25th Anniversary Edition

'The Bhagavad Gītā

WINTHROP SARGEANT

Foreword by Huston Smith

Editor's Preface by Christopher Key Chapple



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THE BHAGAVAD GĪTĀ

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THE BHAGAVAD GĪTĀ

Twenty-fifth-Anniversary Edition

Translated by WINTHROP SARGEANT

Edited and with a Preface by CHRISTOPHER KEY CHAPPLE

> Foreword by HUSTON SMITH



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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 $G\bar{1}t\bar{a}$ 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 $G\bar{\imath}t\bar{a}$'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 $G\bar{\imath}t\bar{a}$. 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 $G\bar{\imath}t\bar{a}$'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 $G\bar{\iota}t\bar{a}$ 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 Gītā, however, manages this rare accomplishment, and I will leave it to the reader to figure out how it manages to do so. The Bhagavad $G\bar{\imath}t\bar{a}$ 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 $G\bar{\imath}t\bar{a}$'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 $G\bar{\iota}t\bar{a}$ 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 Dhṛtarāṣṭra 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 $G\bar{i}t\bar{a}$ 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 $G\bar{\imath}t\bar{a}$, so to speak. I divide its contents into segments that, pieced together, deliver the $G\bar{\imath}t\bar{a}$'s message. These segments do not appear in the $G\bar{\imath}t\bar{a}$; they spin off from and expand the verse(s) of the $G\bar{\imath}t\bar{a}$ 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, *jnāna 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).

When Work Becomes Worship

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).

Which Is the Better Way?

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, *prāņāyāma*. 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 $sam\bar{a}dhi$, 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 *Gītā* 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 (*Bhīṣmaparvan*) 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 Kurukșetra kingdom in north central India. The kingdom had been lost by five brothers, the Pāṇḍavas, during a dice game and ceded to their cousins, the hundred sons of the blind king Dhṛtarāṣṭra. By prearranged agreement, the latter group was due to give back rulership to the five Pāṇḍava 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 Bhagavad Gītā, 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 Dhṛtarāṣṭra asking his minister Saṃjaya to tell him what is happening on the field of the Kurus, the battlefield. Saṃjaya 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 Sāmkhya 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 (*jnāna-yajnā*) 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 Dhṛtarāṣṭra, 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 *puruşa*, 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 *puruṣa*, the knower of the field, and *prakṛti*, the field of change. He asks more about the three *guṇas* and how they function within *prakṛti*; 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 $G\bar{1}t\bar{a}$, 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 $G\bar{\imath}t\bar{a}$ 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 $G\bar{\iota}t\bar{a}$ differs from generally accepted notions about *mokṣa* as requiring the renunciation of the world and of *samādhi* as trance-like obliteration of all things and thoughts. The $G\bar{\iota}t\bar{a}$ 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 kṣatriya 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 *Gītā* proclaims as its highest message the lordship of Kṛṣṇa and the highest response of the human being to that lordship is devotion, *bhakti*" (xvi), notes several different usages of the text. For Śamkara (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 Jñāneśvara, the Marathi commentator. Bhaskara

takes issue with Śaṁkara'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 $G\bar{1}t\bar{a}$ without compromising or subordinating one to another. Mutual paths are allowed to exist in complementarity.

In a sense, the $G\bar{t}t\bar{a}$ 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 $G\bar{1}t\bar{a}$ 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 GĪ TĀ

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 $G\bar{1}t\bar{a}$, 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 $G\bar{i}t\bar{a}$, 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 $G\bar{t}t\bar{a}$ within the context of Sanskrit literary history, indicating its use of participles, finite conjugated verbs, rules of euphonic or sound combination (*saṇdhi*), 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 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 *prakṛti* (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 (*jnāna*) 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:

dūreņa hyavaram karma buddhiyogād dhanamjaya buddhau saranam anviccha krpaņāh phalahetavaḥ

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* (*kāraṇam*), and *knower* (*jña*). The lilt, appeal, and genius of the $G\bar{1}t\bar{a}$'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 *prakṛti*, *puruṣa*, *duḥkha*, *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.
- 7. 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.
- 8. 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.

 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.

Christopher Key Chapple Doshi Professor of Indic and Comparative Theology Loyola Marymount University

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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 Mahābhārata," 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 Gītā, 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 B.C. by the Aryans, and it is still spoken by a minority of brahmans 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 a rist forms which tend to disappear in the later language. There is also, as might be expected, considerable difference in vocabulary. Epic-Purānic 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-Puranic 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 brahmans 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 Panini (350-250 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 Gītā is conceived in Epic-Purāņic Sanskrit, the language of the Epics, Purāņas 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-Purāņic 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 Gītā, 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 $\sqrt{bh\bar{u}}$ and \sqrt{as} , 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), nt 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 *parasmāipada*, and the middle, or ātmanepada, 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 *parasmāipada* forms end in i and the *ātmanepada* 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 1st 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-Puranic 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 Gītā 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 tr combined with the verb \sqrt{as} , "be," and a periphrastic perfect in which the perfect forms of the verbs \sqrt{as} and \sqrt{kr} (sometimes $\sqrt{bh\bar{u}}$) 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:

ग्र a, pronounced as in but.

ग्रा	ā,	,,	,,	,,	father.
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- इ i, ,, ,, ,, lily or it.
- ई ĩ, ,, ,, police.
- उ *u*, ,, ,, push, full.
- ऊ ū, ", ", prude or crude.
- 死 r, ,, as a slightly trilled vowel r, having the sound of ir in "birth" or ur in "purpose." N.B. There is a long tradition involving the pronunciation ri for this vowel, and it is recommended by Monier-Williams on grounds of euphony. It is used by many Indians, and it survives in the ri of Sanskrit (Samskrta). But the ri pronunciation has been abandoned by most present-day Sanskrit scholars in favor of a simple vowel r such as appears in many Slavonic languages.
- $\pi_{\tilde{t}}$, the same pronunciation, more prolonged.
- pronounced by many Indians and the English as "lry" (as in revelry), but probably originally a pure l vowel as in the "le" of "simple" (see Whitney 24). There is, theoretically, also a long l vowel but it is practically never used.
- *τ*, pronounced as in bet or tempo.
- ùāi, ,, ,, ,, aisle.
- म्रो 0, ,, ,, stone or pole.
- ग्रौ āu, ,, ,, ,, German "Haus."

क्	k,	,,	,, ,, kill or meek.
ख्	kh,	,,	,, ,, inkhorn or bunkhouse.
ग्	g,	,,	,, ,, go, get or dog.
घ्	gh,	,,	,, ,, loghouse.
ङ्	n,	,,	,, ,, sing or kink.
च्	c, pror	nounce	d ch as in church.
छ्	ch, pror	nounce	d chh as in bir <i>ch h</i> ill.
ज्	j, pror	nounce	d as in judge or jump.
झ्	jh,	,,	", " hedgehog (hejhog).
স্	ñ,	,,	", " French bon, or as in hinge (hinge).
ट्	ţ,	,,	,, ,, true.
হ্	țh,	,,	", " an <i>th</i> ill.
ड्	d,	,,	,, ,, drum.
ढ्	dh,	,,	,, ,, re <i>dh</i> ead.
ण्	ņ,	,,	,, ,, none.
त्	t,	,,	", " tone or tub.
थ्	th,	,,	,, ,, nu <i>th</i> atch.
द्	d,	,,	,, ,, dot (slightly toward the th sound).
ध्	dh,	,,	,, ,, a <i>dh</i> ere.
न्	n,	,,	,, ,, nut or thin.
प्	р,	"	,, ,, pot or hip.
দ্	ph,	,,	,, ,, uphill or shepherd.
ब्	b,	"	,, ,, beer or rub.
મ્	bh,	,,	,, ,, a <i>bh</i> or.
म्	m,	"	,, ,, man or ham.
य्	у,	,,	,, ,, young or royal.
र्	r,	,,	,, ,, red or shear.
ਲ੍	1,	,,	,, ,, law or lead.
व्	v,	,,	like w in twine or wind.
হ্	ś,	"	as in sure.
ष्	ș,	,,	,, ,, shut or bush.
स्	s,	,,	,, ,, sin or hiss.
ह्	h,	,,	", " hero or hit.

When attached to consonants, vowel marks are as follows: ` above the line = e (as in $\hat{\tau}$ te). * above the line = $\bar{a}i$ (as in $\hat{\tau}$ r $\bar{a}i$). $\hat{\tau}$ indicates o at the middle or end of a word (as in $\bar{\tau}i$ ko). $\hat{\tau}$ indicates $\bar{a}u$ at the middle or end of a word (as in $\bar{\tau}i$ t $\bar{a}u$). $\hat{b}elow$ the line indicates u (as in $\bar{\tau}j$ tu). $\hat{b}elow$ the line indicates \bar{u} (as in $\bar{\tau}j$ bh \bar{u}). ` above the line indicates a consonant r (as in $\bar{\tau}\bar{\tau}i$ marta). Below the line it indicates a vowel r (as in $\bar{\tau}\bar{\tau}i$ bhrt). The short i at the middle or end 6 of a word is indicated by a tie to the left (as in भूति dhrti). The long \bar{i} is indicated by a similar tie to the right (as in भी bhī). Long \bar{a} is indicated by an extra downstroke \bar{i} (as in मात्मन् \bar{a} tman). Otherwise every consonant is assumed to be followed by a short a. Most combined consonants are self explanatory, except for क्ष kṣa, भू sca, ज्ञ jña, क्त kta and \bar{a} tra (the diagonal stroke within the letter 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 anusvāra (m or n) is a nasal sound like n in French "bon." A diagonal stroke to the right beneath a letter (η , η 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-Purānic 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 \dot{s} or \dot{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 *nn*. Vowels, as the above alphabet shows, come in short and in long $(\bar{a}, \bar{i}, \bar{u}, \bar{r})$ forms. The vowel 1, in practice, has only a short form. Diphthongs are e, ai, o and au. 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 ar. 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 anusvāra (\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 nin 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 samdhi is 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 *tristubh* 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 $\sqrt{dh\bar{a}}$, 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 Mahābhārata, one of the two great Hindu epics (the other is the Rāmāyaņa), and the one in which the Bhagavad Gītā 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 Judaeo-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 Pāndava Princes, are Arjuna (whose colloquy with the god Krishna forms the substance of the Bhagavad $G\bar{i}t\bar{a}$) and his half-brothers Yudhisthira, Bhīma, Nakula and Sahadeva. The villains are the hundred Sons of Dhrtarāstra, their cousins, otherwise known as the Kaurava (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 kşatriya, 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 Brahmā's thumb, according to some sources) named Marīci, and Marīci's son in turn became the tremendously prolific sage-king Kaśyapa, sometimes referred to as Prajāpati, or "the Lord of Creatures." Kaśyapa married the twelve daughters of Dakşa (who is also sometimes referred to as Prajāpati). Dakşa 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{brh} which means "grow" or "evolve." Dakşa 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 Dakşa, and they gave birth to the gods, demons, animals and many other types of being. One of

these daughters, named Dākṣāyaṇī, or Savarṇā, 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 Gītā (IV, 1), became the father of Manu Vāivasvata (also mentioned in IV, 1), 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 Purāṇas). 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 IIā was created. With IIā's help he begot nine sons, among whom was Ikṣvāku (likewise mentioned in the Bhagavad Gītā, IV, 1), progenitor of the Solar Race to which the sage-king Janaka (mentioned in the Bhagavad Gītā, III, 20) belonged. Other early members of the Solar Race were King Sagara of Ayodhyā, Raghu Rāma, grandfather of Rāma, the hero of the Rāmāyaṇa, 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 Kāśi line of kings to which some of the warriors at the Battle of Kuruksetra belonged; Amāvasu, with whom we need not be concerned here, and Nahusa, father of the great King Yayāti Nāhusa. 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 Śarmisthā. By the former he begot Yadu, who became the progenitor of the Yadava and Vrsni clans from which Krishna was descended. By the latter he begot Pūru, 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 Hastinapura where the Pandava and Kaurava princes were brought up. Among Hastin's descendants was one Samvarana 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 Pāndu) are not yet differentiated, and this is a bit confusing because the Pāndavas were as much "sons of Kuru" as the Kāuravas were. Some way further down the genealogical line we meet Prince Pratīpa, 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 Śamtanu, who, in turn, was the father of the great warrior Bhīşma, known in the Mahābhārata as "the Grandsire," actually an uncle of Pāṇḍu, and the great uncle, and teacher in the art of arms, of the Pāṇḍava Princes, Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva, as well as the villainous Duryodhana and the remaining ninety-nine sons of Dhṛtarāṣṭra. In the great battle the Pāṇḍava Princes are arrayed against their beloved teacher Bhīşma, a circumstance which is one of the causes of Arjuna's agony of indecision at the beginning of the Bhagavad Gītā.

It is one of the universal rules of mythology that great heroes always have mysterious or divine births. Bhīṣma was the son of King Śaṁtanu by Gañgā, otherwise known as the River Ganges. By another wife, Satyavatī, Śaṁtanu 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 Parāśara. 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, Bhīsma 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 Citrangada and Vicitravirya), and that if anything happened to him the line would become extinct, Bhisma went to the house of a fisherman, whose daughter Satyavatī, mentioned above, the aging king had met and admired, and asked Satyavati'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. Bhīsma, 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 Kāśi and took part in a trial of arms, defeating all opponents and winning the daughters of that king, Ambā, Ambikā and Ambālikā, as wives for his half-brother Vicitravīrya, son of Satyavatī. On the death of Śamtanu, Vicitravīrya, who was still a minor, reigned at Hāstinapura, with Bhīsma as regent. Such was the extraordinary generosity of Bhisma, 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 Vyāsa, the sage, lay with his wives, according to the custom of levirate, to beget sons for him. Ambika then became the mother of Dhrtarastra, the blind and vacillating king of the Kāuravas, and Ambālikā became the mother of Pāndu, who later became formally though not actually the father of the Pandava (or

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

But before we get to the reasons why Yudhisthira, Bhīma, Arjuna, Nakula and Sahadeva were not the real sons of Pandu, we must relate what happened to Ambā. At the time Bhīsma won her as a bride for his half-brother Vicitravīrya, Ambā was in love with a certain Śālva, King of Sāubha and one of the royal personages who had participated in the trial of arms in which Bhisma had defeated all adversaries. Among others, he had defeated Salva, 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 Bhīsma. Sometimes the event was what was called a svayamvara, or "own choice," at which the princess made her choice among the assembled warriors.) When Bhīsma brought Ambā to Hāstinapura along with her sisters, Ambā refused to marry Vicitravīrya, and told those present that she had chosen Sālva as her future husband according to the rule of svayamvara. Bhīsma obligingly sent her back to Śālva. But when she got there, Śālva, who felt humiliated by his defeat at the hands of Bhisma, refused to have anything to do with her. He sent her back to Bhīsma, whom he felt had won her in honorable combat. Ambā, as might be expected, was rather upset. When she returned to Hastinapura, things got even worse: Vicitravīrya refused to marry anyone whose heart was pledged to another. Ambā asked Bhīsma to marry her, but this was out of the question because of Bhīsma's vow of chastity. Ambā became overwhelmed with hatred for Bhīsma, who had been the author of all her misfortunes. She approached Salva 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 Bhīsma. Ambā then approached King Drupada of the Pāñcālas, offering him the garland. But even Drupada, who was a mighty warrior, declined to fight with Bhīsma. 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 had 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 Bhīsma. This was the last straw for Ambā. She went to the Himālaya 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, participated in the slaying of her old enemy Bhīsma. In this combat Bhīsma refused to defend himself against Śikhandin because he knew of his reincarnation and considered him to be a woman.

Now we come to the story of Pāṇḍu, officially the son of King Vicitravīrya but actually the son of Vicitravīrya's half brother Vyāsa by Ambālikā. Pāṇḍu was also a half brother of the blind King Dhṛtarāṣṭra, who was the son of Vyāsa by Ambikā. Dhṛtarāṣṭra had a hundred sons. Pāṇḍu reigned at Hāstinapura with Bhīṣma as advisor. Pāṇḍu had two wives – Kuntī, daughter of Śūra, 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, Pāṇḍu 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 Pāṇḍu. He would die the instant he had intercourse with a woman. Thus Pāṇḍu 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 Pāṇḍu 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 Prtha) 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 Pāndu. 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. Kuntī 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, Kuntī informed him of his divine lineage. But this happened after Karna had cast his lot with the Kauravas, and was preparing to fight against his half brothers, the Pāndava Princes. Kuntī told her legal husband Pāndu 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 Yudhisthira. By Vāyu, the god of the winds, she begot the powerful Bhīma, 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 Gītā. In the meantime, Pāṇḍu's other wife, Mādrī, was busy along similar lines. She became the mother of the twins, Nakula and Sahadeva by the twin Asvins, the heavenly horsemen who pull the chariot of the dawn. Thus, all the Pandava Princes, as befits heroes, were of divine birth. As to Pandu, he died suddenly in a moment of forgetfulness while having intercourse with Madri. Madri dutifully committed suttee (or sati 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 Devaki, a niece of King Ugrasena of Mathura. 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 Devaki). Six children thus perished. But Vasudeva magically inserted the seventh into the womb of Rohini, 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 Keśinisūdana (Slayer of Keśin) by which, among other nicknames, he is addressed in the Bhagavad Gītā. 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 Karisa'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 Sāmdīpani'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.

Jarāsamdha, King of Māgadha, 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, Varuņa and Shiva, the conquest of a large number of tribes and kings, the abduction of a Gandhāra princess from her *svayamvara* and the defeat of the King of Niṣāda who had attacked Dvārakā. He became India's ideal of manhood and a god who is wor-shipped to this day.

Pāndu and his half brother Dhrtarāstra seem to have divided the throne at Hāstinapura, Dhrtarāstra, disqualified because of his blindness, acting as regent until the death of Pandu, 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). Kunti, 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 Hastinapura, entrusting them to the old warrior Bhīsma. The children (the Pandava Princes Yudhisthira, Bhīma, Arjuna, Nakula and Sahadeva) grew up together with the hundred sons of Dhrtarastra (the Kaurava princes) in typical boyish rivalry and general high spirits. But Bhīma was something of a bully. Much more powerfully built than the others, he delighted in grasping the Sons of Dhrtarastra 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 Dhrtarastra hated Bhīma from infancy. Chief among them was Duryodhana '("Dirty Fighter"), and he became an early enemy of the Pandava Princes, partly because of Bhīma's bullying but also because he was afraid that Pāndu's eldest son, Yudhisthira, might succeed to the throne instead of himself. Duryodhana hatched a plot to wipe out the Sons of Pandu. He poisoned Bhīma'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 Pandu and the Sons of Dhrtarāstra were taught the arts of war by the older warriors Krpa, Drona and "the grandsire" Bhīsma. It was Arjuna who grew up to be the most skillful warrior, while Bhīma, because of his superhuman strength, became the most powerful one.

During this time, the unacknowledged half-brother of the Pandava 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 Hāstinapura. 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 Anga, 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 brahman 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. Karna went to the warlike brāhman Paraśurāma ("Rāma of the Axe") who hated all members 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 Śakti. 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 Bharadvāja, his own son, the great hero Drona was trained in archery along with Drupada, son of the king of the Pāñcālas. 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 Prsata, the king of Pañcāla. 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 brahman, but despite his birth became a renowned warrior. Drupada was a kşatriya. During their childhood Drupada often spoke of giving half his kingdom to Drona. But when King Prsata 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" Bhīsma to train the five Sons of Pāndu as well as the hundred sons of Dhrtarastra in the arts of war. After their apprenticeship was over, Drona sent the Sons of Pandu on an expedition to defeat and capture Drupada. They defeated the Pañcalas and took Drupada prisoner. Drona then forgave Drupada, but retained, as a pledge of future friendship, half the Pañcala 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 Dhrstadyumna ("He whose splendor is bold") and Draupadī ("Daughter of Drupada"), later the collective wife of the five Pāndava Princes. Many years later, Dhrstadyumna did indeed slay Drona.

Duryodhana, the evil elder son of the blind King Dhṛtarāṣṭra, became enraged at the popularity and success at arms of the Pāṇḍava Princes, and the possibility that Yudhiṣthira, instead of he, might succeed to the throne of Hāstinapura. With the connivance of Karṇa and Śakuni, the brother-in-law of Dhṛtarāṣṭra, he plotted to destroy the Sons of Pāṇḍu. At first, Dhṛtarāṣṭra, who was inclined to kindliness toward his nephews, the Sons of Pāṇḍu, 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 Pandu that a great festival in honor of Shiva was to take place in the nearby city of Vāranāvata, and that the Pāndavas owed it to themselves to attend, because the people of Vāranāvata were anxious to see them. Before the festival took place, Duryodhana, Karna and Sakuni sent a minister named Purocana to Vāraņāvata to construct a palace for the Sons of Pandu 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 Pandu were asleep, and thus destroy them. But Vidura, a younger brother of Pāndu and Dhrtarāstra, who favored the Pāndava Princes, warned Yudhisthira that something was afoot in Vāranāvata, and sent a miner to dig a subterranean exit from the wax palace. Pretending that they knew nothing of the plot, the Sons of Pandu took up residence in the palace, but kept a sharp lookout. At midnight the palace was set aflame, and the Sons of Pandu escaped through the subterranean tunnel. Dhrtarastra and his sons exchanged their garments for funereal ones and performed impressive obsequies near a river for the supposedly dead Pandava Princes. Only Vidura was not overcome by apparent grief; he knew that the Pandavas had escaped.

The Sons of Pāṇḍu journeyed into the forest, often carried with their mother Kuntī on the broad shoulders and hips, or with the hands, of the powerful Bhīma. During this journey they met their grandfather the sage Vyāsa, who gave them good counsel and advised them to dress as brāhmans. 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, Bhīma set out to destroy him. A terrific battle ensued in which the demon pulled up trees by the roots to belabor Bhīma with. But Bhīma, 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 Pāndu were sojourning at Ekacakra, they heard about the *svayamvara* of Princess Drāupadī, daughter of King Drupada ("Rapid Step") of Pāñcāla who has already been mentioned in connection with his boyhood friend Drona. Drāupadī was a great beauty, and princes came from many distant kingdoms to compete for her hand. The Sons of Pāndu were still disguised as humble brāhmans, and after a long march they arrived at Pāñcāla where they took up residence at the home of a potter. When the great day of the *svayamvara* 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 Drāupadī 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 Drāupadī were overjoyed, though there were murmurs of objection from some who were present – including Karņa and Šalya, King of Madra – that a brāhman should win a prize reserved for warriors (Arjuna was still disguised as a brāhman).

When the Pāṇḍava Princes returned home, they agreed that Yudhisthira, 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." Kuntī's word being law, there was nothing to do but marry all five Sons of Pāṇḍu 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 Drāupadī 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 Yudhisthira, Sutasoma by Bhīma, Śrutakīrti by Arjuna, Śatānīka by Nakula and Śrutakarman 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 Hāstinapura, the capital of Dhrtarāstra's kingdom, the Sons of Kuru heard of the doings at Pañcala 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 Dhrtarāstra, was at first relieved to hear the news, but later connived with his sons against the Pandavas. Duryodhana, eldest of the Sons of Dhrtarāstra, was infuriated, and so was his brother Duhsāsana. They consulted with their uncle Sakuni, plotting the downfall of the Pandavas all over again. They considered setting the sons of Kuntī (Yudhisthira, Bhīma and Arjuna) and the sons of Mādrī (Nakula and Sahadeva) against each other. They considered bribing Drupada to join them against the Pāndavas. They also considered fomenting jealousy among the Pāndavas through experts in the art of erotics, and fomenting the jealousy of Draupadi by catching the Pandavas in flagrante delicto with other women. By this time the Pandavas had been joined by Dhrstadyumna, son of Drupada, and also by Sikhandin, the male incarnation of Ambā, daughter of the King of the Kāśis, now a son of Drupada. In addition, they had been joined by Krishna and the Yādavas, Krishna's tribe. This was a formidable group to contend with, and the Sons of Dhrtarāstra were understandably fearful. The wise, aged and generous Bhīsma counselled making peace with the Sons of Pandu and giving them half the kingdom. Drona agreed. The hotter-headed Duryodhana and Karna did not.

^{*} There has been some speculation among historians as to the relative customs of the $P\bar{a}n\bar{d}avas$ and the Kāuravas. The Cambridge History of India holds that the polyandry of the $P\bar{a}n\bar{d}avas$ is an indication of their comparative primitiveness, that they were a northern tribe who went to war with the more civilized Kāuravas, 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.

But Vidura, their virtuous uncle, was sent to Drupada's court to make peace with the Pāṇḍavas and bring them back to Hāstinapura along with their mother and common wife. This being accomplished, the kingdom was divided in half, Yudhisthira was crowned king of the other half, and the Sons of Pāṇḍu 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, Yudhisthira 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. Yudhisthira was inclined to give up his idea, but Bhīma did not like this spirit of complacence, which he thought unworthy of a king. Krishna proposed that he, Bhīma 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 Pandu 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 Pandava Princes arrived at Jarasamdha's court, they were disguised as holy men, and Jarāsamdha welcomed them with courtesy. But soon they revealed themselves as warriors, and sought battle with him in single combat. Jarāsamdha chose Bhīma as his opponent, and they battled each other for thirteen days. On the thirteenth, Bhīma killed Jarāsamdha, the captive princes were released, Jarāsamdha's son was made king of Māgadha and Krishna and the Sons of Pandu returned to Indraprastha. Yudhisthira 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 Yudhisthira, and prophesied evil days to come for the ksatriya race.

Duryodhana, who had also attended the ceremony, noted the prosperity that the Pāṇḍavas had brought to Indrapraṣṭha, and this inflamed his anger even further. He went to his uncle Śakuni with a proposal that the Sons of Dhṛtarāṣṭra should declare war against the Sons of Pāṇḍu, and take back the half of the kingdom they had been given. But the wily and evil Śakuni proposed that, on the contrary, they should invite Yudhiṣṭhira to a game of dice. He, Śakuni, was skilled in the tricks of dice playing. Yudhiṣṭhira was not. Śakuni could accomplish by peaceful means what Duryodhana wanted to gain by war. King Dhṛtarāṣṭra 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 Yudhisthira. 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, Yudhisthira accepted, and went with his retinue to Hastinapura, where the Sons of Pāndu were put up in regal fashion by the Sons of Dhrtarāstra. Next morning, a cloth having been spread in the hall of games, the game began. Yudhisthira 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, Yudhisthira went on to wager cattle, sheep, villages, citizens and all their possessions. Sakuni won them all. Then, in desperation, the foolish Yudhisthira began to wager his brothers Nakula, Sahadeva and finally Arjuna, Bhīma and himself. Sakuni won them all, and then asked Yudhisthira to wager their common wife Draupadi. (This was technically against the rules. It was bad form for one side to suggest to the other what he should wager.) The elders, Drona, Krpa, Bhīsma and Vidura, and even King Dhrtarāstra himself were outraged by this suggestion, but the evil Duryodhana, Karna and the remaining Sons of Dhrtarastra shouted in exultation. Sakuni won again, and Draupadi was sent for, to become the household servant of the Sons of Dhrtarāstra. Vidura was filled with forebodings. Duryodhana sent his brother Duhśāsana to fetch Drāupadī. 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 Duhśāsana even went to the extreme of stripping the clothes from the Pandavas, including Drāupadī. In Drāupadī's case, however, a miracle occurred. As her robes were stripped away, new ones appeared in their place, and Duhśāsana, having piled up a great heap of elegant garments, was finally forced to cease, from fatigue. At this point Bhīma swore a mighty oath, that one day he would rend the breast of Duhśāsana and drink his blood. The howling of animals was suddenly heard from the forest. King Dhrtarāstra, foreseeing the destruction of his race, called Drāupadī and Yudhisthira 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 Draupadi, but also as to whether Yudhisthira, who had wagered and lost himself, any longer had the right to wager Draupadi who, at that point, was no longer his property. One of the reasons Dhrtarāstra set the Sons of Pandu free was the dubious legality of this wager.)

But when the Pāndava Princes had left, Duryodhana, seeing his plans frustrated, upbraided his father, King Dhṛtarāṣṭra, and complained that by his generous action he had strengthened their enemies again. Dhṛtarāṣṭra, who was a doting father, gave in to Duryodhana's arguments and agreed once more to a game of dice. Yudhiṣṭhira was again summoned, and the crafty Śakuni 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 Pāṇḍu took to the forest. Droṇa and Vidura were both apprehensive. They felt that, in retribution, the race of the Kāuravas (the Sons of Dhṛtarāṣṭra, along with Dhṛtarāṣṭra himself, Vidura and Śakuni) 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 Bhīma if he proceeded with his evil plans. After that, Vidura left the court and cast his lot with the Sons of Pāṇḍu.

At this point, Krishna was busy lifting the siege of Dvārakā, which had been besieged in his absence by a certain King Śālva, whose friend, Śiśupāla, 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 Vrsni tribes as well as Dhrstaketu, King of Cedi, and members of a warrior tribe known as the Kekayas who had been friends of the Pandavas. 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 brahman. 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 Pāṇḍavas, and several sages told them stories to take their minds off their misfortunes. But Drāupadī never gave up lamenting her humiliation at the hands of the Sons of Dhṛtarāṣṭra. Drāupadī wanted revenge, and eventually she got it. Many things happened in the forest. A great army was collecting around the Pāṇḍavas, and was becoming a burden to support. They sent it away, telling those who were so inclined to go to the court of Dhṛtarāṣṭra, and the others to the court of Drupada. The Pāṇḍavas 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 Rāmāyaṇa, 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 Sītā from captivity at the hands of the King of Laākā (Ceylon). Meanwhile, against the advice of Dhṛtarāṣṭra, Duryodhana and the Kāuravas went to the forest to gloat over the misery of the Pāṇḍavas. 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 Yudhisthira, 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 Pandu. Arjuna returned from his pilgrimage. Finally, the thirteenth year of their exile arrived, and, in various disguises, they came to the court of Virāta, King of the Matsyas, where they took up domestic service. Yudhisthira 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 Drāupadī's beauty caught the eye of Kīcaka, the commander in chief of Virāța's armies, and he sought to seduce her. Her entreaties that she was merely a lowcaste serving woman were of no avail. Kīcaka pursued her and tried to rape her. Careless of revealing the identities of the Sons of Pandu, she arranged for an assignation with Kīcaka, 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 Virāța, 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 Pandu, and they were obliged to preserve their incognito until it ended).

But rumors of the slaving of Kīcaka began to reach Hāstinapura, and, as everybody knew Kīcaka to be a man of great physical prowess, slayable only by the mighty Bhīma, a suspicion began to grow that the Pāndavas were at Virāța's court. Duryodhana proposed invading Virāța's realm, and was enthusiastically supported by King Susarman of Trigarta (which lay in the neighborhood of modern Lahore). Suśarman had long had an account to settle with Virāța, and now that the latter's chief of armies had been killed, he thought it a good time to strike. Karna agreed. Susarman attacked the dominions of Virāta, laying waste the land. Virāta regretted the loss of his general, but Yudhisthira reassured him. Though he was a mere holy man, Yudhisthira 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 Virāta 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 Yudhisthira cautioned him against it, lest the identity of the Pandava Princes be discovered. Bhīma took his place in a chariot, and the Pandavas threw back the armies of Susarman, released Virāța 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 Virāța's wealth. Virāta'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. Droņa and Bhīşma had already recognized him. But the period of thirteen years had expired. Droņa advised the Kāuravas to let Duryodhana return to Hāstinapura with part of the army, and to leave another part to seize Virāţa's cattle. Bhīşma, 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 Virāţa, 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 Virāta returned to his court after the victory over Susarman, 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 Pandava 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 Virāța'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 Pandavas in the forest returned. The King of the Kasis and Sāibya, King of the Sibis, arrived with their retinues. Drupada, King of the Pāñcālas, brought a considerable army, along with Śikhandin (the former Ambā) and his twin brother Dhrstadyumna. 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. Balrāma was in favor of this move. But Sātyaki deplored the idea as unworthy of warriors, and Drupada agreed. A brahman was nevertheless sent to Hastinapura with proposals to Duryodhana for a peaceful settlement, the settlement being that the Sons of Dhrtarastra agree to return the lands they had taken from the Sons of Pandu. The aged Bhisma 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 Nārāyana 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. Śalya, King of Madra Deśa, marched toward the Pāṇḍavas with a huge army, intending to join them, but Duryodhana extended exaggerated hospitality toward him and his troops, and when Śalya asked how he could repay it, Duryodhana asked him to join the side of the Kāuravas, which he did. Śalya 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 Pāṇḍavas, and he promised Yudhiṣthira that if he were to become Karṇa's charioteer when Karṇa attacked Arjuna, he would hamper Karṇa's efforts. Ultimately, at their headquarters in Upaplavya, in Virāṭa's kingdom, the Pāṇḍavas mobilized a force of seven divisions. The Kāuravas, 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 Pāṇḍavas had an army of 153,090 chariots, 153,090 elephants, 459,270 horsemen and 765,450 foot soldiers, while the Kāuravas, under the Sons of Dhṛtarāṣṭra, 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. Dhṛtarāṣṭra, the blind and weak-minded king of the Kāuravas, sent his minister Samjaya to plead for peace with the Pāṇḍavas, 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 Pāṇḍavas, 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 Pāṇḍava 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 Karṇa, but it was too late to withdraw from battle against his half brothers, Yudhiṣṭhira, Bhīma 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 Pāndu, otherwise known as the Pāndavas (the Good Guys):

Yudhişthira ("He who is steady in battle"), son of Pṛthā or Kuntī by the god Dharma ("Righteousness" or "Law"), the eldest of the Pāṇḍava Princes, known for his uprightness of character, rightful inheritor of the throne at Hāstinapura, king of Indraprastha, and, after the slaying of Jarāsamdha, emperor.

Arjuna, son of Pṛthā or Kuntī by the god Indra, and hero of the Bhagavad Gītā. (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.

Bhīma, son of Pṛthā 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 Pāṇḍava 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 Rāmāyaṇa. During the final stages of the Battle of Kurukșetra, he tears apart the evil Kāurava, Duḥśāsana, and drinks his blood. "Bhīma" 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 Asvins, and twin brother of Nakula.

Next, their allies:

Drupada ("Rapid Step"), King of Pāñcāla, father of Dhṛṣṭadyumna and of his twin Drāupadī, the collective wife of the Pāṇḍava Princes, thus their father-inlaw.

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

Śikhandin ("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 Bhīşma 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 Vṛṣṇi tribe.

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

Uttara ("Superior"), son of Virāța, 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 Pāṇḍava Prince of that name.

Śāibya ("Relating to the Śibis"), King of the Śibis.

Ghatotkaca ("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 Ambā, Ambikā and Ambālikā, the last two of whom married Vicitravīrya and, by Vyāsa, became grandmothers of the Pāņḍava Princes.

Dhrstaketu ("He whose Brightness is Bold"), King of the Cedis.

Cekitāna ("Intelligent"), a prince, ally of the Pāņdavas.

Krishna ("Black" or "Dark"), theoretically a neutral, but acting as Arjuna's charioteer. He is the avatār of Vishnu, or the Supreme Spirit, and he speaks most of the lines of the Bhagavad Gītā. He is also related to the Pāṇḍavas by marriage, being the brother of Kuntī, mother of the Sons of Pāṇḍu, and hence their uncle.

Besides these notables, the Pāṇḍava army contained members of the Abhisāra tribe of West Kashmir, the Daśārnas, a people from south-east of Madhya Deśa, the Karūṣa, 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 Dhṛtarāṣṭra, otherwise known as the Kāuravas or the Sons of Kuru (the Bad Guys):

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

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

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

Karņa ("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 Pāṇḍu, and hence an unacknowledged half brother of the Pāṇḍava 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.

Bhīsma, aged warrior, teacher of the princes on both sides of the Battle of Kuruksetra. He was the great uncle of both the Sons of Pāṇḍu and the Sons of Dhṛtarāṣṭra, 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 Śikhaṇḍin. His name, like Bhīma's means "terrible" or "awful."

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

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

Aśvatthāman ("He who has the Strength of a Horse"), son of Droņa by Kṛpa's sister Kṛpī.

Vinda, a son of Dhrtarāstra.

Sudakșina ("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 Prāgjyotişa (modern Assam), who led the Kirāța, a *mleccha*, or barbarian, tribe in the battle.

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

Śālva ("Son of the Śalvas"), King of the Śalva people.

Jayadratha ("He whose Chariot is Victorious"), King of Sindhu-Sāuvīra, 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 Dhrtarāstra.

And along with these notables, the Kāurava army contained members of the Andhaka, Ambastha, Darada, Kṣudraka, Mālava, Kalinga, Kekaya, Muṇḍa, Niṣāda, Śalva, Śibi (which had members on both sides), Sindhu, Bāhlika (Bactrian), Vañga (Bengal), Videha and Vidarbha tribes, along with some Yādavas.

The blind King Dhrtarāstra 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 Brahmanas, 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 brahmans, 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 pre-Dravidian 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 Mahābhārata, 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 Gītā – 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 Pāṇḍavas fared badly. Bhīṣma 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 Bhīṣma, Virāṭa, Uttara (his son), Dhṛṣṭadyumna and Bhīma came to his assistance (this had been a fight between the oldest and the youngest warriors present). Uttara attacked Śalya, accidentally killing Śalya's horse, and Śalya promptly killed Uttara (first casualty). But Uttara's elephant continued to fight until it was killed. Śveta, a Pāṇḍava warrior, attacked Śalya, and for a time held off the whole Kāurava army single-handed, including Bhīṣma, but Bhīṣma finally killed him (second casualty) and went on to harass the Pāṇḍava army. The Pāṇḍavas were downcast as the sun set.

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

On the *third day*, the Kāuravas attacked Arjuna. Śakuni attacked Sātyaki and Abhimanyu. Abhimanyu rescued Sātyaki, whose chariot had been destroyed. Droņa and Bhīşma attacked Yudhişthira. Bhīma and his son Ghaţotkaca attacked Duryodhana with heroism. Duryodhana swooned in his chariot, hit by Bhīma's arrows, and was forced to retreat. Bhīma slew Kāuravas by the score. Then Bhīşma and Droņa regrouped the Kāuravas and Duryodhana returned to the field. Duryodhana criticized Bhīşma for lack of zeal. Bhīşma then made a tremendous attack on the Pāṇḍavas, and the Pāṇḍavas scattered. Krishna egged on Arjuna to attack Bhīşma, but Arjuna's heart was not in it. Bhīşma, 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 Bhīşma, Droņa and Duryodhana. Aśvatthāman, Bhūriśravas, Śalya and Citrasena surrounded Abhimanyu and attacked him, but his father, Arjuna, came to his rescue, and Dhṛṣṭadyumna arrived with reinforcements. Then Bhīma appeared, and the Kāuravas sent a large force of elephants against him, He scattered them all and caused panic among the Kāuravas. Bhīma then attacked Duryodhana and nearly killed him. Bhīma's bow was shattered. He picked up a new one and cut Duryodhana's bow in two. Duryodhana smote Bhīma so heavily that he was forced to sit upon the ground. Bhīma's son Ghatotkaca came to his defense. Eight of Duryodhana's brothers were killed by Bhīma. By nightfall the Pāndavas had won a victory, and the Kāuravas were downcast. Bhīsma advised suing for peace, but Duryodhana wouldn't listen to him.

On the *fifth day* Bhīşma attacked the Pāņḍavas and caused considerable havoc. Arjuna then attacked Bhīşma. Duryodhana complained to Droņa about the weakness of the Kāurava attacks. Droņa then attacked Sātyaki and Bhīma came to his defense. Droņa, Bhīşma and Śalya together attacked Bhīma, but Śikhaṇḍin came to the rescue. At this point Bhīşma turned away. He considered Śikhaṇḍin to be a woman, and he would not fight with women. Droṇa attacked Śikhaṇḍin 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. Bhīma rescued Sātyaki. Duryodhana rescued Bhūriśravas. Arjuna slew thousands. It was a big Pāṇḍava victory.

On the sixth day Drona's charioteer was killed (foul play). There was great slaughter. Bhīma fought eleven of the Sons of Dhṛtarāṣṭra all by himself, scattered them and pursued them on foot wielding his mace. He got behind the Kāurava lines and Dhṛṣṭadyumna went to rescue him. Duryodhana and the other Kāuravas attacked Bhīma and Dhṛṣṭadyumna who were in their midst. At this point Dhṛṣṭadyumna, being surrounded along with Bhīma, 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 Kāuravas. Then Duryodhana arrived with a similar secret weapon (it must have resembled tear, or nerve gas) and stupefied the Pāṇḍavas. But Yudhiṣṭhira came on with a large force to support Bhīma, who promptly revived and joined in. Droṇa killed Dhṛṣṭadyumna's horses (foul play) and shattered his chariot. Dhṛṣṭadyumna took refuge in Abhimanyu's chariot. The Pāṇḍavas wavered. Duryodhana was wounded by Bhīma and rescued by Kṛpa. Bhīṣma scattered the Pāṇḍavas, and the day was declared a victory for the Kāuravas.

On the seventh day there were many single combats. Virāța was defeated by Droņa. Virāța's son Śamga was killed (this was the third of Virāța's sons to be slain). But the Kāuravas were getting the worst of it. Later, Yudhisthira defeated Śrutāyu, killing his horses and charioteer (foul play). Duryodhana's army was demoralized. Cekitāna attacked Kṛpa, killing *his* charioteer and horses (more foul play). Kṛpa retaliated by engaging Cekitāna in single combat on the ground, fighting until both fell, wounded and exhausted. Bhīma took Cekitāna away in his chariot. Śakuni performed a similar service for Kṛpa. Bhīşma attacked Abhimanyu, but Abhimanyu was rescued by his father Arjuna. The other four Pāṇḍava Princes joined in, but Bhīşma held his own against all five. At sunset, the warriors of both sides retired to their tents, nursing their wounds.

On the *eighth day* Bhīma killed eight of Dhṛtarāṣṭra'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 Ghaṭotkaca, being rescued at the last minute by Droṇa. Sixteen sons of Dhṛtarāṣṭra were killed that day.

On the ninth day Bhīsma slew Pāņdavas by the thousand. Abhimanyu defeated

the rākṣasa warrior Alambuṣa. Sātyaki duelled with Aśvatthāman, Droṇa with Arjuna, and Bhīṣma again attacked the Pāṇḍavas. Krishna suggested that Arjuna kill Bhīṣma, but, again, Arjuna had not the heart to kill his old teacher. Exasperated, Krishna got down from the chariot and proposed to attack Bhīṣma 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 Sikhandin as his charioteer (Bhīsma had already prophesied that he would be invincible except in the presence of Sikhandin, whom he considered to be a woman). Sikhandin shot arrows at Bhīşma. Arjuna sent a hail of arrows, piercing Bhīsma's armor at points that Sikhandin had missed. Bhisma 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 Bhīsma was defeated. The battle stopped while both sides paid homage to the old warrior. Bhīsma asked for water, and Arjuna shot an arrow into the ground. Water sprang forth. "Ganga (the Ganges) has come up to quench her son's thirst," they said. Bhīsma 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. Bhīsma 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 nirvana (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 Yudhisthira alive. It was Duryodhana's idea, and Drona took it up gladly because he did not want to see Yudhisthira 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 Yudhisthira into another game of dice. The Pāndavas, however, heard of the plan and made their preparations to counter it.

On the *eleventh day* Droņa attempted to capture Yudhisthira, but Yudhisthira fled on a swift horse, holding that it was no disgrace for a warrior to flee before a brāhman. There was single combat between Sahadeva and Śakuni. Śalya was defeated by Nakula; Dhṛstaketu was defeated by Kṛpa. Sātyaki engaged Kṛtavarman; Virāța engaged Karņa. Abhimanyu engaged four prominent Kāuravas at once. Bhīma defeated Śalya. The Kāuravas began to lose courage. Droņa again attempted to capture Yudhisthira, but was foiled by Arjuna, who forced Droņa to retreat. The day was a defeat for the Kāuravas.

On the *twelfth day* the Kāuravas, seeing that they could not capture Yudhisthira 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 Yudhisthira, but Dhṛṣṭadyumna and the other Pāñcāla Princes stood by to protect him. Dhṛṣṭadyumna attacked Drona, but Drona avoided him to get at Arjuna. Drupada stood in his way. Drona attacked him, and then made for Yudhisthira. Two Pāñcāla princes, Vrka and Satyajit, were killed, and Virāța's son Śatānīka was killed by Drona while Satānīka was attempting to attack him. Pāncālya, another Pāñcāla prince, was killed by Drona. 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 Pandavas tried to get to Abhimanyu to rescue him, but were prevented. The Kāuravas, 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, Laksmana, son of Duhśāsana, struck him to the ground, killing him. Dhrtarāstra's son Yuyutsu, who was fighting on the Pāndava 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 Yudhisthira. The Kāurava forces were stampeded. Bhagadatta, King of Prāgjyotisa, was indignant over the rout of the Kāuravas. He attacked Bhīma 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 Pāṇḍavas, 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. Śakuni's brothers, Vṛṣa and Acala, tried to rally the Kāurava forces, but were killed by Arjuna. Śakuni attacked Arjuna, but was forced to flee.

On the thirteenth day Arjuna, raining showers of arrows, penetrated the Kāurava ranks, and many Kāuravas fled. Duhśāsana became infuriated, and rushed against Arjuna with a force of elephants. But Arjuna pierced the elephant host, and Duhśāsana's force, along with Duhśāsana himself, fled, seeking Drona'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 Angas and Kalingas. Arjuna slew horses, elephants and warriors. Meanwhile, Bhīma attacked a Kāurava warrior named Jalasamdha, Son of Dhrtarāstra, while Yudhisthira engaged Krtavarman and Dhrstadyumna engaged Drona. Seeing the Kāurava forces slaughtered by Sātyaki, Drona rushed toward him. At that point, Arjuna who was fighting the army of Jayadratha, blew his conch horn. Yudhisthira, hearing it, and suspecting that Arjuna was in trouble, sent Sātyaki to the rescue. Then, Bhīma attacked Drona with some success, and proceeded through the Kaurava lines, seeking Arjuna. Karna rushed at Bhīma, and caused him to retreat. Five of Dhrtarāstra'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 Sātyaki'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 Bhūriśravas as he sat. Arjuna pressed Jayadratha. There had been a vow made by Jayadratha's father Vrddhakṣatra 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 Pāndavas attacked Drona, but Drona slew his old enemy Drupada as well as Virāța.

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 avatār of Vishnu or the Supreme Spirit. He suggested naming one of the Pāṇḍava elephants Aśvatthāman, after Droṇa's son and then killing the animal. The idea was carried out. During a lull in the fighting, Droṇa was told that Aśvatthāman was dead, and thought that he had lost his son. He appealed to Yudhiṣṭhira for confirmation knowing that Yudhiṣṭhira never lied. But honor was at such a low ebb that Yudhiṣṭhira did lie, confirming the death of Aśvatthāman. Droṇa, grieving, laid down his arms and was promptly decapitated by Dhṛṣṭadyumna. After Droṇa's death, Karṇa took charge of the Kāurava army.

On the sixteenth day Karna challenged Yudhisthira to fight, but during the ensuing combat Yudhisthira ignominously fled for the second time. A little later Bhīma, recalling Drāupadī's humiliation after the dice game, attacked Duḥśā-sana, 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 Bhīma's act.

On the seventeenth day there was a long and terrible duel between Arjuna and Karņa. At one point a wheel of Karņa'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 Śakti. But, as predicted, he could not remember it. Krishna egged Arjuna on, and Arjuna unethically slew Karņa. A little later, Yudhisthira, who had previously fled before Karņa'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 Pāṇḍavas were now quarreling among themselves). After the death of Karṇa, Śalya assumed command of the Kāurava forces.

On the *eighteenth and last day* the tide turned definitely in favor of the Pāṇḍavas. 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 Śakuni and Yudhisthira slew Śalya. After Śalya's death, Aśvatthāman took charge of the Kāurava forces. Bhīma next killed all the remaining Sons of Dhṛtarāṣṭra 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 Bhīma 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 Yudhiṣṭhira, who struck Bhīma across the face and asked Arjuna to take him away. Balarāma, Krishna's brother, had finally appeared on the field, had witnessed Bhīma's foul blow, and was so disgusted that he attacked Bhīma with a plow (Balarāma's customary weapon). He was stopped by Krishna, and left angrily for their capital city Dvārakā. Duryodhana, still alive, rebuked Krishna, calling him the son of a slave (an allusion to his cowherd foster father).

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

The Pāndava 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 Bhīma in token of defeat. Bhīma gave the jewel to Drāupadī, who later presented it to Yudhisthira as an ornament for his crown.

The battle was over. Only three of the warriors on the Kāurava side – Kṛpa, Aśvatthāman and Kṛtavarman – survived. The children of the Pāṇḍavas 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. Dhṛtarāṣṭra mourned the loss of his hundred sons. He embraced Yudhiṣṭhira as a token of peace. But when Bhīma was announced to the blind king, Krishna put a metal statue in his place, and Dhṛtarāṣṭra crushed it to powder. Gāndhārī, wife of Dhṛtarāṣṭra and mother of his hundred sons, did not forgive, but nevertheless blessed the Pāṇḍavas. Yudhiṣṭhira 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 Dhrtarāstra with respect. As for Dhrtarāstra 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 *samnyāsin*, 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 $avat\bar{a}r$ of Vishnu. He was shot by a hunter as the avatār escaped. The Pāndavas crowned Pariksit, son of Abhimanyu and Uttara, and grandson of Arjuna, king. Then they departed for the Himālaya along with Drāupadī. On the way, Drāupadī, Sahadeva and Nakula died. Then Arjuna and Bhīma died. Yudhisthira alone was left, and he continued to climb. A dog had joined him. The god Indra sent a chariot to take Yudhisthira to heaven but would not take the dog. Yudhisthira 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. Yudhisthira finally found himself on Mount Meru, the Olympos of India, and, much to his disgust, found Duryodhana there. A messenger took Yudhisthira through a sort of hades, where he found the other Pandava Princes and Karna. He chose to remain with them. Then heaven opened, and Yudhisthira and the others became godlike.

LIST OF ABBREVIATIONS USED IN 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; Dhrtarāstra (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: avyaktādīni, such that their beginnings are unmanifest.

dat., dative.

DV cpd., Dvandva (copulative) compound.

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: "gentleman-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: "rājarsi," "king-sage;" "devajana," "god people." (c) both members are adjectives. Examples in English: "pale-red," "snow-white." Examples in Sanskrit: "dhumarohita," "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., Tatpuruşa compound. A compound of two words which would ordinarily have different case endings. Examples in English:

esp., especially.

"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.

^{*} 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.

EPITHETS (NICKNAMES) USED IN THE BHAGAVAD GĪTĀ

For Krishna:

- Hrsikesa The Bristling-haired One.
- Acyuta Imperishable One, or One who has not Fallen.
- Mādhava Descendant of Madhu (a Yādava or Mādhava patriarch).
- Keśava The Handsome-haired One. Govinda – Chief of Herdsmen.
- Madhusūdana Destroyer of the Demon Madhu (properly an epithet of Vishnu).
- Janārdana Agitator of Men, or Mankind-tormenting (an epithet of Vishnu).
- Vārsņeya Clansman of the Vrsnis.
- Keśinisūdana Slayer of the Demon Keśin.
- Arisūdana Destroyer of the Enemy. Bhagavān – Blessed One.
- Magavan Diesseu 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:
- Purușottama Supreme Spirit, or Best of Men.
- Mahātman whose self is great.
- Visņu Vishnu (whose avatār Krishna is).
- Devesa (Deva Isa) Lord of Gods.
- Anantarūpa whose form is endless, Infinite Form.
- Prajāpati Lord of Creatures.
- Aprameya Immeasurable One.
- Apratimaprabhāva Incomparable Glory.
- Iśam Idyam Lord to be Praised. Deva – God.

Sahasrabāho – Thousand-armed One (voc.).

For Arjuna:

- Dhanamjaya Conqueror of Wealth.
- Pāndava Son of Pāndu.
- Kapidhvaja The Monkey-bannered (a descriptive term rather than an epithet).
- Pārtha Son of Prthā.
- Kāunteya Son of Kuntī.
- Gudākeśa Thick-haired One.
- Paramtapa Scorcher of the Foe.
- Puruşarşabha 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 Dhrtarāstra).
- Bharatarsabha Bull of the Bharatas.
- Dehabhrtām Vara Best of the Embodied.
- Kuruśrestha Best of Kurus.*
- Savyasācin Ambidextrous Archer.
- Kirīțin Diademed One.
- Kurupravīra Chief Kuru* Hero.
- Bharataśrestha Best of the Bharatas.
- Bharatasattama Highest of the Bha-
- ratas.
- Purușavyāghra Tiger among Men.

^{*} Reference to the ancient patriarch Kuru testifies to the fact that he was the common ancestor of both the Pāṇḍavas and the Kāuravas (Sons of Kuru).

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BOOK I

धृतराष्ट्र उवाच । dhṛtarāṣṭra uvāca Dhṛtarāsṭra spoke: *dhrtarāsţras* (m. nom. sg.), Dhrtarāsţra, the blind Kuru king to whom the Bhagavad Gītā is to be related by Samjaya, his minister. The name, a BV cpd., means "He by whom the kingdom is held."

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

धर्मक्षेत्रे कुरुक्षेत्रे dharmakşetre kurukşetre* when in the field of virtue, in the field of Kuru

समवेता युयुत्सवः। samavetā yuyutsavaḥ assembled together, desiring to fight

मामकाः पाण्डवाश्चैव māmakāḥ pāṇḍavāś cāiva mine and the Sons of Pāṇḍu

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

Dhritarashtra spoke: When they were in the field of virtue, in the field of the Kurus, Assembled together, desiring to fight, What did my army and that of the Sons of Pandu do, Sanjaya? dharma (m.), duty, law, righteousness, virtue, honor.

- ksetre (n. loc. sg.), in the field, on the field.
- *kuru* (m.), Kuru, the royal dynasty to which Dhrtarāstra belongs.
- kșetre (n. loc. sg.), in the field, on the field. samavetās (m. nom. pl. p. pass. participle
- sam ava \sqrt{i}), come together, assembled. yuyutsavaş (m. nom. pl. desiderative adj.

from \sqrt{yudh} , desiring to fight, battlehungry, desiring to do battle.

māmakās (m. nom. pl.), mine, my.

pāņḍavās (m. nom. pl.), the Sons of Pāņḍu. ca, and.

eva, indeed (used as a rhythmic filler).

kim (interrog.), what?

- akurvata (3rd imperf. middle \sqrt{kr}), they did.
- samjaya (voc.), Samjaya, minister to King Dhrtarāstra, who relates to him the bulk of the Bhagavad Gītā. The name means "completely victorious."

^{*} Kurukşetra is an actual place, a small plain in the Panjab north of Delhi near Panipat.

संजय उवाच । *saṁjaya uvāca* Saṁjaya spoke:

uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

2

दृष्ट्वा तु पाण्डवानीकं drstvā tu pāṇḍavānīkaṁ seeing indeed the Pāṇḍava army

व्यूढं दुर्योधनस् तदा। vyūdham duryodhanas tadā arrayed, Duryodhana then

म्राचार्यमुपसंगम्य ācāryamupasamgamya the Master (Droņa) approaching,

राजा वचनमत्रवीत्।। 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:

- drstva (gerund \sqrt{drs}), seeing, having seen. tu, indeed, truly.
- pāndava (adj.), pertaining to the Sons of Pāndu.
- anīkam (m. n. acc. sg.), army, fighting force, face, appearance, edge.
- (pāndava-anīkam, m. n. acc. sg. TP cpd., army of the Sons of Pāndu.)
- vyūdham (m. n. acc. sg.), arrayed, drawn up in battle formation.
- duryodhanas (m. nom. sg.), Duryodhana, chief of the Kāurava (Kuru) army, son of Dhŗtarāṣṭra and chief inciter of the battle. The name means "Dirty fighter."
- tadā, then, at that time.
- *ācāryam* (m. acc. sg.), teacher, master, to the teacher, to the master (Drona).
- upasamgamya (gerund upa sam \sqrt{gam}), approaching, going up to.
- rājā (m. nom. sg.), the King, royal personage, here referring to Duryodhana.
- vacanam (n. acc. sg.), word, speech.
- *abravīt* (3rd sg. imperf. act. $\sqrt{br\hat{u}}$), he said, he spoke.

samjdyas (m. nom. sg.), the narrator, minister to King Dhrtarāstra.

3

पश्यैतां पाण्डुपुत्राणाम् *pasyāitām pāṇḍuputrāṇām* behold this of the sons of Pāndu

ग्राचार्य महतीं चमूम्। *ācārya mahatīm camūm* Master, the great army,

व्यूढां द्रुपदपुत्रेण vyūdhām drupadaputreņa arrayed by the Son of Drupada

तव शिष्येण धीमता ॥ tava sişyeņa dhīmatā of thee as student wise.

Behold O Master, this great army Of the sons of Pandu Arrayed by the son of Drupada, Wise by your instruction. paśya (2nd imperative act. \sqrt{pas}), behold! perceive! see! etām (f. acc. sg.), this.

- pāņduputrāņām (m. gen. pl.), of the Sons of Pāndu.
- *ācārya* (voc.), O Master, O Teacher (here applied to the aged warrior Drona,* who has instructed many warriors on both sides of the battle).

mahatīm (f. acc. sg.), great, mighty.

- camūm (f. acc. sg.), army, division of warriors.
- $vy\bar{u}dh\bar{a}m$ (f. acc. sg. p. pass. participle vi \sqrt{vah}), arrayed, arranged in battle formation.
- *drupada*, Drupada,* father of Dhrstadyumna, who is chief of the Pāṇḍava army. The name means "rapid step."
- *putrena* (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.
- *dhīmatā* (m. inst. sg.), by wise, by intelligent.

[•] 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 Gītā.

म्रत्र शूरा महेष्वासा *atra sंūrā mahesvāsā* here (are) heroes, mighty archers

भोमार्जुनसमा युधि। bhīmārjunasamā yudhi Bhīma and Arjuna equal to in battle.

युयुधानो विराटश्च *yuyudhāno virāṭaś ca* Yuyudhāna and Virāṭa

द्रपदश्च महारथः ॥

drupadas ca mahārathah 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.

śūrās (m. nom. pl.), heroes.

- maheşvāsās (m. nom. pl.), mahā isu 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."
- samās (m. nom. pl.), the same, equivalent, equal.
- (bhīma-arjuna-samās m. nom. pl., TP cpd., equal to Bhīma and Arjuna.)

yudhi (m. loc. sg.), in battle, in fighting.

- yuyudhānas (m. nom. sg.), Yuyudhāna, son of Satyaka. A Pāndava ally. The name means "anxious to fight."
- virāțas (m. nom. sg.), Virāța, a warrior king with whom the Pāņḍavas once took refuge. A Pāṇḍava ally. The name refers to a district in India.

ca, and.

drupadas (m. nom. sg.), Drupada ("Rapid Step"), a Pāndava warrior (see footnote on p. 53 above).

ca, and.

mahārathas (m. nom. sg.), epithet for Drupada, mighty warrior (as BV cpd.), he whose chariot is great.

5

धृष्टकेतुश्चेकितानः *dhr़sฺtaketus cekitānaḥ* Dhr़sฺtsaketu, Cekitāna

काशिराजश्च वीर्यवान् । *kāśirājaś ca vīryavān* and the King of Kasi, valorous,

पुरुजित् कुन्तिभोजरुच *purujit kuntibhojas ca* Purujit and Kuntibhoja

शैब्यश्च नरपुङ्गवः॥ *sāibyas ca narapun̄gavaḥ* and Sāibya, man-bull:

Dhrishtaketu, Chekitana, And the valorous King of Kashi, Purojit and Kuntibhoja And Shaibya, bull among men. *dhṛṣṭaketus* (m. nom. sg.), Dhṛṣṭaketu, King of Cedi, a Pāṇḍava ally. The name means "bold leader."

cekitānas (m. nom. sg.), Cekitāna, a prince, ally of the Pāņḍavas. The name means "highly intelligent."

kāśirājas (m. nom. sg.), the King of the Kāśis, thought to be a tribe inhabiting the vicinity of modern Benares, an ally of the Pāņḍavas.

ca, 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 Pāņdava ally.

kuntibhojas (m. nom. sg.), Kuntibhoja, a Pāņḍava ally.

ca, and.

śāibyas (m. nom. sg.), Śāibya, King of the Śibis, a Pāņdava ally.

- pungavas (m. nom. sg.), bull.
- (narapuñgavas m. nom. sg., man-bull, bull among men.)

nara (m.), man.

^{*} Kuntibhoja, a Yādava prince, has an interesting relationship with the Pāndava princes. He is, by adoption, their father-in-law, having adopted Prthā, daughter of his cousin Šūra, who was also a Yādava prince. Upon adoption, Prthā took her foster father's name and became known as Kuntī. Kuntī, formerly Prthā, 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 (Yudhişthira, Bhīma and Arjuna), as well as Karņa. Throughout the Bhagavad Gītā Arjuna is referred to as Pārtha (Son of Prthā), or Kāunteya (Son of Kuntī). - See chapter on "The Setting of the Bhagavad Gītā."

युधामन्युश्च विकान्त yudhāmanyus ca vikrānta and Yudhāmanyu, mighty,

उत्तमौजश्च वीर्यवान्। uttamāujas ca vīryavān and Uttamāujas, valorous;

सौभद्रो द्रौपदेयाश्च

sãubhadro drāupadeyāś ca the Son of Subhadrā and the Sons of Drāupadī

सर्व एव महारथाः ॥ sarva eva mahārathāḥ of all of whom the chariots are great.

And mighty Yudhamanyu And valorous Uttamaujas; The son of Subhadra and the sons of Draupadi, All indeed great warriors. yudhāmanyus (m. nom. sg.), Yudhāmanyu, a warrior ally of the Pāṇḍavas. The name means "fighting with spirit."

ca, and.

vikrāntas (m. nom. sg. p. pass. participle vi \sqrt{kram}), striding forth, bold, courageous.

uttamāujas (m. nom. sg.), Uttamāujas, a warrior ally of the Pāṇḍavas. The name means "of highest power" or "of supreme valor."

ca, and.

- vīryavān (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 Drāupadī, who was the collective wife of the five Pāņdava princes and the daughter of Drupada. There were five sons of Drāupadī: Prativindhya (by Yudhişthira), Sutasoma (by Bhīma), Šrutakīrti (by Arjuna), Šatānīka (by Nakula) and Šrutakarman (by Sahadeva).

- sarva (samdhi 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.

7

ग्रस्माकं तु विशिष्टा ये asmākam tu višisțā ye ours indeed distinguished who

तान् निबोध द्विजोत्तम । tān nibodha dvijottama them know! OHighest of the Twice-born

नायका मम सैन्यस्य nāyakā mama sāinyasya leaders of my army

संज्ञार्थं तान् अवीमि ते ॥ samjñārtham 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 armyI name for you by proper names:

asmākam (gen. pl.), ours, our. tu, indeed, truly. viśistās (m. nom. pl. p. pass. participle vi \sqrt{sis} , distinguished, particular, preeminent. ye (m. nom. pl.), who. tān (m. acc. pl.), them. *nibodha* (2nd sg. imperative act. *ni* \sqrt{budh}), know! understand! dvija (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. sāinyasya (m. n. gen. sg.), of army, of troops. samjñārtham (sam jñā artham, n. acc. sg.), for the purpose of knowing, for information, by proper names. tān (acc. pl.), them. bravīmi (Ist sg. pr. indic. act. $\sqrt{br\bar{u}}$), I tell, I speak, I name.

te (dat. sg.), to thee.

भवान् भोष्मश् च कर्णश् च *bhavān bhīṣmaś ca karṇaś ca* Thy Lordship and Bhīṣma and Karṇa

कृपश्च समितिजय: । krpas ca samitimjayah and Krpa, victorious in battle

ग्रश्वत्थामा विकर्णश्च *aśvatthāmā vikarṇaś ca* Aśvatthāmān and Vikarṇa

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 Drona.

- *bhīşmas* (m. nom. sg.), Bhīşma, aged Kāurava warrior, known as "the grand-sire," great uncle of the Pāndava princes, who is fighting on the other side. He is a reluctant participant in the battle. The name means "awe-inspiring," "terrible" or "awful." *ca*, and.
- karnas (m. nom. sg.), Karna, a Kāurava warrior, unacknowledged half-brother of Arjuna and the other Pāndava princes. He is the son, by the Sun God Sūrya, of Ptthā or Kuntī, before her marriage to Pāndu. He has an old family grudge against Arjuna. ca, and.
- Krpas (m. nom. sg.), Krpa, sometimes known as Krpācārya, a Kāurava warrior and teacher of warriors, brother-in-law of Drona. The name, in its feminine form krpā, 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 Gītā). ca, and.
- samitimjayas (m. nom. sg.), victorious in battle.
- aśvatthāmā (m. nom. sg. of Aśvatthāmān), Kāurava warrior, son of Droņa and Krpī (sister of Krpa). The name means "having the strength of a horse."
- vikarņas (m. nom. sg.), a son of King Dhrtarāştra and a Kāurava warrior. (The name means either "without ears" or "having wide ears."
- ca, and.

ca, and.

sāumadattis (m. nom. sg.), the Son of Somadatta, and a warrior prince on the Kāurava side.

tathā, thus, also.

eva, indeed (used as a rhythmic filler).

ग्रन्ये च बहवः शूरा *anye ca bahavaḥ sūrā* and other many heroes

9

मदर्थे त्यक्तजीविताः madarthe tyaktajīvitāķ for my sake whose lives are risked

नानाशस्त्रप्रहरणाः nänäsastrapraharaņāņ* various weapon assailing

सर्वे युद्धविशारदाः ॥ *sarve yuddhaviśāradāḥ* 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. ca, and. bahavas (m. nom. pl.), many. śūrās (m. nom. pl.), heroes. madarthe (m. loc. sg.), for my sake, lit. "of me in purpose." tyakta (m. nom. p. pass. participle /tyaj), abandoned, relinquished. jīvitās (m. nom. pl.), lives. (tyaktajīvitās, m. nom. pl. BV cpd., they whose lives are risked.) nānā, various, different, distinct. śastra (n.), weapon. praharanās (n. nom. pl. adj. from pra \sqrt{hr}), striking, assailing, throwing, discharging. (sastra-praharanās, m. nom. pl. TP cpd., throwing weapons.) sarve (m. nom. pl.), all. yuddha (n.), battle, fight. viśāradās (m. nom. pl.), experienced, proficient, skilled. (yuddha-viśāradās, m. nom. pl. TP cpd., skilled in battle.)

The compound sastrapraharanās means liter-

ally "weapons to strike and weapons to hurl."

ग्रपर्याप्तं तद् ग्रस्माकं aparyāptam tad asmākam insufficient this of ours

बलं भीष्माभिरक्षितम् । *balam bhīsmābhiraksitam* (the) force (by) Bhīsma guarded;

पर्याप्तं त्विदम् एतेषां paryāptam tv idam eteşām sufficient though that of these

बलं भीमाभिरक्षितम् ॥ *balaṁ bhīmābhirakṣitam* (the) force (by) Bhīma guarded.

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

* This stanza has puzzled many translators because (1) Duryodhana's (the speaker's) forces are actually greater than those of the Pandavas (therefore hardly "insufficient"); (2) tad "that" seems to refer to something nearby while idam "this" seems to refer to something far off; (3) Bhīşma 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. 1, 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 Bhīşma and Bhīma are transposed and the stanza reads:

aparyāptam tad asmākam balam bhīmābhirakşitam paryāptam tv idam eteşām balam bhīsmābhirakşitam aparyāptam (m. nom. sg. p. pass. participle a pari \sqrt{ap}), incomplete, insufficient, unlimited, unbounded, unequal. tad (m. nom. sg.), that, this. asmākam (gen. pl), of us, ours, to us.

balam (n. nom. sg.), strength, force.

- Bhīşma, the old Kāurava warrior, great uncle of the Pāndava princes and a chief of the Kāurave army.
- abhiraksitam (m. nom. sg. p. pass. participle abhi √raks), guarded, protected.
- (Bhīşma-abhirakşitam, n. nom. sg. TP cpd., guarded by Bhīşma.)
- paryāptam (n. nom. p. pass. participle pari \sqrt{ap}), sufficient, abundant, equal.
- *tu*, but though.
- idam (n. nom. sg.), this.
- etesām (m. gen. pl.), of these, to them.
- balam (n. nom. sg.), strength, force. Bhīma, Pāņdava warrior, brother of Arjuna.
- abhirakşitam (n. nom. p. pass. participle abhi \sqrt{raks}), protected, guarded.
- (Bhīma-abhivaksitam, n. nom. sg., guarded by Bhīma.)

11

ग्रयनेषु च सर्वेषु ayanesu ca sarvesu and in all movements,

भोष्मम् एवाभिरक्षन्तु bhīsmam evābhiraksantu Bhīsma indeed protect

भवन्तः सर्व एव हि ॥ bhavantaḥ sarva eva hi your lordships all, thus indeed.

And in all movements, Stationed each in his respective place, All of you, indeed, Protect Bhishma!

ayanesu (n. loc. pl.), in positions, in progress, in goings, in movements. ca. and. sarveşu (n. loc. pl.), in all. yathābhāgam (adv.), according to shares, each in his respective place. avasthitās (m. nom. pl. p. pass. participle ava \sqrt{stha} , stationed, placed, following (as of a command). Bhīşmam (m. acc. sg.), Bhīşma, the old Kāurava warrior chief. eva, indeed (often used as a rhythmic filler). abhiraksantu (3rd pl. imperative abhi \sqrt{raks}), protect ye! protect! bhavantas (honorific nom. pl.), ye, your lordships. sarva (samdhi for sarve, m. nom. pl.), all. eva, indeed (used here for emphasis.) hi, of course, truly, indeed.

On the other hand, this army, guarded by Bhīşma is equal to them."

which in van Buitenen's translation reads:

[&]quot;That army guarded by Bhīma is not equal to us;

Actually, though Bhīşma is the leader of the Kāuravas, Bhīma is not the leader of the Pāṇḍavas. Edgerton thinks the name Bhīma is chosen in order to make a word play on the two names.

तस्य संजनयन् हर्षं tasya samjanayan harşam producing joy, of him (Duryodhana)

कुरुवृद्धः पितामहः । kuruvrddhah pitāmahah the Aged Kuru, the Grandfather,

सिंहनादं विनद्योच्चै: simhanādam vinadyoccāiļ roaring a lion's roar on high

शङ्खं दध्मौ प्रतापवान् ॥ *sankham 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.
- samjanayan (m. nom. sg. pr. act. participle caus. sam \sqrt{jan}), producing, bringing forth. harsam (m. acc. sg.), joy, delight.
- *kuru* (m.), Kuru, member of the Kuru tribe.
- *vrddhas* (m. nom. sg. p. pass. participle \sqrt{vrdh} , grown larger, aged.
- pitāmahas (m. nom. sg.), grandfather, lit. "great father," descriptive of Bhīşma.
- simha (m.), lion. nādam (m. acc. sg.), ļoud sound, roar.
- vinadya (gerund vi \sqrt{nad}), sounding forth, crying, bellowing.
- (simhanādam vinadya, roaring a lion's roar.)
- uccāis (inst. pl. adverb), by high, by loud, loudly, elevated, on high.
- śańkham (m. n. acc. sg.), conch horn.
- dadhmāu (3rd sg. perfect $\sqrt{dham\bar{a}}$), he blew.
- pratāpavān (m. nom. sg. adj. from pra \sqrt{tap}), full of dignity, full of power, full of strength, full of energy, searingly.

13

ततः शङ्खाश्च भेर्यश्च tatah sañkhās ca bheryas ca and thereupon the conch horns and the kettledrums

पणवानकगोमुखाः। paņavānakagomukhāḥ the cymbals, drums, bull-mouths (trumpets)

सहसैवाभ्यहन्यन्त

sahasāivābhyahanyanta all at once they were sounded

स शब्दस् तुमुलो ऽभवत्।। sa śabdas 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. ca, and. bheryas (f. nom. pl.), kettledrums. ca, 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). (paņavanakagomukhās, 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{han}), they were struck, they sounded. sas (m. nom. sg.), the, this. śabdas (m. nom. sg.), sound, syllable, uproar. tumulas (m. nom. sg.), tumultuous, noisy. abhavat (3rd sg. imperf. act. $\sqrt{bh\bar{u}}$), it was, it became.

ततः क्वेतैर्हयैर्युक्त tatah śvetāir hayāir yukte then with white horses yoked

महति स्यन्दने स्थितौ। mahati syandane sthitãu in the great chariot standing

माधवः पाण्डवश्चैव

mādhavaḥ pāṇḍavaścāiva the Descendant of Madhu (Krishna) and the Son of Pāṇḍu (Arjuna) thus

दिव्यौ शङ्खौ प्रदध्मतु: ।। divyāu sankhāu pradadhmatuķ 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.

hayāis (m. inst. pl.), with horses, by horses.

- yukte (m. loc. sg. p. pass. participle \sqrt{yuj}), yoked, joined, in yoke.
- mahati (m. loc. sg.), in the great, in the mighty.
- syandane (m. loc. sg.), in the "fast-running," in the chariot.

sthitāu (m. nom. dual), standing, situated.

- *Mādhavas* (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 Pāndu, Arjuna. Pāndu was a brother of Dhrtarāştra and officially the father of the five Pāndava brothers, including Arjuna.

- eva, indeed (used as a rhythmic filler).
- divyāu (m. n. nom. acc. dual), the two divine, the two heavenly.
- śańkhāu (m. n. nom. acc. dual), the two conch horns.
- pradadhmatus (3rd dual perfect act. pra $\sqrt{dhm\bar{a}}$), they two blew forth.

^{*} Arjuna's chariot is drawn by four horses.

15

पाञ्चजन्यं हूषीकेशो pāñcajanyam hr,sīkeso Pāñcajanya, the Bristling Haired One (Krishna),

देवदत्तं धनंजयः । devadattam dhanamjayah Devadatta, Conqueror of Wealth (Arjuna)

पौण्ड्रं दध्मौ महाशङ्खं

pāuņdram dadhmāu mahāśankham Pāuņdra he blew, the great conch horn,

भीमकर्मा वृकोदर: ॥ bhīmakarmā vŗkodaraķ terrible in action, the Wolf-bellied (Bhīma)

Krishna blew his Panchajanya; Arjuna blew Devadatta, While Bhima, terrible in action, Blew the great conch horn Paundra.

- pāñcajanyam (m. acc. sg.), name of Krishna's conch horn which was taken from the demon Pañcajana after Krishna slew him.
- hrsikesas (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.
- pāuņḍram (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.
- dadhmāu (3rd sg. perfect act. $\sqrt{dhm\bar{a}}$), he blew.
- mahā, great, mighty.
- śañkham (m. n. acc. sg.), conch horn.
- *bhīmakarmā* (m. nom. sg. BV cpd.), terrible in action, whose actions are terrible.
- vŗka (m.), wolf.
- udaras (m. nom. sg.), belly, stomach. (The epithet *vrkodara* was applied to Bhīma because of his enormous appetite.)
- (vrka-udara, m. nom. sg. BV cpd., wolfbellied one.)

म्रनन्तविजयं राजा anantavijayam rājā Anantavijaya the king

कुन्तीपुत्रो युधिष्ठिरः। kuntīputro yudhisthiraḥ son of Kuntī Yudhisthira

नकुल: सहदेवरुच *nakulaḥ sahadevas ca* Nakula and Sahadeva

सुघोषमणिपुष्पको ।। sughosamanipuspakāu Sughosa and Manipuspaka

King Yudhishthira, Son of Kunti, blew Anantavijaya; Nakula and Sahadeva Blew Sughosa and Manipushpaka. anantavijayam (m. acc. sg.), Anantivijaya, Yudhisthira's conch horn. The name means "unending victory."

rājā (m. nom. sg.), king.

kuntīputras (m. nom. sg.), son of Kuntī.

- yudhisthiras (m. nom. sg.), Yudhisthira, son of Kuntī 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, Mādrī by one of the Āśvins. A Pāndava prince. The name means "color of the mongoose."
- sahadevas (m. nom. sg.), Sahadeva, the other twin, son of Mādrī by the other Āśvin. A Pāņḍava prince. The name means "accompanied by the gods."

- sughoṣa, the name of Nakula's conch horn (meaning "making a great noise").
- *manipuspakāu* (m. acc. dual), Manipuspaka, the name of Sahadeva's conch horn (meaning "jewel bracelet").
- (sughoşamanipuşpakāu, m. acc. dual, DV cpd. sughoşa and manipuşpaka.)

Ι

काश्यश्च परमेष्वासः kāsyas ca paramesvāsah and the King of the Kāsis, supreme archer,

शिखण्डी च महारथः। *sikhaṇḍī ca mahārathaḥ* and Sikhaṇḍin, great warrior;

धृष्टद्युम्नो विराटश्च *dhrstadyumno virāțaś ca* Dhrstadyumna and Virāța

सात्यकिञ्चापराजितः ॥ *sātyakiścāparājitaḥ* and Sātyaki, the invincible:

And the King of Kashi, supreme archer, And Shikhandi, that great warrior, Dhrishtadyumna and Virata And Satyaki, the invincible; kāśyas (m. nom. sg.), the King of the Kāśis, a tribe in a district identified with modern Benares. ca, and.

parama (m.), supreme, highest.

- işvāsas (m. nom. sg. işu, arrow; āsa, hurler), archer, bowman.
- (parama-isvāsas, m. nom. sg. KD cpd., best archer.)
- sikhandhī (m. nom. sg. of Śikhandin), a Pāndava warrior, born as a girl and miraculously changed to a male, son of Drupada, and eventual killer of Bhīşma who would not fight with a woman.

ca, and.

- *mahārathas* (m. nom. sg.), great warrior, (as a BV cpd.) he whose chariot is great.
- dhrştadyumnas (m. nom. sg.), Pändava warrior; son of Drupada and brother of Dräupadī.

virāțas (m. nom. sg.), Virāța, warrior king of a particular district in India, with whom the Pāṇḍava princes took refuge during the thirteenth year of their exile.

- sātyakis (m. nom. sg.), Yuyudhāna, son of Satyaka and an ally of the Pāņḍavas. The name means "one whose nature is truth." *ca*, and.
- aparājitas (m. nom. sg.), unconquered, invincible.

दुपदो द्रौपदेयाश्च drupado drāupadeyās ca Drupada and the Sons of Drāupadī

सर्वशः पृथिवीपते। sarvasah prthivīpate all together, O Lord of the Earth (Dhṛtarāṣțra)

सौभद्रश्च महाबाहु: sāubhadras ca mahābāhuḥ and the Son of Subadrā, strong armed

शङ्खान् दध्मु: पृथक् पृथक् ।। sankhān dadhmuḥ pṛthak pṛthak 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 Dhrstadyumna, Śikhandin and Drāupadī, the latter the common wife of the five Pāndu princes. drāupadeyās (m. nom. pl.), the sons of Drāupadī.

- 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.
- sāubhadras (m. nom. sg.), the son of Subhadrā, viz., Abhimanyu, son of Arjuna and Subhadrā, his second wife.
- mahā, strong, mighty.
- bāhus (m. nom. sg.), arm.
- (mahābāhus, nom. sg., BV cpd., having mighty arms.)
- śańkhān (m. acc. pl.), conch horns.
- dadhmus (3rd pl. perfect act. $\sqrt{dhm\hat{a}}$), they blew.
- prthak prthak, one by one, respectively, each in turn.

I

स घोषो धार्तराष्ट्राणां sa ghoșo dhārtarāstrāņām the noise of the Sons of Dhṛtarāstra,

हृदयानि व्यदारयत्। *hṛdayāni vyadārayat* the hearts it burst asunder

नभइच पृथिवीं चैव nabhas ca pṛthivīm 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{ghus}), noise, cry, tumult, sound. dhārtarāstrāņām (m. gen. pl.), of the sons of Dhrtarāstra. hrdayāni (n. acc. pl.), hearts. vyadārayat (3rd sg. causative imperf. act. vi \sqrt{dr} , it burst, it tore, it rent, it lacerated, it caused to burst. nabhas (n. acc. sg.), sky, firmament. ca, and. prthivīm (f. acc. sg.), earth. ca, 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{nad} , causing to make resonant, causing to thunder, causing to howl.

म्रथ व्यवस्थितान् दृष्ट्वा atha vyavasthitān drṣṭvā then, drawn up in battle array having seen,

धार्तराष्ट्रान् कपिंध्वजः । dhārtarāstrān kapidhvajaķ the Sons of Dhṛtarāstra, the Monkey Bannered (Arjuna)

प्रवृत्ते शस्त्रसंपाते

pravrtte sastrasampāte

in the coming forth of the clash of weapons,

धनुर् उद्यम्य पाण्डवः ॥

dhanur udyamya pāņdavaņ the bow raising, the Son of Pāņdu

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.

- vyavasthitān (m. acc. pl. p. pass. participle vi ava $\sqrt{sth\bar{a}}$), drawn up in battle array, arrayed.
- drstva (gerund \sqrt{drs}), seeing, having seen.
- dhārtarāstrān (m. acc. pl.), the sons of Dhrtarāstra.
- kapi (m.), ape, monkey.
- dhvajas (m. nom. sg.), banner, flag, standard.
- (kapi-dhvajas, m. nom. sg. BV cpd., banner of the monkey.)
- pravitte (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 $(sam \sqrt{pat})$.
- (*śastra-sampāte*, m. loc. sg. TP cpd., clash of the weapons.)
- (pravrite śastrasampāte, m. loc. absol., when the clash of weapons began.)
- *dhanus* (m. acc. sg.), bow. *udyamya* (gerund *ud* √*yam*), raising up, flourishing, brandishing.
- pāņdavas (m. nom. sg.), Son of Pāņdu (Arjuna).

^{*} 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 Sītā, his wife, in the Rāmāyana.

I

ह्वीकेशं तदा वाक्यम् hrsīkešami tadā vākyam to the Bristling Haired One (Krishna) then word

इदम् ग्राह महीपते। idam āha mahīpate this he said: O Lord of the Earth,

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

रथं स्थापय मे उच्युत।। ratham 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 middleBetween the two armies, Imperishable One, hrși (f.), bristling, erect. keśam (m. acc. sg.), hair. (hrsikeśa, Bristling Haired a common nickname for Krishna.) tadā, then. vākyam (n. acc. sg.), word, speech. idam (n. acc. sg.), this. $\bar{a}ha$ (3rd sg. perf. act. \sqrt{ah}), he said. mahī (f. nom. sg.), the earth. pate (m. voc. sg.), O Lord, O Ruler, O Master. (mahīpate, 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. sthāpaya (2nd sg. causative imperative act. $\sqrt{sth\bar{a}}$, cause to stand, cause to be situated. me (gen. sg.), of me. acyuta (m. voc. sg.), not fallen, unchanging, imperishable, unshaken, firm, an epithet of Vishnu-Krishna.

22

यावद् एतान् निरीक्षे ऽहं yāvad etān nirīkșe 'ham until these I behold, I,

योद्धुकामान् ग्रवस्थितान् । yoddhukāmān avasthitān battle-hungry arrayed.

कैर्मया सह योद्धव्यम् kāir mayā saha yoddhavyam with whom? by me together to be fought

म्रस्मिन् 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? yāvad, as many, as much, until.

etān (m. acc. pl.), these.

nirīkșe (1st sg. mid. nir \sqrt{iks}), 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.
- *kāis* (m. inst. pl. interrog.), by whom? with whom?

mayā (m. inst. sg.), by me, with me.

saha, together, along with.

yoddhavyam (n. nom. sg. gerundive \sqrt{yudh} used impersonally), to be fought.

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{yam}), in lifting, in raising, in setting about, in undertaking, in readiness for.

(rana-samudyame, m. loc. pl. TP cpd., in readiness for battle.)

I

योत्स्यमानान् अवेक्षे ऽहं yotsyamānān avekșe 'ham those who are about to give battle I behold, I,

य एते ऽत्र समागताः । ya ete 'tra samāgatāḥ who these here come together

धार्तराष्ट्रस्य दुर्बुद्धेर् dhārtarāstrasya durbuddher of the Son of Dhrtarāstra of evil mind

युद्धे प्रियचिकीर्षवः ॥ yuddhe priyacikīrṣavaḥ 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{yudh} , those who are about to give battle. avekșe (1st sg. pr. indic. mid. ava \sqrt{iks}), I see, I behold. aham (nom. sg.), I. ya, samdhi 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. dhārtarāstrasya (m. gen. sg.), of the Son of Dhrtarāstra, i.e., Duryodhana. durbuddhes (m. gen. sg. BV cpd.), of evil mind, of evil intuition, whose mind is evil. yuddhe (n. loc. sg.), in battle, in warfare. priya (n.), dear, service, kindness. cikīrsavas (m. nom. pl. of cikīrsu, desiderative adjective from \sqrt{kr} , wishing to do, wishing to perform. (priyacikīrsavas, m. nom. pl. TP cpd., wishing to do a service, wishing to do a kindness.)

एवम् उक्तो हृषीकेशो evam ukto hṛṣīkeśo thus addressed, the Bristling Haired One (Krishna)

गुडाकेशेन भारत। gudākesena bhārata 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 रथोत्तमम् ॥ sthāpayitvā 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.

uktas (m. nom. sg. p. pass. participle \sqrt{vac}), said, addressed, bespoken.

hṛṣī (f.), standing on end, erect, bristling.

keśas (m. nom. sg.), hair, shock of hair.

gudā (f.), thick, a ball, molasses, thickened juice of the sugar cane.

keśa (m.), hair.

- (gudākeśena, m. inst. sg., by the Thick Haired One, by Arjuna.)
- *bhārata* (m. voc. sg.), O Descendant of Bharata (here referring to Dhrtarāstra 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 $\sqrt{sth\bar{a}}$), causing to stand, having caused to stand.
- rathottamam (ratha uttamam, m. acc. sg.), the chief chariot, the highest chariot.

^{*} Dhrtarästra the blind king to whom the scene is being described.

I

भोष्मद्रोणप्रमुखतः bhīşmadroņapramukhataķ Bhīşma and Droņa in front of

सर्वेषां च महीक्षिताम् । sarveşām ca mahīkşitām and of all these rulers of the earth

उवाच पार्थ पश्यैतान् *uvāca pārtha pasyāitān* 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.

bhīşma, the elderly Kāurava warrior, great uncle of Arjuna. drona, Kāurava warrior, a Brahman by birth and, like Bhīsma, a teacher of warfare. pramukhatas (adv.), lit. "before the face," opposite, in front of, before the eyes of. (bhīsma-droņa-pramukhatas, TP cpd., in front of Bhīşma and Drona.) sarvesām (m. gen. pl.), of all these. ca, and. mahī (f.), earth, world. kşitām (m. gen. pl.), of governors, rulers $(\sqrt{ksi}).$ (mahīksitām, m. gen. pl., TP cpd., of worldrulers, of earth-rulers.) uvāca (3rd sg. imperf. act. \sqrt{vac}), he said. pārthas (m. voc. sg.), the Son of Prthā, i.e., Arjuna. paśya (2nd sg. imperative act. \sqrt{pas}), behold! look at! see! etān (m. acc. pl.), these. samavețān (m. acc. pl. p. pass. participle sam ava \sqrt{i} , come together, assembled, united. kurūn (m. acc. pl.), Kurus, the ancient tribe from which both the Pandavas and the Kauravas are descended.

iti, thus, indeed (used here, and frequently, at the close of a quotation).

Ι

26

तत्रापश्यत् स्थितान् पार्थः tatrāpašyat sthitān pārthaķ there he saw standing, the Son of Prthā (Arjuna)

पितृन् ग्रथ पितामहान् । pitrn atha pitāmahān fathers, then grandfathers,

म्राचार्यान् मातुलान् भातून् *ācāryān mātulān bhrātīțn* teachers, maternal uncles, brothers,

पुत्रान् पौत्रान् सखींस् तथा ।। putrān pāutrān sakhīns tathā 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{pas}), he saw.
- sthitān (m. acc. pl. p. pass. participle $\sqrt{sth\bar{a}}$), standing situated.

pārthas (m. nom. sg.), the Son of Pṛthā, epithet frequently applied to Arjuna.

pitrn (m. acc. pl.), fathers.

atha, then, and.

pitāmahān (m. acc. pl.), grandfathers.

ācāryān (m. acc. pl.), teachers, masters.

mātulān (m. acc. pl.), maternal uncles.

bhrātīn (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

श्वशुरान् सुहृदश्चैव *svasurān suhṛdascāiva* fathers in law and companions

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

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

सर्वान् बन्धून् अवस्थितान् ॥ sarvān bandhūn avasthitān all relatives arrayed

Arjuna saw fathers-in-law, companions, In the two armies, And contemplated All his kinsmen, arrayed. śvaśurān (m. acc. pl.), fathers-in-law. suhrdas (m. acc. pl.), companions. ca, and. eva, 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.) tān (m. acc. pl.), them. samīksya (gerund sam \sqrt{iks}), contemplating, regarding, looking at. sas (m. nom. sg.), he, this. kāunteyas (m. nom. sg.), the son of Kuntī, epithet often applied to Arjuna. sarvān (m. acc. pl.), all. bandhūn (m. acc. pl.), relatives, kinsmen. avasthitān (m. acc. pl. p. pass. participle), arrayed, arranged in battle order.

कृपया परयाविष्टो *kṛpayā parayāviṣṭo* filled with infinite pity

विषीदन्न् इदम् ग्रत्नवीत्। vişīdann idam abravīt desponding, this he said:

दृष्ट्रेमं स्वजनं कृष्ण drstvemam svajanam krsna "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. krpayā (f. inst. sg.), by pity, with pity.

- parayā (f. inst. sg.), by infinite, by profound, by deep.
- $\bar{a}vistas$ (m. nom. sg. p. pass. participle $\bar{a} \sqrt{vis}$), entered, subject to, possessed by, filled with.

vişīdan (m. n. sg. pr. participle vi \sqrt{sad}), despairing, despondent.

idam (n. acc. sg.), this.

abravīt (3rd sg. imperf. act. $\sqrt{br\bar{u}}$), he said, he spoke.

drstva (gerund \sqrt{drs}), 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 Gītā.
- yuyutsum (m. acc. sg. desiderative adjective from \sqrt{yudh}), desiring to fight, anxious to fight.
- samupasthitam (m. acc. sg. p. pass. participle sam upa $\sqrt{sth\bar{a}}$), approaching, coming near, standing near.

29

सीदन्ति मम गात्राणि sīdanti mama gātrāņi "they sink down, my limbs

मुखं च परिशुष्यति। mukham ca parisusyati and (my) mouth dries up

वेपथुश्च शरीरे मे vepathus ca sarīre me and trembling in the body of me

रोमहर्षश्च जायते।। romaharşas' 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; sīdanti (3rd pl. pr. indic. act. \sqrt{sad}), they sink down, they sit. mama (gen. sg.), of me, my. gātrāņi (n. nom. pl.), limbs, legs, instruments of motion (from $\sqrt{g\bar{a}}$, go). mukham (n. nom. sg.), mouth, face. ca, and. pariśusyati (3rd sg. pr. indic. act. pari \sqrt{sus}), it dries up, it makes dry. vepathus (m. nom. sg. from \sqrt{vip}), a trembling, a quivering, a quaking. ca, and. śarīre (m. loc. sg.), in the body. me (gen.sg.), of me, my. roma (n.), hair, body hair. harsas (m. nom. sg. derivative noun \sqrt{hrs}), standing on end, bristling, standing erect. (roma-harsas, m. nom. sg. TP cpd., bristling of the hair.) ca. and. *jāyate* (3rd sg. pr. indic. passive \sqrt{jan}), it is born, it is brought forth, produced.

गाण्डीवं संसते हस्तात् gāṇḍīvaṁ sraṁsate hastāt Gāṇḍīva falls from (my) hand

त्वक् चैव परिदह्यते। *tvak cāiva paridahyate* and (my) skin it burns

न च शक्नोम्य् अवस्थातुं na ca saknomy avasthātum and not I am able to remain as I am,

भ्रमतीव च मे मन: ॥ bhramatīva ca me manaḥ 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.), Gāndīva, the name of Arjuna's bow. sramsate (3rd sg. pr. indic. mid. \sqrt{srams}), it falls, it drops. hastāt (m. abl. sg.), from the hand. tvac (f. nom. sg.), skin. ca, and. eva, indeed (used as a rhythmic filler). paridahyate (3rd sg. pr. indic. passive pari \sqrt{dah} , it is burned, it burns. na, not. ca, and. *śaknomi* (1st. sg. pr. indic. act. \sqrt{sak}), I am able, I can, I have the power to. avasthātum (infinitive ava \sqrt{stha}), to remain as I am, to stand. bhramati (3rd sg. pr. indic. act. \sqrt{bhram}), it wanders, it rambles. iva, like, as it were. me (gen. sg.), of me. manas (n. nom. sg.), mind, intellect, understanding.

31

निमित्तानि च पश्यामि nimittāni ca paśyāmi and omens I perceive

विपरीतानि केशव। viparītāni kešava inauspicious, O Handsome-haired One,

न च श्रेयो ऽनुपश्यामि na ca śreyo 'nupaśyāmi and not welfare I foresee

हत्वा स्वजनम् म्राहवे ॥ 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. ca, and. paśyāmi (Ist sg. pr. indic. act. \sqrt{pas}), I see, I perceive. viparītāni (n. acc. pl.), inauspicious, perverse. keśava (m. voc. sg.), O Handsome-haired One. na, not. ca, and. śreyas (n. acc. sg.), welfare, prosperity, good fortune. anupaśyāmi (1st sg. pr. indic. act. anu \sqrt{pas}), I foresee, I anticipate. hatvā (gerund \sqrt{han}), slaying, destroying, killing, having destroyed, having killed. svajanam (m. acc. sg.), own people, own kinsmen. *āhave* (m. loc. sg. from $\bar{a} \sqrt{hve}$), in challenge, in battle, in warfare.

न काङक्षेविजयं कृष्ण na kānkse vijayam krsna not I desire victory, Krishna

न च राज्यं सुखानि च। na ca rājyam sukhāni ca and not kingship and pleasures.

किं नो राज्येन गोविन्द kim no rājyena govinda what to us with kingship, Chief of Cowherds (Krishna)?

किं भोगैर जीवितेन वा ।। kim bhogāir 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?

na, not. kānkse (1st sg. pr. indic. mid. √kānks), I desire, I wish for, I hanker after. vijayam (m. acc. sg.), conquest, victory. krsna (m. voc. sg.), Krishna. na, not. ca, and, or. rājyam (n. acc. sg.), kingship, kingdom, kingly power. sukhāni (n. acc. pl.), pleasures, happinesses, joys. ca, and, or. kim (interrog.), what? nas (dat. pl.), to us. rājyena (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.

jīvitena (n. inst. sg.), with life, by life. vā, or.

^{*} 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.

Ι

33

येषाम् ग्रर्थे काडिक्षितं नो yeşām arthe kānkşitam no of whom for the sake desired of us

राज्यं भोगाः सुखानि च। rājyam bhogāh sukhāni ca kingship, enjoyments and pleasures,

त इमे ऽवस्थिता युद्धे ta ime 'vasthitā yuddhe they, these arrayed in battle,

प्राणांस् त्यक्त्वा धनानि च ।। prāņāns tyaktvā dhanāni 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.

yeşām (m. gen. pl.), of whom. arthe (m. loc. sg.), for the sake of, in sake. kānksitam (n. nom. sg. p. pass. participle \sqrt{kanks} , desired, wished for, hankered after. nas (gen. pl.), of us, by us. rājyam (n. nom. sg.), kingship, sovereignty. bhogās (m. nom. pl.), pleasures, enjoyments (of eating in particular). sukhāni (n. nom. pl.), pleasures, comforts. ca. and. ta (samdhi for te, m. nom. pl.), they. ime (m. nom. pl.), these. avasthitās (m. nom. pl. p. pass. participle ava \sqrt{stha}), standing, arrayed, arranged in battle formation. yuddhe (n. loc. sg.), in battle, in warfare. $pr\bar{a}n\bar{a}n$ (m. acc. pl.) vital breaths, lives. $tyaktv\bar{a}$ (gerund \sqrt{tyaj}), abandoning, sacrificing, relinquishing, having abandoned. dhanāni (n. acc. pl.), riches, booty. ca, and.

म्राचार्याः पितरः पुत्रास् *ācāryāḥ pitaraḥ putrās* teachers, fathers, sons,

तथैव च पितामहाः। tathāiva ca pitāmahāḥ and also grandfathers,

मातुला: श्वशुरा: पौत्रा: mātulāḥ śvaśurāḥ pāutrāḥ maternal uncles, fathers in law, grandsons,

श्यालाः संबन्धिनस् तथा ॥ *syālāḥ 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. *ācāryās* (m. nom. pl.), teachers, masters. *pitaras* (m. nom. pl.), fathers. *putrās* (m. nom. pl.), sons. *tathā*, also, thus. *eva*, indeed (used as a rhythmic filler). *ca*, and. *pitāmahās* (m. nom. pl.), grandfathers. *mātulās* (m. nom. pl.), maternal uncles. *śvaśurās* (m. nom. pl.), fathers-in-law. *pādutrās* (m. nom. pl.), grandsons. *syalās* (m. nom. pl.), brothers-in-law. *sambandhinas* (m. nom. pl.), kinsmen, relatives. *tathā*, thus, also.

35

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

झतो ऽपि मधुसूदन । ghnato 'pi madhusūdana who are also killing, Slayer of Madhu,

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

हेतोः किं नु महीकृते ।। hetoh kim nu mahīkrte 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?

etān (m. acc. pl.), them, these. na, not. hantum (infinitive \sqrt{han}), to kill, to slay. icchāmi (1st sg. pr. indic. act. √is), I desire, I wish. ghnatas (m. acc. pl. pr. participle \sqrt{han}), those who are killing, those who are about to kill. api, even, also. madhusūdana (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. trāilokya (n.), the three worlds, viz., the paradise of the gods, the realm of atmospheric beings and the earth. rājyasya (n. gen. sg.), of the sovereignty, for the sovereignty. (trāilokyarājyasya, 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?

nu, now, then, indeed.

mahīkṛte (m. loc. sg.), for the sake of the created world, for the earth.

निहत्य धार्तराष्ट्रान् नः nihatya dhārtarāstrān nah striking down the Sons of Dhṛtarāstra to us

का प्रीतिः स्याज् जनार्दन । *kā prītiḥ syāj janārdana* what joy should it be, O Agitator of Men?

पापम् एवाश्रयेद् ग्रस्मान्

pāpam evāśrayed asmān evil thus should cling to us

हत्वैतान् स्राततायिनः ॥ hatvāitān ātatāyinaḥ 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{han}), striking down, killing.

dhārtarāstrān (m. acc. pl.), the Sons of Dhrtarāstra.

nas (dat. or gen. pl.), to us.

 $k\bar{a}$ (f. nom. sg. interrog.), what?

prītis (f. nom. sg.), joy, pleasure.

- syāt (3rd sg. optative act. \sqrt{as}), it should be, might it be.
- janārdana (m. voc. sg.), Agitator of Men, frequent epithet of Krishna (from jana, man; √ard, agitate, torment, move).

pāpam (n. nom. sg.), evil, harm, trouble.

eva, thus, even so.

 $\bar{a}\dot{s}rayet$ (3rd sg. optative act. $\bar{a}\sqrt{\dot{s}ri}$), it should cling to, it should lean on, take hold of.

asmān (acc. pl.), us.

hatvā (gerund \sqrt{han}), killing, having killed.

etān (m. acc. pl.), these.

ātatāyinas (m. acc. pl.), lit. "having bows drawn" (from $\bar{a} \sqrt{tan}$), murderers, attackers, aggressors, felons.

^{*} Janārdana, "Agitator of Men" is an epithet of the god Vishnu, of whom Krishna is the earthly *avatār*.

37

तस्मान् नाहीं वयं हन्तुं tasmān nārhā vayam hantum therefore not justified we to kill

धार्तराष्ट्रान् स्वबान्धवान् । dhārtarāstrān svabāndhavān the Sons of Dhṛtarāstra, own kinsmen,

स्वजनं हि कथं हत्वा

svajanam hi katham hatvā own people surely how, having killed,

सुखिनः स्याम माधव ॥

sukhinah syāma 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{han}), to kill, to smite. dhārtarāstrān (m. acc. pl.), the Sons of Dhrtarāstra. svabāndhavān (m. acc. pl.), own kinsmen, own relatives. svajanam (m. acc. sg.), own people. hi, surely, indeed. katham (interrog.), how? *hatvā* (gerund \sqrt{han}), killing, having killed. sukhinas (m. nom. pl.), happy, possessing happiness. syāma (1st pl. optative act. \sqrt{as}), 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 पश्यन्ति yadyapyete na paśyanti if even these not they see

लोभोपहतचेतसः। lobhopahatacetasah greed overpowered in thought,

कुलक्षयकृतं दोषं kulakşayakrtam doşam the destruction-of-family-caused wrong

मित्रद्रोहे च पातकम् ॥ mitradrohe ca pātakam 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. na, not. paśyanti (3rd pl. pr. indic. act. \sqrt{pas}), 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.) kula (n.), family. ksaya (m., noun from \sqrt{ksi}), destroying, destruction. krtam (m. acc. sg. p. pass. participle \sqrt{kr}), made, caused, done. (kula-ksaya-krtam, m. acc. sg. TP cpd., caused destruction of family.) doşam (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.) ca, and.

 $p\bar{a}takam$ (n. acc. sg.), crime, evil, lit. "that which causes to fall" (\sqrt{pat}).

39

कथं न ज्ञेयम् ग्रस्माभिः *katham na jñeyam asmābhiḥ* how not to be known by us

पापाद् ग्रस्मान् निवर्तिनुम् । pāpād asmān nivartitum from evil from this to turn back

कुलक्षयकृतं दोषं kulakşayakrtam doşam the destruction-of-family-caused evil,

प्रपश्यद्भिर् जनार्दन ।। prapasyadbhir 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 $\sqrt{j\tilde{n}\tilde{a}}$), to be known, to be understood. asmābhis (m. inst. pl.), by us, with us. pāpāt (n. abl. sg.), from evil, from wrong. asmāt (n. abl. sg.), from this. *nivartitum* (infinitive *ni* \sqrt{vrt}), to turn back. kula (n.), family. kşaya (m. noun from \sqrt{ksi}), destruction. krtam (m. acc. sg. p. pass. participle \sqrt{kr}), doing, making, done, made, caused. (kula-kşaya-krtam, m. acc. sg. TP cpd., caused destruction of family.) doșam (m. acc. sg.), evil, wrong. prapaśyadbhis (m. inst. pl. pr. participle pra \sqrt{pas}), by discerning, by discernment. janārdana (m. voc. sg.), Agitator of Men, Mover of Men, epithet of Vishnu-Krishna.

कुलक्षये प्रणश्यन्ति *kulakşaye praṇaśyanti* in destruction of family, they vanish

कुल्धर्माः सनातनाः । kuladharmāh sanātanāh the family laws, ancient;

धर्मे नष्टे कुलं कृत्स्नम् dharme nașțe kulam krtsnam when law perishes, the family entire

ग्रधर्मो ऽभिभवत्युत ।। 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.

- kṣaye (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{nas}), 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{nas}), in the perishing, in the loss.
- (dharme-naște, 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* $\sqrt{bh\bar{u}}$), it overcomes, overpowers, predominates, conquers, surpasses.

uta, and, also, even.

41

ग्रधर्माभिभवात् कृष्ण adharmābhibhavāt kṛṣṇa from overpowering by lawlessness, Krishna,

प्रदुष्यन्ति कुलस्त्रियः। praduşyanti kulastriyah they are corrupted, the family women;

स्त्रीषु दुष्टासु वार्ष्णेय

strīșu dușțāsu vārșņeya

in women corrupted, O Clansman of Vṛṣṇi,

जायते वर्णसंकर: ॥ *jāyate varņasamkaraķ* 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; abhibhavāt, from over-powering). krsna, (m. voc. sg.), Krishna. praduşyanti (3rd pl. pr. indic. act. pra \sqrt{dus}), they become spoiled, they are corrupted. kula (n.), family. striyas (f. nom. pl.), women. (kula-striyas, f. nom. pl., women of the family.) strīșu (f. loc. pl.), in women. dustāsu (f. loc. pl. p. pass. participle \sqrt{dus}), corrupted, spoiled. (strișu dusțāsu, loc. absol., when women are corrupted.) vārsņeya (m. voc. sg.), Clansman of Vŗsņi, frequent epithet of Krishna. Vrsni ("potent," "manly") is a name of the Yādava or Mādhava tribe, or another closely related tribe, to which Krishna belongs. *jāyate* (3rd sg. pr. indic. passive \sqrt{jan}), it is born, it is produced. varna (m.), caste, color. samkaras (m. nom. sg. from sam $\sqrt{k\bar{r}}$), intermixture, pouring together, becoming confused. (varna-samkaras, m. nom. sg. TP cpd., in-

(varņa-samkaras, m. nom. sg. TP cpd., intermixture of caste.)

संकरो नरकायैव *saṁkaro narakāyāiva* intermixture to hell

कुलझानां कुलस्य च । kulaghnānām kulasya ca of the family destroyers and of the family

पतन्ति पितरो ह्येषां ् patanti pitaro hyeşām they fall, the ancestors indeed of these

लुप्तपिण्डोदकजियाः ॥ luptapiņdodakakriyāh 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.

samkaras (m. nom. sg. from sam $\sqrt{k\bar{r}}$), 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{han} . (kulāghānām, m. g. pl., TP cpd., of family destroyers.) kulasya (n. gen. sg.), of the family. ca, and. *patanti* (3rd pl. pr. act. indic. \sqrt{pat}), they fall. pitaras (m. nom. pl.), the fathers, the ancestors, the manes. hi, indeed, truly. esām (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. (luptapiņdodakakriyās, m. nom. pl., DV

cpd. deprived of offerings of balls of rice, and water.)

43

दोषैर् एतैः कुलन्नानां doşāir etāiḥ kulaghnānām by wrongs these of the family destroyers

वर्णसंकरकारकै: । varņasamkarakārakāiķ by intermixture of caste producing,

उत्साद्यन्ते जातिधर्माः utsādyante jātidharmāķ they are abolished, caste duties,

कुलधर्माश्च शाश्वताः ॥ *kuladharmās ca sāsvatāḥ* and family laws eternal

By these wrongs of the family destroyers, Producing intermixture of caste, Caste duties are abolished, And eternal family laws also.

dosāis (m. inst. pl.), by wrongs, by sins, by evils. etāis (m. inst. pl.), by these. kulaghnānām (m. gen. pl.), of the family destroyers. varna (m.), caste, color. samkara (m. from sam $\sqrt{k\bar{r}}$), intermixture, pouring together. kārakāis (m. inst. pl. from \sqrt{kr}), by producing, by making, by creating. (varnasamkarakārakāis, m. inst. pl. TP cpd., by creating intermixture of caste.) utsādyante (3rd pl. pr. indic. passive causative ud \sqrt{sad} , they are withdrawn, they leave off, they disappear, they are obliterated, they are abolished. jāti (f.), birth, caste, race, lineage. dharmās (m. nom. pl.), duties, laws, rights. (jāti-dharmās, m. nom. pl. TP cpd., laws of caste.) kuladharmās (m. nom. pl.), family laws, family duties. ca, and. śāśvatās (m. nom. pl.), eternal, perpetual,

continuing.

44

उत्सन्नकुलधर्माणां utsannakuladharmāņām of obliterated family laws

मनुष्याणां जनार्दन । manusyāņām janārdana of men, O Agitator of Men

नरके ऽनियतं वासो narake 'niyatam vāso in hell indefinitely dwelling

भवतीत्यनुशुश्रुम ॥ bhavatītyanususruma 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 $ud \sqrt{sad}$), obliterated, disappeared, abolished. kula (n.), family. dharmāņām (m. gen. pl.), of laws, of duties. (utsannakuladharmāņām, m. gen. pl. BV cpd., whose family laws are obliterated.) manusyāņām (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. $\sqrt{bh\bar{u}}$), it is, there is. iti, thus.

anuśuśruma (1st pl. perf. act. anu \sqrt{sru}), we have heard, we have heard repeatedly.

45

ग्रहो बत महत् पापं aho bata mahat pāpam ah! alas! great evil

कर्तुं व्यवसिता वयम् । kartum vyavasitā vayam to do resolved upon we

यद् राज्यसुखलोभेन yad rājyasukhalobhena which with greed for royal pleasures

हन्तुं स्वजनम् उद्यताः ॥ hantum svajanam udyatāķ to kill own people 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. aho, ah! bata, alas! mahat (n. acc. sg.), great. pāpam (m. acc. sg.), evil, wickedness. *kartum* (infinitive \sqrt{kr}), 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. rājya (n.), kingship, royal. sukha (m. n.), pleasure. lobhena (m. inst. sg.), with greed, by greed. (rājyasukhalobhena, m. inst. sg. TP cpd., with greed for royal pleasures.) hantum (infinitive \sqrt{han}), to kill, to slay. svajanam (m. acc. sg.), own people. udyatās (m. nom. pl. p. pass. participle ud \sqrt{yam} , eager for, intent on, undertaken, commenced, prepared for.

यदि माम् अप्रतीकारम् yadi mām apratīkāram if me, unresisting,

म्रशस्त्रं शस्त्रपाणयः। asastram sastrapāņayah unarmed, those whose hands are with weapons

धार्तराष्ट्रा रणे हन्युस् dhārtarāsฺtฺrā raņe hanyus

the Sons of Dhṛtarāṣṭra, 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 Should kill me in battle While I was unresisting and unarmed, This would be a greater happiness for me. *yadi*, if.

mām (acc. sg.), me.

apratikāram or apratikāram (m. acc. sg. adv. from a prati \sqrt{kr}), unopposing, unresisting, without remedy, without return.

asastram (n. acc. sg.), unarmed, without weapon.

śastra (m.) weapon

pāņayah (m. nom. pl.) hand

- (*sastrapāņayas*, m. nom. pl. BV cpd., weapon armed, those armed with weapons, (as BV cpd.) whose hands are with weapons.)
- dhārtarāstrās (m. nom. pl.), the Sons of Dhrtarāstra.
- rane (m. loc. sg.), in battle, in the joy of battle.

hanyus (3rd pl. optative act. \sqrt{han}), they should kill, they may kill, they might kill.

tad (n. nom. sg.), that, this.

me (gen. sg.), to me, of me.

- ksemataram (comparative), greater ease, greater tranquility, greater happiness.
- *bhavet* (3rd sg. optative act. $\sqrt{bh\bar{u}}$), it would be.

Ι

47

एवम् उक्त्वा र्र्जुन संख्ये evam uktvā 'rjuna samkhye thus having spoken, Arjuna, in the battle

रथोपस्थ उपाविशत्। rathopastha upāviśat upon the chariot seat sat down,

विसृज्य सशरं चापं

visrjya saśaram cāpam throwing down both arrow and bow,

शोकसंविग्रमानसः ॥ sokasamvignamānasah 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. *uktvā* (gerund \sqrt{vac}), 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, samdhi for rathopasthe, m. loc. sg., on the chariot seat.) *upāvišat* (3rd sg. imperf. act. *upa* $\bar{a} \sqrt{vis}$), he sat down, he settled upon. *visrjya* (gerund *vi* \sqrt{srj}), throwing down, casting aside. sasaram (n. acc. sg.), together with arrow. cāpam (m./n. acc. sg.), bow. śoka (m.), sorrow, grief. samvigna (p. pass. participle sam \sqrt{vij}), starting back, recoiling, overcome. mānasas (m. nom. sg.), mind, heart, spirit. (śokasamvignamānasas, m. nom. sg., with a heart overcome by sorrow, as BV cpd., whose heart was overcome by sorrow.)

End of Book I

The Despondency of Arjuna

BOOK II

संजय उवाच। samjaya uvāca Samjaya spoke:

- samjayas (m. nom. sg.), Samjaya, the minister of the blind King Dhrtarāstra, who is narrating the story.
- $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

तं तथा कृपयाविष्टम् tam tathā krpayāvistam to him thus overcome by pity,

ग्रश्नुपूर्णाकुलेक्षणम् । asrupūrņākuleksaņam whose eyes were filled with tears and downcast,

विषीदन्तम् इदं वाक्यम् visidantam idam vākyam despairing, this word

उवाच मधुसूदनः ॥ uvāca madhusūdanaḥ 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:

- tam (m. acc. sg.), him, to him.
- tathā, thus, in this way, also, as well.
- krpayā (f. inst. sg.), by pity, by sorrow.
- avistam (m. acc. sg. p. pass. participle $a \sqrt{vis}$), taken possession of, fallen into, overcome by.
- aśru (n.), tear.
- $p\bar{u}rna$ (p. pass. participle \sqrt{pr}), filled with, full of.
- ākula (adj.), downcast, disturbed.
- *īkṣaṇam* (n. acc. sg. from \sqrt{iks}), eye.
- (aśrupūrnākuleksanam, n. acc. sg. BV cpd., whose eyes were filled with tears and downcast.)
- *visīdantam* (n. acc. sg. pr. participle $vi \sqrt{sad}$), despairing, desponding, dejected.
- idam (n. acc. sg.), this.
- vākyam (n. acc. sg.), word, speech.
- *uvāca* (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.
- Madhusūdanas (m. nom. sg.), Slayer of Madhu, epithet of Krishna referring to Vishnu-Krishna's slaying of the demon Madhu.

श्रीभगवान् उवाच। *śrībhagavān uvāca* the Blessed Lord spoke: *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he

spoke.

2

कुतस्त्वा कश्मलम् इदं kutastvā kaśmalam idam whence of thee timidity this,

विषमे समुपस्थितम् ।

vișame samupasthitam in danger come,

ग्रनार्यजुष्टम् ग्रस्वर्ग्यम्

anāryajustam asvargyam not befitting an Aryan, not leading to heaven,

ग्रकीर्तिकरम् ग्रर्जुन ।।

akīrtikaram 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. kutas (interrog.), whence? from where? from whom? wherefore? how? $tv\bar{a}$ (acc. sg.), thee, to thee. kaśmalam (n. acc. sg.), timidity, impurity, faintheartedness. idam (n. acc. sg.), this. visame (m. n. loc. sg.), in distress, in misfortune, in difficulty, in danger. samupasthitam (n. acc. sg. participle sam upa $\sqrt{sth\bar{a}}$, approaching, come near to. anārya (adj.), not honorable, unaryan. justam (n. acc. sg.), acceptable, agreeable, welcome. (anāryajustam, n. acc. sg., not suitable to an Aryan, not acceptable in an Aryan.) asvargyam (n. acc. sg.), not leading to heaven (svarga, heaven). akīrti (f.), disgrace, infamy. karam (n. acc. sg.), making, causing. (akīrti-karam, n. acc. sg. TP cpd., causing disgrace.) arjuna (m. voc. sg.), Arjuna.

3

क्रेंड्यं मा स्म गमः पार्थ klāibyam mā sma gamah pārtha cowardice never indeed thou shouldst entertain, Son of Pṛthā

नैतत् त्वय्युपपद्यते । nāitat tvayyupapadyate not this in thee it is suitable,

क्षुद्रं हृदयदौर्बल्यं *kşudram hṛdayadāurbalyam* base faintheartedness

त्यक्त्वोत्तिष्ठ परंतप।। tyaktvottistha paramtapa 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! klāibyam (n. acc. sg.), cowardice.

mā (prohibitive), not, never.

sma, indeed, in truth.

- gamas (2nd sg. aorist subjunctive \sqrt{gam}), thou shouldst undergo, thou shouldst partake of, thou shouldst entertain.
- (klāibyam mā gamas, do not become a coward.)
- pārtha (m. voc. sg.), Son of Pṛthā, frequent epithet of Arjuna, referring to his mother Pṛthā or Kuntī.

na, not.

- etad (n. nom. sg.), this.
- tvayi (loc. sg.), in thee.
- *upapadyate* (3rd sg. pr. indic. mid. *upa* \sqrt{pad}), it is suitable, it is possible, it is according to rule.

kşudram (n. acc. sg.), base, low, despicable. hrdaya (n.), heart.

- dāurbalyam (n. acc. sg.), lack of strength, weakness, impotence.
- (hrdayadāurbalyam, n. acc. sg., faintheartedness.)
- tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned.
- uttistha (2nd sg. imperative act. $ud \sqrt{sth\bar{a}}$), stand up! arise!
- paramtapa (m. voc. sg.), Scorcher of the Foe.

ग्रर्जुन उवाच *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

4

कथं भीष्मम् ग्रहं संख्ये katham bhīsmam aham samkhye how Bhīsma I in battle

द्रोणं च मधुसूदन । droņam ca madhusūdana and Droņa, O Slayer of Madhu

इषुभिः प्रतियोत्स्यामि *işubhiḥ pratiyotsyāmi* with arrows I shall fight against

पूजार्हावरिसूदन ।।

pūjārhāvarisūdana

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? katham (interrog.), how? in what way? bhīşmam (m. acc. sg.), Bhīşma, the old Kāurava warrior, great uncle of Arjuna. aham (nom. sg.), I. samkhye (n. loc. sg.), in battle, in conflict. dronam (m. acc. sg.), Drona, a brāhman and Arjuna's teacher, fighting on the Kāurava side. ca, and. madhusūdana, (m. voc. sg.), Slayer of Madhu, epithet of Krishna. isubhis (m. inst. pl.), by arrows, with arrows. pratiyotsyāmi (1st sg. fut. prati √yudh), I shall fight against, I shall attack. $p\bar{u}j\bar{a}$ (f.), reverence, honor, veneration. arhāu (m. acc. dual), worthy, deserving. (pūjārhāu, m. acc. dual, two reverence-worthy, two venerable.) ari (m.), enemy, foe. sūdana (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 mahānubhāvān

the gurus instead of slaying, indeed, the noble,

श्रेयो भोकूं भैक्ष्यमपीह लोके।

śreyo bhoktum bhāiksyamapīha loke

preferable to eat the food of mendicancy here on earth

हत्वार्थकामांस् तु गुरूनिहैव

hatvārthakāmāns tu gurūn ihāiva

having slain, with desire for gain indeed, the gurus here on earth,

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ।।

bhuñjīya 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.

gurun (m. acc. pl.), elders, gurus, teachers. ahatvā (gerund $a \sqrt{han}$), not slaying, instead of slaying.

hi, indeed, in truth.

- mahānubhāvān (m. acc. pl.), of great might, mighty, high-minded, noble, generous.
- śreyas (comparative), better, preferable.
- bhoktum (infinitive \sqrt{bhuj}), to eat, to enjoy.

bhāikṣyam (n. acc. sg.), living on alms, begging, mendicancy.

- api, even, also.
- *iha*, here, here in the world, here below.
- loke (m. loc. sg,), on earth.
- hatvā (gerund \sqrt{han}), having slain, slaying.
- artha (m.), gains, property, booty, object.
- kāmān (m. acc. pl.), desires, greed.
- (arthakāmān, m. acc. pl. BV cpd., desirous of gain.)
- tu, indeed, but.
- gurūn (m. acc. pl.), elders, gurus, teachers.
- iha, here on earth, here in the world.
- eva, indeed (used as a rhythmic filler).
- bhuñjīya (1st sg. opt. mid. \sqrt{bhuj}), I should enjoy, I should eat.
- bhogān (m. acc. pl.), enjoyments, pleasures.
- rudhira (adj.), red, bloody. pradigdhān (m. acc. pl. from pra \sqrt{dih}),
- smeared, covered. (*rudhirapradigdhān*, m. acc. pl. TP cpd. from *pra*√*dih*, smeared with blood.)

[•] This and the next three stanzas are in *tristubh* metre, otherwise known as the kşatriya metre, eleven syllables to the line. This differs from the *śloka* metre (eight syllables per line) used in most of the poem.

न चैतद विद्यः कतरन् नो गरीयो na cāitad vidmaķ kataran no garīyo* not and this we know, which for us (is) preferable यद् वा जयेम यदि वा नो जयेयुः। yad vā jayema yadi vā no jayeyuh whether we should conquer, or if us they should conquer यान् एव हत्वा न जिजीविषामस् yān eva hatvā na jijīvisāmas whom having killed, not we desire to live, ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः te 'vasthitāh pramukhe dhārtarāstrāh they standing before us, the Sons of Dhṛtarāṣṭra 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. ca, and. etad (n. acc. sg.), this. vidmas (1st pl. pr. indic. act. \sqrt{vid}), we know. katarat (n. acc. dual), which of two? nas (dat. pl.), of us, to us, for us. garīyas (comparative), heavier, more precious, more important, preferable. yad vā, whether, if, if either. *jayema* (1st pl. opt. act. \sqrt{ji}), we should conquer, we should prevail. yadi, if. vā, or. nas (acc. pl.), us. *jayeyus* (3rd pl. opt. act. \sqrt{ji}), they should conquer, they should be victorious over. yān (m. acc. pl.), whom. eva, indeed (used as a rhythmic filler). hatvā (gerund \sqrt{han}), killing, having killed. na, not. *jijīviṣāmas* (1st pl. desiderative act. \sqrt{jiv}), we desire to live. te (m. nom. pl.), they. avasthitās (m. nom. pl. p. pass. participle ava $\sqrt{sth\bar{a}}$, standing, arrayed in battle order, arrayed. pramukhe (n. loc. sg.), face to face, before us. Dhārtarāstrās (m. nom. pl.), the Sons of Dhrtarāstra.

^{*} The first two lines of this stanza contain an extra syllable apiece – not uncommon in *tristubh* metre.

कार्पण्यदोषोपहतस्वभावः kārpaņyadoşopahatasvabhāvaḥ pity-weakness-overcome own being

पृच्छामित्वां धर्मसंमूढचेताः। prcchāmi tvām dharmasammūdhacetāḥ I ask thee, duty uncertain in thought,

यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे yacchreyah syān niscitam brūhi tan me which preferably should it be for certain? Tell that to me,

शिष्यस् ते ऽहं शाधि मां त्वां प्रपन्नम् ।। sisyas te 'ham sadhi mam tvam 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. kārpaņya (n.), poorness of spirit, pity.

doșa (m.), wrong, weakness, sin.

- upahata (p. pass. participle $upa \sqrt{han}$), damaged, afflicted, overcome, discour-aged.
- svabhavas (nom. sg.), own being.
- (kārpaŋyadosopahatasvabhāvas, nom. sg. BV cpd., whose own being was overcome by the weakness of pity.)
- pr_cchāmi (1st sg. pr. indic. act. \sqrt{prach}), I ask, I pray.
- tvām (acc. sg.), thee, to thee.
- dharma (m.), duty, right, law.
- sammūdha (p. pass. participle sam \sqrt{muh}), uncertain, confused, bewildered, crazed.
- cetās (n. nom. sg.), thoughts, heart, mind.
- (dharmasammūdhacetās, n. nom. sg. BV cpd., whose mind is confused as to duty.)
- yad (n. nom. sg.), which, what.
- śreyas (comparative), better, preferable.
- syāt (3rd sg. optative \sqrt{as}), it should be.
- niścitam (adv.), for certain, without doubt, surely.
- *brūhi* (2nd sg. imperative act. $\sqrt{br\bar{u}}$), say! tell!
- tad (n. acc. sg.), this, that.
- me (dat. sg.), to me.
- śisyas (m. nom. sg.), pupil, student.
- te (gen. sg.), of thee.
- aham (nom. sg.), I.
- *śādhi* (2nd sg. imperative act. √*śādh*), correct! order!
- mām (acc. sg.), me.
- tvām (acc. sg.), thee, of thee.
- prapannam (acc. sg. p. pass. participle pra \sqrt{pad}), fallen before the feet, suppliant.

8

न हि प्रपश्यामि ममापनुद्याद्

na hi prapaśyāmi mamāpanudyād not indeed I perceive of me it should dispel

यच्छोकम् उच्छोषणम् इन्द्रियाणाम् । yacchokam ucchosanam indriyānām what, the sorrow, drying up of the senses,

ग्रवाप्य भूमावसपत्नमृद्धं

avāpya bhūmāvasapatnam rddham

(even) having obtained on earth unrivaled prosperous

राज्यं सुराणाम् ग्रपि चाधिपत्यम् ।।

rājyam surāņām 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. hi, indeed, truly. prapaśyāmi (1st sg. pr. indic. act. pra \sqrt{pas}), I see, I perceive. mama (gen. sg.), of me. apanudyāt (3rd sg. optative act. apa \sqrt{nud}), it should remove, it should take away, it should dispel. yad (n. acc. sg.), what, which. śokam (m. acc. sg.), sorrow. ucchoşanam (m. acc. sg. from ud \sqrt{sus}), drying up. indriyānām (m. gen. pl.), of the powers, of the senses. avāpya (gerund ava \sqrt{ap}), obtaining, attaining, having obtained, having attained. bhūmāu (f. loc. sg.), on earth, in the world. asapatnam (n. acc. sg.), not with a rival, unrivaled. rddham (n. acc. sg.), prosperous. rājyam (n. acc. sg.), royal power, dominion, kingship. surāņām (m. gen. pl.), of the gods. api ca, or even, and even. ādhipatyam (m. acc. sg.), sovereignty, rulership.

संजय उवाच। *saṁjaya uvāca* Saṁjaya spoke:

9

एवम् उक्त्वा हृषीकेशं evam uktvā hṛṣīkeśamं* thus having addressed the Bristling Haired One,

गुडाकेशः परंतप ।

guḍākeśaḥ† paramtapa The Thick Haired One, O Scorcher of the Foe.

न योत्स्य इति गोविन्दम्

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

उक्त्वा तूष्नीं बभूव ह।। uktvā tūṣṇīm babhūva ha having spoken, silent he became in truth.

Sanjaya spoke: Thus having addressed Krishna, Arjuna said, "I shall not fight," And having spoken, he became silent. samjayas (nom. sg.), Samjaya, the narrator, minister to the blind king Dhrtarāstra, to whom the battle of Kuruksetra is being described.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

evam, thus.

- uktvā (gerund \sqrt{vac}), saying, having said, having addressed.
- hr,şīkeśam (m. acc. sg.), the Bristling Haired One, frequent epithet of Krishna.
- gudākeśas (m. nom. sg.), the Thick Haired One, epithet of Arjuna.

paramtapa (m. voc. sg.), O Scorcher of the Foe, epithet of warriors (here applied to King Dhrtarāstra).

na, not.

yotsye (1st sg. pr. future mid. \sqrt{yudh}), 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.
- uktvā (gerund \sqrt{vac}), speaking, having spoken.

tūṣņīm (adv.), silently.

- *babhūva* (3rd sg. perf. act. $\sqrt{bh\bar{u}}$), he was, he became.
- ha (asseverative particle), indeed, in truth.

^{*} Śloka metre resumes.

 $[\]dagger$ guḍākeśa has been translated by some native translators as guḍāka Iśa, "Conqueror of Sleep." It is generally believed that guḍāka, "sleep," is an artificial word, invented to explain guḍākeśa, and not the other way around.

10

तम् उवाच हृषीकेशः tam uvāca hṛṣīkeśaḥ to him spoke the Bristling Haired One

प्रहसम् इव भारत। prahasann iva bhārata 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 वचः ॥ visīdantam idam vacaķ 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.

 $uv\bar{a}ca$ (3rd sg. perf. acc. \sqrt{vac}), he spoke, he said.

- hṛṣīkeśas (m. nom. sg.), the Bristling Haired One, Krishna.
- prakasant (m. nom. sg. pr. participle pra \sqrt{has}), smiling, laughing, beginning to laugh.

iva, like, so to speak.

bhārata (m. voc. sg.), O Descendant of Bharata, epithet here of Dhrtarāstra, 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.
- $vis_i dantam$ (m. acc. sg. pr. participle $vi \sqrt{sad}$), dejected, despondent, sunk down. *idam* (n. acc. sg.), this.

vacas (n. acc. sg.), word, speech.

श्रीभगवान् उवाच। srībhagavān uvāca The Blessed Lord spoke:

11

ग्रशोच्यान् ग्रन्वशोचस् त्वं asocyān anvasocas tvamं

the not to be mourned, thou hast mourned, thou,

प्रज्ञावादांश्च भाषसे।

prajñāvādāns ca bhāsase and (yet) wisdom words thou speakest;

गतासून् ग्रगतासूंश्च

gatāsūn agatāsūns ca the dead and the not dead

नानुशोचन्ति पण्डिताः ॥ nānuśocanti paņḍitāḥ not they mourn, the paṇḍits

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. aśocyān (m. acc. pl. gerundive $a \sqrt{suc}$), not to be lamented, not to be mourned.

- anvasocas (anu a socas, 2nd sg. imperfect act. anu \sqrt{suc}), thou hast lamented, thou hast mourned.
- tvam (nom. sg.), thou.
- prajñā (f.), wisdom.
- vādān (m. acc. pl.), words.
- (*prajñāvādān*, m. acc. pl., wisdom words, i.e. words that appear to be wisdom though they are not.) TP cpd.
- ca, and.
- *bhāṣase* (2nd sg. mid. $\sqrt{bhās}$), thou speakest, thou sayest.
- gatāsūn (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.
- ca, and. na. not.
- anuśocanti (3rd pl. pr. indic. act. anu \sqrt{suc}),
 - they mourn, they lament.
- paņditās (m. nom. pl.), the paņdits, the wise men.

śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he spoke, he said.

Π

न त्वेवाहं जातु नासं na tvevāham jātu nāsam not truly I ever not I was

न त्वं नेमे जनाधिपाः । na tvam neme janādhipāķ nor thou nor these lords of men

न चैव न भविष्यामः na cāiva na bhavişyāmaḥ and not either not we shall be

सर्वे वयम् ग्रतः 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. tu, truly, indeed. eva, indeed (used as a rhythmic filler). aham (nom. sg.), I. jātu, ever. na. not. āsam (1st 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. ca, and, or. eva, either, indeed (often used as a rhythmic filler). na, not. bhavisyāmas (3rd pl. fut. act. $\sqrt{bh\bar{u}}$), 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.)

13

देहिनो ऽस्मिन् यथा देहे dehino 'smin yathā dehe of the embodied, as in this body,

कौमारं योवनं जरा। kāumāram yāuvanam jarā childhood, youth and age,

तथा देहान्तरप्राध्निर् tathā dehāntaraprāptir 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 age Happen 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 atman or soul. asmin (m. loc. sg.), in this. yathā, in which way, as. dehe (m./n. loc. sg.), in the body. kāumāram (n. nom. sg.), childhood. yāuvanam (m. nom. sg.), youth. jarā (f. nom. sg.), age, old age. tathā, in this way, so, so also. deha (m./n.), body. antara, other, another. prāptis (f. nom. sg. from pra \sqrt{ap}), acquisition, attainment, obtaining, advent, reaching, arrival at. (deha-antara-prāptis, TP cpd., obtaining another body.) dhīras (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{muh}), he is deluded, he is confused.

[•] The embodied, i.e. that which is in, but not of, the body, viz. the ātman, or self.

Π

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

शीतोष्णमुखदुःखदाः । sitosnasukhaduhkhadāh cold heat pleasure pain causing,

आगमापायिनो ऽनित्यास् *āgamāpāyino 'nityās* coming and going, impermanent,

तांस् तितिक्षस्व भारत ॥ tāns titikşasva bhārata 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. sparsās (m. nom. pl. derivative noun from \sqrt{sprs} , touchings, sensations. (mātrā-sparśās, m. nom. pl. KD cpd., material sensations.) tu, indeed, truly, but. kāunteya (voc.), O Son of Kuntī, epithet of Arjuna, referring to his mother Prtha or Kuntī. śīta (n.), cold. usna (n.), heat. sukha (n.), pleasure, happiness. duhkha (n.), pain, misfortune. dās (m. nom. pl. suffix), causing, bringing about. $\bar{a}gama$ (from $\bar{a}\sqrt{gam}$), coming. *apāyinas* (m. nom. pl. from *apa* \sqrt{i}), going. anityās (m. nom. sg.), impermanent, transient, not eternal. tān (m. acc. pl.), them. titiksasva (2nd sg. imperative mid. desiderative \sqrt{tij} , thou must endeavor to endure, do manage to endure! bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

यं हि न व्यथयन्त्येते yam hi na vyathayantyete whom indeed not they afflict these

पुरुषं पुरुषर्षभ । purusam purusarsabha the man, O Man-Bull,

समदु:खसुखं धीरं samaduḥkhasukhaṁ dhīraṁ constant in pain and pleasure, the wise one,

सो ऽमृतत्वाय कल्पते ।। so 'm़rtatvāya 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.

hi, indeed, truly.

na, not.

vyathayanti (3rd pl. causative act. \sqrt{vyath}), they cause to tremble, they afflict.

ete (m. nom. pl.), these.

- purușam (m. acc. sg.), man, spirit. purușarșabha (m. voc. sg.) (purșa rșabha),
- 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.
- (samaduhkhasukham, 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{klp}), he is ready, he is prepared, he is fit, he is adapted.

16

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

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

उभयोर् ग्रपि दृष्टो ऽन्तस् ubhayor api drsto '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. na, 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.

na, not.

- abhāvas (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{as}), of the real, of the true, of the existent.

ubhayos (m. gen. dual), of both.

api, indeed, surely, also, even.

- drstas (n. nom. sg. p. pass. participle \sqrt{drs}), seen, perceived, discerned.
- antas (m. nom. sg.), certainty, conclusion, end.

tu, indeed, but.

anayos (m. gen. dual), of these two.

tattva (n.), truth, reality, "thatness."

darśibhis (m. inst. pl. from \sqrt{dr} TP cpd.), by the seers, by the perceivers, by the discerners, by the knowers.

17

म्रविनाशि तु तद् विद्धि avināśi tu tad viddhi indestructible indeed that, know!

येन सर्वम् इदं ततम्। yena sarvam idam tatam by which all this universe pervaded

विनाशम् ग्रव्ययस्यास्य

vināšam avyayasyāsya destruction of the imperishable, of this,

न कश्चित् कर्त्म् ग्रर्हति ।।

na kaścit 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{nas}), indestructible, not to be lost.

tu, indeed, but.

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.
- vināśam (m. acc. sg. from vi \sqrt{nas}), destruction, 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{kr}), to do, to make, to accomplish.
- arhati (3rd sg. pr. indic. acc. \sqrt{arh}), he is worthy, he is able, he is capable.

^{*} I.e. the *ātman* (self) or *Brahman*.

18

अन्तवन्त इमे देहा antavanta ime dehã having an end these bodies

नित्यस्योक्ताः शरीरिणः । nityasyoktāḥ sarīriṇaḥ of the eternal, said, of the embodied,

ग्रनाशिनो ऽप्रमेयस्य

anāšino '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.
- *uktās* (m. nom. pl. p. pass. participle \sqrt{vac}), said, declared.
- *śarīriņas* (m. gen. sg.), of the embodied, of the soul, of the *ātman*.
- anāšinas (m. gen. sg. derivative noun a \sqrt{nas}), of the indestructible, of the not lost.
- aprameyasya (m. gen. sg. derivative noun from a pra \sqrt{ma}), of the not to be measured, of the immeasurable.
- tasmāt (m. abl. sg.), from that, therefore.
- yudhyasva (2nd sg. imperative mid. \sqrt{yudh}), fight! join in battle!
- bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

^{*} I.e. the ātman or Brahman.

य एनं वेत्ति हन्तारं *ya enam vetti hantāram* who this he thinks the slayer

यश्चैनं मन्यते हतम् । yaścāinam manyate hatam and who this he thinks slain

उभो तो 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. hanțāram (m. acc. sg. derivative noun from \sqrt{han} , slayer, killer. yas (m. nom. sg.), who, which. ca, 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. ubhāu (m. nom. dual), both. tāu (m. nom. dual), they two. na. not. *vijānītas* (3rd dual pr. indic. mid. *vi* $\sqrt{j\tilde{n}\tilde{a}}$), they two know, they two understand. na, not. ayam (m. nom. sg.), this. hanti (3rd sg. pr. indic. act. \sqrt{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 भूयः। nāyam bhūtvā bhavitā vā na bhūyaḥ nor this, having been, will come to be or not again;

म्नजो नित्य: शाश्वतो ऽयं पुराणो ajo nityah säsvato 'yam purāno unborn, eternal, perpetual this, primaeval,

न हन्यते हन्यमाने शरीरे।। na hanyate hanyamāne śarīre* 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.

na, not. *jāyate* (3rd sg. pr. pass. \sqrt{jan}), he is born. *mriyate* (3rd sg. pr. pass. \sqrt{mr}), he dies, he is dead. vā-vā, either-or. kadācit, at any time, at any time whatever. na, not. ayam (m. nom. sg.), this. *bhūtvā* (gerund $\sqrt{bh\bar{u}}$), being, having been. *bhavitā* (3rd sg. periphrastic fut. $\sqrt{bh\bar{u}}$), he, it will be, he, it will become. na, not. bhūyas (m. nom. sg.), again. ajas (m. nom. sg. \sqrt{jan}), unborn, birthless. nityas (m. nom. sg.), eternal, indestructible. śāśvatas (m. nom. sg.), perpetual, continuing. ayam (m. nom. sg.), this. purāņas (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{han} , in being slain, in being killed. śarīre (m. loc. sg.), in the body.

वेदाविनाशिनं नित्यं vedāvināśinam nityam he knows, the indestructible, the eternal,

य एनम् ग्रजम् ग्रव्ययम् ।

ya enam ajam avyayam who this, the unborn the imperishable,

कथं स पुरुष: पार्थ katham sa purusah pārtha in what way this man, Son of Pṛthā,

कं घातयति हन्ति कम् ।। kam 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{vid} , with present meaning), he knows.
- avināśinam (n. acc. sg. from a vi \sqrt{nas}), 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.
- avyayam (n. acc. sg.), imperishable.
- katham (interrog.), how? in what way?
- sas (m. nom. sg.), this, the, he.
- puruşas (m. nom. sg.), man. pārtha (m. voc. sg.), O Son of Prthā, epithet of Arjuna referring to his mother Prthā.
- kam (m. acc. sg. interrog.), whom? which?
- *ghātayati* (3rd sg. causative act. \sqrt{han}), he causes to slay.
- hanti (3rd sg. pr. indic. act. \sqrt{han}), he slays. kam (m. acc. sg. interrog.), whom?

^{*} Śloka metre resumes.

वासांसि जीर्णानि यथा विहाय vāsāmsi jīrņāni yathā vihāya garments worn out as casting away,

नवानि गृहणाति नरो ऽपराणि। navāni gṛḥṇāti naro 'parāṇi new he takes, a man, others

तथा शरीराणि विहाय जीर्णान्य् tathā śarīrāṇi vihāya jīrṇāny so bodies casting away, worn out,

ग्रन्यानि संयाति नवानि देही ॥ anyāni samyāti navāni dehī* 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. vāsāmsi (n. acc. pl.), garments, clothes. jīrņāni (n. acc. pl.), worn out, old. yathā, in which way, as. vihāya (gerund vi \sqrt{ha}), abandoning, casting away. navāni (n. acc. pl.), new. grhnāti (3rd sg. pr. indic. act. \sqrt{grabh}), he seizes, he grasps, he takes. naras (m. nom. sg.), man. aparāņi (n. acc. pl.), others. tathā, in this way, so. śarīrāņi (n. acc. pl.), bodies. vihāya (gerund vi $\sqrt{h\bar{a}}$), abandoning, casting away. jīrņāni (n. acc. pl.), worn out, old. anyāni (n. acc. pl.), others. samyāti (3rd sg. pr. indic. act. sam $\sqrt{y\bar{a}}$), he meets with, he encounters. navāni (n. acc. pl.), new. dehī (m. nom. sg.), the embodied, the soul, the *ātman*, the self.

Π

^{*} Tristubh metre.

नैनं छिन्दन्ति शस्त्राणि nāinam chindanti sastrāņi not this they pierce, weapons,

नैनं दहति पावकः। nāinam dahati pāvakah not this it burns, fire,

न चैनं क्लेदयन्त्यापो na cāinam kledayantyāpo and not this they cause to wet, the waters

न शोषयति माख्तः ॥ na soşayati mārutaķ* 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. na, not. enam (m. acc. sg.), this. chindanti (3rd pl. pr. indic. act. \sqrt{chid}), they cut, they pierce, they chop. śastrāņi (n. nom. pl.), weapons. na, not. enam (m. acc. sg.), this. dahati (3rd sg. pr. indic. act. \sqrt{dah}), it burns. pāvakas (m. nom. sg.), fire, flame. na, not. ca, and. enam (m. acc. sg.), this. kledayanti (3rd pl. pr. indic. causative act. \sqrt{klid} , they cause to become wet, they wet, they moisten. āpas (f. nom. pl.), waters, the waters. na, not, nor. śosayati (3rd sg. pr. indic. causative act. \sqrt{sus} , it causes to dry, it causes to wither. mārutas (m. nom. sg.), wind, the wind.

^{*} Śloka metre resumes.

Π

ग्रच्छेचो ऽयम् ग्रदाह्यो ऽयम् acchedyo 'yam adāhyo 'yam not to be pierced, this, not to be burned, this,

म्रक्लेचो ऽशोष्य एव च। akledyo 'sosya eva ca not to be wetted and not to be withered,

नित्यः सर्वगतः स्थाणुर् nityah sarvagatah sthāņur eternal, all pervading, fixed,

ग्रचलो ऽयं सनातनः ।। acalo 'yam sanātanaḥ 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. asosyas (m. nom. sg. gerundive \sqrt{sus}), not to be dried. eva, indeed (used as a rhythmic filler). ca, and. nityas (m. nom. sg.), eternal, imperishable. sarvagatas (m. nom. sg.), "all going," all pervading. sthāņus (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.

ग्रव्यक्तो ऽयम् ग्रचिन्त्यो ऽयम् avyakto 'yam acintyo 'yam unmanifest this, unthinkable this,

ग्रविकार्यो ऽयम् उच्यते। avikāryo 'yam ucyate unchanging this, it is said.

तस्माद् एवं विदित्वैनं tasmād evam viditvāinam therefore thus having known this,

नानुशोचितुम् ग्रर्हसि ॥ *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{anj} , unmanifest, undisplayed. ayam (m. nom. sg.), this. acintyas (m. nom. sg. gerund a \sqrt{cint}), unthinkable, unimaginable. ayam (m. nom. sg.), this. avikāryas (m. nom. sg. gerund a vi \sqrt{kr}), unchanging, invariable. ayam (m. nom. sg.), this. ucyate (3rd sg. pr. indic. pass. \sqrt{vac}), it is said, it is spoken. tasmāt (m./n. abl. sg.), from this, therefore. evam, thus. *viditvā* (gerund \sqrt{vid}), knowing, having known. enam (m. acc. sg.), this. na. not. anuśocitum (infinitive anu \sqrt{suc}), to mourn, to lament. arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou shouldst, thou art obliged, thou art able, thou art worthy.

^{*} I.e. the foregoing propositions.

ग्रथ चैन नित्यजातं atha cāinam nityajātam and moreover (if) this, being eternally born,

नित्यं वा मन्यसे मृतम्। nityam vā manyase mṛtam or eternally, thou thinkest, dead,

तथापि त्वं महाबाहो tathāpi tvam mahābāho then even thou, Mighty Armed One,

नैनं शोचितुमर्हुसि ॥ *nāinam socitumarhasi* 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. jātam (m. acc. sg.), born. (nityajātam, KD cpd., eternally born.) nityam (adv.), eternally. vā, or. manyase (2nd sg. pr. indic. mid. \sqrt{man}), thou thinkest, thou believest, thou imaginest. mrtam (m. acc. p. pass. participle \sqrt{mr}), dead, dying. tathāpi (tathā api), then even. tvam (nom. sg.), thou. mahābāho (m. voc. sg.), O Mighty Armed One, frequent eipthet of Arjuna, also applied to other warriors. na, not. enam, this. *socitum* (infinitive \sqrt{suc}), 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.

Π

जातस्य हि ध्रुवो मृत्युर् *jātasya hi dhruvo mṛtyur* of the born indeed certain death.

ध्रुवं जन्म मृतस्य च। dhruvam janma mṛtasya ca and certain birth of the dead

तस्मादपरिहार्ये ऽर्थे tasmādaparihārye 'rthe therefore, inevitable in purpose,

न त्वं शोचितुमर्हसि ॥ na tvam 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. hi, 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. ca, and. tasmāt (abl. sg.), from this, for this, therefore. aparihārye (m. loc. sg. gerundive a pari \sqrt{hr}), in unavoidable, in inevitable. arthe (m. loc. sg.), in purpose, in aim, in consequence. na, not. tvam (nom. sg.), thou. *socitum* (infinitive \sqrt{suc}), to mourn, to lament. arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou shouldst, thou art obliged, thou art able.

Π

म्रव्यक्तादीनि भूतानि avyaktādīni bhūtāni unmanifest beginnings, beings,

व्यक्तमध्यानि भारत। vyaktamadhyāni bhārata manifest middles, Descendant of Bharata,

म्रव्यक्तनिधानान्येव avyaktanidhānānyeva unmanifest ends again,

तत्र का परिदेवना ।। tatra kā paridevanā 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 vi $\sqrt{a\tilde{n}j}$), unmanifest.

- ādīni (n. nom. pl.), beginnings, commencements.
- (avyaktādīni, n. nom. pl. BV cpd., such that their beginnings are unmanifest.)

bhūtāni (n. nom. pl.), beings, creatures.

vyakta (p. pass. participle vi \sqrt{anj}), manifest.

- madhyāni (n. nom. pl.), middles. (vyaktamadhyāni, 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{anj}), 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.
- kā (f. nom. sg. interrog.), what?
- paridevanā (f. nom. sg.), complaint, lamentation.

ग्राश्चर्यवत् पश्यति कश्चिदेनम् *āścaryavat paśyati kaścidenam* wondrously he perceives someone, this,

म्राश्चर्यवद् वदति तथैव चान्यः।

āścaryavad vadati tathāiva cānyaḥ and wondrously he declares indeed another,

आश्चर्यवच्चैनम् अन्यः शुणोति

āścaryavaccāinam anyah śrņoti and wondrously this another he hears,

श्रुत्वाप्येनं वेद न चैव कश्चित् ।।

srutvāpyenam 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. āścaryavat (adv.), wondrously, full of marvels. *paśyati* (3rd sg. pr. indic. act. \sqrt{pas}), he perceives, he sees. kaścid, someone, anyone. enam (m. acc. sg.), this. aścaryavat (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). ca, and. anyas (m. nom. sg.), another, other. āścaryavat (adv.), wondrously, marvellously. ca, and. enam (m. acc. sg.), this. anyas (m. nom. sg.), another, other. *śrnoti* (3rd sg. pr. indic. act. \sqrt{sru}), he hears. *śrutvā* (gerund \sqrt{sru}), hearing, having heard. api, even also. enam (m. acc. sg.), this. veda (3rd sg. perf. act. \sqrt{vid} , with present meaning), he knows. na. not. ca, and. eva, indeed (used as a rhythmic filler).

kaścid, anyone, anything.

^{*} Tristubh metre with second line one syllable too long.

 $[\]dagger$ This stanza explains the mystical nature of *Brahman* and the *ātman*.

30

देही नित्यं ग्रवध्यो ऽयं dehī nityam avadhyo 'yam* embodied (one) eternally inviolable, this,

देहे सर्वस्य भारत। dehe sarvasya bhārata in the body of all, Descendant of Bharata,

तस्मात् सर्वाणि भूतानि tasmāt sarvāņi bhūtāni therefore all beings

न त्वं शोचितुमर्हसि ॥ na tvam socitumarhasi 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. dehī (m. nom. sg.), the embodied, the soul, the ātman. 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 (m. gen. sg.), of all, of anyone, of everyone. bhārata (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{suc}), to mourn, to lament. arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou shouldst, thou art able, thou art obliged.

^{*} Śloka metre resumes.

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

न विकम्पितुम् ग्रर्हसि । na vikampitum arhasi not to tremble thou shouldst

धर्म्याद् धि युद्धाच्छ्रेयो ऽन्यत् dharmyād dhi yuddhācchreyo 'nyat than righteous indeed battle, greater other

क्षत्रियस्य न विद्यते ॥ *kṣatriyasya na vidyate* for the kṣatriya not it is found.

And, perceiving your own caste duty,You should not tremble.Indeed, anything superior to righteous battleDoes not exist for the kshatriya

(man of warrior caste).

svadharmam (m. acc. sg.), own duty, here "own caste duty" as a kṣatriya, or warrior. api ca, even though, although, just.

aveksya (gerund ava \sqrt{iks}), looking at, perceiving, beholding.

na, not.

- *vikampitum* (infinitive *vi* \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.

dhi = hi, indeed, truly.

yuddhāt (n. abl. sg.), than battle, from fighting.

śreyas (comparative), better, preferable.

anyat (n. n. s.), other.

kṣatriyasya (m. gen. sg.), of the *kṣatriya*, of the warrior, of the member of the warrior caste.

na, not.

vidyate (3rd sg. pr. indic. pass. $\sqrt{2}$ vid), it is found.

यदृच्छ्या चोपपन्नं yadrcchayā copapannamं and by good fortune gained

स्वर्गद्वारम् ग्रपावृतम् । svargadvāram apāvrtam the gate of heaven open,

सुखिनः क्षत्रियाः पार्थ

sukhinah kşatriyāh pārtha happy kşatriyas, Son of Pṛthā,

लभन्ते युद्धम् ईदृशम् ।। labhante yuddham īdr.sam 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. ca. and. upapannam (n. acc. sg. p. pass. participle upa \sqrt{pad} , gained, happened, fallen to one's lot. svarga (m.), heaven. dvāram (n. acc. sg. TP cpd.), door, gate. apāvrtam (acc. sg. p. pass. participle apa ā \sqrt{vr}), open, unconcealed. sukhinas (m. nom. pl.), happy, lucky. kşatriyās (m. nom. pl.), the kşatriyas, the warriors, members of the warrior caste. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. labhante (3rd pl. pr. indic. mid. \sqrt{labh}), they encounter, they attain, they find. yuddham (n. acc. sg.), battle, fighting. idrsam (n. acc. sg.), such, of such a kind.

II

33

ग्रथ चेत् त्वम् इमं धर्म्यं atha cet tvam imam dharmyam now if thou this proper

संग्रामं न करिष्यसि । samgrāmam na karisyasi engagement not thou shalt undertake

ततः स्वधमं कीर्तिं च tatah svadharmam kīrtimca thereupon, own duty and glory

हित्वा पापम् ग्रवाप्स्यसि ।। 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. samgrāmam (m. acc. sg.), assembly, army, combat, fight, engagement. na, not. karisyasi (2nd sg. fut. act. \sqrt{kr}), thou shalt undertake, thou shalt do, make, etc. tatas, then, thereupon. svadharmam (m. acc. sg.), own duty. kīrtim (f. acc. sg.), glory, fame. ca, and. *hitvā* (gerund $\sqrt{h\bar{a}}$), having avoided, having left. pāpam (n. acc. sg.), evil, sin. avāpsyasi (2nd sg. fut. act. ava $\sqrt{a}p$), thou shalt attain, thou shalt incur.

34

ग्रकीर्तिं चापि भूतानि akīrtim cāpi bhūtāni and disgrace also people

कथयिष्यन्ति ते ऽव्ययाम् । kathayisyanti te 'vyayām they will relate of thee, forever,

संभावितस्य चाकीर्तिर् sambhāvitasya 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. akīrtim (f. acc. sg.), disgrace, absence of glory, infamy. ca, and. api, also. bhūtāni (n. nom. sg.), beings, people. kathayişyanti (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. sambhāvitasya (m. gen. sg. p. pass. causative participle sam $\sqrt{bh\bar{u}}$), of the honored, of the famous, of the esteemed. ca, and. akīrtis (f. nom. sg.), disgrace, infamy. maranāt (n. abl. sg.), than dying, from dying. atiricyate (3rd sg. pr. indic. mid. ati \sqrt{ric}), it exceeds, it surpasses.

भयाद् रणाद् उपरतं bhayād raņād uparatam through fear, from delight in battle abstaining,

मंस्यन्ते त्वां महारथाः mansyante tvām mahārathāh

they will think thee, the great warriors,

येषां च त्वं वहुमतो yeşām ca tvam bahumato and among whom thou, much thought of

भूत्वा यास्यसि लाघवम् ॥ bhūtvā yāsyasi lāghavam 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. *bhayāt* (n. abl. sg.), from fear, through fear. *raņāt* (m. abl. sg.), from delight in battle, from battle.

uparatam (m. acc. sg. p. pass. participle upa \sqrt{ram}), withdrawn from, abstaining, ceased, stopped.

mansyante (3rd pl. fut. mid. \sqrt{man}), they will think, they will believe.

tvām (acc. sg.), thee.

mahārathās (m. nom. pl.), the great warriors, (as BV cpd.) "those whose chariots are great."

yeşām (m. gen. pl.), of whom, among whom. ca, and.

tvam (nom. sg.), thou.

bahu (m.), much, many.

matas (m. nom. sg. pass. participle \sqrt{man}), thought, believed, esteemed.

 $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), having been.

yāsyasi (2nd sg. fut. act. \sqrt{ya}), thou shalt go, thou shalt come.

lāghavam (m. acc. sg.), lightness, insignificance.

36

ग्रवाच्यवादांश्च बहून्

avācyavādānšca bahūn and not to be spoken words, many

वदिष्यन्ति तवाहिताः । vadişyanti tavāhitāḥ they will speak of thee, the hostile ones,

निन्दन्तस् तव सामर्थ्यं nindantas tava sāmarthyam deriding of thee the capacity.

ततो दु:खतरं तु किम् ।। tato duḥkhataram tu kim than that greater hardship, indeed, 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? $av\bar{a}cya$ (gerundive $a\sqrt{vac}$), not to be spoken. vādān (m. acc. pl.), words, speeches. ca, and. bahūn (m. acc. pl.), many, much. vadisyanti (3rd pl. fut. act. \sqrt{vad}), 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{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. tu, indeed, but. kim (interrog.), what?

II

37

हतो वा प्राप्स्यसि स्वर्ग hato vā prāpsyasi svargam slain either, thou shalt attain heaven,

जित्वा वा भोक्ष्यसे महीम् । *jitvā vā bhokṣyase mahīm* having conquered, or, thou shalt enjoy the earth;

तस्माद् उत्तिष्ठ कौन्तेय tasmād uttistha kāunteya therefore stand up, Son of Kuntī,

युद्धाय कृतनिश्चयः ।। yuddhāya kṛtaniścayaḥ 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{han}), slain, killed. vā-vā, either-or. prāpsyasi (2nd sg. fut. act. pra \sqrt{ap}), thou shalt attain, thou shalt reach. svargam (m. acc. sg.), heaven. *jitvā* (gerund \sqrt{ji}), having conquered. bhoksyase (2nd sg. fut. mid. \sqrt{bhuj}), thou shalt enjoy, thou shalt eat. mahim (f. acc. sg.), the earth. tasmāt (abl. sg.), from this, therefore. uttistha (2nd sg. imperative act. $ud \sqrt{sth\bar{a}}$), stand up! arise! kāunteya (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).

38

सुखदु:खे समे कृत्वा sukhaduhkhe same krtvā pleasure and pain alike having made,

लाभालाभो जयाजयो। *lābhālābhāu jayājayāu* gain and loss, victory and defeat,

ततो युद्धाय युज्यस्व tato yuddhāya yujyasva then to battle yoke thyself!

नैवं पापम् ग्रवाप्स्यसि ॥ nāivam 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. krtvā (gerund \sqrt{kr}), having made, having done. lābhālābhāu (m. acc. dual), gain and loss (lābha alābha). DV cpd. jayājayāu (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{yuj}), join! engage! yoke thyself! na, not. evam, thus. pāpam (n. acc. sg.), evil, sin. avāpsyasi (2nd sg. fut. act. ava \sqrt{ap}), thou shalt incur, thou shalt attain, thou shalt obtain.

एषा ते ऽभिहिता सांख्ये esā te 'bhihitā sāmkhye this to thee declared in the Sāmkhya.

बुद्धिर् योगे त्विमां शृणु ।

buddhir yoge tvimām śrņu insight in yoga, however, this hear!

बुद्ध्या युक्तो यया पार्थ

buddhyā yukto yayā pārtha by insight yoked by which, Son of Pṛthā,

कर्मबन्धं प्रहास्यसि ॥ karmabandham 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. eșā (f. nom. sg.), this.

te (dat. sg.), to thee.

- abhihitā (f. nom. sg. p. pass. participle abhi $\sqrt{dh\bar{a}}$), named, called, declared, spoken.
- Sāmkhye (m. loc. sg.), in the Sāmkhya philosophy, among the followers of the Sāmkhya.
- buddhis (f. nom. sg.), insight, enlightenment, intelligence, mental determination.
- yoge (m. loc. sg.), in Yoga, in arduous practice.

tu, but, however, indeed.

imām (f. acc. sg.), this.

- *srnu* (2nd sg. imperative act. \sqrt{sru}), hear! learn!
- buddhyā (f. inst. sg.), by insight, with insight.
- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), joined, disciplined, yoked.
- yayā (f. inst. sg.), by which.
- Pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna referring to his mother Pṛthā 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.

^{*} Sāmkhya, one of the six traditional systems of Hindu philosophy, and one of the oldest. The others are Mīmāmsā, Yoga, Vedānta, Vāiśeșika, and Nyāya. The Sāmkhya 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 Gītā, and are not always distinct. Sāmkhya 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, Sāmkhya has a parallel in the modern scientific theory of the conservation of matter and energy. Sāmkhya does not recognize gods or sacrifices. It is said to have influenced Buddhism.

नेहाभिकमनाशो ऽस्ति nehābhikramanāšo 'sti not in this an effort lost it is.

प्रत्यवायो न विद्यते । pratyavāyo na vidyate reverse not it is found.

स्वल्पम् ग्रप्य् ग्रस्य धर्मस्य

svalpam apy asya dharmasya a little even of it, of this discipline,

त्रायते 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{nas} , loss, disappearance, destruction. (abhikrama-nāsa, m. nom. sg. TP cpd., destruction of effort.) asti (3rd sg. pr. indic. \sqrt{as}), it is, there is. pratyavāyas (m. nom. sg. from prati ava \sqrt{i}), decrease, diminution, reverse, contrary course, opposite action. na. not. vidyate (3rd sg. pr. indic. pass. $\sqrt{2}$ vid), 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. trāyate (3rd sg. pr. indic. mid. √trāi), it protects, it rescues. mahatas (n. abl. sg.), from great. bhayāt (n. abl. sg.), from danger, from fear.

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 GItā are meditation and love of God.

व्यवसायात्मिका बुद्धिर् vyavasāyātmikā buddhir resolute-natured insight

एकेह कुरुनन्दन ।

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

बहुशाखा ह्यनन्ताश्च

bahuśākhā hyanantāś ca having many branches, indeed endless,

बुद्धयो ऽव्यवसायिनाम् ॥ 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.

- ātmikā (f. nom. sg. ifc.), of the nature of, "selved."
- buddhis (f. nom. sg.), insight, enlightenment, intelligence.

ekā (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 Pāṇḍu and Dhṛtarāṣṭra, thus the ancestor of most of the warriors on both sides in the Battle of Kurukṣetra.

bahu, many, much.

- śākhās (f. nom. pl.), branches.
- hi, indeed, truly.
- anantās (f. nom. pl.), endless, infinite, having no end.

ca, and.

- buddhayas (f. nom. pl.), insights, intelligences, enlightenments.
- avyavasāyinām (m. gen. pl. from a vi ava \sqrt{so}), of the irresolute, of the wavering.

याम् इमां पुष्पितां वाचं *yām imām puspitām vācam* which, this flowery word

प्रवदन्त्यविपश्चितः।

pravadantyavipaścitah they proclaim, the ignorant ones,

वेदवादरताः पार्थ

vedavādaratāh pārtha delighting in the word of the Veda, Son of Pṛthā (Arjuna),

नान्यद् ग्रस्तीति वादिनः ॥

nānyad astīti vādinaķ "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."

yām (f. acc. sg.), which. imām (f. acc. sg.), this. puspitām (f. acc. sg.), flowery. vācam (f. acc. sg.), word, speech, language, discourse. pravadanti (3rd pl. pr. indic. act. pra \sqrt{vad}), they proclaim, they declare. avipaścitas (m. nom. pl.), the ignorant ones. veda (m.), the Veda. vāda (m.), word, quotation, doctrine. ratās (m. nom. pl. p. pass. participle \sqrt{ram}), delighted, delighting. (veda-vāda-ratās, m. nom. pl. TP cpd., delighting in the letter of the Veda.) pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. na, 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). vādinas (m. nom. pl.), saying, declaring, holding doctrinally.

Π

stanza.

43

कामात्मानः स्वर्गपरा

kāmātmānaḥ svargaparā

Being of desirious natures, intent on heaven

जन्मकर्मफलप्रदाम् ।

janmakarmaphalapradām offering rebirth as the fruit of action,

क्रियाविशेषबहुलां

kriyāvišeşabahulām abounding in many specific rites,

भोगैश्वर्यगति प्रति ॥ bhogāisvaryagatim 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.

* I.e. the "ignorant ones" of the preceding

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.
- (*janmakarmaphalapradām*, (f. acc. sg. TP cpd., offering rebirth as the fruit of action.) *kriyā* (f.), rite, making, performing, doing,
- esp. a religious or ritual act. visesa (vi sis), differentiation, specification,
- viseșa (vi ŝiș), differentiation, specification, various, varieties of.

bahulām (f. acc. sg.), much, many.

- (kriyāvišesabahulām, f. acc. sg. TP cpd., abounding in various species of rites, addicted to many various rites.)
- bhoga (m.), enjoyment, pleasure, especially in eating.

āiśvarya (n.), power, lordliness.

- gatim (f. acc. sg.), goal, path, aim.
- (bhogāiśvaryagatim, f. acc. sg. TP cpd., the goal of enjoyment and power.)
- prati, (adv.), opposite, in the vicinity of, in regard to.

44

भोगैश्वर्यप्रसक्तानां

bhogāiśvaryaprasaktānām

of the enjoyment-and-power-attached (pl.)

तयापहृतचेतसाम् ।

tayāpah<u>r</u>tacetasām

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

व्यवसायात्मिका बुद्धिः

vyavasāyātmikā buddhiķ resolute-natured insight

समाधौ न विधीयते ।। samādhāu na vidhīyate in meditation not it is granted.

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

bhoga (m., from \sqrt{bhuj}), enjoyment, pleasure. āiśvarya (n.), power, lordship. prasaktānām (m. gen. pl.), of the attached. (bhogāiśvaryaprasaktānām, gen. pl. BV cpd., of those attached to pleasure and power.) tayā (f. inst. sg.), by this. apahrta (n. p. pass. participle apa \sqrt{hr}), 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.) vyavasāya (from vi ava \sqrt{so}), resolution. ātmikā (f. nom. sg. ifc.), having the nature of, "selved," "natured." buddhis (f. nom. sg.), insight, enlightenment, intelligence. samādhāu (m. loc. sg.), in meditation. na, not. vidhīyate (3rd sg. p. indic. passive vi $\sqrt{dh\bar{a}}$), it is granted, it is given.

त्रैगुण्यविषया वेदा

trāiguņyavişayā vedā three guņas territories in the Vedas

निस्त्रैगुण्यो भवार्जुन।

nistrāiguņyo bhavārjuna without the three guņas be! Arjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो

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

निर्योगक्षेम ग्रात्मवान् ॥

niryogakşema ātmavān

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.

trāiguņya (n.), three guņas, the triad of guņas.

visayās (m. nom. pl.), territories, spheres of action, belonging to, category.

(trāiguņa-visagās, m. nom. pl. TP cpd., belonging to the three guņas.)

vedās (m. nom. pl.), the Vedas.

nistrāiguņyas (m. nom. sg.), without the three guņas, without the triad of guņas.

bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), 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.

ātmavān (m. nom. sg.), possessed of the self, full of the self.

46

यावानर्थ उदपाने yāvān artha udapāne as much value in a well

सर्वतः संप्लुतोदने । sarvatah samplutodake when on every side, water overflowing,

तावान्सर्वेषु वेदेषु

 $t\bar{a}v\bar{a}n$ sarveșu vedeșu so much in all the Vedas

ब्राह्मणस्य विजानतः ।। brāhmaņasya vijānataķ for the brāhman, 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. yāvān (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{plu}), overflowing. udake (n. loc. sg.), in water, with water. (sampluta-udake, n. loc. sg. KD cpd., overflowing with water.) tāvān (m. nom. sg.), so much. sarveșu (m. loc. pl.), in all. vedeșu (m. loc. pl.), in the Vedas. brāhmaņasya (m. gen. sg.), of the brāhman, for the brähman. *vijānatas* (m. gen. sg. pr. participle vi $\sqrt{j\tilde{n}\tilde{a}}$), knowing, wise.

कर्मण्येवाधिकारस्ते karmanyevādhikāraste in action alone the jurisdiction of thee,

मा फलेषु कदाचन। *mā phalesu kadācana* never in fruits at any time,

मा कर्मफलहेतुर् भूर्

mā karmaphalahetur bhūr never action-fruit motive should arise,

मा ते सङ्गो ऽस्त्व् ग्रकर्मणि ।।

mā te sango 'stv akarmaņi.

never of thee attachment let there be in inaction.

Your right is to action alone; 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.

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. te (gen. sg.), of thee, thy. mā (prohibitive), not, never. phaleșu (n. loc. pl.), in fruits, in results. kadācana, (adv.), at any time, at any time whatsoever. mā (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.) *bhūs* (3rd sg. aorist subjunctive $\sqrt{bh\bar{u}}$), it should be, it should arise. mā (prohibitive), not, never. te (gen. sg.), of thee, thy. sañgas (m. nom. sg.), attachment. astu (3rd sg. imperative act. \sqrt{as}), let there he!

akarmaņi (n. loc. sg.), in inaction, in non-action.

^{*} Acting without regard or desire for the fruits of action is one of the most constant teachings of the Bhagavad Gītā. 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 nirvāņa. 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.

48

योगस्थः कुरु कर्माणि yogasthah kuru karmāņi in Yoga fixed, perform actions,

सङ्गं त्यक्त्वा धनंजय।

sangam tyaktvā dhanamjaya attachment having abandoned, Conqueror of Wealth,

सिद्ध्यसिद्ध्योः समो भूत्वा

siddhyasiddhyoh samo bhūtvā 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{kr}), do! make! perform! karmāņi (n. acc. pl.), actions, deeds. sangam (m. acc. sg.), attachment, adherence, clinging. tyaktvā (gerund \sqrt{tyaj}), abandoning, having 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). $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), being, becoming, having become. samatvam (n. nom. sg.), equanimity, indifference, equableness. yogas (m. nom. sg.), Yoga. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is declared.

49

दूरेण ह्यवरं कर्म dūreņa hyavaram karma by far, indeed, inferior, action

बुद्धियोगाद् धनंजय। buddhiyogād dhanamjaya, to intelligence-discipline, Conqueror of Wealth.

बुद्धौ शरणम् अन्विच्छ

buddhãu śaraņam anviccha in insight refuge seek;

कुपणाः फलहेतवः ॥

krpaņāh 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. dūreņa (n. inst. sg.), by far, by distance, by a long way. hi, indeed.

avaram (n. nom. sg.), inferior, below, low, unimportant.

karma (n. nom. sg.), action, doing, making. buddhiyogāt (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.

śaraņam (n. acc. sg.), refuge.

anviccha (2nd imperative act. anu \sqrt{is}), seek! wish for! desire!

krpaņās (m. nom. pl.), despicable, pitiable.

phalahetavas (m. nom. pl. BV cpd.), those whose motives are based on fruit, those who are motivated by the fruit.

50

बुद्धियुक्तो जहातीह buddhiyukto jahātīha He who is disciplined in intuitive determination casts off here in the world

उभे सुकृतदुष्कृते । ubhe sukrtaduskrte both good and evil deeds;

तस्माद् योगाय युज्यस्व tasmād yogāya yujyasva therefore to Yoga yoke thyself!

योग: कर्मसु कौशलम् ॥ yogaḥ karmasu kāuśalam Yoga in actions (is) skill.

He whose wisdom is established Casts off, here in the world, both good and evil actions; Therefore devote yourself to yoga! Yoga is skill in action. buddhiyuktas (m. nom. sg. p. pass. participle \sqrt{yuj} , the yoked intelligence, the disciplined in intelligence, the disciplined in mental determination, (as BV cpd.) he who is disciplined in intuitive determination. *jahāti* (3rd sg. pr. indic. act. $\sqrt{h\bar{a}}$), he leaves, he casts off. iha, here, here in the world. ubhe (n. acc. dual), both. sukrța (m.), good deed. duskrte (n. acc. dual), evil deeds. (sukrtaduskrte, n. acc. dual, good and evil deeds.) tasmāt (abl. sg.), from this, therefore. yogāya (m. dat. sg.), to Yoga. yujyasva (2nd sg. imperative mid. \sqrt{yuj}), 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.

51

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

फलं त्यक्त्वा मनीषिण: । phalam tyaktvā manīsiņaķ fruit having abandoned, the wise,

जन्मबन्धविनिर्मुक्ताः

janmabandhavinirmuktāķ rebirth bondage freed from,

पदं गच्छन्त्य् 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{ja} , n. acc. sg.), born of action, produced by action.
- *buddhi* (f.), intelligence, enlightenment, intuitive determination.
- yuktās (m. nom. pl. p. pass. participle \sqrt{yuj}), yoked, joined, disciplined.
- hi, indeed.
- phalam (n. acc. sg.), fruit, result.
- *tyaktvā* (gerund \sqrt{tyaj}), abandoning, having abandoned, having cast aside.
- manīșiņas (m. nom. pl.), wise, wise ones.

janma (n.), birth, rebirth.

- bandha (m.), bondage.
- vinirmuktās (m. nom. pl. participle vi nir \sqrt{muc}), 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{gam}), they go.
- anāmayam (n. acc. sg.), free from disease, free from pain, healthy, salubrious.

52

यदा ते मोहकलिलं yadā te mohakalilam when of thee the delusion-thicket

बुद्धिर् व्यतितरिष्यति । buddhir vyatitarişyati 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.

When your intellect crosses beyond The 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). 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. gantāsi (2nd sg. periphrastic fut. act. \sqrt{gam}), thou shalt go. nirvedam (m. acc. sg.), disgust, disgusted. śrotavyasya (m. gen. sg. gerundive \sqrt{sru}), of the to-be-heard, with that which is to be heard. śrutasya (m. gen. sg. p. pass. participle \sqrt{sru} , of the heard, of that which has been heard.

ca, and.

श्रुतिविप्रतिपन्ना ते

srutivipratipannā te disregarding ritual-centered revelation (i.e. of the Veda), of thee

यदा स्थास्यति निश्चला। yadā sthāsyati 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.

When your intellect stands fixed in deep meditation, unmoving, disregarding Vedic doctrine, then you shall attain Self-realization. śruti (f.), heard, what is heard.

- vipratipannā (f. nom. sg. p. pass. participle vi prati √pad), perplexed, false, mistaken, contrary.
- (*śrutivipratipannā*, f. nom. sg., contrary to ritual-centered revelation, disregarding Vedic doctrine.) TP cpd.

te (gen. sg.), of thee, by thee, thine.

yadā, when.

- sthāsyati (3rd sg. fut. act. $\sqrt{sth\bar{a}}$), 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.

tadā, then.

 $av\bar{a}psyasi$ (2nd sg. fut. act. $ava \sqrt{a}p$), thou shalt attain, thou shalt obtain, thou shalt reach.

yogam (m. acc. sg.), Yoga.

म्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. per. act. \sqrt{vac}), he said, he spoke.

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स्थितप्रज्ञस्य का भाषा

sthitaprajñasya kā bhāsā

of him who is steady of insight, what description?

समाधिस्थस्य केशव ।

samādhisthasya keśava

of him who is steadfast in deep meditation, Handsome Haired One (Krishna)?

स्थितधीः किं प्रभाषेत

sthitadhīķ kim prabhāseta

he who is steady in thought, how he should speak?

किम् ग्रासीत व्रजेत किम् ।।

kim āsīta 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

How does he sit? How does he move?

sthitaprajñasya (m. gen. sg. BV cpd.), of him who is steady of insight.

kā (f. nom. sg. interrog.), what?

- bhāṣā (f. nom. sg.), description, definition, identification, language, speech.
- samādhisthasya (m. gen. sg. BV cpd.), of him who is steadfast in deep meditation.
- keśava (m. voc. sg.), Handsome Haired One, frequent epithet of Krishna.
- sthitadhīs (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{bhas}), he

might speak, he should speak.

- kim (interrog.), what? how?
- *āsīta* (3rd sg. opt. mid. \sqrt{as}), he might sit, he should sit.
- vrajeta (3rd sg. opt. mid. \sqrt{vraj}), he might go, he should travel, he should move, he should proceed.

kim (interrog.), what? how?

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke:

spoke.

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प्रजहाति यदा कामान् prajahāti yadā kāmān he leaves behind, when, desires

सर्वान् पार्थं मनोगतान् ।

sarvān pārtha manogatān

all, Son of Prtha, emerging from the mind,

म्रात्मन्येवात्मना तुष्टः

ātmanyevātmanā tustah in the self by the self contented,

स्थितप्रज्ञस्तदोच्यते ॥

 $sthita praj \widetilde{n} astado cyate$

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. $pra \sqrt{h\hat{a}}$), he leaves behind, he relinquishes, he abandons, he renounces. yadā, when.
- kāmān (m. acc. pl.), desires, addictions, cravings.

sarvān (m. acc. pl.), all.

- pārtha (m. voc. sg.), Son of Prthā, frequent epithet of Arjuna.
- manogatān (m. acc. pl.), "mind gone," emerging from the mind, originating in the mind. TP cpd.

ātmani (m. loc. sg.), in the self.

eva, indeed (used as a rhythmic filler).

ātmanā (m. inst. sg.), by the self.

- tustas (m. nom. sg. p. pass. participle \sqrt{tus}), satisfied, contented.
- sthitaprajñas (m. nom. sg.), steady of insight, wise, prudent, (as BV cpd.) one whose insight is steady.

tadā, then.

ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, he is said to be.

śrībhagavān (m. nom. sg.), the Blessed Lord, the blessed one. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he

56

दुःखेष्वनुद्विग्नमनाः duḥkhesvanudvignamanāḥ in misfortunes not agitated the mind

सुखेषु विगतस्पृहः । sukhesu vigatasprhah in pleasures freed from desire

वीतरागभयकोधः

vītarāgabhayakrodhaķ 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 ud \sqrt{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.) sukheşu (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. *vīta* (p. pass. participle *vi* \sqrt{i}), departed, gone. rāga (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{vac}), he is called, he is said to be, it is said.

यः सर्वत्रानभिस्नेहस् yah sarvatrānabhisnehas who on all sides non-desirous,

तत्तत् प्राप्य शुभाशुभम् । tattat prāpya śubhāśubham this or that encountering, pleasant or unpleasant,

नाभिनन्दति न द्वेष्टि nābhinandati na dvesti not he rejoices, not he dislikes

तस्य प्रज्ञा प्रतिष्ठिता ।। tasya prajñā pratisthitā 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{snih}), without affection, unimpassioned, nondesirous.

tat tad (n. nom. sg.), this or that.

- $pr\bar{a}pya$ (gerund $pra \sqrt{a}p$), encountering, obtaining, attaining, incurring.
- *subhāsubham* (n. acc. sg. *subha asubha*), pleasant and unpleasant, pleasant or unpleasant. DV cpd.
- na, not.
- abhinandati (3rd sg. pr. indic. act. abhi \sqrt{nand}), he rejoices, he salutes, he approves.

na, not.

- *dvesti* (3rd sg. pr. indic. act. \sqrt{dvis}), he dislikes, he hates.
- tasya (gen. sg.), of this, of it, of him.
- prajñā (f. nom. sg.), wisdom, understanding, knowledge, discrimination, judgement.
- pratisțhitā (f. nom. sg. p. pass. participle), standing firm, established.

यदा संहरते चायं yadā samharate cāyam and when he withdraws, this one,

कूर्मो ऽङ्गानीव सर्वज्ञः। *kūrmo 'n̄gānīva sarvašaḥ* the tortoise-limbs-like completely,

इन्द्रियाणीद्रियार्थेभ्यस् indriyānindriyārthebhyas the senses from the objects of the sense,

तस्य प्रज्ञा प्रतिष्ठिता ।। tasya prajñā pratisthitā of him the wisdom standing firm.

And when he withdraws completely The senses from the objects of the senses, As a tortoise withdraws its limbs into its shell, His wisdom stands firm. yadā, when. samharate (3rd. sg. pr. indic. mid. sam \sqrt{hr}), he withdraws, he draws together. ca, and. ayam (m. nom. sg.), this, this one. kūrmas (m. nom. sg.), tortoise, turtle. añgāni (n. acc. pl.), limbs, legs and arms. iva, like, similarly. sarvaśas, completely, wholly, altogether. indriyāņi (n. acc. pl.), senses, powers. indrivarthebhyas (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. prajñā (f. nom. sg.), wisdom, understanding, judgement, discrimination. pratisțhitā (f. nom. sg. p. pass. participle prati $\sqrt{sth\bar{a}}$, standing firm, established.

II

विषया विनिवर्तन्ते vișayā vinivartante the objects turn away

निराहारस्य देहिनः। nirāhārasya dehinaḥ from the fasting of the embodied one,

रसवर्जं रसो ऽप्यस्य

rasavarjam raso 'pyasya flavor excepted; flavor also from him,

परं दृष्ट्रा निवर्तते ॥

param drstvā nivartate the supreme having seen, 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. vișayās (m. nom. pl.), objects, dominions, spheres of influence.

vinivartante (3rd pl. pr. indic. mid. vi ni $\sqrt{v_r t}$), they turn away.

nirāhārasya (m. gen. sg. from *nir āhāra*, food), from the fasting, from the without-food.

dehinas (m. gen. sg.), of the embodied one, of the *ātman*, 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.

- drstva (gerund \sqrt{drs}), seeing, having seen.
- *nivartate* (3rd sg. pr. indic. mid. $ni \sqrt{vrt}$), it turns away.

^{*} Flavor being the object of hunger, most basic of desires.

[†] The ātman.

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यततो ह्यपि कौन्तेय yatato hyapi kāunteya of the striving, indeed even, Son of Kuntī,

पुरुषस्य विपश्चितः। purusasya vipaścitaķ of the man of wisdom,

इन्द्रियाणि प्रमाथीनि indriyāņi pramāthīni the senses tormenting

हरन्ति प्रसभं मनः ॥ 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{yat}), of the striving, of the eager, of the one who strives. hi, 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{vip}), of wisdom, of learning. indriyāņi (n. nom. pl.), the senses, the powers. pramāthīni (n. nom. pl.), tearing, rending, harassing, destroying, tormenting. haranti (3rd pl. pr. indic. act. \sqrt{hr}), they carry away, they seize, they take. prasabham (adv.), forcibly, violently. manas (n. acc. sg.), mind, thoughts.

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तानि सर्वाणि संयम्य tāni sarvāņi samyamya these (i.e. the senses) all restraining

युक्त आसीत मत्पर:। yukta *āsīta matparaķ* disciplined, he should sit, me intent on;

वशे हि यस्येन्द्रियाणि vase hi yasyendriyāņi in control surely of whom the senses,

तस्य प्रज्ञा प्रतिष्ठिता ।।

tasya prajñā pratisthitā 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. tāni (n. acc. pl.), these.

sarvāņi (n. acc. pl.), all.

- samyamya (gerund sam \sqrt{yam}), restraining, holding back.
- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), disciplined, yoked, joined (usually refers to being steadfast in Yoga).
- *āsīta* (3rd sg. opt. mid. \sqrt{as}), he should sit.
- matparas (m. nom. sg.), me intent on, with me as highest object.
- vaśe (m. loc. sg.), in control, in wish, in desire, in dominion.
- hi, surely, indeed, truly.
- yasya (m. gen. sg.), of whom.
- indriyāņi (n. nom. pl.), the senses, the powers.
- tasya (m. gen. sg.), of this, of him.
- prajñā (f. nom. sg.), wisdom, understanding, discrimination.
- pratisihitā (f. nom. sg. p. pass. participle prati $\sqrt{sth\bar{a}}$), standing firm, stabilized, steadfast, established.

Π

ध्यायतो विषयान् पुंसः dhyāyato viṣayān puṁsaḥ

contemplating objects, for a man

सङ्गस् तेषूपजायते । sañgas teşüpajāyate attachment to them it is born

सङ्गात् संजायते कामः

sangät samjäyate kämah from attachment is born desire

कामात् कोधो ऽभिजायते ।। kāmāt krodho 'bhijāyate from desire anger is born

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; dhyāyatas (m. gen. sg. pr. act participle $\sqrt{dhy\bar{a}}$, of dwelling on, of contemplating. visayān (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. teşu (m. loc. pl.), in them, to them. upajāyate* (3rd sg. pr. indic. passive upa \sqrt{jan} , it is born, it is produced. sañgāt (m. abl. sg.), from attachment, from clinging. samjāyate* (3rd pl. pr. indic. passive sam \sqrt{jan} , it is born, it is produced. kāmas (m. nom. sg.), desire, craving, greed. kāmāt (m. abl. sg.), from desire, from craving. krodhas (m. nom. sg.), anger, wrath, fury. abhijāyate* (3rd sg. pr. indic. passive abhi \sqrt{jan} , it is born, it is produced.

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[•] 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.

Π

63

कोधाद् भवति संमोहः krodhād bhavati sammohaḥ from anger arises delusion,

संमोहात् स्मृतिविभ्रमः। sammohāt smṛtivibhramaḥ from delusion, memory wandering,

स्मृतिभ्रंशाद् बुद्धिनाशो smrtibhramisad buddhināso from memory wandering, intelligence destruction,

बुद्धिनाशात् प्रणश्यति ॥ buddhināšāt praņašyati 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.

krodhāt (m. abl. sg.), from anger, from wrath. *bhavati* (3rd sg. $\sqrt{bh\bar{u}}$), it arises, it comes to be, it is.

sammohas (m. nom. sg. from sam \sqrt{muh}), delusion, confusion.

sammohāt (m. abl. sg.), from delusion, from confusion.

smrti (f.), memory, wisdom remembered.

vibhramas (m. nom. sg. from vi \sqrt{bhram}), wandering away. TP cpd.

smrti (f.), memory, wisdom remembered.

bhramśāt (m. abl. sg.), from wandering.

(smrtibhramsāt, abl. sg., from memory wandering away.) TP cpd.

buddhi (f.), intelligence.

nāśas (m. nom. sg.), destruction, loss. TP cpd.

buddhi (f.), intelligence.

nāśāt (m. abl. sg.), from destruction.

- (*buddhināsāt*, m. abl. sg. TP cpd., from destruction of the intelligence, from loss of the intelligence.)
- pranasyati (3rd sg. pr. indic. act. pra \sqrt{nas}), he is lost, he is destroyed, one is lost, one is destroyed.

Π

64

रागद्वेषवियुक्तस्तु rāgadveşaviyuktas tu desire and hate eliminated, however,

विषयान् इन्द्रियैश्चरन् । vişayān indriyāiścaran (even though) objects by the senses engaging,

म्रात्मवर्त्येर् विधेयात्मा *ātmavaśyāir vidheyātmā* by self-restraint, the self-controlled,

प्रसादम् श्रधिगच्छति ॥ prasādam 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. dvesa (m.), hatred, loathing. viyuktas (m. nom. sg. p. pass. participle vi \sqrt{yuj} , unjoined, eliminated. tu, but, however. vișayān (m. acc. pl.), objects, spheres of action, provinces, fields. indrivais (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 vi $\sqrt{dh\bar{a}}$), to be enjoined, to be governed, to be subdued, to be controlled. ātmā (m. nom. sg.), self. (vidheyātmā, m. nom. sg. BV cpd., he whose self is controllable.) prasādam (m. acc. sg.), tranquility, peace. adhigacchati (3rd sg. pr. indic. act. adhi \sqrt{gam}), he goes to, he attains, he reaches.

Π

65

प्रसादे सर्वदुःखानां *prasāde sarvaduḥkhānāṁ* in tranquility, of all sorrows

हानिर् ग्रस्योपजायते।

hānir asyopajāyate cessation for him it is born.

प्रसन्नचेतसो ह्याशु

prasannacetaso hyāśu of the tranquil minded, indeed, at once

बुद्धिः पर्यवतिष्ठते ।। buddhih paryavatisthate 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.

- duhkhānām (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.)
- hi, indeed, truly.
- āśu (adv.), quickly, at once, immediately.
- buddhis (f. nom. sg.), intelligence, enlightenment, discrimination.
- paryavatisthate (3rd sg. pr. indic. mid. pari ava $\sqrt{sth\bar{a}}$), it becomes steady, it steadies, it stands.

Π

66

नास्ति बुद्धिर् अयुक्तस्य nāsti buddhir ayuktasya not there is intelligence of the uncontrolled,

न चायुक्तस्य भावना ।

na cāyuktasya bhāvanā and not of the uncontrolled, concentration,

न चाभावयतः शान्तिर्

na cābhāvayatah śāntir and not of the non-concentrating, peace.

न्नत्रान्तस्य कुतः सुखम् ॥ asantasya 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{as}), 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.

na, not. *ca*, and.

- ayuktasya (m. gen. sg.), of the uncontrolled, of the undisciplined, of the unsteadfast in Yoga.
- *bhāvanā* (f. nom. sg.), meditation, perception, concentration.

na, not.

- ca, and.
- *abhāvayatas* (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.

Π

67

इद्रियाणां हि चरतां indriyāṇām hi caratām of the senses, indeed, wandering,

यन् मनो ऽनु विधीयते । yan mano 'nuvidhīyate when the mind is guided by,

तदस्य हरति प्रज्ञां tadasya harati prajñāmi then of him it carries away the understanding

वायुर् नावम् इवाम्भसि ॥ vāyur nāvam ivāmbhasi wind-a-ship-like 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. indriyānām (n. gen. pl.), of the senses, of the powers. hi, indeed, truly. caratām (m. gen. pl. pr. participle \sqrt{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 $\sqrt{dh\bar{a}}$, it is guided, it is led, it is ordered, it is regulated. tad (n. nom. sg.), this, that, then. asya (gen. sg.), of it, of him. harati (3rd sg. act. \sqrt{hr}), it carries away, it steals. prajñām (f. acc. sg.), wisdom, understanding, discrimination. vāyus (m. nom. sg.), wind. nāvam (f. acc. sg.), ship, boat. iva, like. ambhasi (n. loc. sg.), on the water.

Π

तस्माद् यस्य महाबाहो tasmād yasya mahābāho therefore of whom, Mighty Armed One,

निगृहीतानि सर्वशः। nigrhītāni sarvašaḥ withdrawn on all sides

इन्द्रियाणीन्द्रियार्थेभ्यस् indriyāṇīndriyārthebhyas

the senses from the objects of the senses

तस्य प्रज्ञा प्रतिष्ठिता ॥ tasya prajñā pratisthitā 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.

mahābāho (m. voc. sg.), O Mighty Armed One, frequent epithet of Arjuna, also applied to other warriers.

nigrhītāni (n. nom. pl. p. pass. participle ni \sqrt{grah}), withdrawn, held back, suppressed. sarvašas (adv.), on all sides, in all respects. indriyāni (n. nom. pl.), senses, powers.

indriyārthebhyas (m. abl. pl.), from the objects of the senses.

tasya (m. gen. sg.), of it, of him, of this.

prajñā (f. nom. sg.), wisdom, understanding.

pratisțhitā (f. nom. sg. p. pass. participle prati \sqrt{stha}), standing firm, established.

_

या निशा सर्वभूतानां *yā niśā sarvabhūtānāmं* what (is) the night of all beings

तस्यां जागति संयमी। tasyām jāgarti samyamī in this he is wakeful, the man of restraint;

यस्यां जाग्रति भूतानि yasyām jāgrati bhūtāni in what they are wakeful, beings,

सा निशा पश्यतो मुने: ॥ sā nišā paśyato muneḥ 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.

- *jāgarti* (3rd sg. pr. indic. act. $\sqrt{j\bar{a}gr}$), he is wakeful, he is watchful.
- samyamī (m. nom. sg.), the restrained one, the man of restraint.
- yasyām (f. loc. sg.), in what, in that which.
- *jāgrati* (3rd pl. pr. indic. act. $\sqrt{j\bar{a}gr}$), they are wakeful, they are watchful.
- bhūtāni (n. nom. pl.), beings, existences.
- $s\bar{a}$ (f. nom. sg.), this, that.
- niśā (f. nom. sg.), night.
- paśyatas (m. gen. sg. pr. participle \sqrt{pas}), of the seeing, of the perceiving.
- munes (m. gen. sg.), of the sage, of the wise man.

^{*} Meaning that the "sage who sees" perceives the light of the $\bar{a}tman$, which is dark as night to others, while the others see the light of the senses which is dark as night to the sage.

Π

70

म्रापूर्यमाणम् म्रचलप्रतिष्ठं āpūryamāņam acalapratisthamं* becoming filled (yet) unmoved, standing still,

समुद्रम् ग्रापः प्रविशन्ति यद्वत् ।

samudram āpah pravišanti yadvat the ocean, the waters they enter in which way,

तद्वत् कामा यं प्रविशन्ति सर्वे

tadvat kāmā yam pravišanti sarve in this way desires whom they enter all

स शान्तिम् ग्राप्नोति न कामकामी ।।

sa sāntim 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.

 $\bar{a}p\bar{u}ryam\bar{a}nam$ (m. acc. sg. pr. mid. participle from $\bar{a} \sqrt{p\bar{r}}$) becoming filled, becoming full.

acala (m.), unmoved, unmoving.

pratistham (n. acc. sg. from prati $\sqrt{sth\bar{a}}$), standing still, stable.

(acalapratistham, n. acc. sg. BV cpd., which is unmoved and standing still.)

samudram (n. acc. sg.), ocean, sea.

āpas (f. nom. pl.), water, the waters.

pravisanti (3rd pl. pr. indic. act. $pra \sqrt{vis}$), they enter, they sit upon, they dissolve in. *yadvat*, in which way, as.

tadvat, in this way, so.

kāmās (m. nom. pl.), desires, appetites.

yam (m. acc. sg.), whom.

pravisanti (3rd pl. act. pr. indic. $pra \sqrt{vis}$), they enter, they encounter, they dissolve in.

sarve (m. nom. pl.), all.

sas (m. nom. sg.), he.

śāntim (f. acc. sg.), peace, tranquility.

äpnoti (3rd sg. act. \sqrt{ap}), he attains, he obtains, he reaches.

na, not.

kāmakāmī (m. nom. sg.), desirer of desires, desirer of the objects of desire. TP cpd.

* Tristubh metre.

II

71

विहाय कामान् यः सर्वान् vihāya kāmān yah sarvān* abandoning desires who all,

पुमांश्चरति निःस्पृहः। pumānścarati niḥspṛhaḥ the man acts free from lust.

निर्ममो निरहंकारः nirmamo nirahamkārah indifferent to possessions, free from egotism,

स शान्तिम् ग्रधिगच्छति ॥ 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.

vihāya (gerund vi $\sqrt{h\bar{a}}$), abandoning, casting away. kāmān (m.acc. pl.), desires, cravings. yas (m. nom. sg.), who. sarvān (m. acc. pl.), all. pumān (m. nom. sg.), the man, a man, man. carati (3rd sg. pr. indic. act. \sqrt{car}), 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. nirahamkāras (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{gan}), he goes to, he attains.

^{*} Śloka metre resumes.

Π

72

एषा ब्राह्मी स्थितिः पार्थ *eşā brāhmī sthitiḥ pārtha* this the brāhmanic position, Son of Pṛthā.

नैनां प्राप्य विमुह्यति। nāinām prāpya vimuhyati not, this having attained, he is deluded.

स्थित्वा उस्याम् अन्तकाले ऽपि sthitvā 'syām antakāle 'pi fixed in it, at time of death even

ब्रह्मनिर्वाणम् ऋच्छति ॥ brahmanirvāṇam 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. esā (f. nom. sg.), this. brāhmī (adj., f. nom. sg.), holy, divine, pertaining to Brahman. brāhmī sthitis (f. nom. sg.), the state of Brahman, Brahmanic state, state concerning Brahman, Brahmanic position. pārtha, Son of Prthā, frequent epithet of Arjuna. na, not. enām (f. acc. sg.), this. prāpya (gerund pra \sqrt{ap}), attaining, having attained. vimuhyati (3rd sg. pr. indic. act. $v\bar{v}\sqrt{muh}$), he is deluded, he is confused. sthitvā (gerund $\sqrt{sth\bar{a}}$), fixed, standing firm. asyām (f. loc. sg.), in it, in this. antakāle (m. loc. sg.), in time of end, at time of death. api, even, also. brahmanirvāņam (n. acc. sg.), Brahmanirvāņa, the nirvāņa (ceasing to exist) in Brahman (the word nirvāņa—from $nir \sqrt{va}$, blow-means "blown out" in the sense that a candle is blown out). *rcchati* (3rd sg. pr. indic. act. \sqrt{r}), he reaches,

End of Book II

he attains.

The Yoga of Knowledge

BOOK III

ग्रर्जुन उवाच। arjuna uvāca Arjuna spoke: arjunas (m. nom. sg.), Arjuna. uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

ज्यायसी चेत् कर्मणस् ते jyāyasī cet karmaņas te better if than action of thee

मता बुद्धिर्जनार्दन। matā buddhirjanārdana thought, intelligence, Agitator of Men,

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

नियोजयसि केशव ।। 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.

- 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{yuj}), thou causest to yoke, thou urgest. kesava (m. voc. sg.), O Handsome Haired

One, epithet of Krishna.

2

ब्यामिश्रेणेव वाक्येन vyāmiśreņeva vākyena by equivocal-like speech

बुद्धि मोह्यसीव में। buddhim mohayasīva me the intelligence thou confusest-like, of me;

तद् एकं वद निश्चित्य tad ekam vada niścitya this one tell! surely

येन श्रेयो ऽहम् आप्नुयाम् ॥ yena śreyo 'ham āpnuyām 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? vyāmiśreņa (n. inst. sg. from vi ā \sqrt{mis}), by mixed, by manifold, by troubled, by distracted, by equivocal. iva like, so to speak. vākyena (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. me (gen. sg.), of me, my. tad (n. acc. sg.), that, this. ekam (n. acc. sg.), one. vada (2nd sg. imperative act. \sqrt{vad}), tell! say! niścitya (gerund nis \sqrt{ci}), surely, without doubt. yena (inst. sg.), by which, with which. śreyas (n. nom. sg. compar.), the higher good, the supreme good. aham (nom. sg.), I. $\bar{a}pnuy\bar{a}m$ (1st sg. opt. act. $\sqrt{\bar{a}p}$), I should attain, I should reach.

श्रीभगवान् उवाच। sribhagavan uvaca the Blessed Lord spoke:

spoke.

3

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

पुरा प्रोक्ता मया ऽनघ'।

purā proktā mayā 'nagha

anciently taught by me, Blameless One (Arjuna),

ज्ञानयोगेन सांख्यानां jñānayogena sāmkhyānām 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.

asmin (m. loc. sg.), in this.

- dvividhā (f. nom. sg.), of two kinds, two-fold.
- nisțhā (f. nom. sg. from $ni \sqrt{sth\bar{a}}$), basis, steadfastness, attachment.
- *purā* (adv.), anciently, previously, in older times.

proktā (f. nom. sg. p. pass. participle pra \sqrt{vac}), declared, proclaimed, taught.

- mayā (inst. sg.), by me.
- anagha (m. voc. sg.), Blameless One, epithet of Arjuna.

jñānayogena (m. inst. sg.), by knowledge-Yoga, by the Yoga of knowledge. TP cpd.

sāmkhyānām* (m. gen. pl.), of the Sāmkyas, of the followers of the Sāmkhya doctrine.

karmayogena (m. inst. sg.), by action Yoga, by the Yoga of action. TP cpd.

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he

yoginām (m. gen. pl.), of the Yogins, of the followers of Yoga.

^{*} See footnote on p. 136.

4

न कर्मणाम् ग्रनारम्भान् na karmaṇām anārambhān not of actions from non-commencement

नैष्कम्पं पुरुषो ऽश्नुते । nāişkarmyam purușo 'śnute the state beyond karma a man he attains

न च संन्यसनादेव

na ca samnyasanādeva 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.

- karmanām (n. gen. pl.), of actions, of deeds, from actions.
- anārambhāt (m. abl. sg. from an $\bar{a} \sqrt{rambh}$), from non-commencement, from nonundertaking, from abstention.
- nāiskarmyam (n. acc. sg.), freedom from action, inactivity, state beyond karma.

purusas (m. nom. sg.), man, spirit.

asinute (3rd sg. pr. indic. mid. \sqrt{as}), he attains.

na, not.

ca, and.

- samnyasanāt (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{gam}), he approaches, he comes near, he surpasses.

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

जातु तिष्ठत्यकर्मकृत् । jātu tis़thatyakarmakrt ever he exists not doing action;

कार्यते ह्यवशः कर्म

kāryate hyavašah karma he is forced to perform, indeed without will, action,

सर्वः प्रकृतिजैर् गुणैः ।। sarvah prakrtijāir guņāih everyone by the nature-born guņas

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.

na, not.

hi, indeed, truly.

- kaścid, anyone, anyone whatsoever.
- ksanam (n. nom. sg.), an instant, a moment, the twinkling of an eye.

api, even, also.

jātu, ever, at any time.

- *tiṣṭhati* (3rd sg. pr. indic. act. $\sqrt{sth\bar{a}}$), he stands, he exists, he remains.
- akarmakrt (m. nom. sg.), not action doing, not performing action.
- $k\bar{a}ryate$ (3rd sg. pr. indic. pass. causative \sqrt{kr}), he is caused to perform, he is forced to perform.

hi, indeed, truly.

avasas (m. nom. sg.), without will, against will.

karma (n. acc. sg.), action.

- sarvas (m. nom. sg.), all, everyone.
- prakrtijāis (m. inst. pl.), by original sources born, by material nature born.
- guņāis (m. inst. pl.), by the guņas.

6

कर्मेन्द्रियाणि संयम्य karmendriyāņi samyamya action powers restraining,

य म्रास्ते मनसा स्मरन् ।

ya āste manasā smaran who he sits by the mind remembering

इन्द्रियार्थान् विमूढात्मा

indriyārthān vimūdhātmā the objects of the senses, deluded self,

मिथ्याचारः स उच्यते ॥ mithyācāraḥ sa ucyate a hypocrite, he, it is said.

He who sits, restraining his organs of action, While in his mind brooding over The objects of the senses, with a deluded mind, Is said to be a hypocrite. karmendriyāņi (n. acc. pl. TP cpd. karma indriyāni), action-powers, powers of action. samyamya (gerund sam \sqrt{yam}), restraining, subduing, controlling. yas (m. nom. sg.), who, which. *āste* (3rd sg. pr. indic. mid. \sqrt{as}), he sits. manasā (n. inst. sg.), by the mind, with the mind. smaran (m. nom. sg. pr. participle \sqrt{smr}), remembering, thinking of. indriyārthān (indriya arthān, m. acc. pl. TP cpd.), sense-objects, objects of the senses, objects of the powers. vimūdha (p. pass. participle vi \sqrt{muh}), deluded, confused. ātmā (m. nom. sg.), self. mithyācāras (m. nom. sg.), of false behavior, hypocrisy, a hypocrite. sas (m. nom. sg.), he, this. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, he is called, he is said to be.

7

यस् त्विन्द्रियाणि मनसा yas tvindriyāņi manasā who but the senses by the mind

नियम्यारभते ऽर्जुन । niyamyārabhate 'rjuna controlling he undertakes, Arjuna,

कर्मेन्द्रियै: कर्मयोगम् karmendriyāiḥ karmayogam by the action-organs, action yoga,

असक्तः स विशिष्यते ।। 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.

tu, but.

- indriyāņi (n. acc. pl.), senses, powers.
- manasā (n. inst. sg.), by the mind, with the mind.
- *niyamya* (gerund *ni* \sqrt{yam}), controlling, subduing.
- $\bar{a}rabhate$ (3rd sg. pr. indic. mid. $\bar{a}\sqrt{rambh}$), 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.), action-Yoga, the Yoga of action.

asaktas (m. nom. sg. p. pass. participle a \sqrt{sanj}), unattached, not hanging onto.

sas (m. nom. sg.), he, this.

visisyate (3rd sg. pr. pass. $vi \sqrt{sis}$), he is distinguished, he is superior.

8

नियतं कुरु कर्म त्वं niyatam kuru karma tvam enjoined perform action thou,

कर्म ज्यायो ह्यकर्मणः । karma jyāyo hyakarmaņaķ action better indeed than non-action

शरीरयात्रापि च ते

śarīrayātrāpi ca te and body conduct even of thee

न प्रसिद्ध्येद् स्रकर्मणः ॥

na prasiddhyed akarmaṇaḥ 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.

niyqtam (m. acc. sg. p. pass. participle ni \sqrt{yam} , enjoined, subdued. kuru (2nd sg. imperative act. \sqrt{kr}), peform! do! karma (n. acc. sg.), action, deeds. tvam (nom. sg.), thou karma (n. nom. sg.), action. jyāyas (comparative), better, superior. hi, indeed, truly. akarmanas (n. abl. sg.), from inaction, than non-action. śarīra (n.), body. yā trā (f. nom. sg.), conduct, maintenance. api, even, also. ca, and. te (gen. sg.), of thee, thy. na, not. prasiddhyet (3rd sg. opt. act. pra \sqrt{sidh}), 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.

यज्ञार्थात् कर्मणो ऽन्यत्र yajñārthāt karmaņo 'nyatra from sacrifice-purpose from action aside,

लोको ऽयं कर्मबन्धनः । loko 'yam karmabandhanaḥ world this action-bound

तदर्थं कर्म कौन्तेय tadartham karma kāunteya (for) that purpose, action, Son of Kuntī,

मुक्तसङ्गः समाचर ॥ muktasangah 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.

tad (n. acc. sg.), that, this.

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.
- *mukta* (p. pass. participle \sqrt{muc}), freed, released.
- sangas (m. nom. sg. \sqrt{sanj}), attachment, clinging.
- (muktasañgas, m. nom. sg. BV cpd., being free from attachment.)
- samācara (2nd sg. imperative act. sam $\bar{a} \sqrt{car}$), perform! accomplish!

10

सहयज्ञाः त्रजाः सृष्ट्वा sahayajñāḥ prajāḥ sṛṣṭvā together with sacrifices mankind having created,

पूरोवाच प्रजापतिः ।

purovāca prajāpatiķ

anciently said Prajapati (the Lord of Creatures)

ग्रनेन प्रसविष्यध्वम्

anena prasavisyadhvam "by this may ye bring forth;

एष वो ऽस्त्विष्टकामधुक्

eşa vo 'stviştakāmadhuk

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.

- srstvā (gerund \sqrt{srj}), having created, having sent forth, having let go.
- purā (adv.), anciently, previously, in olden times.
- $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

prajāpatis (m. nom. sg.), Lord of Creatures, Brahmā, also applied to other figures. *anena* (m. inst. sg.), by this.

prasavişyadhvam (2nd pl. imperative future

- act. $pra \sqrt{su}$, 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.

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11

देवान् भावयतानेन devān bhāvayatānena "the gods may you cherish by this

ते देवा भावयन्तु वः।

te devā bhāvayantu vaķ they the gods may they cherish you;

परस्परं भावयन्तः parasparam bhāvayantaḥ (by) each other cherishing

श्रेयः परम् ग्रवाप्स्यथ ॥

śreyah param avāpsyatha welfare the highest will you attain

"By this (i.e. sacrifice) may you nourish the gods and may the gods nourish you; by nourishing each other, you shall attain the highest welfare." devān (m. acc. pl.), the gods.

bhāvayata (2nd pl. causative opt. act. √*bhū*), 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).

te (m. nom. pl.), they.

devās (m. nom. pl.), the gods.

- *bhāvayantu* (3rd pl. causative imperative act. $\sqrt{bh\bar{u}}$), 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 $\sqrt{bh\bar{u}}$), cherishing, fostering, lit. "causing to be."
- śreyas (n. acc. sg.), welfare, bliss, happiness.

param (n. acc. sg.), highest, supreme.

avāpsyatha (2nd pl. future mid. ava \sqrt{ap}), you shall attain, you shall achieve, you shall reach.

^{*} bhāvayate, "may you cherish," sometimes translated "may you foster," "prosper ye" or "may you nourish," is actually a causative form of the root, $\sqrt{bh\bar{u}}$, "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."

12

इष्टान् भोगान् हि वो देवा

iṣṭān bhogān hi vo devā "desired enjoyments indeed to you the gods

दास्यन्ते यज्ञभाविता : । dāsyante yajñabhāvitāḥ they will give, sacrifice-produced;

तैर् दत्तान् ग्रप्रदायैभ्यो

tāir dattān apradāyāibhyo by these gifts not offering to them

यो भुइक्तें स्तेन एव सः ॥ yo bhunkte 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."

iṣṭān (m. acc. pl. p. pass. participle \sqrt{is}), desired, wished for, sought for, asked for. bhogān (m. acc. pl.), enjoyments, pleasures. hi, indeed, truly. vas (dat. pl.), to you. devās (m. nom. pl.), the gods. *dāsyante* (3rd pl. future mid. $\sqrt{d\bar{a}}$), they will give. yajñabhāvitās (yajña+m. nom. pl. p. pass. participle $\sqrt{bh\bar{u}}$, 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 $\sqrt{d\bar{a}}$), not giving, not offering. ebhyas (m. dat. pl.), to them. yas (m. nom. sg.), who. *bhunkte* (3rd sg. pr. indic. mid. \sqrt{bhuj}), he enjoys, he eats, he possesses. stenas (m. nom. sg.), thief. eva, indeed, only (often used as a rhythmic filler). sas (m. nom. sg.), he, this.

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13

यज्ञशिष्टाशिनः सन्तो yajñasistāsinah santo the sacrifice remainder eating, the good,

मुच्यन्ते सर्वकिल्बिषैः ।

mucyante sarvakilbişāih they are released from all evils,

भुजुते ते त्वघं पापा bhuñjate te tvagham pāpā they eat they indeed, evils the wicked

ये पचन्त्यात्मकारणात् ॥ ye pacantyātmakāraņāt 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.

- yajñasista (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{as}), eating, enjoying.

(yajñaśistāśinas, m. nom. pl. TP cpd., those who eat the remainder of the sacrifice.)

santas (m. nom. pl.), good, existing, true.

- mucyante (3rd pl. pr. indic. passive \sqrt{muc}), they are released, they are liberated.
- sarvakilbisāis (n. inst. pl.), by sins, from wrongs, from evils. KD cpd. from all evils.
- *bhuñjate* (3rd pl. pr. indic. mid. \sqrt{bhuj}), they enjoy, they eat.

te (m. nom. pl.), they.

- tu, indeed, but.
- agham (n. acc. sg.), impurity, pain, suffering.
- $p\bar{a}p\bar{a}s$ (m. nom. pl.), the wicked, the evil ones.

ye (m. nom. pl.), who.

pacanti (3rd pl. pr. indic. act. \sqrt{pac}), they cook, they digest.

ātma (n.), self, own.

- kāraņāt (n. abl. sg.), from reason, from cause, for the sake of.
- (*ātmakāraņāt*, n. abl. sg. TP cpd., for their own sake.)

14

ग्रन्नाद् भवन्ति भूतानि annād bhavanti bhūtāni from food they exist, beings;

पर्जन्याद् ग्रन्नसभवः । parjanyād annasambhavah from the rain god, food the origin;

यज्ञाद् भवति पर्जन्यो yajñād bhavati parjanyo from sacrifice exists the rain god;

यज्ञः कर्मसमुद्भवः ।। yajñah karmasamudbhavah 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. annāt (n. abl. sg.), from food. bhavanti (3rd pl. pr. indic. act. \sqrt{bhu}), 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.) yajñāt (m. abl. sg.), from sacrifice. bhavati (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), 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 $\sqrt{bh\bar{u}}$, origin, source, cause of being. (karmasamudbhavas, m. nom. sg. BV cpd., brought into being by action, whose origin is in action.)

^{*} Throughout the Bhagavad Gītā, 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.

15

कर्म ब्रह्मोद्भवं विद्धि karma brahmodbhavam viddhi action Brahman origin, know!

ब्रह्माक्षरसमुद्भवम् ।

brahmākşarasamudbhavam Brahman the imperishable arising from

तस्मात् सर्वगतं ब्रह्म tasmāt sarvagatam brahma

therefore all-pervading Brahman

नित्यं यज्ञे प्रतिष्ठितम् ॥ nityam yajñe pratisthitam 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 $ud \sqrt{bh\bar{u}}$), origin, originating, coming to be.
- brahmodbhavam (m. acc. sg. TP cpd.), originating in Brahman.
- *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn!
- brahma (n.), Brahman, the Vedas.
- akṣara (adj.), imperishable, eternal, indestructible.
- samudbhavam (m. acc. sg.), origin, originating, coming to be, arising from.
- (*brahmākṣarasamudbhavam*, m. acc. sg. BV cpd., of which imperishable Brahman is the source).
- tasmāt (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 √sthā), established, standing, remaining.

^{*} 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.

16

एवं प्रवर्तितं चकं evam pravartitam cakram thus set in motion the wheel

नानुवर्तयतीह यः। nānuvartayatīha yaḥ not he causes to turn (the wheel) here in the world, who,

ग्रघायुरिन्द्रियारामो

aghāyurindriyārāmo malicious, sense-delighted,

मोघं पार्थ स जीवति ।। mogham pārtha sa jīvati vain, Son of Pṛthā, 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 pra \sqrt{vrt} , set in motion, turning. cakram (n. acc. sg.), wheel. na. not. anuvartayati (3rd sg. causative act. anu \sqrt{vrt}), 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; ārāma, delight). mogham (adv.), vainly, uselessly, fruitlessly, vain, useless. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna referring to his mother, Prtha or Kuntī. sas (m. nom. sg.), he, this one. *jīvati* (3rd sg. pr. indic. act. \sqrt{jiv}), he lives.

^{*} I.e. The circular sequence: sacrifice, the rain god, food, beings, sacrifice, the rain god, etc. etc.

यस्त्वात्मरतिरेव स्याद् yastvātmaratireva syād who only gratified in the self he should be

म्रात्मतृपुश्च मानवः । ātmatṛptaśca mānavaḥ and satisfied in the self, the man

म्रात्मन्येव च संतुष्टस् ātmanyeva ca samtustas and in the self content

तस्य कार्यं न विद्यते ।। tasya kāryam 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. tu, indeed. ātma (m.), self. ratis (f. nom. sg.), pleasure, gratified, pleased, content. (atmaratis, 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{as}), he should be, he may be. ātma (m.), self. *trptas* (m. nom. sg. p. pass. participle \sqrt{trp}), pleased, satisfied. (atmatrptas, n. nom. sg. BV cpd., who is content in the self.) ca, and. mānavas (m. nom. sg.), man, a man, a descendant of Manu, the primal ancestor. ātmani (m. loc. sg.), in the self. eva, indeed, only (often used as a rhythmic filler). ca, and. samtustas (m. nom. sg.), content, satisfied, pleased. tasya (m. gen. sg.), of him. kāryam (n. nom. sg. gerundive \sqrt{kr}), to-bedone, to be accomplished, task, duty.
 - na, not. vidyate (3rd sg. pr. indic. passive $\sqrt{2}$ vid), it is found.

नैव तस्य कृतेनार्थो nāiva tasya kṛtenārtho not indeed of him with action a purpose

नाकृतेनेह कश्चन। nākŗteneha kaścana nor with non-action in this case any whatever,

न चास्य सर्वभूतेषु na cāsya sarvabhūteṣu and not of him in all beings

कश्चिद् ग्रर्थव्यपाश्रय: ।। kaścid arthavyapāśrayaḥ 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. na, 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{kr}), with action, with deeds. arthas (m. nom. sg.), purpose, aim, acquisition. na. not. akrtena (inst. sg. p. pass. participle $a \sqrt{kr}$), with non-action, with inaction, by in-action. iha, here, in this case. kaścana, anyone whoever, anything whatever. na, not. ca, and. asya (m. gen. sg.), of him, of it. sarvabhūtesu (m. loc. pl.), in all beings, in all existences. kaścid, any whatever. artha (m.), purpose, aim, acquisition. vyapāśrayas (m. nom. sg. from vi apa ā \sqrt{sri} , need, needing, depending on, clinging to. artha-vyapāśrayas (m. nom. sg. TP cpd.) need of purpose.

19

तस्माद् असक्तः सततं tasmād asaktah satatam therefore unattached constantly

कार्यं कर्म समाचर। *kāryaṁ karma samācara* to be done action perform!

ग्रसक्तो ह्याचरन्कर्म asakto hyācarankarma unattached indeed performing action,

परम् ग्राप्नोति पूरुषः ॥

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 $\sqrt{sa\tilde{n}j}$), unattached, not clinging.
- satatam (adv.), constantly, perpetually, always.

kāryam (n. acc. sg. gerundive \sqrt{kr}), to be done, to be accomplished, duty, task.

karma (n. acc. sg.), action, deeds.

samācara (2nd sg. imperative act. sam $\bar{a} \sqrt{car}$), perform! practice! conduct! act!

asaktas (m. nom. sg. p. pass. participle a \sqrt{sanj}), unattached, not clinging.

hi, indeed, truly.

 $\bar{a}caran$ (m. nom. sg. pr. participle act. $\bar{a} \sqrt{car}$), performing, acting, practicing.

karma (n. acc. sg.), actions, deeds.

- param (m. acc. sg.), the highest, the supreme.
- *āpnoti* (3rd sg. pr. indic. act. \sqrt{ap}), he attains, he obtains, he reaches.

pūrusas (m. nom. sg.), man, spirit.

^{*} The "therefore" is not a consequence of the preceding stanzas, which describe the person who has attained complete concentration on the *ātman*. This stanza is the advice to Arjuna to perform action while unattached, in order to attain the state described in III 17 and 18.

20

कर्मणैव हि संसिद्धिम् karmaņāiva hi samsiddhim by action only indeed perfection

म्रास्थिता जनकादयः। āsthitā janakādayah attained Janaka* commencing with,

लोकसंग्र**हमेवा**पि

lokasamgrahamevāpi the world holding together even,

संपश्यन् कर्तुमर्हसि ।। sampasyan 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. karmanā (n. inst. sg.), by action, by deeds. eva, indeed, only (often used as a rhythmic filler). hi, indeed, truly. samsiddhim (f. acc. sg.), perfection, fulfillment, success. āsthitā (m. nom. pl. p. pass. participle ā $\sqrt{sth\bar{a}}$, attained, obtained. janaka,* name of an ancient philosopherking. ādayas (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. sampasyan (m. nom. sg. pr. participle act. sam \sqrt{pas}), beholding, seeing, observing. kartum (infinitive \sqrt{kr}), to act, to do.

arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou shouldst, thou art obliged, thou art able.

^{*} Janaka, a famous philosopher king who, with his priest and adviser, Yājñavalkya, 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 rājarşi, or royal seer. He was the father of Sītā, the heroine of the Rāmāyaṇa. He is thought to have influenced the Buddha, who was also a member of the kṣatriya caste. The reference is to Janaka, as a kṣatriya (warrior or doer) attaining perfection through deeds rather than austerities.

21

यद्य स्राचरति श्रेष्ठस् yadyad ācarati śreṣṭhas whatever he does the best

तत्तद् एवेतरो जनः। tattad evetaro janah this and that, thus the rest, man;

स यत् प्रमाणं कुरुते sa yat pramāṇam kurute he what standard sets

लोकस्तदनुवर्तते ॥

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.

- *ācarati* (3rd sg. pr. indic. act. $\bar{a} \sqrt{car}$), he does, he behaves, he practices.
- *sresthas* (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.
- pramāņam (n. acc. sg. from $pra \sqrt{m\bar{a}}$), measure, scale, standard.

kurute (3rd sg. pr. indic. mid. \sqrt{kr}), he makes, he sets.

lokas (m. nom. sg.), world, aggregate of people.

tad (n. acc. sg.), that, this.

anuvartate (3rd sg. pr. indic. mid. anu $\sqrt{v_r t}$), it follows.

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

त्रिषु लोकेषु किचन। trisu lokesu kimcana in the three worlds anything whatever

नाननाष्त्रमनाप्त्रव्यं nānavāptamavāptavyam nor not attained to be attained,

वर्त एव च कर्मणि ।। varta eva ca karmaņi I engage nevertheless in action.

For Me, O Arjuna, there is nothing whatever To be done in the three worlds, Nor is there anything not attained to be attained. Nevertheless I engage in action. na, not. me (gen. sg.), of me, my. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. asti (3rd sg. pr. indic. \sqrt{as}), there is, it is. *kartavyam* (n. nom. sg. gerundive \sqrt{kr}), to be done, to be accomplished. trișu (m. loc. pl.), in the three. lokeșu (m. loc. pl.), in the worlds. kimcana, anything whatever, anyone whoever. na, not, nor. anavāptam (m. acc. sg. p. pass. participle an ava \sqrt{ap}), unattained, not attained, not reached. avāptavyam (m. acc. sg. gerundive ava \sqrt{ap}), to be attained, to be reached. varta (samdhi for varte, 1st sg. pr. indic. mid. \sqrt{vrt} , I work, I move, I engage. eva ca, nevertheless, notwithstanding. karmani (n. loc. sg.), in action, in deeds.

III

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23

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

जातु कर्मण्यतन्द्रितः । *jātu karmaņyatandritaḥ* at all in action, unwearied,

मम वर्त्मानुवर्तन्ते mama vartmānuvartante

of me the path they follow

मनुष्याः पार्थ सर्वशः ॥ manuşyāh pārtha sarvasah 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. hi, indeed, truly. aham (nom. sg.), I. na, not. varteyam (1st sg. opt. act. \sqrt{vrt}), I should engage, I should be occupied with. jātu, ever, at all. karmani (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{vrt} , they follow. manuşyās (m. nom. pl.), men, mankind. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. sarvaśas (adv.), wholly, completely, universally, altogether, everywhere.

III

उत्सीदेयुर् इमे लोका utsīdeyur ime lokā they would perish, these worlds,

न कुर्यां कर्म चेदहम् । na kuryām karma cedaham not I should perform action, if I,

संकरस्य च कर्ता स्याम् samkarasya ca kartā syām and of confusion maker I should be,

उपहन्याम् इमाः प्रजाः ॥ upahanyām imāḥ prajāḥ 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.

utsīdeyus (3rd pl. opt. act. ud \sqrt{sad}), they would sink down, they should perish. ime (m. nom pl.), these. lokās (m. nom. pl.), worlds. na, not. kuryām (1st sg. opt. act. \sqrt{kr}), I should perform, I should do. karma (n. acc. sg.), action, deeds. ced, if. aham (nom. sg.), I. samkarasya (m. gen. sg.), of confusion, "of together-pouring," or scattering to-gether. ca, and. kartā (m. nom. sg.), maker, doer, performer, creator. syām (1st sg. opt. \sqrt{as}), I should be. upahanyām (1st sg. opt. act. upa \sqrt{han}), I should destroy, I should smite. imās (f. acc. pl.), these. prajās (f. acc. pl.), creatures, beings, progeny, offspring, descendants, people.

\mathbf{III}

25

सक्ताः कर्मण्यविद्वांसो saktāh karmaņyavidvāmiso attached in action, the unwise

यथा कूर्वन्ति भारत ।

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

कुर्याद् विद्वांस् तथासक्तश् kuryād vidvāns tathāsaktas he should act, the wise, so, unattached,

चिकीर्षुर् लोकसंग्रहम् ।।

cikīrsur lokasamgraham

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 $\sqrt{sa\tilde{n}j}$), attached, clinging.
- karmani (n. loc. pl.), in action, in deeds.
- avidvāmas (m. nom. pl. perf. act. particple $a \sqrt{vid}$), the unwise, the unwise ones.

yathā, in which way, as.

- *kurvanti* (3rd pl. pr. indic. act. \sqrt{kr}), they act, they do.
- *bhārata* (m. voc. sg.), Descendant of Bharata, epithet of Arjuna, and others. Bharata was the patriarch of the dominant tribes about whom the Mahābhārata was sung, and later written.
- *kuryāt* (3rd sg. opt. act. \sqrt{kr}), he should act, he should perform, he should do.
- vidvān (m. nom. sg. participle \sqrt{vid}), the wise, the wise one.

tathā, thus, in this way, so.

- asaktas (m. nom. sg. p. pass. participle a \sqrt{sanj}), unattached, not clinging.
- *cikīrṣus* (3rd sg. desiderative \sqrt{kr}), desiring to do, desiring to make, intending to do.
- loka (m.), world.
- samgraham (m. acc. sg.), holding together, maintenance.
- (loka-samgraham, m. acc. sg. TP cpd., maintenance of the world.)

न बुद्धिभेदं जनयेद् na buddhibhedam janayed not intelligence-fragmentation one should produce

ग्रज्ञानां कर्मसङ्गिनां *ajñānāṁ karmasangināṁ* of the ignorant, of the action attached;

जोषयेत् सर्वकर्माणि ।

joşayet sarvakarmāņi

one should cause (them) to enjoy all actions,

विद्वान् युक्तः 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.
- *joşayet* (3rd sg. opt. causative act. \sqrt{jus}), he should cause to enjoy, he should cause to delight.

sarvakarmāņi (n. acc. pl.), all actions.

- vidvān (m. nom. sg.), the wise, the wise one.
- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), joined, yoked, disciplined, stead-fast in Yoga.
- samācaran (m. nom. sg. pr. participle act. sam $\bar{a} \sqrt{car}$), performing, practicing, observing.

27

प्रकृतेः कियमाणानि prakrteh kriyamāņāni of material nature performed

गुणैः कर्माणि सर्वज्ञः । guņāiḥ karmāṇi sarvasaḥ by the guṇas, actions in all cases

ग्रहंकारविमूढात्मा ahamkāravimūdhātmā 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. kriyamāņāni (n. nom. pl. pr. mid. participle \sqrt{kr}), being performed, performed. gunāis (m. inst. pl.), by the gunas. karmāņi (n. nom. pl.), actions. sarvaśas, adv., everywhere, in all cases, altogether, entirely. ahamkāra (m.), lit. "I making," egotism. vimūdha (m. p. pass. participle vi \sqrt{muh}), deluded, confused. ātmā (m. nom. sg.), self. (ahamkāravimudhātmā, m. nom. sg. BV cpd., he whose self is confused by egotism.) kartā (m. nom. sg.), doer, creator. aham (nom. sg.), I. iti, thus (used to close quotations). manyate (3rd sg. mid. \sqrt{man}), he thinks, he believes, he imagines.

28

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

गुणकर्मविभागयोः। guṇakarmavibhāgayoḥ guṇa and action of the two roles

गुणा गुणेषु वर्तन्त

guņā guņesu vartanta

"the gunas in the gunas they are working,"

इति मत्वा न सज्जते ।।

iti matvā na sajjate

thus having thought, not he is attached.

But he who knows the truth, O Arjuna, About the two roles of the qualities

and action, thinking, "The qualities work among the qualities," Is not attached.

tattvavid (m. nom. sg.), truth-knowing, "thatness knowing." tu, but. mahābāho (m. voc. sg.), O Mighty Armed, O Long Armed, epithet of Arjuna and other warriors. guna (m.), guna. karma (n.), action. vibhāgayos (m. gen. dual), in the two roles, in the two spheres, in the two shares. (guņakarmavibhāgayos, m. loc. gen. TP cpd., of the two roles of guna and action.) gunas (m. nom. pl.), gunas, the gunas. gunesu (m. loc. pl.), in the gunas. vartanta (samdhi for vartante, 3rd pl. pr. indic. \sqrt{vrt} , they work, they act. iti, thus. *matvā* (gerund \sqrt{man}), thinking, having thought. na, not. sajjate (3rd sg. pr. indic. mid. $\sqrt{sa\tilde{n}j}$), he is attached.

29

प्रकृतेर् गुणसंमूढाः prakrter guņasammūdhāh of material nature, the guņa-deluded

सज्जन्ते गुणकर्मसु। sajjante guņakarmasu they are attached in guņa actions

तान् अकृत्स्नविदो मन्दान् tān akŗtsnavido mandān them incomplete-knowing, foolish;

कृत्स्नविन् न विचालयेत् ।।

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.

guņa (m.), guņa.

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{sanj}), they are attached.

guņakarmasu (n. loc. pl.), in guņa actions.

- tān (m. acc. pl.), them.
- *akrtsnavidas* (m. acc. pl.), incomplete knowing, not knowing the whole, not knowing the entirety.

mandān (m. acc. pl.), foolish, fools, dullards.

krtsnavid (m. nom. sg.), the complete knower, the knower of the whole.

na, not.

vicālayet (3rd sg. causative act. opt. vi \sqrt{cal}), he should cause to waver.

III

मयि सवाणि कर्माणि mayi sarvāņi karmāņi on Me all actions

संन्यस्याध्यात्मचेतसा । samnyasyādhyātmacetasā relinquishing, meditating on the Supreme Spirit

निराशीर् निर्ममो भूत्वा

nirāśīr nirmamo bhūtvā

free from desire, indifferent to "mine" having become,

युध्यस्व विगतज्वरः ॥ yudhyasva vigatajvarah fight! gone away fever.

Deferring all actions in Me, Meditating on the supreme Spirit, Having become free from desire and selfishness, With your fever departed, fight! mayi (loc. sg.), in me, to me, on me. sarvāņi (n. acc. pl.), all. karmāņi (n. acc. pl.), actions, deeds.

- samnyasya (gerund sam ni \sqrt{as}), relinquishing, entrusting, renouncing.
- adhyātmacetasā (n. inst. sg.), by meditating on the Supreme Spirit (adhyātma), by thinking on the Supreme Self.
- *nirāšīs* (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.
- $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), becoming, being, having become, having been.
- yudhyasva (2nd imperative mid. \sqrt{yudh}), fight! engage in battle!
- vigata (p. pass. participle vi \sqrt{gam}), gone away, departed, disappeared.
- jvaras (m. nom. sg.), fever, grief.
- vigata-jvaras (m. nom. sg. BV cpd.), one whose fever is departed.

* I.e. allowing God to initiate all actions.

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31

ये मे मतम् इदं नित्यम् ye me matam idam nityam who of me doctrine this constantly

न्ननुतिष्ठन्ति मानवाः । anutisthanti mānavāḥ they practice, men,

श्रद्धावन्तो ऽ नसूयन्तो sraddhāvanto 'nasūyanto believing, not sneering,

मुच्यन्ते ते ऽपि कर्मभि: ॥ 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 (n. acc. sg.), this.

- nityam (adv.), constantly, eternally, perpetually.
- anutisthanti (3rd pl. pr. indic. act. anu $\sqrt{sth\bar{a}}$), they practice, they follow, they carry out.
- *mānavās* (m. nom. pl.), men, mankind, descendants of Manu, progenitor of the human race.
- *śraddhāvantas* (m. nom. pl.), believing, full of faith.
- anasūyantas (m. nom. pl. pr. participle an $\sqrt{as\bar{u}ya}$), not sneering, not spiteful, not envious, not caviling, not grumbling, not speaking ill of, not showing jealousy.
- mucyante (3rd pl. pr. pass. \sqrt{muc}), they are released, they are liberated.
- te, (m. nom. pl.), they.

api, even, also.

karmabhis (n. inst. pl.), by actions, from actions.

32

ये त्वेतद् ग्रभ्यसूयन्तो ye tvetad abhyasūyanto who, but, this sneering at,

नानुतिष्ठन्ति मे मतम्। nānutisțhanti me matam not they practice of me the doctrine,

सर्वज्ञानविमूढांस् तान् sarvajñānavimūḍhāṅs tān all wisdom confusing; them

विद्धि नष्टान् ग्रचेतसः ॥ viddhi naşțān acetasaḥ 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. ye (m. nom. pl.), who. tu, but. etad, (n. acc. sg.), this. abhyasūyantas (m. nom. pl. pr. participle abhi $\sqrt{as\bar{u}ya}$, sneering, showing ill will, caviling. na, not. anutisthanti (3rd pl. pr. indic. act. anu $\sqrt{sth\bar{a}}$), they practice, they follow, they carry out. me (gen. sg.), of me, my. matam (n. acc. sg.), thought, doctrine. sarva, all. jñāna (n.), knowledge, wisdom. vimūdhān (m. acc. pl. p. pass. participle vi \sqrt{muh} , confusing, deluding. (sarva-jñāna-vimūdhān, m. acc. pl. TP cpd., confusing all knowledge.) tān (m. acc. pl.), them. *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn! *nastān* (m. acc. pl. p. pass. participle \sqrt{nas}), lost, destroyed. acetasas (m. acc. pl.), them whose minds are not, them who are mindless, the stupid ones.

33

सदृशं चेष्टते स्वस्याः sadrsam cestate svasyāh according to one acts from own

प्रकृतेर् ज्ञानवान् अपि ।

prakrter jñānavān api material nature, the wise man even.

प्रकृति यान्ति भूतानि prakṛtim yānti bhūtāni material nature they follow, beings;

निग्रह: कि करिष्यति ॥ nigrahah kim karişyati 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? sadrsam (adv.), according to.

- *cestate* (3rd sg. pr. indic. mid. \sqrt{cest}), he, she, one acts, one strives, one moves, one struggles.
- svasyās (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{ya}), they go, they follow.
- bhūtāni (n. nom. pl.), beings, existences.
- nigrahas (m. nom. sg.), restraint, control, subduing.
- kim (interrog.), what?
- *karişyati* (3rd sg. future act. \sqrt{kr}), it will make, it will do, it will accomplish.

34

इन्द्रियस्येन्द्रियस्यार्थे indriyasyendriyasyārthe in of a sense of a sense-object

रागद्वेषो व्यवस्थितौ । rāgadveṣāu vyavasthitāu passion and hatred seated.

तयोर्न वशम् ग्रागच्छेत्

tayor na vaśam āgacchet 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. indrivasya (n. gen. sg.), of a sense, of a power. indriyasya (n. gen. sg.), of a sense, of a power. artha (m.), object, purpose. (indrivasyendrivasyārthe, m. loc. sg., of a sense in relation to an object of that sense.) rāga (m.), passion, desire. dvesa (m.), hatred, aversion. (rāgadvesāu, m. nom. dual DV cpd., passion and hatred.) vyavasthitāu (m. nom. dual p. pass. participle vi ava $\sqrt{sth\bar{a}}$, seated, abiding in. tayos (m. gen. dual), of these two. na, not. vaśam (m. acc. sg.), power, will, authority, control. *āgacchet* (3rd sg. opt. act. $\bar{a} \sqrt{gam}$), one should come, one should come near, one should fall into, one should come under. tāu (m. nom. dual), they two, them two. hi, 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.

श्रेयान् स्वधर्मो विगुणः sreyān svadharmo viguņaķ better own duty deficient

परधर्मात् स्वनुष्ठितात् ।

paradharmāt svanusthitāt

than duty of another (caste), well performed.

स्वधर्मे निधनं श्रेयः

svadharme nidhanam śreyah in own duty death better,

परधर्मो भयावह: ॥ paradharmo bhayāvahaḥ 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).
- sv, su well, good.
- anust hitāt (abl. p. pass. participle anu $\sqrt{sth\bar{a}}$), 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.

(bhaya-āvahaḥ, m. nom. sg. TP cpd., bringing fear.)

 $[\]bar{a}vahas$ (from $\bar{a}\sqrt{vah}$), inviting, bringing.

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ग्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

36

ग्रथ केन प्रयुक्तो ऽयं atha kena prayukto 'yamं then, by what impelled this

पापं चरति पूरुषः ।

pāpam carati pūrusaķ evil he commits a man

ग्रनिच्छन्नपि वार्ष्णेय

anicchannapi vārsņeya unwillingly even, Clansman of Vrsņi

बलाद् इव नियोजित : ।। balād iva niyojitaḥ from force, as if, urged

Arjuna spoke: Then impelled, by what 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{yuj} , impelled, ordered, set in motion, caused. ayam (m. nom. sg.), this. pāpam (n. acc. sg.), evil, misfortune, harm. carati (3rd sg. pr. indic. act. \sqrt{car}), he moves, he acts, he commits. pūrusas (m. nom. sg.), man, spirit. anicchan (m. nom. sg. pr. participle an \sqrt{is}), not wishing, unwilling, not desiring. api, even, also. vārsņeya (m. voc. sg.), Clansman of Vŗsņi, epithet of Krishna, refers to the race of the Yādavas or Mādhavas. Vrsni was the name of a Yādava 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 *ni* \sqrt{yuj}), attached to, enjoined,

commanded, urged.

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श्रीभगवान् उवाच। *śrībhagavān uvāca* the Blessed Lord spoke: *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One.

 $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

37

काम एष कोध एष kāma eşa krodha eşa desire this anger this

रजोगुणसमुद्भवः। rajogunasamudbhavah rajas guna the source

महाशनो महापाप्मा mahāsano mahāpāpmā mighty eating, greatly injurious

विद्ध्येनम् इह वैरिणम् ॥ viddhyenam iha vāiriņam 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. kāmas (m. nom. sg.), desire, love, greed.

- esas (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.
- guņa (m.), guņa.
- samudbhavas (m. nom. sg. from sam ud $\sqrt{bh\bar{u}}$), source, cause, origin.
- (*rajo-guna-samudbhavas*, m. nom. sg. TP cpd., born of the guna of rajas.)
- maĥā, great, mighty.
- asana (n. nom. acc. sg. pr. participle \sqrt{as}), eating, consuming.
- (mahāśanas, m. nom. sg. voracious.)
- mahā, great, mighty.
- pāpmā (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.
- vāiriņam (m. acc. sg.), enemy, foe, hostile.

38

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

यथा ऽदर्शो मलेन च। yathā 'darso malena ca and as similarly a mirror by dust,

यथोल्बेनावृतो गर्भस्

yatholbenāvŗto garbhas as membrane-covered, the embryo,

तथा तेनेदम् ग्रावृतम् ।। tathā tenedam āvṛtam 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. *āvriyate* (3rd sg. pr. indic. pass. $\bar{a}\sqrt{vr}$), 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). yathā, in which way, similarly as. *ādarśas* (m. nom. sg. from $\bar{a} \sqrt{drs}$), mirror. malena (n. inst. sg.), by dust, with dust. ca. and. yathā, in which way, similarly as. ulbena (n. inst. sg.), by membrane, by envelope. āvrtas (m. nom. sg. p. pass. participle ā \sqrt{vr} , covered, enveloped. garbhas (m. nom. sg.), embryo, womb, foetus. tathā, thus, so. tena (n. inst. sg.), by this. idam (n. nom. sg.), that, this. āvrțam (n. nom. sg. p. pass. participle ā \sqrt{vr} , covered, enveloped.

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म्रावृतं ज्ञानम् एतेन *āvṛtaṁ jñānam etena* covered knowledge by this

ज्ञानिनो नित्यवैरिणा। jñānino nityavāiriņā of the knowers by the eternal enemy

कामरूपेण कौन्तेय kāmarūpeņa kāunteya by the form of desire, Son of Kuntī,

दुष्पूरेणानलेन च ।। *duspūreņānalena 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. $\bar{a}vrtam$ (n. nom. sg. p. pass. participle \bar{a} \sqrt{vr}), covered, enveloped, obscured.

jñānam (n. nom. sg.), knowledge, wisdom.

etena (m. inst. sg.), by this, with that.

jñāninas (m. nom. pl.), the knowing, the wise ones.

nitya (adj.), eternal, imperishable.

vāiriņā (m. inst. sg.), by the enemy, by the adversary.

kāma (m.), desire, lust.

- *rūpeņa* (n. inst. sg.), by the form, with the shape.
- (kāma-rūpeņa, m. instr. sg. TC cpd., with the form of desire.)

kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna referring to his mother.

- duspūreņa (m. inst. sg.), by hard to fill, by insatiable.
- analena (m. inst. sg.), by fire, with fire.

ca, and.

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

ग्रस्याधिष्ठानमुच्यते । asyādhisthānam ucyate of it the abode, it is said;

एतैर् विमोहयत्येष etāir vimohayatyeşa with these, it confuses, this,

ज्ञानम् म्रावृत्य देहिनम् ।। *jñānam āvṛtya 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.

indriyāņi (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. adhisthānam (n. nom. sg.), abode, resting place. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said. etāis (m. inst. pl.), by these, with these. vimohayati (3rd sg. pr. indic. causative act. vi \sqrt{muh} , it causes to confuse, it confuses, it deludes. eşas (m. nom. sg.), this. jñānam (n. acc. sg.), knowledge, wisdom. $\bar{a}vrtya$ (gerund $\bar{a}\sqrt{vr}$), obscuring, covering, enveloping. dehinam (m. acc. sg.), the embodied one, the embodied soul, the ātman.

\mathbf{III}

41

तस्मात् त्वम् इन्द्रियाण्यादौ tasmāt tvam indriyāņyādāu therefore thou, the senses first

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

पाप्मानं प्रजहि ह्येनं *pāpmānam prajahi hyenam* evil demon kill indeed this

ज्ञानविज्ञाननाशनम् ॥

jñānavijñānanāšanam knowledge and discrimination destroying.

Therefore, restraining the senses First, O Arjuna, Kill this evil demon Which destroys knowledge and discrimination. tasmāt (m. abl. sg.), from this, therefore.

tvam (nom. sg.), thou.

indriyāņi (n. acc. pl.), the senses.

- adau (m. loc. sg.), in first, at first, in the beginning.
- *niyamya* (gerund *ni* \sqrt{yam}), restraining, controlling, subduing.
- bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.
- pāpmānam (m. acc. sg.), devil, evil being.
- prajahi (2nd sg. imperative act. pra \sqrt{han}), kill! destroy!

hi, indeed, truly.

- enam (n. acc. sg.), this.
- jñāna (n.), knowledge.
- vijñāna (n.), discrimination, understanding.
- $n\bar{a}sinam$ (m. acc. sg. from \sqrt{nas}), destroying, losing.
- (jñānavijñānanāśanam, m. acc. sg. TP cpd., knowledge and discrimination-destroying.)

इन्द्रियाणि पराण्याहुर् indriyāņi parāņyāhur the senses high, they say,

इन्द्रियेभ्यः परं मनः । indriyebhyah param manah than the senses higher, the mind,

मनसस् तु परा बुद्धिर्

manasas tu parā buddhir than the mind, moreover, higher, the intelligence,

यो बुद्धेः परतस् तु सः ॥

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. *āhus* (3rd pl. perfect \sqrt{ah} , with present meaning), they say, they assert. indrivebhyas (n. 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. tu, 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. tu, but, indeed. sas (m. nom. sg.), this.

III

^{*} I.e. the Yoga of action, without desire for the fruits of action, see following stanza, also stanzas 40 and 41.

43

एवं बुद्धे: परं बुद्ध्वा evam buddheh param buddhvā thus than the intelligence higher having learned,

संस्तभ्यात्मानम् आत्मना । samstabhyātmānam ātmanā together sustaining the self by the self

जहि शत्रुं महाबाहो

jahi śatrum mahābāho kill the enemy, O Mighty Armed One,

कामरूपं दुरासदम् ।।

kāmarūpam 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.

buddhvā (gerund \sqrt{budh}), having learned.

samstabhya (gerund sam \sqrt{stabh}), together sustaining, upholding.

ātmānam (m. acc. sg.), self.

ātmanā (m. inst. sg.), by the self.

jahi (2nd sg. imperative act. \sqrt{han}), kill! destroy!

śatrum (m. acc. sg.), enemy, adversary.

mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors.

 $k\bar{a}mar\bar{u}pam$ (n. acc. sg.), desire-form, having the form of desire, (as BV cpd.) which has the form of desire.

durāsadam (n. acc. sg.), difficult to approach, encountered with difficulty.

End of Book III

The Yoga of Action

BOOK IV

श्रीभगवान् उवाच । śrībhagavān uvāca the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

इमं विवस्वते योगं imam vivasvate yogam this, to Vivasvat, Yoga

प्रोक्तवान् ग्रहम् ग्रव्ययम् ।

proktavān aham avyayam having declared, I, imperishable,

विवस्वान् मनवे प्राह

vivasvān manave prāha Vivasvat to Manu communicated,

मनुर् इक्ष्वाकवे ऽत्रवीत् ।। manur ikşvākave 'bravīt Manu to Ikşvāku 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. proktavān (m. nom. sg. perf. act. participle pra \sqrt{vac}), 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. *prāha* (3rd sg. perf. act. *pra* \sqrt{ah}), he told, he communicated. manus (m. nom. sg.), Manu, Manu Vāivasvata. ikşvākave (m. dat. sg.), to Ikşvāku. Ikşvāku was a son of Manu Vāivasvata, and founder of a dynasty of kings. abravit (3rd sg. imperf. act. $\sqrt{br\bar{u}}$), he told, he imparted, he related.

^{*} Vivasvat, the Sun god.

[†] Manu, Manu Vaivasvata, son of the Sun god.

[‡] Ikşvāku, son of Manu Vāivasvata. All are early legendary figures. See chapter on "The Setting of the Bhagavad Gītā."

2

एवं परम्पराप्राप्तम् evam paramparāprāptam thus, succession-received,

इमं राजर्षयो विदुः। imam rājarsayo viduķ this the royal seers they knew;

स कालेनेह महता sa kāleneha mahatā this with time here on earth long,

योगो नष्ट: परंतप।। yogo nastah paramtapa 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.

prāptam (acc. sg. p. pass. participle pra \sqrt{ap}), received, obtained, attained.

imam (m. acc. sg.), this.

rājarsayas (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{nas}), lost, destroyed.
- paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

3

स एवायं मया ते ऽद्य sa evāyam mayā te 'dya it this by me to thee today

योगः प्रोक्तः पुरातनः । yogah proktah purātanah Yoga, declared, ancient

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

रहस्यं ह्येतद् उत्तमम् ।। rahasyam 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{vac} , declared, proclaimed, described, imparted. purātanas (m. nom. sg.), ancient, primaeval, of olden times. bhaktas (m. nom. sg. p. pass. participle \sqrt{bhaj} , devoted, worshipped, shared, devotee. asi (2nd sg. pr. indic. \sqrt{as}), thou art. me (gen. sg.), of me. sakhā (m. nom. sg.), comrade, friend. ca, and. iti, thus, so. rahasyam (n. nom. sg.), private, secret, esoteric teaching. hi, indeed, truly. etad (n. nom. sg.), this. uttamam (n. nom. sg.), supreme.

ग्रर्जुन उवाच। *arjuna uvaca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

4

ग्रपरं भवतो जन्म aparam bhavato janma later of your lordship the birth

परं जन्म विवस्वतः । param janma vivasvataḥ earlier the birth of Vivasvat;

कथम् एतद् विजानीयां katham etad vijānīyām how this I should understand

त्वम् आदौ 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?

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? etad (n. acc. sg.), this. *vijānīyām* (1st sg. opt. act. *vi* $\sqrt{j\tilde{n}\tilde{a}}$), I should understand, I should comprehend. tvam (nom. sg.), thou. ādāu (loc. sg.), in the beginning. proktavān (m. nom. sg. perf. act. participle pra \sqrt{vac} , declaring, having declared.

iti, thus, so.

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

5

बहूनि में व्यतीतानि bahūni me vyatītāni many of me passed away

जन्मानि तव चार्जुन । *janmāni tava cārjuna* births, and of thee Arjuna

तान्यहं वेद सर्वाणि tānyaham veda sarvāņi them I know all

न त्वं वेत्थ परंतप।। na tvam vettha paramtapa not thou knowest, Scorcher of the Foe.

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.

bahūni (n. nom. pl.), many. me (gen. sg.), of me, my. vyațītāni (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. ca, and. arjuna (m. voc. sg.), Arjuna. tāni (n. acc. pl.), them. aham (nom. sg.), I. veda (1st sg. perfect act. \sqrt{vid} , with present meaning), I know. sarvāņi (n. acc. pl.), all. na, not. tvam (nom. sg.), thou. *vettha* (2nd sg. perfect act. \sqrt{vid} , with present meaning), thou knowest. paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

म्रजो ऽपि सञ् ग्रव्ययात्मा ajo 'pi sann avyayātmā birthless although being, imperishable self,

भूतानाम् ईश्वरो ऽपि सन् । bhūtānām īśvaro 'pi san of beings, the lord although being,

प्रकृति स्वाम् ग्रधिष्ठाय

prakrtim svām adhisthāya material nature own controlling

संभवाम्यात्ममायया ॥

sambhavāmyātmamāyayā

I come into being by own supernatural power.

Although I am birthless and My nature is imperishable,Although I am the Lord of all beings,Yet, by controlling My own material nature,I come into being by My own power.

ajas (m. nom. sg.), unborn, birthless. api, even, although. san (m. nom. sg. pr. participle \sqrt{as}), being. avyaya (m.), imperishable. ātmā (m. nom. sg.), shelf. (avyaya-atmā, m. nom. sg. KD cpd., imperishable self). bhūtānām (m. gen. pl.), of beings. iśvaras (m. nom. sg.), lord. api, even, although. san (m. nom. sg. pr. participle \sqrt{as}), being. prakrtim (f. acc. sg.), material nature. svām (f. acc. sg.), own. adhisthāya (gerund adhi √sthā), controlling, governing, standing over. sambhavāmi (Ist sg. pr. indic. act. sam

 $\sqrt{bh\bar{u}}$, I come into being, I originate myself.

ātma (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.)

^{*} 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.

7

यदा यदा हि धर्मस्य yadā yadā hi dharmasya whenever indeed of righteousness

ग्लानिर् भवति भारत। glānir bhavati bhārata decrease exists, Descendant of Bharata,

ग्रभ्युत्थानम् ग्रधर्मस्य abhyutthānam adharmasya rising up of unrighteousness

तदा ऽत्मानं सृजाम्यहम् ॥ tadā 'tmānam srjāmyaham 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. hi, indeed, truly. dharmasya (m. gen. sg.), of righteousness, of duty, of law. glānis (f. nom. sg.), exhaustion, decrease. bhavati (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), it is, it exists, it comes to be. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna. abhyutthānam (n. acc. sg. verbal noun from abhi ud $\sqrt{sth\bar{a}}$), rising up, emerging, standing up. adharmasya (m. gen. sg.), of unrighteousness, of undutifulness, of unlawfulness. tadā, then. ātmānam (m. acc. sg.), self, myself. srjāmi (Ist sg. pr. indic. act. \sqrt{srj}), I give forth, I let go, I create. aham (nom. sg.), I.

परित्राणाय साधूनां paritrāņāya sādhūnāmं to protecting of the good

विनाशाय च दुष्कृताम् । vināšāya ca duşkṛtām and to the destruction of evil doers

धर्मसंस्थापनार्थाय

dharmasamsthāpanārthāya for the sake of establishing righteousness,

संभवामि युगे युगे ॥ sambhavāmi 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. paritrāņāya (n. dat. sg. from pari $\sqrt{tr\bar{a}}$), to refuge, to protecting, to preservation, to deliverance.

sādhūnām (m. gen. pl.), of the righteous, of the good, of the virtuous ones.

vināsāya (m. dat. sg. from vi \sqrt{nas}), to the destruction, to the loss, to the perishing. ca, and.

duskrtām (m. gen. pl.), of evil doers, of doers of wicked deeds.

dharma (m.), righteousness, duty, law.

- samsthāpana (pr. causative noun from sam $\sqrt{sth\bar{a}}$), the establishing.
- arthāya (m. dat. sg.), for the purpose of, with the aim of, for the sake of.
- (dharmasamsthāpanārthāya, m. dat. sg. TP cpd., for the sake of the establishing of righteousness.)
- sambhavāmi (Ist sg. pr. indic. act. sam $\sqrt{bh\bar{u}}$), I come into being, I originate myself.
- yuge yuge (n. loc. sg.), from age to age, in age after age. The conception of the Hindu yuga is explained at length in a footnote to stanza 17 of Book VIII.

^{*} 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 $avat\bar{a}r$ of God.

IV

जन्म कर्म च मे दिव्यम् *janma karma ca me divyam* birth and action of me divine

एवं यो वेत्ति तत्त्वत: । evam yo vetti tattvataḥ thus who knows in truth

त्यक्त्वा देहं पुनर्जन्म tyaktvā deham punarjanma having left the body, (to) rebirth

नैति माम् एति सो ऽ र्जुन ।। nāiti 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. ca, and. me (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{vid}), he knows. tattvatas (adv.), "by thatness," by the truth about, in truth, truly. tyaktvā (gerund \sqrt{tyaj}), leaving, renouncing, abandoning, having left, having abandoned. deham (n. acc. sg.), body, material body. punarjanma (n. acc. sg.), "again birth," rebirth. na. 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.

10

वीतरागभयकोधा vitarāgabhayakrodhā gone passion fear and anger

मन्मया माम् उपाश्रिताः।

manmayā mām upāśritāķ absorbed in me, me resorting to,

बहवो ज्ञानतपसा bahavo jñānatapasā many, by knowledge austerity

पूता मद्भावम् आगताः ॥

pūtā madbhāvam āgatāķ 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. vitā (p. pass. participle vi \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.

mām (acc. sg.), me.

 $up\bar{a}srit\bar{a}s$ (m. nom. pl. p. pass. participle upa $\bar{a}\sqrt{sri}$), resorting to, clinging to.

bahavas (m. nom. pl.), many.

jñānatapasā (n. inst. sg. TP cpd.), by knowledge-austerity, by the austerity of wisdom.

 $p\bar{u}t\bar{a}s$ (m. nom. pl. p. pass. participle $\sqrt{p\bar{u}}$), purified, cleansed.

madbhāvam (m. acc. sg.), "of me being," my state of being.

 $\bar{a}gat\bar{a}s$ (m. nom. pl. p. pass. participle $\bar{a} \sqrt{gam}$), come to, attained, reached.

11

ये यथा मां प्रपद्धन्ते ye yathā mām prapadyante who, in whatever way Me they take refuge in

तांस् तथैव भजाम्यहम् । tāms tathāiva bhajāmyaham them thus reward I;

मम वर्त्मानुवर्तन्ते

mama vartmānuvartante my path they follow

मनुष्याः पार्थ सर्वशः ॥ manuşyāh pārtha sarvašah 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. yathā, in which way, as. mām (acc. sg.), me. prapadyante (3rd pl. pr. indic. mid. pra \sqrt{pad} , they take refuge in, they resort to. tām (m. acc. pl.), them. tathā, thus, in this way, so. eva, indeed (used as a rhythmic filler). bhajāmi (1st sg. pr. indic. act. \sqrt{bhaj}), I share with, I love, I reward. aham (nom. sg.), I. mama (gen. sg.), of me, my. vartma (n. acc. sg.), path, road, turning, anuvariante (3rd pl. pr. indic. mid. anu \sqrt{vrt}), they follow. manuşyāś (m. nom. pl.), men, human beings. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. sarvaśas (adv.), everywhere, on all sides.

काडक्षन्तः कर्मणां सिद्धिं kānkşantah karmaņām siddhim desiring of (ritual) acts the success

यजन्त इह देवता: । yajanta iha devatāḥ they sacrifice here in the world to the (Vedic) godheads

क्षिप्र हि मानुषे लोके ksipram hi mānuse loke quickly indeed in the human world

सिद्धिर् 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.

- $k\bar{a}\bar{n}k\bar{s}antas$ (m. nom. pl. pr. participle $\sqrt{k\bar{a}\bar{n}k\bar{s}}$), desiring, wishing for, hankering after.
- karmaņām (n. gen. pl.), of acts, of ritual acts.
- siddhim (f. acc. sg.), success, accomplishment, fulfillment.
- yajanta (samdhi for yajante, 3rd pl. pr. indic. mid. \sqrt{yaj}), they sacrifice, they worship.
- iha, here, here in the world, here on earth.
- devatās (f. acc. pl.), to the godheads, to the Vedic godheads.
- ksipram (adv.), quickly, instantly.
- hi, indeed, truly.
- mānuse (m. loc. sg.), in human, belonging to mankind.
- loke (m. loc. sg.), in the world.
- (mānuse 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. $\sqrt{bh\bar{u}}$), it is, it comes to be.
- karmajā (f. nom. sg.), born of action, born of ritual acts.

13

चातुर्वर्ण्यं मया सृष्टं cāturvarņyam mayā srstam the four caste system by me created

गुणकर्मविभागशः । guṇakarmavibhāgaśaḥ guṇa action-distribution according to;

तस्य कर्तारम् अपि मां *tasya kartāram api māṁ* of it the creator although me

विद्ध्यकर्तारम् 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.

cāturvarnyam (n. nom. sg.), four-caste system, system of four castes. mayā (inst. sg.), by me. srstam (n. nom. sg. p. pass. participle \sqrt{srj}), created, brought forth, let go. guna (m.), guna. karma (n.), action. vibhāga (m. from vi \sqrt{bhaj}), 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. mām (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.

14

न मां कर्माणि लिम्पन्ति na mām karmāņi limpanti not me actions they befoul

न मे कर्मफले स्पृहा। na me karmaphale sprhā not of me in action-fruit desire

इति मां यो ऽभिजानाति iti mām yo 'bhijānāti thus me who comprehends

कर्मभिर न स बध्यते ।। karmabhir na sa badhyate by actions not he is bound.

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

na, not. mām (acc. sg.), me. karmāņi (n. nom. pl.), actions. *limpanti* (3rd pl. pr. indic. act. \sqrt{lip}), they smear, they defile, they befoul. na, not. me (gen. sg.), of me, my. karmaphale (n. loc. sg.), in action fruit, in the fruit of action. sprhā (f. nom. sg.), desire, covetousness. iti, thus, so. mām (acc. sg.), me. yas (m. nom. sg.), who. abhijānāti (3rd sg. pr. indic. act. abhi √jñā), 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.

IV

एवं ज्ञात्वा कृतं कर्म evam jñātvā kṛtam karma thus having known performed action

पूर्वेर् ग्रपि मुमुक्षुभिः। *pūrvāir api mumukşubhih* by the ancients, also, by the seekers for release.

कूरु कर्मेंव तस्मात् त्वं

kuru karmāiva tasmāt tvam perform action therefore thou

पूर्वे: पूर्वतरं कृतम् ।। *pūrvaiḥ pūrvataraṁ kṛtam* (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. $j\tilde{n}atv\bar{a}$ (gerund $\sqrt{j\tilde{n}a}$), knowing, having known. krtam (n. acc. sg. p. pass. participle \sqrt{kr}), performed, done, made. karma (n. acc. sg.), action. pūrvāis (m. inst. pl.), by the ancients, by the prior ones. api, even, also. mumuksubhis (inst. pl. desiderative noun from \sqrt{muc}), by the desirers of release, by the seekers of liberation. kuru (2nd sg. imperative act. \sqrt{kr}), do! perform! make! karma (n. acc. sg.), action, deeds. eva, indeed (used as a rhythmic filler). tasmāt (m. abl. sg.), from this, therefore. tvam (nom. sg.), thou. pūrvāis (inst. pl.), by the ancients, by the prior ones. pūrvataram (comparative), earlier, in olden times. krtam (n. acc. p. pass. participle \sqrt{kr}), done, performed, made.

16

कि कर्म किम् ग्रकर्मेति kim karma kim akarmeti "what, action? what, non-action?" thus

कवयो ऽप्य् ग्रत्र मोहिताः । kavayo 'py atra mohitāḥ the poets even in this matter confused.

तत् ते कर्म प्रवक्ष्यामि tat te karma pravaksyāmi this to thee action I shall explain

यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥

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.

iti, 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{muh}), confused, deluded.

tad (n. acc. sg.), this, that.

- te (dat.), to thee.
- karma (n. acc. sg.), action.
- pravaksyāmi (Ist sg. future act. pra \sqrt{vac}), I shall speak, I shall explain, I shall declare. yad (n. acc. sg.), which.
- $j\tilde{n}\tilde{a}tv\bar{a}$ (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having known.

moksyase (2nd sg. future passive \sqrt{muc}), thou shalt be released, thou shalt be liberated.

asubhāt (m. abl. sg.), from evil, from sin, from viciousness, from the disagreeable.

^{*} 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.

IV

कर्मणो ह्यपि बोद्धव्यं karmaņo hyapi boddhavyam of action indeed also to be known,

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

म्रकर्मणश्च बोद्धव्यं akarmanasca boddhavyam and of non-action to be known

गहना कर्मणो गतिः ॥ gahanā karmaņo gatiķ 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. hi, indeed, truly. api, even, also. boddhavyam (n. nom. sg. gerundive \sqrt{budh}), to be known, to be enlightened, to be taught. ca. and. vikarmanas (n. gen. sg.), of wrong action, of unsuitable action. akarmanas (n. gen. sg.), of non-action, of inaction. ca, 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.

18

कर्मण्यकर्म यः पश्येद् karmanyakarma yah pasyed in action non-action who should perceive,

ग्रकर्मणि च कर्म य:। akarmani ca karma yah and in non-action, action, who,

स बद्धिमान् मनुष्येषु sa buddhimān manuşyeşu he wise among men;

स युक्तः कृत्स्नकर्मकृत् ॥ sa yuktaḥ kṛtsnakarmakṛt 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. karmaņi (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{pas}), he should see, he should perceive.
- akarmaņi (n. loc. sg.), in non-action, in inaction.

ca, and.

karma (n. acc. sg.), action.

yas (m. nom. sg.), who.

- sas (m. nom. sg.), he, the, this.
- buddhimān (m. nom. sg.), full of wisdom, wise, intelligent.

manusyesu (m. loc. pl.), in men, among men.

sas (m. nom. sg.), he, the, this.

yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), yoked, disciplined, steadfast in Yoga.

krtsna (adj.), whole, entire, all.

karma (n.), action.

-krt (n. nom. sg. suffix), performing, doing, making.

19

यस्य सर्वे समारम्भाः yasya sarve samārambhāḥ of whom all enterprises

कामसंकल्पवर्जिताः । kāmasamkalpavarjitāh desire and purpose excluded,

ज्ञानाग्निदग्धकर्माणं

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

तम् ब्राहुः पण्डितं बुधाः ।। tam āhuḥ paṇḍitaṁ budhāḥ him they call paṇḍit, 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 ā $\sqrt{rabh}\sqrt{rambh}$, enterprises, undertakings. kāma (m.), desire, love. samkalpa (m.), purpose, aim. *varjitās* (m. nom. pl. p. pass. participle \sqrt{vrj}), twisted off, withheld, excluded. (kāma-samkalpa-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{dah}), burned, consumed. karmānam (m. acc. sg.), action, deeds, karma. (jñānāgnidagdhakarmāņam, m. acc. sg. BV cpd., he who has consumed his karma in the fire of knowledge.) tam (m. acc. sg.), him, this, *āhus* (3rd pl. perfect acc. \sqrt{ah} , used in present sense), they call, they designate, they say. panditam (m. acc. sg.), pandit, pundit, wise man budhās (m. nom. pl.), the intelligent, the wise ones.

20

त्यक्त्वा कर्मफलासङ्ग tyaktvā karmaphalāsangam having abandoned action-fruit attachment,

नित्यतृष्नो निराश्रयः । nityatrpto nirāśrayaḥ always satisfied, not dependent,

कर्मण्य् ग्रभिप्रवृत्तो ऽपि karmaņy abhipravrtto 'pi in action proceeding even

नैव किचित् करोति सः ॥ nāiva kimcit karoti saḥ 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. āsangam (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{trp}), satisfied, content. nirāśrayas (m. nom. sg. nis $\bar{a} \sqrt{sri}$), not dependent, not resorting to, whose dependence is lacking. karmaņi (n. loc. sg.), in action. abhipravrttas (m. nom. sg. p. pass. participle abhi pra \sqrt{vrt} , turning ahead, proceeding, engaging. api, even, also. na, not. eva, indeed (used as a rhythmic filler). kimcid, anything whatever. karoti (3rd sg. pr. indic. act. \sqrt{kr}), he does, he performs, he makes. sas (m. nom. sg.), he, this one.

21

निराशीर् यतचित्तात्मा nirāšīr yatacittātmā without wish, restrained thought and self,

त्यक्तसर्वपरिग्रहः । *tyaktasarvaparigrahaḥ* abandoned all acquisition,

शारीरं केवलं कर्म *sārīraṁ kevalaṁ karma* (with) the body alone action

कुर्वन् नाम्नोति किल्बिषम् ॥ kurvan nāpnoti kilbişam 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. nirāśīs (m. nom. sg.), hopeless, free from desires, indifferent, without wishes. yata (m. p. pass. participle \sqrt{yam}), restrained, controlled. citta (n.), thought, mind. ātmā (m. nom. sg.), self. (yata-citta-ātmā, m. nom. sg. BV cpd., having a self with a controlled mind.) tyakta (p. pass. participle \sqrt{tyaj}), abandoned, left, renounced. sarva, all. parigrahas (m. nom. sg. from pari \sqrt{grah}), getting, attaining, grasping, acquisition, possessions, property. śārīram (n. acc. 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{kr}), performing, doing, making. na, not. *āpnoti* (3rd sg. pr. indic. act. \sqrt{ap}), he attains, he obtains, he reaches, he incurs. kilbisam (n. acc. sg.), guilt, fault, evil.

यदृच्छालाभसंतुष्टो yadrcchālābhasamtusto chance gain content,

द्वन्द्वातीतो विमत्सरः । dvandvātīto vimatsaraḥ the dualities transcending, free from envy,

समः सिद्धाव् ग्रसिद्धौ च

samah siddhāv asiddhāu ca constant in success and in failure,

कृत्वा ऽपि न निबध्यते ।। krtvā '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.

yadr.cchā (f. nom. sg.), chance, accidental, spontaneous.

lābha (m.), obtaining, gain.

- samtustas (m. nom. sg. p. pass. participle sam \sqrt{tus}), content, satisfied.
- (*lābha-samtustas*, m. nom. sg. BV cpd., one who has contentment.)
- dvandva (n.), pairs, dualities, polarity of opposites.
- atītas (m. nom. sg. p. pass. participle ati \sqrt{i}), going beyond, transcending.
- (dvandva-atītas, 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.
- siddhāu (f. loc. sg.), in success, in accomplishment.
- asiddhāu (f. loc. sg.), in failure, in nonsuccess.

ca, and.

 $krtv\bar{a}$ (gerund \sqrt{kr}), making, having made, having done, having acted.

api, even, also.

na, not.

nibadhyate (3rd sg. pr. indic. passive *ni* \sqrt{badh}), he is bound down, he is bound.

गतसङ्गस्य मुक्तस्य

gatasan̄gasya muktasya

of the free from attachment, of the released,

ज्ञानावस्थितचेतसः।

jñānāvasthitacetasaķ

of him whose thought is established in knowledge,

यज्ञायाचरतः कर्म

yajñāyācarataķ karma for sacrifice undertaking, action

समग्रं प्रविलीयते ।। samagram 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.
- (gatasañgasya, 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{muc}), of the released, of the liberated one.

jñāna (n.), knowledge.

avasthita (p. pass. participle ava $\sqrt{sth\bar{a}}$), established, supported.

cetasas (n. gen. sg.), of thought, of mind.

- (*jñānāvasthitacetasas*, m gen. sg. BV cpd., of him whose thought is established in knowledge.)
- yajñāya (m. dat. sg.), to sacrifice, for sacrifice.
- $\tilde{a}caratas$ (m. nom. sg. pr. participle act. $\tilde{a} \sqrt{car}$), undertaking, moving towards.
- karma (n. nom. sg.), action, ritual action.
- samagram (adv.), wholly, together, in the aggregate.
- pravilīyate (3rd sg. pr. indic. pass. pra vi $\sqrt{l\overline{l}}$), is is melted away, it becomes dissolved, it vanishes.

IV

24

ब्रह्मार्पणं ब्रह्म हविर्

brahmārpaņam brahma havir

Brahman the offering, Brahman the oblation,

ब्रह्माग्नौ ब्रह्मणा हुतम् ।

brahmāgnāu brahmaņā hutam in the fire of Brahman by Brahman poured out

ब्रह्मैव तेन गन्तव्यं

brahmāiva 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.

arpaņam (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.)

brahmaņā (n. inst. sg.), by Brahman.

hutam (m. acc. sg. p. pass. participle \sqrt{hu}), 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{gam}), to be attained, to be gone, to be approached, to be accomplished.

- brahmakarma (n.), Brahman action, action of Brahman.
- samādhinā (m. inst. sg. from sam $\bar{a} \sqrt{dh\bar{a}}$), by contemplating, by absorption, in contemplation.
- (*brahmakarmasamādhinā*, m. inst. sg. BV cpd., by one who contemplates the action of Brahman.)

^{* &}quot;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 *ātman* – 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.

25

दैवम् एवापरे यज्ञं dāivam evāpare yajñam to a god some, sacrifice,

योगिनः पर्युपासते । yoginah paryupāsate yogins they practice

ब्रह्माग्नाव् अपरे यज्ञं brahmāgnāv apare yajnam in the fire of Brahman, others, sacrifice,

यज्ञेनैवोपजुह्वति ॥ yajñenāivopajuhvati 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 (3rd pl. pr. indic. mid. pari upa \sqrt{as}), 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. yajñena (m. inst. sg.), by sacrifice. eva, indeed (used as a rhythmic filler). upajuhvati (3rd pl. pr. indic. act. upa \sqrt{hu}), they offer, they sacrifice, they present oblations.

IV

26

श्रोत्रादीनीन्द्रियाण्य् ग्रन्ये srotrādīnīndriyāņy anye hearing like senses others

संयमाग्निषु जुह्वति । samyamāgnisu juhvati in the restraint fires they offer

शब्दादीन् विषयान् ग्रन्य

sabdādīn visayān anya sound commencing with, objects of the senses others

इन्द्रियाग्निषु जुह्वति ।।

indriyāgnişu 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.

ādīni (n. acc. pl.), commencing with, and so forth, lit. "whose first was."

indriyāņi (n. acc. sg.), senses, powers.

anye (m. nom. pl.), others.

samyamāgnisu (samyama agnisu, m. loc. pl.), in restraint fires, in the fires of restraint, in the fires of control.

juhvati (3rd pl. pr. indic. act. \sqrt{hu}), they offer, they sacrifice, they honor.

śabda (m.), sound.

- ādīn (m. acc. pl.), commencing with, and so forth, "whose first was."
- visayān (m acc. pl.), objects of the senses, provinces of the senses.

anya (samdhi for anye, m. nom. pl.), others.

- indriyāgnisu (m. loc. pl.), in sense fires, in the fires of the senses.
- *juhvati* (3rd pl. pr. indic. act. \sqrt{hu}), they offer, they sacrifice.

IV

सर्वाणीन्ट्रियकर्माणि sarvāņīndriyakarmāņi all sense actions

प्राणकर्माणि चापरे। prāņakarmāņi cāpare and vital breath action others

म्रात्मसंयमयोगाग्नो *ātmasamyamayogāgnāu* in the self-restraint-of-Yoga fire

जुह्वति ज्ञानदीपिते ॥ juhvati jñānadīpite 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. sarvāņi (n. acc. pl.), all. indriyakarmāņi (n. acc. pl.), sense actions, actions of the senses. prāņa (m.), vital breath. karmāņi (n. acc. pl.), actions. ca, and. apare (m. nom. pl.), some, others. ātmasamyama, self restraint, self control. yogāgnāu (m. loc. sg.), in Yoga fire. (ātmasamyamayogāgnāu, m. loc. sg. TP cpd., in the fire of the Yoga of self restraint.) juhvati (3rd pl. pr. indic. act. \sqrt{hu}), they offer, they sacrifice. jñāna (n.), knowledge. dipite (m. loc. sg. caus. p. pass. participle \sqrt{dip} , in kindled. (jñānadīpite, m. loc. sg. TP cpd., kindled by knowledge.)

द्रव्ययज्ञास् तपोयज्ञा

dravyayajñās tapoyajñā material possession sacrifices, austerity

sacrifices,

योगयज्ञास् तथापरे।

yogayajñās tathāpare Yoga sacrifices, thus some;

स्वाध्यायज्ञानयज्ञाश्च

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

यतयः संशितवताः ॥ yatayah samsitavratāh 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.

yajñās (m. nom. pl.), sacrifices, offerings.

(*dravyayajñās*, m. nom. pl. BV cpd., those whose sacrifices are made with material things.)

tapas (n.), austerity, self-denial.

- yajñās (m. nom. pl.), sacrifices, offerings.
- (*tapoyajñās*, m. nom. pl. BV cpd., those whose sacrifices are made in the form of austerity.)

yoga (m.), Yoga.

- yajñās (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.
- svādhyāya (m.), Veda study, reciting the Veda to oneself.
- jñāna (n.), knowledge, wisdom.

yajñās (m. nom. pl.), sacrifices, offerings.

(*svādhyāyajňānayajňās*, m. nom. pl. BV cpd., those whose sacrifices consist of Veda study and the knowledge sacrifice.) *ca*, and.

- yatayas (m. nom. pl.), ascetics, men of austerity.
- samsita (p. pass. participle sam \sqrt{si}), sharpened, whetted.
- vratās (m. nom. pl.), vows, ordinances, rules, commands.

IV

ग्रपाने जुह्वति प्राणं apāne juhvati prāņam in exhalation they offer inhalation,

प्राणे ऽपानं तथापरे । prāņe 'pānam tathāpare in inhalation, exhalation thus others

प्राणापानगती रुद्ध्वा

prāņāpānagatī ruddhvā the path of inhalation and exhalation restraining,

प्राणायामपरायणा : ।। prānāyāmaparāyaņāķ 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 (prāṇa), 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{hu}), they offer, they sacrifice. *prānam* (m. acc. sg.), inhalation, vital breath.
- *prāņe* (m. loc. sg.), in inhalation, in the vital breath.
- apānam (m. acc. sg.), exhalation, the abdominal breath.

tathā, thus, also.

- apare (m. nom. pl.), some, others.
- prāņāpānagatī (f. acc. dual), the paths of inhalation and exhalation.
- *ruddhvā* (gerund $\sqrt{2}$ *rudh*), restraining.
- prāņa (m.), vital breath, inhalation.
- $\bar{a}y\bar{a}ma$ (m. from $\bar{a}\sqrt{yam}$), control, stopping.
- parāyaņās (m. nom. pl. ifc.), intent upon. (prāņāyāma-parūyaņās, m. nom. pl., TP cpd, intent on breath control.)

^{*} These are Yoga breathing excercises, as yet understood by few in the West, but familiar to all Yogins.

IV

30

ग्रपरे नियताहाराः apare niyatāhārāḥ others who have been restrained in foods

प्राणान् प्राणेषु जुह्वति । *prāṇān prāṇeṣu juhvati* inhalations into inhalations they offer,

सर्वे अ्प्येते एते यज्ञविदो sarve 'pyete yajñavido all even these sacrifice knowing

यज्ञक्षपितकल्मषाः ॥

yajñakṣapitakalmaṣāḥ 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.

- niyatāhārās (m. nom. pl. BV cpd.), who have been restrained in food.
- prāņān (m. acc. pl.), inhalations, vital breaths.
- prāņešu (m. loc. pl.), in inhalations, in vital breaths.
- *juhvati* (3rd pl. pr. indic. act. \sqrt{hu}), they sacrifice, they offer.

sarve (m. nom. pl.), all.

api, even, also.

ete (m. nom. pl.), these.

- yajñavidas (m. nom. pl.), the sacrifice-knowing, those with knowledge of sacrifice.
- yajňaksapita (yajňa + p. pass. causative participle $\sqrt{4ksi}$), sacrifice-destroyed, destroyed by sacrifice.

kalmaşās (m. nom. pl.), evils, wrongs.

(yajñakşapitakalmaşās, m. nom. pl. BV cpd., whose evils have been destroyed through sacrifice.)

31

यज्ञशिष्टामृतभुजो yajñaśiştāmṛtabhujo the sacrifice-remnant-nectar-enjoying

यान्ति ब्रह्म सनातनम्। yānti brahma sanātanam they go to Brahman, primaeval;

नायं लोको ऽस्त्य् अयज्ञस्य nāyam loko 'sty ayajñasya not this world it is for the nonsacrificing,

कुतो ऽन्य: कुरुसत्तम ।। kuto 'nyah kurusattama how the other, Best of Kurus?

The enjoyers of the nectar of the sacrificial remnants Go to primeval Brahman. Not even this world is for the non-sacrificing; How then the other, Arjuna? yajñaśista (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. yānti (3rd sg. pr. indic. act. \sqrt{ya}), 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{as}), it is. ayajñasya (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.

32

एवं बहुविधा यज्ञा evam bahuvidhā yajñā thus of many kinds, sacrifices,

वितता ब्रह्मणो मुखे। vitatā brahmaņo 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 ॥ evam jñätvā 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.

- bahuvidhās (m. nom. pl.), of many kinds, of many sorts.
- yajñās (m. nom. pl.), sacrifices, offerings.
- vitatās (m. nom. pl. sg. p. pass. participle vi \sqrt{tan}), stretched, arranged, spread.
- brahmanas (n. gen. sg.), of Brahman.

mukhe (n. loc. 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!

tān (m. acc. pl.), them.

- sarvān (m. acc. pl.), all.
- evam, thus, this.
- $j\tilde{n}\tilde{a}tv\bar{a}$ (gerund $\sqrt{j\tilde{n}a}$), knowing, having known.
- vimoksyase (2nd sg. fut. pass. $vi \sqrt{muc}$), thou shalt be released, thou shalt be liberated.

33

श्रेयान् द्रव्यमयाद् यज्ञाज्

śreyān dravyamayād yajñāj better than material-possession sacrifice

ज्ञानयज्ञः परंतप ।

jñānayajñaḥ paraṁtapa (is) knowledge sacrifice, Scorcher of the Foe.

सर्वं कर्माखिलं पार्थ

sarvaṁ karmākhilaṁ pārtha all action without a gap, Son of Pṛth**ā**

ज्ञाने परिसमाप्यते ॥

jñāne parisamāpyate 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.
- yajñāt (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.
- pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

jñāne (n. loc. sg.), in knowledge, in wisdom.

parisamāpyate (3rd sg. pr. indic. passive pari sam \sqrt{ap}), it is fully comprehended, it is contained in, it is finished.

तद् विद्धि प्रणिपातेन tad viddhi praņipātena this know! by humble submission,

परिप्रश्नेन सेवया।

paripraśnena sevayā by enquiry, by service,

उपदेक्ष्यन्ति ते ज्ञानं upadeksyanti te jñānamं they will teach to thee knowledge,

ज्ञानिनस् तत्त्वदर्शिनः ॥ *jñāninas tattvadarsinaḥ* 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!
- pranipātena (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.
- sevayā (f. inst. sg.), by service, by waiting on, by attendance.
- upadeksyanti (3rd pl. fut. act. upa \sqrt{dis}), they will point out, they will instruct, they will teach.
- te (dat. sg.), thee, to thee.
- jñānam (n. acc. sg.), knowledge, wisdom.
- jñāninas (m. nom. pl.), the knowing, the wise ones.

tattva (n.), "thatness," truth.

- darśinas (m. nom. pl. from \sqrt{drs}), perceivers, seers, understanders.
- (tattva-daršinas, m. nom. pl. TP cpd., seers of truth.)

35

यज् ज्ञात्वा न पुनर् मोहम्

yaj jñātvā na punar moham which, having known, not again delusion

एवं यास्यसि पाण्डव। evam yāsyasi pāņḍava thus thou shalt fall into, Son of Pāņḍu

येन भूतान्य् अशेषेण yena bhūtāny aseseņa by which beings without remainder

द्रक्ष्यस्य् ग्रात्मन्य् ग्रथो मयि ॥ draksyasy ātmany atho mayi thou shalt see in thyself, then in me.

Knowing that, you shall not again Fall into delusion, Arjuna; And by that knowledge you shall see all beings In yourself, and also in Me. yad (n. acc. sg.), which, what. $j\tilde{n}\tilde{a}tv\bar{a}$ (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having known. na, not. punar, again. moham (m. acc. sg.), delusion, confusion. evam, thus, so. yāsyasi (2nd sg. fut. act. $\sqrt{y\bar{a}}$), thou shalt go to, thou shalt come to, thou shalt fall into. pāndava (m. voc. sg.), Son of Pāndu, epithet of Arjuna. yena (m. inst. sg.), by which, with which. bhūtāni (n. acc. sg.), beings, creatures. aśesena (m. inst. sg.), without remainder, all. draksyasi (2nd sg. fut. act. \sqrt{drs}), thou shalt see, thou shalt perceive, thou shalt behold. ātmani (m. loc. sg.), in the self, in thyself. atho, then. mayi (loc. sg.), in me.

36

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

सर्वेभ्यः पापकृत्तमः। sarvebhyah pāpakrttamah of all the most evil doing,

सर्वं ज्ञानप्रुवेनेव sarvam jñānaplavenāiva all by knowledge boat

वृजिनं संतरिष्यसि ॥ vrjinam samtarişyasi 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. pāpebhyas (m. abl. pl.), of evil-doers, of sinners. sarvebhyas (m. abl. pl.), of all. pāpakrttamas (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. samtarişyasi (2nd sg. fut. act. sam \sqrt{tr}), thou

samtarisyasi (2nd sg. rut. act. sam \sqrt{r}), the shalt cross over, thou shalt transcend.

यथैधांसि समिद्धो ऽग्निर् yathāidhāmisi samiddho 'gnir as firewood the kindled fire

भस्मसात्कुरुते र्ज्जुन। bhasmasāt kurute 'rjuna to ashes it reduces, Arjuna,

ज्ञानाग्निः सर्वकर्माणि *jñānāgniḥ sarvakarmāṇi* the fire of knowledge all actions

भस्मसात् कुरुते तथा ॥ bhasmasāt kurute tathā to ashes it reduces so.

As the kindled fire Reduces firewood to ashes, Arjuna, So the fire of knowledge Reduces all actions to ashes. yathā, in which way, as. edhāmsi (n. nom. pl.), firewood, kindling. samiddhas (m. nom. sg. p. pass. participle sam \sqrt{indh} , set on fire, kindled. agnis (m. nom. sg.), fire. bhasmasāt kurute (bhasmasāt adv. + 3rd sg. pr. indic. mid. \sqrt{kr} , it reduces to ashes. arjuna (m. voc. sg.), Arjuna. jñāna (n.), knowledge, wisdom. agnis (m. nom. sg.), fire. (jñānāgnis, m. nom. sg. KD cpd., the fire of knowledge.) sarva, all. karmāņi (n. acc. pl.), actions. bhasmasāt (adv.), to ashes. kurute (3rd sg. pr. indic. mid. \sqrt{kr}), it reduces. tathā, thus, in this way, so.

IV

न हि ज्ञानेन सदृशं na hi jñānena sadṛśaṁ not indeed to knowledge similar

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

तत् स्वयं योगसंसिद्धः tat svayam 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.

hi, indeed.

jñānena (n. inst. sg.), by knowledge, to knowledge.

sadrsam (n. nom. sg.), similar, equal.

pavitram (n. nom. sg.), purifier, cleanser.

iha, here, here in the world.

vidyate (3rd sg. pr. indic. passive $\sqrt{2}$ vid), it is found.

tad, (n. acc. sg.), that.

svayam (adv.), himself, own, self.

yoga (m.), Yoga.

- samsiddhas (m. nom. sg. p. pass. participle sam \sqrt{sidh}), perfected, accomplished, successful.
- (yoga-samsiddhas, m. nom. sg. TP cpd., perfected in yoga.)
- kālena (m. inst. sg.), by time, with time, in time.

ātmani (m. loc. sg.), in the self.

vindati (3rd sg. pr. indic. acc. $\sqrt{2}$ vid), he finds, one finds.

39

श्रद्धावाँल् लभते ज्ञानं sraddhāvānl labhate jñānam possessing faith he attains knowledge

तत्परः संयतेन्द्रियः । tatparah samyatendriyah devoted to that, restraining sense,

ज्ञानं लब्ध्वा परां शान्तिम् *jñānam labdhvā parām sāntim* knowledge having attained, to supreme peace

ग्रचिरेणाधिगच्छति।। acireṇādhigacchati 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{labh}), he attains, he obtains, he meets with. jñānam (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. (samyata-indriyas, m. nom. sg., BV cpd., one with restrained senses.) jñānam (n. nom. acc. sg.), knowledge, wisdom. *labdhvā* (gerund \sqrt{abh}), attaining, obtaining, having attained. parām (f. acc. sg.), supreme, highest. śāntim (f. acc. sg.), peace, tranquility. acirena (adv.), by not slowly, by not for long, speedily, soon. adhigacchati (3rd sg. pr. indic. act. adhi \sqrt{gam}), he attains, he goes, he meets with.

ग्रज्ञश्चाश्रद्धधानश्च ajñascāsraddadhānasca and ignorant and not faith giving

संशयात्मा विनश्यति । samsayātmā vinasyati he whose self is doubtful is destroyed;

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

न सुखं संशयात्मनः ॥ na sukham samsayātmanaņ 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. ajñas (m. nom. sg.), ignorant, unknowing. ca, and. aśraddadhānas (m. nom. sg.), not giving faith, without giving faith, not placing faith. ca. and. samśaya (m. from sam \sqrt{si}), doubting, hesitating, lacking in resolution. ātmā (m. nom. sg.), self. (samśayātmā, nom. sg. BV cpd., he whose self doubts.) vinaśyati (3rd sg. pr. indic. act. vi \sqrt{nas}), 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. na, not, nor. sukham (n. nom. sg.), happiness, bliss, agreeableness, comfort, pleasure, delight, joy. samśaya (m. from sam \sqrt{si}), doubting, hesitating. ātmanas (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.)

41

योगसंन्यस्तकर्माणं yogasaminyastakarmāņam him whose actions are renounced in Yoga,

ज्ञानसंछिन्नसंशयम्। jñānasamchinnasamisayam whose doubt is cut away by knowledge,

श्रात्मवन्त न कर्माणि ātmavantam na karmāņi self-possessed, not actions

निबध्नन्ति धनंजय ।। nibadhnanti dhanamjaya they bind, Conqueror of Wealth.

Action does not bind him Who has renounced action through yoga, Whose doubt is cut away by knowledge,

And who is possessed of the Self, Arjuna.

yoga (m.), Yoga. samnyasta (p. pass. participle sam ni $\sqrt{2}$ as), renounced, abandoned, give up, thrown down. karmānam (n. acc. sg.), action. (yogasamnyastakarmāņam, n. acc. sg. BV cpd., him who has renounced action in Yoga.) jñāna (n.), knowledge. samchinna (p. pass. participle sam \sqrt{chid}), cut away, severed. samsayam (m. acc. sg.), doubt, irresolution, hesitation. (jñānasamchinnasamsáayam, m. acc. sg. BV cpd., whose doubt is cut away by knowledge.) ātmavantam (m. acc. sg.), self possessed, composed, prudent, having a self. na, not. karmāņi (n. nom. pl.), actions. nibądhnanti (3rd pl. pr. indic. act. ni √badh \sqrt{bandh} , they bind, they bind down, they fetter dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

42

तस्माद् स्रज्ञानसंभूतं tasmād ajñānasambhūtam therefore ignorance proceeding from

हृत्स्थं ज्ञानासिना ऽत्मनः ।

hrtstham jñānāsinā 'tmanaḥ abiding in the heart, with thine own knowledge-sword from thyself

छित्त्वैनं संशयं योगम् chittvāinam samsayam yogam having cut away this doubt, to Yoga

ग्रातिष्ठोत्तिष्ठ भारत ॥ *ātisthottistha bhārata* resort! stand up! Descendant of Bharata.

Therefore, having cut away, with your own sword of knowledge, This doubt that proceeds from ignorance and abides in your heart, Resort to yoga! Stand up, Arjuna. tasmāt (m. abl. sg.), from this, therefore.

ajñāna (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.

jñāna (n.), knowledge.

- asinā (m. inst. sg.), by the sword, by the knife, with the knife.
- (*jñāna-asinā*, m. inst. sg., TP cpd., with the sword of knowledge.)
- *ātmanas* (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.
- samsayam (m. acc. sg.), doubt, hesitation, irresolution.

yogam (m. acc. sg.), Yoga, to Yoga.

- *ātistha* (2nd sg. imperative act. $\bar{a} \sqrt{sth\bar{a}}$), resort! go towards! perform!
- uttisiha (2nd sg. imperative act. $ud \sqrt{sth\bar{a}}$), 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

म्रर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

संन्यास कर्मणां कृष्ण samnyāsam karmaņām krsņa renunciation of actions, Krishna,

पुनर् योगं च शंससि। punar yogam ca śamsasi and again Yoga thou praisest.

यच्छ्रेय एतयोर् एकं yacchreya etayor ekamं which better of these two, the one?

तन् मे ब्रूहि सुनिश्चितम् ।। 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. samnyāsam (m. acc. sg. from sam ni $\sqrt{2}$ as), renunciation, throwing down, abandonment. karmaņām (n. gen. pl.), of actions, of deeds. krsna (m. voc. sg.), Krishna. punar, again. yogam (m. acc. sg.), Yoga. ca, and. *samsasi* (2nd sg. pr. indic. act. \sqrt{sams}), 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. tad (n. acc. sg.), this, that. me (dat. sg.), to me. brūhi (2nd sg. imperative act. $\sqrt{br\bar{u}}$), tell! say! suniścitam (adv. from p. pass. participle su *nis* \sqrt{ci} , definitely, firmly resolved, in a settled way.

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke: *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he

2 संन्यासः कर्मयोगश्च samnyāsaḥ karmayogaśca renunciation and the Yoga of action

निःश्रेयसकराव् उभौ। niḥśreyasakarāv ubhāu ultimate bliss effecting, both;

तयोस् तु कर्मसंन्यासात् tayos tu karmasamnyāsāt 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. samnyāsas (m. nom. sg.), renunciation, abandonment, throwing down.

- karmayogas (m. nom. sg. TP cpd.,), the Yoga of action.
- ca, and.

spoke.

- nihśreyasa (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.)

ubhāu (m. nom. dual), both.

- tayos (m. gen. dual), of the two, of these two. tu, but, however.
- *karmasainnyāsāt* (m. abl. sg. TP cpd.), from renunciation of action, than renunciation of action.
- karmayogas (m. nom. sg. TP cpd.), action-Yoga, the Yoga of action.
- viśişyate (3rd sg. pr. indic. passive \sqrt{sis}), it is distinguished, it is better, it is superior, it excels.

^{*} 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 ātman 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.

3

ज्ञेयः स नित्यसंन्यासी jñeyah sa nityasamnyāsī to be known, he the eternal renouncer,

यो न द्वेष्टि न काडक्षति। yo na dveșți na kānkșati who not he hates not he desires,

निर्द्वन्द्वो हि महाबाहो nirdvandvo hi mahābāho indifferent to the opposites, in truth, O Mighty Armed One,

सुखं बन्धात् प्रमुच्यते ॥ sukham 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 $\sqrt{jn\bar{a}}$), to be known. sas (m. nom. sg.), he, the. nitya, eternal perpetual. samnyāsī (m. nom. sg.), renouncer, one who throws down. yas (m. nom. sg.), who. na, not. *dvesti* (3rd sg. pr. indic. act. \sqrt{dvis}), he hates. na, not, nor. kānkṣati (3rd sg. pr. indic. act. kānks), he desires, he covets. nirdvandvas (m. nom. sg.), indifferent to pairs of opposites (heat, cold, pleasure pain, etc.). hi, indeed, truly. mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. sukham (adv.), easily, pleasantly. bandhät (m. abl. sg.), from bondage. pramucyate (3rd sg. pr. indic. passive pra \sqrt{muc}), he is liberated, he is released.

सांख्ययोगौ पृथग्वाला: sāmkhyayogāu pṛthagbālāḥ sāmkhya and yoga distinct, the childish

प्रवदन्ति न पण्डिताः । pravadanti na paṇḍitāḥ declare; not the paṇḍits;

एकम् अप्य् आस्थितः सम्यग् ekam apy āsthitah 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. sāmkhya, Sāmkhya, 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. bālās (m. nom. pl.), childish, foolish. pravadanti (3rd sg. pr. indic. act. pra \sqrt{vad}), they declare, they maintain. na. not. paņditās (m. nom. pl.), paņdits, wise men. ekam (n. nom. sg.), one. api, even. āsthitas (m. nom. sg. p. pass. participle ā $\sqrt{sth\bar{a}}$, practiced, followed, undertaken, performed. samyañc (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.

5

यत् सांख्यैः प्राप्यते स्थानं yat sāmkhyāih prāpyate sthānam which by the Sāmkhyas is attained, the place,

तद् योगैर् म्रपि गम्यते। tad yogāir api gamyate that by Yogas also it is attained.

एकं सांख्यं च योगं च ekam sāmkhyam ca yogam ca one Sāmkhya and Yoga

यः पश्यति स पश्यति ॥ yaḥ 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. sāmkhyāis (m. inst. pl.), by the Sāmkhyas, by the followers of the Sāmkhya doctrine. *prāpyate* (3rd sg. pr. passive *pra* \sqrt{ap}), it is attained, it is obtained, it is reached. sthānam (n. acc. sg.), place, standing, position. tad (n. nom. sg.), this, that. yogāis (m. inst. pl.), by Yogas, by the followers of Yoga. api, also, even. gamyate (3rd sg. pr. passive \sqrt{gam}), it is attained, it is gone to, it is reached. ekam (m. acc. sg.), one. sāmkhyam (m. acc. sg.), Sāmkhya. ca, and. yogam (m. acc. sg.), Yoga. ca, and. yas (m. nom. sg.), who. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he perceives, he sees. sas (m. nom. sg.), he. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he perceives, he sees.

6

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

दुःखम् आप्नुम् अयोगतः । duhkham aptum ayogatah difficult to attain without yoga

योगयुक्तो मुनिर् ब्रह्म yogayukto munir brahma the Yoga-disciplined sage Brahman

नचिरेणाधिगच्छति।। nacireņādhigacchati 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. samnyāsas (m. nom. sg.), renunciation, throwing down. tu, indeed, but. muhābās (m. voc. sg.). O. Michty, Armed

mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. duḥkham (n. nom. sg.), difficult, painful.

 $\bar{a}ptum$ (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.
- nacireņa (adv.), in no long time, quickly.
- adhigacchati (3rd sg. pr. indic. act. adhi \sqrt{gam}), he attains, he reaches.

7

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

विजितात्मा जितेन्द्रियः।

vijitātmā jitendriyaķ

whose self is subdued, whose senses are conquered,

सर्वभूतात्मभूतात्मा

sarvabhūtātmabhūtātmā

whose self has become the self of all beings,

कुर्वन्न ग्रपि 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 vi \sqrt{sudh}), purified, cleansed. ātmā (m. nom. sg.), self. (viśuddhātmā, m. nom. sg. BV cpd., whose self is purified, whose self is cleansed.) *vijita* (p. pass. participle $vi \sqrt{ji}$), conquered, subdued, controlled. ātmā (m. nom. sg.), self. (vijitātmā, m. nom. sg. BV cpd., whose self is subdued, whose self is conquered.) *jita* (p. pass. participle \sqrt{ji}), conquered, subdued, controlled. indrivas (n. with m. nom. sg. ending), sense. (jitendriyas, m. nom. sg. BV cpd., whose senses are conquered.) sarva, all. bhūta (m.), being. ātma (m.), self. bhūta (m.), being, becoming. ātmā (m. nom. sg.), self. (sarvabhūtātmabhūtātmā, m. nom. sg. BV cpd., whose self has become the self of all beings.) kurvan (pr. participle act. \sqrt{kr}), acting, doing. api, even, also. na, not. *lipyate* (3rd sg. pr. indic. passive \sqrt{lip}), he is smeared, he is befouled, he is defiled.

नैव किञ्चित् करोमीति nāiva kiñcit karomīti "not anything I do," thus,

युक्तो मन्यते तत्त्ववित् । yukto manyate tattvavit steadfast, he thinks, the knower of truth,

पश्यञ्ञूण्वन् स्पृशञ्जिद्यन् pasyañsirnvan sprsañjighrann seeing, hearing, touching, smelling,

म्र×नन् गच्छन् स्वपञ्×वसन् ।। asinan gacchan svapañsivasan 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 kimcid, anything, anything whatever, even a little.
- karomi (1st sg. pr. indic. act. \sqrt{kr}), I do, I make, I act.

iti, thus (often used to close a quotation).

- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), disciplined, steadfast, yoked in Yoga, fixed in Yoga.
- manyate (3rd sg. pr. indic. mid. \sqrt{man}), he thinks.
- *tattvavid* (m. nom. sg.), the knower of "thatness," the knower of truth.

paśyan (m. nom. sg. pr. act. participle \sqrt{pas}), seeing, perceiving, observing.

- *śrnvan* (m. nom. sg. pr. act. participle \sqrt{sru}), hearing.
- spr, san (m. nom. sg. pr. act. participle \sqrt{spr} s), touching.
- jighran (m. nom. sg. pr. act. participle $\sqrt{ghr\ddot{a}}$), smelling, scenting.
- asinan (m. nom. sg. pr. act. participle \sqrt{as}), eating.
- gacchan (m. nom. sg. pr. act. participle \sqrt{gam}), going, walking.
- svapan (m. nom. sg. pr. act. participle \sqrt{svap}), sleeping.
- *śvasan* (m. nom. sg. pr. act. participle \sqrt{svas}), breathing, blowing.

प्रलपन् विसूजन् गृह्णञ् pralapan visrjan grhņann talking, excreting, grasping,

9

उन्मिषन् निमिषञ् ग्रपि। unmisan nimisann api opening the eyes, shutting the eyes also.

इन्द्रियाणीदियार्थेषु indriyānindriyārtheşu "the senses in the objects of the senses

वर्तन्त इति धारयन् ।। vartanta iti dhārayan 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{lap}), talking, chattering, addressing.

- visrjan (m. nom. sg. pr. act. participle vi \sqrt{srj}), defecating, eliminating, letting go, discharging, sending forth, evacuating the bowels.
- grhnan (m. nom. sg. pr. act. participle \sqrt{grah}), grasping, laying hold of.
- unmisan (m. nom. sg. pr. act. participle ud \sqrt{mis}), opening the eyes.
- nimisan (m. nom. sg. pr. act. participle ni \sqrt{mis}), shutting the eyes.
- api, also, even.
- indriyāņi (n. nom. pl.), senses, powers.
- indriyārtheşu (n. loc. pl.), in the sense objects, in the objects of the senses.
- vartanta (samdhi for vartante, 3rd pl. mid. pr. indic. \sqrt{vrt}), they abide, they dwell, they work, they turn.
- iti, thus (often used to close a quotation).
- $dh\bar{a}rayan$ (m. nom. sg. pr. causative act. participle \sqrt{dhr}), resolving, maintaining, believing, being convinced.

10

ब्रह्मण्य् ग्राधाय कर्माणि brahmany ādhāya karmāni on Brahman placing actions,

सङ्गं त्यक्त्वा करोति यः। sañgam tyaktvā karoti yaḥ attachment having abandoned, he acts, who

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

पद्मपत्त्म् इवाम्भसा ॥ 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. $\bar{a}dh\bar{a}ya$ (gerund $\bar{a}\sqrt{dh\bar{a}}$), placing, putting. karmāņi (n. acc. pl.), actions, deeds. sangam (m. acc. sg.), attachment, clinging. tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned. *karoti* (3rd sg. pr. indic. act. \sqrt{kr}), he acts. yas (m. nom. sg.), who. *lipyate* (3rd sg. pr. passive \sqrt{lip}), he is 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 बुद्ध्या kāyena manasā buddhyā with the body, with the mind, with the intelligence,

केवलैर् इन्द्रियैर् म्रपि। *kevalāir indriyāir api* merely with the senses even

योगिनः कर्म कुर्वन्ति

11

yoginah karma kurvanti the yogins action perform

सङ्ग त्यक्त्वा ऽत्मशुद्धये ॥ sangam tyaktvā 'tmasuddhaye 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. manasā (n. inst. sg.), by the mind, with the mind. buddhyā (f. inst. sg.), by the intelligence, with the intelligence. kevalāis (m. inst. pl.), merely, solely, alone, wholly. indrivāis (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{kr}), they perform, they do, they make. sangam (m. acc. sg.), attachment, clinging. tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned. ātma (m.), self, own. śuddhaye (f. dat. sg.), to purification, toward purification. (ātma-śuddhaye, f. dat. sg. TP cp., for self purification.)

युक्तः कर्मफलं त्यक्ता yuktah karmaphalam tyaktvā he who is disciplined, action fruit having abandoned,

शान्तिमान्नोति नैष्ठिकीम् । santimapnoti naisthikim peace he attains complete;

ग्रयुक्तः कामकारेण

ayuktah kāmakāreņa 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{yuj}), 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.

- *āpnoti* (3rd sg. pr. indic. act. \sqrt{ap}), he attains, he obtains, he reaches.
- nāisthikīm (f. acc. sg.), final, complete, last, decided, highest, definitive, steady.
- ayuktas (m. nom. sg.), undisciplined, unfixed in Yoga, unsteadfast.
- kāmakāreņa (m. inst. sg.), by desire-action, by action resulting from desire.

phale (n. loc. sg.), in fruit.

- saktas (m. nom. sg. p. pass. participle \sqrt{sanj}), attached, clinging.
- *nibadhyate* (3rd sg. pr. indic. passive *ni* \sqrt{bandh}), he is bound, he is bound down, he is fettered.

13

सर्वकर्माणि मनसा sarvakarmāņi manasā all actions with the mind

संन्यस्यास्ते सुखं वशी । samnyasyäste sukham vasi renouncing it sits happily, ruler

नवद्वारे पुरे देही navadvāre pure dehī in the nine-gated city, the embodied one,

नैव कुर्वन् न कारयन् ।। *nāiva 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. karmāņi (n. acc. pl.), actions, deeds. manasā (n. inst. sg.), with the mind, by the mind. samnyasya (gerund sam ni $\sqrt{2}$ as), renouncing, throwing down. *āste* (3rd sg. pr. indic. mid. \sqrt{as}), he sits, it sits. sukham (adv.), happily, pleasantly. vaśī (m. nom. sg.), having mastery, ruler, lord. nava, nine. dvāre (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. na, not. eva, at all, indeed (often used as a rhythmic filler). kurvan (m. nom. sg. pr. act. participle \sqrt{kr}), acting, doing, making. na, not, nor. kārayan (m. nom. sg. pr. causative act. par-

ticiple \sqrt{kr} , causing to act, causing action, causing deeds.

^{• &}quot;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.

14

न कर्तृत्वं न कर्माणि na kartrtvam na karmāņi not agency not actions

लोकस्य सृजति प्रभुः। lokasya srjati prabhuh of people He creates, the Lord,

न कर्मफलसंयोगं na karmaphalasamiyogami nor action-fruit union.

स्वभावस् तु प्रवर्तते ।।

svabhāvas 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). na, not. kartrtvam (n. acc. sg.), agency, means of action, state of performing action. na, not, nor. karmāni (n. acc. pl.), actions. lokasya (m. gen. sg.), of the world, of people. *srjati* (3rd sg. pr. indic. act. \sqrt{srj}), he creates, he brings forth, it creates, it lets flow. prabhus (m. nom. sg.), the Lord, the Mighty One, the ātman or self. na, not, nor. karma (n.), action. phala (n.), fruit. samyogam (m. acc. sg.), yoking together, union. (karmaphalasamyogam, m. acc. sg. TP cpd., the union of action with its fruit.) svabhāvas (m. nom. sg.), nature, spontaneousness (in the sense of nature's spon-

taneousness).

tu, but, on the other hand.

pravartate (3rd sg. pr. indic. mid. pra \sqrt{vrt}), it proceeds, it turns, it works.

15

नादत्ते कस्यचित् पापं nādatte kasyacit pāpam not it receives of anyone the evil

न चैव सुकृतं विभुः।

na cāiva sukrtam vibhuh and not either the good doing, the Omnipresent,

ग्रज्ञानेनावृतं ज्ञानं

ajñānenāvŗtam jñānam by ignorance (is) enveloped knowledge

तेन मुह्यन्ति जन्तवः ॥

tena muhyanti jantavah by it (i.e. ignorance) they are deluded the people.

The Lord does not receive

Either the evil or the good deeds of anyone.

Knowledge is enveloped by ignorance. By it (ignorance) people are deluded. na, not. *ādatte* (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. pāpam (n. acc. sg.), evil, sin, wrong. na, not. ca, 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. ajñānena (n. inst. sg.), by ignorance. āvrtam (n. nom. sg. p. pass. participle ā \sqrt{vr} , enveloped, concealed, surrounded. jñānam (n. nom. sg.), knowledge, wisdom. tena (n. inst. sg.), by it, by this. muhyanti (3rd pl. pr. indic. act. \sqrt{muh}), 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 ajñānaṁ* by knowledge, however, this ignorance

येषां नाशितम् म्रात्मनः। yesām nāsitam ātmanaķ of whom (pl.) destroyed of the self

तेषाम् ग्रादित्यवज् ज्ञानं tesām ādityavaj jñānam of them like the sun knowledge

प्रकाशयति तत् परम् ॥ prakāsayati 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. jñānena (n. inst. sg.), by knowledge, with knowledge. tu, but, however. tad (n. nom. sg.), this, that. ajñānam (n. nom. sg.), ignorance. yeşām (m. gen. pl.), of whom. nāśitam (n. nom. sg. causative p. pass. participle \sqrt{nas} , lost, destroyed. ātmanas (m. gen. sg.), of the self. tesām (m. gen. pl.), of them. ādityavat, 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.

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तद्बुद्धयस् तदात्मानस् tadbuddhayas tadātmānas they whose minds are absorbed in that, whose selves are fixed on that,

तन्निष्ठास् तत्परायणाः।

tannisthās tatparāyaņāķ

- whose basis is that, who hold that as highest object,
- गच्छन्त्यपुनरावृत्ति

gacchantyapunarāvŗttim they go to rebirthlessness,

ज्ञाननिर्धूतकल्मषाः ॥ *jñānanirdhūtakalmaṣāḥ* their evils shaken off by knowledge.

They whose minds are absorbed in 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. 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.
- *tannisihās* (m. nom. pl. BV cpd. from *tad* nis*thā*), they whose basis is that, they whose foundation is that.
- tatparāyaņās (m. nom. pl. BV cpd.), they who hold that as highest object.
- gacchanti (3rd pl. pr. indic. act. gam), they go.

apunar, not again.

- $\bar{a}vrttim$ (f. acc. sg. from $\bar{a}\sqrt{vrt}$), return, rebirth.
- (apunarāvrttim, f. acc. sg., to rebirthlessness, to the end of rebirth.)
- jñāna (n.), knowledge, wisdom.
- *nirdhūta* (p. pass. participle, *nir* $\sqrt{dh\bar{u}}$), shaken, shaken off.
- kalmasās (m. nom. pl.), evils, wrongs.
- (*jñānanirdhūtakalmaṣās*, m. nom. pl. BV cpd., they whose evils have been shaken off by knowledge.)

विद्याविनयसंपन्ने vidyāvinayasampanne on a wisdom and cultivation endowed

ब्राह्मणे गवि हस्तिनि । *brāhmaņe gavi hastini* Brahman, on a cow, on an elephant

शुनि चैव श्वपाके च suni cāiva svapāke ca and on a dog and on a dog-cooker*

पण्डिताः समदर्शिनः ॥ paṇḍitāḥ samadarsinaḥ the Paṇḍits 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 $vi \sqrt{n\bar{i}}$), training, educated, cultivated, cultivation.
- sampanne (m. loc. sg. p. pass. participle sam \sqrt{pad}), accomplished, endowed.

(vidyā-vinaya-sampanne, m. loc. sg. TP cpd., endowed with education and wisdom.)

- brāhmaņe (m. loc. sg.), on a Brāhman, 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.

- ca, and.
- eva, indeed (used as a rhythmic filler).
- *śvapāke* (m. loc. sg.), on a dog-cooker, on an outcaste.

ca, and.

- paņditās (m. nom pl.), paņdits, wise men.
- sama, (adv.), same, equally, impartially.
- darśinas (m. nom. pl.), looking, seeing, observing, finding.

^{*} Dog-cooker, a type of outcaste, offspring of a *sūdra* father and a *brāhman* mother, or offspring of a *cāņdāla* (son of a *sūdra* father and a *brāhman* mother), or of a prostitute, or of parents of various foreign mountain tribes, or of parents of a mixed *kşatriya* and *sūdra* lineage, or of mixed *kşatriya* and *vāišya* lineage. Such people served as public executioners and in other menial or unpleasant occupations.

19

इहैव तैर् जितः सगों ihāiva tāir jitaķ sargo here on earth by those conquered birth,

येषां साम्ये स्थितं मनः। yeşām sāmye sthitam manah of whom in impartiality established the mind;

निर्दोष हि सम ब्रह्म nirdoşam hi samam brahma guiltless, indeed impartial, Brahman

तस्माद् ब्रह्मणि ते स्थिताः ॥ tasmād brahmaņi te sthitāķ therefore in Brahman they established.

Even here on earth, rebirth is conquered By 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 rhythmic filler). tāis (m. inst. pl.), by those, by them. *jitas* (m. nom. sg. p. pass. participle \sqrt{ji}), conquered, subdued, controlled. sargas (m. nom. sg.), birth, coming forth. yeşām (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. nirdoșam (n. nom. sg.), guiltless, without evil. hi, indeed, truly. samam (n. nom. sg.), impartial, equable, equal, same, dispassionate, disinterested. brahma (n. nom. sg.), Brahman. tasmāt (m. abl. sg.), from this, therefore. brahmani (n. loc. sg.), in Brahman. te, they. sthitās (m. nom. pl.), established, abiding in, situated.

^{*} 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).

न प्रहृष्येत् प्रियं प्राप्य

- na prahrsyet priyam prāpya
- not one should rejoice, the cherished attaining,
- नोद्विजेत् प्राप्य चाप्रियम्।
- nodvijet prāpya cāpriyam
- and not one should shudder, attaining the uncherished.

स्थिरबुद्धिर् ग्रसंमुढो

sthirabuddhir asammūdho (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.

na, not.

- prahr, syet (3rd sg. optative act. pra \sqrt{hr} , s), one should rejoice, one should be excited.
- priyam (m. acc. sg.), the cherished, the dear, the preferred.
- *prāpya* (gerund *pra* \sqrt{ap}), attaining, reaching. *na*, not.
- *udvijet* (3rd sg. opt. act. *ud* \sqrt{vij}), one should shudder, one should tremble.
- $pr\bar{a}pya$ (gerund $pra \sqrt{a}p$), attaining, reaching. *ca*, 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.)
- asammūdhas (m. nom. sg. p. pass. participle a sam \sqrt{muh}), undeluded, unconfused.
- brahmavid (m. nom. sg.), Brahman knowing, a knower of Brahman.
- brahmaņi (n. loc. sg.), in Brahman.
- sthitas (m. nom. sg.), established, abiding, situated.

बाह्यस्पर्शेष्वसक्तात्मा bāhyasparšesvasaktātmā whose self is unattached to external contacts,

विन्दत्यात्मनि यत् सुखम् । vindatyātmani yat sukham he finds in the self, who happiness,

स ब्रह्मयोगयुक्तात्मा

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sa brahmayogayuktātmā he whose self is united with Brahman by Yoga,

सुखम् ग्रक्षयम् ग्रश्नुते ।। sukham akşayam asnute 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. bāhya, outside, situated without. sparsesu (m. loc. pl. from \sqrt{sprs}), in touchings, in contacts. asakta (p. pass. participle a \sqrt{sanj}), unattached, not clinging. ātmā (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. ātmani (m. loc. sg.), in the self. yad (n. acc. sg.), what, which, who. sukham (n. acc. sg.), happiness, bliss. sas (m. nom. sg.), he, this. brahma (n.), Brahman. yoga (m.), Yoga. yukta (p. p ss. participle \sqrt{yuj}), joined, united, yoked. ātmā (m. nom. sg.), self. (brahmayogayuktātmā, m. nom. sg. BV cpd., whose self is united in Yoga with Brahman.) sukham (n. acc. sg.), happiness, bliss. akşayam (n. acc. sg.), imperishable, indestructible. aśnute (3rd sg. pr. indic. mid. \sqrt{as}), he reaches, he attains.

ये हि संस्पर्शजा भोगा ye hi samsparsajā bhogā which indeed contact-born pleasures

दुःखयोनय एव ते। duḥkhayonaya eva te wombs (i.e. sources) of pain, they

म्राद्यन्तवन्तः कौन्तेय *ādyantavantaḥ kāunteya* having a beginning and an end, Son of Kuntī,

न तेषु रमते बुध: ।। na teşu ramate budhaḥ 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. hi, indeed, truly. samsparśajās (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.) eva, indeed (used as a rhythmic filler). te (m. nom. sg.), they. ādi, 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.

na, not.

- teşu (m. loc. pl.), in them. ramate (3rd sg. mid. \sqrt{ram}), he is content, he is delighted, he rejoices.
- budhas (m. nom. sg.), wise man, man of intelligence.

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शकोतीहैव यः सोढुं saknotīhāiva yah sodhum he is able here on earth, who, to endure,

प्राक् शरीरविमोक्षणात्। prāk sarīravimoksaņāt before liberation from the body

कामकोधोद्भवं वेगं kāmakrodhodbhavam vegam desire-and-anger-origination agitation

स युक्त: स सुखी नर: ॥ *sa yuktaḥ sa sukhī naraḥ* 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{sak}), 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{sah}), to bear, to endure, to tolerate. prāk (prāñc, n. nom. sg.), before, previously, former. śarīra, body, bodily frame. vimoksanāt (m. abl. sg. verbal noun from vi \sqrt{muc}), from liberation, from release. (śarīravimokṣaņāt, m. abl. sg., liberation from the body.) kāma (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{yuj}), 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 उन्तःसुखो उन्तरारामस् yo 'ntaḥsukho 'ntarārāmas who (having) happiness within, delight within,

तथान्तर्ज्योतिर् एव यः।

tathāntarjyotir eva yah

as a consequence inner radiance, thus who

स योगी ब्रह्मनिर्वाणं

sa yogī brahmanirvāņam this yogin Brahmanirvāņa,

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.
- antarārāmas (m. nom. sg.), interior delight, delight within, content within, interior contentment, (as BV cpd.) he who has delight within.
- tathā, 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.
- yogī (m. nom. sg.), yogin.
- brahmanirvānam (n. acc. sg.), Brahmanirvāņa, the nirvāņa 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{gam}), he attains, he goes, he ascends to.

^{*} nirvāņa, from nir \sqrt{va} , "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 Theravāda 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.

V

लभन्ते ब्रह्मनिर्वाणम् labhante brahmanirvāņam they attain Brahmanirvāņa

ऋषयः क्षीणकल्मषाः । *rşayah kşīņakalmaşāh* the seers (of) destroyed evils,

छिन्नद्वैधा यतात्मानः

chinnadvāidhā yatātmānaķ whose doubts have been cut away, whose selves are restrained,

सर्वभूतहिते रताः ॥ sarvabhūtahite ratāḥ 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{labh}), they attain, they acquire, they obtain.

- brahmanirvānam (n. acc. sg.), the nirvāna of Brahman, the extinction of the self in Brahman.
- rsayas (m. nom. pl.), the rsis, the seers.
- k_{sina} (m. p. pass. participle \sqrt{ksi}), destroyed, passed away, made an end of.
- kalmaṣās (m. nom. pl.), sins, evils, wrongs. (kṣīṇa-kalmaṣās, m. nom. pl. BV cpd., whose evils are diminished.)
- chinna (p. pass. participle \sqrt{chid}), cut away, severed.
- dvāidhās (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.
- ātmānas (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 $\sqrt{dh\bar{a}}$), in welfare, in friendship, in favorableness, in benefit, in advantage.
- (sarvabhūtahite, m. loc. sg., in the welfare of all beings.)
- ratās (m. nom. pl. p. pass. participle \sqrt{ram}), delighted, content, rejoicing.

कामकोधवियुक्तानां kāmakrodhaviyuktānāmं of the desire-and-anger-separated-from

यतीनां यतचेतसाम् ।

yatīnām yatacetasām

of the ascetics, of the restrained in thought,

ग्रभितो ब्रह्मनिर्वाणं abhito brahmanirvāņam close Brahmanirvāņa

वर्तते 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. kāma (m.), desire, love, greed.

krodha (m.), anger, wrath.

- viyuktānām (m. gen. pl. p. pass. participle vi \sqrt{yuj}), 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.)

yatīnām (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 nirvāna of Brahman, the extinction of the self in Brahman.
- vartate (3rd sg. pr. indic. mid. \sqrt{vrt}), it lies, it exists, it works, it turns.
- vidita (p. pass. participle \sqrt{vid}), known, learned, knowing, knower.
- *ātmanām* (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.)

V

स्पर्शान् कृत्वा बहिर् बाह्यांश् sparsan krtva bahir bahyāmis contacts having made outside (to be) expelled,

चक्षुश्चैवान्तरे भ्रुवोः । cakşuścāivāntare bhruvoķ and the gaze in between the two brows,

प्राणापानौ समौ कृत्वा prāņāpānāu samāu krtvā inhalation and exhalation equal making,

नासाभ्यन्तरचारिणौ ॥ nāsābhyantaracāriņāu the nose within moving,

Expelling outside contacts And fixing the gaze between the two eyebrows, Equalizing the inhalation and exhalation, Moving within the nostrils, sparśān (m. acc. pl. from \sqrt{sprs}), touchings, contacts. krtvā (gerund \sqrt{kr}), 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. ca. 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. prāna (m.), vital breath, inhalation. apāna (m.), abdominal breath, exhalation. (prānāpānāu, m. acc. dual, the vital breath and the abdominal breath, inhalation and exhalation.) samāu (m. acc. dual), equal, the same, similar. $krtv\bar{a}$ (gerund \sqrt{kr}), making, having made. nāsā (f.), nose. abhyantara, within, interiorly. cāriņāu (dual from \sqrt{car}), moving. (nāsābhyantaracāriņāu, m. acc. dual, moving within the nose.)

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^{*} 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.

यतेन्द्रियमनोबुद्धिर् yatendriyamanobuddhir with controlled sense, mind and intelligence,

मुनिर् मोक्षपरायणः । munir mokşaparāyaņaķ the sage, (with) release as highest aim,

विगतेच्छाभयकोधो vigatecchābhayakrodho gone desire, fear and anger,

यः सदा मुक्त एव सः ॥ yaḥ sadā mukta eva saḥ 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{yam}), controlled, 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{gam}), gone away, disappeared.
- icchā (f.), desire.
- bhaya (n.), fear.
- krodhas (m. nom. sg.), anger, wrath.
- (vigatecchābhayakrodhas, m. nom. sg. BV cpd., from whom desire, fear and anger have disappeared.)

yas (m. nom. sg.), who.

- sadā, always, perpetually, forever.
- muktas (m. nom. sg. p. pass. participle \sqrt{muc}), released, liberated.
- eva, indeed (used as a rhythmic filler).
- sas (m. nom. sg.), he, this one.

V

भोक्तारं यज्ञतपसां bhoktāram yajñatapasām the enjoyer of the sacrificial austerities

सर्वलोकमहेश्वरम्। sarvalokamahesvaram (of) all the world the Mighty Lord,

सुहृदं सर्वभूतानां suhṛdaṁ sarvabhūtānāṁ friend of all creatures,

ज्ञात्वा मां शान्तिमृच्छति ॥ jñātvā mām sāntimrcchati having known me, peace he attains.

Having known Me, the enjoyer of sacrifices and austerities, The mighty Lord of all the world, The friend of all creatures, He (the sage) attains peace. bhoktāram (m. acc. sg.), enjoyer, eater. yajña (m.), sacrifice, offering, sacrificial. tapasām (n. gen. pl.), of the austerities, of the heatings. (yajñatapasām, n. gen. pl., of the sacrificial austerities.) sarva, all. loka (m.), world. maheśvaram (m. acc. sg.), Mighty Lord. (sarva-loka-maheśvaram, m. acc. sg. TP cpd., mighty Lord of all the world.) suhrdam (m. acc. sg.), friend, companion. sarvabhūtānām (m. gen. pl.), of all beings, of all creatures. $j\tilde{n}\tilde{a}tv\tilde{a}$ (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having known. mām (acc. sg.), me. śāntim (f. acc. sg.), peace, tranquility. *rcchati* (3rd sg. pr. indic. act. \sqrt{r}), he reaches, he attains, he ascends to, he obtains.

End of Book V

The Yoga of Renunciation

BOOK VI

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke: *śrībhagavān* (n. nom. sg.), the Blessed Lord, the Blessed One.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

anāśritas (m. nom. sg. p. pass. participle an

1

अनाश्रित: कर्मफलं anāśritaḥ karmaphalam not depending (on) action fruit

कार्यं कर्म करोति यः। *kāryaṁ karma karoti yaḥ* the to-be-done (ritual) action he does, who

स संन्यासी च योगी च sa samnyāsī ca yogī ca he a renouncer and a yogin

न निरग्निर् न चात्रिय: ॥ na niragnir na cākriyaķ not (he who is) without a (consecrated) fire, and without sacred rites.

The Blessed Lord spoke: He who performs that action 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.

 $\bar{a}\sqrt{sri}$, not resorting to, not depending on. karmaphalam (n. acc. sg.), action fruit, the fruit of action. kāryam (m. acc. sg. gerundive \sqrt{kr}), to be done, prescribed duty. karma (n. acc. sg.), action, ritual action. karoti (3rd sg. pr. indic. act. \sqrt{kr}), he does, he performs. yas (m. nom. sg.), who. sas (m. nom. sg.), he, this. samnyāsī (m. nom. sg.), renouncer, thrower down. ca, and. yogī (m. nom. sg.), yogin. ca, 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. ca, and. akriyas (m. nom. sg.), without sacred rites, without ritual action, (as BV cpd.) he who is without sacred rites.

VI

यं संन्यासम् इति प्राहुर् yam samnyāsam iti prāhur which renunciation thus they call

योग त विद्धि पाण्डव। yogam tam viddhi pāṇḍava Yoga it know, Son of Pāṇḍu

न ह्य् ग्रसंन्यस्तसंकल्पो na hy asamnyastasamkalpo not indeed without renounced purpose

योगी भवति कश्चन ।। 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. samnyāsam (m. acc. sg.), renunciation, throwing down, casting aside. iti, thus. *prāhus* (3rd pl. perfect act. *pra* \sqrt{ah} with present meaning), they call, they say. yogam (m. acc. sg.), Yoga. tam (m. acc. sg.), it, this. *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn! pāņdava (m. voc. sg.), Son of Pāņdu, epithet of Arjuna. na, not. hi, 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 (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), he is, he becomes. kaścana, anyone, anyone whatever.

3

ग्रारुरुक्षोर् मुनेर् योगं *āruruksor muner yogaṁ* of the desirous of ascending, of the sage, to Yoga

कर्म कारणम् उच्यते। karma kāraņam ucyate action the means it is said;

योगारूढस्य तस्यैव yogārūdhasya tasyāiva of the Yoga-ascended, of him,

शमः कारणम् उच्यते ॥ samaḥ kāraṇam 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.

- \bar{a} ruruksos (m. gen. sg. desiderative noun from $\bar{a}\sqrt{ruh}$), of the desirous of ascending, 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.
- $k\bar{a}ranam$ (n. acc. sg.), method, cause, means. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is called.
- yogārūdhasya (m. gen. sg. p. pass. participle yoga $\bar{a} \sqrt{ruh}$), of the Yoga ascended, (as 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.
- kāraņam (n. acc. sg.), method, means.
- ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is called.

^{*} 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 *ātman* has already been secured, will jñānayoga (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 ātman, or in corresponding acts, because naturally he does not experience anything but the ātman; 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. -Rāmānuja.

4

यदा हि नेन्द्रियार्थेषु yadā hi nendriyārtheşu when indeed not in the objects of the senses

न कर्मस्व् अनुसज्जुते । na karmasv anusajjate nor in actions he is attached

सर्वसंकल्पसंन्यासी sarvasamkalpasaminyāsī all purpose renouncing

योगारूढस् तदोच्यते ।। yogārūḍhas 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. hi, indeed, truly. na, not. indriyārthesu (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{saj} \sqrt{sanj}), he is attached, he clings, he hangs onto. sarvasamkalpa (m.), all purpose, all resolve, all determination. samnyāsī (m. nom. sg.), renouncing, throwing down, casting aside. (sarvasamkalpasmnyāsī, m. nom. sg. TP cpd., renouncing all purpose, renouncing all determination.) yoga (m.), Yoga. ārūdhas (m. nom. sg. p. pass. participle ā \sqrt{ruh} , ascended, climbed. (yogārūdhas, m. nom. sg. TP cpd., ascended to Yoga, mounted to Yoga.) tadā, then. ucyate (3rd. sg. pr. indic. passive \sqrt{vac}), it is

said, he is said to be.

[•] See footnote previous stanza.

उद्धरेद् ग्रात्मना ऽत्मानं uddhared ātmanā 'tmānam' one should uplift by the self the self;

नात्मानम् ग्रवसादयेत्।

nātmānam avasādayet not the self one should degrade.

म्रात्मैव ह्यात्मनो बन्धुर् *ātmāiva hyātmano bandhur* the self indeed of the self a friend

म्रात्मैव रिपुर् म्रात्मनः ॥ *ātmāiva ripur ātmanaḥ* 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. $ud \sqrt{dhr}$), one should uplift, he should rise up, one should lift up. ātmanā (m. inst. sg.), by the self. ātmānam (m. acc. sg.), the self. na. not. ātmānam (m. acc. sg.), the self. avasādayet (3rd sg. causative act. optative ava \sqrt{sad} , one should degrade, one should cause to sink, one should render downhearted. ātmā (m. nom. sg.), self. eva, alone, indeed (often used as a rhythmic filler). hi, indeed, truly, alone. ātmanas (m. gen. sg.), of the self. bandhus (m. nom. sg.), friend, companion, relative. ātmā (m. nom. sg.), self. eva, alone, indeed (often used as a rhythmic filler).

ripus (m. nom. sg.), enemy.

ātmanas (m. gen. sg.), of the self.

^{*} 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 ātman (self) in interpreting this stanza.

6

बन्धुर् स्रात्मा ऽत्मनस् तस्य bandhur ātmā 'tmanas tasya a friend the self of the self of him

येनात्मैवात्मना जितः। yenātmāivātmanā jitaķ by whom the self by the self conquered

म्रनात्मनस् तु शत्रुत्वे anātmanas tu satrutve he whose self is not, indeed, in enmity

वर्तेतात्मैव शत्रुवत् ।। *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. ātmā (m. nom. sg.), self. ātmanas (m. gen. sg.), of the self. tasya (m. gen. sg.), of him, of this. yena (m. inst. sg.), by whom. ātmā (m. nom. sg.), self. eva, indeed (used as a rhythmic filler). ātmanā (m. inst. sg.), by the self. *jitas* (m. nom. sg. p. pass. participle \sqrt{ji}), conquered, subdued, controlled. anātmanas (m. gen. sg.), of the not-self, of the unconquered self, (as BV cpd.) for him whose self is not. tu, indeed, but, however. satrutve (m. loc. sg.), in enmity, in rivalry, in hostility. varteta (3rd sg. optative mid. \sqrt{vrt}), it should exist, it might exist. ātmā (m. nom. sg.), self. eva, indeed (used as a rhythmic filler). *śatruvat* (n. nom. sg.), like an enemy, in the manner of an enemy.

^{*} See previous footnote.

जितात्मनः प्रशान्तस्य jitātmanah prašāntasya of the conquered self, of the peaceful

परमात्मा समाहितः। paramātmā samāhitaḥ the highest self (is) steadfast,

शीतोष्णसुखदुःखेषु sītosņasukhaduhkheşu in cold, heat, pleasure, pain,

तथा मानापमानयोः ॥ tathā mānāpamānayoḥ 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. *jita* (p. pass. participle \sqrt{ji}), conquered, subdued.

ātmanas (m. gen. sg.), of the self.

- (jitāmanas, m. gen. sg. BV cpd., of him who has conquered himself.)
- prasāntasya (m. gen. sg. p. pass. participle pra \sqrt{sam}), of the peaceful, of him who is peaceful.
- paramātmā (m. nom. sg.), highest self, Supreme Self.
- samāhitas (m. nom. sg. p. pass. participle sam $\bar{a} \sqrt{dh\bar{a}}$), steadfast, combined, united, composed, collected, devoted.
- śīta (n.), cold.
- usņa (n.), heat.
- sukha (n.), pleasure, happiness.
- duhkha (n.), pain, misery.
- (*šītosnasukhaduhkhesu*, n. loc. pl. DV cpd., in cold, heat, pleasure and pain.)
- tathā, thus, in this way.
- māna (m.), honor, pride, fame.
- apamāna (m.), dishonor, ill fame.
- (mānāpamānayos, m. loc. DV cpd. dual, in honor and dishonor.)

^{*} Highest self, the self which has been exalted by Yoga practice.

8

ज्ञानविज्ञानत<u>ु</u>श्नात्मा *jñānavijñānatṛptātmā* the knowledge-discrimination-satisfied self

कूटस्थो विजितेन्द्रियः। kūțastho vijitendriyaḥ unchanging, (with) conquered sense,

युक्त इत्युच्यते योगी

yukta ityucyate yogī

disciplined, thus he is said to be, the yogin

समलोष्टाइमकाञ्चन: ।।

samalosțāśmakāñcanaķ

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{trp}), satisfied, content. ātmā (m. nom. sg.), self. (jñānavijñānatrptātmā, m. nom. sg. BV cpd., he whose self is satisfied with knowledge and discrimination.) kūtasthas (m. nom. sg.), unchanging, standing at the top, immovable. vijita (p. pass. participle vi \sqrt{ji}), 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{yuj}), disciplined, fixed in Yoga, steadfast. iti, thus. *ucyate* (3rd sg. pr. indic. passive \sqrt{vac}), he is called, he is said to be. yogī (m. nom. sg.), yogin. sama, the same, similar, equal. losta (m.), clod, lump of clay. aśma (m.), stone. kāñcanas (m. nom. sg.), gold. (samalostāśmakāñcanas, m. nom. sg. BV cpd., to whom a clod, a stone and gold are the same.)

^{*} Discrimination, i.e. knowledge of the *ātman* as well as of the *ātman* as a different entity from *prakrti* (material nature).

सुह्तन्मित्रार्युदासीनsuhrnmitrāryudāsīnafriend-companion-enemy sitting apart,

मध्यस्थद्वेष्यबन्धुषु ।

madhyasthadvesyabandhusu

standing in the middle among enemies and kinsmen

साधुष्व् ग्रपि च पापेषु

sādhusv api ca pāpesu

among the righteous and also among the evil

समबुद्धिर् विशिष्यते ॥

samabuddhir viśisyate

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.

- $ud\bar{a}s\bar{n}a$ (m. pr. participle $ud \sqrt{a}s$), 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.
- (suhrnmitrāryudāsīnamadhyasthadvesyabandhusu, m. loc. pl., impartial toward friend, companion and enemy, and neutral among enemies and kinsmen.)
- sādhuṣu (m. loc. pl.), among the good, among the righteous.

api, also, even.

ca, and.

- pāpeṣu (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.
- visisyate (3rd sg. pr. indic. mid. vi sis), he is to be distinguished, he is preeminent.

^{*} A consequence of contemplation of the $\bar{a}tman$ exclusively.

10

योगी युञ्जीत सततम् yogī yuñjīta satatam the yogin should concentrate constantly

म्रात्मानं रहसि स्थितः । *ātmānam rahasi sthitaḥ* on the self, in solitude remaining,

एकाकी यतचित्तात्मा ekākī yatacittātmā alone controlled thought and self

निराशीर् ग्रपरिग्रहः ॥ nirāsīr aparigrahaḥ having no desires, destitute of possessions.

The yogin should concentrate constantly On the Self, remaining in solitude, Alone, with controlled mind and body, Having no desires and destitute of possessions.

yogī (m. nom. sg.), yogin. yuñjīta (3rd sg. optative mid. \sqrt{yuj}), he should concentrate, he should yoke himself, he should discipline himself. satatam (adv.), constantly. ātmānam (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 $\sqrt{sth\bar{a}}$), remaining, situated. ekākī (m. nom. sg.), alone, solitary. yata (p. pass. participle \sqrt{yam}), controlled, subdued. citta (n.), thought, mind. ātmā (m. nom. sg.), self. (yata-citta-ātmā, m. nom. sg. KD cpd., with controlled thought and self.) nirāśīs (m. nom. sg.), without desires, without asking, without wish. aparigrahas (m. nom. sg.), destitute, nonaccepting, without possessions or a wife.

11

शुचौ देशे प्रतिष्ठाप्य sucāu dese pratisthāpya in a clean place establishing

स्थिरम् ग्रासनम् ग्रात्मनः। sthiram āsanam ātmanaḥ a firm seat for himself

नात्युच्छितं नातिनीचं nātyucchritam nātinīcam not too high, not too low,

चैलाजिनकुशोत्तरम् ॥

cāilājinakuśottaram a cloth, an antelope skin and kuśa grass cover.

Establishing a firm seat for himself In a clean place, Not too high, not too low, 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.
pratisthāpya (causative gerund prati √sthā), establishing, causing to fix, locating.
sthiram (m. acc. sg.), firm, steady.
āsanam (n. acc. sg.), seat.
ātmanas (m. gen. sg.), of himself, for himself.
na, not.
atyucchritam (m. acc. sg. p. pass. participle ati ud √sri), raised too high, too much elevated.

na, not.

atinīcam (n. acc. sg. from ati ni $\sqrt{2}$ añc), too low, too short, too mean, too base.

cāila (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.
- (cāilājinakuśottaram, n. acc. sg. BV cpd., whose covering is cloth, antelope hide and kuśa grass.)

^{*} 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.

12

तत्रेकाग्रं मनः ऋत्वा tatrāikāgram manaķ krtvā there, directed to a single object the mind having made

यतचित्तेन्द्रियक्रियः। yatacittendriyakriyah controlling thought and sense-activity,

उपविश्यासने युञ्जाद्

upaviśyāsane yuñjād

seating himself on the seat, he should practice

योगमात्मविशुद्धये ।। yogamātmavisuddhaye 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.

- ekāgram (n. acc. sg.), directed to a single point, concentrated on a single object.
- manas (n. acc. sg.), mind, thought.
- krtvā (gerund \sqrt{kr}), 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.)
- upaviśya (gerund, upa $\sqrt{vi\delta}$), seating himself, sitting.
- āsane (n. loc. sg.), on the seat.
- yuñjāt (3rd sg. optative act. \sqrt{yuj}), he should practice, he should concentrate, he should yoke himself, he should fix himself.
- yogam (m. acc. sg.), Yoga, to Yoga.
- ātma (m.), self.
- viśuddhaye (f. dat. sg.), to purification, toward purification, for the purpose of purification.
- (*ātma-viśuddhaye*, f. dat. sg. TP cpd., for purfication of self.)

^{*} 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 concentrated on a single object for any length of time.

13

समं कायशिरोग्रीवं samam kāyasirogrīvam erect the body, head and neck

धारयन्न् ग्रचलं स्थिर:। dhārayann acalam sthiraḥ holding, motionless, steady

संप्रेक्ष्य नासिकाग्रं स्वं samprekşya nāsikāgram svam looking at the tip of the nose own

दिशश्चानवलोकयन् ।।

diśaścānavalokayan 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.), balanced, equal, erect. kāya (m.), body. śiras (n.), head. grīvam (m. acc. sg.), neck. (kāyaśirogrīvam, m. acc. sg., body, head and neck.) dhārayan (m. nom. sg. pr. causative participle \sqrt{dhr}), holding, placing. acalam (m. acc. sg.), motionless, unmoving. sthiras (m. nom. sg.), steady, immovable. sampreksya (gerund sam pra \sqrt{iks}), looking at, concentrating the eyes on. nāsikā (f.), nose, nostril. agram (n. acc. sg.), foremost point, tip. svam (m. acc. sg.), own, of oneself. disas (f. acc. pl.), regions, quarters, directions. ca. and.

anavalokayan (m. nom. sg. pr. indic. causative act. participle an ava \sqrt{lok}), not looking toward, not looking.

^{*} 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.

14

प्रज्ञान्तात्मा विगतभीर् prasantātmā vigatabhīr (with) quieted self, banishing fear,

ब्रह्मचारिव्रते स्थितः। brahmacārivrate sthitaḥ in brahmacārin vow (of continence) established,

मनः संयम्य मच्चित्तो

manah samyamya maccitto

the mind controlling, thoughts fixed on me,

युक्त ग्रासीत मत्पर: ।। yukta āsīta matparaķ 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.

prasānta (m. p. pass. participle pra \sqrt{sam}), quieted, made peaceful.

ātmā (m. nom. sg.), self.

- vigata (p. pass. participle vi \sqrt{gam}), gone away, disappeared, banished, banishing.
- bhīs (f. nom. sg.), fear, apprehension, fright, dread.
- (vigata-bhīs, f. nom. sg. KD cpd., banishing fear.)

brahmacārivrate (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.

- samyamya (gerund sam \sqrt{yam}), controlling, subduing.
- maccittas (m. nom. sg.), thinking of me, thoughts fixed on me.

yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), concentrated, disciplined, steadfast, yoked.

āsīta (3rd sg. optative mod. \sqrt{as}), he should sit.

matparas (m. nom. sg.), devoted to me, holding me as highest object.

15

युञ्जूञ् एवं सदा ऽत्मानं *yuñjann evaṁ sadā 'tmānaṁ* disciplining thus always himself,

योगी नियतमानसः । yogī niyatamānasaḥ the yogin of subdued mind

शान्ति निर्वाणपरमां santim nirvanaparamami to peace, to nirvana supreme

मत्संस्थाम् अधिगच्छति ।। matsamsthām 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. yuñjan (m. nom. sg. pr. act. participle \sqrt{yuj}), disciplining, concentrating. evam, thus. sadā (adv.), always, perpetually. ātmānam (m. acc. sg.), himself. yogī (m. nom. sg.), yogin. niyatamānasas (m. gen. sg.), of subdued mind, (as BV cpd.) whose mind is subdued. śāntim (f. acc. sg.), peace, tranquility. nirvāņa, nirvāņa, extinction of the self in Brahman. paramām (f. acc. sg.), highest, supreme. (nirvāna-paramām, f. acc. sg. KD cpd., nirvāna supreme.) matsamstham (f. acc. sg.), "me together standing," union with me. adhigacchati (3rd sg. pr. indic. act. adhi \sqrt{gam}), he attains, he goes.

नात्यश्नतस् तु योगो ऽस्ति nātyaśnatas tu yogo 'sti not of eating too much, indeed, Yoga it is

न चैकान्तम् अनश्नतः । na cāikāntam anaśnataḥ and not absolutely of not eating

न चातिस्वग्नशीलस्य na cātisvapnasīlasya and not of the too-much-sleeping habit

जाग्रतो नैव चार्जुन ।। jāgrato nāiva 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{as} , of eating too much. tu, indeed, but. yogas (m. nom. sg.), Yoga. asti (3rd sg. pr. indic. \sqrt{as}), it is, there is. na, not. ca, and. ekāntam (adv.), absolutely, of necessity, solely, only, exclusively. anaśnatas (m. gen. sg. pr. participle an \sqrt{as}), of one who does not eat, of one who refrains from food. na. not. ca, and. atisvapna (m.), too much sleeping, oversleeping. śīlasya (m. gen. sg.), of habit, of custom, of usage. (atisvapnaśīlasya, m. gen. sg. BV cpd., of him who has the habit of sleeping too much.) *jāgratas* (m. gen. sg. pr. participle \sqrt{jagr}), of keeping awake, of being watchful, of awakening. na, not. eva, indeed (used as a rhythmic filler). ca. and.

arjuna (m. voc. sg.), Arjuna.

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^{*} This statement, not dissimilar to the "middle way" of the Buddha, is among several references in the Bhagavad GItā to extreme practices on the part of some ascetics. The following stanza continues the idea.

17

युक्ताहारविहारस्य *yuktāhāravihārasya* of the moderate in food and diversion,

युक्तचेष्टस्य कर्मसु। yuktacestasya karmasu of the disciplined in performance of actions,

युक्तस्वप्नावबोधस्य

yuktasvapnāvabodhasya of the moderate in sleep and waking

योगो भवति दुःखहा ।। yogo bhavati duḥkhahā 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. yukta (p. pass. participle \sqrt{yuj}), disciplined, moderate, yoked.

āhāra (m.), food.

vihārasya (m. gen. sg.), of sport, of play, of diversion.

(yukta-āhāra-vihārasya, m. g. sg. BV cpd., one moderate in food and diversion.)

yukta (p. pass. participle \sqrt{yuj}), disciplined, moderate.

cestasya (m. gen. sg.), of actions.

(yuktacestasya, m. gen. sg. BV cpd., whose actions are disciplined.)

karmasu (n. loc. pl.), in actions.

yukta (p. pass. participle \sqrt{yuj}), 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. $\sqrt{bh\bar{u}}$), it is, it becomes.
- $duhkhah\bar{a}$ (m. nom. sg. from $duhkha \sqrt{han}$), sorrow destroying.

18

यदा विनियतं चित्तम् yadā viniyatam cittam when (with) controlled thought

म्रात्मन्य् एवावतिष्ठते । *ātmany evāvatisthate* in the self alone he is absorbed,

निःस्पृहः सर्वकामेभ्यो nihsprhah sarvakāmebbyo free from longing, from all desires,

युक्त इत्य् उच्यते तदा ।। yukta ity ucyate tadā "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. yadā, when. viniyațam (n. nom. sg. p. pass. participle vi $ni \sqrt{yam}$, controlled, subdued. cittam (n. nom. sg.), thought. ātmani (m. loc. sg.), in the self. eva, indeed (used as a rhythmic filler). avatisthate (3rd sg. pr. indic. mid. ava $\sqrt{sth\bar{a}}$, he is absorbed, he abides in, he remains. nihsprhas (m. nom. sg.), free from desire, free from longing. sarva, all. kāmebhyas (m. abl. sg.), from desires, from lust. yuktas (m. nom. sg.), disciplined, steadfast. iti, thus. *ucyate* (3rd sg. pr. indic. passive \sqrt{vac}), he is said to be, he is called. tadā, then.

यथा दीपो निवातस्थो yathā dīpo nivātastho as a lamp in a windless place

ने ङ्गते सोपमा स्मृता। nengate sopamā smṛtā not it flickers, the simile is recorded

योगिनो यतचित्तस्य yogino yatacittasya of the yogin, of controlled thought,

युञ्जूतो योगम् ग्रात्मनः ।।

yuñjato yogam ātmanaķ 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. yathā, as, in which way.

dīpas (m. nom. sg.), lamp, lantern.

nivāta (m.), without wind, windless.

-sthas (m. nom. sg. suffix), situated, being situated in, standing in.

na, not.

ingate (3rd sg. pr. indic. md. \sqrt{ing}), it flickers, it stirs.

sas (m. nom. sg.), simile.

smṛtā (f. nom. sg. p. pass. participle \sqrt{smr}), 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.

 $yu\bar{n}jatas$ (m. gen. sg. pr. act. participle \sqrt{yuj}), of concentrated, of steadfast, of performing.

yogam (m. acc. sg.), Yoga.

ātmanas (m. gen. sg.), of the shelf.

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यत्रोपरमते चित्तं yatroparamate cittam where it is at rest, thought

निरुद्धं योगसेवया। niruddham yogasevayā restrained by Yoga practice

यत्र चैवात्मना ऽत्मानं yatra cāivātmanā 'tmānamं and where by the self the self

पश्यन्न् म्रात्मनि तुष्यति ।। *paśyann ātmani tuṣyati* 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{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{rudh} , restrained, held back. yoga (m.), Yoga. sevayā (f. inst. sg.), by practice, by service. (yoga-sevayā, f. inst. sg., TP cpd., by practice of yoga.) yatra, where. ca, and. eva, indeed (used as a rhythmic filler). ātmanā (m. inst. sg.), by the self. ātmānam (m. acc. sg.), the self. paśyan (m. nom. sg. pr. participle act. \sqrt{pas}), beholding, seeing. ātmani (m. loc. sg.), in the self. tuşyati (3rd sg. pr. indic. act. \sqrt{tus}), he is content, he is satisfied.

21

सुखम् म्रात्यन्तिकं यत् तद् sukham ātyantikam yat tad happiness infinite which that

बुद्धिग्राह्यम् अतीन्द्रियम् । buddhigrāhyam atīndriyam (by) intelligence grasped, transcending the senses

वेत्ति यत्र न चैवायं vetti yatra na cāivāyam he knows where, and not this (one),

स्थितश्चलति तत्त्वतः ॥ sthitascalati 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. ātyantikam (n. acc. sg.), endless, infinite, perpetual. yad (n. acc. sg.), which. tad (n. acc. sg.), this, that. buddhigrāhyam (n. acc. sg.), grasped by the intelligence. atindriyam (n. acc. sg.), transcending the senses, beyond the realm of the senses. *vetti* (3rd sg. pr. indic. act. \sqrt{vid}), he knows. yatra, where. na, not. ca, 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{cal}), he moves, he deviates.

tattvatas (n. abl. sg.), from "thatness," from the truth.

य लब्ध्वा चापर लाभे yam labdhvā cāparam lābham and which having attained, other gain

मन्यते नाधिक ततः । manyate nādhikam tatah he thinks not greater from there,

यस्मिन् स्थितो न दुःखेन yasmin sthito na duhkhena in which established not by sorrow,

गुरुणापि विचाल्यते ।। guruņāpi vicālyate 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. *labdhvā* (gerund \sqrt{abh}), attaining, having attained, obtaining, having obtained. ca, and. aparam (m. acc. sg.), other. lābham (m. acc. sg.), gain, attainment, obtainment. manyate (3rd sg. pr. indic. mid. \sqrt{man}), 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. gurunā (n. inst. sg.), by heavy, by profound. api, even, also. vicālyate (3rd sg. pr. indic. causative passive

 $vi \sqrt{cal}$, he is shaken, he is moved.

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तं विद्याद् दुःखसंयोगtam vidyād duḥkhasamyogathis, let it be known, union-with-pain-

वियोगं योगसंज्ञितम् । viyogam yogasamjñitam dissolution, Yoga called

स निश्चयेन योक्तव्यो sa niścayena yoktavyo this, with determination to be practiced,

योगो ऽनिर्विण्णचेतसा ॥ yogo 'nirvinnacetasā 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. 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.
- samifiitam (m. acc. sg. p. pass. participle from noun samifiā), known as, called, recognized as.
- (yoga-samjñitam, m. acc. sg. TP cpd., known as yoga.)

sas (m. nom. sg.), this, he.

- *niścayena* (m. inst. sg. from *niś* \sqrt{ci}), by determination, with determination, with absence of doubt.
- yoktavyas (m. nom. sg. gerundive \sqrt{yuj}), to be practiced, to be concentrated on.
- yogas (m. nom. sg.), Yoga.
- anirviņņa (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.)

संकल्पप्रभवान् कामांस् samkalpaprabhavān kāmāns whose origins lie in one's intention, desires

त्यक्त्वा सर्वान् अशेषतः । tyaktvā sarvān asesataķ having abandoned all without remainder,

मनसैवेन्द्रियग्रामं

manasāivendriyagrāmam by the mind the multitude of senses,

विनियम्य समन्ततः ॥ viniyamya samantatah restraining 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, samkalpa (m), purpose, aim, intention.

prabhavān (m. acc. pl.), produced, born, come into being, origins.

(samkalpaprabhavān, m. acc. pl. BV cpd., whose origins lie in one's intention.)

 $k\bar{a}m\bar{a}n$ (m. acc. pl.), desires, cravings, lusts. tyaktv \bar{a} (gerund \sqrt{tyaj}), abandoning, having abandoned, having forsaken, having renounced.

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{yam}), restraining, subduing, controlling.

samantatas (adv.), wholly, completely.

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25

शनैः शनैर् उपरमेद् *sanāiḥ sanāir uparamed* by little by little he should cease from action

बुद्ध्या धृतिगृहीतया। buddhyā dhṛtigṛhītayā with the intelligence firmly grasped.

ग्रात्मसंस्थं मनः कृत्वा

ātmasamstham 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{ram}), he should cease from action, he should renounce action, he should be quiet.

budhyā (f. inst. sg.), by the intelligence, with the intelligence.

dhrti (f.), firmness, firm, firmly.

 $grh\bar{i}tay\bar{a}$ (f. inst. sg. p. pass. participle \sqrt{grah}), grasped, controlled, gripped.

(dhrti-grhitayā, f. instr. sg. KD cpd., firmly grasped.)

âtma- (m.), self, own.

samstham (m. acc. sg.), "together standing," fixed, situated together with.

manas (n. acc. sg.), mind, thought.

krtvā (gerund \sqrt{kr}), making, having made.

na, not.

kimcid, anything, anything whatever.

api, even, also.

cintayet (3rd sg. causative optative act. \sqrt{cint}), he should think of, he should reflect on, he should consider.

26

यतो यतो निश्चरति yato yato niscarati wheresoever it wanders away,

मनश्चञ्चलम् ग्रस्थिरम् ।

manascañcalam asthiram the mind, moving to and fro, unsteady,

ततस्ततो नियम्यैतद्

tatastato niyamyāitad from thence holding back this (i.e. the mind)

म्रात्मन्य् एव वशं नयेत् ।। ātmany eva vaśam 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{car}), it moves away, it wanders away. manas (n. nom. sg.), mind, thought. cañcalam (n. nom. sg. intensive verbal noun from \sqrt{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{yam}), holding back, subduing, controlling. etad (n. acc. sg.), this. ātmani (m. loc. sg.), in the self. eva, indeed (used as a rhythmic filler). vasam (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.

27

प्रशान्तमनसं होनं prasantamanasam hyenam composed in mind indeed, him

योगिनं सुखम् उत्तमम् । yoginam sukham uttamam the yogin; happiness supreme

उपैति शान्तरजसं upāiti sāntarajasam he approaches, pacified passion

ब्रह्मभूतम् ग्रकल्मषम् ॥ brahmabhūtam akalmaşam 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. praśānta (n. p. pass. participle pra \sqrt{sam}), composed, peaceful.

manasam (m. acc. sg.), mind.

(praśāntamanasam, m. acc. sg. BV cpd., whose mind is tranquil.)

hi, 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 (3rd sg. pr. indic. act. *upa* \sqrt{i}), he approaches, he attains, he goes to.

śanta (m.), calmed, pacified, appeased.

rajasam (m. acc. sg.), passion, emotion.

(*sāntarajasam* (m. acc. sg. BV cpd., whose passions are calmed.)

brahmabhūtam (m. acc. sg.), one with Brahman, united with Brahman, become one with Brahman.

akalmaşam (m. acc. sg.), without wrong, free of evil.

28

युज्जून्न् एवं सदा ऽत्मानं yuñjann evam sadā 'tmānam practicing Yoga thus constantly himself

योगी विगतकल्मषः। yogī vigatakalmaşah the yogin, freed from evil,

सुखेन ब्रह्मसंस्पर्शम् sukhena brahmasamsparsam easily Brahman contact

ग्रत्यन्त सुखम् अश्नुते ।। atyantam sukham asnute beyond end happiness he attains.

Thus constantly disciplining himself, The yogin, freed from evil, Easily encountering Brahman, Attains happiness beyond end. yuñjan (m. nom. sg. pr. participle act. \sqrt{yuj}), practicing Yoga, yoking, performing Yoga. evam, thus. sadā, always, constantly, perpetually. ātmānam (m. acc. sg.), himself. yogī (m. nom. sg.), yogin. vigatakalmasas (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. brahmasamsparsam (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 (3rd sg. pr. indic. mid. \sqrt{as}), he attains, he reaches.

29

सर्वभूतस्थम् म्रात्मानं sarvabhūtastham ātmānam present in all beings, the self,

सर्वभूतानि चात्मनि । sarvabhūtāni cātmani and a'l beings in the self,

ईक्षते योगयुक्तात्मा *īkṣate yogayuktātmā* he sees, the yoga-disciplined self

सर्वत्र समदर्शन: ।। sarvatra samadarsanah at all times seeing the same.*

He who is disciplined by yoga sees The Self present in all beings, 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. sarvabhūtāni (n. acc. pl.), all beings, all creatures. ca, and. ātmani (m. loc. sg.), in the self, *ikṣate* (3rd sg. pr. indic. mid. \sqrt{iks}), he sees, he observes. yogayukta (m.), disciplined in Yoga, steadfast in Yoga, yoked to Yoga. ātmā (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.

^{*} Samadarśana has a special meaning which the words "seeing the same" scarcely convey. The ātmans, 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 ātman into Yoga, will see similarity in all ātmans when separated from prakyti (material nature); he will see that all beings are in his own ātman; in other words he will see that his own ātman has the same form as the ātmans of all other beings and contrariwise, so that he has seen all that is ātman when he has seen one ātman." - Rāmānuja.

यो मां पश्यति सर्वत्र yo mām pasyati sarvatra who me he sees everywhere

सर्वं च मयि पश्यति sarvam ca mayi pasyati and all in me he sees,

तस्याहं न प्रणश्यामि *tasyāham na praņaśyāmi* of him I not I am lost

स च मे न प्रणश्यति ॥ sa ca me na praņašyati and he of me not he is lost.

He who sees Me everywhere, And sees all things in Me; I am not lost to him, And he is not lost to Me.

yas (m. nom. sg.), who. mām (m. acc. sg.), me. *paśyati* (3rd sg. pr. indic. act. \sqrt{pas}), he sees, he observes, he perceives. sarvatra, everywhere, at all times, in everything. sarvam (m. acc. sg.), all. ca. and. mayi (m. loc. sg.), in me. *paśyati* (3rd sg. pr. indic. act. \sqrt{pas}), he sees. tasya (m. gen. sg.), of him, to him. aham (nom. sg.), I. na, not. praņaśyāmi (1st sg. pr. indic. act. pra \sqrt{nas}), I am lost. sas (m. nom. sg.), he. ca, and. me (gen. sg.), of me, to me. na, not. pranaśyati (3rd sg. pr. indic. act. pra \sqrt{nas}), he is lost, he is destroyed.

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^{*} Krishna (the Supreme Spirit) is here equating himself with the *ātman*.

31

सर्वभूतस्थितं यो मां sarvabhūtasthitamं yo mām (as) all-beings-abiding who me

भजत्य् एकत्वम् ग्रास्थितः ।

bhajaty ekatvam āsthitaķ he honors, oneness established in,

सर्वथा वर्तमानो ऽपि sarvathā vartamāno 'pi in whatever way (otherwise) acting even

स योगी मयि वर्तते ॥

sa yogī 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.

mām (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} sthitas (n. nom. sg. p. pass. participle $\bar{a} \sqrt{sth\bar{a}}$), established in, abiding in, resorting to, having regard for, practiced in.
- sarvathā, in whatever way.
- vartamānas (m. nom. sg. pr. middle participle \sqrt{vrt}), 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{vrt}), he lives, he dwells, he abides, he turns.

^{*} I.e. who recognizes that all *ātmans* are one, and all pervaded by the Supreme Spirit.

म्रात्मौपम्येन सर्वत्र *ātmāupamyena sarvatra* himself by comparison in all cases

समं पश्यति यो ऽर्जुन । samam pasyati yo 'rjuna the same he sees, who, Arjuna,

सुख वा यदि वा दुःखं *sukhaṁ vā yadi vā duḥkhaṁ** pleasure whether or pain,

स योगी परमो मत: ॥ sa yogī paramo mataḥ 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.

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ātmā (m.), self, himself, oneself. *āupamyena* (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{pas}), he sees, he considers. yas (m. nom. sg.), who. arjuna (m. voc. sg.), Arjuna. sukham* (n. acc. sg.), pleasure, happiness. vā yadi vā, whether, or if. duhkham* (n. acc. sg.), pain, misery. sas (m. nom. sg.), he, this. yogī (m. nom. sg.), yogin. paramas (m. nom. sg.), highest, supreme. matas (m. nom. sg. p. pass. participle \sqrt{man}), thought, thought to be.

^{*} 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. "Su" and "dus" are prefixes indicating good or bad. The word "kha," 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.

 $[\]uparrow$ 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.

भ्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke: arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

33

यो ऽयं योगस् त्वया प्रोक्तः yo 'yam yogas tvayā proktaķ which this yoga by thee declared

साम्येन मधुसूदन । sāmyena madhusūdana

with evenness of mind, Slayer of Madhu, एतस्याहं न पञ्चामि

etasyāham na paśyāmi of this I, not I perceive,

चञ्चलत्वात् स्थितिं स्थिराम् ।।

cañcalatvāt sthitim sthirām 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{vac}), declared, propounded, explained.
- sāmyena (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.

na, not.

paśyāmi (1st sg. pr. indic. act. \sqrt{pas}), I see, 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.

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चञ्चलं हि मनः कृष्ण *cañcalaṁ hi manaḥ kṛṣṇa* unstable indeed the mind, Krishna,

प्रमाथि बलवद् दृढम् । pramāthi balavad drdham troubling, powerful, intense,

तस्याहं निग्रहं मन्ये tasyāham nigraham 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 To control as the wind. cañcalam (n. nom. sg.), unstable, unsteady, wandering. hi, indeed, truly. manas (n. nom. acc. sg.), mind. kṛṣṇa (m. voc. sg.), Krishna. pramāthi (n. nom. sg.), troubling, harassing, destroying. balavat (n. nom. sg.), powerful, strong. drdham (n. nom. sg.), intense, hard, fixed, massive, unvielding. tasya (n. gen. sg.), of it, of this. aham (nom. sg.), I. nigraham (m. acc. sg. noun from $ni \sqrt{grah}$), 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. suduskaram (n. acc. sg.), difficult to do, hard to achieve, hard to bring about.

श्रीभगवान् उवाच। *śrībhagavān uvāca* the Blessed Lord spoke:

uvaca (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

35

ग्रसंशयं महाबाहो asamsayam mahābāho without doubt, O Mighty Armed One,

मनो दुनिग्रहं 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 ॥ vāirāgyeņa ca grhyate and by indifference it is restrained.

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. asamsayam (adv.), without doubt, doubtless.

mahābāho (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{grah}), difficult to restrain, hard to control, hard to subdue.
- calam (n. nom. sg.), moving, unsteady, unstable, restless.
- abhyāsena (m. inst. sg.), by practice, by performance.
- tu, but.
- kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
- vāirāgyeņa (n. inst. sg.), by indifference, by disgust, by aversion to worldly objects. ca, and.
- grhyate (3rd sg. pr. indic. passive \sqrt{grah}), it is restrained, it is gripped, it is subdued, it is controlled.

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he

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ग्नसंयतात्मना योगो asamyatātmanā yogo by him whose self is uncontrolled, Yoga

दुष्प्राप इति मे मतिः । *dusprāpa iti me matiḥ* difficult to attain, thus of me the thought;

वश्यात्मना तू यतता

vaśyātmanā tu yatatā by him whose self is controlled, but, by striving,

शक्यो ऽवाप्तुम् उपायतः ॥

sakyo 'vāptum upāyataḥ 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.

asamyata (p. pass. participle a sam \sqrt{yam}), uncontrolled, unsubdued. ātmanā (m. inst. sg.), by the self. (asamyatātmanā, m. inst. sg. BV cpd., by him whose self is uncontrolled.) yogas (m. nom. sg.), Yoga. dusprāpas (m. nom. sg. from dus pra \sqrt{ap}), difficult to attain, hard to reach. iti, thus. me (gen. sg.), of me, my. matis (f. nom. sg.), thought, opinion. vaśya (m.), controlled, subject to the will. ātmanā (m. inst. sg.), by the self. (vaśyātmanā, m. inst. sg. BV cpd., by him whose self is controlled.) tu, but, however. yatatā (m. inst. sg. pr. act. participle \sqrt{yat}), by striving, with effort. *śakyas* (m. nom. sg. gerund \sqrt{sak}), possible, able. avāptum (infinitive ava \sqrt{ap}), to attain, to reach, to obtain. upāya (m.), means, course. -tas (adverbial suffix), through, by.

भ्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke: arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

37

ग्रयतिः श्रद्धयोपेतो ayatih sraddhayopeto

the uncontrolled one who has arrived at faith,

योगाचुलितमानसः ।

yogāccalitamānasah whose mind has fallen away from Yoga

म्रप्राप्य योगसंसिद्धि aprāpya yogasamisiddhimi not attaining Yoga-perfection

कां गति कृष्ण गच्छति ।। kām gatim kṛṣṇa 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

Who does not attain perfection in yoga,

Which way, Krishna, does he go?

- ayatis (m. nom. sg.), the uncontrolled one, the unsubdued one.
- śraddhayā (f. inst. sg.), by faith, with faith.
- upetas (m. nom. sg. p. pass. participle upa \sqrt{i}), 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{ap}), not attaining, not reaching, without attaining.
- yogasamsiddhim (f. acc. sg.), Yoga-perfection, perfection in Yoga.
- kām (f. acc. sg. interrog.), what?
- gatim (f. acc. sg.), road, goal, path.
- krsna (m. voc. sg.), Krishna.
- gacchati (3rd sg. pr. indic. act. \sqrt{gam}), he goes, he walks, he moves.

कच्चिन् नोभयविभ्राष्टश् kaccin nobhayavibhras़țaś is it that not (from) both (worlds) fallen,

छिन्नाभ्रम् इव नश्यति । chinnābhram iva naśyati disappearing-cloud-like, he is lost,

ग्रप्रतिष्ठो महाबाहो apratistho mahābāho having no solid ground, O Mighty Armed One (Krishna),

विमूढो ब्रह्मण: पथि ।। vimūdho brahmaņah 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?

kaccid, is it that? na, not. ubhaya (m.), both. vibhrastas (m. nom. sg. p. pass. participle vi \sqrt{bhrans} , fallen, failed, deserted. 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{nas}), he is lost, he is destroyed. aprastishas (m. nom. sg.), having no solid ground, fluctuating, unsafe. mahābāho (m. voc. sg.), O Mighty Armed One, epithet here applied to Krishna. vimūdhas (m. nom. sg. p. pass participle vi \sqrt{muh} , confused, deluded. brahmanas (n. gen. sg.), of Brahman.

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pathi (m. loc. sg.), on the path, on the road.

^{* &}quot;Both worlds," viz. the here and the hereafter, earth and heaven.

[†] This is one of two instances in the Bhagavad Gītā 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.

39

एतन् मे संशयं कृष्ण etan me sams'ayam krsna this of me doubt, Krishna

छेत्तुम् म्रह्स्य् म्रशेषतः । chettum arhasy asesatah to efface thou art able without remainder;

त्वदन्यः संशयस्यास्य tvadanyah samisayasyāsya 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. samśayam (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. asesatas (adv.), without remainder, wholly, totally. tvadanyas (m. nom. sg.), other than thee. samsayasya (m. gen. sg.), of doubt, of uncertainty. asya (m. gen. sg.), of it, of this. chettā (m. nom. sg.), cutter-away, effacer. na, not. hi, indeed, truly. upapadyate (3rd sg. pr. indic. mid. upa

 $\sqrt{papadyate}$ (3rd sg. pr. indic. mid. $upa \sqrt{pad}$), he arrives, he comes forth, he exists.

श्रीभगवान् उवाच srībhagavān uvāca the Blessed Lord spoke: *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

40

पार्थ नैवेह नामुत्र p*ārtha nāiveha nāmutra* Son of Pṛthã, neither here on earth, nor there above

विनाशस् तस्य विद्यते । vināśas tasya vidyate destruction of him it is found

न हि कल्याणकृत् कश्चिद्

na hi kalyāņakrt kascid 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. pārtha (m. voc. sg.), Son of Prthä, epithet of Arjuna. na, not, neither. eva, indeed (used as a rhythmic filler). iha, here, here on earth. na, not, nor. amutra (adv.), there above, there in heaven. vināśas (m. nom. sg. verbal noun from vi \sqrt{nas} , 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. hi, indeed, truly. kalyāņakrt (m. nom. sg. from kalyāņa+ \sqrt{kr} , 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.

^{*} I.e. the uncontrolled man who has arrived at faith but has fallen from Yoga.

प्राप्य पुण्यकृतां लोकान्

prāpya puņyakrtām lokān

attaining of the meritorious doing, the worlds

उषित्वा शाश्वतीः समाः। usitvā śāśvatīh samāh having dwelt for endless years

शचीनां श्रीमतां गेहे

śucīnām śrīmatām gehe

of the radiant and of the illustrious in the dwelling

योगभ्रष्टो ऽभिजायते ।।

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.

prāpya (gerund pra \sqrt{ap}), attaining, reaching.

punyakrtām (m. gen. pl.), of the meritorious acting, of the auspicious making, of the virtuous acting, of the good doing.

- $lok\bar{a}n$ (m. acc. pl.), worlds. $usitv\bar{a}$ (gerund $\sqrt{3}$ vas), dwelling, having dwelt.
- śāśvatīs (f. acc. pl.), constant, perpetual, endless.

samās (f. acc. pl.), years.

- śucīnām (m. gen. pl.), of the radiant, of the happy.
- śrīmatām (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 √bhranś), BV cpd., fallen from Yoga, gone from Yoga, lost to Yoga.

abhijāyate (3rd sg. pr. indic. passive abhi \sqrt{jan} , he is born, he is reborn, he is born again.

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ग्रथवा योगिनाम् एव athavā yoginām eva or else of yogins

कुले भवति धीमताम्। *kule bhavati dhīmatām* in the family he comes to be, of wise,

एतद् धि दुर्लभतरं etad dhi durlabhataram this indeed more difficult to attain

लोके जन्म यद् ईदृशम् ।। loke janma yad īdṛśam 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.

athavā, 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. $\sqrt{bh\bar{u}}$), he comes to be, he exists. dhīmatām (m. gen. pl.), of the wise, of the learned ones. etad (n. nom. sg.), this. hi, 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. idrsam (n. nom. sg.), such, of such a kind.

43

तत्र तं बुद्धिसंयोगं tatra tam buddhisamyogam there it, intelligence-accretion,

लभते पौर्वदेहिकम्। labhate pāurvadehikam he receives, derived from a former body,

यतते च ततो भूय: yatate ca tato bhūyaḥ and he strives from thence once more

संसिद्धौ कुरुनन्दन ॥ samsiddhau 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.

tam (m. acc. sg.), it, him, this.

- *buddhisamyogam* (m. acc. sg. TP cpd.), intelligence-accretion, accretion of knowledge, accretion of experience, joining together of knowledge.
- *labhate* (3rd sg. pr. indic. mid. \sqrt{labh}), 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{yat}), he strives, he makes effort.
- ca, and.
- tatas, from there, from thence.
- bhūyas (adv.), again, once more. samsiddhāu (f. loc. sg.), toward perfection, toward success.
- kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

44

पूर्वाभ्यासेन तेनेव *pūrvābhyāsena tenāiva* by prior practice, by it,

हियते ह्य् ग्रवशो ऽपि सः।

hriyate hy avaso 'pi sah he is carried on, indeed against will even, he,

जिज्ञासुर् ऋषि योगस्य

jijñāsur api yogasya the wishing to know even, of Yoga

शब्दब्रह्मातिवर्तते ।।

sabdabrahmātivartate 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. eva, indeed (used as a rhythmic filler). *hriyate* (3rd sg. pr. indic. passive \sqrt{hr}), he is carried on, he is conveyed, he is brought. hi, indeed, truly. avaśas (m. nom. sg.), without will, without wish, against will. api, also, even. sas (m. nom. sg.), he, this. jijnāsus (m. nom. sg. from desiderative $\sqrt{j\tilde{n}\tilde{a}}$, 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 (3rd sg. pr. indic. mid. ati \sqrt{vrt}), he goes beyond, he transcends.

प्रयत्नाद् यतमानस् तु

prayatnād yatamānas tu from presevering effort (and) controlled

mind indeed

योगी संशुद्धकिल्बिषः। yogī samsuddhakilbişah the yogin, completely cleansed of guilt,

ग्रनेकजन्मसंसिद्धस्

anekajanmasamsiddhas not-one-birth-perfected,

ततो याति परां गति ॥ tato yāti parām 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. tu, indeed, but. yogī (m. nom. sg.), yogin. samśuddha (p. pass. participle sam \sqrt{sudh}), completely cleansed, completely purified. kilbişas (m. nom. sg.), guilt, sin, evil. (samśuddhakilbişas, m. nom. sg. BV cpd., who is completely cleansed of evil.) aneka (n.), not one, i.e. many. janma (n.), birth. samsiddhas (m. nom. sg. p. pass. participle sam \sqrt{sidh} , perfected, successful. (anekajanmasamsiddhas, m. nom. sg. TP cpd., perfected through many births, successful through many incarnations.) tatas (m. abl. sg.), then, from there. yāti (3rd sg. pr. indic. act. \sqrt{ya}), he goes.

parām (f. acc. sg.), to the highest, to the supreme, the supreme.

gatim (f. acc. sg.), goal, path.

46

तपस्विभ्यो ऽधिको योगी tapasvibhyo 'dhiko yogī to the ascetics superior the yogin;

ज्ञानिभ्यो ऽपि मतो ऽधिक:। *jñānibhyo 'pi mato 'dhikaḥ* to the learned also thought to be superior;

कमिभ्यश चाधिको योगी

karmibhyaś cādhiko yogī and to the active (in ritual) superior the yogin

तस्माद् योगी भवार्जुन ।। tasmād yogī bhavārjuna 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. pl.), to the ascetics. adhikas (m. nom. sg.), superior, going beyond. yogī (m. nom. sg.), yogin. jñānibhyas (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. ca. 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. bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), be! arjuna (m. voc. sg.), Arjuna.

\mathbf{VI}

47

योगिनाम् ग्रपि सर्वेषां yoginām api sarveşām of the yogins even, of all these,

मद्गतेनान्तरात्मना। madgatenāntarātmanā to me by going with inner self,

श्वद्धावान् भजते यो मां sraddhāvān bhajate yo mām full of faith he honors, who, me

स मे युक्ततमो मत: ॥ sa me yuktatamo matah he to me the most devoted thought to be.

Of all these yogins, He who has merged his inner Self in Me, Honors Me, full of faith, Is thought to be the most devoted to Me. 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.

antarātmanā (m. inst. sg.), by the inner self, with the inner self.

śraddhāvān (m. nom. sg.), full of faith, rich in faith.

bhajate (3rd sg. pr. indic. mid. \sqrt{bhaj}), he honors, he worships, he loves.

yas (m. nom. sg.), who.

mām (acc. sg.), me.

sas (m. nom. sg.), he, this.

me (dat. sg.), to me.

yuktatamas (m. nom. sg. superlative of yukta, p. pass. part. of \sqrt{yuj}), most devoted, most attached, most steadfast.

matas (m. nom. sg. p. pass. participle \sqrt{man}), thought, believed, thought to be, believed to be.

End of Book VI

The Yoga of Meditation

^{*} I.e. whose mind is perpetually fixed on God, or the Supreme Spirit, through *bhakti*, or love.

BOOK VII

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.

uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

मय्य् ग्रासक्तमनाः पार्थ mayy āsaktamanāḥ pārtha in me whose mind is absorbed, Son of Pṛthā,

योगं युञ्जन् मदाश्रयः। yogam yuñjan madāśrayah Yoga practicing, dependent on me,

ग्रसंशयं समग्रं मां asamisayam samagram mām without doubt, entirely me;

यथा ज्ञास्यसि तच्छृणु ।। yathā jñāsyasi tac chṛṇu 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! mayi (loc. sg.), in me. *āsakta* (p. pass. participle $\bar{a} \sqrt{sa\tilde{n}j}$), absorbed in, intent on, attached to. manās (n. nom. sg.), mind, thought, devotion. (āsaktamanās, m. nom. sg. BV cpd., one whose mind is attached, one whose mind is absorbed.) pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. yogam (m. acc. sg.), Yoga. yuñjan (m. nom. sg. pr. participle \sqrt{yuj}), practicing, performing. madāśrayas (m. nom. sg.), dependent on me, taking refuge in me. asamsayam (adv.), without doubt, without irresolution, without qualification. samagram (adv.), wholly, entirely. mām (acc. sg.), me. yathā, how, in which way. *jñāsyasi* (2nd sg. future act. $\sqrt{j\tilde{n}\tilde{a}}$), thou shalt know. tad (n. acc. sg.), that, this, *śrnu* (2nd sg. imperative \sqrt{sru}), hear!

2

ज्ञानं ते ऽहं सविज्ञानम् jñānam te 'ham savijñānam knowledge to thee I, along with discrimination,

इदं वक्ष्याम्य् अशेषतः । idam vakşyāmy aśeşataḥ this I shall explain without remainder

यज् ज्ञात्वा नेह भूयो ऽन्यज् yaj jñātvā neha bhūyo 'nyaj which, having been known, not here in the world further (anything) other

ज्ञातव्यम् अवशिष्यते ॥ jñātavyam avasisyate to be known it remains.

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. jñānam (n. acc. sg.), knowledge, wisdom.

te (dat. sg.), to thee.

aham (nom. sg.), I. savijñānam (n. acc. sg.), with discrimination, with understanding, along with discrimination.

idam (n. acc. sg.), this.

- vaksyāmi (1st sg. future act. \sqrt{vac}), I shall say, I shall tell, I shall explain.
- asesatas (adv.), without remainder, in full.
- yad (n. acc. sg.), which.
- $j\tilde{n}\tilde{a}tv\tilde{a}$ (gerund $\sqrt{j}\tilde{n}\tilde{a}$), knowing, having known, having understood (here in a passive sense, as "having been understood"). *na*, not.
- *iha*, here, here on earth.
- *bhūyas*, (adv.), again, further.
- anyat (n. nom. sg.), other.
- $j\tilde{n}\tilde{a}tavyam$ (n. nom. sg. gerundive $\sqrt{j\tilde{n}\tilde{a}}$), to be known.
- avasisyate (3rd sg. pr. indic. passive ava \sqrt{sis}), it remains, it is left.

3

मनुष्याणां सहस्रेषु manuşyāņām sahasreşu of mankind in thousands

कश्चिद् यतति सिद्धये। kaścid yatati siddhaye (scarcely) anyone strives for perfection;

यतताम् अपि सिद्धानां yatatām api siddhānām of the striving even, of the perfected,

कश्चिन् मां वेत्ति तत्त्वतः ॥ kaścin mām vetti tattvataḥ (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. sahasreșu (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). mām (acc. sg.), me. *vetti* (3rd sg. pr. indic. act. \sqrt{vid}), he knows. tattvatas (adv.), truly, in reality.

4

भूमिर् म्रापो उनलो वायुः bhūmir āpo 'nalo vāyuḥ earth, water, fire, wind,

खं मनो बुद्धिर्एव च। kham mano buddhir eva ca ether, mind, intelligence and

ग्रहंकार इतीयं मे ahamkāra itīyam me self consciousness thus this of me

भिन्ना प्रकृतिर् म्रष्टथा ॥ *bhinnā prakṛtir aṣṭadhā* divided nature eightfold.

Earth, water, fire, air, Ether, mind, intellect And egoism this, My material nature, is divided into eight parts. bhūmis (f. nom. sg.), earth. āpas (f. nom. pl.), water, the waters. analas (m. nom. sg.), fire. vāyus (m. nom. sg.), wind. kham (n. nom. sg.), ether, sky, space. manas (n. nom. sg.), mind, thought. buddhis (f. nom. sg.), intelligence. eva, indeed (used as a rhythmic filler). ca, and. ahamkāras (m. nom. sg.), "I making," consciousness of the self (sometimes, "egotism"). iti, thus, so. iyam (f. nom. sg.), this. me (gen. sg.), of me, my. bhinnā (f. nom. sg. p. pass. participle \sqrt{bhid}), divided, split. prakrtis (f. nom. sg.), nature, material nature. astadhā (adv.), eightfold.

^{*} These are Sāmkhya categories.

5

ग्रपरेयम् इतस् त्व् ग्रन्यां apareyam itas tv anyām் inferior this; but other

प्रकृतिं विद्धि में पराम् । prakṛtiṁ viddhi me parām nature know of me the highest,

जीवभूतां महाबाहो

jīvabhūtām mahābāho the spiritual beings, O Mighty Armed One

ययेदं धार्यते जगत् ।। yayedam dhāryate jagat by which this it is sustained the 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. aparā (f. nom. sg.), lower, inferior. iyam (f. nom. sg.), this. itas, this, here. tu, indeed. anyām (f. acc. sg.), other. prakrtim (f. acc. sg.), nature. *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn! me (gen. sg.), of me, my. parām (f. acc. sg.), highest, supreme. jīvabhūtām (f. acc. sg.), consisting of the jīvas, consisting of souls, consisting of spiritual beings. mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. yayā (f. inst. sg.), by which. idam (n. nom. sg.), this. dhāryate (3rd sg. pr. indic. causative passive \sqrt{dhr} , it is sustained, it is supported. jagat (n. nom. sg.), world, universe.

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.

6

एतद्योनीनि भूतानि etadyonini bhūtāni this (my highest nature) the wombs (of) beings,

सर्वाणीत्य् उपधारय। sarvāņīty upadhāraya all, thus understand!

ग्रह कृत्स्नस्य जगतः aham krtsnasya jagatah I of the entire universe

प्रभवः प्रलयस् तथा ॥ prabhavaḥ pralayas tathā 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. yonīni (n. nom. pl.), wombs, origins. bhūtāni (n. nom. pl.), beings, creatures. sarvāņi (n. nom. pl.), all. (etadyonīni bhūtāni sarvāni, all creatures have their wombs in this.) iti. thus. upadhāraya (2nd sg, pr. indic. causative act. imperative upa \sqrt{dhr} , 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.

7

मत्तः परतरं नान्यत् mattah parataram nānyat than me higher not other

किंचिद् ग्रस्ति धनंजय। kimcid asti dhanamjaya anything there is, Conqueror of Wealth.

मयि सर्वम् इदं प्रोतं mayi sarvam idam protam on me all this universe strung

सूत्रे मणिगणा इव ।। sūtre maņigaņā 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 (3rd sg. pr. indic. \sqrt{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. idam (n. nom. sg.), this. protam (n. nom. sg. participle pra \sqrt{ve}), strung, woven. sūtre (n. loc. sg.), on a thread. maņigaņās (m. nom. pl.), pearls, clusters of pearls, clusters of jewels. iva, like.

8

रसो ऽहम् ग्रप्सु कौन्तेय raso 'ham apsu kāunteya, the liquidity I in the waters, Son of Kuntī,

प्रभास्मि शशिसूर्ययोः।

prabhāsmi śaśisūryayoķ

the radiance I am in that which contains the rabbit,* and the sun,

प्रणवः सर्ववेदेषु

in men.

praņavah sarvavedeşu the sacred syllable (Om) in all the Vedas

शब्द: खे पौरुषं नृषु ।। sabdah khe pāuruṣam nṛṣu the sound in the air, the manhood 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 rasas (m. nom. sg.), flavor, liquidity, taste. aham (nom. sg.), I.

apsu (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 (1st sg. pr. indic. \sqrt{as}), I am.

śaśi (m.), that which contains the rabbit (*śaśa*), i.e. the moon.

sūrya (m.), the sun.

- (śaśisūryayos, m. gen. dual, of the moon and sun.)
- pranavas (m. nom. sg.), the sacred syllable "Om."

sarvavedeşu (m. loc. pl.), in all the Vedas.

śabdas (m. nom. sg.), sound.

khe (n. loc. sg.), in the air, in the ether.

- pāuruṣam (n. nom. sg.), manhood, potency, virility.
- nrșu (m. loc. pl.), in men.

^{* &}quot;That which contains the rabbit" (*śaśin*), along with *śaśāńka* (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."

9

qुण्यो गन्धः पृथिव्यां च puņyo gandhaḥ pṛthivyām ca and the pure fragrance in the earth,

तेजञ्चास्मि विभावसौ ।

tejaścāsmi vibhāvasāu and the brilliance I am in the sun,

जीवनं सर्वभूतेषु

jīvanam sarvabhūteşu the life in all beings

तपश्चास्मि तपस्विषु ।। tapaścāsmi tapasvișu 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. ca, and. tejas (n. nom. sg.), splendor, brilliance, radiance. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. vibhāvasāu (m. loc. sg.), in the sun, in flame. jīvanam (n. nom. sg.), life. sarvabhūtesu (m. loc. pl.), in all beings. tapas (n. nom. sg.), austerity, heat, selfdenial. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. tapasvisu (m. loc. pl.), in ascetics, in holy men.

10

बीजं मां सर्वभूतानां bījam mām sarvabhūtānām the seed, me, of all creatures

विद्धि पार्थ सनातनम् viddhi pārtha sanātanam know, Son of Pṛthā, primaeval

बुद्धिर् बुद्धिमताम् अस्मि 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. mām (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 (1st sg. pr. indic. \sqrt{as}), I am.

tejas (n. nom. sg.), splendor, brilliance, radiance.

tejasvinām (m. gen. pl.), of the splendid, of the brilliant, of the radiant.

aham, I.

11

बलं बलवतां चाहं balam balavatām cāham and the might of the mighty, I,

कामरागविर्वाजतम्। *kāmarāgavivarjitam* desire and passion freed from,

धर्माविरुद्धो भूतेषु dharmāviruddho bhūteşu according to law in beings

कामो ऽस्मि भरतर्षभ ।। kāmo 'smi bharatarṣabha 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. balavatām (m. gen. pl.), of the strong, of the mighty. ca, and. aham (nom. sg.), I. kāma (m.), desire, love. rāgavivarjitam (n. nom. sg. p. pass. participle raga vi \sqrt{vrj} , freed from passion, diverted from passion, with passion set aside. (kāma-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 vi \sqrt{rudh} , according to, consistent with, not encountering resistance from, not opposed to. (dharma-aviruddhas, m. nom. sg. TP cpd., not opposed to law.) bhūteșu (m. loc. pl.), in beings, in creatures. kāmas (m. nom. sg.), desire, love. asmi (1st sg. pr. indic. \sqrt{as}), I am. bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

VII

12

ये चैव सात्त्विका भावा ye cāiva sāttvikā bhāvā and which (are) sattvic states of being

राजसास् तामसाश्च ये।

rājasās tāmasāśca ye rajasic and tamasic which

मत्त एवेति तान् विद्धि

matta eveti tān viddhi from Me indeed them know!

न त्व ग्रहं तेषु ते मयि।।

na tv aham teşu 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.

ye (m. nom. pl.), which, who. ca. and. eva, indeed (used as a rhythmic filler). sāttvikās (m. nom. pl.), sattvic, derived from the sattva guna (the guna of goodness). bhāvās (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. pl.), tamasic, derived from the tamas guna (guna of darkness and sloth). ca, and. ye (m. nom. pl.), which, who. mattas (abl. sg.), from me. eva, indeed (used as a rhythmic filler). iti, thus. tān (m. acc. pl.), them. viddhi (2nd sg. imperative act. \sqrt{vid}), know! learn! na, not. tu, but. aham (nom. sg.), I. teşu (m. loc. pl.), in them. te (m. nom. pl.), they. mayi (m. loc. sg.), in me.

^{*} 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 *ātman*. 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.

13

त्रिभिर् गुणमयैर् भावैर् tribhir guṇamayāir bhāvāir by the three guṇa-made states of being,

एभिः सर्वम् इदं जगत् । *ebhiḥ sarvam idaṁ jagat* by these, all this universe

मोहितं नाभिजानाति mohitam nābhijānāti deluded, not it recognizes

माम् एभ्यः परम् ग्रव्ययम् ।। mām ebhyah param avyayam me, than these higher (and) eternal.

All this universe is deluded by these three states of being, Composed of the qualities. It does not recognize Me, Who am higher than these, and eternal.

tribhis (m. inst. pl.), by three, by the three. gunamayāis (m. inst. pl.), by guna made, by guna produced, by guna formed.* bhāvāis (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{muh} , deluded, confused. na. not. abhijānāti (3rd sg. pr. indic. act. abhi $\sqrt{jn\bar{a}}$), it recognizes, it perceives, it becomes aware of. mām (acc. sg.), me. ebhyas (m. abl. pl.), than these, from these. param (m. acc. sg.), higher, highest. avyayam (m. acc. sg.), eternal, imperishable.

^{*}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 Sāmkhya 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 ātman, 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 māyā, or power of illusion, possessed by Qualified (Saguņa) 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 Brahmanirvāna or the nirvana of Brahman.

14

दैवी ह्य एषा गुणमयी dāivī hy eṣā guṇamayī divine indeed this guṇa-made

मम माया दुरत्यया । mama māyā 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 ।।

māyām etām taranti te illusion this they transcend, they.

Divine indeed is this illusion of Mine made up of the three qualities, And difficult to penetrate; Only those who resort to Me Transcend this illusion. hi, indeed, truly.
eşā (f. nom. sg.), this.
guņamayī (f. nom. sg.), guņa-made, guņa-produced.
māmā (gen. sg.), of me, my.
māyā (f. nom. sg.), illusion, magic, power.
duratyayā (f. nom. sg. from dur ati √i), difficult to penetrate, hard to go beyond, difficult to master.
mām (acc. sg.), me.
eva, indeed (used as a rhythmic filler).
ye (m. nom. pl.), who.
prapadyante (3rd pl. pr. indic. mid. pra √pad), they resort to, they take refuge with, they attain.

dāivī (f. nom. sg.), divine, heavenly.

- 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.
- te (m. nom. pl.), they.

15

न मां दुष्कृतिनो मूढाः na mām duşkŗtino mūḍhāḥ not me evil-doers deluded

प्रपद्यन्ते नराधमाः। prapadyante narādhamāḥ they resort to, men lowest

माययापहृतज्ञाना

māyayāpahṛtajñānā by illusion bereft of knowledge

ग्रासुरं भावम् ग्राश्रिताः ॥ *āsuram bhāvam āśritā*ḥ

demon existence attached.

Evil doers, lowest of men, Deprived of knowledge by illusion, Do not seek Me, Attached as they are to a demoniacal existence.

na, not. mām (acc. sg.), me. duskrtinas (m. nom. pl.), evil doers, wrong doers. mūdhās (m. nom. pl. p. pass. participle \sqrt{muh}), deluded, confused. prapadyante (3rd pl. pr. indic. mid. pra \sqrt{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{hr}), 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. āśritās (m. nom. pl. p. pass. participle ā \sqrt{sri} , attached, resorting to, having recourse to.

VII

16

चर्तुविधा भजन्ते मां *caturvidhā bhajante māṁ* four kinds they honor me

जनाः सुकृतिनो ऽर्जुन । janāḥ sukṛtino 'rjuna (among) men good-doing, Arjuna,

म्रातों जिज्ञासुर् म्रथार्थी

ārto, jijñāsur arthārthī

those bereft who seek to regain spiritual power, those who desire knowledge, the desirous of wealth,*

ज्ञानी च भरतर्षभ ॥

jñānī ca bharatarşabha

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.

mām (acc. sg.), me.

janās (m. nom. pl.), men.

sukrtinas (m. nom. pl.), benevolent, gooddoing.

arjuna (m. voc. sg.), Arjuna.

- *ārtas* (m. nom. sg. p. pass. participle $a\sqrt{r}$), bereft, afflicted, suffering.
- *jijñāsus* (m. nom. sg. from desiderative $\sqrt{j\tilde{n}\tilde{a}}$), he who is desirous of knowing, desirous of knowledge.

arthārthī (m. nom. sg.), he who is desirous of wealth, he who desires the Highest Truth.

jñānī (m. nom. sg.), man of wisdom, learned man, wise man.

ca, and.

bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

^{*} 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 arthārthī (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.

17

तेषां ज्ञानी नित्ययुक्त teşām jñānī nityayukta of them, the man of wisdom, eternally steadfast,

एकभक्तिर् विशिष्यते । ekabhaktir viśiṣyate devoted to one alone, he is pre-eminent

प्रियो हि ज्ञानिनो ऽत्यर्थम् priyo hi jñānino 'tyartham fond indeed of the man of wisdom exceedingly

ग्रहं स च मम प्रिय: ।। ahaṁ sa ca mama priyaḥ 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. tesām (m. gen. pl.), of them. jñānī (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{sis}), he is distinct, he is distinguished, he is preeminent. priyas (m. nom. sg.), fond, dear. hi, 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. ca, and. mama (gen. sg.), of me. priyas (m. nom. sg.), fond, dear.

18

उदाराः सर्व एवैते udārāḥ sarva evāite noble all indeed these;

ज्ञानी त्व ग्रात्मैव मे मतम् ।

jñānī tv ātmāiva me matam

the man of wisdom, but, the self thus of me thought to be;

म्रास्थितः स हि युक्तात्मा āsthitah sa hi yuktātmā abiding in, he indeed, the steadfast self,

माम् एवानुत्तमां गतिम् ।। mām evānuttamām gatim me, the Supreme Goal.

All these are indeed noble, But the man of wisdom is thought to be My very Self. He, indeed, whose mind is steadfast, Abides in Me, the supreme goal. udārās (m. nom. pl.), noble, exalted. sarve (m. nom. pl.), all. eva, indeed (often used as a rhythmic filler). ete (m. nom. pl.), these. jñānī (m. nom. sg.), man of wisdom, wise man. tu, but. ātmā (m. nom. sg.), self. eva, indeed (used as a rhythmic filler). me (gen. sg.), of me, my. matam (n. nom. sg.), thought, thought to be. āsthitas (m. nom. sg.), abiding in, situated in. sas (m. nom. sg.), he, this. hi, indeed, truly. yuktātmā (m. nom. sg. BV cpd.), whose self is steadfast. mām (acc. sg.), me. eva, indeed (used as a rhythmic filler). anuttamām (f. acc. sg.), supreme, unsurpassed.

gatim (f. acc. sg.), goal, path, way.

19

बहूनां जन्मनाम् अन्ते bahūnām janmanām ante of many births at the end

ज्ञानवान् मां प्रपद्यते । *jñānavān māṁ prapadyate* the man of wisdom me he resorts to

वासुदेव: सर्वम् इति *vāsudevaḥ sarvam iti* ''Vāsudeva (Krishna) (is) all,'' thus

स महात्मा सुदुर्लभः ॥ sa mahātmā sudurlabhaḥ 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. jñānavān (m. nom. sg.), wise man, man of wisdom. mām (acc. sg.), me. prapadyate (3rd sg. pr. indic. mid. pra \sqrt{pad}), he resorts to, he takes refuge in, he attains. vāsudevas (m. nom. sg.), Son of Vasudeva, i.e. Krishna. sarvam (n. nom. sg.), all. iti, 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 \sqrt{labh}), hard to find, difficult to obtain.

[•] Vāsudeva, literally "the son of Vasudeva," or Krishna, whose father was a son of Šūra, 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 Kuntī, mother of the three principal Paņdu princes (see chapter "The Setting of the Bhagavad Gītā"). Here Krishna is identified with Brahman.

20

कामैस् तैस्तैर् हतज्ञानाः ८ ज्याद्याः कर्त्यकर्णः क्षेत्रव्याः

kāmāis tāistāir hṛtajñānāḥ

by desires, be these and those, bereft of knowledge

प्रपद्यन्ते ऽन्यदेवताः । prapadyante 'nyadevatāḥ they resort to other gods

तंतं नियमम् ग्रास्थाय

taṁtaṁ niyamam āsthāya

this or that religious obligation having recourse to

प्रकृत्या नियताः 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.

tāis tāis (m. inst. pl.), by these and those.

hrta (p. pass. participle \sqrt{hr}), bereft, stolen away, taken away.

jñānās (m. nom. pl.), knowledge, wisdom.

(*hṛtajñānās*, m. nom. pl. BV cpd., whose knowledge has been carried away.)

prapadyante (3rd pl. pr. indic. mid. pra \sqrt{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.

 $\bar{a}sth\bar{a}ya$ (gerund $\bar{a}\sqrt{sth\bar{a}}$), having recourse to, following, practicing.

prakrtyā (f. inst. sg.), by material nature.

niyatās (m. nom. pl.), constrained, held down, controlled, subdued.

svayā (f. inst. sg.), by own.

21

यो यो यां तनुं भक्तः yo yo yām yām tanum bhaktah whoever whatever form worshipped

श्रद्धयाचिंतुम् इच्छति। sraddhayārcitum icchati with belief to honor he desires,

तस्य तस्याचलां श्रद्धां tasya tasyācalām śraddhām on him on him immovable faith

ताम् एव विदधाम्य् ग्रहम् ॥ *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. yām yām (f. acc. sg.), whatever. tanum or tanum (f. acc. sg.), form, body. bhaktas (m. nom. sg. p. pass. participle \sqrt{bhaj} , 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{is}), he desires, he wishes. tasya tasya (m. gen. sg.), on him, on whoever he is. acalām (f. acc. sg.), immovable, unmoving, steady, steadfast. śraddhām (f. acc. sg.), faith. tām (f. acc. sg.), it, this. eva, indeed (used as a rhythmic filler). vidadhāmi (1st sg. pr. indic. act. vi √dhā), I bestow, I grant, I establish. aham (nom. sg.), I.

22

स तया श्रद्धया युक्तस् sa tayā śraddhayā yuktas he with this faith endowed

तस्याराधनम् ईहते। tasyārādhanam īhate of this (source) propitiation he desires,

लभते च ततः कामान् labhate ca tatah kāmān and he receives from thence (his) desires

मयैव विहितान् हि तान् ॥ mayāiva vihitān hi tān by me decreed, indeed, them.

He, who, endowed with this faith, Desires to propitiate that form, Receives from it his desires Because those desires are decreed by Me.

- sas (m. nom. sg.), he, this.
- tayā (f. inst. sg.), by this, with this.
- śraddhayā (f. inst. sg.), by faith, with faith.
- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), joined, endowed, yoked to.
- tasya (m. gen. sg.), of him, of it, of this.
- $\bar{a}r\bar{a}dhanam$ (n. acc. sg. from $\bar{a}\sqrt{r\bar{a}dh}$), propitiation.
- *ihate* (3rd sg. pr. indic. mid. \sqrt{ih}), he is eager for, he desires to obtain.
- *labhate* (3rd sg. pr. indic. mid. \sqrt{labh}), he receives, he obtains.

ca, and.

- tatas, from thence, from there.
- kāmān (m. acc. pl.), desires, wishes.
- mayā (inst. sg.), by me.
- eva, indeed (used as a rhythmic filler).
- vihitān (m. acc. pl. p. pass. participle vi $\sqrt{dh\bar{a}}$), determined, ordained, decreed.

hi, indeed, truly.

tān (m. acc. pl.), them.

^{*} 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.

23

म्रन्तवत् तु फलं तेषां antavat tu phalam teşām temporary, but, the fruit for them

तद् भवत्य् ग्रल्पमेधसाम् ।

tad bhavaty alpamedhasām this it becomes, of the small in understanding,

देवान् देवयजो यान्ति

devān devayajo yānti to the gods, the god-worshipping they go

मद्भक्ता यान्ति माम् अपि ॥ madbhaktā yānti mām api the me-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. tu, but, indeed. phalam (n. nom. sg.), fruit, result. tesām (gen. pl.), of them, for them. tad (n. nom. sg.), this, that. bhavati (3rd sg. pr. indic. $\sqrt{bh\bar{u}}$), it is, it becomes. alpamedhasām (m. gen. pl.), of the small in understanding, of those of little intelligence. devān (m. acc. pl.), the gods, to the gods. devayajas (m. nom. pl. from deva \sqrt{yaj}), the god worshipping, those who worship the gods. yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go, they attain. madbhaktās (m. nom. pl.), "those worshipping me," those who worship me. yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go, they attain. mām (acc. sg.), me, to me. api, surely, indeed, even.

24

ग्रव्यक्तं व्यक्तिम् ग्रापन्नं avyaktam vyaktim āpannam (though) unmanifest, manifestation fallen into

मन्यन्ते माम अबुद्धयः । manyante mām abuddhayah they think me, the unintelligent,

परं भावम् ग्रजानन्तो

param bhāvam ajānanto higher being not knowing

ममाव्ययम् ग्रनुत्तमम् ॥

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 vi \sqrt{anj}), unmanifest, invisible, unapparent.
- vyaktim (f. acc. sg.), manifestation, visibility.
- $\bar{a}pannam$ (m. acc. sg. p. pass. participle $\bar{a} \sqrt{pad}$), fallen into, changed into, entered into.
- manyante (3rd pl. pr. indic. mid. \sqrt{man}), 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.
- ajānantas (m. nom. sg. pl. pr. participle $a \sqrt{j\tilde{n}\tilde{a}}$), not knowing, not being aware of.
- mama (gen. sg.), of me, my.
- avyayam (m. acc. sg.), imperishable, eternal. anuttamam (m. acc. sg.), unsurpassed, incomparable.

^{*} 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.

25

नाहं प्रकाशः सर्वस्य nāham prakāšah sarvasya not I manifest to all,

योगमायासमावृतः। yogamāyāsamāvrtaḥ Yoga magic enveloped,

मूढो ऽयं नाभिजानाति mūdho 'yam nābhijānāti deluded, this not it recognizes,

लोको माम् ग्रजम् ग्रव्ययम् ॥ loko mām 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. prakāśas (m. nom. sg.), manifest, apparent, visible, shining. sarvasya (m. gen. sg.), of all, to all. yoga (m.), Yoga. māyā (f.), power of illusion, magic. samāvrtas, (m. nom. sg. p. pass. participle sam a \sqrt{vr}), enveloped, covered. (yoga-māyā-samāvrtās, m. nom. sg. TP cpd., covered by the illusion of my yoga.) müdhas (m. nom. sg. p. pass. participle \sqrt{muh}), deluded, confused. ayam (m. nom. sg.), this. na, not. abhijānāti (3rd sg. pr. indic. act. abhi \sqrt{jñā}), it recognizes, it perceives. lokas (m. nom. sg.), world. mām (acc. sg.), me. ajam (m. acc. sg.), unborn, birthless. avyayam (m. acc. sg. gerund a vi \sqrt{i}), imperishable, eternal, not passing away.

26

वेदाहं समतीतानि vedāham samatītāni I know, I, the departed

वर्तमानानि चार्जुन । vartamānāni cārjuna and the living, Arjuna

भविष्याणि च भूतानि bhavişyāṇi ca bhūtāni and the yet-to-be beings

मां तु वेद न कश्चन ।। mām tu veda na kaścana me, but, he knows not anyone.

I know the departed beings And the living, Arjuna, And those who are yet to be; But no one knows Me. veda (1st sg. perfect act. \sqrt{vid} with present meaning), I know. aham (nom. sg.), I. samatītāni (n. acc. pl. participle sam ati \sqrt{i}), the departed, the passed beyond, the crossed over, the dead. vartamānāni (n. acc. pl. pr. participle \sqrt{vrt}), turning, moving, living, existing. ca, and. arjuna (m. voc. sg.), Arjuna. bhavişyāņi (n. acc. pl.), yet to be, about to become, future. ca, and. bhūtāni (n. acc. pl.), beings, creatures. mām (acc. sg.), me. tu, but, indeed. veda (3rd sg. perfect. act. \sqrt{vid} with present meaning), he knows. na, not. kaścana, anyone, anyone whatever.

27

इच्छाद्वेषसमुत्थेन icchādvesasamutthena by desire and hatred rising up

द्वन्द्वमोहेन भारत। dvandvamohena bhārata by duality delusion, Descendant of Bharata,

सर्वभूतानि संमोहं sarvabhūtāni sammoham all beings delusion

सर्गे यान्ति परंतप।। sarge yānti paramtapa at birth they fall into, Scorcher of the Foe.

Because of the arising of desire and hatred, Because of the deluding (power) of the opposites, Arjuna, All beings fall into delusion At birth. icchā (f.), desire.

- dveşa (m.), hatred, loathing, aversion, antipathy.
- samutthena (m. inst. sg. from sam ud $\sqrt{sth\bar{a}}$), by the rising up, by the coming forth.
- (*icchā-dveṣa-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.
- yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go, they go to, they fall into.
- paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.

28

येषां त्व् ग्रन्तगतं पापं yeşām tv antagatam pāpam of whom, but, come-to-an-end evil,

जनानां पुण्यकर्मणाम् । janānām puņyakarmaņām of men whose actions are pure,

ते द्वन्द्वमोहनिर्मुक्ता

te dvandvamohanirmuktā they, duality delusion liberated from,

भजन्ते मां दृढव्रताः ॥ bhajante mām dṛḍhavratāḥ 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. yeşām (m. gen. pl.), of whom.

tu, but.

antagatam (m. acc. sg. p. pass. participle anta \sqrt{gam}), gone to an end, come to an end, "end gone."

pāpam (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{muc}), liberated from, freed from.
- (dvandva-moha-nirmuktās, m. nom. pl. TP cpd., liberated from duality and delusion.)

bhajante (3rd pl. pr. indic. mid. \sqrt{bhaj}), they worship, they honor.

mām (acc. sg.), me.

drdha (m.), firm, solid, stable.

vratās (m. nom. pl.), vows, commands, ordinances.

(*dr.dhavratās*, m. nom. pl. BV cpd., whose vows are firm.)

29

जरामरणमोक्षाय jarāmaraṇamokṣāya toward old age and dying release from

माम् ग्राश्रित्य यतन्ति ये। mām āśritya yatanti ye me depending on, they strive, who

ते ब्रह्म तद् विदु: कृत्स्नम् te brahma tad viduḥ kṛtsnam they Brahman this they know entirely

ग्रद्यात्मं कर्म चाखिलम् ।। adhyātmam 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. jarā (f.), old age. marana (n.), dying. moksāya (m. dat. sg.), toward release, to liberation. (jarāmaranamoksāya, m. dat. sg. TP cpd., toward release from old age and dying.) mām (acc. sg.), me. \bar{a} sritya (gerund $\bar{a} \sqrt{sri}$), depending on, taking refuge in, resorting to. yatanti (3rd pl. pr. indic. act. \sqrt{yat}), they strive, they stretch. ye (m. nom. pl.), who. te (m. nom. pl.), they. brahma (n. acc. sg.), Brahman. tad (n. acc. sg.), this, that. vidus (3rd pl. perfect act. \sqrt{vid} with present meaning), they know. krtsnam (adv.), entirely, wholly. adhyātmam (m. acc. sg.), the Supreme Self, the Adhyātman. karma (n. acc. sg.), action, deeds. ca, and. akhilam (adv.), without a gap, completely.

30

साधिभूताधिदैवं मां sādhibhūtādhidāivam mām along with the adhibhūta,* and the adhidāiva,* me

साधियज्ञं च ये विदु: । sādhiyajñam ca ye viduḥ and along with the chief sacrifice, who they know

प्रयाणकाले ऽपि च मां prayāṇakāle 'pi ca māṁ 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, As well as the chief of sacrifice, They truly know Me with steadfast thought Even at the hour of death.

sa- (prefix), with, along with. adhibhūta (m.), Supreme Being. adhidāivam (m. acc. sg.), Supreme God. mām (acc. sg.), me. sa- (prefix), with, along with. adhiyajñam (m. acc. sg.), Chief Sacrifice, Lord of Sacrifice, Basis of Sacrifice. ca, and. ye (m. nom. pl.), who. vidus (3rd pl. perfect act. \sqrt{vid} with present meaning), they know. prayāņakāle (m. loc. sg.), at the time of departure, at the time of death, at the hour of death. api, even, also. ca, 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

^{*} 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.

BOOK VIII

म्रर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

किं तद् ब्रह्म किम् अद्यात्मं kim tad brahma kim adhyātmam what this Brahman, what the adhyātma?

कि कर्म पुरुषोत्तम। kim karma purușottama what action? highest among spirits.

ग्रधिभूतं च किं प्रोक्तम् adhibhūtam ca kim proktam and adhibūta what declared to be?

ग्रधिदैवं 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. purusottama (m. voc. sg.), Highest among Men, Highest among Spirits, here applied to Krishna. adhibhūtam (n. nom. sg.), Supreme Being, aggregate of physical elements. ca, and. kim (interrog. n. nom. sg.), what? proktam (n. nom. sg. participle pra \sqrt{vac}), 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{vac}), it is said, it is said to be.

2

ग्रधियज्ञः कथं को ऽत्र adhiyajñah katham ko'tra the Adhiyajña in what manner, what? here

देहे ऽस्मिन् मधुसूदन । dehe 'smin madhusūdana in the body, in this, O Slayer of Madhu

प्रयाणकाले च कथं *prayāṇakāle ca kathaṁ* and at time of death; how?

ज्ञेयो ऽसि नियतात्मभिः ॥ jñeyo 'si niyatātmabhiḥ 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.

- *madhusūdana* (m. voc. sg.), Slayer of Madhu, epithet of Krishna-Vishnu referring to his killing of the demon Madhu.
- *prayāŋakāle* (m. loc. sg.), at the time of death, at the hour of death, at the time of departure.

ca, and.

- katham (interrog.), how? in what way?
- *jñeyas* (m. nom. sg. gerundive $\sqrt{j\tilde{n}\tilde{a}}$), to be known.

asi (2nd sg. pr. indic. \sqrt{as}), thou art.

niyata (m. p. pass. participle $ni \sqrt{yam}$), controlled, subdued.

ātmabhis (m. inst. pl.), by selves.

(*niyatātmabhis*, m. inst. pl. BV cpd., by those whose selves are controlled.)

श्रीभगवान् उवाच। *srībhagavān uvāca* the Blessed Lord spoke: *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he

spoke.

3

म्रक्षरं ब्रह्म परमं *akṣaraṁ brahma paramaṁ* imperishable Brahman supreme;

स्वभावो ऽद्यात्मम् उच्यते । svabhāvo 'dhyātmam ucyate inherent nature the adhyātman it is said,

भूतभावोद्भवकरो

bhūtabhāvodbhavakaro which originates the being of creatures;

विसर्गः कर्मसंज्ञितः ।।

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). akşaram (n. nom. sg.), imperishable, eternal. brahma (n. nom. sg.), Brahman.

- paramam (n. nom. sg.), supreme, highest. svabhāvas (m. nom. sg.), own nature, inher-
- ent nature.
- adhyātmam (n. nom. sg.), Supreme Self, aggregation of elements of the individual personality.
- ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is called.
- bhūtabhāva (m.), state of being.
- udbhava (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.
- samjñitas (n. nom. sg. from samjñā), known as, understood to be, called.

^{*} But Rāmānuja says: "Karman (action) is the procreative act connected with a woman which causes a human being, etc., to originate. An aspirant to kāivālya (complete detachment of the ātman 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.

4

ग्रधिभूतं क्षरो भावः adhibhūtam kṣaro bhāvaḥ the adhibhūta perishable existence

पुरुषक्चाधिदैवतम् ।

purușaścādhidāivatam and the Spirit (is the) Supreme Divine Agent

ग्रधियज्ञो ऽहम् एवात्र

adhiyajño 'ham evātra the adhiyajña I here

देहे देहभृतां वर ।। dehe dehabhṛtāṁ 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. adhibhūtam (n. nom. sg.), aggregate of physical elements.
kṣaras (m. nom. sg. noun from √kṣar), perishable, destructible.
bhāvas (m. nom. sg.), existence, being.
puruṣa (m. nom. sg.), spirit, man, soul.
ca, 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 (n. loc. sg.), in the body.

dehabhrtām vara (m. voc. sg.), O Chosen of the Embodied, O Best of the Embodied, applied to Arjuna.

^{*} 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 definitions are included here.

Rāmānuja identifies the Adhyātman with svabhāva (inherent disposition) or prakŗti (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 Adhidāivata "connotes the puruşa; it means 'being beyond the pantheon of Indra, Prajāpati, etc.' The Adhiyajña is God – He who is to be propitiated by sacrifice."

5

ग्रन्तकाले च माम् एव antakāle ca mām eva and at the end-time me

स्मरन् मुक्त्वा कलेवरम्। smaran muktvā kalevaram remembering, having relinquished the body,

यः प्रयाति स मद्भावं

yah prayāti sa madbhāvam who dies, he to my state of being

याति नास्त्य् अत्र संशयः ॥ yāti nāsty atra samssayah 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. antakāle (m. loc. sg.), at the time of departure, at the hour of death, lit. "at end time." ca, and. mām (acc. sg.), me. eva, indeed (used as a rhythmic filler). smaran (pr. act. participle \sqrt{smr}), remembering, thinking on, thinking of. muktvā (gerund \sqrt{muc}), 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{ya}), 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. yāti (3rd sg. pr. indic. act. \sqrt{ya}), he goes, he attains. na. not. asti (3rd sg. pr. indic. \sqrt{as}), it is, he is, there is. atra, here, in this case, in this instance. samśayas (m. nom. sg.), doubt, question, irresolution.

6

यं यं वापि स्मरन् भावं yam yam vāpi smaran bhāvam whatever, moreover, remembering, state of being

त्यजत्य् ग्रन्ते कलेवरम् ।

tyajaty ante kalevaram

(when) he gives up at the end the body,

तं तं एवैति कौन्तेय

tam țam evāiti kāunteya

to respectively that he goes, O Son of Kuntī (Arjuna)

सदा तद्भावभावितः ॥

sadā tadbhāvabhāvitaķ

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.

vā api, moreover, or also.

- smaran (m. nom. sg. pr. act. participle \sqrt{smr}), remembering, thinking of.
- bhāvam (m. acc. sg.), state of being, being.
- tyajati (3rd sg. pr. indic. act. \sqrt{tyaj}), 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 (3rd sg. pr. indic. act. \sqrt{i}), he goes, he attains.
- kāunteya (m. voc. sg.), O Son of Kuntī, epithet of Arjuna.

sadā, always, invariably.

tad (n. nom. sg.), that, this.

- bhāva (m.), state of being, being.
- bhāyitas (m. nom. sg. causative participle $\sqrt{bh\bar{u}}$), transformed into, caused to become.
- (bhāva-bhāvitas, m. nom. sg. TP cpd., transformed into that state of being.)

7

तस्मात् सर्वेषु कालेषु *tasmāt sarveşu kāleşu* therefore at all times

माम् ग्रनुस्मर युद्य च।

mām anusmara yudhya ca me remember, and fight

मय्य ग्रपितमनोबुद्धिर्

mayy arpitamanobuddhir on me fixed mind and intelligence

माम् एवैष्यस्य् ग्रसंशयम् ॥

mām evāisyasy asamsayam 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. sarveşu (m. loc. pl.), in all, at all. kāleşu (m. loc. pl.), in times, at times. mām (acc. sg.), me. anusmara (2nd sg. imperative act. anu \sqrt{smr} , remember! think of! yudhya (2nd sg. imperative act. \sqrt{yudh}), fight! ca, 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.) mām (acc. sg.), me, to me. eva, indeed (used as a rhythmic filler). esyasi (2nd sg. future act. \sqrt{i}), thou shalt come, thou shalt attain. asamśayam (adv.), without doubt, surely.

8

ग्रभ्यासयोगयुक्तेन abhyāsayogayuktena by the practice of Yoga disciplined,

चेतसा नान्यगामिना।

cetasā nānyagāminā by thought, by no other going toward,

परमं पूरुषं दिव्यं

paramam purusam divyam to the Supreme Spirit divine

याति पार्थानुचिन्तयन् ।।

yāti pārthānucintayan one goes, Son of Prthā, meditating (on

him).

With a mind disciplined by the practice of yoga,Which does not turn to anything else,To the divine supreme SpiritHe goes, Arjuna, meditating on Him.

abhyāsa (m. from abhi $\sqrt{2}$ as), 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.) cetasā (n. inst. sg.), by thought, by mind. na, not. anya, other. gāminā (m. inst. sg.), by going toward, by going. (nānyagāminā, m. inst. sg. TP cpd., which does not turn to anything else.) paramam (m. acc. sg.), to the Supreme, the Highest. purușam (m. acc. sg.), Spirit, Soul, Person. (paramam purusam, m. acc. sg., the Supreme Spirit, to the Supreme Spirit.) divyam (m. acc. sg.), divine, heavenly. yāti (3rd sg. pr. indic. act. \sqrt{ya}), he, she, it, one goes. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. anucintayan (m. nom. sg. pr. act. causative participle anu \sqrt{cint} , meditating, thinking of.

^{*} According to Rāmānuja's commentary, stanzas 8, 9 and 10 refer to the *āiśvaryārthin* (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 *jijñāsu*.

9

कवि पुराणम् अनुशासितारम् kavim purāṇam anuśāsitāram* the poet, the ancient, the ruler

ग्रणोर् ग्रणीयांसम् ग्रनुस्मरेद् यः। aņor aņīyāmsam anusmared yaķ than the atom subtler, he should meditate on, who

सर्वस्य धातारम् ग्रचिन्त्यरूपम्

sarvasya dhātāram acintyarūpam of all supporter, the unthinkable form,

म्रादित्यवर्णं तमसः परस्तात् ॥ *ādityavarņam tamasaļ 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, 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.)
- purāņam (m. acc. sg.), ancient, former, previous.
- anuśāsitāram (m. acc. sg. noun from anu \sqrt{sas}), ruler, governor, censor, punisher, controller, chastiser.
- anos (m. abl. sg.), from the atom, than the atom.
- anīyāmsam (m. acc. sg. comparative), more minute, smaller, subtler.
- anusmaret (3rd sg. optative act. anu \sqrt{smr}), he should meditate on, he should call to mind.
- yas (m. nom. sg.), who.
- sarvasya (m. gen. sg.), of all.
- *dhātāram* (m. acc. sg.), the supporter, the one who places or puts.
- acintya (n.), unthinkable, unimaginable.
- rūpam (n. acc. sg.), form, shape, entity.
- (*acintyarūpam*, n. acc. sg. BV cpd., whose form is unthinkable.)
- āditya (m.), the sun.
- varnam (m. acc. sg.), color, caste.
- (*ādityavarņam*, m. acc. sg. BV cpd., whose color is that of the sun.)
- tamasas (n. abl. sg.), than darkness.
- parastāt (n. abl. sg.), beyond, further.

^{*} Tristubh metre.

 $[\]dagger$ "He will attain the *āiśvarya* (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 *samskāras* (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 *jīva* (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." – Rāmānuja.

प्रयाणकाले मनसाचलेन *prayāṇakāle manasācalena** at departure time with mind unmoving

भक्त्या युक्तो योगबलेन चैव।

bhaktyā yukto yogabalena cāiva with devotion yoked and with Yoga power

भूवोर् मध्ये प्राणम् ग्रावेश्य सम्यक्

bhruvor madhye prāņam āvešya samyak of the two eyebrows in the middle, the vital breath entering correctly,

स तं परं पुरुषम् उपैति दिव्यम् ॥

sa tam param puruşam upāiti 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.

- prayāņakāle (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.
- *bhaktyā* (f. inst. sg.), with devotion, with worship, with love.
- yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), united, held, joined, yoked.
- yogabalena (m. inst. sg.), with Yoga power, with the strength of Yoga.
- *ca*, and.
- eva, indeed (used as a rhythmic filler).
- bhruvos (f. gen. dual), of the two eyebrows.
- madhye (m. loc. sg.), in the middle.
- prānam (m. acc. sg.), the vital breath.
- *āveśya* (causative gerund $\bar{a} \sqrt{vis}$), having caused to enter.
- samyak (adv.), directly, united, in one direction, correctly, properly.
- sas (m. nom. sg.), he, this.
- tam (m. acc. sg.), him, this.
- param (m. acc. sg.), Highest, Supreme.
- purusam (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.

^{*} *Tristubh* metre continues. The last line is one syllable too long.

[†] As in several such Yoga techniques, the anatomical elements are vague to the non-yogin.

11

यद् ग्रक्षरं वेदविदो वदन्ति

yad akşaram vedavido vadanti*

which the imperishable the Veda-knowing they call,

विशन्ति यद् यतयो वीतरागाः।

viśanti yad yatayo vītarāgāh

they enter which the ascetics, the free from passion,

यद् इच्छन्तो ब्रह्मचर्यं चरन्ति

yad icchanto brahmacaryam caranti which desiring, a life of chastity they follow,

तत् ते पदं संग्रहेण प्रवक्ष्ये।।

tat te padam samgrahena 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

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.

akşaram (n. acc. sg.), imperishable, eternal.

vedavidas (m. nom. pl.), the Veda-knowing, those versed in the Vedas.

vadanti (3rd pl. pr. indic. act. \sqrt{vad}), they say, they call, they say to be.

visanti (3rd pl. pr. indic. act. \sqrt{vis}), they 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.

tad (n. acc. sg.), this, that.

te (dat. sg.), to thee.

- padam (n. acc. sg.), path, step.
- samgrahena (m. inst. sg. or adv.), briefly, in brief.
- pravaksye (1st sg. future pra \sqrt{vac}), I shall declare, I shall speak of, I shall explain.

^{*} Tristubh metre continues.

12

सर्वद्वाराणि संयम्य sarvadvārāņi samyamya* all the gates (of the body) controlling,

मनी हुदि निरुष्य च।

mano hrdi nirudhya ca and the mind in the heart shutting up,

मूर्ध्न्य् ग्राधायात्मनः प्राणम्

mūrdhny ādhāyātmanaḥ prāṇam in the head having placed own vital breath,

म्रास्थितो योगधारणाम् ।।

āsthito yogadhāraņām 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.

dvārāni (n. acc. pl.), gates, doors, gates of the body.

samyamya (gerund sam \sqrt{yam}), controlling. manas (n. acc. sg.), mind.

hr,di (n. loc. sg.), in the heart.

nirudhya (gerund *ni* \sqrt{rudh}), shutting up, confining, suppressing.

ca, and.

mũrdhni (n. loc. sg.), in the head.

 $\bar{a}dh\bar{a}ya$ (gerund $\bar{a}\sqrt{dh\bar{a}}$), placing, having placed.

ātmanas (m. gen. sg.), of the self, own.

- prāņam (m. acc. sg.), vital breath, inhalation.
- asthitas (m. nom. sg.), established, seated, situated in.
- yogadhāraņām (f. acc. sg.), Yoga concentration, Yoga fixation.

^{*} Śloka metre resumes.

[†] Gates of the body, nine in number, viz. the two eyes, two nostrils, two ears, mouth, organ of generation, organ of excretion.

13

ग्रोम् इत्य् एकाक्षरं ब्रह्म *om ity ekākṣaraṁ brahma* ''Om'' thus, the single-syllabled Brahman

व्याहरन् माम् अनुस्मरन् । vyāharan mām anusmaran uttering, me meditating on,

यः प्रयाति त्यजन् देहं yah prayāti tyajan deham who he goes forth, renouncing the body,

स याति परमां गतिम् ।। sa yāti paramām gatim he goes to the highest goal.

Uttering the single-syllable "Om" Brahman Meditating on Me, He who goes forth, renouncing the body, Goes to the supreme goal.

om, the sacred syllable, said to embrace all the secrets of the universe. iti. thus. ekāksaram (n. acc. sg.), one syllabled, single syllabled. brahma (n. acc. sg.), Brahman. *vyāharan* (pr. act. participle *vi* $\bar{a} \sqrt{hr}$), uttering, pronouncing, speaking. mām (acc. sg.), me. anusmaran (m. nom. sg. pr. act. participle anu \sqrt{smr}), meditating on, thinking about, remembering. yas (m. nom. sg.), who. prayāti (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. yāti (3rd sg. pr. indic. act. \sqrt{ya}), he goes, he attains. paramām (f. acc. sg.), to the highest, to the supreme.

gatim (f. acc. sg.), goal, path.

^{*} According to Rāmānuja's commentary, stanzas 12 and 13 refer to the kāivalyārthin (seeker of complete detachment) who seeks the complete severance of the ātman 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 ātman as different from prakrti, or material nature. This is the "Highest Truth" of VII 16.

14

ग्रनन्यचेताः सततं

ananyacetāh satatam whose mind does not go elsewhere, ever,

यो मां स्मरति नित्यशः।

yo mām smarati nityašah who me he thinks of constantly,

तस्याहं सुलभः पार्थ

tasyāham sulabhah pārtha for him I casy to reach, Son of Pṛthā,

नित्ययुक्तस्य योगिनः ॥

nityayuktasya yoginah for the constantly yoked yogin.

He who thinks of Me constantly,

Whose mind does not ever go elsewhere, For him, the yogin who is constantly devoted,

I am easy to reach, Arjuna.

yas (m. nom. sg.), who.

mām (acc. sg.), me.

- smarati (3rd sg. pr. indic. act. \sqrt{smr}), 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.
- pārtha (m. voc. sg.), Son of Pŗthā, 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.

ananyacetās (m. nom. sg. BV cpd.), whose mind does not go elsewhere. satatam (adv.), perpetually, ever.

^{*} According to Rāmānuja's commentary, this and stanzas 15 and 16 are devoted to the *jñānin* 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 *ātman* 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 k*āivalyārthin* (stanzas 12 and 13) and the *jñānin*, described in this and the following stanzas, are not reborn, but go to union with Brahman, or God.

15

माम् उपेत्य पुनर्जन्म mām upetya punarjanma me approaching, rebirth

दुःखालयम् ग्रशाश्वतम् । duḥkhālayam aśāśvatam misfortune home, impermanent,

नाग्नुवन्ति महात्मानः

nāpnuvanti mahātmānah not they incur, the great selves,

संसिद्धि परमां गताः ॥ samsiddhim paramām 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 \sqrt{i}), approaching, coming near to. punarjanma (n. acc. sg.), "again birth," rebirth. duhkha (n.), misfortune, misery, unhappiness. ālayam (m. acc. sg.), home, abode. (duhkha-ālayam, m. acc. sg. TP cpd., home of misery.) aśāśvatam (m. acc. sg.), impermanent, inconstant. na. not. āpnuvanti (3rd pl. pr. indic. act. āp), they incur, they attain, they reach. mahātmānas (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. paramam (f. acc. sg.), highest, supreme. gatās (m. nom. pl. p. pass. participle \sqrt{gam}), gone.

16

ग्रा ब्रह्मभुवनाल् लोका: ā brahmabhuvanāl lokāḥ up to Brahman's realm of being, the worlds

पुनरार्वातनो ऽर्जुन। 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. brahmabhuvanāt (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. mām (acc. sg.), me. upetya (gerund upa \sqrt{i}), approaching, coming near to. tu, 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.

17

सहस्रयुगपर्यन्तम् sahasrayugaparyantam a thousand yugas* extending as far as,

ग्रहर् यद् ब्रह्मणो विदुः । ahar yad brahmaņo viduķ the day which of Brahmā, they know

रात्रि युगसहस्रान्तां rātrim yugasahasrāntām the night a thousand yugas ending

ते sहोरात्रविदो जनाः ॥ te 'horātravido janāḥ 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. janās (m. nom. pl.), men.

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. yad (n. acc. sg.), which. brahmaņas (n. gen. sg.), of Brahmā. vidus (3rd pl. perfect act. \sqrt{vid} with present meaning), they know. ratrim (f. acc. sg.), night. yuga (n.), age, yuga.* sahasra (n.), a thousand. antām (f. acc. sg.), end, ending. (yuga-sahasra-antām, 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.

^{*} 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 tretā 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 Brahmā, 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 B.C.

18

ग्रव्यक्ताद् व्यक्तयः सर्वाः avyaktād vyaktayah sarvāh from the unmanifest the manifestations all

प्रभवन्त्य् ग्रहरागमे। prabhavanty aharāgame they come forth at the arrival of the day (of Brahmā);

रात्र्यागमे प्रलीयन्ते

rātryāgame pralīyante

at the arrival of (Brahmā's) night, they are dissolved,

तत्रैवाव्यक्तसंज्ञके ।।

tatrāivāvyaktasamijnake

there the unmanifest known as.

From the unmanifest, all manifestations Come 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. $pra \sqrt{bh\bar{u}}$), they come forth, they originate.

- aharāgame (m. loc. sg.), at the arrival of day.
- rātryāgame (m. loc. sg.), at the arrival of night.
- praliyante (3rd pl. pr. indic. pass. $pra \sqrt{l\tilde{i}}$), 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.)

19

भूतग्रामः स एवार्य bhūtagrāmaḥ sa evāyaṁ the multitude of existences it this

भूत्वा भूत्वा प्रलीयते ।

bhūtvā bhūtvā pralīyate

- having come to be again and again, is dissolved
- रात्र्यागमे ऽवशः पार्थ

rātryāgame 'vašaḥ pārtha at the arrival of night without will, Son of Pṛthā,

प्रभवत्य् ग्रहरागमे ।।

prabhavaty aharāgame

it comes into existence at the arrival of day.

This multitude of beings, Having come to be again and again, is dissolved Helplessly at the arrival of night, Arjuna, And it comes into existence again at the arrival of day. bhūtagrāmas (m. nom. sg.), aggregate of beings, multitude of existences. sas (m. nom. sg.), it, this, he. eva, indeed (used as a rhythmic filler). ayam (m. nom. sg.), this. bhutvā bhūtvā (gerund $\sqrt{bh\bar{u}}$), coming into existence again and again, having come into being again and again. pralīvate (3rd sg. pr. pass. pra $\sqrt{l\bar{l}}$), 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 Prthā, epithet of Arjuna. prabhavati (3rd sg. pr. indic. act. pra $\sqrt{bh\bar{u}}$),

it comes into existence, it arises.

aharāgame (m. loc. sg.), at the arrival of day.

^{*} 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 Brahmā," 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 Brahmā is equal in length to the night of Brahmā.

20

परस् तस्मात् तु भावो ऽन्यो paras tasmāt tu bhāvo 'nyo higher than this, but, state of being other

sव्यक्तो sव्यक्तात् सनातनः । 'vyakto 'vyaktāt sanātanaķ unmanifest, than the unmanifest primaeval,

यः स सर्वेषु भूतेषु yah sa sarveşu bhūteşu which it in all beings

नश्यत्सू न विनश्यति ॥

naśyatsu na vinaśyati 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.

tu, but, indeed.

bhāvas (m. nom. sg.), state of being, existence.

anyas (m. nom. sg.), other.

- avyaktas (m. nom. sg. p. pass. participle a vi $\sqrt{a\tilde{n}j}$), 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.

sarveşu (m. loc. pl.), in all.

bhūtesu (m. loc. pl.), in existences, in beings. *naśyatsu* (m. loc. pl.), in the perishings, in the losses.

(sarveşu bhūteşu naśyatsu, loc. absol., when all beings perish.)

na, not.

vinaśyati (3rd sg. pr. indic. act. vi \sqrt{nas}), it perishes, it is lost, it dies.

21

ग्रव्यक्तो ऽक्षर इत्य् उक्तस् avyakto 'ksara ity uktas the unmanifest (is) the imperishable, thus said.

तम् म्राहुः परमां गतिम् । tam āhuḥ paramām gatim it they call the supreme goal,

यं प्राप्य न निवर्तन्ते

yam prāpya na nivartante which attaining, not they return.

तद्धाम परमं मम ।।

tad dhāma paramam 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{anj} , unmanifest, invisible. akşaras (m. nom. sg.), imperishable, indestructible, eternal. iti, thus, so. uktas (m. nom. sg. p. pass. participle \sqrt{vac}), said, declared. tam (m. acc. sg.), it, this. *āhus* (3rd pl. perfect act. \sqrt{ah} 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. *prāpya* (gerund *pra* $\sqrt{a}p$), attaining, reaching. na, not. *nivartante* (3rd pl. pr. indic. mid. *ni* \sqrt{vrt}), they return, they turn back. 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.

22

पुरुषः स परः पार्थ

purușah sa parah pārtha spirit this supreme, Son of Prthā,

भक्त्या लभ्यस् त्व् ग्रनन्यया ।

bhaktyā labhyas tv ananyayā by devotion attainable, indeed, not by other,

यस्यान्तःस्थानि भूतानि

yasyāntahsthāni bhūtāni of which within-standing (all) beings

येन सर्वम् इदं ततम् ॥

yena sarvam idam tatam by which all this (universe) 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. purusas (m. nom. sg.), spirit, man.

sas (m. nom. sg.), this, he.

- paras (m. nom. sg.), highest, supreme.
- pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna referring to his mother Kuntī or Prthā.
- bhaktyā (f. inst. sg.), by devotion, by worship.
- *labhyas* (m. nom. sg. gerundive \sqrt{labh}), to be attained, attainable.

tu, but, indeed.

- ananyayā (f. inst. sg.), not by it directed elsewhere.
- yasya (m. gen. sg.), of which.
- antahsthāni (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{tan}), stretched, pervaded.

23

यत्र काले त्व् ग्रनावृत्तिम् *yatra kāle tv anāvṛttim* where in time, but, non-return

म्रावृत्ति चैव योगिनः । *āvṛttiṁ cāiva yoginaḥ* and return the yogins

प्रयाता यान्ति तं कालं prayātā yānti taṁ kālaṁ departing they go, (of) this time

वक्ष्यामि भरतर्षभ ॥ vakşyāmi bharatarşabha 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. tu, but, indeed. anāvrttim (f. acc. sg.), non-return, not turning back. āvrttim (f. acc. sg.), return, turning back. ca, and. eva, indeed (used as a rhythmic filler). yoginas (m. nom. pl.), yogins. prayātās (m. nom. pl. pr. participle pra $\sqrt{y}a$), departing, dying. yānti (3rd pl. act. \sqrt{ya}), they go. tam (m. acc. sg.), this, him. kālam (m. acc. sg.), time. vakṣyāmi (1st sg. future act. \sqrt{vac}), I shall speak. bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

24

ग्रग्निर् ज्योतिर् ग्रहः शुक्लः

agnir jyotir ahah suklah

fire, brightness, day, the bright lunar fortnight,

षण्मासा उत्तरायणम् ।

şanmāsā uttarāyanam

the six months of the upper going⁺ (northern phase of the sun),

तत्र प्रयाता गच्छन्ति

tatra prayātā gacchanti there departing, they go

ब्रह्म ब्रह्मविदो जनाः ॥ brahma brahmavido janāḥ 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 BrahmanGo forth to Brahman.

† "upper going" means northern because the north of India is higher than the south. jyotis (n. nom. sg.), brightness, bright.

ahar (n. nom. sg.), day.

suklas (n. nom. sg.), the bright lunar fortnight.

sanmāsās (m. nom. pl.), six months.

- uttarāyaņam (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.

^{*} This and the following stanzas present a formula to be found in the Chāndogya Upanishad, V 9, I to 5, and in the Brhadāraṇyaka Upanishad, VI 2, I5 and I6. There is also a shorter reference in Chandyoga IV 15, 5, which does not mention the "dark" path. In the Brhadāraṇyaka 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.

25

धूमो रात्रिस् तथा कृष्ण: dhūmo rātris tathā kṛṣṇaḥ smoke, night, and so the dark lunar fortnight,

षण्मासा दक्षिणायनम् ।

şaņmāsā daksiņāyanam

the six months of the right hand going (southern phase of the sun),*

तत् चान्द्रमसं ज्योतिर्

tatra cāndramasam jyotir there lunar brightness

योगी प्राप्य निवर्तते ।। *yogī prāpya 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. rātris (f. nom. sg.), night. tathā, thus, so. krsnas (m. nom. sg.), the dark lunar fortnight (also the name Krishna, but that is not meant here). sanmāsās (m./n. nom. pl.), six months. daksināyanam (n. nom. sg.), "the right hand going," the southern phase of the sun. tatra, there, thither. cāndramasam (n. acc. sg.), lunar. jyotis (n. acc. sg.), brightness, light. yogī (m. nom. sg.), yogin. $pr\bar{a}pya$ (gerund $pra\sqrt{a}p$), attaining, reaching. *nivartate* (3rd sg. mid. *ni* \sqrt{vrt}), he returns, he turns back, he is born again.

^{*} When identifying directions, the Hindu faces east where the sun rises. Thus "right hand" means south.

26

शुक्लकृष्णे गती ह्येते *suklakrsne gatī hyete* light and dark two paths indeed these

जगतः शाश्वते मते jagatah säsvate mate for the universe eternal thought to be

एकया यात्य् अनावृत्तिम् *ekayā yāty anāvṛttim* by one he goes to non-return

म्रन्ययावर्तते पुनः ॥ anyayāvartate punaḥ by the other he returns again.

These are the two paths, light and dark, Thought to be eternal for the universe. By one he does not return; By the other he returns again. śuklakrsne (f. nom. dual), light and dark. gatī (f. nom. dual), two paths, two goals.

hi, indeed, truly.

ete (f. nom. dual), these two.

jagatas (n. gen. sg.), of the universe, for the world.

śāśvate (f. nom. dual), eternal, perpetual.

mate (f. nom. dual), thought, thought to be.

ekayā (f. inst. sg.), by one.

- yāti (3rd sg. act. \sqrt{ya}), he goes, one goes, he attains.
- anāvrttim (f. acc. sg.), to non-return, non-return.
- anyayā (f. inst. sg.), by the other.
- *āvartate* (3rd sg. mid. $\bar{a} \sqrt{vrt}$), he returns, he turns back.
- punar (adv.), again, once more.

^{*} 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 Bhīşma, who delayed his death at the Battle of Kurukşetra – see chapter "The Setting of the Bhagavad Gītā.)"

The existence of the "two paths" (light and dark) must seem rather arbitrary to the Western reader. Rāmānuja refers them to the *jñānin* and *kāivalyārthin* of VII 16 on the one hand, and the *āisvaryārthin* 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.

27

तैते सूती पार्थ जानन् nāite sṛtī pārtha jānan not these two paths, Son of Pṛthā, knowing,

योगी मुह्यति कश्चन । yogī muhyati kaścana the yogin he is confused at all

तस्मात् सर्वेषु कालेषु

tasmāt sarveşu kāleşu therefore at all times

योगयुक्तो भवार्जुन ॥ yogayukto bhavārjuna 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.

na, not. ete (f. nom. dual), these two. srtī (f. nom. dual), two paths, two roads, two wanderings. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. jānan (m. nom. sg. pr. act. participle $\sqrt{j\tilde{n}\tilde{a}}$), knowing. yogī (m. nom. sg.), yogin. muhyati (3rd sg. pr. indic. act. \sqrt{muh}), he is deluded, he is confused. kaścana, at all, in any way. tasmāt (m. abl. sg.), from this, therefore. sarveșu (m. loc. pl.), at all, in all. kāleşu (m. loc. pl.), at times, in times. yoga-yuktas (m. nom. sg. TP cpd. p. pass participle \sqrt{yuj} , steadfast, united to Yoga, disciplined, yoked. bhava (3rd sg. imperative act. $\sqrt{bh\bar{u}}$), be! arjuna (m. voc. sg.), Arjuna.

28

वेदेषु यज्ञेषु तप:सु चैव vedesu yajñesu tapahsu cāiva* in the Vedas, in sacrifices and in austerities,

दानेषु यत् पुण्यफलं प्रदिष्टम् । dānesu yat puņyaphalam pradistam in gifts, which pure fruit ordained

ग्रत्येति तत् सर्वम् इदं विदित्वा

atyeti tat sarvam idam viditvā he goes beyond that, all this having known

योगी परं स्थानम् उपैति चाद्यम् ।।

yogī param 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.

yajñesu (m. loc. pl.), in sacrifices. tapahsu (m. loc. pl.), in austerities. ca, and. eva, indeed (used as a rhythmic filler). daneșu (n. loc. pl.), in gifts, in charities. 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{dis}), ordained, commanded, prescribed. atyeti (3rd sg. pr. indic. act. ati \sqrt{i}), he goes beyond, he transcends. tad (n. acc. sg.), this, that. sarvam idam (n. acc. sg.), all this. *viditvā* (gerund \sqrt{vid}), knowing, having known. yogī (m. nom. sg.), yogin. param (n. acc. sg.), to the highest, the supreme. sthānam (n. acc. sg.), state, place, abode, station. *upāiti* (3rd sg. act. *upa* \sqrt{i}), he goes, he attains. ca. and. ca, and. ādyam (n. acc. sg.), primal, ancient, original, being at the beginning.

vedesu (m. loc. pl.), in the Vedas.

End of Book VIII

The Yoga of Imperishable Brahman

^{*} Tristubh metre.

BOOK IX

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.

uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

इदं तु ते गुह्यतमं idam tu te guhyatamamं* this, but, to thee the most secret

प्रवक्ष्याम्य् ग्रनसूयवे ।

pravaksyāmy anasūyave I shall declare, to the not disbelieving,

ज्ञानं विज्ञानसहितं

jñānam vijñānasahitam knowledge and discrimination combined,

यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ।।

yaj jñātvā moksyase 'subhāt which having known, thou shalt be

released from evil.

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.

idam (n. acc. sg.), this. tu, but, indeed. te (dat. sg.), to thee. guhyatamam (superl.), most secret. pravaksyāmi (1st sg. future act. pra \sqrt{vac}), I shall declare, I shall explain. anasūyave (m. dat. sg.), to the not sneering, to the not disbelieving. jñānam (n. acc. sg.), knowledge. vijñāna (n.), discrimination, understanding, realization. sahitam (n. acc. sg.), combined, together with, placed together. yad (n. acc. sg.), which. $j\tilde{n}\tilde{a}tv\tilde{a}$ (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having known. moksyase (2nd sg. future pass. \sqrt{muc}), thou shalt be released, thou shalt be freed, thou shalt be liberated. asubhāt (m. abl. sg.), from evil, from impur-

ity.

Śloka metre resumes.

2

राजविद्या राजगुह्यं *rājavidyā rājaguhyaṁ* royal knowledge, royal secret,

पवित्रम् इदम् उत्तमम् । pavitram idam uttamam purifier this supreme,

प्रत्यक्षावगमं धर्म्यं

pratyakṣāvagamam dharmyam as if before the eyes, intelligible, righteous,

सुसुखं कर्तुम् अव्ययम् ।। susukham kartum avyayam easy to practice, imperishable.

This is royal knowledge, a royal secret, A supreme purifier, Plainly intelligible, righteous, Easy to practice, imperishable. rājavidyā (f. nom. sg.), royal knowledge, royal wisdom. rājaguhyam (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. (pratyaksāvagamam, 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{kr}), to do, to practice.

avyayam (n. nom. sg.), imperishable, eternal.

3

IX

ग्रश्नदूधानाः पुरुषा aśraddadhānāḥ puruṣā who do not give faith men,

धर्मस्यास्य परंतप। dharmasyāsya paramtapa of this law, of it, Scorcher of the Foe,

ग्रप्राप्य मां निवर्तन्ते

aprāpya mām nivartante not attaining to me, they are born again

मृत्युसंसारवर्त्मनि ॥ mrtyusamsäravartmani 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. aśraddadhāņās (m. nom. pl. pr. participle a *śradda* $\sqrt{dh\bar{a}}$, non-faith-holding, without faith, without giving faith. purușās (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. aprāpya (gerund a pra \sqrt{ap}), 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-samsāra-vartmani, n. loc. sg., TP cpd., in the path of death and transmigration.)

4

मया ततम् इदं सर्वं mayā tatam idam sarvam by me pervaded this whole

जगद् ग्रव्यक्तमूर्तिना । jagad avyaktamūrtinā universe by unmanifest aspect

मत्स्थानि सर्वभूतानि matsthāni sarvabhūtāni me abiding all beings

न चाहं तेष्व् ग्रवस्थितः ॥ na cāham teşv 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{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 vi \sqrt{anj}), unmanifest. mürtinā (f. inst. sg.), by aspect, by image. (avyaktamūrtinā, f. inst. sg., by unmanifest aspect; as BV cpd., by me whose aspect is unmanifest.) matsthāni (n. nom. pl.), in me abiding, in me situated. sarvabhūtāni (n. acc. pl.), all beings, all creatures. na, not. ca, and. aham (nom. sg.), I. teşu (n. loc. pl.), in them. avasthitas (m. nom. sg.), resting, abiding, standing.

5

न च मत्स्थानि भूतानि na ca matsthāni bhūtāni and (yet) not from me abiding beings.

पश्य मे योगम् ऐश्वरम् । pasya me yogam āisvaram behold of me the power majestic!

भूतभृन् न च भूतस्थो

bhūtabhṛn na ca bhūtastho beings sustaining and not beings dwelling in;

ममात्मा भूतभावनः ॥ mamātmā bhūtabhāvanaḥ myself beings causing to be.

And yet beings do not abide in Me. Behold my divine yoga! Sustaining beings and not dwelling in beings Is my Self, causing beings to be. na, not. ca, and. matsthāni (n. acc. pl.), abiding in me. bhūtāni (n. acc. pl.), beings, creatures. *paśya* (2nd sg. pr. imperative act. \sqrt{pas}), behold! see! me (gen. sg.), of me, my. yogam (m. acc. sg.), Yoga, power. āiśvaram (m. acc. sg.), majestic, lordly. bhūtabhrt (m. nom. sg.), beings, sustaining, sustaining beings, supporting beings, bearing beings. na, not. ca, and. bhūtasthas (m. nom. sg.), beings dwelling in, abiding in beings, existing in beings. mama (gen. sg.), of me, my. ātmā (m. nom. sg.), self. bhūtabhāvanas (m. nom. sg.), causing beings to be, causing beings to come into existence.

^{*} The explanation of the apparent paradox follows: "God is the source of all phenomena, but is not touched by them" – Radhakrishnan.

^{† &}quot;God pervades beings by virtue of his will... God supports all beings, but no being is of use to him." – freely excerpted from Rāmānuja.

6

यथाकाशस्थितो नित्यं yathākāśasthito nityam as (in) space dwelling eternally

वायु: सर्वत्रगो महान् । vāyuḥ sarvatrago mahān the wind everywhere going, mighty,

तथा सर्वाणि भूतानि tathā sarvāņi bhūtāni so all beings

मत्स्थानीत्य् उपधारय ॥ 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! yathā, as, in which way. ākāśa- (m./n.), space, ether. sthitas (m. nom. sg.), situated, dwelling in. nityam (adv.), eternally, perpetually. vāyus (m. nom. sg.), wind. sarvatragas (m. nom. sg.), "everywhere going," omnipresent. mahān (m. nom. sg.), mighty, strong. tathā, so, in this way. sarvāņi (n. nom. pl.), all. bhūtāni (n. nom. pl.), beings, creatures. matsthāni (n. nom. pl.), in me existing, in me abiding. iti, thus, this. upadhāraya (2nd sg. pr. imperative causative act. upa \sqrt{dhr}), consider! reflect!

7

सर्वभूतानि कौन्तेय sarvabhūtāni kāunteya all beings, Son of Kuntī

प्रकृति यान्ति मामिकाम् । *prakṛtiṁ yānti māmikām* (into) material nature, they go, my own,

कल्पक्षये पुनस् तानि *kalpakşaye punas tāni* at the end of a kalpa;* again them

कल्पादौ विसृजाम्य् ग्रहम् ।। kalpādāu visrjāmy aham at the beginning of a kalpa I send forth, 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. 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. yānti (3rd pl. act. \sqrt{ya}), they go. māmikām (f. acc. sg.), my, mine, my own. kalpaksaye (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. kalpādāu (m. loc. sg.), at the beginning of a kalpa, at the originating of a kalpa. *visrjāmi* (1st sg. pr. indic. act. *vi* \sqrt{srj}), I send forth, I create, I let go. aham (nom. sg.), I.

^{*} Day of Brahman, see Book VIII 17, note (i.e. 4,320,000,000 years).

8

प्रकृति स्वाम् ग्रवष्टभ्य prakrtim svām avastabhya material nature own resting on,

विसृजामि पुनः पुनः । visrjāmi punaķ punaķ I send forth again and again

भूतग्रामम् इमं कृत्स्नम् bhūtagrāmam imam krtsnam multitude of beings this entire,

ग्रवशं प्रकृतेर् वशात् ॥

avašam prakrter vašāt without will, of material nature, from the will.

Resting on My own material nature, I send forth again and again 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 (1st sg. pr. indic. act. vi \sqrt{srj}), I send forth, I create.

punah punah, again and again.

bhātagrāmam (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.

vaśāt (m. abl. sg.), from the will, from the power, by the power.

^{*} 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.

9

न च मां तानि कमांणि na ca mām tāni karmāņi and not me these actions

निबध्नन्ति धनंजय । nibadhnanti dhanamjaya they bind, conqueror of wealth.

उदासीनवद् आ्रासीनम् udāsīnavad āsīnam indifferently sitting

ग्रसक्तं तेषु कर्मसु ।। asaktam teşu karmasu unattached in these actions.

And these actions do not bind Me, Arjuna; I sit indifferently, Unattached to these actions. na, not. ca, and. mām (acc. sg.), me tāni (n. nom. pl.), these. karmāņi (n. nom. pl.), actions, deeds. nibadhnanti (3rd pl. pr. indic. act. ni √badh), they bind, they fetter, they bind down. dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna. udāsīnavat (adv.), "like one sitting apart," indifferently, impartially. $\bar{a}s\bar{i}nam$ (m. acc. sg. from $\sqrt{a}s$), sitting, seated. asaktam (m. acc. sg. p. pass. participle a \sqrt{sanj} , unattached, not clinging. teşu (n. loc. pl.), in these. karmasu (n. loc. pl.), in actions, in deeds, to actions.

10

मयाध्यक्षेण प्रकृतिः mayādhyakseņa prakrtiķ with me as overseer, material nature

सूयते सचराचरम्।

sūyate sacarācaram it produces both animate and inanimate (things)

हेतुनानेन कौन्तेय hetunānena kāunteya 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. mayā (inst. sg.), by me, with me.

adhyakşena (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.

- hetunā (m. inst. sg.), by cause, from cause, by reason, from reason.
- anena (m. inst. sg.), by this, from this, with this.
- kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.

jagat (n. nom. acc.), world, universe.

viparivartate (3rd sg. pr. indic. mid. vi pari \sqrt{vrt}), it revolves, it exists.

11

ग्रवजानन्ति मां मूढा avajānanti mām mūḍhā they despise me, the deluded,

मानुषीं तनुम् ग्राश्रितम् । mānuṣīm tanum āśritam human form assuming

परं भावम् ग्रजानन्तो *param bhāvam ajānanto* higher being not knowing

मम भूतमहेश्वरम् ॥ 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 $\sqrt{j\tilde{n}\tilde{a}}$), they despise, they disesteem, they treat with contempt. mām (acc. sg.), me. mudhas (m. nom. pl. p. pass. participle \sqrt{muh} , the deluded, the confused ones, fools. mānusīm (f. acc. sg.), human. tanum (f. acc. sg.), body, form. āśritam (m. acc. sg. p. pass. participle ā \sqrt{sri} , having recourse to, dwelling in, employing, using, assuming. param (m. acc. sg.), higher. bhāvam (m. acc. sg.), being, existence. ajāņantas (m. nom. pl. pr. participle act. a $\sqrt{j\bar{n}\bar{a}}$, 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.)

12

मोघाशा मोघकर्माणो moghāšā moghakarmāņo those of vain hopes, vain actions,

मोघज्ञाना विचेतसः । moghajñānā vicetasaḥ vain knowledges, without thought,

राक्षसीम् ग्रासुरीं चैव rākṣasīm āsurīm cāiva fiendish and demonic thus

प्रकृति मोहिनीं श्रिता:।। prakrtim* mohinīm śritāḥ nature delusive abiding.

Those of vain hopes, vain actions, Vain knowledge, devoid of discrimination, Abide in a fiendish and demoniacal nature, Which is deluding.

- moghāšās (mogha āšās, m. nom. pl. BV cpd.), those of vain hopes, those whose hopes are vain.
- *mogĥakarmāņas* (m. nom. pl. BV cpd.), those whose actions are vain, those of vain actions.
- moghajñānās (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.
- rāksasīm (f. acc. pl.), fiendish, evil.
- *āsurīm* (f. acc. pl.), demonic, pertaining to devils.
- ca, 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{sri}), abiding, resorting to, resting on, clinging to.

[•] prakrtim (nature) is not used here in the usual sense of "material nature," but is part of a simple attribute.

13

महात्मानस् तु मां पार्थ mahātmānas tu mām pārtha those whose selves are great, but, me, Son of Pṛthā,

दैवीं प्रकृतिम् ग्राश्रिताः । *dāivīm prakṛtim āśritāḥ* celestial nature abiding in,

भजन्त्य ग्रनन्यमनसो

bhajanty ananyamanaso they worship not other-mindedly,

ज्ञात्वा भूतादिम् ग्रव्ययम् ।।

jñātvā bhūtādim 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. mahātmānas (m. nom. pl.), great selves, great souls, mighty souls, (as BV cpd.) those whose selves are great. tu, but. mām (acc. sg.), me. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. dāivīm (f. acc. sg.), celestial, heavenly, divine. prakrtim (f. acc. sg.), nature, character. āśritās (m. nom. pl. p. pass. participle ā \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. *jñātvā* (gerund $\sqrt{j}n\bar{a}$), knowing, having known. bhūtādim (m. acc. sg.), the origin of beings, the beginning of beings. avyayam (m. acc. sg.), imperishable, eternal.

14

सततं कीर्तयन्तो मां satatam kīrtayanto mām perpetually glorifying me

यतन्तश्च दृढव्रताः । yatantasca dr.dhavratāḥ and striving with firm vows

नमस्यन्तश्च मां भक्या namasyantasca mām bhaktyā and honoring me with devotion

नित्ययुक्ता उपासते ॥ nityayuktā upāsate 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. kīrtayantas (m. nom. pl. pr. causative participle $\sqrt{k\bar{n}rt}$, glorifying, making mention of, praising, celebrating. mām (acc. sg.), me. yatantas (m. nom. pl. pr. act. participle \sqrt{yat} , striving, stretching. ca, and. dr, dha (p. pass. participle \sqrt{drh}), firm, solid, sincere. vrata (n.), vow. (dr.dhavratās, m. nom. pl. BV cpd., those vows are firm.) namasyantas (m. nom. pl. pr. act. participle \sqrt{nam} , paying homage to, honoring. ca, and. mām (acc. sg.), me. bhaktyā (f. inst. sg.), with devotion, with piety, with love. nitya (adv.), always, ever, eternally. yuktās (m. nom. pl. p. pass. participle \sqrt{yuj}), steadfast, united in Yoga, yoked.

upāsate (3rd pl. pr. indic. mid. upa \sqrt{as}), they worship, they honor.

15

others,

ज्ञानयज्ञेन चाप्य् ग्रन्थे *jñānayajñena cāpy anye* and by the knowledge-sacrifice also

यजन्तो माम् उपासते । yajanto mām upāsate sacrificing, me they worship

एकत्वेन पृथक्त्वेन ekatvena prthaktvena as the one, as the manifold,

बहुधा विश्वतोमुखम् ॥ bahudhā viśvatomukham 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). jñānayajñena (m. inst. sg.), by the knowledge sacrifice, by the sacrifice of knowledge. ca, and. api, also, even. anye (m. nom. pl.), others. yajantas (m. nom. pl. pr. act. participle \sqrt{yaj} , sacrificing, worshipping. mām (acc. sg.), me. upāsate (3rd pl. pr. indic. mid. upa \sqrt{as}), 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.

16

ग्रहं कतुर् ग्रहं यज्ञः aham kratur aham yajñah I the ritual, I the sacrifice,

स्वधाहम् ग्रहम् ग्रौषधम् । svadhāham aham āuṣadham the offering I, I the medicinal herb,

मन्त्रो ऽहम् अहम् एवाज्यम् mantro 'ham aham evājyam the sacred text I, I also the clarified butter,

अहम् अग्निर् आहं हुतम् ।। aham agnir aham 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. āuşadham (n. nom. sg.), medicine, medicinal herb, remedy. mantras (m. nom. sg.), sacred text, formula. aham I. aham, I. eva, indeed (used as a rhythmic filler). ājyam (n. nom. sg.), clarified butter, ghee. aham, I. agnis (m. nom. sg.), fire. aham, I. hutam (n. nom. sg.), the oblation, the pouring out.

17

पिताहम् ग्रस्य जगतो pitāham asya jagato the father I of it, of the universe

माता धाता पितामह:। mātā dhātā pitāmahaḥ the mother, the establisher, the grandfather,

वेद्यं पवित्रम् स्रोंकार

vedyam pavitram omkāra the to-be-known, the purifier, the sacred syllable "Om,"

ऋक् साम यजुर्एव च ॥ *rk sāma yajur eva ca* the Ŗg, 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.

* 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.

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. mātā (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. omkāras (m. nom. sg.), the syllable "Om." rk, Rg Veda. sāma, Sāma Veda. yajur, Yajur Veda. eva, indeed (used as a rhythmic filler). ca, and.

18

गतिर्भर्ता प्रभुः साक्षी gatir bhartā prabhuh sāksī the goal, the supporter, the Great Lord, the eye witness,

निवासः शरणं सुहृत् ।

nivāsah śaraņam suhrt the abode, the refuge, the friend,

प्रभवः प्रलयः स्थानं

prabhavah pralayah sthānam the origin, the dissolution, the staying

निधान बीजम् ग्रव्ययम् ।। nidhānam 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. gatis (f. nom. sg.), goal, path.

- bhartā (m. nom. sg.), supporter, bearer, sustainer.
- prabhus (m. nom. sg.), great lord.
- sāksī (m. nom. sg.), eye-witness, observer.
- nivāsas (m. nom. sg.), abode, home.
- śaranam (n. nom. sg.), refuge, shelter.
- suhrd (m. nom. sg.), friend, companion, (as BV cpd.) he whose heart is good.
- prabhavas (m. nom. sg.), origin, bringing forth, birth.
- pralayas (m. nom. sg.), dissolution, dying.
- sthānam (n. nom. sg.), maintenance, basis, support.
- nidhānam (n. nom. sg.), treasure house.
- bijam (n. nom. sg.), seed.
- avyayam (n. nom. sg.), imperishable, eternal.

19

तपाम्य् ग्रहम् ग्रहं वर्षं tapāmy aham aham varṣam I radiate heat, I, I the rain,

निगृह्लाम्य् उत्सृजामि च। nigrhņāmy utsrjāmi ca I withhold, and I send forth;

म्रमृतं चैव मृत्युश्च

amrtam cāiva mrtyuśca and immortality thus and death,

सद ग्रसच् चाहम् ग्रर्जुन ।।

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 (1st sg. pr. indic. act. \sqrt{tap}), I radiate heat, I heat up. aham (nom. sg.), I. aham, I. varșam (m. acc. sg.), rain. nigrhņāmi (1st sg. pr. indic. act. ni \sqrt{grah}), I withhold, I hold back. utsrjāmi (1st sg. pr. indic. act. ud \sqrt{srj}), I send forth, I let go. ca, and. amrtam (n. nom. sg.), immortality, nectar. ca, and. eva, indeed (used as a rhythmic filler). mrtyus (m. nom. sg.), death. ca. and. sat (n. nom. sg. pr. participle \sqrt{as}), being, truth. asat (n. nom. sg.), non-being, untruth. ca, and. aham, I. arjuna (m. voc. sg.), Arjuna.

20

त्रैविद्या मां सोमपाः पूतपापा

trāividyā mām somapāh pūtapāpā*

The three-Veda knowers, me, the soma drinkers, the cleansed of evils,

यज्ञैर् इष्ट्रा स्वर्गति प्रार्थयन्ते।

yajñāir istvā svargatim prārthayante with sacrifices worshipping, heaven goal they seek;

ते पुण्यम् ग्रासाद्य सुरेन्द्रलोकम्

te puņyam āsādya surendralokam

they, the pure, attaining the god-Indraworld,

ग्रश्नन्ति 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.

- *trāividyās* (m. nom. pl.), knowers of the three Vedas.
- *mām* (acc. sg.), me.
- somapās (m. nom. pl.), soma drinkers.
- pūta (m.), purified, cleansed.
- $p\bar{a}p\bar{a}s$ (m. nom. pl.), evils, sins.
- (*pūtapāpās*, m. nom. sg. BV cpd., whose evils are cleansed.)
- yajñāis (m. inst. pl.), with sacrifices, by sacrifices.
- *istvā* (gerund \sqrt{yaj}), worshipping, offering.

- prārthayante (3rd 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.
- *āsādya* (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 (n. loc. sg.), in the sky, in heaven.
- devabhogān (m. acc. pl.), god pleasures, divine enjoyments.

svargatim (f. acc. sg.), heaven goal, goal of heaven, path of heaven.

^{*} Tristubh metre.

 $[\]dagger$ This is the only mention in the Gītā 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.

21

ते तं भुक्त्वा स्वर्गलोकं विशालं

te tam bhuktvā svargalokam višālam* they, it having enjoyed, the world of heaven, wide,

क्षीणे पूण्ये मर्त्यलोकं विशन्ति।

kṣīṇe puṇye martyalokam viśanti with exhausted merit, the world of mortals they enter.

एवं त्रयीधर्मम् स्रनुप्रपन्ना

evam trayidharmam anuprapannā thus the law of the three Vedas conforming to,

गतागतं कामकामा लभन्ते ।।

gatāgatam 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. te (m. nom. pl.), they. tam (m. acc. sg.), it, this. bhuktvā (gerund \sqrt{bhuj}), enjoying, having enjoyed. svarga (m.), heaven. lokam (m. acc. sg.), world. (svargalokam, m. acc. sg. TP cpd., the world of heaven.) viśālam (m. acc. sg.), wide, spacious, extensive. ksine (m. loc. sg. p. pass. participle \sqrt{ksi}), in exhausted, in destroyed. punye (m. loc. 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{vis}), 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. gatāgatam (m. acc. sg.), going and coming, what comes and goes. kāmakāmās (m. nom. pl.), desiring objects of desire.

labhante (3rd pl. pr. indic. mid. \sqrt{labh}), they obtain, they get.

^{*} Tristubh metre continues.

22

ग्रनन्याश् चिन्तयन्तो मां

ananyāś cintayanto mām* without other (thoughts), directing thoughts to me,

ये जनाः पर्युपासते । ye janāh paryupāsate which men, they worship,

तेषां नित्याभियुक्तानां

teşām nityābhiyuktānām 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{cint}), directing thoughts to, meditating on.

mām (acc. sg.), me.

ye (m. nom. pl.), which, who.

janās (m. nom. pl.), men.

paryupāsate (3rd pl. pr. indic. mid. pari upa \sqrt{as}), they worship, they honor.

tesām (gen. pl.), of them, to them.

nitya (adv.), constantly, eternally.

- abhiyuktānām (m. gen. pl.), of the steadfast ones, of those united to Yoga.
- (nityābhiyuktānām, 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.
- vahāmi (Ist sg. pr. indic. act. √vah), I lead, I carry, I bring.
- aham (nom. sg.), I.

^{*} Śloka metre resumes.

23

ये ऽप्य् ग्रन्यदेवताभक्ता ye 'py anyadevatābhaktā who even other gods worshipping

यजन्ते श्रद्धयान्विताः। yajante śraddhayānvitāḥ they sacrifice by faith accompanied

ते ऽपि माम् एव कौन्तेय te 'pi mām eva kāunteya they also to me, Son of Kuntī,

यजन्त्य् ग्रविधिपूर्वकम् ।। yajanty avidhipūrvakam (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. ye (m. nom. pl.), who. api, even, also. anya-, other. devatās (f.), gods, godheads. bhaktās (m. nom. pl. p. pass. participle \sqrt{bhaj} , 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. te (m. nom. pl.), they. api, also, even. mām (acc. sg.), me, to me. eva, indeed (used as a rhythmic filler). kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. yajanti (3rd pl. pr. indic. act. \sqrt{yaj}), they sacrifice, they worship. avidhipūrvakam (adv.), not according to rule, in the absence of fixed rules.

24

ग्रहं हि सर्वयज्ञानां aham hi sarvayajñānām I indeed of all sacrifices

भोक्ता च प्रभुर् एव च । bhoktā ca prabhur eva ca the enjoyer and the lord.

न तु माम् ग्रभिजानन्ति na tu mām abhijānanti not, but, me they recognize

तत्त्वेनातश् च्यवन्ति ते ।। tattvenātas 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. hi, indeed, truly. sarvayajñānām (m. gen. pl.), of all sacrifices. bhoktā (m. nom. sg.), enjoyer. ca, and. prabhus (m. nom. sg.), lord. eva, indeed (used as a rhythmic filler). ca, and. na, not. tu, but, indeed. mām (acc. sg.), me. abhijānanti (3rd pl. pr. indic. act. abhi \sqrt{jña}), 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{cyu}), they fall, they deviate, they vanish. te (m. nom. pl.), they.

25

यान्ति देवव्रता देवान् yānti devavratā devān they go, those who are devoted to the gods, to the gods,

पितृन् यान्ति पितृव्रताः ।

pitrn yanti pitrvratah

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 ऽपि माम् ।।

yānti madyājino '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.

yānti (3rd 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.
- pitīn (m. acc. pl.), to the ancestors, the ancestors.
- yānti (3rd pl. pr. indic. act. $\sqrt{y\bar{a}}$), they go, they attain.
- *pitrvratās* (m. nom. pl.), the ancestor-devoted, those who are devoted to the ancestors.
- bhūtāni (n. acc. pl.), beings, spirits, to the spirits.
- yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go, they attain.

bhūtejyās (m. nom. pl.), the spirit-sacrificing, those devoted to the spirits.

yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go, they attain.

madyājinas (m. nom. pl.), the me-sacrificing, those who are devoted to me.

api, even, also, surely.

mām (acc. sg.), me, to me.

26

पत्तुं पुष्पं फलं तोयं pattram puspam phalam toyam a leaf, a flower, a fruit, water,

यो मे भक्त्या प्रयच्छति। yo me bhaktyā prayacchati who to me with devotion, he offers,

तद् ग्रहं भक्त्युपहृतम् tad aham bhaktyupahrtam that I devotion offered

ग्रश्तामि प्रयतात्मनः ॥ asnāmi prayatātmanah I eat* from him whose self is pure.

He who offers to Me with devotion and a pure heart A 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. bhaktyā (f. inst. sg.), with devotion, with love. prayacchati (3rd sg. pr. indic. act. pra \sqrt{yam}), he offers, he presents, he goes toward. tad (n. acc. sg.), this, that. aham, I. bhakti (f.), devotion, love. upahrtam (n. acc. sg. p. pass. participle upa \sqrt{hr}), offered, presented. (bhakti-upahrtam, n. acc. sg. TP cpd., offering of devotion.) aśnāmi (1st sg. pr. indic. act. \sqrt{a} s), I eat, I partake, I accept. prayata (m. p. pass. participle pra \sqrt{yam}), pure, controlled, dutiful. ātmanas (m. abl. sg.), of the self, from the self. (prayatātmanas, m. abl. sg. BV cpd., from him whose self is pure.)

^{• &}quot;I eat." The ancient belief was that the gods actually "ate" part of the sacrificial offering.

27

यत् करोषि यद् अ्रश्नासि *yat karosi yad aśnāsi* what thou doest, what thou eatest,

यज् जुहोषि ददासि यत्। yaj juhoși dadāsi yat what thou offerest, thou givest what,

यत् तपस्यमि कौन्तेय yat tapasyasi kāunteya what thou performest in austerities, Son of Kuntī,

तत् कुरुषु मदर्पणम् ।। tat kurusva madarpaņam 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. karoși (2nd sg. pr. indic. act. \sqrt{kr}), thou doest, thou makest. yad (n. acc. sg.), what. aśnāsi (2nd sg. pr. indic. act. \sqrt{as}), thou eatest. yad (n. acc. sg.), what, which. juhoși (2nd sg. pr. indic. act. \sqrt{hu}), thou offerest (in sacrifice). $dad\bar{a}si$ (2nd sg. pr. indic. act. $\sqrt{d\bar{a}}$), thou givest. yad (n. acc. sg.), what, which. yad (n. acc. sg.), what, which. tapasyasi (2nd sg. pr. indic. act. √tapasya), thou performest (in the way of austerities), thou strivest. kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. tad (n. acc. sg.), this, that. kuruşva (2nd sg. mid. imperative \sqrt{kr}), do! make! madarpanam (n. acc. sg.), as an offering to me.

शुभाशुभफलैर्एवं *subhāsubhaphalāir evam* from good and evil fruits certainly,

मोक्ष्यसे कर्मबन्धनैः।

moksyase karmabandhanāih thou shalt be liberated from the bonds of action;

संन्यासयोगयुक्तात्मा

samnyāsayogayuktātmā

thou whose self is disciplined in the Yoga of renunciation,

विमुक्तो माम् उपैष्यते ।।

vimukto mām upāisyate

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.

- *subhāsubha* (n.), good and evil, auspicious and unfortunate.
- *phalāis* (n. inst. pl.), by the fruits, from the fruits.
- (*subhāsubhaphalāis*, n. inst. pl., from good and evil fruits, by good and evil fruits.) *evam*, thus, certainly.
- *mokṣyase* (2nd sg. future pass. \sqrt{muc}), thou shalt be liberated, thou shalt be freed.
- karmabandhanāis (n. inst. pl.), from the bonds of action, by the fetters of action.
- samnyāsa (m.), renunciation, relinquishment.
- yoga (m.), Yoga.
- yukta (p. pass. participle \sqrt{yuj}), disciplined, joined in Yoga, steadfast, yoked.
- ātmā (m. nom. sg.), self, thyself.
- (samnyāsayogayuktātmā, m. nom. sg. BV cpd., whose self is disciplined in the Yoga of renunciation.)
- vimuktas (m. nom. sg. p. pass. participle vi \sqrt{muc}), liberated, freed.

mām (acc. sg.), me.

upāisyate (3rd future 2nd sg. *upa* \sqrt{i}), thou shalt come, thou shalt attain, thou shalt go.

29

समो ऽहं सर्वभूतेषु samo 'ham sarvabhūteşu the same I am in all beings;*

न मे द्वेष्यो ऽस्ति न प्रियः। na me dvesyo 'sti na priyah not of me disliked there is, nor dear;

ये भजन्ति तु मां भक्त्या ye bhajanti tu mām bhaktyā who they worship, but, Me with devotion

मयि ते तेषु चाप्य् ग्रहम् ।। mayi te tesu cāpy 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. sarvabhūteșu (n. loc. pl.), in all beings, to all beings. na, not. me (m. gen. sg.), of me. dvesyas (m. nom. sg.), disliked, hated. asti (3rd sg. pr. indic. \sqrt{as}), 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. tu, but, indeed. mām (acc. sg.), me. bhaktyā (f. inst. sg.), with devotion, with love mayi (m. loc. sg.), in me. te (m. nom. pl.), they. teşu (m. loc. pl.), in them. ca, and. api, also, even. aham (nom. sg.), I.

^{• &}quot;Being a refuge for all, God is the same toward all *ātmans* (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.

म्रपि चेत् सुदुराचारो api cet sudurācāro even if the evil doer

भजते माम् ग्रनन्यभाक्। bhajate mām ananyabhāk he worships me (with) not-another devoted,

साधुर्एव स मन्तव्यः sādhur eva sa mantavyaḥ righteous he to be thought.

सम्यग् व्यवसितो हि सः ॥ 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 ā \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 vi ava \sqrt{so} , resolved, determined, settled, undertaken. hi, indeed, truly. sas (m. nom. sg.), he, this.

IX

क्षिप्रं भवति धर्मात्मा ksipram bhavati dharmātmā quickly he becomes one whose self is virtuous,

शश्वच्छान्तिं निगच्छति। sasvacchāntim nigacchati everlasting peace he goes to

कौन्तेय प्रतिजानीहि kāunteya pratijānīhi Son of Kuntī, be aware!

न मे भक्त: प्रणश्यति ॥ na me bhaktaḥ praṇaśyati 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. $\sqrt{bh\bar{u}}$), he is, he becomes. dharma (m.), virtuous, dutiful, righteous,

law, rule. ātmā (m. nom. sg.), self.

(*dharmātmā*, m. nom. sg. BV cpd., one whose self is virtuous.)

śaśvat, everlasting, perpetual, eternal.

śantim (f. acc. sg.), peace, tranquility.

nigacchati (3rd sg. pr. indic. act. ni \sqrt{gam}), he goes to, he enters, he acquires.

kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.

pratijānīhi (2nd sg. imperative act. prati $\sqrt{j\tilde{n}\tilde{a}}$), be aware! become aware! understand!

na, not.

me (m. gen. sg.), of me, my.

bhaktas (m. nom. sg. p. pass. participle \sqrt{bhaj}), worshipping, worshipper.

pranaśyati (3rd sg. pr. indic. act. pra \sqrt{nas}), he is lost, he is destroyed.

32

मां हि पार्थ व्यपाश्चित्य mām hi pārtha vyapāśritya me indeed, Son of Prthā, taking refuge in

ये ऽपि स्यु: पापयोनय: । ye 'pi syuḥ pāpayonayaḥ who, even be they (from) evil wombs

स्त्रियो वैश्यास् तथा शूद्रास् striyo vāiśyās tathā śūdrās women, vaiśyas, even śūdras

ते ऽपि यान्ति परां गतिम् ।। te 'pi yānti parām 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.

mām (acc. sg.), me.

hi, indeed, truly.

- pārtha, (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
- *vyapāśritya* (gerund *vi apa* $\bar{a} \sqrt{sri}$), taking refuge in, having recourse to.

ye (m. nom. pl.), who.

api, even, also.

syus (3rd pl. optative act. \sqrt{as}), 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.
- vāiśyās (m. nom. pl.), Vāiśyas, members of the third caste.

tathā, even, thus, also.

- *sūdrās* (m. nom. pl.), Sūdras, members of the fourth caste.
- te (m. nom. pl.), they.

api, also, even.

- yānti (3rd sg. pr. indic. act. \sqrt{ya}), they go, they attain.
- parām (f. acc. sg.), highest, to the highest.
- gatim (f. acc. sg.), goal, path, to the goal.

^{*} vāišyās – members of the merchant or peasant caste, third in order of rank.

 $[\]uparrow$ $s\bar{u}dr\bar{a}s$ - members of the servant caste, fourth in order of rank and lowest of the four original castes.

33

किं पुनर् ब्राह्मणाः पुण्या *kim punar brāhmaņāḥ puṇyā* how much more the brāhmans pure,

भक्ता राजर्षयस् तथा। bhaktā rājarṣayas tathā devoted royal seers too

ग्रनित्यम् असुखं लोकम् anityam asukham lokam impermanent unhappy world

इमं प्राप्य भजस्व माम्।। imam prāpya bhajasva mām this attaining, devote thyself to me.

How much more easily then, the pure Brahmins And the devoted royal seers! Having attained this impermanent and unhappy world, Devote yourself to Me. kim (interrog.), what? how? punar, again, more. brāhmaņās (m. nom. pl.), the Brahmans. puņyās (m. nom. pl.), pure, holy. bhaktās (m. nom. pl.), devoted. rājarsayas (m. nom. pl.), royal seers. tathā, 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. prāpya (gerund pra \sqrt{ap}), attaining, reaching. bhajasva (2nd sg. imperative mid. \sqrt{bhaj}), devote thyself! honor! worship! mām (acc. sg.), me, to me.

मन्मना भव मद्भक्तो manmanā bhava madbhakto by thought be to me devoted,

मद्याजी मां नमस्कुरु। madyājī mām namaskuru to me sacrificing to me reverence make!

माम् एवैष्यसि युक्त्वेवम् *mām evāişyasi yuktvāivam* to me thou shalt come, made steadfast thus,

म्रात्मान मत्परायणः ॥ *ātmānam matparāyaṇaḥ* thyself (with) me as supreme aim.

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.

manmanās (m. nom. sg.), me-minded, (as BV cpd.) one whose mind is fixed on me. with me in mind, thinking of me. bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), be! madbhaktas (m. nom. sg.), me worshipping, of me devoted. madyājī (m. nom. sg.), to me sacrificing, me worshipping. mām (acc. sg.), me, to me. namaskuru (2nd sg. imperative, namas \sqrt{kr}), make reverence! make obeisance! mām (acc. sg.), me, to me. eva, indeed (used as a rhythmic filler). esyasi (2nd sg. future \sqrt{i}), thou shalt come, thou shalt go. yuktvā (gerund \sqrt{yuj}), made steadfast, steadfast, united in Yoga, disciplined, yoked. evam, thus. ātmānam (m. acc. sg.), thyself, self. matparāyaņas (m. nom. sg.), with me as supreme aim, with me as supreme object.

End of Book IX

The Yoga of Royal Knowledge and of Royal Mystery

BOOK X

श्रीभगवान् उवाच। śrībhagavān uvāca the Blessed Lord spoke: śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed one.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

भूय एव महाबाहो bhūya eva mahābāho again, Mighty Armed One,

शृणु मे परमं वच:। *srnu me paramaṁ vacaḥ* hear of me the supreme word

यत् ते ऽहं प्रीयमाणाय yat te 'ham prīyamāņāya which to thee, I, to the beloved one,

वक्ष्यामि हितकाम्यया ।।

vakşyāmi 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. bhūyas, again, once more. eva, indeed (used as a rhythmic filler). mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors. *śrņu* (2nd sg. imperative act. \sqrt{sru}), hear! me (gen. sg.), of me, from me. paramam (n. acc. sg.), supreme, highest. vacas (n. acc. sg.), word, advice. yad (n. acc. sg.), which. te (dat. sg.), to thee. aham (nom. sg.), I. prīyamāņāya (m. dat. sg. pr. mid. participle \sqrt{pri}), to the delighting one, to the one who is beloved. vaksyāmi (1st sg. future act. \sqrt{vac}), I shall speak, I shall tell. hitakāmyayā (f. inst. sg.), with desire for welfare.

2

न मे विदुः सुरगणाः na me viduh suraganāh not of me they know, the multitudes of gods,

प्रभवं न महर्षयः। prabhavam na maharşayaḥ the origin, nor the great seers.

ग्रहम् ग्रादिर् हि देवानां aham ādir hi devānāmं I the source, in truth, of the gods,

महर्षीणां च सर्वश: ।। maharsiņām ca sarvasaņ 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. suragaņās (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. ādis (m. nom. sg.), source, beginning. hi, indeed, truly. devānām (m. gen. pl.), of the gods. maharșīņām (m. gen. pl.), of the great seers. ca, and.

sarvaśas (adv.), in every way, in all cases, universally.

3

यो माम् ग्रजम् ग्रनादि च yo mām ajam anādim ca who me, the birthless and the beginningless

वेत्ति लोकमहेश्वरम् । *vetti lokamahesvaram* he knows, the World's Mighty Lord,

ग्रसंमूढः स मर्त्येषु

asammūdhah sa martyeşu undeluded he among mortals

सर्वपापैः प्रमुच्यते ॥ sarvapāpāiķ pramucyate from all evils he is released.

He who knows Me, the birthless and the beginningless, The mighty Lord of the world, He among mortals is undeluded; He is released from all evils. yas (m. nom. sg.), who. mām (acc. sg.), me. ajam (m. acc. sg.), unborn, birthless. anādim (m. acc. sg.), beginningless, without beginning. ca, and. vetti (3rd sg. pr. indic. act. \sqrt{vid}), he knows. lokamaheśvaram (m. acc. sg.), world's mighty lord, great lord of the world. asammūdhas (m. nom. sg. p. pass. participle a sam \sqrt{muh} , undeluded, unconfused. sas (m. nom. sg.), he, this. martyeşu (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{muc}), he is released, he is liberated, he is freed.

4

बुद्धिर् ज्ञानम् असंमोहः buddhir jñānam asammohah intelligence, knowledge, non-delusion,

क्षमा सत्य दमः शमः । kşamā satyam damah samah patience, veracity, self restraint, tranquility,

सुखं दुःखं भवो ऽभवो sukham duhkham bhavo 'bhavo pleasure, pain, becoming, passing away,

भयं चाभयम् एव च ।। bhayam cābhayam 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.

jñānam (n. nom. sg.), knowledge, wisdom. asammohas (m. nom. sg.), non-delusion, non-confusion.

- kṣamā (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. ca, and.

- abhayam (n. nom. sg.), fearlessness, absence of fear.
- eva, indeed (used as a rhythmic filler). ca, and.

5

ग्रहिंसा समता तुष्टिस् ahimsā samatā tustis non-violence, impartiality, contentment,

तपो दानं यशो ऽयशः। tapo dānam yašo 'yašaḥ austerity, charity, fame, disrepute,

भवन्ति भावा भूतानां bhavanti bhāvā bhūtānām they arise conditions of beings

मत्त एव पृथग्विधाः ॥ matta eva prthagvidhāḥ 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. $\sqrt{bh\bar{u}}$), 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.

महर्षयः सप्न पूर्वे maharşayah sapta pūrve the great seers seven in the past

चत्वारो मनवस् तथा catvāro manavas tathā the four Manus also,

मद्भावा मानसा जाता madbhāvā mānasā jātā from me the origins, mentally brought forth,

येषां लोक इमाः प्रजाः ॥ yeşām loka imāh prajāh from whom the world these creatures

The seven great seers of old, And also the four Manus, From whom have sprung these creatures of the world, Originated from Me, born of My mind.

maharsayas (m. nom. pl), great seers, mighty seers. sapta, seven. pūrve (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. mānasās (m. nom. pl.), mentally, deriving from mind. jātās (m. nom. pl.), born, brought forth. yeşām (m. gen. pl.), of whom. lokas (m. nom. sg.), world. imās (f. nom. pl.), these. prajās (f. nom. pl.), creatures, beings.

^{*} Seven legendary seers (*rşis*) – Kaśyapa, Atri, Vasiştha, Viśvāmitra, Gotama, Jamadagni and Bharadvāja – 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 Gītā."

[†] Manus seem to come in various quantities. Fourteen are commonly listed. All are purely legendary figures. One, Manu Väivasvata, is supposed to have been the great Hindu lawgiver, author of the post-Vedic Mānava dharmašāstra, and progenitor of the human race.

7

एतां विभूतिं योगं च etām vibhūtim yogam ca this manifested lordship and power

मम यो वेत्ति तत्त्वतः । mama yo vetti tattvatah of me who knows in truth

सो ऽविकम्पेन योगेन so 'vikampena yogena he by unwavering Yoga

युज्यते नात्र संशय: ॥ yujyate nātra samsayaķ is united (with me), not here doubt.

He who knows in truth This, My manifested glory and power, Is united with Me by unwavering yoga; Of this there is no doubt. etām (f. acc. sg.), this. vibhūtim (f. acc. sg.), manifested might, manifested power. yogam (m. acc. sg.), Yoga, power. ca, 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 a vi \sqrt{kamp}), by unwavering, by untrembling. yogena (m. inst. sg.), by Yoga. yujyate (3rd sg. pr. indic. passive \sqrt{yuj}), he is joined, he is united, he is yoked. na, not. atra, here, in this case. samsayas (m. nom. sg.), doubt, irresolution, questioning.

ग्रहं सर्वस्य प्रभवो *ahaṁ sarvasya prabhavo* I of all the origin

मत्तः सर्वं प्रवर्तते । mattah sarvam pravartate from me all proceeds

इति मत्वा भजन्ते मां iti matvā bhajante mām thus thinking they worship me

बुधा भावसमन्विताः ॥

budhā bhāvasamanvitā^h 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{vrt}), it proceeds, it rolls onward, it happens, it begins. iti, thus, so. matvā (gerund \sqrt{man}), thinking, having thought, having considered. *bhajante* (3rd pl. pr. indic. mid. \sqrt{bhaj}), they worship, they honor. mām (acc. sg.), me. budhās (m. nom. pl.), intelligent, learned, wise men. bhāva (m.), state of being, disposition, contemplation, meditation, state of mind. (bhāva-samanvitās, m. nom. pl. TP cpd., endowed with state of being.) samanvitās (m. nom. pl.), endowed with, ac-

companied by.

9

मच्चित्ता मद्गतत्राणा maccittā madgataprāņā those who think of me, who concentrate the vital breath on me,

बोधयन्तः परस्परम् । bodhayantaḥ parasparam awakening each other,

कथयन्तश्च मां नित्यं kathayantasca mām nityam and speaking of me constantly,

तुष्यन्ति च रमान्ति च ।। tusyanti ca ramanti ca 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. maccittās (m. nom. pl. BV cpd.), those who think of me.

- madgataprāņās (m. nom. pl. BV cpd.), those who have concentrated the vital breath on me.
- bodhayantas (m. nom. pl. pr. act. causative participle \sqrt{budh}), enlightening, causing to enlighten, awakening.

parasparam, each other, one another.

kathayantas (m. nom. pl. pr. act. participle \sqrt{kath}), speaking of, relating about, explaining.

ca, and

- mām (acc. sg.), me.
- nityam (adv.), constantly, eternally.
- *tuşyanti* (3rd pl. pr. indic. act. \sqrt{tus}), they are content.

ca, and.

ramanti (3rd pl. pr. indic. act. \sqrt{ram}), they rejoice, they are delighted, they are pleased. *ca*, and.

10

तेषां सततयुक्तानां

teṣāṁ satatayuktānāṁ

of them, of those who are constantly steadfast,

भजतां प्रीतिपूर्वकम् । bhajatām prītipūrvakam of the worshipping with affection,

ददामि बुद्धियोगं तं dadāmi buddhiyogam tam I give intelligence-Yoga, it,

येन माम् उपयान्ति ते ।। yena mām 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. teşām (m. gen. pl.), of them, to them.

satata (adv.), constantly, perpetually.

- yuktānām (m. gen. pl.), of the steadfast, of the disciplined.
- (satatayuktānām, m. gen. pl. KD cpd., of those who are constantly steadfast.)
- *bhajatām* (m. gen. pl. pr. act. participle \sqrt{bhaj}), of the worshippers, of the worshipping, of those who worship.
- prītipūrvakam (adv.), with the accompaniment of kindness, with affection, affectionately.
- dadāmi (Ist sg. pr. indic. act. $\sqrt{d\bar{a}}$), 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.

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.

11

तेषाम् एवानुकम्पार्थम् tesām evānukampārtham of them (with) compassion aim,

ग्रहम् ग्रज्ञानजं तमः । aham ajñānajam tamaḥ I ignorance-born darkness

नाशयाम्य 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. tesām (m. gen. pl.), of them. eva, indeed (used as a rhythmic filler). anukampā (f. from anu \sqrt{kamp}), sympathy, compassion, lit. "trembling alongside." artham (m. acc. sg. ifc.), aim, goal, purpose. (anukampā-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* (1st causative pr. indic. \sqrt{nas}), I cause to be destroyed, I cause to be lost. ātmabhāvasthas (m. nom. sg.), situated in own being, dwelling in own being. jñānadīpena (m. inst. sg.), by the lamp of knowledge, with the lantern of knowledge. bhāsvatā (m. inst. sg.), shining, luminous, bright.

^{*} 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.

ग्रर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

12

मरं ब्रह्मपरं धाम param brahma param dhāma the Supreme Brahman, the supreme abode,

पवित्रं परमं भवान् । pavitram paramam bhavān Purifier Supreme Thou (honorific),

पुरुषं शाश्वतं दिव्यम् purușam sāsvatam divyam spirit eternal divine

ग्रादिदेवम् ग्रजं विभुम् ॥ ādidevam ajam vibhum the Primal God, birthless, all-pervading,

Arjuna spoke: You are the supreme Brahman, the supreme abode, The supreme purifier, The eternal divine Spirit, The primal God, unborn and all-pervading. arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), 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. purusam (m. acc. sg.), spirit, being, person, man. śāśvatam (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, omni-

present.

Х

ग्राहुस् त्वाम् ऋषयः सर्वे *āhus tvām ṛṣayaḥ sarve* they call Thee, the seers all

देर्वाषर्ि् नारदस् तथा। *devarsir nāradas tathā* the divine seer Nārada, also

ग्रसितो देवलो व्यासः *asito devalo vyāsaḥ* Asita Devala and Vyāsa,

स्वयं चैव ब्रवीषि मे ॥ svayam cāiva bravīși 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. rşayas (m. nom. pl.), seers, wise men. sarve (m. nom. pl.), all. devarsis (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 Pandava Princes. svayam (adv.), thyself, own, oneself. ca, and. eva, indeed (used as a rhythmic filler). bravīși (2nd sg. pr. indic. act. $\sqrt{br\bar{u}}$), thou sayest, thou tellest. me (dat. sg.), to me, me.

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^{*} Nārada, a legendary seer to whom some of the verses of the Rg Veda are ascribed.

[†] Asita Devala, legendary composer of some other hymns of the Rg Veda.

[‡] Vyāsa, legendary compiler of the Vedas and the Mahābhārata. The name means "arranger," "compiler," or "divider."

14

सर्वम् एतद् ऋतं मन्ये sarvam etad rtam manye all this true I believe

यन् मां वदसि केशव। yan mām vadasi kešava which to me thou speakest, Handsome Haired One (Krishna)

न हि ते भगवन् व्यक्ति

na hi te bhagavan vyaktim

not indeed of thee, O Blessed One, the manifestation

विदुर् देवा न दानवा : ।। vidur devā na dānavāḥ 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.

etad (n. acc. sg.), this.

rtam (n. acc. sg.), true, right.

manye (1st sg. pr. indic. mid. \sqrt{man}), I think, I believe.

yad (n. acc. sg.), which, what.

mām (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.

na, 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.

devās (m. nom. pl.), the gods.

na, not, nor.

dānavās (m. nom. pl.), demons, evil spirits.

15

स्वयम् एवात्मना ऽत्मानं svayam evātmanā 'tmānam' thyself alone through thyself thyself

वेत्थ त्वं पुरुषोत्तम । vettha tvam purușottama thou knowest, thou, Highest of Spirits,

भूतभावन भूतेश

bhūtabhāvana bhūteśa 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).
- *ātmanā* (m. inst. sg.), by thyself, through thyself.
- ātmānam (m.acc. sg.), thyself, self.
- vettha (2nd sg. pr. indic. act. \sqrt{vid}), thou knowest.
- tvam (m. nom. sg.), thou.
- purusottama (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 īśa, m. voc. sg.), Lord of Beings.
- devadeva (m. voc. sg.), God of Gods.
- jagatpate (m. voc. sg.), Lord of the Universe.

वक्तुम् ग्रह्स्य् ग्रशेषेण vaktum arhasy aseseņa to describe please do without remainder

दिव्या ह्य ज्ञात्मविभूतयः। divyā hy ātmavibhūtayaḥ the divine indeed self-manifestations

याभिर् विभूतिभिर् लोकान् *yābhir vibhūtibhir lokān* by which manifestations the worlds

इमांस् त्वं व्याप्य तिष्ठसि ॥ imāns tvam vyāpya tisthasi these Thou, pervading, abidest in.

Please describe without reserve The divine self-manifestations By which You pervade These worlds, and abide in them.

- *vaktum* (infinitive \sqrt{vac}), to speak, to tell, to describe.
- arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou art able, thou canst, please do!
- asesena (m. inst. sg.), without remainder, completely.

divyās (m. nom. pl.), divine.

hi, indeed, truly.

- ātmavibhūtayas (f. nom. pl.), self manifestations, self powers.
- yābhis (f. inst. pl.), by which, with which.
- vibhūtibhis (f. inst. pl.), manifestations, powers, appearances.
- lokān (m. acc. pl.), worlds.
- imān (m. acc. pl.), these.
- tvam (m. nom. sg.), thou.
- *vyāpya* (gerund $vi \sqrt{ap}$), pervading, permeating.
- *tisthasi* (2nd sg. pr. indic. act. $\sqrt{sth\bar{a}}$), thou abidest in, thou are situated in.

17

कथं विद्याम् ग्रहं योगिस् katham vidyām aham yogins how may I know, I, O Yogin

त्वां सदा परिचिन्तयन् । tvām sadā paricintayan on thee constantly meditating?

केषुकेषु च भावेषु

keşukeşu ca bhāveşu and in what particular aspects of being

चिन्त्यो ऽसि 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 (1st sg. optative act. \sqrt{vid}), I shall know, may I know. aham (m. nom. sg.), I. yogin (m. voc. sg.), O Yogin. tvām (m. acc. sg.), thee. sadā, always, constantly. paricintayan (m. nom. sg. pr. causative participle act. pari \sqrt{cint} , meditating on, reflecting on, thinking about. keşu keşu (m. loc. pl. interrog., repetition indicates distribution), in what various? ca, and. bhāveşu (m. loc. pl.), in states of being, in aspects of being. cintyas (m. nom. sg. gerundive \sqrt{cint}), to be thought, to be imagined. asi (2nd sg. pr. indic. \sqrt{as}), thou art. bhagavan (m. voc. sg.), O Blessed One, O Illustrious One. mayā (m. inst. sg.), by me.

विस्तरेणात्मनो योगं vistareņātmano yogam in detail of thyself the power

विभूति च जनार्दन। vibhūtim ca janārdana and manifestation, O Agitator of Men,

भूयः कथय तृष्तिर् हि bhūyaḥ kathaya tṛptir hi further explain, satiation indeed

शुण्वतो नास्ति मे ऽमृतभ् ॥

śrnvato nāsti me 'mrtam of hearing not there is, to me (of this) nectar.

Explain to me further in detail Your power and manifestation, O Krishna. I am never satiated with hearing Your nectar-like words.

vistareņa (m. inst. sg.), in detail, by detail. ātmanas (m. gen. sg.), of thyself, of self. yogam (m. acc. sg.), power, Yoga. vibhūtim (f. acc. sg.), manifestation. ca, and. janārdana (m. voc. sg.), O Agitator of Men, O Mover of Men, epithet of Vishnu-Krishna. bhūyas, again, further. kathaya (2nd sg. act. imperative \sqrt{kath}), tell! relate! explain! trptis (f. nom. sg.), satiation. hi, indeed, truly. śrnvatas (n. gen. sg. participle śru), of hearing. na, not. asti (3rd sg. pr. indic. \sqrt{as}), there is, it is. me (gen. sg.), of me, to me. amrtam (m. acc. sg.), nectar, immortality.

श्रीभगवान् उवाच। *śrībhagavān uvāca* the Blessed Lord spoke:

19

हन्त ते कथयिष्यामि hanta te kathayişyāmi listen ! to thee I shall explain

दिव्या ह्य् स्रात्मविभूतयः। divyā hy ātmavibhūtayaḥ the divine indeed self-manifestations

प्राधान्यतः कुरुश्रेष्ठ prādhānyataḥ kuruśreṣṭha (those that are) prominent, Best of Kurus,

नास्त्य् ग्रन्तो विस्तरस्य मे ।।

nāsty anto vistarasya me (for) not there is an end of the extent of me.

The Blessed Lord spoke: Listen! I shall explain to you My divine self-manifestations; Those only that are prominent, For there is no end to My extent. *śrībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg.perfect act. \sqrt{vac}), he said, he spoke.

hanta (exhortative particle), listen! look! let us get on! te (dat. sg.), to thee. kathayişyāmi (1st sg. future act. √kath), I shall say, I shall tell, I shall explain. divyās (f. acc. pl.), divine. hi, indeed, truly. ātmavibhūtayas (f. acc. pl.), self manifestations, own manifestations. prādhānyatas (adv.), chief, mainly, most prominent. kuruśrestha (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. me (gen. sg.), of me, my.

ग्रहम् म्रात्मा गुडाकेश *aham ātmā guḍākeśa* I the self, Thick Haired One,

20

सर्वभूताशयस्थितः। sarvabhūtāsayasthitaḥ all-being-heart-abiding,

ग्रहम् ग्रादिश्च मध्यं च aham ādiśca madhyam ca and I the beginning and the middle

भूतानाम् ग्रन्त 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. ātmā (m. nom. sg.), self. gudākeśa (m. voc. sg.), O Thick Haired One, epithet of Arjuna. sarva (m.), all. bhūta (m.), being, creature. āśaya (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. ādis (m. nom. sg.), beginning, start, commencement. ca, and. madhyam (n. nom. sg.), middle. ca, and. bhūtānām (m. gen. pl.), of beings, of creatures. antas (m. nom. sg.), end. eva, indeed (often used as a rhythmic filler). a, and. eva ca, as well, also, too.)

म्रादित्यानाम् म्रहं विष्णुर् *ādityānām aham viṣṇur* of the Adityas I Vishnu

21

ज्योतिषां रविर् ग्रंशुमान् । *jyotişām ravir amsumān* of lights, the sun, radiant

मरीचिर् मरुताम् अस्मि

marīci marutām asmi Marīci of the Maruts I am

नक्षत्राणाम् ग्रहं शशी ।।

nakşatrāņām aham sasī 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.

ādityānām (m. gen. pl.), of the Ādityas. aham (nom. sg.), I. visnus (m. nom. sg.), Vishnu. jyotisām (n. gen. pl.), of luminaries, of lights, of stars. ravis (m. nom. sg.), the sun. amsumān (n. nom. sg.), radiant, shining. marīcis (m. nom. sg.), Marīci, chief of the storm gods. marutām (m. gen. pl.), of the Maruts, of the storm gods. asmi (1st sg. pr. indic. \sqrt{as}), I am. nakşatrāņām (n. gen. pl.), of the nightly ones, of the lunar zodiac. aham (nom. sg.), I. śaśī (m. nom. sg.), that which contains the rabbit, the moon.

^{*} The Ādityas, originally seven, later twelve in number, were a group of supreme gods.

[†] Marīci was the chief of the Maruts or storm gods.

[‡] Maruts were the storm gods who helped Indra slay the cosmic dragon, in order to bring water to the world.

वेदानां सामवेदो ऽस्मि vedānām sāmavedo 'smi of the Vedas the Sama Veda I am,

देवानाम् अस्मि वासवः। devānām asmi vāsavaḥ of the gods I am vāsava,

इन्द्रियाणाम् मनश्चास्मि indriyāņām manascāsmi and of the senses the mind I am,

भूतानाम् ग्रस्मि चेतना ।। bhūtānām asmi cetanā 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. sāmavedas (m. nom. sg.), the Sāma Veda. asmi (1st sg. pr. indic. √as), I am. devānām (m. gen. pl.), of the gods. asmi (1st sg. pr. indic. √as), I am. vāsavas (m. nom. sg.), Vāsava, one of the names of Indra, Vedic chief of the gods. indriyāņām (m. gen. pl.), of the senses.

manas (n. nom. sg.), mind, thought.

vedānām (m. gen. pl.), of the Vedas.

ca, and.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

bhūtānām (m. gen. pl.), of beings, of creatures.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

cetanã (f. nom. sg.), consciousness, mind, intelligence, thought.

^{*} The Veda concerned with chants.

[†] One of the names of Indra, the chief Vedic god, mentioned by his usual name only in IX 20.

Х

रुद्राणां शंकरञ्चास्मि rudrānām samkarascāsmi and of the Rudras Samkara* I am,

वित्तेशो यक्षरक्षसाम् । vitteśo yaksaraksasām Vittesa of the Yaksas and Raksas,

वसुनां पावकश्चास्मि vasūnām pāvakascāsmi and of the Vasus Pavaka I am,

मेरुः शिखरिणाम् ग्रहम् ॥ meruh sikharinām aham Meru of mountains, I.

And of the Rudras, I am Shankara; I am Kubera of the Yaksas and Rakshasas; I am fire of the Vasus And the Meru of mountains.

rudrāņām (m. gen. pl.), of the Rudras, of the gods of destruction and renewal. śamkaras (m. nom, sg.), Shiva, chief god of renewal and destruction. ca. and. asmi (1st sg. pr. indic. \sqrt{as}), I am. vitteśas (m. nom. sg.), Vitteśa, or Kubera, lord of wealth. yakşarakşasām (m. gen. pl.), of the Yakşas and Raksas. vasūnām (m. gen. pl.), of the Vasus (a class of gods). pāvakas (m. nom. sg.), Agni, the flame, God of Fire, the Purifier. ca, and. asmi (1st 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.

^{*} Rudras, or "roarers," storm gods and gods of destruction and renewal,

[†] Samkara, Shiva, god of fertility and destruction.

[‡] Vitteśa, otherwise known as Kubera, lord of wealth.

[§] Yakşas and Rakşas, spirits of vague character, sometimes hostile and sometimes benevolent.

^{||} Pāvaka, one of the names of Agni, the Vedic god of fire. The word means "purifier." ¶ Vasus, a group of eight "bright" gods,

^{**} Mt. Meru was the Olympos of Hindu mythology.

24

पूरोधसां च मुख्यं मां purodhasām (m. gen. pl.), of household priests. purodhasām ca mukhyam mām ca, and. and of the household priests, the chief, mukhyam (m. acc. sg.), the head, the chief. mām (acc. sg.), me. Me viddhi (2nd sg. imperative act. \sqrt{vid}), know! know to be! विद्धि पार्थं बृहस्पतिम् । pārtha (m. voc. sg.), Son of Prthā, epithet of viddhi pārtha brhaspatim Arjuna. brhaspatim (m. acc. sg.), Brhaspati, priest of know to be, Son of Prtha, Lord of the gods. Sacrifice,

senānīnām (m. gen. pl.), of the commanders of armies.

aham (nom. sg.), I.

- skandas (m. nom. sg.), Skanda, god of war.
- sarasām (n. gen. pl.), of bodies of water.
- asmi (1st sg. pr. indic. \sqrt{as}), I am.
- sāgaras (m. nom. sg.), the ocean.

सेनानीनाम् ग्रहं स्कन्दः

senānīnām aham skandaļ of the commanders of armies, I am Skanda,

सरसाम् ग्रस्मि सागरः ॥

sarasām asmi sāgaraķ 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.

^{*} Skanda, the god of war, otherwise known as Kārttikeya.

महर्षीणां भृगुर् ग्रहं maharsinām bhrgur aham of the great seers Bhrgu, I,

25

गिराम् ग्रस्म्य् एकम् ग्रक्षरम् । girām asmy ekam akṣaram of utterances I am the one syllable (Om),

यज्ञानां जपयज्ञो ऽस्मि yajñānāmi japayajño 'smi of sacrifices the muttered prayer I am,

स्थावराणां हिमालय: ॥ sthāvarāṇāṁ himālayaḥ 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. maharşīņām (m. gen. pl.), of the great seers. bhrgus (m. nom. sg.), Bhrgu, an illustrious mythical seer. aham (nom. sg.), I. girām (f. gen. pl.), of utterances. asmi (1st sg. pr. indic. \sqrt{as}), I am. ekam akşaram (n. nom. sg.), the one syllable, the mystic syllable "Om." yajñānām (m. gen. pl.), of sacrifices. japayajñas (m. nom. sg.), the muttered prayer. asmi (1st sg. pr. indic. \sqrt{as}), I am. sthāvarāņām (m. gen. pl.), of immovables, of unshakables. himālayas (m. nom. sg.), "abode of snow,"

the Himālaya.

^{*} Bhrgu, ancient seer, so illustrious that he mediated quarrels among the gods.

ग्रश्वत्थः सर्ववृक्षाणां asvatthah sarvavrkşāņām the sacred fig tree among all trees,

देवर्षीणां च नारद। devar siņām ca nārada and of the divine seers, Nārada,

गन्धर्वाणां चित्ररथः gandharvāņām citrarathaḥ, and of the Gandharvas Citraratha

सिद्धानां कपिलो मुनिः ॥ siddhānām kapilo muniķ 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. aśvatthas (m. nom. sg.), the aśvattha, or sacred fig tree.

sarvavrksāņām (m. gen. pl.), of all trees, among all trees.

devarșiņām (m. gen. pl.), of divine seers. ca, 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 Sāmkhya, a school of philosophy.

munis (m. nom. sg.), sage, wise man.

^{*} Nārada, ancient seer to whom some verses of the Rg Veda are ascribed.

[†] Gandharvas, the musicians of paradise.

[‡] Citraratha, heavenly chief of the Gandharvas.

[§] Kapila, a sage, founder of the Sāmkhya school of philosophy, one of the oldest of the Hindu systems.

उच्चैःश्रवसम् ग्रश्वानां *uccāiḥśravasam aśvānāṁ* Uccāiḥśravas of horses

27

विद्ध माम् अमृतोद्भवम् । viddhi mām amṛtodbhavam know me (to be) born of nectar

ऐरावतं गजेन्द्राणां *āirāvatam gajendrāņām* Āirāvata of princely elephants

नराणां च नराधिपम् ॥ narāņām ca narādhipam and of men the Great Lord of men.

Know that I am Ucchaishravas of horses, Born of nectar; Airavata of princely elephants; And of men, the king.

uccāiķśravasam (m. acc. sg.), Uccāiķśravas, name of Indra's horse. aśvānām (m. gen. pl.), of horses. viddhi (2nd sg. imperative act. \sqrt{vid}), know! learn! know to be! mām (acc. sg.), me. amrtodbhavam (m. acc. sg.), born of nectar, produced from nectar, originating in nectar. āirāvatam (m. acc. sg.), Āirāvata, Indra's elephant. gajendrāņām (m. gen. pl.), of princely elephants. narāņām (m. gen. pl.), men. ca, and. narādhipam (m. acc. sg.), lord of men, great lord, king, protector of men.

^{*} Uccāiḥśravas, 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."

[†] Āirāvata, Īndra's elephant. The name means "produced from the Irāvatī River."

ग्राय्धानाम् ग्रहं वज्रं

28

āyudhānām aham vajram of weapons I the thunderbolt,

धेनूनाम् ग्रस्मि कामधुक् । dhenünām asmi kāmadhuk of cows I am the cow of wishes,

प्रजनश्चास्मि कन्दर्पः prajanaścāsmi kandarpaḥ and I am procreating Kandarpa,

सर्पाणाम् ग्रस्मि वासुकिः ॥ sarpāṇām asmi vāsukiḥ 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. āyudhānām (n. gen. pl.), of weapons. aham (nom. sg.), I. vajram (n. nom. sg.), thunderbolt. dhenūnām (f. gen. pl.), of cows. asmi (1st sg. pr. indic. \sqrt{as}), I am. kāmadhuk (f. nom. sg.), Cow of Wishes, legendary cow of plenty. prajanas (m. nom. sg.), begetting, generation, procreating. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. kandarpas (m. nom. sg.), Kāma, god of desire, god of love. sarpāņām (m. gen. pl.), of serpents, of snakes. asmi (1st sg. pr. indic. \sqrt{as}), I am.

vāsukis (m. nom. sg.), Vāsuki, king of serpents.

Х

^{*} Kāmadhuk, a mythical cow, able to provide its master with anything desired.

[†] Kandarpa, god of love or desire, otherwise known as Kāma.

[‡] Vāsuki, a serpent king.

Х

म्रनन्तश्चास्मि नागानां anantascāsmi nāgānām and Ananta I am of snakes,

वरुणो यादसाम् ग्रहम् । varuņo yādasām aham Varuņa of the water creatures, I,

पितॄणाम् अर्यमा चास्मि pitr़nām aryamā cāsmi and of the ancestors Aryaman I am,

यमः संयमताम् ग्रहम् ॥ yamah samyamatām aham Yama of the subduers I.

I am Ananta of the Nagas; Varuna of the water creatures; Of the ancestors, I am Aryaman; And Yama of the controllers. anantas (m. nom. sg.), Ananta, "endless," "eternal," a mythical snake. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. nāgānām (m. gen. pl.), of snakes. varunas (m. nom. sg.), Varuna, the Supporter, one of the chief Vedic gods, later "King of the waters." yādasām (n. gen. pl.), of water creatures, of sea monsters. aham (nom. sg.), I. pitrnām (m. gen. pl.), of the ancestors. aryamā (m. nom. sg.), Aryaman, chief of the ancestors. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. yamas (m. nom. sg.), Yama, god of death. samyamatām (m. gen. pl. pr. participle act. sam \sqrt{yam}), of the subduers. aham (nom. sg.), I.

^{*} Ananta, a mythical snake whose coils encircle the earth and who symbolizes eternity. The word means "unending."

[†] Varuna, originally a Vedic god, the sustainer of the universe. Here, in the later religion, a water god, the "water king."

[‡] Aryaman, chief of the ancestors.

[§] Yama, god of death.

प्रह्लादश्चास्मि दैत्यानां prahlādaścāsmi dāityānām and Prāhlada I am of the Daityas,

कालः कलयताम् ग्रहम्। kālah kalayatām aham Time of the calculators, I,

मृगाणां च मृगेन्द्रो ऽहं mrgāṇām ca mrgendro 'ham' and of the beasts the beast king, I,

वैनतेयश्च पक्षिणाम् ॥ vāinateyasca paksiņām and Vāinateya 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 Daityas. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. dāityānām (m. gen. pl.), of the Dāityas. kālas (m. nom. sg.), time personified. kalayatām (m. gen. pl. pr. participle act. \sqrt{kal} , of the calculators, of the reckoners. aham (nom. sg.), I. mrgāņām (m. gen. pl.), of beasts, of animals. ca, and. mrgendras (m. nom. sg.), King of Beasts, the lion. aham (nom. sg.), I. vāinateyas (m. nom. sg.), Garuda, son of Vinatā, the bird vehicle of Vishnu. paksinām (m. gen. pl.), of birds.

* Prahlāda, a Dāitya (enemy of the gods) prince who defected from the Dāityas, became pious and worshipped Vishnu.

[†] Dāityas, demons at war with the gods.

[‡] The word "mrgendra" (*mrga indra*) means literally "king of beasts."

[§] Vāinateya (son of Vinatā), otherwise known as Garuda, a fabulous bird, and vehicle of Vishnu.

31

पवनः पवताम् ग्रस्मि pavanah pavatām asmi the wind of purifiers I am,

रामः शस्त्रभृताम् ग्रहम् । rāmaḥ śastrabhṛtām aham Rāma of the weapon bearing, I.

झषानां मकरञ्चास्मि *jhas़ānāṁ makarascāsmi* of the sea monsters I am Makara,

स्रोतसाम् अस्मि जाह्नवी ॥ srotasām asmi jāhnavī of rivers, I am the Daughter of Jahnu (the Ganges).

Of purifiers, I am the wind; Rama of the warriors; Of the sea monsters I am the alligators; And of rivers I am the Ganges.

pavanas (m. nom. sg.), the wind. pavatām (m. gen. pl. pr. participle act. \sqrt{pu}), of purifiers, of cleansers. asmi (1st sg. pr. indic. \sqrt{as}), I am. rāmas (m. nom. sg.), Rāma, warrior hero of the Rāmāyaņa. śastrabhrtām (m. gen. pl.), of the weapon bearing, of warriors. aham (nom. sg.), I. jhaşānām (m. gen. pl.), of sea monsters. makaras (m. nom. sg.), Makara, a sea monster or crocodile, avatār of Varuna. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. srotasām (m. gen. pl.), of rivers. asmi (1st sg pr. indic. \sqrt{as}), I am. jāhnavī (f. nom. sg.), the Daughter of Jahnu, the Ganges.

^{*} Rāma, warrior and hero of the epic, the Rāmāyaṇa, or possibly Paraśurāma, see chapter "Setting of the Bhagavad Gītā."

[†] Makara, a sea monster sometimes equated with a crocodile, shark or dolphin, the Capricorn of the Hindu zodiac, and vehicle of Varuna.

[‡] 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.

सगाणाम् ग्रादिर् ग्रन्तश्च sargāņām ādir antasca of creations the beginning and the end

मध्यं चैवाहम् अर्जुन । madhyam cāivāham arjuna and the middle I, Arjuna,

ग्रध्यात्मविद्या विद्यानां adhyātmavidyā vidyānām the Supreme Self knowledge, of knowledges,

वादः प्रवदताम् ग्रहम् ॥ vādaḥ 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. ādis (m. nom. sg.), beginning. antas (m. nom. sg.), end. ca, and. madhyam (n. nom. sg.), middle. ca, 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. vādas (m. nom. sg.), discourse. pravadatām (m. gen. pl.), of those who speak. aham (nom. sg.), I.

Х

ग्रक्षराणाम् ग्रकारो ऽस्मि *akṣarāṇām akāro 'smi* of letters the letter A I am,

द्वन्द्वः सामासिकस्य च। dvandvaḥ sāmāsikasya ca and the dvandva of compound (words),

ग्रहम् एवाक्षयः कालो aham evākṣayaḥ kālo I alone infinite time,

धाताहं विश्वतोमुख: ॥ dhātāham visvatomukhaķ 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). akşarānām (m. gen. pl.), of letters of the alphabet, lit. "indestructibles" or "irreducibles.' akāras (m. nom. sg.), letter A. asmi (1st sg. pr. indic. \sqrt{as}), I am. dvamdvas or dvandvas (m. nom. sg.), simple copulative compound (consisting of two or more words). sāmāsikasya (m. gen. sg.), of the system of compounds. ca, and. aham (nom. sg.), I. eva, alone, indeed (often used as a rhythmic filler). akşayas (m. nom. sg.), infinite, imperishable, indestructible. kālas (m. nom. sg.), time. dhātā (m. nom. sg.), establisher, arranger. aham (nom. sg.), I. viśvatomukhas (m. nom. sg.), facing in all directions, omniscient.

^{*} dvandva is the simple copulative compound, where two or more words are joined together.

34

मृत्यु: सर्वहरश्चाहम् mrtyuh sarvaharascāham and death all-destroying, I,

उद्भवश्च भविष्यताम्। udbhavaśca bhavişyatām and the origin of those things that are to be,

कीर्तिः श्रीर् वाक् च नारीणां

kīrtiķ śrīr vāk ca nārīņām

fame, prosperity, and speech of feminine things,

स्मृतिर् मेधा धृति: क्षमा ।। smṛtir medhā dhṛtiḥ kṣamā (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. ca, and. aham (nom. sg.), I. udbhavas (m. nom. sg.), origin. ca, and. bhavisyatām (m. gen. pl.), of those things that are to be, of those events that are to happen. kīrtis (f. nom. sg.), fame, good name. śrīs (f. nom. sg.), prosperity, wealth. vāk (f. nom. sg.), speech. ca, and. nārīņām (f. gen. pl.), of feminine things, of womanly words. smrtis (f. nom. sg.), memory, reflection. medhā (f. nom. sg.), wisdom, mental vigor, intelligence. dhrtis (f. nom. sg.), courage, firmness, constancy.

kṣamā (f. nom. sg.), patience, endurance, submissiveness.

^{*} All these listed nouns are of feminine gender.

35

बृहत्साम तथा साम्नां brhatsāma tathā sāmnām the Brhatsaman also of chants,

गायत्री छन्दसाम् ग्रहम्। gāyatrī chandasām aham the gāyatrī of metres, I,

मासानां मार्गशीर्षो ऽहम् māsānām mārgasīrso 'ham of months, mārgasīrsa, I,

ऋतूनां कुसुमाकरः ।।

rtūnām kusumākaraķ 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 Brhatsaman, a type of Vedic melody. tathā, also, thus. sāmnām (n. gen. pl.), of chants. gāyatrī (f. nom. sg.), the gāyatrī metre, used in the Vedas, obsolete in later Sanskrit. chandasām (n. gen. pl.), of metres. aham (nom. sg.), I. māsānām (m. gen. pl.), of months. mārgašīrşas (m. nom. sg.), month of mārgašīrşa, roughly November-December. aham (nom. sg.), I. rtūnām (m. gen. pl.), of seasons. kusumākaras (m. nom. sg.), abounding with flowers, Spring.

^{*} byhatsāman, a type of chant to Indra in the Sāma Veda.

 $[\]dagger g \bar{a} y a tr \bar{i}$, a Rg Vedic metre consisting of three lines of eight syllables each, thought suitable for brāhmans. It exists only in the Vedic literature.

[‡] mārgašīrsa, the month when the moon enters the constellation of mrga širas ("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.

दूतं छलयताम् ग्रस्म dyūtam chalayatām asmi the gambling of the dishonest I am,

तेजस् तेजस्विनाम् ग्रहम् ।

tejas tejasvinām aham the splendor of the splendid, I,

जयो ऽस्मि व्यवसायो ऽस्मि jayo 'smi vyavasāyo 'smi victory I am, effort I am,

सत्त्वं सत्त्ववताम् ग्रहम् ॥ sattvam 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. dyūtam (n. nom. sg.), gambling.

chalayatām (m. gen. pl.), of the dishonest, of cheats.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

tejas (n. nom. sg.), splendor, brilliance.

tejasvinām (m. gen. pl.), of the splendid, of the brilliant ones.

aham (nom. sg.), I.

jayas (m. nom. sg.), victory.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

vyavasāyas (m. nom. sg.), effort, resolve, exertion.

asmi (1st 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.

^{*} This line may also be translated: I am the truth of truth-tellers. (Sattva means either "good," "true" or "real.")

37

वृष्णीनां वासुदेवो ऽस्मि vṛṣṇīnām vāsudevo 'smi of the Vṛṣṇis, Vāsudeva I am,

पाण्डवानां धनंजयः। pāņdavānām dhanamjayah of the sons of Pāṇḍu, Conqueror of Wealth (Arjuna),

मुनीनाम् म्रप्य् ग्रहं व्यासः muninām apy aham vyāsah of the sages, moreover, I, Vyāsa,

कवीनाम् उशना कविः॥ kavīnām usanā kaviķ of poets, Usanas 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.

vrșņīnām (m. gen. pl.), of the Vrșnis, a clan from which Krishna sprang. vāsudevas (m. nom. sg.), the Son of Vasudeva, Krishna himself. asmi (1st sg. pr. indic. \sqrt{as}), I am. pāņdavānām (m. gen. pl.), of the Sons of Pāndu. 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. kavīnām (m. gen. pl.), of poets. uśanā (m. nom. sg.), Uśanas or Uśanā, an ancient seer. kavis (m. nom. sg.), poet.

^{*} Vṛṣṇis, a clan from which Krishna himself is descended.

[†] Vāsudeva, patronymic of Krishna himself: "Son of Vasudeva."

[‡] Vyāsa, legendary sage supposed to have compiled the Vedas. His identity is chronologically confused. He is supposed to have compiled the *Mahābhārata*, of which the Bhagaved Gītā is a part, and he appears in that Epic as the natural grandfather of the Pāndava princes. (See chapter, "The Setting of the Bhagavad Gītā.")

[§] Usanas or Usanā, an ancient seer and poet.

दण्डो दमयताम् ग्रस्मि daṇḍo damayatām asmi the power of rulers I am,

38

नीतिर् स्रस्मि जिगीषताम् । nītir asmi jigī satām the guidance I am of the desirous of victory,

मौनं चैवास्मि गुह्यानां māunam cāivāsmi guhyānām, and the silence also I am of secrets

ज्ञानं ज्ञानवताम् अहम् ॥ jñānam jñānavatām aham the knowledge of the knowing, 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.

dandas (m. nom. sg.), power (lit. "stick," exactly like the modern word "clout"). damayatām (m. gen. pl. pr. participle act. \sqrt{dam} , of rulers, of kings. asmi (1st sg. pr. indic. \sqrt{as}), I am. nītis (f. nom. sg.), guidance, advice. asmi (1st sg. pr. indic. \sqrt{as}), I am. jigīsatām (m. gen. pl. desiderative pr. participle act. \sqrt{ji} , of the desirous of victory, of those desiring victory. māunam (n. nom. sg.), silence, taciturnity. ca, and. eva, also, indeed (often used as a rhythmic filler). asmi (1st sg. pr. indic. \sqrt{as}), I am. guhyānām (n. gen. pl.), of secrets. jñānam (n. nom. sg.), knowledge. jñānavatām (m. gen. pl.), of the knowing, of the rich in knowledge. aham (nom. sg.), I.

39

यच् चापि सर्वभूतानां *yac cāpi sarvabhūtānām* and which also of all creatures

बीजं तद् ग्रहम् ग्रर्जुन । bījam 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 bhūtam 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. ca, and. api, also, even. sarvabhūtānām (m. gen. pl.), of all beings, of all creatures. bījam (n. nom. sg.), seed. tad (n. nom. sg.), that. aham (nom. sg.), I. arjuna (m. voc. sg.), Arjuna. na, not. tad (n. nom. sg.), that. asti (3rd sg. pr. indic. \sqrt{as}), there is, it is. vinā, without. yad (n. nom. sg.), which. syāt (3rd sg. optative act. \sqrt{as}), it should be, it could exist. mayā (m. inst. sg.), by me, through me. bhūtam (n. nom. sg.), being, existing. carācaram (n. nom. sg.), moving or not moving, animate or inanimate.

नान्तो ऽस्ति मम दिव्यानां nānto 'sti mama divyānāmं not end there is of me, of the divine

विभूतीनां परंतप। vibhūtīnām paramtapa manifestations, Scorcher of the Foe,

एष तूट्टेशतः प्रोक्तो esa tūddesatah prokto this indeed by example declared

विभूतेर् विस्तरो मया।। 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 (3rd sg. pr. indic. \sqrt{as}), there is, it is.

mama (gen. sg.), of me, of my.

divyānām (n. gen. pl.), of divine, of heavenly.

vibhūtīnām (n. gen. pl.), of manifestations.

paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.

esas (m. nom. sg.), this.

tu, indeed, but.

- uddeśatas (adv.), by way of explanation, for example.
- proktas (m. nom. sg. p. pass. participle pra \sqrt{vac}), declared, explained.

vibhūtes (n. gen. sg.), of manifestation.

vistaras (m. nom. sg.), extent, expansion, spreading.

mayā (inst. sg.), by me.

^{*} I.e. the preceding declarations.

41

यद् यद् विभूतिमत् सत्त्वं yad yad vibhūtimat sattvam whatever powerful being

श्रीमद् ऊर्जितम् एव वा। *'srīmad ūrjitam eva vā* glorious or vigorous, indeed,

तत् तद् एवावगच्छ त्वं tat tad evāvagaccha tvam in every case understand thou

मम तेजों ऽशसंभवम् ।। mama tejo'msasambhavam 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. vibhūtimat (n. nom. sg.), powerful, splendid, glorious. sattvam (n. nom. sg.), being, existence, truth. śrīmat (n. nom. sg.), glorious, pleasant, splendid, prosperous. ūrjitam (n. nom. sg.), vigorous, powerful. eva, indeed (used as a rhythmic filler). vā, 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{gam} , understand! comprehend! tvam (nom. sg.), thou. mama (gen. sg.), of me, my. tejas (n. acc. sg.), splendor, brilliance, power. amsa (m.), fraction, portion, share. sambhavam (m. acc. sg.), origin, coming to be. (tejas-amsa-sambhavam, m. acc. sg. TP cpd., origion of a fraction of splendor.)

X

42

ग्रथवा बहुनैतेन *athavā bahunāitena* but with extensive this

किं ज्ञातेन तवार्जुन । kim jñātena tavārjuna what with knowledge to thee, Arjuna?

विष्टभ्याहम् इदं कृत्सम् vistabhyāham idam krtsnam supporting I this entire,

एकांशेन स्थितो जगत्।। ekāmisena 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.

athavā, however, but, or rather. bahunā (m. inst. sg.), with extensive, with abundant, with much. etena (m. inst. sg.), with this. kim (interrog.), what? *jñātena* (m. inst. sg. p. pass. participle $\sqrt{j\tilde{n}\tilde{a}}$), with knowledge, by knowledge, "by the known." tava (gen. sg.), of thee, to thee, arjuna (m. voc. sg.), Arjuna. vistabhya (gerund vi \sqrt{stabh}), supporting, propping up. aham (nom. sg.), I. idam (n. acc. sg.), this. krtsnam (n. acc. sg.), entire, whole. eka, one, single. amsena (m. inst. sg.), by a fraction. (ekāmsena, m. inst. sg., by a single fraction.) sthitas (m. nom. sg. perf. $\sqrt{sth\bar{a}}$), standing, can be rendered adverbially as constantly, continually, remaining.

End of Book X

The Yoga of Manifestation

jagat (n. acc. sg.), universe, world.

BOOK XI

म्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

मदनुग्रहाय परमं madanugrahāya paramamं* as a favor to me the highest

गुह्यम् ग्रध्यात्मसंज्ञितम् । guhyam adhyātmasamijñitam secret, the supreme self known as,

यत् त्वयोक्तं वचस् तेन yat tvayoktam vacas tena which by thee spoken the words, by this,

मोहो ऽयं 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. adhyātma (m.), Supreme Self, Supreme Soul. samjñitam (n. nom. sg. denominative p. pass. participle from samjñā), known as, recognized as. (adhyātmasamjñitam, n. nom. sg., known as the Supreme Self.) yad (n. nom. sg.), which. tvayā (m. inst. sg.), by thee. uktam (n. nom. sg. p. pass. participle \sqrt{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{gam} , gone, departed. mama (gen. sg.), of me, my.

^{*} The line is one syllable too long, a rarity in the *śloka* stanzas of this poem.

2

भवाप्ययौ हि भूतानां bhavāpyayāu hi bhūtānām the origin and dissolution indeed of beings

श्रुतौ विस्तरशो मया। *śrutāu vistaraśo mayā* they two heard in detail by me

त्वत्तः कमलपत्त्राक्ष

tvattah kamalapattrāksa from thee, O Lotus-Petal-Eyed,

माहात्म्यम् अपि चाव्ययम् ।। māhātmyam 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. hi, indeed. bhūtānām (m. gen. pl.), of beings, of creatures. śrutāu (m. nom. dual p. pass. participle \sqrt{sru} , heard, they two have been heard. vistarasas, in detail. mayā (m. inst. sg.), by me. tvattas (m. abl. sg.), from thee. kamalapattrāksa (m. voc. sg.), Lotus Petal Eyed, description honorific of Krishna. māhātmyam (n. nom. sg.), majesty, greatness. api, also. ca, and. avyayam (n. nom. sg.), eternal, imperishable.

3

एवम् एतद् यथात्थ त्वम् evam etad yathāttha tvam thus this (is) as thou sayest, thou

म्रात्मानं परमेश्वर। ātmānam paramesvara thyself, O Supreme Lord.

द्रष्टुम् इच्छामि ते रूपम् drasitum icchāmi te rūpam to see I desire of thee the form

ऐश्वरं पुरुषोत्तम ॥ aiśvaram purușottama 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. *āttha* (2nd sg. perf. act. \sqrt{ah} with present meaning), thou sayest, thou tellest. tvam (nom. sg.), thou. ātmānam (m. acc. sg.), thyself, self. parameśvara (m. voc. sg.), Supreme Lord. drastum (infinitive \sqrt{drs}), to see, to behold. *icchāmi* (1st sg. pr. indic. act. \sqrt{is}), I desire, I wish. te (gen. sg.), of thee, thy. rūpam (n. acc. sg.), form, shape, figure. āiśvaram (n. acc. sg.), lordly, godly, princely. purușottama (m. voc. sg.), Supreme Spirit, Highest of Men.

4

मन्यसे यदि तच्छक्यं manyase yadi tac chakyami thou thinkest, if, that possible

मया द्रष्टुम् इति प्रभो। mayā drastum iti prabho by me to see thus O Lord,

योगेश्वर ततो मे त्वं yogesvara tato me tvam Prince of Yoga, then to me thou

दर्शयात्मानम् ग्रव्ययम् ॥ darsayātmānam avyayam cause to be seen thyself, the imperishable.

If You think it possible For me to see this, O Lord Of Yogins, then show me Your imperishable Self.

manyase (2nd sg. pr. indic. mid. \sqrt{man}), thou thinkest, thou considerest. yadi, if. tad (n. acc. sg.), that. śakyam (n. acc. sg.), possible, practicable. mayā (inst. sg.), by me. drastum (infinitive \sqrt{drs}), to see, to behold. iti, thus. prabho (m. voc. sg.), O Lord, O God. yogeśvara (m. voc. sg.), Prince of Yoga. tatas, then, thence. me (dat. sg.), to me. tvam (nom. sg.), thou. darśaya (2nd sg. causative imperative act. \sqrt{drs} , cause to be seen! exhibit! allow me to behold! ātmānam (m. acc. sg.), thyself, self.

avyayam (m. acc. sg.), imperishable, eternal.

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

5

पश्य मे पार्थ रूपाणि pasya me pārtha rūpāņi behold of me, Son of Pṛthā, the forms

शतशो sथ सहस्रश: । sataso 'tha sahasrasah a hundred fold, rather, a thousand fold,

नानाविधानि दिव्यानि nānāvidhāni divyāni various, divine,

नानावर्णाकृतीनि च ।। nānāvarņākṛtīni 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.

paśya (2nd sg. imperative \sqrt{pas}), see! behold! me (gen. sg.), of me, my. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. rūpāņi (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. ākrtīni (n. acc. pl.), shapes, appearances. (varņa-ākrtīņi, n. acc. pl. BV cpd., colors and shapes.) ca, and.

पश्यादित्यान् वसून् रुद्रान् pasyādityān vasūn rudrān behold the Adityas, the Vasus, the Rudras

ग्रश्विनौ मरुतस् तथा। asvināu marutas tathā the two Asvins, the Maruts too

बहून्य् अदृष्टपूर्वाणि bahūny adṛṣṭapūrvāṇi many unseen before

पश्याश्चर्याणि भारत ।। pasyāscaryāņi 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{pas}), behold! see! *ādityān* (m. acc. pl.), the Ādityas. *vasūn* (m. acc. pl.), the Vasus. *rudrān* (m. acc. pl.), the Rudras. *asvināu* (m. acc. dual), the two Aśvins. *marutas* (m. acc. dual), the two Aśvins. *marutas* (m. acc. pl.), the Maruts. *tathā*, thus, also, too. *bahūni* (n. acc. pl.), many. *adr*ṣṭa (p. pass. participle $a \sqrt{drs}$), unseen, not seen. *pūrvāņi* (n. acc. pl.), before, previously. *paśya* (2nd sg. imperative act. \sqrt{pas}), behold! see! *āścaryāņi* (n. acc. pl.), wonders, marvels. *bhāraţa* (m. ucg. sg.). Decomdent of Phe

bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

^{*} Ādityas, celestial deities led by the Vedic god Varuņa.

[†] Vasus, beneficent gods led by Indra, Agni or Varuna.

[‡] 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.

7

इहैकस्थं जगत् कृत्स्नं ihāikastham jagat krtsnam here standing together the universe entire

पश्याद्य सचराचरम्। pasyādya sacarācaram behold now with everything moving and not moving

मम देहे गुडाकेश

mama dehe gudākeša of me in the body, Thick Haired One

यच् चान्यद् द्रष्टुम् इच्छसि ।। yac cānyad drastum icchasi and whatever else to see thou desirest.

Behold now the entire universe, With everything moving and not moving, Standing together here in My body, Arjuna, And whatever else you desire to see.

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{pas}), behold! see! adya, now, today. sacarācaram (n. acc. 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. gudākeśa (m. voc. sg.), Thick Haired One, epithet of Arjuna. yad (n. acc. sg.), what, whatever. ca, and. anyat (n. acc. sg.), other, else. drastum (infinitive \sqrt{drs}), to see, to behold. icchasi (2nd sg. pr. indic. act. \sqrt{is}), thou desirest, thou wishest.

8

न तु माम् शक्यसे द्रष्टुम् na tu mām śakyase drastum not, but, me thou art able to see

ग्रनेनैव स्वचक्षुषा। anenāiva svacakşuşā with this, with own eye;

दिव्यं ददामि ते चक्षुः divyam dadāmi te cakşuh divine I give to thee eye

पञ्च मे योगम् ऐश्वरम् ।। pasya me yogam āiśvaram 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. tu, but. mām (acc. sg.), me. *śakyase* (2nd sg. pr. indic. pass. \sqrt{sak}), thou art able, thou canst. *drastum* (infinitive \sqrt{drs}), to see, to behold. anena (n. inst. sg.), with this. eva, indeed (used as a rhythmic filler). sva, own. cakşuşā (n. inst. sg.), with eye, by eye. divyam (n. acc. sg.), divine, heavenly. dadāmi (1st sg. pr. indic. act. $\sqrt{d\bar{a}}$), I give, I bestow. te (gen. sg.), to thee, on thee. cakşus (n. acc. sg.), eye. *paśya* (2nd sg. imperative act. \sqrt{pas}), behold! see! me (gen. sg.), of me, my. yogam (m. acc. sg.), power, Yoga. āiśvaram (m. acc. sg.), majestic, princely.

संजय उवाच। *saṁjaya uvāca* Saṁjaya spoke:

- samjayas (m. nom. sg.), Samjaya, the narrator who is describing the scene to the blind king Dhrtarāstra.
- *uvāca* (2nd sg. perfect act. \sqrt{vac}), he said, he spoke.

9

एवम् उक्त्वा ततो राजन् evam uktvā tato rājan thus having spoken then, O King,

महायोगेश्वरो हरिः। mahāyogeśvaro hariḥ the Great Yoga Lord Hari (Vishnu)

दर्शयम् ग्रास पार्थाय darsayam asa parthaya revealed to the Son of Prtha

परमं रूपम् ऐश्वरम् ॥ paramam 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. evam, thus. $uktv\bar{a}$ (gerund \sqrt{vac}), speaking, having spoken. tatas, then. $r\bar{a}jan$ (m. voc. sg.), O King (meaning Dhṛtarāṣṭra). mahāyogeśvaras (m. nom. sg.), the great lord of Yoga, the mighty prince of Yoga. haris (m. nom. sg.), Hari, epithet of Vishņu, and hence also of Krishna, his avatār. $darśayam \ \bar{a}sa$ (periphrastic perfect $\sqrt{dr}s + \sqrt{\bar{a}s}$), he revealed, he showed. $p\bar{a}rth\bar{a}ya$ (m. dat. sg.), to the Son of Pṛthā, to Arjuna.

- paramam (n. acc. sg.), supreme, highest.
- *rūpam* (n. acc. sg.), form, shape, figure. *āiśvaram* (n. acc. sg.), majestic, princely.

भ्रनेकवक्त्रनयनम् anekavaktranayanam not one mouth and eye

भ्रनेकाद्भुतदर्शनम् । anekādbhutadarsanam not one wondrous aspect

ग्रनेकदिव्याभरणं anekadivyābharaṇaṁ not one divine ornament

दिव्यानेकोद्यतायुधम् ॥ divyānekodyatāyudham 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. (anekadivyābharaņam, 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{yam}), upraised, uplifted, raised. āyudham (n. acc. sg.), weapon, implement of war. (divyānekodyatāyudham, n. nom. acc. sg. BV cpd., having many uplifted divine weapons.

11

दिव्यमाल्याम्रूरधरं divyamālyāmbaradharamं divine garland and garment wearing,

दिव्यगन्धानुलेपनम्। divyagandhānulepanam divine perfumes and ointments,

सवादचर्यमयं देवम् sarvāscaryamayam devam and all-marvels-made-of, the god

भ्रनन्तं विश्वतोमुखम् ॥ anantam 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. mālya (n.), garland, wreath. ambara (n.), clothing, garment, apparel. dharam (n. acc. sg.), wearing, supporting, carrying. (divya-mālya-ambara-dharam, n. acc. sg. BV cpd., wearing divine garlands and garments.) divya (n.), divine, heavenly. gandha (n.), perfume, scent. anulepanam (n. acc. 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.

12

दिवि सूर्यसहस्रस्य *divi sūryasahasrasya* in the sky of a thousand suns

भवेद् युगपद् उत्थिता। bhaved yugapad utthitā it should be, all at once, risen,

यदि भाः सदृशी सा स्याद् yadi bhāh sadrśī sā syād if brightness such it would be

भासस् तस्य महात्मनः ।।

bhāsas tasya mahātmanaķ of brightness of this of the Great Self.

If a thousand suns should rise all at once In the sky, Such splendor would resemble The splendor of that great Being. divi (m. loc. sg.), in the sky.

 $s\bar{u}rya$ (m.), sun.

sahasras a (m. gen. sg.), of a thousand.

(sūrya-sahasrasya, m. gen. sg. TP cpd., a thousand [of] suns.)

bhavet (3rd sg. optative act. $\sqrt{bh\bar{u}}$), there should be, it might be.

yugapad, at once, all at once.

utthitā (f. nom. sg. p. pass. participle $ud \sqrt{sth\bar{a}}$), risen, rising.

yadi, if.

bhās (f. nom. sg.), brightness, luminescence, brilliance, splendor.

sadrśi (f. nom. sg.), such.

sā (f. nom. sg.), it, this, she.

syāt (3rd sg. optative act. \sqrt{as}), 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.

^{*} This was the stanza that occurred to the American nuclear physicist Robert Oppenheimer as he witnessed the explosion of the first atom bomb.

13

तत्रैकस्थं जगत् कृत्स्नं tatrāikastham jagat krtsnam there standing as one the universe entire

प्रविभक्तम् ग्रनेकधा। pravibhaktam anekadhā divided in not one way

म्रपश्यद् देवदेवस्य *apasyad devadevasya* he beheld of the god of gods

शरीरे पाण्डवस् तदा ।। sarīre pāņdavas tadā in the body the Son of Paņdu 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 vi \sqrt{bhaj} , divided, distributed. anekadhā, in not one way, i.e. in many ways. apaśyat (3rd sg. imperfect act. \sqrt{pas}), he beheld, he saw. devadevasya (m. gen. sg.), of the god of gods. śarīre (n. loc. sg.), in the body. pāndavas (m. nom. sg.), Son of Pāndu, epithet of Arjuna. tadā, then.

XI

14

ततः स विस्मयाविष्टो tatah sa vismayāvisto then he, who was possessed by amazement,

हृष्टरोमा धनंजयः ।

hrstaromā dhanamjayah

whose hair was standing on end, Conqueror of Wealth,

प्रणम्य शिरसा देवं

praṇamya śirasā devam bowing with the head to the god

कृताञ्जलिर् ग्रभाषत ॥ *krtāñjalir abhāṣata* (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.
- hrstaromā (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{nam}), bowing, making obeisance.
- śirasā (n. inst. sg.), with the head.
- devam (m. acc. sg.), to the god.
- *krtāñjalis* (m. nom. sg.), reverent-gesturemaking, (as BV cpd.) by whom an *añjali* (reverent gesture) was made.
- abhāṣata (3rd sg. imperfect act. $\sqrt{bh\bar{a}s}$), he said, he spoke.

ग्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

15

पश्यामि देवांस् तव देव देहे pasyāmi devāns tava deva dehe* I see the gods, of thee, O God, in the body

सर्वांस् तथा भूतविशेषसंघान् । sarvāns tathā bhūtavišesasamghān all, indeed, kinds of beings assembled;

ब्रह्माणम् ईशं कमलासनस्थम्

brahmāņam īśam kamalāsanastham Brahmā Lord, lotus seat seated,

ऋषींश्च सर्वान् उरगांश्च दिव्यान् ।।

rṣīhśca sarvān uragāhśca 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 (1st sg. pr. indic. act. \sqrt{pas}), I see, I behold. devān (m. acc. pl.), gods. tava (gen. sg.), of thee, thy. deva (m. voc. sg.), O God. dehe (m./n. loc. sg.), in the body. sarvān (m. acc. pl.), all, all of them. tathā, thus, in this way, and also. bhūta (n.), being, creature. viśesa, kind, species. samphan (m. acc. pl. from sam \sqrt{han}), assembled, heaped together, crowded together. (bhūta-viśeṣa-samghān, m. acc. pl. KD cpd., kinds of beings assembled.) brahmāņam (m. acc. sg.), Brahmā, the Vedic god of creation. iśam (m. acc. sg.), lord, god. kamalāsanastham (m. acc. sg.), lotus-seat situated, sitting on the lotus seat (kamala, lotus; āsana, seat; stham, situated). rsīn (m. acc. pl.), seers. ca, and. sarvān (m. acc. pl.), all. uragān (m. acc. pl.), serpents, "earth-goers." ca, and. divyān (m. acc. pl.), divine, heavenly.

^{*} Tristubh metre begins as Arjuna commences to describe the Great Manifestation, and continues through most of this book (i.e. until stanza 51).

[†] Brahmā (masculine), the creator god of the Hindu trinity. Not to be confused with Brahman (neuter), the all-pervading essence.

16

ग्रनेकबाहूदरवक्त्रनेत्रं *anekabāhūdaravaktranetraṁ* not one arm, belly, face, eye;

पश्यामि त्वां सर्वतो ऽनन्तरूपम् ।

paśyāmi tvām sarvato 'nantarūpam I see thee in every direction, infinite form.

नान्तं न मध्यं न पुनस् तवादिं nāntam na madhyam na punas tavādim not end nor middle nor yet, of thee, beginning

प**इ**यामि विश्वेश्वर विश्वरूप ॥

paśyāmi viśveśvara viśvarūpa

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. bāhu (m.), arm. udara (n.), belly. vaktra (n.), face, mouth, "talker." netram (n. acc. sg.), eye. (aneka-bāhu-udara-vaktra-netram, n. acc. sg. BV cpd., having many arms, bellies, faces, and eyes.) paśyāmi (1st sg. pr. indic. act. \sqrt{pas}), I see, I behold. tvām (acc. sg.), thee. sarvatas, in every direction, everywhere. ananta, unending, infinite. rūpam (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. ādim (m. acc. sg.), beginning. paśyāmi (1st sg. pr. indic. act. \sqrt{pas}), 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.

17

किरीटिनं गदिनं चकिणं च

kirīținam gadinam cakriņam ca crowned, armed with a club and bearing a discus

तेजोराशि सर्वतो दीप्तिमन्तम् । *tejorāśiṁ sarvato dīptimantam* a mass of splendor, on all sides shining,

पञ्यामि त्वां दुर्निरीक्ष्यं समन्ताद्

paśyāmi tvām durnirīksyam samantād

I see thee who art difficult to behold completely,

दीप्तानलार्कद्युतिम् अप्रमेयम् ॥ dīptānalārkadyutim 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.

kirīținam (m. acc. sg.), crowned. gadinam (m. acc. sg.), armed with a club. cakrinam (m. acc. sg.), bearing a discus. ca. and. tejorāśim (m. acc. sg.), heap of splendor, mass of splendor. sarvatas, on all sides, in every direction, everywhere. diptimantam (m. acc. sg.), shining, full of brilliance. paśyāmi (Ist sg. act. \sqrt{pas}), I see, I behold. tvām (acc. sg.), thee. durņirīksyam (m. acc. sg. gerundive dus nis $\sqrt{i}ks$, 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 परमं वेदितव्यं

tvam akşaram paramam veditavyam

- thou unchanging supreme the to-beknown
- त्वम् ग्रस्य विश्वस्य परं निधानम् ।

tvam asya viśvasya param nidhānam thou of it, of all, the ultimate resting place

त्वमव्ययः शाश्वतधर्मगोप्ता

tvam avyayah säsvatadharmagoptā thou the imperishable, eternal law defender,

सनातनस् त्वं पुरुषो मतो मे ।। sanātanas tvam purușo 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.

akşaram (n. nom. sg.), imperishable, unchanging, indestructible.

paramam (n. nom. sg.), supreme.

- veditavyam (n. nom. sg. gerundive \sqrt{vid}), tobe-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.
- goptā (m. nom. sg.), defender, protector.

(*sāśvata-dharma-goptā*, m. nom. sg. TP cpd., defender of eternal law.)

- sanātanas (m. nom. sg.), primaeval, ancient. tvam (nom. sg.), thou.
- purusas (m. nom. sg.), spirit, man.
- matas (m. nom. sg. p. pass. participle \sqrt{man}), thought, believed, understood.
- me (gen. sg.), of me, by me.

ग्रनादिमध्यान्तम् ग्रनन्तवीर्यम् anādimadhyāntam anantavīryam without beginning, middle or end, infinite power

म्रनन्तबाहुं शशिसूर्यनेत्रम् । anantabāhum sasisūryanetram (with) innumerable arms, rabbit-holder*and-sun-eyed,

पश्यामि त्वां दीप्तहुताशवक्त्रं paśyāmi tvām dīptahutāśavaktram I see thee, blazing-oblation-eating mouth,

स्वतेजसा विश्वम् 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. viryam (n. nom. acc. sg.), power, strength, vigor. (anatavīryam, m. acc. sg. BV cpd., having infinite power.) ananta (m.), endless, innumerable. bāhum (m. acc. sg.), arm. (anantabāhum, m. acc. sg. BV cpd., having innumerable arms.) $\delta a \delta \bar{i}$ (m.), the moon, that which contains the rabbit. sūrya (m.), sun. netram (n. acc. sg.), eye. (śaśisūryanetram, m. acc. sg. BV cpd., having the moon and sun as eyes.) paśyāmi (3rd sg. pr. indic. act. √paś), I see, I behold. tvām (acc. sg.), thee. dīpta (m.), blazing, fiery. hutāśa (m.), oblation eating, oblation consuming, oblation fire. vaktram (n. acc. sg.), mouth, face. (dīptahutāśavaktram, 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 (n. acc. sg.), all this universe.

tapantam (m. acc. sg.), an uns universe. tapantam (m. acc. sg. pr. participle \sqrt{tap}), burning, consuming, illuminating.

XI

^{*} *sasin*, that which contains the rabbit. The Hindus saw a rabbit in the moon, and this is a very common term for "moon."

[†] Most translators avoid hutāša (huta aša), "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."

द्यावापृथिव्योर् इदम् अन्तरं हि dyāvāpṛthivyor idam antaram hi of heaven and earth this between indeed,

व्याप्नं त्वयैकेन दिशश्च सर्वाः ।

vyāptam tvayāikena dišašca sarvāh pervaded by thee alone and (in) directions all.

दृष्ट्वाद्भृतं रूपम् उग्रं तवेदं

drstvādbhutam rūpam ugram tavedam seeing the marvelous form terrible of thee, this,

लोकत्रयं प्रव्यथितं महात्मन् ॥ lokatrayam pravyathitam 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. dyāvāprthivyos (f. gen. dual), of heaven and earth.

idam (n. nom. sg.), this.

antaram (n. nom. sg.), between.

hi, indeed, truly.

vyāptam (n. nom. sg. participle $vi \sqrt{ap}$), pervaded, filled with, occupied by.

tvayā (m. inst. sg.), by thee.

ekena (m. inst. sg.), alone.

disas (f. nom. pl.), directions, points, spaces. ca, and.

sarvās (f. nom. pl.), all.

dr stva (gerund \sqrt{drs}), seeing, having seen, having beheld.

adbhutam (n. acc. sg.), marvelous, won-drous.

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{vyath}), trembling, shaking, tremble.

mahātman (m. voc. sg.), O Great Self, O Exalted One, (as BV cpd.) O Thou whose Self is Great.

XI

ग्रमी हित्वां सुरसंघा विशन्त amī hi tvām surasamghā višanti yonder, indeed, thee the throngs of gods they enter,

केचिद् भीताः प्राञ्जलयो गृणन्ति । kecid bhītāḥ prāñjalayo gṛṇanti some, terrified, with reverent gestures they praise

स्वस्तीत्य् उक्त्वा महर्षिसिद्धसंघाः

svastīty uktvā mahārsisiddhasamghāh "hail," thus saying the great-seer-andperfected-one-throngs,

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ stuvanti tvām stutibhih puşkalābhih 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.

amī (m. nom. pl.), yonder. hi, indeed, truly. tvām (acc. sg.), thee. surasamghās (m. nom. pl.), throngs of gods, assemblages of gods. viśanti (3rd pl. pr. indic. act. \sqrt{vis}), they enter. kecid (m. nom. pl.), some, some or others. bhītās (m. nom. pl.), terrified, fearful. prāñjalayas (m. nom. pl.), reverent gestures, (as BV cpd.) whose añjalis (reverent gestures) are proffered. grņanti (3rd pl. act. \sqrt{gr}), they praise, they sing praises. svasti (exclamation), hail! good health! iti, thus. *uktvā* (gerund \sqrt{vac}), saying, crying. mahārsi (m.), great seer. siddha (m.), perfected one, successful one. samphas (m. nom. pl. from sam \sqrt{han}), assemblages, throngs, multitudes, heaps. (mahārsisiddhasamghās, 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. puşkalābhis (f. inst. pl.), abundant.

रुद्रादित्या वसवो ये च साध्या rudrādityā vasavo ye ca sādhyā the Rudras, Adityas, Vasus who and Sādhyas,

विश्वे ऽश्विनौ मरुतश्चोष्मपाश्च।

viśve 'śvināu marutaścosmapāś ca

the Visve devas, the two Asvins, the Maruts and the Steam Drinkers

गन्धर्वयक्षासूरसिद्धसंघा

gandharvayakşāsurasiddhasamghā the Gandharva-Yaksa-Asura-perfectedone-throngs

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ।। vīkşante tvām 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.

rudrādityās (m. nom. pl.), the Rudras and Adityas. vasavas (m. nom. pl.), Vasus. ye (m. nom. pl.), who. ca, and. sādhyās (m. nom. pl.), Sādhyas. viśve (m. nom. pl.), Viśve devas. aśvinau (m. nom. dual), the two Asvins. marutas (m. nom. pl.), Maruts. ca, and. üşmapās (m. nom. pl.), Steam Drinkers. ca, and. gandharvayakṣāsurasiddhasam̀ghās(m.nom. pl. TP cpd.), the throngs of Gandharvas. Yakşas, Asuras and perfected ones. viksante (3rd pl. mid. vi \sqrt{iks}), they behold, they see. tvām (acc. sg.), thee. vismitās (m. nom. pl. p. pass. participle vi \sqrt{smi} , amazed, overcome, astonished. ca, and, eva, indeed (often used as a rhythmic filler).

sarve (m. nom. pl.), all.

^{*} Minor gods, see note stanza 6.

[†] Sādhyas, a group of celestial beings with exquisitely refined natures thought to inhabit the ether.

[‡] Viśve devas, a group of twelve minor godlings.

[§] Steam Drinkers, a class of ancestors.

^{||} Gandharvas, celestial musicians.

[¶] Yakşas, a group of supernatural beings, sometimes benelovent, sometimes not.

^{**} Asuras, a class of demons, enemies of the gods.

XI

रूपं महत् ते बहुवक्त्रनेत्रं

rūpam mahat te bahuvaktranetram form great of thee, many mouthed and eyed

महाबाहो बहुबाहूरुपादम् ।

mahābāho bahubāhūrupādam

O Mighty Armed One, many armed, many thighed and footed

बहदरं बहुदंष्ट्राकरालं

bahūdaram bahudamstrākarālam many bellied, bearing many tusks

दृष्ट्वा लोकाः प्रव्यथितास् तथा ऽहम् ॥ drstvā lokāh 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.

rūpam (n. acc. sg.), form, figure, shape. mahat (n. acc. sg.), great, mighty. te (gen. sg.), of thee, thy. bahuvaktranetram (n. nom. sg.), many mouth and eye, (as BV cpd.) which has many mouths and eyes. mahābāho (m. voc. sg.), O Great Armed One, epithet of warriors, usually applied to Arjuna, but here to Krishna. bahu, many. bāhu (m.), arm. ūru (m.), thigh, shank. pādam (m. acc. sg.), foot. (bahubāhūrupādam, 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. (bahūdaram, n. nom. acc. sg., many bellied.) bahu, many. damstrā (f.), tusk. karālam (n. acc. sg.) terrible. (bahu-damstrā-karālam, n. acc. sg. BV cpd., having many terrible tusks.) drstva (gerund \sqrt{drs}), seeing, having seen. lokās (m. nom. pl.), worlds. pravyathitās (m. nom. pl. p. pass. participle pra \sqrt{vyath} , trembling, quaking, shaking. tathā, also, thus. aham (nom. sg.), I.

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^{*} Here referring to Krishna.

24

नभःस्पृशं दीघ्नम् अनेकवर्णं nabhahspr.sam dīptam anekavarņam sky-touching, blazing, not one colored,

व्यात्ताननं दीप्तविशालनेत्रम् । *vyāttānanam dīptavišālanetram* gaping-mouthed, blazing, enormous eyed;

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा drstvā hi tvām pravyathitāntarātmā having seen indeed thee, trembling in the inner self,

धुतिं न विन्दामि शमं च विष्णो ।।

dhṛtim na vindāmi samam ca viṣṇo

courage not I find or tranquility, O Vishnu.

Having seen You touching the sky, blazing, many colored,

Gaping-mouthed, with enormous fiery eyes;

- I tremble indeed in my heart, and
- I find neither courage nor tranquility, O Vishnu!

- nabhahspr.sam (m. acc. sg.), sky touching, touching the sky.
- dīptam (m. acc. sg.), blazing, fiery.
- anekavarnam (m. acc. sg.), not one (i.e. many) colored.
- *vyātta* (p. pass. participle *vi* $\bar{a} \sqrt{d\bar{a}}$), opened, gaping.
- ananam (n. acc. sg.), mouth, face, nose.
- (vyattānanam, n. acc. sg. BV cpd., having a gaping mouth.)
- dīpta (n.), blazing, fiery, shining.
- viśāla (n.), spacious, extensive.
- netram (n. acc. sg.), eye.
- (*dīpta-viśāla-netram*, n. acc. sg. KD cpd., fiery-enormous-eyed.)
- drstva (gerund \sqrt{drs}), seeing, having seen.
- hi, indeed, truly.

tvām (acc. sg.), thee.

- pravyathita (m. p. pass. participle pra \sqrt{vyath}), trembling, quaking, shaking.
- antarātmā (m. nom. sg.), inner self.
- (pravyathita-antarātma, m. nom. sg. KD cpd., trembling inner self.)

dhṛtim (f. acc. sg.), courage, firmness. *na*, not.

- vindāmi (1st sg. pr. indic. act. $\sqrt{2}$ vid), I find.
- śamam (n. acc. sg.), tranquility, calmness. ca, and, or.
- visno (m. voc. sg.), O Vishnu.

^{*} Vishnu, the god of whom Krishna is the avatār.

XI

दंष्ट्राकरालानि च ते मुखानि damstrākarālāni ca te mukhāni and bearing many tusks of thee the mouths दृष्ट्वैव कालानलसंनिभानि । drstvāiva kālānalasamnibhāni 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 देवेश जगन्निवास ।। prasīda deveša 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!

damstrākarālāni (n. acc. pl.), bearing many tusks, gaping with tusks, with terrible tusks. ca. and. te (gen. sg.), of thee, thy. mukhāni (n. acc. pl.), mouths, faces. drstva (gerund \sqrt{drs}), seeing, having seen. eva, indeed (often used as a rhythmic filler). kālānala (m.), time-fire, fires of time, fires of destruction. samnibhāni (n. acc. pl.), similar, like. (kālānala-samnibhāni, n. acc. pl., like the fires of destruction.) diśas (f. acc. pl.), directions, sense of direction, points of the compass. na, not. *jāne* (1st sg. pr. indic. mid. $\sqrt{j\tilde{n}\tilde{a}}$), I know. na, not, nor. *labhe* (1st sg. pr. indic. mid. \sqrt{labh}), I find, I obtain. ca, and. śarma (n. acc. sg.), comfort, refuge. prasīda (2nd sg. imperative act. pra \sqrt{sad}), have mercy! be merciful! devesa (m. voc. sg.), Lord of Gods. jagat (n.), universe, world. *nivāsa* (m. voc. sg. from *ni* \sqrt{vas}), dwelling, home. (jagat-nivāsa, m. voc. sg. TP cpd., Dwelling of the Universe.)

26

म्रमी च त्वां धृतराष्ट्रस्य पुत्राः amī ca tvām dhrtarāstrasya putrāh and yonder (into) thee, of Dhṛtarāstra the sons

सर्वे सहैवावनिपालसंघै:। sarve sahāivāvanipālasamghāiḥ all indeed along with the earth-ruler (king) throngs,

भीष्मो द्रोणः सूतपुत्रस् तथासौ

bhīsmo droņaķ sūtaputras tathāsāu

Bhīsma, Droņa and the son of the charioteer (Karna) thus yonder

सहास्मदीयैर् ग्रपि योधमुख्यैः ।।

sahāsmadīyāir api yodhamukhyāih 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, tvām (acc. sg.), thee, to thee.
dhṛtarāṣirasya (m. gen. sg.), of Dhṛtarāṣira.
putrās (m. nom. pl.), sons.
sarve (m. nom. pl.), all.
saha, along with, together with.
eva, 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-samghais, m. inst. pl. TP cpd., throngs of kings.)
bhīṣmas (m. nom. sg.), Bhīṣma.
dronas (m. nom. sg.), Drona.
rörāng the carth character and character an

amī (m. nom. pl.), yonder.

ca, and.

sūtaputras (m. nom. sg.), Son of the Charioteer (i.e. Karņa).

tathā, thus.

asāu (m. nom. sg.), there, yonder. saha, together.

asmadīyās (m. inst. pl), with ours.

api, also, even.

yodhamukhyāis (m. inst. pl.), with head warriors, with chief warriors.

XI

वक्त्राणि ते त्वरमाणा विशन्ति vaktrāņi te tvaramāņā višanti the mouths of thee quickly they enter

दंष्ट्राकरालानि भयानकानि । damstrākarālāni bhayānakāni gaping with many tusks, fearful,

केचिद् विलग्ना दशनान्तरेषु *kecid vilagnā dašanāntareṣu* some clinging the teeth in between

संदृश्यन्ते चूर्णितैर् उत्तमाङ्गैः ॥ samdrsyante cũrņitāir uttamāngāiķ 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. 'vaktrāņi (n. acc. pl.), mouths, faces. te (gen. sg.), of thee. tvaramānās (adv.), with haste, speedily. viśanti (3rd pl. pr. indic. act. \sqrt{vis}), they enter. damstrākarālāni (n. acc. sg.), gaping with tusks, bearing many tusks. bhayānakāni (n. acc. pl.), dreadful, fearful, terrible. kecid (m. nom. pl.), some. vilagnās (m. nom. pl. p. pass. participle vi \sqrt{lag} , clinging, attached. daśana (n.), tooth, bite. antareșu (m. loc. pl.), in between. (daśana-antaresu, m. loc. pl. TP cpd., in between the teeth.) samdrýyante (3rd pl. pr. passive sam \sqrt{dr} s), they are seen, they are observed. $c\bar{u}rnit\bar{a}is$ (m. inst. pl. pass. participle $\sqrt{c\bar{u}rn}$), with crushed, with pulverized. uttamāngāis (n. inst. pl.), with heads, lit. "with highest limbs."

28

यथा नदीनां बहवो ऽम्बुवेगाः yathā nadīnām bahavo 'mbuvegāḥ as of rivers many water torrents

समुद्रम् एवाभिमुखा द्रवन्ति । samudram evābhimukhā dravanti the ocean toward they flow

तथा तवामी नरलोकवीरा *tathā tavāmī naralokavīrā* so of thee yonder man-world heroes

विशन्ति वक्त्राण्य् ग्रभिविज्वलन्ति ।। višanti vaktrāņy 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. yathā, as, in which way.

nadīnām (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{dru}), they flow, they run.

tathā, thus, in this way, so.

tava (gen. sg.), of thee, thy.

amī (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{vis}), they enter.

vaktrāni (n. acc. pl.), mouths, faces.

abhivijvalanti (n. acc. pl. pr. participle *abhi* $vi \sqrt{jval}$), flaming forth, burning.

XI

यथा प्रदीष् ज्वलनं पतङ्गा yathā pradīptam jvalanam patangā as the blazing flame, moths

विशन्ति नाशाय संमृद्धवेगाः। visanti nāsāya samrddhavegāh they enter, to destruction, with great speed,

तथैव नाशाय विशन्ति लोकास्

tathāiva nāśāya viśanti lokās

so thus to destruction they enter, the worlds,

तवापि वक्त्राणि समृद्धवेगाः ॥ tavāpi vaktrāņi samrddhavegāķ of thee also the mouths with great speed.

As moths enter a blazing flame To their destruction with great speed, So also, these creatures swiftly enter Your mouths to their destruction. yathā, as, in which way. pradīptam (n. acc. sg. p. pass. participle pra $\sqrt{d\bar{i}p}$), blazing forth, shining forth. jvalanam (n. acc. sg.), flame, light, fire. patangās (m./f. nom. pl.), moths, insects. viśanti (3rd pl. pr. indic. act. \sqrt{vis}), they enter. $n\bar{a}s\bar{a}ya$ (m. dat. sg. from \sqrt{nas}), to destruction, to perishing. samrddhavegās (m. nom. pl.), having increased flow, having great speed. tathā, so, in this way. eva, indeed (often used as a rhythmic filler). nāśāya (m. dat. sg.), to destruction, to perishing. viśanti (3rd pl. pr. indic. act. \sqrt{vis}), they enter. lokās (m. nom. pl.), worlds. tava (gen. sg.), of thee, thy. api, also, even. vaktrāņi (n. acc. pl.), mouths, faces. samrddhavegās (m. nom. pl.), with great speed, having increased flow.

30

लेलिह्यसे ग्रसमानः समन्ताल् lelihyase grasamānaḥ samantāl thou lickest, swallowing from all sides,

लोकान् समग्रान् वदनैर् ज्वलद्भिः । lokān samagrān vadanāir jvaladbhiḥ the worlds all with mouths flaming.

तेजोभिर् म्रापूर्य जगत् समग्रं tejobhir āpūrya jagat samagram with splendor filling the universe all,

भासस् तवोग्राः प्रतपन्ति विष्णो ॥

bhāsas tavogrāh pratapanti visno

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! *lelihyase* (2nd sg. intensive \sqrt{lih}), thou lickest. grasamānas (m. nom. sg. pr. participle mid.

 \sqrt{gras} , swallowing, devouring. samantāt (m. abl. sg.), from all sides, on all sides.

lokān (m. acc. pl.), worlds.

samagrān (m. accl. pl.), all, whole, entire.

vadanāis (n. inst. pl.), with mouths.

- *jvaladbhis* (n. inst. pl. pr. participle act. \sqrt{jval}), with flaming, with fiery.
- *tejobhis* (n. inst. pl.), with splendor, with brilliance.

 $\bar{a}p\bar{u}rya$ (gerund $\bar{a}\sqrt{pr}$), filling.

- jagat (n. acc. sg.), universe, world, all that moves.
- samagram (n. acc. sg.), all, entire, whole.
- bhāsas (f./n. nom. pl.), ray, radiation, radiiance.
- tava (gen. sg.), of thee, thy.
- urgās (f. nom. pl.), terrible, powerful, fierce.
- pratapanti (3rd pl. pr. indic. act. pra \sqrt{tap}), they burn, they consume.
- vișno (m. voc. sg.), O Vishnu.

XI

ग्राख्याहि मे को भवान् उग्ररूपो *ākhyāhi me ko bhavān ugrarūpo* tell to me who thou (art, Thou) of terrible form.

नमो ऽस्तु ते देववर प्रसीद। namo 'stu te devavara prasīda homage may it be to thee, O Best of Gods, have mercy!

विज्ञातुम् इच्छामि भवन्तम् याद्यं vijñātum icchāmi bhavantam ādyam 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;

Have mercy! I wish to understand You, primal One;

Indeed, I do not comprehend what You are doing.

 $\bar{a}khy\bar{a}hi$ (2nd sg. imperative act. $\bar{a}\sqrt{khy\bar{a}}$), tell! inform! explain! me (dat. sg.), to me. kas (m. nom. sg.), who? bhavān (m. nom. sg. formal), thou, thy lordship. ugrarūpas (m. nom. sg.), of terrible form, of mighty form. namas (n. nom. sg.), honor, homage, reverence. astu (3rd sg. imperative act. \sqrt{as}), may it be! be it! te (dat. sg.), to thee. devavara (m. voc. sg.), O Best of Gods, O Chosen of Gods. prasīda (2nd sg. imperative act. pra \sqrt{sad}), have mercy! be merciful! vijñātum (infinitive vi \sqrt{jna}), to understand, to comprehend, to know. icchāmi (1st sg. pr. indic. act. √is), I wish, I desire. bhavantam (m. acc. sg. formal), thee, thy lordship. ādyam (m. acc. sg.), Primal One, One who has existed from the beginning. na, not. hi, indeed, truly. prajānāmi (1st sg. pr. indic. act. pra √jñā), I comprehend, I understand. tava (m. gen. sg.), of thee, thy. pravrttim (f. acc. sg.), working, purpose.

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke:

spoke.

32

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो *kālo 'smi lokakṣayakṛt pravṛddho* Time I am, world destruction causing, mighty,

लोकान् समाहर्तुम् इह प्रवृत्तः। lokān samāhartum iha pravrttaķ the worlds to annihilate here come forth

ऋते ऽपि त्वां न भविष्यन्ति सर्वे *rte 'pi tvām na bhaviṣyanti sarve* without even thee, not they shall exist all

ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥

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 (1st sg. pr. indic. \sqrt{as}), I am.
- *lokakşayakrt* (m. nom. sg.), world destruction causing, cause of the perishing of the world.

pravrddhas (m. nom. sg. p. pass. participle pra \sqrt{vrdh}), mighty, powerful.

- lokān (m. acc. pl.), worlds.
- samāhartum (infinitive sam $\bar{a} \sqrt{hr}$), to destroy, to annihilate.
- iha, here, here in the world.
- pravrttas (m. nom. sg.), come forth, arisen.
- rte, without, excepting, excluding.
- api, even, also.
- tvām (acc. sg.), thee.
- na, not.
- *bhavisyanti* (3rd pl. future act. $\sqrt{bh\bar{u}}$), they shall be, they shall exist.

sarve (m. nom. pl.), all.

- ye (m. nom. pl.), who.
- avasthitās (m. nom. pl. p. pass. participle $ava \sqrt{sth\bar{a}}$), arrayed, arranged in battle formation.
- pratyanīkeşu (m. loc. pl.), in opposing ranks, in facing armies.
- yodhās (m. nom. pl.), warriors, fighters.

śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he

33

तस्मात् त्वम् उत्तिष्ठ यशो लभस्व tasmāt tvam uttistha yaso labhasva therefore thou stand up! glory attain!

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् । jitvā satrūn bhunkşva rājyam samrddham having conquered foes, enjoy rulership prosperous;

मयैवैते निहताः पूर्वम् एव mayāivāite nihatāḥ pūrvam eva by Me these destroyed already;

निमित्तमात्रं भव सव्यसाचिन् ॥ nimittamātram bhava savyasācin 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. tasmāt (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{labh}), attain! obtain! *jitvā* (gerund \sqrt{ji}), conquering, having conquered. śatrūn (m. acc. pl.), enemies, foes. bhunksva (2nd sg. imperative mid. \sqrt{bhuj}), enjoy! rājyam (m. acc. sg.), kingship, domain. samrddham (m. acc. sg.), prosperous, thriving. mayā (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{han} , struck down, destroyed. pūrvam (adv.), already, previously. eva, indeed (used as a rhythmic filler). nimitta (n.), instrument, material cause. mātram (n. acc. sg.), mere, only, total, merely. (nimitta-mātram, n. acc. sg. KD cpd., instrument-only.) bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), be! savyasācin (m. voc. sg.), O Ambidextrous Archer.

34

द्रोणं च भीष्मं च जयद्रथं च droņam ca bhīşmam ca jayadratham ca Droņa and Bhīşma and Jayadratha and

कर्णं तथान्यान् ग्रपि योधवीरान् । karņam tathānyān api yodhavīrān Karņa too, others also, warrior heroes

मया हतांस् त्वं जहि मा व्यथिष्ठा mayā hatāns tvam jahi mā vyathisthā by me killed, thou kill, do not hesitate !

युध्यस्व जेतासि रणे सपत्नान् ।।

yudhyasva jetāsi raņe sapatnān

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. dronam (m. acc. sg.), Drona. ca, and. bhīşmam (m. acc. sg.), Bhīşma. ca, and. jayadratham (m. acc. sg.), Jayadratha. ca. and. karnam (m. acc. sg.), Karna. tathā, also, too, thus. anyān (m. acc. pl.), others. api, also, even. yodhavīrān (m. acc. pl.), warrior heroes, fighter heroes, battle heroes. mayā (inst. sg.), by me. hatān (m. acc. pl. p. pass. participle \sqrt{han}), killed, slain. tvam (nom. sg.), thou. *jahi* (2nd sg. imperative act. \sqrt{han}), kill! slay! mā (prohibitive), not, never. *vyathisthās* (2nd sg. injunctive \sqrt{vyath}), tremble, hesitate. yudhyasva (2nd sg. imperative mid. \sqrt{yudh}), fight! *jetāsi* (2nd sg. periphrastic future act. \sqrt{ji}), thou shalt conquer. rane (n. loc. sg.), in battle, in joy of battle.

sapatnān (m. acc. pl.), rivals, adversaries.

संजय उवाच। *saṁjaya uvāca* Saṁjaya spoke:

- samjayas (m. nom. sg.), Samjaya, the narrator who is describing the scene to King Dhrtarāştra.
- $uv\bar{a}c\bar{a}$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

35

एतच् छृत्वा वचनं केशवस्य

etac chrutvā vacanam keśavasya

this having heard, the utterance of the Handsome Haired One

कृताञ्चलिर् वेपमानः किरीटी ।

krtānjalir vepamānah kirītī

- he who made a reverent gesture, trembling, the Diademed One (Arjuna)
- नमस्कृत्वा भूय एवाह कृष्णं

namaskṛtvā bhūya evāha kṛṣṇaṁ having made obeisance again thus spoke to Krishna

सगद्गदं भीतभीतः प्रणम्य ॥

sagadgadam bhītabhītah praņamya 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: etad (n. acc. sg.), this.

- \dot{srutva} (gerund $\sqrt{\dot{sru}}$), hearing, having heard. vacanam (m. acc. sg.), utterance, word, speech.
- keśavasya (m. gen. sg.), of Keśava of the Handsome Haired One, epithet of Krishna.
- krtāñjalis (m. nom. sg. BV cpd.), he who made an *añjali*, he who made a reverent gesture.
- vepamānas (m. nom. sg. pr. act. participle \sqrt{vip}), trembling, quaking.
- kirītī (m. nom. sg.), the Diademed One, epithet of Arjuna.
- namaskrtvā (gerund namas \sqrt{kr}), making a bow, having made a bow.
- bhūyas, again.
- eva, thus, indeed (often used as a rhythmic filler).
- $\bar{a}ha$ (3rd sg. imperfect act. \sqrt{ah}), spoke, bespoke.
- krsnam (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 uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

36

स्थाने हृषीकेश तव प्रकीर्त्या

sthāne hrsīkeśa tava prakīrtyā

rightly, Bristling Haired One, of thee by the fame

जगत् प्रहृष्यत्य् ग्रनुरज्यते च।

jagat prahrsyaty anurajyate ca the universe it rejoices and it is gratified.

रक्षांसि भीतानि दिशो द्रवन्ति

rakșāmsi bhītāni diśo dravanti

the demons, terrified, in (all) directions they flee

सर्वे नमस्यन्ति च सिद्धसंघा : ।।

sarve namasyanti ca siddhasamghāḥ and all they shall bow, the throngs of the 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. sthāne (n. loc. sg.), rightly, justly.

- hrsikeśa (m. voc. sg.), Bristling Haired One, epithet of Krishna.
- tava (gen. sg.), of thee, thy.
- prakīrtyā (f. inst. sg.), by fame, by renown.
- jagat (n.nom. sg.), world, universe.
- prahrsyati (3rd sg. pr. indic. act. pra \sqrt{hrs}), it rejoices, it is glad, it exults.

anurajyate (3rd sg. pr. indic. anu \sqrt{ranj}), it is gratified, it is delighted.

- ca, and.
- raksāmsi (n. nom. pl.), demons.
- bhītāni (n. nom. pl.), terrified, frightened.
- diśas (f. acc. pl.), directions, points of compass.
- *dravanti* (3rd pl. pr. indic. act. \sqrt{dru}), they run, they flee.

sarve (nom. acc. pl.), all.

namasyanti (3rd pl. future act. \sqrt{nam}), they shall bow, they shall make reverence.

ca, and.

siddhasamghās (m. nom. pl.), the throngs of perfected ones, the assemblages of perfected ones.

37

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 ऽप्य् स्रादिकत्रें। garīyase brahmaņo 'py ādikartre greater than Brahmā even, to the original creator,

ग्रनन्त देवेश जगन्निवास

ananta devesa jagannivāsa

infinite Lord of Gods, Dwelling of the Universe,

त्वम् ग्रक्षरं सद् ग्रसत् तत्परं यत् ॥

tvam aksaram sad asat tatparam 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. kasmāt (abl. sg. interrog.), from what? wherefore? why? ca, and. te (dat. sg.), to thee. na, 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. garivase (m. dat. sg. comparative of guru), greater, heavier, more venerable. brahmanas (n. abl. sg.), than Brahmā. api, even, also. ādi (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. devesa (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. akşaram (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.

XI

38

त्वम् म्रादिदेवः पुरुषः पुराणस् tvam ādidevaḥ puruṣaḥ purāṇas thou the Primal God, the spirit of ancient times

त्वम ग्रस्य विश्वस्य परं निधानम्।

tvam asya višvasya param nidhānam

thou of it, of all the universe the supreme resting place

वेत्तासि वेद्यं च परं च धाम

vettāsi vedyam ca param ca dhāma

the knower thou art, that which is to be known, and the supreme state,

त्वया ततं विश्वम् ग्रनन्तरूप ।।

tvayā tatam visvam 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.

ādidevas (m. nom. sg.), primal god, original god, god from the beginning.

purusas (m. nom. sg.), spirit, man, person.

purāņas (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.

vettā (m. nom. sg.), knower.

asi (2nd sg. pr. indic. \sqrt{as}), thou art.

vedyam (n. nom. sg. gerundive \sqrt{vid}), the to-be-known, the object of knowledge. *ca*, and.

param (n. nom. sg.), supreme, highest.

ca, and.

dhāma (n. nom. sg.), abode, dwelling place, state, condition.

tvayā (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.

39

वायुर् यमो ऽग्निर् वरुणः शशाङ्कः nāyur yamo 'gnir varuņaḥ śaśāīīkaḥ

Vāyu, Yama, Agni, Varuņa, the rabbitmarked,

प्रजापतिस् त्वं प्रपितामहश्च ।

prajāpatis tvam prapitāmahas ca

Lord of Creatures, thou, original great grandfather,

नमो नमस् ते ऽस्तू सहस्रकृत्वः

namo namas te 'stu sahasrakrtvah reverence! reverence! to thee may it be a thousand times made.

पूनश्च भूयो ऽपि नमो नमस् ते ।।

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!

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.), Varuna, the "sustainer" of the Vedic pantheon, later, and here, god of the waters. śaśānkas (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. ca, and. namo namas (n. nom. sg.), reverence! reverence! te (dat. sg.), to thee. astu (3rd sg. imperative act. \sqrt{as}), 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.

^{*} Vāyu, the Vedic wind god.

[†] Yama, literally "going," the Vedic god of the dead, and punisher of departed spirits.

[‡] Agni, god of fire.

[§] Varuna, Vedic "sustainer of the universe," later, and here, god of the waters.

^{||} sasānka, the moon, literally the "rabbit marked," sometimes simply sasin, "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.

नमः पुरस्ताद् ग्रथ पृष्ठतस् ते namah purastād atha prṣṭhatas te reverence from in front and behind to thee

- नमो ऽस्तु ते सर्वत एव सर्व।
- namo 'stu te sarvata eva sarva reverence may it be to thee on all sides also, O All.

ग्रनन्तवीर्यामितविक्रमस् त्वं anantavīryāmitavikramas tvam infinite valor, unmeasured might, thou

सर्व समाप्नोषि ततो ऽसि सर्वः ॥ sarvam samāpnoși tato 'si sarvaḥ 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{as}), 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.

vīrya (n.), valor, heroism.

- amita (m.), unmeasured, boundless.
- vikramas (m. nom. sg.), might, force.
- (ananta-vīrya-amita-vikramas, m. nom. sg. KD cpd., infinite, heroic, boundless might.)

tvam (nom. sg.), thou.

- sarvam (m. acc. sg.), all.
- samāpnoși (2nd sg. pr. indic. act. sam \sqrt{ap}), thou fulfillest, thou pervadest, thou attainest, thou penetratest.

tatas, from there, therefore.

asi (2nd sg. pr. indic. \sqrt{as}), thou art.

sarvas (m. nom. sg.), all.

XI

सखेति मत्वा प्रसभं यद् उक्तं sakheti matvā prasabham yad uktam friend thus thinking, impetuously which said,

हे कृष्ण हे यादव हे सखेति। he kṛṣṇa he yādava he sakheti "Oh Krishna, Oh Descendant of Yādu, Oh Comrade," thus,

ग्रजानता महिमानं तवेदं ajānatā mahimānam tavedam by not knowing the majesty of thee this

मया प्रमादात् प्रणयेन वापि॥ mayā pramādāt praņayena vāpi 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, sakhā (m. nom. sg.), friend, comrade. iti, thus (often used to close a quotation). matvā (gerund \sqrt{man}), thinking, having thought, imagining. prasabham (adv.), impetuously, importunately. yad (n. nom. sg.), which, what. uktam (acc. p. pass. participle \sqrt{vac}), said, uttered, spoken. he, Oh!, Ho! krsna (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. iti, thus (often used to close a quotation). ajāņatā (m. inst. sg. pr. act. participle a $\sqrt{jn\bar{a}}$), 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. vā, or. api, even, also.

यच् चावहासार्थम् ग्रसत्कृतो ऽसि yac cāvahāsārtham asatkrto 'si and as if with jesting purpose, disrespectfully treated thou art,

विहारशय्यासनभोजनेष्।

vihāraśayyāsanabhojaneşu

in diversion, in bed, while seated or while dining,

एको ऽथवाप्य ग्रच्युत तत्समक्षं

- eko 'thavāpy acyuta tatsamakşam
- alone or even, O Unshaken One, before the eyes of others
- तत् क्षामये त्वाम् ग्रहम् ग्रप्रमेयम् ॥

tat kşāmaye 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{as}), thou art.
- vihāra (m.), diversion, play.
- śayyā (f.), bed.
- āsana (n.), seated, sitting.
- bhojaneșu (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.
- kṣāmaye (1st sg. causative mid. \sqrt{ksam}), I ask pardon, I ask indulgence.
- tvām (acc. sg.), thee, of thee.
- aham (nom. sg.), I.
- aprameyam (m. acc. sg.), the Immeasurable One, the Boundless One.

43

पितासि लोकस्य चराचरस्य

pitāsi lokasya carācarasya

father thou art of the world, of the moving and the non-moving

त्वम् ग्रस्य पूज्यश्च गुरुर् गरीयान् ।

tvam asya pūjyaśca gurur garīyān and thou of it revered guru very venerable

न त्वत्समो ऽस्त्य् ग्रभ्यधिकः कुतो ऽन्यो na tvatsamo 'sty abhyadhikah kuto 'nyo not of thee the like there is, greater how other?

लोकत्रये ऽप्य् ग्रप्रतिमप्रभाव ।।

lokatraye 'py apratimaprabhāva

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{as}), 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. $p\bar{u}jyas$ (m. nom. sg. gerundive, $\sqrt{p\bar{u}j}$), to be revered, to be honored. ca, and. gurus (m. nom. sg.), guru, teacher. garīyān (m. nom. sg. compar.), more venerable, heavier. na. not tvatsamas (m. nom. sg.), of thee the like, like thee, comparable to thee. asti (3rd sg. pr. indic. \sqrt{as}), 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.

44

तस्मात प्रणम्य प्रणिधाय कायं

tasmāt praņamya praņidhāya kāyam therefore making obeisance, prostrating

the body,

प्रसादये त्वाम् ग्रहम् ईशम् ईड्यम् । prasādaye tvām aham īsam īdyam I ask indulgence of thee, I, lord to be praised;

पितेव पूत्रस्य सखेव सख्युः

piteva putrasya sakheva sakhyuh father-like of a son friend-like of a friend

प्रियः प्रियायार्हसि 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{nam}), making obeisance, bowing with reverence.
- praņidhāya (gerund pra ni $\sqrt{dh\bar{a}}$), prostrating, laying down.
- kāyam (m. acc. sg.), body.
- prasādaye (1st sg. mid. causative pra \sqrt{sad}), I ask indulgence, I ask mercy.
- tvām (acc. sg.), thee, of thee.
- aham (nom. sg.), I.
- iśam (m. acc. sg.), lord, prince, ruler.
- idyam (m. acc. sg. gerundive \sqrt{id}), to be praised, to be honored.
- pitā (m. nom. sg.), father.
- iva, like.
- putrasya (m. gen. sg.), of a son, to a son.
- sakhā (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{sah}), to endure, to tolerate, to be merciful, to have patience.

ग्रदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा adrstapūrvam hrsito 'smi drstvā the unseen before delighted I am having seen

भयेन च प्रव्यथितं 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 rūpam that to me cause to see, O God, the form (originally seen)

प्रसीद देवेश जगन्निवास ।। prasīda deveša 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.

adrsta (p. pass. participle $a \sqrt{drs}$), unseen, not seen. pūrvam (n. acc. sg.), before, previously. (adrstapūrvam, n. acc. sg., previously unseen, never before seen.) *hrsitas* (m. nom. sg. p. pass. participle \sqrt{hrs}), excited, delighted. asmi (1st sg. pr. indic. \sqrt{as}), I am. $drstv\bar{a}$ (gerund \sqrt{drs}), seeing, having seen. bhayena (n. inst. sg.), with fear. ca. and. prayyathitam (n. nom. p. pass. participle pra \sqrt{vyath} , trembling, quaking, shaking, shaken. manas (n. nom. sg.), mind. me (gen. sg.), of me, my. tad (n. acc. sg.), that. eva, indeed (used as a rhythmic filler). me (dat. sg.), to me. darśaya (2nd sg. causative imperative), cause to see! cause to behold! show! deva (m. voc. sg.), O God. rūpam (n. acc. sg.), form, shape. prasīda (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.

46

किरोटिनं गदिनं चकहस्तम् kirīținam gadinam cakrahastam wearing a diadem, armed with a club, discus in hand,

इच्छामि त्वां द्रष्टुम् ग्रहं तथैव। icchāmi tvām drastum aham tathāiva I desire thee to see, I, thus (i.e. as before),

तेनैव रूपेण चतुर्भुजेन tenāiva rūpeņa caturbhujena with it with the form four armed

सहस्रबाहो 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.

kirīținam (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.

icchāmi (1st sg. pr. indic. act. \sqrt{is}), I desire, I wish.

tvām (acc. sg.), thee,

drastum (infinitive \sqrt{drs}), to see, to behold.

aham (nom. sg.), I.

tathā, thus.

eva, indeed (used as a rhythmic filler.)

tena (n. inst. sg.), with it, with this.

eva, indeed (used as a rhythmic filler).

rūpeņa (n. inst. sg.), with the form, with the shape.

caturbhujena (n. inst. sg.), with four arms, four-armed.

sahasra, a thousand.

bāho (m. voc. sg.), armed.

(sahasrabāho, m. voc. sg. BV cpd., O Thousand Armed One.)

bhava (2nd sg. imperative $\sqrt{bh\bar{u}}$), be! become!

viśvamūrte (m. voc. sg. BV cpd.), O thou Who hast all Forms.

श्रीभगवान् उवाच। śrībhagavān uvāca the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he

spoke.

47

मया प्रसन्नेन तवार्जुनेदं mayā prasannena tavārjunedam by me by grace of thee Arjuna this

रूपं परं दर्शितम् ग्रात्मयोगात्।

rūpam param daršitam ātmayogāt form supreme manifested from my own power

तेजोमयं विश्वम् ग्रनन्तम् आद्यं tejomayam visvam anantam ādyam 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.

mayā (m. inst. sg.), by me. prasannena (m. inst. sg.), by being gracious. tava (gen. sg.), to thee, toward thee. arjuna (m. voc. sg.), Arjuna. idam (n. nom. sg.), this. rūpam (n. nom. sg.), form, shape, figure. param (n. nom. sg.), highest, supreme. darśitam (n. nom. sg. p. pass. causative participle \sqrt{drs} , 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. anantam (n. nom. sg.), unending, infinite. ādyam (n. nom. sg.), primal, original, from the beginning. yad (n. nom. sg.), which. me (gen.), of me, my. tvadanyena (m. inst. sg.), by other than thee. na, not. drstapūrvam (n. nom. sg.), seen previously, seen before.

48

न वेदयज्ञाध्ययनैर्न दानैर् na vedayajñādhyayanāir na dānāir not by Veda sacrifice or recitation; not by gifts,

न च क्रियाभिर् न तपोभिर् उग्रै:। na ca kriyābhir na tapobhir ugrāiḥ and not by ritual acts nor by austerities terrible

एवंरूप: शक्य ग्रहं नुलोके

evamrüpah sakya aham nrloke

(in) such a form can I, in the world of men,

द्रष्टुं त्वदन्येनकुरुप्रवीर ॥

drastum tvadanyena kurupravīra 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. ādhyayana (n.), study, recitation. (vedayajñādhyayanāis, n. inst. pl. TP cpd., by Vedic sacrifice or Vedic recitation.) na, not. dānāis (n. inst. pl.), by gifts. na, not. ca, and. kriyābhis (f. inst. pl.), by ritual acts, by ceremonial acts. na, not, nor. tapobhis (n. inst. pl.), by austerities. ugrāis (n. inst. pl.), by terrible, by strenuous. evam, thus, such. rūpas (m. nom. sg.), form, shape, figure. *śakye* (1st sg. pr. mid. \sqrt{sak}), I am able, I can. aham. I. nrloke (m. loc. sg.), in the world of men, in the world of humans. drastum (infinitive \sqrt{drs}), to see, to behold. (śakya aham drastum, can I be seen.) tvadanyena (m. inst. sg.), by other than thee.

kurupravīra (m. voc. sg.), Kuru Hero, Hero of the Kurus.

49

मा ते व्यथा मा च विमूढभावो mā te vyathā mā ca vımūḍhabhāvo Do not tremble! and not confused state,

दृष्ट्वा रूपं घोरम् ईदृडममेदम्। drstvā rūpam ghoram īdrī mamedam having seen form terrible such of me this

व्यपेतभी: प्रीतमना: पुनस् त्वं vyapetabhih pritamanāh punas tvam freed from fear cheered in thought again thou,

तद् एव मे रूपम् इदं प्रपश्य ।। tad eva me rūpam idam prapasya this thus of me the form this behold!

Have no fear or confusionOn seeing this terrible form of Mine,Be again free from fear and cheered in heart.Behold, My (previous) form!

mā (prohibitive), not, never. te (gen. sg.), of thee. *vyathās* (2nd aorist subjunctive \sqrt{vyath}), thou shouldst quake, thou shouldst tremble. mā (prohibitive), not, never. ca, and. vimūdhabhāvas (m. nom. sg.), confused state, deluded state of being. drstva (gerund \sqrt{drs}), having seen, seeing. rūpam (n. acc. sg.), form, shape, appearance. ghoram (n. acc. sg.), terrible, frightful, venerable, sublime. īdrś, such. mama (gen. sg.), of me, my. idam (n. acc. sg.), this. vyapeta (m. p. pass. participle vi apa \sqrt{i}), gone away, disappeared, freed from. bhīs (f. nom. sg.), fear, apprehension, dread. (vyapetabhīs, f. nom. sg. BV cpd., being without fear, whose fear has departed.) prītamanās (m. nom. sg. BV cpd.), whose mind is cheerful, cheered in heart. punar, again, once more. tvam (nom. sg.), thou. 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{pas}), behold! see!

संजय उवाच। *saṁjaya uvāca* Saṁjaya spoke:

- samjaya (m. nom. sg.), Samjaya, the original narrator who is describing the scene to the blind King Dhrtarästra.
- *uvāca* (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

50

इत्य् अर्जुनं वासुदेवस् तथोक्त्वा ity arjunam vāsudevas tathoktvā thus to Arjuna Vāsudeva (Krishna) thus having spoken,

स्वकं रूपं दर्शयाम् ग्रास भूयः। svakam rūpam darsayām āsa bhūyaķ his own form he revealed again,

आश्वासयाम् आस च भीतम् एनं *āśvāsayām āsa ca bhītam enam* and he calmed frightened one this,

भूत्वा पुनः सौम्य्वपुर् 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.

iti, thus.

- arjunam (m. acc. sg.), Arjuna, to Arjuna.
- vāsudevas (m. nom. sg.), Son of Vasudeva, epithet of Krishna.

tathã, thus.

- *uktvā* (gerund \sqrt{vac}), speaking, having spoken.
- svakam (n. acc. sg.), own.
- rūpam (n. acc. sg.), form, shape, aspect.

darśayām āsa (causative periphrastic perfect 3rd sg. $\sqrt{drs} + \sqrt{as}$), he revealed, he caused to be seen.

bhūyas, again, once more.

 $\bar{a}\dot{s}v\bar{a}say\bar{a}m\ \bar{a}sa$ (causative periphrastic perfect $\bar{a}\sqrt{\dot{s}vas} + \sqrt{\ddot{a}s}$), he consoled, he calmed, he caused to take heart, he assuaged.

ca, and.

bhītam (m. acc. sg.), frightened one.

enam (m. acc. sg.), this.

 $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), becoming, having become.

punar, again, once more.

sāumya (n.), gentle, mild, pleasant.

- vapus (m. nom. sg.), handsome appearance, wonderful appearance.
- (säumya-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.

म्रर्जुन उवाच *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

51

दृष्ट्वेदं मानुषं रूपं drstvedam mānusam rūpam* seeing this human form

तव सौम्यं जनार्दन। tava sāumyam janārdana of thee gentle, O Agitator of Men,

इदानीम् अस्मि संवृत्तः idānīm asmi samvrttaķ now I am composed,

सचेताः प्रकृतिं गतः ॥ sacetāḥ prakṛtiṁ gataḥ 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. $dr_{st}v\bar{a}$ (gerund \sqrt{drs}), seeing, having seen, beholding. idam (n. acc. sg.), this. mānușam (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. idānīm, now, at this moment. asmi (1st sg. pr. indic. \sqrt{as}), I am. samvrttas (m. nom. sg. p. pass. participle sam \sqrt{vrt} , 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{gam}), gone, returned, restored.

^{*} Here śloka metre resumes.

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke: *srībhagavān* (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

52

सुदुर्दर्शम् इदं रूपं sudurdarsam idam rūpam difficult to see this form

दृष्टवान् ग्रसि यन् मम। drstavān asi yan mama beholding thou art which of me

देवा अप्य् अस्य रूपस्य *devā apy asya rūpasya* the gods even of this form

नित्यं दर्शनकाङिक्षिणः ॥ nityam darsanakānksiņaķ constantly the sight wishing.

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. sudurdarsam (n. acc. sg.), hard to discern, difficult to see. idam (n. acc. sg.), this.

rūpam (n. acc. sg.), form, aspect.

- $\frac{drstavan}{\sqrt{drs}}$ (m. nom. sg. perfect participle \sqrt{drs}), seeing, having beheld, having seen.
- asi (2nd sg. pr. indic. \sqrt{as}), thou art.
- (*dr.stavān asi*, periphrastic formation, thou hast seen.)
- 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.
- $r\bar{u}pasya$ (n. gen. sg.) of form, of aspect.
- nityam (adv.), constantly, eternally.
- darśana (n.), sight, beholding, seeing, observing.
- kānksiņas (m. nom. pl.), desiring, wishing.
- (darśana-kāñkṣiņas, m. nom. pl. TP cpd., wishing for the sight.)

53

नाहं वेदैर्न तपसा nāham 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

शक्य एवंविधो द्रष्टुं sakya evamvidho drastum possible in such a way to be seen

दृष्टवान् असि मां यथा ॥ drstavān asi mām yathā 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.

na, 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. danena (n. inst. sg.), by gift, by charity. na, nor, not. ca, and. ijyayā (f. inst. sg.), by sacrifice, by ritual. *śakye* (1st sg. pr. mid. \sqrt{sak}), I am able, I can. evamvidhas (m. nom. sg.), in such a way. *drastum* (infinitive \sqrt{drs}), to see, to be seen. drstavān (m. nom. sg. p. act. participle \sqrt{drs}), having seen, having beheld. asi (2nd sg. pr. indic. \sqrt{as}), thou art. (drstavān asi, periphrastic formation, thou hast seen, thou hast beheld.) mām (acc. sg.), me. yathā, as, in which way.

54

भक्त्या त्व् ग्रनन्यया शक्य bhaktyā tv ananyayā śakya by devotion alone undistracted, possible

ग्रहम् एवंविधो ऽर्जुन । aham evamvidho 'rjuna I in such a way, Arjuna,

ज्ञातुं द्रष्टुं च तत्त्वेन *jñātum drastum ca tattvena* to be known and to be seen, in truth,

प्रवेष्टुं च परंतप ॥

praveșțum ca paramtapa

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. tu, alone, but, indeed. ananyayā (f. inst. sg.), not elsewhere directed. *śakye* (1st sg. pr. mid. \sqrt{sak}), I am able, I can. aham. I. evamvidhas (m. nom. sg.), in such a way. arjuna (m. voc. sg.), Arjuna. *jñātum* (inifinite $\sqrt{j\bar{n}\bar{a}}$), to know. *drastum* (infinitive \sqrt{drs}), to see, to behold. ca, and. tattvena (n. inst. sg.), by truth, in truth, truly. pravestum (infinitive pra \sqrt{vis}), to enter, into, to reach, to attain. ca, and.

paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

Sanskrit has no passive infinitive. To form one, the auxiliary √sak, is used, as here sakya drastum, "I can be seen," sakya jñātum, "I can be known."

55

मत्कर्मकृन् मत्परमो matkarmakrn matparamo of me work doing, on me depending,

मद्भक्तः सङ्गर्वाजतः। madbhaktah sañgavarjitah to me devoted, attachment abandoned,

निर्वेरः सर्वभूतेषु nirvāirah sarvabhūteşu free from enmity toward all beings,

य: स माम् एति पाण्डन ॥ yaḥ sa mām eti pāṇḍava who, he to me goes, Son of Pāṇḍu.

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. sangavarjitas (m. nom. sg. p. pass. participle sanga \sqrt{vri} , attachment abandoned, renouncing attachment, relinquished clinging. nirvāiras (m. nom. sg.), free from enmity, free from hostility. sarvabhūtesu (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. eti (3rd sg. pr. indic. act. \sqrt{i}), he goes, he comes. pāndava (m. voc. sg.), Son of Pāndu, epithet of Arjuna.

End of Book XI

The Yoga of the Vision of Universal Form

XI

BOOK XII

ग्रर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

एवं सततयुक्ता ये evam satatayuktā ye thus the constantly steadfast who,

भक्तास् त्वां पर्युपासते। bhaktās tvām paryupāsate devoted, thee they worship

ये चाप्य ग्रक्षरम् ग्रव्यक्तं

ye cāpy akṣaram avyaktam who and also the eternal unmanifest,

तेषां के योगवित्तमाः ॥ teşām ke yogavittamāḥ 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.

yuktās (m. nom. pl. p. pass. participle \sqrt{yuj}), steadfast, disciplined.

ye (m. nom. pl.), who.

bhaktās (m. nom. pl. p. pass. participle \sqrt{bhaj}), devoted.

tvām (acc. sg.), thee,

paryupāsate (3rd pl. mid. pari upa \sqrt{as}), they worship, they honor.

ye (m. nom. pl.), who.

ca, and.

api, also, even.

- akşaram (m. acc. sg.), eternal, imperishable. avyaktam (m. acc. sg. p. pass. participle a vi
- $\sqrt{a\tilde{n}j}$, unmanifest, invisible.
- tesām (m. gen. pl.), of them.
- ke (m. nom. interrog. pl.), which? which ones?
- yogavittamās (m. nom. pl.), most knowing of Yoga, having the best knowledge of Yoga.

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

2

मय्यावेश्य मनो ये मां mayyāvesya mano ye mām on me fixing the mind who me

नित्ययुक्ता उपासते ।

nityayuktā upāsate those who are eternally steadfast they worship,

श्रद्धया परयोपेतास् sraddhayā parayopetās with faith supreme endowed,

ते मे युक्ततमा मताः ।।

*te me yuktatamā matā*ḥ they to me the most devoted thought to be.

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. mayi (loc. sg.), in me, on me. $\bar{a}vesya$ (causative gerund $\bar{a}\sqrt{vis}$), delivering, fixing, causing to enter. manas (n. acc. sg.), mind. ye (m. nom. pl.), who. mām (acc. sg.), me. nitya (adj. or adv.), eternal, eternally, perpetually. yuktās (m. nom. pl. p. pass. participle \sqrt{yuj}), steadfast, disciplined, yoked. upāsate (3rd pl. mid. upa \sqrt{as}), they worship, they honor. śraddhayā (f. inst. sg.), with faith. parayā (f. inst. sg.), with highest, with supreme. upețās (m. nom. pl. p. pass. participle upa \sqrt{i} , endowed, initiated, fallen to the share of. te (m. nom. pl.), they. me (dat. sg.), to me. yuktatamās (m. nom. pl. superlative), most yoked, most devoted, most disciplined. matās (m. nom. pl. p. pass. participle \sqrt{man}), thought, thought to be, regarded as.

3

ये त्व् ग्रक्षरम् ग्रनिर्देश्यम् ye tv aksaram anirdesyam who, but, the imperishable, undefinable,

ग्रव्यक्तं पर्युपासते । avyaktamं paryupāsate unmanifest they honor

सर्वत्रगम् ग्रचिन्त्यं च sarvatragam acintyam ca the all pervading and unthinkable

कुटस्थम् ग्रचलं धुवम् ॥

 $k\bar{u}$ tastham acalam 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

tu, but, indeed.

- aksaram (m. acc. sg.), imperishable, unchanging.
- anirdeśyam (m. acc. sg. gerund a nir $\sqrt{di\hat{s}}$), undefinable, inexplicable, incomparable.
- avyaktam (m. acc. sg. p. pass. participle a vi \sqrt{anj}), unmanifest, unseen.
- *paryupāsate* (3rd pl. mid. *pari upa* \sqrt{as}), 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.

ca, and.

- kūțastham (m. acc. sg.), unchanging, standing on a mountain peak.
- acalam (m. acc. sg.), unmoving, immovable.
- dhruvam (m. acc. sg.), constant, steady, fixed.

4

संनियम्येद्रियग्रामं samniyamyendriyagrāmam controlling the multitude of the senses,

सर्वत्र समबुद्धयः।

sarvatra samabuddhayah on all sides even minded

ते प्राप्नुवन्ति माम् एव te prāpnuvanti mām eva they attain to me also

सर्वभूतहिते रताः ॥ sarvabhūtahite ratāķ 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. samniyamya (gerund sam ni \sqrt{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.
- te (m. nom. pl.), they.
- prāpnuvanti (3rd pl. pr. indic. act. pra \sqrt{ap}), they attain, they reach.

mām (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{ram}), rejoicing, exulting, made content.

^{*} 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 *ātman*, or *Brahman*, devoid of all attributes and formless (stanzas 3 and 4), also attain to Him.

5

क्वेशो ऽधिकतरस् तेषाम् kleśo 'dhikataras teṣām exertion greater of them

ग्रव्यक्तासक्तचेतसाम् । avyaktāsaktacetasām whose minds are attached to the Unmanifest;

ग्रव्यक्ता हि गतिर् दुःखं avyaktā hi gatir duḥkham the unmanifest, indeed, goal (with) difficulty

देहवद्भिर् ग्रवाप्यते ॥ dehavadbhir avāpyate by embodied (beings) it is attained.

The trouble of those whose minds 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. teşām (m. gen. pl.), of them. avyakta (m.), unmanifest, unseen. āsakta (m.), attached, clinging. cetasām (n. gen. pl.), minded, of thoughts, of minds. (avyaktāsaktacetasām, m. gen. pl. BV cpd., of those whose thoughts are fixed on the Unmanifest.) avyaktā (f. nom. sg.), unmanifest, unseen. hi, 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 (3rd sg. pr. indic. passive ava \sqrt{ap}), it is attained, it is reached.

6

ये तु सर्वाणि कर्माणि ye tu sarvāņi karmāņi who, but, all actions

मयि संन्यस्य मत्पराः। mayi samnyasya matparāh in me renouncing, intent on me as highest,

ग्रनन्येनैव योगेन ananyenāiva yogena with undistracted Yoga

मां ध्यायन्त उपासते ।। mām dhyāyanta 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. tu, but, indeed. sarvāņi (n. acc. pl.), all. karmāņi (n. acc. pl.), actions, deeds. mayi (loc. sg.), in me, on me. samnyasya (gerund sam ni $\sqrt{2}$ as), 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. mām (acc. sg.), me. dhyāyantas (m. nom. pl. pr. act. participle \sqrt{dhya} , meditating on, thinking of. upāsate (3rd pl. mid. upa \sqrt{as}), they worship, they honor.

^{*} Again, the two aspects of the Lord, and the two corresponding methods of worship are discussed. Those who worship the Lord as the $\bar{a}tman$, 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.

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7

तेषाम् ग्रहं समुद्धर्ता tesām aham samuddhartā of them I the deliverer

मृत्युसंसारसागरात्। mrtyusamsärasägarät from the death-transmigration-ocean,

भवामि नचिरात् पार्थ bhavāmi nacirāt pārtha I am, before long, Son of Pṛthā,

मय्यावेशितचेतसाम् ।। mayyāveśitacetasām. 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. tesām (m. gen. pl.), of them.

aham (nom. sg), I.

samuddhartā (m. nom. sg.), deliverer, lifter up, extricator.

mrtyu (m.), death.

- samsāra (m.), transmigration, reincarnation.
- sāgarāt (m. abl. sg.), from the ocean.
- (*mrtyusamsārasāgarāt*, m. abl. sg. TP cpd., from the ocean of death and reincarnation.)
- *bhavāmi* (1st sg. pr. indic. act. $\sqrt{bh\bar{u}}$), I am. *nacirāt* (adv.), before long, presently, soon.
- *pārtha* (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

mayi (loc. sg.), in me.

- $\bar{a}vesita$ (causative participle $\bar{a}\sqrt{vis}$), entered, abiding in.
- cetasām (n. gen. pl.), of thoughts, in thoughts.
- (*āveśitacetasām*, n. gen. pl. BV cpd., of those whose thoughts have entered, of those whose consciousness has entered.)

8

मय्य् एव मन ग्राधत्स्व mayy eva mana ādhatsva on me alone the mind keep.

मयि बुद्धिं निवेशय। mayi buddhim nivesaya into me the intelligence cause to enter.

निवसिष्यसि मय्येव nivasişyasi mayyeva thou shalt dwell in me

ग्रत ऊर्ध्व न संशय: ॥ ata ūrdhvam na samsayah thenceforward, not doubt (of this).

Keep your mind on Me alone, Your intellect on Me. Thus you shall dwell in Me hereafter. There is no 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. $\bar{a}dhatsva$ (2nd sg. imperative mid. $\bar{a} \sqrt{dh\bar{a}}$), keep! place! mayi (loc. sg.), in me, on me. buddhim (f. acc. sg.), intelligence, understanding. nivesaya (2nd sg. causative act. imperative ni \sqrt{vis}), cause to enter! cause to approach! *nivasisyasi* (2nd sg. future act. $ni \sqrt{vas}$), thou shalt dwell, thou shalt abide. mayi (loc. sg.), in me. eva, indeed (used as a rhythmic filler). ata ūrdhvam (adv.), henceforth, thence-forward. na, not. samsayas (m. nom. sg.), doubt, question.

9

ग्रथ चित्तं समाधातुं atha cittam samādhātum or if thought to keep

न शक्नोषि मयि स्थिरम्। na śaknosi mayi sthiram not thou art able on me, steadily,

ग्रभ्यासयोगेन ततो abhyāsayogena tato by Yoga practice, then,

माम् इच्छाप्नुं धनंजय ।। mām icchāptum dhanamjaya me seek to attain, Conqueror of Wealth.

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. atha, or if. cittam (n. acc. sg.), thought, concentration. samādhātum (infinitive sam $\bar{a} \sqrt{dh\bar{a}}$), to keep, to place. na, not. *śaknosi* (2nd sg. pr. indic. act. \sqrt{sak}), thou art able, thou canst. mayi (loc. sg.), on me, in me. sthiram (adv.), steadily, fixedly. abhyāsa (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. mām (acc. sg.), me. *iccha* (2nd sg. imperative, act. \sqrt{is}), seek! wish! $\bar{a}ptum$ (infinitive $\sqrt{\bar{a}p}$), to attain, to reach.

dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

10

ग्रभ्यासे ऽप्य ग्रसमर्थो ऽसि abhyāse 'py asamartho 'si (if) in practice even incapable thou art,

मत्कर्मपरमो भव। matkarmaparamo bhava my work intent-on be;

मदर्थम् ग्रपि कर्माणि madartham api karmāņi for my sake even, actions

कुर्वन् सिद्धिम् अवाप्स्यसि ॥ kurvan siddhim avāpsyasi 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.

abhyāse (m. loc. sg.), in practice, in continued effort. api, even, also. asamarthas (n. nom. sg,), 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.) bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), be! madartham (m. acc. sg.), for the sake of me, for my sake. api, even, also. karmāņi (n. acc. pl.), actions. kurvan (m. nom. sg. pr. participle act. \sqrt{kr}), performing, doing, making. siddhim (f. acc. sg.), perfection, success. avāpsyasi (2nd sg. future act. ava \sqrt{ap}), thou shalt attain, thou shalt reach.

11

ग्रथैतद् ग्रप्य् ग्रशक्तो ऽसि athāitad apy aśakto 'si or if this even unable thou art

कर्तुं मद्योगम् ग्राश्रितः। kartum madyogam āśritaḥ to do, my power resorting to,

सर्वकर्मफल्ल्यागं sarvakarmaphalatyāgami 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{sak}), unable, incapable.
- asi (2nd sg. pr. indic. \sqrt{as}), thou art.
- *kartum* (infinitive \sqrt{kr}), to do, to perform, to make.
- madyogam (m. acc. sg.), of-me-Yoga, my Yoga, my power.
- $\bar{a}\dot{s}ritas$ (nom. sg. p. pass. participle $\bar{a}\sqrt{sri}$), resorting to, depending on, adhering to, resting on.
- sarvakarmaphala (n.), all action fruit, all fruit of action.

 $ty\bar{a}gam$ (m. acc. sg. from \sqrt{tyaj}), abandonment, abandoning, relinquishing.

(sarva-karma-phala-tyāgam, m. acc. sg. TP cpd., abandoning all fruits of action.)

- tatas, then, thereupon, from there.
- kuru (2nd sg. imperative act. \sqrt{kr}), act! do! perform!
- yatātmavān (m. nom. sg.) with controlled self, self-restrained, with self restraint.

12

श्रेयो हि ज्ञानम् अभ्यासाज् sreyo hi jñānam abhyāsāj better indeed knowledge than practice;

ज्ञानाद् ध्यानं विशिष्यते। *jñānād dhyānam višiṣyate* than knowledge, meditation is superior;

ध्यानात् कर्मफलत्यागस्

dhyānāt karmaphalatyāgas than meditation, action-fruit abandonment;

त्यागाच् छान्तिर् ग्रनन्तरम् ॥ 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. hi, indeed, truly. jñānam (n. nom. sg.), knowledge. abhyāsāt (m. abl. sg.), from practice, than practice. jñānāt (n. abl. sg.), from knowledge, than knowledge. dhyānam (n. nom. sg.), meditation. visisyate (3rd sg. passive vi \sqrt{sis}), it is preferred, it is superior. dhyānāt (n. abl. sg.), from meditation, than meditation. karmaphalatyāgas (m. nom. sg.), abandonment of the fruit of action. tyāgāt (m. abl. sg.), from abandonment. śāntis (f. nom. sg.), peace, tranquility. anantaram (adv.), immediately, soon.

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13

ग्रद्वेष्टा सर्वभूतानां advesțā sarvabhūtānām a non-hater of all beings,

मैत्र: करुण एव च। māitraḥ karuņa eva ca friendly and compassionate,

निर्ममो निरहंकारः nirmamo nirahamkārah free from "mine," free from "I" making,

समदु:खसुख: 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, advestā (m. nom. sg.), non-hater. sarvabhūtānām (n. gen. pl.), of all beings, of all creatures. māitras (m. nom. sg.), friendly, a friend. karuņas (m. nom. sg.), compassionate. eva, indeed (used as a rhythmic filler). ca, and. nirmamas (m. nom. sg.), free from "mine," free from attachment to possessions. nirahamkāras (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.

kşamī (m. nom. sg.), patient, enduring.

14

संतुष्टः सततं योगी samtustah satatam yogi contented always, the yogin,

यतात्मा दृढनिश्चयः। yatātmā drdhaniścayah of controlled self and firm resolve,

मय्य् श्रपितमनोबुद्धिर् mayy arpitamanobuddhir on me, whose mind and intelligence are fixed,

यो मद्भक्तः स मे प्रियः ॥ 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.

samtustas (m. nom. sg. p. pass. participle sam \sqrt{tus} , 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. dr.dhaniścayas (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. me (gen. sg.), of me, to me. priyas (m. nom. sg.), dear, beloved.

15

यस्मान् नोद्विजते लोको yasmān nodvijate loko from whom not it shrinks, the world,

लोकान् नोद्विजते च यः । lokān nodvijate ca yaḥ and from the world not he shrinks, who;

हर्षामर्षभयोद्वेगैर् harsāmarsabhayodvegāir 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 (3rd sg. pr. indic. mid. ud \sqrt{vij}), it shrinks, it trembles, it shudders. lokas (m. nom. sg.), world. lokāt (m. abl. sg.), from the world. na, not. udvijate (3rd sg. pr. indic. mid. $ud \sqrt{vij}$), he shrinks, he trembles, he shudders. ca, and. yas (m. nom. sg.), who. harsa (m.), joy, pleasure, happiness. āmarsa (m.), impatience, indignation. bhaya (n.), fear. udvegais (m. instr. pl.), distress, trembling, anxiety. (harsāmarsabhayodvegāis, m. inst. pl., by pleasure, impatience, fear and distress.) muktas (m. nom. sg. p. pass. participle \sqrt{muc} , released, freed, liberated. yas (m. nom. sg.), who. sas (m. nom. sg.), he. ca, and, also. me (gen. sg.), of me, to me. priyas (m. nom. sg.), dear, beloved.

^{* &}quot;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.

16

म्रनपेक्षः शुचिर् दक्ष anapekşah sucir dakşa indifferent, pure, capable,

उदासीनो गतव्यथ:। udāsīno gatavyathaḥ disinterested, free from anxiety,

सर्वारम्भपरित्यागी sarvārambhaparityāgī all undertakings abandoning,

यो मद्भक्तः स मे प्रियः ॥ 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. śucis (m. nom. sg.), pure, holy, bright. dakşas (m. nom. sg.), capable, dextrous, able. udāsīnas (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. ārambha (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. me (gen. sg.), of me, to me. priyas (m. nom. sg.), dear, beloved.

17

यो न हृष्यति न द्वेष्टि yo na hṛṣyati na dveṣți who not he rejoices, not he hates,

न शोचति न काङ्क्षति । na śocati na kānkṣati not he mourns, not he desires,

शुभाशुभपरित्यागी subhāsubhaparityāgī agreeable and disagreeable abandoning,

भक्तिमान् यः स मे प्रियः ॥ bhaktimān 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. na, not. hrsyati (3rd sg. pr. indic. act. \sqrt{hrs}), he rejoices, he is happy. na, not. dvesti (3rd sg. pr. indic. \sqrt{dvis}), he hates, he loathes. na, not. *socati* (3rd sg. pr. indic. act. \sqrt{suc}), he mourns, he sorrows. na, not. kānkṣati (3rd sg. pr. indic. \sqrt{kanks}), 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.

me (gen. sg.), of me, to me.

priyas (m. nom. sg.), dear, beloved.

$\mathbf{X}\mathbf{I}\mathbf{I}$

18

समः शत्रौ च मित्रे च samah satrāu ca mitre ca alike toward enemy and toward friend,

तथा मानापमानयोः। tathā mānāpamānayoḥ the same in honor and disgrace,

शीतोष्णसुखदुःखेषु sitosnasukhaduhkhesu in cold and heat, pleasure and pain,

समः सङ्गविवर्जितः ।। samah sañgavivar jitah 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. ca, and. mitre (m. loc. sg.), in friend, toward friend. ca, and. tathā, thus, in this way, the same. mānāpamānayos (m. loc. dual), in honor and disgrace, in good name and bad. śīta (n.), cold. usna (m. n.), heat. sukha (n.), pleasure, happiness. duhkheşu (n. loc. pl.), pain, misery. (sītosņasukhaduhkhesu, 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 vi \sqrt{vrj}), twisted, freed from. (sanga-vivarjitas, m. nom. sg. TP cpd., freed from attachment.)

19

तुल्यनिन्दास्तुतिर्मोनी tulyanindāstutir māunī similar in blame or praise, taciturn,

संतुष्टो येन केनचित्। samtusto yena kenacit content with anything whatever,

ग्रनिकेत: स्थिरमतिर् aniketah sthiramatir homeless, steady minded,

भक्तिमान् मे प्रियो नर: ॥ bhaktimān me priyo naraḥ 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.) māunī (m. nom. sg.), taciturn, silent. samtustas (m. nom. sg. p. pass. participle sam \sqrt{tus} , content, satisfied. 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. me (gen. sg.), of me, to me. priyas (m. nom. sg.), dear, beloved. naras (m. nom. sg.), man.

20

ये तु धर्म्यामृतम् इदं ye tu dharmyāmṛtam idam who indeed wisdom nectar this

यथोक्तं पर्युपासते । yathoktamं paryupāsate above declared, they honor,

श्रदृधाना मत्परमा sraddadhānā matparamā faith holding, me as Supreme intent on,

भक्तास् ते ऽतीव मे प्रियाः ॥ bhaktās te 'tīva me priyāķ 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. ye (m. nom. pl.), who. tu, but, indeed. dharmya (n.), righteousness, virtue, duty, wisdom. amrtam (n. acc. sg.), nectar, immortality. (dharmyāmrtam, n. acc. sg., has been translated both "nectar of duty" and "immortal law.") idam (n. acc. sg.), this. yathā, in which way, as, above, previously. uktam (n. acc. sg. p. pass. participle \sqrt{vac}), declared, said, propounded. paryupāsate (3rd pl. pr. indic. mid. pari upa \sqrt{as}), 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. bhaktās (m. nom. pl.), devoted. te (m. nom. pl.), they. atīva (adv.), exceedingly, surpassingly. me (gen. sg.), of me, to me. priyās (m. nom. pl.), dear, beloved.

End of Book XII

The Yoga of Devotion

[•] Some translators have rendered *dharm-yāmŗtam idam* as "this means of attaining immortality." Either translation may be correct. The confusion arises because "*amŗta*" means both "nectar" and "immortality."

BOOK XIII

ग्रर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

*

प्रकृति पुरुषं चैव prakṛtim puruṣam cāiva material nature and spirit,

क्षेत्रं क्षेत्रज्ञम् एव च । kșetram kșetrajñam eva ca the field and the field knower,

एतद् वेदितुम् इच्छामि etad veditum icchāmi this to know I wish

ज्ञानं ज्ञेयं च केशव ॥ jñānam jñeyam 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. prakrtim (f. acc. sg.), material nature. purușam (m. acc. sg.), spirit, person, man. ca, and. eva, indeed (used as a rhythmic filler). ksetram (n. acc. sg.), field. ksetrajñam (m. acc. sg.), field knower, knower of the field. eva, indeed (used as a rhythmic filler). ca. and. etad (n. acc. sg.), this. *veditum* (infinitive \sqrt{vid}), to know. *icchāmi* (1st sg. act. \sqrt{is}), I wish, I desire. jñānam (n. acc. sg.), knowledge, wisdom. *jñeyam* (n. acc. sg. gerundive \sqrt{jna}), the tobe-known, the object of knowledge. ca. and. keśava (m. voc. sg.), O Handsome Haired One, epithet of Krishna.

^{*} 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.

श्रीभगवान् उवाच । śrībhagavān uvāca the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

इदं शरीरं कौन्तेय *idam sarīram kāunteya* this body, Son of Kuntī,

क्षेत्रम् इत्य् ग्रभिधीयते । ksetram ity abhidhiyate the field, thus it is explained.

एतद् यो वेत्ति तं प्राहु: etad yo vetti tam prāhuķ this who knows, him they declare

क्षेत्रज्ञ इति तद्विद: 11 kşetrajña iti tadvidaḥ 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.

idam (n. nom. sg.), this. śarīram (n. nom. sg.), body, bodily, frame. kāunteya (m. voc. sg.), O Son of Kuntī, epithet of Arjuna. kşetram (n. nom. sg.), field. iti, thus. abhidhīyate (3rd sg. pr. indic. passive abhi $\sqrt{dh\bar{a}}$, it is called, it is explained. etad (n. acc. sg.), this. yas (m. nom. sg.), who. *vetti* (3rd sg. pr. indic. act. \sqrt{vid}), he knows. tam (m. acc. sg.), him, it, this. prāhus (3rd pl. perf. act. pra \sqrt{ah} with present meaning), they declare, they say, they call. kșetrajñas (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.

^{* &}quot;Sages who possess exact knowledge of the body call it the experiencing-*ātman*'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 *ksetrajña* (knower of the field) by these sages." – Rāmānuja.

2

क्षेत्रज्ञं चापि मां विद्धि kşetrajñam cāpi mām viddhi and the field knower also me, know!

सर्वक्षेत्रेषु भारत। sarvaksetresu bhārata in all fields, Descendant of Bharata

क्षेत्रक्षेत्रज्ञयोर् ज्ञानं kşetrakşetrajñayor jñānam of the field and the field knower, the knowledge

यत् तज् ज्ञानं मतं मम ॥

yat taj jñānam 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.

ksetrajñam (m. acc. sg.), field knower, knower of the field. ca, and. api, also, even. mām (acc. sg.), me. viddhi (2nd sg. imperative act. \sqrt{vid}), know! learn! sarvaksetreșu (n. loc. pl.), in all fields. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna. ksetraksetrajñayor (m. gen. dual), of the field and the knower of the field. jñānam (n. nom. sg.), knowledge. yad (n. nom. sg.), which. 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.

3

तत् क्षेत्रं यच् च यादृक् च tat kșetram yac ca yādrk ca this field what (it is) and what kind

यद्विकारि यत्त्रच यत्। yadvikāri yataśca yat what (its) modifications, whence which (i.e. the modifications),

स च यो यत्प्रभावश्च sa ca yo yatprabhāvaśca and he who, and what (his) powers

तत् समासेन मे शृणु ।। tat samāsena me srņu 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. ca, and. yādrś, what kind, what like, of what nature. ca, and. yad (n. nom. sg.), what, which. vikāri (n. nom. sg.), having modifications, transformations, liability to change. yatas, whence, from where. ca, and. yad (n. nom. sg.), which, what. sas (m. nom. sg.), he, this. ca, and. yas (m. nom. sg.), who. yad (n. nom. sg.), what, which. prabhāvas (m. nom. sg.), power, might. ca, and. tad (n. acc. sg.), that. samāsena (adv.), with briefness, in brief, briefly. me (gen. sg.), of me, from me. *śrnu* (2nd sg. imperative act. \sqrt{sru}), hear! learn!

4

ऋषिभिर् बहुधा गीतं *rsibhir bahudhā gītam* by the seers many times chanted

छन्दोभिर् विविधैः पृथक् । chandobhir vividhāiḥ pṛthak with sacred (Vedic) hymns various, distinctly,

ब्रह्मसूत्रपदैश्चैव

brahmasūtrapadāiścāiva and with Brāhman aphroisms,*

हेतुमद्भिर् विनिश्चित्तैः ॥ hetumadbhir viniścitāiḥ 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. rsbhis (m. inst. pl.), by the seers.

bahudhā, many times, in many ways.

- $g\bar{i}tam$ (m. acc. sg. p. pass. participle $\sqrt{g\bar{a}i}$), sung, chanted.
- chandobhis (n. inst. pl.), with sacred hymns, with Vedic hymns.
- vividhāis (n. inst. pl.), of many kinds, various.
- prthak (adv.), distinctly, separately, singly.
- *brahmasūtrapadāis* (n. inst. pl. TP cpd.), with Brāhman aphorisms, with lines sacred to the Brāhmans.
- ca, and.
- eva, indeed (used as a rhythmic filler).
- hetumadbhis (m./n. inst. pl.), with full reasons, provided with reasons.
- viniścitāis (m./n. inst. pl.), with definite, with undeniable, with unquestionable.

^{*} Edgerton has pointed out that Bādarāyaṇa's Brahma Sūtra (200 A.D.) probably did not exist at the time the Gītā was written, and that the meaning of "*brāhma sūtra padāis*" here is probably therefore more general.

5

महाभूतान्य् ग्रहंकारो mahābhūtāny ahamkāro the great elements, the consciourness of "I,"

बुद्धिर् अव्यक्तम् एव च। buddhir avyaktam eva ca the intelligence and the unmanifest,

इन्द्रियाणि दशैकं च indriyāņi dasāikam ca the senses ten and one,

पञ्च चेन्द्रियगोचराः॥ pañca cendriyagocarāḥ 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. ahamkāras (m. nom. sg.), consciousness of "I," consciousness of self. buddhis (f. nom. sg.), intelligence. avyaktam (n. nom. sg.), unmanifest. eva, indeed (used as a rhythmic filler). ca, and. indriyāņi (n. nom. pl.), senses, sensations. daśa, ten. ekam (n. nom. sg.), one. (daśāikam, acc., ten and one, i.e. eleven.) ca, and. pañca, five. ca, and. indriyogocarās (m. nom. pl. TP cpd.), fields of action of the senses, fields perceptible to the senses.

^{*} I.e. ether, air, fire, water and earth.

[†] Eye, ear, skin, tongue, nose and the five organs of action, viz. hand, foot, mouth, anus, genital organ.

[‡] The mind.

[§] Sound, touch, color, taste and smell. N.B. These are all Sāmkhya concepts, as are the gunas.

6

इच्छा द्वेषः सुखं दुःखं icchā dveṣaḥ sukhaṁ duḥkhaṁ desire, aversion, pleasure, pain,

संघातश्चेतना घृतिः। samghātaścetanā dhṛtiḥ the organic whole, consciousness, steadfastness,

एतत् क्षेत्रं समासेन etat ksetram samāsena this the field, briefly

सविकारम् उदाहृतम् ॥ savikāram udāhrtam with modifications, described.

Desire, hatred, pleasure, pain, the body, intelligence, steadfastness this briefly is described as the field with its modifications. icchā (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.
- samghātas (m. nom. sg.), multitude, aggregation, whole, organism, organic whole.
- 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.
- $ud\bar{a}hrtam$ (n. nom. sg. p. pass. participle $ud\bar{a}$ \sqrt{hr}), described, explained, illustrated, announced.

^{*} The physical body.

7

म्रमानित्वम् अदम्भित्वम् amānitvam adambhitvam absence of pride, freedom from hypocrisy,

ग्रहिंसा क्षान्तिर् ग्रार्जवम् । ahimsā kṣāntir ārjavam non-violence, patience, rectitude,

म्राचार्योपासनं शौचं *ācāryopāsanam sāucam* teacher attendance upon, purity,

स्थैर्यम् ग्रात्मविनिग्रहः ॥ sthāiryam ātmavinigrahaḥ 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. kşāntis (f. nom. sg.), patience, fortitude. ārjavam (n. nom. sg.), rectitude, virtue, honesty. ācāryopāsanam (n. nom. sg.), attendance on a teacher, sitting beside a teacher. śāucam (n. nom. sg.), purity, integrity. sthāiryam (n. nom. sg.), stability, firmness, constancy. ātmavinigrahas (m. nom. sg.), self restraint, self control.

8

इन्द्रियार्थेषु वैराग्यम् indriyārtheşu vāirāgyam toward the objects of the senses, aversion,

ग्रनहंकार एव च । *anahaṁkāra eva ca* and absence of egotism,

जन्ममृत्युजराव्याधि*janmamṛtyujarāvyādhi*birth-death-old age-disease-

दुःखदोषानुदर्शनम् ॥ duḥkhadoṣānudarśanam 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; *indriyārtheşu* (m. loc. pl.), in the objects of sense, toward the objects of sense. *vāirāgyam* (n. nom. sg.), aversion, hatred. *anahamkāras* (m. nom. sg.), absence of egot-

ism, absense of the sense of "I," lit. "not I making."

eva, indeed (used as a rhythmic filler).

ca, and.

janma (n.), birth. mrtyu (m.), death.

jarā (f.), becoming old, old age, decrepitude.

vyādhi (m.), disease, ailment, sickness.

duhkha (n.), plain, misery, unhappiness.

dosa (m.), wrong, evil.

anudarśanam (n. nom. sg.), keeping in view, keeping in mind.

(*janmamrtyujarāvyādhiduhkhadosānudarśanam*, n. nom. sg. TP cpd., keeping in view the evils of birth, death, old age, disease and pain.)

9

असक्तिर् अनभिषुङ्ग asaktir anabhisvanga non-attachment, absence of clinging

पुत्रदारगृहादिषु। putradāragrhādişu to son, wife, home beginning with,

नित्यं च समचित्तत्वम् nityam ca samacittatvam and constantly even mindedness

इष्टानिष्टोपपत्तिषु ।। istānistopapattisu 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. anabhisvañgas (m. nom. sg.), absence of clinging, non-attachment. putra (m.), son. dāra (m.), wife. grha (m.), home, house. ādi (m. loc. pl.), beginning with, et cetera. (putradāragrhādisu, m. loc. pl. TP cpd., to son, wife, home, et cetera.) nityam (adv.), constant, perpetual, as adv. perpetually. ca, and. samacittatvam (n. nom. sg.), evenness of mind, steadiness of thought. *ista* (p. pass. participle \sqrt{is}), desired. anista, undesired. upapattisu (f. loc. pl.), in happenings, in events. (istānistopapattisu, f. loc. pl. KD cpd., toward desired and undesired events.)

10

मयि चानन्ययोगेन mayi cānanyayogena and in me with not other Yoga

भक्तिर् ग्रव्यभिचारिणी। bhaktir avyabhicāriņī devotion not going astray

विविक्तदेशसेवित्वम् viviktadesasevitvam a secluded place frequenting

अरतिर् जनसंसदि।। aratir janasamsadi 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.

ca, and.

ananyayogena (m. inst. sg.), with Yoga exclusively, with not other discipline.

bhaktis (f. nom. sg.), devotion, love.

avyabhicārini (f. nom. sg. from a vi abhi \sqrt{car}), not going astray, not wandering away.

vivikta (m. p. pass. participle vi \sqrt{vic}), 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.

11

ग्रध्यात्मज्ञाननित्यत्वं adhyātmajñānanityatvam Supreme-Spirit-knowledge-constancy,

तत्त्वज्ञानार्थदर्शनम् । tattvajñānārthadarśanam truth-knowledge-goal-observing,

एतज् ज्ञानम् इति प्रोक्तम् etaj jñānam iti proktam this knowledge thus, declared to be.

म्रज्ञानं यद् ग्रतो ऽन्यथा ।। ajñānam 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. adhyātmajñāna (n.), knowledge of the Supreme Spirit, knowledge of the Supreme Self.

- nityatvam (n. nom. sg.), constancy, continualness, perpetualness.
- (adhyātmajñānanityatvam, n. nom. sg. TP cpd., constancy in knowledge of the Supreme Spirit.)
- tattva (n.), "thatness," truth.
- jñāna (n.), knowledge, wisdom.
- artha (m./n.), goal, object, purpose.
- darśanam (n. nom. sg. pr. participle \sqrt{drs}), observing, seeing, keeping in sight.
- (*tattvajñānārthadarśanam*, n. nom. sg. TP cpd., observing the goal of knowledge of the truth.)
- etad (n. nom. sg.), this.
- jñānam (n. nom. sg.), knowledge.
- iti, thus, so.
- proktam (n. nom. sg. p. pass. participle pra \sqrt{vac}), 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.
- anyathā, contrary, not in which way, otherwise.

12

ज्ञेयं यत् तत् प्रवक्ष्यामि

jñeyam yat tat pravaksyāmi the to-be-known, which, that I shall declare.

यज् ज्ञात्वा ऽमृतम् ग्रश्नुते । yaj jñātvā 'mŗtam aśnute which knowing, immortality one attains;

ग्रनादिमत् परं ब्रह्म anādimat param brahma the beginningless supreme Brahman

न सत् तन् नासद् उच्यते ॥ na sat tan nāsad 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 $\sqrt{j\tilde{n}\tilde{a}}$), to tobe-known, the object of knowledge. yad (n. acc. sg.), what, which. tad (n. acc. sg.), that. pravaksyāmi (1st future act. pra \sqrt{vac}), I shall declare, I shall explain.
- yad (n. acc. sg.), which. *jñātvā* (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having
- known.
- amrtam (n. acc. sg.), immortality.
- asinute (3rd sg. pr. indic. mid. \sqrt{as}), one attains, he attains, he reaches.
- anādimat (n. nom. 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.
- na, not.
- asat (n. nom. sg.), not being, not existing. *ucyate* (3rd sg. pr. indic. passive \sqrt{vac}), it is said.

13

सर्वतःपाणिपादं तत् sarvatahpāņipādam tat everywhere hand and foot, this,

सर्वतो ऽक्षिशिरोमुखम्। sarvato 'ksisiromukham everywhere eye, head and face,

सर्वतःश्वृतिमल् लोके sarvatahsrutimal loke everywhere having hearing in the world,

सर्वम् ग्रावृत्य तिष्ठति ॥ sarvam āvrtya tisthati 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. (pāņipādam, n. nom. sg. BV cp., having a hand and foot.) tad (n. nom. sg.), this, that. sarvatas (adv.), everywhere. akși (n.), eye. śiras (n.), head, skull. mukham (n. nom. acc. sg.), face, mouth. (akşiśiromukham, n. nom. sg. BV cpd., having an eye, head and face.) sarvatas (adv.), everywhere. śrutimat (n. nom. sg.), having ears, having hearing. loke (m. loc. sg.), in the world, on earth. sarvam (n. acc. sg,), all. $\bar{a}vrtya$ (gerund $\bar{a}\sqrt{vr}$), enveloping, covering, spreading, pervading. *tisthati* (3rd sg. pr. indic. act. $\sqrt{sth\bar{a}}$), it stands, it is present, it remains.

14

सर्वेन्द्रियगुणाभासं sarvendriyaguņābhāsam all sense guņa appearance,

सर्वेन्द्रियविवर्जितम्। sarvendriyavivarjitam all sense freed from,

ग्रसक्तं सर्वभृच् चैव asaktam sarvabhrc cāiva unattached and all maintaining thus,

निर्गुणं गुणभोक्तु च ।।

nirguņam guņabhoktr ca free from the guņas and experiencing the guņas;

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.

- guņa (m.), guņa.
- *ābhāsam* (n. nom. sg.), appearance, color, semblance.
- (sarvendriyagunābhāsam, 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 vi \sqrt{vrj}), 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{sanj}), unattached, not clinging.

sarvabhrt (n. nom. sg.), all-maintaining, maintaining all.

ca, 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.

ca, and.

15

बहिर् ग्रन्तश्च भूतानाम् bahir antas ca bhūtānām outside and inside of beings

ग्रचरं चरम् एव च। acaram caram eva ca the unmoving and the moving

सूक्ष्मत्वात् तद् ग्रविज्ञेयं

sūksmatvāt tad avijneyam because of subtlety this not to be comprehended

दूरस्थं चान्तिके च तत् ।। dūrastham 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. ca, and. bhūtānām (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). ca, and. sūksmatvāt (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} ñä), not to be known, not to be understood, not to be comprehended. dūrastham (n. nom. sg.), remotely situated, situated far off. ca, and. antike (n. loc. sg.), in the vicinity, near, proximate. ca, and. tad (n. nom. sg.), this, that.

16

ग्रविभक्तं च भूतेषु avibhaktam ca bhūteşu undivided in beings

विभक्तम् इव च स्थितम् । vibhaktam iva ca sthitam (yet) divided-as-if remaining,

भूतभर्तृं च तज् ज्ञेयं bhūtabhartr ca taj jñeyam and being-maintainer, this, the to-beknown,

ग्रसिष्णु प्रभविष्णु च ।। grasisnu prabhavisnu 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 $vi \sqrt{bhaj}$, undivided, unshared, undistributed. ca, and. bhūteşu (m. loc. pl.), in beings, among beings. vibhaktam (n. nom. sg. p. pass. participle vi \sqrt{bhai} , divided, distributed, shared. iva, like, as if. ca, and. sthitam (n. nom. sg. p. pass participle $\sqrt{sth\bar{a}}$), remaining, standing, existing. bhūtabhartr (n. nom. sg. nomen agentis), being-supporter, supporter of beings. ca, and. tad (n. nom. sg.), this, that. *jñeyam* (n. nom. sg. gerundive $\sqrt{jn\bar{a}}$), the tobe-known, the object of knowledge. grasisnu (n. nom. sg.), accustomed to absorb, devourer, accustomed to devour.

prabhavisnu (n. nom. sg.), creator, lord of creation.

ca, and.

^{*} This and stanzas 13, 14 and 15 are, of course, a description of *Brahman* and the *ātman*.

17

ज्योतिषां म्रपि तज् ज्योतिस् jyotisām api taj jyotis of lights also this the light

तमसः परम् उच्यते । tamasah param ucyate of darkness beyond, it is said,

ज्ञानं ज्ञेयं ज्ञानगम्यं jñānam jñeyam jñānagamyam knowledge, the to-be-known, the goal of knowledge,

हृदि सर्वस्य विष्ठितम् ॥ hrdi sarvasya visthitam in the heart of all seated.

Also This is said to be the light of lights That is beyond darkness; It is knowledge, the object of knowledge and that which is to be attained through knowledge. It is seated in the hearts of all. jyotişām (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 (3rd sg. pr. indic. passive \sqrt{vac}), it is said. jñānam (n. nom. sg.), knowledge, wisdom. *jñeyam* (n. nom. sg. gerundive \sqrt{jna}), the tobe-known, the object of knowledge. jñānagamyam (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{stha} , seated, situated.

^{* &}quot;Knowledge, the light of the *ātman*, 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)." – Rāmānuja.

18

इति क्षेत्रं तथा ज्ञानं iti kșetram tathā jñānam thus the field, thus knowledge

ज्ञेयं चोक्तं समासतः। jñeyam coktam samāsataķ and the to-be-known, described briefly.

मद्भक्त एतद् विज्ञाय madbhakta etad vijñāya my devotee, this understanding,

मद्भावायोपपद्यते ।। madbhāvāyopapadyate to my state of being approaches.

Thus the field, knowledge, And the object of knowledge have been briefly described. My devotee, understanding this, Enters into My state of being.

iti, thus. kşetram (n. nom. sg.), field. tathā, thus. jñānam (n. nom. sg.), knowledge, wisdom. *jñeyam* (n. nom. sg. gerundive $\sqrt{j\tilde{n}\tilde{a}}$), the tobe-known, the object of knowledge. ca, and. uktam (n. nom. sg. p. pass. participle \sqrt{vac}), said, described, explained. samāsatas, with briefness, briefly, in brief. madbhaktas (m. nom. sg.), devotee of me, my devotee, my worshipper. etad (n. acc. sg.), this. *vijñāya* (gerund *vi* \sqrt{jna}), understanding, comprehending. madbhāvāya (m. dat. sg.), to my state of being. upapadyate (3rd sg. pr. indic. mid. upa \sqrt{pad}), he approaches, he enters, he arrives

at.

19

प्रकृतिं पुरुषं चैव *prakṛtiṁ puruṣaṁ cāiva* material nature and spirit

विद्य् ग्रनादी उभाव् ग्रपि। viddhy anādī ubhāv api know to be beginningless both also,

विकारांस् च गुणांस् चैच *vikārāņś ca guņānś cāiva* and the modifications and the guņas

विद्धि प्रकृतिसंभवान् ॥ viddhi prakrtisambhavān 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. purusam (m. acc. sg.), spirit. ca, and. eva, indeed (used as a rhythmic filler). *viddhi* (2nd sg. act. imperative \sqrt{vid}), know! learn! anādī (n. acc. dual), beginningless, not having a beginning. ubhāu (n. acc. dual), both. api, also, even. vikārān (m. acc. pl.), modifications, changes, transformations, capacities for modifcation. ca, and. gunān (m. acc. pl.), guņas. ca, and. eva, indeed (used as a rhythmic filler). viddhi (2nd sg. imperative \sqrt{vid}), know! learn! prakrti (f.), material nature. sambhavān (m. acc. pl.), origins. (prakrtisambhavān, m. acc. pl. BV cpd., which spring from material nature.)

20

कार्यका रणकर्तृत्वे _____

kāryakāraņakartrtve as to the to-be-done, the instrument and the doer,

हेतु: प्रकृतिर् उच्यते। hetuh prakrtir ucyate the cause: material nature, it is said.

पुरुषः सुखदुःखानां puruşah sukhaduhkhānām

the spirit, of pleasure and pain

भोक्तृत्वे 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. $k\bar{a}rya$ (gerundive \sqrt{kr}), to to-be-done, the tobe-performed.

karana (n.), instrument.

- kartrtve (n. loc. sg.), in the matter of the agent.
- (kārykaranakartrtve, 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 (3rd sg. pr. indic. passive \sqrt{vac}), it is said.
- purusas (m. nom. sg.), spirit.
- sukhaduhkhānām (n. gen. pl.), of pleasures and pains, of happinesses and unhappinesses.
- *bhoktrtve* (n. loc. sg.), in the experiencing, in the enjoying, in the state of being an enjoyer.
- hetus (m. nom. sg.), cause, reason.
- *ucyate* (3rd sg. pr. indic. passive \sqrt{vac}), it is said.

^{* &}quot;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 purusa who is the agent, as stated in the Sūtras. This agency of the purusa means that the purusa 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 purușa conjoined with prakrti. The purușa 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.

21

पुरुष: प्रकृतिस्थो हि purusah prakrtistho hi spirit (in) material nature abiding indeed,

भुङ्क्ते प्रकृतिजान् गुणान् । bhunkte prakrtijān guņān it experiences the born-of-material-nature guņas.

कारणं गुणसङ्गो ऽस्य kāraņam guņasango 'sya the source, guņa-attachment, of it,

सदसद्योनिजन्मसु॥ sadasadyonijanmasu in good-and-evil-wombs birth.

For the Spirit, abiding in material nature, 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. hi, indeed, truly. *bhunkte* (3rd sg. pr. indic. mid. \sqrt{bhui}), it enjoys, it experiences. prakrtijān (m. acc. pl.), born of material nature, originating, in material nature. gunān (m. acc. pl.), guņas. kāranam (n. nom. sg.), cause, reason, instrument, origin, source. guņasangas (m. nom. sg.), guņa 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.)

[&]quot;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 samsāra (reincarnation), until he cultivates the qualities of humility, etc. by which he may attain the ātman." – Rāmānuja.

22

उपद्रष्टानुमन्ता च upadrastanumanta ca the witness and the consenter

भर्ता भोक्ता महेश्वरः। bhartā bhoktā maheśvaraḥ the supporter, the experiencer, the Great Lord

परमात्मेति चाप्य् उक्तो paramātmeti cāpy ukto and the Supreme Self thus also is called

देहे ऽस्मिन् पुरुषः परः ॥ dehe 'smin puruşah 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.

upadrasțā (m. nom. sg.), witness, observer. anumantā (m. nom. sg.), consenter, permitter, approver. ca. and. bhartā (m. nom. sg.), supporter, bearer. bhoktā (m. nom. sg.), experiencer, enjoyer. maheśvaras (m. nom. sg.), great lord. paramātmā (m. nom. sg.), Supreme Self. iti, thus. ca, and. api, also, even. uktas (m. nom. sg. p. pass. participle \sqrt{vac}), called, said to be. dehe (m. loc. sg.), in the body. asmin (m. loc. sg.), in this. purusas (m. nom. sg.), spirit. paras (m. nom. sg.), highest.

^{* &}quot;The puruşa (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 at most sublime puruşa, i.e. a puruşa whose knowledge and power are not to be circumscribed by the body....Nevertheless, so long as it is attached to gunas, the puruşa is sovereign only as compared with the servile body." – Rămānuja.

23

य एवं वेत्ति पुरुषं ya evam vetti puruṣam who thus he knows the spirit

प्रकृतिं च गुणै: सह। prakrtim ca guņāiḥ saha and material nature with the guṇas together,

सर्वथा वर्तमानो ऽपि sarvathā vartamāno 'pi in whatever (stage of transmigration) existing even,

न स भूयो ऽभिजायते ॥ na sa bhūyo '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. yas (m. nom. sg.), who, which. evam, thus. *vetti* (3rd sg. pr. indic. act. \sqrt{vid}), he knows. purusam (m. acc. sg.), spirit. prakrtim (f. acc. sg.), material nature. ca, and. gunāis (m. inst. pl.), with the gunas. saha, together. sarvathā, however, in whatever way, in whatever stage of transmigration. varțamānas (m. nom. sg. pr. mid. participle \sqrt{vrt} , existing, moving, living. api, even, also. na. not. sas (m. nom. sg.), he, this. bhūyas, again. abhijāyate (3rd sg. pr. indic. passive abhi \sqrt{jan}), he is born.

^{• &}quot;He who knows that the *puruşa* and the *prakŗti* have the aforesaid natures and who knows the nature of the *guņas* – which is still left to explain – he knows discriminatingly. He will not be reborn conjointly with *prakŗti* but attain the purified *ātman* characterized by non-circumscribable knowledge, as soon as he dies." – Rāmānuja.

24

ध्यानेनात्मनि पश्यन्ति dhyānenātmani paśyanti by meditation in the self they perceive,

केचिद् ग्रात्मानम् ग्रात्मना । kecid ātmānam ātmanā some, the self by the self;

ग्रन्थे सांख्येन योगेन anye sāmkhyena yogena others by Sāmkhya 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. dhyānena (n. inst. sg.), by meditation, through meditation. ātmani (m. loc. sg.), in the self. paśyanti (3rd pl. pr. indic. act. \sqrt{pas}), they perceive, they see, they discern. kecid, some, whoever. ātmānam (m. acc. sg.), self. ātmanā (m. inst. sg.), by the self, with the self. anye (m. nom. pl.), others, some. sāmkhyena (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. ca, and. apare (m. nom. pl.), others.

^{*} Sāmkhya, one of the earliest systems of Hindu philosophy, rational, non-theistic, dualistic, regarding *prakrti* and *puruşa* 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.

25

ग्रन्ये त्व् एवम् ग्रजानन्तः anye tv evam ajānantaķ some, however, thus not knowing,

श्रुत्वान्येभ्य उपासते । *srutvānyebhya upāsate* hearing from others, they worship,

ते ऽपि चातितरन्त्य् एव te 'pi cātitaranty eva they also cross beyond

मृत्युं श्रुतिपरायणाः ॥ *mṛtyuṁ śrutiparāyaṇāḥ* death (what they) hear devoted to.

Yet others, not knowing this, Worship, having heard it from others, And they also cross beyond death, Devoted to what they have heard. anye (m. nom. pl.), some, others. tu, but, however. evam, thus. ajāņantas (m. nom. pl. pr. act. participle a $\sqrt{j\bar{n}\bar{a}}$, not knowing, ignorant. *śrutvā* (gerund \sqrt{sru}), hearing. anyebhyas (m. abl. pl.), from others. upāsate (3rd pl. pr. indic. mid. upa \sqrt{as}), they worship, they honor. te (m. nom. pl.), they. api, also, even. ca, 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. parāyaņās (n. nom. pl.), devoted to, holding as highest object. (śruti-parāyaņas, n. nom. pl. TP cpd., devoted to what they hear.)

^{*} Death, i.e. the kind of death that eventuates in rebirth.

26

यावत् संजायते किंचित् *yāvat samjāyate kimcit* inasmuch as it is born, any whatever

सत्त्व स्थावरजङ्गमम् । sattvam sthāvarajangamam being, standing still or moving,

क्षेत्रक्षेत्रज्ञसंयोगात् ksetraksetrajñasamyogāt from the field and the field-knower union,

तद् विद्धि भरतर्षभ ॥ tad viddhi bharatarşabha 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. yāvat, so much, as much, inasmuch, as.

samjāyate (3rd sg. pr. indic. passive sam \sqrt{jan}), it is born.

kimcid, any whatever, any.

- sattvam (n. nom. sg.), being, existence.
- sthāvara (n.), standing still, not moving, inanimate.
- jangamam₁(n. nom. sg.), moving, animate, living.
- (sthāvarjaāgamam, n. nom. sg. DV cpd., standing and moving, standing or moving.) ksetra (n.), field.

ksetrajña (m.), field knower.

- samyogāt (m. abl. sg.), from the union.
- (ksetraksetrajñasamyogāt, m. abl. sg. TP cpd., from the union of the field and the field-knower.
- tad (n. acc. sg.), this, that.
- *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn!
- bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjunas.

^{*} I.e. the union of body (field) and spirit (puruşa).

27

समं सर्वेषु भूतेषु *samaṁ sarveșu bhūteșu* alike in all beings

तिष्ठन्तं परमेश्वरम् । tişthantam paramesvaram existing the Supreme Lord

विनश्यत्स्व् ग्रविनश्यन्तं vinaśyatsv avinaśyantam in (their) perishings not perishing,

यः पश्यति स पश्यति ॥ 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. sarveşu (m. loc. pl.), in all. bhūteșu (m. loc. pl.), in beings, in creatures. tisthantam (m. acc. sg. pr. act. participle $\sqrt{sth\bar{a}}$, existing, standing, situated. parameśvaram (m. acc. sg.), the Supreme Lord, the Highest Lord. vinaśyatsu (m. loc. pl. gerund vi \sqrt{nas}), in perishings, in losings, in deaths. avinaśyantam (m. acc. sg. pr. act. participle a vi \sqrt{nas} , not perishing, not lost, not dying. yas (m. nom. sg.), who, what. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he sees, he perceives. sas (m. nom. sg.), he, this. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he perceives, he sees.

28

समं पश्यन् हि सर्वत्र samam pasyan hi sarvatra the same seeing indeed everywhere

समवस्थितम् ईश्वरम् । samavasthitam isvaram established the Lord

न हिनस्त्य् आत्मना ऽत्मानं na hinasty ātmanā 'tmānamं not he injures, by the self, the self.

ततो याति परां गतिम् ॥ tato yāti parām 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{pas}), seeing, beholding, discerning. hi, indeed, truly. sarvatra, everywhere, on all sides. samavasthitam (m. acc. sg. p. pass. participle sam ava $\sqrt{sth\bar{a}}$, established, existing. iśvaram (m. acc. sg.), lord, prince, ruler. na, not. hinasti (3rd sg. pr. indic. act. \sqrt{hins}), he injures, he hurts. ātmanā (m. inst. sg.), by the self. ātmānam (m. acc. sg.), the self. tatas, then, from there. yāti (3rd sg. \sqrt{ya}), he goes. parām (f. acc. sg.), supreme, highest. gatim (f. acc. sg.), goal, path.

^{*} Since the self (*ātman*) 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.

29

प्रकृत्येव च कर्माणि prakrtyāiva ca karmāņi and by material nature actions

कियमाणानि सर्वशः । kriyamāņāni sarvašaķ performed exclusively

यः पश्यति तथात्मानम् yah pasyati tathātmānam who he sees, thus himself

ग्रकतीरं स पश्यति ।। *akartāraṁ sa paśyati* not the doer, he (truly) sees.

He who sees that all actions Are performed exclusively by material nature, And thus the Self is not the doer, Truly sees. prakrtyā (f. inst. sg.), by material nature. eva, indeed (used as a rhythmic filler). ca. and. karmāni (n. acc. pl.), actions, deeds. kriyamānāni (n. acc. pl. pr. pass. participle \sqrt{kr} , performed, done, made. sarvasas, wholly, completely, exclusively. yas (m. nom. sg.), who. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he sees, he perceives. tathā, 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{pas}), he sees, he perceives.

^{* &}quot;When a person perceives that all acts are performed by the *prakrti* (material nature), that therefore the *ātman* (self) is non-agent, and that the *ātman* has the form of knowledge, then he perceives that the *ātman*'s conjunction with *prakrti* (material nature), its (the *ātman*'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.

30

यदा भूतपृथग्भावम् yadā bhūtapṛthagbhāvam when being-various-states

एकस्थम् अनुपश्यति । ekastham anupasyati resting in one he perceives,

तत एव च विस्तारं tata eva ca vistāram and from that alone spreading out

ब्रह्म संपद्यते तदा ॥ brahma sampadyate 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. yadā, when.

bhūtaprthagbhāvam (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{pas}), he perceives, he discerns, he sees.

tatas, from there, from that.

eva, alone, indeed (often used as a rhythmic filler).

ca, and.

vistāram (m. acc sg.), spreading out, extent. brahma (n. acc. sg.), Brahman.

aging advate (and ag nr is

sampadyate (3rd sg. pr. indic. mid. sam \sqrt{pad}), he goes to, he attains, he arrives at. tadā, then.

^{• &}quot;When a person perceives that all different modes of existence of all beings depend on one principle, *prakrti* (material nature), and not on the *ātman*, and that the varieties of new beings issuing from these beings again arise from *prakrti*, then he will attain the *ātman* in its purest form" – Rāmānuja.

31

म्रनादित्वान् निर्गुणत्वात् anāditvān nirguņatvāt from having no beginning and from absence of guņas

परमात्मायम् अव्ययः ।

paramātmāyam avyayaķ Supreme Self this, imperishable,

शरीरस्थो ऽपि कौन्तेय sarīrastho 'pi kāunteya 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. sarīrasthas (m. nom. sg.), situated in the body, abiding in the body. api, even, also. kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. na, not. *karoti* (3rd sg. pr. indic. act. \sqrt{kr}), he acts, it acts. na not. *lipyate* (3rd sg. pr. indic. passive \sqrt{lip}), it is smeared, it is stained, it is polluted, it is befouled.

32

यथा सर्वगतं सौक्ष्म्याद् yathā sarvagatam sāuksmyād as the all pervading, from subtlety,

ग्राकाशं नोपलिप्यते। *ākāśaṁ nopalipyate* the ether not it is befouled,

सर्वत्रावस्थितो देहे sarvatrāvasthito dehe in all cases seated in the body,

तथात्मा नोपलिप्यते ।। 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. yathā, in which way, as.

sarvagatam (n. nom. sg.), all pervading, omnipresent.

sāuksmyāt (n. abl. sg.), from subtlety, because of subtlety.

ākāśam (n. nom. sg.), space, ether.

nā, not.

upalipyate (3rd sg. pr. indic. passive *upa* \sqrt{lip}), it is smeared, it is polluted, it is befouled.

sarvatra, in all cases, everywhere.

- avasthitas (m. nom. sg. p. pass. participle ava $\sqrt{sth\bar{a}}$), seated, situated, abiding.
- dehe (m./n. loc. sg.), in the body.

tathā, in this way, thus, so.

ātmā (m. nom. sg.), self.

na, not.

upalipyate (3rd sg. pr. indic. passive upa \sqrt{lip}), it is smeared, it is stained, it is befouled.

33

यथा प्रकाशयत्य् एकः yathā prakāsayaty ekaķ as it illumines alone

कृत्स्नं लोकम् इमं रविः । *kṛtsnaṁ lokam imaṁ raviḥ* entire world this, the sun,

क्षेत्र क्षेत्री तथा कृत्सं kşetram kşetrī tathā krtsnam 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. yathā, in which way, as. prakāśayati (3rd sg. pr. indic. causative pra $\sqrt{k\bar{a}s}$, 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. kşetram (n. acc. sg.), field. ksetrī (m. nom. sg.), lord of the field, owner of the field. tathā, in this way, thus, so. krtsnam (n. acc. sg.), entire, whole. prakāśayati (3rd sg. pr. indic. causative act. pra $\sqrt{k\bar{a}s}$, he illumines, he causes to appear. bhārata (m. voc. sg.), Descendant of Bharata.

34

क्षेत्रक्षेत्रज्ञयोर् एवम् ksetraksetrajñayor evam of the field and the field-knower thus

ग्रन्तरं ज्ञानचक्षुषा। antaram jñānacaksusā the distinction by the knowledge-eye

भूतप्रकृतिमोक्षं च bhūtaprakṛtimokṣam ca and being-from-material-nature-liberation

ये विदुर्यान्ति ते परम् ॥ ye vidur yānti 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.

ksetraksetrajñayos (m. gen. dual DV cpd.), of the field and the knower of the field. evam. thus. antaram (n. acc. sg.), distinction, difference, relation. jñānacakşuşā (n. inst. sg. TP cpd.), by the knowledge-eye, by the eye of knowledge, by the eye of wisdom. bhūta (m.), being. prakrti (f.), material nature. moksam (m. acc. sg.), liberation, release. (bhūtaprakrtimoksam, m. acc. sg., liberation of being from material nature.) ca. and. ye (m. nom. pl.), who. vidus (3rd pl. perfect \sqrt{vid} with present meaning), they know. yānti (3rd pl. \sqrt{ya}), they go. te (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 । srībhagavān uvāca the Blessed Lord spoke: śrībhagavān (m. nom. sg.), the Blesse Lord, the Blessed One.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

परं भूयः प्रवक्ष्यामि param bhūyaḥ pravakṣyāmi the highest further I shall declare

ज्ञानानां ज्ञानम् उत्तमम् । jñānānām jñānam uttamam of knowledges, the knowledge best

यज् ज्ञात्वा मुनयः सर्वे yaj jñātvā munayah sarve which, having known, the sages all

परां सिद्धिम् इतो गताः ॥ parām siddhim ito gatāḥ 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. param (m. acc. sg.), highest, supreme. bhūyas, again, further. pravaksyāmi (1st sg. future act. pra √vac), I shall declare, I shall explain. jñānānām (n. gen. pl.), of knowledges, of wisdoms. jñānam (n. acc. sg.), knowledge. uttamam (n. acc. sg.) highest, best. yad (n. acc. sg.), which. $j\tilde{n}\tilde{a}tv\tilde{a}$ (gerund $\sqrt{j\tilde{n}\tilde{a}}$), knowing, having known. munayas (m. nom. pl.), sages, wise men. sarve (m. nom. pl.), all. parām (f. acc. sg.), supreme, highest. siddhim (f. acc. sg.), perfection, success. itas (adv.), from here. gatās (m. nom. pl.), gone.

2

इदं ज्ञानम् उपाश्रित्य *idam jñānam upāśritya* this knowledge resorting to,

मम साधर्म्यम् ग्रागताः । mama sādharmyam āgatāḥ of me state of identity arrived at,

सर्गे ऽपि नोपजायन्ते sarge 'pi nopajāyante at creation (of the world) even, not they are born,

प्रलये न व्यथन्ति 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. *upāśritya* (gerund *upa* $\bar{a} \sqrt{sri}$), resorting to, depending on. mama (gen. sg.), of me, my. sādharmyam (n. acc. sg.), state of identity of nature. āgatās (m. nom. pl.), arrived at, come to. sarge (m. loc. sg.), at creation, at letting go. api, even, also. na, not. upajāyante (3rd pl. pr. indic. passive upa \sqrt{jan} , they are born. pralaye (m. loc. sg.), at dissolution, at the dissolution. na. not. *vyathanti* (3rd pl. pr. indic. act. \sqrt{vyath}), they tremble, they quake. ca, and.

^{*} 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 *nirvāṇa*, 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.

3

मम योनिर् महद् ब्रह्म mama yonir mahad brahma for me the womb (is) great Brahman;

तस्मिन् गर्भं दधाम्य् ग्रहम् । tasmin garbham dadhāmy aham in this the seed I place, I,

संभवः सर्वभूतानां sambhavah sarvabhūtānām the origin of all beings

ततो भवति भारत ॥ tato bhavati bhārata 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. tasmin (n. loc. sg.), in it, in this. grabham (m. acc. sg.), foetus, egg, seed. dadhāmi (1st. sg. pr. indic. act. $\sqrt{dh\bar{a}}$), 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. $\sqrt{bh\bar{u}}$), it exists, it comes to be. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

4

सर्वयोनिषु कौन्तेय sarvayonisu kāunteya in all wombs, Son of Kuntī,

मूर्तयः संभवन्ति याः । *mūrtayaḥ sambhavanti yāḥ* forms come to be which

तासां ब्रह्म महद् योनिर् tāsām brahma mahad yonir of them Brahman the great womb.

ग्रहं बीजप्रदः पिता ॥ aham bījapradah 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. sarvayonişu (f. loc. pl.), in all wombs. kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. mūrtayas (f. nom. pl.), forms, images. sambhavanti (3rd pl. pr. indic. act. sam $\sqrt{bh\bar{u}}$, they arise, they come to be. yās (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.

5

सत्त्वं रजस् तम इति sattvam rajas tama iti sattva, rajas, tamas, thus

गुणाः त्रकृतिसंभवाः । guņāh prakrtisambhavāh the guņas material-nature-born-of,

निबध्नन्ति महाबाहो nibadhnanti mahābāho they bind down, O Mighty Armed One,

देहे देहिनम् ग्रव्ययम् ।।

dehe dehinam avyayam in the body the embodied one, imperishable.

Sattva, rajas, tamas, thus, 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. guņās (m. nom. pl.), guņas. prakrti (f.), nature, material nature. sambhavās (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. $ni \sqrt{badh}$), they bind, they bind down, they fetter. mahābāho (m. voc. sg.), O Great Armed One, epithet of Arjuna and other warriors. dehe (m./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.

6

तत्र सत्त्वं निर्मलत्वात् tatra sattvam nirmalatvāt there sattva free from impurity,

प्रकाशकम् ग्रनामयम् । prakāśakam anāmayam illuminating, free from disease,

सुखसङ्ग्रेन बध्नाति sukhasanīgena badhnāti by virtue attachment it binds

ज्ञानसङ्गेन चानघ ॥

jñānasangena 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.

prakāśakam (n. nom. sg.), illuminating, shining.

anāmayam (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{badh}), it binds, in connects.

jñānasangena (m. inst. sg. TP cpd.), by attachment to knowledge, by attachment to wisdom.

ca, and.

anagha (m. voc. sg.), Sinless One, epithet of Arjuna.

7

रजो रागात्मक विद्धि rajo rāgātmakam viddhi rajas passion characterized by, know,

तृष्णासङ्गसमुद्भवम् । *tṛṣṇāsan̄gasamudbhavam* thirst-attachment-arising-from,

तन् निबध्नाति कौन्तेय tan nibadhnāti kāunteya this it binds down, Son of Kuntī,

कर्मसङ्ग्रेन देहिनम् ॥ karmasangena dehinam by action-attachment the embodied one.

Know that rajas is characterized by passion Arising from thirst and attachment. This binds fast the embodied one, Arjuna, By attachment to action. 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{vid}), know! learn! trșnā (f.), thirst, desire. sañga (m.), attachment. samudbhavam (m. acc. sg. ifc.), born of, originating in, arising from. (trsnā-sanga-samudbhavam, m. acc. sg. TP cpd., arising from thirst and attachment.) tad (n. nom. sg.), this, that. *nibadhnāti* (3rd sg. pr. indic. act. *ni* \sqrt{badh}), it binds down, it fetters. kāunteya (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 *ātman*, the self.

8

तमस् त्व् ग्रज्ञानजं विद्धि tamas tv ajñānajam viddhi tamas, indeed, ignorance-born, know,

मोहनं सर्वदेहिनाम् । mohanam sarvadehinām the confusion of all embodied ones.

प्रमादालस्यनिद्राभिस् pramādālasyanidrābhis by distraction, indolence and sleepiness

तन् निबध्नाति भारत ।।

tan nibadhnāti 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. tu, 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 ātmans.
- pramāda (m.), distraction, confusion, negligence.

ālasya (n.), indolence, laziness.

- nidrābhis (f. instr. pl.), sleep, drowsiness.
- (*pramādālasyanidrābhis*, f. inst. pl. DV cpd., by distraction, laziness and sleepiness.)
- tad (n. nom. sg.), this, that.
- *nibadhnāti* (3rd sg. pr. indic. act. *ni* \sqrt{badh}), it binds down, it fetters down, it ties down.
- bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

9

सत्त्वं सुखे सञ्जयति sattvam sukhe sañjayati sattva to happiness it causes attachment,

रजः कर्मणि भारत। rajah karmani bhārata rajas to action, Descendant of Bharata,

ज्ञानम् आवृत्य तु तमः *jñānam āvṛtya tu tamaḥ* knowledge-obscuring indeed tamas,

प्रमादे सञ्जयत्य् उत् ।। 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{sanj}), it causes attachment. rajas (n. nom. sg.), rajas, passion, emotion. karmani (n. loc. sg.), to action, in action. bhārata (m. voc. sg.), Descendant of Bharata. jñānam (n. acc. sg.), knowledge, wisdom. $\bar{a}vrtya$ (gerund $\bar{a}\sqrt{vr}$), obscuring, veiling, enveloping. tu, but, indeed. tamas (n. nom. sg.), tamas, darkness, sloth. pramāde (m. loc. sg.), to confusion, to delusion, to negligence, in delusion. sañjayati (3rd sg. pr. indic. causative act. \sqrt{sanj} , it causes attachment. uta, even, indeed.

10

रजस् तमश्चाभिभूय rajas tamaścābhibhūya, rajas-and-tamas-prevailing over,

सत्त्वं भवति भारत। sattvam bhavati bhārata sattva it arises, Descendant of Bharata,

रजः सत्त्वं तमश्चैव rajah sattvam tamaścāiva rajas (prevailing over) sattve and tamas (similarly),

तमः सत्त्वं रजस् तथा ।।

tamah sattvam rajas tathā

tamas (prevailing over) sattva and rajas likewise.

When prevailing over rajas and tamas, Sattva arises, Arjuna; Rajas prevailing over sattva and tamas also comes to be;

Likewise tamas prevailing over sattva and rajas.

tamas (n. acc. sg.), tamas, darkness, sloth. ca, and. abhibhūya (gerund abhi √bhū), over-powering, predominating, prevailing. sattvam (n. nom. sg.), sattva, truth, goodness. bhavati (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), 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. ca, 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. tathā, likewise, thus.

rajas (n. acc. sg.), rajas, emotion, passion.

^{*} 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.

11

सर्वद्वारेषु देहे ऽस्मिन् sarvadvāreșu dehe 'smin in all the gates of the body in this,

प्रकाश उपजायते । *prakāśa upajāyate* a light is born

ज्ञानं यदा तदा विद्याद् *jñānam yadā tadā vidyād* knowledge, when, then it should be known

विवृद्धं सत्त्वम् 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.

sarvadvāresu (n. loc. pl.), in all the gates, in all the doors. dehe (m./n. loc. sg.), in the body, of the body. 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 vi \sqrt{vrdh}), grown powerful, mighty, dominant. sattvam (n. nom. sg.), sattva, truth, goodness. iti, thus, so. uta, even, indeed.

12

लोभः प्रवृत्तिर् त्रारम्भः lobhah pravrttir ārambhah avarice, activity the undertaking

कर्मणाम् ग्रशमः स्पृहा । karmaņām asamaķ sprhā of actions, disquietude, desire;

रजस्य् एतानि जायन्ते rajasy etāni jāyante in rajas these are born,

विवृद्धे भरतर्षभ ॥ vivrddhe bharatarşabha 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.
- ārambhas (m. nom. sg.), undertaking, setting out, commencing.

karmaņām (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{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.

13

ग्रप्रकाशो ऽप्रवृत्तिश्च aprakāšo 'pravrttišca unenlightenment and inertness,

प्रमादो मोह एव च । *pramādo moha eva ca* heedlessness and confusion, thus,

तमस्य् एतानि जायन्ते tamasy etāni jāyante in tamas these are born

विवृद्धे कुरुनन्दन ॥ vivrddhe kurunandana when dominant, Descendant of Kuru.

Darkness and inertness, Heedlessness and confusion; These are born when tamas Is dominant, Arjuna.

aprakāśas (m. nom. sg.), unenlightenment, absence of illumination. apravrttis (f. nom. sg.), lack of exertion, inertness. ca. and. pramādas (m. nom. sg.), heedlessness, negligence. mohas (m. nom. sg.), delusion, confusion. eva, indeed (used as a rhythmic filler). ca, and. tamasi (n. loc. sg.), in tamas, in the guna of tamas, in darkness. etāni (n. nom. pl.), these. *jāyante* (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.

14

यदा सत्त्वे त्रवृद्धे तु yadā sattve pravrddhe tu when in sattva in the dominance, indeed,

प्रलयं याति देहभृत्। pralayam yāti dehabhrt to dissolution he goes, the embodied one,

तदोत्तमविदां 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.
- pravr,ddhe (n. loc. sg.), in the dominance, when dominant.

tu, but, indeed.

- pralayam (m. acc. sg.), dissolution, death, to dissolution.
- yāti (3rd sg. pr. indic. act. \sqrt{ya}), he goes.
- dehabhrt (m. nom. sg.), the embodied one, the body-borne, the *ātman*.

tadā, then.

uttamavidām (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{pad}), he arrives at, he enters, he attains.

15

रजसि प्रलयं गत्वा rajasi pralayam gatvā in rajas to dissolution having gone

कर्मसङ्गिषु जायते। karmasangisu jāyate among the action-attached he is born;

तथा प्रलीनस् तमसि tathā pralīnas tamasi likewise dissolving in tamas

मूढयोनिषु जायते ॥ mūḍhayonisu 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,
- gatvā (gerund \sqrt{gam}), going, having gone.

karmasangisu (m. loc. pl.), in the action attached, among those attached to action.

jāyate (3rd sg. pr. indic. mid. \sqrt{jan}), he is born.

tathā, thus, likewise.

- pralīnas (m. nom. sg. from $pra \sqrt{l\bar{t}}$), dissolving, dying.
- tamasi (n. loc. sg.), in tamas, in darkness, in sloth.

mūdhayonisu (f. loc. pl.), in deluded wombs, in wombs of the deluded.

jāyate (3rd sg. pr. indic. mid. \sqrt{jan}), he is born.

16

कर्मण: सुकृतस्याहु: karmaṇaḥ sukṛtasyāhuḥ of action well done they say

सात्त्विकं निर्मलं फलम्। sāttvikam nirmalam phalam sattvic, without impurity, the fruit;

रजसस् तु फल दुःखम् rajasas tu phalam duhkham of rajas but the fruit pain;

अज्ञानं 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{ah} with present meaning), they say.
- sāttvikam (n. nom. sg.), sattvic, pertaining to the guņa 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.
- tu, 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
- damasas (n. gen. sg.), of tamas, of the guņa of tamas.
- phalam (n. nom. sg.), fruit.

17

सत्त्वात् संजायते ज्ञानं sattvāt samjāyate jñānam from sattva is born knowledge

रजसो लोभ एव च। rajaso lobha eva ca and from rajas desire,

प्रमादमोहौ तमसो pramādamohau tamaso negligence and delusion from tamas

भवतो ऽज्ञानम् एव च ।। bhavato 'jñānam 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{jan}), it is born. jñānam (n. nom. sg.), knowledge, wisdom. rajasas (n. abl. sg.), from rajas, from desire, from passion. lobhas (m. nom. sg.), greed, avarice, desire. eva, indeed (used as a rhythmic filler). ca, 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. $\sqrt{bh\bar{u}}$), they two arise, they two come to be. ajñānam (n. nom. sg.), ignorance, lack of knowledge. eva ca, and also.

18

ऊर्ध्वं गच्छन्ति सत्त्वस्था ūrdhvam gacchanti sattvasthā upward they go, the sattva-established

मध्ये तिष्ठन्ति राजसाः । madhye tisthanti rājasāḥ in the middle they stay, the rajasic

जघन्यगुणवृत्तिस्था *jaghanyaguņavṛttisthā* lowest guņa condition established

ग्रधो गच्छन्ति तामसाः ॥ adho gacchanti tāmasāķ 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. $\sqrt{sth\bar{a}}$), they stay, they remain, they stand.
- rājasās (m. nom. pl.), the rajasic, those attached to rajas.

jaghanya (m.), lowest, hindmost, last.

- guņavrttisthās (m. nom. pl.), established in guņa condition, remaining in guņa condition.
- (*jaghanya-guṇa-vṛtti-sthās*, m. nom. pl. TP cpd., established in the lowest guṇa 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.

19

नान्यं गुणेभ्यः कर्तारं nānyam guņebhyah kartāram not other than the guņas, the doer

यदा द्रष्टानुपश्यति । yadā drasţānupasyati when the beholder perceives,

गुणेभ्यश्च परं वेत्ति guṇebhyaśca paraṁ vetti and than the guṇas higher he knows

मद्भावं सो ऽधिगच्छति ।। madbhāvam 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. na, not. anyam (n. acc. sg.), other, else. gunebhyas (m. abl. pl.), than the gunas, from the gunas. kartāram (m. acc. sg.), doer, maker. yadā, when. drastā (m. nom. sg.), beholder, observer. anupaśyati (3rd sg. pr. indic. act. anu \sqrt{pas}), he perceives, he sees. gunebhyas (m. abl. pl.), than the gunas, from the gunas. ca, and. param (n. acc. sg.), higher, highest. vetti (3rd sg. pr. indic. act. \sqrt{vid}), 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.

20

गुणान् एतान् ग्रतीत्य त्रीन् guņān etān atītya trīn guņas these transcending, three,

देही देहसमुद्भवान् । dehī dehasamudbhavān the embodied one, the body originating in,

जन्ममृत्युजरादुःखैर् janmamrtyujarāduhkhāir from birth, death, age and pain

विमुक्तो ऽमृतम् अञ्नुते ॥ vimukto 'mṛtam aśnute released, immortality he attains.*

When an embodied being transcends These three qualities, which are the source of the body, Released from birth, death, old age, and pain, He attains immortality. gunān (m. acc. pl.), guņas.

etān (m. acc. pl.), these.

atītya (gerund ati \sqrt{i}), going beyond, transcending.

trīn (m. acc. pl.), three.

- dehī (m. nom. sg.), the embodied, the embodied one, the *ātman*.
- *dehasamudbhavān* (m. acc. pl. TP cpd.), originating in the body, coming to be in the body.

janma (n.), birth.

mrtyu (m.), death.

jarā (f.), old age.

- duhkha (n.), pain, misery, misfortune.
- (*janmamrtyujarāduḥkhāis*, n. inst. pl. DV cpd., by birth, death, old age and pain.)
- vimuktas (m. nom. sg. p. pass. participle vi \sqrt{muc}), liberated, released, freed.

amrtam (n. acc. sg.), immortality,

asinute (3rd sg. pr. indic. mid. \sqrt{as}), he attains.

^{*} This would appear on the surface to be one of the Gītā's slight contradictions. Since the *ātman* of every being is already considered to be "immortal" the attainment of immortality through transcendence of the gunas would seem to be redundant. Rāmānuja suggests that amptam, immortality, means the opposite of what it means to us, that is, absorption in Brahman, nirvāņa, or divine non-existence. The stanza makes sense if one considers that Brahman is "immortal," "unchanging" and "permanent."

ग्नर्जुन उवाच । *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), be said, he spoke.

21

कैर् लिङ्गैस् त्रीन् गुणान् एतान् kāir liñgāis trīn guņān etān by what marks, three guņas these

म्रतीतो भवति प्रभो। atīto bhavati prabho transcending, he is (recognized), O Majestic One?

किमाचारः कथं चैतांस् kimācāraḥ kathaṁ cāitāṅs what conduct? and how these

त्रीन् गुणान् अतिवर्तते ।। trīn guņān ativartate three guņas 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? kāis (n. inst. pl.), by what? lingāis (n. inst. pl.), by marks, by characteristics. trīn (m. acc. pl.), three. guņān (m. acc. pl.), guņas. etān (m. acc. pl.), these. atītas (m. nom. sg. p. pass. participle ati \sqrt{i}), going beyond, transcending. bhavati (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), he is, he comes to be. prabho (m. voc. sg.), O Majestic One, epithet of Krishna. kim, what? ācāras (m. nom. sg.), conduct, behaviour, practice. (kimācāras, m. nom. sg. BV cpd., of what behavior? of what conduct?) katham, how? ca. and. etān (m. acc. pl.), these. trīn (m. acc. pl.), three. guņān (m. acc. pl.), guņas. ativartate (3rd sg. pr. indic. mid. ati \sqrt{vrt}), he moves beyond, he transcends.

श्रीभगवान् उवाच । srībhagavān uvāca the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

22

प्रकाशं च प्रवृक्तिं च prakāśaṁ ca pravṛttiṁ ca illumination or activity

मोहम् एव च पाण्डव। moham eva ca pāṇḍava or delusion, Son of Paṇḍu,

न द्वेष्टि संप्रवृत्तानि na dvesti sampravrttāni not he hates the presences

न निवृत्तानि काङक्षति ।। na nivrttāni kānkṣati 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. ca, and, or. pravrttim (f. acc. sg.), activity, advance, progress. ca, and, or. moham (m. acc. sg.), delusion, confusion. eva, indeed (used as a rhythmic filler). ca, and, or. pāņdava (m. voc. sg.), Son of Pāņdu, epithet of Arjuna. na, not. na, not. dvesti (3rd sg. pr. indic. act. \sqrt{dvis}), he hates, he loathes. sampravrttāni (n. acc. pl.), presences, occurrings, comings forth, occurrences. na, not, nor. nivrttāni (n. acc. pl.), non-occurrings, nonoccurrences. kānkṣati (3rd sg. pr. indic. act. $\sqrt{k\bar{a}nks}$), he desires, he wishes for.

^{*} The characteristic attributes of sattva, rajas and tamas.

23

उदासीनवद् ग्रासीनो udāsīnavad āsīno as if seated apart seated

गुणैर् यो न विचाल्यते । *guṇāir yo na vicālyate* by the guṇas who not he is disturbed,

गुणा वर्तन्त इत्य् एव guṇā vartanta ity eva ''the gunas working'' (only), thus

यो ऽवतिष्ठति नेङ्गते ॥ yo 'vatisthati nengate 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, udāsīnavat (adv.), as if seated apart, impartially, indifferently, disinterestedly, dispassionately. āsīnas (m. nom. sg. pr. participle \sqrt{as}), seated, sitting. guņāis (m. inst. pl.), by the guņas. yas (m. nom. sg.), who. na, not. vicālyate (3rd sg. pr. indic. causative passive $vi \sqrt{cal}$, he is disturbed, he is shaken. guņās (m. nom. pl.), guņas. vartanta (samdhi for vartante, 3rd pl. pr. indic. mid. \sqrt{vrt} , 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. avaștișțhati (3rd sg. pr. indic. act. ava $\sqrt{sth\bar{a}}$, he stands firm, he remains standing, he takes his stand. na, not. *ingate* (3rd sg. pr. indic. mid. \sqrt{ing}), he wavers, he stirs.

24

समदुःखसुखः स्वस्थः

samaduhkhasukhah svasthah

(to whom are) the same pain and pleasure, self contained,

समलोष्टाश्मकाञ्चनः।

samalostāśmakāñcanah

(to whom are) the same a clod, a stone and gold

तुल्यप्रियाप्रियो धीरस्

tulyapriyāpriyo dhīras

(to whom are) equal the loved and the unloved, steadfast,

तुल्यनिन्दात्मसंस्तुतिः ॥

tulyanindātmasamstutiķ

- (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.

- samaduhkhasukhas (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.
- (samalosțāśmakāńcanas, 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.)
- dhīras (m. nom. sg.), steadfast, constant, firm.

tulya (m./n.), equal.

- nindātmasamstutis (f. nom. sg.), blame of himself or praise (nindā = blame, ātma = self, samstuti = praise).
- (tulyanindātmasamstutis, m. nom. sg. BV cpd., to whom blame and praise of himself are alike.)

25

मानापमानयोस् तुल्यस् mānāpamānayos tulyas in honor and dishonor equal,

तुल्यो मित्रारिपक्षयोः । tulyo mitrāripakṣayoḥ impartial toward friend or enemy sides

सर्वारम्भपरित्यागी sarvārambhaparityāgī all undertakings renouncing,

गुणातीतः स उच्यते ।। guņātītah sa ucyate transcending the guņas, 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.

mitrāripakṣayos (m. loc. dual TP cpd.), toward friend or enemy sides, toward the party or faction of friend or enemy (*mitra* = friend, *ari* = enemy, *pakṣa* = wing, side, faction).

sarva (m.), all.

ārambha (m.), undertaking, commencement.

parityāgī (m. nom. sg.), renouncing, abandoning.

(*sarva-ārambha-parityāgī*, m. nom. sg. TP cpd., renouncing all undertakings.)

gunātītas (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{vac}), it is said, he is said to be.

26

मां च यो ऽव्यभिचारेण mām ca yo 'vyabhicāreņa and me who with unswerving

भक्तियोगेन सेवते । bhaktiyogena sevate devotion Yoga he serves

स गुणान् समतीत्यैतान् sa guṇān samatītyāitān he the guṇas transcending, these,

ब्रह्मभूयाय कल्पते ।। brahmabhūyāya kalpate for absorption in Brahman he is ready.

And he who serves Me With the yoga of unswerving devotion, Transcending these qualities, Is ready for absorption in Brahman. mām (acc. sg.), me.

ca, and. *yas* (m. nom. sg.), who.

- avyabhicāreņa (m. inst. sg.), with unswerving, with unwavering, with constant.
- *bhaktiyogena* (m. inst. sg.), with devotion-Yoga, with the Yoga of devotion, with the power of devotion.
- *sevate* (3rd sg. mid. \sqrt{sev}), he serves, he waits upon, he honors, he obeys.
- sas (m. nom. sg.), he, this.
- gunān (m. acc. pl.), the gunas.
- samatītya (gerund sam ati \sqrt{i}), passed through, passed beyond, transcending.
- etān (m. acc. pl.), these. brahmabhūyāya (m. dat. sg.), to absorption in Brahman, for absorption in Brahman.
- kalpate (3rd sg. pr. indic. mid. \sqrt{klp}), he is adapted, he is suited, he is ready.

27

ब्रह्मणो हि प्रतिष्ठाहम् brahmaņo hi pratisthāham of Brahman indeed the foundation I,

ग्रमृतस्याव्ययस्य च। amrtasyāvyayasya ca of the immortal and imperishable

शाश्वतस्य च धर्मस्य sāsvatasya ca dharmasya and of everlasting virtue

सुखस्यैकान्तिकस्य च ।। sukhasyāikāntikasya ca and of bliss absolute.

For I am the abode of Brahman, Of the immortal and the imperishable, Of everlasting virtue, And of absolute bliss. brahmanas (n. gen. sg.), of Brahman. hi, indeed, truly. pratisthā (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. ca. and. śāśvatasya (n. gen. sg.), of the everlasting, of the perpetual. ca, 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. ca. and.

End of Book XIV

The Yoga of Distinction between the Three Gunas

BOOK XV

श्रीभगवान् उवाच । srībhagavān uvāca the Blessed Lord spoke: śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.

uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

ऊर्ध्वमूलम् ग्रधःशाखम् *ūrdhvamūlam adhaķśākham* high the root, below the bough,

ग्रश्वत्थं प्राहुर् ग्रव्ययम् । asvattham prāhur avyayam the asvattha tree,* they say, eternal

छन्दांसि यस्य पर्णानि chandāmsi yasya parņāni the (Vedic) hymns, of which the leaves

यस् तं वेद स वेदवित् ।। yas tam 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)

hvmns.

He who knows this is a knower of the Vedas.

ūrdhva, high, above.

mūlam (n. acc. sg.), root.

adhas, below, low.

- *sākham*, (n. acc. sg.), branch, bough, limb.
- (adhaḥśākham, m. acc. sg. BV cpd., whose branches stretch forth below.)

aśvattham (m. acc. sg.), the aśvattha tree.

prāhus (3rd pl. per. act. pra \sqrt{ah} with present meaning), they say.

avyayam (m. acc. sg.), eternal, imperishable.

chandāmsi (n. acc. pl.), Vedic hymns, sacred hymns.

yasya (gen. sg.), of which.

parnāni (n. acc. pl.), leaves.

yas (m. nom. sg.), who.

- tam (m. acc. sg.), this, it, him.
- veda (3rd sg. perf. act. $\sqrt{vid.}$, 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.

[•] The asvattha (derived by some from asva 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 Katha 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

2

म्रधश्चोध्वं असृतास् तस्य शाखा adhascordhvam prasrtās tasya sākhā* below and above wide spreading of it the branches

गुणप्रवृद्धा विषयप्रवालाः। guņapravrddhā vişayapravālāķ guņa nourished, sense-object sprouts,

ग्रधश्च मुलान्य् ग्रनुसंततानि

adhaśca mūlāny anusamtatāni and below roots stretched forth,

कर्मानुबन्धीनि मनुष्यलोके ।। karmānubandhīni manuşyaloke 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. ca, and. ūrdhvam, high, above. prasrtās (nom. pl. p. pass. participle pra \sqrt{sr} , wide spreading, widely flowing. tasya (m. gen. sg.), of it, of this. śākhās (f. nom. pl.), branches, boughs, limbs. gunapravrddhās (m. nom. pl. TP cpd. pass. particle pra \sqrt{vrdh} , guna nourished, fostered by the gunas. vişaya (m.), sense object, object of the senses, realm of the senses. pravālās (m. nom. pl.), young shoots, sprouts. (visaya-pravālās, m. nom. pl. TP cpd., sprouts composed of sense objects.) adhas, below, low. ca, and. mūlāni (n. nom. pl.), roots. anusamtatāni (n. nom. pl. p. pass. participle anu sam \sqrt{tan} , stretched forth, stretched out. karmānubhandīni (n. nom. pl. TP cpd. karma anubandhīni), action engendering, followed by action, promoting action.

manusyaloke (m. loc. sg.), in the human world, in the world of men.

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.

^{*} Tristubh metre begins again.

3

न रूपम् ग्रस्येह तथोपलभ्यते na rūpam asyeha tathopalabhyate* not the form of it here in the world thus it is perceptible

नान्तो न चादिर् न च संप्रतिष्ठा। nānto na cādir na ca sampratisthā not the end and not the beginning and not the staying.

ग्रश्वत्थम् एन सुविरूढमूलम् asvattham enam suvirūdhamūlam asvattha tree this well grown root

असङ्गशस्त्रेण दृढेन छित्त्वा ।। asañgaśastreņa dṛḍhena 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.

rūpam (n. nom. sg.), form, shape, figure.

asya (m. gen. sg.), of it, of this.

iha, here, here in the world, here on earth.

tathā, thus, in this way.

upalabhyate (3rd sg. pr. passive upa \sqrt{labh}), it is perceptible, it is attainable.

na, not.

antas (m. nom. sg.), end, termination.

na, not, nor. ca, and.

 $\bar{a}dis$ (m. nom. sg.), beginning.

na, not.

ca, and.

sampratisțhā (f. nom. sg.), maintenance, continuance, basis, staying, existence.

aśvattham (m. acc. sg.), aśvattha tree.

enam (m. acc. sg.), this.

suvir $\bar{u}dha$ (p. pass. participle su vi \sqrt{ruh}), fully developed, fully grown, fully ascended.

mūlam (n. acc. sg.), root.

(suvirudhamūlam, n. acc. sg. BV cpd., whose roots are fully grown.)

asañga (m.), non-attachment.

śastrena (m. inst. sg.), by the axe, by the knife, by the weapon.

(asanga-śastrena, m. instr. sg. TP cpd., by the axe of non-attachment.)

dr.dhena (m. inst. sg.), by the strong.

chittvā (gerund \sqrt{chid}), cutting, severing, chopping.

* Line 1 of stanza 3 (*tristubh* metre) has an extra syllable.

[†] Cutting the supernatural *asvattha* 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.

4

ततः पदं तत् परिमार्गितव्यं tatah padam tat parimārgitavyam then place that to be sought

यस्मिन् गता न निवर्तन्ति भूयः। yasmin gatā na nivartanti bhūyaķ to which, gone, not they return again,

तम् एव चाद्यं पूरुषं प्रपद्ये

tam eva cādyam puruṣam prapadye and "in that very primal spirit I take refuge

यतः प्रवृत्तिः प्रसृता पुराणी ।। yataḥ pravṛttiḥ prasṛtā purāṇī 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 $\sqrt{m\bar{a}rg}$), to be sought, to be run after. yasmin (n. loc. sg.), in which, to which. gatās (m. nom. pl. p. pass. participle \sqrt{gam}), gone. na, not. nivartanti (3rd pl. pr. indic. act. ni \sqrt{vrt}), they return, they turn back. bhūyas, again, once more. tam (m. acc. sg.), that, to that, him. eva, indeed (often used as a rhythmic filler, but here intensifying tam). ca, and. ādyam (m. acc. sg.), beginning, primal, in the primal, to the primal, to the original. purușam (m. acc. sg.), spirit, being. prapadye (1st sg. pr. indic. mid. pra \sqrt{pad}), I take refuge, I resort to. yatas, whence, from where. pravrttis (f. nom. sg.), activity, progress. prașrtă (f. nom. sg. p. pass. participle pra \sqrt{sr}), streamed forth, flowed. purāņī (f. nom. sg.), anciently, in former times, primaeval, ancient.

5

निर्मानमोहा जितसङ्गदोषा

nirmānamohā jitasanīgadosā*

without arrogance or delusion, conquered attachment-evils,

ग्रध्यात्मनित्या विनिवृत्तकामाः ।

adhyātmanityā vinivŗttakāmāh

- (in the) Supreme Self constantly (dwelling), turned away desires,
- द्वन्द्वैर् विमुक्ताः सुखदुःखसंज्ञैर्

dvandvāir vimuktāh sukhaduhkhasamjñāir by the dualities released, pleasure-painknown-as,

गच्छन्त्य् ग्रमूढाः पदम् ग्रव्ययं तत् ॥

gacchanty amūdhāh padam avyayam 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.)
- *jita* (p. pass. participle \sqrt{ji}), conquered.
- sanga (m.), attachment, clinging.
- dosās (m. n. nom. pl.), evils, wrongs.
- (*jitasañgadosās*, m. nom. pl., conquered attachment-evils, with the evils of attachment conquered; as BV cpd., whose attachment-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.)
- vinivrita (p. pass. participle vi ni \sqrt{vrt}), turned away, twisted away.

kāmās (m. nom. pl.), desires, lusts.

(vinivrttakāmās, m. nom. pl. BV cpd., whose desires have been turned away.)

- *dvandvāis* (n. inst. pl.), by the dualities, by the pairs of opposites.
- vimuktās (m. nom. pl. p. pass. participle vi \sqrt{muc}), released, freed.
- sukhaduhkha, pleasure and pain, happiness, and misery.
- samjñāis (m. inst. pl.), by known as, recognized as.
- (sukha-duhkha-samjñāis, m. instr. pl. BV cpd., known as pleasure and pain.)
- gacchanti (3rd pl. pr. indic. act. \sqrt{gam}), they go.
- amūdhās (m. nom. pl.), unconfused, undeluded.
- padam (n. acc. sg.), place, site, abode, to place, to abode.
- avyayam (n. acc. sg.), imperishable, eternal. tad (n. acc. sg.), this, that.

Tristubh metre continues.

[†] I.e. Brahman.

6

न तद् भासयते सूर्यो na tad bhāsayate sūryo* not that (place) it illumines, the sun,

न शशाङ्को न पावकः। na śaśāñko na pāvakaḥ 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 paramam 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.

na, not. tad (n. acc. sg.), that, this. *bhāsayate* (3rd sg. causative $\sqrt{bh\bar{a}s}$), it causes to shine, it illumines. sūryas (m. nom. sg.), sun, the sun. na, not, nor. śaśānkas (m. nom. sg.), the "rabbit-marked," the moon. na, not, nor. pāvakas (m. nom. sg.), fire, flame. yad (n. acc. sg.), which, to which. gatvā (gerund \sqrt{gam}), going, having gone. na, not. *nivartante* (3rd pl. pr. indic. mid. $ni \sqrt{vrt}$), 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.

^{*} Śloka metre resumes.

7

ममैवांशो जीवलोके mamāivāmiso jīvaloke of me merely a fragment in the world of the living,

जीवभूत: सनातन: । jīvabhūtaḥ sanātanaḥ a soul becoming, eternal,

मनःषष्ठानीन्द्रियाणि

manah şaşthānīndriyāņi mind, the sixth, and the (other) senses,

प्रकृतिस्थानि कर्षति ॥ prakṛtisthāni karṣati 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).
- amśas (m. nom. sg.), fragment, part, share. jīvaloke (m. loc. sg.), in the world of the
- living.

jīvabhūtas (m. nom. sg.), being, becoming alive, becoming a self.

sanātanas (m. nom. sg.), ancient, primaeval, eternal.

manas (n. acc. sg.), mind.

- sasthāni (n. acc. pl.), sixth, as the sixth.
- *indriyāņi* (n. acc. pl.), senses. *prakrtisthāni* (n. acc. pl.), abiding in material nature, existing in material nature.
- karṣati (3rd sg. pr. indic. act. \sqrt{krs}), it draws to itself, it draws (as in plowing).

^{*} Mind, in Gitā psychology, is regarded as the sixth sense.

8

शरीरं यद् ग्रवाप्नोति *sarīram yad avāpnoti* a body when he acquires

यच् चाप्य् उत्कामतीश्वरः। yac cāpy utkrāmatīsvaraķ and when also he departs from, the Lord,

गृहीत्वैतानि संयाति grhītvāitāni samyāti taking these along, he goes,

वायुर्गन्धान् इवाशयात् ॥

vāyur gandhān ivāśayāt the wind-perfumes-like from (their) source.

When the Lord acquires a body, And also when He departs from it, He goes, taking them along, Like the wind blowing perfumes from their source. śarīram (n. acc. sg.), body, bodily frame. yad (n. acc. sg.), when, which. avāpnoti (3rd sg. pr. indic. act. ava \sqrt{ap}), he attains, he obtains, he acquires. yad (n. acc. sg.), when, which. ca, and. api, also, even. utkrāmati (3rd sg. pr. indic. act. ud √kram), he departs from, he steps out of. iśvaras (m. nom. sg.), the Lord. grhītvā (gerund \sqrt{grah}), taking, grasping, taking along. etāni (n. acc. pl.), these, them. samyāti (3rd sg. pr. indic. act. sam \sqrt{ya}), he goes. vāyus (m. nom. sg.), wind, the wind. gandhān (m. acc. pl.), perfumes, scents. iva, like, as if. āśayāt (m. abl. sg.), from resting place, from source, from seat.

^{*} The mind and other senses, to be used in connection with another acquired body.

 $[\]dagger$ "Whatever body the *ātman* 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 *ātman* is not totally devoid of characteristics between one incarnation and another.

9

श्रोत्रं चक्षुः स्पर्शनं च srotram cakşuh sparsanam ca hearing, sight and touch

रसनं घ्राणम् एव च। rasanam ghrāņam eva ca taste and smell

ग्नधिष्ठाय मनश्चायं adhisthāya manaścāyam presiding over, and the mind, this one

विषयान् उपसेवते ॥ vişayān 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. śrotram (n. acc. sg.), hearing, sense of hearing. caksus (n. acc. sg.), sight, eye, sense of sight. sparśanam (n. acc. sg.), touch, sense of touch. ca. and. rasanam (n. acc. sg.), taste, flavor, sense of taste. ghrāņam (n. acc. sg.), smell, sense of smell. eva, indeed (used as a rhythmic filler). ca, and. adhisthāya (gerund adhi $\sqrt{sth\bar{a}}$), presiding over, commanding, ruling. manas (n. acc. sg.), mind. ca, and. ayam (m. nom. sg.), this, this one. vişayān (m. acc. pl.), objects of the senses, territory of the senses. upasevate (3rd sg. pr. indic. mid. upa \sqrt{sev}),

he enjoys, he is addicted to, he abides in.

10

उत्कामन्तं स्थितं वापि utkrāmantam sthitam vāpi departing, remaining, whether,

भुञ्जान वा गुणान्वितम् । bhuñjānam vā guņānvitam enjoying or, guņa-accompanied,

विभूढा नानुपश्यन्ति vimūdhā nānupasyanti the deluded, not they perceive (him).

पश्यन्ति ज्ञानचक्षुषः ।।

paśyanti jñānacakşuşah 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{kram} , departing, stepping away. sthitam (m. acc. sg. p. pass. participle $\sqrt{sth\bar{a}}$, staying, remaining. vāpi (vā api), whether. bhuñjānam (m. acc. sg. pr. participle \sqrt{bhuj}), enjoying. vā, or. gunānvitam (m. acc. sg. p. pass. participle guna anu \sqrt{i}), guna-accompanied, accompanied by the gunas. vimudhās (m. nom. pl.), the deluded, those who are confused. na. not. anupaśyanti (3rd pl. pr. indic. act. anu \sqrt{pas}), they perceive, they see. paśyanti (3rd pl. pr. indic. act. \sqrt{pas}), they perceive, they see, they behold.

jñānacakşuşas (m. nom. pl.), the knowledgeeyed, those with the eye of knowledge, (as BV cpd.) those who have the eye of knowledge.

^{* &}quot;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 *ātman* is either departing from a certain mass of prakrti, or existing in it and experiencing the objects (of the senses), and that (this) atman 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 *ātman* 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.

11

यतन्तो योगिनश्चैनं yatanto yoginascāinam striving, the yogins this one

पश्यन्त्य् ग्रात्मन्य् ग्रवस्थितम् । pasyanty ātmany avasthitam they see in the self situated

यतन्तो ऽप्य् अकृतात्मानो yatanto 'py akrtātmāno (but) striving even, unperfected selves

नैनं पश्यन्त्य् अचेतसः ।। nāinam pasyanty acetasaḥ

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{yat}), striving, stretching. yoginas (m. nom. pl.), yogins. ca, and.

- enam (m. acc. sg.), this, this one.
- paśyanti (3rd pl. pr. indic. act. \sqrt{pas}), they see, they perceive.

ātmani (m. loc. sg.), in the self.

- avasthitam (m. acc. sg. p. pass. participle $ava \sqrt{sth\bar{a}}$), situated, existing, abiding.
- yatantas (m. nom. pl. pr. act. participle \sqrt{yat}), striving, stretching.

api, even, also.

akrtātmānas (m. nom. pl. from *akrta ātmanas*), unperfected selves, of unprepared selves, (as BV cpd.) those whose selves are unperfected.

na, not.

enam (m. acc. sg.), this, this one, him.

- *paśyanti* (3rd pl. pr. indic. act. \sqrt{pas}), they see, they perceive.
- acetasas (m. nom. pl.), the unthinking, the thoughtless ones, the fools.

12

यद् म्रादित्यगतं तेजो yad ādityagatam tejo which sun-proceeding splendor

जगद् भासयते ऽखिलम् । jagad bhāsayate 'khilam the universe it illumines, without a gap,

यच् चन्द्रमसि यच् चाग्नौ yac candramasi yac cagnau which in the moon and which in fire

तत् तेजो विद्धि मामकम् ।। 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. ādityagatam (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. *bhāsayate* (3rd sg. causative mid. \sqrt{bhas}), it illumines, it causes to shine. akhilam (adv.), without a gap, completely. yad (n. nom. sg.), which, what. candramasi (m. loc. sg.), in the moon. yad (n. nom. sg.), which, what. ca, 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{vid}), know! be aware! māmakam (m. acc. sg.), belonging to me, mine.

13

गाम् ग्राविश्य च भूतानि gām āviśya ca bhūtāni and the earth entering, all beings

धारयाम्य् ग्रहम् त्रोजसा। *dhārayāmy aham ojasā* I support, I, by energy,

पुष्णामि चौषधीः सर्वाः pusņāmi cāusadhīķ sarvāķ and I cause to thrive the plants all

सोमो भूत्वा रसात्मकः ॥ somo bhūtvā rasātmakaḥ the Soma having become, juicy-selved.

Entering the earth, I support All beings with energy, And, having become the watery moon, I cause all the plants to thrive. $g\bar{a}m$ (f. acc. sg.), the earth, that on which one goes ($\sqrt{g\bar{a}}$).

- *āviśya* (gerund $\bar{a} \sqrt{vis}$), entering, approaching, settling on.
- ca, and.

bhūtāni (n. acc. pl.), beings, creatures.

- $dh\bar{a}ray\bar{a}mi$ (1st sg. pr. indic. causative act. \sqrt{dhr}), I support, I maintain, I preserve.
- aham (nom. sg.), I.
- ojasā (n. inst. sg.), by energy, with power, with strength.
- pusnāmi (1st sg. pr. indic. act. \sqrt{pus}), I cause to thrive, I cause to prosper, lit. I cause to flower.

ca, and.

- āuşadhīs (f. acc. pl.), plants, herbs.
- sarvās (f. acc. pl.), all.
- somas (m. nom. sg.), soma, Vedic drink of the gods.
- $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), becoming, having become.
- rasātmakas (m. nom. sg.), juicy-selved, flavor-selved, liquid-selved, having the nature of flavor or juice.

^{*} 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.)

14

ग्नहं वैश्वानरो भूत्वा *ahaṁ vāiśvānaro bhūtvā* I, the digestive fire of all men becoming,

प्राणिनां देहम् ग्राश्रितः। prāņinām deham āśritaņ of breathing beings the body entering,

प्राणापानसमायुक्तः

prāņāpānasamāyuktaķ

the vital breath and the abdominal breath joined with,

पचाम्य् ग्रन्नं चतुर्विधम् ॥ pacāmy annam caturvidham I cook (digest) four kinds of food.

Having become the digestive fire of all men, I abide in the body of all living beings; And joining with the prana and apana,

I (digest) the four kinds of food.

aham (nom. sg.), I.

- vāisvānaras (m. nom. sg.), belonging to all men, the digestive fire of all men.
- $bh\bar{u}tv\bar{a}$ (gerund $\sqrt{bh\bar{u}}$), becoming, having become.
- prāņinām (m. gen. pl.), of the breathing, of breathing beings.
- deham (m./n. acc. sg.), body, bodily frame.
- \bar{a} sritas (m. nom. sg. p. pass. participle $\bar{a} \sqrt{sri}$), entering, joining, inhabiting.
- prāņāpāna (m.), inhalation and exhalation, vital and abdominal breaths.
- samāyuktas (m. nom. sg. p. pass. participle sam $\bar{a} \sqrt{yuj}$), joined with, united with.
- (*prānāpāna-samāyuktas*, m. nom. sg. TP cpd., joined with the vital and abdominal breaths.)
- pacāmi (1st sg. pr. indic. act. \sqrt{pac}), I cook, I digest.
- annam (n. acc. sg.), food (esp. grain).
- caturvidham (n. acc. sg.), of four kinds, fourfold.

15

सर्वस्य चाहं हृदि संनिविष्टो sarvasya cāham hṛdi samniviṣto* and of all I in the heart entered,

मत्तः स्मृतिर् ज्ञानम् अपोहनं च। mattah smrtir jñānam apohanam ca from me memory, knowledge and reasoning

वेदेश्च सर्वेर् ग्रहम् एव वेद्यो vedāiśca sarvāir aham eva vedyo and by the Vedas all I alone to be known,

वेदान्तकृद् वेदविद् एव चाहम्।। vedāntakņd 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.

sarvasya (m. gen. sg.), of all. ca, and. aham (nom. sg.), I. hrdi (n. loc. sg.), in the heart. samnivistas (m. nom. sg. p. pass. participle sam ni \sqrt{vis}), entered, seated. mattas (m. abl. sg.), from me. smrtis (f. nom. sg.), memory, knowledge. jñānam (n. nom. sg.), wisdom, knowledge. apohanam (n. nom. sg.), reasoning, objection, denial. ca, and. vedāis (m. inst. pl.), by the Vedas. ca, 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, Vedänta maker. vedavit (m. nom. sg.), Veda knowing. eva, indeed (used as a rhythmic filler). ca. and.

aham (nom. sg.), I.

^{*} Tristubh metre.

[†] Vedānta, 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.

16

द्वाव् इमौ पुरुषौ लोके dvāv imāu puruṣāu loke* two, these spirits in the world,

क्षरइचाक्षर एव च। *kşaraścākşara eva ca* the perishable and the imperishable;

क्षर: सर्वाणि भूतानि *kşaraḥ sarvāṇi bhūtāni* perishable all beings

कूटस्थो ऽक्षर उच्यते ।। kūțastho 'kṣara ucyate the unchanging, imperishable it is called.

There are these two spirits in the world The perishable and the imperishable. All beings are the perishable; The unchanging is called the imperishable.

dvāu (m. nom. dual), two. imāu (m. nom. dual), these two. purușāu (m. nom. dual), two spirits, two entities. loke (m. loc. sg.), in the world. ksaras (m. nom. sg.), perishable, destructible. ca, and. akşaras (m.nom. sg.), imperishable, eternal. eva, indeed (used as a rhythmic filler). ca, and. ksaras (m. nom. sg.), perishable, destructible. sarvāņi (n. nom. pl.), all. bhūtāni (n. nom. sg.), beings, creatures. kūțasthas (m. nom. sg.), unchanging, immovable. akşaras (m. nom. sg.), imperishable, eternal. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is called, it is said, it is said to be.

^{*} Śloka metre resumes.

17

उत्तमः पुरुषस् त्व् ग्रन्यः uttamah puruşas tv anyah the highest spirit, but, other

परमात्मेत्य् उदाहृतः । paramātmety udāhṛtaḥ the Supreme Self thus called

यो लोकत्रयम् ग्राविश्य yo lokatrayam āviśya who, the three worlds entering,

बिभर्त्य् ग्रव्यय ईश्वर:॥ bibharty avyaya iśvaraḥ he supports, the Eternal Lord.

But the highest Spirit is another, Called the supreme Self, Who, entering the three worlds as the eternal Lord, Supports them.

uttamas (m. nom. sg.), highest, higher. purusas (m. nom. sg.), spirit, man, being. tu, but. anyas (m. nom. sg.), other. paramātmā (m. nom. sg.), Supreme Self, Supreme Being. iti, thus. udāhrtas (m. nom. sg. p. pass. participle ud $\bar{a} \sqrt{hr}$), called, named. yas (m. nom. sg.), who, which. lokatrayam (m. acc, sg.), the three worlds. $\bar{a}visya$ (gerund $\bar{a}\sqrt{vis}$), entering, approaching, taking possession of. bibharti (3rd sg. pr. indic. act. \sqrt{bhr}), he supports, he bears. avyayas (m. nom. sg.), eternal, imperishable.

īśvaras (m. nom. sg.), Lord, God.

18

यरमात् क्षरम् अतीतो ऽहम् yasmāt ksaram atīto 'ham since the perishable transcending I,

ग्रक्षराद् ग्रपि चोत्तमः। akşarād api cottamaḥ and than the imperishable also higher,

ग्रतो ऽस्मि लोके वेदे च ato 'smi loke vede ca therefore I am, in the world and in the Veda,

प्रथितः पुरुषोत्तमः ॥ prathitah puruşottamah 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. yasmāt (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. akşarāt (m. abl. sg.), than the imperishable, than the eternal. api, even, also. ca, and. uttamas (m. nom. sg.), higher, highest. atas, from this, therefore. asmi (1st sg. pr. \sqrt{as}), I am. loke (m. loc. sg.), in the world. vede (m. loc. sg.), in the Veda. ca, and. prațhitas (m. nom. sg. p. pass. participle \sqrt{prath} , celebrated as, known as. puruşa (m.), spirit. uttamas (m. nom. sg.), highest, supreme. (purusottamas, m. nom. sg., Supreme Spirit.)

19

यो माम् एवम् असंमूढो yo mām evam asammūdho who me thus undeluded

जानाति पुरुषोत्तमम् । jānāti puruşottamam he knows (as) the Supreme Spirit,

स सर्वविद् भजति 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. mām (acc. sg.), me. evam, thus. asammūdhas (m. nom. sg. p. pass. participle a sam \sqrt{muh} , undeluded, unconfused. *jānāti* (3rd sg. pr. indic. act. $\sqrt{j\tilde{n}\tilde{a}}$), he knows. purușottamam (m. acc. sg.), Supreme Spirit. sas (m. nom. sg.), he, this. sarvavit (m, nom. sg.), all-knowing, omniscient, omn cognizant. bhajati (3rd sg. pr. indic. act. \sqrt{bhaj}), he worships, he loves. mām (acc. sg.), me. sarvabhāvena (m. inst. sg.), with all being, with whole being, with entire being. bhārata (m. voc. sg.), O Descendant of Bharata, epithet of Arjuna.

20

इति गुह्यतमं शास्त्रम् iti guhyatamamं sastram thus most secret doctrine

इदम् उक्तं मया ऽनघ। idam uktam mayā 'nagha this declared by me, O Blameless One,

एतद् बढ्वा बुद्धिमान् स्यात्

etad buddhvā buddhimān syāt(to) this having awakened, enlightened one should be,

कृतकृत्यश्च भारत॥ krtakrtyasca bhārata and fulfilled all duties, Descendant of Bharata.

Thus this most secret doctrine Has been taught by Me, O Arjuna; Having awakened to this, a man becomes wise And fulfills all his duties, Arjuna. iti, thus, so. guhyatamam (n. nom. sg. superl.), most secret. śāstram (n. nom. sg.), doctrine, teaching, treatise. idam (n. nom. sg.), this. uktam (n. nom. sg. p. pass. participle \sqrt{vac}), declared, proclaimed, explained. mayā (inst. sg.), by me. anagha (m. voc. sg.), O Blameless One, epithet of Arjuna. etad (n. acc. sg.), this. buddhvā (gerund \sqrt{budh}), knowing, having known, awakened, having awakened. buddhimān (m. nom. sg.), wise, enlightened. syāt (3rd sg. optative act. \sqrt{as}), he should be, one should be. krtakrtyas (m. nom. sg.), with all duties fulfilled. ca, and. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

End of Book XV

The Yoga of the Supreme Spirit

BOOK XVI

श्रीभगवान् उवाच। srībhagavān uvāca the Blessed Lord spoke: śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.

 $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

1

ग्रभयं सत्त्वसंशुद्धिर् abhayam sattvasamsuddhir fearlessness, purity of being,

ज्ञानयोगव्यवस्थितिः । *jñānayogavyavasthitiḥ* knowledge-Yoga persevering in,

दानं दमरच यज्ञरच dānam damasca yajñasca giving and self restraint and sacrifice,

स्वाध्यायस् तप ग्रार्जवम् ॥ svādhyāyas tapa ārjavam 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,

- abhayam (n. nom. sg.), fearlessness, absence of fear.
- sattvasamsuddhis (f. nom. sg.), purity of being, purity of heart.
- jñānayoga (m.), knowledge-Yoga, the Yoga of knowledge.
- vyavasthitis (\overline{t} . nom. sg. from vi ava $\sqrt{sth\overline{a}}$), 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.
- damas (m. nom. sg.), self-control, restraint, taming, domination.
- ca, and.
- yajñas (m. nom. sg.), sacrifice, worship.
- ca, 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.

2

ग्रहिंसा सत्यम् अकोधस् ahimsā satyam akrodhas non-violence, veracity, absence of anger,

त्यागः शान्तिर् ग्रपैशुनम् । tyāgah sāntir apāisunam renunciation, serenity, non-calumny,

दया भूतेषू ग्रलोलुप्त्वं dayā bhūteşv aloluptvam compassion for beings, freedom from desire,

मार्दवं हीर् ग्रचापलम् ॥ mārdavam hrīr acāpalam gentleness, modesty, absence of fickleness,

Non-violence, truth, absence of anger, Renunciation, serenity, absence of calumny, Compassion for all beings, freedom from desire, 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.
- tyāgas (m. nom. sg.), renunciation, abandonment.
- śāntis (f. nom. sg.), peace, serenity, tranquility.

apäiśunam (n. nom. sg.), absence of calumny, non-slanderousness.

dayā, (f. nom. sg.), compassion, pity.

bhūteșu (n. loc. pl.), in beings, for beings, for creatures.

aloluptvam (n. nom. sg.), freedom from desire, freedom from lust.

mārdavam (n. nom. sg.), gentleness, kindness.

hrīs (f. nom. sg.), modesty, timidity, shyness.

acāpalam (n. nom. sg.), discretion, absence of fickleness, steadiness

तेजः क्षमा धृतिः शौचम् tejah kşamā dhṛtih sāucam vigor, patience, fortitude, purity,

ग्रद्रोहो नातिमानिता। adroho nātimānitā freedom from malice, not excessive pride,

भवन्ति संपदं दैवीम्

bhavanti sampadam dāivīm they are the endowment to the divine destiny

ग्रभिजातस्य भारत।। 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.

ksamā (f. nom. sg.), patience, forbearance. dhrtis (f. nom. sg.), fortitude, courage, strength.

śāucam (n. nom. sg.), purity, cleanliness of mind and body.

adrohas (m. nom. sg.), freedom from malice, absence of hatred.

na, not.

- atimānitā (f. nom. sg.), excessive pride, high honor.
- *bhavanti* (3rd pl. pr. indic. act. $\sqrt{bh\bar{u}}$), they are.
- sampadam (f. acc. sg.), endowment, acquisition, requisite, condition, destiny.
- dāivīm (f. acc. sg.), divine, to the divine.
- abhijātasya (n. gen. sg.), of the born.
- bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna.

4

दम्भो दर्पो ऽभिमानश्च dambho darpo 'bhimānasca hypocrisy, arrogance, and conceit,

कोधः पारुष्यम् एव च। krodhaḥ pāruṣyam eva ca anger and harshness (of language) too,

ग्रज्ञानं चाभिजातस्य ajñānam cābhijātasya and ignorance of the born,

पार्थ संपदम् ग्रासुरीम् ॥ pārtha sampadam āsurīm Son of Pṛthā, endowment, to the demonic destiny.

Hypocrisy, arrogance, pride, Anger, insolence, And ignorance, are the endowment of those born To a demoniacal destiny, Arjuna. dambhas (m. nom. sg.), hypocrisy, fraud. darpas (m. nom. sg.), arrogance, insolence. abhimānas (m. nom. sg.), conceit, haughtiness, hostility. ca, and. krodhas (m. nom. sg.), anger, wrath. pārusyam (n. nom. sg.), harshness, roughness (esp. of language). eva, indeed (used as a rhythmic filler). ca, and. ajñānam (n. nom. sg.), ignorance, lack of knowledge. ca, and. abhijātasya (n. gen. sg.), of the well-born, of the born. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. sampadam (f. acc. sg.), endowment, condition, quality, destiny. āsurīm (f. acc. sg.), the demonic, to the demonic.

देवी संपद् विमोक्षाय dāivī sampad vimokṣāya the divine destiny (leads) to liberation;

निबन्धायासुरी मता। nibandhāyāsurī matā to bondage the demonic thought to be.

मा शुच: संपद देवीम् mā sucaḥ sampadam dāivīm do not grieve! to the endowment divine

म्रभिजातो ऽसि पाण्डव ॥ abhijāto 'si pāṇḍava born thou art, Son of Pāṇḍu.

The divine destiny leads to liberation; The demoniacal to bondage, it is thought. Do not grieve! You are born to a divine destiny, Arjuna. dāivī (f. nom. sg.), divine, heavenly.

- sampad (f. nom. sg.), endowment, characteristic, quality, destiny.
- vimokṣāya (m. dat. sg.), to liberation, to release.
- nibandhāya (m. dat. sg.), to bondage.
- *āsurī* (f. nom. sg.), demonic, pertaining to demons.

matā (f. nom. sg. p. pass. participle \sqrt{man}), thought, thought to be, it is thought.

mā, do not, never.

- *sucas* (2nd sg. aorist subjunctive \sqrt{suc}), grieve, thou grievest, thou sorrowest.
- (*mā śucas*, 2nd sg. aorist subjunctive \sqrt{suc} , do not grieve, do not sorrow.)
- sampadam (f. acc. sg.), endowment, characteristic, quality.

dāivīm (f. acc. sg.), divine, heavenly.

- abhijātas (n. nom. sg. p. pass. participle abhi \sqrt{jan}), born, well-born.
- asi (2nd sg. \sqrt{as}), thou art.
- pāņdava (m. voc. sg.), Son of Pāņdu, epithet of Arjuna.

6

द्वौ भूतसगाँ लोके ऽस्मिन् dvāu bhūtasargāu loke 'smin two being-creations in world this

दैव ग्रासुर एव च। *dāiva āsura eva ca* the divine and the demonic.

दैवो विस्तरज्ञः प्रोक्त dāivo vistarašah prokta the divine at length (has already been) explained.

म्रासुरं पार्थ मे शृणु ।। *āsuram pārtha me sṛṇu* the demonic, Son of Pṛthā, from me 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. dvāu (m. nom. dual.), two. bhūtasargāu (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. eva, indeed (used as a rhythmic filler). ca, and. dāivas (m. nom. sg.), divine, heavenly. vistaraśas (adv.), at length, in detail. proktas, (m. nom. sg. p. pass. participle pra \sqrt{vac} , declared, explained. āsuram (m. acc. sg.), demonic, pertaining to demons. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. me (gen. sg.), of me, from me. *śrņu* (2nd imperative act. \sqrt{sru}), hear!

7

प्रवृत्तिं च निवृत्तिं च pravṛttiṁ ca nivṛttiṁ ca activity and inactivity

जना न विदुर् आसुराः। janā na vidur āsurāķ men not they know the demonic,

न शौचं नापि चाचारो na sāucam nāpi cācāro nor purity nor even good conduct.

न सत्यं तेषु विद्यते ।। na satyam teşu 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. ca, and. nivrttim (f. acc. sg.), inactivity, cessation, leaving off. ca, and. janās (m. nom. pl.), men. na, not. vidus (3rd pl. perfect act. \sqrt{vid} with present meaning), they know, they understand. āsurās (nom. pl.), the demonic. na, not, nor. śāucam (n. nom. sg.), purity, cleanliness of mind and body. na, not. api, even. ca, and. ācāras (m. nom. sg.), good conduct, good behavior. na, not. satyam (n. nom. sg.), truth. teşu (m. loc. pl.), in them. vidyate (3rd sg. pr. passive $\sqrt{2}$ vid), it is found.

8

ग्रसत्यम् ग्राप्रतिष्ठं ते asatyam apratistham te without truth, unstable, they

जगद् ब्राहुर् अनीश्वरम्। *jagad āhur anīsvaram* "the universe," they say (is) "without a God.

ग्रपरस्परसंभूतं

aparasparasambhūtam not one by the other (cause) brought into being.

किम् ग्रन्यत् कामहैतुकम् ।। kim anyat kāmahāitukam what else? desire-caused."

"The universe," they say, "is without truth, Without basis, without a God; Brought about by a mutual union. How else? It is caused by lust alone." asatyam (n. nom. sg.), non-truth, untruth, without truth. apratistham (n. nom. sg. from a prati $\sqrt{sth\bar{a}}$), unstable, having no solid ground. te (m. nom. pl.), they. jagat (n. acc. sg.), universe, world, all that moves. āhus (3rd pl. perfect act. \sqrt{ah} with present meaning), they say, they declare, they maintain. anīśvaram (m. acc. sg.), without a god, godless. aparaspara, not one by the other, not by a succession. sambhūtam (m./n. acc. sg.), brought into being, originated, created. kim anyat, what else? how other? kāma (m.), desire, lust. hāitukam (m. acc. sg.), caused, motivated. (kāmahāitukam, m. acc. sg. TP cpd., caused by desire.)

^{*} aparasparasambhūtam 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 nāstika, or atheist and anti-orthodox school of philosophy which may be the object of this denunciation.

9

एतां दृष्टिम् ग्रवष्टभ्य etām dṛṣṭim avaṣṭabhya this view holding,

नष्टात्मानो ऽल्पबुद्धयः। naştātmāno 'lpabuddhayaḥ (men of) lost selves and (of) small intelligence,

प्रभवन्त्य् उग्रकर्माणः prabhavanty ugrakarmāņaķ they come forth, cruel actions,

क्षयाय जगतो ऽहिताः ।। kşayāya jagato 'hitāḥ 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.

drstim (f. acc. sg.), view, point of view.

- avastabhya (gerund ava √stabh), 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. $pra \sqrt{bh\bar{u}}$), they come forth, they arise, they come into being.
- *ugrakarmāņas* (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.

10

कामम् ग्राश्रित्य दुष्पूरं kāmam āśritya duṣpūram desire attached to, insatiable,

दम्भमानमदान्विताः । dambhamānamadānvitāḥ hypocrisy, arrogance, lust attended by,

मोहाद गृहीत्वा ऽसद्ग्राहान् mohād grhītvā 'sadgrāhān from delusion having accepted false notions,

प्रवर्तन्ते ऽशुचित्रताः ।। pravartante 'sucivratāḥ 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. āśritya (gerund $\bar{a} \sqrt{sri}$), attaching to, adhering to, attached to, depending on. duspūram (m. acc. sg.), "difficult to fill," insatiable, voracious. dambha (m.), hypocrisy, fraud. māna (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{grah}), accepting, having accepted, grasping, having grasped. asat (pr. participle $a \sqrt{as}$), untrue, unreal, false. grāhān (m. acc. pl.), conceptions, ideas, notions. (asat-grāhān, m. acc. pl. KD cpd., false notions.) pravartante (3rd pl. pr. indic. mid. pra \sqrt{vrt}), 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.)

11

चिन्ताम् अपरिमेयां च cintām aparimeyām ca and of anxiety immeasurable

प्रलयान्ताम् उपाश्विताः। pralayāntām upāśritāḥ in death ending clinging,

कामोपभोगपरमा kāmopabhogaparamā desire gratification highest aim,

एतावद् इति निश्चिताः ॥ etāvad iti niścitāķ 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.

aparimeyām (f. acc. sg.), beyond measure, immeasurable.

ca, and.

- pralayāntām (f. acc. sg. noun from $pra \sqrt{l\tilde{t}} + ant\bar{a}m$), ending in death, dissolution and death, dissolution and end.
- upāśritās (m. nom. pl. p. pass. participle upa $\bar{a} \sqrt{sri}$), 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.

iti, thus.

niścitās (m. nom. pl.), convinced, having no doubt.

12

म्राशापाशशतैर् बद्धाः *āśāpāśaśatāir baddhāḥ* by hope-snare a hundred bound

कामकोधपरायणाः। kāmakrodhaparāyaņāķ desire and anger devoted to,

ईहन्ते कामभोगार्थम् *ihante kāmabhogārtham* they seek, desire-gratification-aim,

ग्रन्यायेनार्थसंचयान् ॥

anyäyenärthasamcayän 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.

āśāpāśa (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. parāyaņās (m. nom. pl. ifc.), devoted to, holding as highest aim. (kāmakrodhaparāyaņās, m. nom. pl. BV cpd., devoted to desire and anger.) *ihante* (3rd pl. pr. indic. mid. \sqrt{ih}), 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. samcayān (m. acc. pl.), hoards, accumulations, quantities.

(artha-samcayān, m. acc. pl. TP cpd., hoards of wealth.)

13

इदम् ग्रद्य मया लब्धम् idam adya mayā labdham "this today by me obtained,

इदं प्राप्स्ये मनोरथम् । idam prāpsye manoratham this I shall attain wish,

इदम् ग्रस्तीदम् ग्रपि मे idam astīdam api me this it is, this also mine

भविष्यति पुनर् धनम् ॥ bhavişyati 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. mayā (inst. sg.), by me. labdham (n. nom. sg. p. pass. participle \sqrt{labh} , obtained, acquired. imam (m. acc. sg.), this. prāpsye (1st sg. mid. fut. pra \sqrt{ap}), 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{as}), it is. idam (n. nom. sg.), this. api, also, even. me (gen. sg.), of me, mine, my. bhavişyati (3rd sg. fut. act. $\sqrt{bh\bar{u}}$), it shall be, it shall become. punar, again, also. dhanam (n. nom. sg.), wealth, property, booty.

14

ग्रसौ मया हतः शत्रुर् asāu mayā hataḥ śatrur "that by me slain enemy

हनिष्ये चापरान् श्रपि। hanisye cāparān api and I shall slay others also,

ईश्वरो ऽहम् ग्रहं भोगी *isvaro 'ham aham bhogī* the Lord I, I the enjoyer,

सिद्धो ऽहं बलवान् सुखी।। siddho 'ham 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. mayā (m. inst. sg.), by me. hatas (m. nom. sg. p. pass. participle \sqrt{han}), slain, killed. śatrus (m. nom. sg.), enemy, foe. hanisye (1st sg. fut. mid. \sqrt{han}), I shall slay, I shall kill. ca. and. aparān (m. acc. pl.), others. api, also, even. iśvaras (m. nom. sg.), lord, God. aham (nom. sg.), I. aham (nom. sg.), I. bhogī (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.

15

म्राढ्यो ऽभिजनवान् म्रस्मि *ād॑hyo 'bhijanavān asmi* "wealthy, high-born I am.

को ऽन्यो ऽस्ति सदृशो मया। ko 'nyo 'sti sadṛśo mayā what other there is such as me?

यक्ष्ये दास्यामि मोदिष्य yakşye dāsyāmi modişya I shall sacrifice, I shall give, I shall rejoice."

इत्य् ग्रज्ञानविमोहिताः ॥ ity ajñānavimohitāḥ 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. ādhyas (m. nom. sg.), wealthy, opulent.

abhijanavān (m. nom. sg.), high born, aristocratic.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

- kas (m. nom. sg.), what? who?
- anyas (m. nom. sg.), other.
- asti (3rd sg. pr. indic. \sqrt{as}), there is, he is, it is.
- sadrśas (m. nom. sg.), like, resembling, such as.
- mayā (m. inst. sg.), me, by me.
- yaksye (1st. sg. mid. fut. \sqrt{yaj}), I shall sacrifice, I shall worship.
- $d\bar{a}sy\bar{a}mi$ (1st sg. act. fut. $\sqrt{d\bar{a}}$), I shall give, I shall be charitable.
- modisya (samdhi for modisye, 1st sg. mid. fut. √mud), 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 vi \sqrt{muh}), the deluded, those who are deluded.
- (ajñānavimohitās, m. nom. pl. TP cpd., those who are deluded by ignorance.)

16

ग्रनेकचित्तविभ्रान्ता anekacittavibhrāntā not one imagining led astray

मोहजालसमावृताः। mohajālasamāvṛtāḥ delusion net enveloped,

प्रसक्ताः कामभोगेषु prasaktāḥ kāmabhogeşu attached to desire gratifications,

पतन्ति नरके ऽशुचौ ।। 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. vibhrāņtās (m. nom. pl. p. pass. participle vi \sqrt{bhram} , 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 sam $\bar{a} \sqrt{vr}$, enveloped, covered. (mohajālasamāvrtās, m. nom. pl. TP cpd., enveloped in a net of delusion.) prasaktās (m. nom. pl. p. pass. participle pra \sqrt{sanj} , attached, clinging. kāmabhogesu (m. loc. pl.), in desire-gratifications, to the gratification of desire. patanti (3rd sg. pr. indic. act. \sqrt{pat}), they fall. narake (m. loc. sg.), into hell. aśucāu (m. loc. sg.), unclean, impure.

17

म्रात्मसंभाविताः स्तब्धा ātmasambhāvitā' stabdhā self conceited, stabborn,

धनमानमदान्विताः। dhanamānamadānvitāḥ wealth-pride-arrogance accompanied by,

यजन्ते नामयज्ञैस् 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.

- $\bar{a}tmasambh\bar{a}vit\bar{a}s$ (m. nom. pl. p. pass. participle $\bar{a}tma \ sam \ \sqrt{bh\bar{u}}$), self conceited, self-centered.
- stabdhās (m. nom. pl. p. pass. participle \sqrt{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. (*dhanamānamadānvitas*, m. nom. pl. TP cpd., accompanied by the pride and arrogance of wealth.)

yajante (3rd pl. pr. indic. mid. \sqrt{yaj}), they sacrifice, they worship.

nāmayajñāis (m. inst. pl.), with sacrifices only in name, with nominal sacrifices.

te (m. nom. pl.), they.

- dambhena (m. inst. sg.), with hypocrisy, with fraud.
- avidhipūrvakam (adv.), not according to rule, not according to Vedic injunction.

18

म्रहंकारं बलं दर्पं *ahaṁkāraṁ balaṁ dạrpaṁ* egotism, force, insolence,

काम कोध च संश्रिताः। kāmam krodham ca samsritāh desire and anger clinging to

माम् म्रात्मपरदेहेषु mām ātmaparadeheṣu me in (their) own and others' bodies

प्रद्विषन्तो ऽभ्यसूयकाः ॥ pradvişanto 'bhyasūyakāḥ hating, the envious ones.

Clinging to egotism, force, insolence, Desire, and anger, Those malicious people hate Me In their own and others' bodies. ahamkāram (m. acc. sg.), egotism "I making." balam (n. acc. sg.), force, might. darpam (m. acc. sg.), insolence, haughtiness, arrogance. kāmam (m. acc. sg.), desire, lust. krodham (m. acc. sg.), anger, wrath. ca, and. samśritās (m. nom. pl. p. pass. participle sam \sqrt{sri} clinging to, attached to. mām (acc. sg.), me. ātmaparadeheşu (m./n. loc. pl.), in own and others' bodies. pradvisantas (m. nom. pl. pr. participle act. pra \sqrt{dvis}), hating, loathing. abhyasūyakās (m. nom. pl.), the envious, the indignant, those who are envious, those who grumble.

19

तान् ग्रहं द्विषतः कूरान् tān aham dvişatah krūrān them I the hating, the cruel,

संसारेषु नराधमान् । samsāresu narādhamān in the cycles of rebirth, men vile,

क्षिपाम्य् ग्रजसम् ग्रशुभान् ksipāmy ajasram asubhān I hurl constantly, the vicious,

ग्रासुरीषू एव योनिषु॥ *āsurīsv eva yonisu* into demonic wombs.

Those cruel haters, The worst of men, I constantly hurl Into the wombs of demons In the cycles of rebirth. tān (m. acc. pl.), them.

aham (nom. sg.), I.

- dvisatas (m. acc. pl. pr. participle act. \sqrt{dvis}), the hating, those who hate.
- *krūrān* (m. acc. pl.), the ferocious, those who are cruel.
- samsāresu (m. loc. pl.), in the cycles of rebirth, into the cycles of reincarnation.
- *narādhamān* (m. acc. pl.), vile men, wretches. *ksipāmi* (1st. sg. pr. indic. act. \sqrt{ksip}), I hurl,
- I throw. *ajasram* (adv.), perpetually, always.
- asubhān (m. acc. pl.), the vicious, the unclean, the unpurified.
- āsurīșu (f. loc. pl.), into demonic.
- eva, indeed (used as a rhythmic filler).
- yonisu (f. loc. pl.), into wombs, in wombs.
- (*āsurisu yonisu*, f. loc. pl., into demonic wombs, into the wombs of demons.)

20

म्रासुरीं योनिम् म्रापन्ना *āsurīṁ yonim āpannā* demonic womb entering

मूढा जन्मनि जन्मनि । *mūḍhā janmani janmani* the deluded in birth in birth

माम् ग्रप्राप्यैव कौन्तेय mām aprāpyāiva kāunteya me not attaining, Son of Kuntī,

ततो यान्त्य् ग्रधमां गतिम् ॥ tato yānty adhamām 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.

āsurīm (f. acc. sg.), demonic pertaining to demons. yonim (f. acc. sg.), womb. āpaņnās (m. nom. pl. p. pass. participle ā \sqrt{pad}), entering, approaching. mūdhās (m. nom. pl. p. pass. participle \sqrt{muh}), the deluded, those who are deluded. janmani janmani (n. loc. sg.), in birth after birth. mām (acc. sg.), me. aprāpya (gerund a pra \sqrt{ap}), not attaining, not reaching to. eva, indeed (used as a rhythmic filler). kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. tatas, then, from there. yānti (3rd pl. pr. indic. act. \sqrt{ya}), they go. adhāmam (f. acc. sg. superl.), lowest, worst. gatim (f. acc. sg.), goal, path.

21

त्रिविधं नरकस्येदं trividham narakasyedam threefold of hell this

द्वारं नाशनम् श्रात्मनः। dvāram nāsanam ātmanaķ the gate, destructive of the self,

कामः कोधस् तथा लोभस् kāmah krodhas tathā lobhas desire, anger and also greed,

तस्माद् एतत् त्रयं त्यजेत् ।। tasmād 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. idam (n. nom. sg.), this. dvāram (n. nom. sg.), gate, door. nāśanam (n. nom. sg.), destructive, destroying. ātmanas (m. gen. sg.), of the self. kāmas (m. nom. sg.), desire, greed, love. krodhas (m. nom. sg.), anger, wrath. tathā, 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{tyaj}), one should abandon, he should renounce.

22

एतैर् विमुक्तः कौन्तेय etāir vimuktaķ kāunteya by these released, Son of Kuntī,

तमोढारैस् त्रिभिर् नरः। tamodvārāis tribhir naraḥ by tamas gates three, a man

म्राचरत्य् म्रात्मनः श्रेयस् *ācaraty ātmanaḥ śreyas* does for the self best

ततो याति परां गतिम् ॥ tato yāti parām 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 vi \sqrt{muc} , released, liberated. kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. tamodvārāis (n. inst. pl.), by tamas gates, by doors of tamas. tribhis (n. inst. pl.), by three. naras (m. nom. sg.), man, a man. *ācarati* (3rd sg. pr. indic. act. $\bar{a} \sqrt{car}$), he does, he moves, he behaves. ātmanas (m. gen. sg.), of the self, for the self. śreyas (m. nom. sg. superl.), best. tatas, then, from there, thereupon. yāti (3rd sg. pr. indic. act. \sqrt{ya}), he goes, he proceeds. parām (f. acc. sg.), highest, supreme. gatim (f. acc. sg.), goal, path.

23

यः शास्त्रविधिम् उत्सृज्य yah sāstravidhim utsrjya who, scripture injunction casting aside,

वर्तते कामकारतः । vartate kāmakārataḥ he follows (his own) inclinations

न स सिद्धिम् अवाप्नोति na sa siddhim avāpnoti not he to perfection attains

न सुखं न परां गतिम् ॥

na sukham 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.

- sāstravidhim (m. acc. sg.), scripture knowledge, scripture injunction.
- utsrjya (gerund $ud \sqrt{srj}$), casting aside, letting go, ignoring.
- vartate (3rd sg. pr. indic. mid. \sqrt{vrt}), he follows, he turns.

kāmakāratas (m. abl. sg.), according to inclination, "from desire-making," according to own desire.

na, not.

- sas (m. nom. sg.), he, this one.
- siddhim (f. acc. sg.), perfection, to perfection, to success.

avāpnoti (3rd sg. pr. indic. act. $ava \sqrt{ap}$), he attains, he reaches.

na, nor, not.

- sukham (n. acc. sg.), happiness, bliss, to happiness.
- na, not, nor.
- parām (f. acc. sg.), highest, supreme.

gatim (f. acc. sg.), goal, path.

24

तस्माच् छास्त्रं प्रमाणं ते tasmāc chāstram pramāņam te therefore scripture standard of thee

कार्याकार्यव्यवस्थितौ। kāryākāryavyavasthitāu the to-be-done and the not-to-be-done determining,

ज्ञात्वा शास्त्रविधानोक्तं

jñātvā śāstravidhānoktam

- knowing the scripture injunction prescribed,
- कर्म कर्तुम् इहाईसि ।।

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. pramāņam (n. nom. sg.), standard, measure. te (gen. sg.), of thee. $k\bar{a}rya$ (gerundive \sqrt{kr}), to be done, duty. $ak\bar{a}rya$ (gerundive $a\sqrt{kr}$), not to be done. vyavasthitāu (m. acc. dual p. pass. participle vi ava $\sqrt{sth\bar{a}}$, determining, adhering to, established, settled, establishing. (kārya-akārya-vyavasthitau, m. acc. dual. TP cpd., the 2 determinations of what is to be done and what is not to be done.) *jñātvā* (gerund \sqrt{j} *ñā*), knowing, having known. śāstravidhāna (n.), scripture knowledge, scripture injunction. uktam (n. acc. sg. p. pass. participle \sqrt{vac}), said, declared, prescribed. (śāstra-vidhāna-uktam, n. acc. sg. TP cpd., declared by scriptural injunction.) karma (n. acc. sg.), action, work. *kartum* (infinitive \sqrt{kr}), to do, to perform, to make. iha, here, here in the world. arhasi (2nd sg. pr. indic. act. \sqrt{arh}), 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

म्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

ye (m. nom. pl.), who, they who.

1

ये शास्त्रविधिम् उत्सृज्य ye sāstravidhim utsrjya who, scripture injunction casting aside,

यजन्ते श्रद्धयान्विताः। yajante śraddhayānvitāḥ they sacrifice, faith filled with,

तेषां निष्ठा तु का कृष्ण teşām nisthā tu kā kṛṣṇa of them the standing, indeed, what Krishna?

सत्त्वम् आहो रजस् तमः ॥ sattvam āho rajas tamaķ 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? śāstravidhim (m. acc. sg.), scripture injunction, rule of Vedic scripture. utsrjya (gerund ud \sqrt{srj}), casting aside, throwing away. yajante (3rd pl. pr. indic. mid. \sqrt{yaj}), they sacrifice, they worship. śraddhayānvitās (m. nom. pl.), full of faith, accompanied by faith. teşām (m. gen. pl.), of these, of them. nișțhā (f. nom. sg.), standing, position. tu, indeed, but. kā (f. nom. sg. interrog.), what? krsna (m. voc. sg.), Krishna. sattvam (n. nom. sg.), sattva, truth, virtue. āho (interrog. particle), is it so? rajas (n. nom. sg.), rajas, passion, emotion. tamas (n. nom sg.), tamas, darkness, sloth.

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), The Blessed Lord, the Blessed One. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

2

গিৰিঘা মৰনি প্ৰৱা trividhā bhavati śraddhā three kinds is faith

देहिनां सा स्वभावजा। dehinām sā svabhāvajā of the embodied, it, innate-nature-born,

सात्त्विकी राजसी चैव *sāttvikī rājasī cāiva* sattvic and rajasic

तामसी चेति तां शृणु ॥ tāmasī ceti tām srņu and tamasic thus; (of) this 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.

trividhā (f. nom. sg.), triple, of three kinds. bhavati (3rd sg. pr. indic. $\sqrt{bh\bar{u}}$), is, it is. śraddhā (f. nom. sg.), faith. dehinām (m. gen. pl.), of the embodied, of embodied beings, of embodied ones. sā (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. rājasī (f. nom. sg.), rajasic, pertaining to the guna of rajas. ca, and. eva, indeed (used as a rhythmic filler). tāmasī (f. nom. sg.), tamasic, pertaining to the guna of tamas. ca. and. iti, thus, so. tām (f. acc. sg.), this, of this. *śrņu* (2nd sg. imperative \sqrt{sru}), hear!

3

सत्त्वानुरूपा सर्वस्य sattvānurūpā sarvasya the truth in accordance with of each,

श्वद्धा भवति भारत। sraddhā bhavati bhārata faith it is, Descendant of Bharata.

श्रद्धामयो ऽयं पुरुषो *sraddhāmayo 'yam puruşo* made of faith this man

यो यच्छ्रद्धः स एव सः ॥ 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. anurūpā (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. śraddhā (f. nom. sg.), faith, bhavati (3rd sg. pr. indic. $\sqrt{bh\bar{u}}$), it is. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna. śraddhāmayas (m. nom. sg.), "faith-made," made of faith. ayam (m. nom. sg.), this. purusas (m. nom. sg.), man, spirit. yas (m. nom. sg.), who. yad (n. nom. sg.), which. śraddhas (m. nom. sg.), faith. sas (m. nom. sg.), he, this. eva, thus, indeed (often used as a rhythmic filler). sas (m. nom. sg.), he, this one.

4

यजन्ते सात्त्विका देवान् yajante sāttvikā devān they sacrifice, the sattvic, to the gods

यक्षरक्षांसि राजसाः। yakşarakşāmsi rājasāh to the spirits and demons the rajasic

प्रेतान् भूतगणांश्चान्ये

pretān bhūtagaņānšcānye to the departed and the hordes of ghosts, the others,

यजन्ते तामसा जनाः ॥ yajante tāmasā janāķ they sacrifice, the tamasic 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. yajante (3rd pl. pr. indic. mid. \sqrt{yaj}), they sacrifice, they worship. sāttvikās (m. nom. pl.), the sattvic, those who are characterized by sattva. devān (m. acc. pl.), the gods, to the gods. yakṣarakṣāmsi (n. acc. pl.), spirits and demons, to the yakṣas, and rakṣas, 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{i}), to the departed, to the dead. *bhūtagaņān* (m. acc. pl.), to the hordes of ghosts, to the multitudes of spirits.

ca, and.

- anye (m. nom. pl.), others.
- yajante (3rd pl. pr. indic. mid. \sqrt{yaj}), they sacrifice, they worship.

tāmasās (m. nom. pl.), the tamasic, those characterized by the guņa of tamas.

janās (m. nom. pl.), men.

5

अशास्त्रविहितं घोरं asästravihitam ghoram not scripture enjoined, terrible,

तप्यन्ते ये तपो जनाः। tapyante ye tapo janāḥ they undergo, who, austerities men

दम्भाहंकारसंयुक्ताः dambhāhamkārasamyuktāh hypocrisy and egotism joined with,

कामरागबलान्विताः ॥ *kāmarāgabalānvitāḥ* 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,

- asāstravihitam (n. acc. sg. p. pass. participle a sāstra vi $\sqrt{dh\bar{a}}$), not ordained by scripture, not prescribed by scripture.
- ghoram (n. acc. sg.), terrible, awful.
- tapyante (3rd pl. pr. mid. \sqrt{tap}), they undergo, they suffer.
- ye (m. nom. pl.), who, they who.
- tapas (n. acc. sg.), austerity, heat.
- janās (m. nom. pl.), men.
- dambha (m.), fraud, deceit, hypocrisy.
- ahamkāra (m.), "I making," egotism.
- samyuktās (m. nom. pl. p. pass. participle sam \sqrt{yuj}), united with, joined with.
- (dambhāhamkārasamyuktās, m. nom. pl. TP cpd., joined with hypocrisy and egotism, yoked to hypocrisy and egotism.)
- kāma (m.), desire, lust, love.
- rāga (m.), anger, rage, passion.
- bala (n.), force, strength, might.
- anvitās (m. nom. pl. p. pass. participle anu \sqrt{i}), accompanied by, along with.
- (kāmarāgabalānvitās, m. nom. pl. TP cpd., accompanied by desire, anger and force.)

6

कर्षयन्तः शरीरस्थं karşayantah sarīrastham torturing in the body

भूतग्रामम् अचेतसः । bhūtagrāmam acetasaḥ the aggregate of elements, unthinking,

मां चैवान्तः शरीरस्थं mām cāivāntaḥ śarīrastham and me thus within the body

तान्विद्ध्य् म्रासुरनिश्चयान् ।। tān viddhy āsuraniscayān 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.

karşayantas (m. nom. pl. causative pr. participle act. \sqrt{krs} , torturing, causing to plow up, causing to injure. sarīrastham (m. acc. sg.), within the body, existing in the body. bhūtagrāmam (m. acc. sg.), aggregate of elements, multitude of elements. acetasas (m. nom. pl.), unthinking, mindless. mām (acc. sg.), me. ca, and. eva, thus, indeed (often used as a rhythmic filler). antar, within, inside. sarīrastham (m. acc. sg.), within the body, existing within the body. tān (m. acc. pl.), them. *viddhi* (2nd sg. imperative act. \sqrt{vid}), know! learn! āsura, demonic. niścayān (m. acc. pl.), resolved, determined, fixed in intention. (āsuraniścayān, m. acc. pl., BV cpd., those who are demonic-resolved.)

^{*} This and the preceding stanzas constitute one of several injunctions in the Bhagavad Gītā against exaggerated austerities, or mortifications of the flesh. These injunctions are interesting because they show that such abuses were common enough to arouse denunciation.

7

ग्राहारस् त्व् ग्रपि सर्वस्य *āhāras tv api sarvasya* food but also of all

त्रिविधो भवति प्रियः। trividho bhavati priyaḥ three kinds it is preferred

यज्ञस् तपस् तथा दानं yajñas tapas tathā dānam sacrifice austerity also gift

तेषां भेदम् इमं शृणु ॥ teṣām bhedam imam śṛṇu. 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. tu, but. api, also, even. sarvasya (m. gen. sg.), of all. trividhas (m. nom. sg.), triple, of three kinds. bhavati (3rd sg. pr. indic. $\sqrt{bh\bar{u}}$), 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. teşām (m. gen. pl.), of them. bhedam (m. acc. sg.), distinction, difference, "splitting." imam (m. acc. sg.), this. *śrnu* (2nd sg. imperative act. \sqrt{sru}), hear!

8

ग्रायुः सत्त्वबलारोग्य*āyuḥsattvabalārogya*life, virtue, strength, health,

सुखप्रीतिविवर्धनाः । sukhaprītivivardhanāḥ happiness, satisfaction promoting,

रस्याः सिग्धाः स्थिरा हृद्या rasyāh snigdhāh sthirā hrdyā savory, smooth, firm, pleasant to the stomach;

न्नाहाराः सात्त्विकप्रियाः ।। *āhārāḥ sāttvikapriyāḥ* 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. āyus (n.), living, moving life, duration of life. sattva (n.), truth, virtue. bala (m.), strength, force, might. ārogya (n.), health, freedom from disease. sukha (n.), happiness, good fortune, joy. prīti (f.), satisfaction, pleasure. vivardhanās (m. nom. pl. pr. pr. participle vi \sqrt{vrdh} , promoting, increasing, augmenting. (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. sthirās (m. nom. pl.), firm, solid. hrdyās (m. nom. pl.), "hearty," pleasant, dainty, pleasant to the stomach. āhārās (m. nom. pl.), foods. sāttvikapriyās (m. nom. pl.), dear to the sattvic, preferred by those characterized by the guna of sattva.

9

कट्वम्ललवणात्युष्णkatvamlalavanātyusnapungent, sour, salty, excessively hot,

तीक्ष्णरूक्षविदाहिनः । tīkṣṇarūkṣavidāhinaḥ harsh, astringent, scorching

म्राहारा राजसस्येष्टा *āhārā rājasasyestā* foods by the rajasic desired,

दुःखशोकामयप्रदाः ॥ duḥkhaśokāmayapradāḥ 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. atyusna, excessively hot. tiksna, harsh, fiery, acid. rūksa, astringent, rough, dry. vidāhinas (m. nom. pl.), burning, scorching (the plural serves for all the preceding adjectives). (kaţvamlalavaņātyusnatīksnarūksavidāhinas, m. nom. pl. dvandva cpd., pungent, sour, salty, excessively hot, harsh, astringent and scorching.) āhārās (m. nom. pl.), foods. rājasasya (m. gen. sg.), of the rajasic, of him who is characterized by the guna of rajas. *istās* (m. nom. pl. p. pass. participle \sqrt{is}), 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.)

10

यातयामं गतरसं *yātayāmaṁ gatarasaṁ* stale, tasteless

पूति पर्युषितं च यत्। *pūti paryusitam ca yat* putrid and left-over which

उच्छिष्टम् अपि चामेध्यं ucchistam api cāmedhyam rejected and also foul

भोजनं तामसप्रियम् ॥ bhojanam 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{vas}), left over, stale. ca, and. yad (n. nom. sg.), which. ucchistam (n. nom. sg. p. pass. participle ud \sqrt{sis} , rejected, left remaining. api, also, even. ca, 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 guna of tamas.

[•] It is not difficult to detect in this and the preceding two stanzas the hand of the brāhman caste, insisting on its superiority to an extent that is almost comic. It has been pointed out by historians that, though the Mahābhārata is primarily an epic of the *kşatriya*, or warrior, caste, the Bhagavad Gitā, along with some other interpolations of a moral or religious character, was probably inserted into the poem later by the priestly caste of brāhmans.

11

ग्रफलाकाडिक्षभिर्यज्ञो aphalākānksibhir yajño by the non-fruit-desiring, sacrifice,

विधिद्ष्टो य इज्यते।

vidhidrsto ya ijyate scripture observing, which it is offered,

यष्टव्यम् एवेति मनः

yastavyam eveti manah "to be sacrificed" only thus the mind

समाधाय स सात्त्विकः ॥

samādhāya sa sāttvikaķ 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. *aphalākānkşibhis* (m. inst. pl.), by the nonfruit-desiring (as TP cpd.) by those who do not desire fruit.

yajñas (m. nom. sg.), sacrifice, worship.

vidhidrstas (m. nom. sg. p. pass. participle vidhi \sqrt{drs}), scripture observing.

yas (m. nom. sg.), who, which.

- *ijyate* (3rd sg. pr. passive \sqrt{yaj}), 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).

iti, thus.

- manas (n. nom. sg.), mind.
- samādhāya (gerund sam $\bar{a} \sqrt{dh\bar{a}}$), concentrating, composing, fixing.

sas (m. nom. sg.), this, he.

sāttvikas (m. nom. sg.), sattvic, pertaining to him who is characterized by the guņa of sattva.

12

म्रभिसंधाय तु फलं abhisamdhāya tu phalam having in view, but, the fruit,

दम्भार्थम् ग्रपि चैव यत्। dambhārtham api cāiva yat and hypocritical purpose also which

इज्यते भरतश्रेष्ठ ijyate bharatasrestha it is offered, Best of the Bharatas,

तं यज्ञं विद्धि राजसम् ॥ tam yajñam 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. abhisamdhāya (gerund abhi sam $\sqrt{dh\bar{a}}$), having in view, having in mind, seeking. tu, but. phalam (n. acc. sg.), fruit. dambhārtham (m. acc. sg.), fraudulent aim, (as TP cpd.) for the purpose of hypocrisy, with hypocritical aim. api also, even. ca, and. eva, indeed (used as a rhythmic filler). yad (n. nom. sg.), which. *ijyate* (3rd sg. pr. indic. passive \sqrt{yaj}), it is offered, it is sacrificed. bharataśrestha (m. voc. sg.), Best of the Bharatas, epithet of Arjuna. tam (m. acc. sg.), this, him. yajñam (m. acc. sg.), sacrifice, offering. viddhi (2nd imperative act. \sqrt{vid}), know! learn! rājasam (m. acc. sg.), rajasic, pertaining to him who is characterized by the guna of rajas.

13

विधिहीनम् ग्रसृष्टान्नं vidhihinam asrstānnam scripture discarded, not offered food,

मन्त्रहीनम् ग्रदक्षिणम् । mantrahīnam adaksiņam sacred text discarded, without fee,

श्रद्धाविरहितं यज्ञं *śraddhāvirahitaṁ yajñam* faith-devoid sacrifice

तामसं परिचक्षते ॥ tāmasam paricakṣate tamasic they regard 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.

- vidhihīnam (n. acc. sg.), scripture discarded, scripture lacking.
- asrsta (p. pass. participle $a \sqrt{srj}$), not offered, not let go.

annam (n. nom. acc. sg.), grain, food.

- (asrsta-ānnam, n. acc. sg. KD cpd., unoffered food.)
- mantrahīnam (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{rah}*), 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.
- paricakșate (3rd pl. mid. pari \sqrt{caks}), they regard as, they see as.

14

देवद्विजगुरुप्राज्ञdevadvijaguruprājñagods, the twice born, teachers and wise men

पूजनं शौचम् ग्रार्जवम् । pūjanam sāucam ārjavam reverencing; purity, rectitude,

ब्रह्मचर्यम् अहिंसा च brahmacaryam ahimsa ca continence non-violence

शारीरं तप उच्यते ।। *sंārīraṁ 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. *pūjanam* (n. nom. sg. from $\sqrt{p\bar{u}j}$), revering, reverencing. (devadvijaguruprājňapūjanam, 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. ārjavam (n. nom. sg.), rectitude, virtue. brahmacaryam (n. nom. sg.), continence, chastity, keeping the vow of the brahmacārin. ahimsā (f. nom. sg.), non-violence, harmlessness. ca, and. śarīram (adv.), bodily, of the body. tapas (n. nom. sg.), austerity, heat. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said to be, it is called.

15

भ्रनुद्वेगकरं वाक्यं anudvegakaram vākyam not-causing-distress speech

सत्यं प्रियहितं च यत्। satyam priyahitam ca yat truthful, agreeable and salutary, which

स्वाध्यायाभ्यसनं चैव svādhyāyābhyasanam cāiva and recitation-of-sacred-texts practice

वाडमयं तप उच्यते।। vāñmayam 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 $\sqrt{dh\bar{a}}$), salutary, beneficial, wholesome.
- (priya-hitam, n. nom. sg. DV cpd., agreeable and salutary.)
- ca, and.
- yad (n. nom. sg.), which.
- svādhyāya (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.)
- ca, and.
- eva, indeed (used as a rhythmic filler).
- vānmayam (vāc mayam, n. nom. sg.), speechformed, speech-made.
- tapas (n. nom. sg.), austerity, heat,
- ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is called, it is said to be.

16

मनः प्रसादः सौम्यत्वं manahprasādah sāumyatvam mind-peace, gentleness,

मौनम् त्रात्मविनिग्रहः। māunam ātmavinigrahaķ silence, self restraint,

भावसंशुद्धिर् इत्य् एतत् bhāvasamsuddhir 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. ātmavinigrahas (m. nom. sg.), self-restraint, self-control. bhāvasamsuddhis (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 (3rd sg. pr. indic. passive \sqrt{vac}), it is called, it is said to be.

17

श्रद्धया परया तप्तु sraddhayā parayā taptam with faith the highest undergone

तपस् तत् त्रिविधं नरै: । tapas tat trividham narāiḥ austerity this threefold by men,

म्रफलाकाडिक्षभिर् युक्तैः aphalākānksibhir yuktāiķ by the non-fruit-desiring, by the steadfast,

सात्त्विकं परिचक्षते ॥ sāttvikam paricakşate 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{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.

- aphalākānkşibhis (m. inst. pl.), by the nondesirous of fruit, by those who do not desire fruit.
- yuktāis (m. inst. pl.), by the steadfast, by the disciplined, by those who are disciplined in Yoga.
- $s\bar{a}ttvikam$ (m. acc. sg.), sattvic, pertaining to him who is characterized by the guna of satt a.
- paricakṣate (3rd pl. pr. indic. mid. pari \sqrt{caks}), they regard as, they see as.

18

सत्कारमानपूजार्थं satkāramānapūjārthamं honor, respect, reverence for the sake of

तपो दम्भेन चैव यत्। tapo dambhena cāiva yat and austerity with hypocrisy which

कियते तद् इह प्रोक्तं kriyate tad iha proktami it is performed that here in the

it is performed, that here in the world declared to be

राजसं चलम् ग्रध्रुवम् ॥ rājasam 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. satkāra (n.), honor, reverence, favor, hospitality; lit. "good-doing." māna (m.), honor, respect. pūjā (f.), reverence. artha (n.), aim, for the sake of. (satkāramānapūjārtham, (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. ca, and. eva, indeed (used as a rhythmic filler). yad (n. nom. sg.), which. krivate (3rd sg. pr. passive \sqrt{kr}), it is performed, it is done, it is made. tad (n. acc. sg.), this, that. iha, here, here on earth. proktam (m. acc. sg. p. pass. participle pra \sqrt{vac} , declared, said to be. rājasam (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, in-

firm, unfixed.

19

मूढग्राहेणात्मनो यत् mūdhagrāheņātmano yat with deluded notion of the self, which,

पीडया कियते तपः। pīdayā kriyate tapah with torture, it is performed, austerity,

परस्योत्सादनार्थं वा parasyotsādanārtham vā of another destroying aim or

तत् तामसम् उदाहृतम् ।। tat tāmasam udāhṛtam 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. $m\bar{u}dha$ (p. pass. participle \sqrt{muh}), deluded, confused.

- grāheņa (m. inst. sg.), by notion, by grasp, with notion.
- (mūdhagrāheņa, m. inst. sg., with deluded notion.)

ātmanas (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{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 $ut \sqrt{sad}$), destroying, overturning.

artham (n. nom. sg.), aim, purpose.

(*parasyotsādanārtham*, (n. nom. sg., TP cpd., with the purpose of destroying another.)

vā, or.

- tad, that, this.
- tāmasam (n. acc. sg.), tamasic, pertaining to the guna of tamas.
- udāhrtam (n. acc. sg. p. pass. participle ud $\bar{a}\sqrt{hr}$), declared to be, said to be.

20

दातव्यम् इति यद् दान dātavyam iti yad dānam "to be given" thus which gift

दीयते ऽनुपकारिणे। diyate 'nupakāriņe is given to one who has done no prior favor,

देशे काले च पात्रे च

dese kāle ca pātre ca

in (proper) place and time and to a worthy person

तद् दान सात्त्विक्त स्मृतम् ।। tad dānam sāttvikam 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. $d\bar{a}tavyam$ (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. $d\bar{i}yate$ (3rd sg. pr. indic. passive $\sqrt{d\bar{a}}$), it is given, it is bestowed. anupakāriņe (m. dat. sg.), to him who has not done a friendly service, to him who has performed no prior favor. deśe (m. loc. sg.), in a place, in a proper place. kāle (m. loc. sg.), in time, at a proper time. ca, and. *pātre* (n. loc. sg.), to a worthy person, to a competent person. ca, 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{smr} , known as, recorded as, remembered as, held to be.

21

यत् तु प्रत्युपकारार्थं yat tu pratyupakārārtham which but with recompense aim

फलम् उट्टिश्य वा पुनः। *phalam uddiśya vā punaḥ* fruit with regard to, or again,

दीयते च परिक्रिष्टं dīyate ca pariklistam and is given grudgingly,

तद् दानं राजसं स्मृतम् ॥ tad dānam rājasam 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. tu, but. pratyupakārārtham (m. acc. sg.), with the aim of recompense, with the purpose of gaining reward. phalam (n. acc. sg.), fruit, result. uddiśya (gerund ud \sqrt{dis}), pointing to, with regard to. vā, or. punar, again. *diyate* (3rd sg. pr. indic. passive \sqrt{da}), it is given, it is bestowed. ca, and. pariklistam (n. nom. sg. p. pass. participle pari \sqrt{klis} , unwillingly, grudgingly. tad (n. nom. sg.), that, this. dānam (n. nom. sg.), gift, charity. rājasam (n. nom. sg.), rajasic, pertaining to the guna of rajas.

smrtam (n. nom. sg. p. pass. participle \sqrt{smr}), remembered as, recorded as, thought to be.

22

ग्नदेशकाले यद् दानम् adeśakāle yad dānam at wrong place and time which gift,

ग्रपात्रेभ्यश्च दीयते। apātrebhyaśca dīyate and to the unworthy, is given,

ग्रसत्कृतम् अवज्ञातं asatkrtam avajñātam without paying respect, with contempt,

तत् तामसम् उदाहृतम् ॥ tat tāmasam udāhṛtam 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. adeśakāle (m. loc. sg.), in wrong place and time. yad (n. acc. sg.), which. dānam (n. acc. sg.), gift, charity. apātrebhyas (n. dat. pl.), to the unworthy, to unworthy persons. ca. and. $d\bar{i}yate$ (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 $\sqrt{jn\bar{a}}$, with contempt, without wisdom, with disrespect. tad (n. nom. sg.), that, this. tāmasam (n. nom. sg.), tamasic, pertaining to the guna of tamas. udāhrtam (n. nom. sg. p. pass. participle ud $\bar{a}\sqrt{hr}$, declared, said to be.

23

ग्रों तत् सद् इति निर्देशो om tat sad iti nirdeso "om tat sat" – thus the designation

ब्रह्मणस् त्रिविधः स्मृतः । brahmaņas trividhah smṛtah of Brahman threefold remembered.

ब्राह्मणास् तेन वेदाश्च brāhmaņās tena vedāsca the Brāhmans by this and the Vedas

यज्ञाश्च विहिताः पुरा ।। yajñāśca 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. *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.
- smrtas (m. nom. sg. p. pass. participle \sqrt{smr}), remembered, known, called to mind.
- brāhmaņās (m. nom. pl.), the Brāhmans.
- tena (m. inst. sg.), by this, with this.

vedās (m. nom. pl.), the Vedas.

- ca, and.
- yajñās (m. nom. pl.), sacrifices, religious ceremonies.

ca, and.

- vihitās (nom. pl. p. pass. participle vi $\sqrt{dh\bar{a}}$), ordained, apportioned, arranged, determined.
- purā (adv.), anciently, ancient, in olden times, prior.

^{*} 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 – a, u, m – representing the three Vedas, the "three worlds" (heaven, atmosphere, earth), the three principal deities (Brahmā, Vishnu and Śiva) and the beginning, middle and ending of all things. The rest of the mantra is an affirmation of the existence of Brahman, for which "om" 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."

24

तस्मादो इत्य् उदाहृत्य tasmād om ity udāhrtya therefore "om" thus uttering,

यज्ञदानतपःक्रियाः। yajñadānatapaḥkriyāḥ sacrifice, gift and austerity acts

प्रवर्तन्ते विधानोक्ताः pravartante vidhānoktāḥ they are begun prescribed in the (Vedic) scriptures,

सततं ब्रह्मवादिनाम् ॥ satatam 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.

tasmāt (m. abl. sg.), from this, therefore. om, the sacred syllable or one-syllable mantra. iti, thus, so, in this way. udāhrtya (gerund ud $\bar{a} \sqrt{hr}$), 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. (yajñadānatapahkriyās, m. nom. pl., acts of sacrifice, gifts and austerities.) pravartante (3rd pl. pr. indic. mid. pra \sqrt{vrt}), they begin, they are begun, they commence, they are commenced. vidhāna (from vi $\sqrt{dh\bar{a}}$), prescription, precept. uktās (m. nom. pl. p. pass. participle \sqrt{vac}), said, proclaimed. (vidhāna-uktās, m. nom. pl. TP cpd., proclaimed in the precepts.) satatam (adv.), perpetually, always. brahma (n.), Brahman. vādinām (m. gen. pl.), of the speakers, of the explainers, of the expounders.

(brahma-vādinām, m. gen. pl. TP cpd., of the expounders of Brahman.)

25

तद् इत्य् ग्रनभिसंधाय tad ity anabhisamdhāya "tat" thus without aiming at

फल यज्ञतपःक्रियाः। phalam yajñatapahkriyāh fruit; sacrifice austerity acts

दानकियारुच विविधाः dānakriyāśca vividhāḥ and giving acts of various sorts

त्रियन्ते मोक्षकाङिक्षभिः ।।

kriyante moksakānksibhih

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."

iti, thus, so.

anabhisamdhāya (gerund an abhi sam $\sqrt{dh\bar{a}}$), not aiming at, without interest in.

phalam (n. acc. sg.), fruit, result.

yajña (m.), sacrifice, worship.

tapas (n.), austerity, self-denial.

- kriyās (m. nom. pl.), actions, acts, religious actions.
- (yajñatapaḥkriyās, m. nom. pl. TP cpd., acts of sacrifice and austerity.)
- dānakriyās (m. nom. pl.), acts of giving, acts of charity.

ca, and.

- vividhās (m. nom. pl.), of various kinds, varied, of many sorts.
- kriyante (3rd pl. pr. indic. passive \sqrt{kr}), they are done, they are performed, they are made.

mokșa (m.), release, liberation.

- kānksibhis (inst. pl.), by the desirous, by those who are desirous.
- (mokşakāñkşibhis, m. inst. pl. TP cpd., by those who desire release, by those who desire liberation from the cycles of rebirth.)

26

सद्भावे साधुभावे च sadbhāve sādhubhāve ca in "reality" meaning and in "goodness" meaning,

सद् इत्य् एतत् प्रयुज्यते । sad ity etat prayujyate "sat" thus, this is used.

प्रशस्ते कर्मणि तथा *praśaste karmaṇi tathā* for a praiseworthy act also

सच्छब्दः पार्थ युज्यते ॥ sacchabdah pārtha yujyate the "sat" sound, Son of Pṛthā, 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. bhāve (m. loc. sg.), in meaning, in intention. (sat-bhāve, m. loc. sg. TP cpd., in the meaning of "reality.") sādhu (n.), straight, right, good, goodness. bhāve (m. loc. sg.), in being, in intention, in meaning. (sādhu bhāve, m. loc. sg. TP cpd., in the meaning of "goodness.") ca, and. sat (n. nom. sg.), reality, truth, goodness (here simply "sat"). iti, thus, so, in this way. etad (n. nom. sg.), that, this. prayujyate (3rd sg. pr. indic. passive pra \sqrt{yuj} , it is used, it is employed. prasaste (n. loc. sg. p. pass. participle pra \sqrt{sams}), in praiseworthy, in laudable. karmani (n. loc. sg.), in action, in act. tathā, 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"). pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. yujyate (3rd sg. pr. indic. passive \sqrt{yuj}), it is used, it is employed, it is pronounced.

27

यज्ञे तपसि दाने च yajñe tapasi dāne ca in sacrifice, in austerity and in giving

स्थितिः सद् इति चोच्यते । sthitiḥ sad iti cocyate steadfastness "sat" thus also it is called,

कर्म चैव तदर्थीयं karma cāiva tadarthīyam and action relating to this purpose,

सद् इत्य् एवाभिधीयते ।। sad ity evābhidhīyate "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 (n. loc. sg.), in giving, in charity.

ca, and.

- sthitis (f. nom. sg.), steadfastness, dependability.
- sat (n. nom. sg.), truth, reality, goodness (here simply "sat").
- iti, thus, in this way (often used to close a quotation).

ca, and.

ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is called, it is said to be.

karma (n. nom. sg.), action.

- ca, and.
- eva, 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").
- iti, thus, in this way (often used to close a quotation).
- eva, indeed, likewise (often used as a rhythmic filler).
- adhidhīyate (3rd sg. pr. indic. passive abhi $\sqrt{dh\bar{a}}$), it is designated, it is proclaimed.

28

ग्रश्रद्धया हुतं दत्तं asraddhayā hutam dattam with lack of faith oblation offered,

तपस् तप्तुं कृतं च यत्। tapas taptam krtam ca yat austerity performance done, which

ग्रसद् इत्य् उच्यते पार्थ

asad ity ucyate pārtha "asat" thus it is called, Son of Pṛthā,

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{kr}), done, made. ca, and. yad (n. nom. sg.), which. asat (n. nom. sg. a + pr. participle \sqrt{as}), untruth, unreality, not good, lacking in virtue (here simply "asat"). iti, thus, in this way (often used to close a quotation.) *ucyate* (3rd sg. pr. passive \sqrt{vac}), it is called, it is said, it is said to be. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. na, not. ca, and. tad (n. nom. sg.), that, this. pretya (gerund pra \sqrt{i}), 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:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

संन्यासस्य महाबाहो samnyāsasya mahābāho of renunciation, O Mighty Armed One,

तत्त्वम् इच्छामि वेदितुम्। tattvam icchāmi veditum the truth I wish to know

त्यागस्य च हृषीकेश

tyāgasya ca hrṣīkeśa and of abandonment, Bristling Haired One,

पृथक् केशिनिषूदन ।। prthak kesinisūdana separately, Slayer of Kesin.

Arjuna spoke: I wish to know the truth Of sannyasa, Krishna, And of renunciation, And the difference between them. samnyāsasya (m. gen. sg.), of renunciation, of relinquishment, lit. "of throwing aside."

mahābāho (m. voc. sg.), O mighty Armed One, epithet of various warriors, here applied to Krishna.

tattvam (n. acc. sg.), truth, "thatness."

icchāmi (1st sg. pr. indic. act. \sqrt{is}), I wish, I desire.

veditum (infinitive \sqrt{vid}), to know, to learn.

tyāgasya (m. gen. sg.), of abandonment, of leaving behind.

ca, and.

hrsīkeśa (m. voc. sg.), Bristling Haired One, epithet of Krishna.

prthak (adv.), separately, singly, one by one. kesinişūdana (m. voc. sg.), Slayer of Kesin, epithet of Krishna.

^{*} mahābāho, "O Mighty Armed One," usually an epithet of Arjuna, is here applied to Krishna. It is a general epithet of distinguished warriors.

[†] The āsura Keśin was slain by Vishnu (Krishna) in another part of the Mahābhārata. (See chapter on "The Setting of the Bhagavād Gītā".)

श्रीभगवान् उवाच । *śrībhagavān uvāca* the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord the Blessed one.

 $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

2

काम्यानां कर्मणां न्यासं kāmyānām karmaņām nyāsam of rites undertaken to achieve desires, the relinquishment,

संन्यासं कवयो विदुः । samnyāsam kavayo viduķ renunciation the poets understand;

सर्वकर्मफलत्यागं sarvakarmaphalatyāgam all action-fruit abandonment

प्राहुस् त्यागं विचक्षणाः ।।

prākus tyāgam vicakṣaṇāḥ 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. karmaņām (n. gen. pl.), of actions, of acts.

- *nyāsam* (m. acc. sg. from $ni \sqrt{2} as$), renunciation, throwing down, relinquishment.
- samnyāsam (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. √vid 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.)
- *prāhus* (3rd pl. perf. act. *pra* \sqrt{ah} with present meaning), they say, they declare.
- tyāgam (m. acc. sg.), abandonment, desertion, leaving behind.
- vicakṣaṇās (m. nom. pl.), the clear-eyed, the clear-sighted, the sagacious.

kāmyānām (n. gen. pl.), of desiderative, of springing from desire.

^{*} The words are clear enough, but, to avoid any misunderstanding, what is said is that renunciation $(samny\bar{a}sa)$ is the relinquishment of all action which is aimed at a desired result; abandonment $(ty\bar{a}ga)$ is the relinquishment of the results of action, and thus does not imply nonaction as renunciation does.

3

त्याज्यं दोषवद् इत्य् एके tyājyam doṣavad ity eke to be abandoned, full of evil thus some

कर्म प्राहुर् मनीषिण: । karma prāhur manīsiņaķ action, they declare, men of wisdom,

यज्ञदानतपःकर्म yajñadānatapaḥkarma and sacrifice-giving-austerity action

न त्याज्यम् इति चापरे।। na tyājyam 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. $ty\bar{a}jyam$ (n. acc. sg. gerundive \sqrt{tyaj}), to be abandoned, to be relinquished. *doşavat* (n. acc. sg.), full of evil, evil, wrong.

iti, 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{ah} with present meaning), they say, they declare.
- manisinas (m. nom. pl.), the thoughtful, the wise ones, the men of wisdom.

yajña (m.), sacrifice, worship.

dāna (n.), giving, charity.

tapas (n.), austerity, heat.

karma (n. acc. sg.), action, work.

(yajňadānatapahkarma, n. nom. sg. TP cpd., action by sacrifice, gifts and austerity.) na, not.

 $ty\bar{a}jyam$ (n. acc. sg. gerundive \sqrt{tyaj}), to be abandoned, to be given up, to be deserted.

iti, thus, in this way, so.

ca, and.

apare (m. nom. pl.), others.

4

निश्चयं शृणु मे तत्र niścayam śrnu me tatra the conclusion hear of me there

त्यागे भरतसत्तम। tyāge bharatasattama concerning abandonment, Best of the Bharatas,

त्यागो हि पुरुषव्याझ tyāgo hi puruṣavyāghra abandonment indeed, Man-Tiger,

त्रिविधः संप्रकीतितः ॥ trividhah samprakīrtitah 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. *śrņu* (2nd sg. imperative act. \sqrt{sru}), hear! learn! me (gen. sg.), of me, my. tatra, there, in this case. tyage (m. loc. sg.), in abandonment, concerning abandonment. bharatasattama (m. voc. sg.), O Best of the Bharatas, epithet of Arjuna. tyāgas (m. nom. sg.), abandonment, desertion, giving up. hi, indeed, truly. purusavyāghra (m. voc. sg.), Man-Tiger, Tiger among Men, epithet of Arjuna. trividhas (m. nom. sg.), threefold, of three kinds. samprakīrtitas (m. nom. sg.p. pass. participle sam pra $\sqrt{k\bar{n}rt}$, designated, enumer-

ated.

5

यज्ञदानतपःकर्म yajñadānatapaḥkarma sacrifice-giving-austerity action

न त्याज्यं कार्यम् एव तत्। na tyājyam kāryam eva tat not to be abandoned, to be performed rather that;

यज्ञो दान तपश्चैव yajño dānam tapaścāiva sacrifice, giving and austerity

पावनानि मनीषिणाम् ।।

pāvanāni manīsiņām 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.

dāna (n.), giving, charity.

tapas (n.), austerity, heat.

karma (n. nom. acc. sg.), action.

(yajñadānatapahkarma, n. nom. sg. TP cpd., actions of sacrifice, giving and austerity, sacrifice-giving-austerity-action).

na, not.

 $ty\bar{a}jyam$ (n. nom. sg. gerundive \sqrt{tyaj}), to be abandoned, to be left behind.

kāryam (n. nom. sg. gerundive \sqrt{kr}), to be done, to be made, to be performed.

eva, indeed, rather (often used as a rhythmic filler).

tad (n. nom. sg.), this, that.

yajñas (m. nom. sg.), sacrifice, worship.

dānam (n. nom. sg.), giving, charity.

tapas (n. nom. sg.), austerity, heat.

ca, and.

eva, indeed (used as a rhythmic filler).

pāvanāni (n. nom. pl.), purifiers, cleansers.

manīsiņām (m. gen. pl.), of the wise, of the thoughtful, of those who are wise.

6

एतान्य् ग्रपि तु कर्माणि etāny api tu karmāņi these, however, indeed, actions

सङ्गं त्यक्त्वा फलानि च। sañgam tyaktvā phalāni ca attachment and abandoning fruits,

कर्तव्यानीति मे पार्थ kartavyānīti me pārtha to be performed, thus of me, Son of Pṛthā,

निश्चितं 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. tu, indeed. karmāņi (n. nom. pl.), actions, deeds. sañgam (m. acc. sg.), attachment, coming together. tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned, having left behind. phalāni (n. acc. pl.), fruits, results. ca, and. kartavyāni (n. nom. pl. gerundive \sqrt{kr}), to be done, to be made, to be performed. iti, thus, in this way. me (gen. sg.), of me, my. pārtha (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.

7

नियतस्य तु संन्यासः niyatasya tu saminyāsaḥ of obligatory, but, renunciation

कर्मणो नोपपद्यते । karmaņo nopapadyate of action not it is proper;

मोहात् तस्य परित्यागस् mohāt tasya parityāgas from delusion, of it, abandonment

तामसः परिकीर्तितः ॥ tāmasaḥ parikīrtitaḥ tamasic proclaimed to be.

But renunciation of obligatory action Is not proper; The abandonment of it through delusion Is proclaimed to be tamasic. niyatasya (n. gen. sg.), of obligatory, of mandatory, of prescribed. tu, but, indeed. samnyāsas (m. nom. sg.), renunciation, throwing aside. karmanas (n. gen. sg.), of action. na, not. upapadyate (3rd sg. pr. indic. mid. upa \sqrt{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{tyaj}), abandonment. tāmasas (n. nom. sg.), tamasic, pertaining to the guna of tamas. parikīrtitas (m. nom. sg. p. pass. participle *pari* $\sqrt{k\bar{i}rt}$, declared, proclaimed, said.

8

दुःखम् इत्त्येव यत् कर्म duhkham ityeva yat karma difficult thus merely, which action,

कायक्लेशभयात् त्यजेत् ।

kāyakleśabhayāt tyajet

- from bodily-suffering = fear he should abandon,
- स कृत्वा राजसं त्यागं

sa kṛtvā rājasaṁ tyāgaṁ

he, having performed rajasic abandonment,

नैव त्यागफलं लभेत् ।। nāiva tyāgaphalam 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. iti, thus, in this way. eva, indeed, merely (often used as a rhythmic filler). yad (n. acc. sg.), what, which. karma (n. acc. sg.), action. kāya (m.), body, bodily. kleśa (m.), suffering, pain. bhayāt (n. abl. sg.), from fear, from apprehension, from dread. (kāyakleśabhayāt, n. abl. sg., from fear of bodily suffering.) tyajet (3rd sg. optative act. \sqrt{tyaj}), he should abandon, one should abandon. sas (m. nom. sg.), he, this. krtvā (gerund \sqrt{kr}), performing, having performed, having made, having done. rājasam (n. acc. sg.), rajasic, pertaining to the guna of rajas. tyāgam (m. acc. sg.), abandonment. na. not. eva, indeed (used as a rhythmic filler). tyāgaphalam (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.

9

कार्यम् इत्येव यत् कर्म *kāryam ityeva yat karma* to-be-done* which action,

नियतं कियते ऽर्जुन । niyatam kriyate 'rjuna disciplined, it is done, Arjuna,

सङ्ग त्यक्त्वा फल चैव sangam tyaktvā phalam cāiva with attachment having abandoned fruit

स त्यागः सात्त्विको मतः ॥ sa tyāgaḥ sāttviko mataḥ 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.

kāryam (n. nom. sg. gerundive \sqrt{kr}), to be done, to be performed, a duty. iti, 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{kr}), it is done, it is made, it is performed. arjuna (m. voc. sg.), Arjuna. sañgam (m. acc. sg.), attachment, clinging. tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned. phalam (n. acc. sg.), fruit, result. ca, and. eva, indeed (used as a rhythmic filler). sas (m. nom. sg.), he, this. tyāgas (m. nom. sg.), abandonment, giving up. sattvikas (m. nom. sg.), sattvic, pertaining to the guna of sattva. matas (m. nom. sg. p. pass. participle \sqrt{man}),

thought, thought to be, considered.

^{*} Action "to be done," i.e. religiously prescribed action such as sacrifice, purification, giving, austerity.

10

न द्वेष्ट्य् ग्रकुशलं कर्म na dvesty akusalam karma not he hates disagreeable action,

कुशले नानुषज्जते । *kuśale nānuṣajjate* in agreeable not he is attached,

त्यागी सत्त्वसमाविष्टो tyāgī sattvasamāvisto the abandoner, goodness filled with,

मेधावी छिन्नसंशय: ।। medhāvī chinnasamisayah 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. dvesti (3rd sg. act. \sqrt{dvis}), he hates, he dislikes. akuśalam (n. acc. sg.), disagreeable, inauspicious. karma (n. acc. sg.), action. kuśale (n. loc. sg.), in agreeable, in auspicious. na, not. anuşajjate (3rd sg. pr. indic. mid. anu \sqrt{sanj}), he is attached, he clings. tyāgī (m. nom. sg.), abandoner, giver up. sattva (n.), goodness, truth, reality. samāvistas (m. nom. sg. p. pass. participle sam $\bar{a} \sqrt{vis}$), 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. samsayas (m. nom. sg.), doubt, irresolution. (chinnasamsáayas, m. nom. sg. BV cpd., whose doubt has been cut away.)

na, not.

11

न हि देहभृता शक्यं na hi dehabhrtā śakyam not indeed by the body-borne able

त्यक्तुं कर्माण्य् ग्रशेषत:। tyaktum karmāņy asesataķ to abandon actions without remainder;

यस् तु कर्मफलत्यागी yas tu karmaphalatyāgī who then the action-fruit abandoner,

स त्यागीत्य् अभिधीयते ।। sa tyãgīty 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.

- hi, indeed, truly.
- *dehabhrtā* (n. instr. sg.), by body-borne beings, by the body borne, by those inhabiting the body, by creatures.
- *śakyam* (n. acc. sg.), able, capable, possible. *tyaktum* (infinitive \sqrt{tyaj}), to abandon, to give up.
- karmāņi (n. acc. pl.), actions.
- asesatas (adv.), without remainder, entirely.
- yas (m. nom. sg.), who.
- tu, 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.
- tyāgī (m. nom. sg.), abandoner, giver up.
- iti, thus, in this way.
- abhidhīyate (3rd sg. pr. passive $abhi \sqrt{dh\bar{a}}$), he is called, he is said to be, he is designated as.

12

ग्रनिष्टम् इष्टं मिश्रं च anisțam ișțam miśram ca undesired, desired and mixed

त्रिविधं कर्मणः फलम् । trividham karmanah phalam threefold of action the fruit

भवत्य् ग्रत्यागिनां प्रेत्य bhavaty atyāginām pretya it is for the non-abandoners, departing;

न तु संन्यासिनां क्वचित् ।। na tu saminyāsinām 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. anistam (n. nom sg.), undesired, unwished for. istam (n. nom. sg.), desired, wished for. miśram (n. nom. sg.), mixed. ca, and. trividham (n. nom. sg.), threefold, of three kinds. karmanas (n. gen. sg.), of action. phalam (n. nom. sg.), fruit, result. bhavati (3rd sg. pr. indic. act. $\sqrt{bh\bar{u}}$), it is, it comes to be. atyāginām (m. gen. pl.), of the non-abandoners, of those who do not abandon. pretya (gerund pra \sqrt{i}), departing, dying. na, not. tu, indeed, but, however. samnyāsinām (m. gen. pl.), of the renouncers, of the throwers aside. kvacit, any whatever.

13

पञ्चेतानि महाबाहो pañcāitāni mahābāho five these, O Mighty Armed One,

कारणानि निबोध मे। kāraṇāni nibodha me factors learn from me

सांख्ये कृतान्ते त्रोक्तानि sāmkhye krtānte proktāni in the Sāmkhya doctrine declared

सिद्धये सर्वकर्मणाम् ॥ siddhaye sarvakarmaņām for the accomplishment of all actions.

Learn from Me, O Arjuna, These five factors, Declared in the Sankhya doctrine For the accomplishment of all actions: pañca, five.

etāni (n. acc. pl.), these.

- mahābāho (m. voc. sg.), Mighty Armed One.
- kāraņāni (n. acc. pl.), factors, causes, motives.

nibodha (2nd sg. imperative act. $ni \sqrt{budh}$), learn! be enlightened as to!

me (gen. sg.), of me, from me.

- sāmkhye (m. loc. sg.), in Sāmkhya, 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{vac}), declared, proclaimed, maintained.
- *siddhaye* (f. dat. sg.), to the accomplishment, for the success.

sarvakarmaņām (n. gen. pl.), of all actions.

^{*} See note to stanza 39, Book II, for explanation of the Sāmkhya system.

14

ग्रधिष्ठानं तथा कर्ता adhisthānam tathā kartā the body also the agent

करणं च पृथग्विधम् । karaņam ca pṛthagvidham and the instrument of various kinds,

विविधाश्च पृथक्चेष्टा

vividhāśca pṛthakceṣṭā and the various separate activities

दैवं चैवात्र पञ्चमम् ।।

daivam cāivātra 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;

adhisthānam (n. nom. sg.), seat, basis, abode, body. tathā, also, thus, so. kartā (m. nom. sg.), maker, doer, agent. karanam (n. nom. sg.), means, instrument. ca, and. prthagvidham (n. nom. sg.), various kinds, separate sorts. vividhās (f. nom pl.), various, manifold. ca. and. prthak, separate, distinct. cestās (f. nom. pl.), activities, gestures, motions. dāivam (n. nom. sg.), belonging to the gods, divine, divine providence, fate. ca. and. eva, indeed. atra, here, in this case. (evātra, in this case, in this matter.) pañcamam (n. nom. sg.), the fifth.

^{*} adhisthāna (seat of action) is interpreted by most commentators as the physical body.

[†] The word "agent" is used here and elsewhere in this book in the meaning of "one who acts," an actor or doer.

15

शरीरवाङमनोभिर्यत् sarīravānmanobhir yat with body, speech, mind, whatever

कर्म प्रारभते नर: । karma prārabhate naraḥ action he undertakes, a man,

न्याय्यं वा विपरीतं वा nyāyyam vā viparītam vā either right or wrong

पञ्चैते तस्य हेतवः ॥ pañcāite tasya hetavaḥ 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. śarīra (n.), bodily frame. vāc (f.), speech, language. manas (n.), mind, thought. (śarīravānmanobhis, n. inst. sg. DV cpd., by body, speech and mind, with body, speech and mind.) yad (n. acc. sg.), whatever, which. karma (n. acc. sg.), action. prārabhate (3rd sg. pr. indic. mid. pra ā \sqrt{rabh} , he undertakes, he commences, he begins. naras (m. nom. sg.), man, a man. nyāyyam (n. acc. sg.), right, regular, customary. vā-vā, 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.

^{*} Again, in Gītā psychology the mind acts, and so does speech.

16

तत्रैवं सति कर्तारम् tatrāivam sati kartāram this case thus being, the agent

आत्मानं केवलं तु यः। *ātmānam kevalam tu yaḥ* himself sole, indeed, who

पश्यत्य् अकृतबुद्धित्वान् *paśyaty akṛtabuddhitvān* he sees from unperfected understanding,

न स पश्यति दुर्मति: ॥ na sa paśyati durmatiķ 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{as}), in being, in reality, in truth. kartāram (m. acc. sg.), agent, one who acts. ātmānam (m. acc. sg.), himself, self. kevalam (m. acc. sg.), sole, only, exclusive. tu, but, indeed. yas (m. nom. sg.), who. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he sees, he perceives. akrta (n.), incomplete, undone, unmade, imperfect, unperfected. buddhitvāt (n. abl. sg.), from understanding. (akrtabuddhitvāt, n. abl. sg. BV cpd., because he has not perfected his understanding, from not having a perfected understanding.) na, not. sas (m. nom. sg.), he, this. paśyati (3rd sg. pr. indic. act. \sqrt{pas}), he sees, he perceives. durmatis (m. nom. sg.), blockhead, fool.

17

यस्य नाहंकृतो भावो *yasya nāhaṁkṛto bhāvo* of whom not egoistic state (of mind),

बुद्धिर् यस्य न लिप्यते। buddhir yasya na lipyate the intelligence of whom not it is befouled,

हत्वापि स इमाँल् लोकान् *hatvāpi sa imāṁl 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. bhāvas (m. nom. sg.), state, condition. buddhis (f. nom. sg.), intelligence, discernment, intuition. yasya (m. gen. sg.), of whom. na, not. *lipyate* (3rd sg. pr. indic. passive \sqrt{lip}), he is befouled, it is smeared, it is defiled. hatvā (gerund \sqrt{han}), slaying, having slain, having killed. api, even. sas (m. nom. sg.), he, this. imān (m. acc. pl.), these. lokān (m. acc. pl.), worlds, people. na, not. hanti (3rd sg. pr. indic. act. \sqrt{han}), he slays, he kills. na, not. nibadhyate (3rd sg. pr. indic. passive ni \sqrt{bandh} , he is bound, he is bound down,

he is fettered.

18

ज्ञानं ज्ञेयं परिज्ञाता *jñānaṁ jñeyaṁ parijñātā* knowledge, the-to-be-known, the knower

त्रिविधा कर्मचोदना। trividhā karmacodanā threefold propulsions to action

करणं कर्म कर्तेति karanam karma karteti the instrument, the act, the agent, thus

त्रिविधः 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.

jñānam (n. nom. sg.), knowledge, wisdom. *jñeyam* (n. nom. sg. gerundive $\sqrt{jn\bar{a}}$), the tobe-known, the object of knowledge. parijñātā (m. nom. sg.), knower. trividhā (f. nom. sg.), threefold, of three kinds. karmacodanā (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.

19

ज्ञानं कर्म च कर्ता च *jñānam karma ca kartā ca* knowledge and action and the agent,

त्रिधैव गुणभेदतः। tridhāiva guņabhedataḥ three kinds guņa distinguished,

प्रोच्यते गुणसंख्याने procyate guņasamkhyāne it is declared in guņa theory;

यथावच् छृणु तान्य् ग्रपि॥ yathāvac chṛṇu 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: jñānam (n. nom. sg.), knowledge, wisdom. karma (n. nom. sg.), action. ca, and. kartā (m. nom. sg.), agent, doer. ca, and. tridhā (f. nom. sg.), threefold, of three kinds. eva, indeed (used as a rhythmic filler). guņabhedatas (m. abl. sg.), guņa-distinguished, determined by the gunas, split up according to the gunas. procyate (3rd sg. pr. indic. pass. pra \sqrt{vac}), it is said, it is declared. guņasamkhyāne (n. loc. sg.), in guņa doctrine, in guņa reckoning. yathāvat (adv.), duly, properly, rightly. *śrņu* (2nd sg. imperative act. \sqrt{sru}), hear! learn! tāni (n. acc. pl.), these. api, also, even.

20

सर्वभूतेषु येनैकं sarvabhūteşu yenāikam in all beings by which one

भावम् ग्रव्ययम् ईक्षते । bhāvam avyayam īkṣate being imperishable one sees,

ग्रविभक्तं विभक्तेषु avibhaktam vibhakteşu undivided in the divided;

तज् ज्ञानं विद्धि सात्त्विकम् ॥ taj jñānam viddhi sāttvikam 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.

sarvabhūtesu (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. *ikṣate* (3rd sg. pr. indic. mid. \sqrt{iks}), he sees, one sees. avibhaktam (m. acc. sg.), undivided, undistributed. vibhakteşu (m. loc. pl.), in the divided, in the multiple. tad (n. acc. sg.), that, this. jñānam (n. acc. sg.), knowledge, wisdom. viddhi (2nd imperative act. \sqrt{vid}), know! learn! sāttvikam (n. acc. sg.), sattvic, pertaining to the guna of sattva.

21

पृथक्त्वेन तु यज् ज्ञानं prthaktvena tu yaj jñānam as separate but which knowledge

नानाभावान् पृथग्विधान् । nānābhāvān pṛthagvidhān different beings (of) various kinds

वेत्ति सर्वेषु भूतेषु vetti sarveşu bhūteşu it knows in all beings;

तज् ज्ञानं विद्धि राजसम् ।। taj jñānam 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. tu, but, indeed. yad (n. nom. sg.), which. jñānam (n. nom. sg.), knowledge, wisdom. nānā, various, different, distinct. bhāvān (m. acc. pl.), beings, existences. prthagvidhān (m. acc. pl.), of various kinds, of separate kinds. *vetti* (3rd sg. pr. indic. act. \sqrt{vid}), he knows, it knows. sarveșu (m. loc. pl.), in all. bhūteșu (m. loc. pl.), in beings, in creatures, in existences. tad (n. acc. sg.), that, this. jñānam (n. acc. sg.), knowledge, wisdom. viddhi (2nd sg. imperative act. \sqrt{vid}), know! learn! know to be! rājasam (n. acc. sg.), rajasic, pertaining to

the guna of rajas.

22

यत् तु कृत्स्नवद् एकस्मिन् yat tu krtsnavad ekasmin which but as if it were all, in one

कार्ये सक्तम् अहैतुकम् । kārye saktam ahāitukam in the to-be-done attached, without concern for cause,

ग्रतत्त्वार्थवद् ग्रल्पं च

atattvārthavad alpam ca without real purpose and small (in value or significance)

तत् तामसम् उदाहृतम् ॥ tat tāmasam udāhṛtam 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. tu, but, indeed. krtsnavat (n. nom. sg.), as if it were all, as if it were the whole. ekasmin (loc. sg.), in one. kārye (n. loc. sg.), in the to-be-done, in the order of action. saktam (n. nom. sg.), attached, clinging. ahāitukam (n. nom. sg.), without motive, without concern for cause. atattvārthavat (n. nom. sg.), without true purpose, without real aim. alpam (n. nom. sg.), small, piddling, slight. ca, and. tad (n. nom. sg.), that, this. tāmasam (n. nom. sg.), tamasic, pertaining to the guna of tamas. udāhrtam (n. nom. sg. p. pass. participle ud $\bar{a}\sqrt{hr}$, declared, proclaimed, said to be.

23

नियतं सङ्गरहितम् niyatam sangarahitam controlled, attachment free from,

अरागद्वेषतः कृतम् । arāgadveşataķ krtam without desire or hatred performed,

ग्रफलप्रेप्सुना कर्म aphalaprepsunā karma without fruit desiring to obtain, action,

यत् तत् सात्त्विकम् 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{rah}), freed from, quitted, forsaken, separated from.
- (sañga-rahitam, n. nom. sg. TP cpd., freed from clinging.)
- arāgadvesatas (adv.), without desire or hatred, neither liking nor disliking.

krtam (n. nom. sg.), done, performed.

aphala (n.), without fruit, non-fruit.

- prepsunā (m. inst. desiderative adj. from $pra \sqrt{ap}$), desiring to obtain, wishing to acquire.
- karma (n. nom. sg.), action.

yad (n. nom. sg.), which.

- tad (n. acc. sg.), that, this.
- sāttvikam (n. acc. sg.), sattvic, pertaining to the guna of sattva.
- ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is called, it is said to be.

24

यत् तु कामेप्सुना कर्म yat tu kāmepsunā karma which, but, with desire wishing to obtain, action,

साहंकारेण वा पुनः। sāhamkāreņa vā punaķ with selfishness, or again,

क्रियते बहुलायासं

kriyate bahulāyāsam it is performed (with) much effort;

तद् राजसम् उदाहृतम् ॥ 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. tu, but, however, indeed. kāma (m.), desire, lust. īpsunā (m. inst. sg. desiderative adj. from $\sqrt{a}p$), wishing to obtain, desiring to get. karma (n. nom. sg.), action. sāhamkāreņa (m. inst. sg.), by selfishness, with egotism with self-centeredness. vā, or. punar, again, further. *kriyate* (3rd sg. pr. indic. passive \sqrt{kr}), it is done, it is performed. bahula (m.), much, many. āyāsam (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. udāhr,tam (n. nom. sg. p. pass. participle ud $\tilde{a}\sqrt{hr}$, declared, said to be.

25

ग्रनुबन्धं क्षयं हिंसाम् anubandham kşayam himsām consequence, loss, injury (to others)

ग्रनपेक्ष्य च पौरुषम्। anapeksya ca pāurusam 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. kşayam (m. acc. sg.), loss, destruction. himsām (f. acc. sg.), injury, violence. anapeksya (gerund an apa \sqrt{iks}), disregarding, regardless, careless. ca, and. pāurusam (n. acc. sg.), strength, might, virility. mohāt (m. abl. sg.), from delusion, from confusion. ārabhyate (3rd sg. pr. indic. passive ā \sqrt{rabh} , 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{vac}), it is said, it is said to be.

26

मुक्तसङ्गो उनहंवादी muktasango 'nahamvādī released from attachment, free from selfspeaking,

धृत्युत्साहसमन्वितः।

dhrtyutsāhasamanvitaķ

steadfastness and resolution accompanied by

सिद्ध्यसिद्ध्योर् निर्विकारः

siddhyasiddhyor nirvikāraķ in success or failure unperturbed;

कर्ता सात्त्विक 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. mukta (p. pass. participle \sqrt{muc}), released, freed from.

sañgas (m. nom. sg.), attachment, clinging.

- (*mukta-sañgas*, m. nom. sg. KD cpd., freed from attachment.)
- anahamvādī (m. nom. sg.), free from talk of self, free from self-speaking.

dhrti (f.), courage, steadfastness.

- utsāha (m.), resolution, effort, power, perseverance.
- samanvitas (m. nom. sg. p. pass. participle sam anu \sqrt{i}), accompanied by, going along with.
- (*dhṛtyutsāhasamanvitas*, 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 non-attainment.)
- nirvikāras (m. nom. sg.), unperturbed, unchanged, unmodified.

kartā (m. nom. sg.), agent, doer.

- sāttvikas (m. nom. sg.), sattvic, pertaining to the guņa of sattva.
- ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is said to be.

27

रागी कर्मफलप्रेप्सुर् *rāgī karmaphalaprepsur* passionate action, fruit desiring to obtain,

लुब्धो हिंसात्मको ऽशुचिः। lubdho himsātmako 'suciķ greedy, violent natured, impure,

हर्षशोकान्वितः कर्ता harşasokānvitah kartā joy and sorrow filled with, agent,

राजसः परिकीर्तितः ॥ rājasah parikīrtitah 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. $r\bar{a}g\bar{i}$ (n. nom. sg.), passionate, head-long. karma (n.), action.

phala (n.), fruit.

prepsus (m. nom. sg. desiderative adj. from $pra \sqrt{ap}$), 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.
- aśucis (m. nom. sg.), impure, polluted.

harsa (m.), joy, happiness, bliss.

śoka (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.

- rājasas (m. nom. sg.), rajasic, pertaining to the guņa of rajas.
- parikīrtitas (m. nom. sg. p. pass. participle pari $\sqrt{k\bar{i}rt}$), proclaimed to be, declared to be, celebrated as.

28

श्रयुक्तः प्राकृतः स्तब्धः ayuktah prākrtah stabdhah undisciplined, vulgar, obstinate,

शठो नैकृतिको ऽलस: । *satho nāikṛtiko 'lasaḥ* wicked, deceitful, lazy,

विषादी दीर्घसूत्री च vişādī dīrghasūtrī ca despondent and dilatory;

कर्ता तामस उच्यते ।। kartā tāmasa ucyate agent tamasic said to be.

Undisciplined, vulgar, obstinate, Wicked, deceitful, lazy, Despondent, and procrastinating; Such a doer is said to be tamasic.

ayuktas (m. nom. sg. p. pass. participle a \sqrt{yuj} , undisciplined, unyoked. prākrtas (m. nom. sg.), vulgar, ostentatious, vain. stabdhas (m. nom. sg.), obstinate, stubborn. śathas (m. nom. sg.), wicked, false, deceitful. nāikrtikas (m. nom. sg.), dishonest, vile. alasas (m. nom. sg.), idle, indolent, lazy. visādī (m. nom. sg.), despondent, desperate, depressed. dīrghasūtrī (m. nom. sg.), dilatory, procrastinating. ca, and. kartā (m. nom. sg.), agent, doer. tāmasas (m. nom. sg.), tamasic, pertaining to the guna of tamas. ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, he is said to be, he is called.

29

बुद्धेर् भेदं धृतेश्चैव buddher bhedam dhṛteścāiva understanding the distinction, and also of firmness

गुणतस् त्रिविधं शृणु । guņatas trividham siņnu according to the guņas, threefold, hear,

प्रोच्यमानम् अशेषेण procyamānam ašeṣeṇa set forth without remainder

पृथक्त्वेन 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.

ca, and.

- eva, also, indeed (often used as a rhythmic filler).
- gunatas (adv.), according to the gunas, in reference to the gunas.
- trividham (m. acc. sg.), threefold, of three kinds.
- *śrnu* (2nd sg. imperative \sqrt{sru} ,), hear! learn!
- procyamānam (m. acc. sg. pass. pr. participle $pra \sqrt{vac}$), set forth, proclaimed, explained.
- aśeseņa (m. inst. sg.), without remainder, wholly, completely.
- prthaktvena (m. inst. sg.), separately, distinctly.
- dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

30

प्रवृत्तिं च निवृत्तिं च pravṛttiṁ ca nivṛttiṁ ca activity and inactivity

कार्याकार्ये भयाभये ।

kāryākārye bhayābhaye

the to-be-done and the not-to-be-done, the to-be-feared and the not-to-befeared,

बन्धं मोक्षं च या वेत्ति bandham moksam ca yā vetti bondage and liberation, which it knows

बुद्धिः सा पार्थ सात्त्विकी ।। buddhiḥ 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. ca. and. nivrttim (f. acc. sg.), inactivity, non-exertion. ca. and. kārya (gerundive \sqrt{kr}), the to-be-done, the object of action. akārya (gerundive $a \sqrt{kr}$), the not-to-bedone, not to be performed. (kāryākārye, n. acc. dual gerundive DV cpd. \sqrt{kr} , the to-be-done and the not-to-bedone, what is to be done and what is not to be done.) bhayābhaye (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. moksam (m. acc. sg.), liberation, freedom. ca, and. yā (f. nom. sg.), which. vetti (3rd sg. pr. indic. act. \sqrt{vid}), it knows, it perceives. buddhis (f. nom. sg.), intelligence, discrimination, understanding. sā (f. nom. sg.), it, this, she. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.

sāttvikī (f. nom. sg.), sattvic, pertaining to the guņa of sattva.

31

यया धर्मम् ग्रधर्मं च yayā dharmam adharmam ca by which the right and the wrong

कार्यं चाकार्यम् एव च। *kāryaṁ cākāryam eva ca* the to-be-done and the not-to-be-done,

ग्रयथावत् प्रजानाति ayathāvat prajānāti incorrectly it distinguishes,

बुद्धिः सा पार्थं राजसी ॥ buddhiḥ sā pārtha rājasī understanding, that, Son of Pṛthā, (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. ca. and. kāryam (n. nom. sg. gerundive \sqrt{kr}), to-bedone, to-be-performed, duty. ca, and. akāryam (n. nom. sg. gerundive $a \sqrt{kr}$), notto-be-done, not-to-be-performed. eva, indeed (used as a rhythmic filler.) ca, and. ayathāvat (adv.), incorrectly, mistakenly. prajānāti (3rd sg. pr. indic. act. pra $\sqrt{j\tilde{n}\tilde{a}}$), it distinguishes, it discriminates. buddhis (f. nom. sg.), intelligence, discrimination, understanding. sā (f. nom. sg.), this, she. pärtha (m. voc. sg.), Son of Prtha, epithet of Arjuna. rājasī (f. nom. sg.), rajasic, pertaining to the guna of rajas.

32

ग्रधर्मं धर्मम् इति या adharmam dharmam iti yā the wrong right thus which

मन्यते तमसावृता । manyate tamasāvrtā it imagines, darkness-enveloped,

सर्वार्थान् विपरीतांश्च sarvārthān viparītāmisca and all things perverted

बुद्धिः सा पार्थं तामसी ॥ buddhih 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. yā (f. nom. sg.), which. manyate (3rd sg. pr. indic. mid. \sqrt{man}), it thinks, it imagines. tamasā (n. inst. sg.), by darkness. $\bar{a}vrt\bar{a}$ (f. nom. sg. p. pass. participle $\bar{a}\sqrt{vr}$), enveloped. sarvārthān (m. acc. pl.), all things, all aims. viparītāņ (n. acc. pl. p. pass. participle vi pari \sqrt{i} , perverted, turned backward. ca, and. buddhis (f. nom. sg.), intelligence, discrimination, understanding. sā (f. nom. sg.), this, she, it. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. tāmasī (f. nom. sg.), tamasic, pertaining to the guna of tamas.

33

धृत्या यया धारयते *dhṛtyā yayā dhārayate* by firmness by which one holds

मनः प्राणेन्द्रियकियाः manahprānendriyakriyāh mind, vital breath and sense functions

योगेनाव्यभिचारिष्या *yogenāvyabhicāriņyā* by yoga unswerving

धृतिः सा पार्थ सात्त्विकी ।। dhṛtiḥ 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.

- dhrtyā (f. inst. sg.), by firmness, by steadfastness. yayā (f. inst. sg.), by which.
- $dh\bar{a}rayate$ (3rd sg. causative \sqrt{dhr}), he holds, one bears, one maintains.
- manas (n.), mind, thought.

prāņa (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.

sā (f. nom. sg.), this, that, she.

- pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna.
- sāttvikī (f. nom. sg.), sattvic, pertaining to the guņa of sattva.

34

यया तु धर्मकामार्थान् yayā tu dharmakāmārthān by which, but, duty, desire, wealth

धृत्या धारयते र्ज्जुन । dhṛtyā dhārayate 'rjuna with firmness one holds to, Arjuna,

प्रसङ्गेन फलाकाङक्षी prasañgena phalākānksī with attachment, fruit desiring,

धृतिः सा पार्थ राजसी ।। dhṛtiḥ sā pārtha rājasī firmness that, Son of Pṛthā, (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. yayā (f. inst. sg.), by which. tu, but, however, indeed. dharma (m.), duty, law, righteousness. kāma (m.), desire. arthan (m. acc. pl.), wealth, objects of desire, booty. (dharmakāmārthān, m. acc. pl., duty, desire and wealth.) dhrtyā (f. inst. sg.), with firmness, by steadfastness. dhārayate (3rd sg. pr. indic. causative mid. \sqrt{dhr} , he holds to, one holds to, one bears, one maintains. arjuna (m. voc. sg.), Arjuna. prasañgena (m. inst. sg.), with attachment, by clinging. phalākānksī (m. nom. sg. from phala ā kānksin), fruit desiring, desiring results. dhrtis (f. nom.sg.), firmness, steadfastness. sā (f. nom. sg.), that, this, she, it. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. rājasī (f. nom. sg.), rajasic, pertaining to the

guna of rajas.

35

यया स्वन्नं भयं शोकं *yayā svapnaṁ bhayaṁ śokaṁ* by which sleep, fear, grief,

विषादं मदम् एव च। viṣādam madam eva ca depression and conceit

न विमुच्चति दुर्मेधा na vimuñcati durmedhā not be abandons, the dull witted (man)

धृतिः सा पार्थ तामसी ॥ dhṛtiḥ sā pārtha tāmasī firmness that, Son of Pṛthā, (is) tamasic.

That firmness by which a stupid man Does not abandon sleep, fear, grief, Depression, and conceit, Is tamasic, Arjuna. yayā (f. inst. sg.), by which, with which.

svapnam (m. acc. sg.), sleep.

bhayam (n. acc. sg.), fear.

- *sokam* (m. acc. sg.), sorrow, grief.
- vişādam (m.acc. sg.), depression, lassitude. madam (m. acc. sg.), pride, conceit, intoxication.
- eva, indeed (used as a rhythmic filler).

ca, and.

na, not.

- vimuñcati (3rd sg. act. vi \sqrt{muc}), he abandons, he relinquishes.
- durmedhā (m. nom. sg.), the dull witted, the stupid man, one whose wit is dull.

dhrtis (f. nom. sg.), firmness, steadfastness, courage.

sā (f. nom. sg.), this, it, she, that.

- pārtha (m. voc. sg.), Son of Pŗthā, epithet of Arjuna.
- tāmasī (f. nom. sg.), tamasic, pertaining to the guņa of tamas.

36

सुखं त्व् इदानीं त्रिविधं sukham tv idānīm trividham happiness but now threefold

शृणु मे भरतर्षभ। *srnu me bharatarşabha* hear from me, Bull of the Bharatas,

म्रभ्यासाद् रमते यत्र abhyāsād ramate yatra from practice one enjoys, where

दुःखान्तं च निगच्छति ।। duḥkhāntaṁ 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. tu, but, indeed. idānīm, now. trividham (m. acc. sg.), threefold, of three kinds. *srnu* (2nd sg. imperative act. \sqrt{sru} , hear! learn! me (abl. sg.), from me, of me. bharatarsabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna. abhyāsāt (m. abl. sg.), from practice, from exercise, from repetition. ramate (3rd sg. pr. indic. mid. \sqrt{ram}), he enjoys, one enjoys. yatra, where, whither, in which. duhkha (n.), suffering, pain. antam (m. acc. sg.), end, termination. (duhkhāntam, m. acc. sg., end of suffering, termination of pain.) ca, and. nigacchati (3rd sg. pr. indic. act. ni \sqrt{gam}), he goes to, he comes to, one comes to.

37

यत् तद् अग्रे विषम् इव yat tad agre visam iva which that in the beginning poison-like

परिणामे ऽमुतोपमम्।

parināme 'mrtopamam when transformed, nectar semblance;

तत् सुख सात्त्विक प्रोक्तम् tat sukham 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.

vișam (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.
- sāttvikam (n. nom. sg.), sattvic, pertaining to the guna of sattva.
- proktam (n. nom. sg. p. pass. participle pra \sqrt{vac}), declared, said to be.

ātmabuddhi (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.)

38

विषयेद्रियसंयोगाद् vișayendriyasamyogād from sense-object sense contact

यत् तद् अग्रे ऽमृतोपमम् । yat tad agre 'mrtopamam which that in the beginning resembles nectar,

परिणामे विषम् इव

pariņāme vișam iva when transformed, poison-like;

तत् सुखं राजसं स्मृतम् ।। tat sukham rājasam 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. (visayendriyasamyogāt, 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. tad (n. nom. sg.), that, this. sukham (n. nom. sg.), happiness, delight, joy. rājasam (n. nom. sg.), rajasic, pertaining to the guna of rajas. smrtam (n. nom. sg. p. pass. participle \sqrt{smr} , remembered as, recorded as, known as.

39

यद् ग्रग्रे चानुबन्धे च yad agre cānubandhe ca and which in the beginning and in (its) consequence,

सुखं मोहनम् ग्रात्मनः । sukham mohanam ātmanaḥ happiness, deluding of the self,

निद्रालस्यप्रमादोत्थं nidrālasyapramādottham sleep, indolence, negligence arising from,

तत् तामसम् उदाहृतम् ।। tat tāmasam udāhṛtam 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. ca, and. anubandhe (m. loc. sg.), in consequence, in result. ca. and. sukham (n. nom. sg.), happiness, joy, delight. mohanam (n. nom. sg.), deluding, confusing. ātmanas (m. gen. sg.), of the self. nidrā (f.), sleep, sleepiness, slumber. ālasya (n.), idleness, sloth, indolence, laziness. pramāda (m.), negligence, confusion. uttham (n. nom. sg. from $ud \sqrt{sth\bar{a}}$), arising from, originating in. (nidrālasyapramādottham, m. acc. sg. TP cpd., arising from sleepiness, indolence and negligence.) tad (n. nom. sg.), that, this. tāmasam (n. nom. sg.), tamasic, pertaining

to the guna of tamas. $ud\bar{a}hrtam$ (n. nom. sg. p. pass. participle $ud\bar{a}\sqrt{hr}$), declared, said to be.

40

न तद् ग्रस्ति पृथिव्यां वा na tad asti prthivyām vā not that there is either on earth

दिवि देवेषु वा पुन:। divi deveșu vā punaḥ or in heaven among the gods yet,

सत्त्वं प्रकृतिजैर् मुक्तं sattvam prakrtijāir muktam a being, from material nature born, free,

यद् एभिः स्यात् त्रिभिर् गुणैः ॥ yad ebhih syāt tribhir guņāih which from these it may exist by the three guṇas.

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. na, not. tad (n. nom. sg.), that, this. asti (3rd sg. pr. indic. \sqrt{as}), it is, there is. prthivyām (f. loc. sg.), on earth. vā-vā, either-or. divi (m. loc. sg.), in heaven. deveșu (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{muc}), free, freed, liberated. yad (n. nom. sg.), which. ebhis (m. inst. pl.), by these, from these. syāt (3rd sg. optative act. \sqrt{as}), it may be, it can be, it may exist. tribhis (m. inst. pl.), by three, from three. gunāis (m. inst. pl.), by the gunas, from the gunas.

41

ब्राह्मणक्षत्रियविशां

brāhmaņaksatriyavišām

of the brāhmans, the kṣatriyas and the vāiśyas

शूद्राणां च परंतप। sudrānām ca paramtapa and the sudras, Scorcher of the Foe,

कर्माणि प्रविभक्तानि karmāṇi pravibhaktāni the actions (are) distributed

स्वभावप्रभवैर्गुनैः ॥ svabhāvaprabhavāir guņāiḥ by the innate-nature-arising guṇas.

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.

- brāhmaņa (m.), brāhman, member of the brāhman caste.
- kşatriya (m.), ksatriya, member of the warrior caste.
- viś (m.), vaiśya, member of the merchant or farmer caste.

(brāhmaņakṣatryaviśām, m. gen. pl., of the brāhmans, kṣatriyas and vāiśyas.)

śūdrānām (m. gen. pl.), of the *ś*ūdras, of the members of the fourth or servant caste.

- ca, and.
- paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna.

karmāņi (n. nom. pl.), actions.

- pravibhakţāni (n. nom. pl. p. pass. participle pra vi √bhaj), distributed, apportioned.
- svabhāva, (m.), own nature, innate nature.
- prabhavāis (m. inst. pl.), by arising, by existing.
- (*svabhāvaprabhavāis*, m. inst. pl., TP cpd., by innate-nature-arising, by arising from innate nature.)
- guņāis (m. inst. pl.), by the guņas.

42

शमो दमस् तपः शौचं samo damas tapah saucam tranquility, restraint, austerity, purity,

क्षान्तिर् ग्रार्जवम् एव च। *kṣāntir ārjavam eva ca* patience and uprightness,

ज्ञानं विज्ञानम् ग्रास्तिक्यं *jñānam vijñānam āstikyam* knowledge, discrimination, religious faith,

ब्रह्मकर्म स्वभावजम् ॥ brahmakarma svabhāvajam 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. śamas (m. nom. sg.), tranquility, calmness. damas (m. nom. sg.), restraint, taming, subduing, control. tapas (n. nom. sg.), austerity, heat. śaucam (n. nom. sg.), purity, cleanliness of mind and body. kşāntis (f. nom. sg.), patience. ārjavam (n. nom. sg.), uprightness, honesty, sincerity. eva, indeed (used as a rhythmic filler). ca. 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 brahman 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.)

^{*} Thus states of mind, in GItā psychology, also constitute action.

43

शौर्यं तेजो धृतिर् दाक्ष्यं sāuryam tejo dhṛtir dākṣyam heroism, majesty, firmness, skill

युद्धे चाप्य् ग्रपलायनम् । yuddhe cāpy apalāyanam and in battle also not fleeing,

दानम् ईश्वरभावश्च dānam īśvarabhāvaśca generosity and lordly spirit,

क्षत्रं कर्म स्वभावजम् ।। *kṣātraṁ 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.

- śāuryam (n. nom. sg.), heroism, valor, might.
- tejas (n. nom. sg.), splendor, majesty.
- dhrtis (f. nom. sg.), courage, steadfastness, firmness.
- dākṣyam (n. nom. sg.), skill, virtuosity, dexterity.
- yuddhe (n. loc. sg.), in battle, in fighting. ca, and.

api, also, even.

- apalāyanam (n. nom. sg.), not fleeing, not disappearing from the battlefield.
- dānam (n. nom. sg.), generosity, charity, giving.
- *iśvarabhävas* (m. nom. sg.), lordly being, lordly spirit.
- ca, and.
- kṣātram (n. nom. sg.), related to the kṣatriya or warrior caste.

karma (n. nom. sg.), action.

svabhāvajam (n. nom. sg.), born of innate nature, produced by innate nature.

44

कृषिगौरक्ष्यवाणिज्यं krsigāuraksyavāņijyam plowing, cow-herding, trade,

वैश्यकर्म स्वभावजम् । *vāišyakarma svabhāvajam* vāiśya action, innate nature born;

परिचर्यात्मकम् कर्म paricaryātmakam karma service-type action,

शूद्रस्यापि स्वभावजम् sudrasyāpi svabhāvajam of the sudra, innate nature born.

Plowing, cow-herding, and trade Are the duties of the vaishyas, born of their innate nature. Service is the duty of the shudras, Born of their innate nature.

krși (f.), plowing, cultivation, agriculture. gāuraksya (n.), cow-herding, cow protecting. vānijyam (n. nom. sg.), trade, commerce. (krsigāuraksyavānijyam, n. nom. sg., DV cpd. plowing, cow-herding and trade.) vāiśya (m.), vāiśya, pertaining to the third, or merchant-farmer caste. karma (n. nom. sg.), action. (vāiśyakarma, n. nom. sg., TP cpd. vāisya action.) svabhāvajam (n. nom. sg.), born of innate nature. paricaryā (f. determinative noun from pari \sqrt{car} , service, doing service. ātmakam (n. nom. sg. ifc.), type, of the nature of, consisting of. (paricaryātmakam, n. nom. sg., TP cpd. consisting of service, "service-selved.") karma (n. nom. sg.), action. śūdrasya (m. gen. sg.), of the śūdra, of the members of the fourth or lowest caste, of the servant caste. api, also, even. svabhāvajam (n. nom. sg.), born of innate nature, arising from innate nature.

45

स्वे स्वे कर्मण्य् ग्रभिरतः sve sve karmany abhiratah in own repeated action content,

संसिद्धिं लभते नर:। samsiddhim labhate narah perfection he attains, a man,

स्वकर्मनिरतः सिद्धिं svakarmaniratah siddhim own action contented with, perfection

यथा विन्दति तच् छृणु ।। yathā vindati tac chṛṇu 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 $abhi \sqrt{ram}$), contented, satisfied, pleased.
- samsiddhim (f. acc. sg.), perfection, success, fulfillment.
- *labhate* (3rd sg. pr. indic. mid. \sqrt{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.
- yathā, how, in which way.
- vindati (3rd sg. pr. indic. act. $\sqrt{2}$ vid), he finds.
- tad (n. acc. sg.), that, this.
- *srnu* (2nd sg. imperative act. \sqrt{sru}), hear! learn!

46

यतः प्रवृत्तिर् भूतानां yatah pravittir bhūtānām from whom the origin of beings,

येन सर्वम् इदं ततम् । yena sarvam idam tatam by whom all this universe pervaded,

स्वकर्मणा तम् ग्रभ्यर्च्य svakarmaņā tam abhyarcya by one's own action him worshipping,

सिद्धिं विन्दति मानवः ॥ siddhim vindati mānavaļı 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{tan}), pervaded, stretched, diffused. svakarmaņā (n. inst. sg.), by own action. tam (m. acc. sg.), him, it. abhyarcya (gerund abhi $\sqrt{rc} \sqrt{arc}$), worshipping, praising. siddhim (f. acc. sg.), perfection, success, fulfillment. vindati (3rd sg. pr. indic. act. $\sqrt{2}$ vid), he finds. mānavas (m. nom. sg.), man, a man, a human being, a descendant of Manu, the primal patriarch.

47

श्रेयान् स्वधर्मो विगुणः sreyān svadharmo viguņaķ better own duty imperfect

परधर्मात् स्वनुष्ठितात् । paradharmāt svanusthitāt than another's duty well performed;

स्वभावनियतं कर्म svabhāvaniyatam karma own-nature-prescribed action

कुर्वन् नाम्नोति किल्बिषम् ॥ kurvan nāpnoti kilbişam 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{kr}), performing, doing.

na, not.

āpnoti (3rd sg. pr. indic. act. \sqrt{ap}), he incurs, one obtains, he attains.

kilbişam (n. acc. sg.), guilt, fault, sin, evil.

^{*} Caste duty is meant here.

48

सहजं कर्म कौन्तेय sahajam karma kāunteya together-born action, Son of Kuntī,

सदोषम् अपि न त्यजेत्। sadoşam api na tyajet with deficiency even, not one should abandon.

सर्वारम्भा हि दोषेण sarvārambhā hi doşeņa all undertakings indeed with deficiency

धूमेनाग्निर् इवावृताः ॥ dhūmenāgnir ivāvrtāķ 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. sadosam (n. acc. sg.), with deficiency, with fault. api, even, also. na, not. *tyajet* (3rd sg. optative act. \sqrt{tyaj}), one should abandon, he should abandon. sarvārambhās (m. nom. pl. from sarva ā \sqrt{rambh} , all undertakings, all beginnings, all commencements. hi, indeed. dosena (n. inst. sg.), with deficiency, with fault, with error. dhūmena (m. inst. sg.), with smoke, by smoke. agnis (m. nom. sg.), fire, god of fire. iva, like, similar. āvrtās (m. nom. pl. p. pass. participle ā \sqrt{vr} , enveloped, veiled, hidden.

49

ग्रसक्तबुद्धिः सर्वत्र asaktabuddhih sarvatra unattached intelligence everywhere,

जितात्मा विगतस्पृहः । jitātmā vigataspṛhaḥ conquered self, disappeared desire,

नैष्कर्म्यसिद्धिं परमां nāiskarmyasiddhim paramām actionlessness perfection supreme

संन्यासेनाधिगच्छति ॥ samnyāsenādhigacchati 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 $a \sqrt{sa\tilde{n}j}$), unattached, 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{ji}), conquered, subdued.
- ātmā (m. nom. sg.), self.
- (jitātmā, m. nom. sg. BV cpd., whose self is conquered).
- vigata (p. pass. participle vi \sqrt{gam}), gone away, disappeared.
- sprhas (m. nom. sg.), deep desire, longing, envy.
- (vigatasprhas, m. nom. sg. BV cpd., whose desire has disappeared.)
- nāiskarmya (n.), actionlessness, inactivity.
- siddhim (f. acc. sg.), success, perfection, fulfillment.
- (*nāiskarmya-siddhim*, f. acc. sg. TP cpd., perfection of actionlessness.)
- paramām (f. acc. sg.), supreme.
- samnyāsena (m. inst. sg.), by renunciation, through renunciation, by throwing down.
- adhigacchati (3rd sg. pr. indic. act. adhi \sqrt{gam}), one goes to, one attains, he attains.

50

सिद्धिं प्राप्नो यथा ब्रह्म siddhim prāpto yathā brahma perfection attained, how brahman

तथाप्नोति निबोध मे। tathāpnoti nibodha me also one attains, learn from me,

समासेनैव कौन्तेय samāsenāiva kāunteya briefly, Son of Kuntī,

निष्ठा ज्ञानस्य या परा ॥ nisthā jñānasya 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{ap}), having attained, obtained. yathā, how, in what way, in which way. brahma (n. acc. sg.), Brahman. tathā, thus, also. *āpnoti* (3rd sg. pr. indic. act. \sqrt{ap}), he attains, one attains. nibodha (2nd sg. imperative act. ni \sqrt{budh}), learn! me (gen. abl. sg.), of me, from me. samāsena (adv.), briefly, in brief. eva, indeed (used as a rhythmic filler). kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna. nisthā (f. nom. sg.), state, condition, position. jñānasya (n. gen. sg.), of knowledge, of wisdom. yā (f. nom. sg.), which. parā (f. nom. sg.), highest, supreme.

51

बुद्ध्या विशुद्धया युक्तो buddhyā viśuddhayā yukto with intelligence pure yoked

धृत्यात्मानं नियम्य च । dhrtyātmānam niyamya ca and with firmness self controlling

शब्दादीन् विषयांस् त्यक्त्वा sabdādīn visayāns tyaktvā sound beginning with, objects abandoning,

रागद्वेषौ व्युदस्य च ।। rāgadveṣāu 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.

yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), joined, disciplined in Yoga, yoked.

dhrtyā (f. inst. sg.) with firmness, with stead-fastness.

ätmänam (m. acc. sg.), self.

niyamya (gerund ni \sqrt{yam}), controlling, subduing.

ca, and.

śabda (m.), sound.

- ādīn (m. acc. pl. ifc.), beginning with, and so forth, lit. "whose first was," etcetera.
- (*śabda-ādīn*, m. acc. pl. TP cpd., beginning with sound.)

vişayān (m. acc. pl.), objects of the senses, spheres of the senses.

tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned.

rāga (m.), passion, vehement desire.

dveșa (m.), hatred.

- (rāgadvesāu, m. acc. dual, DV cpd. desire and hatred, liking and disliking.)
- vyudasya (gerund vi ud $\sqrt{2}$ as), rejecting, casting aside, abandoning.

ca, and.

[•] There are five objects, or "provinces" (visayās), of the senses (indriyāņi):

^{1.} śabda or śruti vişaya (sound) for the ear.

^{2.} sparśa visaya (tangibility) for the touch.

^{3.} rūpa visaya (form) for the eye.

^{4.} rasa vişaya (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.

52

विविक्तसेवी लघ्वाशी viviktasevī laghvāsī solitary dwelling, lightly eating,

यतवाक्कायमानसः। yatavākkāyamānasah controlled speech, body (and) mind,

ध्यानयोगपरो नित्यं dhyānayogaparo nityam meditation Yoga devoted-to constantly,

वैराग्यं समुपाश्रितः ॥

vāirāgyum samupāśritah 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 vi \sqrt{vic}), separated, isolated, solitary. sevī (m. nom. sg. ifc.), inhabiting, dwelling, frequenting. (vivikta-sevī, m. nom. sg. TP cpd., dwelling in solitude.) laghu (m.), light, lightly, easily digested. āśī (m. nom. sg. ifc.), eating, consuming. (laghu-āśī, m. nom. sg. TP cpd., eating little.) yata (p. pass. participle \sqrt{yam}), controlled, subdued. vāc (f.), speech, talk. kāya (m.), body, bodily frame. mānasas (n. nom. sg. ifc.), belonging to the mind, thought. (yatavākkāyamānasas, m. nom. sg. BV cpd., whose speech, body and mind are controlled.) dhyāna (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.

vāirāgyam (n. acc. sg.), dispassion, disinterest, impartiality.

samupāśritas (m. nom. sg. p. pass. participle sam upa $\bar{a} \sqrt{sri}$), taking refuge in, being supported by.

53

ग्रहंकारं बलं दर्पं *ahaṁkāraṁ balaṁ darpaṁ* egotism, force, arrogance,

कामं कोधं परिग्रहम्। kāmam krodham parigraham desire, anger (and) possession

विमुच्य निर्ममः शान्तो vimucya nirmamah santo relinquishing; unselfish, tranquil,

ब्रह्मभूयाय कल्पते ।। brahmabhūyāya 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. ahamkāram (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.), anger, tury, wrath.
- hold of, possessing, possession of property.
- vimucya (gerund vi \sqrt{muc}), relinquishing, abandoning.
- nirmamas (m. nom. sg.), unselfish, "not mine," not acquisitive.
- śāntas (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{klp}), he is fit, he is adapted, one is fit.

54

ब्रह्मभूतः प्रसन्नात्मा brahmabhūtaḥ prasannātmā Brahman absorbed, the serene self

न शोचति न काडक्षति। na śocati na kānkṣati not he mourns, not he desires,

समः सर्वेषु भूतेषु samah sarveşu bhūteşu impartial among all beings

मद्भक्तिं लभते पराम् ॥ madbhaktim labhate parām 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. ātmā (m. nom. sg.), self. (prasannātmā, m. nom. sg. BV cpd., whose self is serene.) na, not. *socati* (3rd sg. pr. indic. act. \sqrt{suc}), he grieves, he mourns. na, not. kānkṣati (3rd sg. pr. indic. act. $\sqrt{k\bar{a}\bar{n}k\bar{s}}$), he desires, he longs for, he hankers after. samas (m. nom. sg.), the same, impartial, dispassionate. sarveşu (m./n. loc. pl.), in all, among all. bhūteşu (m./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{labh}), he attains, he reaches.

parām (f. acc. sg.), supreme, highest.

[•] Impartial, lit. "the same," i.e. regarding his own *ātman* (self) as identical with the *ātmans* of all beings.

55

भक्त्या माम् ग्रभिजानाति bhaktyā mām abhijānāti by devotion to me he comes to know

यावान् यञ्चास्मि तत्त्वतः । *yāvān yaścāsmi tattvataḥ* how great and who I am in reality,

ततो मां तत्त्वतो ज्ञात्वा tato mām tattvato jñātvā then me in reality having known

विशते तदनन्तरम् ॥ viśate 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. mām (acc. sg.), me, to me. abhijānāti (3rd sg. pr. indic. act. abhi $\sqrt{j\tilde{n}\tilde{a}}$), he comes to know, one comes to realize. yāvān (m. nom. sg.), how great, how much. yas (m. nom. sg.), who. ca, and. asmi (1st sg. pr. indic. \sqrt{as}), I am. tattvatas (n. abl. sg.), in truth, in reality. tatas, then, from there. mām (acc. sg.), me. tattvatas (n. abl. sg.), in truth, in reality. *jñātvā* (gerund $\sqrt{j\bar{n}\bar{a}}$), having known, knowing. visate (3rd sg. pr. indic. mid. \sqrt{vis}), he enters, one enters. tadanantaram (adv.), immediately, thereupon.

56

सर्वकर्माण्य् अपि सदा sarvakarmāņy api sadā all actions, moreover, always

कुर्वाणो मद्व्यपाश्रयः। kurvāņo madvyapāśrayaḥ performing, me trusting in,

मत्प्रसादाद् ग्रवाप्नोति matprasādād avāpnoti from my grace he attains

शाश्वतं पदम् ग्रव्ययम् ॥ sāsvatam padam avyayam the eternal abode, imperishable.

Performing all actions, He whose reliance is always on Me, Attains, by My grace, The eternal, imperishable abode. sarvakarmāņi (n. acc. pl.), all actions. api, moreover, also, even. sadā, always, perpetually, forever. kurvānas (m. nom. sg. pr. participle mid. \sqrt{kr}), doing, performing. madvyapāśŗayas (m. nom. sg. from mat vi

apa $\bar{a} \sqrt{sri}$, trusting in me, taking refuge in me.

matprasādāt (m. abl. sg.), from my grace, from my kindness, from my favor.

avāpnoti (3rd sg. pr. indic. act. ava \sqrt{ap}), he attains, one attains, one obtains.

śāśvatam (n. acc. sg.), eternal, perpetual.

padam (n. acc. sg.), home, abode.

avyayam (n. acc. sg.), imperishable, unchanging.

57

चेतसा सर्वकर्माणि cetasā sarvakarmāņi by thought all actions

मयि संन्यस्य मत्परः। mayi saminyasya matparah on me renouncing, me devoted-to as supreme,

बुद्धियोगम् उपाश्रित्य buddhiyogam upāśritya intelligence-Yoga taking refuge in,

मच्चित्तः 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.

sarvakarmāņi (n. acc. pl.), all actions.

mayi (loc. sg.), on me, in me.

samnyasya (gerund sam ni $\sqrt{2}$ as), 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.), intelligence-Yoga, the Yoga of intelligence, the Yoga of understanding, intuitive determination, trained intuition.

upāśritya (gerund upa $\bar{a} \sqrt{\dot{s}ri}$), 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. $\sqrt{bh\bar{u}}$), be! become!

58

मच्चित्तः सर्वदुर्गाणि maccittaḥ sarvadurgāṇi of me thinking, all difficulties

मत्प्रसादात् तरिष्यसि । matprasādāt tarisyasi from my grace thou shalt pass over;

ग्रथ चेत् त्वम् ग्रहंकारान् *atha cet tvam ahaṁkārān* but if thou from egotism

न श्रोष्यसि विनडक्ष्यसि ॥ na śrosyasi vinañksyasi not thou shalt listen, 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. maccitas (m. nom. sg.), thinking of me, with mind on me. sarva, all. durgāņi (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. ahamkārāt (m. abl. sg.), from egotism, from "I making." na. not. *śrosyasi* (2nd sg. future act. \sqrt{sru}), thou shalt hear, thou shalt listen, thou wilt listen. vinañkşyasi (2nd sg. future act. vi \sqrt{nas}), thou shalt be lost, thou shalt perish.

59

यद् ग्रहंकारम् ग्राश्रित्य yad ahamkāram āsritya when egotism taking refuge in

न योत्स्य इति मन्यसे। na yotsya iti manyase "not I shall fight" thus thou thinkest,

मिथ्यैष व्यवसायस् ते mithyāisa vyavasāyas te vain this resolve of thee;

प्रकृतिस त्वां नियोक्ष्यति ।।

prakrtis tvām 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. ahamkāram (m. acc. sg.), egotism, "I making." āśritya (gerund $\bar{a} \sqrt{sri}$), taking refuge in, depending on. na, not. yotsya (samdhi for yotsye 1st sg. mid. future \sqrt{yudh} , I shall fight, I may fight. iti, thus (often used to close a quotation). manyase (2nd sg. pr. indic. mid. \sqrt{man}), thou thinkest, thou imaginest. mithyā (adv.), vain, untrue, hopeless. eșas (m. nom. sg.), this. vyavasāyas (m. nom. sg.), resolve, determination. te (gen. sg.), of thee, thy. prakrtis (f. nom. sg.), nature, material nature. tvām (acc. sg.), thee. *niyokşyati* (3rd sg. act. future *ni* \sqrt{yuj}), it will

enjoin, it will command.

60

स्वभावजेन कौन्तेय svabhāvajena kāunteya by born of own nature, Son of Kuntī,

निबद्धः स्वेन कर्मणा। nibaddhah svena karmanā bound by own karma

कर्तुं नेच्छसि यन् मोहात् kartum necchasi yan mohāt to do not thou wishest, what, from delusion

करिष्यस्य स्रवशो ऽपि तत् ।। karişyasy avaso 'pi tat thou shalt do, against will, even that.

What you wish not to do, through delusion,You shall do thatAgainst 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 $ni \sqrt{bandh}$, bound, bound down. svena (inst. sg.), by own, by one's own, by thine own. karmaņā (n. inst. sg.), by action, by karma. *kartum* (infinitive \sqrt{kr}), to do, to make. na, not. icchasi (2nd sg. pr. indic. \sqrt{is}), thou desirest, thou wishest. yad (n. nom. sg.), what, which. mohāt (m. abl. sg.), from delusion, from confusion. karişyasi (2nd sg. act. future \sqrt{kr}), thou shalt do, thou shalt perform, thou shalt make. avaśas (m. nom. sg.), without will, against will, willy-nilly. api, even, also. tad (n. acc. sg.), that, this.

^{*} 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.

61

ईश्वरः सर्वभूतानां *iśvaraḥ sarvabhūtānāṁ* the Lord of all beings

हृद्देशे ऽर्जुन तिष्ठति । hrddese 'rjuna tisthati in the heart region, Arjuna, he abides,

भ्रामयन् सर्वभूतानि bhrāmayan sarvabhūtāni causing to move all beings

यन्त्रारूढानि मायया।। yantrārūdhāni 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. iśvaras (m. nom. sg.), Lord, The Lord.

sarvabhūtānām (n. gen. pl.), of all beings, of all creatures.

hrd (n.), heart.

- *deśe* (m. loc. sg.), in the region, in the place, in the direction. (*hrd-deśe*, m. loc. sg. TP cpd., in the region
- (*hrd-dese*, 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.
- *bhrāmayan* (m. nom. sg. causative pr. participle), causing to move, causing to wander.
- sarvabhūtāni (n. acc. pl.), all beings, all creatures.

yantra (n.), machine, mechanism.

 $\bar{a}r\bar{u}dh\bar{a}ni$ (n. acc. pl. p. pass. participle \bar{a} \sqrt{ruh}), fixed to, attached to, mounted on.

- (yantrārūdhāni, 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.

^{*} Like puppets fixed to a merry-go-round, an interpretation made by Samkara (circa 800 A.D.).

62

तम् एव शरणं गच्छ tam eva śaraņam gaccha to him alone, the refuge, go!

सर्वभावेन भारत। sarvabhāvena bhārata with (thy) whole being, Descendant of Bharata,

तत्प्रसादात् परां शान्तिं tatprasādāt parām sāntim from that grace supreme peace

स्थानं प्राप्स्यसि शाश्वतम् ॥ sthānam prāpsyasi sāsvatam 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.

tam (m. acc. sg.), to him, him, it. eva, indeed, alone (often used as a rhythmic filler). śaraņam (n. acc. sg.), refuge, shelter, place of rest. gaccha (2nd sg. imperative act. \sqrt{gam}), go! sarvabhāvena (m. inst. sg.), with whole being, with all being. bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna. tatprasādāt (m. abl. sg.), from that grace, from this favor. parām (f. acc. sg.), supreme, highest. śāntim (f. acc. sg.), peace, tranquility. sthānam (n. acc. sg.), home, abode, *prāpsyasi* (2nd sg. future, act. *pra* \sqrt{ap}), thou shalt attain, thou shalt reach. śāśvatam (n. acc. sg.), eternal, imperishable.

63

इति ते ज्ञानम् ग्राख्यातं iti te jñānam ākhyātam thus to thee knowledge expounded

गुह्याद् गुह्यतरं मया। guhyād guhyataram mayā than the secret more secret by me.

विमृत्र्यैतद् अशेषेण vimrsyāitad aseseņa reflecting on this without remainder,

यथेच्छसि तथा कुरु।। yathecchasi tathā 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. iti, thus, in this way, so.

te (dat. sg.), to thee.

jñānam (n. nom. sg.), knowledge, wisdom.

 $\bar{a}khy\bar{a}tam$ (n. nom. sg. p. pass. participle $\bar{a}\sqrt{khya}$), told, explained, expounded.

- guhyāt (m. abl. sg.), than secret, than the secret.
- guhyataram (m. acc. sg. comparative), more secret.

mayā (inst. sg.), by me,

vim; sya (gerund vi \sqrt{m} ; s), reflecting on, having considered, having felt.

etad (n. acc. sg.), this.

aśesena (m./n. inst. sg.), without remainder, wholly, in toto, entirely.

yathā, how, as, in which way.

icchasi (2nd sg. pr. indic. act. \sqrt{is}), thou desirest, thou wishest.

tathā, thus, in this way, so.

kuru (2nd sg. imperative act. \sqrt{kr}), do! make! perform!

64

सर्वगुह्यतमं भूयः

sarvaguhyatamam bhūyah of all most secret again,

शृणु मे परमं वच:। *srnu me paramam vacah* hear of me the supreme word;

इष्टो ऽसि मे दृढम् इति isto 'si me dr.dham iti loved thou art of me surely;

ततो वक्ष्यामि ते हितम् ॥ tato vakşyāmi 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. *śrņu* (2nd sg. imperative act. \sqrt{sru}), hear! learn! me (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{is}), loved, desired. asi (2nd sg. pr. indic. \sqrt{as}), thou art. me (gen. sg.), of me, by me. drdham (adv.), surely, firmly, closely. iti, thus, so. tatas, from there, therefore. vaksyāmi (1st sg. future act. \sqrt{vac}), I shall speak, I shall disclose. te (gen. sg.), of thee, thy. hitam (m. acc. sg. p. pass. participle $\sqrt{dh\bar{a}}$), advantage, benefit, good.

65

मन्मना भव मद्भक्तो manmanā bhava madbhakto me devoted be, me worshipping,

मद्याजी मां नमस्कुरु। madyājī mām namaskuru to me sacrificing, to me make reverence,

माम् एवैष्यसि सत्यं ते

mām evāisyasi satyam te

to me in this way thou shalt go truly; to thee

प्रतिजाने प्रियो ऽसि 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.

- manmanās (m. nom. sg.), with zeal for me, me-minded, (as BV cpd.) whose mind is fixed on me.
- bhava (2nd sg. imperative act. $\sqrt{bh\bar{u}}$), be! become!
- madbhaktas (m. nom. sg. p. pass. participle mat \sqrt{bhaj}), me-worshipping, devoted to me.
- madyājī (m. nom. sg.), to me sacrificing, sacrificing to me.

mām (acc. sg.), me, to me.

- namaskuru (2nd sg. imperative act. namas \sqrt{kr}), make reverence! bow to!
- mām (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 (1st sg. pr. indic. mid. prati $\sqrt{j\tilde{n}\tilde{a}}$), I promise, I acknowledge.
- priyas (m. nom. sg.), dear, favored.
- asi (2nd sg. pr. indic. \sqrt{as}), thou art.
- me (gen. sg.), of me, to me.

66

सर्वधर्मान् परित्यज्य sarvadharmān parityajya all duties abandoning,

माम् एकं शरणं व्रज । mām ekam saraņam vraja (in) me alone refuge take.

ग्रहं त्वा सर्वपापेभ्यो aham tvā sarvapāpebhyo I thee from all evils

मोक्षयिष्यामि मा शुचः ॥ mokşayişyāmi mā śucaḥ I shall cause to be released, do not grieve.

Abandoning all duties, Take refuge in Me alone. I shall liberate you From all evils; do not grieve.

sarvadharmān (m. acc. pl.), all duties, all usages. parityajya (gerund pari \sqrt{tyaj}), abandoning, relinquishing. mām (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{vraj}), take! vow! aham (nom. sg.), I. tvā (acc. sg.), thee. sarvapāpebhyas (m. abl. pl.), from all evils, from all wrongs. mokşayişyāmi (1st sg. causative future act. \sqrt{muc} , I shall release, I shall cause to be released. mā (prohibitive), do not, never. *sucas* (2nd sg. aorist subjunctive \sqrt{suc}), thou shouldst grieve. (mā śucas, do not grieve.)

67

इदं ते नातपस्काय idam te nātapaskāya this from thee not to one without austerity

नाभक्ताय कदाचन ।

nābhaktāya kadācana

- not to one who neglects worship, at any time,
- न चाशुश्रूषवे वाच्यं

na cāśuśrūșave vācyam

and not to one who does not desire to hear what is to be said

न च मां यो ऽभ्यसूयति ।। na ca mām 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.

te (gen. sg.), of thee, from thee.

na, 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.

ca, and.

- as $a \sin v \sin v$, to one who does not desire to hear, to one who wishes not to listen, to the nonobedient.
- $v\bar{a}cyam$ (n. nom. sg. gerundive \sqrt{vac}), to be said, what is to be said.

na, not.

ca, and.

mām (acc. sg.), me.

- yas (m. nom. sg.), who. abhyasūyati (3rd sg. pr. indic. act. verb derived from abhi √asūya), he speaks evil
 - of, he shows indignation toward, he sneers at.

68

य इदं परमं गुह्यं ya idam paramam guhyam who this supreme secret

मद्भक्तेब्ब् ग्रभिधास्यति । madbhakteşv abhidhāsyati to my worshippers he shall set forth,

भक्तिं मयि परां कृत्वा bhaktim mayi parām krtvā devotion to me highest having made,

माम् एवैष्यत्य् ग्रसंशयः ॥ mām evāişyaty asamsayah 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. madbhakteşu (m. loc. pl.), in my worshippers, to my devotees. abhidhāsyati (3rd sg. act. future abhi $\sqrt{dh\bar{a}}$), 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. krtvā (gerund \sqrt{kr}), having made, performing. mām (acc. sg.), me, to me. eva, indeed (used as a rhythmic filler). esyati (3rd sg. future act. \sqrt{i}), he shall go, he shall come. asamsayas (adv.), surely, without doubt.

69

न च तस्मान् मनुष्येषु

na ca tasmān manusyesu and not than he among men

कश्चिन् मे प्रियकृत्तमः। kaścin me priyakrttamaḥ anyone to me more pleasing doing

भविता न च मे तस्माद् bhavitā na ca me tasmād shall be, and not to me than he

म्रन्यः प्रियतरो भुवि ॥ anyaḥ 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. ca, and. tasmāt (m. abl. sg.), than he, than this one. manusyeşu (m. loc. pl.), in men, among men, among mankind. kaścid, anyone, anyone whoever. me (dat. sg.), to me. priyakrttamas (m. nom. sg. compar.), more pleasing doing, more dear making, giving more pleasure. bhavitā (3rd sg. periphrastic future act. $\sqrt{bh\bar{u}}$, he shall be, he will be. na, not. ca, and. me (dat. sg.), to me (or gen. sg.), of me. tasmāt (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.

70

ग्रध्येष्यते च य इमं adhyeşyate ca ya imam and he shall study, who, this

धर्म्यं संवादम् ग्रावयोः । *dharmyam samvādam āvayoḥ* sacred dialogue of ours

ज्ञानयज्ञेन तेनाहम् jñānayajñena tenāham with the knowledge sacrifice by him, I

इष्ट: स्याम् इति मे मति: ॥ işțah syām 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. ca, and. yas (m. nom. sg.), who. imam (m. acc. sg.), this. dharmyam (m. acc. sg.), sacred, lawful, righteous. samvādam (m. acc. sg.), dialogue, "together speaking," conversation. āvayos (gen. dual), of us two, of ours. jñānayajñena (m. inst. sg.), by the knowledge sacrifice, with the knowledge sacrifice. tena (m. inst. sg.), by him, by this one. aham (nom. sg.), I. istas (m. nom. sg. p. pass. participle \sqrt{is}), desired, loved. syām (1st sg. optative act. \sqrt{as}), I should be, might I be. iti, thus, in this way, so. me (gen. sg.), of me, my. matis (f. nom. sg.), thought, belief, opinion, mind.

71

श्रद्धावान् ग्रनसूयश्च sraddhāvān anasūyasca full of faith, not scoffing,

शृणुयाद् म्रपि यो नर:। *srmuyād api yo naraḥ* he should hear even who, the man,

सो ऽपि मुक्तः शुभाँल् लोकान् so 'pi muktaḥ subhānl lokān he also, liberated, happy worlds

प्राप्नुयात् पुण्यकर्मणाम् ।।

prāpnuyāt puņyakarmaņām 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. ca, and. *śrņuyāt* (3rd sg. optative act. \sqrt{sru}), 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{muc}), liberated, released. śubhān (m. acc. pl.), happy, joyful. lokān (m. acc. pl.), worlds. prāpnuyāt (3rd sg. optative act. pra \sqrt{ap}), he should attain, he should reach. punya (n.), pure, cleansed, purified. karmanām (n. gen. pl.), of actions. (punyakarmanam, n. gen. pl. BV cpd., of those of pure actions, of those whose actions are pure.)

72

कच्चिद् एतच् छ्रुतं पार्थ kaccid etac chrutam pārtha has this been heard, Son of Prthā,

त्वयैकाग्रेण चेतसा। tvayāikāgreņa cetasā by thee with concentrated thought?

कच्चिद् ग्रज्ञानसंमोहः kaccid ajñānasammohah 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{sru}), heard, been heard. pārtha (m. voc. sg.), Son of Prthā, epithet of Arjuna. tvayā (inst. sg.), by thee. ekāgrena (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-sammohas, m. nom. sg. TP cpd., delusion of ignorance.) pranașțas (m. nom. sg. p. pass. participle pra \sqrt{nas} , destroyed, lost. te (gen. sg.), of thee, thy. dhanamjaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

म्रर्जुन उवाच। *arjuna uvāca* Arjuna spoke:

arjunas (m. nom. sg.), Arjuna. $uv\bar{a}ca$ (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

73

नष्टो मोहः स्मृतिर् लब्धा nașțo mohaḥ smṛtir labdhā lost delusion, wisdom gained

त्वत्प्रसादान् मयाच्युत । tvatprasādān mayācyuta from thy grace by me, Unchanging One;

स्थितो ऽस्मि गतसंदेहः sthito 'smi gatasamidehah standing I am (with) dispelled doubt.

करिष्ये वचनं तव ।। *karişye vacanaṁ tava* I shall do command of thee.

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. nastas (m. nom. sg. p. pass. participle \sqrt{nas}), lost, destroyed.

- mohas (m. nom. sg.), delusion, confusion.
- smrtis (f. nom. sg.), memory, wisdom.
- labdhā (f. nom. sg. p. pass. participle \sqrt{labh}), 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 (1st sg. \sqrt{as}), I am.
- gatasamdehas (m. nom. sg.), gone doubt, dispelled doubt.
- karişye (1st sg. future mid. \sqrt{kr}), I shall do, I shall perform.
- vacanam (n. acc. sg.), command, injunction. tava (gen. sg.), of thee, thy.

संजय उवाच। *saṁjaya uvāca* Saṁjaya spoke:

- samjayas (m. nom. sg.), Samjaya, the minister of King Dhrtarāstra, who has narrated the poem.
- $uv\bar{a}ca$ (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

74

इत्य् ग्रहं वासुदेवस्य ity aham vāsudevasya thus, I of the Son of Vasudeva

पार्थस्य च महात्मनः।

pārthasya ca mahātmanah and of the Son of Prthā great selved

संवादम् इमम् ग्रश्नौषम्

samvādam imam aśrāuṣam dialogue this I have heard,

ग्रद्भतं 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. iti, thus, in this way. aham (nom. sg.), I. vāsudevasya (m. gen. sg.), of the son of Vasudeva, i.e. of Krishna. pārthasya (m. gen. sg.), of the Son of Prthā, i.e. of Arjuna. ca, and. mahātmanas (m. gen. sg. BV cpd.), him whose soul is great, him whose self is great. samvādam (m. acc. sg.), dialogue, conversation, "together speaking." imam (m. acc. sg.), this. aśrāusam (Ist sg. aorist act. \sqrt{sru}), 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.

75

व्यासप्रसादाच् छुतवान् *vyāsaprasādāc chrutavān* by Vyāsa's grace one who has heard

एतद् गुह्यम् ग्रहं परम्। etad guhyam aham param this secret I supreme

योगं योगेश्वरात् कृष्णात् yogam yogesvarāt krṣṇāt Yoga from the Lord of Yoga, from Krishna,

साक्षात् कथयतः स्वयम् ॥ *sākṣāt kathayataḥ svayam* before the eyes, speaking Himself.

By the grace of Vyasa I have heard This supreme and most secret yoga Which Krishna, the Lord of Yoga, has divulged Directly, speaking Himself.

- vyāsa (m.), Vyāsa, legendary sage, who is supposed to have compiled the Vedas as well as the Mahābhārata, and who is the natural grandfather of the Pāndava princes.
- prasādāt (m. abl. sg.), from grace, from the grace, from the favor.
- (vyāsaprasādāt, m. abl. sg. TP cpd., by the grace of Vyāsa.)
- śrutavān (m. nom. sg.), hearing, one who has heard.
- 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.)
- krsnāt (m. abl. sg.), from Krishna.
- sākṣāt (adv.), before the eyes.
- kathayatas (m. abl. sg. pr. participle \sqrt{kath}), speaking, narrating, relating.
- svayam (m. acc. sg.), himself, own.

Vyāsa, legendary sage, compiler of the Vedas; also, according to legend, the natural father of Pāndu and Dhṛtarāştra, thus the grandfather of Arjuna, as well as of the Pāndava princes along with the hundred sons of Dhṛtarāştra. Vyāsa is also said to have compiled the Mahābhārata including the Gitā, though he must have existed before most of the events recounted in these works.

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राजन् संस्मृत्य संस्मृत्य rājan samsmrtya samsmrtya O King, recollecting again and again

संवादम् इमम् ग्रद्भुतम् । samvādam imam adbhutam dialogue this marvelous

केशवार्जुनयोः पुण्यं keśavārjunayoḥ puṇyaṁ of the Handsome Haired One and Arjuna, holy,

हृष्यामि च मुहुर् मुहु: ॥ hrsyāmi 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 Dhrtarästra, to whom the poem has been narrated). samsmrtya (gerund sam \sqrt{smr}), recollecting, remembering. (samsmrtya samsmrtya, recollecting again and again.) samvādam (m. acc. sg.), dialogue, conversation, "together speaking." 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. hrsyāmi (1st sg. pr. indic. act. \sqrt{hrs}), I rejoice, I am excited. ca, and.

muhur muhur, again and again, constantly, at every moment.

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तच् च संस्मृत्य संस्मृत्य tac ca samsmrtya samsmrtya and that recollecting again and again

रूपम् ग्रत्य द्भूतं हरेः।

rūpam atyadbhutam hareh the form marvelous of Hari (Krishna),

विस्मयो मे महान् राजन् vismayo me mahān rājan the amazement of me (is) great, O King,

हृष्यामि च पुनः पुनः ॥ 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. tad (n. acc. sg.), this, that.

ca, and.

samsmrtya samsmrtya (gerund sam \sqrt{smr}), 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.

me (gen. sg.), of me, my.

- mahān (m. nom. sg.), great.
- *rājan* (m. voc. sg.), O King (referring to King Dhṛtarāṣṭra).
- *hrṣyāmi* (1st sg. pr. indic. act. \sqrt{hr} , I rejoice, I am excited.

ca, and.

punar punar, again and again.

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यत्र योगेश्वरः कृष्णो yatra yogesvarah kṛṣṇo wherever the Lord of Yoga, Krishna,

यत्र पार्थो धनुर्धर: । yatra pārtho dhanurdharaḥ wherever the Son of Pṛthā, the archer,

तत्र श्रीर् विजयो भूतिर् tatra śrīr vijayo bhūtir 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. krsnas (m. nom. sg.), Krishna. yatra, where, wherever. pārthas (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. śrīs (f. nom. sg.), splendor, radiance. vijayas (m. nom. sg.), victory. bhūtis (f. nom. sg.), wealth, well-being, riches. dhruvā (f. nom. sg.), sure, eternal. nītis (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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