ~ e n t e r i n g, ~ a p p r o a c h i n g . ~}$
$m u \bar{d} h \bar{a} s$ (m. nom. pl. p. pass. participle $\sqrt{m u h})$, the deluded, those who are deluded.
janmani janmani (n. loc. sg.), in birth after birth.
mām (acc. sg.), me.
aprāpya (gerund a pra $\sqrt{\bar{a} p \text { ), not attaining, }}$ not reaching to.
$e v a$, indeed (used as a rhythmic filler).
$k a \overline{u n t e y a}$ (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
tatas, then, from there.
yānti ( 3 rd pl. pr. indic. act. $\sqrt{ } y \bar{a}$ ), they go.
adhämam (f. acc. sg. superl.), lowest, worst. gatim (f. acc. sg.), goal, path.

त्रिविधं नरकस्येदं
trividham narakasyedam
threefold of hell this
द्वारं नारनम् ग्रात्मनः।
dvärà̀ näśanam ātmanah
the gate, destructive of the self,
काम: कोधस् तथा लोभस्
kämah krodhas tathā lobhas
desire, anger and also greed,
तस्माद् एतत् त्रयं त्यजेत् ॥
tasmäd etat trayam tyajet
therefore this triad one should abandon.
This is the threefold gate of hell, Destructive of the self:
Desire, anger, and greed.
Therefore one should abandon these three.
trividham (n. nom. sg.), threefold, of three kinds.
narakasya (m. gen. sg.), of hell.
$\operatorname{idam}$ (n. nom. sg.), this.
dvāram (n. nom. sg.), gate, door.
näśanam (n. nom. sg.), destructive, destroying.
$\bar{a} t m a n a s$ (m. gen. sg.), of the self.
$k a ̈ m a s$ (m. nom. sg.), desire, greed, love.
krodhas (m. nom. sg.), anger, wrath.
tath $\bar{a}$, thus, also.
lobhas (m. nom. sg.), greed, covetousness, cupidity.
tasmāt (m. abl. sg.), from this, therefore.
etad (n. acc. sg.), this.
trayam (n. acc. sg.), triad, group of three.
tyajet (3rd sg. opt. act. $\sqrt{\text { tyaj }}$ ), one should abandon, he should renounce.

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एतैर्विमुक्त: कौन्तेय
etäir vimuktah käunteya
by these released, Son of Kuntī,
तमोद्वारैस् त्रिभिर् नर:।
tamodväräis tribhir narah
by tamas gates three, a man
ग्राचरत्य् ग्रात्मन: श्रेयस्
äcaraty ātmanah sreyas
does for the self best
ततो याति परां गतिम् ॥
tato yāti parā̀̇ gatim
then he goes to the highest goal.

## Released from these three gates to darkness,

Arjuna,
A man does what is best for himself. Then he goes to the highest goal.
etāis (m. inst. pl.), by these.
vimuktas (m. nom. sg. p. pass. participle $v i$ $\sqrt{m u c}$ ), released, liberated.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
tamodväräis (n. inst. pl.), by tamas gates, by doors of tamas.
tribhis (n. inst. pl.), by three.
naras (m. nom. sg.), man, a man.
$\bar{a} c a r a t i ~(3 r d ~ s g . ~ p r . ~ i n d i c . ~ a c t . ~ a ~ \sqrt[~]{c a r}$ ), he does, he moves, he behaves.
ätmanas (m. gen. sg.), of the self, for the self.
śreyas (m. nom. sg. superl.), best.
tatas, then, from there, thereupon.
$y \bar{a} t i(3 \mathrm{rd}$ sg. pr. indic. act. $\sqrt{y} \bar{a})$, he goes, he proceeds.
$\operatorname{paräm}$ (f. acc. sg.), highest, supreme.
gatim (f. acc. sg.), goal, path.

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## य: शास्त्रविधिम् उत्स़ज्य

yah śāstravidhim utsrjya
who, scripture injunction casting aside,
बर्तते कामकारत:।
vartate kämakāratah
he follows (his own) inclinations
न स सिद्धिम् श्रवाप्नोति
na sa siddhim aväpnoti
not he to perfection attains
न सुखं न परां गतिम् ॥
na sukhamं na parām gatim
nor to happiness nor to the highest goal.
He who acts under the impulse of desire,
Casting aside the injunctions of the scriptures,
Does not attain perfection,
Nor happiness, nor the highest goal.
yas (m. nom. sg.), who.
śāstravidhim (m. acc. sg.), scripture knowledge, scripture injunction.
utsriya (gerund $u d \sqrt{ }$ srj), casting aside, letting go, ignoring.
vartate (3rd sg. pr. indic. mid. $\sqrt{ } v r t$ ), he follows, he turns.
kämakāratas (m. abl. sg.), according to inclination, "from desire-making," according to own desire.
$n a$, not.
sas (m. nom. sg.), he, this one.
siddhim (f. acc. sg.), perfection, to perfection, to success.
$a v a \bar{a} n o t i$ (3rd sg. pr. indic. act. ava $\sqrt{a} p$ ), he attains, he reaches.
na, nor, not.
sukham (n. acc. sg.), happiness, bliss, to happiness.
na, not, nor.
paräm (f. acc. sg.), highest, supreme.
gatim (f. acc. sg.), goal, path.

तस्माच् छास्त्रं प्रमाणं ते
tasmāc chāstraím pramānam te
therefore scripture standard of thee
कार्याकार्यव्यवस्थितौ।
käryäkäryavyavasthitäu
the to-be-done and the not-to-be-done determining,

## ज्ञात्वा शास्त्रविधानोकं

$j \tilde{n} a ̄ t v a ̄$ śāstravidhānoktàm
knowing the scripture injunction prescribed,

## कर्म कर्तुम् इहार्हसि।।

karma kartum ihārhasi
action to perform here in this world thou shouldst.

Therefore, determining your standard by the scriptures,
As to what is and what is not to be done,
Knowing the scriptural injunction prescribed,
You should perform action here in this world.
tasmāt (m. abl. sg.), from this, therefore.
śāstram (n. nom. sg.), scripture, sacred writing.
pramänam (n. nom. sg.), standard, measure. $t e$ (gen. sg.), of thee.
$k a ̈ r y a$ (gerundive $\sqrt{k r}$ ), to be done, duty.
$a k \overline{a r y a} a$ (gerundive $a \sqrt{k r}$ ), not to be done.
vyavasthitāu (m. acc. dual p. pass. participle vi ava $\sqrt{s t h a ̄})$, determining, adhering to, established, settled, establishing.
(kärya-akārya-vyavasthitau, m. acc. dual. TP cpd., the 2 determinations of what is to be done and what is not to be done.)
$j n \tilde{a} t v a \bar{a}$ (gerund $\sqrt{j n \bar{a}}$ ), knowing, having known.
śästravidhāna (n.), scripture knowledge, scripture injunction.
$u k t a m$ (n. acc. sg. p. pass. participle $\sqrt{ } v a c$ ), said, declared, prescribed.
(śästra-vidhāna-uktam, n. acc. sg. TP cpd., declared by scriptural injunction.)
karma (n. acc. sg.), action, work.
kartum (infinitive $\sqrt{k r}$ ), to do, to perform, to make.
iha, here, here in the world.
arhasi (2nd sg. pr. indic. act. Varh), thou shouldst, thou art obliged, thou deservest, thou art able.

End of Book XVI

The Yoga of the Distinction between the Divine and the Demonic Destinies

## BOOK XVII

श्रर्जुन उवाच।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.

## 1

ये शास्त्रविधिम् उत्सृज्य
ye śāstravidhim utsrjya
who, scripture injunction casting aside,

यजन्ते श्धयान्विता:।
yajante śraddhayānvităh
they sacrifice, faith filled with,
तेषां निष्ठा तु का कृष्ण
teṣā̀ niṣthā tu kā krṣna
of them the standing, indeed, what Krishna?

सत्वम् झ्राहो रजस् तम: 11
sattvam äho rajas tamah
sattva, which? rajas, tamas?

## Arjuna spoke:

Those who sacrifice
Casting the injunctions aside, but filled with faith,
What is their condition, Krishna?
Is it sattva, rajas, or tamas?
$y e$ (m. nom. pl.), who, they who.
sāstravidhim (m. acc. sg.), scripture injunction, rule of Vedic scripture.
utsrija (gerund ud $\sqrt{s r j}$ ), casting aside, throwing away.
yajante (3rd pl. pr. indic. mid. $\sqrt{ }$ yaj), they sacrifice, they worship.
śraddhayānvitäs (m. nom. pl.), full of faith, accompanied by faith.
tesām (m. gen. pl.), of these, of them.
nisṭhā (f. nom. sg.), standing, position.
$t u$, indeed, but.
$k a ̈$ (f. nom. sg. interrog.), what?
krṣna (m. voc. sg.), Krishna.
sattvam ( n . nom. sg.), sattva, truth, virtue. $\bar{a} h o$ (interrog. particle), is it so?
rajas (n. nom. sg.), rajas, passion, emotion. tamas (n. nom sg.), tamas, darkness, sloth.

## XVII

श्रीभगवान् उवाच ।
śrïbhagavān uväca
the Blessed Lord spoke:

## 2

त्रिविधा भर्वति श्रद्धा
trividhā bhavati śraddhā
three kinds is faith

देहिनां सा स्वभावजा।
dehinā̀ $\operatorname{sa}$ svabhāvajā
of the embodied, it, innate-nature-born,
सात्विकी राजसी चैव
sāttvikī rājasī cäiva
sattvic and rajasic
तामसी चेति तां श़णु ।।
tāmasī ceti täm ṣrṇu
and tamasic thus; (of) this hear!
śribhagavän (m. nom. sg.), The Blessed Lord, the Blessed One.
$u v a \bar{c} a$ (3rd sg. perf. act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
trividhä (f. nom. sg.), triple, of three kinds. bhavati (3rd sg. pr. indic. $\sqrt{ } b h \bar{u}$ ), is, it is.
śraddh $\bar{a}$ (f. nom. sg.), faith.
dehinām (m. gen. pl.), of the embodied, of embodied beings, of embodied ones.
$s \bar{a}$ (f. nom. sg.), it, this, she.
svabhāvajā (f. nom. sg.), born of own nature, born of innate nature.
sāttvikī (f. nom. sg.), sattvic, pertaining to the guna of sattva.
räjasi (f. nom. sg.), rajasic, pertaining to the guna of rajas.
$c a$, and.
$e v a$, indeed (used as a rhythmic filler).
tāmasì (f. nom. sg.), tamasic, pertaining to the guna of tamas.
$c a$, and.
$i t i$, thus, so.
tām (f. acc. sg.), this, of this.
śrṇu (2nd sg. imperative $\sqrt{ }{ }^{\prime} r u$ ), hear!

## The Blessed Lord spoke:

The faith of embodied beings is of three kinds,
Born of their innate nature;
It is sattvic, rajasic,
And tamasic. Now hear of this.

## XVII

सत्त्वानु रूपा सर्वस्य
sattvānurūpā sarvasya
the truth in accordance with of each,

श्रद्धा भवर्ति भारत।
śraddhā bhavati bhārata
faith it is, Descendant of Bharata.
श्नद्धामयो उयं पुरुषो
śraddhāmayo 'yaín puruṣo
made of faith this man

यो यच्छद्ध: स एव स:।।
yo yacchraddhah sa eva sah
who which faith he, thus he.

Faith is in accordance
With the truth (nature) of each, Arjuna.
Man is made of faith.
Whatever faith he has, thus he is.
sattva ( n .), truth, essential nature.
anurūpa (f. nom. sg.), following the form, corresponding, like, in accordance with
(sattva-anurūpā, f. nom. sg. TP cpd., following truth.)
sarvasya (m. gen. sg.), of all, of each.
śraddhä (f. nom. sg.), faith.
bhavati (3rd sg. pr. indic. $\sqrt{b h} \bar{u}$ ), it is.
$b h \bar{a} r a t a$ (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
sraddhāmayas (m. nom. sg.), "faith-made," made of faith.
ayam (m. nom. sg.), this.
puruṣas (m. nom. sg.), man, spirit.
yas (m. nom. sg.), who.
yad (n. nom. sg.), which.
śaddhas (m. nom. sg.), faith.
$\operatorname{sas}$ (m. nom. sg.), he, this.
eva, thus, indeed (often used as a rhythmic filler).
sas (m. nom. sg.), he, this one.

## XVII

## यजन्ते सारिवका देवान्

yajante sāttvikā devān
they sacrifice, the sattvic, to the gods
यक्षरक्षांसि राजसा:।
yaksaraksāmisi rājasāh
to the spirits and demons the rajasic
प्रेतान् भूतगणांइचान्ये
pretān bhütaganäniścānye
to the departed and the hordes of ghosts, the others,

यजन्ते तामसा जना: 11
yajante tāmasā janāh
they sacrifice, the tamasic men.
yajante (3rd pl. pr. indic. mid. $\sqrt{\text { yaj }}$ ), they sacrifice, they worship.
sättvikās (m. nom. pl.), the sattvic, those who are characterized by sattva.
devān (m. acc. pl.), the gods, to the gods.
yakṣarakṣămsi (n. acc. pl.), spirits and demons, to the yaksas, and raksas, to the spirits and demons.
rājasās (m. nom. pl.), the rajasic, those who are characterized by the guna of rajas.
pretān (m. acc. pl. p. pass. participle pra $\sqrt{ }$ ), to the departed, to the dead.
bhūtagaṇān (m. acc. pl.), to the hordes of ghosts, to the multitudes of spirits.
$c a$, and.
anye (m. nom. pl.), others.
yajante (3rd pl. pr. indic. mid. $\sqrt{\text { yaj }), ~ t h e y ~}$ sacrifice, they worship.
tämasās (m. nom. pl.), the tamasic, those characterized by the guna of tamas.
$j a n a ̄ s$ (m. nom. pl.), men.

The sattvic worship the gods,
The rajasic worship the Yakshas and demons;
The others, the tamasic men, worship
The ghosts and the hordes of nature spirits.

ग्रशास्त्रविहितं घोरं
aśāstravihitá̀ ghoram
not scripture enjoined, terrible,
तप्यन्ते ये तपो जना:।
tapyante ye tapo janāh
they undergo, who, austerities men
दम्भाहंकारसंयुक्ता:
dambhähaṁkārasam̀yuktāh
hypocrisy and egotism joined with,
कामरागबलान्विता: ।
kämarāgabalänvitāh
desire, passion and force along with,
Men who undergo terrible austerities Not enjoined by the scriptures,
Accompanied by hypocrisy and egotism,
Along with desire and passion,
aśāstravihitam (n. acc. sg. p. pass. participle a śāstra vi $\sqrt{d h a ̄), ~ n o t ~ o r d a i n e d ~ b y ~ s c r i p-~}$ ture, not prescribed by scripture.
ghoram (n. acc. sg.), terrible, awful.
tapyante ( 3 rd pl . pr. mid. $\sqrt{\text { tap } \text { ), they un- }}$ dergo, they suffer.
ye ( m . nom. pl .), who, they who.
tapas ( n. acc. sg.), austerity, heat.
$j a n a ̄ s$ (m. nom. pl.), men.
dambha (m.), fraud, deceit, hypocrisy.
ahamikāra (m.), "I making," egotism.
sam̀yuktās (m. nom. pl. p. pass. participle $\operatorname{sam} \sqrt{y u j})$, united with, joined with.
(dambhāhaìkkārasainyuktās, m. nom. pl. TP cpd., joined with hypocrisy and egotism, yoked to hypocrisy and egotism.)
kāma (m.), desire, lust, love.
räga (m.), anger, rage, passion.
bala (n.), force, strength, might.
anvitās (m. nom. pl. p. pass. participle anu $\sqrt{ }$ ), accompanied by, along with.
(kāmarāgabalānvitās, m. nom. pl. TP cpd., accompanied by desire, anger and force.)

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कर्षयन्त: शरीरस्थं
karsayantah śarizasthà̀
torturing in the body
भूतग्रामम् श्रचेतसः।
bhūtagrämam acetasah
the aggregate of elements, unthinking,
मां चैवान्तः शरीरस्थं
mā̀ cāiväntah sarīirastham
and me thus within the body
तान्विद्ब्य ग्रासुरनिश्चयान् ॥
tān viddhy âsuranišcayān them know, demonic resolved.

The unthinking, torturing within the body
The aggregate of elements,
And also torturing Me thus within the body,
Know them to be of demoniacal resolves.
karșayantas (m. nom. pl. causative pr. participle act. $\sqrt{k r s}$ ), torturing, causing to plow up, causing to injure.
sarirastham ( m . acc. sg.), within the body, existing in the body.
bhütagrämam (m. acc. sg.), aggregate of elements, multitude of elements.
acetasas (m. nom. pl.), unthinking, mindless.
mām (acc. sg.), me.
$c a$, and.
eva, thus, indeed (often used as a rhythmic filler).
antar, within, inside.
śarirastham (m. acc. sg.), within the body, existing within the body.
$t a ̄ n(\mathrm{~m}$. acc. pl.), them.
viddhi (2nd sg. imperative act. $\sqrt{ }$ vid), know! learn!
āsura, demonic.
niścayān (m. acc. pl.), resolved, determined, fixed in intention.
(äsuraniścayān, m. acc. pl., BV cpd., those who are demonic-resolved.)

[^171]ग्राहारस् त्व् ग्रपि सर्वस्य
āhāras tv api sarvasya
food but also of all
त्रित्विधो भवति प्रियः।
trividho bhavati priyah
three kinds it is preferred
यज्ञस् तपस् तथा दानं
yajñas tapas tathā dānaím
sacrifice austerity also gift
तेषां भेदम् इमं श़णु ॥
tesā̀̀ bhedam imà̇ ṣrnu.
of them the distinction, this hear.

## But also the food preferred by all

 Is of three kinds,As are their sacrifices, austerities, and gifts.
Hear now the distinction between them.
āhāras (m. nom. sg.), food.
$t u$, but.
$a p i$, also, even.
sarvasya (m. gen. sg.), of all.
trividhas (m. nom. sg.), triple, of three kinds.
bhavati (3rd sg. pr. indic. $\sqrt{b h u}$ ), it is, it comes to be.
priyas (m. nom. sg.), dear, preferred.
yajñas (m. nom. sg.), sacrifice, worship. tapas (n. nom. sg.), austerity, heat.
tathā, also, thus.
dānam (n. nom. sg.), gift, charity.
tesäm (m. gen. pl.), of them.
bhedam (m. acc. sg.), distinction, difference, "splitting."
imam (m. acc. sg.), this.
śrnu (2nd sg. imperative act. $\sqrt{ }$ s'ru), hear!

## XVII

ग्रायु: सत्वबलारोग्य-
āyuhsattvabalārogya-
life, virtue, strength, health,

## सुखप्रीतिविवर्धना:।

sukhaprītivivardhanäh
happiness, satisfaction promoting,

रस्या: स्निग्धा: स्थिरा हृद्या
rasyāh snigdhāh sthirā hrdyā
savory, smooth, firm, pleasant to the stomach;

अाहारा: सात्तिक्वप्रिया: ॥
āhäräh sāttvikapriyāh
foods the sattvic dear to.
Promoting life, virtue, strength, health,
Happiness, and satisfaction, Which are savory, smooth, firm, and pleasant to the stomach;
Such foods are dear to the sattvic.
$\bar{a} y u s$ (n.), living, moving life, duration of life.
sattva (n.), truth, virtue.
bala (m.), strength, force, might.
$\bar{a} r o g y a(\mathrm{n}$.$) , health, freedom from disease.$
sukha (n.), happiness, good fortune, joy.
prïti (f.), satisfaction, pleasure.
vivardhanās (m. nom. pl. pr. pr. participle vi $\sqrt[v r d h), ~ p r o m o t i n g, ~ i n c r e a s i n g, ~ a u g-~]{\text { - }}$ menting.
(ayuhsattvabalārogyasukhaprītivivardhanās, m . nom pl. TP cpd., promoting life, virtue, strength, health, happiness and satisfaction.)
rasyās (m. nom. pl.), savory, flavorful, pleasant tasting.
snigdhās (m. nom. pl.), smooth, glutinous, sticky.
sthiräs (m. nom. pl.), firm, solid.
$h r d y a ̄ s$ (m. nom. pl.), "hearty," pleasant, dainty, pleasant to the stomach.
$\bar{a} h a ̄ r a \bar{s}$ (m. nom. pl.), foods.
sāttvikapriyās ( m . nom. pl ), dear to the sattvic, preferred by those characterized by the guna of sattva.

## XVII

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कट्वम्ललवणात्युषण-
kațamlalavanātyusnapungent, sour, salty, excessively hot,

तीक्ष्णस्क्षविदाहिन: ।
tīkṣarūkṣavidāhinah
harsh, astringent, scorching
म्राहारा राजसस्येष्टा
$\bar{a} h \bar{a} r a \bar{a} r a ̄ j a s a s y e s t t \bar{a}$
foods by the rajasic desired,
दु:खशोकामयप्रदा: ।।
duḥkhaśokāmayapradāh pain, misery, sickness causing.

Causing pain, misery, and sickness, Bitter, sour, salty, excessively hot, Pungent, dry, and burning; Such foods are desired by the rajasic.
katu, pungent, acrid, sharp.
amla, sour, acid, vinegary.
lavana, salty, briny, saline.
atyuṣna, excessively hot. tikssna, harsh, fiery, acid.
$r u ̈ k s a$, astringent, rough, dry.
vidähinas (m. nom. pl.), burning, scorching (the plural serves for all the preceding adjectives).
(kaṭvamlalavanātyuṣnatīkṣ̣arükṣavidāhinas, m. nom. pl. dvandva cpd., pungent, sour, salty, excessively hot, harsh, astringent and scorching.)
āhärās (m. nom. pl.), foods.
rajasasya (m. gen. sg.), of the rajasic, of him who is characterized by the guna of rajas.
$i s t \nmid a ̈ s$ (m. nom. pl. p. pass. participle $\sqrt{i s s) \text {, }}$ desired, wished for.
duhkha (n.), pain, misery.
śoka (m.), sorrow, grief.
āmaya (m.), sickness, disease.
pradās (m. nom. pl.), causing, yielding.
(duhkhaśokāmayapradās, m. nom. pl. TP cpd., causing pain, sorrow and sickness.)

## XVII

10

यातयामं गतरसं
$y a ̈ t a y a ̈ m a \dot{m}$ gatarasam
stale, tasteless
पूति पर्युषितं च यत्।
pūti paryusitaì ca yat
putrid and left-over which
उर्छिष्टम् ग्रफि चामेध्यं
ucchiṣtam api cämedhyaì
rejected and also foul
भोजनं तामसप्रियम् ॥
bhojanaì tāmasapriyam
food the tamasic dear to.
Stale, tasteless, putrid, rotten, And refuse as well as the impure, Is the food which Is dear to the tamasic.
yātayāmam (n. nom. sg.), used, spoiled, stale.
gatarasam (n. nom. sg.), tasteless, flavorless. pūti (n. nom. sg.), putrid, stinking, fetid.
paryusitam (n. nom. sg. p. pass. participle pari $\sqrt{v}$ vas), left over, stale.
$c a$, and.
yad (n. nom. sg.), which.
ucchistam (n. nom. sg. p. pass. participle ud $\sqrt{s} i \stackrel{s}{)}$, rejected, left remaining.
api, also, even.
$c a$, and.
amedhyam (n. nom. sg.), impure, foul, not fit for sacrifice.
bhojanam (n. nom. sg.), food, feeding.
tāmasapriyam (n. nom. sg.), dear to the tamasic, preferred by those characterized by the guṇa of tamas.

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## XVII

श्रफलाकाईिक्षभि र् यजो
aphalākā̄̄nṣibhir yajño
by the non-fruit-desiring, sacrifice,
विधिदृष्टो य इज्यते ।
vidhidrsṭo ya ijyate
scripture observing, which it is offered,
यष्टव्यम् एवेति मन:
yasṭavyam eveti manah
"to be sacrificed" only thus the mind
समाधाय स सात्विक्व:।।
samädhāya sa sāttvikah
concentrating, that sattvic.
Sacrifice which is offered, observing the scriptures,
By those who do not desire the fruit, Concentrating the mind only on the thought "this is to be sacrificed"; That sacrifice is sattvic.
aphalākān̄ksibhis (m. inst. pl.), by the non-fruit-desiring (as TP cpd.) by those who do not desire fruit.
yajñas (m. nom. sg.), sacrifice, worship.
vidhidrstas (m. nom. sg. p. pass. participle $v i d h i \sqrt{ } d r s ́)$, scripture observing.
yas (m. nom. sg.), who, which.
ijyate (3rd sg. pr. passive $\sqrt{y a j}$ ), it is offered, it is sacrificed.
yastavyam (n. acc. sg. gerundive $\sqrt{ }$ yaj), to be offered, to be sacrificed.
eva, only, indeed (often used as a rhythmic filler).
$i t i$, thus.
manas ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), mind.
samādhāya (gerund sam $\bar{a} \sqrt{ } d h \bar{a}$ ), concentrating, composing, fixing.
sas (m. nom. sg.), this, he.
sättvikas (m. nom. sg.), sattvic, pertaining to him who is characterized by the guna of sattva.

श्रभिसंधाय तु फलं
abhisaindhāya tu phalaín
having in view, but, the fruit,
दम्भार्थम् ग्रपि चैव यत्।
dambhārtham api cāiva yat and hypocritical purpose also which

इज्यते भरतश्रेष्ट
ijyate bharataśreṣtha
it is offered, Best of the Bharatas,
तं यज विद्धि राजसम् ।1
tà $\dot{m}$ yajñà $\dot{m}$ viddhi rājasam this sacrifice know to be rajasic.

But sacrifice which is offered
With a view to the fruit, Arjuna,
And also for the purpose of ostentation; Know that to be rajasic.
$a b h i s a \dot{m} d h a \bar{y} a$ (gerund abhi sam $\sqrt{ } d h \bar{a}$ ), having in view, having in mind, seeking. $t u$, but.
phalam ( n. acc. sg .), fruit.
dambhärtham (m. acc. sg.), fraudulent aim, (as TP cpd.) for the purpose of hypocrisy, with hypocritical aim.
api also, even.
$c a$, and.
eva, indeed (used as a rhythmic filler).
yad (n. nom. sg.), which.
ijyate (3rd sg. pr. indic. passive $\sqrt{ } y a j$ ), it is offered, it is sacrificed.
bharataśrestha (m. voc. sg.), Best of the Bharatas, epithet of Arjuna.
$\operatorname{tam}$ (m. acc. sg.), this, him.
yajñam (m. acc. sg.), sacrifice, offering.
viddhi (2nd imperative act. $\sqrt{v i d}$ ), know! learn!
räjasam (m. acc. sg.), rajasic, pertaining to him who is characterized by the guna of rajas.

## XVII

13

विधिहीनम् श्रसृष्टाम्नं
vidhihinam astsṭānnam̀ scripture discarded, not offered food,

मन्त्रहीनम् प्रदक्षिणम्।
mantrahinam adaksinam
sacred text discarded, without fee,
श्रद्धाविरहितं यजं
śraddhävirahitam̀ yajñam
faith-devoid sacrifice
तामसं परिचक्षते ॥
tāmasam̀ paricaksate
tamasic they regard as.
vidhihīnam (n. acc. sg.), scripture discarded, scripture lacking.
asrsṭa (p. pass. participle $a \sqrt{ } r$ j $)$, not offered, not let go.
annam (n. nom. acc. sg.), grain, food.
(asrsta-ānnam, n. acc. sg. KD cpd., unoffered food.)
mantrahinam (n. acc. sg.), sacred formula discarded, sacred formula lacking.
adaksinam ( n . acc. sg.), without fee, fee not being paid.
śraddhāvirahitam (n. acc. sg. p. pass. participle śraddhā vi $\sqrt{r a h}$ ), devoid of faith, faith deserted.
yajñam (m. acc. sg.), sacrifice, worship.
tāmasam (m. acc. sg.), tamasic, pertaining to him who is characterized by the guna of tamas.
paricaksate (3rd pl. mid. pari $\sqrt{ }$ caks), they regard as, they see as.

Sacrifice devoid of faith,
Contrary to scriptural ordinances, with no food offered,
Without mantras and without gifts (to the presiding priest),
They regard as tamasic.

देवद्विजगुरुप्राज-
devadvijaguruprājña-
gods, the twice born, teachers and wise men

पूजनं शौचम् ग्रार्जवम्।
pūjanaì śāucam ārjavam
reverencing; purity, rectitude,

## ब्रह्मचर्यम् ग्रहिंसा च

brahmacaryam ahims $\bar{a}$ ca
continence non-violence

शारीरं तप उच्यते ।।
śārirà̀ tapa ucyate
bodily austerity, it is called.

## Worship of the gods, the twice-born, teachers,

And wise men; purity, rectitude, Celibacy, and non-violence;
These are called austerities of the body.
deva (m.), god.
dvija (m.), twice-born, member of one of the three highest castes.
guru (m.), teacher, elder, master.
prājña (m.), wise man, man of wisdom.
$p u \bar{j} a n a m$ (n. nom. sg. from $\sqrt{p} \bar{u} j$ ), revering, reverencing.
(devadvijaguruprājñapūjanam, n. nom. sg. TP cpd., revering the gods, the twice-born, the teacher and the man of wisdom.)
śāucam (n. nom. sg.), purity, cleanliness of mind and body.
$\bar{a} r j a v a m$ ( n. nom. sg.), rectitude, virtue.
brahmacaryam ( n . nom. sg.), continence, chastity, keeping the vow of the brahmacārin.
ahims $\bar{a}$ (f. nom. sg.), non-violence, harmlessness.
$c a$, and.
śarïram (adv.), bodily, of the body.
tapas (n. nom. sg.), austerity, heat.
ucyate (3rd sg. pr. indic. passive $\sqrt{ } v a c$ ), it is said to be, it is called.

## XVII

श्रनुद्देगकरं वाक्यं
anudvegakaraím väkyaìm
not-causing-distress speech
सत्यं प्रियहितं च यत्।
satyaím priyahita $\dot{m}$ ca yat
truthful, agreeable and salutary, which
स्वाध्यायाम्यसनं चैव
svādhyāyäbhyasanaìn cäiva
and recitation-of-sacred-texts practice
वाङमयं तप उच्यते।।
vānmayaì tapa ucyate
speech formed austerity it is called.
Words that do not cause distress,
Truthful, agreeable, and beneficial;
And practice in the recitation of sacred texts;
These are called austerities of speech.
anudvegakaram (n. nom. sg.), not causing distress, not overawing, not causing apprehension.
vākyam (n. nom. sg.), word, speech.
satyam (n. nom. sg.), true, truthful.
priya (m.), agreeable, pleasant.
hitam ( n. nom. sg. p. pass. participle $\sqrt{ } d h a \bar{a}$ ), salutary, beneficial, wholesome.
(priya-hitam, n. nom. sg. DV cpd., agreeable and salutary.)
$c a$, and.
yad (n. nom. sg.), which.
svädhyāya (m.), speaking sacred texts to oneself, reciting sacred texts.
abhyasanam (n. nom. sg.), practice, exercise.
(svādhyāya-abhyasanam, n. nom. sg. DV cpd., recitation and practice.)
$c a$, and.
eva, indeed (used as a rhythmic filler).
vān̄mayam (vāc mayam, n. nom. sg.), speechformed, speech-made.
tapas (n. nom. sg.), austerity, heat.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is called, it is said to be.

## XVII

मन:प्रसाद: सौम्यत्वं
manahprasādah säumyatvaím
mind-peace, gentleness,
मौनम् ग्रार्मनविनग्रह:।
māunam àtmavinigrahah
silence, self restraint,
भावसंशुद्धिर् इत्य् एतत्
bhāvasamंśuddhir ity etat
being-purity thus, this
तपो मानसम् उच्यते ।।
tapo mānasam ucyate
austerity mental it is called.
Peace of mind, gentleness, Silence, self-restraint, Purity of being; these
Are called austerities of the mind.
manas (n. nom. sg.), mind.
prasādas (m. nom. sg.), peace, clarity, calmness, kindness.
sāumyatvam (n. nom. sg.), gentleness, benevolence. mildness.
māunam ( n . nom. sg.), silence, taciturnity.
ätmavinigrahas (m. nom. sg.), self-restraint, self-control.
bhāvasamंsuddhis (f. nom. sg.), purity of being, cleanliness of being.
iti, thus
etad (n. nom. sg.), this.
tapas (n. nom. sg.), austerity, heat. mānasam (n. nom. sg.), mental, of the mind. ucyate ( 3 rd sg . pr. indic. passive $\sqrt{v a c}$ ), it is called, it is said to be.

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श्नद्धया परया तप्रं
śraddhayā parayā taptam with faith the highest undergone

तपस् तत् त्रिविधं नरे:।
tapas tat trividham naräih
austerity this threefold by men,
श्रफलाकाङिक्षभिर्युत्त:
aphalākān̄kșibhir yuktāih
by the non-fruit-desiring, by the steadfast,

सரत्विकं परिचक्षते ।।
sãttvikaì paricakṣate
sattvic they regard as.

## This threefold austerity

Practiced with the highest faith by men
Who are not desirous of fruits and are steadfast,
They regard as sattvic.
śraddhayā (f. inst. sg.), by faith, with faith. parayā (f. inst. sg.), by the highest, with the highest.
taptam (n. nom. sg. p. pass. participle $\sqrt{\text { tap }}$ ), practiced, undergone.
tapas (n. nom. sg.), austerity, heat.
tad (n. nom. sg.), this, that.
trividham ( n . nom. acc. sg.), threefold, of three kinds, triple.
narāis (m. inst. pl.), by men.
aphaläkānkșibhis (m. inst. pl.), by the nondesirous of fruit, by those who do not desire fruit.
yuktäis (m. inst. pl.), by the steadfast, by the disciplined, by those who are disciplined in Yoga.
sättvikam (m. acc. sg.), sattvic, pertaining to him who is characterized by the guna of satt a.
paricaksate (3rd pl. pr. indic. mid. pari $\sqrt{c a k s})$, they regard as, they see as.

सत्कारमानपूजार्थं
satkāramānapūjärthaín
honor, respect, reverence for the sake of
तपो दम्भेन चैव यत् ।
tapo dambhena cäiva yat
and austerity with hypocrisy which
क्रियते तद् इह प्रोकं
kriyate tad iha proktam
it is performed, that here in the world declared to be

राजसं चलम् ग्रध्रुवम् ॥
räjasaím calam adhruvam
rajasic, unsteady, impermanent.
Austerity which is practiced with hypocrisy
For the sake of honor, respect, and reverence;
That, here in the world, is declared to be
Rajasic, unsteady, and impermanent.
satkära (n.), honor, reverence, favor, hospitality; lit. "good-doing."
mäna (m.), honor, respect.
$p \overline{u j} \bar{a}$ (f.), reverence.
artha (n.), aim, for the sake of.
(satkāramānapūjärtham, (n. nom. sg. TP cpd., for the sake of honor, respect and reverence.)
tapas (n. nom. sg.), austerity, heat.
dambhena (m. inst. sg.), by fraud, with fraud, with hypocrisy.
$c a$, and.
$e v a$, indeed (used as a rhythmic filler).
yad (n. nom. sg.), which.
kriyate (3rd sg. pr. passive $\sqrt{ } k r$ ), it is performed, it is done, it is made.
$\operatorname{tad}$ (n. acc. sg.), this, that.
iha, here, here on earth.
proktam (m. acc. sg. p. pass. participle pra $\sqrt{v a c}$ ), declared, said to be.
räjasam (m. acc. sg.), rajasic, pertaining to one who is characterized by the guna of rajas.
calam (m. acc. sg.), unsteady, wavering.
adhruvam (m. acc. sg.), impermanent, infirm, unfixed.

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मूढग्राहेणात्मनो यत्
müdhagrāhenātmano yat
with deluded notion of the self, which,
पीडया क्रियते तप:।
pidayä kriyate tapah
with torture, it is performed, austerity,
परस्योत्सादनाथं वा
parasyotsādanārthaín vā of another destroying aim or

त्् तामसम् उदाहृतम् ॥
tat tāmasam udāhrtam
that tamasic declared to be.

## Austerity which is performed

With deluded notions and with self-torture,
Or with the aim of destroying another, Is declared to be tamasic.
müdha (p. pass. participle $\sqrt{m u h}$ ), deluded, confused.
grāheña (m. inst. sg.), by notion, by grasp, with notion.
(müdhagrāhena, m. inst. sg., with deluded notion.)
atmanas (m. gen. sg.), of the self.
yad (n. nom. sg.), which.
pādayā (f. inst. sg.), with torture, with torment.
kriyate (3rd sg. pr. indic. pass. $\sqrt{ } \mathrm{kr}$ ), it is performed, it is done, it is made.
tapas (n. nom. sg.), austerity, heat, selfdenial.
parasya (m. gen. sg.), of another.
utsādana (pr. participle $u t \sqrt{ }$ sad), destroying, overturning.
$\operatorname{artham}$ (n. nom. sg.), aim, purpose.
(parasyotsādanārtham, ( n . nom. sg., TP cpd., with the purpose of destroying another.)
$v \bar{a}$, or.
tad, that, this.
tämasam (n. acc. sg.), tamasic, pertaining to the guna of tamas.
udāhrtam (n. acc. sg. p. pass. participle $u d$ $\bar{a} \sqrt{h r})$, declared to be, said to be.

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दातव्यम् इति यद् दानं
dātavyam iti yad dānà̇
"to be given" thus which gift
दीयते ऽनुपकारिणे।
diyate 'nupakärine
is given to one who has done no prior favor,

## देरो काले च पात्रे च

deśe kāle ca pātre ca
in (proper) place and time and to a worthy person

तद् दानं सार्विक्तं स्मृतम् ॥
tad dänam săttvikam smrtam
that gift sattvic remembered as.
The gift which is given only with the thought "it is to be given,"
To a worthy person who has done no prior favor,
At the proper place and time;
That gift is held to be sattvic.
dätavyam (n. nom. sg. gerundive $\sqrt{d} \bar{a}$ ), to be given.
iti, thus (often used to close a quotation).
yad (n. nom. sg.), which.
dānam (n. nom. sg.), gift.
dīyate (3rd sg. pr. indic. passive $\sqrt{d} \bar{a}$ ), it is given, it is bestowed.
anupakārine (m. dat. sg.), to him who has not done a friendly service, to him who has performed no prior favor.
dese ( m. loc. sg .), in a place, in a proper place.
käle (m. loc. sg.), in time, at a proper time. $c a$, and.
pätre (n. loc. sg.), to a worthy person, to a competent person.
$c a$, and.
tad (n. nom. sg.), this, that.
dānam (n. nom. sg.), gift.
sättvikam (n. nom. sg.), sattvic, pertaining to the guna of sattva
smrtam ( n . nom. sg. p. pass. participle $\sqrt{s m r}$ ), known as, recorded as, remembered as, held to be.

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यत् तु प्रत्युपकारार्थं
yat tu pratyupakärārthà̀ which but with recompense aim

फलम् उद्दिइय वा पुनः।
phalam uddiśya vā punah
fruit with regard to, or again,
दीयते च परिक्रिष्टं
dīyate ca pariklisțà்
and is given grudgingly,
तद् दानं राजसं स्मृतम् ॥
tad dänaím rājasaím smrtam
that gift rajasic recorded as.
But that gift which is given grudgingly,
With the aim of recompense
Or gain, with regard to fruit, Is considered rajasic.
yad (n. nom. sg.), which.
$t u$, but.
pratyupakārārtham (m. acc. sg.), with the aim of recompense, with the purpose of gaining reward.
phalam (n. acc. sg.), fruit, result.
uddiśya (gerund $u d \sqrt{d i s}$ ), pointing to, with regard to.
$v a \bar{a}$ or.
punar, again.
dīyate (3rd sg. pr. indic. passive $\sqrt{d} \bar{a}$ ), it is given, it is bestowed.
$c a$, and.
pariklistam (n. nom. sg. p. pass. participle pari ${ }^{k l i s}$ ), unwillingly, grudgingly.
tad (n. nom. sg.), that, this.
dānam ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), gift, charity.
räjasam (n. nom. sg.), rajasic, pertaining to the guna of rajas.
$\operatorname{smrtam}(\mathrm{n}$. nom. sg. p. pass. participle $\sqrt{ } s m r$ ), remembered as, recorded as, thought to be.

श्रदेशाकाले यद् दानम्
adeśakāle yad dānam
at wrong place and time which gift,
ग्रपात्रेभ्यइच दीयते ।
apātrebhyaśca dīyate
and to the unworthy, is given,
श्रसत्कृतम् श्रवज्ञातं
asatkrtam avajñätaì
without paying respect, with contempt,

तत् तामसम् उदाह्तम् ॥
tat tämasam udährtam
that tamasic declared to be.

That gift which is given at the wrong
place and time
To the unworthy,
Without paying respect, or with contempt,
Is declared to be tamasic.
adeśakäle (m. loc. sg.), in wrong place and time.
$\operatorname{yad}$ (n. acc. sg.), which.
dānam (n. acc. sg.), gift, charity.
apätrebhyas (n. dat. pl.), to the unworthy, to unworthy persons.
$c a$, and.
dīyate (3rd sg. pr. indic. passive $\sqrt{d} \bar{a}$ ), it is given.
asatkrtam (adv.), without paying respect.
avajñātam (n. nom. sg. p. pass. participle ava $\sqrt{j} \bar{n} \bar{a}$ ), with contempt, without wisdom, with disrespect.
$\operatorname{tad}$ (n. nom. sg.), that, this.
tāmasam (n. nom. sg.), tamasic, pertaining to the guna of tamas.
udāhrtam (n. nom. sg. p. pass. participle $u d$ $\bar{a} \sqrt{h r})$, declared, said to be.

श्रों तत् सद् इति निर्देशो
óm tat sad iti nirdeśo
"om tat sat" - thus the designation
ब्रह्मणस् त्रिविधः स्मृतः ।
brahmanas trividhah smrtah of Brahman threefold remembered.

ब्राह्मणास् तेन वेदारच
brāhmanās tena vedāśca the Brähmans by this and the Vedas

यज्ञारच विहिता: पुरा।।
yajñäśca vihitāh purā
and the sacrifices ordained anciently.
"Om tat sat" this has been taught as
The threefold designation of Brahman.
By this the brahmins, the Vedas,
And the sacrifices were created in
ancient times.
om, the sacred syllable or one-syllable mantra.
$\operatorname{tad}$ (n. nom. sg.), that, this.
sat ( n . nom. sg.), true, real, good.
iti, thus, so.
nirdeśas (m. nom. sg.), designation, command, order, instruction.
brahmanas (n. g. sg.), of Brahman.
trividhas (m. nom. sg.), threefold, of three kinds.
$\operatorname{smrtas}$ (m. nom. sg. p. pass. participle $\sqrt{s m r}$ ), remembered, known, called to mind.
brāhmañās (m. nom. pl.), the Brāhmans.
tena (m. inst. sg.), by this, with this.
vedās (m. nom. pl.), the Vedas.
$c a$, and.
yajñäs (m. nom. pl.), sacrifices, religious ceremonies.
$c a$, and.
vihitās (nom. pl. p. pass. participle $v i \sqrt{ } d h a ̈)$, ordained, apportioned, arranged, determined.
purā (adv.), anciently, ancient, in olden times, prior.

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## तस्मादो इत्य् उदाह्त्य

tasmād om ity udāhrtya therefore "om" thus uttering,

यज्ञदानतप:क्रिया:।
yajnadānatapahkriyāh
sacrifice, gift and austerity acts
प्रवर्तन्ते विधानोक्ता:
pravartante vidhānoktāh
they are begun prescribed in the (Vedic) scriptures,

सततं ब्रह्मवादिनाम् ॥
satatà̀ brahmavādinām
always by the expounders of Brahman.
Therefore, acts of sacrifice, giving, and austerity
Are always begun uttering the syllable "Om"
By the students of Brahman, As prescribed in the Vedic injunctions.
tasmät (m. abl. sg.), from this, therefore.
om, the sacred syllable or one-syllable mantra.
$i t i$, thus, so, in this way.
udährtya (gerund $u d \bar{a} \sqrt{h r}$ ), uttering, illustrating, bringing forward.
yajña (m.), sacrifice, worship.
dāna (n.), charity, gift.
tapas ( n .), austerity, heat, self-denial.
kriyās (m. nom. pl.), acts, religious acts.
(yajñadānatapaḥkriyās, m. nom. pl., acts of sacrifice, gifts and austerities.)
pravartante (3rd pl. pr. indic. mid. pra $\sqrt{v r t}$ ), they begin, they are begun, they commence, they are commenced.
vidhāna (from $v i \sqrt{ } d h a \bar{a}$ ), prescription, precept.
$u k t a ̄ s$ (m. nom. pl. p. pass. participle $\sqrt{v a c}$ ), said, proclaimed.
(vidhāna-uktās, m. nom. pl. TP cpd., proclaimed in the precepts.)
satatam (adv.), perpetually, always.
brahma (n.), Brahman.
$v \bar{a} \operatorname{dina} \bar{m}(\mathrm{~m}$. gen. pl .), of the speakers, of the explainers, of the expounders.
(brahma-vādinām, m. gen. pl. TP cpd., of the expounders of Brahman.)

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तद् इत्य् श्रनभिसंधाय
tad ity anabhisamddhāya
"tat" thus without aiming at
फलं यजतप:क्रिया:।
phalä̀ yajnatapahkriyäh
fruit; sacrifice austerity acts

दानक्रियाइच विविधा:
dānakriyāsca vividhāh
and giving acts of various sorts
क्रियन्ते मोक्षकाङिक्षभि:।।
kriyante moksakän̄ksibhih
they are performed by the desirous of release.

Uttering "tat" and without aiming at Fruits, acts of sacrifice and austerity And acts of giving of various sorts Are performed by those who desire liberation.
tad (n. nom. sg.), this, that, here simply "tat."
$i t i$, thus, so.
anabhisam̀dhäya (gerund an abhi sam $\sqrt{ }$ dhä), not aiming at, without interest in.
phalam (n. acc. sg.), fruit, result.
yajna (m.), sacrifice, worship.
tapas (n.), austerity, self-denial.
kriyās (m. nom. pl.), actions, acts, religious actions.
(yajñatapaḩkriyās, m. nom. pl. TP cpd., acts of sacrifice and austerity.)
dānakriyās (m. nom. pl.), acts of giving, acts of charity.
$c a$, and.
vividhās (m. nom. pl.), of various kinds, varied, of many sorts.
kriyante ( 3 rd pl. pr. indic. passive $\sqrt{k r}$ ), they are done, they are performed, they are made.
moksa (m.), release, liberation.
$k a \bar{n} k s$ ibhis (inst. pl.), by the desirous, by those who are desirous.
(mokṣakānkșibhis, m. inst. pl. TP cpd., by those who desire release, by those who desire liberation from the cycles of rebirth.)

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सद्ञावे साधुभावे च

## sadbhāve sādhubhāve ca <br> in "reality" meaning and in "goodness" <br> meaning,

सद् इत्य् एतत् प्रयुज्यते।
sad ity etat prayujyate
"sat" thus, this is used.
प्रशस्ते कर्मणि तथा
praśaste karmani tathā
for a praiseworthy act also
सच्छब्द: पार्थ युज्यते।।
sacchabdah pārtha yujyate
the "sat" sound, Son of Prthā, is used.
"Sat" is used
In its meaning of "reality" and in its meaning of "goodness."
Also the word "sat" is used
For an auspicious act, Arjuna.
sat (n.), truth, reality, goodness.
$b h a ̈ v e$ (m. loc. sg.), in meaning, in intention.
( sat-bhāve, m. loc. sg. TP cpd., in the meaning of "reality.")
sädhu (n.), straight, right, good, goodness.
$b h a \bar{a} e$ ( m . loc. sg.), in being, in intention, in meaning.
(sädhu bhäve, m. loc. sg. TP cpd., in the meaning of "goodness.")
$c a$, and.
sat (n. nom. sg.), reality, truth, goodness (here simply "sat").
$i t i$, thus, so, in this way.
etad (n. nom. sg.), that, this.
prayujyate (3rd sg. pr. indic. passive pra $\sqrt{y u j})$, it is used, it is employed.
praśaste (n. loc. sg. p. pass. participle pra $\sqrt{\text { śamis }}$ ), in praiseworthy, in laudable.
karmani ( n . loc. sg.), in action, in act.
tath $\bar{a}$, thus, also, even.
sat (n.), truth, reality, goodness (here simply "sat").
śabdas (m. nom. sg.), sound, word.
(sat-śabdas, m. nom. sg. TP cpd., sound of "sat").
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
yujyate ( 3 rd sg. pr. indic. passive $\sqrt{y u j}$ ), it is used, it is employed, it is pronounced.

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यजे तपसि दाने च
yajñe tapasi dāne ca in sacrifice, in austerity and in giving

स्थिति: सद् इति चोच्यते।
sthitih sad iti cocyate steadfastness "sat" thus also it is called,

कर्म चैव तदर्थीयं
karma cäiva tadarthīyàm
and action relating to this purpose,
सद् इत्य् एवाभिधीयते ॥
sad ity eväbhidhīyate
"sat" thus likewise it is designated.
Steadfastness in sacrifice, austerity, and
Giving is also called "sat,"
And action relating to these
Is likewise designated as "sat."
yajñe (m. loc. sg.), in sacrifice, in worship.
tapasi ( n . loc. sg.), in austerity, in selfdenial.
dāne ( $\mathrm{n} . \operatorname{loc} . \mathrm{sg}$.), in giving, in charity.
$c a$, and.
sthitis (f. nom. sg.), steadfastness, dependability.
sat ( n . nom. sg.), truth, reality, goodness (here simply "sat").
$i t i$, thus, in this way (often used to close a quotation).
$c a$, and.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is called, it is said to be.
karma (n. nom. sg.), action.
$c a$, and.
$e v a$, indeed, likewise (often used as a rhythmic filler).
tadarthiyam (n. nom. sg.), relating to that, serving the purpose of that.
sat ( n . nom. sg.), truth, reality, goodness (here simply "sat").
$i t i$, thus, in this way (often used to close a quotation).
eva, indeed, likewise (often used as a rhythmic filler).
adhidhiyate (3rd sg. pr. indic. passive abhi $\sqrt{ } d h \bar{a})$, it is designated, it is proclaimed.

ग्रश्दया हुतं दत्तं
aśraddhayā hutaím dattá̀
with lack of faith oblation offered,

तपस् तप्तं कृतं च यत्।
tapas tapta $\dot{m}$ krtaím ca yat
austerity performance done, which
ग्रसद् इत्य् उच्यते पार्थ
asad ity ucyate pārtha
"asat" thus it is called, Son of Prthā,
न च तत् प्रेत्य नो इह ।।
na ca tat pretya no iha
and not that (is anything) to us hereafter, nor here in the world.

An oblation offered or an austerity practiced
Without faith
Is called "asat," Arjuna,
And is nothing in the hereafter or here in the world.
aśraddhayā (f. inst. sg.), by lack of faith, with absence of faith.
hutam (n. nom. sg.), oblation, pouring into the sacrificial fire.
dattam (n. nom. sg. p. pass. participle $\sqrt{ } d \bar{a}$ ), given, offered, presented.
tapas (n. nom. sg.), austerity, heat.
taptam (n. nom. sg. p. pass. participle $\sqrt{ }$ tap), undergone, practiced, performed.
krtam (n. nom. sg. p. pass. participle $\sqrt{ } \mathrm{kr}$ ), done, made.
$c a$, and.
yad (n. nom. sg.), which.
asat (n. nom. sg. $a+$ pr. participle $\sqrt{ } a s$ ), untruth, unreality, not good, lacking in virtue (here simply "asat").
$i t i$, thus, in this way (often used to close a quotation.)
ucyate (3rd sg. pr. passive $\sqrt{v a c}$ ), it is called, it is said, it is said to be.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
na, not.
$c a$, and.
tad (n. nom. sg.), that, this.
pretya (gerund pra $\sqrt{ }$ ), having died, after death, having gone, hereafter.
nas (dat. sg.), of us, to us.
iha, here, here in the world.

End of Book XVII

The Yoga of the Distinction of the Three Kinds of Faith

## BOOK XVIII

म्रर्जुन उवाच।
arjuna uvaca
Arjuna spoke:

## 1

संन्यासस्य महाबाहो
saìnyāsasya mahābāho
of renunciation, $O$ Mighty Armed One,
तत्त्वम् इच्छामि वेदितुम् ।
tattvam icchämi veditum
the truth I wish to know

त्यागस्य च हृषीकेश<br>tyāgasya ca hrṣikeśa<br>and of abandonment, Bristling Haired One,

पृथक् केशिनिषू दन।।
prthak keśiniṣūdana
separately, Slayer of Keśin.
Arjuna spoke:
I wish to know the truth
Of sannyasa, Krishna,
And of renunciation, And the difference between them.
arjunas (m. nom. sg.), Arjuna.
$u v a ̄ c a$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.
saimnyāsasya (m. gen. sg.), of renunciation, of relinquishment, lit. "of throwing aside." mahäbäho (m. voc. sg.), O mighty Armed One, epithet of various warriors, here applied to Krishna.
tattvam (n. acc. sg.), truth, "thatness."
$i c c h a ̄ m i ~(I s t ~ s g . ~ p r . ~ i n d i c . ~ a c t . ~ V i s ̣), ~ I ~ w i s h, ~$ I desire.
veditum (infinitive $\sqrt{ }$ vid), to know, to learn. tyāgasya (m. gen. sg.), of abandonment, of leaving behind.
$c a$, and.
hrsīkeśa (m. voc. sg.), Bristling Haired One, epithet of Krishna.
prthak (adv.), separately, singly, one by one. keśinisūdana (m. voc. sg.), Slayer of Kesin, epithet of Krishna.

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श्रीभगवान् उवाच।
śrībhagavān uvāca
the Blessed Lord spoke:

## 2

काम्यानां कर्मणां न्यासं
kāmyānä̀̇ karmanāà nyāsà̀
of rites undertaken to achieve desires, the relinquishment,

## संन्यासं कवयो विद्धुः।

saminyäsam kavayo viduh
renunciation the poets understand;
सर्वकर्मफलत्त्यागं
sarvakarmaphalatyāgam
all action-fruit abandonment
प्राहुस् त्यागं विचक्षणाः॥
prälius tyăgà̀ vicaksanāah
they declare (to be) abandonment, the clear sighted.

The Blessed Lord spoke:
The relinquishment of actions prompted by desire
The sages understand as sannyasa;
The relinquishment of the fruit of all action
The wise declare to be renunciation.

[^175]śrïbhagavān (m. nom. sg.), the Blessed Lord the Blessed one.
$u v a \bar{c} a$ (3rd sg. perf. act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
kāmyānäm (n. gen. pl.), of desiderative, of springing from desire.
karmanäm ( n . gen. pl.), of actions, of acts.
$n y a \overline{s a m}$ (m. acc. sg. from $n i \sqrt{2}$ as), renunciation, throwing down, relinquishment.
sam்nyāsam (m. acc. sg. from sam ni $\sqrt{2}$ as), renunciation, relinquishment, lit. "throwing down."
kavayas (m. nom. pl.), the poets, the chroniclers, the seers.
vidus (3rd pl. perf. act. $\sqrt{v i d}$ with present meaning), they understand, they know.
sarva, all.
karma (n.), action.
phala (n.), fruit, result.
tyāgam (m. acc. sg.), abandonment desertion, giving up.
(sarvakarmaphalatyāgam, m. acc. sg. TP cpd., abandonment of all fruit of action.)
prähus (3rd pl. perf. act. pra $\sqrt{ }$ ah with present meaning), they say, they declare.
tyägam (m. acc. sg.), abandonment, desertion, leaving behind.
vicaksanās (m. nom. pl.), the clear-eyed, the clear-sighted, the sagacious.

## XVIII

त्याज्यं दोषवद् इत्य् एके
tyäjyaì doṣavad ity eke
to be abandoned, full of evil thus some
कर्म प्राहु ् मनीषिण:।
karma prāhur manīsinah
action, they declare, men of wisdom,

यज्ञानतप:कर्म
yajñadānatapahkarma
and sacrifice-giving-austerity action
न त्याज्यम् इति चापरे।।
na tyäjyam iti cāpare
not to be abandoned thus others.
Some men of wisdom declare
That action is to be abandoned and is full of evil,
And others say that acts of sacrifice, giving, and austerity
Are not to be abandoned.
tyäjyam (n. acc. sg. gerundive $\sqrt{ }$ tyaj), to be abandoned, to be relinquished.
doṣavat (n. acc. sg.), full of evil, evil, wrong. $i t i$, thus, in this way. eke (m. nom. pl. of eka, "one"), some.
karma (n. acc. sg.), action, work.
prāhus (3rd pl. perf. act. pra $\sqrt{a h}$ with present meaning), they say, they declare.
manişinas (m. nom. pl.), the thoughtful, the wise ones, the men of wisdom.
yajna (m.), sacrifice, worship.
däna (n.), giving, charity.
tapas (n.), austerity, heat.
karma (n. acc. sg.), action, work.
(yajnadānatapahkarma, n. nom. sg. TP cpd., action by sacrifice, gifts and austerity.)
na, not.
tyäjyam (n. acc. sg. gerundive $\sqrt{ }$ tyaj), to be abandoned, to be given up, to be deserted.
$i t i$, thus, in this way, so.
$c a$, and.
apare (m. nom. pl.), others.

XVIII
4

निइचयं शृणु मे तत्र
niścayà̇ śrnu me tatra
the conclusion hear of me there

त्यागे भरतसत्तम।
tyāge bharatasattama
concerning abandonment, Best of the Bharatas,

त्यागो हि पुरुषव्याघ्न
tyāgo hi purusavyāghra
abandonment indeed, Man-Tiger,
त्रिविध: संप्रकीर्मततः।।
trividhah samprakirtitah
threefold designated.
Hear My conclusion in this matter
Concerning renunciation, Arjuna.
Renunciation is declared
To be of three kinds:
niścayam (m. acc. sg.), conclusion, conviction, ascertainment.
śrnu (2nd sg. imperative act. $\sqrt{ }{ }^{\prime} r u$ ), hear! learn!
$m e$ (gen. sg.), of me, my.
tatra, there, in this case.
tyăge ( m . loc. sg.), in abandonment, concerning abandonment.
bharatasattama (m. voc. sg .), O Best of the Bharatas, epithet of Arjuna.
tyägas (m. nom. sg.), abandonment, desertion, giving up.
$h i$, indeed, truly.
purusavyăghra (m. voc. sg.), Man-Tiger, Tiger among Men, epithet of Arjuna.
trividhas (m. nom. sg.), threefold, of three kinds.
samiprakīrtitas (m. nom. sg.p. pass. participle sam pra $\sqrt{k i r t), ~ d e s i g n a t e d, ~ e n u m e r-~}$ ated.

यजादानतप:कर्म

## yajñadānatapahkarma

sacrifice-giving-austerity action

## न त्याज्यं कार्यम् एव तत्।

na tyājyaì kāryam eva tat
not to be abandoned, to be performed rather that;

यज्ञो दानं तपरचैव
yajño dānaì tapaścäiva
sacrifice, giving and austerity
पावनानि मनीषिणाम् ॥
pāvanāni manīsinām
purifiers of those who are wise.

## Acts of sacrifice, giving, and austerity

Are not to be abandoned, but rather to be performed;

## Sacrifice, giving, and austerity

Are purifiers of those who are wise.
yajña (m.), sacrifice, worship.
däna (n.), giving, charity.
tapas (n.), austerity, heat.
karma ( n . nom. acc. sg.), action.
(yajñadānatapaḥkarma, n. nom. sg. TP cpd., actions of sacrifice, giving and austerity, sacrifice-giving-austerity-action).
na, not.
tyäjyam (n. nom. sg. gerundive $\sqrt{\text { tyaj }), ~ t o ~ b e ~}$ abandoned, to be left behind.
käryam (n. nom. sg. gerundive $\sqrt{k r}$ ), to be done, to be made, to be performed.
eva, indeed, rather (often used as a rhythmic filler).
$\operatorname{tad}$ ( n . nom. sg.), this, that.
yajñas (m. nom. sg.), sacrifice, worship.
dānam (n. nom. sg.), giving, charity.
tapas (n. nom. sg.), austerity, heat.
$c a$, and.
eva, indeed (used as a rhythmic filler).
pāvanāni (n. nom. pl.), purifiers, cleansers.
manișinäm (m. gen. pl.), of the wise, of the thoughtful, of those who are wise.

## XVIII

एतान्य् श्रपि तु कर्माणि
etāny api tu karmäni
these, however, indeed, actions
सङं त्यक्त्वा फलानि च।
sañgà̇ tyaktvā phalāni ca
attachment and abandoning fruits,
कर्तव्यानीति मे पार्थ
kartavyānīti me pārtha
to be performed, thus of me, Son of Pṛthā,

## निशिचतं मतम् उत्तमम् ॥

niścitam matam uttamam
without doubt belief highest.
These actions, however, are to be performed
Abandoning attachment to the fruits. This is My definite
And highest belief, Arjuna.
etāni (n. nom. pl.), these.
api, but, however.
$t \boldsymbol{u}$, indeed.
karmāni (n. nom. pl.), actions, deeds.
sañgam (m. acc. sg.), attachment, coming together.
tyaktvā (gerund $\sqrt{t y a j}$ ), abandoning, having abandoned, having left behind.
phalāni (n. acc. pl.), fruits, results.
$c a$, and.
kartavyäni (n. nom. pl. gerundive $\sqrt{k r}$ ), to be done, to be made, to be performed.
$i t i$, thus, in this way.
$m e$ (gen. sg.), of me, my.
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
niścitam (adv.), without doubt, surely, definite.
matam (n. nom. sg.), thought, belief.
uttamam (n. nom. sg.), highest, supreme.

## XVIII

नियतस्य तु संन्यास:
niyatasya tu sam̀nyāsah of obligatory, but, renunciation

## कर्मणो नोपपद्यते ।

karmano nopapadyate
of action not it is proper;
मोह्रात् तस्य परित्यागस्
mohāt tasya parityāgas
from delusion, of it, abandonment
तामस: परिरीरीनतः: 11
tämasah parikirtitah
tamasic proclaimed to be.
niyatasya (n. gen. sg.), of obligatory, of mandatory, of prescribed.
$t u$, but, indeed.
sam̀nyāsas (m. nom. sg.), renunciation, throwing aside.
karmanas (n. gen. sg.), of action.
$n a$, not.
upapadyate (3rd sg. pr. indic. mid. upa pad), it takes place, it is fitting, it is proper, it happens.
mohāt (m. abl. sg.), from delusion, from confusion.
tasya (n. gen. sg.), of this, of it.
parityāgas (m. nom. sg. from pari $\sqrt{t y a j}$ ), abandonment.
tāmasas (n. nom. sg.), tamasic, pertaining to the guna of tamas.
parikirtitas (m. nom. sg. p. pass. participle pari $\sqrt{k} \bar{i} r t$, declared, proclaimed, said.

But renunciation of obligatory action
Is not proper;
The abandonment of it through delusion
Is proclaimed to be tamasic.

## XVIII

## 8

दु:खम् इत्येव यत् कर्म
duhkham ityeva yat karma
difficult thus merely, which action,
कायक्लेराभयात् त्यजेत्।
kāyakleśabhayät tyajet
from bodily-suffering $=$ fear he should abandon,

स कृत्वा राजसं त्यागं
sa krtvã räjasaì tyăgam̀
he, having performed rajasic abandonment,

नैव त्यागफलं लभेत् ।।
näiva tyāgaphalaín labhet
not abandonment-fruit he should obtain.
He who abandons action merely because it is difficult,
Or because of fear of bodily suffering, Performs rajasic renunciation.
He does not obtain the fruit of that renunciation.
duhkham (n. acc. sg.), difficult, evil, sorrowful.
$i t i$, thus, in this way.
eva, indeed, merely (often used as a rhythmic filler).
$\operatorname{yad}$ (n. acc. sg.), what, which.
karma (n. acc. sg.), action.
$k a ̄ y a$ (m.), body, bodily.
kleśa (m.), suffering, pain.
bhayāt ( n . abl. sg.), from fear, from apprehension, from dread.
(käyakleśabhayāt, n. abl. sg., from fear of bodily suffering.)
tyajet (3rd sg. optative act. $\sqrt{\text { tyaj }), ~ h e ~ s h o u l d ~}$ abandon, one should abandon.
sas (m. nom. sg.), he, this.
$k r t v a \bar{a}$ (gerund $\sqrt{k r}$ ), performing, having performed, having made, having done.
rājasam (n. acc. sg.), rajasic, pertaining to the guna of rajas.
tyāgam (m. acc. sg.), abandonment.
$n a$, not.
eva, indeed (used as a rhythmic filler).
tyagaphalam (n. acc. sg.), fruit of abandonment, fruit of giving up.
labhet (3rd sg. optative act. $\sqrt{ }$ labh), he should obtain, he should attain, he should get.

## XVIII

## 9

कार्यम् इत्येव यत् कर्म
käryam ityeva yat karma
to-be-done* which action,
नियतं क्रियते जर्जुन।
niyatam̀ kriyate 'rjuna
disciplined, it is done, Arjuna,
सङ्गं ल्यक्त्वा फलं चैव
san̆gam tyaktvā phalam cäiva
with attachment having abandoned fruit
स त्यागः सात्विको मतः॥
sa tyägah sättviko matah
this abandonment sattvic thought to be.

## When action is done because it is a duty,

Arjuna,
And abandoning attachment to the fruit,
Such renunciation is thought to be sattvic.
käryam (n. nom. sg. gerundive $\sqrt{k r}$ ), to be done, to be performed, a duty.
$i t i$, thus, in this way.
eva, indeed (used as a rhythmic filler). yad (n. nom. sg.), what, which.
karma (n. nom. sg.), action.
niyatam ( n. nom. sg.), disciplined, controlled.
kriyate (3rd sg. pr. indic. passive $\sqrt{k r}$ ), it is done, it is made, it is performed.
arjuna (m. voc. sg.), Arjuna.
sañgam (m. acc. sg.), attachment, clinging.
tyaktw $\bar{a}$ (gerund $\sqrt{t y a j}$ ), abandoning, having abandoned.
phalam (n. acc. sg.), fruit, result.
$c a$, and.
eva, indeed (used as a rhythmic filler).
sas (m. nom. sg.), he, this.
tyägas (m. nom. sg.), abandonment, giving up.
sättvikas (m. nom. sg.), sattvic, pertaining to the guna of sattva.
matas (m. nom. sg. p. pass. participle $\sqrt{ }$ man), thought, thought to be, considered.

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## XVIII

न द्वेष्ट्य् स्रकुरालं कर्म
na dveṣty akuśalam karma not he hates disagreeable action,

कुराले नानुषज्जते।
kuśale nānusajjate
in agreeable not he is attached,
त्यागी सत्वसमाविष्टो
tyägi sattvasamäviṣto the abandoner, goodness filled with,

मेधावी छिन्नसंशयः।।
medhävī chinnasaṁsayah
the wise man, cut away doubt.
The man of renunciation, the wise man
Whose doubt is cut away, filled with goodness,
Does not hate disagreeable action,
Nor is he attached to agreeable action.
na, not.
$d v e s t t i$ (3rd sg. act. $\sqrt{ } d v i s$ ), he hates, he dislikes.
akuśalam (n. acc. sg.), disagreeable, inauspicious.
karma (n. acc. sg.), action.
kusale ( n . loc. sg.), in agreeable, in auspicious.
$n a$, not.
anusajjate (3rd sg. pr. indic. mid. anu $\sqrt{s a n ̃ j})$, he is attached, he clings.
tyagi ( m. nom. sg.), abandoner, giver up. sattva (n.), goodness, truth, reality.
samāvistas (m. nom. sg. p. pass. participle $\operatorname{sam} \bar{a} \sqrt{v i s})$, filled with, entered into.
(sattva-samāvistas, m. nom. sg. TP cpd., filled with goodness.)
medhāvī (m. nom. sg.), wise man, learned man, pandit.
chinna (p. pass. participle $\sqrt{ }$ chid), cut away, abolished, eliminated, chopped.
saḿśayas (m. nom. sg.), doubt, irresolution.
(chinnasaṁ́áayas, m. nom. sg. BV cpd., whose doubt has been cut away.)

## XVIII

न हि देहभृता राक्यं
na hi dehabhrtā śakyam
not indeed by the body-borne able
त्यक्तु कर्माण्य् श्ररोषत: ।
tyaktum karmāny aśeṣatah
to abandon actions without remainder;
यस् तु कर्मफलत्यागी
yas tu karmaphalatyāgi
who then the action-fruit abandoner,
स त्यागीत्य् ग्रभिधीयते ।।
sa tyāgīty abhidhīyate
he "abandoner" thus is called.
Indeed embodied beings are not able To abandon actions entirely;
He , then, who abandons the fruit of action,
Is called a man of renunciation.
na, not.
$h i$, indeed, truly.
dehabhrt $\bar{a}$ (n. instr. sg.), by body-borne beings, by the body borne, by those inhabiting the body, by creatures.
sakyam (n. acc. sg.), able, capable, possible.
tyaktum (infinitive $\sqrt{t y a j}$ ), to abandon, to give up.
karmāni (n. acc. pl.), actions.
aśeṣatas (adv.), without remainder, entirely.
yas (m. nom. sg.), who.
$t u$, indeed, then, but.
karma (n.), action.
phala (n.), fruit, result.
tyāgī (m. nom. sg.), abandoner, giver up.
(karmaphalatyāgī, m. nom. sg. TP cpd., abandoner of the fruit of action.)
sas (m. nom. sg.), he, this.
tyäg $\bar{l}$ (m. nom. sg.), abandoner, giver up.
$i t i$, thus, in this way.
abhidhiyate (3rd sg. pr. passive abhi $\sqrt{d h a ̄}$ ), he is called, he is said to be, he is designated as.

## XVIII

12

ग्रनिष्टम् इषष्टं मिश्रं च aniștam istán miśrà̇ ca undesired, desired and mixed

त्रिविधं कर्मण: फलम् ।
trividham karmanah phalam
threefold of action the fruit

भवत्य् 尹्रत्यागिनां प्रेत्य
bhavaty atyāginā̀ pretya
it is for the non-abandoners, departing;
न तु संन्यासिनां कृचित् ॥
na tu saìnyāsinām kvacit
not, but, for the renouncers any (fruit) whatever.

The fruit of action for those who have not renounced
When they depart (die) is threefold:
Evil, good, and mixed;
But for the renouncers there is none whatever.
anisțam ( n . nom sg.), undesired, unwished for.
istam (n. nom. sg.), desired, wished for.
miśam (n. nom. sg.), mixed.
$c a$, and.
trividham (n. nom. sg.), threefold, of three kinds.
karmanas (n. gen. sg.), of action.
phalam (n. nom. sg.), fruit, result.
bhavati ( 3 rd sg. pr. indic. act. $\sqrt{b} h \bar{u}$ ), it is, it comes to be.
atyäginäm (m. gen. pl.), of the non-abandoners, of those who do not abandon.
pretya (gerund pra $\sqrt{i}$ ), departing, dying.
na, not.
$t u$, indeed, but, however.
sà̈nyäsinām (m. gen. pl.), of the renouncers, of the throwers aside.
kvacit, any whatever.

## XVIII

पश्रूतानिन महाबाहो
pañcāitāni mahābāho
five these, O Mighty Armed One,

कारणानि निबोध मे।
käranäni nibodha me
factors learn from me

सांख्ये कृतान्ते प्रोक्तानि
säm̀khye krtānte proktāni
in the Sām̈khya doctrine declared

सिद्धये सर्वकर्मणाम् ॥
siddhaye sarvakarmanām
for the accomplishment of all actions.

## Learn from Me, O Arjuna, These five factors, Declared in the Sankhya doctrine <br> For the accomplishment of all actions:

pañca, five
etāni (n. acc. pl.), these.
mahābāho (m. voc. sg.), Mighty Armed One.
kāraṇāni (n. acc. pl.), factors, causes, motives.
nibodha (2nd sg. imperative act. $n i \sqrt{ } b u d h$ ), learn! be enlightened as to!
$m e$ (gen. sg.), of me, from me.
sämkhye (m. loc. sg.), in Sämkhya, in the Sāmkhya Doctrine.
krtānte (m. loc. sg. from krta anta), in making an end, in making a conclusion, in doctrine, in dogma.
proktāni (n. acc. pl. p. pass. participle pra $\sqrt{ } v a c$ ), declared, proclaimed, maintained.
siddhaye (f. dat. sg.), to the accomplishment, for the success.
sarvakarmaṇām (n. gen. pl.), of all actions.

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14
श्रधिष्ठानं तथा कर्ता
adhisthāanam̀ tathā kartā
the body also the agent
करणं च पृर्थविधम्।
karanam̀ ca prthagvidham
and the instrument of various kinds,
विविधाइच पृथक्चेष्टा
vividhäśca prthakcesṭā
and the various separate activities
दैवं चैवात्र पज्ञमम् ॥
daivà̀ cä̀vātra pañcamam
and divine providence, in this matter, the fifth.

The seat of action (the body), the doer, The various organs, And the various separate activities, With the presiding deities as the fifth;
adhiṣthänam (n. nom. sg.), seat, basis, abode, body.
tath $\bar{a}$, also, thus, so.
$k a r t a ̄$ (m. nom. sg.), maker, doer, agent.
karanam (n. nom. sg.), means, instrument.
$c a$, and.
prthagvidham (n. nom. sg.), various kinds, separate sorts.
vividhäs (f. nom pl.), various, manifold.
$c a$, and.
prthak, separate, distinct.
cestiās (f. nom. pl.), activities, gestures, motions.
daivam (n. nom. sg.), belonging to the gods, divine, divine providence, fate.
$c a$, and.
$e v a$, indeed.
atra, here, in this case.
(evãtra, in this case, in this matter.)
pañcamam (n. nom. sg.), the fifth.

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## XVIII

शारीरवाङमनोभिर् यत्
śariravāñmanobhir yat with body, speech, mind, whatever

कर्म प्रारभते नर:।
karma prārabhate narah action he undertakes, a man,

न्याय्यं वा विपरीतं का
nyāyyàm v $\bar{a}$ viparitam $v \vec{a}$
either right or wrong
पज्चैते तस्य हेतव: 11
pañcäite tasya hetavah
five these of it the factors.

Whatever action a man undertakes
With his body, speech or mind, Either right of wrong, These are its five factors.
śarira ( n .), bodily frame.
$v a ̄ c$ (f.), speech, language.
manas (n.), mind, thought.
(śaríravān̄manobhis, n. inst. sg. DV cpd., by body, speech and mind, with body, speech and mind.)
$\operatorname{yad}$ (n. acc. sg.), whatever, which.
karma (n. acc. sg.), action.
prārabhate (3rd sg. pr. indic. mid. pra $\bar{a}$ $\sqrt{r a b h})$, he undertakes, he commences, he begins.
naras (m. nom. sg.), man, a man.
nyāyyam ( n . acc. sg.), right, regular, customary.
$v \bar{a}-v \bar{a}$, either-or.
viparītam (n. acc. sg. p. pass. participle vi pari $\sqrt{ } i$, contrary, perverse, wrong.
pañca, five.
ete (m. nom. pl.), these.
tasya (n. gen. sg.), of it, of this.
hetavas (m. nom. pl.), factors, causes, origins.

[^179]तन्रैवं सति कर्तारम्
taträivà̇ sati kartāram
this case thus being, the agent
अर्मानं केवलं तु य: ।
ätmānamं kevalaì tu yah
himself sole, indeed, who
पइयत्य् ग्रकृतबुद्धित्वान्
paśyaty akrtabuddhitvān
he sees from unperfected understanding,
न स पर्यति दुर्मतिः॥
na sa paśyati durmatih
not he sees, the blockhead.
This being so, he who sees his Self
As the doer does not really see,
Because of the fact that
He has not perfected his understanding.
tatra, there, in this case.
evam, thus, in this way.
sati ( n . loc. sg. pr. act. participle $\sqrt{ } / \mathrm{s}$ ), in being, in reality, in truth.
kartāram (m. acc. sg.), agent, one who acts. ätmānam (m. acc. sg.), himself, self.
kevalam (m. acc. sg.), sole, only, exclusive. $t u$, but, indeed.
yas (m. nom. sg.), who.
paśyati (3rd sg. pr. indic. act. $\sqrt{ }$ paś), he sees, he perceives.
$a k r t a$ (n.), incomplete, undone, unmade, imperfect, unperfected.
buddhitvät (n. abl. sg.), from understanding.
(akrtabuddhitvät, n. abl. sg. BV cpd., because he has not perfected his understanding, from not having a perfected understanding.)
$n a$, not.
sas (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. $\sqrt{p}$ paś), he sees, he perceives.
durmatis (m. nom. sg.), blockhead, fool.

## XVIII

यस्य नाहंकृतो भावो
yasya näham̉krto bhāvo
of whom not egoistic state (of mind),
बुद्धिर् यस्य न ल्रिप्यते।
buddhir yasya na lipyate
the intelligence of whom not it is
befouled,
हत्वापि स इमाँल् ्लोकान्
hatvāpi sa imā̀ll lokān
slaying even he these people
न हन्ति न निबध्यते।।
na hanti na nibadhyate not he slays not he is bound.

He whose state of mind is not egoistic, Whose intellect is not tainted,
Even though he slays these people, He does not slay, and is not bound (by his actions).
yasya (m. gen. sg.), of whom.
na, not.
ahamkrtas (m. nom. sg.), egoistic, haughty.
bhävas (m. nom. sg.), state, condition.
buddhis (f. nom. sg.), intelligence, discernment, intuition.
yasya (m. gen. sg.), of whom.
na, not.
lipyate ( 3 rd sg. pr. indic. passive $\sqrt{l i p}$ ), he is befouled, it is smeared, it is defiled.
hatvā (gerund $\sqrt{h a n}$ ), slaying, having slain, having killed.
api, even.
sas (m. nom. sg.), he, this.
$\operatorname{imān}$ (m. acc. pl.), these.
lokän (m. acc. pl.), worlds, people.
$n a$, not.
hanti (3rd sg. pr. indic. act. Vhan), he slays, he kills.
$n a$, not.
nibadhyate (3rd sg. pr. indic. passive ni $\sqrt{ }$ bandh), he is bound, he is bound down, he is fettered.

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ज्ञानं ज्ञेयं परिज्ञाता
jñānam̀ jñeyam parijñātā
knowledge, the-to-be-known, the knower
त्रिविधा कर्मचोदना।
trividhā karmacodanā
threefold propulsions to action

करणं कर्म कर्तेति
karanamं karma karteti
the instrument, the act, the agent, thus
त्रिविध: कर्मसंग्रहः॥
trividhah karmasamgrahah
the threefold action-constituents.
Knowledge, the process of knowing, and the knower
Are the threefold impulse to action;
The instrument, the action, and the doer Are the threefold basis of action.
jn̄ānam (n. nom. sg.), knowledge, wisdom.
$j \tilde{n e y a m}$ ( n . nom. sg. gerundive $\sqrt{j n \bar{a}}$ ), the to-be-known, the object of knowledge.
parij̄ñātā (m. nom. sg.), knower.
trividh $\vec{a}$ (f. nom. sg.), threefold, of three kinds.
karmacodanä (f. nom. sg.), propulsion to action, inspiration to action.
karanam (n. nom. sg.), instrument, means.
karma (n. nom. sg.), act, action.
kartā (m. nom. sg.), agent, doer, performer. iti, thus, so, in this way.
trividhas (m. nom. sg.), threefold, of three kinds.
karmasamgrahas (m. nom. sg.), assemblage of factors involved in action, constituents of action.

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ज्ञान कर्म च कर्ता च
jñänam̀ karma ca kartā ca
knowledge and action and the agent,
त्रिधैव गुणभेदतः।
tridhäiva gunabhedatah
three kinds guna distinguished,
प्रोच्यते गुणसंस्याने
procyate gunasaìkhyāne
it is declared in guna theory;
यथावच् छ्छृणु तान्य् श्रपि।।
yathāvac chṛ̣u tāny api
duly hear these also:
It is declared in Sankhya that
Knowledge, action, and the doer
Are of three kinds, distinguished according to the qualities.
Hear about these also:
$j n ̃ a ̄ n a m$ (n. nom. sg.), knowledge, wisdom. karma (n. nom. sg.), action.
$c a$, and.
kartā (m. nom. sg.), agent, doer. $c a$, and.
tridhā (f. nom. sg.), threefold, of three kinds. eva, indeed (used as a rhythmic filler).
gunabhedatas (m. abl. sg.), guṇa-distinguished, determined by the gunas, split up according to the gunas.
procyate (3rd sg. pr. indic. pass. pra $\sqrt{ } v a c$ ), it is said, it is declared.
gunasamikhyāne (n. loc. sg.), in guṇa doctrine, in guna reckoning.
yathāvat (adv.), duly, properly, rightly.
śrṇu (2nd sg. imperative act. $\sqrt{\text { śr }} u$ ), hear! learn!
tāni (n. acc. pl.), these.
api, also, even.

## XVIII

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सर्वभूतेषु येनेकं
sarvabhüteṣu yenäikam
in all beings by which one
भावम् श्रव्ययम् ईक्षते।
bhāvam avyayam iksate being imperishable one sees,

अ्रविभक्तं विभक्तेषु
avibhaktam̀ vibhakteṣu
undivided in the divided;
तज् ज्ञानं विद्धि सात्विकम् ॥
taj jñānam viddhi sättvikam
that knowledge know to be sattvic.
That knowledge by which one sees
One imperishable Being in all beings,
Undivided in separate beings;
Know that knowledge to be sattvic.
sarvabhūteṣu (n. loc. pl.), in all beings, in all creatures.
yena (m. inst. sg.), by which, with which.
ekam (m. acc. sg.), one.
bhāvam (m. acc. sg.), being, creature.
avyayam (m. acc. sg.), imperishable, eternal.
iksate ( 3 rd sg . pr. indic. mid. $\sqrt{i k s}$ ), he sees, one sees.
avibhaktam (m. acc. sg.), undivided, undistributed.
vibhaktesu (m. loc. pl.), in the divided, in the multiple.
$\operatorname{tad}$ (n. acc. sg.), that, this.
jnänam (n. acc. sg.), knowledge, wisdom.
viddhi (2nd imperative act. $\sqrt{\text { vid }), ~ k n o w!~}$ learn!
sāttvikam (n. acc. sg.), sattvic, pertaining to the guna of sattva.

पृथक्वेन तु यज् ज्ञानं
prthaktvena tu yaj jñänam as separate but which knowledge

नानाभावान् पृर्थग्विधान्।
nänäbhävän prthagvidhān
different beings (of) various kinds
वेत्ति सर्वषष भूतेषु
vetti sarvesu bhūtesu
it knows in all beings;
तज् ज्ञान विद्धि राजसम् ॥
taj jañanamà viddhi rājasam
that knowledge know to be rajasic.
But that knowledge which sees In all beings
Separate entities of various kinds, by differentiation, Know that knowledge to be rajasic.
prthaktvena (n. inst. sg.), as separate, with one by one.
$t u$, but, indeed.
yad (n. nom. sg.), which.
jñänam (n. nom. sg.), knowledge, wisdom.
$n \bar{a} n a ̄$, various, different, distinct.
$b h a ̄ v a ̄ n(\mathrm{~m}$. acc. pl.$)$, beings, existences.
prthagvidhān (m. acc. pl.), of various kinds, of separate kinds.
vetti ( 3 rd sg. pr. indic. act. $\sqrt{ }$ vid), he knows, it knows.
sarvesu (m. loc. pl.), in all.
$b h u ̄ t e s ̣ u$ ( m. loc. pl.), in beings, in creatures, in existences.
$\operatorname{tad}$ (n. acc. sg.), that, this.
jnāānam (n. acc. sg.), knowledge, wisdom.
viddhi (2nd sg. imperative act. $\sqrt{\text { vid }), ~ k n o w!~}$ learn! know to be!
rājasam (n. acc. sg.), rajasic, pertaining to the guṇa of rajas.

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यत् तु कृत्स्त्वद् एकस्मिन्
yat tu krtsnavad ekasmin
which but as if it were all, in one
कार्ये सक्तम् भ्रहेतुकम्।
kärye saktam ahäitukam
in the to-be-done attached, without concern for cause,

म्रतत्वार्थवद् ग्रल्पं च
atattvärthavad alpamं ca
without real purpose and small (in value or significance)

तत् तामसम् उदाहृतम् ॥
tat tāmasam udāhrtam
that tamasic declared to be.
That (knowledge), however, which is attached to one single effect
As if it were all, and without reason,
Without a real purpose and small in significance,
Is declared to be tamasic.
yad (n. nom. sg.), which.
$t u$, but, indeed.
krtsnavat (n. nom. sg.), as if it were all, as if it were the whole.
ekasmin (loc. sg.), in one.
kärye ( n . loc. sg.), in the to-be-done, in the order of action.
saktam (n. nom. sg.), attached, clinging.
ahäitukam (n. nom. sg.), without motive, without concern for cause.
atattvärthavat ( n. nom. sg.), without true purpose, without real aim.
alpam (n. nom. sg.), small, piddling, slight. $c a$, and.
tad (n. nom. sg.), that, this.
tämasam ( n . nom. sg.), tamasic, pertaining to the guna of tamas.
udāhrtam (n. nom. sg. p. pass. participle $u d$ $\bar{a} \sqrt{h r})$, declared, proclaimed, said to be.

नियतं सद्भरहितम्
niyatam sañgarahitam controlled, attachment free from,

श्ररागद्वेषतः कृतम्।
arägadvesatah krtam without desire or hatred performed,

श्रफलप्रेप्सुना कर्म
aphalaprepsunā karma without fruit desiring to obtain, action,

यत् तत् सार्विकम् उच्यते ।।
yat tat sāttvikam ucyate
which, that sattvic said to be
That action which is ordained and free from attachment, Performed without desire or hate, With no wish to obtain fruit, Is said to be sattvic.
niyatam ( n . nom. sg.), controlled, subdued. sañga (m.), attachment, clinging.
rahitam (n. nom. sg. p. pass. participle $\sqrt{r a h}$ ), freed from, quitted, forsaken, separated from.
(sañga-rahitam, n. nom. sg. TP cpd., freed from clinging.)
arāgadveṣatas (adv.), without desire or hatred, neither liking nor disliking.
$\operatorname{krtam}$ (n. nom. sg.), done, performed.
aphala (n.), without fruit, non-fruit.
prepsunā ( m . inst. desiderative adj. from pra $\sqrt{a} p$ ), desiring to obtain, wishing to acquire.
karma (n. nom. sg.), action.
yad (n. nom. sg.), which.
$\operatorname{tad}$ (n. acc. sg.), that, this.
sättvikam (n. acc. sg.), sattvic, pertaining to the guna of sattva.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is called, it is said to be.

यत् तु कामेप्सुना कर्म
yat tu kāmepsunā karma
which, but, with desire wishing to obtain, action,

साहंकारेण वा पुनः।
sāhà̀kārena vā punah
with selfishness, or again,
क्रियते बहुलायासं
kriyate bahulāyāsam
it is performed (with) much effort;
तद् राजसम् उदाह्तम् ॥
tad rājasam udāhrtam
that rajasic declared to be
But that action which is performed with a wish to obtain desires,
With selfishness, or, again, With much effort,
Is declared to be rajasic.
yad (n. nom. sg.), which.
$t u$, but, however, indeed.
käma (m.), desire, lust.
$\bar{q} p s u n \bar{a}$ (m. inst. sg. desiderative adj. from $\sqrt{\bar{a} p}$ ), wishing to obtain, desiring to get.
karma (n. nom. sg.), action.
sähaímkäreṇa (m. inst. sg.), by selfishness, with egotism with self-centeredness.
$v \bar{a}$, or.
punar, again, further.
kriyate (3rd sg. pr. indic. passive $\sqrt{k r}$ ), it is done, it is performed.
bahula (m.), much, many.
$\bar{a} y \bar{s} a m$ (m. acc. sg.), effort, exertion, toil.
(bahula-āyāsam, m. acc. sg. KD cpd., much effort.)
tad (n. nom. sg.), that, this.
rājasam (n. nom. sg.), rajasic, pertaining to the guna of rajas.
udāhrtam (n. nom. sg. p. pass. participle ud $\bar{a} \sqrt{h r}$ ), declared, said to be.

## XVIII

ग्रनुबन्धं क्षयं हिंसाम्
anubandhaìn ksayamं himisām
consequence, loss, injury (to others)
श्रनपेक्ष्य च पौरुषम्।
anapeksya ca päurusam
disregarding, and (one's own) strength,
मोहाद् ग्रारभ्यते कर्म
mohād ārabhyate karma
from delusion it is undertaken, action
यत् तत् तामसम् उच्यते।।
yat tat tāmasam ucyate
which, that tamasic said to be.

## That action which is undertaken

 because of delusion,Disregarding consequences, loss, or injury to others,
As well as one's own ability,
Is said to be tamasic.
anubandham (m. acc. sg.), consequence, inevitable result.
ksayam (m. acc. sg.), loss, destruction.
himsäm (f. acc. sg.), injury, violence.
anapeksya (gerund an apa $\sqrt{i k s \text { ), disregard- }}$ ing, regardless, careless.
$c a$, and.
päurusam (n. acc. sg.), strength, might, virility.
mohāt (m. abl. sg.), from delusion, from confusion.
ārabhyate (3rd sg. pr. indic. passive $\bar{a}$ $\sqrt{r a b h})$, it is undertaken, it is commenced.
karma (n. nom. sg.), action.
yad (n. nom. sg.), which.
tad (n. nom. sg.), that, this.
tāmasam (n. nom. sg.), tamasic, pertaining to the guna of tamas.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is said to be.

मुक्तसड्डो गनहंवादी
muktasañgo 'nahaìnvād̄
released from attachment, free from selfspeaking,

धृत्युत्साहसमन्वित:।
dhrtyutsāhasamanvitah
steadfastness and resolution accompanied by

सिद्ध्यसिद्ध्योर् निर्निकार:
siddhyasiddhyor nirvikārah
in success or failure unperturbed;
कर्ता सार्तिक उच्यते ।।
kartā sāttvika ucyate
agent sattvic said to be.
Released from attachment, free from ego,
Endowed with steadfastness and resolution,
Unperturbed in success or failure;
Such a doer is said to be sattvic.
$m u k t a$ (p. pass. participle $\sqrt{ } m u c$ ), released, freed from.
sañgas (m. nom. sg.), attachment, clinging.
(mukta-sañgas, m. nom. sg. KD cpd., freed from attachment.)
anahaìvāadi (m. nom. sg.), free from talk of self, free from self-speaking.
$d h r t i$ (f.), courage, steadfastness.
utsäha (m.), resolution, effort, power, perseverance.
samanvitas (m. nom. sg. p. pass. participle sam anu $\sqrt{ }$ ), accompanied by, going along with.
(dhrtyutsāhasamanvitas, m. nom. sg., accompanied by steadfastness and resolution.)
siddhi (f.), success, accomplishment.
asiddhi (f.), failure, non-success.
(siddhyasiddhyos, f. loc. dual DV cpd., in success and failure, in attainment and nonattainment.)
nirvikāras (m. nom. sg.), unperturbed, unchanged, unmodified.
kartā (m. nom. sg.), agent, doer.
sättvikas (m. nom. sg.), sattvic, pertaining to the guna of sattva.
ucyate (3rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, it is said to be.

## XVIII

रगगी कम्मफंग्रेप्य़
rāgi karmaphalaprepsur
passionate action, fruit desiring to obtain,
लुब्धो हिंसात्मको राशुचि:।
lubdho himsätmako 'śucih greedy, violent natured, impure,

हर्षइोकान्वित: कर्ता
harṣaśokānvitah kartā
joy and sorrow filled with, agent,
राजस: परिकीरितत: ।।
räjasah parikirtitah
rajasic proclaimed to be.
Passionate, desiring the fruits of action,
Greedy, violent-natured, impure,
Subject to joy or sorrow,
Such a doer is proclaimed to be rajasic.
rāgī (n. nom. sg.), passionate, head-long.
karma (n.), action.
phala (n.), fruit.
prepsus (m. nom. sg. desiderative adj. from pra $\sqrt{\bar{a} p}$ ), desiring to obtain, wishing to get.
(karmaphalaprepsus, m. nom. sg., TP cpd. desiring to obtain the fruit of action.)
lubdhas (m. nom. sg.), greedy, desirous, avaricious.
himsātmakas (m. nom. sg.), violent natured, bent on injury.
asucis (m. nom. sg.), impure, polluted.
harsa (m.), joy, happiness, bliss.
soka (m.), sorrow, mourning, pain.
anvitas (m. nom. sg. p. pass. participle anu $\sqrt{ }$ i), accompanied by.
(harṣaśokānvitas, m. nom. sg. TP cpd., accompanied by joy and sorrow, filled with joy and sorrow.)
kartā (m. nom. sg.), agent, doer.
räjasas (m. nom. sg.), rajasic, pertaining to the guna of rajas.
parikirtitas (m. nom. sg. p. pass. participle pari $\sqrt{k i r t}$ ), proclaimed to be, declared to be, celebrated as.

## XVIII

अ्रयुक्त: प्राकृतः स्तब्ध:
ayuktah präkrtah stabdhah
undisciplined, vulgar, obstinate,
राठो नैकृतिको ल्लस:।
śatho nāikrtiko 'lasah
wicked, deceitful, lazy,
विषादी दीर्घसूत्री च
viṣādī dīrghasūtrī ca despondent and dilatory;

कर्ता तामस उच्यते ।।
kartā tāmasa ucyate
agent tamasic said to be.

## Undisciplined, vulgar, obstinate, <br> Wicked, deceitful, lazy, <br> Despondent, and procrastinating; <br> Such a doer is said to be tamasic.

ayuktas (m. nom. sg. p. pass. participle $a$ $\sqrt{y} u j$ ), undisciplined, unyoked.
präkrtas (m. nom. sg.), vulgar, ostentatious, vain.
stabdhas (m. nom. sg.), obstinate, stubborn.
sathas (m. nom. sg.), wicked, false, deceitful.
näikrtikas (m. nom. sg.), dishonest, vile.
alasas (m. nom. sg.), idle, indolent, lazy.
$v i s ̣ a \bar{d} \bar{\imath}$ (m. nom. sg.), despondent, desperate, depressed.
dīrghasūtrī (m. nom. sg.), dilatory, procrastinating.
$c a$, and.
kartā (m. nom. sg.), agent, doer.
tāmasas (m. nom. sg.), tamasic, pertaining to the guna of tamas.
ucyate ( 3 rd sg. pr. indic. passive $\sqrt{v a c}$ ), it is said, he is said to be, he is called.

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## बुद्धेर् भेदं धृतेरच्चैव

buddher bhedam̀ dhrteścaiva
understanding the distinction, and also of firmness

गुणतस् त्रिविधं शृणु।
gunatas trividham s'rnu
according to the gunas, threefold, hear,
प्रोच्यमानम् ग्रशोषेण
procyamānam aséseña
set forth without remainder
पृथक्वेन धनंजय।।
prthaktvena dhanamjaya
separately, Conqueror of Wealth.
Now hear the threefold distinctions of intellect
And also of firmness, according to the qualities,
Taught completely
And separately, Arjuna:
buddhes (f. gen. sg.), of intelligence, of discrimination, of understanding.
bhedam (m. acc. sg.), distinction, splitting, difference.
dhrtes (f. gen. sg.), of steadfastness, of courage, of firmness.
$c a$, and.
eva, also, indeed (often used as a rhythmic filler).
gunatas (adv.), according to the guṇas, in reference to the gunas.
trividham (m. acc. sg.), threefold, of three kinds.
srrnu (2nd sg. imperative $\sqrt{ }$ sru, ), hear! learn!
procyamãnam (m. acc. sg. pass. pr. participle pra $\sqrt{v a c}$ ), set forth, proclaimed, explained.
aśesenẹa (m. inst. sg.), without remainder, wholly, completely.
prthaktvena (m. inst. sg.), separately, distinctly.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

प्रवृत्तिं च निवृतितं च
pravrttim ca nivrttim ca
activity and inactivity
कार्याकार्ये भयाभये।
käryäkärye bhayäbhaye
the to-be-done and the not-to-be-done, the to-be-feared and the not-to-befeared,

## बन्धं मोक्षं च या वेत्ति

bandhá̀ mokṣà ca yā vetti
bondage and liberation, which it knows
बुद्धि : सा पार्थ सात्विकी।।
buddhih sā pārtha sāttvikī
the understanding that, Son of Pṛthā, (is) sattvic.

That intellect which knows when to act and when not to act,
What is to be done and what is not to be done,
And what is to be feared and what is not to be feared,
Along with the knowledge of bondage and liberation, Arjuna, is sattvic.
pravrttim (f. acc. sg.), activity, progress, exertion.
$c a$, and.
nivrtitim (f. acc. sg.), inactivity, non-exertion.
$c a$, and.
$k a \bar{a} y a$ (gerundive $\sqrt{k r}$ ), the to-be-done, the object of action.
$a k a \bar{a} y a$ (gerundive $a \sqrt{k r}$ ), the not-to-bedone, not to be performed.
(käryäkārye, n . acc. dual gerundive DV cpd. $\sqrt{k r}$, the to-be-done and the not-to-bedone, what is to be done and what is not to be done.)
bhayäbhaye (n. acc. dual DV cpd.) the to-befeared and the not-to-be-feared, what is to be feared and what is not to be feared.
bandham (m. acc. sg.), bondage.
mokssam (m. acc. sg.), liberation, freedom.
$c a$, and.
$y \bar{a}$ (f. nom. sg.), which.
vetti (3rd sg. pr. indic. act. $\sqrt{ }$ vid), it knows, it perceives.
buddhis (f. nom. sg.), intelligence, discrimination, understanding.
$s \bar{a}$ (f. nom. sg.), it, this, she.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sättvikī (f. nom. sg.), sattvic, pertaining to the guna of sattva.

## XVIII

यया धर्मम् ग्रधर्मं च
$y a y \bar{a}$ dharmam adharmain ca by which the right and the wrong

## कार्यं चाकार्यम् एव च।

kāryam cākāryam eva ca the to-be-done and the not-to-be-done,

## अ्रयथावत् प्रजानारि

ayathāvat prajānāti
incorrectly it distinguishes,
बुद्धि: सा पार्थ राजसी।।
buddhiḥ sā pārtha rājasi
understanding, that, Son of Prthā, (is) rajasic.

That intellect which distinguishes incorrectly
Between the right and the wrong,
And between that which is to be done and that which is not to be done,
Is rajasic, Arjuna.
yayā (f. inst. sg.), by which, with which.
dharmam (m. acc. sg.), right, righteousness, law.
adharmam (m. acc. sg.), wrong, unlawful, unrighteousness.
$c a$, and.
kāryam (n. nom. sg. gerundive $\sqrt{ } k r$ ), to-bedone, to-be-performed, duty.
$c a$, and.
akāryam ( n . nom. sg. gerundive $a \sqrt{ } \mathrm{kr}$ ), not-to-be-done, not-to-be-performed.
$e v a$, indeed (used as a rhythmic filler.)
$c a$, and.
ayathāvat (adv.), incorrectly, mistakenly.
prajānāti (3rd sg. pr. indic. act. pra $\sqrt{j n \bar{a}}$ ), it distinguishes, it discriminates.
buddhis (f. nom. sg.), intelligence, discrimination, understanding.
$s \bar{a}$ (f. nom. sg.), this, she.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
rājasī (f. nom. sg.), rajasic, pertaining to the guṇa of rajas.

ग्रधर्मं धर्मम् दति या
adharmà̇ dharmam iti $y \bar{a}$
the wrong right thus which
मन्यते तमसावृता।
manyate tamasävrtā
it imagines, darkness-enveloped,
सर्वार्थान्विपरीतांश्व
sarvärthän viparitāämśca
and all things perverted
बुद्धि : सा पार्थ तामसी।।
buddhihh sā pārtha tāmasī
understanding, that, Son of Pṛthā, (is) tamasic.

That intellect which, enveloped in darkness,
Imagines wrong to be right, And all things to be perverted, Is tamasic, Arjuna.
adharmam (m. acc. sg.), wrong, unlawful, contrary to usage.
dharmam (m. acc. sg.), right, righteous, lawful.
iti, thus, in this way.
$y \bar{a}$ (f. nom. sg.), which.
manyate (3rd sg. pr. indic. mid. $\sqrt{m a n}$ ), it thinks, it imagines.
tamasā (n. inst. sg.), by darkness.
$\bar{a} v r t \bar{a}$ (f. nom. sg. p. pass. participle $\bar{a} \sqrt{ } v r$ ), enveloped.
sarvärthān (m. acc. pl.), all things, all aims.
viparītän ( n . acc. pl. p. pass. participle $v i$ pari $\sqrt{i}$ ), perverted, turned backward.
$c a$, and.
buddhis (f. nom. sg.), intelligence, discrimination, understanding.
$s a ̈$ (f. nom. sg.), this, she, it.
pärtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
tāmasī (f. nom. sg.), tamasic, pertaining to the guna of tamas.

## XVIII

33

धृत्या यया धारयते
dhrtyā yayā dhārayate
by firmness by which one holds
मन:प्राणेन्द्रियक्रिया:
manahprānendriyakriyāh
mind, vital breath and sense functions
योगेनाव्यभिचारिण्या
yogenävyabhicārinyā
by yoga unswerving
धृतिः सा पार्थ सात्विकी।।
dhrtih sā pārtha sāttvikī
firmness that, Son of Pṛthā, (is) sattvic.
The unswerving firmness by which,
Through yoga, one holds fast
The functions of the mind, vital breath, and senses,
That firmness, Arjuna, is sattvic.
$d h r t y \bar{a}$ (f. inst. sg.), by firmness, by steadfastness.
yayä (f. inst. sg.), by which.
dhärayate (3rd sg. causative $\sqrt{ }$ dhr), he holds, one bears, one maintains.
manas (n.), mind, thought.
prāñ (m.), vital breath.
indiryakriyās (f. nom. pl.), sense functions, functions of the senses.
(manahprānendriyakriyās, f. nom. pl., DV cpd. functions of the mind, the vital breath and the senses.)
yogena (m. inst. sg.), by Yoga, with Yoga.
avyabhicārinyā (f. inst. sg.), by not going astray, by unswerving.
dhrtis (f. nom. sg.), firmness, steadfastness, courage.
$s \bar{a}$ (f. nom. sg.), this, that, she.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sāttvikī (f. nom. sg.), sattvic, pertaining to the guna of sattva.

## XVIII

## 34

यया तु धर्मकामार्थान्
yayā tu dharmakāmārthān
by which, but, duty, desire, wealth
धृत्या धारयते जन्जुन।
dhrtyā dhärayate 'rjuna
with firmness one holds to, Arjuna,
प्रसङ्झेन फलाकाइक्षी
prasañgena phalākān̄ksī
with attachment, fruit desiring,
धृतिः सा पार्थ राजसी।।
dhrtih sä pärtha räjasī
firmness that, Son of Prthā, (is) rajasic.
But the firmness by which one holds to
Duty, pleasures, and wealth,
With attachment and desire for the fruits of action,
That firmness, Arjuna, is rajasic.
$y a y \bar{a}$ (f. inst. sg.), by which.
$t u$, but, however, indeed.
dharma (m.), duty, law, righteousness.
kāma (m.), desire.
$\operatorname{arthän}$ (m. acc. pl.), wealth, objects of desire, booty.
(dharmakāmārthān, m. acc. pl., duty, desire and wealth.)
dhrtyä (f. inst. sg.), with firmness, by steadfastness.
dhärayate (3rd sg. pr. indic. causative mid. $\sqrt{d h r}$ ), he holds to, one holds to, one bears, one maintains.
arjuna (m. voc. sg.), Arjuna.
prasangena (m. inst. sg.), with attachment, by clinging.
phalākān̄kṣí (m. nom. sg. from phala $\bar{a}$ $k a ̄ n ̄ k s ̦ i n)$, fruit desiring, desiring results.
dhrtis (f. nom.sg.), firmness, steadfastness. $s \bar{a}$ (f. nom. sg.), that, this, she, it.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
rājasī (f. nom. sg.), rajasic, pertaining to the guṇa of rajas.

## XVIII

## 35

यया स्वप्नं भयं शोकं
yayã svapnaím bhayaì śskaì
by which sleep, fear, grief,
विषादं मदम् एव च।
viṣādaì madam eva ca
depression and conceit
न विमुणुति दुर्मेधा
na vimuñcati durmedhā
not be abandons, the dull witted (man)
धृति: सा पार्थ तामसी।।
dhrtiḥ sā pärtha tämasī
firmness that, Son of Pṛthā, (is) tamasic.
$y a y \bar{a}$ (f. inst. sg.), by which, with which
svapnam (m. acc. sg.), sleep.
bhayam (n. acc. sg.), fear.
śokam (m. acc. sg.), sorrow, grief
viṣādam (m.acc. sg.), depression, lassitude. madam (m. acc. sg.), pride, conceit, intoxication.
$e v a$, indeed (used as a rhythmic filler).
$c a$, and.
$n a$, not.
vimuñcati (3rd sg. act. vi $\sqrt{m u c), ~ h e ~ a b a n-~}$ dons, he relinquishes
durmedh $\bar{a}$ (m. nom. sg.), the dull witted, the stupid man, one whose wit is dull.
dhrtis (f. nom. sg.), firmness, steadfastness, courage.
$s \bar{a}$ (f. nom. sg.), this, it, she, that.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
tāmasi (f. nom. sg.), tamasic, pertaining to the guna of tamas.

## That firmness by which a stupid man

Does not abandon sleep, fear, grief,
Depression, and conceit, Is tamasic, Arjuna.

## XVIII

सुखं त्व् ्दानीं न्रिविधं
sukham tv idānim trividham
happiness but now threefold
श़्रुणु मे भरतर्षभ।
śrnu me bharatarṣabha
hear from me, Bull of the Bharatas,
अभ्यासाद् रमते यत्र
abhyāsād ramate yatra
from practice one enjoys, where
दु:खान्तं च निगच्छति॥
duhkhäntam̀ ca nigacchati
and suffering-end one come to.
And now, hear from Me, Arjuna, The threefold happiness
That one enjoys through practice,
And in which one comes to the end of suffering.
sukham (n. nom. sg.), happiness, joy
$t u$, but, indeed.
idānīm, now.
trividham (m. acc. sg.), threefold, of three kinds.
śrnu (2nd sg. imperative act. $\sqrt{ }$ śru,), hear! learn!
$m e$ (abl. sg.), from me, of me.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.
$a b h y a ̄ s a ̄ t$ (m. abl. sg.), from practice, from exercise, from repetition.
ramate ( 3 rd sg. pr. indic. mid. $\sqrt{ }$ ram), he enjoys, one enjoys.
yatra, where, whither, in which.
$d u h k h a(\mathrm{n}),$. suffering, pain.
antam (m. acc. sg.), end, termination.
(duhkhāntam, m. acc. sg., end of suffering, termination of pain.)
$c a$, and.
nigacchati (3rd sg. pr. indic. act. ni $\sqrt{ }$ gam), he goes to, he comes to, one comes to.

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यत् तद् श्रग्रे विषम् इव
yat tad agre visam iva which that in the beginning poison-like

परिणामे ऽमृतोपमम्।
parınāme 'mrtopamam when transformed, nectar semblance;

## तत् सुखं सात्विकं प्रोक्तम्

tat sukhamं sāttvikam proktam
that happiness satvic declared to be
श्रात्मबुद्धिप्रसादजम्।।
ātmabuddhiprasādajam
own spirit (and) tranquility born.
That which in the beginning is like poison
But in the end like nectar;
That happiness, born from the tranquility of one's own mind, Is declared to be sattvic.
yad (n. nom. sg.), which, what.
tad (n. nom. sg.), that, this.
agre ( n. loc. sg.), in the beginning, at the start.
viṣam (n. nom. sg.), poison, venom.
iva, like.
parināme (m. loc. sg.), in transformation, when transformed, in development.
amrta (n.), nectar, immortality.
upamam (n. nom. sg.), comparison, resemblance, semblance.
(amrtopamam, n. nom. sg. BV cpd., whose resemblance is nectar.)
tad (n. nom. sg.), that, this.
sukham (n. nom. sg.), happiness, joy.
sättvikam ( n . nom. sg.), sattvic, pertaining to the guna of sattva.
proktam (n. nom. sg. p. pass. participle pra $\sqrt{v a c}$ ), declared, said to be.
$\bar{a} t m a b u d d h i(f$.$) , own intelligence, own spirit.$
prasāda (m.), purity, clarity, brightness, tranquility.
-jam (suffix), born, originating in.
(ātmabuddhiprasādajam, n. nom. sg. TP cpd., born from the tranquility of the spirit of oneself.)

## XVIII

विषयेद्रियसंयोगाद्
vişayendriyasam̀yogād
from sense-object sense contact
यत् तद् छ्रग्रे डमृतोपमम्।
yat tad agre 'mrtopamam
which that in the beginning resembles nectar,

परिणामे विषम् इव
parināme visam iva
when transformed, poison-like;
तत् सुखं राजसं स्मृतम् ॥
tat sukhamं räjasaím smrtam
that happiness rajasic recorded as.
That which in the beginning, through contact
Between the senses and their objects, is like nectar,
And in the end like poison;
That happiness is declared to be rajasic.
visaya (m.), sense-object, object of the senses, sphere of activity.
indriya ( n .), sense (as in the five senses).
samyogāt (m. abl. sg.), from joining together, from contact.
(vişayendriyasamyogãt, m. abl. sg., TP cpd., from contact between the sense and the sense-object.)
yad (n. nom. sg.), which.
tad (n. nom. sg.), that, this.
agre ( n . loc. sg.), in the beginning, at the start.
amrta (n.), nectar, immortality.
upamam (n. nom. sg.), resemblance, likeness, semblance.
(amrtopamam, n. nom. sg. BV cpd., whose resemblance is nectar.)
parināme (m. loc. sg.), in transformation, when transformed.
visam (n. nom. sg.), poison, venom.
iva, like.
$\operatorname{tad}$ (n. nom. sg.), that, this.
sukham (n. nom. sg.), happiness, delight, joy.
räjasam (n. nom. sg.), rajasic, pertaining to the guna of rajas.
smrtam (n. nom. sg. p. pass. participle $\sqrt{s m r}$ ), remembered as, recorded as, known as.

यद् ग्रग्रे चानुबन्धे च
yad agre cänubandhe ca
and which in the beginning and in (its)
consequence,
सुखं मोहनम् ग्रात्मनः।
sukham mohanam ätmanah
happiness, deluding of the self,
निद्रालस्यप्रमादोत्थं
nidrälasyapramādottham̀
sleep, indolence, negligence arising from,
तत् तामसम् उदाहृतम् ॥
tat tāmasam udāhrtam
that tamasic declared to be.
That happiness which both in the beginning
And afterwards deludes the self,
Arising from sleep, indolence, and negligence,
Is declared to be tamasic.
yad (n. nom. sg.), which.
agre ( n. loc. sg.), in the beginning, at the start.
$c a$, and.
anubandhe ( m. loc. sg .), in consequence, in result.
$c a$, and.
sukham (n. nom. sg.), happiness, joy, delight.
mohanam (n. nom. sg.), deluding, confusing. atmanas (m. gen. sg.), of the self.
nidrā (f.), sleep, sleepiness, slumber.
alasya (n.), idleness, sloth, indolence, laziness.
pramāda (m.), negligence, confusion.
uttham (n. nom. sg. from $u d \sqrt{ } \operatorname{sth} \bar{a}$ ), arising from, originating in.
(nidrālasyapramādottham, m. acc. sg. TP cpd., arising from sleepiness, indolence and negligence.)
$\operatorname{tad}$ (n. nom. sg.), that, this.
tāmasam (n. nom. sg.), tamasic, pertaining to the guna of tamas.
udāhrtam (n. nom. sg. p. pass. participle $u d \bar{a} \sqrt{h r}$ ), declared, said to be.

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न तद् ग्रस्ति पृथिव्यां वा
na tad asti prthivyä̀̇ $v \vec{a}$
not that there is either on earth
दिवि देवेषु वा पुनः।
divi deveṣu vä punah
or in heaven among the gods yet,
सत्वं प्रकृतिजैर् मुक्तं
sattvam prakrtijäar muktam
a being, from material nature born, free,
यद् एभिः स्यात् त्रिभिर् गुणँ:॥
yad ebhih syāt tribhir gunāih
which from these it may exist by the three gunas.

There is no being, either on earth
Or yet in heaven among the gods,
Which can exist
Free from these three qualities born of material nature.
$n a$, not.
tad (n. nom. sg.), that, this.
asti ( 3 rd sg. pr. indic. $\sqrt{a s}$ ), it is, there is.
prthivyām (f. loc. sg.), on earth.
$v \bar{a}$-vā, either-or.
divi ( m. loc. sg.), in heaven.
deveṣu (m. loc. pl.), among the gods.
punar, yet, even, again.
sattvam (n. nom. sg.), being, existence.
prakrtijāis (m. inst. sg.), by material nature produced, born of material nature.
muktam ( n . nom. sg. p. pass. participle $\sqrt{m u c}$ ), free, freed, liberated.
yad (n. nom. sg.), which.
ebhis ( m . inst. pl.), by these, from these.
syät (3rd sg. optative act. $\sqrt{a s}$ ), it may be, it can be, it may exist.
tribhis (m. inst. pl.), by three, from three.
gunãis (m. inst. pl.), by the gunas, from the guṇas.

## XVIII

## ब्राह्मणक्षत्रियविशां

brähmanakṣatriyaviśām
of the brähmans, the kșatriyas and the vāiśyas

## शूद्राणां च परंतप ।

śúdrạ̄nā̀̀ ca param̀tapa
and the śūdras, Scorcher of the Foe,

कर्माणि प्रविभक्तानि
karmāni pravibhaktāni
the actions (are) distributed

## स्वभावप्रभवैर् गुनै:।।

svabhāvaprabhavāir gunāih
by the innate-nature-arising gunas.
The duties of the brahmins, the kshatriyas, the vaishyas,
And of the shudras, Arjuna, Are distributed according to The qualities which arise from their own nature.
brāhmana (m.), brāhman, member of the brähman caste.
ksatriya (m.), ksatriya, member of the warrior caste.
viś (m.), vaiśya, member of the merchant or farmer caste.
(brähmaṇakṣatryavisām, m. gen. pl., of the brähmans, kṣatriyas and vāísyas.)
sūudrānām (m. gen. pl.), of the suudras, of the members of the fourth or servant caste.
$c a$, and.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.
karmāni (n. nom. pl.), actions.
pravibhaktāni (n. nom. pl. p. pass. participle pra $v i \sqrt{ } b h a j)$, distributed, apportioned.
svabhäva, (m.), own nature, innate nature.
prabhaväis (m. inst. pl.), by arising, by existing.
(svabhāvaprabhavāis, m. inst. pl., TP cpd., by innate-nature-arising, by arising from innate nature.)
gunāis (m. inst. pl.), by the guṇas.

## XVIII

शामो दमस् तप: शौचं
śamo damas tapaḥ śãucam tranquility, restraint, austerity, purity,

क्षान्तिर् श्रार्जवम् एव च।
ksāntir ärjavam eva ca
patience and uprightness,
ज्ञानं विज्ञानम् ग्रास्तिक्यं
jñänam vijñānam āstikyam̀
knowledge, discrimination, religious faith,
ब्रह्मकर्म स्वभावजम् ॥
brahmakarma svabhävajam
brāhman action, innate nature born.
Tranquility, restraint, austerity, purity,
Forgiveness, and uprightness,
Knowledge, wisdom, and faith in God
Are the duties of the brahmins, born of their innate nature.
samas (m. nom. sg.), tranquility, calmness.
damas (m. nom. sg.), restraint, taming, subduing, control.
tapas (n. nom. sg.), austerity, heat.
sāucam (n. nom. sg.), purity, cleanliness of mind and body.
ksāntis (f. nom. sg.), patience.
$\bar{a}$ rjavam (n. nom. sg.), uprightness, honesty, sincerity.
eva, indeed (used as a rhythmic filler).
$c a$, and.
jñānam (n. nom. sg.), knowledge, wisdom.
vijñānam (n. nom. sg.), discrimination, discernment.
āstikyam (n. nom. sg.), piety, belief in God. brahmakarma (n. nom. sg.), brāhman action, action of the brāhman caste.
svabhāva (m.), innate nature, own nature. -jam (n. nom. sg. suffix), born, arising from.
(svabhāvajam, n. nom. sg., born of innate nature, arising from innate nature.)

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शौर्यं तेजो धृतिर् दाक्ष्यं
śäuryamं tejo dhrtir dāksyaín heroism, majesty, firmness, skill

युद्धे चाप्य् झ्रपलायनम्।
yuddhe cäpy apaläyanam and in battle also not fleeing,

दानम् ईश्वरभावरच
dānam íśvarabhāvaśca generosity and lordly spirit,

क्षत्रं कर्म स्वभावजम् ।।
kṣātram̀ karma svabhāvajam kṣatriya action innate nature born.

Heroism, majesty, firmness, skill, Not fleeing in battle,
Generosity, and lordly spirit Are the duties of the kshatriyas, born of their innate nature.
sāuryam (n. nom. sg.), heroism, valor, might.
tejas ( $\mathrm{n} . \mathrm{nom} . \mathrm{sg}$.), splendor, majesty.
dhrtis (f. nom. sg.), courage, steadfastness, firmness.
däkșyam (n. nom. sg.), skill, virtuosity, dexterity.
yuddhe ( n . loc. sg.), in battle, in fighting. $c a$, and.
api, also, even.
apaläyanam (n. nom. sg.), not fleeing, not disappearing from the battlefield.
dānam (n. nom. sg.), generosity, charity, giving.
ìsvarabhävas (m. nom. sg.), lordly being, lordly spirit.
$c a$, and.
ksātram (n. nom. sg.), related to the kṣatriya or warrior caste.
karma (n. nom. sg.), action.
svabhävajam (n. nom. sg.), born of innate nature, produced by innate nature.

कृषिगोरक्ष्यवाणिज्यं<br>krṣigāuraksyavānijijam plowing, cow-herding, trade,<br>वैइ्यकर्म स्वभावजम्।<br>väisyakarma svabhāvajam vāiśya action, innate nature born;<br>परिचर्यात्मकम् कर्म<br>paricaryätmakam karma<br>service-type action,<br>शूद्रस्पापि स्वभावजम्<br>süudrasyäpi svabhävajam<br>of the sudra, innate nature born.<br>Plowing, cow-herding, and trade<br>Are the duties of the vaishyas, born of their innate nature.<br>Service is the duty of the shudras, Born of their innate nature.

$k r s ̦ i$ (f.), plowing, cultivation, agriculture. gäuraksya (n.), cow-herding, cow protecting. vänijyam (n. nom. sg.), trade, commerce.
(krṣigāurakṣyavānijyam, n. nom. sg., DV cpd. plowing, cow-herding and trade.)
väiśya (m.), väiśya, pertaining to the third, or merchant-farmer caste.
karma (n. nom. sg.), action.
(väişyakarma, n, nom. sg., TP cpd. väisya action.)
svabhāvajam ( n . nom. sg.), born of innate nature.
paricary $\bar{a}$ ( f . determinative noun from pari $\sqrt{ }$ car), service, doing service.
ätmakam ( n . nom. sg. ifc.), type, of the nature of, consisting of.
(paricaryãtmakam, n. nom, sg., TP cpd. consisting of service, "service-selved.")
karma (n. nom. sg.), action.
südrasya (m. gen. sg.), of the suidra, of the members of the fourth or lowest caste, of the servant caste.
$a p i$, also, even.
svabhāvajam (n. nom, sg.), born of innate nature, arising from innate nature.

स्वे स्वे कर्मण्य् प्रभिरतः
sve sve karmany abhiratah
in own repeated action content,
संसिद्धिं लभते नर:।
samisiddhim labhate narah
perfection he attains, a man,
स्वकर्मनिरतः सिद्धिं
svakarmaniratah siddhim
own action contented with, perfection
यथा विन्दति तच् छ्छुणु॥
yathā vindati tac chrmu
how he finds, that hear!
Devoted to his own duty,
A man attains perfection.
Hear then how one who is devoted to his own duty
Finds perfection:
sve sve (m. loc. sg.), in own repeated.
karmani ( n . loc. sg.), in action.
abhiratas (m. nom. sg. p. pass. participle $a b h i \sqrt{ } \mathrm{ram}$ ), contented, satisfied, pleased.
samंsiddhim (f. acc. sg.), perfection, success, fulfillment.
labhate (3rd sg. pr. indic. mid. $\sqrt{l}$ labh), he attains, he obtains.
naras (m. nom. sg.), man, a man.
svakarma ( n .), own action, own deeds.
niratas (m. nom. sg.), content, satisfied, pleased.
(svakarma-niratas, m. nom. sg. TP cpd., content in own action.)
siddhim (f. acc. sg.), perfection, success, fulfillment.
yath $\bar{a}$, how, in which way.
vindati (3rd sg. pr. indic. act. $\sqrt{2}$ vid), he finds.
$\operatorname{tad}$ (n. acc. sg.), that, this.
śrnu (2nd sg. imperative act. $\sqrt{ } \dot{s} r u$ ), hear! learn!

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यतः प्रवृत्तिर् भूतानां
yatah pravrttir bhūtānā̀̀
from whom the origin of beings,

## येन सर्वम् इदं ततम्।

yena sarvam idam tatam
by whom all this universe pervaded,
स्वकर्मणा तम् श्रभ्यर्च्य
svakarmanā tam abhyarcya
by one's own action him worshipping,
सिद्धिं विन्दति मानवः।।
siddhim vindati mānavah
perfection he finds, man.
By worshiping with his own proper
duty
Him from whom all beings have their origin,
Him by whom all this universe is pervaded,
Man finds perfection.
yatas (m. abl. sg.), from whom.
pravrttis (f. nom. sg.), origin, coming forth.
bhūtānām (n. gen. pl.), of beings, of creatures.
yena (m. inst. sg.), by whom.
sarvam idam (n. nom. sg.), all this, all this universe.
tatam (n. nom. sg. p. pass. participle $\sqrt{\text { tan }), ~}$ pervaded, stretched, diffused.
svakarmanā (n. inst. sg.), by own action.
tam (m. acc. sg.), him, it.
abhyarcya (gerund abhi $\sqrt{ } r c \sqrt{ }$ arc), worshipping, praising.
siddhim (f. acc. sg.), perfection, success, fulfillment.
vindati ( 3 rd sg. pr. indic. act. $\sqrt{2}$ vid), he finds.
mänavas (m. nom. sg.), man, a man, a human being, a descendant of Manu, the primal patriarch.

श्रेयान् स्वधर्मो विगुण:
śreyān svadharmo vigunah
better own duty imperfect
परधर्मात् स्वनुष्ठितात् ।
paradharmät svanusṭhitāt than another's duty well performed;

स्वभावनियतं कर्म
svabhāvaniyataì karma
own-nature-prescribed action
कुर्वन् ्नाप्रोति किल्बिषम् ॥
kurvan näpnoti kilbiṣam
performing, not one incurs guilt.
Better one's own duty, though imperfect,
Than the duty of another well performed;
Performing the duty prescribed by one's own nature,
One does not incur evil.
śreyān (m. nom. sg. comparative), better, superior, preferable.
svadharmas (m. nom. sg.), own duty, own caste duty.
vigunas (m. nom. sg.), imperfect, lacking, wanting.
paradharmāt (m. abl. sg.), than another's duty, than the duty of another caste.
svanusthitāt (m. abl. sg. su anusthitāt), well done, well performed, well executed.
svabhāva (m.), own nature, own being.
niyatam ( n. acc. sg.), prescribed, controlled, subdued.
(svabhāva-niyatam, n. nom. sg. TP cpd., prescribed by one's own nature.)
karma (n. acc. sg.), action.
kurvan (n. nom. sg. pr. act. participle $\sqrt{ } k r$ ), performing, doing.
na, not.
$\bar{a} p n o t i$ ( 3 rd sg. pr. indic. act. $\sqrt{a} p$ ), he incurs, one obtains, he attains.
kilbiṣam (n. acc. sg.), guilt, fault, sin, evil.

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सहजं कर्म कौन्तेय
sahajam̀ karma kāunteya
together-born action, Son of Kuntī,
सदोषम् ग्रणि न त्यजेत्।
sadoṣam api na tyajet
with deficiency even, not one should abandon.

सर्वर्रम्भा हि दोषेण
sarvärambhā hi doṣena
all undertakings indeed with deficiency
धूमेनाग्रिए् इवावृता: 11
dhūmenāgnir ivāvrtāh
with smoke fire-like, enveloped.
One should not abandon the duty to which one is born
Even though it be deficient, Arjuna. Indeed, all undertakings are enveloped by evil
As fire is by smoke.
sahajam (n. acc. sg.), together-born, inborn.
karma (n. acc. sg.), action.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
sadossam (n. acc. sg.), with deficiency, with fault.
api, even, also.
$n a$, not.
tyajet (3rd sg. optative act. $\sqrt{ }$ tyaj), one should abandon, he should abandon.
sarvārambhās (m. nom. pl. from sarva à $\sqrt{r a m b h}$ ), all undertakings, all beginnings, all commencements.
$h i$, indeed.
dosena ( n . inst. sg.), with deficiency, with fault, with error.
dhümena (m. inst. sg.), with smoke, by smoke.
agnis (m. nom. sg.), fire, god of fire.
$i v a$, like, similar.
$\bar{a} v r t a ̄ s$ (m. nom. pl. p. pass. participle $\bar{a}$ $\sqrt{ } v r)$, enveloped, veiled, hidden.

## XVIII

ग्रसक्तबुद्धि: सर्वर्त
asaktabuddhih sarvatra unattached intelligence everywhere,

## जितात्मा विगतस्पृहः।

jitātmä vigatasprhah
conquered self, disappeared desire,
नैष्कर्म्यसिद्धिं परमां
näị̧karmyasiddhim paramām actionlessness perfection supreme

## संन्यासेनाधिगच्छति ॥

saminyāsenädhigacchati
by renunciation, one attains.
With his intellect unattached at all times,
With conquered self, free from desire, By renunciation, one attains
The supreme state of freedom from action.
asakta (p. pass. participle $a \sqrt{s a n ̃ j), ~ u n a t-~}$ tached, not clinging.
buddhis (f. nom. sg.), intelligence, discrimination, understanding.
(asaktabuddhis, m. nom. sg. BV cpd., whose intelligence is unattached.)
sarvatra, everywhere, on all sides, at all times.
jita (p. pass. participle $\sqrt{j i}$ ), conquered, subdued.
$\bar{a} t m \bar{a}$ (m. nom. sg.), self.
(jitātmã, m. nom. sg. BV cpd., whose self is conquered).
vigata ( p . pass. participle vi $\sqrt{\text { gam }) \text {, gone }}$ away, disappeared.
sprhas (m. nom. sg.), deep desire, longing, envy.
(vigatasprhas, m. nom. sg. BV cpd., whose desire has disappeared.)
näiskarmya (n.), actionlessness, inactivity.
siddhim (f. acc. sg.), success, perfection, fulfillment.
(näiskarmya-siddhim, f. acc. sg. TP cpd., perfection of actionlessness.)
paramäm (f. acc. sg.), supreme.
saminyā̄sena (m. inst. sg.), by renunciation, through renunciation, by throwing down.
adhigacchati (3rd sg. pr. indic. act. adhi $\sqrt{ } \mathrm{gam}$ ), one goes to, one attains, he attains.

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सिद्धिं प्राप्रो यथा ब्रह्म
siddhim präpto yathä brahma
perfection attained, how brahman

## तथाप्रोति निबोध मे।

tathäpnoti nibodha me
also one attains, learn from me,
समासेनैव कौन्तेय
samãsenãiva kāunteya
briefly, Son of Kuntĩ,
निष्ठा ज्ञानस्य या परा।।
niṣthā jinānasya yā parā
state of knowledge which highest.
Learn from Me briefly, Arjuna,
How one who has attained perfection
Also attains Brahman,
Which is the highest state of knowledge.
siddhim (f. acc. sg.), perfection, success, fulfillment.
prāptas (m. nom. sg. p. pass. participle pra $\sqrt{a} p$ ), having attained, obtained.
yathä, how, in what way, in which way.
brahma (n. acc. sg.), Brahman.
tath $\bar{a}$, thus, also.
 tains, one attains.
nibodha (2nd sg. imperative act. $n i \sqrt{ } b u d h$ ), learn!
$m e$ (gen. abl. sg.), of me, from me.
samāsena (adv.), briefly, in brief.
eva, indeed (used as a rhythmic filler).
kaunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
niṣth $\bar{a}$ (f. nom. sg.), state, condition, position.
jñ̄ānasya (n. gen. sg.), of knowledge, of wisdom.
$y \bar{a}$ (f. nom. sg.), which.
parä (f. nom. sg.), highest, supreme.

बुद्या विशुद्धया युक्तो
buddhyā viśuddhayā yukto
with intelligence pure yoked
धृत्यात्मानं नियम्य च।
dhrtyātmānam̀ niyamya ca and with firmness self controlling

## राब्दादीन् विषयांस् त्यक्त्वा

śabdādīn viṣayāns tyaktvā
sound beginning with, objects abandoning,

रागद्वेषो व्युदस्य च 11
rāgadvesāu vyudasya ca
passion and hatred casting off,

## Endowed with a pure intellect, Controlling the self with firmness, Abandoning sound and the other objects of sense,

 Casting off attraction and hatred,buddhyā (f. inst. sg.), by intelligence, with discrimination, with intuition.
viśuddhayā (f. inst. sg.), with pure, with cleansed, with purified.
$y u k t a s$ (m. nom. sg. p. pass. participle $\sqrt{y u j}$ ), joined, disciplined in Yoga, yoked.
$d h r t y \bar{a}$ (f. inst. sg.) with firmness, with steadfastness.
ätmānam (m. acc. sg.), self.
niyamya (gerund ni $\sqrt{\text { yam }), ~ c o n t r o l l i n g, ~ s u b-~}$ duing.
$c a$, and.
śabda (m.), sound.
$\bar{a} d \bar{i} n$ (m. acc. pl. ifc.), beginning with, and so forth, lit. "whose first was," etcetera.
(śabda-ādīn, m. acc. pl. TP cpd., beginning with sound.)
visayān (m. acc. pl.), objects of the senses, spheres of the senses.
tyaktvā (gerund $\sqrt{ }$ tyaj), abandoning, having abandoned.
räga (m.), passion, vehement desire.
dveṣa (m.), hatred.
(rāgadveṣāu, m. acc. dual, DV cpd. desire and hatred, liking and disliking.)
vyudasya (gerund vi ud $\sqrt{2}$ as), rejecting, casting aside, abandoning.
$c a$, and.

[^182]विविक्तसेवी लहवाशी
viviktasevī laghvāśi
solitary dwelling, lightly eating,
यतवाक्कायमानस:।
yatavākkāyamānasah
controlled speech, body (and) mind,
ध्यानयोगपरो नित्यं
dhyänayogaparo nityaím meditation Yoga devoted-to constantly,

वैराग्यं समुपाभ्रित: ॥
väirägyum samupäśritah
dispassion taking refuge in,
Dwelling in solitude, eating lightly,
Controlling speech, body, and mind,
Constantly devoted to yoga meditation,
Taking refuge in dispassion,
vivikta ( p . pass. participle $v i \sqrt{ }$ vic), separated, isolated, solitary.
$\operatorname{sevi}$ (m. nom. sg. ifc.), inhabiting, dwelling, frequenting.
(vivikta-sevi, m. nom. sg. TP cpd., dwelling in solitude.)
laghu (m.), light, lightly, easily digested.
âśí (m. nom. sg. ifc.), eating, consuming.
(laghu-âśi, m. nom. sg. TP cpd., eating little.)
yata (p. pass. participle $\sqrt{y a m}$ ), controlled, subdued.
$v \bar{a} c$ (f.), speech, talk.
$k \bar{a} y a$ (m.), body, bodily frame.
manasas ( n . nom. sg. ifc.), belonging to the mind, thought.
(yatavākkāyamānasas, m. nom. sg. BV cpd., whose speech, body and mind are controlled.)
dhyäna (n.), meditation.
yoga (m.), Yoga.
paras (m. nom. sg. ifc.), devoted to, holding as highest object.
(dhyānayogaparas, m. nom. sg., TP cpd. devoted to meditation-Yoga, devoted to the Yoga of meditation.)
nityam (adv.), eternally, constantly, perpetually.
väirägyam (n. acc. sg.), dispassion, disinterest, impartiality.
samupāáritas (m. nom. sg. p. pass. participle sam upa a $\sqrt{ }$ śri), taking refuge in, being supported by.

ॠहंकारं बलं दर्पं
aham̀kāram balà̀ darpà̀
egotism, force, arrogance,
कामं कोधं परिग्रहम्।
kāmaím krodham parigraham
desire, anger (and) possession
विमुच्य निर्मम: शान्तो
vimucya nirmamah śānto
relinquishing; unselfish, tranquil,
ब्रह्मभूयाय कल्पते ।।
brahmabhüyāya kalpate
for oneness with Brahman one is fit.

## Relinquishing egotism, force,

 arrogance,Desire, anger, and possession of property;
Unselfish, tranquil,
He is fit for oneness with Brahman.
ahaínkāram (m. acc. sg.), egotism, "I making," ego-consciousness.
balam (n. acc. sg.), force, might, strength. darpam (m. acc. sg.), arrogance, pride. kāmam (m. acc. sg.), desire, longing.
krodham (m. acc. sg.), anger, fury, wrath.
parigraham (m. acc. sg.), grasping, laying hold of, possessing, possession of property.
vimucya (gerund $v i \sqrt{ } m u c$ ), relinquishing, abandoning.
nirmamas (m. nom. sg.), unselfish, "not mine," not acquisitive.
säntas (m. nom. sg.), tranquil, calm, at peace.
brahma (n.), Brahman.
bhūyāya (n. dat. sg.), to oneness with.
(brahmabhüyāya, n. dat. sg., to oneness with Brahman, for Brahman's being.)
kalpate (3rd pr. indic. mid. sg. $\sqrt{k l p}$ ), he is fit, he is adapted, one is fit.

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ब्रह्मभूत: प्रसन्नात्मा
brahmabhütah prasannātmã
Brahman absorbed, the serene self

न शोचति न काङक्षति ।
na socati na kānksati
not he mourns, not he desires,
सम: सर्वेषु भूतेष
samah sarveṣu bhüteṣu
impartial among all beings
मद्नक्तिं लभते पराम् ॥
madbhaktim labhate paräm
me devotion to, he attains, supreme.
Absorbed in Brahman, he whose self is serene
Does not mourn, nor does he desire; Impartial among all beings,
He attains supreme devotion to Me .
brahmabhūtas (m. nom. sg.), absorbed in Brahman, at one with Brahman.
prasanna (p. pass. participle pra $\sqrt{ }$ sad), serene, tranquil, soothed, kindly.
$\bar{a} t m a \bar{a}$ (m. nom. sg .), self.
(prasannātmā, m. nom. sg. BV cpd., whose self is serene.)
$n a$, not.
śocati (3rd sg. pr. indic. act. $\sqrt{ }{ }^{\prime} u c$ ), he grieves, he mourns.
na, not.
$k a \bar{n} k s a t i$ (3rd sg. pr. indic. act. $\sqrt{k} \bar{a} \bar{n} k s$ ), he desires, he longs for, he hankers after.
samas (m. nom. sg.), the same, impartial, dispassionate.
sarvessu (m./n. loc. pl.), in all, among all.
bhūteṣu ( $\mathrm{m} . / \mathrm{n}$. loc. pl.), in beings, among beings, among creatures.
madbhaktim (f. acc. sg.), devotion to me, love for me.
labhate (3rd sg. pr. indic. mid. $\sqrt{ } l a b h$ ), he attains, he reaches.
parām (f. acc. sg.), supreme, highest.

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भक्त्या माम् श्रभिजानाति
bhaktyā mām abhijānāti
by devotion to me he comes to know
यावान् यइचास्मि तत्वतः।
yāvō̄n yaścāsmi tattvatah
how great and who I am in reality,
ततो मां तत्वतो ज्ञात्वा
tato mā̀ं tattvato jñātv $\bar{a}$
then me in reality having known
विराते तदनन्तरम् ॥
visate tadanantaram
he enters (me) immediately.

By devotion to Me he comes to know Who I am in truth;
Then having known Me in truth, He enters Me immediately.
bhakyā (f. inst. sg.), by devotion, by love, with devotion.
$m a \bar{m}$ (acc. sg.), me, to me.
$a b h i j a ̈ n a ̈ t i(3 r d ~ s g . ~ p r . ~ i n d i c . ~ a c t . ~ a b h i ~ \sqrt{j} \bar{n} \bar{a})$, he comes to know, one comes to realize.
$y \bar{a} v a \bar{a} n(\mathrm{~m}$. nom. sg.), how great, how much. yas (m. nom. sg.), who.
$c a$, and.
asmi (Ist sg. pr. indic. $\sqrt{ } a s$ ), I am.
tattuatas (n. abl. sg.), in truth, in reality.
tatas, then, from there.
mām (acc. sg.), me.
tattvatas (n. abl. sg.), in truth, in reality.
$j \bar{n} a ̄ t v \bar{a}$ (gerund $\sqrt{j n \bar{a}} \bar{a}$ ), having known, knowing.
viśate (3rd sg. pr. indic. mid. $\sqrt{v i s}$ ), he enters, one enters.
tadanantaram (adv.), immediately, thereupon.

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सर्वकर्माण्य् ग्रपि सदा
sarvakarmāny api sadä
all actions, moreover, always
कुर्वंणो मद्व्यपाश्रय:।
kurvāno madvyapäśrayah
performing, me trusting in,
मत्र्रसादाद् श्रवाप्नोति
matprasādād avāpnoti
from my grace he attains
शाश्वतं पदम् ग्रव्ययम् ॥
śáśvatam̀ padam avyayam
the eternal abode, imperishable.
Performing all actions,
He whose reliance is always on Me, Attains, by My grace,
The eternal, imperishable abode.
sarvakarmāni (n. acc. pl.), all actions. api, moreover, also, even. sadā, always, perpetually, forever.
kurvānas (m. nom. sg. pr. participle mid. $\sqrt{k r}$ ), doing, performing.
madvyapäśrayas (m. nom. sg. from mat vi apa $\bar{a} \sqrt{s} r i$ ), trusting in me, taking refuge in me.
matprasädāt (m. abl. sg.), from my grace, from my kindness, from my favor.
$a v a ̄ p n o t i$ (3rd sg. pr. indic. act. ava $\sqrt{a} p$ ), he attains, one attains, one obtains.
sáśvatam (n. acc. sg.), eternal, perpetual.
padam (n. acc. sg.), home, abode.
avyayam (n. acc. sg.), imperishable, unchanging.

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चेतसा सर्वकर्माणि
cetasā sarvakarmāni
by thought all actions
मयि संन्यस्य मत्परः।
mayi saminyasya matparah
on me renouncing, me devoted-to as supreme,

बुद्धियोगम् उपाश्रित्य
buddhiyogam upassritya
intelligence-Yoga taking refuge in,
मन्चित्त: सततं भव॥
maccittah satatam bhava
me thinking (of) constantly be!

## Mentally renouncing

All actions in Me , devoted to Me as the Supreme,
Taking refuge in the yoga of discrimination,
Constantly think of Me.
cetasā ( n . inst. sg.), by thought, by mind. sarvakarmāni ( n. acc. pl.), all actions.
mayi (loc. sg.), on me, in me.
samnyasya (gerund sam ni $\sqrt{2} a s$ ), renouncing, relinquishing, throwing down.
matparas (m. nom. sg.), devoted to me, holding me as highest object, holding me as supreme.
buddhiyogam (m. acc. sg. TP cpd.), intel-ligence-Yoga, the Yoga of intelligence, the Yoga of understanding, intuitive determination, trained intuition.
úpāśritya (gerund upa $\bar{a} \sqrt{ }$ śri), taking refuge in, depending upon.
maccittas ( m . nom. sg.), thinking of me, with mind on me.
satatam (adv.), perpetually, constantly.
bhava (2nd sg. imperative act. $\sqrt{b h \bar{u}) \text {, be! }}$ become!

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मचित्तः सर्वदुर्गाण
maccittah sarvadurgāni
of me thinking, all difficulties
मर्प्रसादात् तरिष्यासि।
matprasādāt tarisyasi
from my grace thou shalt pass over;
尹्रथ चेत् त्वम् ग्रहंकारान्
atha cet tvam ahaìkārān
but if thou from egotism
न श्रोष्यसि विनङक्ष्य्यसि ।। na śroṣyasi vinañkṣyasi not thou shalt listen, thou shalt perish.
maccitas (m. nom. sg.), thinking of me, with mind on me.
sarva, all.
durgāni (n. acc. pl.), difficulties, "hard goings," obstacles.
matprasādāt (m. abl. sg.), from my grace, from my favor.
tarisyasi (2nd sg. act. future act. $\sqrt{ }$ tr), thou shalt pass over, thou shalt transcend.
atha, but, however.
ced, if.
tvam (nom. sg.), thou.
ahaík $\bar{a} r a \bar{a} t$ ( m . abl. sg.), from egotism, from "I making."
na, not.
śroṣyasi (2nd sg. future act. $\sqrt{\text { śru }}$ ), thou shalt hear, thou shalt listen, thou wilt listen.
vinañksyasi (2nd sg . future act. vi $\sqrt{n a s ́), ~}$ thou shalt be lost, thou shalt perish.

Fixing your mind on Me, you shall pass over
All difficulties, through My grace;
But if, through egoism, you will not listen,
Then you shall perish.

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यद् ग्रहंकारम् ग्राश्रित्य
yad ahaìkāram āsritya
when egotism taking refuge in
न योत्स्य इति मन्यसे ।
na yotsya iti manyase
"not I shall fight" thus thou thinkest,
मिथ्यैष व्यवसायस् ते
mithyäisa vyavasāyas te
vain this resolve of thee;
प्रकृतिस् त्वां नियोक्ष्यति।।
prakrtis tvä̀ niyoksyati
(thine own) material nature, thee, it will command.

## If, filled with egoism,

You think, "I shall not fight,"
Your resolve will be in vain;
Your own material nature will compel you.
yad (n. acc. sg.), which, when.
aham்kāram (m. acc. sg.), egotism, "I making."
$\bar{a} s r_{i t y}$ (gerund $\bar{a} \sqrt{ }{ }^{s} r i$ ), taking refuge in, depending on.
$n a$, not.
yotsya (saimdhi for yotsye ist sg. mid. future $\sqrt{y u d h})$, I shall fight, I may fight.
$i t i$, thus (often used to close a quotation).
manyase (2nd sg. pr. indic. mid. $\sqrt{m a n}$ ), thou thinkest, thou imaginest.
mithy $\bar{a}$ (adv.), vain, untrue, hopeless.
eṣas (m. nom. sg.), this.
vyavasāyas (m. nom. sg.), resolve, determination.
te (gen. sg.), of thee, thy.
prakrtis (f. nom. sg.), nature, material nature.
tvām (ace. sg.), thee.
niyoksyati (3rd sg. act. future ni $\sqrt{y u j}$ ), it will enjoin, it will command.

स्वभावजेन कौन्तेय<br>svabhāvajena kāunteya<br>by born of own nature, Son of Kuntī,

निबद्ध : स्वेन कर्मणा।
nibaddhah svena karmaṇā
bound by own karma
कर्तु नेच्छहस यन् मोहात्
kartum necchasi yan mohāt
to do not thou wishest, what, from delusion

करिष्यस्य् ग्रकशो रपि तत्॥
karisyasy avaso 'pi tat
thou shalt do, against will, even that.
What you wish not to do, through delusion,
You shall do that
Against your will, Arjuna,
Bound by your own karma, born of your own material nature.
svabhāvajena (n. inst. sg.), by own nature born, by originating in own nature.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
nibaddhas (m. nom. sg. p. pass. participle $n i \sqrt{b a n d h})$, bound, bound down.
svena (inst. sg.), by own, by one's own, by thine own.
karmanā (n. inst. sg.), by action, by karma. kartum (infinitive $\sqrt{k r}$ ), to do, to make.
na, not.
icchasi (2nd sg. pr. indic. $\sqrt{ }$ is), thou desirest, thou wishest.
$\operatorname{yad}$ (n. nom. sg.), what, which.
mohāt (m. abl. sg.), from delusion, from confusion.
karisyasi (2nd sg. act. future $\sqrt{k r}$ ), thou shalt do, thou shalt perform, thou shalt make.
avaśas (m. nom. sg.), without will, against will, willy-nilly.
api, even, also.
$\operatorname{tad}$ (n. acc. sg.), that, this.

[^184]ईश्वर: सर्वभूतानां
iśvarah sarvabhūtānā̀̇ the Lord of all beings

हद्देरो जर्जुन तिष्ठति।
hrddesé 'rjuna tisṭthati
in the heart region, Arjuna, he abides,
भ्रामयन् सर्वभूतानि
bhrāmayan sarvabhütāni
causing to move all beings
यन्त्रारूढानि मायया।।
yanträrüdhäni māyayā
on a machine fixed by power of illusion.
The Lord abides in the hearts Of all beings, Arjuna,
Causing all beings to revolve, By the power of illusion, as if fixed on a machine.
ísuaras (m. nom. sg.), Lord, The Lord.
sarvabhütānäm (n. gen. pl.), of all beings, of all creatures.
hrd (n.), heart.
dese (m. loc. sg.), in the region, in the place, in the direction.
(hrd-deśe, m. loc. sg. TP cpd., in the region of the heart.)
arjuna (m. voc. sg.), Arjuna.
tisthati (3rd sg. pr. indic. act. $\sqrt{ }$ sth $\bar{a}$ ), he stands, he abides, he exists.
bhrämayan (m. nom. sg. causative pr. participle), causing to move, causing to wander.
sarvabhütāni (n. acc. pl.), all beings, all creatures.
yantra ( n .), machine, mechanism.
$\bar{a} r u ̄ d h a ̄ n i$ (n. acc. pl. p. pass. participle $\bar{a}$ $\sqrt{r u h})$, fixed to, attached to, mounted on.
(yanträrūdhäni, n. acc. pl. TP cpd., fixed to a mechanism, attached to a machine, mounted on a machine.)
māyayā (f. inst. sg.), by power of illusion, by magic.

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## XVIII

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तम् एव शरणं गच्छ
tam eva śaraṇà̀ gaccha
to him alone, the refuge, go !
सर्वभावेन भारत।
sarvabhāvena bhärata
with (thy) whole being, Descendant of Bharata,

तत्प्रसादात् परां शान्तिं
tatprasādāt parā̀̇̀ śäntiọ
from that grace supreme peace
स्थानं प्राप्स्यसि शाश्वतम् ।।
sthānà̇ prāpsyasi śäśvatam
abode thou shalt attain, eternal.
Fly unto Him alone for refuge With your whole being, Arjuna.
From His grace, you shall attain
Supreme peace and the eternal abode.
$\operatorname{tam}$ (m. acc. sg.), to him, him, it.
eva, indeed, alone (often used as a rhythmic filler).
śaranam ( n . acc. sg.), refuge, shelter, place of rest.
gaccha (2nd sg. imperative act. $\sqrt{g} a m$ ), go!
sarvabhāvena (m. inst. sg.), with whole being, with all being.
bhärata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.
tatprasädāt (m. abl. sg.), from that grace, from this favor.
paräm (f. acc. sg.), supreme, highest.
śāntim (f. acc. sg.), peace, tranquility.
sthānam (n. acc. sg.), home, abode.
präpsyasi (2nd sg. future, act. pra $\sqrt{a} p$ ), thou shalt attain, thou shalt reach.
säśvatam (n. acc. sg.), eternal, imperishable.

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इति ते ज्ञानम् ग्राख्यातं
iti te jãānam äkhyātam
thus to thee knowledge expounded
गुघ्याद् गुह्यतरं मया ।
guhyād guhyatarà̀ mayā
than the secret more secret by me.
विमृइयेतद् श्ररोषेण
vimrśyäitad aśesena
reflecting on this without remainder,
यथेच्छस्दि तथा कुरु।।
yathecchasi tathä kuru
as thou desirest, thus do!
Thus the knowledge that is more secret
Than all that is secret has been expounded to you by Me.
Having reflected on this fully,
Do as you please.
$i t i$, thus, in this way, so.
te (dat. sg.), to thee.
jñānam (n. nom. sg.), knowledge, wisdom. $\bar{a} k h y a \overline{t a m}$ ( n . nom. sg. p. pass. participle $\bar{a} \sqrt{k h y a}$ ), told, explained, expounded.
guhyät (m. abl. sg.), than secret, than the secret.
guhyataram (m. acc. sg. comparative), more secret.
mayā (inst. sg.), by me.
vimrśya (gerund vi $\sqrt{m r s}$ ), reflecting on, having considered, having felt.
etad (n. acc. sg.), this.
ásesenẹa (m./n. inst. sg.), without remainder, wholly, in toto, entirely.
yathā, how, as, in which way.
icchasi (2nd sg. pr. indic. act. $\sqrt{i s ̣}$ ), thou desirest, thou wishest.
tathä, thus, in this way, so.
kuru (2nd sg. imperative act. $\sqrt{ } \mathrm{kr}$ ), do! make! perform!

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सर्वगुह्यतमं भूय:
sarvaguhyatamà̇ bhūyah
of all most secret again,
शाणु मे परम वच:।
śrmu me paramaì vacah
hear of me the supreme word;
इष्टो डसि मे दृढम् इति
ișto 'si me drụham iti
loved thou art of me surely;
ततो वक्ष्यामि ते हितम् ॥
tato vaksyāmi te hitam
therefore I shall speak (for) thy good.
Hear again My supreme word,
Most secret of all.
You are surely loved by Me;
Therefore, I shall speak for your good.
sarvaguhyatamam ( n . acc. sg. superl.), of all most secret, most secret of all.
bhūyas, again, further.
śrnu (2nd sg. imperative act. $\sqrt{ }$ śru), hear! learn!
$m e$ (gen. sg.), of me, my.
paramam (n. acc. sg. superl.), highest, supreme.
vacas (n. acc. sg.), word, discourse, doctrine.
istas (m. nom. sg. p. pass. participle $\sqrt{i s \text { ) , }}$ loved, desired.
asi (2nd sg. pr. indic. $\sqrt{ } a s$ ), thou art.
$m e$ (gen. sg .), of me, by me.
drdham (adv.), surely, firmly, closely.
$i t i$, thus, so.
tatas, from there, therefore.
vaksyāmi (ist sg. future act. $\sqrt{ } v a c$ ), I shall speak, I shall disclose.
$t e$ (gen. sg.), of thee, thy.
hitam (m. acc. sg. p. pass. participle $\sqrt{ } d h \bar{a})$, advantage, benefit, good.

## XVIII

मन्मना भव मद्रूक्तो
manmanā bhava madbhakto
me devoted be, me worshipping,
मद्याजी मां नमस्कुरु।
madyājī mām̀ namaskuru
to me sacrificing, to me make reverence,
माम् एवैष्यसि सत्यं ते
mäm eväiṣasi satyain te
to me in this way thou shalt go truly; to thee

प्रतिजाने प्रियो डसि मे ॥
pratijāne priyo 'si me
I promise, dear thou art to me.
Fix your mind on Me , worshiping Me , Sacrificing to Me , bowing down to

Me ;
In this way you shall come truly to Me, I promise, for you are dear to Me.
manmanäs (m. nom. sg.), with zeal for me, me-minded, (as BV cpd.) whose mind is fixed on me.
bhava (2nd sg. imperative act. $\sqrt{b h} \bar{u}$ ), be! become!
madbhaktas (m. nom. sg. p. pass. participle mat $\sqrt{b h a j), ~ m e-w o r s h i p p i n g, ~ d e v o t e d ~ t o ~}$ me.
madyājī (m. nom. sg.), to me sacrificing, sacrificing to me.
$m a \bar{m}$ (acc. sg.), me, to me.
namaskuru (2nd sg. imperative act. namas $\sqrt{ } \mathrm{kr}$ ), make reverence! bow to!
$m \bar{a} m$ (acc. sg.), me, to me.
eva, thus, in this way (often used as a rhythmic filler).
esyasi (2nd sg . future act. $\sqrt{ }$ i), thou shalt come, thou shalt go.
satyam (adv.), truly, in reality.
te (dat. sg.), to thee.
pratijāne ( ist sg. pr. indic. mid. prati $\sqrt{j n} \bar{a}$ ), I promise, I acknowledge.
priyas (m. nom. sg.), dear, favored.
asi (2nd sg. pr. indic. $\sqrt{a s}$ ), thou art.
$m e$ (gen. sg.), of me, to me.

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सर्वधर्मान् परित्यज्य
sarvadharmãn parityajya
all duties abandoning,

माम् एकं शारणं व्रज।
mäm ekà̇ śaranà̇ vraja
(in) me alone refuge take.
श्रहं त्वा सर्वपापेभ्यो
ahaì tvā sarvapāpebhyo
I thee from all evils

मोक्षयिष्यामि मा शुच: ॥
moksayiṣāmi mā śucah
I shall cause to be released, do not grieve.
sarvadharmān (m. acc. pl.), all duties, all usages.
parityajya (gerund pari $\sqrt{t y a j}$ ), abandoning, relinquishing.
mäm (acc. sg.), me, to me, in me.
ekam ( n . acc. sg.), alone, one.
śaranam (n. acc. sg.), refuge, place of rest.
vraja (2nd sg. imperative act. $\sqrt{v r a j}$ ), take! yow!
aham (nom. sg.), I.
$t v a ̈(a c c . s g$.$) , thee.$
sarvapäpebhyas (m. abl. pl.), from all evils, from all wrongs.
moksayisyämi (Ist sg. causative future act. $\sqrt{m u c}$ ), I shall release, I shall cause to be released.
$m a ̄$ (prohibitive), do not, never.
sucas (2nd sg. aorist subjunctive $\sqrt{ }$ śuc), thou shouldst grieve.
(mā sucas, do not grieve.)

Abandoning all duties,
Take refuge in Me alone.
I shall liberate you
From all evils; do not grieve.

## XVIII

इदं ते नातपस्काय
idam̀ te nātapaskāya
this from thee not to one without austerity

नाभक्ताय कदाचन।
näbhaktāya kadācana
not to one who neglects worship, at any time,

न चाराश्रूषवे वाच्यं
na cāśuśrūṣave vācyam
and not to one who does not desire to hear what is to be said

न च मां यो डभ्यसूयति॥
na ca mä̀̇ yo 'bhyasūyati
and not (to one) me who speaks evil of.
This shall not be spoken of by you to one who is without austerity,
Nor to one who is without devotion,
Nor to one who does not render service,
Nor to one who does not desire to listen, Nor to one who speaks evil of Me.
idam (n. nom. sg.), this.
$t e$ (gen. sg.), of thee, from thee.
$n a$, not.
atapaskāya (m. dat. sg.), to one who neglects austerity, to one who fails to perform austerities.
na, not.
abhaktāya (m. dat. sg.), to one who neglects worship, to one who is not devoted.
kadācana, at any time, at any time whatever. na, not.
$c a$, and.
asuśrusave (m. dat. sg. from desiderative $\sqrt{s} r u)$, to one who does not desire to hear, to one who wishes not to listen, to the nonobedient.
$v \bar{a} c y a m$ (n. nom. sg. gerundive $\sqrt{v a c}$ ), to be said, what is to be said.
$n a$, not.
$c a$, and.
mām (acc. sg.), me.
yas (m. nom. sg.), who.
abhyasūyati (3rd sg. pr. indic. act. verb derived from abhi $\sqrt{ } a s u ̄ y a)$, he speaks evil of, he shows indignation toward, he sneers at.

य इदं परमं गुह्यं
ya ida $\dot{m}$ paramam guhya $\dot{m}$
who this supreme secret
मन्द्रक्तेष्व् श्रभिधास्यति।
madbhaktesv abhidhāsyati
to my worshippers he shall set forth,
भक्ति मयि परां कृत्वा
bhaktim mayi parā̀̀ krtvā
devotion to me highest having made,
माम् एवैष्यत्य् श्रसंशयः॥
mām evāiṣyaty asaṁśayah
to me he shall go without doubt.
He who shall teach this supreme
Secret to My worshipers, Having performed the highest devotion to Me ,
Shall come to Me, without doubt.
yas (m. nom. sg.), who.
idam (n. acc. sg.), this.
paramam (n. acc. sg.), supreme, highest.
guhyam (n. acc. sg.), secret.
madbhaktesu ( m . loc. pl.), in my worshippers, to my devotees.
abhidhāsyati (3rd sg. act. future abhi $\sqrt{ }$ dhā), he shall set forth, he shall explain.
bhaktim (f. acc. sg.), devotion, love.
mayi (loc. sg.), in me, to me.
parām (f. acc. sg.), highest, supreme.
$k r t v a ̄$ (gerund $\sqrt{k r}$ ), having made, performing.
mäm (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
esyati (3rd sg. future act. $\sqrt{ }$ ), he shall go, he shall come.
asaḿśayas (adv.), surely, without doubt.

## XVIII

न च तस्मान् मनुष्येषु
na ca tasmān manusyesu and not than he among men

कशिचन् मे प्रियकृत्तम:।
kascin me priyakrttamah anyone to me more pleasing doing

भविता न च मे तस्माद्
bhavitā na ca me tasmäd shall be, and not to me than he

ग्रन्य: प्रियतरो भुवि॥
anyah priyataro bhuvi
another dearer on earth.

## And no one among men shall

 Do more pleasing service to Me than he,And no other on earth
Shall be dearer to Me.
na, not.
$c a$, and.
tasmāt (m. abl. sg.), than he, than this one.
manuşyeṣu (m. loc. pl.), in men, among men, among mankind.
kaścid, anyone, anyone whoever.
$m e$ (dat. sg .), to me.
priyakrttamas (m. nom. sg. compar.), more pleasing doing, more dear making, giving more pleasure.
bhavitā (3rd sg. periphrastic future act. $\sqrt{b h u})$, he shall be, he will be.
$n a$, not.
$c a$, and.
$m e$ (dat. sg.), to me (or gen. sg.), of me.
tasmät (m. abl. sg.), than he, than this one. anyas (m. nom. sg.), other, another.
priyataras (m. nom. sg. compar.), dearer, more pleasing.
bhuvi (f. loc. sg.), on earth.

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ग्रध्येष्यते च य इमं
adhyesyate ca ya imain
and he shall study, who, this
धम्म्यं संवादम् ग्रावयो:।
dharmyam saìvādam āvayoh
sacred dialogue of ours

## ज्ञानयज्ञन तेनाहम्

jñānayajñena tenāham
with the knowledge sacrifice by him, I

इष्ट: स्याम् इति मे मति: ।।
iṣtah syäm iti me matih
loved should be, thus of me the thought.
And he who shall study this
Sacred dialogue of ours,
By him I shall have been worshiped
With the wisdom sacrifice; such is My conviction.
adhyesyate (3rd sg. future mid. adhi $\sqrt{ } i$ ), he shall study, he shall recite.
$c a$, and.
yas (m. nom. sg.), who.
$\operatorname{imam}$ (m. acc. sg.), this.
dharmyam (m. acc. sg.), sacred, lawful, righteous.
saì $v a ̄ d a m$ (m. acc. sg.), dialogue, "together speaking," conversation.
$\bar{a}$ acayos (gen. dual), of us two, of ours.
jñanayajñena (m. inst. sg.), by the knowledge sacrifice, with the knowledge sacrifice.
tena (m. inst. sg.), by him, by this one.
aham (nom. sg.), I.
iștas (m. nom. sg. p. pass. participle $\sqrt{i s s) \text {, }, ~}$ desired, loved.
syäm (Ist sg. optative act. $\sqrt{ } a s$ ), I should be, might I be.
$i t i$, thus, in this way, so.
$m e$ (gen. sg.), of me, my.
matis (f. nom. sg.), thought, belief, opinion, mind.

श्रद्धावान् ग्रनसूयरच
śraddhāvān anasūyaśca
full of faith, not scoffing,
शृणुयाद् श्रपि यो नर:।
śrnuyäd api yo narah
he should hear even who, the man,
सो डपि मुकः शुभाँल् लोकान्
so 'pi muktah śubhā̀nl lokān
he also, liberated, happy worlds
प्राप्नुयात् पुण्यकर्मणाम् ॥
präpnuyāt punyakarmanām
he should attain of those of pure actions.

## Even the man who hears it

With faith and free from malice,
He also, liberated, shall attain
The happy worlds of those whose actions are pure.
śraddhāvān (m. nom. sg.), full of faith.
anasūyas (m. nom. sg.), not scoffing, not sneering, not speaking evil.
$c a$, and.
śrnuyāt (3rd sg. optative act. $\sqrt{\text { s.r }} u$ ), he should hear, he should listen.
api, even, also.
yas (m. nom. sg.), who.
naras (m. nom. sg.), man, the man.
sas (m. nom. sg.), he, this one.
api, also, even.
muktas (m. nom. sg. p. pass. participle $\sqrt{m u c}$ ), liberated, released.
śsubhān (m. acc. pl.), happy, joyful.
lokān (m. acc. pl.), worlds.
präpnuy $\bar{a} t$ (3rd sg. optative act. pra $\sqrt{\bar{a} p \text { ), }}$ he should attain, he should reach.
punya (n.), pure, cleansed, purified.
karmanām (n. gen. pl.), of actions.
(punyakarmanảm, n. gen. pl. BV cpd., of those of pure actions, of those whose actions are pure.)

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कचिद्वि एतच् छ्रुतं पार्थ
kaccid etac chrutam pārtha has this been heard, Son of Pṛthā,

त्वयैकाग्रेण चेतसा।
tvayäikāgrena cetasā
by thee with concentrated thought?
कर्चिद् श्रज्ञानसंमोह:
kaccid ajñänasam்mohah
have ignorance and delusion
प्रणष्टस् ते धनंजय ।।
pranastas te dhanamjaya
been destroyed of thee, Conqueror of Wealth?

Has this been heard by you, Arjuna, With a concentrated mind?
Have your ignorance and delusion
Been destroyed?
kaccid (n. nom. sg. interrog.), has it?
etad (n. nom. sg.), this.
śrutam (n. nom. sg. p. pass. participle $\sqrt{ }$ śru), heard, been heard.
pärtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
$t v a y \bar{a}$ (inst. sg.), by thee.
ekägrena ( n . inst. sg.), with concentration, concentrated on one point.
cetasā ( n . instr. sg.), with thought, with mind.
kaccid (n. nom. sg. interrog.), has it? have they?
ajñāna (n.), ignorance.
sammohas (m. nom. sg.), delusion, confusion.
(ajñāna-sam̀mohas, m. nom. sg. TP cpd., delusion of ignorance.)
praṇastas (m. nom. sg. p. pass. participle pra $\sqrt{n a s ́), ~ d e s t r o y e d, ~ l o s t . ~}$
te (gen. sg.), of thee, thy.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

## XVIII

श्रज्न उवाच ।
arjuna uvāca
Arjuna spoke:
arjunas (m. nom. sg.), Arjuna.
$u v a ̈ c a$ (3rd sg. perf. act. $\sqrt{v a c}$ ), he said, he spoke.

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नष्टो मोह: स्मृतिर् लब्धा
nașto mohah smrtir labdhā
lost delusion, wisdom gained

## त्वर्पसादान् मयाच्युत।

tvatprasādān mayācyuta
from thy grace by me, Unchanging One;
स्थितो ऽस्मि गतसंदेह:
sthito 'smi gatasamdehah
standing I am (with) dispelled doubt.

करिष्ये वचनंतन ।।
karisye vacanaì tava
I shall do command of thee.
nastas (m. nom. sg. p. pass. participle $\sqrt{ } n a s ́$ ), lost, destroyed.
mohas (m. nom. sg.), delusion, confusion.
smrtis (f. nom. sg.), memory, wisdom.
$l a b d h a ̈(f . ~ n o m . ~ s g . ~ p . ~ p a s s . ~ p a r t i c i p l e ~ \sqrt[~]{l a b h})$, obtained, gained.
tvat (abl. sg.), of thee, of thy.
prasādāt (m. abl. sg.), from grace, from kindness, from favor.
mayā (m. inst. sg.), by me.
acyuta (m. voc. sg.), Unchanging One, epithet of Krishna.
sthitas (m. nom. sg.), standing, existing. asmi (Ist sg. vas), I am.
gatasamdehas (m. nom. sg.), gone doubt, dispelled doubt.
karisye (Ist sg. future mid. $\sqrt{k r}$ ), I shall do, I shall perform.
vacanam (n. acc. sg.), command, injunction. tava (gen. sg.), of thee, thy

## Arjuna spoke:

My delusion is destroyed and I have gained wisdom
Through Your grace, Krishna.
My doubts are gone.
I shall do as You command.

## XVIII

संजय उवाच ।
samijaya uvāca
Samjaya spoke:

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इत्य् ग्रहुं वासुदेवस्य
ity aham väsudevasya
thus, I of the Son of Vasudeva
पार्थस्य च महात्मनः।
pārthasya ca mahātmanah
and of the Son of Prthā great selved
संवादम् इमम् ग्रश्रौषम्
sam̀vädam imam aśrâusam
dialogue this I have heard,
भ्रद्भुतं रोमहर्षणम् ॥
adbhutam romaharsanam
marvelous, causing the hair to stand on end.

## Sanjaya spoke:

Thus I have heard from Krishna
And the great-souled Arjuna,
This wondrous dialogue
Which causes the hair to stand on end.
samjayas (m. nom. sg.), Samjaya, the minister of King Dhṛtarāsṭra, who has narrated the poem.
$u v \bar{a} c a$ (3rd sg. perfect act. $\sqrt{v a c \text { ), he said, he }}$ spoke.
iti, thus, in this way.
aham (nom. sg.), I.
väsudevasya (m. gen. sg.), of the son of Vasudeva, i.e. of Krishna.
pärthasya (m. gen. sg.), of the Son of Prthā, i.e. of Arjuna.
$c a$, and.
mahätmanas (m. gen. sg. BV cpd.), him whose soul is great, him whose self is great.
sam̀v $a \bar{d} d a m$ (m. acc. sg.), dialogue, conversation, "together speaking."
imam (m. acc. sg.), this.
aśrāuṣam (Ist sg. aorist act. ل́sru), I have heard.
adbhutam (m. acc. sg.), marvellous, miraculous, wondrous.
romaharsanam (m. acc. sg.), causing the hair to stand on end, causing the hair to bristle.

व्यासप्रसादाच् छ्रुतवान्
vyāsaprasādāc chrutavān
by Vyāsa's grace one who has heard
एतद् गुह्यम् श्रहं परम्।
etad guhyam ahaì param
this secret I supreme
योगं योगेश्वरात् कृष्णात्
yogaìm yogestvarāt krṣnāt
Yoga from the Lord of Yoga, from Krishna,

साक्षात् कथयत: स्वयम् ।।
sākṣät kathayatah svayam
before the eyes, speaking Himself.

By the grace of Vyasa I have heard<br>This supreme and most secret yoga<br>Which Krishna, the Lord of Yoga, has divulged<br>Directly, speaking Himself.

vyāsa (m.), Vyãsa, legendary sage, who is supposed to have compiled the Vedas as well as the Mahābhārata, and who is the natural grandfather of the Pänḍava princes.
prasädät (m. abl. sg.), from grace, from the grace, from the favor.
(vyāsaprasādāt, m. abl. sg. TP cpd., by the grace of Vyāsa.)
śrutavän (m. nom. sg.), hearing, one who has heard.
$\operatorname{etad}$ (n. acc. sg.), this.
guhyam (n. acc. sg.), secret.
aham (nom. sg.), I.
param (n. acc. sg.), supreme.
yogam (m. acc. sg.), Yoga.
yoga (m.), Yoga.
iśvarāt (m. abl. sg.), from the Lord.
(yogeśvarāt, m. abl. sg., TP cpd. from the Lord of Yoga.)
krṣnāt (m. abl. sg.), from Krishna.
$s a \bar{k} k s a \bar{t}$ (adv.), before the eyes.
kathayatas (m. abl. sg. pr. participle $\sqrt{ }$ kath), speaking, narrating, relating.
svayam (m. acc. sg.), himself, own.

[^186]राजन् संस्मृत्य संस्मृत्य
rājan sam̀smrtya samismrtya
O King, recollecting again and again
संवादम् इमम् श्रन्रुतम् ।
saìvādam imam adbhutam
dialogue this marvelous
केशावार्जुनयो: पुण्यं
keśavārjunayoh punyaì
of the Handsome Haired One and Arjuna,
holy,
हृष्यामि च मुहुर् मुहु:॥
hrşāmi ca muhur muhuh and I rejoice again and again.

O King, remembering again and again This marvelous and holy dialogue Of Krishna and Arjuna, I rejoice again and again.
rājan (m. voc. sg.), O King (refers to King Dhṛtarāsțra, to whom the poem has been narrated).
samsmrtya (gerund sam $\sqrt{ } s m r$ ), recollecting, remembering.
(samismrtya samsmrtya, recollecting again and again.)
saìvā̄dam (m. acc. sg.), dialogue, conversation, "together speaking."
$\operatorname{imam}$ (m. acc. sg.), this.
adbhutam (m. acc. sg.), marvellous, miraculous.
keśava, The Handsome Haired One, epithet of Krishna.
arjuna, Arjuna.
(keśavārjunayos, m. gen. dual, DV cpd. of the Handsome Haired One and Arjuna.)
punyam (m. acc. sg.), pure, sacred, holy.
$h r s y a ̈ m i ~(I s t ~ s g . ~ p r . ~ i n d i c . ~ a c t . ~ V h r s), ~ I ~ r e-~$ joice, I am excited.
$c a$, and.
muhur muhur, again and again, constantly, at every moment.

## XVIII

तच् च संस्मृत्य संस्मृत्य
tac ca samismrtya samंsmrtya
and that recollecting again and again
रूपम् अ्रत्यन्द्रुतं हरे:।
rüpam atyadbhutain hareh
the form marvelous of Hari (Krishna),
विस्मयो मे महान् राजन्
vismayo me mahān räjan
the amazement of me (is) great, O King,

ह्ष्यामि च पुनः पुनः 11
hrsyāmi ca punah punah
and I rejoice again and again.
And remembering again and again That marvelous form of Krishna, My amazement is great, $O$ King, And I rejoice again and again.
$\operatorname{tad}$ (n. acc. sg.), this, that.
$c a$, and.
samismrtya samismrtya (gerund sam $\sqrt{ } s m r$ ), recollecting again and again.
rūpam (n. acc. sg.), form, appearance.
atyadbhutam ( n . acc. sg.), more than marvellous, extremely marvellous.
hares (m. gen. sg.), of Hari, epithet of both Krishna and Vishnu, of whom Krishna is the earthly avatār.
vismayas (m. nom. sg.), amazement, astonishment.
$m e$ (gen. sg.), of me, my.
mahān (m. nom. sg.), great.
räjan ( m . voc. sg.), O King (referring to King Dhṛtarāstra).
hrsyāmi (Ist sg. pr. indic. act. Vhrṣ), I rejoice, I am excited.
$c a$, and.
punar punar, again and again.

## XVIII

78
यत्र योगेश्वर: कृष्णो
yatra yogeśvaraḥ krṣno
wherever the Lord of Yoga, Krishna,
यत्र पार्थो धनुर्धरः।
yatra pärtho dhanurdharah
wherever the Son of Pṛthā, the archer,
तत्र श्रीर् विजयो भूतिर्
tatra śrir vijayo bhütir
there splendor, victory, wealth
ध्रुवा नीतिर् मतिर् मम।।
dhruvā nītir matir mama
surely (and) righteousness, the thought of me.

Wherever there is Krishna, Lord of Yoga,
Wherever there is Arjuna, the archer,
There will surely be
Splendor, victory, wealth, and righteousness; this is my conviction.
yatra, where, wherever.
yogeśvaras ( m . nom. sg.), the Lord of Yoga. krṣnas (m. nom. sg.), Krishna.
yatra, where, wherever.
pärthas ( m . nom. sg.), the Son of Prthā, epithet of Arjuna.
dhanus (n.), bow.
dharas (m. nom. sg.), holder.
(dhanurdharas, m. nom. sg., TP cpd. archer, bowman.)
tatra, there.
sris (f. nom. sg.), splendor, radiance.
vijayas (m. nom. sg.), victory.
bhütis (f. nom. sg.), wealth, well-being, riches.
dhruvä (f. nom. sg.), sure, etemal.
nitis (f. nom. sg.), prudence, moral conduct, righteousness.
matis (f. nom. sg.), thought, opinion, mind. mama (gen. sg.), of me, my.

# End of Book XVIII 

The Yoga of Renunciation

Here ends the Bhagavadgītā Upanishad

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## PRAISE FOR THIS CLASSIC TRANSLATION


#### Abstract

"Mr. Sargeant must be congratulated on his 'labor of love.' One of the masterpieces of Indian-and human—religious genius has been made accessible in all its splendid and profound complexity." - Mircea Eliade


> "Winthrop Sargeant furnishes not only a masterly translation and concisely informative introductions and notes, but also a transliteration of the original text. This makes it possible for the newcomer to perceive and enjoy the sound of the original, which in India has always been given enormous and almost magical importance." - The New Yorker

"If you don't know Sanskrit but you still want to come to grips with the Gītā in its original language, then this is the version for you." - Yoga Journal
"There is no other Sanskrit text available to the English-language reader that can compare to this one in comprehensiveness of linguistic material." - Philosophy East and West



[^0]:    EXCELSIOR EDITIONS
    State university of new york press
    ALBANY, NEW YORK

[^1]:    * There has been some speculation among historians as to the relative customs of the Pandavas and the Käuravas. The Cambridge History of India holds that the polyandry of the Pāndavas is an indication of their comparative primitiveness, that they were a northern tribe who went to war with the more civilized Kauravas, and that the latter were an old settled people who preferred to gain their ends by guile and conspiracy rather than war - a point that seems to be borne out by the narrative.

[^2]:    * I am indebted to the Sanskrit scholar J. A. B. van Buitenen of the University of Chicago for these remarkably clear definitions of Sanskrit compounds. They are far preferable to the ones listed in Whitney's Sanskrit Grammar.

[^3]:    * Reference to the ancient patriarch Kuru testifies to the fact that he was the common ancestor of both the Pāndavas and the Kāuravas (Sons of Kuru).

[^4]:    * Kuruksetra is an actual place, a small plain in the Panjab north of Delhi near Panipat.

[^5]:    * Both Drona and Drupada, as befits great heroes in mythology, had odd births. Drupada's father, Prsata, lost his seed at the sight of Menakā, an apsarā (nymph), wife of a Gandharva (aereal being). He tried to trample out the seed. Hence his name "rapid step." Nevertheless, Drupada was born from this seed. Drona's father, Bharadvāja, lost his seed under similar circumstances. It fell into a bucket he was carrying. Drona means "bucket"-see chapter on the setting of the Bhagavad Gitã.

[^6]:    * Kuntibhoja, a Yädava prince, has an interesting relationship with the Panḍava princes. He is, by adoption, their father-in-law, having adopted Pṛthā, daughter of his cousin Süra, who was also a Yādava prince. Upon adoption, Pṛthā took her foster father's name and became known as Kunti. Kunti, formerly Prthä, thus belonged to the Yādava clan, and was an aunt of Krishna, whose father, Vasudeva, was her brother (and a son of Sūra). Ultimately she became the mother of the first three Pāndava princes (Yudhiş̧̧ira, Bhima and Arjuna), as well as Karna. Throughout the Bhagavad Gita Arjuna is referred to as Pārtha (Son of Pṛthā), or Kāunteya (Son of Kuntī). - See chapter on "The Setting of the Bhagavad Gita."

[^7]:    - The compound sastrapraharanäs means literally "weapons to strike and weapons to hurl."

[^8]:    * Arjuna's chariot is drawn by four horses.

[^9]:    * Arjuna's standard was a flag with the symbol of a monkey. Incidentally, the monkey was Hanumān, the monkey god, who assisted Rāma in bringing back the kidnapped Sita, his wife, in the Rāmāyana.

[^10]:    * Dhṛtarāstra the blind king to whom the scene is being described.

[^11]:    * Govinda (lit. "cow finder"). "Chief of Cowherds" presumes an adoption into Sanskrit of the Prakrit "gopendra" (gopa Indra), but this is the translation usually accepted.

[^12]:    * Janārdana, "Agitator of Men" is an epithet of the god Vishnu, of whom Krishna is the earthly avatàr.

[^13]:    * This and the next three stanzas are in triştubh metre, otherwise known as the kşatriya metre, eleven syllables to the line. This differs from the sloka metre (eight syllables per line) used in most of the poem.

[^14]:    * The first two lines of this stanza contain an extra syllable apiece - not uncommon in tristubh metre.

[^15]:    - Sloka metre resumes.
    $\dagger$ guḍākeśa has been translated by some native translators as gudäka iśa, "Conqueror of Sleep." It is generally believed that guḍāka, "sleep," is an artificial word, invented to explain gudäkesa, and not the other way around.

[^16]:    * The embodied, i.e. that which is in, but not of, the body, viz. the atman, or self.

[^17]:    * I.e. the ãtman (self) or Brahman.

[^18]:    * I.e. the ātman or Brahman.

[^19]:    * Tristubh metre.

[^20]:    * Sloka metre resumes.

[^21]:    * Tristubh metre.

[^22]:    * Sloka metre resumes.

[^23]:    * I.e. the foregoing propositions.

[^24]:    * Tristubh metre with second line one syllable too long.
    $\dagger$ This stanza explains the mystical nature of Brahman and the ātman.

[^25]:    -Sloka metre resumes.

[^26]:    * Sämkhya, one of the six traditional systems of Hindu philosophy, and one of the oldest. The others are Mìmā̀isā, Yoga, Vedānta, Väiśesika, and Nyāya. The Sämkhya system is attributed to the sage Kapila (circa 500 B.c.) and is known as the "reason method" of salvation, while Yoga, or at least karma-Yoga (the Yoga of action) is the "action method." The two often overlap in the Bhagavad Gitā, and are not always distinct. Sämkhya is the older of the two. From it comes the concept of the gunas. It postulates a cosmology in which results are implied in causes, and in which the universe remains constant, nothing new ever being added to or subtracted from it. Nothing is ever created. Everything is a manifestation or mutation of what has always existed. Thus death is merely a transitory state leading to other states. In this, Sä̀ $\dot{m} h y a$ has a parallel in the modern scientific theory of the conservation of matter and energy. Sä $\dot{m} k h y a$ does not recognize gods or sacrifices. It is said to have influenced Buddhism.

[^27]:    It is known as "the way of knowledge," and it proposes knowledge as the principal means of salvation. Still other means of salvation mentioned in the Gita are meditation and love of God.

[^28]:    * I.e. the "ignorant ones" of the preceding stanza.

[^29]:    * Acting without regard or desire for the fruits of action is one of the most constant teachings of the Bhagavad Gitä. It refers to "disinterested action," which is not to be confused with irresponsible or careless action. According to the law of karma an individual is responsible for his actions throughout eternity, or until he achieves nirvana. The "fruits" (usually translated in the plural, though the singular phalam is used in the Sanskrit) mean the results of action, and they are of three kinds: those of obligatory action, those of action prompted by desire, and those that arise from delusion (see XVIII 23, 24, 25). The first of these is really action without desire for the fruits, i.e. action which is a duty. The second and third are related to desire, and the elimination of desire for the fruits of action is basic to the Gita's teaching. The last line, about "inaction" is an injunction against sloth - one of the evils associated with the guna of tamas, or darkness. Action prompted by delusion (see above) is also associated with tamas. Thus, action prompted by greed, desire for wealth, desire for power, or desire for fame is not advised.

[^30]:    - The use of three different prefixes to jāyate (it is born), viz., upa, sam, abhi, testifies to the fact that in Sanskrit, such prefixes are sometimes used merely for elegance (in this case avoidance of repetition), and do not necessarily convey any difference in meaning.

[^31]:    * Meaning that the "sage who sees" perceives the light of the atman, which is dark as night to others, while the others see the light of the senses which is dark as night to the sage.

[^32]:    * Tristubh metre.

[^33]:    * Sloka metre resumes.

[^34]:    *See footnote on p. 136 .

[^35]:    * bhāvayate, "may you cherish," sometimes translated "may you foster," "prosper ye" or "may you nourish," is actually a causative form of the root, $\sqrt{ } b h \bar{u}$, "be," "exist." Thus its literal meaning is "may you cause (the gods) to be." The metaphysical inference is interesting. Man causes the gods to be, and in return the gods cause man to be. This is by no means the only place in religious literature where a mutual creation is hinted at - man creating god and god creating man. The idea also reminds one of William James' statement in "Essays on Faith and Morals": "I confess that I do not see why the very existence of an invisible world may not depend in part on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity."

[^36]:    * Throughout the Bhagavad Gita, the word karma (action) is used in several senses. Sometimes, as here, it refers to religious action, the ritual action of the priest performing the sacrifice. Elsewhere it refers to the warlike action proper to the warrior caste to which Arjuna belongs. At still other places it has the meaning of the sum of past actions that is carried into a future life.

[^37]:    * Edgerton has pointed out that this stanza does not constitute the logical syllogism that it seems on first reading to be. "Sacrifice" is not the starting point of the series, but an intermediate term.

[^38]:    * I.e. The circular sequence: sacrifice, the rain god, food, beings, sacrifice, the rain god, etc. etc.

[^39]:    * The "therefore" is not a consequence of the preceding stanzas, which describe the person who has attained complete concentration on the atman. This stanza is the advice to Arjuna to perform action while unattached, in order to attain the state described in III 17 and 18.

[^40]:    * Janaka, a famous philosopher king who, with his priest and adviser, Yãjñavalkya, opposed the brāhman priesthood, claiming that he himself, though a member of the warrior caste, could perform sacrifices without brāhman help. Eventually he became a brāhman and a räjarsi, or royal seer. He was the father of Sita, the heroine of the Rāmāyana. He is thought to have influenced the Buddha, who was also a member of the ksatriya caste. The reference is to Janaka, as a ksatriya (warrior or doer) attaining perfection through deeds rather than austerities.

[^41]:    * I.e. allowing God to initiate all actions.

[^42]:    * I.e. the Yoga of action, without desire for the fruits of action, see following stanza, also stanzas 40 and 4 x .

[^43]:    * Vivasvat, the Sun god.
    $\dagger$ Manu, Manu Vāivasvata, son of the Sun god.
    $\ddagger$ Ikṣvāku, son of Manu Vāivasvata. All are early legendary figures. See chapter on "The Setting of the Bhagavad Gitā."

[^44]:    * There appears to be a contradiction here between "birthless" and "many of my births" of the preceding stanza, but Krishna's "births" refer to his "giving forth" of himself-see following stanza.

[^45]:    * This conception of the "coming into being" from age to age to protect the good and punish the evil is not confined to Hunduism. Buddhism has a Buddha who arrives at different times for that purpose. Messianic Judaism, and thus Christianity, have parallels, though they require only one visitation of the Messiah, or avatār of God.

[^46]:    * kavayas, poets. One must remember that much of Sanskrit religious literature was conceived in poetic form. Thus "poets" here (often translated "sages") were religious teachers who wrote, or rather sang, in verse.

[^47]:    * "The entire act consists of Brahman because it is of Brahman's nature: the sacrifice is Brahman, the utensils are Brahman, the fire in which the sacrifice is offered is Brahman, the sacrificer himself is Brahman. He who contemplates this insight, contemplates the act-as-Brahman. Such a one is capable of knowing the proper form of the ätman which is Brahman-through his acts, because his acts are of Brahman's nature. In other words, the acts performed by an aspirant have the form of knowledge because they imply the realization that they consist of Brahman and are therefore a means of contemplating the ātman..." Rāmānuja, tr. van Buitenen.

[^48]:    * These are Yoga breathing excercises, as yet understood by few in the West, but familiar to all Yogins.

[^49]:    * Rāmānuja: "Both the Yoga of action and the Yoga of knowledge are...equally autonomous means of attaining beatitude. But the Yoga of action is better than the Yoga of knowledge." The reason is that the atman can be secured through the Yoga of action. The aim of both is the same, but the Yoga of knowledge cannot be attained without the prior acquisition of the Yoga of action.

[^50]:    * "the city whose gates are nine." The "city" is the body. The "nine gates" are the two eyes, the two ears, the two nostrils, the mouth and the organs of excretion and generation.

[^51]:    * Dog-cooker, a type of outcaste, offspring of a śüdra father and a brāhman mother, or offspring of a cāndāla (son of a sūudra father and a brähman mother), or of a prostitute, or of parents of various foreign mountain tribes, or of parents of a mixed ksatriya and súdra lineage, or of mixed kṣatriya and väisya lineage. Such people served as public executioners and in other menial or unpleasant occupations.

[^52]:    * The word "impartial" refers to those who "see the same," i.e. see that all ātmans are identical with their own (see introductory chapter on Cosmology).

[^53]:    * nirvaña, from nir $\sqrt{v} \bar{a}$, "blow out" as a candle is blown out, refers to the final extinction of the "self," following the round of rebirths, which the Hindus (Buddhists of the Theraväda School too) regard as the ultimately desirable state of nonbeing. It is related to the Hindu belief that to be born at all is a tragedy.

[^54]:    * These are elementary Yoga exercises, wellknown to all yogins. It might be remarked that, according to modern physiology and psychology, eye movement is apt to accompany thought, even such unconscious thought as occurs in dreams. "Putting the gaze between the two eyebrows," in other words rolling the eyeballs to their highest attainable point and drawing them toward the nose, keeping them there steadily, is a method of inhibiting thought. The other directions are for Yoga breathing exercises.

[^55]:    * By karmayoga (the Yoga of Action) one is able to succeed in Yoga because in karmayoga one does not risk being negligent about it. When a man aspires to the contemplation, i.e. to release, karmayoga will cause him to succeed; only when the contemplation of the ätman has already been secured, will jnänayoga (the Yoga of Knowledge), i.e. inactivity, cause him to succeed; or, in other words, a man must perform acts until he has attained release. Now, when has a man attained Yoga? When the yogin is no longer able to interest himself in the objects of prakrti (material nature) differing from the atman, or in corresponding acts, because naturally he does not experience anything but the ätman; for then all desires have gone. When a man wishes to attain Yoga, then he can only do so by practicing karmayoga, for at that stage one is still unable not to experience the objects and therefore karmayoga is one's only resource, because karmayoga means practicing one's interest in objects. However, one should save oneself by disengaging one's mind from its interest in objects and not perish by neglecting to do so. Rămãnuja.

[^56]:    - See footnote previous stanza.

[^57]:    * In the case of one who is saving himself by disengaging his mind from its interest in the objects of sense, the mind (manas) will be his friend; in the case of one who wishes not to perish by neglecting to so disengage his mind, mind (manas) will be his enemy and bring about the opposite of beatitude - freely adapted from Rāmānuja, who thus equates manas (mind) with $\bar{a} t m a n$ (self) in interpreting this stanza.

[^58]:    * See previous footnote.

[^59]:    * Highest self, the self which has been exalted by Yoga practice.

[^60]:    * Discrimination, i.e. knowledge of the ätman as well as of the atman as a different entity from prakrti (material nature).

[^61]:    * A consequence of contemplation of the ätman exclusively.

[^62]:    * N.B. The kuśa grass is on the bottom, the antelope skin on top of it, and the cloth topmost. This was the proper seat for the meditating yogin.

[^63]:    * Directing the mind (concentrating it) on a single point or object is one of the preliminary techniques of Yoga. Its purpose is control of the mind, which tends to wander. It is very difficult
    for the average person to keep the mind concenmind, which tends to wander. It is very difficult
    for the average person to keep the mind concentrated on a single object for any length of time.

[^64]:    * This and the following stanza concern yoga techniques aimed at controlling the mind. The sitting position is, of course, the lotus position with legs intertwined and feet emerging behind the opposite knee.

[^65]:    * This statement, not dissimilar to the "middle way" of the Buddha, is among several references in the Bhagavad Gita to extreme practices on the part of some ascetics. The following stanza continues the idea.

[^66]:    * Samadarśana has a special meaning which the words "seeing the same" scarcely convey. The ätmans, or selves, of all creatures are conceived to be the same once they have been separated from the material nature with which they are temporarily conjoined in life. "A person who has brought his ätman into Yoga, will see similarity in all ätmans when separated from prakrti (material nature); he will see that all beings are in his own atman; in other words he will see that his own atman has the same frrm as the $\bar{a} t m a n s$ of all other beings and contrariwise, so that he has seen all that is ätman when he has seen one àtman." - Rāmānuja.

[^67]:    * Krishna (the Supreme Spirit) is here equating himself with the atman.

[^68]:    * I.e. who recognizes that all ätmans are one, and all pervaded by the Supreme Spirit.

[^69]:    * It is perhaps amusing to note the etymology of the words "sukha" (pleasure, comfort, bliss) and "duhkha" (misery, unhappiness, pain). The ancient Aryans who brought the Sanskrit language to India were a nomadic, horse-and cattle-breeding people who travelled in horse- or ox-drawn vehicles. " $S u$ " and "dus" are prefixes indicating good or bad. The word " $k h a$," in later Sanskrit meaning "sky," "ether," or "space," was originally the word for "hole," particularly an axle hole of one of the Aryan's vehicles. Thus "sukha" (a BV cpd.) meant, originally, "having a good axle hole," while "duhkha" meant " having a poor axle hole," leading to discomfort.
    $\dagger$ I.e. that pleasure and pain in others is the same as pleasure and pain in himself, since the selves of all beings are equal to his own self, or identical with it.

[^70]:    The Blessed Lord spoke:
    Without doubt, O Arjuna,
    The mind is unsteady and difficult to restrain;
    But by practice, Arjuna,
    And by indifference to worldly objects, it is restrained.

[^71]:    * "Both worlds," viz. the here and the hereafter, earth and heaven.
    $\dagger$ This is one of two instances in the Bhagavad Gitā where Krishna is addressed as "Mighty Armed," usually Arjuna's nickname. The other instance is in XI 23. The nickname is used throughout the Mahābhārata as a designation for eminent warriors.

[^72]:    * I.e. the uncontrolled man who has arrived at faith but has fallen from Yoga.

[^73]:    * I.e. whose mind is perpetually fixed on God, or the Supreme Spirit, through bhakti, or love.

[^74]:    *These are Sā$\dot{m} k h y a$ categories.

[^75]:    * God has two prakrtis, a lower and a higher one. The lower one is the prakrti of this world consisting of endless various objects, means and occasions of material experience and divided into eight categories" (see stanza 4) . . "God's higher prakrti, however, is not of the same order of this non-spiritual prakrti which solely consists of the objects experienced by the spiritual beings, but is constituted by the spiritual beings themselves, the jīvas." - Rāmānuja.

[^76]:    * "That which contains the rabbit" ('sasin), along with śaśänka (rabbit marked) one of the most common of all Sanskrit terms for the moon, said to arise because the Hindus saw a "rabbit in the moon."

[^77]:    * All these entities with their peculiar individuality and characteristics have originated from God, are sesas (remainders) of God and depend on God inasmuch as they constitute his body, and God himself is modified by all these entities of which He is the ätman. These entities which are of the nature of sattva, rajas and tamas and which exist in this world in the form of body, senses, material objects and their causes, depend on God whose body they constitute. God himself, however, does not depend on them. - Rāmānuja.

[^78]:    * The three gunas - sattva, or illumination and truth, rajas, or passion and desire, and tamas or darkness, sloth and dullness - were originally thought, by the Sämkhya philosophers who first identified and named them, to be substances. Later they became attributes of the psyche. Sattva has been equated with essence, rajas with energy and tamas with mass. According to still another interpretation, sattva is intelligence, rajas is movement and tamas is obstruction. The word guna means "strand," "thread" or "rope," and prakrti, or material nature is conceived as a cord woven from the three gunas. They chain down the soul to thought and matter. They can exist in different proportions in a single being, determining his mental outlook and his actions. A man whose nature is dominated by sattva will be clear thinking, radiant and truthful. A man whose nature is dominated by rajas will be passionate, quick to anger and greedy. A man whose nature is dominated by tamas will be stupid, lazy and stubborn. But most men will be found to have elements of gunas different from their dominating ones, i.e. to be motivated by a combination of gunas. The aim of the upward reaching $\bar{a} t m a n$, or self, is to transcend the gunas, break free of their bondage, and attain liberation and union with Brahman. The gunas, moreover, are constituents of that maya, or power of illusion, possessed by Qualified (Saguna) Brahman. Through the gunas, this Saguna Brahman creates and maintains the world (or the cosmic illusion) by its powers of projection and concealment. All the universe and all the things in it are the creations of Saguna Brahman, and all are subject to the influences of the gunas. Only the sages are able to lift the veil of $m \bar{a} y \bar{a}$ and perceive the reality that is Brahman behind it. And only those who persevere in meditation, right action and the aquisition of knowledge through many lives are permitted to voyage beyond māyā and the gunas, finally to reach Brahmanirvaña or the nirvana of Brahman.

[^79]:    * The common translation "desirous of wealth," which is favored by many native translators, is obviously so much at odds with the other teachings of the Bhagavad Gitā, that it cannot be entertained by the thoughtful reader. Sri Krishna Prem has suggested that "artha" here refers to the paramārtha, or highest spiritual knowledge. Rāmānuja says that the expression arthärthi (which is the nom. sg. of arthārthin) refers to "those who aspire to acquire knowledge of the ātman as distinct from prakrti," or material nature. The meaning of the last three catagories of "benevolent men" is further explained in the next book (VIII) from stanza 8 onward.

[^80]:    * Vàsudeva, literally "the son of Vusudeva," or Krishna, whose father was a son of Sūra, descendant of Yadu. At the birth of Vasudeva, the father, the gods sounded the heavenly drums, knowing that an avatār of Vishnu (i.e. Krishna) was to be born into his family. Krishna was a brother of Kunti, mother of the three principal Pandu princes (see chapter "The Setting of the Bhagavad Gitā"'). Here Krishna is identified with Brahman.

[^81]:    * All religions are subsumed here, and the speaking God explains that all worship, of whatever kind, goes to Him, and that all boons, begged from whatever gods, are granted by Him alone. The stanza is an instance of the strong monotheistic element in the Gitā, also of its religious tolerance.

[^82]:    * This stanza discusses idolatry, the worship of the God "fallen into manifestation," i.e. as a statue, or image, or as a human being, or even an animal or inanimate object.

[^83]:    * adhibhūta (supreme being) and adhidāiva (supreme god) are sometimes translated as "the penetrating influence of the Supreme Spirit" and "the divine agent operating on material objects" respectively. The two terms are further explained in the following chapter.

[^84]:    * But Rāmānuja says: "Karman (action) is the procreative act connected with a woman which causes a human being, etc., to originate. An aspirant to käivãlya (complete detachment of the atman from material nature) should know that all this, and all that is connected with it, is to be feared and avoided." The point is debatable. Karma has many meanings.

[^85]:    * All the terms here are technical and sometimes puzzling. Edgerton regards the language of these stanzas as grandiloquent. But native commentators take it very seriously, and some of their definiions are included here.

    Rāmānuja identifies the Adhyātman with svabhāva (inherent disposition) or prakrti (material nature) - "that which is not the self, but is conjoined with the self." The Adhibhūta, according to him, is "the transitoriness of the elements, ether, etc., of which elements sound, touch, etc., are developments." The Adhidäivata "connotes the purusa; it means 'being beyond the pantheon of Indra, Prajāpati, etc.' The Adhiyajña is God He who is to be propitiated by sacrifice."

[^86]:    * According to Rāmänuja's commentary, stanzas 8, 9 and 10 refer to the äisvaryärthin (He who aims at superhuman power), who sees God in terms of God's power, and who "remains fixed on God as the result of daily practice of Yoga." He is the "desirous of knowledge" of VII 16 , where he is referred to as the $j i j \tilde{n} \bar{a} s u$.

[^87]:    * Tristubh metre.
    $\dagger$ "He will attain the äiśvarya (power) which God himself possesses, when he has concentrated his prāna (vital breath) between the brows and then, in virtue of his daily practiced worship, with his mind unwavering because all samiskäras (preparatory reformations of the mind) have been passed, represents God to himself as the omniscient, primaeval Lord of the universe, the creator of all, subtler than the jiva (monad of the life principle), whose proper form is of another order than everything else and who is possessed of a divine form peculiar to none but Him."Kảmānuja.

[^88]:    * Tristubh metre continues. The last line is one syllable too long.
    $\dagger$ As in several such Yoga techniques, the anatomical elements are vague to the non-yogin.

[^89]:    * Sloka metre resumes.
    $\dagger$ Gates of the body, nine in number, viz. the two eyes, two nostrils, two ears, mouth, organ of generation, organ of excretion.

[^90]:    * According to Rāmānuja's commentary, stanzas 12 and 13 refer to the käivalyärthin (seeker of complete detachment) who seeks the complete severance of the atman from the body, and worships God as the aksara, or indestructible, eternal essence (Brahman). He is mentioned in VII 16 , as the arthärthin, or seeker of knowledge of the atman as different from prakrti, or material nature. This is the "Highest Truth" of VII 16.

[^91]:    * yuga, an "age" of the world, which is a division of a mahāyuga, or period of $4,320,000$ years. There are four yugas: the krtayuga, or golden age, which lasts for $1,728,000$ years and is named for the side of the die marked with four dots. The tret $\bar{a}$ yuga, which lasts for $1,296,000$ years, which is less virtuous and is named for the side of the die with three dots; the dvāpara yuga, which lasts for 864,000 years, represents a growing predominance of evil over good and is named for the side of the die marked with two dots; and the kali yuga, or dark age, which lasts for 432,000 years, is a period of predominant evil and is named for the side of the die marked with a single dot. It takes a thousand mahāyugas, or 4,320,000,000 years, to make a kalpa, or one day of Brahma, an equal number to make one night of Brahma. We are, as this volume goes to press, in the 5,079th year of a kali yuga that began on February 18, 3102 в.c.

[^92]:    * This and the previous stanza describe the periodic creation of all beings and their subsequent dissolution. The "night of Brahmā" which lasts for a kalpa (4,320,000,000 years, see footnote to VIII 17), and during this time all life is in latent, "unmanifest" form. At the arrival of the "day of Brahmä," all beings, animal, vegetable and mineral, are created again, to go through their much smaller lives and reincarnations, all of which end at the recurrence of the "night of Brahmā," when they pass into the unmanifest again. The day of Brahmã is equal in length to the night of Brahmā.

[^93]:    * This and the following stanzas present a formula to be found in the Chāndogya Upanishad, V 9 , I to 5 , and in the Brhadàranyaka Upanishad, VI 2, 15 and 16 . There is also a shorter reference in Chandyoga IV 15, 5 , which does not mention the "dark" path. In the Brhadāranyaka Upanishad, the distinction between those who follow the path of light and those who follow the path of darkness lies not only in the time of death but also between those who meditate on the "five fires" (viz. Heaven, the Rain god, the World, Man and Woman) and those who merely perform rituals, the latter going the path of darkness and rebirth.
    $\dagger$ "upper going" means northern because the north of India is higher than the south.

[^94]:    * When identifying directions, the Hindu faces east where the sun rises. Thus "right hand" means south.

[^95]:    * The choice of whether to return or not is apparently up to the yogin. The literature abounds with yogins who have delayed their deaths so as to reach the half-year that will eventuate in either return or non-return. (Cf. the case of Bhiṣma, who delayed his death at the Battle of Kurukșetra - see chapter "The Setting of the Bhagavad Gita.)"

    The existence of the "two paths" (light and dark) must seem rather arbitrary to the Western reader. Rämānuja refers them to the jñānin and käivalyārthin of VII 16 on the one hand, and the ätsvaryärthin of the same stanza on the other. But this does not explain the element of free will which allows the yogin to fix the time of his death and choose between the two paths.

[^96]:    * Śloka metre resumes.

[^97]:    * The explanation of the apparent paradox follows: "God is the source of all phenomena, but is not touched by them" - Radhakrishnan.
    $\dagger$ "God pervades beings by virtue of his will. . . God supports all beings, but no being is of use to him." - freely excerpted from Rāmãnuja.

[^98]:    * Day of Brahman, see Book VIII 17, note (i.e. $4,320,000,000$ years).

[^99]:    * God creates these beings anew (at the beginning of a new kalpa), reposing upon his own prakrti (material nature), which is capable of development into various shapes. God creates the fourfold creation of gods, men, animals and immovables every now and then because of his bewildering prakrti which consists of gunas. He develops this prakrti into eight forms (cf. VII 4 and following stanza). - Rāmānuja.

[^100]:    * prakrtim (nature) is not used here in the usual sense of "material nature," but is part of a simple attribute.

[^101]:    * The Rg, Sāma and Yajur Vedas are the three principal Vedas, or compilations of ancient Vedic lore, the first being devoted to verses of praise, the second to the traditions of chant applied largely to the same verses, and the third to ritual formulas.

[^102]:    * Tristubh metre.
    $\dagger$ This is the only mention in the Gita of the chief of the Vedic gods, Indra, though the surviving mutation of his name in the word "indriya" meaning "sense" or "power" is common, and he is mentioned in X 22, by another name. The use of the name here is in its common meaning, "chief" - thus the Indra or "chief" of the gods.

[^103]:    * Sloka metre resumes.

[^104]:    * "I eat." The ancient belief was that the gods actually "ate" part of the sacrificial offering.

[^105]:    * "Being a refuge for all, God is the same toward all ätmans (selves) of gods, men, animals and immovables, which, according to their class, configuration, nature and knowledge, exist in an infinite plurality of forms."-Rāmānuja. The meaning is that God exists in all ātmans (selves) and is therefore a part, equal in quantity, of all beings, thus "the same" in all beings.

[^106]:    * vāisyās-members of the merchant or peasant caste, third in order of rank.
    $\dagger$ siud $d r a ̈ s$-- members of the servant caste, fourth in order of rank and lowest of the four original castes.

[^107]:    * Seven legendary seers (rsis) - Kaśyapa, Atri, Vasișṭha, Viśvāmitra, Gotama, Jamadagni and Bharadväja - sometimes identified with the seven stars of the Lesser Bear constellation, sometimes with other heavenly bodies. For Kaśyapa see chapter "The Setting of the Bhagavad Gitāa."
    $\dagger$ Manus seem to come in various quantities. Fourteen are commonly listed. All are purely legendary figures. One, Manu Vãivasvata, is supposed to have been the great Hindu lawgiver, author of the post-Vedic Mänava dharmaśāstra, and progenitor of the human race.

[^108]:    * This phrase has been variously translated. Edgerton makes it "while remaining in my own true state," and some others follow him. I prefer the present translation.

[^109]:    * Nārada, a legendary seer to whom some of the verses of the Rg Veda are ascribed.
    $\dagger$ Asita Devala, legendary composer of some other hymns of the Rg Veda.
    $\ddagger$ Vyāsa, legendary compiler of the Vedas and the Mahābhārata. The name means "arranger," "compiler," or "divider."

[^110]:    * The Ādityas, originally seven, later twelve in number, were a group of supreme gods.
    $\dagger$ Marici was the chief of the Maruts or storm gods.
    $\ddagger$ Maruts were the storm gods who helped Indra slay the cosmic dragon, in order to bring water to the world.

[^111]:    * The Veda concerned with chants.
    $\dagger$ One of the names of Indra, the chief Vedic god, mentioned by his usual name only in IX 20.

[^112]:    * Rudras, or "roarers," storm gods and gods of destruction and renewal.
    $\dagger$ Samkara, Shiva, god of fertility and destruction.
    $\ddagger$ Vittesa, otherwise known as Kubera, lord of wealth.
    § Yakṣas and Raksas, spirits of vague character, sometimes hostile and sometimes benevolent.

    If Pavaka, one of the names of Agni, the Vedic god of fire. The word means "purifier."

    I Vasus, a group of eight "bright" gods,
    ** Mt. Meru was the Olympos of Hindu mythology.

[^113]:    * Skanda, the god of war, otherwise known as Kārttikeya.

[^114]:    * Bhrgu, ancient seer, so illustrious that he mediated quarrels among the gods.

[^115]:    * Nārada, ancient seer to whom some verses of the Rg Veda are ascribed.
    $\dagger$ Gandharvas, the musicians of paradise.
    $\ddagger$ Citraratha, heavenly chief of the Gandharvas.
    § Kapila, a sage, founder of the Sāmkhya school of philosophy, one of the oldest of the Hindu systems.

[^116]:    * Uccāihśravas, the name of Indra's horse, or of the horse of the Sun god, born of nectar that was churned from the ocean. The name means "high sounding."
    $\dagger$ Āirāvata, Indra's elephant. The name means "produced from the Irāvatī River."

[^117]:    * Kāmadhuk, a mythical cow, able to provide its master with anything desired.
    $\dagger$ Kandarpa, god of love or desire, otherwise known as Käma.
    $\ddagger$ Vāsuki, a serpent king.

[^118]:    * Ananta, a mythical snake whose coils encircle the earth and who symbolizes eternity. The word means "unending."
    $\dagger$ Varuna, originally a Vedic god, the sustainer of the universe. Here, in the later religion, a water god, the " water king."
    $\ddagger$ Aryaman, chief of the ancestors.
    § Yama, god of death.

[^119]:    * Prahlāda, a Dāitya (enemy of the gods) prince who defected from the Dāityas, became pious and worshipped Vishnu.
    $\dagger$ Dāityas, demons at war with the gods.
    $\ddagger$ The word "mrgendra" ( $m r g a$ indra) means literally "king of beasts."
    § Väinateya (son of Vinatā), otherwise known as Garuḍa, a fabulous bird, and vehicle of Vishnu.

[^120]:    * Rama, warrior and hero of the epic, the Rāmāyaṇa, or possibly Paraśurāma, see chapter "Setting of the Bhagavad Gita."
    $\dagger$ Makara, a sea monster sometimes equated with a crocodile, shark or dolphin, the Capricorn of the Hindu zodiac, and vehicle of Varuna.
    $\ddagger$ So called because when Vishnu permitted the Ganges to flow, the sage Jahnu drank it up. Later he allowed it to flow from his ear.

[^121]:    * dvandva is the simple copulative compound, where two or more words are joined together.

[^122]:    * brhatsāman, a type of chant to Indra in the Sāma Veda.
    $\dagger$ gāyatrī, a Rg Vedic metre consisting of three lines of eight syllables each, thought suitable for brāhmans. It exists only in the Vedic literature.
    $\ddagger$ märgasizrsa, the month when the moon enters the constellation of mrga siras ("deer head," fifth lunar mansion), roughly November-December. It is interesting that Krishna's months and seasons are the Spring and Autumn. The hot Indian summer and the damp Indian winter are avoided.

[^123]:    * This line may also be translated: I am the truth of truth-tellers. (Sattva means either "good," "true" or "real.")

[^124]:    * Vrṣnis, a clan from which Krishna himself is descended.
    $\dagger$ Vāsudeva, patronymic of Krishna himself:
    "Son of Vasudeva."
    $\ddagger$ Vyāsa, legendary sage supposed to have compiled the Vedas. His identity is chronologically confused. He is supposed to have compiled the Mahäbhärata, of which the Bhagaved Gita is a part, and he appears in that Epic as the natural grandfather of the Pandava princes. (See chapter, "The Setting of the Bhagavad Gita.")
    § Uśanas or Uśanā, an ancient seer and poet.

[^125]:    * I.e. the preceding declarations.

[^126]:    * The line is one syllable too long, a rarity in the sloka stanzas of this poem.

[^127]:    * Ādityas, celestial deities led by the Vedic god Varuna.
    $\dagger$ Vasus, beneficent gods led by Indra, Agni or Varuna.
    $\ddagger$ Rudras, lit. "roarers," gods who drive away evil.
    § Aśvins, celestial horsemen, always a pair, who herald the dawn and are skilled in healing.
    || Maruts, storm gods, friends of Indra, the thunderbolt hurler and chief god of the Vedas.

[^128]:    * This was the stanza that occurred to the American nuclear physicist Robert Oppenheimer as he witnessed the explosion of the first atom bomb.

[^129]:    *Tristubh metre begins as Arjuna commences to describe the Great Manifestation, and continues through most of this book (i.e. until stanza 5 1).
    $\dagger$ Brahma (masculine), the creator god of the Hindu trinity. Not to be confused with Brahman (neuter), the all-pervading essence.

[^130]:    * sasin, that which contains the rabbit. The Hindus saw a rabbit in the moon, and this is a very common term for " moon."
    $\dagger$ Most translators avoid hutāsa (huta aśa), "oblation eating," which refers to the partaking of sacrifice, or render it as "fire," and translate vaktram as "face." The present translation, however, coincides with vaktra, "mouth," in stanza 23, and vaktra means "talker" or organ of speech, as well as "face."

[^131]:    * Minor gods, see note stanza 6 .
    † Sadhyas, a group of celestial beings with exquisitely refined natures thought to inhabit the ether.
    $\ddagger$ Viśve devas, a group of twelve minor godlings.
    § Steam Drinkers, a class of ancestors.
    if Gandharvas, celestial musicians.
    I Yaksas, a group of supernatural beings, sometimes benelovent, sometimes not.
    ** Assuras, a class of demons, enemies of the gods.

[^132]:    * Vishnu, the god of whom Krishna is the avatār.

[^133]:    * Vāyu, the Vedic wind god.
    $\dagger$ Yama, literally "going," the Vedic god of the dead, and punisher of departed spirits.
    $\ddagger$ Agni, god of fire.
    § Varuna, Vedic "sustainer of the universe," later, and here, god of the waters.

    II s'aśān$k a$, the moon, literally the "rabbit marked," sometimes simply śaśin, "that which contains the rabbit," favorite Hindu designation for the moon, because the Hindu's saw a rabbit instead of a "man" in the moon.

[^134]:    * Here sloka metre resumes.

[^135]:    * Sanskrit has no passive infinitive. To form one, the auxiliary $\sqrt{\prime} \dot{s} a k$, is used, as here sakya draṣtum, "I can be seen," sakya jñätum, "I can be known."

[^136]:    * The substance of stanzas $1,2,3$ and 4 concerns two aspects of the Lord, and this point has been discussed by several native commentators. Those who worship Him as an imaginary form, fixing their minds on Him are considered the most devoted (stanza 2). But those who worship Him as the atman, or Brahman, devoid of all attributes and formless (stanzas 3 and 4), also attain to Him.

[^137]:    * Again, the two aspects of the Lord, and the two corresponding methods of worship are discussed. Those who worship the Lord as the ätman, or self, or, in a larger sense, Brahman (in stanza 5), and those who worship the imaginary image on which the mind is "fixed" or "intent" (in stanzas 6 and 7). The former method is described as the more difficult.

[^138]:    * " A devotee who, through. . karmayoga (the Yoga of action), practices bhaktiyoga (the Yoga of devotion or love) is beloved of God. So is the karmayogin (practitioner of the Yoga of action) who does nothing to vex the world, who is not vexed by the world because he is not interested in it and who therefore is not joyous, intolerant, fearful and irascible." - Rāmānuja.

[^139]:    * Some translators have rendered dharmyärrtam idam as "this means of attaining immortality." Either translation may be correct. The confusion arises because " ampta" means both "nectar" and "immortality."

[^140]:    * This first unnumbered stanza does not occur in all versions. It may have been deleted in order to make the total number of verses an even seven hundred.

[^141]:    * "Sages who possess exact knowledge of the body call it the experiencing-ätman's field of experience. A person who knows this body and, because of this very knowledge, must be different from his body which is the object of his knowledge, is called a ksetrajna (knower of the field) by these sages.' - Rāmānuja.

[^142]:    * Edgerton has pointed out that Bādarāyana's Brahma Sūtra (200 A.D.) probably did not exist at the time the Gitã was written, and that the meaning of "brāhma sūtra padäis" here is probably therefore more general.

[^143]:    * I.e. ether, air, fire, water and earth.
    $\dagger$ Eye, ear, skin, tongue, nose and the five organs of action, viz. hand, foot, mouth, anus, genital organ.
    $\ddagger$ The mind.
    § Sound, touch, color, taste and smell. N.B. These are all Sä̀mkhya concepts, as are the gunas.

[^144]:    * The physical body.

[^145]:    * This and stanzas 13,14 and 15 are, of course, a description of Brahman and the atman.

[^146]:    * "Knowledge, the light of the atman, illuminates even luminaries - such as the sun, a lamp, etc. - which dispel only that darkness which hinders the contacts of the senses with objects. It is beyond prakrti (material nature)." - Rāmănuja.

[^147]:    * "The activity of body and organs - which are activities in experiencing-depend on the prakrti (material nature) developed into ksetra (field or body). This prakrti is subservient to the person or puruşa who is the agent, as stated in the Sütras. This agency of the puruṣa means that the puruṣa is the cause and initiator of all activities to which the subservient prakrti is instrumental. So all experience of happiness and unhappiness depends on the puruşa conjoined with prakrti. The puruşa itself finds no happiness except in self-experience. When, however, the purusa is conjoined with prakrti, it has experiences of happiness, unhappiness, etc., which are conditioned by its conjunction with prakrti and effectuated by gunas, sattva, etc." - Rāmānuja.

[^148]:    * "The purusa (spirit of the individual), existing in a particular shape and nature - divine, human etc. - which is a result of previous developments of prakrti, is attached to happiness, etc. which consist of the gunas and are proper to that particular nature, and is active in performing the good and evil acts leading to that happiness, etc. In order to experience the results of his acts he is born in a certain nature, good or evil; this new existence induces him again to be active and consequently to be born again in samsära (reincarnation), until he cultivates the qualities of humility, etc. by which he may attain the ätman."
    - Rảmãnuja.

[^149]:    * "The puruṣa (spirit of the individual), when existing in such a body and conniving at its activities, looks on and consents; therefore it is the lord of the body. In the same way it experiences the happiness and unhappiness resulting from the body's activities. So because it rules, supports and exceeds the body, it is a sovereign lord as compared to its body, senses and mind. Likewise it is called the body's sovereign atman - sovereign as compared to the body - and a most sublime purusa, i.e. a purusa whose knowledge and power are not to be circumscribed by the body... . Nevertheless, so long as it is attached to gunas, the purusa is sovereign only as compared with the servile body." - Rāmānuja.

[^150]:    * "He who knows that the puruṣa and the prakrti have the aforesaid natures and who knows the nature of the gunas - which is still left to explain - he knows discriminatingly. He will not be reborn conjointly with prakrti but attain the purified àtman characterized by non-circumscribable knowledge, as soon as he dies." Rāmānuja.

[^151]:    * Sämkhya, one of the earliest systems of Hindu philosophy, rational, non-theistic, dualistic, regarding prakrti and purusca as the ultimate realities of existence, and believing that nothing new is ever created, all things being manifestations of what already exists. See note, II 39 .

[^152]:    * Death, i.e. the kind of death that eventuates in rebirth.

[^153]:    * I.e. the union of body (field) and spirit (puruşa).

[^154]:    * Since the self (atman) of others is identical with one's own self, the line means that in injuring the self of others, one injures one's own self.

[^155]:    * "When a person perceives that all acts are performed by the prakrti (material nature), that therefore the atman (self) is non-agent, and that the atman has the form of knowledge, then he perceives that the atman's conjunction with prakrti (material nature), its (the ätman's) directing capacity and its experience of happiness or unhappiness all result from ignorance - effected by karman (action) -, and then he has an exact perception of the ātman." - Rāmānuja.

[^156]:    * "When a person perceives that all different modes of existence of all beings depend on one principle, prakrti (material nature), and not on the $\bar{a} t m a n$, and that the varieties of new beings issuing from these beings again arise from prakrti, then he will attain the atman in its purest form"Rămănuja.

[^157]:    * In reading stanzas like this, one must remember that, in the Hindu view, to be born is a misfortune. The ideal is to escape birth, or rebirth, and go on to nirvana, or divine nonexistence. Also, in this instance, "beings" are assumed to be born at the creation of the universe and to be constantly reborn thereafter until the dissolution of this particular universe.

[^158]:    * Three different relationships between, or proportions of, the three gunas, representing three types of personality, or three phases of behavior, are intended here. The distinction is in the relative proportion of one guna to the others in a given personality. The idea is continued in the next three stanzas.

[^159]:    * This would appear on the surface to be one of the Gità's slight contradictions. Since the atman of every being is already considered to be "immortal" the attainment of immortality through transcendence of the gunas would seem to be redundant. Rāmänuja suggests that amrtam, immortality, means the opposite of what it means to us, that is, absorption in Brahman, nirväna, or divine non-existence. The stanza makes sense if one considers that Brahman is "immortal," "unchanging" and "permanent."

[^160]:    * The characteristic attributes of sattva, rajas and tamas.

[^161]:    earthly realm. The following stanza seems to blur the symbolism somewhat by speaking of the "roots stretched forth below," but the aśvattha tree, like the banyan to which it is related, strikes roots from its branches. Both trees are considered sacred in India.

    * Triştubh metre begins again.

[^162]:    * Line 1 of stanza 3 (tristubh metre) has an extra syllable.
    $\dagger$ Cutting the supernatural as vattha tree is a symbol for destroying the process of rebirth, and stanza 4 indicates that after the tree of life, or of rebirth, is cut, one seeks the place (nirvāna) from which there is no return to rebirth, and seeks refuge in the primal spirit whence activity streamed forth (see following stanza), that is to say Brahman. The cutting of the tree involves doing away with earthly desires (the branches - or roots of stanza 2 ), and leaving only the spiritual part which exists "above." The metaphor is rather confused by the lower "roots" of stanza 2 , line 3 .

[^163]:    *Triştubh metre continues.
    $\dagger$ I.e. Brahman.

[^164]:    * Sloka metre resumes.

[^165]:    * Mind, in Gitā psychology, is regarded as the sixth sense.

[^166]:    * The mind and other senses, to be used in connection with another acquired body.
    $\dagger$ "Whatever body the atman enters and from whatever body it departs, it will always retain those senses with the subtle elements and roam with them as the breeze roams with odors which it has carried from their original abodes." Rāmānuja. Thus, apparently, the atman is not totally devoid of characteristics between one incarnation and another.

[^167]:    * "Those who are perplexed by ignorance do not perceive that the atman-with-gunas is conjoined, forms a whole, with human nature etc., which are particular developments of prakrti consisting of gunas, nor do they perceive that this $\vec{a} t m a n$ is either departing from a certain mass of prakrti, or existing in it and experiencing the objects (of the senses), and that (this) ätman might at some time be different from such a mass human nature etc. - and have only one form, knowledge. They are unable to perceive this, for they have the misconception that the atman is akin to that mass to which it is conjoined. Those, however, who know the difference between mass and atman and so perceive that the atman, albeit present in all conditions, is different from whatever mass it is conjoined with, have a clear vision of the truth." - Rāmānuja.

[^168]:    * There has been much speculation among scholars as to the identity of Soma, the drink of the gods - the juice of a plant with inebriating properties that was drunk by the priests, the laity and the gods during sacrifices described in the Vedas. As the Vedic Aryans moved into India, the knowledge of the Soma plant seems to have disappeared, and, even from late Vedic times, substitutes for it were used - mostly plants of the milkweed family whose juice is not inebriating. Recently R. Gordon Wasson, a mycologist acquainted with the Vedas in translation, has advanced a persuasive but still controversial hypothesis - that the Soma plant was, in fact, a hallucinogenic mushroom (the amanita muscaria) which grew in the Aryans' original homeland in western Asia, and in Southern Asia only in the highest mountains. This circumstance, Wasson thinks, would explain the loss of the Soma as the Aryans migrated southward. It would also explain the rapturous descriptions of the effects of Soma drinking recorded in the Rg Veda. (See "Soma the Divine Mushroom," published by the Stamperia Valdonega, Verona.)

[^169]:    * Triştubh metre.
    $\dagger$ Vedanta, literally "the end (in the sense of conclusion) of the Veda," the predominant system of religious thought in India, expressed in the Brahma sūtra of Bādarāyaṇa and the Upanishads, as well as in the present poem. Its formulation dates from approximately 500 B.C. and it has many points of difference from the Vedas of the original Aryans who invaded India circa 1600 b.c. Vedānta means primarily the thought expressed in the Upanishads, and secondarily, a system of philosophy based on it.

[^170]:    * aparasparasambhütam is somethines translated as "brought about by mutual union of man and woman," i.e. by sex, an interpretation favored by some native translators which does explain the fourth line better than the common translation. However, if one accepts this version of the line, the last line becomes redundant. The idea that sexual passion was the cause of all beings was held by the lokāyatikas, followers of a nästika, or atheist and anti-orthodox school of philosophy which may be the object of this denunciation.

[^171]:    *This and the preceding stanzas constitute one of several injunctions in the Bhagavad Gita against exaggerated austerities, or mortifications of the flesh. These injunctions are interesting because they show that such abuses were common enough to arouse denunciation.

[^172]:    * It is not difficult to detect in this and the preceding two stanzas the hand of the brahman caste, insisting on its superiority to an extent that is almost comic. It has been pointed out by historians that, though the Mahäbhärata is primarily an epic of the ksatriya, or warrior, caste, the Bhagavad Gita, along with some other interpolations of a moral or religious character, was probably inserted into the poem later by the priestly caste of brahmans.

[^173]:    * om tat sat ("om that [is] real") is a common mantra, or sacred utterance, among Hindus. It begins with the sacred syllable "om" which is made up of three sounds $-\mathrm{a}, \mathrm{u}, \mathrm{m}-$ representing the three Vedas, the "three worlds" (heaven, atmosphere, earth), the three principal deities (Brahmā, Vishnu and Siva) and the beginning, middle and ending of all things. The rest of the mantra is an affirmation of the existence of Brahman, for which " $o \dot{m}$ " is a designation, but see commentary on "tat sat" in stanzas 25 and 26. "Sat" in Sanskrit has the meanings of "real" or "true" and that of "good."

[^174]:    * mahābāho, "O Mighty Armed One," usually an epithet of Arjuna, is here applied to Krishna. It is a general epithet of distinguished warriors.
    $\dagger$ The äsura Keśin was slain by Vishnu (Krishna) in another part of the Mahăbhärata. (See chapter on "The Setting of the Bhagaväd Gitä".)

[^175]:    * The words are clear enough, but, to avoid any misunderstanding, what is said is that renunciation (samnyāsa) is the relinquishment of all action which is aimed at a desired result; abandonment (tyaga) is the relinquishment of the results of action, and thus does not imply nonaction as renunciation does.

[^176]:    * Action "to be done," i.e. religiously prescribed action such as sacrifice, purification, giving, austerity.

[^177]:    * See note to stanza 39, Book II, for explanation of the Sämkhya system.

[^178]:    * adhisthäna (seat of action) is interpreted by most commentators as the physical body.
    $\dagger$ The word "agent" is used here and elsewhere in this book in the meaning of "one who acts," an actor or doer.

[^179]:    * Again, in Gitā psychology the mind acts, and so does speech.

[^180]:    *Thus states of mind, in Gitã psychology, also constitute action.

[^181]:    * Caste duty is meant here.

[^182]:    * There are five objects, or "provinces" (vişayās), of the senses (indriyäni):

    1. śabda or śruti vişaya (sound) for the ear.
    2. sparśa vişaya (tangibility) for the touch.
    3. rūpa visaya (form) for the eye.
    4. rasa visaya (flavor) for the tongue.
    5. gandha visaya (smell) for the nose. And these are often referred to as the gunas respectively of: (1) ether; (2) air; (3) fire; (4) water; (5) earth.
[^183]:    * Impartial, lit. "the same," i.e. regarding his own ätman (self) as identical with the ätmans of all beings.

[^184]:    * I have left the word "karma" untranslated here, as it refers in this case, not to action in general, but to fate resulting from action in a previous incarnation. Arjuna is foredoomed to certain actions by the laws governing his " material nature" as a kşatriya, or member of the warrior caste.

[^185]:    * Like puppets fixed to a merry-go-round, an interpretation made by Samkara (circa 800 A.D.).

[^186]:    * Vyāsa, legendary sage, compiler of the Vedas; also, according to legend, the natural father of Pāṇ̣u and Dhṛtarāştra, thus the grandfather of Arjuna, as well as of the Panḍava princes along with the hundred sons of Dhṛtaraşstra. Vyāsa is also said to have compiled the Mahäbhărata including the Gitā, though he must have existed before most of the events recounted in these works.

