

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
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Edited and with a Preface by
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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 Gītā looks so daunting that general readers are likely to conclude that it is not the one for them. But that would be a serious mistake, for the truth is that this is a multivalent book—there is something in it that will reward every serious reader.

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

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

There are some books that will never have definitive editions, and I am not confining myself to translations; I am thinking of the vernacular in which the substance of the texts are cast—idioms, metaphors, analogies, innuendos and their likes. The reason for this is that in a way, these classics are living creatures in at least the sense that they seek out apertures through which to move. It is as if they were intelligent, looking for ingenious ways to get their point across to their readers. There are only a very few books that I know of that can do this, with the Tao Te Ching preminent 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 Bhāgavad Gītā is the summation of the Vedānta, and among explicit doctrines the Vedānta stands out as one of the most direct formulations possible of what constitutes the very essence of our spirituality. Truth being one, the Gītā's teachings find their parallels in the other revealed scriptures, but nowhere else are its teachings so succinctly stated.

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

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

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

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

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

The Purpose of Life

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

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

Crisis of Self-Identity

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

Who Am I?

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

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

The Human Soul

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

The Spiritual Quest

The physical world is constantly changing; it is a scene of perpetual perishing. Sages, however, through deep introspection, came to the conclusion that whatever

ceases to exist cannot be the ultimate reality. An all-pervading consciousness, which by its nature is eternal and indestructible, can alone be the ultimate reality. We catch glimpses of this all-pervading consciousness when we encounter people who show tremendous courage, extraordinary creativity, and boundless compassion (BG II:16–17).

Different Ways for Different Temperaments

There are several paths to spiritual realization. People are born with different temperaments and tendencies: some like to be active, others reflective, others affective and engaged with their feelings, and others (the show-me types) favor experiments (let's see what works). Spiritual paths exist for each of these four types. For the active there is the Way of Work, *karma yoga*; for the reflective there is the Way of Knowledge, *jñāna 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 self-conceit, 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, *prāṇāyāma*. The final step is to withdraw the mind from the senses that monitor the external world and turn it toward the object of one's concentration (BG VI:12).

Meditation—the Method

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

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

The Way of Devotion

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

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

Love and Devotion

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

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

The Merging of the Ways

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

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

The Power of Maya

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

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

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

Overcoming Hurdles

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

Like fast-moving clouds covering the sun, agitations of the mind are always ready to disturb the intellect. Delusions of the mind cannot be completely overcome by self-effort. 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 Kurukṣetra 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 Saṁjaya to tell him what is happening on the field of the Kurus, the battlefield. Saṁjaya proceeds to list the principal warriors on the field and then directs his focus to Arjuna and his

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

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

These sage words, however, are not enough to prompt Arjuna into action. As will happen again and again over several more chapters, Arjuna asserts to Krishna that this teaching is not enough, that his mind is still confused, that he needs to hear a better path. Although the reasons provided by Krishna are certainly sufficient for Arjuna to move into battle, they remain empty theories; Arjuna is unable to act. So Krishna persists. In the third chapter, the Yoga of Action, Arjuna is advised to perform the action that has to be done, staying always free from attachment (III:19). Krishna points out that it was by action alone that Janaka, the philosopher-king, attained perfection and tells Arjuna that he should act, attending to the holding together of the world (*loka-saṃgraha*) (III:20). Bringing to mind the Sāṃkhya system, he reiterates that actions are done by the *guṇas* of *prakṛti* alone; it is only the deluded one who thinks "I am the doer" (III:27). By knowing that all this is only the *guṇas*, 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-asaṅga*), leading to constant satisfaction and independence. Such a one is said to do nothing, even though engaged in action (IV:20). Sacrifice is cited as the model for proper action; the sacrifice of knowledge (*jñāna-yajña*) is said to bring the completion of all action (IV:33). In the fifth chapter, the Yoga of Renunciation, Krishna further articulates

the need for the relinquishment of attachment, saying that the wise ones see a cow, an elephant, a dog, an outcaste, and even a learned and wise Brahmin as the same (V:18). He describes the sage intent on release as one whose senses, mind, and intelligence are controlled, who has overcome desire, fear, and anger; such a one is forever liberated (V:28). The means to achieve this are described in yet another teaching, the Yoga of Meditation. To gain *yoga*, Krishna advises “Abandoning those desires whose origins lie in one’s intention, all of them without exception, and completely restraining the multitude of senses with the mind; little by little he should come to rest, with the intelligence firmly grasped. His mind having been fixed in the self, he should not think of anything” (VI:24–25). Krishna assures Arjuna that even a small amount of practice will be beneficial.

As before, none of these teachings resolves Arjuna’s crisis. Hence, Krishna continues. In the next four chapters, Krishna tells Arjuna of the highest self, attainable through Krishna himself. In the Yoga of Knowledge and Discrimination, Krishna distinguishes between the lower *prakṛti*, which is the world of the senses and the mind, and the higher *prakṛti*, 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 *puruṣa* 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 *prakṛti* that he issues forth. Those who see the higher *prakṛti* 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 *puruṣa*, 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 non-doership.

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

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

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

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

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

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

gave every svadharma (one’s own duty) religious content and an access to ultimate salvation. The Brahmanic model was not lost sight of, but was generalized so as to fit all other categories of Hindu society, including Sudras, women, and all impure castes. Once the 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 Brahmins 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 Śaṅkara (AD 788–820), the message is the “end of the world and its accompanying activity.” Madhusudana and Venkatanātha, while not rejecting Śaṅkara’s view, place more emphasis on devotion, as does Jñāneśvara, the Marathi commentator. Bhaskara

takes issue with Śaṅkara'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 Śaṅkara'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 Sāṃkhya 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 R̥g Veda and invented a term to describe it:

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

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

Paul Hacker has referred to the accommodation of multiple teachings within one tradition as "inclusivism." Antonio T. de Nicolás has explained this phenomenon philosophically as

a systematic and methodic effort to save rationality in its plural manifestations through an activity of embodiment that emancipates man from any form of

identification, allowing him the freedom to act efficiently in any one identifiable field in the social fabric. (164)

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

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

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

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

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

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

The Bhagavad Gītā, as noted in the translator's preface to this book, has given rise to nearly countless interpretations, from A. C. Bhaktivedanta Swami Prabhupada's assertion of the primacy of Lord Krishna rooted in the Dvaita theology of Madhva to Antonio T.

de Nicolás’s perspectival reading of the text based on the existential insights of Spanish philosopher Jose Ortega y Gasset. For Mahatma Gandhi, the text designed to gird the warrior Arjuna for battle became an inspiration for India’s nonviolent revolution. Reader, take your place, perhaps take sides, and take heart that this book can serve many people in many ways.

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

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

Sargeant renders this verse:

Action is inferior by far
To the Yoga of intuitive determination,

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

Sargeant attempts to retain vestiges of the *śloka* 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:

dūreṇa hyavaram karma
buddhiyogād dhanamjaya
buddhau saranam anviccha
kṛpāṅ phalāhetavaḥ

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 (*phalāhetu*) 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* (*jñā*). The lilt, appeal, and genius of the Gītā'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.

9. Search out a study group on the Bhagavad Gītā. Consider enrolling in a Sanskrit language class at a nearby college, university, or *yoga* center.

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

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

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THE BHAGAVAD GĪTĀ

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TRANSLATOR'S PREFACE

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

I have consulted numerous previous translations, among them those of Franklin Edgerton, S. Radhakrishnan, Eliot Deutsch, Swami Prabhavananda and Christopher Isherwood, and Swami Chidbhavananda, Juan Mascaro and P. Lal. I have found them all worth reading, each, as I suppose is inevitable, showing a slightly different approach. To a poem such as this, many approaches are possible, and all are worth considering. I have tried in the vocabularies to indicate a considerable variety of possible meaning. In writing the introductory chapters on language, cosmology and psychology, and the setting of the poem as the principal didactic jewel of the great Hindu epic, the Mahābhārata, I have had recourse to numerous sources—Pratap Chandra Roy's translation of the Epic, Chakravarti Narasimhan's "The 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 R̥g 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 Böhlingk 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 brāhmins today. It also appears continually in modern India, in proper names, names of institutions and regions, and so on; and several modern Indian languages, including Hindi and Bengali, are derived from it. It has also influenced several languages of southeast Asia including that of Indonesia. There is, to be sure, considerable difference between Vedic Sanskrit (circa 1400–300 B.C.) and the Sanskrit of later times, but this difference is not as great as is sometimes supposed. The later language tends to join prefixes to the words they modify, whereas in Vedic they are usually separated. Also, an important feature of the Vedic language was the use of aorist forms which tend to disappear in the later language. There is also, as might be expected, considerable difference in vocabulary. Epic-Purāṇic 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-Purāṇic 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 Purāṇas, 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 brāhmins who look down upon the printed word as a method of preserving the literature, and there exists in India a tremendously complicated method of mnemonics by which lengthy items of literature can be memorized. It is interesting to note that, owing to the detailed researches of Paṇini (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-Purāṇic Sanskrit, the language of the Epics, Purāṇas 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-Purāṇic 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 $\sqrt{bhū}$ 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 $\sqrt{\quad}$, 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 “tvā” 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-Purāṇic 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 $\sqrt{ās}$, “be,” and a periphrastic perfect in which the perfect forms of the verbs \sqrt{as} and \sqrt{kr} (sometimes $\sqrt{bhū}$) are used as suffixes of an accusative derivative noun stem in *ām*. 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:

अ	a,	pronounced as in but.
आ	ā,	„ „ „ father.
इ	i,	„ „ „ lily <i>or</i> it.
ई	ī,	„ „ „ police.
उ	u,	„ „ „ push, full.
ऊ	ū,	„ „ „ prude <i>or</i> crude.
ऋ	ṛ,	„ 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 (<i>Samskr̥ta</i>). But the ri pronunciation has been abandoned by most present-day Sanskrit scholars in favor of a simple vowel ṛ such as appears in many Slavonic languages.
ॠ	ṝ,	the same pronunciation, more prolonged.
ऌ	ḷ,	pronounced by many Indians and the English as “lry” (as in <i>revelry</i>), but probably originally a pure l vowel as in the “le” of “simple” (see Whitney 24). There is, theoretically, also a long ḹ vowel but it is practically never used.
ए	e,	pronounced as in bet or tempo.
ऐ	āi,	„ „ „ aisle.
ओ	o,	„ „ „ stone or pole.
औ	āu,	„ „ „ German “Haus.”

क्	k,	„	„	„	kill or meek.
ख्	kh,	„	„	„	inkhorn or bunkhouse.
ग्	g,	„	„	„	go, get or dog.
घ्	gh,	„	„	„	loghouse.
ङ्	ñ,	„	„	„	sing or kink.
च्	c,	pronounced	ch	as in	church.
छ्	ch,	pronounced	chh	as in	<i>birch hill</i> .
ज्	j,	pronounced	as in	judge or	jump.
झ्	jh,	„	„	„	hedgehog (<i>hejhog</i>).
ञ्	ñ,	„	„	„	French <i>bon</i> , or as in <i>hinge</i> (<i>hinge</i>).
ट्	t,	„	„	„	true.
ठ्	ṭh,	„	„	„	<i>anthill</i> .
ड्	ḍ,	„	„	„	drum.
ढ्	ḍh,	„	„	„	<i>redhead</i> .
ण्	ṇ,	„	„	„	none.
त्	t,	„	„	„	tone or tub.
थ्	th,	„	„	„	<i>nuthatch</i> .
द्	d,	„	„	„	dot (slightly toward the th sound).
ध्	dh,	„	„	„	<i>adhere</i> .
न्	n,	„	„	„	nut or thin.
प्	p,	„	„	„	pot or hip.
फ्	ph,	„	„	„	<i>uphill</i> or <i>shepherd</i> .
ब्	b,	„	„	„	beer or rub.
भ्	bh,	„	„	„	<i>abhor</i> .
म्	m,	„	„	„	man or ham.
य्	y,	„	„	„	young or royal.
र्	r,	„	„	„	red or shear.
ल्	l,	„	„	„	law or lead.
व्	v,	„	„	„	like w in <i>twine</i> or <i>wind</i> .
श्	ś,	„	„	„	as in <i>sure</i> .
ष्	ṣ,	„	„	„	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 ते te). ˆ above the line = āi (as in रै rāi). ˙ indicates o at the middle or end of a word (as in को ko). ˚ indicates āu at the middle or end of a word (as in तौ tāu). ˘ below the line indicates u (as in तु tu). ˙ below the line indicates ū (as in भू bhū). ˆ above the line indicates a consonant r (as in मर्त marta). Below the line it indicates a vowel ɾ (as in भृत् bhṛt). The short i at the middle or end

of a word is indicated by a tie to the left (as in धृति dhṛti). The long ī is indicated by a similar tie to the right (as in भी bhī). Long ā is indicated by an extra down-stroke 𑀅 (as in आत्मन् ātman). Otherwise every consonant is assumed to be followed by a short a. Most combined consonants are self explanatory, except for क्ष kṣa, श्च śca, ज्ञ jña, क्त kta and त्र 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 ḥ) is pronounced like the English aspirate h, but in Hindu usage it is followed by a short echo of the preceding vowel. The *anusvāra* (ṁ or ṅ) is a nasal sound like n in French “bon.” A diagonal stroke to the right beneath a letter (ञ्, ऋ etc.) indicates that it is a final, and is not followed by an “a” as it otherwise would be.

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

There remains the complicated subject of *sam̐dhi*, or the laws of euphonic 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 *sam̐dhi* 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 ś or ṣ 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 ṅ under certain circumstances (e.g., when preceded in the same word by *s* or *r*, or when followed by more than one consonant) and ñ under others. Final *n* after a short vowel and before a succeeding vowel is doubled to *nm*. Vowels, as the above alphabet shows, come in short and in long (*ā, ī, ū, ṛ*) forms. The vowel *ḷ*, in practice, has only a short form. Diphthongs are *e, āi, o* and *āu*. In euphonic combination all types of *a* (long or short) combine to make *ā*, and all forms of *i* combine to make *ī*; all forms of *u* combine to make *ū*. *a* or *ā* combines with vowel *ṛ* to form *ar*. *a* or *ā* combine with *i* or *ī* to form *e*, *a* or *ā* combine with *u* or *ū* to form *o*, *a* or *ā* combine with *e* to form *āi*, and *a* or *ā* combine with *o* to form

āu. An initial *a* after a final *e* or *o* is dropped and an apostrophe or *avagraha* is put in its place. Before a vowel *āu* becomes *āv*, *e* becomes *a* and *āi* becomes *ā*. 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* (*m̐* or occasionally *n̐*) 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 *m̐*, or sometimes *n̐*. Its pronunciation, as has been said, is approximately like the *n* in French "bon", thus a fairly indeterminate nasal sound with no closure either of the mouth or of the palate. It occurs also in such words and names as "sam̐dhi," "Sam̐jaya," "Jarāsam̐dha," etc. Proper pronunciation makes the transition to the following consonant as smooth as can be imagined. In other texts, especially where internal *sam̐dhi* is concerned, the dot, in transliteration is often placed below the *m̐* 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 Gitā is what is known as *śloka* 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 *triṣṭubh* metre, consisting of four lines of eleven syllables each, is used. The *śloka* is the all-purpose metre of the Epics as well as much popular poetry. The *triṣṭubh* 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 √*dhā*, according to Monier-Williams' dictionary, can mean put, place, take, bring, remove, direct, fix upon, resolve upon, destine for, bestow on, present, impart, appoint, establish, constitute, make, generate, produce, create, cause, effect, perform, execute, seize, take hold of, bear, support, wear, put on, accept, obtain, conceive, get, assume, have, possess, show, exhibit, incur, undergo, etc. In the vocabulary attached to each stanza I have included only the meanings that are close to the ones intended in the poem.

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

THE SETTING OF THE BHAGAVAD GĪTĀ

The Mahābhārata, one of the two great Hindu epics (the other is the Rāmāyaṇa), 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 Kurukṣetra, along with a very much condensed narrative of that battle and its aftermath. The heroes of the battle, known as the Pāṇḍava Princes, are Arjuna (whose colloquy with the god Krishna forms the substance of the Bhagavad Gītā) and his half-brothers Yudhiṣṭhira, Bhīma, Nakula and Sahadeva. The villains are the hundred Sons of Dhṛtarāṣṭra, their cousins, otherwise known as the Kāurava (Sons of Kuru) Princes. The mythological ancestry and relationships between all these characters are complex, and the following condensation attempts to describe them. The battle itself is a tragic episode in which nearly all the kṣatriya, or warrior, race is destroyed, the villains being killed and the heroes, when not slain, dying on a long pilgrimage, eventually attaining heaven. The one exception, King Yudhiṣṭhira, 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 primaeva 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 Dakṣa (who is also sometimes referred to as Prajāpati). Dakṣa was the son of Pracetas, an earlier being. It is perhaps significant that these early names are personifications, though names as personifications are common throughout the epic. Brahmā is thought to derive from the root $\sqrt{bṛh}$ which means “grow” or “evolve.” Dakṣa means “intelligence” or “mastery.” (It is cognate with the English “dextrous” and its etymological ancestors.) And Pracetas means “clever” or “wise.” In any case, Kaśyapa impregnated the daughters of Dakṣa, and they gave birth to the gods, demons, animals and many other types of being. One of

these daughters, named Dākṣāyaṇī, or Savarnā, 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 Ilā was created. With Ilā’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 Kāśī line of kings to which some of the warriors at the Battle of Kurukṣetra belonged; Amāvasu, with whom we need not be concerned here, and Nahuṣa, father of the great King Yayāti Nāhuṣa. Yayāti practically peopled the whole subcontinent of India, as well as some territory north of the Himālaya, doing for India what his ancestor Manu Vāivasvata had done for the known world. Yayāti had two wives, Devayānī and Śarmiṣṭhā. By the former he begot Yadu, who became the progenitor of the Yādava and Vṛṣṇi clans from which Krishna was descended. By the latter he begot Pūru, the ancestor of Bharata, progenitor of both the Pāṇḍava and Kāurava lines, from which most of the heroes of the Battle of Kurukṣetra were descended. (It is interesting to note that apparently the Pūru, or Pāurava family continued under its own name down to the time of Alexander’s invasion of India, when a great king named “Poros” by the Greeks, was defeated in a memorable battle by Alexander, and later became his friend.) Among the early descendants of Bharata was King Hastin who founded the city of Hāstinapura where the Pāṇḍava and Kāurava princes were brought up. Among Hastin’s descendants was one Saṁvaraṇa 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 Pāṇḍavas (Sons of Pāṇḍu) are not yet differentiated, and this is a bit confusing because the Pāṇḍavas 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 Śamṭanu, who, in turn, was the father of the great warrior Bhīṣma, 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 Bhīṣma, 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 Śamṭanu by Gaṅgā, otherwise known as the River Ganges. By another wife, Satyavatī, Śamṭanu begot Citrāṅgada 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, Bhīṣma was a man of great nobility. When his father, King Śamṭanu, approached him noting that he was an only son (this was long before the birth of Citrāṅgada and Vicitravīrya), and that if anything happened to him the line would become extinct, Bhīṣma went to the house of a fisherman, whose daughter Satyavatī, mentioned above, the aging king had met and admired, and asked Satyavatī’s father for her hand in marriage to *his* father. The fisherman agreed on one condition – that Satyavatī’s sons should inherit Śamṭanu’s throne. Bhīṣma, Śamṭanu’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 Bhīṣma make this sacrifice (continence was, and is, an admired trait in India), he went to the court of the King of the Kāśī 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 Śamṭanu, Vicitravīrya, who was still a minor, reigned at Hāstīnapura, with Bhīṣma as regent. Such was the extraordinary generosity of Bhīṣma, 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 Ambālikā, 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. Ambikā then became the mother of Dhṛtarāṣṭra, the blind and vacillating king of the Kāuravas, and Ambālikā became the mother of Pāṇḍu, who later became formally though not actually the father of the Pāṇḍava (or

Sons of Pāṇḍu) 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 Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva were not the real sons of Pāṇḍu, we must relate what happened to Am̐bā. At the time Bhīṣma won her as a bride for his half-brother Vicitravīrya, Am̐bā 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 Bhīṣma had defeated all adversaries. Among others, he had defeated Śālva, and then spared his life. (Such trials of arms were held traditionally whenever a princess reached marriageable age. Sometimes the victor carried her off, as was the case with Bhīṣma. Sometimes the event was what was called a *svayamvara*, or “own choice,” at which the princess made her choice among the assembled warriors.) When Bhīṣma brought Am̐bā to Hāstinapura along with her sisters, Am̐bā refused to marry Vicitravīrya, and told those present that she had chosen Śālva as her future husband according to the rule of *svayamvara*. Bhīṣma obligingly sent her back to Śālva. But when she got there, Śālva, who felt humiliated by his defeat at the hands of Bhīṣma, refused to have anything to do with her. He sent her back to Bhīṣma, whom he felt had won her in honorable combat. Am̐bā, as might be expected, was rather upset. When she returned to Hāstinapura, things got even worse: Vicitravīrya refused to marry anyone whose heart was pledged to another. Am̐bā asked Bhīṣma to marry her, but this was out of the question because of Bhīṣma’s vow of chastity. Am̐bā became overwhelmed with hatred for Bhīṣma, who had been the author of all her misfortunes. She approached Śālva again, but he refused her a second time. Then she sought champions among the princes at Hāstinapura who might fight and kill Bhīṣma. But none of them would volunteer. They not only respected the old warrior, they were afraid of him. Then Am̐bā 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 Bhīṣma. Am̐bā then approached King Drupada of the Pāñcālas, offering him the garland. But even Drupada, who was a mighty warrior, declined to fight with Bhīṣma. 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 kṣatriya, or warrior, caste. Paraśurāma also became an *avatār* of the god Vishnu in honor of whom she had previously performed austerities. He agreed to be her champion. But when the battle took place Paraśurāma was defeated by Bhīṣma. This was the last straw for Am̐bā. 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 Śikhaṇḍin, son of King Drupada. In due time, she, or he, became one of the warriors at the Battle of Kurukṣetra, and, as Arjuna’s charioteer, partici-

pated in the slaying of her old enemy Bhīṣma. In this combat Bhīṣma refused to defend himself against Śikhaṇḍin 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 Pṛthā) 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 Pāṇḍu. She had summoned the Sun god, and by him had had a child named Karṇa 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. Karṇa was unaware of his miraculous birth until the Battle of Kurukṣetra, 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 Karṇa had cast his lot with the Kāuravas, and was preparing to fight against his half brothers, the Pāṇḍava Princes. Kuntī told her legal husband Pāṇḍu 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 Yudhiṣṭhira. 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 Aśvins, the heavenly horsemen who pull the chariot of the dawn. Thus, all the Pāṇḍava Princes, as befits heroes, were of divine birth. As to Pāṇḍu, he died suddenly in a moment of forgetfulness while having intercourse with Mādrī. Mādrī dutifully committed suttee (or satī as the Sanskrit has it), burning herself upon her husband's funeral pyre.

Meanwhile, at the court of King Śūra, of the Yādava line, his grandson Krishna was born. There had already been intimations of his divine role as the *avatār* of

the god Vishnu. When his father, Vasudeva, was born there had been a rolling of heavenly drums because he was to become the parent of Vishnu's *avatār*. Vasudeva duly married Devakī, a niece of King Ugrasena of Mathurā. There were difficulties. Devakī's cousin, an evil tyrant named Kāṁsa who had imprisoned King Ugrasena and usurped the throne, arranged that all Devakī's children should die at birth (a sage had predicted that Kāṁsa would be slain by a son of Devakī). Six children thus perished. But Vasudeva magically inserted the seventh into the womb of Rohinī, another of his wives, and the child who was born was Balarāma, Krishna's older brother. Krishna himself was placed by Vasudeva into the hands of a cowherd named Nanda. Krishna was brought up by Nanda and his wife among cowherds and milkmaids. He was a sly child, and delighted in stealing milk, butter and fruit. But he also performed several heroic feats as a child. And he pursued the opposite sex, accumulating, according to some sources, as many as 16,108 wives including his chief wife Rukminī. The evil Kāṁsa continued to try to waylay Krishna and his brother Balarāma, seeking their death, but was always foiled by one stratagem or another. Finally, Kāṁsa 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 Keśin, 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, Kāṁsa himself entered the arena and was killed, in fulfillment of the sage's prophecy, by Krishna. Kāṁsa's brother Sunāman then tried to avenge Kāṁsa'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 Kāṁsa 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 Sāṁdīpani, a famous warrior-sage. During this period, Pañcajana, a marine demon who lived at the bottom of the sea in the form of a conch, kidnapped Sāṁdīpani's son. Krishna went to the rescue and slew Pañcajana, and thereafter used the conch shell Pañcajanya (mentioned in the *Bhagavad Gītā* I, 15) as a trumpet.

Jarāsaṁdha, King of Māgadha, whose daughters had married Kāṁsa, heard of Kāṁsa'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 Jarāsaṁdha'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, Varuṇa 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 worshipped to this day.

Pāṇḍu and his half brother Dhṛtarāṣṭra seem to have divided the throne at Hāstinapura, Dhṛtarāṣṭra, disqualified because of his blindness, acting as regent until the death of Pāṇḍu, who, as has been said, died because of the sage's curse (he had by the time of his death taken up residence in the forest with his wives and children). Kuntī, his chief wife, remained to take care of the children while Mādri, as has been related, committed suttee. The sages of the forest took Kuntī and the children back to Hāstinapura, entrusting them to the old warrior Bhīṣma. The children (the Pāṇḍava Princes Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva) grew up together with the hundred sons of Dhṛtarāṣṭra (the Kāurava 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 Dhṛtarāṣṭra with his arms and holding them under water until their breaths gave out, and when they climbed trees he would shake the trunks until they fell out like ripe fruit. The Sons of Dhṛtarāṣṭra hated Bhīma from infancy. Chief among them was Duryodhana ("Dirty Fighter"), and he became an early enemy of the Pāṇḍava Princes, partly because of Bhīma's bullying but also because he was afraid that Pāṇḍu's eldest son, Yudhiṣṭhira, might succeed to the throne instead of himself. Duryodhana hatched a plot to wipe out the Sons of Pāṇḍu. He poisoned Bhīma's food, bound him, and threw him into a river to drown, and he planned to cast Arjuna and Yudhiṣṭhira into prison, and seize the throne himself. But the poison only strengthened Bhīma, who burst his bonds and swam to shore. Meanwhile the sons of Pāṇḍu and the Sons of Dhṛtarāṣṭra were taught the arts of war by the older warriors Kṛpa, Droṇa and "the grandsire" Bhīṣma. 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 Pāṇḍava Princes, Karṇa, who had been born to Kuntī 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 Karṇa, allegedly the son of a charioteer, was of sufficient rank to fight with Arjuna, and the fight was called off. Duryodhana thereupon crowned Karṇa King of Aṅga, a kingdom some authorities identify with modern Bengal. But the encounter did not follow immediately, for Duryodhana carried Karṇa off in his chariot. Knowing that such an encounter was inevitable at some point, the god Indra, father of Arjuna, sought to weaken Karṇa. He appeared to Karṇa in the guise of a brāhman and begged from him his earrings and armor. Karṇa, who was famous for his generosity, gave them up, and Indra, astonished by this act, granted Karṇa in return the use of the Śakti, 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 Karṇa only once, after which it would return to its godly owner. Karṇa 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 Karṇa slept, a stinging insect burrowed into his thigh, inflicting a painful and bloody wound. Karṇa bore the pain without flinching. Paraśurāma then knew immediately that Karṇa 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. Karṇa had to confess that he was a kṣatriya, and Paraśurāma, outraged by the deception, pronounced a curse on Karṇa – 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 Droṇa 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 Droṇa and Drupada were peculiar indeed, for neither had a mother. Droṇa, whose name means “bucket,” was born from a bucket into which his father’s seed had fallen. Something similar had happened to Pṛṣata, the king of Pāñcāla. He was observing a beautiful nymph, named Menakā when his seed fell to the ground. Ashamed, he took a rapid (*dru*) step (*pada*) to stamp out the seed. But he did not succeed, and Drupada was born from it. Droṇa was a brāhman, but despite his birth became a renowned warrior. Drupada was a kṣatriya. During their childhood Drupada often spoke of giving half his kingdom to Droṇa. But when King Pṛṣata died and Drupada ascended the throne of Pāñcāla, he spurned his former friend, calling him a poor beggar. Droṇa, however, was selected by “the grandsire” Bhīṣma to train the five Sons of Pāṇḍu as well as the hundred sons of Dhṛtarāṣṭra in the arts of war. After their apprenticeship was over, Droṇa sent the Sons of Pāṇḍu on an expedition to defeat and capture Drupada. They defeated the Pāñcālas and took Drupada prisoner. Droṇa then forgave Drupada, but retained, as a pledge of future friendship, half the Pāñcāla kingdom, thus gaining by force what he had been promised and then denied. Drupada was angry, and hoped for a son who would slay Droṇa. 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 Dhṛṣṭadyumna (“He whose splendor is bold”) and Drāupadī (“Daughter of Drupada”), later the collective wife of the five Pāṇḍava Princes. Many years later, Dhṛṣṭadyumna did indeed slay Droṇa.

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 Yudhiṣṭhira, 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 kindness 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 Pāṇḍu that a great festival in honor of Shiva was to take place in the nearby city of Vāraṇāvata, and that the Pāṇḍavas owed it to themselves to attend, because the people of Vāraṇāvata were anxious to see them. Before the festival took place, Duryodhana, Karṇa and Śakuni sent a minister named Purocana to Vāraṇāvata to construct a palace for the Sons of Pāṇḍu 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 Pāṇḍu were asleep, and thus destroy them. But Vidura, a younger brother of Pāṇḍu and Dhṛtarāṣṭra, who favored the Pāṇḍava Princes, warned Yudhiṣṭhira that something was afoot in Vāraṇāvata, and sent a miner to dig a subterranean exit from the wax palace. Pretending that they knew nothing of the plot, the Sons of Pāṇḍu took up residence in the palace, but kept a sharp lookout. At midnight the palace was set aflame, and the Sons of Pāṇḍu escaped through the subterranean tunnel. Dhṛtarāṣṭra and his sons exchanged their garments for funereal ones and performed impressive obsequies near a river for the supposedly dead Pāṇḍava Princes. Only Vidura was not overcome by apparent grief; he knew that the Pāṇḍavas 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 brāhmins. 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 Pāṇḍu 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 Droṇa. Drāupadī was a great beauty, and princes came from many distant kingdoms to compete for her hand. The Sons of Pāṇḍu were still disguised as humble brāhmins, 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 Karṇa and Śalya, 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 Yudhiṣṭhira, 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 Yudhiṣṭhira, Sutasoma by Bhīma, Śrutakīrti by Arjuna, Śatānika 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 Dhṛtarāṣṭra’s kingdom, the Sons of Kuru heard of the doings at Pāñcāla and realized for the first time that the Sons of Pāṇḍu had not perished in the burning of the wax palace. Vidura was happy at this news. His brother, the vacillating, blind King Dhṛtarāṣṭra, was at first relieved to hear the news, but later connived with his sons against the Pāṇḍavas. Duryodhana, eldest of the Sons of Dhṛtarāṣṭra, was infuriated, and so was his brother Duḥśāsana. They consulted with their uncle Śakuni, plotting the downfall of the Pāṇḍavas all over again. They considered setting the sons of Kuntī (Yudhiṣṭhira, Bhīma and Arjuna) and the sons of Mādri (Nakula and Sahadeva) against each other. They considered bribing Drupada to join them against the Pāṇḍavas. They also considered fomenting jealousy among the Pāṇḍavas through experts in the art of erotics, and fomenting the jealousy of Drāupadī by catching the Pāṇḍavas *in flagrante delicto* with other women. By this time the Pāṇḍavas had been joined by Dhṛṣṭadyumna, son of Drupada, and also by Śikhaṇḍin, 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 Dhṛtarāṣṭra were understandably fearful. The wise, aged and generous Bhīṣma counselled making peace with the Sons of Pāṇḍu and giving them half the kingdom. Droṇa agreed. The hotter-headed Duryodhana and Karṇa did not.

* There has been some speculation among historians as to the relative customs of the Pāṇḍavas and the Kāuravas. The Cambridge History of India holds that the polyandry of the Pāṇḍavas 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, Yudhiṣṭhira 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, Yudhiṣṭhira 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 Jarāsaṁdha, 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. Yudhiṣṭhira was inclined to give up his idea, but Bhīma did not like this spirit of complacency, which he thought unworthy of a king. Krishna proposed that he, Bhīma and Arjuna set out to kill Jarāsaṁdha and free his prisoners who would then become allies of the Pāṇḍavas. Arjuna was enthusiastic. The Sons of Pāṇḍu had too long refrained from heroic deeds. So they set out. Now, Jarāsaṁdha, like all the other warrior heroes in this epic, had had a strange birth. His father, one Bṛhadratha, 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 Bṛhadratha, 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 rākṣasī, or female demon named Jarā ("the Old One"), who tied the two halves together, was Jarāsaṁdha 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 Pāṇḍava Princes arrived at Jarāsaṁdha's court, they were disguised as holy men, and Jarāsaṁdha welcomed them with courtesy. But soon they revealed themselves as warriors, and sought battle with him in single combat. Jarāsaṁdha chose Bhīma as his opponent, and they battled each other for thirteen days. On the thirteenth, Bhīma killed Jarāsaṁdha, the captive princes were released, Jarāsaṁdha's son was made king of Māgadha and Krishna and the Sons of Pāṇḍu returned to Indraprastha. Yudhiṣṭhira 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 Yudhiṣṭhira, and prophesied evil days to come for the kṣatriya race.

Duryodhana, who had also attended the ceremony, noted the prosperity that the Pāṇḍavas had brought to Indraprastha, 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 Yudhiṣṭhira. Vidura was not happy with his assignment, and he warned Yudhiṣṭhira that probably no good would come of the invitation. Nevertheless, partly out of courtesy, partly because he had a weakness for gambling, Yudhiṣṭhira accepted, and went with his retinue to Hāstinapura, where the Sons of Pāṇḍu were put up in regal fashion by the Sons of Dhṛtarāṣṭra. Next morning, a cloth having been spread in the hall of games, the game began. Yudhiṣṭhira was quite aware of Śakuni's reputation as an expert at the game, but he plunged ahead. He wagered jewels and gold, then chariots and horses. Śakuni won every throw. Intoxicated by the game, Yudhiṣṭhira went on to wager cattle, sheep, villages, citizens and all their possessions. Śakuni won them all. Then, in desperation, the foolish Yudhiṣṭhira began to wager his brothers Nakula, Sahadeva and finally Arjuna, Bhīma and himself. Śakuni won them all, and then asked Yudhiṣṭhira to wager their common wife Drāupadī. (This was technically against the rules. It was bad form for one side to suggest to the other what he should wager.) The elders, Droṇa, Kṛpa, Bhīṣma and Vidura, and even King Dhṛtarāṣṭra himself were outraged by this suggestion, but the evil Duryodhana, Karṇa and the remaining Sons of Dhṛtarāṣṭra shouted in exultation. Śakuni won again, and Drāupadī was sent for, to become the household servant of the Sons of Dhṛtarāṣṭra. Vidura was filled with forebodings. Duryodhana sent his brother Duḥśāsana to fetch Drāupadī. He caught her by the hair and dragged her before the assembly. The elders hung their heads in shame. Even Vikarṇa, one of Dhṛtarāṣṭra's sons, protested that the game had been rigged and that, contrary to the rules, it was Śakuni who had suggested the wager of Drāupadī. But Duryodhana was adamant, and his brother Duḥśāsana even went to the extreme of stripping the clothes from the Pāṇḍavas, including Drāupadī. In Drāupadī's case, however, a miracle occurred. As her robes were stripped away, new ones appeared in their place, and Duḥśāsana, having piled up a great heap of elegant garments, was finally forced to cease, from fatigue. At this point Bhīma swore a mighty oath, that one day he would rend the breast of Duḥśāsana and drink his blood. The howling of animals was suddenly heard from the forest. King Dhṛtarāṣṭra, foreseeing the destruction of his race, called Drāupadī and Yudhiṣṭhira to his side, asked them for forgiveness and restored their kingdom to them. (There had been a legal dilemma not only over Śakuni's right to suggest the wager of Drāupadī, but also as to whether Yudhiṣṭhira, who had wagered and lost himself, any longer had the right to wager Drāupadī who, at that point, was no longer his property. One of the reasons Dhṛtarāṣṭra set the Sons of Pāṇḍu free was the dubious legality of this wager.)

But when the Pāṇḍava 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, Yudhiṣṭhira 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 Hāstinapura he set out at once to find the Pāṇḍavas in the forest, and he brought along with him many men of the Bhoja and Vṛṣṇi tribes as well as Dhṛṣṭaketu, King of Cedi, and members of a warrior tribe known as the Kekayas who had been friends of the Pāṇḍavas. Krishna found the Pāṇḍavas, 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 brāhman. 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 Laṅkā (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 Yudhiṣṭhira, with whom the gandharvas refused to fight, and the rescue humiliated Duryodhana, Karṇa and the Sons of Dhṛtarāṣṭra. Miracles occurred, and adventures without number came the way of the Sons of Pāṇḍu. Arjuna returned from his pilgrimage. Finally, the thirteenth year of their exile arrived, and, in various disguises, they came to the court of Virāṭa, King of the Matsyas, where they took up domestic service. Yudhiṣṭhira 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 Virāṭa's court. But soon Drāupadī's beauty caught the eye of Kīcaka, the commander in chief of Virāṭa's armies, and he sought to seduce her. Her entreaties that she was merely a low-caste serving woman were of no avail. Kīcaka pursued her and tried to rape her. Careless of revealing the identities of the Sons of Pāṇḍu, 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 Virāṭa, 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 Pāṇḍu, and they were obliged to preserve their incognito until it ended).

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

Arjuna was at some pains to keep him from fleeing the field. Finally, he made Uttara *his* charioteer, and, sending him to retrieve some weapons he had hidden in a tree, prepared for battle, sounding his conch horn Devadatta. Droṇa and Bhīṣma had already recognized him. But the period of thirteen years had expired. Droṇa advised the Kāuravas to let Duryodhana return to Hāstinapura with part of the army, and to leave another part to seize Virāṭa's cattle. Bhīṣma, 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 Virāṭa, saying that the young Uttara had won a glorious victory. On the way back, he hid his arms in the tree again, and assumed his former effeminate garb as a eunuch.

When Virāṭa returned to his court after the victory over Suśarman, he noticed that his son, Uttara, was missing, but Uttara soon turned up. On being questioned, he gave all the credit for the victory to Arjuna, and the Pāṇḍava Princes immediately disclosed their true identity. No longer was it necessary for them to maintain their incognito. They left Virāṭa's capital and settled in the city of Upaplavya, another place in Virāṭa'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 Pāṇḍavas in the forest returned. The King of the Kāśis and Śāibya, King of the Śibis, arrived with their retinues. Drupada, King of the Pāñcālas, brought a considerable army, along with Śikhaṇḍin (the former Ambā) and his twin brother Dhṛṣṭadyumna. 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 brāhman was nevertheless sent to Hāstinapura with proposals to Duryodhana for a peaceful settlement, the settlement being that the Sons of Dhṛtarāṣṭra agree to return the lands they had taken from the Sons of Pāṇḍu. The aged Bhīṣma was in favor of the settlement, but Karṇa was for war. Krishna and Balarāma regarded themselves as neutrals, friendly to both sides. Duryodhana approached Krishna asking for his help in the coming battle. Krishna offered Duryodhana and Arjuna each a choice between himself, unarmed, and his army, the Nārāyaṇa tribesmen. Arjuna chose Krishna, and Duryodhana the army. Krishna agreed to serve as Arjuna's charioteer. Balarāma decided to abstain from the battle.

Meanwhile a tremendous mobilization took place on both sides. 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 Yudhiṣṭhira 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 Saṁjaya to plead for peace with the Pāṇḍavas, but Saṁjaya 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 Kurukṣetra, it might be wise to review our cast of main characters.

First the Sons of Pāṇḍu, otherwise known as the Pāṇḍavas (the Good Guys):

Yudhiṣṭhira ("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 Jarāsamḍha, 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 Kurukṣetra, he tears apart the evil Kāurava, Duṣṣāsana, and drinks his blood. “Bhīma” means “terrible” or “awful.”

Nakula (“Color of the Mongoose”), son of Mādri 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 Mādri by the other of the Aśvins, 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 Pāñḍava Princes, thus their father-in-law.

Dhṛṣṭadyumna (“He whose Splendor is Bold”), son of Drupada, and commander in chief of the Pāñḍava armies.

Śikhaṇḍin (“He who wears a Tuft of Hair”), son of Drupada, a reincarnation of Am̐bā, who had refused to marry Vicitravīrya – now a powerful warrior, though still regarded by Bhīṣma as female.

Abhimanyu (“Into Anger”), son of Arjuna by his second wife Subhadṛā.

Sātyaki (“He whose Nature is Truth”), otherwise known as Yuyudhāna (“Anxious to Fight”), a kinsman of Krishna and King of the Vṛṣṇi tribe.

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

Uttara (“Superior”), son of Virāṭa, and brother-in-law of Abhimanyu.

Sahadeva (“Accompanied by the Gods”), son of the dead Jarāsaṁdha, King of Māgadhā, not to be confused with the Pāñḍava Prince of that name.

Śāibya (“Relating to the Śibis”), King of the Śibis.

Ghaṭotkaca (“Shining like a Jug” – a name derived from the fact that he was bald), son of Bhīma by a rākṣasī, and thus half rākṣasa, or demon.

Irāvāt (“Comtortable”), son of Arjuna by a Nāga (Serpent-demon) princess.

The King of the Kāśis, father of Am̐bā, Am̐bikā and Am̐bālikā, the last two of whom married Vicitravīrya and, by Vyāsa, became grandmothers of the Pāñḍava Princes.

Dhṛṣṭaketu (“He whose Brightness is Bold”), King of the Cedis.

Cekitāna (“Intelligent”), a prince, ally of the Pāñḍavas.

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 Pāñḍavas by marriage, being the brother of Kuntī, mother of the Sons of Pāñḍu, and hence their uncle.

Besides these notables, the Pāñḍava army contained members of the Abhisāra tribe of West Kashmir, the Daśārṇas, 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 Hāstīnāpura, 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.

Karṇa (“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.

Bhīṣma, aged warrior, teacher of the princes on both sides of the Battle of Kurukṣetra. 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.”

Droṇa (“Bucket”), a great warrior and teacher of warriors. A brāhman by birth, and the father of Aśvatthāman.

Kṛpa (a name related to *krpā*, f. “pity”), warrior and teacher of warriors, adopted son of King Śaṁtanu, 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 Droṇa by Kṛpa’s sister Kṛpī.

Vinda, a son of Dhṛtarāṣṭra.

Sudakṣiṇa (“Having a good Right Hand”), King of the Kambojas. The Kambojas of the Mahābhārata are located north of Kurukṣetra.

Bhagadatta (“He who is Given by Bhaga,” a god who bestows wealth), King of Prāgyotiṣa (modern Assam), who led the Kirāṭa, a *mleccha*, or barbarian, tribe in the battle.

Śalya (“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 Śālva people.

Jayadratha (“He whose Chariot is Victorious”), King of Sindhu-Sāuvīra, a country near the Indus River.

Śūrasena (“He whose Army is Valiant”), King of Mathurā.

Kṛtavarman (“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 Dhṛtarāṣṭra.

And along with these notables, the Kāurava army contained members of the Andhaka, Ambaṣṭha, Darada, Kṣudraka, Mālava, Kaliṅga, Kekaya, Muṇḍa, Niṣāda, Śālva, Śibi (which had members on both sides), Sindhu, Bāhlika

(Bactrian), Vaṅga (Bengal), Videha and Vidarbha tribes, along with some Yādavas.

The blind King Dhṛtarāṣṭra stood behind the Kāurava lines and listened while his minister Saṁjaya 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 Brāhmaṇas, the Upanishads and the Āraṇyakas, and, though the warriors at Kurukṣetra (with the exception of Krishna) were not particularly involved in intellectual pursuits, it was a time of enormous intellectual ferment among the brāhmins, 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 Kurukṣetra 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 Kaliṅga army against Bhīma who slew great numbers. Bhīṣma supported the Kaliṅgas: Sātyaki and others supported Bhīma and Abhimanyu. Sātyaki killed Bhīṣma's charioteer (foul play) and Bhīṣma 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. Droṇa and Bhīṣma attacked Yudhiṣṭhira. Bhīma and his son Ghaṭotkaca 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 Bhīṣma and Droṇa regrouped the Kāuravas and Duryodhana returned to the field. Duryodhana criticized Bhīṣma for lack of zeal. Bhīṣma then made a tremendous attack on the Pāṇḍavas, and the Pāṇḍavas scattered. Krishna egged on Arjuna to attack Bhīṣma, but Arjuna's heart was not in it. Bhīṣma, 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 Bhīṣma, Droṇa 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 Ghaṭotkaca came to his defense. Eight of Duryodhana's brothers were killed by Bhīma. By nightfall the Pāṇḍavas had won a victory, and

the Kāuravas were downcast. Bhīṣma advised suing for peace, but Duryodhana wouldn't listen to him.

On the *fifth day* Bhīṣma attacked the Pāṇḍavas and caused considerable havoc. Arjuna then attacked Bhīṣma. Duryodhana complained to Droṇa about the weakness of the Kāurava attacks. Droṇa then attacked Sātyaki and Bhīma came to his defense. Droṇa, Bhīṣma and Śalya together attacked Bhīma, but Śikhaṇḍin came to the rescue. At this point Bhīṣma 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* Droṇa'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 Droṇa 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. Virāṭa was defeated by Droṇa. Virāṭa's son Śaṁga was killed (this was the third of Virāṭa's sons to be slain). But the Kāuravas were getting the worst of it. Later, Yudhiṣṭhira 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. Bhīṣma attacked Abhimanyu, but Abhimanyu was rescued by his father Arjuna. The other four Pāṇḍava Princes joined in, but Bhīṣma 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. Irāvata, 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* Bhīṣma slew Pāṇḍavas 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* Bhīṣma was killed, or to be more precise, mortally wounded. Arjuna attacked him with Śikhaṇḍin as his charioteer (Bhīṣma had already prophesied that he would be invincible except in the presence of Śikhaṇḍin, whom he considered to be a woman). Śikhaṇḍin shot arrows at Bhīṣma. Arjuna sent a hail of arrows, piercing Bhīṣma's armor at points that Śikhaṇḍin had missed. Bhīṣma died very slowly, supported by a cushion of arrows. He claimed that he had been killed by Arjuna (an honor), though Śikhaṇḍin felt that he, or she, had fulfilled Am̐bā's vow by bringing the great son of King Śaṁtanu to his end. The gods folded their hands in reverent salutation as Bhīṣma was defeated. The battle stopped while both sides paid homage to the old warrior. Bhīṣma asked for water, and Arjuna shot an arrow into the ground. Water sprang forth. "Gaṅgā (the Ganges) has come up to quench her son's thirst," they said. Bhīṣma still counselled peace. Karṇa approached him asking for his blessing. Bhīṣma advised him not to fight. But Karṇa insisted that since he had cast his lot with Duryodhana, he had no choice but to continue. Bhīṣma 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 nirvāṇa (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 Yudhiṣṭhira alive. It was Duryodhana's idea, and Droṇa took it up gladly because he did not want to see Yudhiṣṭhira killed (it will be remembered that Yudhiṣṭhira was the rightful heir to the throne of Hāstīnapura, and that Duryodhana was seeking to deprive him of the right). Duryodhana's fundamental purpose was to get Yudhiṣṭhira into another game of dice. The Pāṇḍavas, however, heard of the plan and made their preparations to counter it.

On the *eleventh day* Droṇa attempted to capture Yudhiṣṭhira, but Yudhiṣṭhira 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; Dhṛṣṭaketu was defeated by Kṛpa. Sātyaki engaged Kṛtavarma; Virāṭa engaged Karṇa. Abhimanyu engaged four prominent Kāuravas at once. Bhīma defeated Śalya. The Kāuravas began to lose courage. Droṇa again attempted to capture Yudhiṣṭhira, but was foiled by Arjuna, who forced Droṇa to retreat. The day was a defeat for the Kāuravas.

On the *twelfth day* the Kāuravas, seeing that they could not capture Yudhiṣṭhira 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. Droṇa again tried to capture Yudhiṣṭhira, but Dhṛṣṭadyumna and the other Pāṅcāla Princes stood by to protect him. Dhṛṣṭadyumna attacked Droṇa, but Droṇa avoided him to get at Arjuna.

Drupada stood in his way. Droṇa attacked him, and then made for Yudhiṣṭhira. Two Pāñcāla princes, Vṛka and Satyajit, were killed, and Virāṭa's son Śatānīka was killed by Droṇa while Śatānīka was attempting to attack him. Pāñcālyā, another Pāñcāla prince, was killed by Droṇa. Then occurred one of the most heroic feats of the entire battle. Arjuna's son, Abhimanyu, broke through the line of the Kāurava forces, and found himself surrounded. In a tremendous display of valor, he fended off the entire Kāurava army, including Duryodhana. The Pāñḍavas 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, Lakṣmaṇa, son of Duḥśāsana, struck him to the ground, killing him. Dhṛtarāṣṭra's son Yuyutsu, who was fighting on the Pāñḍava side, was so disgusted by this performance that he left the field. Yudhiṣṭhira 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. Droṇa failed in all his attempts to capture Yudhiṣṭhira. The Kāurava forces were stampeded. Bhagadatta, King of Prāgyjotiṣa, 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 Pāñḍavas, 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. Duḥśāsana became infuriated, and rushed against Arjuna with a force of elephants. But Arjuna pierced the elephant host, and Duḥśāsana's force, along with Duḥśāsana himself, fled, seeking Droṇa's protection. Arjuna proceeded against Droṇa'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 Aṅgas and Kaliṅgas. Arjuna slew horses, elephants and warriors. Meanwhile, Bhīma attacked a Kāurava warrior named Jalasamdhā, Son of Dhṛtarāṣṭra, while Yudhiṣṭhira engaged Kṛtavarman and Dhṛṣṭadyumna engaged Droṇa. Seeing the Kāurava forces slaughtered by Sātyaki, Droṇa rushed toward him. At that point, Arjuna who was fighting the army of Jayadratha, blew his conch horn. Yudhiṣṭhira, hearing it, and suspecting that Arjuna was in trouble, sent Sātyaki to the rescue. Then, Bhīma attacked Droṇa with some success, and proceeded through the Kāurava lines, seeking Arjuna. Karṇa rushed at Bhīma, and caused him to retreat. Five of Dhṛtarāṣṭra's sons attacked Bhīma, but he dispatched them all.

On the *fourteenth day* Bhūriśravas, Prince of the Bāhlikas, 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 Vṛddhakṣatra 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 Pāṇḍavas attacked Droṇa, but Droṇa slew his old enemy Drupada as well as Virāṭa.

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* Karṇa challenged Yudhiṣṭhira to fight, but during the ensuing combat Yudhiṣṭhira ignominiously fled for the second time. A little later Bhīma, recalling Drāupadī's humiliation after the dice game, attacked Duḥśāsana, 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 Karṇa. At one point a wheel of Karṇa'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 Karṇa. A little later, Yudhiṣṭhira, who had previously fled before Karṇa'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 Yudhiṣṭhira slew Śalya. After Śalya's death, Aśvat-

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

The Pāṇḍava 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 Yudhiṣṭhira 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 Dhṛtarāṣṭra with respect. As for Dhṛtarāṣṭra himself, he practiced austerities and went to live in the forest, accompanied by Kuntī, Gāndhārī and his minister Saṁjaya. They returned after three years only to be burned to death as their house caught fire. Saṁjaya, however, escaped the fire and went to the Himālaya as a *saṁnyāsīn*, 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 *avatār* of Vishnu. He was shot by a hunter as the *avatār* escaped. The Pāṇḍavas crowned Parikṣit, 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. Yudhiṣṭhira alone was left, and he continued to climb. A dog had joined him. The god Indra sent a chariot to take Yudhiṣṭhira to heaven but would not take the dog. Yudhiṣṭhira had become fond of the dog and refused to go without it. Then the dog vanished. It had been the god Dharma (Yudhiṣṭhira's father) in disguise. Yudhiṣṭhira finally found himself on Mount Meru, the Olympos of India, and, much to his disgust, found Duryodhana there. A messenger took Yudhiṣṭhira through a sort of hades, where he found the other Pāṇḍava Princes and Karṇa. He chose to remain with them. Then heaven opened, and Yudhiṣṭhira and the others became godlike.

LIST OF ABBREVIATIONS USED IN THE VOCABULARIES

- abl., ablative.
acc., accusative.
act., active.
adj., adjective.
adv., adverb.
*BV cpd., Bahuvrihi 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; Dhṛtarāṣṭra (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.
esp., especially.
f., feminine.
fut., future.
gen., genitive.
indic., indicative.
ifc., "in fine compositi," "at the end of a compound," indicating the last member of a compound.
inst., instrumental.
interrog., interrogative.
irreg., irregular.
*KD cpd., Karmadhāraya compound, a compound the members of which have the same case. There are three types: (a) the first member is an adjective, the second a noun. Example in English: "highway," in Sanskrit: "mahādhana," "great wealth." (b) both members are nouns. Example in English: "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: "rājarṣi," "king-sage;" "devajana," "god people." (c) both members are adjectives. Examples in English: "pale-red," "snow-white." Examples in Sanskrit: "dhūmarohita," "greyish red," "uttarapūrva," "north-east."
lit., literally
loc., locative.
loc. absol., locative absolute.
m., masculine.
mid., middle.
n., neuter.
nom., nominative.
p., past.
pass., passive.
pl., plural.
pr., present.
saṁdhi – not an abbreviation, but a term indicating an alteration in accord with the laws of euphonious combination of words.
sg., singular.
*TP cpd., Tatpuruṣa compound. A compound of two words which would ordinarily have different case endings. Examples in English:

“mountain peak,” i.e. the peak of a mountain, etc. In Sanskrit: jīvaloka (jīva, living; loka, world), the world of the living; rājendra (rāja, king; Indra, chief), chief of kings, etc. The members of these compounds are nouns.

voc., vocative.

* 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:

- Hṛṣikeśa – 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 Man-kind-tormenting (an epithet of Vishnu).
Vārṣṇeya – Clansman of the Vṛṣṇis.
Keśinisūdana – Slayer of the Demon Keśin.
Arisūdana – Destroyer of the Enemy.
Bhagavān – Blessed One.
Vāsudeva – Son of Vasudeva.
Prabho – Splendid One (voc.).
Mahābāho – Mighty Armed One (a general epithet of warriors).
Yādava – Descendant of Yadu.

And in the Great Manifestation of Book XI:

- Puruṣottama – Supreme Spirit, or Best of Men.
Mahātman – whose self is great.
Viṣṇu – Vishnu (whose avatār Krishna is).
Deveśa (Deva Īśa) – Lord of Gods.
Anantarūpa – whose form is endless, Infinite Form.
Prajāpati – Lord of Creatures.
Aprameya – Immeasurable One.
Apratimaprabhāva – Incomparable Glory.
Īśam Īḍyam – Lord to be Praised.
Deva – God.

- Sahasrabāho – Thousand-armed One (voc.).

For Arjuna:

- Dhanamājaya – Conqueror of Wealth.
Pāṇḍava – Son of Pāṇḍu.
Kapidhvaja – The Monkey-bannered (a descriptive term rather than an epithet).
Pārtha – Son of Pṛthā.
Kāunteya – Son of Kuntī.
Guḍākeśa – Thick-haired One.
Paraṃtapa – Scorcher of the Foe.
Puruṣarṣabha – Bull among Men.
Mahābāho – Mighty Armed One (a general epithet of warriors).
Kurunandana – Son of Kuru, or Joy of Kuru.*
Anagha – Blameless One.
Bhārata – Descendant of Bharata (a general epithet, also applied to King Dhṛtarāṣṭra).
Bharatarṣabha – Bull of the Bharatas.
Dehabhṛtām Vara – Best of the Embodied.
Kuruśreṣṭha – Best of Kurus.*
Savyasācin – Ambidextrous Archer.
Kiriṭin – Diademed One.
Kurupravira – Chief Kuru* Hero.
Bharataśreṣṭha – Best of the Bharatas.
Bharatasattama – Highest of the Bharatas.
Puruṣavyāghra – 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 Kauravas (Sons of Kuru).

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BOOK I

धृतराष्ट्र उवाच ।

dhṛtarāṣṭra uvāca

Dhṛtarāṣṭra spoke:

1

धर्मक्षेत्रे कुरुक्षेत्रे

*dharmakṣetre kuruṣetre**

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 अकुर्वत संजय ॥

kim akurvata saṁjaya

what they did? Saṁjaya?

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?

dhṛtarāṣṭras (m. nom. sg.), Dhṛtarāṣṭra, the blind Kuru king to whom the Bhagavad Gītā is to be related by Saṁjaya, his minister. The name, a BV cpd., means “He by whom the kingdom is held.”

uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

dharma (m.), duty, law, righteousness, virtue, honor.

kṣetre (n. loc. sg.), in the field, on the field.

kuru (m.), Kuru, the royal dynasty to which Dhṛtarāṣṭra belongs.

kṣetre (n. loc. sg.), in the field, on the field.

samavetās (m. nom. pl. p. pass. participle *sam ava* √*i*), come together, assembled.

yuyutsavaḥ (m. nom. pl. desiderative adj. from √*yudh*), desiring to fight, battle-hungry, desiring to do battle.

māmakās (m. nom. pl.), mine, my.

pāṇḍavās (m. nom. pl.), the Sons of Pāṇḍu. *ca*, and.

eva, indeed (used as a rhythmic filler).

kim (interrog.), what?

akurvata (3rd imperf. middle √*kr*), they did.

saṁjaya (voc.), Saṁjaya, minister to King Dhṛtarāṣṭra, who relates to him the bulk of the Bhagavad Gītā. The name means “completely victorious.”

* Kurukṣetra is an actual place, a small plain in the Panjab north of Delhi near Panipat.

I

संजय उवाच ।
saṁjaya uvāca
Saṁjaya spoke :

2

दृष्ट्वा तु पाण्डवानीकं
dr̥ṣṭvā tu pāṇḍavānikam
seeing indeed the Pāṇḍava army

व्यूढं दुर्योधनस्तदा ।
vyūḍham duryodhanas tadā
arrayed, Duryodhana then

आचार्यमुपसंगम्य
ācāryamupasaṅgamyā
the Master (Droṇa) approaching,

राजा वचनमब्रवीत् ॥
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:

saṁjadyas (m. nom. sg.), the narrator, minister to King Dhṛtarāṣṭra.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

dr̥ṣṭvā (gerund √*dr̥ś*), seeing, having seen.
tu, indeed, truly.
pāṇḍava (adj.), pertaining to the Sons of Pāṇḍu.
anikam (m. n. acc. sg.), army, fighting force, face, appearance, edge.
(*pāṇḍava-anikam*, m. n. acc. sg. TP cpd., army of the Sons of Pāṇḍu.)
vyūḍham (m. n. acc. sg.), arrayed, drawn up in battle formation.
duryodhanas (m. nom. sg.), Duryodhana, chief of the Kāurava (Kuru) army, son of Dhṛtarāṣṭra 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 (Droṇa).
upasaṅgamyā (gerund *upa sam* √*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. √*brū*), he said, he spoke.

पश्येतां पाण्डुपुत्राणाम्
paśyātām pāṇḍuputrāṇām
 behold this of the sons of Pāṇḍu

आचार्यं महतीं चमूम् ।
ācārya mahatīm camūm
 Master, the great army,

व्यूढां द्रुपदपुत्रेण
vyūḍhām drupadaputreṇa
 arrayed by the Son of Drupada

तव शिष्येण धीमता ॥
tava śiṣyena 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. $\sqrt{paś}$), behold!
 perceive! see!
etām (f. acc. sg.), this.
pāṇḍuputrāṇām (m. gen. pl.), of the Sons of
 Pāṇḍu.
ācārya (voc.), O Master, O Teacher (here
 applied to the aged warrior Droṇa,* who
 has instructed many warriors on both sides
 of the battle).
mahatīm (f. acc. sg.), great, mighty.
camūm (f. acc. sg.), army, division of war-
 riors.
vyūḍhām (f. acc. sg. p. pass. participle $\sqrt{vāh}$),
 arrayed, arranged in battle forma-
 tion.
drupada, Drupada,* father of Dhṛṣṭadyumna,
 who is chief of the Pāṇḍava army. The
 name means "rapid step."
putreṇa (m. inst. sg.), by the son, i.e., by
 Dhṛṣṭadyumna, whose name means "bold
 splendor" or "audacious majesty."
tava (gen. sg.), of thee.
śiṣyena (m. inst. sg.), "by the to be taught,"
 by student, as a student.
dhīmatā (m. inst. sg.), by wise, by intelli-
 gent.

* Both Droṇa and Drupada, as befits great heroes in mythology, had odd births. Drupada's father, Prṣata, lost his seed at the sight of Menakā, an apsara (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. Droṇa's father, Bharadvāja, lost his seed under similar circumstances. It fell into a bucket he was carrying. Droṇa means "bucket" – see chapter on the setting of the Bhagavad Gītā.

अत्र शूरा महेष्वासा

atra śūrā maheṣvāsā

here (are) heroes, mighty archers

भीमार्जुनसमा युधि ।

bhīmārjunasamā yudhi

Bhīma and Arjuna equal to in battle.

युयुधानो विराटश्च

yuyudhāno virāṭas ca

Yuyudhāna and Virāṭa

द्रुपदश्च महारथः ॥

drupadaś ca mahārathah

and Drupada, whose chariot is great.

**Here are heroes, mighty archers,
Equal in battle to Bhīma and Arjuna,
Yuyudhana and Virata,
And Drupada, the great warrior;**

atra, here, in this case.

śūrās (m. nom. pl.), heroes.

maheṣvāsās (m. nom. pl.), *mahā iṣu āsās* "mighty arrow hurlers," mighty archers.

bhīma, Bhīma, a powerful warrior, brother of Arjuna, son of Kuntī by the wind god Vāyu. The name means "tremendous," or "awful."

arjuna, Arjuna, the warrior hero of the Bhagavad Gītā, son of Kuntī or Prthā. 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 Pāṇḍava ally. The name means "anxious to fight."

virāṭas (m. nom. sg.), Virāṭa, a warrior king with whom the Pāṇḍavas once took refuge. A Pāṇḍava ally. The name refers to a district in India.

ca, and.

drupadas (m. nom. sg.), Drupada ("Rapid Step"), a Pāṇḍava 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.

धृष्टकेतुश्चेकितानः

dhr̥ṣṭaketuś cekitānaḥ

Dhr̥ṣṭaketu, Cekitāna

काशिराजश्च वीर्यवान् ।

kāśirājaś ca vīryavān

and the King of Kasi, valorous,

पुरुजित् कुन्तिभोजश्च

purujit kuntibhojaś ca

Purujit and Kuntibhoja

शैब्यश्च नरपुङ्गवः ॥

śāibyaś ca narapuṅgavaḥ

and Śāibya, man-bull:

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

dhr̥ṣṭaketuś (m. nom. sg.), Dhr̥ṣṭaketu, King of Cedi, a Pāṇḍava ally. The name means "bold leader."

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

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

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 Pāṇḍava ally.

kuntibhojaś (m. nom. sg.), Kuntibhoja, a Pāṇḍava ally.

ca, and.

śāibyaś (m. nom. sg.), Śāibya, King of the Śibis, a Pāṇḍava ally.

ca, and.

nara (m.), man.

puṅgavaś (m. nom. sg.), bull.

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

* Kuntibhoja, a Yādava prince, has an interesting relationship with the Pāṇḍava princes. He is, by adoption, their father-in-law, having adopted Pṛthā, daughter of his cousin Śūra, who was also a Yādava prince. Upon adoption, Pṛthā took her foster father's name and became known as Kuntī. Kuntī, formerly Pṛthā, thus belonged to the Yādava clan, and was an aunt of Krishna, whose father, Vasudeva, was her brother (and a son of Śūra). Ultimately she became the mother of the first three Pāṇḍava princes (Yudhiṣṭhira, Bhīma and Arjuna), as well as Karṇa. Throughout the Bhagavad Gītā Arjuna is referred to as Pārtha (Son of Pṛthā), or Kāunteya (Son of Kuntī). – See chapter on "The Setting of the Bhagavad Gītā."

युधामन्युश्च विक्रान्त
yudhāmanyus' ca vikrānta
 and Yudhāmanyu, mighty,

उत्तमौजश्च वीर्यवान् ।
uttamāujas' ca vīryavān
 and Uttamāujas, valorous;

सौभद्रो द्रौपदेयाश्च
sāubhadro drāupadeyās' ca
 the Son of Subhadrā and the Sons of
 Drāupadī

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

**And mighty Yudhamanyu
 And valorous Uttamaejas;
 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 Pāṇḍava princes and the daughter of Drupada. There were five sons of Drāupadī: Prativindhya (by Yudhiṣṭhira), Sutasoma (by Bhīma), Śrutakīrti (by Arjuna), Śatānīka (by Nakula) and Śrutakarman (by Sahadeva).

ca, and.

sarva (*sam̐dhi* 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.

अस्माकं तु विशिष्टा ये
asmākaṁ tu viśiṣṭā ye
 ours indeed distinguished who

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

नायका मम सैन्यस्य
nāyakā mama sāinyasya
 leaders of my army

संज्ञार्थं तान् ब्रवीमि ते ॥
saṁjñārtham tān bravīmi te
 for information I name to thee:

**Those of ours who are indeed
 distinguished,
 Know them! O highest of the
 Twiceborn,
 The leaders of my army
 I name for you by proper names:**

asmākaṁ (gen. pl.), ours, our.
tu, indeed, truly.
viśiṣṭās (m. nom. pl. p. pass. participle *vi*
 $\sqrt{śiṣ}$), distinguished, particular, preemi-
 nent.
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 Droṇa.)
nāyakās (m. nom. pl.), leaders, chiefs, com-
 manders.
mama (gen. sg.), of me, of my, of mine.
sāinyasya (m. n. gen. sg.), of army, of troops.
saṁjñārtham (*saṁ jñā artham*, n. acc. sg.),
 for the purpose of knowing, for informa-
 tion, by proper names.
tān (acc. pl.), them.
bravīmi (1st sg. pr. indic. act. $\sqrt{brū}$), I tell, I
 speak, I name.
te (dat. sg.), to thee.

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

कृपश्च समितिजयः ।
kṛpaś ca samitinjayah
 and Kṛpa, victorious in battle

अश्वत्थामा 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 Droṇa.

bhīṣmaś (m. nom. sg.), Bhīṣma, aged Kāurava warrior, known as “the grand-sire,” great uncle of the Pāṇḍava 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.

karṇaś (m. nom. sg.), Karṇa, a Kāurava warrior, unacknowledged half-brother of Arjuna and the other Pāṇḍava princes. He is the son, by the Sun God Sūrya, of Pṛthā or Kuntī, before her marriage to Pāṇḍu. He has an old family grudge against Arjuna.

ca, and.

kṛpaś (m. nom. sg.), Kṛpa, sometimes known as Kṛpācārya, a Kāurava warrior and teacher of warriors, brother-in-law of Droṇa. The name, in its feminine form *kṛpā*, means “pity” or “compassion,” a reference to the fact that Kṛpa was found in a clump of grass as an infant, and “compassionately” adopted by King Śāntanu (see chapter “The Setting of the Bhagavad Gītā”).

ca, and.

samitinjayas (m. nom. sg.), victorious in battle.

aśvatthāmā (m. nom. sg. of Aśvatthāmān), Kāurava warrior, son of Droṇa and Kṛpī (sister of Kṛpa). The name means “having the strength of a horse.”

vikarṇaś (m. nom. sg.), a son of King Dhṛtarāṣṭra and a Kāurava warrior. (The name means either “without ears” or “having wide ears.”)

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).

ca, and.

अन्ये च बहवः शूरा
anye ca bahavaḥ śūrā
 and other many heroes

मदर्थे त्यक्तजीविताः
madarthe tyaktajīvitāḥ
 for my sake whose lives are risked

नानाशस्त्रप्रहरणाः
*nānāśastrapraharaṇāḥ**
 various weapon assailing

सर्वे युद्धविशारदाः ॥
sarve yuddhaviśārādāḥ
 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.

praharaṇās (n. nom. pl. adj. from *pra* √*hr̥*),
 striking, assailing, throwing, discharging.

(*śastra-praharaṇās*, m. nom. pl. TP cpd.,
 throwing weapons.)

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

yuddha (n.), battle, fight.

viśārādās (m. nom. pl.), experienced, profi-
 cient, skilled.

(*yuddha-viśārādās*, m. nom. pl. TP cpd.,
 skilled in battle.)

* The compound *śastrapraharaṇās* means liter-
 ally "weapons to strike and weapons to hurl."

अपर्याप्तं तद् अस्माकं
aparyāptam tad asmākaṁ
 insufficient this of ours

बलं भीष्माभिरक्षितम् ।
balam bhīṣmābhirakṣitam
 (the) force (by) Bhīṣma guarded;

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

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

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

aparyāptam (m. nom. sg. p. pass. participle
a pari √āp), incomplete, insufficient, un-
 limited, unbounded, unequal.
tad (m. nom. sg.), that, this.
asmākaṁ (gen. pl.), of us, ours, to us.
balam (n. nom. sg.), strength, force.
Bhīṣma, the old Kāurava warrior, great uncle
 of the Pāṇḍava princes and a chief of the
 Kāurava army.
abhirakṣitam (m. nom. sg. p. pass. participle
abhi √rakṣ), guarded, protected.
(Bhīṣma-abhirakṣitam, n. nom. sg. TP cpd.,
guarded by Bhīṣma.)
paryāptam (n. nom. p. pass. participle *pari*
√āp), sufficient, abundant, equal.
tu, but though.
idam (n. nom. sg.), this.
eteṣāṁ (m. gen. pl.), of these, to them.
balam (n. nom. sg.), strength, force.
Bhīma, Pāṇḍava warrior, brother of Arjuna.
abhirakṣitam (n. nom. p. pass. participle *abhi*
√rakṣ), protected, guarded.
(Bhīma-abhirakṣitam, n. nom. sg., guarded
by Bhīma.)

* This stanza has puzzled many translators because (1) Duryodhana's (the speaker's) forces are actually greater than those of the Pāṇḍavas (therefore hardly "insufficient"); (2) *tad* "that" seems to refer to something nearby while *idam* "this" seems to refer to something far off; (3) Bhīṣma is generally regarded as a much greater leader of troops than Bhīma; (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 Bhāskara the Vedāntin, in the ninth century or thereabouts. In that version, which still survives, the names Bhīṣma and Bhīma are transposed and the stanza reads:

aparyāptam tad asmākaṁ
 balam bhīmābhirakṣitam
 paryāptam tv idam eteṣāṁ
 balam bhīṣmābhirakṣitam

अयनेषु च सर्वेषु

ayaneṣu ca sarveṣu

and in all movements,

यथाभागम् अवस्थिताः ।

yathābhāgam avasthitāḥ

in respective places stationed

भीष्मम् एवाभिरक्षन्तु

bhīṣmam evābhirakṣantu

Bhīṣma indeed protect

भवन्तः सर्वे 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!**

ayaneṣu (n. loc. pl.), in positions, in progress, in goings, in movements.

ca, and.

sarveṣu (n. loc. pl.), in all.

yathābhāgam (adv.), according to shares, each in his respective place.

avasthitāḥ (m. nom. pl. p. pass. participle *ava* √*sthā*), stationed, placed, following (as of a command).

Bhīṣmam (m. acc. sg.), Bhīṣma, the old Kāurava warrior chief.

eva, indeed (often used as a rhythmic filler).

abhirakṣantu (3rd pl. imperative *abhi* √*rakṣ*), protect ye! protect!

bhavantas (honorific nom. pl.), ye, your lordships.

sarva (*sam̐dhi* for *sarve*, m. nom. pl.), all.

eva, indeed (used here for emphasis.)

hi, of course, truly, indeed.

which in van Buitenen's translation reads:

“That army guarded by Bhīma is not equal to us;

On the other hand, this army, guarded by Bhīṣma is equal to them.”

Actually, though Bhīṣma 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 saṁjanayan harṣam
 producing joy, of him (Duryodhana)

कुरुवृद्धः पितामहः ।
kuruvṛddhaḥ pitāmahāḥ
 the Aged Kuru, the Grandfather,

सिंहनादं विनद्योच्चैः
siṁhanādam vinadyocchāiḥ
 roaring a lion's roar on high

शङ्खं दध्मौ प्रतापवान् ॥
śaṅkhaṁ dadhmau 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.
saṁjanayan (m. nom. sg. pr. act. participle caus. *saṁ* √*jan*), producing, bringing forth.
harṣam (m. acc. sg.), joy, delight.
kuru (m.), Kuru, member of the Kuru tribe.
vṛddhas (m. nom. sg. p. pass. participle √*vṛdh*), grown larger, aged.
pitāmahas (m. nom. sg.), grandfather, lit. "great father," descriptive of Bhīṣma.
siṁha (m.), lion.
nādam (m. acc. sg.), loud sound, roar.
vinadya (gerund *vi* √*nad*), sounding forth, crying, bellowing.
 (*siṁhanādam vinadya*, roaring a lion's roar.)
uccāis (inst. pl. adverb), by high, by loud, loudly, elevated, on high.
śaṅkham (m. n. acc. sg.), conch horn.
dadhmau (3rd sg. perfect √*dhamā*), he blew.
pratāpavān (m. nom. sg. adj. from *pra* √*tap*), full of dignity, full of power, full of strength, full of energy, searingly.

ततः शङ्खाश्च भेर्यश्च
tataḥ śaṅkhāś ca bheryaś ca
 and thereupon the conch horns and the
 kettledrums

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

सहसैवाभ्यहन्यन्त
sahasāivābhyahanyanta
 all at once they were sounded

स शब्दस् तुमुलो ऽभवत् ॥
sa śabdastumulo '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.

tataḥ, then, thereupon, from thence.
śaṅkhāś (m. nom. pl.), conch horns.
ca, and.
bheryaś (f. nom. pl.), kettledrums.
ca, and.

paṇava (m.), cymbal, drum.
ānaka (m.), drum.

gomukhāś (m. nom. pl.), trumpets, lit. "bull-
 mouths" or "bull faces" (the plural refers to
 the whole compound).

(*paṇavanakagomukhāś*, 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*
 √*han*), they were struck, they sounded.

saś (m. nom. sg.), the, this.

śabdastumulo (m. nom. sg.), sound, syllable, up-
 roar.

tumulas (m. nom. sg.), tumultuous, noisy.

abhavat (3rd sg. imperf. act. √*bhū*), it was, it
 became.

ततः श्वेतैर्हयैर्युक्ते
tataḥ śvetāir hayāir yukte
 then with white horses yoked

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

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

दिव्यौ शङ्खौ प्रदध्मतुः ॥
divyāu śaṅkhāu pradadhmatuḥ
 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 √*yu*),
 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).
pāṇḍavas (m. nom. sg.), Son of Pāṇḍu, Ar-
 juna. Pāṇḍu was a brother of Dhṛtarāṣṭra
 and officially the father of the five Pāṇḍava
 brothers, including Arjuna.
ca, and.
eva, indeed (used as a rhythmic filler).
divyāu (m. n. nom. acc. dual), the two di-
 vine, the two heavenly.
śaṅkhāu (m. n. nom. acc. dual), the two
 conch horns.
praḍadhmatuḥ (3rd dual perfect act. *pra*
 √*dhmā*), they two blew forth.

* Arjuna’s chariot is drawn by four horses.

पाञ्चजन्यं हृषीकेशो

pāñcajanyaṁ hr̥ṣīkeśo

Pāñcajanya, the Bristling Haired One
(Krishna),

देवदत्तं धनंजयः ।

devadattam dhanamjayah

Devadatta, Conqueror of Wealth (Arjuna)

पौण्ड्रं दध्मौ महाशङ्खं

pāuṇḍram dadhmāu mahāśaṅkham

Pāuṇḍra he blew, the great conch horn,

भीमकर्म वृकोदरः ॥

bhīmakarmā vṛkodarah

terrible in action, the Wolf-bellied
(Bhīma)

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

pāñcajanyaṁ (m. acc. sg.), name of Krishna's conch horn which was taken from the demon Pāñcajana after Krishna slew him.

hr̥ṣīkeśas (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.

pāuṇḍram (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.

dadhāmāu (3rd sg. perfect act. √*dhmā*), he blew.

mahā, great, mighty.

śaṅkham (m. n. acc. sg.), conch horn.

bhīmakarmā (m. nom. sg. BV cpd.), terrible in action, whose actions are terrible.

vṛka (m.), wolf.

udaras (m. nom. sg.), belly, stomach. (The epithet *vṛkodara* was applied to Bhīma because of his enormous appetite.)

(*vṛka-udara*, m. nom. sg. BV cpd., wolf-bellied one.)

अनन्तविजयं राजा
anantavijayam rājā
 Anantavijaya the king

कुन्तीपुत्रो युधिष्ठिरः ।
kuntīputro yudhiṣṭhiraḥ
 son of Kuntī Yudhiṣṭhira

नकुलः सहदेवश्च
nakulaḥ sahadevaś ca
 Nakula and Sahadeva

सुघोषमणिपुष्पकौ ॥
sughoṣamanipuṣpakāu
 Sughoṣa and Maṇipuṣpaka

**King Yudhishtira,
 Son of Kuntī, blew Anantavijaya;
 Nakula and Sahadeva
 Blew Sughosa and Manipushpaka.**

anantavijayam (m. acc. sg.), Anantavijaya, Yudhiṣṭhira's conch horn. The name means "unending victory."

rājā (m. nom. sg.), king.

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

yudhiṣṭhiras (m. nom. sg.), Yudhiṣṭhira, son of Kuntī by Dharma, god of justice and law, eldest of the Pāṇḍava princes.

nakulas (m. nom. sg.), Nakula, one of the twins, born to Pāṇḍu's second wife, Mādrī by one of the Āśvins. A Pāṇḍava prince. The name means "color of the mongoose."

sahadevas (m. nom. sg.), Sahadeva, the other twin, son of Mādrī by the other Āśvin. A Pāṇḍava prince. The name means "accompanied by the gods."

ca, and.

sughoṣa, the name of Nakula's conch horn (meaning "making a great noise").

maṇipuṣpakāu (m. acc. dual), Maṇipuṣpaka, the name of Sahadeva's conch horn (meaning "jewel bracelet").

(*sughoṣamanipuṣpakāu*, m. acc. dual, DV cpd. *sughoṣa* and *maṇipuṣpaka*.)

काश्यश्च परमेष्वासः
kāśyaś ca parameṣvāsaḥ
 and the King of the Kāśis, supreme
 archer,

शिखण्डी च महारथः ।
śikhaṇḍī ca mahārathaḥ
 and Śikhaṇḍin, great warrior;

धृष्टद्युम्नो विराटश्च
dhṛṣṭadyumno virāṭaś ca
 Dhṛṣṭadyumna and Virāṭa

सात्यकिश्चापराजितः ॥
sātyakiścāparājitaḥ
 and Sātyaki, the invincible:

And the King of Kashi, supreme
 archer,
 And Shikhandi, that great warrior,
 Dhṛishtadyumna 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.

iṣvāsa (m. nom. sg. *iṣu*, arrow; *āsa*, hurler),
 archer, bowman.

(*parama-iṣvāsa*, m. nom. sg. KD cpd., best
 archer.)

śikhaṇḍī (m. nom. sg. of Śikhaṇḍin), a Pāṇ-
 ḍava warrior, born as a girl and miracu-
 lously changed to a male, son of Drupada,
 and eventual killer of Bhīṣma who would
 not fight with a woman.

ca, and.

mahārathas (m. nom. sg.), great warrior, (as
 a BV cpd.) he whose chariot is great.

dhṛṣṭadyumnas (m. nom. sg.), Pāṇḍava war-
 rior; son of Drupada and brother of Drāu-
 padī.

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

ca, and.

sātyakis (m. nom. sg.), Yuyudhāna, son of
 Satyaka and an ally of the Pāṇḍavas. The
 name means "one whose nature is truth."

ca, and.

aparājitas (m. nom. sg.), unconquered, in-
 vincible.

द्रुपदो द्रौपदेयाश्च
drupado drāupadeyāś ca
 Drupada and the Sons of Drāupadī

सर्वशः पृथिवीपते ।
sarvaśaḥ pṛthivīpate
 all together, O Lord of the Earth
 (Dhṛtarāṣṭra)

सौभद्रश्च महाबाहुः
sāubhadraś ca mahābāhuḥ
 and the Son of Subadrā, strong armed

शङ्खान् दध्मुः पृथक् पृथक् ॥
śaṅkhān 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 Pāncālas and father of Dhṛṣṭadyumna, Śikhaṇḍin and Drāupadī, the latter the common wife of the five Pāṇḍu princes.
drāupadeyās (m. nom. pl.), the sons of Drāupadī.

ca, and.
sarvaśas (adv.), altogether, wholly, entirely.
pṛthivīpate (m. voc. sg.), O Lord of the Earth, refers here to Dhṛtarāṣṭra, to whom the scene is being described by Saṁjaya.

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.)

śaṅkhān (m. acc. pl.), conch horns.

dadhmuḥ (3rd pl. perfect act. √*dhmā*), they blew.

pṛthak pṛthak, one by one, respectively, each in turn.

स घोषो धार्तराष्ट्राणां
sa ghoṣo dhārtarāṣṭrāṇām
 the noise of the Sons of Dhṛtarāṣṭra,

हृदयानि व्यदारयत् ।
hṛdayāni vyadārayat
 the hearts it burst asunder

नभश्च 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.

sa (m. nom. sg.), the, this,
ghoṣas (m. nom. sg. from $\sqrt{ghuṣ}$), noise, cry,
 tumult, sound.
dhārtarāṣṭrāṇām (m. gen. pl.), of the sons of
 Dhṛtarāṣṭra.
hṛdayāni (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.
pṛthivīm (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.

अथ व्यवस्थितान् दृष्ट्वा
atha vyavasthitān dr̥ṣṭvā
 then, drawn up in battle array having
 seen,

धार्तराष्ट्रान् कपिध्वजः ।
dhārtarāṣṭrān kapidhvajaḥ
 the Sons of Dhṛtarāṣṭra, the Monkey
 Bannered (Arjuna)

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

धनुर् उद्यम्य पाण्डवः ॥
dhanur udyamya pāṇḍavaḥ
 the bow raising, the Son of Pāṇḍu

Then, Arjuna, having seen the sons of
 Dhritarashtra
 Drawn up in battle array,
 Raised his bow as the clash of weapons
 began.

atha, then.
vyavasthitān (m. acc. pl. p. pass. participle *vi*
ava √*sthā*), drawn up in battle array, ar-
 rayed.
dr̥ṣṭvā (gerund √*dṛś*), seeing, having seen.
dhārtarāṣṭrān (m. acc. pl.), the sons of Dhṛ-
 tarāṣṭra.
kapi (m.), ape, monkey.
dhvajas (m. nom. sg.), banner, flag, stan-
 dard.
(kapi-dhvajas, m. nom. sg. BV cpd., banner
 of the monkey.)
pravṛtte (m. loc. sg.), in the coming forth, in
 the resulting, in the occurring.
śastra (m.), weapon.
sampāte (m. loc. sg.), in the coming to-
 gether, collision, encounter, confluence
(sam √*pat*).
(śastra-sampāte, m. loc. sg. TP cpd., clash
 of the weapons.)
(pravṛtte śastrasampāte, m. loc. absol., when
 the clash of weapons began.)
dhanus (m. acc. sg.), bow.
udyamya (gerund *ud* √*yam*), raising up, flour-
 ishing, brandishing.
pāṇḍavas (m. nom. sg.), Son of Pāṇḍu (Ar-
 juna).

* 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.

हृषीकेशं तदा वाक्यम्
hr̥ṣīkeśam tadā vākyaṃ
 to the Bristling Haired One (Krishna)
 then word

इदम् आह 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 ऽच्युत ॥
ratham sthāpaya me 'cyuta
 the chariot cause to stand of me, Im-
 perishable One

Arjuna then spoke these words
 to Krishna:
 O Lord of the earth,
 Cause my chariot to stand in the
 middle
 Between the two armies, Imperishable
 One,

hr̥ṣī (f.), bristling, erect.
keśam (m. acc. sg.), hair.
 (*hr̥ṣīkeśa*, Bristling Haired a common nick-
 name for Krishna.)
tadā, then.
vākyaṃ (n. acc. sg.), word, speech.
idam (n. acc. sg.), this.
āha (3rd sg. perf. act. √*ah*), he said.
mahī (f. nom. sg.), the earth.
pate (m. voc. sg.), O Lord, O Ruler, O Mas-
 ter.
 (*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.
 √*sthā*), 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.

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

योद्धुकामान् अवस्थितान् ।
yoddhukāmān avasthitān
 battle-hungry arrayed.

कैर् मया सह योद्धव्यम्
kair mayā saha yoddhavyam
 with whom? by me together to be fought

अस्मिन् रणसमुद्यमे ॥
asmin raṇasamudyame
 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.
nirikṣe (1st sg. mid. *nir* √*ikṣ*), 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 √*yudh*
 used impersonally), to be fought.
asmin (m. loc. sg.), in this.
raṇa (m.), battle, conflict; *raṇa* 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 √*yam*), in lifting, in raising, in set-
 ting about, in undertaking, in readiness for.
 (*raṇa-samudyame*, m. loc. pl. TP cpd., in
 readiness for battle.)

योत्स्यमानान् अवेक्षे जहं
yotsyamānān avekṣe '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
dhārtarāṣṭrasya durbuddher
 of the Son of Dhṛtarāṣṭra 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.
avekṣe (1st sg. pr. indic. mid. $\sqrt{ikṣ}$), I see, I behold.
aham (nom. sg.), I.
ya, samāhi 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.
dhārtarāṣṭrasya (m. gen. sg.), of the Son of Dhṛtarāṣṭra, 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.
cikīrṣavas (m. nom. pl. of *cikīrṣu*, desiderative adjective from \sqrt{kr}), wishing to do, wishing to perform.
 (*priyacikīrṣavas*, m. nom. pl. TP cpd., wishing to do a service, wishing to do a kindness.)

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

गुडाकेशेन भारत ।
gudākeśena 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 √*vac*),
 said, addressed, bespoken.
hr̥ṣī (f.), standing on end, erect, bristling.
keśas (m. nom. sg.), hair, shock of hair.
guḍā (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 Bha-
 rata (here referring to Dhṛtarāṣṭra whom
 Saṁjaya 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 √*sthā*), causing
 to stand, having caused to stand.
rathottamam (*ratha uttamam*, m. acc. sg.),
 the chief chariot, the highest chariot.

* Dhṛtarāṣṭra the blind king to whom the scene
 is being described.

भीष्मद्रोणप्रमुखतः

bhīṣmadroṇapramukhataḥ

Bhīṣma and Droṇa in front of

सर्वेषां च महीक्षिताम् ।

sarveṣāṃ ca mahīkṣitām

and of all these rulers of the earth

उवाच पार्थ पश्यैतान्

uvāca pārtha paśyāitān

said the Son of Pṛthā: 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.

bhīṣma, the elderly Kāurava warrior, great uncle of Arjuna.

droṇa, Kāurava warrior, a Brahman by birth and, like Bhīṣma, a teacher of warfare.

pramukhataḥ (adv.), lit. "before the face," opposite, in front of, before the eyes of.

(*bhīṣma-droṇa-pramukhataḥ*, TP cpd., in front of Bhīṣma and Droṇa.)

sarveṣāṃ (m. gen. pl.), of all these.

ca, and.

mahī (f.), earth, world.

kṣitām (m. gen. pl.), of governors, rulers (√*kṣi*).

(*mahīkṣitām*, m. gen. pl., TP cpd., of world-rulers, of earth-rulers.)

uvāca (3rd sg. imperf. act. √*vac*), he said.

pārthas (m. voc. sg.), the Son of Pṛthā, i.e., Arjuna.

paśya (2nd sg. imperative act. √*paś*), behold! look at! see!

etān (m. acc. pl.), these.

samavejān (m. acc. pl. p. pass. participle *samava* √*i*), come together, assembled, united.

kurūn (m. acc. pl.), Kurus, the ancient tribe from which both the Pāṇḍavas and the Kāuravas are descended.

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

तत्रापश्यत् स्थितान् पार्थः

tatrāpaśyat sthitān pārthah

there he saw standing, the Son of Pṛthā
(Arjuna)

पितॄन् अथ पितामहान् ।

pitṛn atha pitāmahān

fathers, then grandfathers,

आचार्यान् मातुलान् भ्रातॄन्

ācāryān mātulān bhrātṛn

teachers, maternal uncles, brothers,

पुत्रान् पौत्रान् सखीन् 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. √*paś*), he saw.

sthitān (m. acc. pl. p. pass. participle √*sthā*), standing situated.

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

pitṛn (m. acc. pl.), fathers.

atha, then, and.

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

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

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

bhrātṛn (m. acc. pl.), brothers.

putrān (m. acc. pl.), sons.

pāutrān (m. acc. pl.), grandsons.

sakhīn (m. acc. pl.), friends, companions.

tathā, likewise, as well.

श्वशुरान् सुहृदश्चैव
śvaśurān suhṛdaścāiva
 fathers in law and companions

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

तान् समीक्ष्य स कौन्तेयः
tān samīkṣya sa kāunteyaḥ
 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.
suhṛdas (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.
samīkṣya (gerund *sam* √*kṣ*), contemplating,
 regarding, looking at.
sa (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

विषीदन् इदम् अब्रवीत् ।
viśīdann idam abravīt
 desponding, this he said:

दृष्ट्वेमं स्वजनं कृष्ण
dr̥ṣṭvemaṁ svajanaṁ kṛṣṇa
 “having seen this, my own people
 Krishna,

युयुत्सुं समुपस्थितम् ॥
yuyutsuṁ samupasthitam
 desiring to fight, approaching,

**Filled with infinite pity,
 Despondent, he said this:
 Having seen my own people,
 Krishna,
 Desiring to fight, approaching.**

kṛpayā (f. inst. sg.), by pity, with pity.
parayā (f. inst. sg.), by infinite, by profound,
 by deep.
āviṣṭas (m. nom. sg. p. pass. participle *ā*
√viś), entered, subject to, possessed by,
 filled with.
viśīdan (m. n. sg. pr. participle *vi* *√sad*),
 despairing, despondent.
idam (n. acc. sg.), this.
abravīt (3rd sg. imperf. act. *√brū*), he said,
 he spoke.
dr̥ṣṭvā (gerund *√dr̥ś*), seeing, having seen.
imam (m. acc. sg.), this.
svajanam (m. acc. sg.), own people, own
 family.
kṛṣṇa (m. voc. sg.), Krishna (the name means
 black, dark, or dark blue), Arjuna’s char-
 ioteer, the avatār of Vishnu and the prin-
 cipal spokesman in the Bhagavad Gītā.
yuyutsuṁ (m. acc. sg. desiderative adjective
 from *√yudh*), desiring to fight, anxious to
 fight.
samupasthitam (m. acc. sg. p. pass. partici-
 ple *sam upa* *√sthā*), approaching, coming
 near, standing near.

सीदन्ति मम गात्राणि
sīdanti mama gātrāṇi
 “they sink down, my limbs

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

वेपथुश्च शरीरे मे
vepathuś ca śarīre me
 and trembling in the body of me

रोमहर्षश्च जायते ॥
romaharṣaś 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.
gātrāṇi (n. nom. pl.), limbs, legs, instruments of motion (from $\sqrt{gā}$, go).
mukham (n. nom. sg.), mouth, face.
ca, and.
pariśuṣyati (3rd sg. pr. indic. act. *pari* $\sqrt{śuṣ}$), it dries up, it makes dry.
vepathuś (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.
harṣaś (m. nom. sg. derivative noun $\sqrt{hrṣ}$), standing on end, bristling, standing erect.
(roma-harṣaś, 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
gāṇḍīvaṃ sraṁsate hastāt
 Gāṇḍīva falls from (my) hand

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

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

भ्रमतीव च मे मनः ॥
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.**

gāṇḍīvam (n. nom. sg.), Gāṇḍīva, the name
 of Arjuna's bow.
sraṁsate (3rd sg. pr. indic. mid. √*sraṁs*), 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*
 √*dah*), it is burned, it burns.

na, not.

ca, and.

śaknomy (1st. sg. pr. indic. act. √*śak*), I am
 able, I can, I have the power to.

avasthātum (infinitive *ava* √*sthā*), to remain
 as I am, to stand.

bhramati (3rd sg. pr. indic. act. √*bhram*), it
 wanders, it rambles.

iva, like, as it were.

me (gen. sg.), of me.

manas (n. nom. sg.), mind, intellect, under-
 standing.

निमित्तानि च पश्यामि
nimittāni ca paśyāmi
 and omens I perceive

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

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

हत्वा स्वजनम् आहवे ॥
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 (1st sg. pr. indic. act. $\sqrt{paś}$), 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* $\sqrt{paś}$), 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 *ā* \sqrt{hve}), in challenge, in battle, in warfare.

न काङ्क्षेविजयं कृष्ण

na kāṅkṣe vijayaṃ kṛṣṇa

not I desire victory, Krishna

न च राज्यं सुखानि च ।

na ca rājyaṃ sukhāni ca

and not kingship and pleasures.

किं नो राज्येन गोविन्द

kiṃ no rājyena govinda

what to us with kingship, Chief of
Cowherds (Krishna)?

किं भोगैर् जीवितेन वा ॥

kiṃ 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.

kāṅkṣe (1st sg. pr. indic. mid. $\sqrt{kāṅkṣ}$), I desire, I wish for, I hanker after.

vijayam (m. acc. sg.), conquest, victory.

kṛṣṇa (m. voc. sg.), Krishna.

na, not.

ca, and, or.

rājyaṃ (n. acc. sg.), kingship, kingdom, kingly power.

sukhāni (n. acc. pl.), pleasures, happinesses, joys.

ca, and, or.

kiṃ (interrog.), what?

na (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.

kiṃ (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.

येषाम् अर्थे काङ्क्षितं नो
yeṣām arthe kāṅkṣitam no
 of whom for the sake desired of us

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

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

प्राणांस् त्यक्त्वा धनानि च ॥
prāṅāṅs 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.

yeṣām (m. gen. pl.), of whom.
arthe (m. loc. sg.), for the sake of, in sake.
kāṅkṣitam (n. nom. sg. p. pass. participle
 √*kāṅkṣ*), 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 (*saṁdhi* for *te*, m. nom. pl.), they.

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

avasthitās (m. nom. pl. p. pass. participle
ava √*sthā*), standing, arrayed, arranged in
 battle formation.

yuddhe (n. loc. sg.), in battle, in warfare.

prāṅāṅs (m. acc. pl.) vital breaths, lives.

tyaktvā (gerund √*tyaj*), abandoning, sacri-
 ficing, relinquishing, having abandoned.

dhanāni (n. acc. pl.), riches, booty.

ca, and.

आचार्याः पितरः पुत्रास्
ācāryāḥ pitarāḥ putrās
 teachers, fathers, sons,

तथैव च पितामहाः ।
tathāiva ca pitāmāhāḥ
 and also grandfathers,

मातुलाः श्वशुराः पौत्राः
mātulāḥ śvaśurāḥ pāutrāḥ
 maternal uncles, fathers in law, grandsons,

श्यालाः संबन्धिनस् तथा ॥
śyālāḥ 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.
pitāmāhās (m. nom. pl.), grandfathers.
mātulās (m. nom. pl.), maternal uncles.
śvaśurās (m. nom. pl.), fathers-in-law.
pāutrās (m. nom. pl.), grandsons.
śyālās (m. nom. pl.), brothers-in-law.
sambandhinas (m. nom. pl.), kinsmen, relatives.
tathā, thus, also.

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

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

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

हेतोः किं नु महीकृते ॥
hetoh kim nu mahīkṛte
 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 √han), to kill, to slay.
icchāmi (1st sg. pr. indic. act. √iṣ), I desire, I wish.
ghnatas (m. acc. pl. pr. participle √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 dhārtarāṣṭrān naḥ
 striking down the Sons of Dhṛtarāṣṭra
 to us

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

पापम् एवाश्रयेद् अस्मान्
pāpam evāśrayed asmān
 evil thus should cling to us

हत्वैतान् आततायिनः ॥
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* √*han*), striking down, killing.
dhārtarāṣṭrān (m. acc. pl.), the Sons of Dhṛtarāṣṭra.
naḥ (dat. or gen. pl.), to us.
kā (f. nom. sg. interrog.), what?
prītiḥ (f. nom. sg.), joy, pleasure.
syāt (3rd sg. optative act. √*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.
āśrayet (3rd sg. optative act. *ā* √*śri*), it should cling to, it should lean on, take hold of.
asmān (acc. pl.), us.
hatvā (gerund √*han*), killing, having killed.
etān (m. acc. pl.), these.
ātatāyinas (m. acc. pl.), lit. “having bows drawn” (from *ā* √*tan*), murderers, attackers, aggressors, felons.

* Janārdana, “Agitator of Men” is an epithet of the god Vishnu, of whom Krishna is the earthly *avatār*.

तस्मान् नार्हा वयं हन्तुं
tasmān nārḥā vayam hantum
 therefore not justified we to kill

धार्तराष्ट्रान् स्वबान्धवान् ।
dhārtarāṣṭrān svabāndhavān
 the Sons of Dhṛtarāṣṭra, own kinsmen,

स्वजनं हि कथं हत्वा
svajanam hi katham hatvā
 own people surely how, having killed,

सुखिनः स्याम माधव ॥
sukhinah syāma mādharma
 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.
nā, not.
arḥās (m. nom. pl. from \sqrt{arh}), justified, de-
 serving, entitled to.
vayam (nom. pl.), we.
hantum (infinitive \sqrt{han}), to kill, to smite.
dhārtarāṣṭrān (m. acc. pl.), the Sons of Dhṛ-
 tarāṣṭra.
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.
sukhinah (m. nom. pl.), happy, possessing
 happiness.
syāma (1st pl. optative act. \sqrt{as}), we should
 be, we might be.
mādharma (m. voc. sg.), Descendant of
 Madhu, progenitor of the Yādavas, Krish-
 na'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
kulakṣayakṛtaṁ doṣaṁ
 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. $\sqrt{paś}$), 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.
kṣaya (m., noun from $\sqrt{kṣi}$), destroying, destruction.
kṛtaṁ (m. acc. sg. p. pass. participle \sqrt{kr}), made, caused, done.
(kula-kṣaya-kṛtaṁ, m. acc. sg. TP cpd., caused destruction of family.)
doṣaṁ (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.
pātakam (n. acc. sg.), crime, evil, lit. “that which causes to fall” (\sqrt{pat}).

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

पापाद् अस्मान् निवर्तितुम् ।
pāpād asmān nivartitum
 from evil from this to turn back

कुलक्षयकृतं दोषं
kulakṣayakṛtaṁ doṣaṁ
 the destruction-of-family-caused evil,

प्रपश्यद्भिर् जनार्दन ॥
prapaśyadbhir janārdana
 by discernment, Agitator of Men?

Why should we not know enough
 To turn back from this evil,
 Through discernment of the wrong
 caused
 By the destruction of the family,
 O Krishna?

katham (interrog.), how?
na, not.
jñeyam (gerundive $\sqrt{jñā}$), 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.
kṣaya (m. noun from $\sqrt{kṣi}$), destruction.
kṛtam (m. acc. sg. p. pass. participle \sqrt{kr}), doing, making, done, made, caused.
 (*kula-kṣaya-kṛtam*, m. acc. sg. TP cpd., caused destruction of family.)
doṣam (m. acc. sg.), evil, wrong.
prapaśyadbhis (m. inst. pl. pr. participle $pra\sqrt{paś}$), by discerning, by discernment.
janārdana (m. voc. sg.), Agitator of Men, Mover of Men, epithet of Vishnu-Krishna.

कुलक्षये प्रणश्यन्ति

kulakṣaye pranaśyanti

in destruction of family, they vanish

कुलधर्माः सनातनाः ।

kuladharmāḥ sanātanāḥ

the family laws, ancient;

धर्मो नष्टे कुलं कृत्स्नम्

dharme naṣṭe kulam kṛtsnam

when law perishes, the family entire

अधर्मो 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 $\sqrt{kṣi}$), in destruction.

(*kula-kṣaye*, m. loc. sg. TP cpd., destruction of family.)

pranaśyanti (3rd pl. pr. indic. act. *pra* $\sqrt{naś}$), 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.

dharme (m. loc. sg.), in duty, in law.

naṣṭe (loc. sg. p. pass. participle $\sqrt{naś}$), in the perishing, in the loss.

(*dharme-naṣṭe*, loc. absol., when law perishes.)

kulam (n. acc. sg.), family.

kṛtsnam (n. acc. sg.), entire.

adharmas (m. nom. sg.), lawlessness, dutil-
essness.

abhibhavati (3rd sg. pr. indic. act. *abhi* $\sqrt{bhū}$), it overcomes, overpowers, predominates, conquers, surpasses.

uta, and, also, even.

अधर्माभिभवात् कृष्ण
adharmābhibhavāt kṛṣṇa
 from overpowering by lawlessness,
 Krishna,

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

स्त्रीषु दुष्टासु वार्ष्णेय
strīṣu duṣṭāsu vārṣṇeya
 in women corrupted, O Clansman of
 Vṛṣṇi,

जायते वर्णसंकरः ॥
jāyate varṇasamkaraḥ
 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 over-
 powering by lawlessness, because of the
 ascendancy of lawlessness (*adharmā*, law-
 lessness; *abhibhavāt*, from over-powering).
kṛṣṇa, (m. voc. sg.), Krishna.
praduṣyanti (3rd pl. pr. indic. act. *pra* √*duṣ*),
 they become spoiled, they are corrupted.
kula (n.), family.
striyas (f. nom. pl.), women.
(kula-striyas, f. nom. pl., women of the fam-
 ily.)
strīṣu (f. loc. pl.), in women.
duṣṭāsu (f. loc. pl. p. pass. participle √*duṣ*),
 corrupted, spoiled.
(strīṣu duṣṭāsu, loc. absol., when women are
 corrupted.)
vārṣṇeya (m. voc. sg.), Clansman of Vṛṣṇi,
 frequent epithet of Krishna. Vṛṣṇi (“po-
 tent,” “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 √*jan*), it is
 born, it is produced.
varṇa (m.), caste, color.
samkaras (m. nom. sg. from *sam* √*kṛ*), inter-
 mixture, pouring together, becoming con-
 fused.
(varṇa-samkaras, m. nom. sg. TP cpd., in-
 termixture of caste.)

संकरो नरकायैव
saṃkaro narakāyāiva
 intermixture to hell

कुलघ्नानां कुलस्य च ।
kulāghnānām kulasya ca
 of the family destroyers and of the family

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

लुप्तपिण्डोदकक्रियाः ॥
luptapiṇḍodakakriyāḥ
 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.

saṃkaras (m. nom. sg. from *saṃ* √*kṛ*), inter-
 mixture, 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
 √*han*).
(kulāghnānām, m. g. pl., TP cpd., of family
destroyers.)
kulasya (n. gen. sg.), of the family.
ca, and.
patanti (3rd pl. pr. act. indic. √*pat*), they
 fall.
pitaras (m. nom. pl.), the fathers, the ances-
 tors, the manes.
hi, indeed, truly.
eṣām (m. gen. pl.), of these.
lupta (m. p. pass. participle √*lup*), deprived,
 robbed, plundered.
piṇḍa (m.), ball, cake, lump, mouthful of rice
 (offered to ancestors).
udaka (n.), water.
kriyās (f. nom. pl.), rites, offerings.
(luptapiṇḍodakakriyās, m. nom. pl., DV
cpd. deprived of offerings of balls of rice,
and water.)

दोषैर् एतैः कुलग्नानां
doṣāir etāiḥ kulaghnānām
 by wrongs these of the family destroyers

वर्णसंकरकारकैः ।
varṇasaṁkarakāraikāiḥ
 by intermixture of caste producing,

उत्साद्यन्ते जातिधर्माः
utsādyante jātidharmāḥ
 they are abolished, caste duties,

कुलधर्माश्च शाश्वताः ॥
kuladharmāś ca śāśvatāḥ
 and family laws eternal

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

doṣāis (m. inst. pl.), by wrongs, by sins, by evils.

etāis (m. inst. pl.), by these.

kulaghnānām (m. gen. pl.), of the family destroyers.

varṇa (m.), caste, color.

saṁkara (m. from *saṁ* √*kr*), intermixture, pouring together.

kāraikāis (m. inst. pl. from √*kr*), by producing, by making, by creating.

(*varṇasaṁkarakāraikāis*, m. inst. pl. TP cpd., by creating intermixture of caste.)

utsādyante (3rd pl. pr. indic. passive causative *ud* √*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.

उत्सन्नकुलधर्माणां

utsannakuladharmāṇām

of obliterated family laws

मनुष्याणां जनार्दन ।

manuṣyāṇām janārdana

of men, O Agitator of Men

नरके ऽनियतं वासो

narake 'nīyatam vāso

in hell indefinitely dwelling

भवतीत्यनुशुश्रुम ॥

bhavatītyanuśuśrūma

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√sad*), obliterated, disappeared, abolished.

kula (n.), family.

dharmānām (m. gen. pl.), of laws, of duties.

(*utsannakuladharmāṇām*, m. gen. pl. BV

cpd., whose family laws are obliterated.)

manuṣyāṇām (m. gen. pl.), of men, of man-kind.

janārdana (m. voc. sg.), Agitator of Men, frequent epithet of Krishna.

narake (m. loc. sg.), in hell.

anīyatam (adv.), uncertainly, indefinitely, irregularly, unrestrictedly, eternally.

vāsas (m. nom. sg. derivative noun $\sqrt{3}$ *vas*), dwelling.

bhavati (3rd sg. pr. indic. act. $\sqrt{bhū}$), it is, there is.

iti, thus.

anuśuśrūma (1st pl. perf. act. *anu√śru*), we have heard, we have heard repeatedly.

अहो 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 udyatāḥ
 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 √*kr*), to do, to perpetrate.
vyavasitās (m. nom. pl. p. pass. participle
vi ava √*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 √*han*), to kill, to slay.
svajanam (m. acc. sg.), own people.
udyatās (m. nom. pl. p. pass. participle *ud*
 √*yam*), eager for, intent on, undertaken,
 commenced, prepared for.

यदि माम् अप्रतीकारम्
yadi mām apratikāram
 if me, unresisting,

अशस्त्रं शस्त्रपाणयः ।
aśastram śastrapāṇayaḥ
 unarmed, those whose hands are with
 weapons

धर्तराष्ट्रा रणे हन्युस्
dhārtarāṣṭrā raṇe hanyus
 the Sons of Dhṛtarāṣṭra, in battle they
 should kill

तन् मे क्षेमतरं भवेत् ॥
tan me kṣemataram 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* √*kr*), unopposing, unresist-
 ing, without remedy, without return.
aśastram (n. acc. sg.), unarmed, without
 weapon.
śastra (m.) weapon
pāṇayaḥ (m. nom. pl.) hand
(śastrapāṇayas, m. nom. pl. BV cpd.,
 weapon armed, those armed with weapons,
 (as BV cpd.) whose hands are with weap-
 ons.)
dhārtarāṣṭrās (m. nom. pl.), the Sons of Dhṛ-
 tarāṣṭra.
raṇe (m. loc. sg.), in battle, in the joy of
 battle.
hanyus (3rd pl. optative act. √*han*), they
 should kill, they may kill, they might kill.
tad (n. nom. sg.), that, this.
me (gen. sg.), to me, of me.
kṣemataram (comparative), greater ease,
 greater tranquility, greater happiness.
bhavet (3rd sg. optative act. √*bhū*), it would
 be.

एवम् उक्त्वा ऽर्जुन संख्ये
evam uktvā 'rjuna saṁkhye
 thus having spoken, Arjuna, in the battle

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

विसृज्य सशरं चापं
visrjya saśaram cāpaṁ
 throwing down both arrow and bow,

शोकसंविग्नमानसः ॥
śokasaṁvignamānasah
 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.
saṁkhye (n. loc. sg.), in the battle, in the challenge, in the conflict.
ratha (m.), chariot, car.
upastha (m.), seat, stool.
(rathopastha, saṁdhi for rathopasthe, m. loc. sg., on the chariot seat.)
upāviśat (3rd sg. imperf. act. $upa \bar{a} \sqrt{viś}$), he sat down, he settled upon.
visrjya (gerund $vi \sqrt{srj}$), throwing down, casting aside.
saśaram (n. acc. sg.), together with arrow.
cāpaṁ (m./n. acc. sg.), bow.
śoka (m.), sorrow, grief.
saṁvigna (p. pass. participle $sam \sqrt{vij}$), starting back, recoiling, overcome.
mānasas (m. nom. sg.), mind, heart, spirit.
(śokasaṁvignamānasas, m. nom. sg., with a heart overcome by sorrow, as BV cpd., whose heart was overcome by sorrow.)

End of Book I

The Dependency of Arjuna

BOOK II

संजय उवाच ।
saṁjaya uvāca
Saṁjaya spoke:

saṁjayas (m. nom. sg.), *Samjaya*, the minister of the blind King Dhṛtarāṣṭra, who is narrating the story.
uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

1

तं तथा कृपयाविष्टम्
taṁ tathā kṛpayāviṣṭam
to him thus overcome by pity,

taṁ (m. acc. sg.), him, to him.
tathā, thus, in this way, also, as well.
kṛpayā (f. inst. sg.), by pity, by sorrow.
aviṣṭam (m. acc. sg. p. pass. participle $a\sqrt{viś}$), taken possession of, fallen into, overcome by.
aśru (n.), tear.
pūrṇa (p. pass. participle \sqrt{pr}), filled with, full of.

अश्रुपूर्णाकुलेक्षणम् ।
aśrupūrṇākulekṣaṇam
whose eyes were filled with tears and
downcast,

ākula (adj.), downcast, disturbed.
īkṣaṇam (n. acc. sg. from $\sqrt{īkṣ}$), eye.
(*aśrupūrṇākulekṣaṇam*, n. acc. sg. BV cpd., whose eyes were filled with tears and downcast.)

विषीदन्तम् इदं वाक्यम्
viśīdantam idaṁ vākyaṁ
despairing, this word

viśīdantam (n. acc. sg. pr. participle $vi\sqrt{sad}$), despairing, desponding, dejected.
idaṁ (n. acc. sg.), this.
vākyaṁ (n. acc. sg.), word, speech.
uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.

उवाच मधुसूदनः ॥
uvāca madhusūdanaḥ
said the Slayer of Madhu

Madhusūdanas (m. nom. sg.), Slayer of Madhu, epithet of Krishna referring to Vishnu-Krishna's slaying of the demon Madhu.

Sanjaya spoke:
To him thus overcome by pity,
despairing,
Whose eyes were filled with tears and
downcast,
Krishna spoke these words:

II

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perf. act. √vac), he said, he
spoke.

2

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

विषमे समुपस्थितम् ।
viṣame samupasthitam
in danger come,

अनार्यजुष्टम् अस्वर्ग्यम्
anāryajuṣṭam asvargyam
not befitting an Aryan, not leading to
heaven,

अकीर्तिकरम् अर्जुन ॥
akīrtikaram arjuna
disgrace causing, Arjuna?

kutas (interrog.), whence? from where? from
whom? wherefore? how?
tvā (acc. sg.), thee, to thee.
kaśmalam (n. acc. sg.), timidity, impurity,
faintheartedness.
idam (n. acc. sg.), this.
viṣame (m. n. loc. sg.), in distress, in mis-
fortune, in difficulty, in danger.
samupasthitam (n. acc. sg. participle *sam upa*
√*sthā*), approaching, come near to.
anārya (adj.), not honorable, unaryan.
juṣṭam (n. acc. sg.), acceptable, agreeable,
welcome.
(*anāryajuṣṭam*, 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.

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.

II

3

क्लैब्यं मा स्म गमः पार्थ
klāibyaṃ mā sma gamaḥ pārtha
 cowardice never indeed thou shouldst
 entertain, Son of Pṛthā

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

क्षुद्रं हृदयदौर्बल्यं
kṣudraṃ hṛdayadāurbalyaṃ
 base faintheartedness

त्यक्त्वोत्तिष्ठ परंतप ॥
tyaktvottiṣṭha 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!**

klāibyaṃ (n. acc. sg.), cowardice.
mā (prohibitive), not, never.
sma, indeed, in truth.
gamas (2nd sg. aorist subjunctive √gam),
 thou shouldst undergo, thou shouldst par-
 take of, thou shouldst entertain.
 (*klāibyaṃ mā gamas*, do not become a cow-
 ard.)
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*
 √pad), it is suitable, it is possible, it is
 according to rule.
kṣudram (n. acc. sg.), base, low, despicable.
hṛdaya (n.), heart.
dāurbalyam (n. acc. sg.), lack of strength,
 weakness, impotence.
 (*hṛdayadāurbalyam*, n. acc. sg., fainthearted-
 ness.)
tyaktvā (gerund √tyaj), abandoning, having
 abandoned.
uttiṣṭha (2nd sg. imperative act. *ud* √sthā),
 stand up! arise!
paramtapa (m. voc. sg.), Scorcher of the
 Foe.

II

अर्जुन उवाच
arjuna uvāca
Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. √vac), he said, he spoke.

4

कथं भीष्मम् अहं संख्ये
katham bhīṣmam aham saṅkhye
how Bhīṣma I in battle

katham (interrog.), how? in what way?
bhīṣmam (m. acc. sg.), Bhīṣma, the old Kāurava warrior, great uncle of Arjuna.
aham (nom. sg.), I.
saṅkhye (n. loc. sg.), in battle, in conflict.
dronam (m. acc. sg.), Droṇa, a brāhman and Arjuna's teacher, fighting on the Kāurava side.

द्रोणं च मधुसूदन ।
dronam ca madhusūdana
and Droṇa, O Slayer of Madhu

ca, and.
madhusūdana, (m. voc. sg.), Slayer of Madhu, epithet of Krishna.

इषुभिः प्रतियोत्स्यामि
iṣubhiḥ pratiyotsyāmi
with arrows I shall fight against

iṣubhis (m. inst. pl.), by arrows, with arrows.
pratiyotsyāmi (1st sg. fut. *prati* √yudh), I shall fight against, I shall attack.

पूजाहविरिसूदन ॥
pūjārhāvarisūdana
the two reverence-worthy, O Slayer of
the Foe (Krishna)?

pūjā (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.)

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?

II

5*

गुरून् अहत्वा हि महानुभावान्
gurūn ahatvā hi mahānubhāvān
 the gurus instead of slaying, indeed, the
 noble,

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

हत्वार्थकामांस्तु गुरूनिहैव
hatvārthakāmāns tu gurūn ihāiva
 having slain, with desire for gain indeed,
 the gurus here on earth,

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥
bhuñjīya bhogān rudhirapradighān
 I should enjoy enjoyments smeared with
 blood

Indeed, instead of slaying these noble
 gurus
 It would be preferable to live on
 alms here on earth;
 Having slain the gurus, with desire for
 worldly gain,
 I would enjoy here on earth delights
 smeared with blood.

gurūn (m. acc. pl.), elders, gurus, teachers.
ahatvā (gerund a √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 √bhuj), to eat, to enjoy.
bhāikṣyam (n. acc. sg.), living on alms, beg-
 ging, mendicancy.
api, even, also.
iha, here, here in the world, here below.
loke (m. loc. sg.), on earth.
hatvā (gerund √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. √bhuj), I should
 enjoy, I should eat.
bhogān (m. acc. pl.), enjoyments, pleasures.
rudhira (adj.), red, bloody.
pradighān (m. acc. pl. from *pra* √dih),
 smeared, covered.
*(rudhirapradighān, m. acc. pl. TP cpd. from
 pra √dih, smeared with blood.)*

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

II

6

न चेतद् विद्मः कतरन् नो गरीयो
*na cāitad vidmaḥ 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 jayeyuḥ
 whether we should conquer, or if us they
 should conquer

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

ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ
 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 Dhṛitarashtra, 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. √*vid*), we
 know.
katarat (n. acc. dual), which of two?
nas (dat. pl.), of us, to us, for us.
garīyas (comparative), heavier, more pre-
 cious, more important, preferable.
yad vā, whether, if, if either.
jayema (1st pl. opt. act. √*ji*), we should con-
 quer, we should prevail.
yadi, if.
vā, or.
nas (acc. pl.), us.
jayeyus (3rd pl. opt. act. √*ji*), they should
 conquer, they should be victorious over.
yān (m. acc. pl.), whom.
eva, indeed (used as a rhythmic filler).
hatvā (gerund √*han*), killing, having killed.
na, not.
jijīviṣāmas (1st pl. desiderative act. √*jī*), we
 desire to live.
te (m. nom. pl.), they.
avasthitās (m. nom. pl. p. pass. participle
ava √*sthā*), standing, arrayed in battle
 order, arrayed.
pramukhe (n. loc. sg.), face to face, before
 us.
Dhārtarāṣṭrās (m. nom. pl.), the Sons of
 Dhṛtarāṣṭra.

* The first two lines of this stanza contain an extra syllable apiece – not uncommon in *triṣṭubh* metre.

II

7

कार्पण्यदोषोपहतस्वभावः

kārpanyadoṣopahatasvabhāvaḥ
pity-weakness-overcome own being

पृच्छामि त्वां धर्मसंमूढचेताः ।

prcchāmi tvāṁ dharmasammūḍhacetāḥ
I ask thee, duty uncertain in thought,

यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे

yacchreyaḥ syān niścitaṁ brūhi tan me
which preferably should it be for certain?
Tell that to me,

शिष्यस्ते जहं शाधि मां त्वां प्रपन्नम् ॥

śiṣyas te 'haṁ śādhi māṁ tvāṁ 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.**

kārpanya (n.), poorness of spirit, pity.

doṣa (m.), wrong, weakness, sin.

upahata (p. pass. participle *upa* √*han*), damaged, afflicted, overcome, discour-aged.

svabhavas (nom. sg.), own being.

(*kārpanyadoṣopahatasvabhāvas*, nom. sg.

BV cpd., whose own being was overcome by the weakness of pity.)

prcchāmi (1st sg. pr. indic. act. √*prach*), I ask, I pray.

tvām (acc. sg.), thee, to thee.

dharmā (m.), duty, right, law.

sammūḍha (p. pass. participle *sam* √*muh*), uncertain, confused, bewildered, crazed.

cetās (n. nom. sg.), thoughts, heart, mind.

(*dharmasammūḍhacetās*, 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 √*as*), it should be.

niścitam (adv.), for certain, without doubt, surely.

brūhi (2nd sg. imperative act. √*brū*), say! tell!

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

me (dat. sg.), to me.

śiṣyas (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* √*pad*), fallen before the feet, suppliant.

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

यच्छोकम् उच्छोषणम् इन्द्रियाणाम् ।
yacchokam ucchoṣaṇam indriyāṇām
 what, the sorrow, drying up of the senses,

अवाप्य भूमावसपत्नमृद्धं
avāpya bhūmāvasapatnam ṛddham
 (even) having obtained on earth un-
 rivaled prosperous

राज्यं सुराणाम् अपि चाधिपत्यम् ॥
rājyaṁ surāṇām 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* √*paś*),
 I see, I perceive.
mama (gen. sg.), of me.
apanudyāt (3rd sg. optative act. *apa* √*nud*),
 it should remove, it should take away, it
 should dispel.
yad (n. acc. sg.), what, which.
śokam (m. acc. sg.), sorrow.
ucchoṣaṇam (m. acc. sg. from *ud* √*śuṣ*),
 drying up.
indriyāṇām (m. gen. pl.), of the powers, of
 the senses.
avāpya (gerund *ava* √*āp*), obtaining, attain-
 ing, having obtained, having attained.
bhūmāu (f. loc. sg.), on earth, in the world.
asapatnam (n. acc. sg.), not with a rival, un-
 rivaled.
ṛddham (n. acc. sg.), prosperous.
rājyam (n. acc. sg.), royal power, dominion,
 kingship.
surāṇām (m. gen. pl.), of the gods.
api ca, or even, and even.
ādhipatyam (m. acc. sg.), sovereignty, ruler-
 ship.

II

संजय उवाच ।
saṁjaya uvāca
Saṁjaya spoke:

9

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

गुडाकेशः परंतप ।
guḍākeśaḥ† param̐tapa
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 तूष्णीं 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.

saṁjayas (nom. sg.), Saṁjaya, the narrator,
minister to the blind king Dhṛtarāṣṭra, to
whom the battle of Kurukṣetra is being de-
scribed.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
spoke.

evam, thus.
uktvā (gerund \sqrt{vac}), saying, having said,
having addressed.
hr̥ṣīkeśam (m. acc. sg.), the Bristling Haired
One, frequent epithet of Krishna.
guḍākeśas (m. nom. sg.), the Thick Haired
One, epithet of Arjuna.
param̐tapa (m. voc. sg.), O Scorcher of the
Foe, epithet of warriors (here applied to
King Dhṛtarāṣṭra).
na, not.
yotsya (1st sg. pr. future mid. \sqrt{yudh}), I will
fight, I shall fight. (Saṁdhi changes final
vowel from e to a before a vowel.)
iti, thus, often used to close a quotation.
govindam (m. acc. sg.), the Chief Cow-
herd, to the Chief of Cowherds, lit. “Cow
Finder,” epithet of Krishna.
uktvā (gerund \sqrt{vac}), speaking, having
spoken.
tūṣṇīm (adv.), silently.
babhūva (3rd sg. perf. act. $\sqrt{bhū}$), he was, he
became.
ha (asseverative particle), indeed, in truth.

* *Sloka* metre resumes.

† *guḍākeśa* has been translated by some native
translators as *guḍāka īśa*, “Conqueror of Sleep.”
It is generally believed that *guḍāka*, “sleep,” is an
artificial word, invented to explain *guḍākeśa*, and
not the other way around.

II

10

तम् उवाच हृषीकेशः

tam uvāca hṛṣīkeśaḥ

to him spoke the Bristling Haired One

प्रहसन् 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 ॥

viśīdantam idam vacaḥ

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.

uvāca (3rd sg. perf. acc. √*vac*), he spoke, he said.

hṛṣīkeśas (m. nom. sg.), the Bristling Haired One, Krishna.

prahasant (m. nom. sg. pr. participle *pra* √*has*), smiling, laughing, beginning to laugh.

iva, like, so to speak.

bhārata (m. voc. sg.), O Descendant of Bharata, epithet here of Dhṛtarāṣṭra, 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.

viśīdantam (m. acc. sg. pr. participle *vi* √*sad*), dejected, despondent, sunk down.

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

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

II

श्रीभगवान् उवाच ।

śrībhagavān uvāca

The Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.

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

11

अशोच्यान् अन्वशोचस् त्वं

aśocyān anvaśocas tvam

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

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

anvaśocas (*anu a śocas*, 2nd sg. imperfect
act. *anu\sqrt{śuc}*), 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. $\sqrt{bhāṣ}$), 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{śuc}*),
they mourn, they lament.

pañḍītās (m. nom. pl.), the pañḍits, the wise
men.

प्रज्ञावादांश्च भाषसे ।

prajñāvādānś ca bhāṣase

and (yet) wisdom words thou speakest;

गतासून् अगतासूश्च

gatāsūn agatāsūnś ca

the dead and the not dead

नानुशोचन्ति पण्डिताः ॥

nānuśocanti pañḍitāḥ

not they mourn, the pañḍits

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.

II

12

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

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

न चैव न भविष्यामः
na cāiva na bhaviṣyāmaḥ
and not either *not* we shall be

सर्वे वयम् अतः परम् ॥
sarve vayam ataḥ 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.
bhaviṣyāmas (3rd pl. fut. act. $\sqrt{bhū}$), we shall be, we shall exist.
sarve (m. nom. pl.), all.
vayam (nom. pl.), we.
atas, from here.
param (adj. acc. sg.), beyond, after.
(*ataḥ param*, henceforth, further on, from this time onward.)

II

13

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

कौमारं यौवनं जरा ।
kāumāraṁ yāuvanam jarā
childhood, youth and age,

तथा देहान्तरप्राप्तिर्
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 *ātman* 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* √*āp*), 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. √*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.

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

शीतोष्णसुखदुःखदाः ।
śītoṣṇasukhaduḥkhadāḥ
 cold heat pleasure pain causing,

आगमापायिनो जित्यास्
āgamāpāyino 'nityās
 coming and going, impermanent,

तांस् तितिक्षस्व भारत ॥
tāns titikṣasva 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.
sparśās (m. nom. pl. derivative noun from
 $\sqrt{\text{sprś}}$), touchings, sensations.
(mātrā-sparśās, m. nom. pl. KD cpd., ma-
terial sensations.)
tu, indeed, truly, but.
kāunteya (voc.), O Son of Kuntī, epithet of
 Arjuna, referring to his mother Prthā or
 Kuntī.
śīta (n.), cold.
uṣṇa (n.), heat.
sukha (n.), pleasure, happiness.
duḥkha (n.), pain, misfortune.
dās (m. nom. pl. suffix), causing, bringing
 about.
āgama (from \bar{a} $\sqrt{\text{gam}}$), coming.
apāyinas (m. nom. pl. from *apa* $\sqrt{\text{i}}$), going.
anityās (m. nom. sg.), impermanent, tran-
 sient, not eternal.
tān (m. acc. pl.), them.
titikṣasva (2nd sg. imperative mid. desidera-
 tive $\sqrt{\text{tij}}$), thou must endeavor to endure,
 do manage to endure!
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

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

पुरुषं पुरुषर्षभ ।
puruṣam puruṣarṣabha
 the man, O Man-Bull,

समदुःखसुखं धीरं
samaduhkhasukham dhīraṁ
 constant in pain and pleasure, the wise
 one,

सो ऽमृतत्वाय कल्पते ॥
so 'mṛtatvāya 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. √*vyath*),
 they cause to tremble, they afflict.
ete (m. nom. pl.), these.
puruṣam (m. acc. sg.), man, spirit.
puruṣarṣabha (m. voc. sg.) (*puruṣa rṣabha*),
 O Man-Bull, O Bull among Men, O Leader
 among Men. BV cpd.
sama, the same, equal, constant.
duḥkha (n.), pain, misfortune.
sukham (n. nom. acc. sg.), pleasure, happi-
 ness.
(samaduhkhasukham, m. acc. sg. BV cpd.,
to whom pain and pleasure are alike.)
dhīram (m. acc. sg.), wise, wise one, wise
 man.
so (m. nom. sg.), he, this.
amṛtatvāya (n. dat. sg.), to immortality, for
 immortality.
kalpate (3rd sg. pr. indic. mid. √*kṛp*), he
 is ready, he is prepared, he is fit, he is
 adapted.

II

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 अपि दृष्टो ज्ञान्तस्
ubhayor api dr̥ṣṭo 'ntas
of both surely perceived the certainty

त्वनयोस्तत्त्वदर्शिभिः ॥
tvanayor tattvadarśibhiḥ
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 \sqrt{as}), of the non-existent, 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.
dr̥ṣṭas (n. nom. sg. p. pass. participle $\sqrt{dr̥ṣ}$), 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 $\sqrt{dr̥ṣ}$ TP cpd.), by the seers, by the perceivers, by the discerners, by the knowers.

II

17

अविनाशि 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 अव्ययस्यास्य
vināśam avyayasyāsyā
destruction of the imperishable, of this,

न कश्चित् कर्तुम् अर्हति ॥
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 √naś*), in-
destructible, 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 √naś*), destruc-
tion, loss.

avyayasyā (n. gen. sg.), of the imperishable,
of the eternal.

asyā (n. gen. sg.), of it, of this.

na, not.

kaścīd, 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*.

II

18

अन्तवन्त इमे देहा
antavanta ime dehā
having an end these bodies

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

अनाशिनो ऽप्रमेयस्य
anāśino '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, im-
permanent.
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.
śarīriṇas (m. gen. sg.), of the embodied, of
the soul, of the *ātman*.
anāśinas (m. gen. sg. derivative noun *a*
 $\sqrt{naś}$), of the indestructible, of the not lost.
aprameyasya (m. gen. sg. derivative noun
from *a pra* $\sqrt{mā}$), of the not to be mea-
sured, 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 Bha-
rata, epithet of Arjuna.

* I.e. the *ātman* or *Brahman*.

II

19

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

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

उभौ तौ न विजानीतो
ubhāu tāu na vijānīto
both they two not they understand

नायं हन्ति न हन्यते ॥
nāyam hanti na hanyate
not this it slays, not it is slain.

**He who imagines this (the embodied
Self) the slayer
And he who imagines this
(the embodied Self) the slain,
Neither of them understands
This (the embodied Self) does not slay,
nor is it slain.**

yas (m. nom. sg.), who.
enam (m. acc. sg.), this.
veti (3rd sg. pr. indic. act. \sqrt{vid}), he thinks,
he knows, he imagines.
hanṭāram (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. $\sqrt{jñā}$),
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;

अजो नित्यः शाश्वतो ज्यं पुराणो
ajo nityaḥ śāśvato 'yam purāṇo
 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. √*jan*), he is born.
mriyate (3rd sg. pr. pass. √*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 √*bhū*), being, having been.
bhavitā (3rd sg. periphrastic fut. √*bhū*), he, it
 will be, he, it will become.
na, not.
bhūyas (m. nom. sg.), again.
ajas (m. nom. sg. √*jan*), unborn, birthless.
nityas (m. nom. sg.), eternal, indestructible.
śāśvatas (m. nom. sg.), perpetual, continu-
 ing.
ayam (m. nom. sg.), this.
purāṇas (m. nom. sg.), primaeval, from for-
 mer time, primordial.
na, not.
hanyate (3rd sg. pr. indic. pass. √*han*), it is
 slain, it is killed, he is slain.
hanyamāne (m. loc. sg. pr. mid. participle
 √*han*), in being slain, in being killed.
śarīre (m. loc. sg.), in the body.

* *Triṣṭubh* metre.

II

21

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

य एनम् अजम् अव्ययम् ।
ya enam ajam avyayam
who this, the unborn the imperishable,

कथं स पुरुषः पार्थ
katham sa puruṣaḥ 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. √*vid*, with present meaning), he knows.
avināśinam (n. acc. sg. from *a vi* √*naś*), 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?
sa (m. nom. sg.), this, the, he.
puruṣas (m. nom. sg.), man.
pārtha (m. voc. sg.), O Son of Pṛthā, epithet of Arjuna referring to his mother Pṛthā.
kam (m. acc. sg. interrog.), whom? which?
ghātayati (3rd sg. causative act. √*han*), he causes to slay.
hanti (3rd sg. pr. indic. act. √*han*), he slays.
kam (m. acc. sg. interrog.), whom?

* *Sloka* metre resumes.

II

22

वासंसि जीर्णानि यथा विहाय
vāsāmsi jīrṇāni yathā vihāya
garments worn out as casting away,

नवानि गृह्णाति नरो ऽपराणि ।
navāni grhṇāti naro 'parāṇi
new he takes, a man, others

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

अन्यानि संयाति नवानि देही ॥
*anyāni saṁyāti 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.
jīrṇāni (n. acc. pl.), worn out, old.
yathā, in which way, as.
vihāya (gerund *vi* √*hā*), abandoning, casting
away.
navāni (n. acc. pl.), new.
grhṇāti (3rd sg. pr. indic. act. √*grabh*), he
seizes, he grasps, he takes.
naras (m. nom. sg.), man.
aparāṇi (n. acc. pl.), others.
tathā, in this way, so.
śarīrāṇi (n. acc. pl.), bodies.
vihāya (gerund *vi* √*hā*), abandoning, casting
away.
jīrṇāni (n. acc. pl.), worn out, old.
anyāni (n. acc. pl.), others.
saṁyāti (3rd sg. pr. indic. act. *saṁ* √*yā*), he
meets with, he encounters.
navāni (n. acc. pl.), new.
dehī (m. nom. sg.), the embodied, the soul,
the *ātman*, the self.

* *Triṣṭubh* metre.

II

23

नेनं छिन्दन्ति शस्त्राणि

nāinaṃ chindanti śastrāṇi

not this they pierce, weapons,

नेनं दहति पावकः ।

nāinaṃ dahati pāvakaḥ

not this it burns, fire,

न चैनं क्लेदयन्त्यापो

na cāinaṃ kledayantyaāpo

and not this they cause to wet, the waters

न शोषयति मारुतः ॥

*na śoṣayati mārutaḥ**

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.

śastrāṇi (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.

śoṣayati (3rd sg. pr. indic. causative act.

$\sqrt{śuṣ}$), it causes to dry, it causes to wither.

mārutas (m. nom. sg.), wind, the wind.

* *Śloka* metre resumes.

II

24

अच्छेद्यो ज्यम् अदाह्यो ज्यम्
acchedyo 'yam adāhyo 'yam
not to be pierced, this, not to be burned,
this,

अक्लेद्यो ज्योष्य एव च ।
akledyo 'śoṣya eva ca
not to be wetted and not to be withered,

नित्यः सर्वगतः स्थाणुर्
nityaḥ sarvagataḥ sthāṇur
eternal, all pervading, fixed,

अचलो ज्यं सनातनः ॥
acalo 'yam sanātanaḥ
unmoving, this, primeval

**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.
aśoṣyas (m. nom. sg. gerundive $\sqrt{śuṣ}$), 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.
sthāṇus (m. nom. sg.), fixed, standing firmly,
immovable.
acalas (m. nom. sg.), unmoving, immov-
able.
ayam (m. nom. sg.), this.
sanātanas (m. nom. sg.), primeval, ancient,
primordial, eternal.

अव्यक्तो ज्यम् अचिन्त्यो ज्यम्
avyakto 'yam acintyo 'yam
 unmanifest this, unthinkable this,

अविकार्यो ज्यम् उच्यते ।
avikāryo 'yam ucyate
 unchanging this, it is said.

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

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

* I.e. the foregoing propositions.

अथ चैनं 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 शोचितुमर्हसि ॥
nāinam śocitumarhasi
 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. √*man*), thou
 thinkest, thou believest, thou imaginest.
mṛtam (m. acc. p. pass. participle √*mr*),
 dead, dying.
tathāpi (tathā api), then even.
tvam (nom. sg.), thou.
mahābāho (m. voc. sg.), O Mighty Armed
 One, frequent epithet of Arjuna, also ap-
 plied to other warriors.
na, not.
enam, this.
śocitum (infinitive √*śuc*), to mourn, to la-
 ment, to be sorrowful.
arhasi (2nd sg. pr. indic. act. √*arh*), thou
 shouldst, thou art obliged, thou art able,
 thou art worthy.

II

27

जातस्य हि ध्रुवो मृत्युर्
jātasya hi dhruvo mrtyur
of the born indeed certain death

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

तस्मादपरिहार्ये ऽर्थे
tasmādaparihārye 'rthe
therefore, inevitable in purpose,

न त्वं शोचितुमर्हसि ॥
na tvam śocitumarhasi
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.
mṛtasya (m. gen. sg.), of the dead.
ca, and.
tasmāt (abl. sg.), from this, for this, there-
fore.
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.
śocitum (infinitive $\sqrt{śuc}$), to mourn, to la-
ment.
arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou
shouldst, thou art obliged, thou art able.

अव्यक्तादीनि भूतानि
avyaktādīni bhūtāni
 unmanifest beginnings, beings,

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

अव्यक्तनिधानान्येव
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 √añj*), 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 √añj*), manifest.
madyāni (n. nom. pl.), middles.
(vyaktamadyāni, 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 √añj*), 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.

आश्चर्यवत् पश्यति कश्चिदेनम्
āścaryavat paśyati kaścidenam
 wondrously he perceives someone, this,

आश्चर्यवद् वदति तथैव चान्यः ।
āścaryavad vadati tathāiva cānyaḥ
 and wondrously he declares indeed
 another,

आश्चर्यवच्चैनम् अन्यः शृणोति
āścaryavaccāinam anyāḥ śṛṇoti
 and wondrously this another he hears,

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥
*śrutvāpyenam 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. $\sqrt{paś}$), he perceives, he sees.

kaścīd, someone, anyone.

enam (m. acc. sg.), this.

āścaryavat (adv.), wondrously, marvelously.

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, marvelously.

ca, and.

enam (m. acc. sg.), this.

anyas (m. nom. sg.), another, other.

śṛṇoti (3rd sg. pr. indic. act. $\sqrt{śru}$), he hears.

śrutvā (gerund $\sqrt{śru}$), 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).

kaścīd, anyone, anything.

* *Triṣṭubh* metre with second line one syllable too long.

† This stanza explains the mystical nature of *Brahman* and the *ātman*.

II

30

देही नित्यं अवाध्यो ज्यं
*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 sarvāṇi bhūtāni
therefore all beings

न त्वं शोचितुमर्हसि ॥
na tvam śocitumarhasi
not thou to mourn shouldst.

This, the embodied Self, is eternally
indestructible
In the body of all, Arjuna.
Therefore you should not mourn
For any being.

dehī (m. nom. sg.), the embodied, the soul,
the *ātman*.
nityam (adv.), eternally.
avadhyas (m. nom. sg. gerundive *a√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 Bha-
rata, epithet of Arjuna, sometimes applied
to other worthies of the tribe.
tasmāt (abl. sg.), from this, therefore.
sarvāṇi (n. acc. pl.), all.
bhūtāni (n. acc. pl.), beings, creatures.
na, not.
tvam (m. nom. sg.), thou.
śocitum (infinitive *√śuc*), to mourn, to la-
ment.
arhasi (2nd sg. pr. indic. act. *√arkh*), thou
shouldst, thou art able, thou art obliged.

* *Śloka* metre resumes.

स्वधर्मम् अपि चावेक्ष्य
svadharmam api cāvekṣya
 and own (caste) duty just perceiving,

न विकम्पितुम् अर्हसि ।
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
 battle
 Does 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.
avekṣya (gerund *ava* √*ikṣ*), looking at, per-
 ceiving, beholding.

na, not.
vikampitum (infinitive *vi* √*kamp*), to tremble,
 to waver.
arhasi (2nd sg. pr. indic. act. √*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 fight-
 ing.
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. √*2 vid*), it is
 found.

II

32

यदृच्छया चोपपन्नं
yadr̥cchayā copapannam
 and by good fortune gained

स्वर्गद्वारम् अपावृतम् ।
svargadvāram apāvṛtam
 the gate of heaven open,

सुखिनः क्षत्रियाः पार्थ
sukhinaḥ kṣatriyāḥ pārtha
 happy kṣatriyas, Son of Pṛthā,

लभन्ते युद्धम् ईदृशम् ॥
labhante yuddham īdṛśam
 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.

yadr̥cchayā (f. inst. sg.), by a lucky chance,
 by good fortune, by accident.
ca, and.
upapannam (n. acc. sg. p. pass. participle
upa √pad), gained, happened, fallen to
 one's lot.
svarga (m.), heaven.
dvāram (n. acc. sg. TP cpd.), door, gate.
apāvṛtam (acc. sg. p. pass. participle *apa ā*
√vr), open, unconcealed.
sukhinas (m. nom. pl.), happy, lucky.
kṣatriyās (m. nom. pl.), the *kṣatriyas*, the
 warriors, members of the warrior caste.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
labhante (3rd pl. pr. indic. mid. *√labh*), they
 encounter, they attain, they find.
yuddham (n. acc. sg.), battle, fighting.
īdṛśam (n. acc. sg.), such, of such a kind.

II

33

अथ चेत् त्वम् इमं धर्म्यं

atha cet tvam imam dharmyam

now if thou this proper

संग्रामं न करिष्यसि ।

saṅgrāmam na kariṣyasi

engagement not thou shalt undertake

ततः स्वधर्मं कीर्तिं च

tataḥ svadharmam kīrtimca

thereupon, own duty and glory

हित्वा पापम् अवाप्स्यसि ॥

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.

saṅgrāmam (m. acc. sg.), assembly, army, combat, fight, engagement.

na, not.

kariṣyasi (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 $\sqrt{hā}$), having avoided, having left.

pāpam (n. acc. sg.), evil, sin.

avāpsyasi (2nd sg. fut. act. *ava* $\sqrt{āp}$), thou shalt attain, thou shalt incur.

अकीर्तिं चापि भूतानि
akīrtiṃ cāpi bhūtāni
 and disgrace also people

कथयिष्यन्ति ते ऽव्ययाम् ।
kathayiṣyanti te 'avyayām
 they will relate of thee, forever,

संभावितस्य चाकीर्तिर्
sambhāvitasya cākīrtir
 and for the honored, disgrace

मरणाद् अतिरिच्यते ॥
marañād 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.
kathayiṣyanti (3rd pl. fut. act. √*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 *saṃ* √*bhū*), of the honored, of
 the famous, of the esteemed.
ca, and.
akīrtis (f. nom. sg.), disgrace, infamy.
marañāt (n. abl. sg.), than dying, from dy-
 ing.
atiricyate (3rd sg. pr. indic. mid. *ati* √*ric*), it
 exceeds, it surpasses.

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

मंस्यन्ते त्वां महारथाः
maṅsyante tvām mahārathāḥ
 they will think thee, the great warriors,

येषां च त्वं बहुमतो
yeṣāṃ 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.
raṇāt (m. abl. sg.), from delight in battle,
 from battle.
uparatam (m. acc. sg. p. pass. participle
upa √ram), withdrawn from, abstaining,
 ceased, stopped.
maṅsyante (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."
yeṣāṃ (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.
bhūtvā (gerund $\sqrt{bhū}$), having been.
yāsyasi (2nd sg. fut. act. $\sqrt{yā}$), thou shalt go,
 thou shalt come.
lāghavam (m. acc. sg.), lightness, insignifi-
 cance.

II

36

अवाच्यवादांश्च बहून्

avācyavādāṅśca bahūn

and not to be spoken words, many

वदिष्यन्ति तवाहिताः ।

vadiṣyanti tavāhitāḥ

they will speak of thee, the hostile ones,

निन्दन्तस् तव सामर्थ्यं

nindantas tava sāmāthyam

deriding of thee the capacity.

ततो दुःखतरं 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?**

avācyā (gerundive *a√vac*), not to be spoken.
vādān (m. acc. pl.), words, speeches.
ca, and.

bahūn (m. acc. pl.), many, much.

vadiṣyanti (3rd pl. fut. act. *√vad*), they will
speak, they will say.

tava (gen. sg.), of thee.

ahitās (m. nom. pl.), noxious, hostile, ene-
mies.

nindantas (m. nom. pl. pr. act. participle
√nind), deriding, ridiculing.

tava (gen. sg.), of thee, thy.

sāmāthyam (n. acc. sg.), fitness, power,
strength, adequacy, capacity.

tatas, from thence, from that.

duḥkhataram (n. acc. sg. comparative),
greater hardship, greater pain, greater mis-
ery.

tu, indeed, but.

kim (interrog.), what?

II

37

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

जित्वा वा भोक्ष्यसे महीम् ।
jivā vā bhoksyase mahīm
having conquered, or, thou shalt enjoy
the earth;

तस्माद् उत्तिष्ठ कौन्तेय
tasmād uttiṣṭha 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.**

hataḥ (m. nom. sg. p. pass. participle √han),
slain, killed.
vā - vā, either-or.
prāpsyasi (2nd sg. fut. act. pra √āp), thou
shalt attain, thou shalt reach.
svargam (m. acc. sg.), heaven.
jivā (gerund √ji), having conquered.
bhoksyase (2nd sg. fut. mid. √bhuj), thou
shalt enjoy, thou shalt eat.
mahīm (f. acc. sg.), the earth.
tasmāt (abl. sg.), from this, therefore.
uttiṣṭha (2nd sg. imperative act. ud √sthā),
stand up! arise!
kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna.
yuddhāya (m. dat. sg.), to battle, to fighting.
kṛtaniścayas (m. n. s.), resolved (*kṛta*, made;
niścaya, conviction).

II

38

मुखदुःखे समे कृत्वा
sukhaduḥkhe same kṛtvā
pleasure and pain alike having made,

लाभालाभौ जयाजयौ ।
lābhālābhāu jayājayāu
gain and loss, victory and defeat,

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

नैवं पापम् अवाप्स्यसि ॥
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.
duḥkhe (n. nom. acc. dual), pain, misery.
(*sukhaduḥkhe*, n. acc. dual DV cpd., pleasure
and pain.)
same (n. acc. dual), in similar state, alike,
the same.
kṛtvā (gerund √*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. √*yuj*),
join! engage! yoke thyself!
na, not.
evam, thus.
pāpam (n. acc. sg.), evil, sin.
avāpsyasi (2nd sg. fut. act. *ava* √*āp*), thou
shalt incur, thou shalt attain, thou shalt ob-
tain.

एषा ते ऽभिहिता सांख्ये
eṣā te 'bhīhitā sām̐khye
 this to thee declared in the Sām̐khyā.

बुद्धिर् योगे त्विमां शृणु ।
buddhir yoge tvimām śṛṇu
 insight in yoga, however, this hear!

बुद्ध्या युक्तो यया पार्थ
buddhyā yukto yayā pārtha
 by insight yoked by which, Son of Pṛthā,

कर्मबन्धं प्रहास्यसि ॥
karmabandham̐ 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.**

eṣā (f. nom. sg.), this.
te (dat. sg.), to thee.
abhīhitā (f. nom. sg. p. pass. participle *abhi-√dhā*), named, called, declared, spoken.
Sām̐khye (m. loc. sg.), in the *Sām̐khyā* philosophy, among the followers of the *Sām̐khyā*.
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.
śṛṇu (2nd sg. imperative act. *√śru*), hear! learn!
buddhyā (f. inst. sg.), by insight, with insight.
yuktas (m. nom. sg. p. pass. participle *√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-√hā*), thou shalt leave, thou shalt abandon, thou shalt avoid.

* *Sām̐khyā*, one of the six traditional systems of Hindu philosophy, and one of the oldest. The others are *Mīmāṃsā*, *Yoga*, *Vedānta*, *Vāiśeṣika*, and *Nyāya*. The *Sām̐khyā* 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. *Sām̐khyā* is the older of the two. From it comes the concept of the *guṇas*. 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, *Sām̐khyā* has a parallel in the modern scientific theory of the conservation of matter and energy. *Sām̐khyā* does not recognize gods or sacrifices. It is said to have influenced Buddhism.

II

40

नेहाभिक्रमनाशो ऽस्ति
nehābhikramanāśo 'sti
not in this an effort lost it is.

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

स्वल्पम् अप्य् अस्य 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
√*naś*), loss, disappearance, destruction.
(*abhikrama-nāsa*, m. nom. sg. TP cpd., de-
struction of effort.)
asti (3rd sg. pr. indic. √*as*), it is, there is.
pratyavāyas (m. nom. sg. from *prati ava* √*i*),
decrease, diminution, reverse, contrary
course, opposite action.
na, not.
vidyate (3rd sg. pr. indic. pass. √*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 pro-
tects, 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 Gītā 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
bahusākhā 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 √so*), deter-
 mination, resolve, purpose, intention.

ātmikā (f. nom. sg. ifc.), of the nature of,
 "served."

buddhis (f. nom. sg.), insight, enlighten-
 ment, 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 ances-
 tor of most of the warriors on both sides in
 the Battle of Kurukṣetra.

bahu, many, much.

sākhās (f. nom. pl.), branches.

hi, indeed, truly.

anantās (f. nom. pl.), endless, infinite, hav-
 ing no end.

ca, and.

buddhayaś (f. nom. pl.), insights, intelli-
 gences, enlightenments.

avyavasāyinām (m. gen. pl. from *a vi ava √so*), of the irresolute, of the wavering.

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

प्रवदन्त्यविपश्चितः ।
pravadantya vipaścītaḥ
 they proclaim, the ignorant ones,

वेदवादरताः पार्थ
vedavādaratāḥ pārtha
 delighting in the word of the Veda, Son of
 Pṛthā (Arjuna),

नान्यद् अस्तीति वादिनः ॥
nānyad astīti vādīnaḥ
 “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.
puṣpītām (f. acc. sg.), flowery.
vācam (f. acc. sg.), word, speech, language,
 discourse.
pravadanti (3rd pl. pr. indic. act. *pra* √*vad*),
 they proclaim, they declare.
avipaścītas (m. nom. pl.), the ignorant ones.
veda (m.), the Veda.
vāda (m.), word, quotation, doctrine.
ratās (m. nom. pl. p. pass. participle √*ram*),
 delighted, delighting.
(veda-vāda-ratās, m. nom. pl. TP cpd., de-
 lightening in the letter of the Veda.)
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
na, not.
anyat (n. nom. sg.), anything, other, else.
asti (3rd sg. pr. indic. √*as*), there is, it is.
iti, thus (used to close a quotation).
vādīnas (m. nom. pl.), saying, declaring,
 holding doctrinally.

कामात्मानः स्वर्गपरा

kāmātmānaḥ svargaṣarā

Being of desirious natures, intent on
heaven

जन्मकर्मफलप्रदाम् ।

janmakarmaphalapradām

offering rebirth as the fruit of action,

क्रियाविशेषबहुलां

kriyāvīśeṣabahulām

abounding in many specific rites,

भोगैश्वर्यगतिं प्रति ॥

bhogāiśvaryaḡatim̐ prati

enjoyment and power goal with regard to

Full of desires, intent on

heaven,

They offer rebirth as the fruit of action,

And are addicted to many specific rites

Aimed at the goal of enjoyment and

power.

kāmātmānas (m. nom. pl. BV cpd.), men of
desirious 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.

vīśeṣa (vi śiṣ), differentiation, specification,
various, varieties of.

bahulām (f. acc. sg.), much, many.

(*kriyāvīśeṣabahulām*, f. acc. sg. TP cpd.,
abounding in various species of rites, ad-
dicted to many various rites.)

bhoga (m.), enjoyment, pleasure, especially
in eating.

aiśvarya (n.), power, lordliness.

ḡatim̐ (f. acc. sg.), goal, path, aim.

(*bhogāiśvaryaḡatim̐*, f. acc. sg. TP cpd., the
goal of enjoyment and power.)

prati, (adv.), opposite, in the vicinity of, in
regard to.

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

भोगैश्वर्यप्रसक्तानां

bhogāiśvaryaprasaktānām

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

तयापहृतचेतसाम् ।

tayāpahṛtacetasām

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

व्यवसायात्मिका बुद्धिः

vyavasāyātmikā buddhiḥ

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.

aiśvarya (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.

apahṛta (n. p. pass. participle *apa* \sqrt{hr}),
stolen away.

quetasām (n. gen. pl.), of thoughts, of minds.
(*tayāpahṛtacetasām*, 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, "served," "natured."

buddhiḥ (f. nom. sg.), insight, enlightenment,
intelligence.

samādhāu (m. loc. sg.), in meditation.

na, not.

vidhīyate (3rd sg. p. indic. passive *vi* $\sqrt{dhā}$),
it is granted, it is given.

त्रैगुण्यविषया वेदा

trāigunyaviṣayā vedā

three guṇas territories in the Vedas

निस्त्रैगुण्यो भवार्जुन ।

nistrāigunyo bhavārjuna

without the three guṇas be! Arjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो

nirdvandvo nityasattvastho

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

निर्योगक्षेम आत्मवान् ॥

niryogakṣema 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.

trāigunya (n.), three guṇas, the triad of guṇas.
viṣayās (m. nom. pl.), territories, spheres of
action, belonging to, category.

(*trāigūṇa-viṣagās*, m. nom. pl. TP cpd., be-
longing to the three guṇas.)

vedās (m. nom. pl.), the Vedas.

nistrāigunyas (m. nom. sg.), without the
three guṇas, without the triad of guṇas.

bhava (2nd sg. imperative act. √*bhū*), 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.

niryogakṣemas (m. nom. sg.), without
thoughts of acquisition and conservation.

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

II

46

यावानर्थं उदपाने
yāvān artha udapāne
as much value in a well

सर्वतः संप्लुतोदके ।
sarvataḥ samplutodake
when on every side, water overflowing,

तावान्सर्वेषु वेदेषु
tāvān sarveṣu vedeṣu
so much in all the Vedas

ब्राह्मणस्य विजानतः ॥
brāhmaṇasya vijānataḥ
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√plu*), over-
flowing.
udake (n. loc. sg.), in water, with water.
(*sampluta-udake*, n. loc. sg. KD cpd., over-
flowing with water.)
tāvān (m. nom. sg.), so much.
sarveṣu (m. loc. pl.), in all.
vedeṣu (m. loc. pl.), in the Vedas.
brāhmaṇasya (m. gen. sg.), of the brāhman,
for the brāhman.
vijānatas (m. gen. sg. pr. participle *vi√jñā*),
knowing, wise.

कर्मण्येवाधिकारस्ते
karmanyevādhikāraṣte
 in action alone the jurisdiction of thee,

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

मा कर्मफलहेतुर्भूर्
mā karmaphalahetur bhūr
 never action-fruit motive should arise,

मा ते सङ्गोऽस्त्व अकर्मणि ॥
mā te saṅgo 'stv akarmaṇi.
 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.**

karmaṇi (n. loc. sg.), in action, in deeds.
eva, alone, indeed (often used as a rhythmic
 filler).
adhikāras (m. nom. sg.), jurisdiction, author-
 ity, prerogative, office, claim, privilege.
te (gen. sg.), of thee, thy.
mā (prohibitive), not, never.
phaleṣu (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 ac-
 tion.
hetus (m. nom. sg.), motive, cause.
(karma-phala-hetus, m. nom. sg. TP cpd.,
motive in fruit-of-action.)
bhūs (3rd sg. aorist subjunctive $\sqrt{bhū}$), it
 should be, it should arise.
mā (prohibitive), not, never.
te (gen. sg.), of thee, thy.
saṅgas (m. nom. sg.), attachment.
astu (3rd sg. imperative act. \sqrt{as}), let there
 be!
akarmaṇi (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 *nirvāna*. 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 Gītā’s teaching. The last line, about “inaction” is an injunction against sloth – one of the evils associated with the *guṇa* 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.

II

48

योगस्थः कुरु कर्मणि
yogasthah kuru karmāṇi
in Yoga fixed, perform actions,

सङ्गं त्यक्त्वा धनंजय ।
saṅgam tyaktvā dhanamjaya
attachment having abandoned, Con-
queror of Wealth,

सिद्ध्यसिद्धयोः समो भूत्वा
siddhyasiddhyoḥ samo bhūtvā
to success or failure indifferent having
become

समत्वं योग उच्यते ॥
samatvaṁ 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. √*kr*), do! make!
perform!
karmāṇi (n. acc. pl.), actions, deeds.
saṅgam (m. acc. sg.), attachment, adher-
ence, clinging.
tyaktvā (gerund √*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.
(*siddhyasiddhyoḥ*, f. loc. dual, in success and
failure, in success or failure.)
samas (m. nom. sg.), the same, equal, in-
different (as between two alternatives).
bhūtvā (gerund √*bhū*), being, becoming,
having become.
samatvam (n. nom. sg.), equanimity, indif-
ference, equableness.
yogas (m. nom. sg.), Yoga.
ucyate (3rd sg. pr. indic. passive √*vac*), it is
said, it is declared.

दूरेण हावरं कर्म

dūreṇa hyavarāṁ karma

by far, indeed, inferior, action

बुद्धियोगाद् धनंजय ।

buddhiyogād dhanamjaya,

to intelligence-discipline, Conqueror of
Wealth.

बुद्धौ शरणम् अन्विच्छ

buddhāu śaraṇam anviccha

in insight refuge seek ;

कृपणाः फलहेतवः ॥

kṛpaṇāḥ phalahetavaḥ

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.

dūreṇa (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 determina-
tion. TP cpd.

dhanamjaya, (m. voc. sg.), Conqueror of
Wealth, frequent epithet of Arjuna.

buddhāu (f. loc. sg.), in insight, in enlighten-
ment, in intelligence, in mental determina-
tion.

śaraṇam (n. acc. sg.), refuge.

anviccha (2nd imperative act. *anu √iṣ*), seek!
wish for! desire!

kṛpaṇās (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.

बुद्धियुक्तो जहातीह

buddhiyukto jahātiha

He who is disciplined in intuitive determination casts off here in the world

उभे सुकृतदुष्कृते ।

ubhe sukṛtaduṣkṛte

both good and evil deeds;

तस्माद् योगाय युज्यस्व

tasmād yogāya yujyasva

therefore to Yoga yoke thyself!

योगः कर्मसु कौशलम् ॥

yogaḥ karmasu kāśalam

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 √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. √hā), he leaves, he casts off.

iha, here, here in the world.

ubhe (n. acc. dual), both.

sukṛta (m.), good deed.

duṣkṛte (n. acc. dual), evil deeds.

(*sukṛtaduṣkṛte*, n. acc. dual, good and evil deeds.)

tasmāt (abl. sg.), from this, therefore.

yogāya (m. dat. sg.), to Yoga.

yujyasva (2nd sg. imperative mid. √yuj), yoke! yoke thyself! join thyself!

yogas (m. nom. sg.), Yoga, discipline.

karmasu (n. loc. pl.), in actions, in deeds.

kāśalam (n. nom. acc. sg.), skill, health, ease.

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

फलं त्यक्त्वा मनीषिणः ।
phalam tyaktvā manīṣiṇaḥ
 fruit having abandoned, the wise,

जन्मबन्धविनिर्मुक्ताः
janmabandhavinirmuktāḥ
 rebirth bondage freed from,

पदं गच्छन्त्य् अनामयम् ॥
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* √*ja*, n. acc. sg.), born of
 action, produced by action.
buddhi (f.), intelligence, enlightenment, intu-
 itive determination.
yuktās (m. nom. pl. p. pass. participle √*yuj*),
 yoked, joined, disciplined.
hi, indeed.
phalam (n. acc. sg.), fruit, result.
tyaktvā (gerund √*tyaj*), abandoning, having
 abandoned, having cast aside.
manīṣiṇas (m. nom. pl.), wise, wise ones.
janma (n.), birth, rebirth.
bandha (m.), bondage.
vinirmuktās (m. nom. pl. participle *vi nir*
 √*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. √*gam*), they
 go.
anāmayam (n. acc. sg.), free from disease,
 free from pain, healthy, salubrious.

यदा ते मोहकलिलं

yadā te mohakalilam

when of thee the delusion-thicket

बुद्धिर् व्यतितरिष्यति ।

buddhir vyatitariṣyati

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.

vyatitariṣyati (3rd sg. fut. act. *vi ati √tr*), it shall cross over, it shall pass beyond.

tadā, then.

gantāsi (2nd sg. periphrastic fut. act. *√gam*), thou shalt go.

nirvedam (m. acc. sg.), disgust, disgusted.

śrotavyasya (m. gen. sg. gerundive *√śru*), of the to-be-heard, with that which is to be heard.

śrutasya (m. gen. sg. p. pass. participle *√śru*), of the heard, of that which has been heard.

ca, and.

श्रुतिविप्रतिपन्ना ते

śrutivipratipannā te

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

यदा स्थास्यति निश्चला ।

yadā sthāsyati niścālā

when it shall stand unmoving

समाधावचलाबुद्धिस्

samādhāvacalābuddhis

in deep meditation, immovable, (thine)
intelligence,

तदा योगम् अवाप्स्यसि ॥

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. *√sthā*), it shall
stand.

niścālā (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.

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

avāpsyasi (2nd sg. fut. act. *ava √āp*), thou
shalt attain, thou shalt obtain, thou shalt
reach.

II

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.

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

54

स्थितप्रज्ञस्य का भाषा

sthītaprajñasya kā bhāṣā

of him who is steady of insight, what description?

sthītaprajñasya (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.

samādhīsthasya (m. gen. sg. BV cpd.), of him who is steadfast in deep meditation.

keśava (m. voc. sg.), Handsome Haired One, frequent epithet of Krishna.

sthītadhīḥ (f. nom. sg. BV cpd.), he who is steady in thought, man of stable thoughts.

kim (interrog.), what? how?

prabhāṣeta (3rd sg. opt. act. $\text{pra} \sqrt{bhāṣ}$), he might speak, he should speak.

kim (interrog.), what? how?

āsīta (3rd sg. opt. mid. $\sqrt{ās}$), 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?

समाधिस्थस्य केशव ।

samādhīsthasya keśava

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

स्थितधीः किं प्रभाषेत

sthītadhīḥ kiṁ prabhāṣeta

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

किम् आसीत 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 move?

II

श्रीभगवान् उवाच ।

śrībhagavān 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.

55

प्रजहाति यदा कामान्

prajahāti yadā kāmān

he leaves behind, when, desires

prajahāti (3rd sg. pr. indic. act. $\text{pra} \sqrt{hā}$), 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 Pṛthā, 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.

tuṣṭas (m. nom. sg. p. pass. participle $\sqrt{tuṣ}$), 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.

सर्वान् पार्थ मनोगतान् ।

sarvān pārtha manogatān

all, Son of Pṛthā, emerging from the mind,

आत्मन्येवात्मना तुष्टः

ātmanyevātmanā tuṣṭaḥ

in the self by the self contented,

स्थितप्रज्ञस्तदोच्यते ॥

sthitaprajñastadocyate

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.

दुःखेष्वनुद्विग्नमनाः

duḥkheṣvanudvignamanāḥ

in misfortunes not agitated the mind

सुखेषु विगतस्पृहः ।

sukheṣu vigatasprhaḥ

in pleasures freed from desire

वीतरागभयक्रोधः

vītarāgabhayakrodhaḥ

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.**

duḥkheṣu (n. loc. pl.), in misfortunes, in miseries, in unhappinesses.

anudvigna (p. pass. participle *an ud √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.)

sukheṣu (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 √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.)

sthitadhīs (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
yaḥ sarvatrānabhisnehas
 who on all sides non-desirous,

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

नाभिनन्दति न द्वेषति
nābhinandati na dveṣṭi
 not he rejoices, not he dislikes

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajñā pratiṣṭhitā
 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.**

yaḥ (m. nom. sg.), who.
sarvatra, on all sides, everywhere, in all things.
anabhisnehas (m. nom. sg. from *an abhi* √*snih*), without affection, unimpassioned, non-desirous.
tat tad (n. nom. sg.), this or that.
prāpya (gerund *pra* √*āp*), encountering, obtaining, attaining, incurring.
śubhāśubham (n. acc. sg. *śubha aśubha*), pleasant and unpleasant, pleasant or unpleasant. DV cpd.
na, not.
abhinandati (3rd sg. pr. indic. act. *abhi* √*nand*), he rejoices, he salutes, he approves.
na, not.
dveṣṭi (3rd sg. pr. indic. act. √*dviṣ*), he dislikes, he hates.
tasya (gen. sg.), of this, of it, of him.
prajñā (f. nom. sg.), wisdom, understanding, knowledge, discrimination, judgement.
pratiṣṭhitā (f. nom. sg. p. pass. participle), standing firm, established.

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

कूर्मो ऽङ्गानीव सर्वशः ।
kūrmo 'ṅgānīva sarvaśaḥ
 the tortoise-limbs-like completely,

इन्द्रियाणीन्द्रियार्थेभ्यस्
indriyāṇīndriyārthebhyas
 the senses from the objects of the sense,

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya praññā pratiṣṭhitā
 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.
saṁharate (3rd. sg. pr. indic. mid. *saṁ* √*hr*),
 he withdraws, he draws together.
ca, and.
ayam (m. nom. sg.), this, this one.
kūrmas (m. nom. sg.), tortoise, turtle.
aṅgāni (n. acc. pl.), limbs, legs and arms.
iva, like, similarly.
sarvaśas, completely, wholly, altogether.
indriyāṇi (n. acc. pl.), senses, powers.
indriyārthebhyas (m. abl. pl.), from the ob-
 jects of sense, from the objects of the
 senses. TP cpd.
tasya (m. gen. sg.), of this, of it, of him.
praññā (f. nom. sg.), wisdom, understanding,
 judgement, discrimination.
pratiṣṭhitā (f. nom. sg. p. pass. participle
prati √*sthā*), standing firm, established.

विषया विनिवर्तन्ते
viṣayā viniṣartante
 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 दृष्ट्वा निवर्तते ॥
param dṛṣṭvā 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.

viṣayās (m. nom. pl.), objects, dominions, spheres of influence.
viniṣartante (3rd pl. pr. indic. mid. *vi ni √vrt*), 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.
dṛṣṭvā (gerund *√dṛś*), seeing, having seen.
nivartate (3rd sg. pr. indic. mid. *ni √vrt*), it turns away.

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

† The *ātman*.

II

60

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

पुरुषस्य विपश्चितः ।
puruṣasya vipaścitaḥ
of the man of wisdom,

इन्द्रियाणि प्रमाथीनि
indriyāṇi pramāthīni
the senses tormenting

हरन्ति प्रसभं मनः ॥
haranti prasabham manaḥ
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, fre-
quent epithet of Arjuna.
puruṣasya (m. gen. sg.), of the man.
vipaścitas (m. gen. sg. from \sqrt{vip}), of wis-
dom, of learning.
indriyāṇi (n. nom. pl.), the senses, the pow-
ers.
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.

II

61

तानि सर्वाणि संयम्य
tāni sarvāṇi saṁyamya
these (i.e. the senses) all restraining

युक्त आसीत् मत्परः ।
yukta āsīt matparaḥ
disciplined, he should sit, me intent on;

वशे हि यस्येन्द्रियाणि
vaśe hi yasyendriyāṇi
in control surely of whom the senses,

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajāñā pratiṣṭhitā
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.
sarvāṇi (n. acc. pl.), all.
saṁyamya (gerund *saṁ* √*yam*), restraining,
holding back.
yuktas (m. nom. sg. p. pass. participle √*yuj*),
disciplined, yoked, joined (usually refers to
being steadfast in Yoga).
āsīt (3rd sg. opt. mid. √*ās*), 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.
indriyāṇi (n. nom. pl.), the senses, the pow-
ers.
tasya (m. gen. sg.), of this, of him.
prajāñā (f. nom. sg.), wisdom, understand-
ing, discrimination.
pratiṣṭhitā (f. nom. sg. p. pass. participle
prati √*sthā*), standing firm, stabilized,
steadfast, established.

II

62

ध्यायतो विषयान् पुंसः

dhyāyato viṣayān pūmsaḥ
contemplating objects, for a man

सङ्गस्तेषूपजायते ।

saṅgas teṣūpajāyate
attachment to them it is born

सङ्गात् संजायते कामः

saṅgāt saṁjāyate kāmaḥ
from attachment is born desire

कामात् क्रोधो ऽभिजायते ॥

kāmāt krodho 'abhijāyate
from desire anger is born

dhyāyatas (m. gen. sg. pr. act participle
√*dhyā*), of dwelling on, of contemplating.
viṣayān (m. acc. pl.), objects, departments,
spheres of action, provinces, fields.
pūmsas (m. gen. sg.), of a man, for a man.
saṅgas (m. nom. sg.), attachment, clinging.
teṣu (m. loc. pl.), in them, to them.
*upajāyate** (3rd sg. pr. indic. passive *upa*
√*jan*), it is born, it is produced.
saṅgāt (m. abl. sg.), from attachment, from
clinging.
*saṁjāyate** (3rd pl. pr. indic. passive *sam*
√*jan*), it is born, it is produced.
kāmas (m. nom. sg.), desire, craving, greed.
kāmāt (m. abl. sg.), from desire, from crav-
ing.
krodhas (m. nom. sg.), anger, wrath, fury.
*abhijāyate** (3rd sg. pr. indic. passive *abhi*
√*jan*), it is born, it is produced.

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

* 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.

क्रोधाद् भवति संमोहः

krodhād bhavati sammohah
from anger arises delusion,

संमोहात् स्मृतिविभ्रमः ।

sammohāt smṛtīvibhramah
from delusion, memory wandering,

स्मृतिभ्रंशाद् बुद्धिनाशो

smṛtibhramśād buddhināšo
from memory wandering, intelligence
destruction,

बुद्धिनाशात् प्रणश्यति ॥

buddhināśāt pranaśyati
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. √bhū), it arises, it comes to
be, it is.

sammohas (m. nom. sg. from *sam* √*muh*),
delusion, confusion.

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

smṛti (f.), memory, wisdom remembered.

vibhramas (m. nom. sg. from *vi* √*bhram*),
wandering away. TP cpd.

smṛti (f.), memory, wisdom remembered.

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

(*smṛtibhramśāt*, abl. sg., from memory wan-
dering away.) TP cpd.

buddhi (f.), intelligence.

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

buddhi (f.), intelligence.

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

(*buddhināśāt*, m. abl. sg. TP cpd., from de-
struction of the intelligence, from loss of
the intelligence.)

pranaśyati (3rd sg. pr. indic. act. *pra* √*naś*),
he is lost, he is destroyed, one is lost, one
is destroyed.

II

64

रागद्वेषवियुक्तस्तु
rāgadveṣaviyuktas tu
desire and hate eliminated, however,

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

आत्मवश्यैर् विधेयात्मा
ātmavaśyair vidheyātmā
by self-restraint, the self-controlled,

प्रसादम् अधिगच्छति ॥
prasādam adhiḡacchati
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.
dveṣa (m.), hatred, loathing.
viyuktas (m. nom. sg. p. pass. participle *vi*
√yuj), unjoined, eliminated.
tu, but, however.
viṣayān (m. acc. pl.), objects, spheres of ac-
tion, provinces, fields.
indriyāis (n. inst. pl.), by the senses, with the
senses.
caran (m. nom. sg. pr. participle act. *√car*),
moving, engaging.
ātmavaśyāis (m. inst. pl.), controlled by self-
restraints, by self-controls, with self-re-
straints.
vidheya (gerundive *vi* *√dhā*), to be enjoined,
to be governed, to be subdued, to be con-
trolled.
ātmā (m. nom. sg.), self.
(*vidheyātmā*, m. nom. sg. BV cpd., he whose
self is controllable.)
prasādam (m. acc. sg.), tranquility, peace.
adhiḡacchati (3rd sg. pr. indic. act. *adhi*
√gam), he goes to, he attains, he reaches.

प्रसादे सर्वदुःखानां
prasāde sarvaduhkḥhānām
 in tranquility, of all sorrows

हानिर् अस्योपजायते ।
hānir asyopajāyate
 cessation for him it is born.

प्रसन्नचेतसो ह्याशु
prasannacetaso hyāśu
 of the tranquil minded, indeed, at once

बुद्धिः पर्यवतिष्ठते ॥
buddhiḥ paryavatiṣṭhate
 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 mis-
 fortunes.

hānis (f. nom. sg. from $\sqrt{hā}$, leave), cessa-
 tion, 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.

(*prasannacetatas*, 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, enlighten-
 ment, discrimination.

paryavatiṣṭhate (3rd sg. pr. indic. mid. *pari*
ava $\sqrt{sthā}$), it becomes steady, it steadies,
 it stands.

II

66

नास्ति बुद्धिर् अयुक्तस्य
nāsti buddhir ayuktasya
not there is intelligence of the un-
controlled,

न चायुक्तस्य भावना ।
na cāyuktasya bhāvanā
and not of the uncontrolled, concentra-
tion,

न चाभावयतः शान्तिर्
na cābhāvayataḥ śāntir
and not of the non-concentrating, peace.

अशान्तस्य कुतः सुखम् ॥
aśāntasya kutaḥ 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. √*as*), it is, there is.

buddhis (f. nom. sg.), intelligence, discrim-
ination, 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, percep-
tion, concentration.

na, not.

ca, and.

abhāvayatas (m. gen. sg.), of the non-medi-
tating, of the non-perceiving, of the non-
concentrating.

śāntis (f. nom. sg.), peace, tranquility.

aśāntasya (m. gen. sg.), of the unpeaceful, of
the unpeaceful one.

kutas (interrog.), whence? from where?

sukham (n. acc. sg.), happiness, joy, good
fortune.

II

67

इन्द्रियाणां हि चरतां
indriyānām hi caratām
of the senses, indeed, wandering,

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

तदस्य हरति प्रज्ञां
tadasya harati prajñām
then of him it carries away the under-
standing

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.

anuvīdhīyate (3rd sg. pr. passive *anu vi* $\sqrt{dhā}$), 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, understand-
ing, discrimination.

vāyus (m. nom. sg.), wind.

nāvam (f. acc. sg.), ship, boat.

iva, like.

ambhasi (n. loc. sg.), on the water.

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

निग्रहीतानि सर्वशः ।
nigrhītāni sarvaśaḥ
 withdrawn on all sides

इन्द्रियाणीन्द्रियार्थेभ्यस्
indriyāṇīndriyārthebhyas
 the senses from the objects of the senses

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajñā pratiṣṭhitā
 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 ap-
 plied to other warriors.
nigrhītāni (n. nom. pl. p. pass. participle *ni*
 √*grah*), withdrawn, held back, suppressed.
sarvaśas (adv.), on all sides, in all respects.
indriyāni (n. nom. pl.), senses, powers.
indriyārthebhyas (m. abl. pl.), from the ob-
 jects of the senses.
tasya (m. gen. sg.), of it, of him, of this.
prajñā (f. nom. sg.), wisdom, understanding.
pratiṣṭhitā (f. nom. sg. p. pass. participle
prati √*sthā*), standing firm, established.

II

69

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

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

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

सा निशा पश्यतो मुनेः ॥
sā niśā paśyato muneh
that (is) the night of the seeing sage.

The man of restraint is awake
In that which is night for all beings;
The time in which all beings are
awake
Is night for the sage who sees.

yā (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.
jāgati (3rd sg. pr. indic. act. $\sqrt{jāgr}$), he is
wakeful, he is watchful.
saṁyamī (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. $\sqrt{jāgr}$), they are
wakeful, they are watchful.
bhūtāni (n. nom. pl.), beings, existences.
sā (f. nom. sg.), this, that.
niśā (f. nom. sg.), night.
paśyatas (m. gen. sg. pr. participle $\sqrt{paś}$), of
the seeing, of the perceiving.
muneh (m. gen. sg.), of the sage, of the wise
man.

* Meaning that the “sage who sees” perceives the light of the *ātman*, which is dark as night to others, while the others see the light of the senses which is dark as night to the sage.

आपूर्यमाणम् अचलप्रतिष्ठं

*āpūryamāṇam acalapratiṣṭham**

becoming filled (yet) unmoved, standing
still,

समुद्रम् आपः प्रविशन्ति यद्वत् ।

samudram āpaḥ praviśanti yadvat

the ocean, the waters they enter in which
way,

तद्वत् कामा यं प्रविशन्ति सर्वे

tadvat kāmā yaṁ praviśanti sarve

in this way desires whom they enter all

स शान्तिम् आप्नोति न कामकामी ॥

sa śāntim 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.

āpūryamāṇam (m. acc. sg. pr. mid. participle
from *ā* √*pr̥*) becoming filled, becoming
full.

acala (m.), unmoved, unmoving.

pratiṣṭham (n. acc. sg. from *prati* √*sthā*),
standing still, stable.

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

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

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

praviśanti (3rd pl. pr. indic. act. *pra* √*viś*),
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.

praviśanti (3rd pl. act. pr. indic. *pra* √*viś*),
they enter, they encounter, they dissolve
in.

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

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

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

āpnoti (3rd sg. act. √*āp*), he attains, he ob-
tains, he reaches.

na, not.

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

* *Triṣṭubh* metre.

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

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

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

स शान्तिम् अधिगच्छति ॥
sa śāntim 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* √*hā*), abandoning, casting
 away.
kāmān (m. acc. pl.), desires, cravings.
yaḥ (m. nom. sg.), who.
sarvān (m. acc. pl.), all.
pumān (m. nom. sg.), the man, a man, man.
carati (3rd sg. pr. indic. act. √*car*), he
 moves, he lives, he acts.
niḥsprhas (m. nom. sg.), free from desire,
 free from lust.
nirmamas (m. nom. sg.), indifferent to
 "mine," indifferent to possessions.
nirahāṅkāras (m. nom. sg.), free from "I
 making," free from egotism.
saḥ (m. nom. sg.), he, this.
śāntim (f. acc. sg.), peace.
adhigacchati (3rd sg. pr. indic. act. *adhi*
 √*gam*), he goes to, he attains.

* *Śloka* metre resumes.

एषा ब्राह्मी स्थितिः पार्थ

eṣā brāhmī sthitiḥ pārtha

this the brāhmanic position, Son of
Pṛthā.

नेनां प्राप्य विमुह्यति ।

nāinām prāpya vimuhyati

not, this having attained, he is deluded.

स्थित्वा ऽस्याम् अन्तकाले ऽपि

sthitvā 'syām antakāle 'pi

fixed in it, at time of death even

ब्रह्मनिर्वाणम् ऋच्छति ॥

brahmanirvāṇam ṛcchati

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.

eṣā (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 Pṛthā, frequent epithet of Arjuna.

na, not.

enām (f. acc. sg.), this.

prāpya (gerund *pra √āp*), attaining, having attained.

vimuhyati (3rd sg. pr. indic. act. *vī √muh*), he is deluded, he is confused.

sthitvā (gerund *√sthā*), 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.

brahmanirvāṇam (n. acc. sg.), Brahmanirvāṇa, the nirvāṇa (ceasing to exist) in Brahman (the word nirvāṇa—from *nir √vā*, blow—means “blown out” in the sense that a candle is blown out).

ṛcchati (3rd sg. pr. indic. act. *√ṛ*), he reaches, he attains.

End of Book II

The Yoga of Knowledge

BOOK III

अर्जुन 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 karmanas te
better if than action of thee

jyāyasī (f. nom. sg. comparative), better, superior, larger, stronger.
ced, if.
karmanas (n. abl. sg.), than action, than deeds.

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

te (gen. sg.), of thee, thy.
matā (f. nom. sg.), thought, idea, conviction.
buddhis (f. nom. sg.), intelligence, enlightenment, mental determination.

तत्किं कर्मणि घोरे मां
tatkiṃ karmaṇi ghore mām
then why to action terrible me

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?
karmaṇi (n. loc. sg.), in action, to action.
ghore (n. loc. sg.), terrible, frightful, awful, venerable, sublime.

नियोजयसि केशव ॥
niyojayasi keśava
thou urgest, Handsome Haired One?

mām (acc. sg.), me, to me.
niyojayasi (2nd sg. pr. indic. causative act. \sqrt{yuj}), thou causest to yoke, thou urgest.
keśava (m. voc. sg.), O Handsome Haired One, epithet of Krishna.

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?

III

2

व्यामिश्रेणैव वाक्येन
vyāmiśreṇeva vākyaena
by equivocal-like speech

बुद्धिं मोहयसीव मे ।
buddhiṃ 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?

vyāmiśreṇa (n. inst. sg. from *vi ā √miś*), by mixed, by manifold, by troubled, by distracted, by equivocal.
iva like, so to speak.
vākyaena (n. inst. sg.), by words, with words, with speech.
buddhiṃ (f. acc. sg.), intelligence, discrimination.
mohayasī (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 √ci*), surely, without doubt.
yena (inst. sg.), by which, with which.
śreyas (n. nom. sg. compar.), the higher good, the supreme good.
aḥam (nom. sg.), I.
āpnuyām (1st sg. opt. act. $\sqrt{āp}$), I should attain, I should reach.

III

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

3

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

loke (m. loc. sg.), in the world.
asmīn (m. loc. sg.), in this.
dvividhā (f. nom. sg.), of two kinds, two-
fold.
niṣṭhā (f. nom. sg. from *ni* √*sthā*), basis,
steadfastness, attachment.
purā (adv.), anciently, previously, in older
times.
proktā (f. nom. sg. p. pass. participle *pra*
√*vac*), declared, proclaimed, taught.
mayā (inst. sg.), by me.
anagha (m. voc. sg.), Blameless One, epithet
of Arjuna.

पुरा प्रोक्ता मया जनघ ।
purā proktā mayā 'nagha
anciently taught by me, Blameless One
(Arjuna),

jñānayogena (m. inst. sg.), by knowledge-
Yoga, by the Yoga of knowledge. TP cpd.
*sāṁkhyānām** (m. gen. pl.), of the Sāṁkhyas,
of the followers of the Sāṁkhya doctrine.
karmayogena (m. inst. sg.), by action Yoga,
by the Yoga of action. TP cpd.
yoginām (m. gen. pl.), of the Yogins, of the
followers of Yoga.

ज्ञानयोगेन सांख्यानानां
jñānayogena sāṁkhyānām
by knowledge Yoga of the Sāṁkhyas;

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.

* See footnote on p. 136.

III

4

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

नेष्कर्म्यं पुरुषो ऽश्नुते ।
naiṣkarmyam puruṣo 'śnute
the state beyond karma a man he attains

न च संन्यसनादेव
na ca saṁnyasanādeva
and not from renunciation alone

सिद्धिं 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.
karmaṇām (n. gen. pl.), of actions, of deeds, from actions.
anārambhāt (m. abl. sg. from *an ā* √*rambh*), from non-commencement, from non-undertaking, from abstention.
naiṣkarmyam (n. acc. sg.), freedom from action, inactivity, state beyond karma.
puruṣas (m. nom. sg.), man, spirit.
śnute (3rd sg. pr. indic. mid. √*aś*), he attains.
na, not.
ca, and.
saṁnyasanāt (n. abl. sg.), from renunciation, from relinquishment.
eva, indeed, alone (often used as a rhythmic filler).
siddhim (f. acc. sg.), perfection, fulfillment, success.
samadhigacchati (3rd sg. pr. indic. act. *sam adhi* √*gam*), he approaches, he comes near, he surpasses.

III

5

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

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

कार्यते ह्यवशः कर्म
kāryate hyavaśaḥ karma
he is forced to perform, indeed without
will, action,

सर्वः प्रकृतिजैर्गुणैः ॥
sarvaḥ prakṛtijāir guṇāiḥ
everyone by the nature-born guṇas

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.
kaścīd, anyone, anyone whatsoever.
kṣaṇam (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. √*sthā*), he
stands, he exists, he remains.
akarmakṛt (m. nom. sg.), not action doing,
not performing action.
kāryate (3rd sg. pr. indic. pass. causative
√*kr*), he is caused to perform, he is forced
to perform.
hi, indeed, truly.
avaśas (m. nom. sg.), without will, against
will.
karma (n. acc. sg.), action.
sarvas (m. nom. sg.), all, everyone.
prakṛtijāis (m. inst. pl.), by original sources
born, by material nature born.
guṇāis (m. inst. pl.), by the guṇas.

III

6

कर्मेन्द्रियाणि संयम्य
karmendriyāṇi saṁyamya
action powers restraining,

य आस्ते मनसा स्मरन् ।
ya āste manasā smaran
who he sits by the mind remembering

इन्द्रियार्थान् विमूढात्मा
indriyārthān vimūḍhātmā
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.

karmendriyāṇi (n. acc. pl. TP cpd. *karma indriyāṇi*), action-powers, powers of action.
saṁyamya (gerund *sam* √*yam*), restraining, subduing, controlling.
yas (m. nom. sg.), who, which.
āste (3rd sg. pr. indic. mid. √*ās*), he sits.
manasā (n. inst. sg.), by the mind, with the mind.
smaran (m. nom. sg. pr. participle √*smr*), remembering, thinking of.
indriyārthān (*indriya arthān*, m. acc. pl. TP cpd.), sense-objects, objects of the senses, objects of the powers.
vimūḍha (p. pass. participle *vi* √*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 √*vac*), it is said, he is called, he is said to be.

III

7

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

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

कर्मेन्द्रियैः कर्मयोगम्
karmendriyāiḥ karmayogam
by the action-organs, action yoga,

असक्तः स विशिष्यते ॥
asaktaḥ sa viśiṣyate
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.
indriyāṇi (n. acc. pl.), senses, powers.
manasā (n. inst. sg.), by the mind, with the
mind.
niyamyā (gerund *ni √yam*), controlling, sub-
ducing.
ārabhate (3rd sg. pr. indic. mid. *ā √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*
√sañj), unattached, not hanging onto.
sas (m. nom. sg.), he, this.
viśiṣyate (3rd sg. pr. pass. *vi √śiṣ*), he is dis-
tinguished, he is superior.

III

8

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

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

शरीरयात्रापि च ते
śarīrayātrāpi ca te
and body conduct even of thee

न प्रसिद्ध्येद् अकर्मणः ॥
na prasiddhyed akarmanah
not it could be accomplished without
action.

**Perform your duty,
For action is indeed better than
nonaction,
And even the mere maintenance of
your body
Could not be accomplished without
action.**

niyatam (m. acc. sg. p. pass. participle *ni*
√yam), enjoined, subdued.
kuru (2nd sg. imperative act. *√kr*), perform!
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* *√sidh*), it
should be accomplished, it might be ac-
complished, it should succeed, it should be
attained.
akarmanas (n. abl. sg.), without action, from
non-action, from inaction.

III

9

यज्ञार्थात् कर्मणो ज्यत्र
yajñārthāt karmaṇo 'nyatra
from sacrifice-purpose from action aside,

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

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

मुक्तसङ्गः समाचर ॥
muktasaṅgaḥ 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.)
karmaṇas (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.
saṅgas (m. nom. sg. $\sqrt{sañj}$), attachment, clinging.
(*muktasaṅgas*, m. nom. sg. BV cpd., being free from attachment.)
samācara (2nd sg. imperative act. *sam ā* \sqrt{car}), perform! accomplish!

III

10

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

पुरोवाच प्रजापतिः ।
purovāca prajāpatiḥ
anciently said Prajapati (the Lord of
Creatures)

अनेन प्रसविष्यध्वम्
anena prasaviṣyadhvam
“by this may ye bring forth;

एष वो ऽस्त्विष्टकामधुक्
eṣa vo 'stviṣṭakāmadhuk
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 sacri-
fices, along with sacrifices.
prajāś (f. acc. pl.), progeny, mankind.
sṛṣṭvā (gerund \sqrt{srj}), having created, having
sent forth, having let go.
purā (adv.), anciently, previously, in olden
times.
uvāca (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.
prasaviṣyadhvam (2nd pl. imperative future
act. *pra* \sqrt{su}), may you bring forth! bring
ye forth!
eṣas (m. nom. sg.), this.
vas (gen. pl.), of you, your.
astu (3rd sg. imperative act. \sqrt{as}), may it be!
iṣṭakāmadhuk (f. nom. sg.), Granting De-
sires, name of the Cow of Plenty.

III

11

देवान् भावयतानेन

devān bhāvayatānena

“the gods may you cherish by this

ते देवा भावयन्तु वः ।

te devā bhāvayantu vaḥ

they the gods may they cherish you;

परस्परं भावयन्तः

parasparam bhāvayantaḥ

(by) each other cherishing

श्रेयः परम् अवाप्स्यथ ॥

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. $\sqrt{bhū}$), 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. $\sqrt{bhū}$), 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. participle $\sqrt{bhū}$), 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* $\sqrt{āp}$), 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, $\sqrt{bhū}$, “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.”

III

12

इष्टान् भोगान् हि वो देवा

iṣṭān bhogān hi vo devā

“desired enjoyments indeed to you the gods

दास्यन्ते यज्ञभाविताः ।

dāsyante yajñabhāvītāḥ

they will give, sacrifice-produced ;

तैर् दत्तान् अप्रदायैभ्यो

tair dattān apradāyāibhyo

by these gifts not offering to them

यो भुङ्क्ते स्तेन एव सः ॥

yo bhun̄kte stena eva saḥ

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. $\sqrt{dā}$), they will give.

yajñabhāvītās (*yajña* + m. nom. pl. p. pass. participle $\sqrt{bhū}$), 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* $\sqrt{dā}$), not giving, not offering.

ebhyas (m. dat. pl.), to them.

yas (m. nom. sg.), who.

bhun̄kte (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).

saḥ (m. nom. sg.), he, this.

III

13

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

मुच्यन्ते सर्वकिल्बिषैः ।
mucyante sarvakilbiṣāiḥ
they are released from all evils,

भुञ्जते ते त्वघं पापा
bhuñjate te tvaghaṁ pāpā
they eat they indeed, evils the wicked

ये पचन्त्यात्मकारणात् ॥
ye pacantyātmakāraṇāt
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.

yajñasiṣṭa (n.), the “sacrifice remainder”
which is eaten by the faithful after the gods
and priests have consumed their share.
āśinas (m. nom. pl. from √*as*), eating, en-
joying.
(*yajñasiṣṭāśinas*, 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 √*muc*),
they are released, they are liberated.
sarvakilbiṣāis (n. inst. pl.), by sins, from
wrongs, from evils. KD cpd. from all evils.
bhuñjate (3rd pl. pr. indic. mid. √*bhuj*), they
enjoy, they eat.
te (m. nom. pl.), they.
tu, indeed, but.
agham (n. acc. sg.), impurity, pain, suffer-
ing.
pāpās (m. nom. pl.), the wicked, the evil
ones.
ye (m. nom. pl.), who.
pacanti (3rd pl. pr. indic. act. √*pac*), they
cook, they digest.
ātma (n.), self, own.
kāraṇāt (n. abl. sg.), from reason, from
cause, for the sake of.
(*ātmakāraṇāt*, n. abl. sg. TP cpd., for their
own sake.)

III

14

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

पर्जन्याद् अन्नसंभवः ।
parjanyaād annasambhavaḥ
from the rain god, food the origin;

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

यज्ञः कर्मसमुद्भवः ॥
yajñah karmasamudbhavaḥ
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.
parjanyaāt (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. $\sqrt{bhū}$), 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* $\sqrt{bhū}$), 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.

कर्म ब्रह्मोद्भवं विद्धि

karma brahmodbhavam viddhi
action Brahman origin, know!

ब्रह्माक्षरसमुद्भवम् ।

brahmākṣarasamudbhavam
Brahman the imperishable arising from

तस्मात् सर्वगतं ब्रह्म

tasmāt sarvagatam brahma
therefore all-pervading Brahman

नित्यं यज्ञे प्रतिष्ठितम् ॥

nityam yajñe pratiṣṭhitam
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* √*bhū*), origin, originating, coming to be.

brahmodbhavam (m. acc. sg. TP cpd.), originating in Brahman.

viddhi (2nd sg. imperative act. √*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.

pratiṣṭhitam (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.

III

16

एवं प्रवर्तितं चक्रं
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,

अघायुरिन्द्रियारामो
aghāyurindriyārāmo
 malicious, sense-delighted,

मोघं पार्थं 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* √*vrt*), set in motion, turning.
cakram (n. acc. sg.), wheel.
na, not.

anuvartayati (3rd sg. causative act. *anu* √*vrt*),
 he causes to turn.

iha, here on earth, here in the world.

yaḥ (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 de-
 lighted (*indriya*, senses; *ārāma*, delight).

mogham (adv.), vainly, uselessly, fruitlessly,
 vain, useless.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna referring to his mother, Pṛthā or
 Kuntī.

saḥ (m. nom. sg.), he, this one.

jīvati (3rd sg. pr. indic. act. √*jīv*), he lives.

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

III

17

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

आत्मतृप्तश्च मानवः ।
ātmatrptaśca mānavaḥ
and satisfied in the self, the man

आत्मन्येव च संतुष्टस्
ātmanyeva ca saṁtuṣṭas
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.
(*ātmaratis*, f. nom. sg. BV cpd., whose del-
ight 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.
(*ātmatrptas*, n. nom. sg. BV cpd., who is
content in the self.)
ca, and.
mānavas (m. nom. sg.), man, a man, a de-
scendant of Manu, the primal ancestor.
ātmani (m. loc. sg.), in the self.
eva, indeed, only (often used as a rhythmic
filler).
ca, and.
saṁtuṣṭas (m. nom. sg.), content, satisfied,
pleased.
tasya (m. gen. sg.), of him.
kāryam (n. nom. sg. gerundive \sqrt{kr}), to-be-
done, to be accomplished, task, duty.
na, not.
vidyate (3rd sg. pr. indic. passive $\sqrt{2 vid}$), it
is found.

III

18

नैव तस्य कृतेनार्थो

nāiva tasya kṛtenārtho

not indeed of him with action a purpose

नाकृतेनेह कश्चन ।

nākṛteneha kaścana

nor with non-action in this case any
whatever,

न चास्य सर्वभूतेषु

na cāsya sarvabhūteṣu

and not of him in all beings

कश्चिद् अर्थव्यपाश्रयः ॥

kaścīd 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.

kṛtena (n. inst. sg. p. pass. participle \sqrt{kr}),
with action, with deeds.

arthas (m. nom. sg.), purpose, aim, acquisition.

na, not.

akṛtena (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.

sarvabhūteṣu (m. loc. pl.), in all beings, in
all existences.

kaścīd, any whatever.

artha (m.), purpose, aim, acquisition.

vyapāśrayas (m. nom. sg. from *vi apa ā*
 $\sqrt{śri}$), need, needing, depending on, clinging to.

artha-vyapāśrayas (m. nom. sg. TP cpd.)
need of purpose.

III

19

तस्माद् असक्तः सततं

tasmād asaktaḥ satataṁ

therefore unattached constantly

कार्यं कर्म समाचर ।

kāryaṁ karma samācara

to be done action perform !

असक्तो ह्याचरन्कर्म

asakto hyācarankarma

unattached indeed performing action,

परम् आप्नोति पूरुषः ॥

param āpnoti pūruṣaḥ

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
√*sañj*), unattached, not clinging.

satataṁ (adv.), constantly, perpetually, al-
ways.

kāryam (n. acc. sg. gerundive √*kr*), to be
done, to be accomplished, duty, task.

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

samācara (2nd sg. imperative act. *sam ā*
√*car*), perform! practice! conduct! act!

asaktas (m. nom. sg. p. pass. participle a
√*sañj*), unattached, not clinging.

hi, indeed, truly.

ācaran (m. nom. sg. pr. participle act. *ā*
√*car*), performing, acting, practicing.

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

param (m. acc. sg.), the highest, the supreme.

āpnoti (3rd sg. pr. indic. act. √*āp*), he at-
tains, he obtains, he reaches.

pūruṣas (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.

कर्मणैव हि संसिद्धिम्
karmanāiva hi saṁsiddhim
 by action only indeed perfection

आस्थिता जनकादयः ।
āsthitā janakādayaḥ
 attained Janaka* commencing with,

लोकसंग्रहमेवापि
lokasaṁgrahamevāpi
 the world holding together even,

संपश्यन् कर्तुमर्हसि ॥
sampaśyan 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.

saṁsiddhim (f. acc. sg.), perfection, fulfillment, success.

āsthitā (m. nom. pl. p. pass. participle \bar{a} $\sqrt{sthā}$), attained, obtained.

janaka,* name of an ancient philosopherring.

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.

saṁgraham (m. acc. sg.), holding together, maintenance.

loka-saṁgraham (m. acc. sg. TP cpd.), maintenance of the world.

eva, indeed (used as a rhythmic filler).

api, even, also.

sampaśyan (m. nom. sg. pr. participle act. \bar{a} $\sqrt{paś}$), 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 *rājarṣi*, 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.

III

21

यद्यद् आचरति श्रेष्ठस्
yadyad ācarati śreṣṭhas
whatever he does the best

तत्तद् एवेतरो जनः ।
tattad evetaro janaḥ
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. *ā* √*car*), he does, he behaves, he practices.
śreṣṭhas (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.
pramāṇam (n. acc. sg. from *pra* √*mā*), measure, scale, standard.
kurute (3rd sg. pr. indic. mid. √*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* √*vrt*), it follows.

III

22

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

त्रिषु लोकेषु किञ्चन ।
triṣu lokeṣu kiñcana
 in the three worlds anything whatever

नानवाप्तमवाप्तव्यं
nānavāptamavāptavyam
 nor not attained to be attained,

वर्त एव च कर्मणि ॥
varta eva ca karmaṇi
 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 Pṛthā, epithet of Arjuna.
asti (3rd sg. pr. indic. √*as*), there is, it is.
kartavyam (n. nom. sg. gerundive √*kr*), to be done, to be accomplished.
triṣu (m. loc. pl.), in the three.
lokeṣu (m. loc. pl.), in the worlds.
kiñcana, anything whatever, anyone whoever.
na, not, nor.
anavāptam (m. acc. sg. p. pass. participle *anava* √*āp*), unattained, not attained, not reached.
avāptavyam (m. acc. sg. gerundive *ava* √*āp*), to be attained, to be reached.
varta (*saṃdhi* for *varte*, 1st sg. pr. indic. mid. √*vrt*), I work, I move, I engage.
eva ca, nevertheless, notwithstanding.
karmaṇi (n. loc. sg.), in action, in deeds.

III

23

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

जातु कर्मण्यतन्द्रितः ।
jātu karmaṇyatandritaḥ
at all in action, unwearied,

मम वर्तमानुवर्तन्ते
mama vartmānuvartante
of me the path they follow

मनुष्याः पार्थ सर्वशः ॥
manuṣyāḥ pārtha sarvaśaḥ
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. √*vrt*), I should engage, I should be occupied with.
jātu, ever, at all.
karmaṇi (n. loc. sg.), in action, in deeds.
tandritaḥ (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* √*vrt*), they follow.
manuṣyās (m. nom. pl.), men, mankind.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sarvaśas (adv.), wholly, completely, universally, altogether, everywhere.

III

24

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

न कुर्या 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. \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 together.
ca, and.
kartā (m. nom. sg.), maker, doer, performer, creator.
syām (1st sg. opt. \sqrt{as}), I should be.
upahanyām (1st sg. opt. act. \sqrt{han}), I should destroy, I should smite.
imās (f. acc. pl.), these.
prajāḥ (f. acc. pl.), creatures, beings, progeny, offspring, descendants, people.

सक्ताः कर्मण्यविद्वांसो
saktāḥ karmaṇyavidvāṁso
 attached in action, the unwise

यथा कुर्वन्ति भारत।
yathā kurvanti bhārata
 as they act, Descendant of Bharata
 (Arjuna);

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

चिकीर्षुर् लोकसंग्रहम् ॥
cikīrṣur 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 $\sqrt{\text{sañj}}$),
 attached, clinging.
karmaṇi (n. loc. pl.), in action, in deeds.
avidvāmas (m. nom. pl. perf. act. participle a
 $\sqrt{\text{vid}}$), the unwise, the unwise ones.
yathā, in which way, as.
kurvanti (3rd pl. pr. indic. act. $\sqrt{\text{kr}}$), they act,
 they do.
bhārata (m. voc. sg.), Descendant of Bha-
 rata, 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. $\sqrt{\text{kr}}$), he should act,
 he should perform, he should do.
vidvān (m. nom. sg. participle $\sqrt{\text{vid}}$), the
 wise, the wise one.
tathā, thus, in this way, so.
asaktas (m. nom. sg. p. pass. participle a
 $\sqrt{\text{sañj}}$), unattached, not clinging.
cikīrṣus (3rd sg. desiderative $\sqrt{\text{kr}}$), 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

अज्ञानां कर्मसङ्गिनां
ajñānām karmasaṅginām
 of the ignorant, of the action attached;

जोषयेत् सर्वकर्माणि ।
joṣayet sarvakarmāṇi
 one should cause (them) to enjoy all
 actions,

विद्वान् युक्तः समाचरन् ॥
vidvān yuktaḥ 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, frag-
 mentation, splitting.
(buddhibhedam, m. acc. sg. TP cpd., frag-
 mentation 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.
karmasaṅginām (m. gen. pl.), of the action-
 attached, (as TP cpd.) of those who cling to
 action.
joṣayet (3rd sg. opt. causative act. $\sqrt{juṣ}$), he
 should cause to enjoy, he should cause to
 delight.
sarvakarmāṇi (n. acc. pl.), all actions.
vidvān (m. nom. sg.), the wise, the wise one.
yuktaḥ (m. nom. sg. p. pass. participle \sqrt{yuj}),
 joined, yoked, disciplined, stead-fast in
 Yoga.
samācaran (m. nom. sg. pr. participle act.
sam ā \sqrt{car}), performing, practicing, ob-
 serving.

III

27

प्रकृतेः क्रियमाणानि

prakṛteḥ kriyamāṇāni

of material nature performed

गुणैः कर्माणि सर्वशः ।

guṇāiḥ karmāṇi sarvaśaḥ

by the guṇas, actions in all cases

अहंकारविमूढात्मा

aḥmākāravimūḍhātmā

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.”

prakṛtes (f. gen. sg.), of material nature, of nature.

kriyamāṇāni (n. nom. pl. pr. mid. participle √*kr*), being performed, performed.

guṇāis (m. inst. pl.), by the guṇas.

karmāṇi (n. nom. pl.), actions.

sarvaśas, adv., everywhere, in all cases, altogether, entirely.

aḥmākāra (m.), lit. “I making,” egotism.

vimūḍha (m. p. pass. participle vi √*muh*), deluded, confused.

ātmā (m. nom. sg.), self.

(*aḥmākāravimūḍhātmā*, m. nom. sg. BV cpd., he whose self is confused by egotism.)

kartā (m. nom. sg.), doer, creator.

aḥam (nom. sg.), I.

iti, thus (used to close quotations).

manyate (3rd sg. mid. √*man*), he thinks, he believes, he imagines.

III

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 वर्तन्ते

guṇā guṇeṣu vartanta

“the guṇas in the guṇas 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, “that-
ness knowing.”

tu, but.

mahābāho (m. voc. sg.), O Mighty Armed,
O Long Armed, epithet of Arjuna and other
warriors.

guṇa (m.), guṇa.

karma (n.), action.

vibhāgayos (m. gen. dual), in the two roles,
in the two spheres, in the two shares.

(*guṇakarmavibhāgayos*, m. loc. gen. TP
cpd., of the two roles of guṇa and action.)

guṇās (m. nom. pl.), guṇas, the guṇas.

guṇeṣu (m. loc. pl.), in the guṇas.

vartanta (*saṁdhi* for *vartante*, 3rd pl. pr.
indic. √*vrt*), they work, they act.

iti, thus.

matvā (gerund √*man*), thinking, having
thought.

na, not.

sajjate (3rd sg. pr. indic. mid. √*sañj*), he is
attached.

III

29

प्रकृतेर् गुणसंमूढाः

prakṛter guṇasamūḍhāḥ

of material nature, the guṇa-deluded

सज्जन्ते गुणकर्मसु ।

sajjante guṇakarmasu

they are attached in guṇa actions

तान् अकृत्स्नविदो मन्दान्

tān akṛtsnavido mandān

them incomplete-knowing, foolish ;

कृत्स्नविन् न विचालयेत् ॥

kṛtsnavin 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.

prakṛtes (f. gen. sg.), of material nature, of nature.

guṇa (m.), guṇa.

samūḍhās (m. nom. pl.), the deluded, those who are deluded.

(*guṇa-samūḍhās*, m. nom. pl. TP cpd., those who are deluded by the guṇas.)

sajjante (3rd pl. pr. indic. mid. √*sañj*), they are attached.

guṇakarmasu (n. loc. pl.), in guṇa actions.

tān (m. acc. pl.), them.

akṛtsnavidas (m. acc. pl.), incomplete knowing, not knowing the whole, not knowing the entirety.

mandān (m. acc. pl.), foolish, fools, dullards.

kṛtsnavid (m. nom. sg.), the complete knower, the knower of the whole.

na, not.

vicālayet (3rd sg. causative act. opt. vi √*cal*), he should cause to waver.

मयि सवाणि कर्माणि
mayi sarvāṇi karmāṇi
 on Me all actions

संन्यस्याध्यात्मचेतसा ।
saṁnyasyādhyātmacetasā
 relinquishing, meditating on the Supreme
 Spirit

निराशीर् निर्ममो भूत्वा
nirāśīr nirmamo bhūtvā
 free from desire, indifferent to “mine”
 having become,

युध्यस्व विगतज्वरः ॥
yudhyasva vigatajvaraḥ
 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.
sarvāṇi (n. acc. pl.), all.
karmāṇi (n. acc. pl.), actions, deeds.
saṁnyasya (gerund *sam ni √as*), relinquish-
 ing, entrusting, renouncing.
adhyātmacetasā (n. inst. sg.), by meditating
 on the Supreme Spirit (*adhyātma*), by
 thinking on the Supreme Self.
nirāśīr (m. nom. sg.), not wishing for, not
 asking for, free from asking, free from de-
 sire.
nirmamas (m. nom. sg.), indifferent to
 “mine,” free from desire for possessions.
bhūtvā (gerund *√bhū*), becoming, being,
 having become, having been.
yudhyasva (2nd imperative mid. *√yudh*),
 fight! engage in battle!
vigata (p. pass. participle *vi √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.

III

31

ये मे मतम् इदं नित्यम्
ye me matam idam nityam
who of me doctrine this constantly

अनुतिष्ठन्ति मानवाः ।
anutiṣṭhanti mānavāḥ
they practice, men,

श्रद्धावन्तो ऽनसूयन्तो
śraddhāvanto 'nasūyanto
believing, not sneering,

मुच्यन्ते ते ऽपि कर्मभिः ॥
mucyante te 'pi karmabhiḥ
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.
anutiṣṭhanti (3rd pl. pr. indic. act. *anu* √*sthā*), 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* √*asūya*), not sneering, not spiteful, not envious, not caviling, not grumbling, not speaking ill of, not showing jealousy.
mucyante (3rd pl. pr. pass. √*muc*), they are released, they are liberated.
te, (m. nom. pl.), they.
api, even, also.
karmabhis (n. inst. pl.), by actions, from actions.

ये त्वेतद् अभ्यसूयन्तो
ye tvetad abhyasūyanto
 who, but, this sneering at,

 नानुतिष्ठन्ति मे मतम् ।
nānutiṣṭhanti me matam
 not they practice of me the doctrine,

 सर्वज्ञानविमूढांस् तान्
sarvajñānavimūḍhāṅs tān
 all wisdom confusing; them

 विद्धि नष्टान् अचेतसः ॥
viddhi naṣṭān 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 √*asūya*), sneering, showing ill will,
 caviling.
na, not.
anutīṣṭhanti (3rd pl. pr. indic. act. *anu* √*sthā*),
 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.
vimūḍhān (m. acc. pl. p. pass. participle *vi*
 √*muh*), confusing, deluding.
(sarva-jñāna-vimūḍhān, m. acc. pl. TP cpd.,
 confusing all knowledge.)
tān (m. acc. pl.), them.
viddhi (2nd sg. imperative act. √*vid*), know!
 learn!
naṣṭān (m. acc. pl. p. pass. participle √*naś*),
 lost, destroyed.
acetasaḥ (m. acc. pl.), them whose minds are
 not, them who are mindless, the stupid
 ones.

सदृशं चेष्टते स्वस्याः

sadr̥śam ceṣṭate svasyāḥ

according to one acts from own

प्रकृतेर्ज्ञानवान् अपि ।

prakṛter jñānavān api

material nature, the wise man even.

प्रकृतिं यान्ति भूतानि

prakṛtiṃ yānti bhūtāni

material nature they follow, beings;

निग्रहः किं करिष्यति ॥

nigrahaḥ kiṃ kariṣyati

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?

sadr̥śam (adv.), according to.

ceṣṭate (3rd sg. pr. indic. mid. $\sqrt{ceṣṭ}$), he, she, one acts, one strives, one moves, one struggles.

svasyās (f. gen. sg.), from own, through own.

prakṛtes (f. gen. sg.), from material nature.

jñānavān (m. nom. sg.), full of wisdom, wise, wise man.

api, even, also.

prakṛtiṃ (f. acc. sg.), material nature.

yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go, they follow.

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

nigrahas (m. nom. sg.), restraint, control, subduing.

kiṃ (interrog.), what?

kariṣyati (3rd sg. future act. \sqrt{kr}), it will make, it will do, it will accomplish.

इन्द्रियस्येन्द्रियस्यार्थे
indriyasyendriyasyārthe
 in of a sense of a sense-object

रागद्वेषौ व्यवस्थितौ ।
rāgadveṣāu vyavasthitāu
 passion and hatred seated.

तयोर् न वशम् आगच्छेत्
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.**

indriyasya (n. gen. sg.), of a sense, of a power.
indriyasya (n. gen. sg.), of a sense, of a power.
artha (m.), object, purpose.
(indriyasyendriyasyārthe, m. loc. sg., of a sense in relation to an object of that sense.)
rāga (m.), passion, desire.
dveṣa (m.), hatred, aversion.
(rāgadveṣāu, m. nom. dual DV cpd., passion and hatred.)
vyavasthitāu (m. nom. dual p. pass. participle *vi ava √sthā*), 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. *ā √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.

III

35

श्रेयान् स्वधर्मो विगुणः

śreyān svadharmo viguṇaḥ
better own duty deficient

परधर्मात् स्वनुष्ठितात् ।

paradharmāt svanuṣṭhitāt
than duty of another (caste), well performed.

स्वधर्मे निधनं श्रेयः

svadharme nidhanam śreyaḥ
in own duty death better,

परधर्मो भयावहः ॥

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).

viguṇas (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.

anuṣṭhitāt (abl. p. pass. participle *anu* √*sthā*), than done, than practiced, than performed.

svadharme (m. loc. sg.), in own duty, in own caste duty.

nidhanam (n. nom. sg.), settling down, end, death.

śreyas (n. nom. sg. compar.), better, superior, preferable.

paradharmas (m. nom. sg.), duty of another, opposite duty.

bhaya (n.), danger, fear.

āvahas (from *ā* √*vah*), inviting, bringing.

(*bhaya-āvahaḥ*, m. nom. sg. TP cpd., bringing fear.)

III

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

36

अथ केन प्रयुक्तोऽयं

atha kena prayukto 'yam

then, by what impelled this

पापं चरति पूरुषः ।

pāpam carati pūruṣaḥ

evil he commits a man

अनिच्छन्नपि वार्ष्णेय

anicchannapi vārṣṇeya

unwillingly even, Clansman of Vṛṣṇi

बलाद् इव नियोजितः ॥

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?

arjuna (m. nom. sg.), Arjuna.

uvāca (3rd sg. perf. act. √*vac*), he said, he spoke.

atha, then, in this case.

kena (inst. sg. interrog.), by what?

prayuktas (m. nom. sg. p. pass. participle *pra* √*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. √*car*), he moves, he acts, he commits.

pūruṣas (m. nom. sg.), man, spirit.

anicchan (m. nom. sg. pr. participle *an* √*iṣ*), not wishing, unwilling, not desiring.

api, even, also.

vārṣṇeya (m. voc. sg.), Clansman of Vṛṣṇi, epithet of Krishna, refers to the race of the Yādavas or Mādhavas. Vṛṣṇi 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* √*yuj*), attached to, enjoined, commanded, urged.

III

श्रीभगवान् उवाच ।

śrībhagavān 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.

37

काम एष क्रोध एष

kāma eṣa krodha eṣa

desire this anger this

रजोगुणसमुद्भवः ।

rajoguṇasamudbhavaḥ

rajas guṇa the source

महाशनो महापाप्मा

mahāśano mahāpāpmā

mighty eating, greatly injurious

विद्ध्येनम् इह वैरिणम् ॥

viddhyenam iha vāriṇam

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.

eṣas (m. nom. sg.), this.

krodhas (m. nom. sg.), anger, wrath, fury.

eṣas (m. nom. sg.), this (refers to the "force" of stanza 36).

rajas (n.), the guṇa or rajas, of desire and power.

guṇa (m.), guṇa.

samudbhavas (m. nom. sg. from *sam ud* $\sqrt{bhū}$), source, cause, origin.

(*rajo-guṇa-samudbhavas*, m. nom. sg. TP cpd., born of the guna of rajas.)

mahā, great, mighty.

aśana (n. nom. acc. sg. pr. participle $\sqrt{aś}$), 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.

vāriṇam (m. acc. sg.), enemy, foe, hostile.

III

38

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

यथा ऽदर्शो मलेन च ।
yathā 'darśo malena ca
 and as similarly a mirror by dust,

यथोल्बेनावृतो गर्भस्
yatholbenāvṛto garbhas
 as membrane-covered, the embryo,

तथा तेनेदम् आवृतम् ॥
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.

vahnir (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} $\sqrt{drś}$), 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.

āvṛtas (m. nom. sg. p. pass. participle \bar{a} \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.

āvṛtam (n. nom. sg. p. pass. participle \bar{a} \sqrt{vr}), covered, enveloped.

III

39

आवृतं ज्ञानम् एतेन
āvṛtaṁ jñānam etena
covered knowledge by this

ज्ञानिनो नित्यवैरिणा ।
jñānino nityavāiriṇā
of the knowers by the eternal enemy

कामरूपेण कौन्तेय
kāmarūpeṇa kāunteya
by the form of desire, Son of Kuntī,

दुष्पूरेणानलेन च ॥
duṣpūreṇānalena 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.

āvṛtam (n. nom. sg. p. pass. participle *ā*
√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.
vāiriṇā (m. inst. sg.), by the enemy, by the
adversary.
kāma (m.), desire, lust.
rūpeṇa (n. inst. sg.), by the form, with the
shape.
(*kāma-rūpeṇa*, m. instr. sg. TC cpd., with the
form of desire.)
kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna referring to his mother.
duṣpūreṇa (m. inst. sg.), by hard to fill, by
insatiable.
analena (m. inst. sg.), by fire, with fire.
ca, and.

III

40

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

अस्याधिष्ठानमुच्यते ।
asyādhīṣṭhānam ucyate
of it the abode, it is said;

एतैर् विमोहयत्येष
etāir vimohayatyēṣa
with these, it confuses, this,

ज्ञानम् आवृत्य 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.

indriyāṇi (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.
adhīṣṭhānam (n. nom. sg.), abode, resting
place.
ucyate (3rd sg. pr. indic. passive √vac), it is
said.
etāis (m. inst. pl.), by these, with these.
vimohayati (3rd sg. pr. indic. causative act. vi
√muh), it causes to confuse, it confuses, it
deludes.
eṣas (m. nom. sg.), this.
jñānam (n. acc. sg.), knowledge, wisdom.
āvṛtya (gerund ā √vr), obscuring, covering,
enveloping.
dehinam (m. acc. sg.), the embodied one, the
embodied soul, the *ātman*.

III

41

तस्मात् त्वम् इन्द्रियाण्यादौ
tasmāt tvam indriyāṅyādāu
therefore thou, the senses first

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

पाप्मानं प्रजहि ह्येनं
pāpmānaṁ prajahi hyenaṁ
evil demon kill indeed this

ज्ञानविज्ञाननाशनम् ॥
jñānavijñānanāśanam
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.
indriyāṅi (n. acc. pl.), the senses.
ādāu (m. loc. sg.), in first, at first, in the beginning.
niyamya (gerund *ni√yam*), restraining, controlling, subduing.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.
pāpmānaṁ (m. acc. sg.), devil, evil being.
prajahi (2nd sg. imperative act. *pra√han*), kill! destroy!
hi, indeed, truly.
enam (n. acc. sg.), this.
jñāna (n.), knowledge.
vijñāna (n.), discrimination, understanding.
nāśanam (m. acc. sg. from *√naś*), destroying, losing.
(*jñānavijñānanāśanam*, m. acc. sg. TP cpd., knowledge and discrimination-destroying.)

इन्द्रियाणि पराण्याहुर्
indriyāṇi parāṅyāhur
 the senses high, they say,

इन्द्रियेभ्यः परं मनः ।
indriyebhyaḥ 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 buddheḥ paratas tu saḥ
 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.**

indriyāṇi (n. nom. pl.), senses.
parāṅi (n. nom. pl.), high, elevated, impor-
 tant.
āhus (3rd pl. perfect √*ah*, with present mean-
 ing), they say, they assert.
indriyebhyaḥ (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.

* I.e. the Yoga of action, without desire for the
 fruits of action, see following stanza, also stanzas
 40 and 41.

III

43

एवं बुद्धेः परं बुद्ध्वा

evam buddheḥ param buddhvā

thus than the intelligence higher having
learned,

संस्तभ्यात्मानम् आत्मना ।

saṁstabhyaātmanam ātmanā

together sustaining the self by the self

जहि शत्रुं महाबाहो

jahi śatrum mahābāho

kill the enemy, O Mighty Armed One,

कामरूपं दुरासदम् ॥

kāmarūpaṁ 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 √*budh*), having learned.

saṁstabhya (gerund *saṁ* √*stabh*), together
sustaining, upholding.

ātmanam (m. acc. sg.), self.

ātmanā (m. inst. sg.), by the self.

jahi (2nd sg. imperative act. √*han*), kill! de-
stroy!

śatrum (m. acc. sg.), enemy, adversary.

mahābāho (m. voc. sg.), O Mighty Armed
One, epithet of Arjuna and other warriors.

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

1

इमं विवस्वते योगं
imam vivasvate yogam
this, to Vivasvat, Yoga
प्रोक्तवान् अहम् अम्वयम् ।
proktavān aham avyayam
having declared, I, imperishable,
विवस्वान् मनवे प्राह
vivasvān manave prāha
Vivasvat to Manu communicated,
मनुर् इक्ष्वाकवे ज्ञवीत् ॥
manur ikṣvākave 'bravīt
Manu to Ikṣvāku imparted.

The Blessed Lord spoke:
I proclaimed this imperishable yoga
to Vivasvat;
Vivasvat communicated it to Manu,
And Manu imparted it to Ikshvaku.

imam (m. acc. sg.), this.
vivasvate (m. dat. sg.), to Vivasvat, "Shining Forth," the Sun God, father of Manu Vāivasvata who was the seventh of the fourteen Manus, the Noah of Hindu mythology and the progenitor of the human race.
yogam (m. acc. sg.), Yoga.
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.
ikṣvākave (m. dat. sg.), to Ikṣvāku. Ikṣvāku was a son of Manu Vāivasvata, and founder of a dynasty of kings.
abravīt (3rd sg. imperf. act. $\sqrt{brū}$), he told, he imparted, he related.

* Vivasvat, the Sun god.

† Manu, Manu Vāivasvata, son of the Sun god.

‡ Ikṣvāku, son of Manu Vāivasvata. All are early legendary figures. See chapter on "The Setting of the Bhagavad Gītā."

IV

2

एवं परम्पराप्राप्तम्

evam paramparāprāptam
thus, succession-received,

इमं राजर्षयो विदुः ।

imam rājarṣayo viduḥ
this the royal seers they knew;

स कालेनेह महता

sa kāleneha mahatā
this with time here on earth long,

योगो नष्टः परंतप ॥

yogo naṣṭaḥ paramtapa
Yoga lost, Scorchers 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√āp*), received, obtained, attained.

imam (m. acc. sg.), this.

rājarṣayas (m. nom. pl. *rāja rṣayas*), royal *rṣis*, royal seers.

viduḥ (3rd sg. perfect act. *√vid*), they knew.

saḥ (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.

naṣṭas (m. nom. sg. p. pass. participle *√naś*), lost, destroyed.

paramtapa (m. voc. sg.), Scorchers of the Foe, epithet of Arjuna and other warriors.

IV

3

स एवायं मया ते ऽद्य
sa evāyaṃ mayā te 'dya
it this by me to thee today

योगः प्रोक्तः पुरातनः ।
yogaḥ proktaḥ purātanah
Yoga, declared, ancient

भक्तो ऽसि मे सखा चेति
bhaktō '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.

sa (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, de-
vottee.
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, eso-
teric teaching.
hi, indeed, truly.
etad (n. nom. sg.), this.
uttamam (n. nom. sg.), supreme.

IV

अर्जुन उवाच ।

arjuna uvaca

Arjuna spoke:

4

अपरं भवतो जन्म

aparam bhavato janma

later of your lordship the birth

परं जन्म विवस्वतः ।

param janma vivasvatah

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?

arjunas (m. nom. sg.), Arjuna.

uvāca (3rd sg. perf. act. √vac), he said, he spoke.

aparam (n. nom. sg.), later, not earlier, not previous.

bhavatas (formal address, m. gen. sg.), of you, of your lordship.

janma (n. nom. sg.), birth.

param (n. nom. sg.), earlier, prior, previous.

janma (n. nom. sg.), birth.

vivasvatas (m. gen. sg.), of Vivasvat, of the Sun God.

katham (interrog.), how?

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

vijānīyām (1st sg. opt. act. vi √jñā), I should understand, I should comprehend.

tvam (nom. sg.), thou.

ādāu (loc. sg.), in the beginning.

proktavān (m. nom. sg. perf. act. participle pra √vac), declaring, having declared.

iti, thus, so.

IV

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perf. act. √*vac*), he said, he
spoke.

5

बहूनि मे 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 sarvāṇi
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.
vyatītāni (n. nom. pl. p. pass. participle *vi ati*
√*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. √*vid*, with present
meaning), I know.
sarvāṇi (n. acc. pl.), all.
na, not.
tvam (nom. sg.), thou.
vettha (2nd sg. perfect act. √*vid*, with present
meaning), thou knowest.
paramtapa (m. voc. sg.), Scorcher of the
Foe, epithet of Arjuna and other warriors.

IV

6

अजो ऽपि सन्न अव्ययात्मा
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 अधिष्ठाय
prakṛtiṁ svām adhiṣṭhāya
 material nature own controlling

संभवाभ्यात्ममायया ॥
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.), self.
(avyaya-atmā), m. nom. sg. KD cpd., imperishable self).
bhūtānām (m. gen. pl.), of beings.
īśvaras (m. nom. sg.), lord.
api, even, although.
san (m. nom. sg. pr. participle \sqrt{as}), being.
prakṛtiṁ (f. acc. sg.), material nature.
svām (f. acc. sg.), own.
adhiṣṭhāya (gerund *adhi* $\sqrt{sthā}$), controlling, governing, standing over.
sambhavāmi (1st sg. pr. indic. act. *sam* $\sqrt{bhū}$), 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.

IV

7

यदा यदा हि धर्मस्य
yadā yadā hi dharmasya
whenever indeed of righteousness

ग्लानिर् भवति भारत ।
glānir bhavati bhārata
decrease exists, Descendant of Bharata,

अभ्युत्थानम् अधर्मस्य
abhyutthānam adharmasya
rising up of unrighteousness

तदा ऽत्मानं सृजाम्यहम् ॥
tadā 'tmānaṁ sṛjāmyaham
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. √bhū), 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* √sthā), rising up, emerging, standing up.
adharmasya (m. gen. sg.), of unrighteousness, of undutifulness, of unlawfulness.
tadā, then.
ātmānam (m. acc. sg.), self, myself.
sṛjāmi (1st sg. pr. indic. act. √sṛj), I give forth, I let go, I create.
aham (nom. sg.), I.

IV

8

परित्राणाय साधूनां
paritrāṇāya sād̥hūnām
to protecting of the good

विनाशाय च दुष्कृताम् ।
vināśāya ca duṣkṛtām
and to the destruction of evil doers

धर्मसंस्थापनार्थाय
dharmasamsthāpanārthāya
for the sake of establishing righteous-
ness,

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.**

paritrāṇāya (n. dat. sg. from *pari* √*trā*), to refuge, to protecting, to preservation, to deliverance.

sād̥hūnām (m. gen. pl.), of the righteous, of the good, of the virtuous ones.

vināśāya (m. dat. sg. from *vi* √*naś*), to the destruction, to the loss, to the perishing.
ca, and.

duṣkṛtām (m. gen. pl.), of evil doers, of doers of wicked deeds.

dharmā (m.), righteousness, duty, law.

samsthāpana (pr. causative noun from *sam* √*sthā*), 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 (1st sg. pr. indic. act. *sam* √*bhū*), 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 Hinduism. Buddhism has a Buddha who arrives at different times for that purpose. Messianic Judaism, and thus Christianity, have parallels, though they require only one visitation of the Messiah, or *avatār* of God.

IV

9

जन्म कर्म च मे दिव्यम्
janma karma ca me divyam
 birth and action of me divine

एवं यो वेत्ति तत्त्वतः ।
evam yo veti tattvataḥ
 thus who knows in truth

त्यक्त्वा देहं पुनर्जन्म
tyaktvā deham punarjanma
 having left the body, (to) rebirth

नैति माम् एति सो ऽर्जुन ॥
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, god-like.
evam, thus.
yas (m. nom. sg.), who.
veti (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.

वीतरागभयक्रोधा
vītarāgabhayakrodhā
 gone passion fear and anger

मन्मया माम् उपाश्रिताः ।
manmayā mām upāśritāḥ
 absorbed in me, me resorting to,

बहवो ज्ञानतपसा
bahavo jñānatapasā
 many, by knowledge austerity

पूता मद्भावम् आगताः ॥
pūtā madbhāvam āgatāḥ
 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.**

vītā (p. pass. participle *vi √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.

upāśritās (m. nom. pl. p. pass. participle *upa ā √śri*), resorting to, clinging to.

bahavas (m. nom. pl.), many.

jñānatapasā (n. inst. sg. TP cpd.), by knowledge-austerity, by the austerity of wisdom.

pūtās (m. nom. pl. p. pass. participle *√pū*), purified, cleansed.

madbhāvam (m. acc. sg.), "of me being," my state of being.

āgatās (m. nom. pl. p. pass. participle *ā √gam*), come to, attained, reached.

IV

11

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

तांस्तथैव भजाम्यहम् ।
tāms tathāiva bhajāmyaham
 them thus reward I ;

मम वर्तमानुवर्तन्ते
mama vartmānuvartante
 my path they follow

मनुष्याः पार्थ सर्वशः ॥
manuṣyāḥ pārtha sarvaśaḥ
 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*
√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. *√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;
anuvartante (3rd pl. pr. indic. mid. *anu* *√vrt*),
 they follow.
manuṣyāś (m. nom. pl.), men, human beings.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
sarvaśas (adv.), everywhere, on all sides.

IV

12

काङ्क्षन्तः कर्मणां सिद्धिं
kāṅkṣantaḥ karmanām siddhiṁ
desiring of (ritual) acts the success

यजन्त इह देवताः ।
yajanta iha devatāḥ
they sacrifice here in the world to the
(Vedic) godheads

क्षिप्रं हि मानुषे लोके
kṣipram hi mānuṣe 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.

kāṅkṣantas (m. nom. pl. pr. participle
√*kāṅkṣ*), desiring, wishing for, hankering
after.

karmanām (n. gen. pl.), of acts, of ritual acts.
siddhiṁ (f. acc. sg.), success, accomplish-
ment, fulfillment.

yajanta (*śamādhī* for *yajante*, 3rd pl. pr. indic.
mid. √*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.

kṣipram (adv.), quickly, instantly.

hi, indeed, truly.

mānuṣe (m. loc. sg.), in human, belonging to
mankind.

loke (m. loc. sg.), in the world.

(*mānuṣe loke*, m. loc. sg., in the world of
men, in the human world.)

siddhis (f. nom. sg.), success, accomplish-
ment, fulfillment.

bhavati (3rd sg. pr. indic. act. √*bhū*), it is, it
comes to be.

karmajā (f. nom. sg.), born of action, born of
ritual acts.

IV

13

चातुर्वर्ण्यं मया सृष्टं
cāturvarṇyam mayā sṛṣṭam
 the four caste system by me created

गुणकर्मविभागशः ।
guṇakarmavibhāgaśaḥ
 guṇa action-distribution according to;

तस्य कर्तारम् अपि मां
tasya kartāram api mām
 of it the creator although me

विद्ध्यकर्तारम् अव्ययम् ॥
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.

cāturvarṇyam (n. nom. sg.), four-caste system, system of four castes.
mayā (inst. sg.), by me.
sṛṣṭam (n. nom. sg. p. pass. participle √*srj*), created, brought forth, let go.
guṇa (m.), guṇa.
karma (n.), action.
vibhāga (m. from *vi* √*bhaj*), distribution, sharing.
 -*śas* (adverbial suffix), according to.
 (*guṇakarmavibhāgaśas*, adverbial TP cpd., according to the distribution of the guṇas 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. √*vid*), know! learn!
akartāram (m. acc. sg.), non-doer, one who does not act.
avyayam (m. acc. sg.), eternal, imperishable.

IV

14

न मां कर्माणि लिम्पन्ति

na mām karmāṇi 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.

karmāṇi (n. nom. pl.), actions.

limpanti (3rd pl. pr. indic. act. √*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.

yo (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.

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

badhyate (3rd sg. pr. indic. passive √*bandh*), he is bound, he is fettered.

एवं ज्ञात्वा कृतं कर्म
evam jñātvā kṛtaṁ karma
 thus having known performed action

पूर्वैर् अपि मुमुक्षुभिः ।
pūrvāir api mumukṣubhiḥ
 by the ancients, also, by the seekers for
 release.

कुरु कर्मैव तस्मात् त्वं
kuru karmāiva tasmāt tvam
 perform action therefore thou

पूर्वैः पूर्वतरं कृतम् ॥
pūrvaiḥ pūrvataram 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.
jñātvā (gerund √jñā), knowing, having
 known.
kṛtam (n. acc. sg. p. pass. participle √kr),
 performed, done, made.
karma (n. acc. sg.), action.
pūrvāis (m. inst. pl.), by the ancients, by the
 prior ones.
api, even, also.
mumukṣubhis (inst. pl. desiderative noun
 from √muc), by the desirers of release, by
 the seekers of liberation.
kuru (2nd sg. imperative act. √kr), do! per-
 form! 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.
kṛtam (n. acc. p. pass. participle √kr), done,
 performed, made.

IV

16

किं कर्म किम् अकर्मैति

kiṁ karma kiṁ akarmeti

“what, action? what, non-action?” thus

कवयो ऽप्य् अत्र मोहिताः ।

kavayo 'py atra mohitāḥ

the poets even in this matter confused.

तत् ते कर्म प्रवक्ष्यामि

tat te karma pravakṣyāmi

this to thee action I shall explain

यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥

yaj jñātvā mokṣyase 'śubhāt

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.

kiṁ (interrog.), what?

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

kiṁ (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
√*muh*), confused, deluded.

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

te (dat.), to thee.

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

pravakṣyāmi (1st sg. future act. *pra* √*vac*), I
shall speak, I shall explain, I shall declare.

yad (n. acc. sg.), which.

jñātvā (gerund √*jñā*), knowing, having
known.

mokṣyase (2nd sg. future passive √*muc*), thou
shalt be released, thou shalt be liberated.

aśubhāt (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

17

कर्मणो ह्यपि बोद्धव्यं
karmaṇo hyapi boddhavyaṁ
of action indeed also to be known,

बोद्धव्यं च विकर्मणः ।
boddhavyaṁ ca vikarmaṇaḥ
and to be known of wrong action

अकर्मणश्च बोद्धव्यं
akarmaṇaśca boddhavyaṁ
and of non-action to be known

गहना कर्मणो गतिः ॥
gahanā karmaṇo gatiḥ
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.**

karmaṇas (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.
vikarmaṇas (n. gen. sg.), of wrong action, of
unsuitable action.
akarmaṇas (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 under-
stand, hard to comprehend, deep, dense,
thick, profound.
karmaṇas (n. gen. sg.), of action.
gatis (f. nom. sg.), way, path, road, going.

IV

18

कर्मण्यकर्म यः पश्येद्

karmaṇyakarma yaḥ paśyed

in action non-action who should perceive,

अकर्मणि च कर्म यः ।

akarmaṇi ca karma yaḥ

and in non-action, action, who,

स बद्धिमान् मनुष्येषु

sa buddhimān manuṣyeṣu

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.

karmaṇi (n. loc. sg.), in action, in deeds.

akarma (n. acc. sg.), non-action, inaction.

yaḥ (m. nom. sg.), who.

paśyet (3rd sg. optative act. √*paś*), he should see, he should perceive.

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

ca, and.

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

yaḥ (m. nom. sg.), who.

saḥ (m. nom. sg.), he, the, this.

buddhimān (m. nom. sg.), full of wisdom, wise, intelligent.

manuṣyeṣu (m. loc. pl.), in men, among men.

saḥ (m. nom. sg.), he, the, this.

yuktaḥ (m. nom. sg. p. pass. participle √*yuj*), yoked, disciplined, steadfast in Yoga.

kṛtsna (adj.), whole, entire, all.

karma (n.), action.

-kṛt (n. nom. sg. suffix), performing, doing, making.

IV

19

यस्य सर्वे समारम्भाः
yasya sarve samārambhāḥ
of whom all enterprises

कामसंकल्पवर्जिताः ।
kāmasaṅkalpavarjitāḥ
desire and purpose excluded,

ज्ञानाग्निदग्धकर्माणं
jñānāgnidagdhakarmāṇam
who has consumed his karma in the fire of
knowledge,

तम् आहुः पण्डितं बुधाः ॥
tam āhuḥ paṇḍitam 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*
√rabh/rambh), enterprises, undertakings.
kāma (m.), desire, love.
saṅkalpa (m.), purpose, aim.
varjitās (m. nom. pl. p. pass. participle *√vrj*),
twisted off, withheld, excluded.
(*kāma-saṅkalpa-varjitās*, m. nom. pl. BV
cpd., ones who have excluded desirous in-
tentions.)
jñāna (n.), knowledge, wisdom.
agni (m.), fire, the god of fire.
dagdha (p. pass. participle *√dah*), burned,
consumed.
karmāṇam (m. acc. sg.), action, deeds,
karma.
(*jñānāgnidagdhakarmāṇam*, 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. *√ah*, used in pres-
ent sense), they call, they designate, they
say.
paṇḍitam (m. acc. sg.), paṇḍit, pundit, wise
man.
budhās (m. nom. pl.), the intelligent, the
wise ones.

IV

20

त्यक्त्वा कर्मफलासङ्गं
tyaktvā karmaphalāsaṅgaṃ
having abandoned action-fruit attach-
ment,

नित्यतृप्तो निराश्रयः ।
nityatrpto nirāśrayaḥ
always satisfied, not dependent,

कर्मण्य् अभिप्रवृत्तो ऽपि
karmaṇy abhipravṛtto 'pi
in action proceeding even

नैव किञ्चित् करोति सः ॥
nāiva kiñcid 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.
āsaṅgam (m. acc. sg.), attachment, clinging.
(*karmaphalāsaṅgam*, m. acc. sg. TP cpd.,
attachment to the fruit of action.)
nitya, always, eternally.
tṛptas (m. nom. sg. p. pass. participle $\sqrt{tṛp}$),
satisfied, content.
nirāśrayas (m. nom. sg. *nis ā* $\sqrt{śri}$), not de-
pendent, not resorting to, whose depen-
dence is lacking.
karmaṇi (n. loc. sg.), in action.
abhipravṛttas (m. nom. sg. p. pass. participle
abhi pra $\sqrt{vṛt}$), turning ahead, proceeding,
engaging.
api, even, also.
na, not.
eva, indeed (used as a rhythmic filler).
kiñcid, anything whatever.
karoti (3rd sg. pr. indic. act. \sqrt{kr}), he does,
he performs, he makes.
saḥ (m. nom. sg.), he, this one.

निराशीर् यतचित्तात्मा

nirāśīr yatacittātmā

without wish, restrained thought and self,

त्यक्तसर्वपरिग्रहः ।

tyaktasarvaparigrahaḥ

abandoned all acquisition,

शारीरं केवलं कर्म

śārīraṃ kevalaṃ karma

(with) the body alone action

कुर्वन् नाप्नोति किल्बिषम् ॥

kurvan nāpnoti kilbiṣam

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. $\sqrt{āp}$), he attains, he obtains, he reaches, he incurs.

kilbiṣam (n. acc. sg.), guilt, fault, evil.

यद्दृच्छालाभसंतुष्टो
yadr̥cchālābhasamtuṣṭo
 chance gain content,

द्वन्द्वातीतो विमत्सरः ।
dvandvātīto vimatsarah
 the dualities transcending, free from envy,

समः सिद्धाव् असिद्धौ च
samaḥ siddhāv asiddhāu ca
 constant in success and in failure,

कृत्वा ऽपि न निबध्यते ॥
kṛtvā '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.

yadr̥cchā (f. nom. sg.), chance, accidental,
 spontaneous.

lābha (m.), obtaining, gain.

samtuṣṭas (m. nom. sg. p. pass. participle
sam√tuṣ), content, satisfied.

(*lābha-samtuṣṭas*, m. nom. sg. BV cpd., one
 who has contentment.)

dvandva (n.), pairs, dualities, polarity of op-
 posites.

atītas (m. nom. sg. p. pass. participle *ati√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, in-
 different.

siddhāu (f. loc. sg.), in success, in accom-
 plishment.

asiddhāu (f. loc. sg.), in failure, in nonsuc-
 cess.

ca, and.

kṛtvā (gerund *√kr*), making, having made,
 having done, having acted.

api, even, also.

na, not.

nibadhyate (3rd sg. pr. indic. passive *ni√badh*), he is bound down, he is bound.

IV

23

गतसङ्गस्य मुक्तस्य

gatasāṅgasya muktasya

of the free from attachment, of the released,

ज्ञानावस्थितचेतसः ।

jñānāvasthitacetasaḥ

of him whose thought is established in knowledge,

यज्ञायाचरतः कर्म

yajñāyācarataḥ karma

for sacrifice undertaking, action

समग्रं प्रविलीयते ॥

samagram̐ pravīḷiyate

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.

sāṅgasya (m. gen. sg.), of attachment, of clinging.

(*gatasāṅgasya*, 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* $\sqrt{sthā}$), established, supported.

cetasas (n. gen. sg.), of thought, of mind.

(*jñānāvasthitacetasaḥ*, m gen. sg. BV cpd., of him whose thought is established in knowledge.)

yajñāya (m. dat. sg.), to sacrifice, for sacrifice.

ācaratas (m. nom. sg. pr. participle act. \bar{a} \sqrt{car}), undertaking, moving towards.

karma (n. nom. sg.), action, ritual action.

samagram̐ (adv.), wholly, together, in the aggregate.

pravīḷiyate (3rd sg. pr. indic. pass. *pra vi* $\sqrt{lī}$), is is melted away, it becomes dissolved, it vanishes.

ब्रह्मार्पणं ब्रह्म हविर्

brahmārpaṇam brahma havir

Brahman the offering, Brahman the
oblation,

ब्रह्माग्नौ ब्रह्मणा हुतम् ।

brahmāgnāu brahmaṇā 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.

arpaṇam (n. nom. sg.), offering, placing
upon, entrusting.

brahma (n. nom. sg.), Brahman.

havis (n. nom., sg.), oblation, pouring out.

brahma (n.), Brahman.

agnāu (m. loc. sg.), in the fire.

(*brahma-agnau*, m. loc. sg. TP cpd., in the
fire of Brahman.)

brahmaṇā (n. inst. sg.), by Brahman.

hutam (m. acc. sg. p. pass. participle √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 √gam), to be attained,
to be gone, to be approached, to be accom-
plished.

brahmakarma (n.), Brahman action, action of
Brahman.

samādhinā (m. inst. sg. from *sam ā dhā*),
by contemplating, by absorption, in con-
templation.

(*brahmakarmasamādhinā*, m. inst. sg. BV
cpd., by one who contemplates the action
of Brahman.)

* “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.

देवम् 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* √*ās*), 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).
opajuhvati (3rd pl. pr. indic. act. *upa* √*hu*), they offer, they sacrifice, they present oblations.

श्रोत्रादीनीन्द्रियाण्य् अन्ये
śrotrādīnīndriyāny anye
 hearing like senses others

संयमाग्निषु जुह्वति ।
samyamāgniṣu juhvati
 in the restraint fires they offer

शब्दादीन् विषयान् अन्य
śabdādīn viṣayān anya
 sound commencing with, objects of the
 senses others

इन्द्रियाग्निषु जुह्वति ॥
indriyāgniṣu juhvati
 in the sense fires they offer.

Others offer senses like hearing
 In the fire of restraint;
 Still others offer sound and other
 objects of the senses
 In the fire of the senses.

śrotra (n.), hearing.
ādīni (n. acc. pl.), commencing with, and so
 forth, lit. "whose first was."
indriyāni (n. acc. sg.), senses, powers.
anye (m. nom. pl.), others.
samyamāgniṣu (*samyama agniṣu*, m. loc.
 pl.), in restraint fires, in the fires of re-
 straint, in the fires of control.
juhvati (3rd pl. pr. indic. act. √*hu*), they
 offer, they sacrifice, they honor.
śabda (m.), sound.
ādīn (m. acc. pl.), commencing with, and so
 forth, "whose first was."
viṣayān (m. acc. pl.), objects of the senses,
 provinces of the senses.
anya (*saṁdhi* for *anye*, m. nom. pl.), others.
indriyāgniṣu (m. loc. pl.), in sense fires, in
 the fires of the senses.
juhvati (3rd pl. pr. indic. act. √*hu*), they
 offer, they sacrifice.

सर्वाणीन्द्रियकर्माणि
sarvāṇīndriyakarmāṇi
 all sense actions

प्राणकर्माणि चापरे ।
prāṇakarmāṇi cāpare
 and vital breath action others

आत्मसंयमयोगाग्नौ
ātmasaṁyamayogāgnāu
 in the self-restraint-of-Yoga fire

जुह्वति ज्ञानदीपिते ॥
juhvati jñānadīpīte
 they offer, in knowledge kindled.

Others offer all actions of the senses
 And actions of the vital breath
 In the fire of the yoga of self-restraint,
 Which is kindled by knowledge.

sarvāṇi (n. acc. pl.), all.
indriyakarmāṇi (n. acc. pl.), sense actions,
 actions of the senses.
prāṇa (m.), vital breath.
karmāṇi (n. acc. pl.), actions.
ca, and.
apare (m. nom. pl.), some, others.
ātmasaṁyama, self restraint, self control.
yogāgnāu (m. loc. sg.), in Yoga fire.
(ātmasaṁyamayogāgnāu, m. loc. sg. TP
 cpd., in the fire of the Yoga of self re-
 straint.)
juhvati (3rd pl. pr. indic. act. √*hu*), they
 offer, they sacrifice.
jñāna (n.), knowledge.
dīpīte (m. loc. sg. caus. p. pass. participle
 √*dīp*), in kindled.
(jñānadīpīte, 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

svādhyāyajñānāyajñāśca

whose sacrifices consist of Vedic recita-
tion and the knowledge sacrifice,

यतयः संशितव्रताः ॥

yatayah samśitavratāḥ

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, mate-
rial 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.
(*svādhyāyajñānāyajñās*, 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 aus-
terity.

samśita (p. pass. participle *sam √śi*), sharp-
ened, whetted.

vratās (m. nom. pl.), vows, ordinances, rules,
commands.

अपाने जुह्वति प्राणं

apāne juhvati prāṇam

in exhalation they offer inhalation,

प्राणे ज्ञानं तथापरे ।

prāṇe 'pānam tathāpare

in inhalation, exhalation thus others

प्राणापानगती रुद्ध्वा

prāṇāpānagatī ruddhvā

the path of inhalation and exhalation
restraining,

प्राणायामपरायणा : ॥

prāṇāyāmaparāyaṇāḥ

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.

prāṇam (m. acc. sg.), inhalation, vital breath.

prāṇe (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.

prāṇāpānagatī (f. acc. dual), the paths of inhalation and exhalation.

ruddhvā (gerund $\sqrt{2 rudh}$), restraining.

prāṇa (m.), vital breath, inhalation.

āyāma (m. from \sqrt{yam}), control, stopping.

parāyaṇās (m. nom. pl. ifc.), intent upon.

(*prāṇāyāma-parāyaṇās*, m. nom. pl., TP cpd, intent on breath control.)

* These are Yoga breathing exercises, as yet understood by few in the West, but familiar to all Yogins.

IV

30

अपरे नियताहाराः

apare niyatāhārāḥ

others who have been restrained in foods

प्राणान् प्राणेषु जुह्वति ।

prāṇān prāṇeṣu juhvati

inhalations into inhalations they offer,

सर्वे ऽप्येते एते यज्ञविदो

sarve 'pyete yajñavidō

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.

prāṇān (m. acc. pl.), inhalations, vital
breaths.

prāṇeṣu (m. loc. pl.), in inhalations, in vital
breaths.

juhvati (3rd pl. pr. indic. act. √*hu*), they sac-
rifice, they offer.

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

api, even, also.

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

yajñavidas (m. nom. pl.), the sacrifice-know-
ing, those with knowledge of sacrifice.

yajñakṣapita (*yajña* + p. pass. causative par-
ticipule √*4kṣī*), sacrifice-destroyed, de-
stroyed by sacrifice.

kalmaṣās (m. nom. pl.), evils, wrongs.

(*yajñakṣapitakalmaṣās*, m. nom. pl. BV
cpd., whose evils have been destroyed
through sacrifice.)

IV

31

यज्ञशिष्टामृतभुजो
yajñāśiṣṭāmṛtabhujo
the sacrifice-remnant-nectar-enjoying

यान्ति ब्रह्म सनातनम् ।
yānti brahma sanātanam
they go to Brahman, *prīmaeval*;

नायं लोको ज्ये अयज्ञस्य
nāyam loko 'sty ayajñasya
not this world it is for the non-
sacrificing,

कुतो ज्यः कुरुसत्तम ॥
kuto 'nyah kurasattama
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?

yajñāśiṣṭa (n.), sacrifice remainder, remainder of the offering, remainder consumed after the gods have taken their portion of the sacrifice.

amṛta (n.), nectar, immortality.

bhujas (f. nom. pl.), enjoying, eating.

(*yajñāśiṣṭa-amṛta-bhujas*, f. nom. pl., BV, sacrifice-remnant-nectar-enjoying ones.

yānti (3rd sg. pr. indic. act. √yā), they go, they come.

brahma (n. acc. sg.), to Brahman, Brahman.
sanātanam (n. acc. sg.), *prīmaeval*, aged, ancient.

na, not.

ayam (m. nom. sg.), this.

lokas (m. nom. sg.), world.

asti (3rd sg. pr. indic. √as), it is.

ayajñasya (m. gen. abl. sg.), of the non-sacrificing, for the non-sacrificing one.

kutas (interrog.), how?

anyas (m. nom. sg.), other.

kurasattama (m. voc. sg.), Best of Kurus, Highest of Kurus, epithet of Arjuna.

एवं बहुविधा यज्ञा

evam bahavidhā yajñā

thus of many kinds, sacrifices,

वितता ब्रह्मणो मुखे ।

vitatā brahmaṇo 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 jñātvā vimokṣyase

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.

bahavidhās (m. nom. pl.), of many kinds, of many sorts.

yajñās (m. nom. pl.), sacrifices, offerings.

vitatās (m. nom. pl. sg. p. pass. participle *vi* √*tan*), stretched, arranged, spread.

brahmaṇas (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. √*vid*), know! learn!

tān (m. acc. pl.), them.

sarvān (m. acc. pl.), all.

evam, thus, this.

jñātvā (gerund √*jñā*), knowing, having known.

vimokṣyase (2nd sg. fut. pass. *vi* √*muc*), thou shalt be released, thou shalt be liberated.

श्रेयान् द्रव्यमयाद् यज्ञाज्
śreyān dravyamayād yajñāj
 better than material-possession sacrifice

ज्ञानयज्ञः परंतप ।
jñānayajñah paramtapa
 (is) knowledge sacrifice, Scorcher of the
 Foe.

सर्वं कर्माखिलं पार्थ
sarvaṁ karmākḥilam pārtha
 all action without a gap, Son of Pṛthā

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.
ākḥilam (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 √*āp*), it is fully comprehended, it is
 contained in, it is finished.

IV

34

तद् विद्धि प्रणिपातेन
tad viddhi pranipātena
this know! by humble submission,

परिप्रश्नेन सेवया ।
paripraśnena sevayā
by enquiry, by service,

उपदेक्ष्यन्ति ते ज्ञानं
upadekṣyanti te jñānam
they will teach to thee knowledge,

ज्ञानिनस् तत्त्वदर्शिनः ॥
jñāninas tattvadarśinaḥ
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. √*vid*), know!
learn!
pranipātena (m. inst. sg. from *pra ni* √*pat*),
by bowing respectfully to, by humble sub-
mission, by prostrating oneself.
paripraśnena (m. inst. sg. from *pari* √*prach*),
by interrogation, by enquiry.
sevayā (f. inst. sg.), by service, by waiting
on, by attendance.
upadekṣyanti (3rd pl. fut. act. *upa* √*diś*),
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 √*drś*), perceiv-
ers, seers, understanders.
(*tattva-darśinas*, m. nom. pl. TP cpd., seers
of truth.)

IV

35

यज् ज्ञात्वा न पुनर् मोहम्
yaj jñātvā na punar moham
 which, having known, not again delusion

एवं यास्यसि पाण्डव ।
evam yāsyasi pāṇḍava
 thus thou shalt fall into, Son of Pāṇḍu

येन भूतान्य् अशेषेण
yena bhūtāny aśeṣeṇa
 by which beings without remainder

द्रक्ष्यस्य् आत्मन्य् अथो मयि ॥
drakṣyasy 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.
jñātvā (gerund √*jñā*), knowing, having known.
na, not.
punar, again.
moham (m. acc. sg.), delusion, confusion.
evam, thus, so.
yāsyasi (2nd sg. fut. act. √*yā*), thou shalt go to, thou shalt come to, thou shalt fall into.
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, epithet of Arjuna.
yena (m. inst. sg.), by which, with which.
bhūtāni (n. acc. sg.), beings, creatures.
aśeṣeṇa (m. inst. sg.), without remainder, all.
drakṣyasi (2nd sg. fut. act. √*drś*), 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.

IV

36

अपि चेद् असि पापेभ्यः

api ced asi pāpebhyah

even if thou art of evil-doers

सर्वेभ्यः पापकृत्तमः ।

sarvebhyah pāpakṛttamaḥ

of all the most evil doing,

सर्वं ज्ञानप्लवेनैव

sarvaṁ jñānaplavenāiva

all by knowledge boat

वृजिनं संतरिष्यसि ॥

vṛjinam śantariṣyasi

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.

pāpakṛttamas (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).

vṛjinam (n. acc. sg.), wickedness, sinfulness.

śantariṣyasi (2nd sg. fut. act. *śam* \sqrt{tr}), thou shalt cross over, thou shalt transcend.

IV

37

यथैधांसि समिद्धो जगिर्
yathāidhānsi samiddho 'gnir
as firewood the kindled fire

भस्मसात्कुरुते ऽर्जुन ।
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.
edhānsi (n. nom. pl.), firewood, kindling.
samiddhas (m. nom. sg. p. pass. participle
sam √*indh*), set on fire, kindled.
agnis (m. nom. sg.), fire.
bhasmasāt kurute (*bhasmasāt* adv. + 3rd sg.
pr. indic. mid. √*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.
karmāṇi (n. acc. pl.), actions.
bhasmasāt (adv.), to ashes.
kurute (3rd sg. pr. indic. mid. √*kr*), it re-
duces.
tathā, thus, in this way, so.

IV

38

न हि ज्ञानेन सदृशं

na hi jñānena sadṛśam

not indeed to knowledge similar

पवित्रम् इह विद्यते ।

pavitram iha vidyate

purifier here in the world it is found;

तत् स्वयं योगसंसिद्धः

tat svayaṁ yogasaṁsiddhaḥ

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.

sadṛśam (n. nom. sg.), similar, equal.

pavitram (n. nom. sg.), purifier, cleanser.

iha, here, here in the world.

vidyate (3rd sg. pr. indic. passive √2 *vid*), it is found.

tat, (n. acc. sg.), that.

svayaṁ (adv.), himself, own, self.

yoga (m.), Yoga.

saṁsiddhas (m. nom. sg. p. pass. participle *saṁ* √*sikh*), perfected, accomplished, successful.

(*yoga-saṁsiddhas*, 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. √2 *vid*), he finds, one finds.

श्रद्धावाँल् लभते ज्ञानं
śraddhāvāñl labhate jñānam
 possessing faith he attains knowledge

तत्परः संयतेन्द्रियः ।
tatparaḥ samyatendriyaḥ
 devoted to that, restraining sense,

ज्ञानं लब्ध्वा परां शान्तिम्
jñānam labdhvā parāṁ śāntim
 knowledge having attained, to supreme
 peace

अचिरेणाधिगच्छति ॥
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. √*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* √*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 √*abh*), attaining, obtaining, having attained.
parām (f. acc. sg.), supreme, highest.
śāntim (f. acc. sg.), peace, tranquility.
acireṇa (adv.), by not slowly, by not for long, speedily, soon.
adhigacchati (3rd sg. pr. indic. act. *adhi* √*gam*), he attains, he goes, he meets with.

IV

40

अज्ञश्चाश्रद्धधानश्च
ajñāścāśraddadhānaśca
 and ignorant and not faith giving

संशयात्मा विनश्यति ।
saṁśayātmā vinaśyati
 he whose self is doubtful is destroyed;

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

न सुखं संशयात्मनः ॥
na sukhaṁ saṁśayātmanah
 not happiness for the doubting self.

**The man who is ignorant, and
 does not have faith,
 Who is of a doubting nature, is
 destroyed.
 Neither this world nor that beyond,
 Nor happiness, is for him who
 doubts.**

ajñas (m. nom. sg.), ignorant, unknowing.
ca, and.
āśraddadhānas (m. nom. sg.), not giving
 faith, without giving faith, not placing
 faith.

ca, and.
saṁśaya (m. from *sam* √*śi*), doubting, hesi-
 tating, lacking in resolution.

ātmā (m. nom. sg.), self.
(saṁśayātmā, nom. sg. BV cpd., he whose
 self doubts.)

vinaśyati (3rd sg. pr. indic. act. vi √*naś*), he
 is lost, he is destroyed.

na, not.

ayam (m. nom. sg.), this.

lokas (m. nom. sg.), world.

asti (3rd sg. pr. indic. √*as*), it is, there is.

na, not.

paras, beyond, distant, remote, former, later.
na, not, nor.

sukham (n. nom. sg.), happiness, bliss, agree-
 ableness, comfort, pleasure, delight, joy.

saṁśaya (m. from *sam* √*śi*), doubting, hesi-
 tating.

ātmanas (m. gen. sg.), of the self, for the
 self.

(saṁśayātmanas, m. gen. sg. BV cpd., of the
 self of him who doubts, for him whose self
 is doubtful.)

योगसंन्यस्तकर्मणं
yogasamnyastakarmāṇaṁ
 him whose actions are renounced in
 Yoga,

ज्ञानसंछिन्नसंशयम् ।
jñānasamchinnaśāyam
 whose doubt is cut away by knowledge,

आत्मवन्तं न कर्माणि
ātmavantaṁ na karmāṇi
 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 √2 as*),
 renounced, abandoned, give up, thrown
 down.

karmāṇam (n. acc. sg.), action.
(yogasamnyastakarmāṇam, n. acc. sg. BV
cpd., him who has renounced action in
Yoga.)

jñāna (n.), knowledge.
samchinna (p. pass. participle *sam √chid*),
 cut away, severed.
śāyam (m. acc. sg.), doubt, irresolution,
 hesitation.

(jñānasamchinnaśāyam, m. acc. sg. BV
cpd., whose doubt is cut away by knowl-
edge.)

ātmavantaṁ (m. acc. sg.), self possessed,
 composed, prudent, having a self.
na, not.

karmāṇi (n. nom. pl.), actions.
nibadhnanti (3rd pl. pr. indic. act. *ni √badh*
√bandh), they bind, they bind down, they
 fetter.

dhanamjaya (m. voc. sg.), Conqueror of
 Wealth, epithet of Arjuna.

तस्माद् अज्ञानसंभूतं
tasmād ajñānasambhūtam
 therefore ignorance proceeding from

हृत्स्थं ज्ञानासिना ऽत्मनः ।
hṛtstham jñānāsinā 'tmanah
 abiding in the heart, with thine own
 knowledge-sword from thyself

छित्त्वेन संशयं योगम्
chittvānam saṁśayam yogam
 having cut away this doubt, to Yoga

आतिष्ठोत्तिष्ठ भारत ॥
ātiṣṭhottiṣṭha 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.
hṛtstham (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 √*chid*), cutting away, sever-
 ing, having cut away, having severed.
enam (m. acc. sg.), this.
saṁśayam (m. acc. sg.), doubt, hesitation,
 irresolution.
yogam (m. acc. sg.), Yoga, to Yoga.
ātiṣṭha (2nd sg. imperative act. *ā* √*sthā*), re-
 sort! go towards! perform!
uttiṣṭha (2nd sg. imperative act. *ud* √*sthā*),
 stand up! arise!
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

End of Book IV

The Yoga of Renunciation of
 Action in Knowledge

BOOK V

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.

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

1

संन्यासं कर्मणां कृष्ण

saṁnyāsaṁ karmaṇām kṛṣṇa

renunciation of actions, Krishna,

saṁnyāsam (m. acc. sg. from *sam ni* $\sqrt{2}$ *as*),
renunciation, throwing down, abandon-
ment.

karmaṇām (n. gen. pl.), of actions, of deeds.

kṛṣṇa (m. voc. sg.), Krishna.

punar, again.

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

ca, and.

śaṁsasi (2nd sg. pr. indic. act. $\sqrt{śams}$), thou
praisest, thou recitest, thou approvest, thou
declarest.

पुनर् योगं च शंससि ।

punar yogam ca śaṁsasi

and again Yoga thou praisest.

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. $\sqrt{brū}$), tell!
say!

suniścitam (adv. from p. pass. participle *su-
nis* \sqrt{ci}), definitely, firmly resolved, in a
settled way.

यच्छ्रेय एतयोर् एकं

yacchreya etayor ekam

which better of these two, the one?

तन् मे ब्रूहि सुनिश्चितम् ॥

tan me brūhi 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.

V

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uvāca (3rd sg. perfect act. √vac), he said, he spoke.

2

संन्यासः कर्मयोगश्च
saṁnyāsaḥ karmayogaśca
 renunciation and the Yoga of action

saṁnyāsas (m. nom. sg.), renunciation, abandonment, throwing down.
karmayogas (m. nom. sg. TP cpd.), the Yoga of action.

निःश्रेयसकराद् उभौ ।
niḥśreyasakarāv ubhāu
 ultimate bliss effecting, both;

niḥśreyasa (n.), ultimate bliss, incomparable bliss, highest happiness.
karāu (m. nom. du.), leading to, making for, inviting, intending to accomplish, effecting.

तयोस् तु कर्मसंन्यासात्
tayos tu karmasaṁnyāsāt
 of the two, however, than renunciation of action,

(*niḥśreyasa-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.

कर्मयोगो विशिष्यते ॥
karmayogo viśiṣyate
 the Yoga of action is better.

karmasaṁnyāsāt (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.
viśiṣyate (3rd sg. pr. indic. passive √śiṣ), it is distinguished, it is better, it is superior, it excels.

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.

* 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.

ज्ञेयः स नित्यसंन्यासी
jñeyah sa nityasamnyāsī
 to be known, he the eternal renouncer,

यो न द्वेष्टि न काङ्क्षति ।
yo na dveṣṭi na kāṅkṣati
 who not he hates not he desires,

निर्द्वन्द्वो हि महाबाहो
nirdvandvo hi mahābāho
 indifferent to the opposites, in truth,
 O Mighty Armed One,

मुखं 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 $\sqrt{jñā}$), 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.
dveṣṭi (3rd sg. pr. indic. act. $\sqrt{dviṣ}$), he hates.
na, not, nor.
kāṅkṣati (3rd sg. pr. indic. act. $kāṅkṣ$), 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.
bandhāt (m. abl. sg.), from bondage.
pramucyate (3rd sg. pr. indic. passive $pra\sqrt{muc}$), he is liberated, he is released.

सांख्ययोगी पृथग्बालाः

sāṅkhyayogāu pṛthagbālāḥ

sāṅkhya and yoga distinct, the childish

प्रवदन्ति न पण्डिताः ।

pravadanti na paṇḍitāḥ

declare; not the paṇḍits;

एकम् अप्य् अस्थितः सम्यग्

ekam apy āsthitaḥ 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.

sāṅkhya, Sāṅkhya, 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.

pṛthak (adv.), distinct, separate, single, one by one.

bālās (m. nom. pl.), childish, foolish.

pravadanti (3rd sg. pr. indic. act. *pra* √*vad*), they declare, they maintain.

na, not.

paṇḍitās (m. nom. pl.), paṇḍits, wise men.

ekam (n. nom. sg.), one.

api, even.

āsthitas (m. nom. sg. p. pass. participle *ā* √*sthā*), practiced, followed, undertaken, performed.

samyāñc (adv.), correctly, (adj.) true, right.

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

vindate (3rd sg. pr. indic. mid. √*2 vid*), he finds, one finds.

phalam (n. acc. sg.), fruit.

यत् सांख्यैः प्राप्यते स्थानं
yat sām̐khyāiḥ prāpyate sthānam
 which by the Sām̐khyas is attained, the
 place,

तद् योगैर् अपि गम्यते ।
tad yogāir api gamyate
 that by Yogas also it is attained.

एकं सांख्यं च योगं च
ekam sām̐khyam ca yogam ca
 one Sām̐khya 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.
sām̐khyāis (m. inst. pl.), by the Sām̐khyas,
 by the followers of the Sām̐khya doctrine.
prāpyate (3rd sg. pr. passive *pra* √*āp*), it is
 attained, it is obtained, it is reached.
sthānam (n. acc. sg.), place, standing, posi-
 tion.
tad (n. nom. sg.), this, that.
yogāis (m. inst. pl.), by Yogas, by the fol-
 lowers of Yoga.
api, also, even.
gamyate (3rd sg. pr. passive √*gam*), it is at-
 tained, it is gone to, it is reached.
ekam (m. acc. sg.), one.
sām̐khyam (m. acc. sg.), Sām̐khya.
ca, and.
yogam (m. acc. sg.), Yoga.
ca, and.
yas (m. nom. sg.), who.
paśyati (3rd sg. pr. indic. act. √*paś*), he per-
 ceives, he sees.
sas (m. nom. sg.), he.
paśyati (3rd sg. pr. indic. act. √*paś*), he per-
 ceives, he sees.

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

दुःखम् आप्तुम् अयोगतः ।
duḥkham āptum ayogataḥ
 difficult to attain without yoga

योगयुक्तो मुनिर् ब्रह्म
yogayukto munir brahma
 the Yoga-disciplined sage Brahman

नचिरेणाधिगच्छति ॥
nacireṇādhiḡacchati
 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.**

saṁnyāsas (m. nom. sg.), renunciation,
 throwing down.
tu, indeed, but.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet of Arjuna and other warriors.
duḥkham (n. nom. sg.), difficult, painful.
āptum (infinitive $\sqrt{āp}$), 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.
nacireṇa (adv.), in no long time, quickly.
adhīḡacchati (3rd sg. pr. indic. act. *adhi*
 \sqrt{gam}), he attains, he reaches.

योगयुक्तो विशुद्धात्मा

yogayukto viśuddhātma

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

विजितात्मा जितेन्द्रियः ।

vijitātma jiteन्द्रियah

whose self is subdued, whose senses are conquered,

सर्वभूतात्मभूतात्मा

sarvabhūtātma bhūtātma

whose self has become the self of all beings,

कुर्वन् अपि 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 √śudh*), purified, cleansed.

ātma (m. nom. sg.), self.

(*viśuddhātma*, m. nom. sg. BV cpd., whose self is purified, whose self is cleansed.)

vijita (p. pass. participle *vi √ji*), conquered, subdued, controlled.

ātma (m. nom. sg.), self.

(*vijitātma*, m. nom. sg. BV cpd., whose self is subdued, whose self is conquered.)

jita (p. pass. participle *√ji*), conquered, subdued, controlled.

indriyas (n. with m. nom. sg. ending), sense. (*jiteन्द्रियas*, m. nom. sg. BV cpd., whose senses are conquered.)

sarva, all.

bhūta (m.), being.

ātma (m.), self.

bhūta (m.), being, becoming.

ātma (m. nom. sg.), self.

(*sarvabhūtātma bhūtātma*, m. nom. sg. BV cpd., whose self has become the self of all beings.)

kurvan (pr. participle act. *√kr*), acting, doing.

api, even, also.

na, not.

lipyate (3rd sg. pr. indic. passive *√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,

पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्

paśyañśṛṇvan sprśañjighran

seeing, hearing, touching, smelling,

अश्नन् गच्छन् स्वपञ्चवसन् ॥

aśnan gacchan svapañśvasan

eating, walking, sleeping, breathing,

“I do not do anything,” thus,

Steadfast in yoga, the knower of truth

should think,

Whether seeing, hearing, touching,

smelling,

Eating, walking, sleeping, breathing.

na, not.

eva, indeed (used as a rhythmic filler).

kiñcid or *kiñcid*, 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 $\sqrt{paś}$), seeing, perceiving, observing.

śṛṇvan (m. nom. sg. pr. act. participle \sqrt{sru}), hearing.

sprśan (m. nom. sg. pr. act. participle $\sqrt{sprś}$), touching.

jighran (m. nom. sg. pr. act. participle $\sqrt{ghrā}$), smelling, scenting.

aśnan (m. nom. sg. pr. act. participle $\sqrt{aś}$), 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 $\sqrt{śvas}$), breathing, blowing.

प्रलपन् विसृजन् गृह्णन्
pralapan visrjan grhñann
 talking, excreting, grasping,

उन्मिषन् निमिषन् अपि ।
unmiṣan nimiṣann api
 opening the eyes, shutting the eyes also.

इन्द्रियाणीन्द्रियार्थेषु
indriyāṇīndriyārtheṣu
 “the senses in the objects of the senses

वर्तन्त इति धारयन् ॥
vantanta 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* √*lap*), talking, chattering, addressing.
visrjan (m. nom. sg. pr. act. participle *vi* √*srj*), defecating, eliminating, letting go, discharging, sending forth, evacuating the bowels.
grhñan (m. nom. sg. pr. act. participle √*grah*), grasping, laying hold of.
unmiṣan (m. nom. sg. pr. act. participle *ud* √*miṣ*), opening the eyes.
nimiṣan (m. nom. sg. pr. act. participle *ni* √*miṣ*), shutting the eyes.
api, also, even.
indriyāṇi (n. nom. pl.), senses, powers.
indriyārtheṣu (n. loc. pl.), in the sense objects, in the objects of the senses.
vantanta (*saṁdhi* for *vantante*, 3rd pl. mid. pr. indic. √*vrt*), they abide, they dwell, they work, they turn.
iti, thus (often used to close a quotation).
dhārayan (m. nom. sg. pr. causative act. participle √*dhr*), resolving, maintaining, believing, being convinced.

ब्रह्मण्य् आधाय कर्माणि

brahmany ādhāya karmāṇi

on Brahman placing actions,

सङ्गं त्यक्त्वा करोति यः ।

saṅgamī tyaktvā karoti yaḥ

attachment having abandoned, he acts,
who

लिप्यते न स पापेन

lipyate na sa pāpena

defiled not he by evil

पद्मपत्रम् इवाम्भसा ॥

padmapatram 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.

brahmaṇi (n. loc. sg.), in Brahman, on Brahman.

ādhāya (gerund \bar{a} $\sqrt{dhā}$), placing, putting.

karmāṇi (n. acc. pl.), actions, deeds.

saṅgam (m. acc. sg.), attachment, clinging.

tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned.

karoti (3rd sg. pr. indic. act. \sqrt{kr}), he acts.

yaḥ (m. nom. sg.), who.

lipyate (3rd sg. pr. passive \sqrt{lip}), he is smeared, he is befouled, he is defiled.

na, not.

saḥ (m. nom. sg.), he, this.

pāpena (n. inst. sg.), by evil, by wrong.

padma (m.), lotus.

patram (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 अपि ।
kevalāir indriyāir api
 merely with the senses even

योगिनः कर्म कुर्वन्ति
yogīnaḥ karma kurvanti
 the yogins action perform

सङ्गं त्यक्त्वा ऽत्मशुद्धये ॥
saṅgam tyaktvā 'tmaśuddhaye
 attachment having abandoned, toward
 self purification.

With the body, with the mind, with
 the intellect,
 Even merely with the senses,
 The yogins perform action toward
 self-purification,
 Having abandoned attachment.

kāyena (m. inst. sg.), by the body, with the
 body.
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.
indriyāis (m. inst. pl.), by the senses, with
 the senses.
api, even, also.
yogīnas (m. nom. pl.), yogins.
karma (n. acc. sg.), action.
kurvanti (3rd pl. pr. indic. act. √*kr*), they
 perform, they do, they make.
saṅgam (m. acc. sg.), attachment, clinging.
tyaktvā (gerund √*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 त्यक्त्वा

yuktaḥ karmaphalam tyaktvā

he who is disciplined, action fruit having
abandoned,

शान्तिमाप्नोति नैष्ठिकीम् ।

śāntimāpnoti nāiṣṭhikīm

peace he attains complete;

अयुक्तः कामकारेण

ayuktaḥ kāmakāreṇa

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. $\sqrt{āp}$), he at-
tains, he obtains, he reaches.

nāiṣṭhikīm (f. acc. sg.), final, complete, last,
decided, highest, definitive, steady.

ayuktas (m. nom. sg.), undisciplined, un-
fixed in Yoga, unsteadfast.

kāmakāreṇa (m. inst. sg.), by desire-action,
by action resulting from desire.

phale (n. loc. sg.), in fruit.

saktas (m. nom. sg. p. pass. participle $\sqrt{sañj}$),
attached, clinging.

nibadhyate (3rd sg. pr. indic. passive *ni*
 \sqrt{bandh}), he is bound, he is bound down,
he is fettered.

सर्वकर्माणि मनसा
sarvakarmāṇi manasā
 all actions with the mind

संन्यस्यास्ते सुखं वशी ।
samnyasyāste sukhaṁ vaśī
 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.
karmāṇi (n. acc. pl.), actions, deeds.
manasā (n. inst. sg.), with the mind, by the
 mind.
samnyasya (gerund *sam ni √2 as*), renounc-
 ing, throwing down.
āste (3rd sg. pr. indic. mid. $\sqrt{ās}$), 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.
dehī (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.

* “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.

न कर्तृत्वं न कर्माणि
na kartṛtvam na karmāṇi
 not agency not actions

लोकस्य सृजति प्रभुः ।
lokasya sṛjati prabhuḥ
 of people He creates, the Lord,

न कर्मफलसंयोगं
na karmaphalasamyogam
 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.
kartṛtvam (n. acc. sg.), agency, means of action, state of performing action.
na, not, nor.
karmāṇi (n. acc. pl.), actions.
lokasya (m. gen. sg.), of the world, of people.
sṛjati (3rd sg. pr. indic. act. √*sṛj*), 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 spontaneousness).
tu, but, on the other hand.
pravartate (3rd sg. pr. indic. mid. *pra* √*vṛt*), it proceeds, it turns, it works.

नादत्ते कस्यचित् पापं
nādatte kasyacit pāpam
 not it receives of anyone the evil

न चैव सुकृतं विभुः ।
na cāiva sukṛtaṁ vibhuḥ
 and not either the good doing, the
 Omnipresent,

अज्ञानेनावृतं ज्ञानं
ajñānenāvṛtaṁ jñānam
 by ignorance (is) enveloped knowledge

तेन मुह्यन्ति जन्तवः ॥
tena muhyanti jantavaḥ
 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} $\sqrt{dā}$), 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).
sukṛtam (n. acc. sg.), good doing, goodness,
 virtue.
vibhuḥ (m. nom. sg.), the Omnipresent, the
 All Pervading, the Eternal, the ātman.
ajñānena (n. inst. sg.), by ignorance.
āvṛtam (n. nom. sg. p. pass. participle \bar{a}
 \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 con-
 fused.
jantavas (m. nom. pl.), people, offspring,
 living beings, men.

ज्ञानेन तु तद् अज्ञानं
jñānena tu tad ajñānaṃ
 by knowledge, however, this ignorance

येषां नाशितम् आत्मनः ।
yeṣāṃ nāśitam ātmanah
 of whom (pl.) destroyed of the self

तेषाम् आदित्यवज् ज्ञानं
teṣām ādityavaj jñānaṃ
 of them like the sun knowledge

प्रकाशयति तत् परम् ॥
prakāśayati 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.
yeṣām (m. gen. pl.), of whom.
nāśitam (n. nom. sg. causative p. pass. par-
 ticiple $\sqrt{naś}$), lost, destroyed.
ātmanas (m. gen. sg.), of the self.
teṣām (m. gen. pl.), of them.
ādityavat, like the sun.
jñānam (n. nom. sg.), knowledge.
prakāśayati (3rd sg. causative act. *pra* $\sqrt{kāś}$),
 it illumines, it causes to appear, it causes to
 shine.
tat (n. nom. sg.), this, that.
param (n. nom. sg.), Supreme Highest.

तद्बुद्ध्यस् तदात्मानस्
tadbuddhayas tadātmānas
 they whose minds are absorbed in that,
 whose selves are fixed on that,

तन्निष्ठास् तत्परायणाः ।
tanniṣṭhās tatparāyaṇāḥ
 whose basis is that, who hold that as
 highest object,

गच्छन्त्यपुनरावृत्तिं
gacchantyapunarāvṛttim
 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.
tanniṣṭhās (m. nom. pl. BV cpd. from *tad*
niṣṭhā), they whose basis is that, they
 whose foundation is that.
tatparāyaṇās (m. nom. pl. BV cpd.), they
 who hold that as highest object.
gacchanti (3rd pl. pr. indic. act. *gam*), they
 go.
apunar, not again.
āvṛttim (f. acc. sg. from *ā √vṛt*), return, re-
 birth.
(apunarāvṛttim, f. acc. sg., to rebirthlessness,
 to the end of rebirth.)
jñāna (n.), knowledge, wisdom.
nirdhūta (p. pass. participle, *nir √dhū*),
 shaken, shaken off.
kalmaṣās (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 ।
brāhmaṇe gavi hastini
 Brahman, on a cow, on an elephant

शुनि चैव श्वपाके च
śuni cāiva śvapāke ca
 and on a dog and on a dog-cooker*

पण्डिताः समदर्शिनः ॥
paṇḍitāḥ samadarśinaḥ
 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* √*nī*), training, educated,
 cultivated, cultivation.
sampanne (m. loc. sg. p. pass. participle *sam*
 √*pad*), accomplished, endowed.
(vidyā-vinaya-sampanne, m. loc. sg. TP cpd.,
 endowed with education and wisdom.)
brāhmaṇe (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.
paṇḍitās (m. nom pl.), paṇḍits, wise men.
sama, (adv.), same, equally, impartially.
darśinas (m. nom. pl.), looking, seeing, ob-
 serving, finding.

* Dog-cooker, a type of outcaste, offspring of a *śūdra* father and a *brāhmaṇ* mother, or offspring of a *cāṇḍāla* (son of a *śūdra* father and a *brāhmaṇ* mother), or of a prostitute, or of parents of various foreign mountain tribes, or of parents of a mixed *kṣatriya* and *śūdra* lineage, or of mixed *kṣatriya* and *vāiśya* lineage. Such people served as public executioners and in other menial or unpleasant occupations.

इहैव तैर् जितः सर्गो
ihāiva tāir jitaḥ sargo
 here on earth by those conquered birth,

येषां साम्ये स्थितं मनः ।
yeṣāṃ sām्यe sthitaṃ manaḥ
 of whom in impartiality established the
 mind;

निर्दोषं हि समं ब्रह्म
nirdoṣaṃ hi samam brahma
 guiltless, indeed impartial, Brahman

तस्माद् ब्रह्मणि ते स्थिताः ॥
tasmād brahmaṇi te sthitāḥ
 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 √ji),
 conquered, subdued, controlled.
sargas (m. nom. sg.), birth, coming forth.
yeṣām (m. gen. pl.), of whom.
sām्यe (n. loc. sg.), in equality, in sameness,
 in equability, in impartiality, in disinterest-
 edness.
sthitaṃ (n. nom. sg.), established, situated,
 abiding in, remaining.
manas (n. nom. sg.), mind, thought.
nirdoṣam (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.
brahmaṇi (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 prahr̥ṣyet priyam prāpya

not one should rejoice, the cherished
attaining,

नोद्विजेत् प्राप्य चाप्रियम् ।

nodvijet prāpya cāpriyam

and not one should shudder, attaining the
uncherished.

स्थिरबुद्धिर् असंमूढो

sthirabuddhir asan̄mūḍho

(with) firm intelligence, undeluded,

ब्रह्मविद् ब्रह्मणि स्थितः ॥

brahmavid brahmaṇi sthitaḥ

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.

prahr̥ṣyet (3rd sg. optative act. *pra* √*hr̥ṣ*),
one should rejoice, one should be excited.
priyam (m. acc. sg.), the cherished, the dear,
the preferred.

prāpya (gerund *pra* √*āp*), attaining, reaching.
na, not.

udvijet (3rd sg. opt. act. *ud* √*vij*), one should
shudder, one should tremble.

prāpya (gerund *pra* √*āp*), attaining, reaching.
ca, and.

apriyam (m. acc. sg.), uncherished, unde-
sired, non-dear.

sthira (f.), firm, solid, unshakable.

buddhis (f. nom. sg.), intelligence.

(*sthira-buddhis*, f. nom. sg. KD cpd., firm
intelligence.)

asan̄mūḍhas (m. nom. sg. p. pass. participle
a sam √*muh*), undeluded, unconfused.

brahmavid (m. nom. sg.), Brahman know-
ing, a knower of Brahman.

brahmaṇi (n. loc. sg.), in Brahman.

sthitas (m. nom. sg.), established, abiding,
situated.

बाह्यस्पर्शेष्वसक्तात्मा
bāhyasparśeṣvasaktātmā
 whose self is unattached to external
 contacts,

विन्दत्यात्मनि यत् सुखम् ।
vindatyātmāni yat sukham
 he finds in the self, who happiness,

स ब्रह्मयोगयुक्तात्मा
sa brahmayogayuktātmā
 he whose self is united with Brahman by
 Yoga,

सुखम् अक्षयम् अश्नुते ॥
sukham akṣayam aśnute
 happiness imperishable he reaches.

He whose self is unattached to external
 sensations,
 Who finds happiness in the Self,
 Whose Self is united with Brahman
 through yoga,
 Reaches imperishable happiness.

bāhya, outside, situated without.
sparśeṣu (m. loc. pl. from $\sqrt{\text{sprś}}$), in touch-
 ings, in contacts.
asakta (p. pass. participle $a \sqrt{\text{sañj}}$), un-
 attached, not clinging.
ātmā (m. nom. sg.), self, soul.
(bāhyasparśeṣvasaktātmā), m. nom. sg. BV
 cpd., he whose self is unattached to exter-
 nal sensations.)
vindati (3rd sg. pr. indic. act. $\sqrt{2 \text{ vid}}$), he
 finds.
ātmani (m. loc. sg.), in the self.
yad (n. acc. sg.), what, which, who.
sukham (n. acc. sg.), happiness, bliss.
sa (m. nom. sg.), he, this.
brahma (n.), Brahman.
yoga (m.), Yoga.
yukta (p. p. ss. participle $\sqrt{\text{yuj}}$), 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.
akṣayam (n. acc. sg.), imperishable, inde-
 structible.
aśnute (3rd sg. pr. indic. mid. $\sqrt{\text{as}}$), he
 reaches, he attains.

ये हि संस्पर्शजा भोगा
ye hi saṁsparśajā bhogā
 which indeed contact-born pleasures

दुःखयोनय एव ते ।
duḥkhayonaya eva te
 wombs (i.e. sources) of pain, they

आद्यन्तवन्तः कौन्तेय
ādyantavantaḥ kāunteya
 having a beginning and an end, Son of
 Kuntī,

न तेषु रमते बुधः ॥
na teṣu 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.
saṁsparśajāś (m. nom. pl.), born of touch-
 ing, born of contact.
bhogās (m. nom. pl.), pleasures, gratifica-
 tions.
duḥkha (n.), pain, misery, unhappiness.
yonayas (m. nom. pl.), wombs, sources.
(duḥkha-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.
-vantaś (m. nom. pl. suffix), having, rich in,
 tending toward.
(ādyantavantaś, m. nom. pl., having a begin-
 ning and an end.)
kāunteya (m. voc. sg.), Sun of Kuntī, epithet
 of Arjuna.
na, not.
teṣu (m. loc. pl.), in them.
ramate (3rd sg. mid. √ram), he is delighted, he
 rejoices.
budhas (m. nom. sg.), wise man, man of in-
 telligence.

शक्नोतीहैव यः सोढुं
śaknotīhāiva yaḥ soḍhum
 he is able here on earth, who, to endure,

प्राक् शरीरविमोक्षणात् ।
prāk śarīravimokṣaṇāt
 before liberation from the body

कामक्रोधोद्भवं वेगं
kāmakrodhodbhavaṁ vegam
 desire-and-anger-origination agitation

स युक्तः स सुखी नरः ॥
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. √śak), he is able, he can.
iha, here, here on earth.
eva, indeed (used as a rhythmic filler).
yaḥ (m. nom. sg.), who.
soḍhum (infinitive √sah), to bear, to endure, to tolerate.
prāk (prāñc, n. nom. sg.), before, previously, former.
śarīra, body, bodily frame.
vimokṣaṇāt (m. abl. sg. verbal noun from vi √muc), from liberation, from release.
(śarīravimokṣaṇāt, 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.
saḥ (m. nom. sg.), he, this.
yuktas (m. nom. sg. p. pass. participle √yuj), disciplined, fixed in Yoga, steadfast in Yoga.
saḥ (m. nom. sg.), he, this.
sukhī (m. nom. sg.), happy, fortunate.
naras (m. nom. sg.), man.

यो ज्तःसुखो ज्तरारामस्
 yo 'ntahsukho '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 brahmanirvāṇam
 this yogin Brahmanirvāṇa,

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.), "withinhappi-
 ness," having happiness within, (as BV
 cpd.) he who has happiness within.
 antarārāmas (m. nom. sg.), interior delight,
 delight within, content within, interior con-
 tentment, (as BV cpd.) he who has delight
 within.
 tathā, thus, in this way, as a consequence.
 antarjyotis (n. nom. sg.), inner radiance, in-
 terior 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.
 brahmanirvāṇam (n. acc. sg.), Brahmanir-
 vāṇa, the nirvāṇa of Brahman, the extinc-
 tion of the self in Brahman.
 brahmabhūtas (m. nom. sg.), absorbed in
 Brahman, identical in being with Brah-
 man.
 adhigacchati (3rd sg. pr. indic. act. adhi-
 √gam), he attains, he goes, he ascends to.

* *nirvāṇa*, from *nir* √*vā*, "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 non-being. It is related to the Hindu belief that to be born at all is a tragedy.

लभन्ते ब्रह्मनिर्वाणम्
labhante brahmanirvāṇam
 they attain Brahmanirvāṇa

ऋषयः क्षीणकल्मषाः ।
ṛṣayaḥ kṣīṇakalmaṣāḥ
 the seers (of) destroyed evils,

छिन्नद्वैधा यतात्मानः
chinnavāidhā yatātmānaḥ
 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.
brahmanirvāṇam (n. acc. sg.), the *nirvāṇa* of
 Brahman, the extinction of the self in
 Brahman.

ṛṣayas (m. nom. pl.), the *ṛṣis*, the seers.
kṣīṇa (m. p. pass. participle $\sqrt{kṣi}$), 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, dual-
 ities, disputes, doubts, uncertainties.
(chinna-dvāidhās, 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 $\sqrt{dhā}$), 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.

कामक्रोधवियुक्तानां

kāmakrodhaviyuktānām

of the desire-and-anger-separated-from

यतीनां यतचेतसाम् ।

yatinām yatacetāsām

of the ascetics, of the restrained in
thought,

अभितो ब्रह्मनिर्वाणं

abhito brahmanirvāṇam

close Brahmanirvāṇa

वर्तते विदितात्मनाम् ॥

varṭate 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-√yuj*), of the separated from, of the un-yoked, of the disjoined.

(*kāmakrodhaviyuktānām*, m. gen. pl. TP cpd., of those who are separated from desire and anger.)

yatinām (m. gen. pl.), of the ascetics.

yatacetāsām (m. gen. pl.), of the restrained in thought, (as BV cpd.) of those whose thoughts are controlled.

abhitas (adv.), close, near.

brahmanirvāṇam (n. nom. sg.), the *nirvāṇa* of Brahman, the extinction of the self in Brahman.

varṭate (3rd sg. pr. indic. mid. *√vr̥t*), it lies, it exists, it works, it turns.

vidita (p. pass. participle *√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.)

स्पर्शान् कृत्वा बहिर् बाह्यांश्च
sparśān kṛtvā bahir bāhyānś
 contacts having made outside (to be)
 expelled,

चक्षुश्चैवान्तरे भ्रुवोः ।
caṣṣuścāivāntare bhruvoḥ
 and the gaze in between the two brows,

प्राणापानौ समौ कृत्वा
prāṇāpānāu samāu kṛtvā
 inhalation and exhalation equal making,

नासाभ्यन्तरचारिणौ ॥
nāsābhyantaracāriṇāu
 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 $\sqrt{sprś}$), touchings, contacts.
kṛtvā (gerund \sqrt{kr}), making, doing, performing, having made, having performed.
bahis (adv.), outside, exterior.
bāhyān (m. acc. pl.), expelled, external, foreign, excluded.
caṣṣus (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.
prāṇa (m.), vital breath, inhalation.
apāna (m.), abdominal breath, exhalation.
(prāṇāpānāu, m. acc. dual, the vital breath and the abdominal breath, inhalation and exhalation.)
samāu (m. acc. dual), equal, the same, similar.
kṛtvā (gerund \sqrt{kr}), making, having made.
nāsā (f.), nose.
abhyantara, within, interiorly.
cāriṇāu (dual from \sqrt{car}), moving.
(nāsābhyantaracāriṇāu, m. acc. dual, moving within the nose.)

* These are elementary Yoga exercises, well-known 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 mokṣaparāyaṇaḥ

the sage, (with) release as highest aim,

विगतेच्छाभयक्रोधो

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.

mokṣaparāyaṇas (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).

saḥ (m. nom. sg.), he, this one.

भोक्तारं यज्ञतपसां
bhoktāraṃ yajñatapasāṃ
 the enjoyer of the sacrificial austerities

सर्वलोकमहेश्वरम् ।
sarvalokamaheśvaram
 (of) all the world the Mighty Lord,

सुहृदं सर्वभूतानां
suhṛdam sarvabhūtānām
 friend of all creatures,

ज्ञात्वा मां शान्तिमृच्छति ॥
jñātvā mām śāntimṛcchati
 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.)*
suhṛdam (m. acc. sg.), friend, companion.
sarvabhūtānām (m. gen. pl.), of all beings,
 of all creatures.
jñātvā (gerund $\sqrt{jñā}$), knowing, having
 known.
mām (acc. sg.), me.
śāntim (f. acc. sg.), peace, tranquility.
ṛcchati (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 ।

śrībhagavān uvāca

the Blessed Lord spoke:

śrībhagavān (n. nom. sg.), the Blessed Lord,
the Blessed One.

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

1

अनाश्रितः कर्मफलं

anāśritaḥ karmaphalam

not depending (on) action fruit

anāśritas (m. nom. sg. p. pass. participle *an*
ā $\sqrt{śri}$), 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.

yaś (m. nom. sg.), who.

saś (m. nom. sg.), he, this.

saṁnyāsī (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.

कार्यं कर्म करोति यः ।

kāryam karma karoti yaḥ

the to-be-done (ritual) action he does, who

स संन्यासी च योगी च

sa saṁnyāsī ca yogī ca

he a renouncer and a yogin

न निरग्निर् न चाक्रियः ॥

na niragnir na cākriyaḥ

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.

VI

2

यं संन्यासम् इति प्राहुर्
yam saṁnyāsam iti prāhur
 which renunciation thus they call

योगं तं विद्धि पाण्डव ।
yogam taṁ vidधि pāṇḍava
 Yoga it know, Son of Pāṇḍu

न ह्य् असंन्यस्तसंकल्पो
na hy asaṁnyastasaṁkalpo
 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.
saṁnyāsam (m. acc. sg.), renunciation,
 throwing down, casting aside.
iti, thus.
prāhur (3rd pl. perfect act. *pra* √*ah* with present meaning), they call, they say.
yogam (m. acc. sg.), Yoga.
taṁ (m. acc. sg.), it, this.
vidधि (2nd sg. imperative act. √*vid*), know! learn!
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, epithet of Arjuna.
na, not.
hi, indeed, truly.
asaṁnyasta (m.), not renounced, without renounced.
saṁkalpas (m. nom. sg.), volition, desire, purpose.
(asaṁnyasta-saṁkalpaḥ), m. nom. sg., without renounced purpose.)
yogī (m. nom. sg.), yogin.
bhavati (3rd sg. pr. indic. act. √*bhū*), he is, he becomes.
kaścana, anyone, anyone whatever.

VI

3

आरुरुक्षोर् मुनेर् योगं
ārurukṣor muner yogam
 of the desirous of ascending, of the sage, to
 Yoga

कर्म कारणम् उच्यते ।
karma kāraṇam ucyate
 action the means it is said;

योगारूढस्य तस्यैव
yogārūḍhasya tasyāiva
 of the Yoga-ascended, of him,

शमः कारणम् उच्यते ॥
śamaḥ 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.

ārurukṣos (m. gen. sg. desiderative noun from *ā* √*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.
kāraṇam (n. acc. sg.), method, cause, means.
ucyate (3rd sg. pr. indic. passive √*vac*), it is said, it is called.
yogārūḍhasya (m. gen. sg. p. pass. participle *yoga ā* √*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.
kāraṇam (n. acc. sg.), method, means.
ucyate (3rd sg. pr. indic. passive √*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 *prakṛti* (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.

VI

4

यदा हि नेन्द्रियार्थेषु
yadā hi nendriyārtheṣu
 when indeed not in the objects of the
 senses

न कर्मस्व अनुसज्जते ।
na karmasv anusajjate
 nor in actions he is attached

सर्वसंकल्पसंन्यासी
sarvasaṅkalpasamnyāsī
 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.
indriyārtheṣu (n. loc. pl.), in the objects of
 the senses.
na, not, nor.
karmasv (n. loc. pl.), in actions, in deeds,
anusajjate (3rd sg. pr. indic. mid. *anu* √*saj*
 √*sañj*), he is attached, he clings, he hangs
 onto.
sarvasaṅkalpa (m.), all purpose, all resolve,
 all determination.
samnyāsī (m. nom. sg.), renouncing, throw-
 ing down, casting aside.
(sarvasaṅkalpasamnyāsī, m. nom. sg. TP
 cpd., renouncing all purpose, renouncing
 all determination.)
yoga (m.), Yoga.
ārūḍhas (m. nom. sg. p. pass. participle *ā*
 √*ruh*), ascended, climbed.
(yogārūḍhas, m. nom. sg. TP cpd., as-
 cended to Yoga, mounted to Yoga.)
tadā, then.
ucyate (3rd. sg. pr. indic. passive √*vac*), it is
 said, he is said to be.

* See footnote previous stanza.

VI

5

उद्धरेद् आत्मना ज्मानं
uddhared ātmanā 'tmānam
one should uplift by the self the self;

नात्मानम् अवसादयेत् ।
nātmānam avasādayet
not the self one should degrade.

आत्मैव ह्यात्मनो बन्धुर्
ātmāiva hyātmano bandhur
the self indeed of the self a friend

आत्मैव रिपुर् आत्मनः ॥
ātmāiva ripur ātmanah
the self alone enemy of the self.

One should uplift oneself by the Self;
One should not degrade oneself;
For the Self alone can be a friend to
oneself,
And the Self alone can be an enemy of
oneself.

uddharet (3rd sg. optative act. *ud √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 √sad*), one should degrade, one should cause to sink, one should render down-hearted.

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.

VI

6

बन्धुर् आत्मा ज्मनस् तस्य

bandhur ātmā 'tmanas tasya

a friend the self of the self of him

येनात्मैवात्मना जितः ।

yenātmāivātmanā jitaḥ

by whom the self by the self conquered

अनात्मनस् तु शत्रुत्वे

anātmanas tu śatruṭve

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 √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.

śatruṭve (m. loc. sg.), in enmity, in rivalry, in
hostility.

varteta (3rd sg. optative mid. √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

jītātmanah prasāntasya

of the conquered self, of the peaceful

परमात्मा समाहितः ।

paramātmā samāhitah

the highest self (is) steadfast,

शीतोष्णसुखदुःखेषु

śītoṣṇasukhaduḥkheṣu

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.

jīta (p. pass. participle $\sqrt{jī}$), conquered, subdued.

ātmanas (m. gen. sg.), of the self.

(*jītāmanas*, m. gen. sg. BV cpd., of him who has conquered himself.)

prasāntasya (m. gen. sg. p. pass. participle $\text{pra } \sqrt{\text{śam}}$), of the peaceful, of him who is peaceful.

paramātmā (m. nom. sg.), highest self, Supreme Self.

samāhitas (m. nom. sg. p. pass. participle $\text{sam } \bar{a} \sqrt{\text{dhā}}$), steadfast, combined, united, composed, collected, devoted.

śīta (n.), cold.

uṣṇa (n.), heat.

sukha (n.), pleasure, happiness.

duḥkha (n.), pain, misery.

(*śītoṣṇasukhaduḥkheṣu*, 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.

(*mānāpamānayoḥ*, m. loc. DV cpd. dual, in honor and dishonor.)

* Highest self, the self which has been exalted by Yoga practice.

ज्ञानविज्ञानतृप्तात्मा
jñānavijñānatṛptātmā
 the knowledge-discrimination-satisfied
 self

कूटस्थो विजितेन्द्रियः ।
kūṭastho vijitendriyaḥ
 unchanging, (with) conquered sense,

युक्त इत्युच्यते योगी
yukta ityucyate yogī
 disciplined, thus he is said to be, the
 yogin

समलोष्टाश्मकाञ्चनः ॥
samaloṣṭāśmakāñcanaḥ
 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, un-
 derstanding.
tṛpta (p. pass. participle $\sqrt{tṛp}$), satisfied, con-
 tent.
ātmā (m. nom. sg.), self.
(jñānavijñānatṛptātmā, m. nom. sg. BV
 cpd., he whose self is satisfied with knowl-
 edge and discrimination.)
kūṭasthas (m. nom. sg.), unchanging, stand-
 ing at the top, immovable.
vijita (p. pass. participle \sqrt{ji}), conquered,
 subdued.
indriyas (m. nom. sg.), sense, power.
(vijita-indriyaḥ, 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.
loṣṭa (m.), clod, lump of clay.
aśma (m.), stone.
kāñcanas (m. nom. sg.), gold.
(samaloṣṭāśmakāñcanas, 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
prakṛti (material nature).

सुहृन्मित्रार्युदासीन-
suhr̥nmitrāryudāsīna-
 friend-companion-enemy sitting apart,

मध्यस्थद्वेष्यबन्धुषु ।
madhyasthadveṣyabandhuṣu
 standing in the middle among enemies
 and kinsmen

साधुष्व् अपि च पापेषु
sādhuṣv̥ api ca pāpeṣu
 among the righteous and also among the
 evil

समबुद्धिर् विशिष्यते ॥
samabuddhir̥ viśiṣyate
 impartial minded, he is to be distin-
 guished.

**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.**

suhr̥d (m.), friend, companion.
mītra (m.), associate, companion.
ari (m.), enemy.
udāsīna (m. pr. participle *ud √ās*), sitting
 apart, free from affection or hatred, impar-
 tial, disinterested, dispassionate, in-dif-
 ferent.
madhyastha (m.), standing in the middle,
 neutral.
dveṣya (m.), enemy, foe.
bandhu (m.), kinsman, friend, companion.
(suhr̥nmitrāryudāsīnamadhyasthadveṣyaban-
dhuṣu, 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.
viśiṣyate (3rd sg. pr. indic. mid. *vi śiṣ*), he is
 to be distinguished, he is preeminent.

* A consequence of contemplation of the *ātman*
 exclusively.

VI

10

योगी युञ्जीत सततम्
yogī yuñjīta satatam
the yogin should concentrate constantly

आत्मानं रहसि स्थितः ।
ātmānaṁ rahasi sthitaḥ
on the self, in solitude remaining,

एकाकी यतचित्तात्मा
ekākī yatacittātmā
alone controlled thought and self

निराशीर् अपरिग्रहः ॥
nirāśīr 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. √*yuj*), he
should concentrate, he should yoke him-
self, he should discipline himself.
satatam (adv.), constantly.
ātmānaṁ (m. acc. sg.), the self, to the self,
on the self.
rahasi (n. loc. sg.), in solitude, alone.
sthitaḥ (m. nom. sg. p. pass. participle √*sthā*),
remaining, situated.
ekākī (m. nom. sg.), alone, solitary.
yata (p. pass. participle √*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.)
nirāśīr (m. nom. sg.), without desires, with-
out asking, without wish.
aparigrahas (m. nom. sg.), destitute, nonac-
cepting, without possessions or a wife.

VI

11

शुचौ देशे प्रतिष्ठाप्य

śucāu deśe pratiṣṭhāpya

in a clean place establishing

स्थिरम् आसनम् आत्मनः ।

sthiram āsanam ātmanah

a firm seat for himself

नात्युच्छ्रितं नातिनीचं

nātyucchritam nātinīcam

not too high, not too low,

चैलाजिनकुशोत्तरम् ॥

cāilājīnakūśottaram

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 un-
defiled, in radiant, in virtuous, in holy, in
pure.

deśe (m. loc. sg.), in a place, in a region, in a
spot.

pratiṣṭhāpya (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 him-
self.

na, not.

atyucchritam (m. acc. sg. p. pass. participle
atī ud √*śri*), raised too high, too much el-
evated.

na, not.

atinīcam (n. acc. sg. from *atī ni* √*2 añc*), too
low, too short, too mean, too base.

cāila (m.), cloth.

ajina (n.), skin of an antelope.

kūśa (m.), kuśa grass, a kind of fragrant
grass.

uttaram (n. acc. sg.), covering, ultimate
layer, bottom.

(*cāilājīnakūśottaram*, 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.

VI

12

तत्रैकाग्रं मनः कृत्वा

tatrāikāgram manah kṛtvā

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 ॥

yogamātmaviśuddhaye

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.

kṛtvā (gerund √kr), making, having made,
having performed.

yata (p. pass. participle √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* √viś), seating him-
self, sitting.

āsane (n. loc. sg.), on the seat.

yuñjāt (3rd sg. optative act. √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, to-
ward purification, for the purpose of puri-
fication.

(*ātma-viśuddhaye*, f. dat. sg. TP cpd., for
purification 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.

समं कायशिरोग्रीवं
samaṁ kāyaśirogrīvaṁ
 erect the body, head and neck

धारयन् अचलं स्थिरः ।
dhārayann acalam sthiraḥ
 holding, motionless, steady

संप्रेक्ष्य नासिकाग्रं स्वं
sampreṣya nāsikāgraṁ svaṁ
 looking at the tip of the nose own

दिशश्चानवलोकयन् ॥
diśaścānavālokayan
 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,**

samaṁ (m. acc. sg.), balanced, equal, erect.
kāya (m.), body.
śiras (n.), head.
grīvaṁ (m. acc. sg.), neck.
(kāyaśirogrīvaṁ, m. acc. sg., body, head and neck.)
dhārayan (m. nom. sg. pr. causative participle \sqrt{dhr}), holding, placing.
acalam (m. acc. sg.), motionless, unmoving.
sthiraḥ (m. nom. sg.), steady, immovable.
sampreṣya (gerund *sam pra* $\sqrt{ikṣ}$), looking at, concentrating the eyes on.
nāsikā (f.), nose, nostril.
agram (n. acc. sg.), foremost point, tip.
svam (m. acc. sg.), own, of oneself.
diśas (f. acc. pl.), regions, quarters, directions.
ca, and.
anavālokayan (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.

प्रशान्तात्मा विगतभीर्
praśāntātmā vigatabhīr
 (with) quieted self, banishing fear,

ब्रह्मचारिव्रते स्थितः ।
brahmacārivrate sthitaḥ
 in brahmacārin vow (of continence)
 established,

मनः संयम्य मच्चित्तो
manaḥ saṁyamya maccitto
 the mind controlling, thoughts fixed
 on me,

युक्त आसीत् मत्परः ॥
yukta āsīta matparaḥ
 concentrated he should sit, devoted to me.

With quieted mind, banishing fear,
 Established in the brahmacharin vow
 of celibacy,
 Controlling the mind, with thoughts
 fixed on Me,
 He should sit, concentrated, devoted
 to Me.

praśānta (m. p. pass. participle *pra* √*śam*),
 quieted, made peaceful.
ātmā (m. nom. sg.), self.
vigata (p. pass. participle *vi* √*gam*), gone
 away, disappeared, banished, banishing.
bhīr (f. nom. sg.), fear, apprehension, fright,
 dread.
*(vigata-bhīr, f. nom. sg. KD cpd., banishing
 fear.)*
brahmacārivrate (n. loc. sg.), in brahmacārin
 vow, in pledge of chastity, in vow of con-
 tinence.
sthitas (m. nom. sg.), established, standing.
manas (n. acc. sg.), mind, thought.
saṁyamya (gerund *sam* √*yam*), controlling,
 subduing.
maccittas (m. nom. sg.), thinking of me,
 thoughts fixed on me.
yuktas (m. nom. sg. p. pass. participle √*yuj*),
 concentrated, disciplined, steadfast, yoked.
āsīta (3rd sg. optative mod. √*ās*), he should
 sit.
matparas (m. nom. sg.), devoted to me, hold-
 ing me as highest object.

युञ्जन् एवं सदा ज्मानं
yuñjann evaṃ sadā 'tmānam
 disciplining thus always himself,

योगी नियतमानसः ।
yogī niyatamānasah
 the yogin of subdued mind

शान्तिं निर्वाणपरमां
śāntim nirvāṇaparamām
 to peace, to nirvāṇa supreme

मत्संस्थाम् अधिगच्छति ॥
matsamsthām adhiḡacchati
 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.
evaṃ, 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 sub-
 dued.
śāntim (f. acc. sg.), peace, tranquility.
nirvāṇa, nirvāṇa, extinction of the self in
 Brahman.
paramām (f. acc. sg.), highest, supreme.
*(nirvāṇa-paramām, f. acc. sg. KD cpd., nir-
 vāṇa supreme.)*
matsamsthām (f. acc. sg.), "me together
 standing," union with me.
adhiḡacchati (3rd sg. pr. indic. act. *adhi
 \sqrt{gam}*), he attains, he goes.

VI

16

नात्यश्नतस् तु योगो ऽस्ति
nātyaśnatas tu yogo 'sti
 not of eating too much, indeed, Yoga
 it is

न चैकान्तम् अश्नतः ।
na cāikāntam aśnataḥ
 and not absolutely of not eating

न चातिस्वप्नशीलस्य
na cātisvapnaśīlasya
 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.
atyāśnatas (m. gen. sg. pr. act. participle *ati* √*aś*), of eating too much.
tu, indeed, but.
yogas (m. nom. sg.), Yoga.
asti (3rd sg. pr. indic. √*as*), it is, there is.
na, not.
ca, and.
ekāntam (adv.), absolutely, of necessity, solely, only, exclusively.
anaśnatas (m. gen. sg. pr. participle *an* √*aś*), of one who does not eat, of one who refrains from food.
na, not.
ca, and.
atisvapna (m.), too much sleeping, over-sleeping.
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 √*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.

* This statement, not dissimilar to the "middle way" of the Buddha, is among several references in the Bhagavad Gītā to extreme practices on the part of some ascetics. The following stanza continues the idea.

VI

17

युक्ताहारविहारस्य
yuktāhāravihārasya
of the moderate in food and diversion,

युक्तचेष्टस्य कर्मसु।
yuktaceṣṭasya karmasu
of the disciplined in performance of
actions,

युक्तस्वप्नावबोधस्य
yuktasvapnāvabodhasya
of the moderate in sleep and waking

योगो भवति दुःखहा ॥
yogo bhavati duḥkhaḥā
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 √*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 √*yuj*), disciplined,
moderate.
ceṣṭasya (m. gen. sg.), of actions.
(*yuktaceṣṭasya*, m. gen. sg. BV cpd., whose
actions are disciplined.)
karmasu (n. loc. pl.), in actions.
yukta (p. pass. participle √*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. √*bhū*), it is, it
becomes.
duḥkhaḥā (m. nom. sg. from *duḥkha* √*han*),
sorrow destroying.

VI

18

यदा विनियतं चित्तम्
yadā viniyatam cittam
 when (with) controlled thought

आत्मन्य् एवावतिष्ठते ।
ātmany evāvatiṣṭhate
 in the self alone he is absorbed,

निःस्पृहः सर्वकामेभ्यो
niḥspṛhaḥ sarvakāmebhyo
 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.
viniyatam (n. nom. sg. p. pass. participle *vi*
ni √*yam*), controlled, subdued.
cittam (n. nom. sg.), thought.
ātmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
avatiṣṭhate (3rd sg. pr. indic. mid. *ava*
 √*sthā*), he is absorbed, he abides in, he
 remains.
niḥspṛhas (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 √*vac*), he is
 said to be, he is called.
tadā, then.

VI

19

यथा दीपो निवातस्थो
yathā dīpo nivāstho
as a lamp in a windless place

नेङ्गते सोपमा स्मृता ।
neṅgate sopamā smṛtā
not it flickers, the simile is recorded

योगिनो यतचित्तस्य
yogino yatacittasya
of the yogin, of controlled thought,

युञ्जतो योगम् आत्मनः ॥
yuñjato yogam ātmanah
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.
iṅgate (3rd sg. pr. indic. md. $\sqrt{iṅg}$), it flickers, it stirs.
sas (m. nom. sg.), simile.
smṛtā (f. nom. sg. p. pass. participle $\sqrt{smṛ}$),
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.
yuñjatas (m. gen. sg. pr. act. participle \sqrt{yuj}),
of concentrated, of steadfast, of perform-
ing.
yogam (m. acc. sg.), Yoga.
ātmanas (m. gen. sg.), of the self.

VI

20

यत्रोपरमते चित्तं
yatroparamate cittam
 where it is at rest, thought

निरुद्धं योगसेवया ।
niruddham yogasevayā
 restrained by Yoga practice

यत्र चैवात्मना ऽत्मानं
yatra cāivātmanā 'tmānaṁ
 and where by the self the self

पश्यन् आत्मनि 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* √*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* √*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. √*paś*), beholding, seeing.
ātmani (m. loc. sg.), in the self.
tuṣyati (3rd sg. pr. indic. act. √*tuṣ*), he is content, he is satisfied.

सुखम् आत्यन्तिकं यत् तद्
sukham ātyantikam yat tad
 happiness infinite which that

बुद्धिग्राह्यम् अतीन्द्रियम् ।
buddhigrāhyam atīndriyam
 (by) intelligence grasped, transcending
 the senses

वेत्ति यत्र न चेवायं
vetti yatra na cāvāyam
 he knows where, and not this (one),

स्थितश्चलति तत्त्वतः ॥
sthitaścalati tattvataḥ
 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.
atīndriyam (n. acc. sg.), transcending the senses, beyond the realm of the senses.
vetti (3rd sg. pr. indic. act. √*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. √*cal*), he moves, he deviates.
tattvatas (n. abl. sg.), from "thatness," from the truth.

यं लब्ध्वा चापरं लाभं
yam labdhvā cāparam lābham
 and which having attained, other gain

मन्यते नाधिकं ततः ।
manyate nādhikam tataḥ
 he thinks not greater from there,

यस्मिन् स्थितो न दुःखेन
yasmin sthito na duḥkhena
 in which established not by sorrow,

गुरुणापि विचाल्यते ॥
guruṇāpi 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.
cā, 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.
duḥkhena (n. inst. sg.), by sorrow, by misfortune.
guruṇā (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.

VI

23

तं विद्याद् दुःखसंयोग-

taṁ vidyād duḥkhasamyoga-

this, let it be known, union-with-pain-

वियोगं योगसंज्ञितम् ।

viyogaṁ yogasañjñitam

dissolution, Yoga called

स निश्चयेन योक्तव्यो

sa niścayena yuktavyo

this, with determination to be practiced,

योगो ऽनिर्विण्णचेतसा ॥

yogo 'nirviṇṇacetasā

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.

taṁ (m. acc. sg.), it, him, this.

vidyāt (3rd sg. active optative \sqrt{vid}), may it be known, let it be known.

duḥkha (n. nom. acc. sg.), pain.

samyoga (m.), union, coming together.

viyogaṁ (m. acc. sg.), dissolution, sundering, moving apart.

(*duḥkha-samyoga-viyogaṁ*, m. acc. sg. TP cpd., dissolution of union with pain.)

yoga (m.), Yoga.

sañjñitam (m. acc. sg. p. pass. participle from noun *sañjñā*), known as, called, recognized as.

(*yoga-sañjñitam*, m. acc. sg. TP cpd., known as yoga.)

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

niścayena (m. inst. sg. from *niś* \sqrt{ci}), by determination, with determination, with absence of doubt.

yuktavyas (m. nom. sg. gerundive \sqrt{yuj}), to be practiced, to be concentrated on.

yogas (m. nom. sg.), Yoga.

anirviṇṇa (p. pass. participle *a nir* \sqrt{vid}), not downcast, undismayed.

cetasā (n. inst. sg.), with mind, with thought.

(*anirviṇṇacetasā*, m. inst. sg. KD cpd., with undismayed mind, with thoughts which are not downcast.)

संकल्पप्रभवान् कामांस्
saṅkalpaprabhavān kāmāṅs
 whose origins lie in one's intention,
 desires

त्यक्त्वा सर्वान् अशेषतः ।
tyaktvā sarvān aśeṣataḥ
 having abandoned all without remainder,

मनसैवेन्द्रियग्रामं
manasāivendriyagrāmam
 by the mind the multitude of senses,

विनियम्य समन्ततः ॥
vinīyamya samantataḥ
 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,

saṅkalpa (m), purpose, aim, intention.
prabhavān (m. acc. pl.), produced, born,
 come into being, origins.
(saṅkalpaprabhavān, m. acc. pl. BV cpd.,
whose origins lie in one's intention.)
kāmān (m. acc. pl.), desires, cravings, lusts.
tyaktvā (gerund √*tyaj*), abandoning, having
 abandoned, having forsaken, having re-
 nounced.
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.
vinīyamya (gerund *vi ni* √*yam*), restraining,
 subduing, controlling.
samantatas (adv.), wholly, completely.

शनैः शनैर् उपरमेद्
śanāih śanāir uparamed
 by little by little he should cease from
 action

बुद्ध्या धृतिगृहीतया ।
buddhyā dhṛtigrhītayā
 with the intelligence firmly grasped.

आत्मसंस्थं मनः कृत्वा
ātmasaṁsthaṁ manaḥ kṛtvā
 the self fixed, the mind having made,

न किञ्चिद् अपि चिन्तयेत् ॥
na kiñcid 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* √ram), he should cease from action, he should renounce action, he should be quiet.

buddhyā (f. inst. sg.), by the intelligence, with the intelligence.

dhṛti (f.), firmness, firm, firmly.

grhītayā (f. inst. sg. p. pass. participle √grāh), grasped, controlled, gripped.

(*dhṛti-grhītayā*, f. instr. sg. KD cpd., firmly grasped.)

ātma- (m.), self, own.

saṁstham (m. acc. sg.), "together standing," fixed, situated together with.

manas (n. acc. sg.), mind, thought.

kṛtvā (gerund √kr), making, having made.

na, not.

kiñcid, anything, anything whatever.

api, even, also.

cintayet (3rd sg. causative optative act. √cint), he should think of, he should reflect on, he should consider.

यतो यतो निश्चरति
yato yato niścarati
 wheresoever it wanders away,

मनश्चञ्चलम् अस्थिरम् ।
manaścañcalam asthiram
 the mind, moving to and fro, unsteady,

ततस्ततो नियम्यैतद्
tatastato niyamyāitad
 from thence holding back this (i.e. the
 mind)

आत्मन्य् 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, whencesoever, whencesoever,
 wheresoever.
niścarati (3rd sg. pr. indic. act. *niś* √*car*), it
 moves away, it wanders away.
manas (n. nom. sg.), mind, thought.
cañcalam (n. nom. sg. intensive verbal noun
 from √*cal*), moving to and fro, dancing
 here and there, wandering.
asthiram (n. nom. sg.), unsteady, unfixed.
tatas tatas, from thence, from there.
niyamyā (gerund *ni* √*yam*), holding back,
 subduing, controlling.
etad (n. acc. sg.), this.
ātmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
vaśam (m. acc. sg.), control, dominance, to
 the will, to the control.
nayet (3rd sg. optative act. √*nī*), he should
 lead, he should direct.

प्रशान्तमनसं ह्येनं
praśāntamanasam hyenam
 composed in mind indeed, him

योगिनं सुखम् उत्तमम् ।
yoginam sukham uttamam
 the yogin; happiness supreme

उपैति शान्तरजसं
upāiti śāntarajasam
 he approaches, pacified passion

ब्रह्मभूतम् अकल्मषम् ॥
brahmabhūtam akalmaṣam
 one with Brahman become, without evil.

The yogin whose mind is peaceful,
 Whose passions are calmed,
 Who is free of evil and has become one
 with Brahman,
 Attains the highest bliss.

praśānta (n. p. pass. participle *pra* √*śam*),
 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* √*i*), he ap-
 proaches, he attains, he goes to.
śānta (m.), calmed, pacified, appeased.
rajasam (m. acc. sg.), passion, emotion.
 (*śāntarajasam* (m. acc. sg. BV cpd., whose
 passions are calmed.)
brahmabhūtam (m. acc. sg.), one with Brah-
 man, united with Brahman, become one
 with Brahman.
akalmaṣam (m. acc. sg.), without wrong,
 free of evil.

युञ्जन् एवं सदा ज्मानं
yuñjann evaṃ sadā 'tmānaṃ
 practicing Yoga thus constantly himself

योगी विगतकल्मषः ।
yogī vigatakalmaṣaḥ
 the yogin, freed from evil,

सुखेन ब्रह्मसंस्पर्शम्
sukhena brahmasaṃsparśam
 easily Brahman contact

अत्यन्तं सुखम् अश्नुते ॥
atyantaṃ sukham aśnute
 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. √*yuj*),
 practicing Yoga, yoking, performing Yoga.
evam, thus.
sadā, always, constantly, perpetually.
ātmānam (m. acc. sg.), himself.
yogī (m. nom. sg.), yogin.
vigatakalmaṣas (m. nom. sg.), “gone away
 evil,” freed from sin, freed from evil, van-
 ished evil, (as BV cpd.) whose evil has
 vanished.
sukhena (n. inst. sg.), by happiness, easily,
 readily.
brahmasaṃsparśam (n. acc. sg.), contact
 with Brahman, touching Brahman, encoun-
 tering Brahman.
atyantaṃ (n. acc. sg.), beyond end, endless,
 boundless.
sukham (n. acc. sg.), happiness, joy, bliss.
aśnute (3rd sg. pr. indic. mid. √*aś*), he at-
 tains, he reaches.

VI

29

सर्वभूतस्थम् आत्मानं
sarvabhūtaṣṭham 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 समदर्शनः ॥
sarvatra samadarśanaḥ
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.**

sarvabhūtaṣṭham (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.
īkṣate (3rd sg. pr. indic. mid. √*īkṣ*), 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 *ātman*s, 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 *ātman*s when separated from *prakṛti* (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 *ātman*s of all other beings and contrariwise, so that he has seen all that is *ātman* when he has seen one *ātman*." – Rāmānuja.

VI

30

यो मां पश्यति सर्वत्र
yo mām paśyati sarvatra
 who me he sees everywhere

सर्वं च मयि पश्यति
sarvaṁ ca mayi paśyati
 and all in me he sees,

तस्याहं न प्रणश्यामि
tasyāhaṁ na praṇśyāmi
 of him I not I am lost

स च मे न प्रणश्यति ॥
sa ca me na praṇśyati
 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. $\sqrt{paś}$), he sees,
 he observes, he perceives.
sarvatra, everywhere, at all times, in every-
 thing.
sarvaṁ (m. acc. sg.), all.
ca, and.
mayi (m. loc. sg.), in me.
paśyati (3rd sg. pr. indic. act. $\sqrt{paś}$), he sees.
tasya (m. gen. sg.), of him, to him.
aham (nom. sg.), I.
na, not.
praṇśyāmi (1st sg. pr. indic. act. *pra* $\sqrt{naś}$),
 I am lost.
saś (m. nom. sg.), he.
ca, and.
me (gen. sg.), of me, to me.
na, not.
praṇśyati (3rd sg. pr. indic. act. *pra* $\sqrt{naś}$),
 he is lost, he is destroyed.

* Krishna (the Supreme Spirit) is here equating himself with the *ātman*.

VI

31

सर्वभूतस्थितं यो मां
sarvabhūtasthitam yo mām
(as) all-beings-abiding who me

भजत्य् एकत्वम् आस्थितः ।
bhajaty ekatvam āsthitah
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. √*bhaj*), he
honors, he worships, he resorts to.
ekatvam (n. nom. sg.), oneness.
āsthitas (n. nom. sg. p. pass. participle *ā*
√*sthā*), established in, abiding in, resorting
to, having regard for, practiced in.
sarvathā, in whatever way.
vartamānas (m. nom. sg. pr. middle parti-
ciple √*vrt*), turning, moving, existing, act-
ing.
api, even, also.
sa (m. nom. sg.), he, this.
yogī (m. nom. sg.), yogin.
mayi (loc. sg.), in me.
vartate (3rd sg. pr. indic. mid. √*vrt*), he
lives, he dwells, he abides, he turns.

* I.e. who recognizes that all *ātman*s are one,
and all pervaded by the Supreme Spirit.

आत्मौपम्येन सर्वत्र
ātmāupamyena sarvatra
 himself by comparison in all cases

समं पश्यति यो ऽर्जुन ।
samaṁ paśyati yo 'rjuna
 the same he sees, who, Arjuna,

सुखं वा यदि वा दुःखं
*sukham vā yadi vā duḥkham**
 pleasure whether or pain,

स योगी परमो मतः ॥
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.

ātmā (m.), self, himself, oneself.
āupamyena (n. inst. sg.), by comparison, by
 resemblance, by analogy.
sarvatra (adv.), in all cases, everywhere.
samaṁ (m. acc. sg.), the same, similarly.
paśyati (3rd sg. pr. indic. act. √*paś*), he sees,
 he considers.
ya (m. nom. sg.), who.
arjuna (m. voc. sg.), Arjuna.
*sukham** (n. acc. sg.), pleasure, happiness.
vā yadi vā, whether, or if.
*duḥkham** (n. acc. sg.), pain, misery.
sa (m. nom. sg.), he, this.
yogī (m. nom. sg.), yogin.
paramas (m. nom. sg.), highest, supreme.
matas (m. nom. sg. p. pass. participle √*man*),
 thought, thought to be.

* It is perhaps amusing to note the etymology of the words “*sukha*” (pleasure, comfort, bliss) and “*duḥkha*” (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 “*duḥkha*” meant “having a poor axle hole,” leading to discomfort.

† 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.

VI

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

33

यो ज्यं योगस् त्वया प्रोक्तः

yo 'yam yogas tvayā proktaḥ

which this yoga by thee declared

साम्येन मधुसूदन ।

sāmyena madhusūdana

with evenness of mind, Slayer of Madhu,

एतस्याहं न पश्यामि

etasyāhaṁ 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.

arjunas (m. nom. sg.), Arjuna.

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

yas (m. nom. sg.), which, who.

ayam (m. nom. sg.), this.

yogas (m. nom. sg.), Yoga.

tvayā (inst. sg.), by thee.

proktaḥ (m. nom. sg. p. pass. participle *pra*
 \sqrt{vac}), declared, propounded, explained.

sāmyena (n. inst. sg.), with evenness 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. $\sqrt{paś}$), 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.

चञ्चलं हि मनः कृष्ण
cañcalam hi manah kṛṣṇa
 unstable indeed the mind, Krishna,

प्रमाथि बलवद् दृढम् ।
pramāthi balavad dṛḍham
 troubling, powerful, intense,

तस्याहं निग्रहं मन्ये
tasyāham nigrahaṁ manye
 of it I restraining, I think,

वायोर् इव सुदुष्करम् ॥
vāyor iva suduṣkaram
 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.
dṛḍham (n. nom. sg.), intense, hard, fixed,
 massive, unyielding.
tasya (n. gen. sg.), of it, of this.
aham (nom. sg.), I.
nigraham (m. acc. sg. noun from *ni√grah*),
 keeping back, restraining, suppression,
 subjugation.
manye (1st sg. pr. indic. mid. *√man*), I think,
 I believe.
vāyor (m. gen. sg.), of the wind.
iva, like.
suduṣkaram (n. acc. sg.), difficult to do, hard
 to achieve, hard to bring about.

VI

श्रीभगवान् उवाच ।

śrībhagavān uvāca

the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,

the Blessed One.

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

35

असंशयं महाबाहो

asamśayam mahābāho

without doubt, O Mighty Armed One,

मनो दुर्निग्रहं चलम् ।

mano durnigrahaṃ calam

the mind difficult to restrain, unsteady;

अभ्यासेन तु कौन्तेय

abhyāseṇa tu kāunteya

by practice, but, Son of Kuntī,

वैराग्येण च गृह्यते ॥

vairāgyeṇa ca grhyate

and by indifference it is restrained.

asamśayam (adv.), without doubt, doubtless.

mahābāho (m. voc. sg.), O Mighty Armed One, epithet of Arjuna and other warriors.

manas (n. nom. sg.), mind.

durnigrahaṃ (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.

abhyāseṇa (m. inst. sg.), by practice, by performance.

tu, but.

kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.

vairāgyeṇa (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.

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.

असंयतात्मना योगो
asamīyatātmanā yogo
 by him whose self is uncontrolled, Yoga

दुष्प्राप इति मे मतिः ।
duṣprāpa iti me matiḥ
 difficult to attain, thus of me the thought;

वश्यात्मना तु यतता
vaśyātmanā tu yatatā
 by him whose self is controlled, but, by
 striving,

शक्यो ज्वानुम् उपायतः ॥
śakyo '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.

asamīyata (p. pass. participle *a sam √yam*),
 uncontrolled, un subdued.
ātmanā (m. inst. sg.), by the self.
(asamīyatātmanā, m. inst. sg. BV cpd., by
him whose self is uncontrolled.)
yogas (m. nom. sg.), Yoga.
duṣprāpas (m. nom. sg. from *duṣ pra √āp*),
 difficult to attain, hard to reach.
iti, thus.
me (gen. sg.), of me, my.
matiḥ (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 *√yat*),
 by striving, with effort.
śakyas (m. nom. sg. gerund *√śak*), possible,
 able.
avāptum (infinitive *ava √āp*), to attain, to
 reach, to obtain.
upāya (m.), means, course.
-tas (adverbial suffix), through, by.

VI

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

37

अयतिः श्रद्धयोपेतो
ayatiḥ śraddhayopeto
 the uncontrolled one who has arrived at
 faith,

योगञ्चलितमानसः ।
yogācchalitamānasah
 whose mind has fallen away from Yoga

अप्राप्य योगसंसिद्धिं
aprāpya yogasāmsiddhiṁ
 not attaining Yoga-perfection

कां गतिं कृष्ण गच्छति ॥
kām gatiṁ 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
 yoga,
 Which way, Krishna, does he go?

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

ayatis (m. nom. sg.), the uncontrolled one,
 the unsubdued one.
śraddhayā (f. inst. sg.), by faith, with faith.
upeṭas (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* $\sqrt{āp}$), not attaining,
 not reaching, without attaining.
yogasāmsiddhiṁ (f. acc. sg.), Yoga-perfec-
 tion, perfection in Yoga.
kām (f. acc. sg. interrog.), what?
gatiṁ (f. acc. sg.), road, goal, path.
kṛṣṇa (m. voc. sg.), Krishna.
gacchati (3rd sg. pr. indic. act. \sqrt{gam}), he
 goes, he walks, he moves.

कच्चिन् नोभयविभ्राष्टश्
kaccin nobhayavibhraṣṭas
 is it that not (from) both (worlds) fallen,

छिन्नाभ्रम् इव नश्यति ।
chinnābhram iva naśyati
 disappearing-cloud-like, he is lost,

अप्रतिष्ठो महाबाहो
apraṭiṣṭho mahābāho
 having no solid ground, O Mighty Armed
 One (Krishna),

विमूढो ब्रह्मणः पथि ॥
vimūḍho brahmaṇaḥ 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.
vibhraṣṭas (m. nom. sg. p. pass. participle *vi*
 $\sqrt{bhraṣ}$), fallen, failed, deserted.
ubhaya-vibhraṣṭas, (m. nom. sg. TP cpd.,
 failed in both.)
chinna (p. pass. participle \sqrt{chid}), cut off,
 split, pierced, effaced, blotted out, disap-
 peared.
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. $\sqrt{naś}$), he is
 lost, he is destroyed.
apraṭiṣṭhas (m. nom. sg.), having no solid
 ground, fluctuating, unsafe.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet here applied to Krishna.
vimūḍhas (m. nom. sg. p. pass participle *vi*
 \sqrt{muh}), confused, deluded.
brahmaṇas (n. gen. sg.), of Brahman.
pathi (m. loc. sg.), on the path, on the road.

* “Both worlds,” viz. the here and the here-
 after, earth and heaven.

† This is one of two instances in the Bhaga-
 vad 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.

VI

39

एतन् मे संशयं कृष्ण

etan me saṁśayam kṛṣṇa
this of me doubt, Krishna

छेत्तुम् अहंस् अशेषतः ।

chettum arhasy aśeṣataḥ
to efface thou art able without remainder;

त्वदन्यः संशयस्यास्य

tvadanyaḥ saṁśayasyāsyā
other than thee, of (this) doubt, of it,

छेत्ता न ह्य् 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.

saṁśayam (m. acc. sg.), doubt, uncertainty, irresolution.

kṛṣṇa (m. voc. sg.), Krishna.

chettum (infinitive √*chid*), to cut away, to efface.

arhasi (2nd sg. pr. indic. act. √*arh*), thou art able, thou art capable, please to.

aśeṣatas (adv.), without remainder, wholly, totally.

tvadanyas (m. nom. sg.), other than thee.

saṁśayasya (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* √*pad*), he arrives, he comes forth, he exists.

VI

श्रीभगवान् उवाच
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

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पार्थ नैवेह नामुत्र
pārtha nāiveha nāmutra
Son of Pṛthā, neither here on earth, nor
there above

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
na, not, neither.
eva, indeed (used as a rhythmic filler).
iha, here, here on earth.
na, not, nor.

विनाशस् तस्य विद्यते ।
vināśas tasya vidyate
destruction of him it is found

amutra (adv.), there above, there in heaven.
vināśas (m. nom. sg. verbal noun from *vi* √*naś*), destruction, loss.
tasya (m. gen. sg.), of him, of this.
vidyate (3rd sg. pr. indic. passive √*2 vid*), it is found, it is to be found.

न हि कल्याणकृत् कश्चिद्
na hi kalyāṇakṛt kaścīd
not indeed good-doing anyone

na, not.
hi, indeed, truly.
kalyāṇakṛt (m. nom. sg. from *kalyāṇa* + √*kr*), virtuous, doing good.

दुर्गतिं तात गच्छति ॥
durgatim tāta gacchati
to misfortune, my son, he goes.

kaścīd anyone, anyone whatever.
durgatim (f. acc. sg.), misfortune, "hard road," to misfortune, to the unfortunate goal.

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.

tāta (m. voc. sg.), my son, father (term of affection between seniors and juniors).
gacchati (3rd sg. pr. indic. act. √*gam*), he goes, he walks.

* I.e. the uncontrolled man who has arrived at faith but has fallen from Yoga.

प्राप्य पुण्यकृतां लोकान्
prāpya puṇyakṛtām lokān
 attaining of the meritorious doing, the
 worlds

उषित्वा शाश्वतीः समाः ।
uṣitvā śāśvatīḥ samāḥ
 having dwelt for endless years

शुचीनां श्रीमतां गेहे
śucinām śrīmatām gehe
 of the radiant and of the illustrious in the
 dwelling

योगभ्रष्टो ऽभिजायते ॥
yogabhraṣṭo '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* √*āp*), attaining, reach-
 ing.
puṇyakṛtām (m. gen. pl.), of the meritorious
 acting, of the auspicious making, of the
 virtuous acting, of the good doing.
lokān (m. acc. pl.), worlds.
uṣitvā (gerund √*3 vas*), dwelling, having
 dwelt.
śāśvatīs (f. acc. pl.), constant, perpetual, end-
 less.
samās (f. acc. pl.), years.
śucinām (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.
yogabhraṣṭas (m. nom. sg. p. pass. participle
yoga √*bhrāś*), BV cpd., fallen from
 Yoga, gone from Yoga, lost to Yoga.
abhijāyate (3rd sg. pr. indic. passive *abhi*
 √*jan*), he is born, he is reborn, he is born
 again.

VI

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अथवा 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. √bhū), 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.
īdṛśam (n. nom. sg.), such, of such a kind.

तत्र तं बुद्धिसंयोगं

tatra tam buddhisamyogam

there it, intelligence-accretion,

लभते पौर्वदेहिकम् ।

labhate paurvadehikam

he receives, derived from a former body,

यतते च ततो भूयः

yatate ca tato bhūyah

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. √*labh*), he receives, he obtains.

paurvadehikam (m. acc. sg.), from a former body, from a previous birth, derived from a former incarnation.

yatate (3rd sg. pr. indic. mid. √*yat*), he strives, he makes effort.

ca, and.

tatas, from there, from thence.

bhūyas (adv.), again, once more.

samsiddhau (f. loc. sg.), toward perfection, toward success.

kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

VI

44

पूर्वाभ्यासेन तेनैव
pūrvābhyāsenā tenāiva
 by prior practice, by it,

हियते ह्य् अवशोऽपि सः ।
hriyate hy avāśo 'pi saḥ
 he is carried on, indeed against will
 even, he,

जिज्ञासुर् अपि योगस्य
jijñāsūr api yogasya
 the wishing to know even, of Yoga

शब्दब्रह्मातिवर्तते ॥
śabdabrahmātivartate
 word Brahman (i.e. Vedic recitation) he
 transcends.

He is carried on, even against his will,
 By prior practice;
 He who even wishes to know of yoga
 Transcends Brahman in the form
 of sound (i.e. Vedic recitation).

pūrvābhyāsenā (m. inst. sg. KD cpd.), by
 prior practice, by prior performance.
tenā (m. inst. sg.), by it, by this.
eva, indeed (used as a rhythmic filler).
hriyate (3rd sg. pr. indic. passive √*hr*), he is
 carried on, he is conveyed, he is brought.
hi, indeed, truly.
avāśas (m. nom. sg.), without will, without
 wish, against will.
api, also, even.
saḥ (m. nom. sg.), he, this.
jijñāsūs (m. nom. sg. from desiderative
 √*jñā*), 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., word-
 brahman.)*
ativartate (3rd sg. pr. indic. mid. *ati* √*vrt*),
 he goes beyond, he transcends.

प्रयत्नाद् यतमानस् तु
prayatnād yatamānas tu
 from persevering effort (and) controlled
 mind indeed

योगी संशुद्धकिल्बिषः ।
yogī saṁśuddhakilbiṣaḥ
 the yogin, completely cleansed of guilt,

अनेकजन्मसंसिद्धस्
anekajanmasaṁsiddhas
 not-one-birth-perfected,

ततो याति परां गतिं ॥
tato yāti parāṁ 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 ef-
 fort, from exertion.
yatamānas (m. nom. sg. pr. mid. participle),
 controlled, restrained.
tu, indeed, but.
yogī (m. nom. sg.), yogin.
saṁśuddha (p. pass. participle *saṁ* √*sudh*),
 completely cleansed, completely purified.
kilbiṣas (m. nom. sg.), guilt, sin, evil.
(saṁśuddhakilbiṣas, m. nom. sg. BV cpd.,
 who is completely cleansed of evil.)
aneka (n.), not one, i.e. many.
janma (n.), birth.
saṁsiddhas (m. nom. sg. p. pass. participle
saṁ √*sidh*), perfected, successful.
(anekajanmasaṁsiddhas, m. nom. sg. TP
 cpd., perfected through many births, suc-
 cessful through many incarnations.)
tatas (m. abl. sg.), then, from there.
yāti (3rd sg. pr. indic. act. √*yā*), he goes.
parām (f. acc. sg.), to the highest, to the
 supreme, the supreme.
gatim (f. acc. sg.), goal, path.

VI

46

तपस्विभ्यो ऽधिको योगी
tapasvibhyo 'dhiko yogī
 to the ascetics superior the yogin;

ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
jñānibhyo 'pi mato 'dhikah
 to the learned also thought to be superior;

कर्मिभ्यश् चाधिको योगी
karmibhyaś cādhiko yogī
 and to the active (in ritual) superior the
 yogin

तस्माद् योगी भवार्जुन ॥
tasmād yogī bhavā'ṛjuna
 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 be-
 yond.
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 √*man*),
 thought, thought to be, believed to be.
adhikas (m. nom. sg.), superior, going be-
 yond.
karmibhyas (m. abl. pl.), to the active, to
 those active in ritual.
ca, and.
adhikas (m. nom. sg.), superior, going be-
 yond.
yogī (m. nom. sg.), yogin.
tasmāt (m. abl. sg.), from this, therefore.
yogī (m. nom. sg.), yogin.
bhava (2nd sg. imperative act. √*bhū*), be!
arjuna (m. voc. sg.), Arjuna.

योगिनाम् अपि सर्वेषां

yoginām api sarveṣām

of the yogins even, of all these,

मद्गतेनान्तरात्मना ।

madgatenāntarātmanā

to me by going with inner self,

श्रद्धावान् भजते यो मां

śraddhāvān bhajate yo mām

full of faith he honors, who, me

स मे युक्ततमो मतः ॥

sa me yuktatamo mataḥ

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.

sarveṣām (m. gen. pl.), of all these.

madgatenā (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. √*bhaj*), he honors, he worships, he loves.

ya (m. nom. sg.), who.

mām (acc. sg.), me.

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

me (dat. sg.), to me.

yuktatamas (m. nom. sg. superlative of *yukta*, p. pass. part. of √*yuj*), most devoted, most attached, most steadfast.

matas (m. nom. sg. p. pass. participle √*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 ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

1

मय्य् आसक्तमनाः पार्थ
mayy āsaktamanāḥ pārtha
in me whose mind is absorbed, Son of
Pṛthā,

योगं युञ्जन् मदाश्रयः ।
yogaṁ yuñjan madāśrayaḥ
Yoga practicing, dependent on me,

असंशयं समग्रं मां
asamśayaṁ samagraṁ 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 *ā* √*sañj*), absorbed
in, intent on, attached to.
manās (n. nom. sg.), mind, thought, devo-
tion.
(*āsaktamanās*, m. nom. sg. BV cpd., one
whose mind is attached, one whose mind is
absorbed.)
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna.
yogaṁ (m. acc. sg.), Yoga.
yuñjan (m. nom. sg. pr. participle √*yuj*),
practicing, performing.
madāśrayas (m. nom. sg.), dependent on me,
taking refuge in me.
asamśayaṁ (adv.), without doubt, without ir-
resolution, without qualification.
samagram (adv.), wholly, entirely.
mām (acc. sg.), me.
yathā, how, in which way.
jñāsyasi (2nd sg. future act. √*jñā*), thou shalt
know.
tad (n. acc. sg.), that, this.
śṛṇu (2nd sg. imperative √*śru*), hear!

VII

2

ज्ञानं ते ऽहं सविज्ञानम्
jñānam te 'ham savijñānam
knowledge to thee I, along with dis-
crimination,

इदं वक्ष्याम्य् अशेषतः ।
idam vakṣyāmy aśeṣataḥ
this I shall explain without remainder

यज् ज्ञात्वा नेह भूयो ज्यज्
yaj jñātvā neha bhūyo 'nyaj
which, having been known, not here in
the world further (anything) other

ज्ञातव्यम् अवशिष्यते ॥
jñātavyam avaśiṣyate
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 discrimina-
tion.
idam (n. acc. sg.), this.
vakṣyāmi (1st sg. future act. √*vac*), I shall
say, I shall tell, I shall explain.
aśeṣataḥ (adv.), without remainder, in full.
yad (n. acc. sg.), which.
jñātvā (gerund √*jñā*), knowing, having
known, having understood (here in a pas-
sive sense, as "having been understood").
na, not.
iha, here, here on earth.
bhūyas, (adv.), again, further.
anyat (n. nom. sg.), other.
jñātavyam (n. nom. sg. gerundive √*jñā*), to
be known.
avaśiṣyate (3rd sg. pr. indic. passive *ava*
√*śiṣ*), it remains, it is left.

VII

3

मनुष्याणां सहस्रेषु
manuṣyāṇām sahasreṣu
of mankind in thousands

कश्चिद् यतति सिद्धये ।
kaścīd yatati siddhaye
(scarcely) anyone strives for perfection;

यतताम् अपि सिद्धानां
yatatām api siddhānām
of the striving even, of the perfected,

कश्चिन् मां वेत्ति तत्त्वतः ॥
kaścīn mām veti 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.**

manuṣyāṇām (m. gen. pl.), of men, of man-
kind.
sahasreṣu (m. loc. pl.), in thousands.
kaścīd, 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.
kaścīd, anyone (here, scarcely anyone).
mām (acc. sg.), me.
veti (3rd sg. pr. indic. act. \sqrt{vid}), he knows.
tattvataḥ (adv.), truly, in reality.

VII

4

भूमिर् आपो जलो वायुः

bhūmir āpo 'nalo vāyuh
earth, water, fire, wind,

खं मनो बुद्धिर् एव च ।

kham mano buddhir eva ca
ether, mind, intelligence and

अहंकार इतीयं मे

ahamkāra itīyaṁ me
self consciousness thus this of me

भिन्ना प्रकृतिर् अष्टधा ॥

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.

anālas (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").

itī, thus, so.

īyam (f. nom. sg.), this.

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

bhinnā (f. nom. sg. p. pass. participle √*bhid*), divided, split.

prakṛtis (f. nom. sg.), nature, material nature.

aṣṭadhā (adv.), eightfold.

* These are *Sāṃkhya* categories.

VII

5

अपरेयम् इतस् त्व् अन्यां
apareyam itas tv anyām
 inferior this; but other

प्रकृतिं विद्धि मे पराम् ।
prakṛtiṁ viddhi me parām
 nature know of me the highest,

जीवभूतां महाबाहो
jīvabhūtāṁ 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.
prakṛtiṁ (f. acc. sg.), nature.
viddhi (2nd sg. imperative act. √*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 spir-
 itual 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
 √*dhṛ*), it is sustained, it is supported.
jagat (n. nom. sg.), world, universe.

* God has two *prakṛtis*, a lower and a higher one. The lower one is the *prakṛti* 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 *prakṛti*, however, is not of the same order of this non-spiritual *prakṛti* which solely consists of the objects experienced by the spiritual beings, but is constituted by the spiritual beings themselves, the *jivas*." – Rāmānuja.

VII

6

एतद्योनीनि भूतानि
etadyonīni bhūtāni
this (my highest nature) the wombs (of)
beings,

सर्वाणीत्य् उपधारय ।
sarvāṇīty upadhāraya
all, thus understand !

अहं कृत्स्नस्य जगतः
aḥam kṛtsnasya jagataḥ
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.
sarvāṇi (n. nom. pl.), all.
(*etadyonīni bhūtāni sarvāṇi*, all creatures
have their wombs in this.)
iti, thus.
upadhāraya (2nd sg. pr. indic. causative act.
imperative *upa √dhr*), understand! com-
prehend!
aḥam (nom. sg.), I.
kṛtsnasya (n. gen. sg.), of the entire, of the
whole.
jagataḥ (n. gen. sg.), of the universe, of the
world.
prabhavas (m. nom. sg.), origin, coming to
be.
pralayas (m. nom. sg.), dissolution, ceasing
to exist.
tathā, thus, also.

VII

7

मत्तः परतरं नान्यत्
mattaḥ parataram nānyat
than me higher not other

किञ्चिद् अस्ति धनंजय ।
kiñcid 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 maṇigaṇā 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.
kiñcid, anything, anything whatever.
asti (3rd sg. pr. indic. √*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* √*ve*),
strung, woven.
sūtre (n. loc. sg.), on a thread.
maṇigaṇās (m. nom. pl.), pearls, clusters of
pearls, clusters of jewels.
iva, like.

VII

8

रसो ऽहम् अप्सु कौन्तेय
raso 'ham apsu kāunteya,
the liquidity I in the waters, Son of
Kuntī,

प्रभास्मि शशिसूर्ययोः ।
prabhāsmi śaśisūryayoḥ
the radiance I am in that which contains
the rabbit,* and the sun,

प्रणवः सर्ववेदेषु
praṇavaḥ sarvavedeṣu
the sacred syllable (Om) in all the Vedas

शब्दः खे पौरुषं नृषु ॥
śabdaḥ 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
in men.

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, splen-
dor.
asmī (1st sg. pr. indic. √*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.)
praṇavas (m. nom. sg.), the sacred syllable
“Om.”
sarvavedeṣu (m. loc. pl.), in all the Vedas.
śabdā (m. nom. sg.), sound.
khe (n. loc. sg.), in the air, in the ether.
pāuruṣam (n. nom. sg.), manhood, potency,
virility.
nṛṣu (m. loc. pl.), in men.

* “That which contains the rabbit” (*śaśin*),
along with *śaśāṅka* (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.”

VII

9

पुण्यो गन्धः पृथिव्यां च
punyo gandhaḥ pṛthivyām ca
and the pure fragrance in the earth,

तेजश्चास्मि विभावसौ ।
tejaścāsmi vibhāvasāu
and the brilliance I am in the sun,

जीवनं सर्वभूतेषु
jīvanam sarvabhūteṣu
the life in all beings

तपश्चास्मि तपस्विषु ॥
tapāścāsmi tapasviṣu
and the austerity I am in ascetics.

**I am the pure fragrance in the earth,
And the brilliance in the fire,
The life in all beings,
And the austerity in ascetics.**

punyas (m. nom. sg.), pure, pleasant, auspicious, sacred.
gandhas (m. nom. sg.), fragrance, smell.
pṛthivyām (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.
sarvabhūteṣu (m. loc. pl.), in all beings.
tapas (n. nom. sg.), austerity, heat, self-denial.
ca, and.
asmi (1st sg. pr. indic. \sqrt{as}), I am.
tapasviṣu (m. loc. pl.), in ascetics, in holy men.

VII

10

बीजं मां सर्वभूतानां

bijam mām sarvabhūtānām

the seed, me, of all creatures

विद्धि पार्थ सनातनम्

viddhi pārtha sanātanam

know, Son of Pṛthā, primeval

बुद्धिर् बुद्धिमताम् अस्मि

buddhir buddhimatām asmi

the intelligence of the intelligent I am

तेजस् तेजस्विनाम् अहम् ॥

tejas tejasvinām-aham

the splendor of the splendid, I.

bijam (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. √*vid*), know! learn!

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

sanātanam (n. nom. sg.), ancient, primeval.

buddhis (f. nom. sg.), intelligence.

buddhimatām (m. gen. pl.), of the intelligent, of those who are intelligent.

asmi (1st sg. pr. indic. √*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.

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.

VII

11

बलं बलवतां चाहं
balam balavatām cāham
 and the might of the mighty, I,

कामरागविवर्जितम् ।
kāmarāgavivarjitam
 desire and passion freed from,

धर्माविरुद्धो भूतेषु
dharmāviruddho bhūteṣu
 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 √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 √rudh*), according to, consistent with, not encountering resistance from, not opposed to.
(dharma-aviruddhas, m. nom. sg. TP cpd., not opposed to law.)
bhūteṣu (m. loc. pl.), in beings, in creatures.
kāmas (m. nom. sg.), desire, love.
asmi (1st sg. pr. indic. *√as*), I am.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

VII

12

ये चैव सात्त्विका भावा
ye cāiva sātत्वikā 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 त्व् अहं तेषु ते मयि ॥
na tv ahaṁ teṣu 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).
sātत्वikās (m. nom. pl.), sattvic, derived from
the *sattva* guṇa (the guṇa of goodness).
bhāvās (m. nom. pl.), states of being, com-
ings into existence, modes of behavior.
rājasās (m. nom. pl.), rajasic, derived from
the *rajas* guṇa (guṇa of passion and power).
tāmasās (m. nom. pl.), tamasic, derived from
the *tamas* guṇa (guṇa 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. √*vid*), know!
learn!
na, not.
tu, but.
aham (ṇom. sg.), I.
teṣu (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 *śeṣas* (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.

त्रिभिर् गुणमयैर् भावैर्
tribhir guṇamayāir bhāvāir
 by the three guṇa-made states of being,

एभिः सर्वम् इदं जगत् ।
ebhiḥ sarvam idaṃ jagat
 by these, all this universe

मोहितं नाभिजानाति
mohitaṃ nābhijānāti
 deluded, not it recognizes

माम् एभ्यः परम् अन्वयम् ॥
mām ebhyaḥ 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.
guṇamayāis (m. inst. pl.), by guṇa made, by
 guṇa produced, by guṇa formed.*
bhāvāis (m. inst. pl.), by states of being, by
 modes of behavior.
ebhis (m. inst. pl.), by these.
sarvam (n. nom. sg.), all.
idaṃ (n. nom. sg.), this.
jagat (n. nom. sg.), world, universe.
mohitaṃ (n. nom. sg. causative participle
 √*muh*), deluded, confused.
na, not.
abhijānāti (3rd sg. pr. indic. act. *abhi* √*jñā*),
 it recognizes, it perceives, it becomes
 aware of.
mām (acc. sg.), me.
ebhyaḥ (m. abl. pl.), than these, from these.
param (m. acc. sg.), higher, highest.
avyayam (m. acc. sg.), eternal, imperishable.

*The three guṇas – *sattva*, or illumination and truth, *rajas*, or passion and desire, and *tamas* or darkness, sloth and dullness – were originally thought, by the Sāṅkhya 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 *guṇa* means “strand,” “thread” or “rope,” and *prakṛti*, or material nature is conceived as a cord woven from the three *guṇas*. 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 *guṇas* different from their dominating ones, i.e. to be motivated by a combination of *guṇas*. The aim of the upward reaching *ātman*, or self, is to transcend the *guṇas*, break free of their bondage, and attain liberation and union with *Brahman*. The *guṇas*, moreover, are constituents of that *māyā*, or power of illusion, possessed by Qualified (*Saguna*) *Brahman*. Through the *guṇas*, 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 *guṇas*. Only the sages are able to lift the veil of *māyā* and perceive the reality that is *Brahman* behind it. And only those who persevere in meditation, right action and the acquisition of knowledge through many lives are permitted to voyage beyond *māyā* and the *guṇas*, finally to reach *Brahmanirvāṇa* or the *nirvāṇa* of *Brahman*.

VII

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 etāṃ 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.**

dāivī (f. nom. sg.), divine, heavenly.
hi, indeed, truly.
eṣā (f. nom. sg.), this.
guṇamayī (f. nom. sg.), guṇa-made, guṇa-produced.
mama (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.
māyām (f. acc. sg.), illusion, magic power.
etām (f. acc. sg.), this.
taranti (3rd pl. pr. indic. act. *√tr*), they transcend, they penetrate, they pass beyond.
te (m. nom. pl.), they.

VII

15

न मां दुष्कृतिनो मूढाः

na mām duṣkṛtino mūdhāḥ
not me evil-doers deluded

प्रपद्यन्ते नराधमाः ।

prapadyante narādhamāḥ
they resort to, men lowest

माययापहृतज्ञाना

māyayāpahṛtajñānā
by illusion bereft of knowledge

आसुरं भावम् आश्रिताः ॥

āsuram bhāvam āśritāḥ
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.

duṣkṛtinas (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).

(*apahṛtajñānās*, 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

चतुर्विधा भजन्ते मां
caturvidhā bhajante mām
four kinds they honor me

जनाः सुकृतिनो र्जुन ।
janāḥ sukr̥tino 'rjuna
(among) men good-doing, Arjuna,

आर्तो जिज्ञासुर् अर्थार्थी
ārto, jījñāsus arthārthī
those bereft who seek to regain spiritual
power, those who desire knowledge, the
desirous of wealth,*

ज्ञानी च भरतर्षभ ॥
jñānī ca bharatarṣabha
and the man of wisdom, Bull of the
Bharatas.

Among benevolent men, four kinds
worship Me, Arjuna:
The distressed, those who desire wealth,
Those who desire knowledge,
And the man of wisdom, Arjuna.

caturvidhās (m. nom. pl.), of four kinds,
fourfold.
bhajante (3rd pl. pr. indic. mid. \sqrt{bhaj}), they
worship, they honor.
mām (acc. sg.), me.
janās (m. nom. pl.), men.
sukr̥tinas (m. nom. pl.), benevolent, good-
doing.
arjuna (m. voc. sg.), Arjuna.
ārta (m. nom. sg. p. pass. participle $a\sqrt{r}$),
bereft, afflicted, suffering.
jījñāsus (m. nom. sg. from desiderative
 $\sqrt{jñā}$), he who is desirous of knowing, de-
sirous 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 Gītā, that it cannot be entertained by the thoughtful reader. Śrī 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 *prakṛti*," or material nature. The meaning of the last three categories of "benevolent men" is further explained in the next book (VIII) from stanza 8 onward.

VII

17

तेषां ज्ञानी नित्ययुक्त

teṣām 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 ज्यथम्

priyo hi jñānino 'tyartham

fond indeed of the man of wisdom
exceedingly

अहं स च मम प्रियः ॥

aham 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.

teṣām (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," de-
voted to one alone, worshipping a single
god or absolute (as BV cpd.), whose devo-
tion is to one.

viśiṣyate (3rd. sg. pr. indic. passive *vi* √*śiṣ*),
he is distinct, he is distinguished, he is pre-
eminent.

priyas (m. nom. sg.), fond, dear.

hi, indeed, truly.

jñāninas (m. gen. sg.), of the man of wis-
dom, of the wise man.

atyartham (adv.), exceedingly, extraordi-
narily.

aham (nom. sg.), I.

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

ca, and.

mama (gen. sg.), of me.

priyas (m. nom. sg.), fond, dear.

VII

18

उदाराः सर्वे एवैते

udārāḥ sarva evāite

noble all indeed these;

ज्ञानी त्व आत्मैव मे मतम् ।

jñānī tv ātmāiva me matam

the man of wisdom, but, the self thus of

me thought to be;

आस्थितः स हि युक्तात्मा

āsthītaḥ sa hi yuktātmā

abiding in, he indeed, the steadfast self,

माम् एवानुत्तमां गतिम् ॥

mām evānuttamāṁ 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.

āsthītas (m. nom. sg.), abiding in, situated in.

sa (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).

anuttamāṁ (f. acc. sg.), supreme, unsurpassed.

gatim (f. acc. sg.), goal, path, way.

VII

19

बहूनां जन्मनाम् अन्ते
bahūnām janmanām ante
of many births at the end

ज्ञानवान् मां प्रपद्यते ।
jñānavān mām prapadyate
the man of wisdom me he resorts to

वासुदेवः 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* √*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.
sa (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* √*labh*), hard to find, difficult to obtain.

* Vāsudeva, literally “the son of Vasudeva,” or Krishna, whose father was a son of Śūra, 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 Paṇḍu princes (see chapter “The Setting of the Bhagavad Gītā”). Here Krishna is identified with Brahman.

VII

20

कामैस् तैस्तैर् हृतज्ञानाः

kāmāis tāistair hr̥tajñānāḥ

by desires, be these and those, bereft of
knowledge

प्रपद्यन्ते ज्यदेवताः ।

prapadyante 'nyadevatāḥ

they resort to other gods

तंतं नियमम् आस्थाय

taṁtam niyamam āsthāya

this or that religious obligation having
recourse to

प्रकृत्या नियताः स्वया ॥

prakṛtyā niyatāḥ 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.

hr̥ta (p. pass. participle \sqrt{hr}), bereft, stolen
away, taken away.

ñānās (m. nom. pl.), knowledge, wisdom.

(*hr̥tajñānās*, 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.

taṁ tam (m. acc. sg.), this or that.

niyamam (m. acc. sg.), religious obligation,
discipline, worship.

āsthāya (gerund $\sqrt{sthā}$), having recourse to,
following, practicing.

prakṛtyā (f. inst. sg.), by material nature.

niyatās (m. nom. pl.), constrained, held
down, controlled, subdued.

svayā (f. inst. sg.), by own.

यो यो यां यां तनुं भक्तः

yo yo yām yām tanum bhaktaḥ
whoever whatever form worshipped

श्रद्धयार्चितुम् इच्छति ।

śraddhayārcitum icchati
with belief to honor he desires,

तस्य तस्याचलां श्रद्धां

tasya tasyācalām śraddhām
on him on him immovable faith

ताम् एव विदधाम्य अहम् ॥

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 *tanūm* (f. acc. sg.), form, body.

bhaktas (m. nom. sg. p. pass. participle
√*bhaj*), worshipped, honored.

śraddhayā (f. inst. sg.), with faith, with belief.

arcitum (infinitive √*arc*), to worship, to praise, to honor.

icchati (3rd sg. pr. indic. act. √*iṣ*), 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.

स तया श्रद्धया युक्तस्
sa tayā śraddhayā yuktas
 he with this faith endowed

तस्याराधनम् ईहते ।
tasyārāadhanam ihate
 of this (source) propitiation he desires,

लभते च ततः कामान्
labhate ca tataḥ 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.**

sa (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.
ārāadhanam (n. acc. sg. from \bar{a} \sqrt{radh}), 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 $\sqrt{dhā}$), 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 Gītā, also of its religious tolerance.

VII

23

अन्तवत् तु फलं तेषां

antavat tu phalam teṣāṃ

temporary, but, the fruit for them

तद् भवत्य् अल्पमेधसाम् ।

tad bhavaty alpamedhasām

this it becomes, of the small in understanding,

देवान् देवयजो यान्ति

devān devayaḥo 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 godworshippers 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.

teṣāṃ (gen. pl.), of them, for them.

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

bhavati (3rd sg. pr. indic. $\sqrt{bhū}$), 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.

devayaḥas (m. nom. pl. from *deva* \sqrt{yaj}), the god worshipping, those who worship the gods.

yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go, they attain.

madbhaktās (m. nom. pl.), "those worshipping me," those who worship me.

yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go, they attain.

mām (acc. sg.), me, to me.

api, surely, indeed, even.

VII

24

अव्यक्तं व्यक्तिम् आपन्नं
avyaktam vyaktim āpannam
(though) unmanifest, manifestation fallen
into

मन्यन्ते माम् अबुद्धयः ।
manyante mām abuddhayaḥ
they think me, the unintelligent,

परं भावम् अजानन्तो
param bhāvam ajānanto
higher being not knowing

ममाव्ययम् अनुत्तमम् ॥
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*
√añj), unmanifest, invisible, unapparent.
vyaktim (f. acc. sg.), manifestation, visibil-
ity.
āpannam (m. acc. sg. p. pass. participle *ā*
√pad), fallen into, changed into, entered
into.
manyante (3rd pl. pr. indic. mid. *√man*),
they think, they imagine.
mām (acc. sg.), me.
abuddhayaḥ (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*
√jñā), not knowing, not being aware of.
mama (gen. sg.), of me, my.
avyayam (m. acc. sg.), imperishable, eternal.
anuttamam (m. acc. sg.), unsurpassed, in-
comparable.

* 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.

VII

25

नाहं प्रकाशः सर्वस्य
nāham prakāśaḥ sarvasya
 not I manifest to all,

योगमायासमावृतः ।
yogamāyāsamāvṛtaḥ
 Yoga magic enveloped,

मूढो ऽयं नाभिजानाति
mūḍho 'yaṁ nābhijānāti
 deluded, this not it recognizes,

लोको माम् अजम् अव्ययम् ॥
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.
samāvṛtas (m. nom. sg. p. pass. participle *sam a √vr*), enveloped, covered.
(yoga-māyā-samāvṛtas, m. nom. sg. TP cpd., covered by the illusion of my yoga.)
mūḍhas (m. nom. sg. p. pass. participle *√muh*), deluded, confused.
ayam (m. nom. sg.), this.
na, not.
abhijānāti (3rd sg. pr. indic. act. *abhi √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 √i*), imperishable, eternal, not passing away.

वेदाहं समतीतानि
vedāham samatītāni
 I know, I, the departed

वर्तमानानि चार्जुन ।
vartamānāni cārjuna
 and the living, Arjuna

भविष्याणि च भूतानि
bhaviṣyāṇi 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.
bhaviṣyāṇi (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.

इच्छाद्वेषसमुत्थेन

icchādvēṣasamutthēna

by desire and hatred rising up

द्वन्द्वमोहेन भारत ।

dvandvamohēna bhārata

by duality delusion, Descendant of
Bharata,

सर्वभूतानि समोहं

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.

dveṣa (m.), hatred, loathing, aversion, anti-
pathy.

samutthēna (m. inst. sg. from *sam ud √sthā*),
by the rising up, by the coming forth.

(*icchā-dveṣa-samutthēna*, m. instr. sg. TP
cpd., by the arising of desire and hatred.)

dvandvamohēna (m. inst. sg.), by the delu-
sion of the dualities (desire-hatred, heat-
cold, etc.).

bhārata (m. voc. sg.), Descendant of Bha-
rata, epithet of Arjuna.

sarva-, all.

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

sammoham (n. acc. sg.), delusion, confu-
sion.

sarge (m. loc. sg.), at creation, at birth.

yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go,
they go to, they fall into.

paramtapa (m. voc. sg.), Scorcher of the
Foe, epithet of Arjuna.

येषां त्व् अन्तगतं पापं
yeṣāṃ tv antagatam pāpam
 of whom, but, come-to-an-end evil,

जनानां पुण्यकर्मणाम् ।
janānām puṇyakarmanām
 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.**

yeṣām (m. gen. pl.), of whom.
tu, but.
antagatam (m. acc. sg. p. pass. participle
anta √*gam*), gone to an end, come to an
 end, "end gone."
pāpam (m. acc. sg.), evil, sin, wrong.
janānām (m. gen. pl.), of men.
puṇyakarmanām (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*
 √*muc*), liberated from, freed from.
(dvandva-moha-nirmuktās, m. nom. pl. TP
 cpd., liberated from duality and delusion.)
bhajante (3rd pl. pr. indic. mid. √*bhaj*), they
 worship, they honor.
mām (acc. sg.), me.
dṛḍha (m.), firm, solid, stable.
vratās (m. nom. pl.), vows, commands, or-
 dinances.
(dṛḍhavratās, m. nom. pl. BV cpd., whose
 vows are firm.)

जरामरणमोक्षाय
jarāmaraṇamokṣāya
 toward old age and dying release from

माम् आश्रित्य यतन्ति ये ।
mām āśritya yatanti ye
 me depending on, they strive, who

ते ब्रह्म तद् विदुः कृत्स्नम्
te brahma tad viduḥ kṛtsnam
 they Brahman this they know entirely

अद्यात्मं कर्म चाखिलम् ॥
adhyātmaṃ 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.
marāṇa (n.), dying.
mokṣāya (m. dat. sg.), toward release, to liberation.
 (*jarāmaraṇamokṣāya*, m. dat. sg. TP cpd., toward release from old age and dying.)
mām (acc. sg.), me.
āśritya (gerund *āśri*), 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.
viduḥ (3rd pl. perfect act. \sqrt{vid} with present meaning), they know.
kṛtsnam (adv.), entirely, wholly.
adhyātman (m. acc. sg.), the Supreme Self, the Adhyātman.
karma (n. acc. sg.), action, deeds.
ca, and.
akhilam (adv.), without a gap, completely.

साधिभूताधिदैवं मां
sādhibhūtādhidāivam mām
 along with the adhibhūta,* and the
 adhidāiva,* me

साधियज्ञं च ये विदुः ।
sādhiyajñam ca ye viduḥ
 and along with the chief sacrifice, who
 they know

प्रयाणकाले ऽपि च मां
prayāṅakāle 'pi ca mām
 and at departure time even me

ते विदुर् युक्तचेतसः ॥
te vidur yuktacetasaḥ
 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. √*vid* with present
 meaning), they know.
prayāṅakāle (m. loc. sg.), at the time of de-
 parture, 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. √*vid* with present
 meaning), they know.
yuktacetasaḥ (m. nom. pl. BV cpd.), those
 whose thought is steadfast, having stead-
 fast 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

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.

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

1

किं तद् ब्रह्म किम् अद्यात्मं

kiṃ tad brahma kiṃ adhyātmanī

what this Brahman, what the adhyātma?

kiṃ (interrog. n. nom. sg.), what?

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

brahma (n. nom. sg.), Brahman.

kiṃ (interrog. n. nom. sg.), what?

adhyātmanī (n. nom. sg.), Supreme Self, aggregate of elements of the individual self.

किं कर्म पुरुषोत्तम ।

kiṃ karma puruṣottama

what action? highest among spirits.

kiṃ (interrog. n. nom. sg.), what?

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

puruṣottama (m. voc. sg.), Highest among Men, Highest among Spirits, here applied to Krishna.

अधिभूतं च किं प्रोक्तम्

adhibhūtam ca kiṃ proktam

and adhibhūta what declared to be?

adhibhūtam (n. nom. sg.), Supreme Being, aggregate of physical elements.

ca, and.

kiṃ (interrog. n. nom. sg.), what?

proktam (n. nom. sg. participle *pra* \sqrt{vac}), declared, declared to be, said to be.

अधिदैवं किम् उच्यते ॥

adhidāivam kiṃ ucyate

and adhidāiva what it is said to be?

adhidāivam (n. nom. sg.), Supreme God.

kiṃ (interrog. n. nom. sg.), what?

ucyate (3rd sg. pr. passive \sqrt{vac}), it is said, 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?

VIII

2

अधियज्ञः 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
prayānakāle ca katham
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 refer-
ring to his killing of the demon Madhu.
prayānakāle (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 $\sqrt{jñā}$), to be
known.
asi (2nd sg. pr. indic. \sqrt{as}), thou art.
niyata (m. p. pass. participle $ni\sqrt{yam}$), con-
trolled, subdued.
ātmabhis (m. inst. pl.), by selves.
(*niyatātmabhis*, m. inst. pl. BV cpd., by
those whose selves are controlled.)

VIII

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

3

अक्षरं ब्रह्म परमं
akṣaram brahma paramam
imperishable Brahman supreme;

स्वभावो ऽद्यात्मम् उच्यते ।
svabhāvo 'dhyātman ucyate
inherent nature the adhyātman it is said,

भूतभावोद्भवकरो
bhūtabhāvodbhavakaro
which originates the being of creatures;

विसर्गः कर्मसंज्ञितः ॥
visargaḥ karmasamjñitaḥ
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).

akṣaram (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.
adhyātman (n. nom. sg.), Supreme Self,
aggregation of elements of the individual
personality.
ucyate (3rd sg. pr. indic. passive √*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 crea-
tures.)
visargas (m. nom. sg.), creative power, send-
ing 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 *kāvālya* (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.

VIII

4

अधिभूतं क्षरो भावः
adhibhūtam kṣaro bhāvaḥ
 the adhibhūta perishable existence

पुरुषश्चाधिदेवतम् ।
puruṣaścādhidēvatam
 and the Spirit (is the) Supreme Divine
 Agent

अधियज्ञो ऽहम् एवात्र
adhīyajñō 'ham evātra
 the adhiyajña I here

देहे देहभृतां वर ॥
dehe dehabhṛtām 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 puruṣa).**

**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 $\sqrt{kṣar}$), perishable, destructible.

bhāvas (m. nom. sg.), existence, being.

puruṣa (m. nom. sg.), spirit, man, soul.

ca, and.
adhidāivatam (n. nom. sg.), Supreme, Divine agent.

adhīyajñas (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.

dehabhṛtām 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 *prakṛti* (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 *Adhidaivata* “connotes the *puruṣa*; it means ‘being beyond the pantheon of Indra, Prajāpati, etc.’ The *Adhiyajña* is God – He who is to be propitiated by sacrifice.”

VIII

5

अन्तकाले 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 saṁśayaḥ
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. $\text{pra } \sqrt{yā}$), 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. $\sqrt{yā}$), 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.

saṁśayas (m. nom. sg.), doubt, question, irresolution.

VIII

6

यं यं वापि स्मरन् भावं

yaṁ yaṁ vāpi smaran bhāvaṁ

whatever, moreover, remembering, state
of being

त्यजत्य् अन्ते कलेवरम् ।

tyajaty ante kalevaram

(when) he gives up at the end the body,

तं तं एवैति कौन्तेय

taṁ taṁ evāiti kāunteya

to respectively that he goes, O Son of
Kuntī (Arjuna)

सदा तद्भावाभावितः ॥

sadā tadbhāvabhāvitaḥ

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, ep-
ithet of Arjuna.

sadā, always, invariably.

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

bhāva (m.), state of being, being.

bhāvitas (m. nom. sg. causative participle
 $\sqrt{bhū}$), transformed into, caused to be-
come.

(*bhāva-bhāvitas*, m. nom. sg. TP cpd., trans-
formed into that state of being.)

VIII

7

तस्मात् सर्वेषु कालेषु
tasmāt sarveṣu kāleṣu
therefore at all times

माम् अनुस्मर युद्य च ।
mām anusmara yudhya ca
me remember, and fight

मय्य् अपितमनोबुद्धिर्
mayy arpītamanobuddhir
on me fixed mind and intelligence

माम् एवैष्यस्य् असंशयम् ॥
mām evaiṣyasy asaṁśayam
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.
sarveṣu (m. loc. pl.), in all, at all.
kāleṣu (m. loc. pl.), in times, at times.
mām (acc. sg.), me.
anusmara (2nd sg. imperative act. *anu*
√*smr*), remember! think of!
yudhya (2nd sg. imperative act. √*yudh*),
fight!
ca, and.
mayi (m. loc. sg.), on me, in me.
arpita (m.), fixed, placed, entrusted.
manobuddhis (f. nom. sg.), mind and intelli-
gence.
(*arpītamanobuddhis*, m. nom. sg. BV cpd.,
having mind and intelligence fixed.)
mām (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
eṣyasi (2nd sg. future act. √*i*), thou shalt
come, thou shalt attain.
asaṁśayam (adv.), without doubt, surely.

VIII

8

अभ्यासयोगयुक्तेन

abhyāsayogayuktena

by the practice of Yoga disciplined,

चेतसा नान्यगामिना ।

cetasā nānyagāminā

by thought, by no other going toward,

परमं पुरुषं दिव्यं

paramam puruṣam divyam

to the Supreme Spirit divine

याति पार्थानुचिन्तयन् ॥

yāti pārthānucintayan

one goes, Son of Pṛthā, meditating (on him).

**With a mind disciplined by the
practice of yoga,**

Which does not turn to anything else,

To the divine supreme Spirit

**He goes, Arjuna, meditating
on Him.**

abhyāsa (m. from *abhi* √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.

puruṣam (m. acc. sg.), Spirit, Soul, Person.

(*paramam puruṣam*, m. acc. sg., the Supreme Spirit, to the Supreme Spirit.)

divyam (m. acc. sg.), divine, heavenly.

yāti (3rd sg. pr. indic. act. √*yā*), he, she, it, one goes.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

anucintayan (m. nom. sg. pr. act. causative participle *anu* √*cint*), meditating, thinking of.

* According to Rāmānuja's commentary, stanzas 8, 9 and 10 refer to the *aiśvaryaṛthin* (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*.

VIII

9

कविं पुराणम् अनुशासितारम्
*kaviṁ purāṇam anuśāsītāram**
 the poet, the ancient, the ruler

अणोर् अणीयांसम् अनुस्मरेद् यः ।
aṇor aṇīyāṁsam anusmared yaḥ
 than the atom subtler, he should meditate
 on, who

सर्वस्य धातारम् अचिन्त्यरूपम्
sarvasya dhātāram acintyarūpam
 of all supporter, the unthinkable form,

आदित्यवर्णं तमसः परस्तात् ॥
ādityavarṇaṁ tamasaḥ 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;

kaviṁ (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.)

purāṇam (m. acc. sg.), ancient, former, previous.

anuśāsītāram (m. acc. sg. noun from *anu* √*śās*), ruler, governor, censor, punisher, controller, chastiser.

aṇos (m. abl. sg.), from the atom, than the atom.

aṇīyāṁsam (m. acc. sg. comparative), more minute, smaller, subtler.

anusmaret (3rd sg. optative act. *anu* √*smṛ*), he should meditate on, he should call to mind.

yaḥ (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.

varṇam (m. acc. sg.), color, caste.

(*ādityavarṇam*, m. acc. sg. BV cpd., whose color is that of the sun.)

tamasas (n. abl. sg.), than darkness.

parastāt (n. abl. sg.), beyond, further.

* *Triṣṭubh* metre.

† "He will attain the *aiśvarya* (power) which God himself possesses, when he has concentrated his *prāṇa* (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, primaeva 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.

VIII

10

प्रयाणकाले मनसाचलेन

*prayānakāle manasācalena**

at departure time with mind unmoving

भक्त्या युक्तो योगबलेन चैव ।

bhaktiyā yukto yogabalena cāiva

with devotion yoked and with Yoga
power

भ्रुवोर् मध्ये प्राणम् आवेश्य सम्यक्

bhruvor madhye prāṇam āveśya samyak

of the two eyebrows in the middle, the
vital breath entering correctly,

स तं परं पुरुषम् उपैति दिव्यम् ॥

sa taṁ paraṁ puruṣam 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.

prayānakāle (m. loc. sg.), at departure, at the
time of death.

manasā (n. inst. sg.), by mind, with mind.

acalena (n. inst. sg.), by unmoving, motion-
less.

bhaktiyā (f. inst. sg.), with devotion, with
worship, with love.

yuktas (m. nom. sg. p. pass. participle √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.

prāṇam (m. acc. sg.), the vital breath.

āveśya (causative gerund ā √viś), having
caused to enter.

samyak (adv.), directly, united, in one direc-
tion, correctly, properly.

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

taṁ (m. acc. sg.), him, this.

paraṁ (m. acc. sg.), Highest, Supreme.

puruṣam (m. acc. sg.), Spirit, Soul,

upāiti (3rd sg. pr. indic. act. *upa* √i), he ap-
proaches, he goes to.

divyam (m. acc. sg.), divine, heavenly.

* *Triṣṭubh* 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.

VIII

11

यद् अक्षरं वेदविदो वदन्ति
*yad akṣaram vedavido vadanti**
which the imperishable the Veda-knowing
they call,

विशन्ति यद् यतयो वीतरागाः ।
viśanti yad yatayo vītarāgāḥ
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 saṅgrahaṇa pravakṣye
that to thee path in brief I shall declare.

That which those who know the Vedas
call the imperishable,
Which the ascetics, free from passion,
enter,
Desiring which they follow a life of
chastity,
That path I shall explain to you
briefly.

yad (n. nom. sg.), which.
akṣaram (n. acc. sg.), imperishable, eternal.
vedavidas (m. nom. pl.), the Veda-knowing,
those versed in the Vedas.
vadanti (3rd pl. pr. indic. act. \sqrt{vad}), they
say, they call, they say to be.
viśanti (3rd pl. pr. indic. act. $\sqrt{viś}$), they
enter, they go into, they pervade.
yad (n. nom. sg.), which.
yatayas (m. nom. pl.), the ascetics, the striv-
ers, 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 $\sqrt{iṣ}$),
desiring, wishing for.
brahmacaryam (n. acc. sg.), life of chastity,
life of a Brahmachārīn.
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.
saṅgrahaṇa (m. inst. sg. or adv.), briefly, in
brief.
pravakṣye (1st sg. future *pra* \sqrt{vac}), I shall
declare, I shall speak of, I shall explain.

* *Trīṣṭubh* metre continues.

VIII

12

सर्वद्वाराणि संयम्य

*sarvadvārāṇi saṁyamya**

all the gates (of the body) controlling,

मनीं हृदि निरुध्य च।

mano hr̥di nirudhya ca

and the mind in the heart shutting up,

मूर्ध्न्य् आधायत्मनः प्राणम्

mūrdhny ādhāyatmanah prāṇam

in the head having placed own vital
breath,

आस्थितो योगधारणाम् ॥

āsthito yogadhāraṇām

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.

dvārāṇi (n. acc. pl.), gates, doors, gates of
the body.

saṁyamya (gerund *saṁ* √*yam*), controlling.

manas (n. acc. sg.), mind.

hr̥di (n. loc. sg.), in the heart.

nirudhya (gerund *ni* √*rudh*), shutting up,
confining, suppressing.

ca, and.

mūrdhni (n. loc. sg.), in the head.

ādhāya (gerund *ā* √*dhā*), placing, having
placed.

ātmanas (m. gen. sg.), of the self, own.

prāṇam (m. acc. sg.), vital breath, inhalation.

āsthitas (m. nom. sg.), established, seated,
situated in.

yogadhāraṇām (f. acc. sg.), Yoga concentra-
tion, 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.

ओम् इत्य् एकाक्षरं ब्रह्म
om ity ekākṣaram brahma
 “Om” thus, the single-syllabled Brahman

व्याहरन् माम् अनुस्मरन् ।
vyāharan mām anusmaran
 uttering, me meditating on,

यः प्रयाति त्यजन् देहं
yaḥ 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.
ekākṣaram (n. acc. sg.), one syllabled, single syllabled.
brahma (n. acc. sg.), Brahman.
vyāharan (pr. act. participle *vi ā √hr*), uttering, pronouncing, speaking.
mām (acc. sg.), me.
anusmaran (m. nom. sg. pr. act. participle *anu √smṛ*), meditating on, thinking about, remembering.
yas (m. nom. sg.), who.
prayāti (3rd sg. pr. indic. act. *pra √yā*), he goes forth, he dies.
tyajan (m. nom. sg. pr. participle act. *√tyaj*), renouncing, abandoning.
deham (m./n. acc. sg.), body.
sas (m. nom. sg.), he, this one.
yāti (3rd sg. pr. indic. act. *√yā*), 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 *akṣara*, or indestructible, eternal essence (*Brahman*). He is mentioned in VII 16, as the *arthārthin*, or seeker of knowledge of the *ātman* as different from *prakṛti*, or material nature. This is the “Highest Truth” of VII 16.

VIII

14

अनन्यचेताः सततं
ananyacetāḥ satatam
 whose mind does not go elsewhere, ever,

यो मां स्मरति नित्यशः ।
yo mām smarati nityaśaḥ
 who me he thinks of constantly,

तस्याहं सुलभः पार्थ
tasyāham sulabhaḥ pārtha
 for him I easy to reach, Son of Pṛthā,

नित्ययुक्तस्य योगिनः ॥
nityayuktasya yoginaḥ
 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.

ananyacetās (m. nom. sg. BV cpd.), whose
 mind does not go elsewhere.
satatam (adv.), perpetually, ever.
yas (m. nom. sg.), who.
mām (acc. sg.), me.
smarati (3rd sg. pr. indic. act. √*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 Pṛthā, epithet of
 Arjuna.
nityayuktasya (m. gen. sg.), of the constantly
 disciplined, of the eternally yoked in Yoga,
 (as BV cpd.) of him who is constantly
 yoked.
yoginas (m. gen. sg.), of the yogin, for the
 yogin.

* According to 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 *aiśvaryārthin* (stanza 8 *et seq.*) is reborn. But the *kāivalyārthin* (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.

VIII

15

माम् उपेत्य पुनर्जन्म

mām upetya punarjanma
me approaching, rebirth

दुःखालयम् अशाश्वतम् ।

duḥkhālayam aśāśvatam
misfortune home, impermanent,

नाप्नुवन्ति महात्मानः

nāpnuvanti mahātmānaḥ
not they incur, the great selves,

संसिद्धिं परमां गताः ॥

samsiddhiṃ paramāṃ gatāḥ
to perfection the highest gone.

**Approaching Me, those whose souls
are great,**

**Who have gone to the supreme perfection,
Do not incur rebirth,
That impermanent home of
misfortune.**

mām (acc. sg.), me, to me.

upetya (gerund *upa* √*i*), approaching, coming near to.

punarjanma (n. acc. sg.), "again birth," rebirth.

duḥkha (n.), misfortune, misery, unhappiness.

ālayam (m. acc. sg.), home, abode.

(*duḥkha-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.

samsiddhiṃ (f. acc. sg.), perfection, to perfection, to accomplishment, to success.

paramāṃ (f. acc. sg.), highest, supreme.

gatāḥ (m. nom. pl. p. pass. participle √*gam*), gone.

VIII

16

आ ब्रह्मभुवनाल् लोकाः

ā brahmabhuvanāl lokāḥ

up to Brahman's realm of being, the
worlds

पुनरावर्तिनो 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.

ā, 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 suc-
cessive births, rebirths.

arjuna (m. voc. sg.), Arjuna.

mām (acc. sg.), me.

upetya (gerund *upa √i*), approaching, coming
near to.

tu, but.

kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna.

punarjanma (n. nom. sg.), "again birth," re-
birth.

na, not.

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

सहस्रयुगपर्यन्तम्
sahasrayugaparyantam
 a thousand yugas* extending as far as,

अहर् यद् ब्रह्मणो विदुः ।
ahar yad brahmaṇo viduḥ
 the day which of Brahmā, they know

रात्रिं युगसहस्रान्तां
rātrim yugasahasrāntām
 the night a thousand yugas ending

ते ज्ञोरात्रविदो 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.**

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.
brahmaṇas (n. gen. sg.), of Brahmā.
vidus (3rd pl. perfect act. √vid with present
 meaning), they know.
rātrim (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.
janās (m. nom. pl.), men.

* *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 *kṛtayuga*, 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 *kalī 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 Brahmā. We are, as this volume goes to press, in the 5,079th year of a *kalī yuga* that began on February 18, 3102 B.C.

VIII

18

अव्यक्ताद् व्यक्तयः सर्वाः

avyaktād vyaktayah sarvāḥ

from the unmanifest the manifestations all

प्रभवन्त्यु अहरागमे ।

prabhavanti 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 ॥

tatrāivāvryaktasamjñake

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, ap-
pearances.

sarvās (f. nom. pl.), all.

prabhavanti (3rd pl. pr. indic. act. *pra* √*bhū*),
they come forth, they originate.

aharāgame (m. loc. sg.), at the arrival of
day.

rātryāgame (m. loc. sg.), at the arrival of
night.

pralīyante (3rd pl. pr. indic. pass. *pra* √*lī*),
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.)

VIII

19

भूतग्रामः स एवायं
bhūtagrāmah sa evāyam
 the multitude of existences it this

भूत्वा भूत्वा प्रलीयते ।
bhūtvā bhūtvā pralīyate
 having come to be again and again, is
 dissolved

रात्र्यागमे ज्वशः पार्थ
rātryāgame 'vaśaḥ pārtha
 at the arrival of night without will, Son of
 Pṛthā,

प्रभवत्य् अहरागमे ॥
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.
sa (m. nom. sg.), it, this, he.
eva, indeed (used as a rhythmic filler).
ayam (m. nom. sg.), this.
bhūtvā bhūtvā (gerund √bhū), coming into existence again and again, having come into being again and again.
pralīyate (3rd sg. pr. pass. *pra* √lī), it is dissolved, it is reabsorbed, it disappears.
rātryāgame (m. loc. sg.), at the arrival of night.
avaśas (m. nom. sg.), without will, inevitably, willy-nilly.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
prabhavati (3rd sg. pr. indic. act. *pra* √bhū), 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.

VIII

20

परस् तस्मात् तु भावो ऽन्यो
paras tasmāt tu bhāvo 'nyo
 higher than this, but, state of being other

ऽव्यक्तो ऽव्यक्तात् सनातनः ।
'vyakto 'vyaktāt sanātanah
 unmanifest, than the unmanifest prim-
 aeval,

यः स सर्वेषु भूतेषु
yaḥ sa sarveṣu bhūteṣu
 which it in all beings

नश्यत्सु 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, exis-
 tence.
anyas (m. nom. sg.), other.
avyaktas (m. nom. sg. p. pass. participle *a vi*
 $\sqrt{aṅj}$), unmanifest, invisible.
avyaktāt (m. abl. sg.), from the unmanifest,
 than the unmanifest.
sanātanas (m. nom. sg.), ancient, primaeval.
yas (m. nom. sg.), which, who.
sas (m. nom. sg.), it, this.
sarveṣu (m. loc. pl.), in all.
bhūteṣu (m. loc. pl.), in existences, in beings.
naśyatsu (m. loc. pl.), in the perishings, in
 the losses.
(sarveṣu bhūteṣu naśyatsu, loc. absol., when
all beings perish.)
na, not.
vinaśyati (3rd sg. pr. indic. act. *vi* $\sqrt{naś}$), it
 perishes, it is lost, it dies.

अव्यक्तो ऽक्षर इत्य् उक्तस्
avyakto 'kṣara ity uktas
 the unmanifest (is) the imperishable,
 thus said.

तम् आहुः परमां गतिम् ।
tam āhuḥ paramāṁ gatim
 it they call the supreme goal,

यं प्राप्य न निवर्तन्ते
yam prāpya na nivartante
 which attaining, not they return.

तद् धाम 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*
√āñj), unmanifest, invisible.
akṣaras (m. nom. sg.), imperishable, inde-
 structible, eternal.
iti, thus, so.
uktas (m. nom. sg. p. pass. participle *√vac*),
 said, declared.
tam (m. acc. sg.), it, this.
āhus (3rd pl. perfect act. *√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 √āp*), attaining, reaching.
na, not.
nivartante (3rd pl. pr. indic. mid. *ni √vrt*),
 they return, they turn back.
tad (n. acc. sg.), that, this.
dhāma (n. nom. sg.), dwelling place, do-
 main, abode.
paramam (n. nom. sg.), supreme, highest.
mama (gen. sg.), of me, my.

पुरुषः स परः पार्थ

puruṣaḥ sa paraḥ pārtha

spirit this supreme, Son of Pṛthā,

भक्त्या लभ्यस् त्व अनन्यया ।

bhaktiyā labhyas tv ananyayā

by devotion attainable, indeed, not by
other,

यस्यान्तःस्थानि भूतानि

yasyāntaḥsthāni 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.**

puruṣas (m. nom. sg.), spirit, man.

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

para (m. nom. sg.), highest, supreme.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna referring to his mother Kuntī or
Pṛthā.

bhaktiyā (f. inst. sg.), by devotion, by wor-
ship.

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.

antaḥsthāni (n. nom. pl.), standing within,
existing within.

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

yena (m. inst. sg.), by which.

sarvam idam (n. nom. sg.), all this, all this
universe.

tatam (n. nom. p. pass. participle \sqrt{tan}),
stretched, pervaded.

VIII

23

यत्र काले त्व अनावृत्तिम्
yatra kāle tv anāvṛttim
where in time, but, non-return

आवृत्तिं चैव योगिनः ।
āvṛttim cāiva yoginaḥ
and return the yogins

प्रयाता यान्ति तं कालं
prayātā yānti taṁ kālaṁ
departing they go, (of) this time

वक्ष्यामि भरतर्षभ ॥
vakṣyāmi bharatarṣabha
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.
anāvṛttim (f. acc. sg.), non-return, not turning back.
āvṛttim (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* √*yā*), departing, dying.
yānti (3rd pl. act. √*yā*), they go.
taṁ (m. acc. sg.), this, him.
kālaṁ (m. acc. sg.), time.
vakṣyāmi (1st sg. future act. √*vac*), I shall speak.
bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

VIII

24

अग्निर् ज्योतिर् अहः शुक्लः

agnir jyotir ahaḥ śuklaḥ

fire, brightness, day, the bright lunar fortnight,

षण्मासा उत्तरायणम् ।

ṣaṇmāsā uttarāyaṇam

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 brahmavidō 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 Brahman

Go forth to Brahman.

agnis (m. nom. sg.), fire, god of fire.

jyotis (n. nom. sg.), brightness, bright.

ahar (n. nom. sg.), day.

śuklas (n. nom. sg.), the bright lunar fortnight.

ṣaṇmāsās (m. nom. pl.), six months.

uttarāyaṇam (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 √yā*), 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, 1 to 5, and in the Bṛhadāraṇyaka Upanishad, VI 2, 15 and 16. There is also a shorter reference in Chandyoga IV 15, 5, which does not mention the "dark" path. In the Bṛhadāraṇyaka 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.

† "upper going" means northern because the north of India is higher than the south.

VIII

25

धूमो रात्रिस् तथा कृष्णः

dhūmo rātris tathā kṛṣṇaḥ

smoke, night, and so the dark lunar
fortnight,

षण्मासा दक्षिणायनम् ।

ṣaṇmāsā dakṣiṇāyanam

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.

kṛṣṇas (m. nom. sg.), the dark lunar fortnight
(also the name Krishna, but that is not
meant here).

ṣaṇmāsās (m./n. nom. pl.), six months.

dakṣiṇāyanam (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.

prāpya (gerund *pra√āp*), attaining, reaching.

nivartate (3rd sg. mid. *ni√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.

VIII

26

शुक्लकृष्णे गती ह्येते
śuklakṛṣṇe gatī hyete
light and dark two paths indeed these

जगतः शाश्वते मते
jagataḥ śāśvate mate
for the universe eternal thought to be

एकया यात्य् अनावृत्तिम्
ekayā yāty anāvṛttim
by one he goes to non-return

अन्ययावर्तते 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.

śuklakṛṣṇe (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. √yā), he goes, one goes, he
attains.
anāvṛttim (f. acc. sg.), to non-return, non-
return.
anyayā (f. inst. sg.), by the other.
āvartate (3rd sg. mid. ā √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 Bhīṣma, who delayed his death at the Battle of Kurukṣetra – 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 *aiśvaryārthin* 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.

VIII

27

नैते सृती 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 sarveṣu kāleṣu
 therefore at all times

योगयुक्तो भवार्जुन ॥
yogayukto bhavāṛjuna
 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.
sṛtī (f. nom. dual), two paths, two roads, two wanderings.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
jānan (m. nom. sg. pr. act. participle √*jñā*), knowing.
yogī (m. nom. sg.), yogin.
muhyati (3rd sg. pr. indic. act. √*muh*), he is deluded, he is confused.
kaścana, at all, in any way.
tasmāt (m. abl. sg.), from this, therefore.
sarveṣu (m. loc. pl.), at all, in all.
kāleṣu (m. loc. pl.), at times, in times.
yoga-yuktas (m. nom. sg. TP cpd. p. pass participle √*yuj*), steadfast, united to Yoga, disciplined, yoked.
bhava (3rd sg. imperative act. √*bhū*), be!
arjuna (m. voc. sg.), Arjuna.

वेदेषु यज्ञेषु तपःसु चैव

*vedeṣu yajñeṣu tapaḥsu cāiva**

in the Vedas, in sacrifices and in
austerities,

दानेषु यत् पुण्यफलं प्रदिष्टम् ।

dāneṣu yat puṇyaphalam̐ pradiṣṭam

in gifts, which pure fruit ordained

अत्येति तत् सर्वम् इदं विदित्वा

atyeti tat sarvam idam̐ vīditvā

he goes beyond that, all this having known

योगी परं स्थानम् उपैति चाद्यम् ॥

yogī param̐ sthānam̐ upāiti cādyam̐

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.**

vedeṣu (m. loc. pl.), in the Vedas.

yajñeṣu (m. loc. pl.), in sacrifices.

tapaḥsu (m. loc. pl.), in austerities.

ca, and.

eva, indeed (used as a rhythmic filler).

dāneṣu (n. loc. pl.), in gifts, in charities.

yad (n. acc. sg.), which.

puṇya (n.), pure, sacred.

phalam (n. acc. sg.), fruit.

(*puṇya-phalam*, n. acc. sg. KD cpd., pure fruit.)

pradiṣṭam (n. acc. sg. p. pass. participle *pra√dīś*), ordained, commanded, prescribed.

atyeti (3rd sg. pr. indic. act. *ati√i*), he goes beyond, he transcends.

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

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

vīditvā (gerund *√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√i*), he goes, he attains.

ca, and.

ca, and.

ādyam (n. acc. sg.), primal, ancient, original, being at the beginning.

End of Book VIII

The Yoga of Imperishable Brahman

* *Triṣṭubh* 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

*idaṁ tu te guhyatamaṁ**

this, but, to thee the most secret

idaṁ (n. acc. sg.), this.

tu, but, indeed.

te (dat. sg.), to thee.

guhyatamaṁ (superl.), most secret.

pravakṣyāmi (1st sg. future act. $\text{pra } \sqrt{vac}$), I
shall declare, I shall explain.

anasūyave (m. dat. sg.), to the not sneering,
to the not disbelieving.

प्रवक्ष्याम्य् अनसूयवे ।

pravakṣyāmy anasūyave

I shall declare, to the not disbelieving,

jñānam (n. acc. sg.), knowledge.

vijñāna (n.), discrimination, understanding,
realization.

ज्ञानं विज्ञानसहितं

jñānaṁ vijñānasahitaṁ

knowledge and discrimination combined,

sahitaṁ (n. acc. sg.), combined, together
with, placed together.

yad (n. acc. sg.), which.

jñātvā (gerund $\sqrt{jñā}$), knowing, having
known.

यज् ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥

yaj jñātvā mokṣyase 'śubhāt

which having known, thou shalt be
released from evil.

mokṣyase (2nd sg. future pass. \sqrt{muc}), thou
shalt be released, thou shalt be freed, thou
shalt be liberated.

aśubhāt (m. abl. sg.), from evil, from impur-
ity.

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.

* *Śloka* metre resumes.

IX

2

राजविद्या राजगुह्यं
rājavidyā rājaguhyaṃ
royal knowledge, royal secret,

पवित्रम् इदम् उत्तमम् ।
pavitram idam uttamam
purifier this supreme,

प्रत्यक्षावगमं धर्म्यं
pratyakṣāvagamaṃ dharmyaṃ
as if before the eyes, intelligible, righteous,

सुसुखं कर्तुम् अव्ययम् ॥
susukhaṃ 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.
rājaguhyaṃ (n. nom. sg.), royal secret.
pavitram (n. nom. sg.), purifier, cleanser.
idam (n. nom. sg.), this.
uttamam (n. nom. sg.), highest, supreme.
pratyakṣa, before the eyes.
avagamam (n. nom. sg.), intelligible, under-
standing.
(*pratyakṣāvagamam*, n. nom. sg. BV cpd.,
which is intelligible before the eyes, which
can be plainly understood, whose under-
standing 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.

IX

3

अश्रद्धधानाः पुरुषा
asraddadhānāḥ puruṣā
who do not give faith men,

धर्मस्यास्य परंतप ।
dharmasyāsya paramtapa
of this law, of it, Scorcher of the Foe,

अप्राप्य मां निवर्तन्ते
aprāpya mām nivartante
not attaining to me, they are born again

मृत्युसंसारवर्त्मनि ॥
mṛtyusaṁsāravartmani
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.

asraddadhānās (m. nom. pl. pr. participle *aśradda* √*dhā*), non-faith-holding, without faith, without giving faith.
puruṣās (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* √*āp*), not attaining, not reaching.
mām (acc. sg.), me, to me.
nivartante (3rd pl. pr. indic. mid. *ni* √*vrt*), they are born again, they are reborn.
mṛtyu (m.), death.
saṁsāra (m.), transmigration, succession of rebirths.
vartmani (n. loc. sg.), in the path.
(*mṛtyu-saṁsāra-vartmani*, n. loc. sg., TP cpd., in the path of death and transmigration.)

IX

4

मया ततम् इदं सर्वं
mayā tatam idam sarvaṁ
by me pervaded this whole

जगद् अव्यक्तमूर्तिना ।
jagad avyaktamūrtinā
universe by unmanifest aspect

मत्स्थानि सर्वभूतानि
matsthāni sarvabhūtāni
me abiding all beings

न चाहं तेषु अवस्थितः ॥
na cāhaṁ teṣu avasthitaḥ
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.
sarvaṁ (n. nom. sg.), whole, all, entire.
jagat (n. nom. sg.), universe, world.
avyakta (p. pass. participle *a vi* $\sqrt{añj}$), un-
manifest.
mūrtinā (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.
ahaṁ (nom. sg.), I.
teṣu (n. loc. pl.), in them.
avasthitas (m. nom. sg.), resting, abiding,
standing.

IX

5

न च मत्स्थानि भूतानि
na ca matsthāni bhūtāni
 and (yet) not from me abiding beings.

पश्य मे योगम् ऐश्वरम् ।
paśya me yogam āiśvaram
 behold of me the power majestic!

भूतभृन् न च भूतस्थो
bhūtabhṛn na ca bhūtaṣtho
 beings sustaining and not beings dwelling
 in ;

ममात्मा भूतभावनः ॥
mamātmā bhūtabhāvanah
 myself beings causing to be.

And yet beings do not abide in Me.
 Behold my divine yoga!
 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. √*paś*), be-
 hold! see!
me (gen. sg.), of me, my.
yogam (m. acc. sg.), Yoga, power.
āiśvaram (m. acc. sg.), majestic, lordly.
bhūtabhṛt (m. nom. sg.), beings, sustaining,
 sustaining beings, supporting beings, bear-
 ing beings.
na, not.
ca, and.
bhūtaṣthas (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 exist-
 ence.

* The explanation of the apparent paradox follows: "God is the source of all phenomena, but is not touched by them" – Radhakrishnan.

† "God pervades beings by virtue of his will. . . God supports all beings, but no being is of use to him." – freely excerpted from Rāmānuja.

IX

6

यथाकाशस्थितो नित्यं
yathākāśasthito nityam
as (in) space dwelling eternally

वायुः सर्वत्रगो महान् ।
vāyuhḥ sarvatrago mahān
the wind everywhere going, mighty,

तथा सर्वाणि भूतानि
tathā sarvāṇi bhūtāni
so all beings

मत्स्थानीत्युपधारय ॥
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.
sarvāṇi (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 √dhr*), consider! reflect!

सर्वभूतानि कौन्तेय

sarvabhūtāni kāunteya
all beings, Son of Kuntī

प्रकृतिं यान्ति मामिकाम् ।

prakṛtiṃ yānti māmikām
(into) material nature, they go, my own,

कल्पक्षये पुनस् तानि

kalpakṣaye punas tāni
at the end of a kalpa; * again them

कल्पादौ विसृजाम्य अहम् ॥

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.

prakṛtiṃ (f. acc. sg.), to material nature, ma-
terial nature.

yānti (3rd pl. act. $\sqrt{yā}$), they go.

māmikām (f. acc. sg.), my, mine, my own.

kalpakṣaye (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).

प्रकृतिं स्वाम् अवष्टभ्य
prakṛtiṃ svām avaṣṭabhya
 material nature own resting on,

विसृजामि पुनः पुनः ।
visrjāmi punaḥ punaḥ
 I send forth again and again

भूतग्रामम् इमं कृत्स्नम्
bhūtagrāmam imaṃ kṛtsnam
 multitude of beings this entire,

अवशं प्रकृतेर् वशात् ॥
avaśam prakṛter vaśāt
 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.**

prakṛtim (f. acc. sg.), material nature.
svām (f. acc. sg.), own.
avaṣṭabhya (gerund *ava* √*stabh*), resting on,
 supported by, propped up by.
visrjāmi (1st sg. pr. indic. act. vi √*srj*), I
 send forth, I create.
punaḥ punaḥ, again and again.
bhūtagrāmam (m. acc. sg.), the multitude of
 beings, the aggregate of beings.
imam (m. acc. sg.), this.
kṛtsnam (m. acc. sg.), entire, whole.
avaśam (m. acc. sg.), powerless, without
 will, willy-nilly.
prakṛtes (f. gen. sg.), of material nature.
vaśāi (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 *prakṛti* (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 *prakṛti* which consists of *guṇas*. He develops this *prakṛti* into eight forms (cf. VII 4 and following stanza). – Rāmānuja.

IX

9

न च मां तानि कर्माणि
na ca mām tāni karmāṇi
and not me these actions

निबद्धन्ति धनंजय ।
nibadhnanti dhanamjaya
they bind, conqueror of wealth.

उदासीनवद् आसीनम्
udāsīnavad āsīnam
indifferently sitting

असक्तं तेषु कर्मसु ॥
asaktam teṣu 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.
karmāṇi (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.
āsīnam (m. acc. sg. from √*ās*), sitting, seated.
asaktam (m. acc. sg. p. pass. participle *a*
√*sañj*), unattached, not clinging.
teṣu (n. loc. pl.), in these.
karmasu (n. loc. pl.), in actions, in deeds, to
actions.

IX

10

मयाध्यक्षेण प्रकृतिः

mayādhyakṣeṇa prakṛtiḥ

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.

adhyakṣeṇa (m. inst. sg.), as overseer, as inspector, as eye witness.

prakṛtis (f. nom. sg.), material nature.

sūyate (3rd sg. pr. indic. mid. √sū), 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* √vrt), it revolves, it exists.

IX

11

अवजानन्ति मां मूढा
avajānanti mām mūdhā
 they despise me, the deluded,

मानुषीं तनुम् अश्रितम् ।
mānuṣīṃ tanum āśritam
 human form assuming

परं भावम् अजानन्तो
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* √*jñā*),
 they despise, they disesteem, they treat
 with contempt.
mām (acc. sg.), me.
mūdhās (m. nom. pl. p. pass. participle
 √*muh*), the deluded, the confused ones,
 fools.
mānuṣīm (f. acc. sg.), human.
tanum (f. acc. sg.), body, form.
āśritam (m. acc. sg. p. pass. participle *ā*
 √*śri*), having recourse to, dwelling in, em-
 ploying, using, assuming.
param (m. acc. sg.), higher.
bhāvam (m. acc. sg.), being, existence.
ajānantas (m. nom. pl. pr. participle act. *a*
 √*jñā*), 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.)

मोघाशा मोघकर्माणो
moghāśā moghakarmāṇo
 those of vain hopes, vain actions,

मोघज्ञाना विचेतसः ।
moghajñānā vicetasah
 vain knowledges, without thought,

राक्षसीम् आसुरीं चैव
rākṣasīm āsurīm cāiva
 fiendish and demonic thus

प्रकृति मोहिनीं श्रिताः ॥
prakṛtim 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.

moghāśās (mogha āśās, m. nom. pl. BV cpd.), those of vain hopes, those whose hopes are vain.

moghakarmāṇas (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.

rākṣasim (f. acc. pl.), fiendish, evil.

āsurim (f. acc. pl.), demonic, pertaining to devils.

ca, and.

eva, indeed (used as a rhythmic filler).

prakṛtim (f. acc. sg.), nature, character.

mohinim (f. acc. sg.), delusive, confused.

śritās (m. nom. pl. p. pass. participle √śri), abiding, resorting to, resting on, clinging to.

* *prakṛtim* (nature) is not used here in the usual sense of "material nature," but is part of a simple attribute.

IX

13

महात्मानस् तु मां पार्थ
mahātmānas tu mām pārtha
 those whose selves are great, but, me,
 Son of Pṛthā,

दैवी प्रकृतिम् आश्रिताः ।
dāivīm prakṛtim āśritāḥ
 celestial nature abiding in,

भजन्त्य अनन्यमनसो
bhajanty ananyamanaso
 they worship not other-mindedly,

ज्ञात्वा भूतादिम् अव्ययम् ॥
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 Pṛthā, epithet of
 Arjuna.
dāivīm (f. acc. sg.), celestial, heavenly,
 divine.
prakṛtim (f. acc. sg.), nature, character.
āśritās (m. nom. pl. p. pass. participle *ā*
śri), abiding in, resorting to, clinging to,
 resting on.
bhajanti (3rd pl. pr. indic. act. *√bhaj*), they
 worship, they honor, they share with.
ananyamanasas (m. nom. pl. BV cpd.),
 those whose minds are not elsewhere.
jñātvā (gerund *√jñā*), knowing, having
 known.
bhūtādim (m. acc. sg.), the origin of beings,
 the beginning of beings.
avyayam (m. acc. sg.), imperishable, eternal.

IX

14

सततं कीर्तयन्तो मां
satatam kīrtayanto mām
perpetually glorifying me

यतन्तश्च दृढव्रताः ।
yatantaśca dṛḍhavrataḥ
and striving with firm vows

नमस्यन्तश्च मां भक्त्या
namasyantaśca 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 $\sqrt{kīrt}$), glorifying, making mention of, praising, celebrating.
mām (acc. sg.), me.
yatantas (m. nom. pl. pr. act. participle \sqrt{yat}), striving, stretching.
ca, and.
dṛḍha (p. pass. participle $\sqrt{dṛh}$), firm, solid, sincere.
vrata (n.), vow.
(*dṛḍhavrataś*, 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* $\sqrt{ās}$), they worship, they honor.

IX

15

ज्ञानयज्ञेन चाप्य् अन्ये
jñānayajñena cāpy anye
 and by the knowledge-sacrifice also
 others,

यजन्तो माम् उपासते ।
yajanto mām upāsate
 sacrificing, me they worship

एकत्वेन पृथक्त्वेन
ekatvena prthaktvena
 as the one, as the manifold,

बहुधा विश्वतोमुखम् ॥
bahudhā viśvatomukham
 variously manifested, facing in all direc-
 tions.

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 knowl-
 edge sacrifice, by the sacrifice of knowl-
 edge.
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* $\sqrt{ās}$),
 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, vari-
 ously placed.
viśvatomukham (adv.), facing in all direc-
 tions, omniscient.

IX

16

अहं क्रतुर् अहं यज्ञः

aham̐ kratuṛ aham̐ yajñāḥ
I the ritual, I the sacrifice,

स्वधाहम् अहम् औषधम् ।

svadhāham aham̐ āuṣadham
the offering I, I the medicinal herb,

मन्त्रो ऽहम् अहम् एवाज्यम्

mantra 'ham aham̐ evājyam
the sacred text I, I also the clarified
butter,

अहम् अग्निर् अहं हुतम् ॥

aham̐ agnir̐ aham̐ hutam̐
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.

āuṣadham (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 pour-
ing out.

IX

17

पिताहम् अस्य जगतो

pitāham asya jagato

the father I of it, of the universe

माता धाता पितामहः ।

mātā dhātā pitāmahaḥ

the mother, the establisher, the grandfather,

वेद्यं पवित्रम् ओंकार

vedyaṃ pavitram omkāra

the to-be-known, the purifier, the sacred syllable "Om,"

ऋक् साम यजुर् एव च ॥

ṛk sāma yajur eva ca

the Ṛg, the Sāma and the Yajur (Vedas).

I am the father of the universe,

The mother, the establisher, the grandfather,

The object of knowledge, the purifier, the sacred syllable "Om,"

The Rig, Sama, and Yajur Vedas.

pitā (m. nom. sg.), father.

aham (nom. sg.), I.

asya (gen. sg.), of it, of this.

jagatas (n. gen. sg.), of the world, of the universe.

mātā (f. nom. sg.), mother.

dhātā (m. nom. sg.), the establisher, the arranger.

pitāmahas (m. nom. sg.), grandfather.

vedyam (n. nom. sg. gerundive √*vid*), the to-be-known, the object of knowledge.

pavitram (n. nom. sg.), the purifier, the cleanser.

omkāras (m. nom. sg.), the syllable "Om."

ṛk, Ṛg Veda.

sāma, Sāma Veda.

yajur, Yajur Veda.

eva, indeed (used as a rhythmic filler).

ca, and.

* The Ṛg, 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.

IX

18

गतिर् भर्ता प्रभुः साक्षी

gatiṛ bhartā prabhuḥ sākṣī

the goal, the supporter, the Great Lord,
the eye witness,

निवासः शरणं सुहृत् ।

nivāsaḥ śaraṇam suhṛt

the abode, the refuge, the friend,

प्रभवः प्रलयः स्थानं

prabhavaḥ pralayaḥ sthānam

the origin, the dissolution, the staying

निधानं बीजम् अव्ययम् ॥

nidhānam bijam 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, sus-
tainer.

prabhus (m. nom. sg.), great lord.

sākṣī (m. nom. sg.), eye-witness, observer.

nivāsas (m. nom. sg.), abode, home.

śaraṇam (n. nom. sg.), refuge, shelter.

suhṛd (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.

IX

19

तपाम्य अहम् अहं वर्षं
tapāmy aham ahaṁ varṣam
 I radiate heat, I, I the rain,

निगृह्णाम्य उत्सृजामि च ।
nigṛhṇāmy utsṛjāmi ca
 I withhold, and I send forth;

अमृतं चैव मृत्युश्च
amṛtam cāiva mṛtyuśca
 and immortality thus and death,

सद असच् चाहम् अर्जुन ॥
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.
varṣam (m. acc. sg.), rain.
nigṛhṇāmi (1st sg. pr. indic. act. $ni \sqrt{grah}$), I
 withhold, I hold back.
utsṛjāmi (1st sg. pr. indic. act. $ud \sqrt{sṛj}$), I
 send forth, I let go.
ca, and.
amṛtam (n. nom. sg.), immortality, nectar.
ca, and.
eva, indeed (used as a rhythmic filler).
mṛtyuśca (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.

त्रैविद्या मां सोमपाः पूतपापा
*trāividyā mām somapāh pūtapāpā**
 The three-Veda knowers, me, the soma
 drinkers, the cleansed of evils,

यज्ञैर् इष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
yajñair iṣṭvā svargatim prārthayante
 with sacrifices worshipping, heaven goal
 they seek ;

ते पुण्यम् आसाद्य सुरेन्द्रलोकम्
te puṇyam āsādyā surendralokam
 they, the pure, attaining the god-Indra-
 world,

अश्नन्ति 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.

pāpās (m. nom. pl.), evils, sins.

(*pūtapāpās*, m. nom. sg. BV cpd., whose
 evils are cleansed.)

yajñāis (m. inst. pl.), with sacrifices, by sac-
 rifices.

iṣṭvā (gerund \sqrt{yaj}), worshipping, offering.

svargatim (f. acc. sg.), heaven goal, goal of
 heaven, path of heaven.

prārthayante (3rd pl. pr. indic. mid. *pra*
 \sqrt{arth}), they seek, they ask for, they desire.

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

puṇyam (m. acc. sg.), pure, meritorious,
 holy.

āsādyā (gerund $\bar{a} \sqrt{sad}$), attaining, going to-
 ward, 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{as}), 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, di-
 vine enjoyments.

* *Triṣṭubh* metre.

† This is the only mention in the *Gītā* of the
 chief of the Vedic gods, Indra, though the sur-
 viving 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.

ते तं भुक्त्वा स्वर्गलोकं विशालं
*te taṁ bhuktvā svargalokaṁ viśālaṁ**
 they, it having enjoyed, the world of
 heaven, wide,

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
kṣīṇe puṇye martyalokaṁ viśanti
 with exhausted merit, the world of
 mortals they enter.

एवं त्रयीधर्मम् अनुप्रपन्ना
evaṁ trayīdharmam anuprapannā
 thus the law of the three Vedas con-
 forming to,

गतागतं कामकामा लभन्ते ॥
gatāgataṁ 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.
taṁ (m. acc. sg.), it, this.
bhuktvā (gerund √*bhuj*), enjoying, having
 enjoyed.
svarga (m.), heaven.
lokaṁ (m. acc. sg.), world.
(svargalokaṁ, m. acc. sg. TP cpd., the world
of heaven.)
viśālaṁ (m. acc. sg.), wide, spacious, exten-
 sive.
kṣīṇe (m. loc. sg. p. pass. participle √*ksi*), in
 exhausted, in destroyed.
puṇye (m. loc. sg.), in merit, in goodness, in
 virtue, in purity.
martyalokaṁ (m. acc. sg.), mortal world,
 world of mortals.
viśanti (3rd pl. pr. indic. act. √*viś*), they
 enter.
evaṁ, thus, in this manner.
trayīdharmam (m. acc. sg.), "three law," law
 of the three Vedas.
anuprapannās (m. nom. pl. p. pass. parti-
 ciple *anu pra* √*pad*), conforming to, fol-
 lowing, carrying out.
gatāgataṁ (m. acc. sg.), going and coming,
 what comes and goes.
kāmakāmās (m. nom. pl.), desiring objects of
 desire.
labhante (3rd pl. pr. indic. mid. √*labh*), they
 obtain, they get.

* *Triṣṭubh* metre continues.

अनन्याश् चिन्तयन्तो मां
*ananyāś cintayanto mām**
 without other (thoughts), directing
 thoughts to me,

ये जनाः पर्युपासते ।
ye janāḥ paryupāsate
 which men, they worship,

तेषां नित्याभियुक्तानां
teṣāṃ nityābhiyuktānām
 of them of those who are constantly
 steadfast,

योगक्षेमं वहाम्य् अहम् ॥
yogaḥṣemam 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* $\sqrt{ās}$), they worship, they honor.
teṣām (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.)
yogaḥṣemam (m. acc. sg.), to acquisition and possession, to the acquiring and protection of property.
vahāmi (1st sg. pr. indic. act. \sqrt{vah}), I lead, I carry, I bring.
aham (nom. sg.), I.

* *Śloka* metre resumes.

ये ऽप्य् अन्यदेवताभक्ता
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 अविधिपूर्वकम् ॥
yajantya 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
 √*bhaj*), worshipping, sharing with.
(anya-devatā-bhaktās, m. nom. pl. TP cpd.,
 worshipping other gods.)
yajante (3rd pl. pr. indic. mid. √*yaj*), they
 sacrifice, they worship.
śraddhayā (f. inst. sg.), with faith, by faith.
anvitās (m. nom. pl.), along with, accom-
 panied 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. √*yaj*), they
 sacrifice, they worship.
avidhipūrvakam (adv.), not according to rule,
 in the absence of fixed rules.

अहं 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 अभिजानन्ति
na tu mām abhijānanti
 not, but, me they recognize

तस्वेनातश् च्यवन्ति ते ॥
tattvenātaś 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.
prabhur (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* √*jñā*),
 they recognize, they know.
tattvena (n. inst. sg.), by truth, in truth, in
 “thatness.”
atas, hence, from this.
cyavanti (3rd pl. pr. indic. act. √*cyu*), they
 fall, they deviate, they vanish.
te (m. nom. pl.), they.

यान्ति देवव्रता देवान्
yānti devavratā devān
 they go, those who are devoted to the
 gods, to the gods,

पितॄन् यान्ति पितृव्रताः ।
pitṛn yānti pitṛvratāḥ
 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 to 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. $\sqrt{yā}$), 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.
pitṛn (m. acc. pl.), to the ancestors, the an-
 cestors.
yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go,
 they attain.
pitṛvratās (m. nom. pl.), the ancestor-de-
 voted, those who are devoted to the ances-
 tors.
bhūtāni (n. acc. pl.), beings, spirits, to the
 spirits.
yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), they go,
 they attain.
bhūtejyās (m. nom. pl.), the spirit-sacrific-
 ing, those devoted to the spirits.
yānti (3rd pl. pr. indic. act. $\sqrt{yā}$), 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.

पत्त्रं पुष्पं फलं तोयं
pattram puṣpaṃ 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 अहं भक्त्युपहृतम्
tad aham bhaktyupahṛtam
 that I devotion offered

अश्नामि प्रयतात्मनः ॥
aśnāmi prayatātmanaḥ
 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.
puṣpaṃ (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* √yam), he offers, he presents, he goes toward.
tad (n. acc. sg.), this, that.
aham, I.
bhakti (f.), devotion, love.
upahṛtam (n. acc. sg. p. pass. participle *upa* √hr̥), offered, presented.
(bhakti-upahṛtam, n. acc. sg. TP cpd., offering of devotion.)
aśnāmi (1st sg. pr. indic. act. √aś), I eat, I partake, I accept.
prayata (m. p. pass. participle *pra* √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.)

* "I eat." The ancient belief was that the gods actually "ate" part of the sacrificial offering.

यत् करोषि यद् अश्नासि
yat karoṣi yad aśnāsi
 what thou doest, what thou eatest,

 यज् जुहोषि ददासि यत् ।
yaj juhoṣi dadāsi yat
 what thou offerest, thou givest what,

 यत् तपस्यसि कौन्तेय
yat tapasyasi kāunteya
 what thou performest in austerities, Son
 of Kuntī,

 तत् कुरुष्व मदर्पणम् ॥
tat kuruṣva madarpaṇam
 that do (as) an offering to me.

**Whatever you do, whatever you
 eat,
 Whatever you offer, whatever you
 give,
 Whatever austerities you perform,
 Arjuna,
 Do that as an offering to Me.**

yad (n. acc. sg.), what, which.
karoṣi (2nd sg. pr. indic. act. \sqrt{kr}), thou
 doest, thou makest.
yad (n. acc. sg.), what.
aśnāsi (2nd sg. pr. indic. act. \sqrt{as}), thou eat-
 est.
yad (n. acc. sg.), what, which.
juhoṣi (2nd sg. pr. indic. act. \sqrt{hu}), thou of-
 ferest (in sacrifice).
dadāsi (2nd sg. pr. indic. act. $\sqrt{dā}$), thou giv-
 est.
yad (n. acc. sg.), what, which.
yad (n. acc. sg.), what, which.
tapasyasi (2nd sg. pr. indic. act. $\sqrt{tapasya}$),
 thou performest (in the way of austerities),
 thou strivest.
kāunteya (m. voc. sg.), Son of Kuntī, epithet
 of Arjuna.
tat (n. acc. sg.), this, that.
kuruṣva (2nd sg. mid. imperative \sqrt{kr}), do!
 make!
madarpaṇam (n. acc. sg.), as an offering to
 me.

शुभाशुभफलैर् एवं
śubhāśubhaphalāir evam
 from good and evil fruits certainly,

मोक्ष्यसे कर्मबन्धनैः ।
mokṣyase karmabandhanāiḥ
 thou shalt be liberated from the bonds of
 action;

संन्यासयोगयुक्तात्मा
saṁnyāsayogayuktātmā
 thou whose self is disciplined in the
 Yoga of renunciation,

विमुक्तो माम् उपैष्यते ॥
vimukto mām upāṣyate
 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.**

śubhāśubha (n.), good and evil, auspicious and unfortunate.
phalāis (n. inst. pl.), by the fruits, from the fruits.
(śubhāśubhaphalāis, 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.
saṁnyāsa (m.), renunciation, relinquishment.
yoga (m.), Yoga.
yukta (p. pass. participle \sqrt{yuj}), disciplined, joined in Yoga, steadfast, yoked.
ātmā (m. nom. sg.), self, thyself.
(saṁnyāsayogayuktātmā, m. nom. sg. BV cpd., whose self is disciplined in the Yoga of renunciation.)
vimuktas (m. nom. sg. p. pass. participle \sqrt{muc}), liberated, freed.
mām (acc. sg.), me.
upāṣyate (3rd future 2nd sg. *upa* \sqrt{i}), thou shalt come, thou shalt attain, thou shalt go.

IX

29

समो ऽहं सर्वभूतेषु

samo 'ham sarvabhūteṣu

the same I am in all beings;*

न मे द्वेष्यो ऽस्ति न प्रियः ।

na me dveṣyo 'sti na priyaḥ

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 चाप्यग्रहम् ॥

mayi te teṣu 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.

sarvabhūteṣu (n. loc. pl.), in all beings, to all beings.

na, not.

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

dveṣyas (m. nom. sg.), disliked, hated.

asti (3rd sg. pr. indic. √*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. √*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.

teṣu (m. loc. pl.), in them.

ca, and.

api, also, even.

aham (nom. sg.), I.

* “Being a refuge for all, God is the same toward all *ātman*s (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 *ātman*s (selves) and is therefore a part, equal in quantity, of all beings, thus “the same” in all beings.

IX

30

अपि चेत् सुदुराचारो
api cet sudurācāro
even if the evil doer

भजते माम् अनन्यभाक् ।
bhajate mām ananyabhāk
he worships me (with) not-another
devoted,

साधुर् एव स मन्तव्यः
sādhur eva sa mantavyah
righteous he to be thought.

सम्यग् व्यवसितो हि सः ॥
samyag vyavasito hi saḥ
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*
√car), evil doing, evil doer.
bhajate (3rd sg. pr. indic. mid. *√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).
sa (m. nom. sg.), he, this.
mantavyas (m. nom. sg. gerundive *√man*), to
be thought, to be considered.
samyāñic (adv.), rightly.
vyavasitas (m. nom. sg. p. pass. participle *vi*
ava √so), resolved, determined, settled,
undertaken.
hi, indeed, truly.
sa (m. nom. sg.), he, this.

क्षिप्रं भवति धर्मोत्मा
kṣipram bhavati dharmātmā
 quickly he becomes one whose self is
 virtuous,

शश्वच्छान्तिं निगच्छति ।
śaśvacchāntim nigacchati
 everlasting peace he goes to

कौन्तेय प्रतिजानीहि
kāunteya pratijānihi
 Son of Kuntī, be aware!

न मे भक्तः 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.**

kṣipram (adv.), quickly, immediately.
bhavati (3rd sg. pr. indic. act. $\sqrt{bhū}$), he is,
 he becomes.
dharmā (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.
śāntim (f. acc. sg.), peace, tranquility.
nigacchati (3rd sg. pr. indic. act. \sqrt{gam}),
 he goes to, he enters, he acquires.
kāunteya (m. voc. sg.), Son of Kuntī, epithet
 of Arjuna.
pratijānihi (2nd sg. imperative act. $\sqrt{jñā}$),
 be aware! become aware! under-
 stand!
na, not.
me (m. gen. sg.), of me, my.
bhaktas (m. nom. sg. p. pass. participle
 \sqrt{bhaj}), worshipping, worshipper.
praṇaśyati (3rd sg. pr. indic. act. \sqrt{nas}),
 he is lost, he is destroyed.

मां हि पार्थं व्यपाश्रित्य
mām hi pārtha vyapāśritya
 me indeed, Son of Pṛthā, taking refuge in

ये ऽपि स्युः पापयोनयः ।
ye 'pi syuḥ pāpayonayah
 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 ā √sri*), taking refuge in, having recourse to.
ye (m. nom. pl.), who.
api, even, also.
syus (3rd pl. optative act. *√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.
śūdrās (m. nom. pl.), Śūdras, members of the fourth caste.
te (m. nom. pl.), they.
api, also, even.
yānti (3rd sg. pr. indic. act. *√yā*), they go, they attain.
parām (f. acc. sg.), highest, to the highest.
gatim (f. acc. sg.), goal, path, to the goal.

* *vāiśyās* – members of the merchant or peasant caste, third in order of rank.

† *śūdrās* – members of the servant caste, fourth in order of rank and lowest of the four original castes.

IX

33

किं पुनर् ब्राह्मणाः पुण्या
kiṁ punar brāhmaṇāḥ puṇyā
how much more the brāhmans pure,

भक्ता राजर्षयस् तथा ।
bhaktā rājarṣayas tathā
devoted royal seers too

अनित्यम् 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.
brāhmaṇās (m. nom. pl.), the Brahmins.
puṇyās (m. nom. pl.), pure, holy.
bhaktās (m. nom. pl.), devoted.
rājarṣayas (m. nom. pl.), royal seers.
tathā, also, too, thus.
anityam (m. acc. sg.), impermanent, perish-
able.
asukham (m. acc. sg.), unhappy, unpleasant.
lokam (m. acc. sg.), world.
imam (m. acc. sg.), this.
prāpya (gerund *pra* √*āp*), attaining, reach-
ing.
bhajasva (2nd sg. imperative mid. √*bhaj*),
devote thyself! honor! worship!
mām (acc. sg.), me, to me.

IX

34

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 युक्तवैवम्
mām evaiṣyasi yuktavāivam
to me thou shalt come, made steadfast
thus,

आत्मानं 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. $\sqrt{bhū}$), 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).
eṣyasi (2nd sg. future \sqrt{i}), thou shalt come,
thou shalt go.
yuktavā (gerund \sqrt{yuj}), made steadfast, stead-
fast, united in Yoga, disciplined, yoked.
evam, thus.
ātmānam (m. acc. sg.), thyself, self.
matparāyaṇas (m. nom. sg.), with me as su-
preme 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.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

1

भूय एव महाबाहो
bhūya eva mahābāho
again, Mighty Armed One,

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.
śrṇu (2nd sg. imperative act. √*śru*), 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.

शृणु मे परमं वचः ।
śrṇu me paramam vacaḥ
hear of me the supreme word

prīyamānāya (m. dat. sg. pr. mid. participle √*pri*), to the delighting one, to the one who is beloved.
vakṣyāmi (1st sg. future act. √*vac*), I shall speak, I shall tell.
hitakāmyayā (f. inst. sg.), with desire for welfare.

यत् ते हं प्रीयमाणाय
yat te 'ham prīyamānāya
which to thee, I, to the beloved one,

वक्ष्यामि हितकाम्यया ॥
vakṣyāmi 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.

न मे विदुः सुरगणाः

na me viduḥ suragaṇāḥ

not of me they know, the multitudes of
gods,

प्रभवं न महर्षयः ।

prabhavam na maharṣayah

the origin, nor the great seers.

अहम् आदिर् हि देवानां

aham ādir hi devānām

I the source, in truth, of the gods,

महर्षीणां च सर्वशः ॥

maharṣīṇām ca sarvaśaḥ

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. √*vid* with present meaning), they know.

suragaṇās (m. nom. pl.), the multitudes of gods, the aggregate of gods.

prabhavam (m. acc. sg.), origin, coming to be.

na, not, nor.

maharṣayas (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.

maharṣīṇām (m. gen. pl.), of the great seers.

ca, and.

sarvaśas (adv.), in every way, in all cases, universally.

X

3

यो माम् अजम् अनादिं च
yo mām ajam anādiṁ ca
who me, the birthless and the beginning-
less

वेत्ति लोकमहेश्वरम् ।
vetti lokamaheśvaram
he knows, the World's Mighty Lord,

असंमूढः स मर्त्येषु
asaṁmūḍhaḥ sa martyeṣu
undeluded he among mortals

सर्वपापैः प्रमुच्यते ॥
sarvāpāpāiḥ 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.
anādiṁ (m. acc. sg.), beginningless, without
beginning.
ca, and.
vetti (3rd sg. pr. indic. act. √*vid*), he knows.
lokamaheśvaram (m. acc. sg.), world's
mighty lord, great lord of the world.
asaṁmūḍhas (m. nom. sg. p. pass. participle
a sam √*muh*), undeluded, unconfused.
sa (m. nom. sg.), he, this.
martyeṣu (m. loc. pl.), in mortals, among
mortals.
sarvāpāpāis (m. inst. pl.), by all evils, from
all evils, from all sins.
pramucyate (3rd sg. pr. indic. passive *pra*
√*muc*), he is released, he is liberated, he is
freed.

बुद्धिर् ज्ञानम् असंमोहः

buddhir jñānam asaṁmohaḥ

intelligence, knowledge, non-delusion,

क्षमा सत्यं दमः शमः ।

kṣamā satyaṁ damaḥ śamaḥ

patience, veracity, self restraint, tranquility,

सुखं दुःखं भवो ऽभवो

sukhaṁ duḥkhaṁ bhavo 'bhavo

pleasure, pain, becoming, passing away,

भयं चाभयम् एव च ॥

bhayaṁ cābhayaṁ 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.

asaṁmohaḥ (m. nom. sg.), non-delusion, non-confusion.

kṣamā (f. nom. sg.), patience, forbearance, tameness.

satyaṁ (n. nom. sg.), truth, veracity, sincerity.

damaḥ (m. nom. sg.), self restraint, control, domination of the self.

śamaḥ (m. nom. sg.), tranquility, calmness, equanimity.

sukhaṁ (n. nom. sg.), pleasure, comfort, happiness.

duḥkhaṁ (n. nom. sg.), pain, discomfort, misery.

bhavas (m. nom. sg.), being, becoming, arising.

abhavas (m. nom. sg.), non-being, passing away.

bhayaṁ (n. nom. acc. sg.), fear, terror.

ca, and.

abhayaṁ (n. nom. sg.), fearlessness, absence of fear.

eva, indeed (used as a rhythmic filler).

ca, and.

अहिंसा समता तुष्टिस्
ahiṃsā samatā tuṣṭis
 non-violence, impartiality, contentment,

तपो दानं यशो ज्यशः ।
tapo dānaṃ yaśo 'yaśaḥ
 austerity, charity, fame, disrepute,

भवन्ति भावा भूतानां
bhavanti bhāvā bhūtānām
 they arise conditions of beings

मत्त एव पृथग्विधाः ॥
matta eva pṛthagvidhāḥ
 from me alone manifold.

**Non-violence, impartiality,
 contentment,
 Austerity, charity, fame, disrepute,
 The manifold conditions of beings,
 Arise from Me alone.**

ahiṃsā (f. nom. sg.), non-violence, harm-
 lessness.
samatā (f. nom. sg.), impartiality, equable-
 ness.
tuṣṭis (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. √*bhū*), they
 are, they arise, they come to be.
bhāvās (m. nom. pl.), conditions, states of
 being.
bhūtānām (m. gen. pl.), of beings, of crea-
 tures.
mattas (abl. sg.), from me.
eva, alone, indeed (often used as a rhythmic
 filler).
pṛthagvidhās (f. nom. pl.), manifold, exist-
 ing in many forms, placed many times, of
 many varieties.

महर्षयः सप्त पूर्वे
maharṣayaḥ 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 ॥
yeṣāṃ loka imāḥ prajāḥ
 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.

maharṣayas (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.

yeṣām (m. gen. pl.), of whom.

lokas (m. nom. sg.), world.

imās (f. nom. pl.), these.

prajāḥ (f. nom. pl.), creatures, beings.

* Seven legendary seers (*ṛṣis*) – Kaśyapa, Atri, Vasiṣṭha, 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 Vāivasvata, is supposed to have been the great Hindu lawgiver, author of the post-Vedic *Mānava dharmasūtra*, and progenitor of the human race.

एतां विभूतिं योगं च
etām vibhūtiṃ yogam ca
 this manifested lordship and power

मम यो वेत्ति तत्त्वतः ।
mama yo vetti tattvataḥ
 of me who knows in truth

सो ऽविकम्पेन योगेन
so 'vikampena yogena
 he by unwavering Yoga

युज्यते नात्र संशयः ॥
yujyate nātra saṁśayaḥ
 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.
vibhūtiṃ (f. acc. sg.), manifested might,
 manifested power.
yogam (m. acc. sg.), Yoga, power.
ca, and.
mama (gen. sg.), of me, my.
yo (m. nom. sg.), who.
vetti (3rd sg. pr. indic. act. √*vid*), he knows.
tattvatas (n. abl. sg.), in truth, from "that-
 ness."
so (m. nom. sg.), he, this.
avikampena (m. inst. sg. from *a vi* √*kamp*),
 by unwavering, by untrembling.
yogena (m. inst. sg.), by Yoga.
yujyate (3rd sg. pr. indic. passive √*yuj*), he is
 joined, he is united, he is yoked.
na, not.
atra, here, in this case.
saṁśayas (m. nom. sg.), doubt, irresolution,
 questioning.

अहं सर्वस्य प्रभवो
aham sarvasya prabhavo
 I of all the origin

मत्तः सर्वं प्रवर्तते ।
mattaḥ sarvaṁ pravartate
 from me all proceeds

इति मत्वा भजन्ते मां
iti matvā bhajante mām
 thus thinking they worship me

बुधा भावसमन्विताः ॥
budhā bhāvasamanvitāḥ
 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.
mattaḥ (m. abl. sg.), from me.
sarvaṁ (m. acc. sg.), all.
pravartate (3rd sg. pr. indic. mid. *pra* √*vrt*),
 it proceeds, it rolls onward, it happens, it
 begins.
iti, thus, so.
matvā (gerund √*man*), thinking, having
 thought, having considered.
bhajante (3rd pl. pr. indic. mid. √*bhaj*), they
 worship, they honor.
mām (acc. sg.), me.
budhās (m. nom. pl.), intelligent, learned,
 wise men.
bhāva (m.), state of being, disposition, con-
 templation, meditation, state of mind.
(bhāva-samanvitās, m. nom. pl. TP cpd., en-
 dowed with state of being.)
samanvitās (m. nom. pl.), endowed with, ac-
 companied by.

मच्चित्ता मद्गतप्राणा
maccittā madgataprāṇā
 those who think of me, who concentrate
 the vital breath on me,

बोधयन्तः परस्परम् ।
bodhayantaḥ parasparam
 awakening each other,

कथयन्तश्च मां नित्यं
kathayantaśca mām nityam
 and speaking of me constantly,

तुष्यन्ति च रमान्ति च ॥
tuṣyanti 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 constantly,
 They are content and rejoice.

maccittās (m. nom. pl. BV cpd.), those who think of me.

madgataprāṇās (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.

tuṣyanti (3rd pl. pr. indic. act. $\sqrt{tuṣ}$), they are content.

ca, and.

ramanti (3rd pl. pr. indic. act. \sqrt{ram}), they rejoice, they are delighted, they are pleased.

ca, and.

तेषां सततयुक्तानां

teṣāṃ satatayuktānām

of them, of those who are constantly
steadfast,

भजतां प्रीतिपूर्वकम् ।

bhajatām prītipūrvakam

of the worshipping with affection,

ददामि बुद्धियोगं तं

dadāmi buddhiyogam taṃ

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.**

teṣām (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
√*bhaj*), of the worshippers, of the wor-
shipping, of those who worship.

prītipūrvakam (adv.), with the accompani-
ment of kindness, with affection, affec-
tionately.

dadāmi (1st sg. pr. indic. act. √*dā*), I give, I
bestow.

buddhiyogam (m. acc. sg. TP cpd.), intelli-
gence Yoga, the Yoga of intelligence, dis-
cipline of mind, Yoga of discrimination,
power of discrimination.

taṃ (m. acc. sg.), it, this.

yena (m. inst. sg.), by which.

mām (acc.), me, to me.

upayānti (3rd pl. pr. indic. act. *upa* √*yā*),
they come, they go.

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

तेषाम् एवानुकम्पार्थम्
tesām evānukampārtham
 of them (with) compassion aim,

अहम् अज्ञानजं तमः ।
aham ajñānajam tamaḥ
 I ignorance-born darkness

नाशयाम्य् आत्मभावस्थो
nāśayāmy ātmabhāvastho
 I cause to be destroyed, in their own
 beings dwelling,

ज्ञानदीपेन भास्वता ॥
jñānadīpena bhāsvatā
 with knowledge lamp, shining.

Out of compassion for them,
 I, who dwell within their own beings,
 Destroy the darkness born of
 ignorance
 With the shining lamp of knowledge.

teṣām (m. gen. pl.), of them.
eva, indeed (used as a rhythmic filler).
anukampā (f. from *anu* √*kamp*), sympathy,
 compassion, lit. "trembling alongside."
artham (m. acc. sg. ifc.), aim, goal, purpose.
 (*anukampā-artha*, m. acc. sg., out of compas-
 sion.)
aham (nom. sg.), I.
ajñānajam (n. acc. sg.), ignorance-born, pro-
 duced by ignorance.
tamas (n. acc. sg.), darkness, murk, guṇa of
tamas.
nāśayāmi (1st causative pr. indic. √*naś*), 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.

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अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

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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
puruṣam śāśvataṁ divyam
spirit eternal divine

आदिदेवम् अजं 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.

arjuna (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. √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.
puruṣam (m. acc. sg.), spirit, being, person,
man.
śāśvataṁ (m. acc. sg.), eternal, perpetual.
divyam (m. acc. sg.), divine, godly, heav-
enly.
ādidevam (m. acc. sg.), primal god, god ex-
isting from the beginning.
ajam (m. acc. sg.), birthless, unborn.
vibhum (m. acc. sg.), all-pervading, omni-
present.

आहुस् त्वाम् ऋषयः सर्वे
āhus tvām ṛṣayah sarve
 they call Thee, the seers all

देवर्षिर् नारदस् तथा ।
devarṣir nāradas tathā
 the divine seer Nārada, also

असितो देवलो व्यासः
asito devalo vyāsaḥ
 Asita Devala and Vyāsa,

स्वयं चैव ब्रवीषि मे ॥
svayaṁ cāiva bravīṣi 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.
ṛṣayas (m. nom. pl.), seers, wise men.
sarve (m. nom. pl.), all.
devarṣis (m. nom. sg.), divine seer.
nāradas (m. nom. sg.), Nārada, said to have been the composer of some hymns in the R̥g 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 Pāṇḍava Princes.
svayam (adv.), thyself, own, oneself.
ca, and.
eva, indeed (used as a rhythmic filler).
bravīṣi (2nd sg. pr. indic. act. $\sqrt{brū}$), thou sayest, thou tellest.
me (dat. sg.), to me, me.

* Nārada, a legendary seer to whom some of the verses of the R̥g Veda are ascribed.

† Asita Devala, legendary composer of some other hymns of the R̥g Veda.

‡ Vyāsa, legendary compiler of the Vedas and the Mahābhārata. The name means "arranger," "compiler," or "divider."

सर्वम् एतद् ऋतं मन्ये

sarvam etad ṛtam manye
all this true I believe

यन् मां वदसि केशव ।

yan mām vadasi keśava
which to me thou speakest, Handsome
Haired One (Krishna)

न हि ते भगवन् व्यक्तं

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.

ṛtam (n. acc. sg.), true, right.

manye (1st sg. pr. indic. mid. √*man*), I think,
I believe.

yad (n. acc. sg.), which, what.

mām (acc. sg.), me, to me.

vadasi (2nd sg. pr. indic. act. √*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, becom-
ing visible.

vidus (3rd pl. perfect √*vid* with present mean-
ing), they know.

devās (m. nom. pl.), the gods.

na, not, nor.

dānavās (m. nom. pl.), demons, evil spirits.

स्वयम् एवात्मना ज्ञानं
svayam evātmanā 'tmānam
 thyself alone through thyself thyself

वेत्थ त्वं पुरुषोत्तम ।
vettha tvam puruṣottama
 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.
ātmanam (m. acc. sg.), thyself, self.
vettha (2nd sg. pr. indic. act. √vid), thou knowest.
tvam (m. nom. sg.), thou.
puruṣottama (m. voc. sg.), highest of spirits, highest of men, Supreme Spirit.
bhūtabhāvana (m. voc. sg.), causing welfare in beings, bringing welfare to be in beings.
bhūteśa (*bhūta īśa*, m. voc. sg.), Lord of Beings.
devadeva (m. voc. sg.), God of Gods.
jagatpate (m. voc. sg.), Lord of the Universe.

वक्तुम् अर्हस्य अशेषेण
vaktum arhasy aśeṣeṇa
 to describe please do without remainder

दिव्या ह्य् आत्मविभूतयः ।
divyā hy ātmavibhūtayah
 the divine indeed self-manifestations

याभिर् विभूतिभिर् लोकान्
yābhir vibhūtibhir lokān
 by which manifestations the worlds

इमांस् त्वं व्याप्य तिष्ठसि ॥
imāñs tvam vyāpya tiṣṭhasi
 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!
aśeṣeṇa (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 $vi \sqrt{āp}$), pervading, permeating.
tiṣṭhasi (2nd sg. pr. indic. act. $\sqrt{sthā}$), thou abidest in, thou are situated in.

कथं विद्याम् अहं योगिन्
katham vidyām ahaṁ yogiṅs
 how may I know, I, O Yogin

त्वां सदा परिचिन्तयन् ।
tvām sadā paricintayan
 on thee constantly meditating?

केषुकेषु च भावेषु
keṣukeṣu ca bhāveṣu
 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.
ahaṁ (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.
keṣu keṣu (m. loc. pl. interrog., repetition indicates distribution), in what various?
ca, and.
bhāveṣu (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
vistareṇātmano yogam
 in detail of thyself the power

विभूतिं च जनार्दन ।
vibhūtim ca janārdana
 and manifestation, O Agitator of Men,

भूयः कथय तृप्तिर्हि
bhūyaḥ kathaya tṛptir hi
 further explain, satiation indeed

शृण्वतो नास्ति मेऽमृतम् ॥
śṛṇvato nāsti me 'mṛtam
 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.

vistareṇa (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 √*kath*), tell!
 relate! explain!

tṛptis (f. nom. sg.), satiation.

hi, indeed, truly.

śṛṇvatas (n. gen. sg. participle *śru*), of hear-
 ing.

na, not.

asti (3rd sg. pr. indic. √*as*), there is, it is.

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

amṛtam (m. acc. sg.), nectar, immortality.

X

श्रीभगवान् उवाच ।
śribhagavān uvāca
the Blessed Lord spoke:

19

हन्त ते कथयिष्यामि
hanta te kathayiṣyāmi
listen! to thee I shall explain

दिव्या ह्य् आत्मविभूतयः ।
divyā hy ātmavibhūtayah
the divine indeed self-manifestations

प्राधान्यतः कुरुश्रेष्ठ
prādhānyataḥ kuruśreṣṭha
(those that are) prominent, Best of Kurus,

नास्त्य् अन्तो 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.**

śribhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he spoke.

hanta (exhortative particle), listen! look! let us get on!
te (dat. sg.), to thee.
kathayiṣyāmi (1st sg. future act. \sqrt{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.
kuruśreṣṭha (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.

अहम् आत्मा गुडाकेश

aham ātmā guḍākeśa

I the self, Thick Haired One,

सर्वभूताशयस्थितः ।

sarvabhūtāśayasthitaḥ

all-being-heart-abiding,

अहम् आदिश्च मध्यं च

aham ādiśca madhyam ca

and I the beginning and the middle

भूतानाम् अन्त 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.

guḍākeśa (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).

ā, and.

iva ca, as well, also, too.)

आदित्यानाम् अहं विष्णुर्
ādityānām aham viṣṇur
 of the Ādityas I Vishnu

ज्योतिषां रविर् अंशुमान् ।
jyotiṣāṃ ravir aṃśumān
 of lights, the sun, radiant

मरीचिर् मरुताम् अस्मि
marīci marutām asmi
 Marīci of the Maruts I am

नक्षत्राणाम् अहं शशी ।।
nakṣatrāṇām aham śaśī
 of the stars I that which contains the
 rabbit.

Of the Adityas, I am Vishnu;
 Of lights, the radiant sun;
 I am Marichi of the Maruts;
 Among the heavenly bodies I am the
 moon.

ādityānām (m. gen. pl.), of the Ādityas.
aham (nom. sg.), I.
viṣṇus (m. nom. sg.), Vishnu.
jyotiṣām (n. gen. pl.), of luminaries, of lights,
 of stars.
ravis (m. nom. sg.), the sun.
aṃśumān (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. √as), I am.
nakṣatrāṇām (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
indriyāṇām manaścāsmi
 and of the senses the mind I am,

भूतानाम् अस्मि 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.**

vedānām (m. gen. pl.), of the Vedas.
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.
indriyāṇām (m. gen. pl.), of the senses.
manas (n. nom. sg.), mind, thought.
ca, and.
asmi (1st sg. pr. indic. √*as*), I am.
bhūtānām (m. gen. pl.), of beings, of crea-
 tures.
asmi (1st sg. pr. indic. √*as*), I am.
cetanā (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.

रुद्राणां शंकरश्चास्मि
rudrāṇām śaṅkaraścāsmi
 and of the Rudras Śaṅkara* I am,

वित्तेशो यक्षरक्षसाम् ।
vitteśo yakṣarakṣasām
 Vittesa of the Yakṣas and Rakṣas,

वसूनां पावकश्चास्मि
vasūnām pāvakaścāsmi
 and of the Vasus Pāvaka I am,

मेरुः शिखरिणाम् अहम् ॥
meruḥ śikharīṇām 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.**

rudrāṇām (m. gen. pl.), of the Rudras, of the gods of destruction and renewal.
śaṅkaras (m. nom. sg.), Shiva, chief god of renewal and destruction.

ca, and.

asmi (1st sg. pr. indic. √*as*), I am.

vitteśas (m. nom. sg.), Vitteśa, or Kubera, lord of wealth.

yakṣarakṣasām (m. gen. pl.), of the Yakṣas and Rakṣas.

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. √*as*), I am.

merus (m. nom. sg.), fabulous mountain, Hindu Olympos.

śikharīṇām (m. gen. pl.), of mountains, of mountain peaks.

aham (nom. sg.), I.

* Rudras, or "roarers," storm gods and gods of destruction and renewal.

† Śaṅkara, Shiva, god of fertility and destruction.

‡ Vitteśa, otherwise known as Kubera, lord of wealth.

§ Yakṣas and Rakṣas, 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.

पुरोधसां च मुख्यं मां

purodhasām ca mukhyaṃ mām

and of the household priests, the chief,
Me

विद्धि पार्थ बृहस्पतिम् ।

viddhi pārtha bṛhaspatim

know to be, Son of Pṛthā, Lord of
Sacrifice,

सेनानीनाम् अहं स्कन्दः

senānīnām ahaṃ skandah

of the commanders of armies, I am
Skanda,

सरसाम् अस्मि सागरः ॥

sarasām asmī sāgarah

of bodies of water I am the ocean.

Know that I am the chief of household
priests,

Bṛhaspati, Arjuna;

Of the commanders of armies, I am

Skanda;

Of bodies of water, I am the ocean.

purodhasām (m. gen. pl.), of household
priests.

ca. and.

mukhyam (m. acc. sg.), the head, the chief.

mām (acc. sg.), me.

viddhi (2nd sg. imperative act. √*vid*), know!
know to be!

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna.

bṛhaspatim (m. acc. sg.), Bṛhaspati, priest of
the gods.

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.

asmī (1st sg. pr. indic. √*as*), I am.

sāgaras (m. nom. sg.), the ocean.

* Skanda, the god of war, otherwise known as
Kārttikeya.

महर्षीणां भृगुर् अहं
maharṣinām bhṛgur aham
 of the great seers Bhṛgu, I,

गिराम् अस्म्य् एकम् अक्षरम् ।
girām asmy ekam akṣaram
 of utterances I am the one syllable (Om),

यज्ञानां जपयज्ञो ऽस्मि
yajñānām japayajño 'smi
 of sacrifices the muttered prayer I am,

स्थावराणां हिमालयः ॥
sthāvarāṇām himālayaḥ
 of immovables the Himālaya.

Of the great seers, I am Bhṛgu;
 Of words, I am the single
 syllable "Om";
 Of sacrifices, I am japa (silent repetition);
 Of immovable things, the Himalayas.

maharṣinām (m. gen. pl.), of the great seers.
bhṛgus (m. nom. sg.), Bhṛgu, an illustrious
 mythical seer.
aham (nom. sg.), I.
girām (f. gen. pl.), of utterances.
asmi (1st sg. pr. indic. √as), I am.
ekam akṣaram (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. √as), I am.
sthāvarāṇām (m. gen. pl.), of immovables,
 of unshakables.
himālayas (m. nom. sg.), "abode of snow,"
 the Himālaya.

* Bhṛgu, ancient seer, so illustrious that he mediated quarrels among the gods.

अश्वत्थः सर्ववृक्षाणां
aśvatthaḥ sarvavr̥kṣāṇām
 the sacred fig tree among all trees,

देवर्षीणां च नारद ।
devar̥ṣīṇām ca nārada
 and of the divine seers, Nārada,

गन्धर्वाणां चित्ररथः
gandharvāṇām citrarathaḥ,
 and of the Gandharvas Citraratha

सिद्धानां कपिलो मुनिः ॥
siddhānām kapilo munīḥ
 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.
sarvavr̥kṣāṇām (m. gen. pl.), of all trees, among all trees.
devar̥ṣīṇām (m. gen. pl.), of divine seers. *ca*, and.
nāradas (m. nom. sg.), Nārada, an ancient seer.
gandharvāṇām (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 Sāṃkhya, a school of philosophy.
munis (m. nom. sg.), sage, wise man.

* Nārada, ancient seer to whom some verses of the R̥g Veda are ascribed.

† Gandharvas, the musicians of paradise.

‡ Citraratha, heavenly chief of the Gandharvas.

§ Kapila, a sage, founder of the Sāṃkhya school of philosophy, one of the oldest of the Hindu systems.

उच्चैःश्रवसम् अश्वानां

uccāiḥśravasam aśvānām

Uccāiḥśravas of horses

विद्ध माम् अमृतोद्भवम् ।

viddhi mām amṛtodbhavam

know me (to be) born of nectar

ऐरावतं गजेन्द्राणां

āirāvataṁ gajendrāṇām

Āirāvata of princely elephants

नराणां च नराधिपम् ॥

narāṇām ca narādhipam

and of men the Great Lord of men.

Know that I am Uccaishravas of horses,

Born of nectar;

Airavata of princely elephants;

And of men, the king.

uccāiḥśravasam (m. acc. sg.), Uccāiḥśravas, name of Indra's horse.

aśvānām (m. gen. pl.), of horses.

viddhi (2nd sg. imperative act. √*vid*), know! learn! know to be!

mām (acc. sg.), me.

amṛtodbhavam (m. acc. sg.), born of nectar, produced from nectar, originating in nectar.

āirāvataṁ (m. acc. sg.), Āirāvata, Indra's elephant.

gajendrāṇām (m. gen. pl.), of princely elephants.

narāṇām (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, Indra's elephant. The name means "produced from the Irāvati River."

आयुधानाम् अहं वज्रं
āyudhānām aham vajraṁ
 of weapons I the thunderbolt,

धेनूनाम् अस्मि कामधुक् ।
dhenūnām asmi kāmadhuk
 of cows I am the cow of wishes,

प्रजनश्चास्मि कन्दर्पः
prajānaścāsmi kandarpaḥ
 and I am procreating Kandarpa,

सर्पाणाम् अस्मि वासुकिः ॥
sarpāṇām asmi vāsukīḥ
 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.
sarpānām (m. gen. pl.), of serpents, of snakes.
asmi (1st sg. pr. indic. \sqrt{as}), I am.
vāsukis (m. nom. sg.), Vāsuki, king of serpents.

* 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.

अनन्तरुचास्मि नागानां
anantaścāsmi nāgānām
 and Ananta I am of snakes,

वरुणो यादसाम् अहम् ।
varuṇo yādasām aham
 Varuṇa of the water creatures, I,

पितृणाम् अर्यमा चास्मि
pitṛṇām aryamā cāsmi
 and of the ancestors Aryaman I am,

यमः संयमताम् अहम् ॥
yamaḥ saṁyamatām 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.

varuṇas (m. nom. sg.), Varuṇa, the Sup-
 porter, 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.

pitṛnām (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.

saṁyamatām (m. gen. pl. pr. participle act.
 $saṁ\sqrt{yam}$), of the subduers.

aham (nom. sg.), I.

* Ananta, a mythical snake whose coils encircle
 the earth and who symbolizes eternity. The word
 means "unending."

† Varuṇa, 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 अहम् ।
kālah kalayatām aham
 Time of the calculators, I,

मृगाणां च मृगेन्द्रो ऽहं
mṛgāṇām ca mṛgendro 'haṁ
 and of the beasts the beast king, I,

वेनतेयश्च पक्षिणाम् ॥
vāinateyaśca pakṣiṇām
 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.), Pralādhā, a prince
 of the Dāityas.

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.

mṛgāṇām (m. gen. pl.), of beasts, of animals.
ca, and.

mṛgendras (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.

pakṣiṇām (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 “mṛgendra” (*mṛga indra*) means
 literally “king of beasts.”

§ Vāinateya (son of Vinatā), otherwise known
 as Garuda, a fabulous bird, and vehicle of Vishnu.

पवनः पवताम् अस्मि
pavanah pavatām asmi
 the wind of purifiers I am,

रामः शस्त्रभृताम् अहम् ।
rāmaḥ śastrabhṛtām aham
 Rāma of the weapon bearing, I.

झषानां मकरश्चास्मि
jhaṣānān makaraścāsmi
 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 Rāmāyaṇa.
śastrabhṛtām (m. gen. pl.), of the weapon
 bearing, of warriors.
aham (nom. sg.), I.
jhaṣānām (m. gen. pl.), of sea monsters.
makaras (m. nom. sg.), Makara, a sea mon-
 ster or crocodile, avatār of Varuṇa.
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.

सर्गाणाम् आदिर् अन्तश्च
sargāṇām ādir antas̄ca
 of creations the beginning and the end

मध्यं चैवाहम् अर्जुन ।
madhyam̄ cāivāham arjuna
 and the middle I, Arjuna,

अध्यात्मविद्या विद्यानां
adhyātmavidyā vidyānām
 the Supreme Self knowledge, of know-
 ledges,

वादः प्रवदताम् अहम् ॥
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.

sargāṇām (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.

अक्षराणाम् अकारो ऽस्मि
akṣarāṇām akāro 'smi
 of letters the letter A I am,

द्वन्द्वः सामासिकस्य च ।
dvandvaḥ sāmāsikasya ca
 and the *dvandva* of compound (words),

अहम् एवाक्षयः कालो
aham evākṣayaḥ kālo
 I alone infinite time,

धाताहं विश्वतोमुखः ॥
dhātāhaṁ viśvatomukhaḥ
 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).

akṣarāṇām (m. gen. pl.), of letters of the alphabet, lit. "indestructibles" or "irreducibles."
akāras (m. nom. sg.), letter A.
asmi (1st sg. pr. indic. √*as*), I am.
dvandvas 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).
akṣayas (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.

मृत्युः सर्वहरश्चाहम्
mṛtyuḥ sarvaharaścāham
 and death all-destroying, I,

उद्भवश्च भविष्यताम् ।
udbhavaśca bhaviṣyatām
 and the origin of those things that are
 to be,

कीर्तिः श्रीर् वाक् च नारीणां
kīrtiḥ śrīr vāk ca nārīṇām
 fame, prosperity, and speech of feminine
 things,

स्मृतिर् मेधा धृतिः 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.

mṛtyus (m. nom. sg.), death.
sarvahas (m. nom. sg.), all-destroying, all
 seizing.
ca, and.
aham (nom. sg.), I.
udbhavas (m. nom. sg.), origin.
ca, and.
bhaviṣyatām (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.
nārīṇām (f. gen. pl.), of feminine things, of
 womanly words.
smṛtis (f. nom. sg.), memory, reflection.
medhā (f. nom. sg.), wisdom, mental vigor,
 intelligence.
dhṛtis (f. nom. sg.), courage, firmness, con-
 stancy.
kṣamā (f. nom. sg.), patience, endurance,
 submissiveness.

* All these listed nouns are of feminine gender.

बृहत्साम तथा साम्नां
brhatsāma tathā sāmṇām
 the Bṛhatsaman also of chants,

गायत्री छन्दसाम् अहम् ।
gāyatrī chandasām aham
 the gāyatrī of metres, I,

मासानां मार्गशीर्षो जहम्
māsānām mārḡaśīrṣo 'ham
 of months, mārḡaśīrṣa, I,

ऋतूनां कुसुमाकरः ॥
ṛtūnām kusumākaraḥ
 of seasons, the abounding with flowers
 (Spring).

Of chants I am the Brihatsaman;
 Of meters I am the Gayatri;
 Of months, the Marga-shirsha;
 And of seasons, the spring, abounding
 with flowers.

brhatsāma (n. nom. sg.), the Bṛhatsaman, a
 type of Vedic melody.

tathā, also, thus.

sāmṇām (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.

mārḡaśīrṣas (m. nom. sg.), month of mār-
 ḡaśīrṣa, roughly November–December.

aham (nom. sg.), I.

ṛtūnām (m. gen. pl.), of seasons.

kusumākaraḥ (m. nom. sg.), abounding with
 flowers, Spring.

* *brhatsāman*, a type of chant to Indra in the
 Sāma Veda.

† *gāyatrī*, a Rg Vedic metre consisting of three
 lines of eight syllables each, thought suitable for
 brāhmins. It exists only in the Vedic literature.

‡ *mārḡaśīrṣa*, the month when the moon enters
 the constellation of *mṛḡa śīras* ("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.

द्यूतं छलयताम् अस्मि
dyūtam chalayatām asmi
 the gambling of the dishonest I am,

तेजस् तेजस्विनाम् अहम् ।
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 अहम् ॥
sattvaṁ 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. √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. √as), I am.
vyavasāyas (m. nom. sg.), effort, resolve,
 exertion.
asmi (1st sg. pr. indic. √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.")

वृष्णीनां वासुदेवो ऽस्मि
vṛṣṇīnām vāsudevo 'smi
 of the Vṛṣṇis, Vāsudeva I am,

पाण्डवानां धनंजयः ।
pāṇḍavānām dhanamjayaḥ
 of the sons of Pāṇḍu, Conqueror of
 Wealth (Arjuna),

मुनीनाम् अप्य अहं व्यासः
munīnām apy aham vyāsaḥ
 of the sages, moreover, I, Vyāsa,

कवीनाम् उशना कविः ॥
kavīnām uśanā kavīḥ
 of poets, Uśanas the poet.

Of the Vrishnis, I am Vasudeva;
 Of the sons of Pandu, Arjuna;
 Of the sages, moreover, I am Vyasa;
 Of poets, the poet Ushana.

vṛṣṇīnām (m. gen. pl.), of the Vṛṣṇis, a clan from which Krishna sprang.
vāsudevas (m. nom. sg.), the Son of Vasudeva, Krishna himself.
asmi (1st sg. pr. indic. √as), I am.
pāṇḍavānām (m. gen. pl.), of the Sons of Pāṇḍu.
dhanamjayas (m. nom. sg.), Conqueror of Wealth, epithet of Arjuna.
munīnām (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 Bhagavad Gītā is a part, and he appears in that Epic as the natural grandfather of the Pāṇḍava princes. (See chapter, "The Setting of the Bhagavad Gītā.")

§ Uśanas or Uśanā, an ancient seer and poet.

दण्डो दमयताम् अस्मि

daṇḍo damayatām asmi

the power of rulers I am,

नीतिर् अस्मि जिगीषताम् ।

nītir asmi jigīṣatām

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.**

daṇḍas (m. nom. sg.), power (lit. “stick,”
exactly like the modern word “clout”).

damayatām (m. gen. pl. pr. participle act.
√*dam*), of rulers, of kings.

asmi (1st sg. pr. indic. √*as*), I am.

nītis (f. nom. sg.), guidance, advice.

asmi (1st sg. pr. indic. √*as*), I am.

jigīṣatām (m. gen. pl. desiderative pr. par-
ticiple act. √*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. √*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.

यच्च चापि सर्वभूतानां
yac cāpi sarvabhūtānām
 and which also of all creatures

बीजं तद् अहम् अर्जुन ।
bijam tad aham arjuna
 the seed, that I, Arjuna

न तद् अस्ति 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.
bijam (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 divyānām
 not end there is of me, of the divine

विभूतीनां परंतप ।
vibhūtinām paramtapa
 manifestations, Scorcher of the Foe,

एष तद्देशतः प्रोक्तो
eṣa tūddeśataḥ 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. √*as*), there is, it is.
mama (gen. sg.), of me, of my.
divyānām (n. gen. pl.), of divine, of heav-
 enly.
vibhūtinām (n. gen. pl.), of manifestations.
paramtapa (m. voc. sg.), Scorcher of the
 Foe, epithet of Arjuna.
eṣas (m. nom. sg.), this.
tu, indeed, but.
uddeśatas (adv.), by way of explanation, for
 example.
proktas (m. nom. sg. p. pass. participle *pra*
 √*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.

यद् यद् विभूतिमत् सत्त्वं
yad yad vibhūtimat sattvam
 whatever powerful being

श्रीमद् ऊर्जितम् एव वा ।
śrīmad ūrjitam eva vā
 glorious or vigorous, indeed,

तत् तद् एवावगच्छ त्वं
tat tad evāvagaccha tvam
 in every case understand thou

मम तेजोऽशसंभवम् ॥
mama tejo'śasambhavam
 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*
 √*gam*), understand! comprehend!
tvam (nom. sg.), thou.
mama (gen. sg.), of me, my.
tejas (n. acc. sg.), splendor, brilliance,
 power.
aṁśa (m.), fraction, portion, share.
sambhavam (m. acc. sg.), origin, coming to
 be.
(tejas-aṁśa-sambhavam, m. acc. sg. TP
cpd., origin of a fraction of splendor.)

अथवा बहुनेतेन

athavā bahunāitena

but with extensive this

किं ज्ञातेन तवार्जुन ।

kiṃ jñātena tavārjuna

what with knowledge to thee, Arjuna?

विष्टभ्याहम् इदं कृत्स्नम्

viṣṭabhyāham idaṃ kṛtsnam

supporting I this entire,

एकांशेन स्थितो जगत् ॥

ekāṁśena 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.

kiṃ (interrog.), what?

jñātena (m. inst. sg. p. pass. participle √*jñā*), with knowledge, by knowledge, "by the known."

tava (gen. sg.), of thee, to thee.

arjuna (m. voc. sg.), Arjuna.

viṣṭabhya (gerund *vi* √*stabh*), supporting, propping up.

aham (nom. sg.), I.

idaṃ (n. acc. sg.), this.

kṛtsnam (n. acc. sg.), entire, whole.

eka, one, single.

āṁśena (m. inst. sg.), by a fraction.

(*ekāṁśena*, m. inst. sg., by a single fraction.)

sthitas (m. nom. sg. perf. √*sthā*), standing, can be rendered adverbially as constantly, continually, remaining.

jagat (n. acc. sg.), universe, world.

End of Book X

The Yoga of Manifestation

BOOK XI

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.

uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

1

मदनुग्रहाय परमं

*madanugrahāya paramam**

as a favor to me the highest

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.

saṁjñitam (n. nom. sg. denominative p. pass. participle from *saṁjñā*), known as, recognized as.

(*adhyātmasaṁjñitam*, 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 √*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 √*gam*), gone, departed.

mama (gen. sg.), of me, my.

गुह्यम् अध्यात्मसंज्ञितम् ।

guhyam adhyātmasaṁjñitam

secret, the supreme self known as,

यत् त्वयोक्तं वचस् तेन

yat tvayoktam vacas tena

which by thee spoken the words, by this,

मोहो ज्यं 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.

* The line is one syllable too long, a rarity in the *śloka* stanzas of this poem.

XI

2

भवाप्ययौ हि भूतानां
bhavāpyayāu hi bhūtānām
the origin and dissolution indeed of
beings

श्रुतो विस्तरशो मया ।
śrutāu vistaraśo mayā
they two heard in detail by me

त्वत्तः कमलपत्राक्ष
tvattaḥ kamalapatrākṣa
from thee, O Lotus-Petal-Eyed,

माहात्म्यम् अपि चाव्ययम् ॥
māhātmyam api cāvvyayam
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 √i*),
origin and dissolution, origin and going.
hi, indeed.
bhūtānām (m. gen. pl.), of beings, of crea-
tures.
śrutāu (m. nom. dual p. pass. participle
√śru), heard, they two have been heard.
vistaraśas, in detail.
mayā (m. inst. sg.), by me.
tvattas (m. abl. sg.), from thee.
kamalapatrākṣa (m. voc. sg.), Lotus Petal
Eyed, description honorific of Krishna.
māhātmyam (n. nom. sg.), majesty, great-
ness.
api, also.
ca, and.
avyayam (n. nom. sg.), eternal, imperish-
able.

XI

3

एवम् एतद् यथात्थ त्वम्
evam etad yathāttha tvam
thus this (is) as thou sayest, thou

आत्मानं परमेश्वर ।
ātmānam paramēśvara
thyself, O Supreme Lord.

द्रष्टुम् इच्छामि ते रूपम्
draṣṭum icchāmi te rūpam
to see I desire of thee the form

ऐश्वरं पुरुषोत्तम ॥
aiśvaram puruṣottama
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.
paramēśvara (m. voc. sg.), Supreme Lord.
draṣṭum (infinitive $\sqrt{drś}$), to see, to behold.
icchāmi (1st sg. pr. indic. act. $\sqrt{iṣ}$), I desire, I wish.
te (gen. sg.), of thee, thy.
rūpam (n. acc. sg.), form, shape, figure.
aiśvaram (n. acc. sg.), lordly, godly, princely.
puruṣottama (m. voc. sg.), Supreme Spirit, Highest of Men.

XI

4

मन्यसे यदि तच्छक्यं
manyase yadi tac chakyaṃ
thou thinkest, if, that possible

मया द्रष्टुम् इति प्रभो ।
mayā draṣṭum iti prabho
by me to see thus O Lord,

योगेश्वर ततो मे त्वं
yogeshvara tato me tvam
Prince of Yoga, then to me thou

दर्शयात्मानम् अव्ययम् ॥
darśayātmānam 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.

draṣṭum (infinitive $\sqrt{drś}$), to see, to behold.

iti, thus.

prabho (m. voc. sg.), O Lord, O God.

yogeshvara (m. voc. sg.), Prince of Yoga.

tatas, then, thence.

me (dat. sg.), to me.

tvam (nom. sg.), thou.

darśaya (2nd sg. causative imperative act. $\sqrt{drś}$), cause to be seen! exhibit! allow me to behold!

ātmānam (m. acc. sg.), thyself, self.

avyayam (m. acc. sg.), imperishable, eternal.

XI

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord, the Blessed One.
uvāca (3rd sg. perfect act. √vac), he said, he spoke.

5

पश्य मे पार्थ रूपाणि
paśya me pārtha rūpāṇi
behold of me, Son of Pṛthā, the forms

paśya (2nd sg. imperative √paś), see! behold!
me (gen. sg.), of me, my.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

शतशो ऽथ सहस्रशः ।
śataśo 'tha sahasraśaḥ
a hundred fold, rather, a thousand fold,

rūpāṇi (n. acc. pl.), forms, shapes, figures.
śataśas, a hundred fold.
atha, rather, or.
sahasraśas, a thousand fold.

नानाविधानि दिव्यानि
nānāvidhāni divyāni
various, divine,

nānāvidhāni (n. acc. pl.), various, multiple.
divyāni (n. acc. pl.), divine, heavenly.
nānā, various, multiple.
varṇa (m.), color, caste.
ākṛtīni (n. acc. pl.), shapes, appearances.
(*varṇa-ākṛtīni*, n. acc. pl. BV cpd., colors and shapes.)
ca, and.

नानावर्णाकृतीनि च ॥
nānāvarnākṛtīni 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.

XI

6

पश्यादित्यान् वसून् रुद्रान्
paśyādityān vasūn rudrān
 behold the Ādityas, the Vasus, the
 Rudras

अश्विनौ मरुतस् तथा ।
aśvināu marutas tathā
 the two Aśvins, the Maruts too

बहून् अदृष्टपूर्वाणि
bahūny adr̥ṣṭapūrvāṇi
 many unseen before

पश्याश्चर्याणि भारत ॥
paśyāścaryāṇi 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. $\sqrt{paś}$), behold!
 see!

ādityān (m. acc. pl.), the Ādityas.

vasūn (m. acc. pl.), the Vasus.

rudrān (m. acc. pl.), the Rudras.

aśvināu (m. acc. dual), the two Aśvins.

marutas (m. acc. pl.), the Maruts.

tathā, thus, also, too.

bahūni (n. acc. pl.), many.

adr̥ṣṭa (p. pass. participle a $\sqrt{dr̥ś}$), unseen,
 not seen.

pūrvāṇi (n. acc. pl.), before, previously.

paśya (2nd sg. imperative act. $\sqrt{paś}$), behold!
 see!

āścaryāṇi (n. acc. pl.), wonders, marvels.

bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

* Ādityas, celestial deities led by the Vedic god Varuṇa.

† Vasus, beneficent gods led by Indra, Agni or Varuṇa.

‡ 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.

XI

7

इहैकस्थं जगत् कृत्स्नं

ihāikastham jagat kṛtsnam

here standing together the universe entire

पश्याद्य सचराचरम् ।

paśyādya sacarācaram

behold now with everything moving
and not moving

मम देहे गुडाकेश

mama dehe guḍākeśa

of me in the body, Thick Haired One

यच्चान्यद्द्रष्टुम् इच्छसि ॥

yac cānyad draṣṭum 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.

kṛtsnam (n. acc. sg.), entire, whole.

paśya (2nd sg. imperative act. √*paś*), 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.

guḍākeśa (m. voc. sg.), Thick Haired One, epithet of Arjuna.

yad (n. acc. sg.), what, whatever.

ca, and.

anyat (n. acc. sg.), other, else.

draṣṭum (infinitive √*drś*), to see, to behold.

icchasi (2nd sg. pr. indic. act. √*iṣ*), thou desirest, thou wishest.

XI

8

न तु माम् शक्यसे द्रष्टुम्
na tu mām śakyase draṣṭum
not, but, me thou art able to see

अनेनैव स्वचक्षुषा ।
anenāiva svacakṣuṣā
with this, with own eye;

दिव्यं ददामि ते चक्षुः
divyam dadāmi te cakṣuḥ
divine I give to thee eye

पश्य मे योगम् ऐश्वरम् ॥
paśya me yogam āśvaram
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. √*śak*), thou art able, thou canst.
draṣṭum (infinitive √*drś*), to see, to behold.
anena (n. inst. sg.), with this.
eva, indeed (used as a rhythmic filler).
sva, own.
cakṣuṣā (n. inst. sg.), with eye, by eye.
divyam (n. acc. sg.), divine, heavenly.
dadāmi (1st sg. pr. indic. act. √*dā*), I give, I bestow.
te (gen. sg.), to thee, on thee.
cakṣus (n. acc. sg.), eye.
paśya (2nd sg. imperative act. √*paś*), behold! see!
me (gen. sg.), of me, my.
yogam (m. acc. sg.), power, Yoga.
āśvaram (m. acc. sg.), majestic, princely.

XI

संजय उवाच ।
sañjaya uvāca
Sañjaya spoke:

sañjaya (m. nom. sg.), Sañjaya, the narrator who is describing the scene to the blind king Dhṛtarāṣṭra.
uvāca (2nd sg. perfect act. √*vac*), he said, he spoke.

9

एवम् उक्त्वा ततो राजन्
evam uktvā tato rājan
thus having spoken then, O King,

evam, thus.
uktvā (gerund √*vac*), speaking, having spoken.
tato, then.

महायोगेश्वरो हरिः ।
mahāyogeśvaro hariḥ
the Great Yoga Lord Hari (Vishnu)

rājan (m. voc. sg.), O King (meaning Dhṛtarāṣṭra).

दर्शयम् आस पार्थाय
darśayam āsa pārthāya
revealed to the Son of Pṛthā

mahāyogeśvaras (m. nom. sg.), the great lord of Yoga, the mighty prince of Yoga.
haris (m. nom. sg.), Hari, epithet of Viṣṇu, and hence also of Krishna, his avatār.
darśayam āsa (periphrastic perfect √*drś* + √*ās*), he revealed, he showed.

परमं रूपम् ऐश्वरम् ॥
paramam rūpam āiśvaram
(his) supreme form majestic.

pārthāya (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.

Sanjaya spoke:
Having spoken thus, O King,
The great Lord of yoga, Hari
(Krishna),
Revealed to Arjuna
His majestic supreme form.

XI

10

अनेकवक्त्रनयनम्

anekavaktranayanam

not one mouth and eye

अनेकाद्भुतदर्शनम् ।

anekādbhutadarśanam

not one wondrous aspect

अनेकदिव्याभरणं

anekadivvyābharanam

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.

(*anekadivvyābharanam*, n. acc. sg. BV cpd.,
having many divine ornaments.)

divya (n.), divine, heavenly.

aneka, not one, i.e. many.

udyata (p. pass. participle *ud √yam*), up-
raised, uplifted, raised.

āyudham (n. acc. sg.), weapon, implement of
war.

(*divyānekodyatāyudham*, n. nom. acc. sg.
BV cpd., having many uplifted divine
weapons.)

XI

11

दिव्यमाल्याम्बरधरं

divyamālyāambaradharam

divine garland and garment wearing,

दिव्यगन्धानुलेपनम् ।

divyagandhānulepanam

divine perfumes and ointments,

सर्वाश्चर्यमयं देवम्

sarvāścaryamayam devam

and all-marvels-made-of, the god

अनन्तं विश्वतोमुखम् ॥

anantam viśvatomukham

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.

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 bhāḥ sadr̥śī sā syād

if brightness such it would be

भासस् तस्य महात्मनः ॥

bhāsas tasya mahātmanah

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.

sūrya (m.), sun.

sahasraḥ a (m. gen. sg.), of a thousand.

(*sūrya-sahasrasya*, m. gen. sg. TP cpd., a thousand [of] suns.)

bhaved (3rd sg. optative act. $\sqrt{bhū}$), there should be, it might be.

yugapad, at once, all at once.

utthitā (f. nom. sg. p. pass. participle $ud\sqrt{sthā}$), risen, rising.

yadi, if.

bhāḥ (f. nom. sg.), brightness, luminescence, brilliance, splendor.

sadr̥śī (f. nom. sg.), such.

sā (f. nom. sg.), it, this, she.

syād (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.

XI

13

तत्रैकस्थं जगत् कृत्स्नं
tatrāikastham jagat kṛtsnam
there standing as one the universe entire

प्रविभक्तम् अनेकधा ।
pravibhaktam anekadhā
divided in not one way

अपश्यद् देवदेवस्य
apaśyad devadevasya
he beheld of the god of gods

शरीरे पाण्डवस् तदा ॥
śarīre pāṇḍavas tadā
in the body the Son of Paṇḍu 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.
kṛtsnam (n. acc. sg.), entire, whole.
pravibhaktam (n. acc. sg. p. pass. participle *pra vi √bhaj*), divided, distributed.
anekadhā, in not one way, i.e. in many ways.
apaśyat (3rd sg. imperfect act. *√paś*), he beheld, he saw.
devadevasya (m. gen. sg.), of the god of gods.
śarīre (n. loc. sg.), in the body.
pāṇḍavas (m. nom. sg.), Son of Pāṇḍu, epithet of Arjuna.
tadā, then.

XI

14

ततः स विस्मयाविष्टो
tataḥ sa vismayāviṣṭo
then he, who was possessed by amaze-
ment,

हृष्टरोमा धनंजयः ।
hṛṣṭaromā dhanamjayah
whose hair was standing on end, Con-
queror of Wealth,

प्रणम्य शिरसा देवं
praṇamya śirasā devaṁ
bowing with the head to the god

कृताञ्जलिर् अभाषत ॥
kṛtāñjalir 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.
vismayāviṣṭas (m. nom. sg.), amazement en-
tered into, possessed by amazement.
hṛṣṭaromā (n. nom. sg. BV cpd.), whose hair
was standing on end.
dhanamjayas (m. nom. sg.), Conqueror of
Wealth, epithet of Arjuna.
praṇamya (gerund *pra* √*nam*), bowing, mak-
ing obeisance.
śirasā (n. inst. sg.), with the head.
devam (m. acc. sg.), to the god.
kṛtāñjalis (m. nom. sg.), reverent-gesture-
making, (as BV cpd.) by whom an *añjali*
(reverent gesture) was made.
abhāṣata (3rd sg. imperfect act. √*bhāṣ*), he
said, he spoke.

XI

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.

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

15

पश्यामि देवांस् तव देव देहे

*paśyāmi devāṅs tava deva dehe**

I see the gods, of thee, O God, in the
body

paśyāmi (1st sg. pr. indic. act. $\sqrt{paś}$), 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.

viśeṣa, kind, species.

saṁghān (m. acc. pl. from *sam* \sqrt{han}), assembled, heaped together, crowded together.

(*bhūta-viśeṣa-saṁghān*, m. acc. pl. KD cpd., kinds of beings assembled.)

brahmānam (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).

rṣiṅ (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.

सर्वास् तथा भूतविशेषसंघान् ।

sarvāṅs tathā bhūtaviśeṣasaṁghān

all, indeed, kinds of beings assembled;

ब्रह्माणम् ईशं कमलासनस्थम्

brahmānam iśam kamalāsanastham

Brahmā Lord, lotus seat seated,

ऋषींश्च सर्वान् उरगांश्च दिव्यान् ॥

rṣiṅśca sarvān uragāṅśca 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.

* *Triṣṭubh* 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.

XI

16

अनेकबाहूदरवक्त्रनेत्रं

anekabāhūdaravaktranetram

not one arm, belly, face, eye;

पश्यामि त्वां सर्वतो जन्तरूपम् ।

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

पश्यामि 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. $\sqrt{paś}$), 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. $\sqrt{paś}$), I see, I
behold.

viśveśvara (m. voc. sg.), O Lord of All (*viśva*
īśvara).

viśvarūpa (m. voc. sg.), O Form of All, (as
BV cpd.) whose form is the Universe.

किरीटिनं गदिनं चक्रिणं च
kirīṭinam gadinam cakriṇam ca
 crowned, armed with a club and bearing
 a discus

तेजोराशि सर्वतो दीप्तिमन्तम् ।
tejorāśim sarvato dīptimantam
 a mass of splendor, on all sides shining,

पश्यामि त्वां दुर्निरिक्ष्यं समन्ताद्
paśyāmi tvāṁ durnirikṣyaṁ 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.**

kirīṭinam (m. acc. sg.), crowned.
gadinam (m. acc. sg.), armed with a club.
cakriṇam (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, ev-
 erywhere.
dīptimantam (m. acc. sg.), shining, full of
 brilliance.
paśyāmi (1st sg. act. √paś), I see, I behold.
tvām (acc. sg.), thee.
durnirikṣyam (m. acc. sg. gerundive *dus nis*
 √ikṣ), 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.)
aprimeyam (f. acc. sg.), immeasurable, be-
 yond measure.

त्वम् अक्षरं परमं वेदितव्यं

tvam akṣaram paramam veditavyam
thou unchanging supreme the to-be-known

त्वम् अस्य विश्वस्य परं निधानम् ।

tvam asya viśvasya param nidhānam
thou of it, of all, the ultimate resting place

त्वमव्ययः शाश्वतधर्मगोप्ता

tvam avyayaḥ śāśvatadharmagoptā
thou the imperishable, eternal law defender,

सनातनस् त्वं पुरुषो मतो मे ॥

sanātanas tvam puruṣo mato me
primaeval thou spirit understood of me.

**You are the unchanging, the
supreme object of knowledge;
You are the ultimate resting place
of all;
You are the imperishable defender
of the eternal law;
You are the primeval Spirit, I
believe.**

tvam (nom. sg.), thou.

akṣaram (n. nom. sg.), imperishable, unchanging, indestructible.

paramam (n. nom. sg.), supreme.

veditavyam (n. nom. sg. gerundive √vid), to-be-known, object of knowledge.

tvam (nom. sg.), thou.

asya (gen. sg.), of it, of this.

viśvasya (m. gen. sg.), of all.

param (n. nom. sg.), the highest, the ultimate, the supreme.

nidhānam (n. nom. sg.), resting place, place for storing up.

tvam (nom. sg.), thou.

avyayas (m. nom. sg.), imperishable, eternal.

śāśvata (m.), eternal, perpetual.

dharma (m.), law, righteousness, virtue.

goptā (m. nom. sg.), defender, protector.

(*śāśvata-dharma-goptā*, m. nom. sg. TP cpd., defender of eternal law.)

sanātanas (m. nom. sg.), primaeval, ancient.

tvam (nom. sg.), thou.

puruṣas (m. nom. sg.), spirit, man.

matas (m. nom. sg. p. pass. participle √man), thought, believed, understood.

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

अनादिमध्यान्तम् अनन्तवीर्यम्
anādimadhyāntam anantavīryam
 without beginning, middle or end,
 infinite power

अनन्तबाहुं शशिसूर्यनेत्रम् ।
anantabāhum śaśisūryanetram
 (with) innumerable arms, rabbit-holder*
 and-sun-eyed,

पश्यामि त्वां दीप्तहुताशवक्त्रं
paśyāmi tvāṁ dīptahutāśavaktram
 I see thee, blazing-oblation-eating mouth,

स्वतेजसा विश्वम् इदं तपन्तम् ॥
svatejasā viśvam idaṁ 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.
vīryam (n. nom. acc. sg.), power, strength, vigor.
(anantavīryam, 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.)
śaśī (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. pr. participle √tap), burning, consuming, illuminating.

* *śaśin*, 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 *hutāśa* (*huta aśa*), "oblation eating," which refers to the partaking of sacrifice, or render it as "fire," and translate *vaktram* as "face." The present translation, however, coincides with *vaktra*, "mouth," in stanza 23, and *vaktra* means "talker" or organ of speech, as well as "face."

द्यावापृथिव्योर् इदम् अन्तरं हि
dyāvāpṛthivyor idam antaram hi
 of heaven and earth this between indeed,

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
vyāptam tvayāikena diśaśca sarvāḥ
 pervaded by thee alone and (in) directions
 all.

दृष्ट्वाद्भूतं रूपम् उग्रं तवेदं
dṛṣṭvādbhutam rūpam ugram tavedam
 seeing the marvelous form terrible of
 thee, this,

लोकत्रयं प्रव्यथितं महात्मन् ॥
lokatrayam pravayathitam 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.**

dyāvāpṛthivyos (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 √āp*), pervaded, filled with, occupied by.

tvayā (m. inst. sg.), by thee.

ekena (m. inst. sg.), alone.

diśas (f. nom. pl.), directions, points, spaces.

ca, and.

sarvās (f. nom. pl.), all.

dṛṣṭvā (gerund *√dṛś*), seeing, having seen, having beheld.

adbhutam (n. acc. sg.), marvelous, wondrous.

rūpam (n. acc. sg.), form, shape, figure.

ugram (n. acc. sg.), terrible, mighty, formidable.

tava (m. gen. sg.), of thee, thy.

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

lokatrayam (n. nom. sg.), the three worlds (heaven, earth, atmosphere).

pravayathitam (n. nom. p. pass. participle *pra √vyath*), trembling, shaking, tremble.

mahātman (m. voc. sg.), O Great Self, O Exalted One, (as BV cpd.) O Thou whose Self is Great.

अमी हि त्वां सुरसंघा विशन्ति
amī hi tvām surasaṅghā viśanti
 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 mahārṣisiddhasaṅghāḥ
 "hail," thus saying the great-seer-and-
 perfected-one-throngs,

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
stuvanti tvām stutibhiḥ puṣkalābhiḥ
 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.
surasaṅghās (m. nom. pl.), throngs of gods,
 assemblages of gods.
viśanti (3rd pl. pr. indic. act. $\sqrt{viś}$), 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 ges-
 tures) are proffered.
gṛṇanti (3rd pl. act. \sqrt{gr}), they praise, they
 sing praises.
svasti (exclamation), hail! good health!
iti, thus.
uktvā (gerund \sqrt{vac}), saying, crying.
mahārṣi (m.), great seer.
siddha (m.), perfected one, successful one.
saṅghās (m. nom. pl. from *sam* \sqrt{han}), as-
 semblages, throngs, multitudes, heaps.
 (*mahārṣisiddhasaṅghās*, m. nom. pl. TP
 cpd., the throngs of great seers and per-
 fected ones.)
stuvanti (3rd pl. pr. indic. act. \sqrt{stu}), they
 praise.
tvām (acc. sg.), thee.
stutibhis (f. inst. pl.), with praises.
puṣkalābhis (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 marutaśçoṣmapāś ca
 the Viśve devas, the two Asvins, the
 Maruts and the Steam Drinkers

गन्धर्वयक्षासुरसिद्धसंघा
gandharvayakṣāsurasiddhasaṅghā
 the Gandharva-Yakṣa-Asura-perfected-
 one-throngs

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥
vikṣante tvāṁ viśmitāścāiva sarve
 they behold thee amazed all.

The Rudras, Adityas, Vasus,
 the Sadhyas,
 The Viśve 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.
aśvināu (m. nom. dual), the two Asvins.
marutas (m. nom. pl.), Maruts.
ca, and.
ūṣmapās (m. nom. pl.), Steam Drinkers.
ca, and.
gandharvayakṣāsurasiddhasaṅghās (m. nom.
 pl. TP cpd.), the throngs of Gandharvas,
 Yakṣas, Asuras and perfected ones.
vikṣante (3rd pl. mid. vi √*ikṣ*), they behold,
 they see.
tvām (acc. sg.), thee.
viśmitās (m. nom. pl. p. pass. participle vi
 √*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.

¶ Yakṣas, a group of supernatural beings, some-
 times benevolent, sometimes not.

** Āsuras, a class of demons, enemies of the
 gods.

रूपं महत् ते बहुवक्त्रनेत्रं

rūpam mahat te bahuvaktranetram

form great of thee, many mouthed and eyed

महाबाहो बहुबाहुरूपदम् ।

mahābāho bahubāhūrūpādam

O Mighty Armed One, many armed, many thighed and footed

बहुदरं बहुदंष्ट्राकरालं

bahūdaram bahudamṣṭrākarālam

many bellied, bearing many tusks

दृष्ट्वा लोकाः प्रव्यथितास् तथा जहम् ॥

dr̥ṣṭvā lokāḥ pravvyathitās 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.

pādām (m. acc. sg.), foot.

(*bahubāhūrūpādam*, 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.

damṣṭrā (f.), tusk.

karālam (n. acc. sg.) terrible.

(*bahu-damṣṭrā-karālam*, n. acc. sg. BV cpd., having many terrible tusks.)

dr̥ṣṭvā (gerund √*dr̥ś*), seeing, having seen.

lokās (m. nom. pl.), worlds.

pravvyathitās (m. nom. pl. p. pass. participle *pra* √*vyath*), trembling, quaking, shaking.

tathā, also, thus.

aham (nom. sg.), I.

* Here referring to Krishna.

नभःस्पृशं दीप्तम् अनेकवर्णं
nabhaḥspr̥śam dīptam anekavarṇam
 sky-touching, blazing, not one colored,

व्यात्ताननं दीप्तविशालनेत्रम् ।
vyāttānanam dīptaviśālanetram
 gaping-mouthed, blazing, enormous eyed ;

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā
 having seen indeed thee, trembling in the
 inner self,

धृतिं न विन्दामि शमं च विष्णो ॥
dhṛtiṁ na vindāmi śamam 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!

nabhaḥspr̥śam (m. acc. sg.), sky touching,
 touching the sky.

dīptam (m. acc. sg.), blazing, fiery.

anekavarṇam (m. acc. sg.), not one (i.e.
 many) colored.

vyātta (p. pass. participle *vi ā √dā*), opened,
 gaping.

ānanam (n. acc. sg.), mouth, face, nose.

(*vyāttānanam*, 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., fi-
 ery-enormous-eyed.)

dr̥ṣṭvā (gerund *√dr̥ś*), seeing, having seen.

hi, indeed, truly.

tvām (acc. sg.), thee.

pravyathita (m. p. pass. participle *pra*
√vyath), trembling, quaking, shaking.

antarātmā (m. nom. sg.), inner self.

(*pravyathita-antarātmā*, m. nom. sg. KD
 cpd., trembling inner self.)

dhṛtim (f. acc. sg.), courage, firmness.

na, not.

vindāmi (1st sg. pr. indic. act. *√2 vid*), I
 find.

śamam (n. acc. sg.), tranquility, calmness.

ca, and, or.

viṣṇo (m. voc. sg.), O Vishnu.

* Vishnu, the god of whom Krishna is the
avatār.

दंष्ट्राकरालानि च ते मुखानि
damṣṭrākarālāni ca te mukhāni
 and bearing many tusks of thee the
 mouths

दृष्ट्वैव कालानलसन्निभानि ।
dr̥ṣṭvāiva kālānalasannibhāni
 having seen time-fire-similar,

दिशो न जाने न लभे च शर्म
dīśo na jāne na labhe ca śarma
 directions not I know, and not I find
 comfort.

प्रसीद देवेश जगन्निवास ॥
prasīda deveśa jagannivāsa
 have mercy! Lord of Gods, Dwelling of
 the Universe.

And having seen Your mouths, bearing
 many tusks,
 Glowing like the fires of universal
 destruction,
 I lose my sense of direction, and I do
 not find comfort.
 Have mercy! Lord of Gods, abode
 of the universe!

damṣṭrākarālāni (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.
dr̥ṣṭvā (gerund $\sqrt{dr̥ṣ}$), seeing, having seen.
eva, indeed (often used as a rhythmic filler).
kālānala (m.), time-fire, fires of time, fires of
 destruction.
sannibhāni (n. acc. pl.), similar, like.
(kālānala-sannibhāni), n. acc. pl., like the
 fires of destruction.)
dīśas (f. acc. pl.), directions, sense of direc-
 tion, points of the compass.
na, not.
jāne (1st sg. pr. indic. mid. $\sqrt{jñā}$), 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!
deveśa (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.)

अमी च त्वां धृतराष्ट्रस्य पुत्राः

amī ca tvām dhṛtarāṣṭrasya putrāḥ
and yonder (into) thee, of Dhṛtarāṣṭra the
sons

सर्वे सहैवावनिपालसंघैः ।

sarve sahāivāvanipālasaṅghāiḥ
all indeed along with the earth-ruler
(king) throngs,

भीष्मो द्रोणः सूतपुत्रस् तथासौ

bhīṣmo droṇaḥ sūtaputras tathāsāu
Bhīṣma, Droṇa and the son of the
charioteer (Karna) thus yonder

सहास्मदीयैर् अपि योधमुख्यैः ॥

sahāsmadīyāir api yodhamukhyāiḥ
together with ours also, and with (our)
chief warriors

amī (m. nom. pl.), yonder.

ca, and.

tvām (acc. sg.), thee, to thee.

dhṛtarāṣṭrasya (m. gen. sg.), of Dhṛtarāṣṭra.

putrās (m. nom. pl.), sons.

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

sahā, along with, together with.

eva, indeed (often used as a rhythmic filler).

avanipāla (m.), earth ruler, earth protector,
protector of the earth, king.

saṅghāis (m. inst. pl.), with throngs, with
assemblages.

(*avanipāla-saṅghais*, m. inst. pl. TP cpd.,
throngs of kings.)

bhīṣmas (m. nom. sg.), Bhīṣma.

droṇas (m. nom. sg.), Droṇa.

sūtaputras (m. nom. sg.), Son of the Char-
ioteer (i.e. Karna).

tathā, thus.

asāu (m. nom. sg.), there, yonder.

sahā, together.

asmadīyās (m. inst. pl), with ours.

api, also, even.

yodhamukhyāis (m. inst. pl.), with head war-
riors, with 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,

वक्त्राणि ते त्वरमाणा विशन्ति
vaktrāṇi te tvaramāṇā viśanti
 the mouths of thee quickly they enter

दंष्ट्राकरालानि भयानकानि ।
daṁṣṭrākarālāni bhayānakāni
 gaping with many tusks, fearful,

केचिद् विलग्ना दशनान्तरेषु
kecid vilagnā daśanāntareṣu
 some clinging the teeth in between

सदृश्यन्ते चूर्णितैर् उत्तमाङ्गैः ॥
saṁdrśyante cūrṇitair uttamāṅgāiḥ
 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.

vaktrāṇi (n. acc. pl.), mouths, faces.
te (gen. sg.), of thee.
tvaramāṇās (adv.), with haste, speedily.
viśanti (3rd pl. pr. indic. act. $\sqrt{viś}$), they enter.
daṁṣṭrākarālāni (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 \sqrt{lag}), clinging, attached.
daśana (n.), tooth, bite.
antareṣu (m. loc. pl.), in between.
(daśana-antareṣu, m. loc. pl. TP cpd., in between the teeth.)
saṁdrśyante (3rd pl. pr. passive $\text{sam } \sqrt{drś}$), they are seen, they are observed.
cūrṇitāis (m. inst. pl. pass. participle $\sqrt{cūrṇ}$), with crushed, with pulverized.
uttamāṅgāis (n. inst. pl.), with heads, lit. "with highest limbs."

यथा नदीनां बहवो ऽम्बुवेगाः
yathā nadīnām bahavo 'mbuvegāh
 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 अभिविज्वलन्ति ॥
viśanti vaktrāṅy 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 to-
 ward, approaching.
dravanti (3rd pl. pr. indic. act. √*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. √*viś*), they
 enter.
vaktrāṅi (n. acc. pl.), mouths, faces.
abhivijvalanti (n. acc. pl. pr. participle *abhi*
vi √*jval*), flaming forth, burning.

यथा प्रदीपं ज्वलनं पतङ्गा
yathā pradīptam̐ jvalanam̐ pataṅgā
 as the blazing flame, moths

विशन्ति नाशाय समृद्धवेगाः ।
viśanti nāśāya samṛddhavegāḥ
 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 vaktrāṇi samṛddhavegāḥ
 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-√dīp*), blazing forth, shining forth.
jvalanam (n. acc. sg.), flame, light, fire.
pataṅgās (m./f. nom. pl.), moths, insects.
viśanti (3rd pl. pr. indic. act. $\sqrt{viś}$), they enter.
nāśāya (m. dat. sg. from \sqrt{nas}), to destruction, to perishing.
samṛddhavegās (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. $\sqrt{viś}$), they enter.
lokās (m. nom. pl.), worlds.
tava (gen. sg.), of thee, thy.
api, also, even.
vaktrāṇi (n. acc. pl.), mouths, faces.
samṛddhavegās (m. nom. pl.), with great speed, having increased flow.

लेलिह्यसे ग्रसमानः समन्तात्
lelihyase grasamānaḥ samantāl
 thou lickest, swallowing from all sides,

लोकान् समग्रान् वदनैर् ज्वलद्भिः ।
lokān samagrān vadanāir jvaladbhiḥ
 the worlds all with mouths flaming.

तेजोभिर् आपूर्यं जगत् समग्रं
tejobhir āpūrya jagat samagram
 with splendor filling the universe all,

भासस् तवोग्राः प्रतपन्ति विष्णो ॥
bhāsas tavogrāḥ pratapanti viṣṇo
 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.
āpūrya (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, radi-
 ance.
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.
viṣṇo (m. voc. sg.), O Vishnu.

आख्याहि 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 अद्यं
viññātum icchāmi bhavantam ādyam
 to understand I wish thee, Primal One,

न हि प्रजानामि तव प्रवृत्तिम् ॥
na hi prajānāmi tava pravṛttim
 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.

ākhyāhi (2nd sg. imperative act. \bar{a} $\sqrt{khyā}$),
 tell! inform! explain!
me (dat. sg.), to me.
kas (m. nom. sg.), who?
bhavān (m. nom. sg. formal), thou, thy lord-
 ship.
ugrarūpas (m. nom. sg.), of terrible form, of
 mighty form.
namas (n. nom. sg.), honor, homage, rever-
 ence.
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!
viññātum (infinitive vi $\sqrt{jñā}$), to understand,
 to comprehend, to know.
icchāmi (1st sg. pr. indic. act. $\sqrt{iṣ}$), 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 $\sqrt{jñā}$), I
 comprehend, I understand.
tava (m. gen. sg.), of thee, thy.
pravṛttim (f. acc. sg.), working, purpose.

XI

श्रीभगवान् उवाच ।

śrībhagavān uvāca

the Blessed Lord spoke:

32

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो

kālo 'smi lokakṣayakṛt pravṛddho

'Time I am, world destruction causing,
mighty,

लोकान् समाहर्तुम् इह प्रवृत्तः ।

lokān samāhartum iha pravṛttah

the worlds to annihilate here come forth

ऋते ऽपि त्वां न भविष्यन्ति सर्वे

ṛte 'pi tvāṁ na bhaviṣyanti sarve

without even thee, not they shall exist all

ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥

ye 'vasthitāḥ pratyanikeṣu yodhāḥ

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.**

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.

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

kālas (m. nom. sg.), time.

asmi (1st sg. pr. indic. \sqrt{as}), I am.

lokakṣayakṛt (m. nom. sg.), world destruc-
tion causing, cause of the perishing of the
world.

pravṛddhas (m. nom. sg. p. pass. participle
pra $\sqrt{vṛdh}$), mighty, powerful.

lokān (m. acc. pl.), worlds.

samāhartum (infinitive *sam ā* \sqrt{hr}), to de-
stroy, to annihilate.

iha, here, here in the world.

pravṛttas (m. nom. sg.), come forth, arisen.

ṛte, without, excepting, excluding.

api, even, also.

tvāṁ (acc. sg.), thee.

na, not.

bhaviṣyanti (3rd pl. future act. $\sqrt{bhū}$), they
shall be, they shall exist.

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

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

avasthitās (m. nom. pl. p. pass. participle
ava $\sqrt{sthā}$), arrayed, arranged in battle for-
mation.

pratyanikeṣu (m. loc. pl.), in opposing ranks,
in facing armies.

yodhās (m. nom. pl.), warriors, fighters.

तस्मात् त्वम् उत्तिष्ठ यशो लभस्व
tasmāt tvam uttiṣṭha yaśo labhasva
 therefore thou stand up! glory attain!

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
jītvā śatrūn bhun̄kṣva rājyaṁ samṛddham
 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 Ambi-
 dextrous 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.
uttiṣṭha (2nd imperative act. *ud* √*stha*), stand up! arise!
yaśas (n. acc. sg.), glory, fame, honor.
labhasva (2nd sg. imperative mid. √*labh*), attain! obtain!
jītvā (gerund √*ji*), conquering, having conquered.
śatrūn (m. acc. pl.), enemies, foes.
bhun̄kṣva (2nd sg. imperative mid. √*bhuj*), enjoy!
rājyam (m. acc. sg.), kingship, domain.
samṛddham (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* √*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. √*bhū*), be!
savyasācin (m. voc. sg.), O Ambidextrous Archer.

द्रोणं च भीष्मं च जयद्रथं च
dronam ca bhīṣmam ca jayadratham ca
 Droṇa and Bhīṣma and Jayadratha and

कर्णं तथान्यान् अपि योधवीरान् ।
karṇam tathānyān api yodhavīrān
 Karṇa too, others also, warrior heroes

मया हतांस् त्वं जहि मा व्यथिष्ठ
mayā hatāns tvam jahi mā vyathiṣṭhā
 by me killed, thou kill, do not hesitate !

युध्यस्व जेतासि रणे सपत्नान् ॥
yudhyasva jetāsi raṇe 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.), Droṇa.
ca, and.
bhīṣmam (m. acc. sg.), Bhīṣma.
ca, and.
jayadratham (m. acc. sg.), Jayadratha.
ca, and.
karṇam (m. acc. sg.), Karṇa.
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.
vyathiṣṭhās (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.
raṇe (n. loc. sg.), in battle, in joy of battle.
sapatnān (m. acc. pl.), rivals, adversaries.

XI

संजय उवाच ।
saṁjaya uvāca
 Saṁjaya spoke:

35

एतच् छ्रुत्वा वचनं केशवस्य
etac chrutvā vacanam keśavasya
 this having heard, the utterance of the
 Handsome Haired One

कृताञ्जलिर् वेपमानः किरीटी ।
kṛtāñjalir vepamānaḥ kirīṭī
 he who made a reverent gesture, trem-
 bling, the Diademmed One (Arjuna)

नमस्कृत्वा भूय एवाह कृष्णं
namaskṛtvā bhūya evāha kṛṣṇam
 having made obeisance again thus spoke
 to Krishna

सगद्गदं भीतभीतः प्रणम्य ॥
sagadgadam bhītabhītaḥ praṇamya
 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:

saṁjaya (m. nom. sg.), Saṁjaya, the nar-
 rator who is describing the scene to King
 Dhṛtarāṣṭra.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
 spoke.

etad (n. acc. sg.), this.
śrutvā (gerund $\sqrt{śru}$), hearing, having heard.
vacanam (m. acc. sg.), utterance, word,
 speech.
keśavasya (m. gen. sg.), of Keśava of the
 Handsome Haired One, epithet of Krishna.
kṛtāñjalis (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.
kirīṭī (m. nom. sg.), the Diademmed One, ep-
 ithet of Arjuna.
namaskṛtvā (gerund *namas* \sqrt{kr}), making a
 bow, having made a bow.
bhūyas, again.
eva, thus, indeed (often used as a rhythmic
 filler).
āha (3rd sg. imperfect act. \sqrt{ah}), spoke, be-
 spoke.
kṛṣṇam (m. acc. sg.), Krishna, to Krishna.
sagadgadam (adv.), stammeringly, stutter-
 ingly, falteringly.
bhītabhītas (m. nom. sg.), very much fright-
 ened.
praṇamya (gerund *pra* \sqrt{nam}), bowing low,
 bowing.

XI

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

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

36

स्थाने हृषीकेश तव प्रकीर्त्या
sthāne hr̥ṣīkeśa tava prakīrtyā
rightly, Bristling Haired One, of thee by
the fame

sthāne (n. loc. sg.), rightly, justly.
hr̥ṣīkeśa (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.
prahr̥ṣyati (3rd sg. pr. indic. act. $\sqrt{hr̥ṣ}$),
it rejoices, it is glad, it exults.
anurajyate (3rd sg. pr. indic. $\sqrt{rañj}$), it is
gratified, it is delighted.
ca, and.

जगत् प्रहृष्यत्य् अनुरज्यते च ।
jagat prahr̥ṣyaty anurajyate ca
the universe it rejoices and it is gratified.

रक्षांसि भीतानि दिशो द्रवन्ति
rakṣāṁsi bhītāni diśo dravanti
the demons, terrified, in (all) directions
they flee

rakṣāṁsi (n. nom. pl.), demons.
bhītāni (n. nom. pl.), terrified, frightened.
diśas (f. acc. pl.), directions, points of com-
pass.
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.

सर्वे नमस्यन्ति च सिद्धसंघा : ॥
sarve namasyanti ca siddhasaṅghāḥ
and all they shall bow, the throngs of the
perfected ones.

siddhasaṅghās (m. nom. pl.), the throngs of
perfected ones, the assemblages of per-
fected 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.

कस्माच्च ते न नमेरन् महात्मन्
kasmāc ca te na nameran mahātman
 and why to thee not they should bow,
 O Great One?

गरीयसे ब्रह्मणो ऽप्य् आदिकर्त्रे ।
garīyase brahmaṇo 'py ādikartre
 greater than Brahmā even, to the original
 creator,

अनन्त देवेश जगन्निवास
ananta deveśa jagannivāsa
 infinite Lord of Gods, Dwelling of the
 Universe,

त्वम् अक्षरं सद् असत् तत्परं यत् ॥
tvam akṣaram 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. √*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.
garīyase (m. dat. sg. comparative of *guru*),
 greater, heavier, more venerable.
brahmaṇas (n. abl. sg.), than Brahmā.
api, even, also.
ādi (m.), original, beginning, primal.
kartre (m. dat. sg.), to the creator, to the
 maker.
*(ādi-kartre, m. dat. sg. KD cpd., original
 creator.)*
ananta (m. voc. sg.), unending, infinite.
deveśa (m. voc. sg.), Lord of Gods.
jagat (n.), universe, world.
nivāsa (m. voc. sg.), dwelling place, home.
*(jagat-nivāsa, m. voc. sg. TP cpd., dwelling
 place of the universe.)*
tvam (nom. sg.), thou.
akṣaram (n. nom. sg.), imperishable, eternal.
sat (n. nom. sg.), true, existing, existent.
asat (n. nom. sg.), untrue, nonexistent.
tatparam yad (n. nom. sg.), which is beyond
 that.

त्वम् आदिदेवः पुरुषः पुराणस्
tvam ādidevaḥ puruṣaḥ purāṇas
 thou the Primal God, the spirit of ancient
 times

त्वम् अस्य विश्वस्य परं निधानम् ।
tvam asya viśvasya 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 तत् विश्वम् अनन्तरूप ॥
tvayā tataṁ viśvam anantarūpa
 by thee pervaded all the universe, O Thou
 of Infinite Form.

You are the primal God, the ancient
 Spirit;
 You are the supreme resting place of
 all the universe;
 You are the knower, the object of
 knowledge, and the supreme state.
 All the universe is pervaded by you,
 O One of infinite forms.

tvam (nom. sg.), thou.
ādidevas (m. nom. sg.), primal god, original
 god, god from the beginning.
puruṣas (m. nom. sg.), spirit, man, person.
purāṇas (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, trea-
 sure house.
vettā (m. nom. sg.), knower.
asi (2nd sg. pr. indic. √*as*), thou art.
vedyam (n. nom. sg. gerundive √*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 √*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.

वायुर् यमो ऽग्निर् वरुणः शशाङ्कः
vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
 Vāyu, Yama, Agni, Varuṇa, the rabbit-
 marked,

प्रजापतिस् त्वं प्रपितामहश्च ।
prajāpatis tvam prapitāmahaś ca
 Lord of Creatures, thou, original great
 grandfather,

नमो नमस् ते ऽस्तु सहस्रकृत्वः
namo namas te 'stu sahasrakṛtvah
 reverence! reverence! to thee may it be
 a thousand times made.

पुनश्च भूयो ऽपि नमो नमस् ते ॥
punaśca bhūyo 'pi namo namas te
 And further again also reverence! re-
 verence! 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.
varuṇas (m. nom. sg.), Varuṇa, the “sus-
 tainer” of the Vedic pantheon, later, and
 here, god of the waters.
śaśāṅkas (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 pater-
 nal great grandfather.
ca, and.
namo namas (n. nom. sg.), reverence! rever-
 ence!
te (dat. sg.), to thee.
astu (3rd sg. imperative act. √*as*), may it be!
 it shall be!
sahasrakṛtvah, a thousand times made.
punar, again, further.
ca, and.
bhūyas, again.
api, even, also.
namo namas (n. nom. sg.), reverence! rever-
 ence!
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.

§ Varuṇa, Vedic “sustainer of the universe,” later, and here, god of the waters.

|| *śaśāṅka*, the moon, literally the “rabbit marked,” sometimes simply *śaśin*, “that which contains the rabbit,” favorite Hindu designation for the moon, because the Hindu’s saw a rabbit instead of a “man” in the moon.

XI

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नमः पुरस्ताद् अथ पृष्ठतस् ते
namaḥ purastād atha pṛṣṭhatas te
reverence from in front and behind to
thee

नमो ऽस्तु ते सर्वत एव सर्वं ।
namo 'stu te sarvata eva sarva
reverence may it be to thee on all sides
also, O All.

अनन्तवीर्यामितविक्रमस् त्वं
anantavīryāmitavikramas tvam
infinite valor, unmeasured might, thou

सर्वं समाप्नोषि ततो ऽसि सर्वः ॥
sarvaṁ samāpnoṣi 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.
pṛṣṭhatas (adv.), from behind.
te (dat. sg.), to thee.
namas (n. nom. sg.), reverence, bow.
astu (3rd sg. imperative act. √*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.
amīta (m.), unmeasured, boundless.
vikramas (m. nom. sg.), might, force.
(*ananta-vīrya-amīta-vikramas*, m. nom. sg.
KD cpd., infinite, heroic, boundless
might.)
tvam (nom. sg.), thou.
sarvam (m. acc. sg.), all.
samāpnoṣi (2nd sg. pr. indic. act. *sam* √*āp*),
thou fulfilllest, thou pervadest, thou attain-
est, thou penetratest.
tatas, from there, therefore.
asi (2nd sg. pr. indic. √*as*), thou art.
sarvas (m. nom. sg.), all.

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,

अज्ञानता महिमानं तवेदं
ajānatā mahimānam tavedam
 by not knowing the majesty of thee this

मया प्रमादात् प्रणयेन वापि ॥
mayā pramādāt prañayena 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, importu-
 nately.
yad (n. nom. sg.), which, what.
uktam (acc. p. pass. participle \sqrt{vac}), said,
 uttered, spoken.
he, Oh!, Ho!
kṛṣṇa (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).
ajānatā (m. inst. sg. pr. act. participle *a*
 $\sqrt{jñā}$), by ignorant, by ignorance.
mahimānam (m. acc. sg.), majesty, lordli-
 ness, 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.
prañayena (m. inst. sg.), with love, with af-
 fection, with attachment.
vā, or.
api, even, also.

यच् चावहासार्थम् असत्कृतो ऽसि
yac cāvahāsārtham asatkṛto 'si
 and as if with jesting purpose, disrespect-
 fully treated thou art,

विहारशय्यासनभोजनेषु ।
vihāraśayyāsanaḥhojaneṣu
 in diversion, in bed, while seated or while
 dining,

एको ऽथवाप्य् अच्युत तत्समक्षं
eko 'thavāpy acyuta tatsamakṣam
 alone or even, O Unshaken One, before
 the eyes of others

तत् क्षामये त्वाम् अहम् अप्रमेयम् ॥
tat kṣāmaye 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, laugh-
 ing.
artham (n. nom. sg.), purpose, aim.
(avahāsa-artham), n. nom. sg. TP cpd., pur-
 pose of jest.)
asatkṛtas (m. nom. sg.), disrespectfully
 treated, badly treated.
asi (2nd sg. pr. indic. √as), thou art.
vihāra (m.), diversion, play.
śayyā (f.), bed.
āsana (n.), seated, sitting.
bhojaneṣu (n. loc. pl.), in dining.
(vihāraśayyāsanaḥhojaneṣu), 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).
tatsamakṣam (adv.), before the eyes, before
 the eyes of others.
tad (m. acc. sg.), that, this.
kṣāmaye (1st sg. causative mid. √kṣam), 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.

पितासि लोकस्य चराचरस्य
pitāsi lokasya carācarasya
 father thou art of the world, of the
 moving and the non-moving

त्वम् अस्य पूज्यश्च गुरुर् गरीयान् ।
tvam asya pūjyaśca gurur garīyān
 and thou of it revered guru very venerable

न त्वत्समो ऽस्त्य् अभ्यधिकः कुतो ऽन्यो
na tvatsamo 'sty abhyadhikaḥ kuto 'nyo
 not of thee the like there is, greater how
 other?

लोकत्रये ऽप्य् अप्रतिमप्रभावः ॥
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 in-
 animate.

tvam (nom. sg.), thou.
asya (m. gen. sg.), of it, of this.
pūjyas (m. nom. sg. gerundive, $\sqrt{pūj}$), to be
 revered, to be honored.
ca, and.

gurus (m. nom. sg.), guru, teacher.
garīyān (m. nom. sg. compar.), more ven-
 erable, 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, surpass-
 ing.

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 Incompar-
 able Glory.

तस्मात् प्रणम्य प्रणिधाय कायं
tasmāt praṇamya praṇidhāya kāyaṃ
 therefore making obeisance, prostrating
 the body,

प्रसादये त्वाम् अहम् ईशम् ईड्यम् ।
prasādāye tvām aham īśam īḍyam
 I ask indulgence of thee, I, lord to be
 praised;

पितेव पुत्रस्य सखेव सख्युः
pīteva putrasya sakheva sakhyuḥ
 father-like of a son friend-like of a friend

प्रियः प्रियायार्हसि देव सोढुम् ॥
priyaḥ priyāyārhasi deva soḍhum
 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.
praṇamya (gerund *pra* √*nam*), making obeisance, bowing with reverence.
praṇidhāya (gerund *pra ni* √*dhā*), prostrating, laying down.
kāyaṃ (m. acc. sg.), body.
prasādāye (1st sg. mid. causative *pra* √*sad*), I ask indulgence, I ask mercy.
tvām (acc. sg.), thee, of thee.
aham (nom. sg.), I.
īśam (m. acc. sg.), lord, prince, ruler.
īḍyam (m. acc. sg. gerundive √*īḍ*), to be praised, to be honored.
pītā (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. √*arh*), thou art able, thou canst, please do.
deva (m. voc. sg.), O God.
soḍhum (infinitive √*sah*), to endure, to tolerate, to be merciful, to have patience.

अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा
adr̥ṣṭapūrvam hr̥ṣito 'smi dr̥ṣṭvā
 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 deveśa jagannivāsa
 have mercy Lord of Gods, universe abode.

**Having seen that which has never been
 seen before, I am delighted,
 And yet my mind trembles with fear.
 Show me that form, O God, in
 which You originally appeared.
 Have mercy, Lord of Gods, dwelling
 of the universe.**

adr̥ṣṭa (p. pass. participle *a* √*dr̥ṣ*), unseen,
 not seen.
pūrvam (n. acc. sg.), before, previously.
*(adr̥ṣṭapūrvam, n. acc. sg., previously un-
 seen, never before seen.)*
hr̥ṣitas (m. nom. sg. p. pass. participle √*hr̥ṣ*),
 excited, delighted.
asmi (1st sg. pr. indic. √*as*), I am.
dr̥ṣṭvā (gerund √*dr̥ṣ*), seeing, having seen.
bhayena (n. inst. sg.), with fear.
ca, and.
pravyathitam (n. nom. p. pass. participle *pra*
 √*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* √*sad*),
 have mercy! be merciful!
devēsa (m. voc. sg.), Lord of Gods.
jagannivāsa (m. voc. sg.), "universe-abode,"
 abode of the universe, dwelling place of the
 universe.

किरीटिनं गदिनं चक्रहस्तम्
kirīṭinam gadinam cakrahastam
 wearing a diadem, armed with a club,
 discus in hand,

इच्छामि त्वां द्रष्टुम् अहं तथैव ।
icchāmi tvām draṣṭum aham tathāiva
 I desire thee to see, I, thus (i.e. as before),

तेनैव रूपेण चतुर्भुजेन
tenāiva rūpeṇa caturbhujena
 with it with the form four armed

सहस्रबाहो भव विश्वमूर्ते ॥
sahasrabāho bhava viśvamūrte
 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.

kirīṭinam (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. √*iś*), I desire, I
 wish.

tvām (acc. sg.), thee.
draṣṭum (infinitive √*drś*), 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).

rūpeṇa (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 Thou-
 sand Armed One.)

bhava (2nd sg. imperative √*bhū*), be! be-
 come!

viśvamūrte (m. voc. sg. BV cpd.), O thou
 Who hast all Forms.

XI

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √vac), he said, he
spoke.

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मया प्रसन्नेन तवार्जुनेदं
mayā prasannena tavārjunedaṁ
by me by grace of thee Arjuna this
रूपं परं दर्शितम् आत्मयोगात् ।
rūpaṁ paraṁ darśitam ātmayogāt
form supreme manifested from my own
power
तेजोमयं विश्वम् अनन्तम् आद्यं
tejomayaṁ viśvam anantaṁ ādyaṁ
splendor-made, universal, infinite, primal
यन् मे त्वदन्येन न दृष्टपूर्वम् ॥
yam me tvadanyena na dr̥ṣṭapūrvam
which of me by other than thee not seen
before.

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.
idaṁ (n. nom. sg.), this.
rūpaṁ (n. nom. sg.), form, shape, figure.
paraṁ (n. nom. sg.), highest, supreme.
darśitam (n. nom. sg. p. pass. causative participle √dr̥ś), manifested, shown.
ātmayogāt (m. abl. sg.), from own power,
from own Yoga.
tejomayaṁ (n. nom. sg.), made of splendor,
made of brilliance.
viśvam (n. nom. sg.), universal, all.
anantaṁ (n. nom. sg.), unending, infinite.
ādyaṁ (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.
dr̥ṣṭapūrvam (n. nom. sg.), seen previously,
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.

न वेदयज्ञाध्ययनैर् न दानैर्

na vedayajñādhyayanāir na dānāir

not by Veda sacrifice or recitation; not by
gifts,

न च क्रियाभिर् न तपोभिर् उग्रैः ।

na ca kriyābhir na tapobhir ugrāiḥ

and not by ritual acts nor by austerities
terrible

एवंरूपः शक्य अहं नृलोके

evamrūpaḥ śakya ahaṁ nṛloke

(in) such a form can I, in the world of
men,

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

draṣṭuṁ 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 cer-
emonial 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. √*śak*), I am able, I
can.

aham, I.

nṛloke (m. loc. sg.), in the world of men, in
the world of humans.

draṣṭuṁ (infinitive √*drś*), to see, to behold.

(*śakya aham draṣṭuṁ*, can I be seen.)

tvadanyena (m. inst. sg.), by other than thee.

kurupravīra (m. voc. sg.), Kuru Hero, Hero
of the Kurus.

मा ते व्यथा मा च विमूढभावो
mā te vyathā mā ca vimūḍhabhāvo
 Do not tremble! and not confused state,

दृष्ट्वा रूपं घोरम् ईदृङ्ममेदम् ।
dr̥ṣṭvā rūpaṁ ghoram īdṛṅ mamedam
 having seen form terrible such of me this

व्यपेतभीः प्रीतमनाः पुनस् त्वं
vyapetabhīḥ prītamānāḥ punas tvam
 freed from fear cheered in thought again
 thou,

तद् एव मे रूपम् ईदं प्रपश्य ॥
tad eva me rūpaṁ idam prapaśya
 this thus of me the form this behold!

Have no fear or confusion
On seeing this terrible form of
Mine,
Be again free from fear and
cheered in heart.
Behold, My (previous) form!

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.
vimūḍhabhāvas (m. nom. sg.), confused state, deluded state of being.
dr̥ṣṭvā (gerund $\sqrt{dr̥ś}$), having seen, seeing.
rūpaṁ (n. acc. sg.), form, shape, appearance.
ghoram (n. acc. sg.), terrible, frightful, venerable, sublime.
īdṛṅ, 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.)
prītamānās (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.
rūpaṁ (n. acc. sg.), form, appearance.
idam (n. acc. sg.), this.
prapaśya (2nd sg. imperative act. *pra* $\sqrt{paś}$), behold! see!

XI

संजय उवाच ।
saṁjaya uvāca
Saṁjaya spoke:

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इत्य् अर्जुनं वासुदेवस् तथोक्त्वा
ity arjunam vāsudevas tathoktvā
thus to Arjuna Vāsudeva (Krishna) thus
having spoken,

स्वकं रूपं दर्शयाम् आस भूयः ।
svakam rūpam darśayām āsa bhūyaḥ
his own form he revealed again,

आश्वासयाम् आस च भीतम् एनं
āśvāsayām āsa ca bhītam enam
and he calmed frightened one this,

भूत्वा पुनः सौम्यवपुर् महात्मा ॥
bhūtvā punaḥ 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.

saṁjaya (m. nom. sg.), Saṁjaya, the original narrator who is describing the scene to the blind King Dhṛtarāṣṭra.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

iti, thus.
arjunam (m. acc. sg.), Arjuna, to Arjuna.
vāsudevas (m. nom. sg.), Son of Vasudeva, epithet of Krishna.
tathā, thus.
uktvā (gerund √*vac*), speaking, having spoken.
svakam (n. acc. sg.), own.
rūpam (n. acc. sg.), form, shape, aspect.
darśayām āsa (causative periphrastic perfect 3rd sg. √*drś* + √*ās*), he revealed, he caused to be seen.
bhūyas, again, once more.
āśvāsayām āsa (causative periphrastic perfect *ā* √*śvas* + √*ās*), he consoled, he calmed, he caused to take heart, he assuaged.
ca, and.
bhītam (m. acc. sg.), frightened one.
enam (m. acc. sg.), this.
bhūtvā (gerund √*bhū*), becoming, having become.
punaḥ, again, once more.
sāumya (n.), gentle, mild, pleasant.
vapus (m. nom. sg.), handsome appearance, wonderful appearance.
(*sāumya-vapus*, n. acc. sg. KD cpd., gentle, wonderful appearance.)
mahātmā (m. nom. sg.), the Great Self, the Great One, (as BV cpd.) He Whose Self is Great.

XI

अर्जुन उवाच
arjuna uvāca
Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

51

दृष्ट्वेदं मानुषं रूपं
*dr̥ṣṭvedam mānuṣam rūpam**
seeing this human form

dr̥ṣṭvā (gerund √*dr̥ś*), seeing, having seen, beholding.
idam (n. acc. sg.), this.
mānuṣam (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.
asmī (1st sg. pr. indic. √*as*), I am.
samvṛtāḥ (m. nom. sg. p. pass. participle √*vṛt*), fulfilled, composed.
sacetās (f. nom. pl.), with thoughts, with mind, with heart.
prakṛtīm (f. acc. sg.), to nature, to natural state, to normal.
gataḥ (m. nom. sg. p. pass. participle √*gam*), gone, returned, restored.

तव सौम्यं जनार्दन ।
tava sāumyam janārdana
of thee gentle, O Agitator of Men,

इदानीम् अस्मि संवृत्तः
idānīm asmī samvṛtāḥ
now I am composed,

सचेताः प्रकृतिं गतः ॥
sacetāḥ prakṛtīm 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.

* Here *śloka* metre resumes.

XI

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.

52

सुदुर्दर्शम् इदं रूपं

sudurdarśam idaṁ rūpaṁ

difficult to see this form

दृष्टवान् असि यन् मम ।

dr̥ṣṭavān asi yan mama

beholding thou art which of me

sudurdarśam (n. acc. sg.), hard to discern, difficult to see.

idaṁ (n. acc. sg.), this.

rūpaṁ (n. acc. sg.), form, aspect.

dr̥ṣṭavān (m. nom. sg. perfect participle

$\sqrt{dr̥ś}$), seeing, having beheld, having seen.

asi (2nd sg. pr. indic. \sqrt{as}), thou art.

(*dr̥ṣṭavān 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.

rūpasya (n. gen. sg.) of form, of aspect.

nityam (adv.), constantly, eternally.

darśana (n.), sight, beholding, seeing, observing.

kāṅkṣiṇas (m. nom. pl.), desiring, wishing.

(*darśana-kāṅkṣiṇas*, m. nom. pl. TP cpd., wishing for the sight.)

देवा अप्य् अस्य रूपस्य

devā apy asya rūpasya

the gods even of this form

नित्यं दर्शनकाङ्क्षिणः ॥

nityaṁ darśanakāṅkṣiṇaḥ

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.

XI

53

नाहं वेदैर् न 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 एवविधो द्रष्टुं
śakya evamvidho draṣṭum
 possible in such a way to be seen

दृष्टवान् असि मां यथा ॥
dr̥ṣṭavān 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.
dānena (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. √śak), I am able, I can.
evamvidhas (m. nom. sg.), in such a way.
draṣṭum (infinitive √dr̥ś), to see, to be seen.
dr̥ṣṭavān (m. nom. sg. p. act. participle √dr̥ś), having seen, having beheld.
asi (2nd sg. pr. indic. √as), thou art.
(dr̥ṣṭavān asi, periphrastic formation, thou hast seen, thou hast beheld.)
mām (acc. sg.), me.
yathā, as, in which way.

भक्त्या त्व अनन्यया शक्य
bhaktyā tv ananyayā śakya
 by devotion alone undistracted, possible

अहम् एवविधो ऽर्जुन ।
aham evaṁvidho 'rjuna
 I in such a way, Arjuna,

ज्ञातुं द्रष्टुं च तत्त्वेन
jñātum draṣṭum ca tattvena
 to be known and to be seen, in truth,

प्रवेष्टुं च परंतप ॥
praveṣṭum 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.
tv, alone, but, indeed.
ananyayā (f. inst. sg.), not elsewhere directed.
śakye (1st sg. pr. mid. $\sqrt{\text{śak}}$), I am able, I can.
aham, I.
evaṁvidhas (m. nom. sg.), in such a way.
arjuna (m. voc. sg.), Arjuna.
jñātum (inifinite $\sqrt{\text{jñā}}$), to know.
draṣṭum (inifinite $\sqrt{\text{drś}}$), to see, to behold.
ca, and.
tattvena (n. inst. sg.), by truth, in truth, truly.
praveṣṭum (inifinite *pra* $\sqrt{\text{viś}}$), 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 $\sqrt{\text{śak}}$, is used, as here *śakya draṣṭum*, "I can be seen," *śakya jñātum*, "I can be known."

मत्कर्मकृन् मत्परमो
matkarmakṛn matparamo
 of me work doing, on me depending,

मद्भक्तः सङ्गवर्जितः ।
madbhaktah saṅgavarjitah
 to me devoted, attachment abandoned,

निर्वैरः सर्वभूतेषु
nirvāirah sarvabhūteṣu
 free from enmity toward all beings,

यः स माम् एति पाण्डव ॥
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.

matkarmakṛt (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.
saṅgavarjitas (m. nom. sg. p. pass. participle
saṅga √vrj), attachment abandoned, re-
 nouncing attachment, relinquished cling-
 ing.
nirvāiras (m. nom. sg.), free from enmity,
 free from hostility.
sarvabhūteṣu (n. loc. pl.), in all beings, to-
 ward 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.
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, epithet
 of Arjuna.

End of Book XI

The Yoga of the Vision of
 Universal Form

BOOK XII

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

1

एवं सततयुक्ता ये
evam satatayuktā ye
thus the constantly steadfast who,

evam, thus.
satata (adv.), constant, constantly, perpetually.
yuktās (m. nom. pl. p. pass. participle √*yuj*), steadfast, disciplined.

भक्तास् त्वां पर्युपासते ।
bhaktās tvām paryupāsate
devoted, thee they worship

ye (m. nom. pl.), who.
bhaktās (m. nom. pl. p. pass. participle √*bhaj*), devoted.
tvām (acc. sg.), thee,
paryupāsate (3rd pl. mid. *pari upa* √*ās*), they worship, they honor.

ये चाप्य् अक्षरम् अव्यक्तं
ye cāpy akṣaram avyaktam
who and also the eternal unmanifest,

ye (m. nom. pl.), who.
ca, and.
api, also, even.
akṣaram (m. acc. sg.), eternal, imperishable.
avyaktam (m. acc. sg. p. pass. participle *a vi* √*añj*), unmanifest, invisible.

तेषां के योगवित्तमाः ॥
teṣāṃ ke yogavittamāḥ
of them which most knowing of Yoga?

teṣāṃ (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.

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?

XII

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

2

मय्यावेश्य मनो ये मां
māyāveśya mano ye mām
on me fixing the mind who me

mayi (loc. sg.), in me, on me.
āveśya (causative gerund *ā* √*viś*), 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, per-
petually.
yuktās (m. nom. pl. p. pass. participle √*yuj*),
steadfast, disciplined, yoked.
upāsate (3rd pl. mid. *upa* √*ās*), they worship,
they honor.

नित्ययुक्ता उपासते ।
nityayuktā upāsate
those who are eternally steadfast they
worship,

śraddhayā (f. inst. sg.), with faith.
parayā (f. inst. sg.), with highest, with su-
preme.
upeṭās (m. nom. pl. p. pass. participle *upa*
√*i*), endowed, initiated, fallen to the share
of.

श्रद्धया परयोपेतास्
śraddhayā parayopetās
with faith supreme endowed,

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 √*man*),
thought, thought to be, regarded as.

ते मे युक्ततमा मताः ॥
te me yuktatamā matāḥ
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.

XII

3

ये त्व् अक्षरम् अनिर्देश्यम्
ye tv akṣaram anirdeśyam
who, but, the imperishable, undefinable,

अव्यक्तं पर्युपासते ।
avyaktam paryupāsate
unmanifest they honor

सर्वत्रगम् अचिन्त्यं च
sarvatragam acintyaṃ ca
the all pervading and unthinkable

कूटस्थम् अचलं ध्रुवम् ॥
kūṭastham 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.
akṣaram (m. acc. sg.), imperishable, un-
changing.
anirdeśyam (m. acc. sg. gerund *a nir* √*diś*),
undefinable, inexplicable, incomparable.
avyaktam (m. acc. sg. p. pass. participle *a vi*
√*āñj*), unmanifest, unseen.
paryupāsate (3rd pl. mid. *pari upa* √*ās*), they
worship, they honor.
sarvatragam (m. acc. sg.), "everywhere go-
ing," omnipresent, all pervading.
acintyaṃ (m. acc. sg. gerundive *a* √*cint*), un-
thinkable, inconceivable, surpassing
thought, not to be thought of.
ca, and.
kūṭastham (m. acc. sg.), unchanging, stand-
ing on a mountain peak.
acalam (m. acc. sg.), unmoving, immovable.
dhruvam (m. acc. sg.), constant, steady,
fixed.

XII

4

संनियम्येन्द्रियग्रामं
samniyamyaendriyagrāmam
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 ratāḥ
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 √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 √āp*), 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 *√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.

XII

5

क्लेशो ऽधिकतरस् तेषाम्
kleśo 'dhikataras teṣām
exertion greater of them

अव्यक्तासक्तचेतसाम् ।
avyaktāsaktacetasām
whose minds are attached to the Un-
manifest;

अव्यक्ता हि गतिर् दुःखं
avyaktā hi gatir duḥkham
the unmanifest, indeed, goal (with)
difficulty

देहवद्भिर् अवाप्यते ॥
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.
teṣām (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.
duḥkham (adv.), difficult, with difficulty,
hard.
dehavadbhis (m. inst. pl.), by the embodied,
by embodied beings.
avāpyate (3rd sg. pr. indic. passive *ava √āp*),
it is attained, it is reached.

XII

6

ये तु सर्वाणि कर्माणि
ye tu sarvāṇi karmāṇi
who, but, all actions

मयि संन्यस्य मत्पराः ।
mayi saṁnyasya matparāḥ
in me renouncing, intent on me as highest,

अनन्येनैव 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.
sarvāṇi (n. acc. pl.), all.
karmāṇi (n. acc. pl.), actions, deeds.
mayi (loc. sg.), in me, on me.
saṁnyasya (gerund *sam ni √2 as*), renounc-
ing, 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
√dhyā), meditating on, thinking of.
upāsate (3rd pl. mid. *upa √ās*), 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 *ātman*, 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.

XII

7

तेषाम् अहं समुद्धर्ता

teṣām ahaṁ samuddhartā

of them I the deliverer

मृत्युसंसारसागरात् ।

mṛtyusaṁsārasāgarāt

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.

teṣām (m. gen. pl.), of them.

aham (nom. sg.), I.

samuddhartā (m. nom. sg.), deliverer, lifter up, extricator.

mṛtyu (m.), death.

saṁsāra (m.), transmigration, reincarnation.

sāgarāt (m. abl. sg.), from the ocean.

(*mṛtyusaṁsārasāgarāt*, m. abl. sg. TP cpd., from the ocean of death and reincarnation.)

bhavāmi (1st sg. pr. indic. act. $\sqrt{bhū}$), I am.

nacirāt (adv.), before long, presently, soon.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

mayi (loc. sg.), in me.

āveśita (causative participle $\bar{a}\sqrt{viś}$), 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.)

XII

8

मय्य् एव मन आधत्स्व
mayy eva mana ādhatsva
on me alone the mind keep.

मयि बुद्धिं निवेशय ।
mayi buddhim niveśaya
into me the intelligence cause to enter.

निवसिष्यसि मय्येव
nivasisyasi mayyeva
thou shalt dwell in me

अत ऊर्ध्वं न संशयः ॥
ata ūrdhvaṁ na saṁśayah
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.
ādhatsva (2nd sg. imperative mid. *ā* √*dhā*), keep! place!
mayi (loc. sg.), in me, on me.
buddhim (f. acc. sg.), intelligence, understanding.
niveśaya (2nd sg. causative act. imperative *ni* √*viś*), cause to enter! cause to approach!
nivasisyasi (2nd sg. future act. *ni* √*vas*), thou shalt dwell, thou shalt abide.
mayi (loc. sg.), in me.
eva, indeed (used as a rhythmic filler).
ata ūrdhvaṁ (adv.), henceforth, thence-forward.
na, not.
saṁśayas (m. nom. sg.), doubt, question.

XII

9

अथ चित्तं समाधातुं

atha cittam samādhātum

or if thought to keep

न शक्नोषि मयि स्थिरम् ।

na śaknoṣi mayi sthiram

not thou art able on me, steadily,

अभ्यासयोगेन ततो

abhyāsayogena tato

by Yoga practice, then,

माम् इच्छाप्तुं 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 ā dhā*), to
keep, to place.

na, not.

śaknoṣi (2nd sg. pr. indic. act. $\sqrt{\text{śak}}$), 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. $\sqrt{\text{iṣ}}$), seek!
wish!

āptum (infinitive $\sqrt{\text{āp}}$), to attain, to reach.

dhanamjaya (m. voc. sg.), Conqueror of
Wealth, epithet of Arjuna.

XII

10

अभ्यासे ऽप्य् असमर्थो ऽसि
abhyāse 'py asamartho 'si
(if) in practice even incapable thou art,

मत्कर्मपरमो भव ।
matkarmaparamo bhava
my work intent-on be;

मदर्थम् अपि कर्माणि
madartham api karmāṇi
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. √*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. √*bhū*), be!
madartham (m. acc. sg.), for the sake of me, for my sake.
api, even, also.
karmāṇi (n. acc. pl.), actions.
kurvan (m. nom. sg. pr. participle act. √*kr*), performing, doing, making.
siddhim (f. acc. sg.), perfection, success.
avāpsyasi (2nd sg. future act. *ava* √*āp*), thou shalt attain, thou shalt reach.

XII

11

अथैतद् अप्य् अशक्तो ऽसि
athāitad apy aśakto 'si
or if this even unable thou art

कर्तुं मद्योगम् आश्रितः ।
kartum madyogam āśritaḥ
to do, my power resorting to,

सर्वकर्मफलत्यागं
sarvakarmaphalatyāgam
all action fruit abandoning,

ततः कुरु यतात्मवान् ॥
tataḥ 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* √*śak*), unable, incapable.
asi (2nd sg. pr. indic. √*as*), thou art.
kartum (infinitive √*kr*), to do, to perform, to make.
madyogam (m. acc. sg.), of-me-Yoga, my Yoga, my power.
āśritas (nom. sg. p. pass. participle *ā* √*śri*), resorting to, depending on, adhering to, resting on.
sarvakarmaphala (n.), all action fruit, all fruit of action.
tyāgam (m. acc. sg. from √*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. √*kr*), act! do! perform!
yatātmavān (m. nom. sg.) with controlled self, self-restrained, with self restraint.

XII

12

श्रेयो हि ज्ञानम् अभ्यासाज्
śreyo hi jñānam abhyāsāj
better indeed knowledge than practice;

ज्ञानाद् ध्यानं विशिष्यते ।
jñānād dhyānam viśiṣyate
than knowledge, meditation is superior;

ध्यानात् कर्मफलत्यागस्
dhyānāt karmaphalatyāgas
than meditation, action-fruit abandon-
ment;

त्यागाच् छान्तिर् अनन्तरम् ॥
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.
viśiṣyate (3rd sg. passive *vi* √*śiṣ*), it is pre-
ferred, it is superior.
dhyānāt (n. abl. sg.), from meditation, than
meditation.
karmaphalatyāgas (m. nom. sg.), abandon-
ment of the fruit of action.
tyāgāt (m. abl. sg.), from abandonment.
śāntis (f. nom. sg.), peace, tranquillity.
anantaram (adv.), immediately, soon.

XII

13

अद्वेष्टा सर्वभूतानां

adveṣṭā sarvabhūtānām

a non-hater of all beings,

मैत्रः करुण एव च ।

māitrah karuṇa eva ca

friendly and compassionate,

निर्ममो निरहंकारः

nirmamo nirahamkārah

free from “mine,” free from “I” making,

समदुःखसुखः क्षमी ॥

samaduḥkhasukhaḥ kṣamī

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,

adveṣṭā (m. nom. sg.), non-hater.

sarvabhūtānām (n. gen. pl.), of all beings, of all creatures.

māitras (m. nom. sg.), friendly, a friend.

karuṇas (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.

samaduḥkhasukhas (m. nom. sg.), indifferent to pain and pleasure, the same in pain and pleasure.

kṣamī (m. nom. sg.), patient, enduring.

XII

14

संतुष्टः सततं योगी
samtuṣṭaḥ satatam yogī
contented always, the yogin,

यतात्मा दृढनिश्चयः ।
yatātmā dr̥ḍhaniścayaḥ
of controlled self and firm resolve,

मय्यर्पितमनोबुद्धिर्
mayy arpitamanobuddhir
on me, whose mind and intelligence are
fixed,

यो मद्भक्तः स मे प्रियः ॥
yo madbhaktaḥ sa me priyaḥ
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.**

samtuṣṭaḥ (m. nom. sg. p. pass. participle
sam √*tuṣ*), 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.

dr̥ḍhaniścayas (m. nom. sg. BV cpd.), being
of firm resolve, being of fixed resolve.

mayi (loc. sg.), on me, in me.

arpita (causative participle √*r*), fixed, en-
trusted.

manas (n.), mind, thought.

buddhis (f. nom. sg.), intelligence, under-
standing.

(*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.

XII

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
harṣāmarṣabhayodvegāir
 from joy, impatience, fear, distress,

मुक्तो यः स च मे प्रियः ॥
mukto yaḥ sa ca me priyaḥ
 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* √*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* √*vij*), he
 shrinks, he trembles, he shudders.
ca, and.
yas (m. nom. sg.), who.
harṣa (m.), joy, pleasure, happiness.
āmarṣa (m.), impatience, indignation.
bhaya (n.), fear.
udvegais (m. instr. pl.), distress, trembling,
 anxiety.
(harṣāmarṣabhayodvegāis, m. inst. pl., by
 pleasure, impatience, fear and distress.)
muktas (m. nom. sg. p. pass. participle
 √*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.

* "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.

XII

16

अनपेक्षः शुचिर् दक्ष
anapekṣaḥ śucir dakṣa
indifferent, pure, capable,

उदासीनो गतव्यथः ।
udāsīno gatavyathaḥ
disinterested, free from anxiety,

सर्वारम्भपरित्यागी
sarvārambhaparityāgī
all undertakings abandoning,

यो मद्भक्तः स मे प्रियः ॥
yo madbhaktaḥ sa me priyaḥ
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.

anapekṣas (m. nom. sg.), indifferent, impartial, disinterested.
śucis (m. nom. sg.), pure, holy, bright.
dakṣas (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 √*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.

यो न हृष्यति न द्वेषति
yo na hr̥ṣyati na dveṣṭi
 who not he rejoices, not he hates,

न शोचति न काङ्क्षति ।
na śocati na kāṅkṣati
 not he mourns, not he desires,

शुभाशुभपरित्यागी
śubhāśubhaparityāgī
 agreeable and disagreeable abandoning,

भक्तिमान् यः स मे प्रियः ॥
bhaktimān yaḥ sa me priyaḥ
 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.
hr̥ṣyati (3rd sg. pr. indic. act. $\sqrt{hr̥ṣ}$), he rejoices, he is happy.
na, not.
dveṣṭi (3rd sg. pr. indic. $\sqrt{dviṣ}$), he hates, he loathes.
na, not.
śocati (3rd sg. pr. indic. act. $\sqrt{śuc}$), he mourns, he sorrows.
na, not.
kāṅkṣati (3rd sg. pr. indic. $\sqrt{kāṅkṣ}$), 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.
sa (m. nom. sg.), he.
me (gen. sg.), of me, to me.
priyas (m. nom. sg.), dear, beloved.

XII

18

समः शत्रौ च मित्रे च
samaḥ śatrāu ca mitre ca
alike toward enemy and toward friend,

तथा मानापमानयोः ।
tathā mānāpamānayoh
the same in honor and disgrace,

शीतोष्णसुखदुःखेषु
śītoṣṇasukhaduḥkheṣu
in cold and heat, pleasure and pain,

समः सङ्गविवर्जितः ॥
samaḥ saṅgavivarjitah
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.
mānāpamānayoh (m. loc. dual), in honor and
disgrace, in good name and bad.
śīta (n.), cold.
uṣṇa (m. n.), heat.
sukha (n.), pleasure, happiness.
duḥkheṣu (n. loc. pl.), pain, misery.
(*śītoṣṇasukhaduḥkheṣu*, n. loc. pl., in cold,
heat, pleasure and pain.)
samas (m. nom. sg.), alike, the same, indif-
ferent, unchanged.
saṅga (m.), attachment, clinging.
vivarjitas (m. nom. sg. p. pass. participle *vi*
√*vrj*), twisted, freed from.
(*saṅga-vivarjitas*, m. nom. sg. TP cpd., freed
from attachment.)

XII

19

तुल्यनिन्दास्तुतिर् मौनी
tulyanindāstutir māunī
similar in blame or praise, taciturn,

संतुष्टो येन केनचित् ।
sāntuṣṭo yena kenacid
content with anything whatever,

अनिकेतः स्थिरमतिर्
aniketaḥ sthiramatir
homeless, steady minded,

भक्तिमान् मे प्रियो नरः ॥
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.
sāntuṣṭas (m. nom. sg. p. pass. participle
sam √*tuṣ*), 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.
matir (f. nom. sg.), mind, judgement, sense.
(*sthira-matir*, 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.

ये तु धर्म्यामृतम् इदं
ye tu dharmyāmṛtam idam
 who indeed wisdom nectar this

यथोक्तं पर्युपासते ।
yathoktam paryupāsate
 above declared, they honor,

श्रद्धधाना मत्परमा
śraddadhānā matparamā
 faith holding, me as Supreme intent on,

भक्त्यास्ते ज्तीव मे प्रियाः ॥
bhaktiās te 'tīva me priyāḥ
 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.
amṛtam (n. acc. sg.), nectar, immortality.
(dharmyāmṛtam, 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 √vac), declared, said, propounded.
paryupāsate (3rd pl. pr. indic. mid. *pari upa* √ās), 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.
bhaktiās (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 *dharmyāmṛtam idam* as "this means of attaining immortality." Either translation may be correct. The confusion arises because "*amṛta*" means both "nectar" and "immortality."

BOOK XIII

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

*

प्रकृतिं पुरुषं चैव
prakṛtiṃ puruṣaṃ cāiva
material nature and spirit,

prakṛtiṃ (f. acc. sg.), material nature.
puruṣaṃ (m. acc. sg.), spirit, person, man.
ca, and.
eva, indeed (used as a rhythmic filler).
kṣetram (n. acc. sg.), field.
kṣetrajñam (m. acc. sg.), field knower,
knower of the field.
eva, indeed (used as a rhythmic filler).
ca, and.

क्षेत्रं क्षेत्रज्ञम् एव च ।
kṣetram kṣetrajñam eva ca
the field and the field knower,

etad (n. acc. sg.), this.
veditum (infinitive √*vid*), to know.
icchāmi (1st sg. act. √*iṣ*), I wish, I desire.
jñānam (n. acc. sg.), knowledge, wisdom.
jñeyam (n. acc. sg. gerundive √*jñā*), the to-be-known, the object of knowledge.
ca, and.

एतद् वेदितुम् इच्छामि
etad veditum icchāmi
this to know I wish

keśava (m. voc. sg.), O Handsome Haired One, epithet of Krishna.

ज्ञानं ज्ञेयं च केशव ॥
jñānam jñeyam ca keśava
knowledge and the to-be-known, O Hand-
some Haired One.

Arjuna said:
Prakṛiti and Puruṣa,
The field and the knower of the field,
Knowledge and the knower of
knowledge,
I wish to know about these, 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.

XIII

श्रीभगवान् उवाच ।

śrībhagavān uvāca

the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.

uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

1

इदं शरीरं कौन्तेय

idaṁ śarīraṁ kāunteya

this body, Son of Kuntī,

idaṁ (n. nom. sg.), this.

śarīraṁ (n. nom. sg.), body, bodily, frame.
kāunteya (m. voc. sg.), O Son of Kuntī, ep-
ithet of Arjuna.

kṣetram (n. nom. sg.), field.

iti, thus.

abhidhīyate (3rd sg. pr. indic. passive *abhi*
√*dhā*), it is called, it is explained.

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

yas (m. nom. sg.), who.

vetti (3rd sg. pr. indic. act. √*vid*), he knows.

tam (m. acc. sg.), him, it, this.

prāhuḥ (3rd pl. perf. act. *pra* √*ah* with pre-
sent meaning), they declare, they say, they
call.

kṣetrajñas (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.

क्षेत्रम् इत्य् अभिधीयते ।

kṣetram ity abhidhīyate

the field, thus it is explained.

एतद् यो वेत्ति तं प्राहुः

etad yo vetti taṁ prāhuḥ

this who knows, him they declare

क्षेत्रज्ञ इति तद्विदः ॥

kṣetrajñā iti tadvidas

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.

* “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 *kṣetrajñā* (knower of the field) by these sages.” – Rāmānuja.

XIII

2

क्षेत्रज्ञं चापि मां विद्धि
kṣetrajñam cāpi mām viddhi
and the field knower also me, know!

सर्वक्षेत्रेषु भारत ।
sarvakṣetreṣu bhārata
in all fields, Descendant of Bharata

क्षेत्रक्षेत्रज्ञयोर् ज्ञानं
kṣetrakṣetrajñayor 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.

kṣetrajñam (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!
sarvakṣetreṣu (n. loc. pl.), in all fields.
bhārata (m. voc. sg.), Descendant of Bha-
rata, epithet of Arjuna.
kṣetrakṣetrajñayor (m. gen. dual), of the field
and the knower of the field.
jñānam (n. nom. sg.), knowledge.
yat (n. nom. sg.), which.
tat (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.

XIII

3

तत् क्षेत्रं यच्च यादृक् च
tat kṣetram yac ca yādr̥k ca
this field what (it is) and what kind

यद्विकारि यतश्च 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 samāsenā me śṛṇu
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.
kṣetram (n. nom. sg.), field.
yad (n. nom. sg.), which, what.
ca, and.
yādr̥ś, 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.
saś (m. nom. sg.), he, this.
ca, and.
yaś (m. nom. sg.), who.
yad (n. nom. sg.), what, which.
prabhāvas (m. nom. sg.), power, might.
ca, and.
tad (n. acc. sg.), that.
samāsenā (adv.), with briefness, in brief,
briefly.
me (gen. sg.), of me, from me.
śṛṇu (2nd sg. imperative act. √*śru*), hear!
learn!

XIII

4

ऋषिभिर् बहुधा गीतं
ṛṣibhir 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 aphorisms,*

हेतुमद्भिर् विनिश्चितैः ॥
hetumadbhir viniścītāiḥ
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.

ṛṣbhis (m. inst. pl.), by the seers.
bahudhā, many times, in many ways.
gītam (m. acc. sg. p. pass. participle √*gāi*),
sung, chanted.
chandobhis (n. inst. pl.), with sacred hymns,
with Vedic hymns.
vividhāis (n. inst. pl.), of many kinds, various.
pṛthak (adv.), distinctly, separately, singly.
brahmasūtrapadāis (n. inst. pl. TP cpd.),
with Brāhman aphorisms, with lines sacred
to the Brāhmins.
ca, and.
eva, indeed (used as a rhythmic filler).
hetumadbhis (m./n. inst. pl.), with full reasons,
provided with reasons.
viniścītāis (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 Gīta was written, and that the meaning of "brāhma sūtra padāis" here is probably therefore more general.

XIII

5

महाभूतान् अहंकारो
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
indriyāṇi daśāikam 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.
indriyāṇi (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 *Sāṃkhya* concepts, as are the *guṇas*.

XIII

6

इच्छा द्वेषः सुखं दुःखं
icchā dveṣaḥ sukham duḥkham
desire, aversion, pleasure, pain,

संघातश्चेतना धृतिः ।
saṅghātaścetanā dhṛtiḥ
the organic whole, consciousness, stead-
fastness,

एतत् क्षेत्रं समासेन
etat kṣetram samāseṇa
this the field, briefly

सविकारम् उदाहृतम् ॥
savikāram udāhṛtam
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.
dveṣas (m. nom. sg.), aversion, hatred, dis-
like.
sukham (n. nom. sg.), pleasure, comfort.
duḥkham (n. nom. sg.), pain, misery, misfor-
tune.
saṅghātas (m. nom. sg.), multitude, aggre-
gation, whole, organism, organic whole.
cetanā (f. nom. sg.), consciousness, intelli-
gence, mind.
dhṛtis (f. nom. sg.), steadfastness, courage,
firmness.
etat (n. nom. sg.), this.
kṣetram (n. nom. sg.), field.
samāseṇa (m. inst. sg.), briefly, in brief.
savikāram (n. acc. sg.), with modifications,
with transformations, with capacity for
change.
udāhṛtam (n. nom. sg. p. pass. participle *ud ā*
√hr), described, explained, illustrated, an-
nounced.

* The physical body.

XIII

7

अमानित्वम् अदम्भित्वम्
amānitvam adambhitvam
absence of pride, freedom from hypo-
crisy,

अहिंसा क्षान्तिर् अर्जवम् ।
ahiṃsā kṣāntir ārjavam
non-violence, patience, rectitude,

आचार्योपासनं शौचं
ācāryopāsanam śaucaṃ
teacher attendance upon, purity,

स्थैर्यम् आत्मविनिग्रहः ॥
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.
ahiṃsā (f. nom. sg.), non-violence, harmles-
ness.
kṣāntis (f. nom. sg.), patience, fortitude.
ārjavam (n. nom. sg.), rectitude, virtue, hon-
esty.
ācāryopāsanam (n. nom. sg.), attendance on
a teacher, sitting beside a teacher.
śaucam (n. nom. sg.), purity, integrity.
sthāiryam (n. nom. sg.), stability, firmness,
constancy.
ātmavinigrahas (m. nom. sg.), self restraint,
self control.

XIII

8

इन्द्रियार्थेषु वैराग्यम्
indriyārtheṣu vāirāgyam
toward the objects of the senses, aversion,

अनहंकार एव च ।
anahamkāra eva ca
and absence of egotism,

जन्ममृत्युजराव्याधि-
janmamṛtyujarāvvyādhi-
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;**

indriyārtheṣu (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 egotism, absence of the sense of "I," lit. "not I making."
eva, indeed (used as a rhythmic filler).
ca, and.
janma (n.), birth.
mṛtyu (m.), death.
jarā (f.), becoming old, old age, decrepitude.
vyādhi (m.), disease, ailment, sickness.
duḥkha (n.), plain, misery, unhappiness.
doṣa (m.), wrong, evil.
anudarśanam (n. nom. sg.), keeping in view, keeping in mind.
(*janmamṛtyujarāvvyādhiduḥkhadoṣānudarśanam*, n. nom. sg. TP cpd., keeping in view the evils of birth, death, old age, disease and pain.)

XIII

9

असक्तिर् अनभिषुङ्ग
asaktir anabhiṣvaṅga
non-attachment, absence of clinging

पुत्रदारगृहादिषु ।
putradāragṛhādīṣu
to son, wife, home beginning with,

नित्यं च समचित्तत्वम्
nityam ca samacittatvam
and constantly even mindedness

इष्टानिष्टोपपत्तिषु ॥
iṣṭāniṣṭopapattiṣu
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.
anabhiṣvaṅgas (m. nom. sg.), absence of clinging, non-attachment.
putra (m.), son.
dāra (m.), wife.
gṛha (m.), home, house.
ādi (m. loc. pl.), beginning with, et cetera.
(*putradāragṛhādīṣu*, 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.
iṣṭa (p. pass. participle √iṣ), desired.
aniṣṭa, undesired.
upapattiṣu (f. loc. pl.), in happenings, in events.
(*iṣṭāniṣṭopapattiṣu*, f. loc. pl. KD cpd., toward desired and undesired events.)

XIII

10

मयि चानन्ययोगेन
mayi cānanyayogena
and in me with not other Yoga

भक्तिर्अव्यभिचारिणी ।
bhaktir avyabhicāriṇī
devotion not going astray

विविक्तदेशसेवित्वम्
viviktadeśasevitvam
a secluded place frequenting

अरतिर्जनसंसदि ॥
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.
avyabhicāriṇī (f. nom. sg. from *a vi abhi* √*car*), not going astray, not wandering away.
vivikta (m. p. pass. participle *vi* √*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 man-crowd, in meeting crowds of men, in the society of men.

XIII

11

अध्यात्मज्ञाननित्यत्वं
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.

अज्ञानं यद् अतो ज्यथा ॥
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 √*drś*), 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* √*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.

XIII

12

ज्ञेयं यत् तत् प्रवक्ष्यामि
jñeyam yat tat pravakṣyāmi
the to-be-known, which, that I shall
declare,

यज् ज्ञात्वा ऽमृतम् अश्नुते ।
yaj jñātvā 'mṛtam aśnute
which knowing, immortality one attains;

अनादिमत् 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 $\sqrt{jñā}$), to to-be-known, the object of knowledge.
yad (n. acc. sg.), what, which.
tad (n. acc. sg.), that.
pravakṣyāmi (1st future act. *pra* \sqrt{vac}), I shall declare, I shall explain.
yad (n. acc. sg.), which.
jñātvā (gerund $\sqrt{jñā}$), knowing, having known.
amṛtam (n. acc. sg.), immortality.
aśnute (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.

XIII

13

सर्वतःपाणिपादं तत्
sarvataḥpāṇipādam tat
everywhere hand and foot, this,

सर्वतो ऽक्षिशिरोमुखम् ।
sarvato 'kṣiśiromukham
everywhere eye, head and face,

सर्वतःश्रुतिमल् लोके
sarvataḥśrutimal loke
everywhere having hearing in the world,

सर्वम् आवृत्य तिष्ठति ॥
sarvam āvṛtya tiṣṭhati
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.
paṇi (m.), hand.
pādam (n. nom. acc. sg.), foot.
(*pāṇipādam*, n. nom. sg. BV cp., having a hand and foot.)
tad (n. nom. sg.), this, that.
sarvatas (adv.), everywhere.
akṣi (n.), eye.
śiras (n.), head, skull.
mukham (n. nom. acc. sg.), face, mouth.
(*akṣiśiromukham*, 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.
āvṛtya (gerund *ā√vr*), enveloping, covering, spreading, pervading.
tiṣṭhati (3rd sg. pr. indic. act. *√sthā*), it stands, it is present, it remains.

XIII

14

सर्वेन्द्रियगुणाभासं
sarvendriyaguṇābhāsam
all sense guṇa appearance,

सर्वेन्द्रियविवर्जितम् ।
sarvendriyavivarjitam
all sense freed from,

असक्तं सर्वभृच्चैव
asaktam sarvabhṛc cāiva
unattached and all maintaining thus,

निर्गुणं गुणभोक्तृ च ॥
nirguṇam guṇabhoktr ca
free from the guṇas and experiencing the
guṇas;

Shining by the function of the senses,
Yet freed from all the senses,
Unattached yet maintaining all,
Free from the qualities yet experiencing
the qualities;

sarva (m.), all.
indriya (m.), sense, power.
guṇa (m.), guṇa.
ābhāsam (n. nom. sg.), appearance, color,
semblance.
(*sarvendriyaguṇābhāsam*, n. nom. sg. BV
cpd., having the appearance of all the
guṇas of the senses.)
sarva (m.), all.
indriya (m.), sense, power.
vivarjitam (n. nom. sg. p. pass. participle *vi*
√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*
√saij), unattached, not clinging.
sarvabhṛt (n. nom. sg.), all-maintaining,
maintaining all.
ca, and.
eva, indeed (used as a rhythmic filler).
nirguṇam (n. nom. sg.), free from the guṇas.
guṇabhoktr (n. nom. sg.), enjoyer of the
guṇas, experiencer of the guṇas, experienc-
ing the guṇas.
ca, and.

XIII

15

बहिर् अन्तश्च भूतानाम्
bahir antas ca bhūtānām
outside and inside of beings

अचरं चरम् एव च ।
acaram caram eva ca
the unmoving and the moving

सूक्ष्मत्वात् तद् अविज्ञेयं
sūkṣmatvāt tad avijñeyam
because of subtlety this not to be com-
prehended

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 crea-
tures.
acaram (n. nom. sg.), unmoving, inanimate.
caram (n. nom. sg.), moving, animate.
eva, indeed (used as a rhythmic filler).
ca, and.
sūkṣmatvāt (n. abl. sg.), from subtlety, be-
cause of fineness, because of subtlety.
tad (n. nom. sg.), this, that.
avijñeyam (n. nom. sg. gerundive *a vi √jñā*),
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.

XIII

16

अविभक्तं च भूतेषु

avibhaktam ca bhūteṣu

undivided in beings

विभक्तम् इव च स्थितम् ।

vibhaktam iva ca sthitam

(yet) divided-as-if remaining,

भूतभर्तृ च तज् ज्ञेयं

bhūtabhartṛ ca taj jñeyam

and being-maintainer, this, the to-be-known,

ग्रसिष्णु प्रभविष्णु च ॥

grasiṣṇu prabhaviṣṇu 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 √bhaj*), undivided, unshared, undistributed.

ca, and.

bhūteṣu (m. loc. pl.), in beings, among beings.

vibhaktam (n. nom. sg. p. pass. participle *vi √bhaj*), divided, distributed, shared.

iva, like, as if.

ca, and.

sthitam (n. nom. sg. p. pass. participle *√sthā*), remaining, standing, existing.

bhūtabhartṛ (n. nom. sg. nomen agentis), being-supporter, supporter of beings.

ca, and.

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

jñeyam (n. nom. sg. gerundive *√jñā*), the to-be-known, the object of knowledge.

grasiṣṇu (n. nom. sg.), accustomed to absorb, devourer, accustomed to devour.

prabhaviṣṇu (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*.

XIII

17

ज्योतिषां अपि तज् ज्योतिस्
jyotiṣāṃ api taj jyotiṣ
of lights also this the light

तमसः परम् उच्यते ।
tamaśaḥ 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 ॥
hr̥di sarvasya viṣṭhitam
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.

jyotiṣām (n. gen. pl.), of lights, of stars.
api, also, even.
tad (n. nom. sg.), this, that.
jyotiṣ (n. nom. sg.), light.
tamaśas (n. gen. sg.), of darkness.
param (n. nom. sg.), beyond.
ucyate (3rd sg. pr. indic. passive √*vac*), it is
said.
jñānam (n. nom. sg.), knowledge, wisdom.
jñeyam (n. nom. sg. gerundive √*jñā*), the to-
be-known, the object of knowledge.
jñānagamyam (n. nom. sg.), goal of knowl-
edge, the attainable through knowledge.
hr̥di (n. loc. sg.), in the heart.
sarvasya (m. gen. sg.), of all.
viṣṭhitam (n. nom. sg. p. pass. participle *vi*
√*sthā*), seated, situated.

* “Knowledge, the light of the *ātman*, illumi-
nates 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
prakṛti (material nature).” – Rāmānuja.

XIII

18

इति क्षेत्रं तथा ज्ञानं
iti kṣetram tathā jñānam
thus the field, thus knowledge

ज्ञेयं चोक्तं समासतः ।
jñeyam coktam samāsataḥ
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.
kṣetram (n. nom. sg.), field.
tathā, thus.
jñānam (n. nom. sg.), knowledge, wisdom.
jñeyam (n. nom. sg. gerundive $\sqrt{jñā}$), the to-
be-known, the object of knowledge.
ca, and.
uktam (n. nom. sg. p. pass. participle \sqrt{vac}),
said, described, explained.
samāsataḥ, with briefness, briefly, in brief.
madbhaktas (m. nom. sg.), devotee of me,
my devotee, my worshipper.
etad (n. acc. sg.), this.
vijñāya (gerund *vi* $\sqrt{jñā}$), understanding,
comprehending.
madbhāvāya (m. dat. sg.), to my state of be-
ing.
upapadyate (3rd sg. pr. indic. mid. *upa*
 \sqrt{pad}), he approaches, he enters, he arrives
at.

XIII

19

प्रकृतिं पुरुषं चैव
prakṛtiṃ puruṣaṃ cāiva
material nature and spirit

विद्ध्य अनादी उभाव् अपि ।
viddhy anādī ubhāv api
know to be beginningless both also,

विकारांस् च गुणांस् चैव
vikārāṅś ca guṇāṅś cāiva
and the modifications and the guṇas

विद्धि प्रकृतिसंभवान् ॥
viddhi prakṛtisambhavān
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.**

prakṛtiṃ (f. acc. sg.), material nature.
puruṣaṃ (m. acc. sg.), spirit.
ca, and.
eva, indeed (used as a rhythmic filler).
viddhi (2nd sg. act. imperative √*vid*), know!
learn!
anādī (n. acc. dual), beginningless, not hav-
ing a beginning.
ubhāv (n. acc. dual), both.
api, also, even.
vikārān (m. acc. pl.), modifications, changes,
transformations, capacities for modifica-
tion.
ca, and.
guṇān (m. acc. pl.), guṇas.
ca, and.
eva, indeed (used as a rhythmic filler).
viddhi (2nd sg. imperative √*vid*), know!
learn!
prakṛti (f.), material nature.
sambhavān (m. acc. pl.), origins.
(*prakṛtisambhavān*, m. acc. pl. BV cpd.,
which spring from material nature.)

कार्यकारणकर्तृत्वे

kāryakāraṇakartṛtve

as to the to-be-done, the instrument and
the doer,

हेतुः प्रकृतिर् उच्यते ।

hetuḥ prakṛtir ucyate

the cause: material nature, it is said.

पुरुषः सुखदुःखानां

puruṣaḥ sukhaduḥkhānām

the spirit, of pleasure and pain

भोक्तृत्वे हेतुर् उच्यते ॥

bhokṛtve hetuḥ 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.**

kārya (gerundive \sqrt{kr}), to to-be-done, the to-be-performed.

kāraṇa (n.), instrument.

kartṛtve (n. loc. sg.), in the matter of the agent.

(*kāryakāraṇakartṛtve*, 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.)

hetuḥ (m. nom. sg.), cause, reason.

prakṛtis (f. nom. sg.), material nature.

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

puruṣas (m. nom. sg.), spirit.

sukhaduḥkhānām (n. gen. pl.), of pleasures and pains, of happinesses and unhappinesses.

bhokṛtve (n. loc. sg.), in the experiencing, in the enjoying, in the state of being an enjoyer.

hetuḥ (m. nom. sg.), cause, reason.

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

* "The activity of body and organs – which are activities in experiencing – depend on the *prakṛti* (material nature) developed into *kṣetra* (field or body). This *prakṛti* is subservient to the person or *puruṣa* who is the agent, as stated in the Sūtras. This agency of the *puruṣa* means that the *puruṣa* is the cause and initiator of all activities to which the subservient *prakṛti* is instrumental. So all experience of happiness and unhappiness depends on the *puruṣa* conjoined with *prakṛti*. The *puruṣa* itself finds no happiness except in self-experience. When, however, the *puruṣa* is conjoined with *prakṛti*, it has experiences of happiness, unhappiness, etc., which are conditioned by its conjunction with *prakṛti* and effectuated by *guṇas*, *sattva*, etc." – Rāmānuja.

XIII

21

पुरुषः प्रकृतिस्थो हि
puruṣaḥ prakṛtistho hi
spirit (in) material nature abiding indeed,

भुङ्क्ते प्रकृतिजान् गुणान् ।
bhūṅkte prakṛtijān guṇān
it experiences the born-of-material-nature
guṇas.

कारणं गुणसङ्गो ऽस्य
kāraṇaṁ guṇasaṅgo 'sya
the source, guṇa-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.

puruṣas (m. nom. sg.), spirit.
prakṛtisthas (m. nom. sg.), abiding in mate-
rial nature, situated in material nature.
hi, indeed, truly.
bhūṅkte (3rd sg. pr. indic. mid. √*bhuj*), it
enjoys, it experiences.
prakṛtijān (m. acc. pl.), born of material na-
ture, originating, in material nature.
guṇān (m. acc. pl.), guṇas.
kāraṇam (n. nom. sg.), cause, reason, in-
strument, origin, source.
guṇasaṅgas (m. nom. sg.), guṇa attachment,
clinging to the guṇas.
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.)

* “The *puruṣa* (spirit of the individual), existing in a particular shape and nature – divine, human etc. – which is a result of previous developments of *prakṛti*, is attached to happiness, etc. which consist of the *guṇas* 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 *saṁsāra* (reincarnation), until he cultivates the qualities of humility, etc. by which he may attain the *ātman*.”
– Rāmānuja.

उपद्रष्टानुमन्ता च
upadraṣṭānumantā ca
 the witness and the consentor

भर्ता भोक्ता महेश्वरः ।
bhartā bhoktā maheśvaraḥ
 the supporter, the experiencer, the Great
 Lord

परमात्मेति चाप्यु उक्तो
paramātmēti cāpyu ukto
 and the Supreme Self thus also is called

देहे ऽस्मिन् पुरुषः परः ॥
dehe 'smin puruṣaḥ paraḥ
 in the body, this, the spirit highest.

The highest Spirit in this body
 Is called the witness, the consentor,
 The supporter, the experiencer, the
 great Lord,
 And also the supreme Spirit.

upadraṣṭā (m. nom. sg.), witness, observer.
anumantā (m. nom. sg.), consentor, permit-
 ter, approver.
ca, and.
bhartā (m. nom. sg.), supporter, bearer.
bhoktā (m. nom. sg.), experiencer, enjoyer.
maheśvaraḥ (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 √vac),
 called, said to be.
dehe (m. loc. sg.), in the body.
asmin (m. loc. sg.), in this.
puruṣas (m. nom. sg.), spirit.
paras (m. nom. sg.), highest.

* “The *puruṣa* (spirit of the individual), when existing in such a body and conniving at its activities, looks on and consents; therefore it is the lord of the body. In the same way it experiences the happiness and unhappiness resulting from the body’s activities. So because it rules, supports and exceeds the body, it is a sovereign lord as compared to its body, senses and mind. Likewise it is called the body’s sovereign *ātman* – sovereign as compared to the body – and a most sublime *puruṣa*, i.e. a *puruṣa* whose knowledge and power are not to be circumscribed by the body. . . . Nevertheless, so long as it is attached to *gunas*, the *puruṣa* is sovereign only as compared with the servile body.”
 – Rāmānuja.

XIII

23

य एवं वेत्ति पुरुषं
ya evaṁ vetti puruṣaṁ
who thus he knows the spirit

प्रकृतिं च गुणैः सह ।
prakṛtiṁ ca guṇāiḥ 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.

ya (m. nom. sg.), who, which.
evaṁ, thus.
vetti (3rd sg. pr. indic. act. √*vid*), he knows.
puruṣaṁ (m. acc. sg.), spirit.
prakṛtiṁ (f. acc. sg.), material nature.
ca, and.
guṇāis (m. inst. pl.), with the guṇas.
saha, together.
sarvathā, however, in whatever way, in what-
ever stage of transmigration.
vartamānas (m. nom. sg. pr. mid. participle
√*vṛt*), existing, moving, living.
api, even, also.
na, not.
sa (m. nom. sg.), he, this.
bhūyas, again.
abhijāyate (3rd sg. pr. indic. passive *abhi*
√*jan*), he is born.

* “He who knows that the *puruṣa* and the *prakṛti* have the aforesaid natures and who knows the nature of the *guṇas* – which is still left to explain – he knows discriminatingly. He will not be reborn conjointly with *prakṛti* but attain the purified *ātman* characterized by non-circum-scribable knowledge, as soon as he dies.” – Rāmānuja.

XIII

24

ध्यानेनात्मनि पश्यन्ति
dhyānenātmani paśyanti
by meditation in the self they perceive,

केचिद् आत्मानम् आत्मना ।
kecid ātmānam ātmanā
some, the self by the self;

अन्ये सांख्येन योगेन
anye sām̐khyena yogena
others by Sām̐khya 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. √*paś*), 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.
sām̐khyena (n. inst. sg.), by the Sām̐khya 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.

* *Sām̐khya*, one of the earliest systems of Hindu philosophy, rational, non-theistic, dualistic, regarding *prakṛti* and *puruṣa* 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.

XIII

25

अन्ये त्व एवम् अजानन्तः

anye tv evam ajānantaḥ

some, however, thus not knowing,

श्रुत्वान्येभ्य उपासते ।

śrutvānyebhya upāsate

hearing from others, they worship,

ते ऽपि चातिरन्त्य एव

te 'pi cātitaranty eva

they also cross beyond

मृत्युं श्रुतिपरायणाः ॥

mṛtyuṃ 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.

ajānantaḥ (m. nom. pl. pr. act. participle *a*√*jñā*), not knowing, ignorant.

śrutvā (gerund √*śru*), hearing.

anyebhyaḥ (m. abl. pl.), from others.

upāsate (3rd pl. pr. indic. mid. *upa*√*ās*), they worship, they honor.

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

api, also, even.

ca, and.

atitaranti (3rd pl. pr. indic. act. *ati*√*tr*), they cross beyond, they transcend.

eva, indeed (often used as a rhythmic filler).

mṛtyuṃ (m. acc. sg.), death.

śruti (f.), hearing.

parāyaṇās (n. nom. pl.), devoted to, holding as highest object.

(*śruti-parāyaṇas*, n. nom. pl. TP cpd., devoted to what they hear.)

* Death, i.e. the kind of death that eventuates in rebirth.

XIII

26

यावत् संजायते किञ्चित्
yāvat sañjāyate kiñcit
inasmuch as it is born, any whatever

सत्त्वं स्थावरजङ्गमम् ।
sattvaṃ sthāvarajaṅgamam
being, standing still or moving,

क्षेत्रक्षेत्रज्ञसंयोगात्
kṣetrakṣetrañāsamyogāt
from the field and the field-knower
union,

तद् विद्धि भरतर्षभ ॥
tad viddhi bharatarṣabha
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.
sañjāyate (3rd sg. pr. indic. passive *sañ-*
jan), it is born.
kiñcid, any whatever, any.
sattvam (n. nom. sg.), being, existence.
sthāvara (n.), standing still, not moving, in-
animate.
jaṅgamam (n. nom. sg.), moving, animate,
living.
(*sthāvarajaṅgamam*, n. nom. sg. DV cpd.,
standing and moving, standing or moving.)
kṣetra (n.), field.
kṣetrañā (m.), field knower.
samyogāt (m. abl. sg.), from the union.
(*kṣetrakṣetrañāsamyogāt*, 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. *vid*), know!
learn!
bharatarṣabha (m. voc. sg.), Bull of the
Bharatas, epithet of Arjuna.

* I.e. the union of body (field) and spirit
(*puruṣa*).

XIII

27

समं सर्वेषु भूतेषु
samaṁ sarveṣu bhūteṣu
alike in all beings

तिष्ठन्तं परमेश्वरम् ।
tiṣṭhantam paramēśvaram
existing the Supreme Lord

विनश्यत्स्व अविनश्यन्तं
vinaśyatsv avinaśyantam
in (their) perishings not perishing,

यः पश्यति स पश्यति ॥
yaḥ 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.

samaṁ (m. acc. sg.), alike, similar, the same.
sarveṣu (m. loc. pl.), in all.
bhūteṣu (m. loc. pl.), in beings, in creatures.
tiṣṭhantam (m. acc. sg. pr. act. participle
√*sthā*), existing, standing, situated.
paramēśvaram (m. acc. sg.), the Supreme
Lord, the Highest Lord.
vinaśyatsv (m. loc. pl. gerund vi √*naś*), in
perishings, in losings, in deaths.
avinaśyantam (m. acc. sg. pr. act. participle
a vi √*naś*), not perishing, not lost, not
dying.
yaḥ (m. nom. sg.), who, what.
paśyati (3rd sg. pr. indic. act. √*paś*), he sees,
he perceives.
saḥ (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. √*paś*), he per-
ceives, he sees.

समं पश्यन् हि सर्वत्र
samaṁ paśyan hi sarvatra
 the same seeing indeed everywhere

समवस्थितम् ईश्वरम् ।
samavasthitam īśvaram
 established the Lord

न हिनस्त्य् आत्मना ज्मानं
na hinasty ātmanā 'tmānaṁ
 not he injures, by the self, the self.

ततो याति परां गतिम् ॥
tato yāti parāṁ 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.

samaṁ (m. acc. sg.), same, equal, similar.
paśyan (m. nom. sg. pr. participle act. √paś),
 seeing, beholding, discerning.
hi, indeed, truly.
sarvatra, everywhere, on all sides.
samavasthitam (m. acc. sg. p. pass. participle
sam ava √sthā), established, existing.
īśvaram (m. acc. sg.), lord, prince, ruler.
na, not.
hinasti (3rd sg. pr. indic. act. √hins), he in-
 jures, he hurts.
ātmanā (m. inst. sg.), by the self.
ātmanam (m. acc. sg.), the self.
tatas, then, from there.
yāti (3rd sg. √yā), 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.

XIII

29

प्रकृत्यैव च कर्माणि
prakṛtyāiva ca karmāṇi
and by material nature actions

क्रियमाणानि सर्वशः ।
kriyamāṇāni sarvaśaḥ
performed exclusively

यः पश्यति तथात्मानम्
yaḥ paśyati tathātmānam
who he sees, thus himself

अकर्तारं स पश्यति ॥
akartāraṃ 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.

prakṛtyā (f. inst. sg.), by material nature.
eva, indeed (used as a rhythmic filler).
ca, and.
karmāṇi (n. acc. pl.), actions, deeds.
kriyamāṇāni (n. acc. pl. pr. pass. participle
√*kr*), performed, done, made.
sarvaśaḥ, wholly, completely, exclusively.
yaḥ (m. nom. sg.), who.
paśyati (3rd sg. pr. indic. act. √*paś*), he sees,
he perceives.
tathā, thus.
ātmānam (m. acc. sg.), himself, self.
akartāram (m. acc. sg.), non-doer, non-
maker.
saḥ (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. √*paś*), he sees,
he perceives.

* “When a person perceives that all acts are performed by the *prakṛti* (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 *prakṛti* (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.

XIII

30

यदा भूतपृथग्भावम्
yadā bhūtaprthagbhāvam
when being-various-states

एकस्थम् अनुपश्यति ।
ekastham anupaśyati
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* √*paś*),
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.
sampadyate (3rd sg. pr. indic. mid. *sam*
√*pad*), he goes to, he attains, he arrives at.
tadā, then.

* “When a person perceives that all different modes of existence of all beings depend on one principle, *prakṛti* (material nature), and not on the *ātman*, and that the varieties of new beings issuing from these beings again arise from *prakṛti*, then he will attain the *ātman* in its purest form” – Rāmānuja.

XIII

31

अनादित्वान् निर्गुणत्वात्
anāditvān nirguṇatvāt
from having no beginning and from
absence of guṇas

परमात्मायम् अव्ययः ।
paramātmāyam avyayaḥ
Supreme Self this, imperishable,

शरीरस्थो ऽपि कौन्तेय
śarīrastho '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.
nirguṇatvāt (n. abl. sg.), from absence of guṇas, from guṇaslessness.
paramātmā (m. nom. sg.), Supreme Self.
avyaya (m. nom. sg.), this.
avyayas (m. nom. sg.), imperishable, eternal.
śarīrasthas (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. √kr), he acts, it acts.
na not.
lipyate (3rd sg. pr. indic. passive √lip), it is smeared, it is stained, it is polluted, it is befouled.

यथा सर्वगतं सौक्ष्म्याद्
yathā sarvagatam sāukṣmyād
 as the all pervading, from subtlety,

आकाशं नोपलिप्यते ।
ākāśam nopalīpyate
 the ether not it is befouled,

सर्वत्रावस्थितो देहे
sarvatrāvasthito dehe
 in all cases seated in the body,

तथात्मा नोपलिप्यते ॥
tathātmā nopalīpyate
 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, om-
 nipresent.
sāukṣmyāt (n. abl. sg.), from subtlety, be-
 cause of subtlety.
ākāśam (n. nom. sg.), space, ether.
nā, not.
upalīpyate (3rd sg. pr. indic. passive *upa*
 √*lip*), it is smeared, it is polluted, it is be-
 fouled.
sarvatra, in all cases, everywhere.
avasthitas (m. nom. sg. p. pass. participle
ava √*sthā*), seated, situated, abiding.
dehe (m./n. loc. sg.), in the body.
tathā, in this way, thus, so.
ātmā (m. nom. sg.), self.
na, not.
upalīpyate (3rd sg. pr. indic. passive *upa*
 √*lip*), it is smeared, it is stained, it is be-
 fouled.

XIII

33

यथा प्रकाशयत्य् एकः

yathā prakāśayaty ekaḥ

as it illumines alone

कृत्स्नं लोकम् इमं रविः ।

kṛtsnaṁ lokam imaṁ raviḥ

entire world this, the sun,

क्षेत्रं क्षेत्री तथा कृत्स्नं

kṣetram kṣetrī tathā kṛtsnaṁ

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*
√kāś), it illumines, it causes to appear.

ekas (m. nom. sg.), one, alone, singly.

kṛtsnam (n. acc. sg.), entire, whole.

lokam (m. acc. sg.), world, universe.

imam (m. acc. sg.), this.

ravis (m. nom. sg.), sun.

kṣetram (n. acc. sg.), field.

kṣetrī (m. nom. sg.), lord of the field, owner

of the field.

tathā, in this way, thus, so.

kṛtsnam (n. acc. sg.), entire, whole.

prakāśayati (3rd sg. pr. indic. causative act.
pra *√kāś*), he illumines, he causes to ap-
pear.

bhārata (m. voc. sg.), Descendant of Bha-
rata.

XIII

34

क्षेत्रक्षेत्रज्ञयोर् एवम्
kṣetrakṣetraññayor evam
of the field and the field-knower thus

अन्तरं ज्ञानचक्षुषा ।
antaram jñānacakṣuṣā
the distinction by the knowledge-eye

भूतप्रकृतिमोक्षं च
bhūtaprakṛtimokṣam ca
and being-from-material-nature-liberation

ये विदुर् यान्ति 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.

kṣetrakṣetraññayos (m. gen. dual DV cpd.),
of the field and the knower of the field.
evam, thus.
antaram (n. acc. sg.), distinction, difference,
relation.
jñānacakṣuṣā (n. inst. sg. TP cpd.), by the
knowledge-eye, by the eye of knowledge,
by the eye of wisdom.
bhūta (m.), being.
prakṛti (f.), material nature.
mokṣam (m. acc. sg.), liberation, release.
(*bhūtaprakṛtimokṣam*, m. acc. sg., liberation
of being from material nature.)
ca, and.
ye (m. nom. pl.), who,
vidus (3rd pl. perfect √*vid* with present mean-
ing), they know.
yānti (3rd pl. √*yā*), they go.
te (m. nom. pl.), they.
param (m. acc. sg.), the Supreme, the high-
est, to the Supreme.

End of Book XIII

The Yoga of Distinction between the
Field-Knower and the Field

BOOK XIV

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √vac), he said, he
spoke.

1

परं भूयः प्रवक्ष्यामि
param bhūyaḥ pravakṣyāmi
the highest further I shall declare

param (m. acc. sg.), highest, supreme.
bhūyas, again, further.
pravakṣyāmi (1st sg. future act. *pra* √vac), I
shall declare, I shall explain.
jñānānām (n. gen. pl.), of knowledges, of
wisdoms.

ज्ञानानां ज्ञानम् उत्तमम् ।
jñānānām jñānam uttamam
of knowledges, the knowledge best

jñānam (n. acc. sg.), knowledge.
uttamam (n. acc. sg.) highest, best.
yad (n. acc. sg.), which.
jñātvā (gerund √jñā), knowing, having
known.

यज् ज्ञात्वा मुनयः सर्वे
yaj jñātvā munayaḥ sarve
which, having known, the sages all

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.

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.

XIV

2

इदं ज्ञानम् उपाश्रित्य

idam jñānam upāśritya

this knowledge resorting to,

मम साधर्म्यम् आगताः ।

mama sādharmaṃyam 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 ā √śri*), resorting to,
depending on.

mama (gen. sg.), of me, my.

sādharmaṃyam (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.

opajāyante (3rd pl. pr. indic. passive *upa
√jan*), they are born.

pralaye (m. loc. sg.), at dissolution, at the
dissolution.

na, not.

vyathanti (3rd pl. pr. indic. act. *√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 non-existence. 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.

XIV

3

मम योनिर् महद् ब्रह्म
mama yonir mahad brahma
for me the womb (is) great Brahman;

तस्मिन् गर्भं दधाम्य अहम् ।
tasmin garbham dadhāmy aham
in this the seed I place, I,

संभवः सर्वभूतानां
sambhavaḥ 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. √dhā), 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. √bhū), it ex-
ists, it comes to be.
bhārata (m. voc. sg.), Descendant of Bha-
rata, epithet of Arjuna.

XIV

4

सर्वयोनिषु कौन्तेय
sarvayoniṣu kāunteya
in all wombs, Son of Kuntī,

मूर्तयः संभवन्ति याः ।
mūrtayaḥ sambhavanti yāḥ
forms come to be which

तासां ब्रह्म महद् योनिर्
tāsāṃ brahma mahad yonir
of them Brahman the great womb.

अहं बीजप्रदः पिता ॥
aham bijapradah pitā
I the seed-sowing father.

Whatever forms are produced
In any womb, Arjuna,
The great Brahma is their womb,
And I am the seed-sowing father.

sarvayoniṣu (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*
√*bhū*), 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.
bijapradas (m. nom. sg.), seed giving, seed
sowing.
pitā (m. nom. sg.), father.

XIV

5

सत्त्वं रजस् तम इति
sattvaṃ rajas tama iti
sattva, rajas, tamas, thus

गुणाः प्रकृतिसंभवाः ।
guṇāḥ prakṛtisambhavāḥ
the guṇas material-nature-born-of,

निबध्नन्ति महाबाहो
nibadhnanti mahābāho
they bind down, O Mighty Armed One,

देहे देहिनम् अव्ययम् ॥
dehe dehinam avyayam
in the body the embodied one, im-
perishable.

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.
guṇās (m. nom. pl.), guṇas.
prakṛti (f.), nature, material nature.
sambhavās (m. nom. pl.), born of, originat-
ing in, springing from.
(*prakṛtisambhavās*, m. nom. pl. BV cpd.,
whose origins are in material nature.)
nibadhnanti (3rd pl. pr. indic. act. *ni*√*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 *ātman*, the self.
avyayam (m. acc. sg.), imperishable, eternal.

XIV

6

तत्र सत्त्वं निर्मलत्वात्
tatra sattvaṃ nirmalatvāt
there sattva free from impurity,

प्रकाशकम् अनामयम् ।
prakāśakam anāmayam
illuminating, free from disease,

सुखसङ्गेन बध्नाति
sukhasaṅgena badhnāti
by virtue attachment it binds

ज्ञानसङ्गेन चानघ ॥
jñānasaṅgena 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.
sukhasaṅgena (m. inst. sg.), by attachment to
virtue, by attachment to the good.
badhnāti (3rd sg. pr. indic. act. √*badh*), it
binds, in connects.
jñānasaṅgena (m. inst. sg. TP cpd.), by at-
tachment to knowledge, by attachment to
wisdom.
ca, and.
anagha (m. voc. sg.), Sinless One, epithet of
Arjuna.

XIV

7

रजो रागात्मकं विद्धि
rajo rāgātmakam viddhi
rajas passion characterized by, know,

तृष्णासङ्गसमुद्भवम् ।
tr̥ṣṇāsaṅgasamudbhavam
thirst-attachment-arising-from,

तन् निबध्नाति कौन्तेय
tan nibadhnāti kāunteya
this it binds down, Son of Kuntī,

कर्मसङ्गेन देहिनम् ॥
karmasaṅgena 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. √*vid*), know!
learn!

tr̥ṣṇā (f.), thirst, desire.
saṅga (m.), attachment.
samudbhavam (m. acc. sg. ifc.), born of,
originating in, arising from.
(*tr̥ṣṇā-saṅga-samudbhavam*, m. acc. sg. TP
cpd., arising from thirst and attachment.)
tad (n. nom. sg.), this, that.
nibadhnāti (3rd sg. pr. indic. act. *ni* √*badh*),
it binds down, it fetters.
kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna.
karmasaṅgena (m. inst. sg. TP cpd.), by at-
tachment to action.
dehinam (m. acc. sg.), the embodied, the
embodied one, the *ātman*, the self.

तमस् त्व् अज्ञानजं विद्धि
tamas tv ajñānajaṃ 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.
ajñānajaṃ (n. acc. sg.), born of ignorance,
 arising from ignorance.
viddhi (2nd sg. imperative √*vid*), know!
 learn!
mohanam (n. acc. sg.), confusing, deluding,
 delusion.
sarvadehinām (m. gen. pl.), of all embodied
 ones, of all *ātman*s.
pramāda (m.), distraction, confusion, negli-
 gence.
ālasya (n.), indolence, laziness.
nidrābhis (f. instr. pl.), sleep, drowsiness.
(pramādālasyanidrābhis, f. inst. pl. DV
cpd., by distraction, laziness and sleepi-
ness.)
tad (n. nom. sg.), this, that.
nibadhnāti (3rd sg. pr. indic. act. *ni* √*badh*),
 it binds down, it fetters down, it ties down.
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

XIV

9

सत्त्वं सुखे सञ्जयति
sattvaṁ sukhe sañjayati
sattva to happiness it causes attachment,

रजः कर्मणि भारत ।
rajaḥ karmaṇi bhārata
rajas to action, Descendant of Bharata,

ज्ञानम् आवृत्य तु तमः
jñānam āvṛtya tu tamaḥ
knowledge-obscuring indeed tamas,

प्रमादे सञ्जयत्य् उत ॥
pramāde sañjayaty uta
to negligence it causes attachment even.

Sattva causes attachment to happiness,
Rajas to action, Arjuna;
Tamas, obscuring knowledge,
Causes attachment to negligence.

sattvam (n. nom. sg.), sattva, truth, goodness, reality.
sukhe (m. n. loc. sg.), in happiness, to happiness.
sañjayati (3rd sg. pr. indic. causative act. √*sañj*), it causes attachment.
rajas (n. nom. sg.), rajas, passion, emotion.
karmaṇi (n. loc. sg.), to action, in action.
bhārata (m. voc. sg.), Descendant of Bharata.
jñānam (n. acc. sg.), knowledge, wisdom.
āvṛtya (gerund *ā* √*vr*), obscuring, veiling, enveloping.
tu, but, indeed.
tamaḥ (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. √*sañj*), it causes attachment.
uta, even, indeed.

XIV

10

रजस् तमश्चाभिभूय
rajas tamaścābhibhūya,
rajas-and-tamas-prevailing over,

सत्त्वं भवति भारत ।
sattvaṃ bhavati bhārata
sattva it arises, Descendant of Bharata,

रजः सत्त्वं तमश्चैव
rajaḥ sattvaṃ tamaścāiva
rajas (prevailing over) sattva and tamas
(similarly),

तमः सत्त्वं रजस् तथा ॥
tamaḥ sattvaṃ 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.**

rajas (n. acc. sg.), rajas, emotion, passion.
tamas (n. acc. sg.), tamas, darkness, sloth.
ca, and.
abhibhūya (gerund *abhi* √*bhū*), over-power-
ing, predominating, prevailing.
sattvaṃ (n. nom. sg.), sattva, truth, good-
ness.
bhavati (3rd sg. pr. indic. act. √*bhū*), it
arises, it comes to be.
bhārata (m. voc. sg.), Descendant of Bha-
rata, epithet of Arjuna.
rajas (n. nom. sg.), rajas, passion, emotion.
sattvaṃ (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.
sattvaṃ (n. acc. sg.), sattva, truth, purity,
reality.
rajas (n. acc. sg.), rajas, passion, emotion.
tathā, likewise, thus.

* Three different relationships between, or proportions of, the three *guṇas*, representing three types of personality, or three phases of behavior, are intended here. The distinction is in the relative proportion of one *guṇa* to the others in a given personality. The idea is continued in the next three stanzas.

XIV

11

सर्वद्वारेषु देहे ऽस्मिन्
sarvadvāreṣu dehe 'smin
in all the gates of the body in this,

प्रकाश उपजायते ।
prakāśa upajāyate
a light is born

ज्ञानं यदा तदा विद्याद्
jñānaṃ yadā tadā vidyād
knowledge, when, then it should be
known

विवृद्धं सत्त्वम् इत्यु उत ॥
vivrddham sattvam ity uta
dominant sattva thus indeed.

**When the light of knowledge shines
Through all the gates of this body,
Then it should be known that
Sattva is dominant.**

sarvadvāreṣu (n. loc. pl.), in all the gates, in all the doors.
dehe (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* √*jan*), it is born.
jñānam (n. nom. sg.), knowledge, wisdom.
yadā, when.
tadā, then.
vidyāt (3rd sg. optative act. √*vid*), it should be known, may it be known.
vivrddham (n. nom. sg. participle *vi* √*vrdh*), grown powerful, mighty, dominant.
sattvam (n. nom. sg.), sattva, truth, goodness.
iti, thus, so.
uta, even, indeed.

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12

लोभः प्रवृत्तिर् आरम्भः

lobhaḥ pravṛttir ārambhaḥ

avarice, activity the undertaking

कर्मणाम् अशमः स्पृहा ।

karmaṇām aśamaḥ sprhā

of actions, disquietude, desire;

रजस्य एतानि जायन्ते

rajasy etāni jāyante

in rajas these are born,

विवृद्धे भरतर्षभ ॥

vivṛddhe bharatarṣabha

when dominant, Bull of the Bharatas.

Greed, activity and the undertaking

Of actions, restlessness, desire;

These are born when rajas

Is dominant, Arjuna.

lobhas (m. nom. sg.), greed, avarice.

pravṛttis (f. nom. sg.), activity, exertion, progress.

ārambhas (m. nom. sg.), undertaking, setting out, commencing.

karmaṇām (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 guṇa of passion.

etāni (n. nom. pl), these.

jāyante (3rd pl. pr. indic. mid. √jan), they are born, they arise.

vivṛddhe (n. loc. sg.), in the dominance, when dominant.

bharatarṣabha (m. voc. sg.), Bull of the Bharatas, epithet of Arjuna.

XIV

13

अप्रकाशो ऽप्रवृत्तिश्च
aprakāśo 'pravṛttiśca
unenlightenment and inertness,

प्रमादो मोह एव च ।
pramādo moha eva ca
heedlessness and confusion, thus,

तमस्य एतानि जायन्ते
tamasy etāni jāyante
in tamas these are born

विवृद्धे कुरुनन्दन ॥
vivṛddhe 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.
apravṛttis (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 guṇa of tamas, in darkness.
etāni (n. nom. pl.), these.
jāyante (3rd pl. pr. indic. mid. √jan), they are born, they are produced.
vivṛddhe (n. loc. sg.), in the dominance, when dominant.
kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

XIV

14

यदा सत्त्वे प्रवृद्धे तु

yadā sattve pravṛddhe tu

when in sattva in the dominance, indeed,

प्रलयं याति देहभृत् ।

pralayaṃ yāti dehabhṛt

to dissolution he goes, the embodied one,

तदोत्तमविदां लोकान्

tadottamavidāṃ lokān

then to the highest-knowing worlds,

अमलान् 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.

pravṛddhe (n. loc. sg.), in the dominance, when dominant.

tu, but, indeed.

pralayaṃ (m. acc. sg.), dissolution, death, to dissolution.

yāti (3rd sg. pr. indic. act. √yā), he goes.

dehabhṛt (m. nom. sg.), the embodied one, the body-borne, the *ātman*.

tadā, then.

uttamavidāṃ (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* √pad), he arrives at, he enters, he attains.

रजसि प्रलयं गत्वा
rajasi pralayam gatvā
 in rajas to dissolution having gone

कर्मसङ्गिषु जायते ।
karmasaṅgiṣu jāyate
 among the action-attached he is born;

तथा प्रलीनस् तमसि
tathā pralīnas tamasi
 likewise dissolving in tamas

मूढयोनिषु जायते ॥
mūḍhayoniṣu 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.

karmasaṅgiṣu (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* $\sqrt{lī}$), dissolving, dying.

tamasi (n. loc. sg.), in tamas, in darkness, in sloth.

mūḍhayoniṣu (f. loc. pl.), in deluded wombs, in wombs of the deluded.

jāyate (3rd sg. pr. indic. mid. \sqrt{jan}), he is born.

XIV

16

कर्मणः सुकृतस्याहुः

karmanah sukṛtasyāhuḥ

of action well done they say

सात्त्विकं निर्मलं फलम् ।

sāttvikam nirmalam phalam

sattvic, without impurity, the fruit;

रजसस् तु फलं दुःखम्

rajasas tu phalam duḥkham

of rajas but the fruit pain;

अज्ञानं तमसः फलम् ॥

ajñānam tamasaḥ 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.

sukṛtasya (n. gen. sg.), of well performed, of well done.

āhus (3rd pl. perfect act. √*ah* with present meaning), they say.

sāttvikam (n. nom. sg.), sattvic, pertaining to the *guṇa* of sattva.

nirmalam (n. nom. sg.), without impurity, without stain.

phalam (n. nom. sg.), fruit.

rajasas (n. gen. sg.), of rajas, of the *guṇa* of rajas.

tu, but.

phalam (n. nom. sg.), fruit.

duḥkham (n. nom. sg.), pain, misery.

ajñānam (n. nom. sg.), ignorance, lack of knowledge.

tamasaḥ (n. gen. sg.), of tamas, of the *guṇa* of tamas.

phalam (n. nom. sg.), fruit.

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17

सत्त्वात् संजायते ज्ञानं
sattvāt saṁjāyate jñānam
from sattva is born knowledge

रजसो लोभ एव च ।
rajaso lobha eva ca
and from rajas desire,

प्रमादमोही तमसो
pramādamohāu tamaso
negligence and delusion from tamas

भवतो ज्ञानम् 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.
saṁjāyate (3rd sg. pr. indic. mid. *saṁ* √*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 dark-
ness.
bhavatas (3rd dual pr. indic. act. √*bhū*), they
two arise, they two come to be.
ajñānam (n. nom. sg.), ignorance, lack of
knowledge.
eva ca, and also.

ऊर्ध्वं गच्छन्ति सत्त्वस्था
ūrdhvam gacchanti sattvasthā
 upward they go, the sattva-established

मध्ये तिष्ठन्ति राजसाः ।
madhye tiṣṭhanti rājasāḥ
 in the middle they stay, the rajasic

जघन्यगुणवृत्तिस्था
jaghanya-guṇavṛttisthā
 lowest guṇa condition established

अधो गच्छन्ति तामसाः ॥
adho gacchanti tāmasāḥ
 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.
tiṣṭhanti (3rd pl. pr. indic. act. $\sqrt{sthā}$), they stay, they remain, they stand.
rājasās (m. nom. pl.), the rajasic, those attached to rajas.
jaghanya (m.), lowest, hindmost, last.
guṇavṛttisthās (m. nom. pl.), established in guṇa condition, remaining in guṇa 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.

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19

नान्यं गुणेभ्यः कर्तारं
nānyam guṇebhyaḥ kartāraṁ
not other than the guṇas, the doer

यदा द्रष्टानुपश्यति ।
yadā draṣṭānupaśyati
when the beholder perceives,

गुणेभ्यश्च परं वेत्ति
guṇebhyaśca param vetti
and than the guṇas higher he knows

मद्भावं सो ऽधिगच्छति ॥
madbhāvaṁ 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.
guṇebhyas (m. abl. pl.), than the guṇas, from
the guṇas.
kartāram (m. acc. sg.), doer, maker.
yadā, when.
draṣṭā (m. nom. sg.), beholder, observer.
anupaśyati (3rd sg. pr. indic. act. *anu* √*paś*),
he perceives, he sees.
guṇebhyas (m. abl. pl.), than the guṇas, from
the guṇas.
ca, and.
param (n. acc. sg.), higher, highest.
vetti (3rd sg. pr. indic. act. √*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*
√*gam*), he attains, he goes to.

गुणान् एतान् अतीत्य त्रीन्
guṇān etān atītya trīn
 guṇas these transcending, three,

देही देहसमुद्भवान् ।
dehī dehasamudbhavān
 the embodied one, the body originating
 in,

जन्ममृत्युजरादुःखैर्
janmamṛtyujarāduḥkhāir
 from birth, death, age and pain

विमुक्तो ऽमृतम् अश्नुते ॥
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.

guṇān (m. acc. pl.), guṇas.
etān (m. acc. pl.), these.
atītya (gerund *ati* √*i*), going beyond, trans-
 cending.
trīn (m. acc. pl.), three.
dehī (m. nom. sg.), the embodied, the em-
 bodied one, the *ātman*.
dehasamudbhavān (m. acc. pl. TP cpd.),
 originating in the body, coming to be in the
 body.
janma (n.), birth.
mṛtyu (m.), death.
jarā (f.), old age.
duḥkha (n.), pain, misery, misfortune.
 (*janmamṛtyujarāduḥkhāis*, n. inst. pl. DV
 cpd., by birth, death, old age and pain.)
vimuktas (m. nom. sg. p. pass. participle *vi*
 √*muc*), liberated, released, freed.
amṛtam (n. acc. sg.), immortality.
aśnute (3rd sg. pr. indic. mid. √*aś*), he at-
 tains.

* 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 *guṇas* would seem to be redundant. Rāmānuja suggests that *amṛtam*, immortality, means the opposite of what it means to us, that is, absorption in Brahman, *nirvāṇa*, or divine non-existence. The stanza makes sense if one considers that Brahman is "immortal," "unchanging" and "permanent."

XIV

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.

uvāca (3rd sg. perfect act. √*vac*), be said, he spoke.

21

कैर् लिङ्गैस् त्रीन् गुणान् एतान्

kāir liṅgāis trīn guṇān etān

by what marks, three guṇas these

kāis (n. inst. pl.), by what?

liṅgāis (n. inst. pl.), by marks, by characteristics.

trīn (m. acc. pl.), three.

guṇān (m. acc. pl.), guṇas.

etān (m. acc. pl.), these.

atītas (m. nom. sg. p. pass. participle *ati* √*i*), going beyond, transcending.

bhavati (3rd sg. pr. indic. act. √*bhū*), 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.

guṇān (m. acc. pl.), guṇas.

atīvartate (3rd sg. pr. indic. mid. *ati* √*vrt*), he moves beyond, he transcends.

अतीतो भवति प्रभो ।

atīto bhavati prabho

transcending, he is (recognized),

O Majestic One?

किमाचारः कथं चैतांस्

kimācārah katham caitāns

what conduct? and how these

त्रीन् गुणान् अतिवर्तते ॥

trīn guṇān atīvartate

three guṇas 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?

XIV

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.
uvāca (3rd sg. perfect act. √*vac*), he said, he
spoke.

22

प्रकाशं च प्रवृत्तिं च
prakāśam ca pravṛttim ca
illumination or activity

prakāśam (m. acc. sg.), illumination, bright-
ness, splendor.
ca, and, or.
pravṛttim (f. acc. sg.), activity, advance, pro-
gress.

मोहम् एव च पाण्डव ।
moham eva ca pāṇḍava
or delusion, Son of Paṇḍu,

ca, and, or.
moham (m. acc. sg.), delusion, confusion.
eva, indeed (used as a rhythmic filler).
ca, and, or.

न द्वेषि संप्रवृत्तानि
na dveṣṭi sampravṛttāni
not he hates the presences

pāṇḍava (m. voc. sg.), Son of Paṇḍu, ep-
ithet of Arjuna.
na, not.
na, not.
dveṣṭi (3rd sg. pr. indic. act. √*dviṣ*), he hates,
he loathes.

न निवृत्तानि काङ्क्षति ॥
na nivṛttāni kāṅkṣati
nor the absences he desires.

sampravṛttāni (n. acc. pl.), presences, occur-
rings, comings forth, occurrences.
na, not, nor.
nivṛttāni (n. acc. pl.), non-occurrences, non-
occurrences.
kāṅkṣati (3rd sg. pr. indic. act. √*kāṅkṣ*), he
desires, he wishes for.

The Blessed Lord spoke:
He neither hates nor desires
The presence or the absence
Of light or activity
Or delusion, Arjuna.

* The characteristic attributes of *sattva*, *rajas*
and *tamas*.

उदासीनवद् आसीनो
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 guṇas working” (only), thus

यो ज्वतिष्ठति नेङ्गते ॥
yo 'vatiṣṭhati neṅgate
 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 $\sqrt{ās}$), seated, sitting.
guṇāis (m. inst. pl.), by the guṇas.
yas (m. nom. sg.), who.
na, not.
vicālyate (3rd sg. pr. indic. causative passive $vi \sqrt{cal}$), he is disturbed, he is shaken.
guṇās (m. nom. pl.), guṇas.
vartanta (saṁdhi 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.
avastiṣṭhati (3rd sg. pr. indic. act. *ava* $\sqrt{sthā}$), he stands firm, he remains standing, he takes his stand.
na, not.
iṅgate (3rd sg. pr. indic. mid. $\sqrt{iṅg}$), he wavers, he stirs.

XIV

24

समदुःखसुखः स्वस्थः

samaduḥkhasukhaḥ svasthaḥ

(to whom are) the same pain and pleasure,
self contained,

समलोष्टाश्मकाञ्चनः ।

samaloṣṭāśmakāñcanaḥ

(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 ॥

tulyanindātmasaṁstutiḥ

(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.

samaduḥkhasukhas (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, de-
pending on the self.

sama (m.), same, equal.

loṣṭa (m./n.), clod, lump of earth.

aśma (m.), stone, a stone.

kāñcana (n.), gold.

(*samaloṣṭāśmakāñcanas*, 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 pleas-
ant 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.

nindātmasaṁstutis (f. nom. sg.), blame of
himself or praise (*nindā* = blame, *ātma* =
self, *saṁstuti* = praise).

(*tulyanindātmasaṁstutis*, m. nom. sg. BV
cpd., to whom blame and praise of him-
self are alike.)

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 ॥
guṇātītaḥ sa ucyate
 transcending the guṇas, 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.)

guṇātītas (m. nom. sg. TP cpd. *guṇa* + p. pass. participle *ati* √*i*), going beyond the guṇas, transcending the guṇas.

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

ucyate (3rd sg. pr. indic. passive √*vac*), it is said, he is said to be.

XIV

26

मां च यो ऽव्यभिचारेण
mām ca yo 'vyabhicāreṇa
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.
yo (m. nom. sg.), who.
avyabhicāreṇa (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. √sev), he serves, he waits upon, he honors, he obeys.
sa (m. nom. sg.), he, this.
guṇān (m. acc. pl.), the guṇas.
samatītya (gerund *sam ati √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. √kṛp), he is adapted, he is suited, he is ready.

XIV

27

ब्रह्मणो हि प्रतिष्ठाहम्
brahmaṇo hi pratiṣṭhāham
of Brahman indeed the foundation I,

अमृतस्याव्ययस्य च ।
amṛtasyāvayasya ca
of the immortal and imperishable

शाश्वतस्य च धर्मस्य
śāśvatasya 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.**

brahmaṇas (n. gen. sg.), of Brahman.
hi, indeed, truly.
pratiṣṭhā (f. nom. sg.), foundation, support,
basis.
aham (nom. sg.), I.
amṛtasya (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 hap-
piness.
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 Guṇas

BOOK XV

श्रीभगवान् उवाच ।

śrībhagavān uvāca

the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), the Blessed Lord,
the Blessed One.

uvāca (3rd sg. perf. act. √*vac*), he said, he
spoke.

1

ऊर्ध्वमूलम् अधःशाखम्

ūrdhvamūlam adhaḥśākham

high the root, below the bough,

ūrdhva, high, above.

mūlam (n. acc. sg.), root.

adhas, below, low.

śākham, (n. acc. sg.), branch, bough,
limb.

(*adhaśśākham*, m. acc. sg. BV cpd., whose
branches stretch forth below.)

aśvattham (m. acc. sg.), the *aśvattha* tree.

prāhus (3rd pl. per. act. *pra* √*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.

parṇāni (n. acc. pl.), leaves.

yas (m. nom. sg.), who.

tam (m. acc. sg.), this, it, him.

veda (3rd sg. perf. act. √*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.

अश्वत्थं प्राहुर् अव्ययम् ।

aśvattham prāhur avyayam

the *aśvattha* tree,* they say, eternal

छन्दांसि यस्य पर्णानि

chandāmsi yasya parṇāni

the (Vedic) hymns, of which the leaves

यस् तं वेद स वेदवित् ॥

yas taṁ veda sa vedavit

who it knows, he Veda knowing.

The Blessed Lord spoke:

They speak of the eternal *aśvattha* tree,

Having its roots above and branches

below,

Whose leaves are the (Vedic)

hymns.

He who knows this is a knower of the

Vedas.

* The *aśvattha* (derived by some from *aśva stha* meaning “where the horse remains” or “where the horse is tied”), is mentioned in the Vedas, but not in this fanciful upside down form, which appears, however, in the later Kaṭha Upanishad (6, 1). It is a sacred tree whose wood, along with that of the *parṇa* tree, was used to kindle sacrifices. It belongs to the fig family. The symbol refers to the Supreme Spirit branching downward into the

अधश्चोर्ध्वं प्रसृतास् तस्य शाखा
*adhaścordhvaṃ prasṛtās tasya śākhā**
 below and above wide spreading of it the
 branches

गुणप्रवृद्धा विषयप्रवालाः ।
guṇapṛavṛddhā viṣayapṛavālāḥ
 guṇa nourished, sense-object sprouts,

अधश्च मूलान्य् अनुसंततानि
adhaśca mūlāny anusaṃtatāni
 and below roots stretched forth,

कर्मानुबन्धीनि मनुष्यलोके ॥
karmānubandhīni manuṣyaloke
 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.
ūrdhvaṃ, high, above.
prasṛtās (nom. pl. p. pass. participle *pra* √*sr*), wide spreading, widely flowing.
tasya (m. gen. sg.), of it, of this.
śākhās (f. nom. pl.), branches, boughs, limbs.
guṇapṛavṛddhās (m. nom. pl. TP cpd. pass. participle *pra* √*vṛdh*), guṇa nourished, fostered by the guṇas.
viṣaya (m.), sense object, object of the senses, realm of the senses.
pṛavālās (m. nom. pl.), young shoots, sprouts.
(viṣaya-pṛavālās, m. nom. pl. TP cpd., sprouts composed of sense objects.)
adhas, below, low.
ca, and.
mūlāni (n. nom. pl.), roots.
anusaṃtatāni (n. nom. pl. p. pass. participle *anu sam* √*tan*), stretched forth, stretched out.
karmānubandhīni (n. nom. pl. TP cpd. *karma anubandhīni*), action engendering, followed by action, promoting action.
manuṣyaloke (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 *aiśvattha* tree, like the banyan to which it is related, strikes roots from its branches. Both trees are considered sacred in India.

* *Triṣṭubh* metre begins again.

न रूपम् अस्येह 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 sampratiṣṭhā
 not the end and not the beginning and
 not the staying.

अश्वत्थम् एनं सुविरूढमूलम्
aśvattham enam suvirūḍhamūlam
 aśvattha tree this well grown root

असङ्गशस्त्रेण दृढेन छित्त्वा ॥
asaṅgaśastreṇa 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* √*labh*),
 it is perceptible, it is attainable.
na, not.
antas (m. nom. sg.), end, termination.
na, not, nor.
ca, and.
ādis (m. nom. sg.), beginning.
na, not.
ca, and.
sampratiṣṭhā (f. nom. sg.), maintenance,
 continuance, basis, staying, existence.
aśvattham (m. acc. sg.), aśvattha tree.
enam (m. acc. sg.), this.
suvirūḍha (p. pass. participle *su vi* √*ruh*),
 fully developed, fully grown, fully as-
 cended.
mūlam (n. acc. sg.), root.
(suvirūḍhamūlam, n. acc. sg. BV cpd.,
 whose roots are fully grown.)
asaṅga (m.), non-attachment.
śastreṇa (m. inst. sg.), by the axe, by the
 knife, by the weapon.
(asaṅga-śastreṇa, m. instr. sg. TP cpd., by
 the axe of non-attachment.)
dṛḍhena (m. inst. sg.), by the strong.
chittvā (gerund √*chid*), cutting, severing,
 chopping.

* Line 1 of stanza 3 (*triṣṭubh* metre) has an extra syllable.

† Cutting the supernatural *aśvattha* 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.

ततः पदं तत् परिमार्गितव्यं

tataḥ padam tat parimārgitavyam
then place that to be sought

यस्मिन् गता न निवर्तन्ति भूयः ।

yasmin gatā na nivartanti bhūyaḥ
to which, gone, not they return again,

तम् एव चाद्यं पुरुषं प्रपद्ये

tam eva cādyam puruṣam prapadye
and “in that very primal spirit I take
refuge

यतः प्रवृत्तिः प्रसृता पुराणी ॥

yataḥ pravṛtṭiḥ 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*
√mārg), to be sought, to be run after.

yasmin (n. loc. sg.), in which, to which.

gatās (m. nom. pl. p. pass. participle *√gam*),
gone.

na, not.

nivartanti (3rd pl. pr. indic. act. *ni* *√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.

puruṣam (m. acc. sg.), spirit, being.

prapadye (1st sg. pr. indic. mid. *pra* *√pad*),
I take refuge, I resort to.

yatas, whence, from where.

pravṛtṭis (f. nom. sg.), activity, progress.

prasṛtā (f. nom. sg. p. pass. participle *pra*
√sr), streamed forth, flowed.

purāṇī (f. nom. sg.), anciently, in former
times, primaeval, ancient.

निर्मानमोहा जितसङ्गदोषा
*nirmānamohā jitasāṅgadoṣā**
 without arrogance or delusion, con-
 quered attachment-evils,

अध्यात्मनित्या विनिवृत्तकामाः ।
adhyātmanityā vinivṛttakāmāḥ
 (in the) Supreme Self constantly (dwell-
 ing), turned away desires,

द्वन्द्वैर् विमुक्ताः सुखदुःखसंज्ञैर्
dvandvāir vimuktāḥ sukhaduḥkhasamjñāir
 by the dualities released, pleasure-pain-
 known-as,

गच्छन्त्य् अमूढाः पदम् अव्ययं तत् ॥
gacchanty amūdhāḥ 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 arro-
 gance.

mohās (m. nom. pl.), confusions, delusions.
(nirmāna-mohās, m. nom. pl. DV cpd., with-
 out pride or delusions.)

jita (p. pass. participle \sqrt{ji}), conquered.

sāṅga (m.), attachment, clinging.

doṣās (m. n. nom. pl.), evils, wrongs.

(jitasāṅgadoṣās, m. nom. pl., conquered
 attachment-evils, with the evils of attach-
 ment conquered; as BV cpd., whose attach-
 ment-evils are conquered.)

adhyātma (m.), Supreme Self.

nityās (m. nom. pl.), constantly, perpetually,
 eternally.

(adhyātma-nityās, m. nom. pl. TP cpd., eter-
 nally in the supreme self.)

vinivṛta (p. pass. participle *vi ni* $\sqrt{vṛt}$),
 turned away, twisted away.

kāmās (m. nom. pl.), desires, lusts.

(vinivṛttakāmās, 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.

sukhaduḥkha, pleasure and pain, happiness,
 and misery.

samjñāis (m. inst. pl.), by known as, recog-
 nized as.

(sukha-duḥkha-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, un-
 deluded.

padam (n. acc. sg.), place, site, abode, to
 place, to abode.

avyayam (n. acc. sg.), imperishable, eternal.

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

* *Trīṣṭubh* metre continues.

† I.e. Brahman.

XV

6

न तद् भासयते सूर्यो
*na tad bhāsayate sūryo**
 not that (place) it illumines, the sun,

न शशाङ्को न पावकः ।
na śaśāṅko 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 paramaṁ 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 √*bhās*), it causes to shine, it illumines.
sūryas (m. nom. sg.), sun, the sun.
na, not, nor.
śaśāṅkas (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 √*gam*), going, having gone.
na, not.
nivartante (3rd pl. pr. indic. mid. *ni* √*vṛt*), 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.

ममैवांशो जीवलोके
mamāivāṃśo jīvaloke
 of me merely a fragment in the world of
 the living,

जीवभूतः सनातनः ।
jīvabhūtaḥ sanātanaḥ
 a soul becoming, eternal,

मनःषष्ठानीन्द्रियाणि
manah ṣaṣṭhānīndriyāṇi
 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).
aṃśas (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.
ṣaṣṭhāni (n. acc. pl.), sixth, as the sixth.
indriyāṇi (n. acc. pl.), senses.
prakṛtisthāni (n. acc. pl.), abiding in material
 nature, existing in material nature.
karṣati (3rd sg. pr. indic. act. √*krs*), it draws
 to itself, it draws (as in plowing).

* Mind, in Gītā psychology, is regarded as the
 sixth sense.

शरीरं यद् अवाप्नोति
śarīraṃ yad avāpnoti
 a body when he acquires

यच् चाप्य् उत्क्रामतीश्वरः ।
yac cāpy utkrāmatis̥varah
 and when also he departs from, the Lord,

गृहीत्वैतानि संयाति
grhītvaitāni saṃyāti
 taking these along, he goes,

वायुर् गन्धान् 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.

śarīraṃ (n. acc. sg.), body, bodily frame.
yad (n. acc. sg.), when, which.
avāpnoti (3rd sg. pr. indic. act. *ava* √*āp*), 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 √*grah*), taking, grasping,
 taking along.
etāni (n. acc. pl.), these, them.
saṃyāti (3rd sg. pr. indic. act. *sam* √*yā*), 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.

† “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.

श्रोत्रं चक्षुः स्पर्शनं च
śrotram cakṣuḥ sparśanam ca
 hearing, sight and touch

रसनं घ्राणम् एव च ।
rasanam ghrāṇam eva ca
 taste and smell

अधिष्ठाय मनश्चायं
adhiṣṭhāya manaścāyam
 presiding over, and the mind, this one

विषयान् उपसेवते ॥
viṣayān upasevate
 the objects of sense he enjoys.

Presiding over hearing, sight and
 touch,
 Taste and smell, as well as the mind,
 He (i.e. the fragment of the Lord
 incarnated as the individual soul)
 Enjoys the objects of the senses.

śrotram (n. acc. sg.), hearing, sense of hearing.
cakṣus (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.
ghrāṇam (n. acc. sg.), smell, sense of smell.
eva, indeed (used as a rhythmic filler).
ca, and.
adhiṣṭhāya (gerund *adhi* √*sthā*), presiding over, commanding, ruling.
manas (n. acc. sg.), mind.
ca, and.
ayam (m. nom. sg.), this, this one.
viṣayān (m. acc. pl.), objects of the senses, territory of the senses.
upasevate (3rd sg. pr. indic. mid. *upa* √*sev*), he enjoys, he is addicted to, he abides in.

उत्क्रामन्तं स्थितं वापि
utrāmantaṁ sthitaṁ vāpi
 departing, remaining, whether,

भुञ्जानं वा गुणान्वितम् ।
bhuñjānaṁ vā guṇānvitam
 enjoying or, guṇa-accompanied,

विभूढा नानुपश्यन्ति
vimūḍhā nānupaśyanti
 the deluded, not they perceive (him).

पश्यन्ति ज्ञानचक्षुषः ॥
paśyanti jñānacakṣuṣaḥ
 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.

utrāmantaṁ (m. acc. sg. pr. participle *ud*
√kram), departing, stepping away.
sthitaṁ (m. acc. sg. p. pass. participle
√sthā), staying, remaining.
vāpi (*vā api*), whether.
bhuñjānaṁ (m. acc. sg. pr. participle *√bhuj*),
 enjoying.
vā, or.
guṇānvitam (m. acc. sg. p. pass. participle
guṇa anu √i), guṇa-accompanied, accom-
 panied by the guṇas.
vimūḍhās (m. nom. pl.), the deluded, those
 who are confused.
na, not.
anupaśyanti (3rd pl. pr. indic. act. *anu*
√paś), they perceive, they see.
paśyanti (3rd pl. pr. indic. act. *√paś*), they
 perceive, they see, they behold.
jñānacakṣuṣas (m. nom. pl.), the knowledge-
 eyed, those with the eye of knowledge,
 (as BV cpd.) those who have the eye of
 knowledge.

* “Those who are perplexed by ignorance do not perceive that the *ātman*-with-*guṇas* is conjoined, forms a whole, with human nature etc., which are particular developments of *prakṛti* consisting of *guṇas*, nor do they perceive that this *ātman* is either departing from a certain mass of *prakṛti*, or existing in it and experiencing the objects (of the senses), and that (this) *ātman* 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 *ātman* and so perceive that the *ātman*, albeit present in all conditions, is different from whatever mass it is conjoined with, have a clear vision of the truth.” – Rāmānuja.

यतन्तो योगिनश्चैनं
yatanto yoginaścāinam
 striving, the yogins this one

पश्यन्त्य् आत्मन्य् अवस्थितम् ।
paśyanty ātmany avasthitam
 they see in the self situated

यतन्तो ऽप्य् अकृतात्मानो
yatanto 'py akṛtātmāno
 (but) striving even, unperfected selves

नैनं पश्यन्त्य् अचेतसः ॥
nāinam paśyanty 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. participle \sqrt{yat}),
 striving, stretching.
yoginas (m. nom. pl.), yogins.
ca, and.
enam (m. acc. sg.), this, this one.
paśyanti (3rd pl. pr. indic. act. $\sqrt{paś}$), they
 see, they perceive.
ātmani (m. loc. sg.), in the self.
avasthitam (m. acc. sg. p. pass. participle
ava $\sqrt{sthā}$), situated, existing, abiding.
yatantas (m. nom. pl. pr. act. participle
 \sqrt{yat}), striving, stretching.
api, even, also.
akṛtātmānas (m. nom. pl. from *akṛta*
ātmanas), unperfected selves, of unpre-
 pared 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. $\sqrt{paś}$), they
 see, they perceive.
acetasaḥ (m. nom. pl.), the unthinking, the
 thoughtless ones, the fools.

यद् आदित्यगतं तेजो
yad ādityagatam tejo
 which sun-proceeding splendor

जगद् भासयते ऽखिलम् ।
jagad bhāsayate 'khillam
 the universe it illumines, without a gap,

यच् चन्द्रमसि यच् चाग्नौ
yac candramasi yac cāgnau
 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. √*bhās*), it
 illumines, it causes to shine.
akhillam (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. √*vid*), know!
 be aware!
māmakam (m. acc. sg.), belonging to me,
 mine.

गाम् आविश्य च भूतानि
gām āviśya ca bhūtāni
 and the earth entering, all beings

धारयाम्य् अहम् ओजसा ।
dhārayāmy aham ojasā
 I support, I, by energy,

पुष्णामि चौषधीः सर्वाः
puṣṇāmi cāuśadhīḥ sarvāḥ
 and I cause to thrive the plants all

सोमो भूत्वा रसात्मकः ॥
somo bhūtvā rasātmakaḥ
 the Soma having become, juicy-served.

**Entering the earth, I support
 All beings with energy,
 And, having become the watery moon,
 I cause all the plants to thrive.**

gām (f. acc. sg.), the earth, that on which one goes ($\sqrt{gā}$).
āviśya (gerund \bar{a} $\sqrt{viś}$), entering, approaching, settling on.
ca, and.
bhūtāni (n. acc. pl.), beings, creatures.
dhārayāmi (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.
puṣṇāmi (1st sg. pr. indic. act. $\sqrt{puṣ}$), I cause to thrive, I cause to prosper, lit. I cause to flower.
ca, and.
auśadhīs (f. acc. pl.), plants, herbs.
sarvās (f. acc. pl.), all.
somas (m. nom. sg.), soma, Vedic drink of the gods.
bhūtvā (gerund $\sqrt{bhū}$), becoming, having become.
rasātmakas (m. nom. sg.), juicy-served, flavor-served, liquid-served, 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.)

अहं वैश्वानरो भूत्वा

aham vaiśvānaro bhūtvā

I, the digestive fire of all men becoming,

प्राणिनां देहम् आश्रितः ।

prāṇināṃ deham āśritaḥ

of breathing beings the body entering,

प्राणापानसमायुक्तः

prāṇāpānasamāyuktaḥ

the vital breath and the abdominal
breath joined with,

पचाम्यन्नं 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.

vaiśvānaras (m. nom. sg.), belonging to all
men, the digestive fire of all men.

bhūtvā (gerund $\sqrt{bhū}$), becoming, having
become.

prāṇinām (m. gen. pl.), of the breathing, of
breathing beings.

deham (m./n. acc. sg.), body, bodily frame.

āśritaḥ (m. nom. sg. p. pass. participle \bar{a}
 $\sqrt{śri}$), entering, joining, inhabiting.

prāṇāpāna (m.), inhalation and exhalation,
vital and abdominal breaths.

samāyuktaḥ (m. nom. sg. p. pass. participle
sam ā \sqrt{yuj}), joined with, united with.

(*prāṇāpāna-samāyuktaḥ*, 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.

सर्वस्य चाहं हृदि संनिविष्टो
*sarvasya cāham hṛdi saṁniviṣṭo**
 and of all I in the heart entered,

मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।
mattaḥ smṛtir jñānam apohanam ca
 from me memory, knowledge and rea-
 soning

वेदेश्च सर्वैर् अहम् एव वेद्यो
vedāiśca sarvāir aham eva vedyo
 and by the Vedas all I alone to be known,

वेदान्तकृद् वेदविद् एव चाहम् ॥
vedāntakṛd 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 Vedānta and
 the knower of the Vedas.

sarvasya (m. gen. sg.), of all.
ca, and.
aham (nom. sg.), I.
hṛdi (n. loc. sg.), in the heart.
saṁniviṣṭaḥ (m. nom. sg. p. pass. participle
saṁ ni viṣ), entered, seated.
mattaḥ (m. abl. sg.), from me.
smṛtis (f. nom. sg.), memory, knowledge.
jñānam (n. nom. sg.), wisdom, knowledge.
apohanam (n. nom. sg.), reasoning, objec-
 tion, 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 *√vid*), to be
 known, to be recognized.
vedāntakṛt (m. nom. sg.), Vedānta making,
 Vedānta maker.
vedavit (m. nom. sg.), Veda knowing.
eva, indeed (used as a rhythmic filler).
ca, and.
aham (nom. sg.), I.

* *Triṣṭubh* 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.

द्वाव् इमौ पुरुषौ लोके

*dvāv imāu puruṣāu loke**

two, these spirits in the world,

क्षरश्चाक्षर एव च ।

kṣaraścākṣara eva ca

the perishable and the imperishable;

क्षरः सर्वाणि भूतानि

kṣaraḥ sarvāṇi bhūtāni

perishable all beings

कूटस्थो ऽक्षर उच्यते ॥

kūṭastho '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.

puruṣāu (m. nom. dual), two spirits, two entities.

loke (m. loc. sg.), in the world.

kṣaras (m. nom. sg.), perishable, destructible.

ca, and.

akṣaras (m. nom. sg.), imperishable, eternal.

eva, indeed (used as a rhythmic filler).

ca, and.

kṣaras (m. nom. sg.), perishable, destructible.

sarvāṇi (n. nom. pl.), all.

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

kūṭasthas (m. nom. sg.), unchanging, immovable.

akṣaras (m. nom. sg.), imperishable, eternal.

ucyate (3rd sg. pr. indic. passive √vac), it is called, it is said, it is said to be.

* *Śloka* metre resumes.

उत्तमः पुरुषस् त्व् अन्यः

uttamaḥ puruṣas tv anyah
the highest spirit, but, other

परमात्मेत्य् उदाहृतः ।

paramātmety udāhṛtaḥ
the Supreme Self thus called

यो लोकत्रयम् आविश्य

yo lokatrayam āviśya
who, the three worlds entering,

बिभर्त्य् अव्यय ईश्वरः ॥

bibharty avyaya īśvaraḥ
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.

puruṣas (m. nom. sg.), spirit, man, being.
tu, but.

anyas (m. nom. sg.), other.

paramātmā (m. nom. sg.), Supreme Self,
Supreme Being.

iti, thus.

udāhṛtaḥ (m. nom. sg. p. pass. participle
ud ā √hr), called, named.

yas (m. nom. sg.), who, which.

lokatrayam (m. acc. sg.), the three worlds.

āviśya (gerund *ā √viś*), entering, approach-
ing, taking possession of.

bibharti (3rd sg. pr. indic. act. *√bhr*), he
supports, he bears.

avyayas (m. nom. sg.), eternal, imperishable.

īśvaras (m. nom. sg.), Lord, God.

यस्मात् क्षरम् अतीतो ऽहम्
yasmāt kṣaram atīto 'ham
 since the perishable transcending I,

अक्षराद् अपि चोत्तमः ।
akṣarād api cottamaḥ
 and than the imperishable also higher,

अतो ऽस्मि लोके वेदे च
ato 'smi loke vede ca
 therefore I am, in the world and in the
 Veda,

प्रथितः पुरुषोत्तमः ॥
prathitaḥ puruṣottamaḥ
 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.
kṣaram (m. acc. sg.), perishable, destructible.
atītas (m. nom. sg. p. pass. participle *ati* √*i*),
 going beyond, gone beyond, transcending,
 transcended.
aḥam (nom. sg.), I.
akṣarāt (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. √*as*), I am.
loke (m. loc. sg.), in the world.
vede (m. loc. sg.), in the Veda.
ca, and.
prathitas (m. nom. sg. p. pass. participle
 √*prath*), celebrated as, known as.
puruṣa (m.), spirit.
uttamas (m. nom. sg.), highest, supreme.
 (*puruṣottamas*, m. nom. sg., Supreme
 Spirit.)

यो माम् एवम् असंमूढो

yo mām evam asaṁmūḍho
who me thus undeluded

जानाति पुरुषोत्तमम् ।

jānāti puruṣottamam
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.

asaṁmūḍhas (m. nom. sg. p. pass. participle
a sam √*muh*), undeluded, unconfused.

jānāti (3rd sg. pr. indic. act. √*jñā*), he
knows.

puruṣottamam (m. acc. sg.), Supreme Spirit.

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

sarvavit (m. nom. sg.), all-knowing, omni-
scient, omniscient.

bhajati (3rd sg. pr. indic. act. √*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.

इति गुह्यतमं शास्त्रम्
iti guhyatamaṁ śāstram
 thus most secret doctrine

इदम् उक्तं मया जनघ ।
idam uktam mayā 'nagha
 this declared by me, O Blameless One,

एतद् बद्ध्वा बुद्धिमान् स्यात्
etaḍ buddhvā buddhimān syāt
 (to) this having awakened, enlightened
 one should be,

कृतकृत्यश्च भारत ॥
kṛtakṛtyaśca 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.
guhyatamaṁ (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 √*vac*), declared, proclaimed, explained.
mayā (inst. sg.), by me.
anagha (m. voc. sg.), O Blameless One, epithet of Arjuna.
etaḍ (n. acc. sg.), this.
buddhvā (gerund √*budh*), knowing, having known, awakened, having awakened.
buddhimān (m. nom. sg.), wise, enlightened.
syāt (3rd sg. optative act. √*as*), he should be, one should be.
kṛtakṛtyas (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 ।

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

अभयं सत्त्वसंशुद्धिर्

abhayaṃ sattvasaṃsuddhir

fearlessness, purity of being,

abhayaṃ (n. nom. sg.), fearlessness, absence of fear.

sattvasaṃsuddhis (f. nom. sg.), purity of being, purity of heart.

jñānayoga (m.), knowledge-Yoga, the Yoga of knowledge.

vyavasthitis (f. nom. sg. from *vi ava* $\sqrt{sthā}$), persevering in, directed towards, staying with, abiding in.

(*jñāna-yoga-vyavasthitis*, f. nom. sg. TP cpd., abiding in *jñāna-yoga*.)

dānam (n. nom. sg.), giving, charity.

damaśca (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.

ज्ञानयोगव्यवस्थितिः ।

jñānayogavyavasthitiḥ

knowledge-Yoga persevering in,

दानं दमश्च यज्ञश्च

dānaṃ damaśca yajñaśca

giving and self restraint and sacrifice,

स्वाध्यायस् तप आर्जवम् ॥

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,

XVI

2

अहिंसा सत्यम् अक्रोधम्

ahiṃsā satyam akrodhas

non-violence, veracity, absence of anger,

त्यागः शान्तिर् अपैशुनम् ।

tyāgaḥ śāntir apāiśunam

renunciation, serenity, non-calumny,

दया भूतेषु अलोलुप्त्वं

dayā bhūteṣu aloluptvaṃ

compassion for beings, freedom from
desire,

मार्दवं हीर् अचापलम् ॥

mārdavaṃ hrīr acāpalam

gentleness, modesty, absence of fickleness,

ahiṃsā (f. nom. sg.), non-violence, harm-
lessness.

satyam (n. nom. sg.), veracity, truth telling.

akrodhas (m. nom. sg.), absence of anger,
absence of wrath.

tyāgas (m. nom. sg.), renunciation, abandon-
ment.

śāntis (f. nom. sg.), peace, serenity, tran-
quility.

apāiśunam (n. nom. sg.), absence of cal-
umny, non-slanderousness.

dayā, (f. nom. sg.), compassion, pity.

bhūteṣu (n. loc. pl.), in beings, for beings,
for creatures.

aloluptvam (n. nom. sg.), freedom from de-
sire, freedom from lust.

mārdavam (n. nom. sg.), gentleness, kind-
ness.

hrīs (f. nom. sg.), modesty, timidity, shyness.

acāpalam (n. nom. sg.), discretion, absence
of fickleness, steadiness.

Non-violence, truth, absence of
anger,

Renunciation, serenity, absence of
calumny,

Compassion for all beings, freedom
from desire,

Gentleness, modesty, absence of
fickleness,

XVI

3

तेजः क्षमा धृतिः शौचम्

tejah kṣamā dhṛtiḥ śāucam

vigor, patience, fortitude, purity,

अद्रोहो नातिमानिता ।

adroho nātimānitā

freedom from malice, not excessive pride,

भवन्ति संपदं दैवीम्

bhavanti saṃpadam dāivīm

they are the endowment to the divine
destiny

अभिजातस्य 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.

kṣamā (f. nom. sg.), patience, forbearance.

dhṛtis (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. √bhū), they are.

saṃpadam (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.

XVI

4

दम्भो दर्पो ऽभिमानश्च
dambho darpo 'bhimānaśca
hypocrisy, arrogance, and conceit,

क्रोधः पारुष्यम् एव च ।
krodhaḥ pāruṣyam eva ca
anger and harshness (of language) too,

अज्ञानं चाभिजातस्य
ajñānam cābhijātasya
and ignorance of the born,

पार्थ संपदम् आसुरीम् ॥
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, haughti-
ness, hostility.
ca, and.
krodhas (m. nom. sg.), anger, wrath.
pāruṣyam (n. nom. sg.), harshness, rough-
ness (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 Pṛthā, epithet
of Arjuna.
sampadam (f. acc. sg.), endowment, condi-
tion, quality, destiny.
āsurīm (f. acc. sg.), the demonic, to the
demonic.

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5

दैवी संपद विमोक्षाय
dāivī saṃpad vimokṣāya
 the divine destiny (leads) to liberation;

निबन्धायासुरी मता ।
nibandhāyāsūrī matā
 to bondage the demonic thought to be.

मा शुचः संपदं दैवीम्
mā śucaḥ saṃpadam dāivīm
 do not grieve! to the endowment divine

अभिजातो जसि 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.
saṃpad (f. nom. sg.), endowment, characteristic, quality, destiny.
vimokṣāya (m. dat. sg.), to liberation, to release.
nibandhāya (m. dat. sg.), to bondage.
āsūrī (f. nom. sg.), demonic, pertaining to demons.
matā (f. nom. sg. p. pass. participle √*man*), thought, thought to be, it is thought.
mā, do not, never.
śucas (2nd sg. aorist subjunctive √*śuc*), grieve, thou grieve, thou sorrowest.
(mā śucas, 2nd sg. aorist subjunctive √*śuc*, do not grieve, do not sorrow.)
saṃpadam (f. acc. sg.), endowment, characteristic, quality.
dāivīm (f. acc. sg.), divine, heavenly.
abhijātas (n. nom. sg. p. pass. participle *abhi* √*jan*), born, well-born.
asi (2nd sg. √*as*), thou art.
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, epithet of Arjuna.

द्वौ भूतसर्गौ लोके ऽस्मिन्
dvāu bhūtasargāu loke 'smin
 two being-creations in world this

दैव आसुर एव च ।
dāiva āsura eva ca
 the divine and the demonic.

दैवो विस्तरशः प्रोक्त
dāivo vistaraśah prokta
 the divine at length (has already been)
 explained.

आसुरं पार्थ मे शृणु ॥
āsuram pārtha me śṛṇu
 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 √vac*), declared, explained.
āsuram (m. acc. sg.), demonic, pertaining to demons.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
me (gen. sg.), of me, from me.
śṛṇu (2nd imperative act. *√śru*), hear!

प्रवृत्तिं च निवृत्तिं च

pravṛttim ca nivṛttim ca

activity and inactivity

जना न विदुर् आसुराः ।

janā na vidur āsurāḥ

men not they know the demonic,

न शौचं नापि चाचारो

na śāucaṁ nāpi cācāro

nor purity nor even good conduct.

न सत्यं तेषु विद्यते ॥

na satyaṁ teṣu 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.**

pravṛttim (f. acc. sg.), activity, progress.

ca, and.

nivṛttim (f. acc. sg.), inactivity, cessation,
leaving off.

ca, and.

janās (m. nom. pl.), men.

na, not.

vidus (3rd pl. perfect act. $\sqrt{\text{vid}}$ with present
meaning), they know, they understand.

āsurās (nom. pl.), the demonic.

na, not, nor.

śāucaṁ (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.

satyaṁ (n. nom. sg.), truth.

teṣu (m. loc. pl.), in them.

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

असत्यम् अप्रतिष्ठं ते
asatyam apratiṣṭham te
 without truth, unstable, they

जगद् आहूर् अनीश्वरम् ।
jagad āhur anīśvaram
 “the universe,” they say (is) “without
 a God.

अपरस्परसंभूतं
aparasparasambhūtam
 not one by the other (cause) brought into
 being.

किम् अन्यत् कामहेतुकम् ॥
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.
apraṭiṣṭham (n. nom. sg. from a *prati* √*sthā*),
 unstable, having no solid ground.
te (m. nom. pl.), they.
jagat (n. acc. sg.), universe, world, all that
 moves.
āhus (3rd pl. perfect act. √*ah* with present
 meaning), they say, they declare, they
 maintain.
anīśvaram (m. acc. sg.), without a god, god-
 less.
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 sometimes trans-
 lated 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.

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9

एतां दृष्टिम् अवाष्टभ्य
etām dr̥ṣṭim avaṣṭabhya
this view holding,

नष्टात्मानोऽल्पबुद्धयः ।
naṣṭātmāno 'lpabuddhayaḥ
(men of) lost selves and (of) small
intelligence,

प्रभवन्त्युग्रकर्माणः
prabhavanti ugrakarmāṇaḥ
they come forth, cruel actions,

क्षयाय जगतोऽहिताः ॥
kṣayāya 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.
dr̥ṣṭim (f. acc. sg.), view, point of view.
avaṣṭabhya (gerund *ava* √*stabh*), holding,
supporting.
naṣṭātmānas (m. nom. pl. BV cpd.), they of
lost selves, they who have lost their selves.
alpabuddhayaḥ (m. nom. pl. BV cpd.), of
small intelligence, those whose intelligence
is small.
prabhavanti (3rd pl. pr. indic. act. *pra* √*bhū*),
they come forth, they arise, they come into
being.
ugrakarmāṇas (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.

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10

कामम् आश्रित्य दुष्पूरं
kāmam āśritya duṣpūram
desire attached to, insatiable,

दम्भमानमदान्विताः ।
dambhamānamadānvitāḥ
hypocrisy, arrogance, lust attended by,

मोहाद् गृहीत्वा ऽसद्ग्राहान्
mohād grhītvā 'sadgrāhān
from delusion having accepted false
notions,

प्रवर्तन्ते ऽशुचिब्रताः ॥
pravartante 'śucivratāḥ
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} $\sqrt{śri}$), attaching to, adhering to, attached to, depending on.
duṣpūram (m. acc. sg.), "difficult to fill," insatiable, voracious.
dambha (m.), hypocrisy, fraud.
māna (m.), arrogance, pride.
mada (m.), lust, intoxication, hilarity, drunkenness.
anvītas (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.
vatās (n./m. nom. pl.), vows, purposes, rules, customs.
(*aśuci-vratās*, m. nom. pl. KD cpd., unclean vows.)

चिन्ताम् अपरिमेयां च
cintām aparimeyāṁ ca
 and of anxiety immeasurable

प्रलयान्ताम् उपाश्रिताः ।
pralayāntām upāśritāḥ
 in death ending clinging,

कामोपभोगपरमा
kāmopabhogaparamā
 desire gratification highest aim,

एतावद् इति निश्चिताः ॥
etāvad iti niścītāḥ
 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* √*li*
 + *antām*), ending in death, dissolution
 and death, dissolution and end.

upāśritās (m. nom. pl. p. pass. participle
upa ā √*śri*), clinging, adhering to.

kāma (m.), desire, lust.

upabhoga (m.), gratification, enjoyment.

paramās (m. nom. pl.), highest aim, holding
 as highest object.

(*kāmopabhogaparamās*, m. nom. pl. BV
 cpd., holding gratification of desire as
 highest aim [pl. refers to "those of lost
 selves," stanza 9].)

etāvad, so much.

iti, thus.

niścītās (m. nom. pl.), convinced, having no
 doubt.

आशापाशशतैर् बद्धाः
āśāpāśaśatāir baddhāḥ
 by hope-snare a hundred bound

कामक्रोधपरायणाः ।
kāmakrodhaparāyaṇāḥ
 desire and anger devoted to,

ईहन्ते कामभोगार्थम्
ihante kāmabhogārtham
 they seek, desire-gratification-aim,

अन्यायेनार्थसंचयान् ॥
anyāyēnārthasaṁcayān
 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
 √*bandh*), bound, fettered.
kāma (m.), desire, lust.
krodha (m.), anger, wrath.
parāyaṇās (m. nom. pl. ifc.), devoted to,
 holding as highest aim.
(kāmakrodhaparāyaṇās, m. nom. pl. BV
 cpd., devoted to desire and anger.)
ihante (3rd pl. pr. indic. mid. √*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.
saṁcayān (m. acc. pl.), hoards, accumula-
 tions, quantities.
(artha-saṁcayān, m. acc. pl. TP cpd., hoards
 of wealth.)

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13

इदम् अद्य मया लब्धम्
idam adya mayā labdham
“this today by me obtained,

इदं प्राप्स्ये मनोरथम् ।
idam prāpsyē manoratham
this I shall attain wish,

इदम् अस्तीदम् अपि मे
idam astīdam api me
this it is, this also mine

भविष्यति पुनर् धनम् ॥
bhaviṣyati 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
√*labh*), obtained, acquired.
imam (m. acc. sg.), this.
prāpsyē (1st sg. mid. fut. *pra* √*āp*), 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. √*as*), it is.
idam (n. nom. sg.), this.
api, also, even.
me (gen. sg.), of me, mine, my.
bhaviṣyati (3rd sg. fut. act. √*bhū*), it shall be,
it shall become.
punar, again, also.
dhanam (n. nom. sg.), wealth, property,
booty.

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14

असौ मया हतः शत्रुर्
asāu mayā hataḥ śatrur
 “that by me slain enemy

हनिष्ये चापरान् अपि ।
haniṣye cāparān api
 and I shall slay others also,

ईश्वरो ऽहम् अहं भोगी
īśvaro '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.
hataḥ (m. nom. sg. p. pass. participle √han),
 slain, killed.
śatrur (m. nom. sg.), enemy, foe.
haniṣye (1st sg. fut. mid. √han), I shall slay,
 I shall kill.
ca, and.
aparān (m. acc. pl.), others.
api, also, even.
īśvaras (m. nom. sg.), lord, God.
aham (nom. sg.), I.
aham (nom. sg.), I.
bhogī (m. nom. sg.), enjoyer, eater.
siddhas (m. nom. sg.), successful, accom-
 plished, fulfilled.
aham (nom. sg.), I.
balavān (m. nom. sg.), powerful, mighty.
sukhī (m. nom. sg.), happy, blissful.

आढ्यो ऽभिजनवान् अस्मि
ādhyo 'bhijanavān asmi
 “wealthy, high-born I am.

को ऽन्यो ऽस्ति सदृशो मया ।
ko 'nyo 'sti sadrśo mayā
 what other there is such as me?

यक्ष्ये दास्यामि मोदिष्ये
yakṣye dāsyāmi modiṣya
 I shall sacrifice, I shall give, I shall
 rejoice.”

इत्य् अज्ञानविमोहिताः ॥
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. √*as*), I am.
kas (m. nom. sg.), what? who?
anyas (m. nom. sg.), other.
asti (3rd sg. pr. indic. √*as*), there is, he is, it is.
sadrśas (m. nom. sg.), like, resembling, such as.
mayā (m. inst. sg.), me, by me.
yakṣye (1st sg. mid. fut. √*yaj*), I shall sacrifice, I shall worship.
dāsyāmi (1st sg. act. fut. √*dā*), I shall give, I shall be charitable.
modiṣya (*saṁdhi* for *modiṣye*, 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* √*muh*), the deluded, those who are deluded.
 (*ajñānavimohitās*, m. nom. pl. TP cpd., those who are deluded by ignorance.)

अनेकचित्तविभ्रान्ता
anekacittavibhrāntā
 not one imagining led astray

मोहजालसमावृताः ।
mohajālasamāvṛtāḥ
 delusion net enveloped,

प्रसक्ताः कामभोगेषु
prasaktāḥ kāmabhogeṣu
 attached to desire gratifications,

पतन्ति नरके ऽशुचौ ॥
patanti narake 'śucāu
 they fall into hell, unclean.

**Led astray by many imaginings,
 Enveloped in a net of delusion,
 Attached to the gratification of desires,
 They fall into a foul hell.**

aneka, not one, i.e. many.
citta (n.), thought, imagining.
vibhrāntās (m. nom. pl. p. pass. participle
vi √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 delu-
 sion.
samāvṛtās (m. nom. pl. p. pass. participle
sam ā √vr), enveloped, covered.
(mohajālasamāvṛtās, m. nom. pl. TP cpd.,
 enveloped in a net of delusion.)
prasaktās (m. nom. pl. p. pass. participle
pra √sañj), attached, clinging.
kāmabhogeṣu (m. loc. pl.), in desire-gratifi-
 cations, to the gratification of desire.
patanti (3rd sg. pr. indic. act. *√pat*), they
 fall.
narake (m. loc. sg.), into hell.
aśucāu (m. loc. sg.), unclean, impure.

आत्मसंभाविताः स्तब्धा
ātmasambhāvītā' stabdhā
 self conceited, stubborn,

धनमानमदान्विताः ।
dhanamānamadānvitāḥ
 wealth-pride-arrogance accompanied by,

यजन्ते नामयज्ञैस्ते
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.

ātmasambhāvītās (m. nom. pl. p. pass. participle *ātma sam √bhū*), self conceited, self-centered.

stabdhās (m. nom. pl. p. pass. participle *√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 √i*), accompanied by, attended by.

(*dhanamānamadānvitās*, m. nom. pl. TP cpd., accompanied by the pride and arrogance of wealth.)

yajante (3rd pl. pr. indic. mid. *√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.

XVI

18

अहंकारं बलं दर्पं

ahaṅkāraṁ balaṁ darpaṁ

egotism, force, insolence,

कामं क्रोधं च संश्रिताः ।

kāmaṁ krodhaṁ ca saṁśritāḥ

desire and anger clinging to

माम् आत्मपरदेहेषु

mām ātmaparadeheṣu

me in (their) own and others' bodies

प्रद्विषन्तो ऽभ्यसूयकाः ॥

pradvīṣanto 'bhyasūyakāḥ

hating, the envious ones.

Clinging to egotism, force, insolence,

Desire, and anger,

Those malicious people hate Me

In their own and others' bodies.

ahaṅkāraṁ (m. acc. sg.), egotism "I making."

balaṁ (n. acc. sg.), force, might.

darpaṁ (m. acc. sg.), insolence, haughtiness, arrogance.

kāmaṁ (m. acc. sg.), desire, lust.

krodhaṁ (m. acc. sg.), anger, wrath.

ca, and.

saṁśritāḥ (m. nom. pl. p. pass. participle *saṁ* √*śri*) clinging to, attached to.

mām (acc. sg.), me.

ātmaparadeheṣu (m./n. loc. pl.), in own and others' bodies.

pradvīṣantas (m. nom. pl. pr. participle act. *pra* √*dviṣ*), hating, loathing.

abhyasūyakāḥ (m. nom. pl.), the envious, the indignant, those who are envious, those who grumble.

तान् अहं द्विषतः क्रूरान्
tān ahaṁ dviṣataḥ krūrān
 them I the hating, the cruel,

संसारेषु नराधमान् ।
samsāreṣu narādhamān
 in the cycles of rebirth, men vile,

क्षिपाम्य् अजस्रम् अशुभान्
kṣipāmy ajasram aśubhān
 I hurl constantly, the vicious,

आसुरीषू एव योनिषु ॥
āsuriṣu eva yoniṣu
 into demonic wombs.

Those cruel haters,
 The worst of men, I constantly hurl
 Into the wombs of demons
 In the cycles of rebirth.

tān (m. acc. pl.), them.
ahaṁ (nom. sg.), I.
dviṣatas (m. acc. pl. pr. participle act. √*dviṣ*),
 the hating, those who hate.
krūrān (m. acc. pl.), the ferocious, those
 who are cruel.
samsāreṣu (m. loc. pl.), in the cycles of re-
 birth, into the cycles of reincarnation.
narādhamān (m. acc. pl.), vile men, wretches.
kṣipāmi (1st. sg. pr. indic. act. √*kṣip*), I hurl,
 I throw.
ajasram (adv.), perpetually, always.
aśubhān (m. acc. pl.), the vicious, the un-
 clean, the unpurified.
āsuriṣu (f. loc. pl.), into demonic.
eva, indeed (used as a rhythmic filler).
yoniṣu (f. loc. pl.), into wombs, in wombs.
 (*āsuriṣu yoniṣu*, f. loc. pl., into demonic
 wombs, into the wombs of demons.)

XVI

20

आसुरीं योनिम् आपन्ना
āsurīm yonim āpannā
demonic womb entering

मूढा जन्मनि जन्मनि ।
mūḍhā janmani janmani
the deluded in birth in birth

माम् अप्राप्यैव कौन्तेय
mām aprāpyāiva kāunteya
me not attaining, Son of Kuntī,

ततो यान्त् अथमां 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.
āpannās (m. nom. pl. p. pass. participle *ā* \sqrt{pad}), entering, approaching.
mūḍhās (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* $\sqrt{āp}$), 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. $\sqrt{yā}$), they go.
adhamam (f. acc. sg. superl.), lowest, worst.
gatim (f. acc. sg.), goal, path.

त्रिविधं नरकस्येदं

trividham narakasyedaṁ

threefold of hell this

द्वारं नाशनम् आत्मनः ।

dvāraṁ nāśanam ātmanaḥ

the gate, destructive of the self,

कामः क्रोधस् तथा लोभस्

kāmaḥ 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.

idaṁ (n. nom. sg.), this.

dvāraṁ (n. nom. sg.), gate, door.

nāśanam (n. nom. sg.), destructive, destroying.

ātmanaḥ (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.

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

trayam (n. acc. sg.), triad, group of three.

tyajet (3rd sg. opt. act. √*tyaj*), one should abandon, he should renounce.

XVI

22

एतैर् विमुक्तः कौन्तेय
etāir vimuktaḥ kāunteya
by these released, Son of Kuntī,

तमोद्वारैस् त्रिभिर् नरः ।
tamodvārāis tribhīr naraḥ
by tamas gates three, a man

आचरत्य् आत्मनः श्रेयस्
ācaratya ātmanaḥ śreyas
does for the self best

ततो याति परां गतिम् ॥
tato yāti parāṁ 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*
√muc), released, liberated.
kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna.
tamodvārāis (n. inst. pl.), by tamas gates, by
doors of tamas.
tribhīs (n. inst. pl.), by three.
naras (m. nom. sg.), man, a man.
ācarati (3rd sg. pr. indic. act. *ā* *√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. *√yā*), he goes,
he proceeds.
parām (f. acc. sg.), highest, supreme.
gatim (f. acc. sg.), goal, path.

यः शास्त्रविधिम् उत्सृज्य

yah śāstravidhim 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 parāṃ gatim

nor to happiness nor to the highest goal.

He who acts under the impulse of desire,

**Casting aside the injunctions of the
scriptures,**

Does not attain perfection,

**Nor happiness, nor the highest
goal.**

yas (m. nom. sg.), who.

śāstravidhim (m. acc. sg.), scripture knowl-
edge, scripture injunction.

utsrjya (gerund *ud √srj*), casting aside, let-
ting go, ignoring.

vartate (3rd sg. pr. indic. mid. \sqrt{vrt}), he
follows, he turns.

kāmakāratas (m. abl. sg.), according to
inclination, "from desire-making," ac-
cording to own desire.

na, not.

sa (m. nom. sg.), he, this one.

siddhim (f. acc. sg.), perfection, to per-
fection, to success.

avāpnoti (3rd sg. pr. indic. act. *ava √āp*), he
attains, he reaches.

na, nor, not.

sukham (n. acc. sg.), happiness, bliss, to
happiness.

na, not, nor.

parāṃ (f. acc. sg.), highest, supreme.

gatim (f. acc. sg.), goal, path.

तस्माच्च छास्त्रं प्रमाणं ते
tasmāc chāstram pramānam 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 pre-
 scribed,

कर्म कर्तुम् इहार्हसि ॥
karma kartum ihārhasi
 action to perform here in this world thou
 shouldst.

**Therefore, determining your standard
 by the scriptures,
 As to what is and what is not to be
 done,
 Knowing the scriptural injunction
 prescribed,
 You should perform action here in
 this world.**

tasmāt (m. abl. sg.), from this, therefore.
śāstram (n. nom. sg.), scripture, sacred
 writing.
pramānam (n. nom. sg.), standard, measure.
te (gen. sg.), of thee.
kārya (gerundive \sqrt{kr}), to be done, duty.
akārya (gerundive $a\sqrt{kr}$), not to be done.
vyavasthitāu (m. acc. dual p. pass. participle
vi ava $\sqrt{sthā}$), 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 $\sqrt{jñā}$), 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

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.

uvāca (3rd sg. perf. act. √vac), he said, he spoke.

1

ये शास्त्रविधिम् उत्सृज्य

ye śāstravidhim utsrjya

who, scripture injunction casting aside,

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

śāstravidhim (m. acc. sg.), scripture injunction, rule of Vedic scripture.

utsrjya (gerund *ud* √srj), casting aside, throwing away.

यजन्ते श्रद्धयान्विताः ।

yajante śraddhayānvitāḥ

they sacrifice, faith filled with,

yajante (3rd pl. pr. indic. mid. √yaj), they sacrifice, they worship.

śraddhayānvitās (m. nom. pl.), full of faith, accompanied by faith.

तेषां निष्ठा तु का कृष्ण

teṣāṃ niṣṭhā tu kā kṛṣṇa

of them the standing, indeed, what
Krishna?

teṣām (m. gen. pl.), of these, of them.

niṣṭhā (f. nom. sg.), standing, position.

tu, indeed, but.

kā (f. nom. sg. interrog.), what?

kṛṣṇa (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.

सत्त्वम् आहो रजस् तमः ॥

sattvam āho rajas tamaḥ

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?

XVII

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

śrībhagavān (m. nom. sg.), The Blessed Lord, the Blessed One.
uvāca (3rd sg. perf. act. √*vac*), he said, he spoke.

2

त्रिविधा भवति श्रद्धा
trividhā bhavati śraddhā
three kinds is faith

trividhā (f. nom. sg.), triple, of three kinds.
bhavati (3rd sg. pr. indic. √*bhū*), is, it is.
śraddhā (f. nom. sg.), faith.

देहिनां सा स्वभावजा ।
dehinām sā svabhāvajā
of the embodied, it, innate-nature-born,

dehinām (m. gen. pl.), of the embodied, of embodied beings, of embodied ones.

सात्त्विकी राजसी चैव
sāttvikī rājasī cāiva
sattvic and rajasic

sā (f. nom. sg.), it, this, she.
svabhāvajā (f. nom. sg.), born of own nature, born of innate nature.

तामसी चेति तां शृणु ॥
tāmasī ceti tāṁ śṛṇu
and tamasic thus; (of) this hear!

sāttvikī (f. nom. sg.), sattvic, pertaining to the guṇa of sattva.

rājasī (f. nom. sg.), rajasic, pertaining to the guṇa of rajas.

ca, and.

eva, indeed (used as a rhythmic filler).

tāmasī (f. nom. sg.), tamasic, pertaining to the guṇa of tamas.

ca, and.

iti, thus, so.

tāṁ (f. acc. sg.), this, of this.

śṛṇu (2nd sg. imperative √*śru*), hear!

The Blessed Lord spoke:
The faith of embodied beings is of three
kinds,
Born of their innate nature;
It is sattvic, rajasic,
And tamasic. Now hear of this.

XVII

3

सत्त्वानुरूपा सर्वस्य
sattvānurūpā sarvasya
the truth in accordance with of each,

श्रद्धा भवति भारत ।
śraddhā bhavati bhārata
faith it is, Descendant of Bharata.

श्रद्धामयो ज्यं पुरुषो
śraddhāmayo 'yam puruṣo
made of faith this man

यो यच्छ्रद्धः स एव सः ॥
yo yacchraddhaḥ sa eva saḥ
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., fol-
lowing truth.)
sarvasya (m. gen. sg.), of all, of each.
śraddhā (f. nom. sg.), faith.
bhavati (3rd sg. pr. indic. √*bhū*), 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.
puruṣas (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.

XVII

4

यजन्ते सात्त्विका देवान्
yajante sāttvikā devān
they sacrifice, the sattvic, to the gods

यक्षरक्षांसि राजसाः ।
yakṣarakṣāmsi rājasāḥ
to the spirits and demons the rajasic

प्रेतान् भूतगणांश्चान्ये
pretān bhūtagaṇāṅścānye
to the departed and the hordes of ghosts,
the others,

यजन्ते तामसा जनाः ॥
yajante tāmasā janāḥ
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 guṇa of rajas.
pretān (m. acc. pl. p. pass. participle *pra* \sqrt{i}), to the departed, to the dead.
bhūtagaṇān (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 guṇa of tamas.
janās (m. nom. pl.), men.

XVII

5

अशास्त्रविहितं घोरं
aśāstravīhitam ghoram
not scripture enjoined, terrible,

तप्यन्ते ये तपो जनाः ।
tapyante ye tapo janāḥ
they undergo, who, austerities men

दम्भाहंकारसंयुक्ताः
dambhāhaṅkārasamyuktāḥ
hypocrisy and egotism joined with,

कामरागबलान्विताः ॥
kāmarāgabalanvītāḥ
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,

aśāstravīhitam (n. acc. sg. p. pass. participle
a śāstra vi √dhā), not ordained by scrip-
ture, not prescribed by scripture.
ghoram (n. acc. sg.), terrible, awful.
tapyante (3rd pl. pr. mid. \sqrt{tap}), they un-
dergo, 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.
ahaṅkāra (m.), "I making," egotism.
samyuktās (m. nom. pl. p. pass. participle
sam √yuj), united with, joined with.
(*dambhāhaṅkārasamyuktās*, 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.
anvītās (m. nom. pl. p. pass. participle *anu*
 \sqrt{i}), accompanied by, along with.
(*kāmarāgabalanvītās*, m. nom. pl. TP cpd.,
accompanied by desire, anger and force.)

XVII

6

कर्षयन्तः शरीरस्थं
karṣayantaḥ śarīrasthaṁ
torturing in the body

भूतग्रामम् अचेतसः ।
bhūtagrāmam acetasaḥ
the aggregate of elements, unthinking,

मां चैवान्तः शरीरस्थं
mām cāivāntaḥ śarīrasthaṁ
and me thus within the body

तान्विद्ध्य आसुरनिश्चयान् ॥
tān viddhy āsuraniścayān
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.

karṣayantas (m. nom. pl. causative pr. participle act. √*krṣ*), torturing, causing to plow up, causing to injure.
śarīrastham (m. acc. sg.), within the body, existing in the body.
bhūtagrāmam (m. acc. sg.), aggregate of elements, multitude of elements.
acetasaḥ (m. nom. pl.), unthinking, mindless.
mām (acc. sg.), me.
ca, and.
eva, thus, indeed (often used as a rhythmic filler).
antar, within, inside.
śarīrastham (m. acc. sg.), within the body, existing within the body.
tān (m. acc. pl.), them.
viddhi (2nd sg. imperative act. √*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.

XVII

7

आहारस् त्व अपि 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 ॥
teṣāṃ bhedaṃ imaṃ 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. √*bhū*), 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.
teṣām (m. gen. pl.), of them.
bhedam (m. acc. sg.), distinction, difference,
“splitting.”
imaṃ (m. acc. sg.), this.
śṛṇu (2nd sg. imperative act. √*śru*), hear!

XVII

8

आयुः सत्त्वबलारोग्य-

āyusattvabalārogya-

life, virtue, strength, health,

मुखप्रीतिविवर्धनाः ।

sukhaprītivivardhanāḥ

happiness, satisfaction promoting,

रस्याः स्निग्धाः स्थिरा हृद्या

rasyāḥ snigdḥāḥ sthīrā hr̥dyā

savory, smooth, firm, pleasant to the
stomach;

आहाराः सात्त्विकप्रियाः ॥

āhārāḥ sātत्विकapriyāḥ

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 √vr̥dh), promoting, increasing, aug-
menting.

(*āyusattvabalārogyasukhaprītivivardhanās*,
m. nom. pl. TP cpd., promoting life, virtue,
strength, health, happiness and satisfac-
tion.)

rasyās (m. nom. pl.), savory, flavorful,
pleasant tasting.

snigdḥās (m. nom. pl.), smooth, glutinous,
sticky.

sthīrās (m. nom. pl.), firm, solid.

hr̥dyās (m. nom. pl.), “hearty,” pleasant,
dainty, pleasant to the stomach.

āhārās (m. nom. pl.), foods.

sātत्विकapriyās (m. nom. pl.), dear to the
sattvic, preferred by those characterized
by the guṇa of sattva.

कट्वम्ललवणात्युष्ण-

kaṭvamlalavaṇātyuṣṇa-

pungent, sour, salty, excessively hot,

तीक्ष्णरूक्षविदाहिनः ।

tīkṣṇarūkṣavidāhinaḥ

harsh, astringent, scorching

आहारा राजसस्येष्टा

āhārā rājasasyeṣṭā

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.

kaṭu, pungent, acrid, sharp.

amla, sour, acid, vinegary.

lavaṇa, salty, briny, saline.

atyuṣṇa, excessively hot.

tīkṣṇa, harsh, fiery, acid.

rūkṣa, astringent, rough, dry.

vidāhinas (m. nom. pl.), burning, scorching
(the plural serves for all the preceding
adjectives).

(*kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinas*,
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 *guṇa* of *rajas*.

iṣṭās (m. nom. pl. p. pass. participle √*iṣ*),
desired, wished for.

duḥkha (n.), pain, misery.

śoka (m.), sorrow, grief.

āmaya (m.), sickness, disease.

pradās (m. nom. pl.), causing, yielding.

(*duḥkhaśokāmayapradās*, m. nom. pl. TP
cpd., causing pain, sorrow and sickness.)

XVII

10

यातयामं गतरसं

yātayāmaṃ gatarasaṃ

stale, tasteless

पूति पर्युषितं च यत् ।

pūti paryuṣitaṃ ca yat

putrid and left-over which

उच्छिष्टम् अपि चामेध्यं

ucchiṣṭam api cāmedhyaṃ

rejected and also foul

भोजनं तामसप्रियम् ॥

bhojanaṃ 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.

yātayāmaṃ (n. nom. sg.), used, spoiled, stale.

gatarasaṃ (n. nom. sg.), tasteless, flavorless.

pūti (n. nom. sg.), putrid, stinking, fetid.

paryuṣitaṃ (n. nom. sg. p. pass. participle *pari* √*vas*), left over, stale.

ca, and.

yad (n. nom. sg.), which.

ucchiṣṭam (n. nom. sg. p. pass. participle *ud* √*śiṣ*), rejected, left remaining.

api, also, even.

ca, and.

amedhyaṃ (n. nom. sg.), impure, foul, not fit for sacrifice.

bhojanaṃ (n. nom. sg.), food, feeding.

tāmasapriyam (n. nom. sg.), dear to the tamasic, preferred by those characterized by the guṇa 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 *kṣatriya*, or warrior, caste, the Bhagavad Gītā, along with some other interpolations of a moral or religious character, was probably inserted into the poem later by the priestly caste of brāhmins.

XVII

11

अफलाकाङ्क्षिभिर्यज्ञो
aphalākāṅkṣibhīr yajño
by the non-fruit-desiring, sacrifice,

विधिदृष्टो य इज्यते ।
vidhidṛṣṭo ya ijyate
scripture observing, which it is offered,

यष्टव्यम् एवेति मनः
yaṣṭavyam eveti manah
“to be sacrificed” only thus the mind

समाधाय स सात्त्विकः ॥
samādhāya sa sāttvikaḥ
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.**

aphalākāṅkṣibhis (m. inst. pl.), by the non-fruit-desiring (as TP cpd.) by those who do not desire fruit.
yajñas (m. nom. sg.), sacrifice, worship.
vidhidṛṣṭas (m. nom. sg. p. pass. participle *vidhi √dṛś*), scripture observing.
yas (m. nom. sg.), who, which.
ijyate (3rd sg. pr. passive *√yaj*), it is offered, it is sacrificed.
yaṣṭavyam (n. acc. sg. gerundive *√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 ā √dhā*), concentrating, composing, fixing.
sa (m. nom. sg.), this, he.
sāttvikas (m. nom. sg.), sattvic, pertaining to him who is characterized by the guṇa of sattva.

XVII

12

अभिसंधाय तु फलं
abhisāndhāya tu phalaṃ
having in view, but, the fruit,

दम्भार्थम् अपि चैव यत् ।
dambhārtham api cāiva yat
and hypocritical purpose also which

इज्यते भरतश्रेष्ठ
ijyate bharataśreṣṭha
it is offered, Best of the Bharatas,

तं यज्ञं विद्धि राजसम् ॥
taṃ 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.**

abhisāndhāya (gerund *abhi sam √dhā*),
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.
bharataśreṣṭha (m. voc. sg.), Best of the
Bharatas, epithet of Arjuna.
taṃ (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 guṇa of
rajas.

XVII

13

विधिहीनम् असृष्टान्नं
vidhīhīnam asṛṣṭānnaṁ
scripture discarded, not offered food,

मन्त्रहीनम् अदक्षिणम् ।
mantrahīnam adakṣiṇam
sacred text discarded, without fee,

श्रद्धाविरहितं यज्ञं
śraddhāvīrahitaṁ yajñaṁ
faith-devoid sacrifice

तामसं परिचक्षते ॥
tāmasaṁ 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.

vidhīhīnam (n. acc. sg.), scripture discarded,
scripture lacking.
asṛṣṭa (p. pass. participle *a* √*srj*), not of-
fered, not let go.
annam (n. nom. acc. sg.), grain, food.
(*asṛṣṭa-ānnaṁ*, n. acc. sg. KD cpd., unof-
fered food.)
mantrahīnam (n. acc. sg.), sacred formula
discarded, sacred formula lacking.
adakṣiṇam (n. acc. sg.), without fee, fee not
being paid.
śraddhāvīrahitaṁ (n. acc. sg. p. pass. parti-
ciple *śraddhā* vi √*rah*), devoid of faith,
faith deserted.
yajñaṁ (m. acc. sg.), sacrifice, worship.
tāmasam (m. acc. sg.), tamasic, pertaining
to him who is characterized by the guṇa
of tamas.
paricakṣate (3rd pl. mid. *pari* √*cakṣ*), they
regard as, they see as.

XVII

14

देवद्विजगुरुप्राज्ञ-
devadvijaguruprājña-
gods, the twice born, teachers and wise
men

पूजनं शौचम् अर्जवम् ।
pūjanam śāucam ārjavam
reverencing; purity, rectitude,

ब्रह्मचर्यम् अहिंसा च
brahmacaryam ahimsā ca
continence non-violence

शारीरं तप उच्यते ॥
śārīram tapa ucyate
bodily austerities, 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 $\sqrt{pūj}$), revering,
reverencing.
(*devadvijaguruprājñapūjanam*, n. nom. sg.
TP cpd., revering the gods, the twice-born,
the teacher and the man of wisdom.)
śāucam (n. nom. sg.), purity, cleanliness of
mind and body.
ārjavam (n. nom. sg.), rectitude, virtue.
brahmacaryam (n. nom. sg.), continence,
chastity, keeping the vow of the brahma-
cārin.
ahimsā (f. nom. sg.), non-violence, harm-
lessness.
ca, and.
śārīram (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.

अनुद्वेगकरं वाक्यं

anudvegakaram vākyaṃ

not-causing-distress speech

सत्यं प्रियहितं च यत् ।

satyaṃ priyahitaṃ ca yat

truthful, agreeable and salutary, which

स्वाध्यायाभ्यसनं चैव

svādhyāyābhyasanam cāiva

and recitation-of-sacred-texts practice

वाङ्मयं तप उच्यते ॥

vāṅmayam tapa ucyate

speech formed austerly 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.

vākyaṃ (n. nom. sg.), word, speech.

satyaṃ (n. nom. sg.), true, truthful.

priya (m.), agreeable, pleasant.

hitam (n. nom. sg. p. pass. participle $\sqrt{dhā}$), 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).

vāṅmayam (*vāc mayam*, n. nom. sg.), speech-formed, speech-made.

tapas (n. nom. sg.), austerity, heat.

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

XVII

16

मनःप्रसादः सौम्यत्वं
manahprasādah sāumyatvaṃ
mind-peace, gentleness,

मौनम् आत्मविनिग्रहः ।
māunam ātmavinigrahaḥ
silence, self restraint,

भावसंशुद्धिर् इत्य् एतत्
bhāvasaṃśuddhir ity etat
being-purity thus, this

तपो मानसम् उच्यते ॥
taṇo 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, be-
nevolence. mildness.
māunam (n. nom. sg.), silence, taciturnity.
ātmavinigrahas (m. nom. sg.), self-restraint,
self-control.
bhāvasaṃśuddhis (f. nom. sg.), purity of
being, cleanliness of being.
iti, thus.
etat (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.

श्रद्धया परया तपुं
śraddhayā parayā taptam
 with faith the highest undergone

तपस् तत् त्रिविधं नरैः ।
tapas tat trividham narāiḥ
 austerity this threefold by men,

अफलाकाङ्क्षिभिर्युक्तेः
aphalākāṅkṣibhir yuktāiḥ
 by the non-fruit-desiring, by the steady-
 fast,

सात्त्विकं परिचक्षते ॥
sāttvikam paricakṣate
 sattvic they regard as.

**This threefold austerity
 Practiced with the highest faith by
 men
 Who are not desirous of fruits and are
 steadfast,
 They regard as sattvic.**

śraddhayā (f. inst. sg.), by faith, with faith.
parayā (f. inst. sg.), by the highest, with the
 highest.
taptam (n. nom. sg. p. pass. participle √*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.
aphalākāṅkṣibhis (m. inst. pl.), by the non-
 desirous of fruit, by those who do not
 desire fruit.
yuktāis (m. inst. pl.), by the steadfast, by
 the disciplined, by those who are disci-
 plined in Yoga.
sāttvikam (m. acc. sg.), sattvic, pertaining
 to him who is characterized by the guṇa
 of sattva.
paricakṣate (3rd pl. pr. indic. mid. *pari*
 √*cakṣ*), they regard as, they see as.

सत्कारमानपूजार्थं
satkāramānapūjārtham
 honor, respect, reverence for the sake of

तपो दम्भेन चैव यत् ।
tapo dambhena cāiva yat
 and austerity with hypocrisy which

क्रियते तद् इह प्रोक्तं
kriyate tad iha proktam
 it is performed, that here in the world
 declared to be

राजसं चलम् अघ्रुवम् ॥
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.
kriyate (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 guṇa of rajas.
calam (m. acc. sg.), unsteady, wavering.
adhruvam (m. acc. sg.), impermanent, infirm, unfixated.

XVII

19

मूढग्राहेणात्मनो यत्
mūḍhagrāheṇātmano yat
with deluded notion of the self, which,

पीडया क्रियते तपः ।
pīḍayā kriyate tapaḥ
with torture, it is performed, austerity,

परस्योत्सादनार्थं वा
parasoyotsādanārtham 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.**

mūḍha (p. pass. participle \sqrt{muh}), deluded, confused.
grāheṇa (m. inst. sg.), by notion, by grasp, with notion.
(*mūḍhagrāheṇa*, m. inst. sg., with deluded notion.)
ātmanas (m. gen. sg.), of the self.
yad (n. nom. sg.), which.
pāḍayā (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, self-denial.
parasya (m. gen. sg.), of another.
utsādana (pr. participle *ut* \sqrt{sad}), destroying, overturning.
artham (n. nom. sg.), aim, purpose.
(*parasoyotsādanārtham*, (n. nom. sg., TP cpd., with the purpose of destroying another.)
vā, or.
tad, that, this.
tāmasam (n. acc. sg.), tamasic, pertaining to the guṇa of tamas.
udāhṛtam (n. acc. sg. p. pass. participle *udā* \sqrt{hr}), declared to be, said to be.

दातव्यम् इति यद् दानं
dātavyam iti yad dānam
 “to be given” thus which gift

दीयते ऽनुपकारिणे ।
dīyate ’anupakāriṇe
 is given to one who has done no prior
 favor,

देशे काले च पात्रे च
deśe kāle ca pātre ca
 in (proper) place and time and to a
 worthy person

तद् दानं सात्त्विकं स्मृतम् ॥
tad dānam sātत्विकam smṛtam
 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.**

dātavyam (n. nom. sg. gerundive √dā), to
 be given.
iti, thus (often used to close a quotation).
yad (n. nom. sg.), which.
dānam (n. nom. sg.), gift.
dīyate (3rd sg. pr. indic. passive √dā), it is
 given, it is bestowed.
anupakāriṇe (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.
sātत्विकam (n. nom. sg.), sattvic, pertaining to
 the guṇa of sattva.
smṛtam (n. nom. sg. p. pass. participle
 √smṛ), known as, recorded as, remembered
 as, held to be.

XVII

21

यत् तु प्रत्युपकारार्थं
yat tu pratyupakārārtham
which but with recompense aim

फलम् उद्दिश्य वा पुनः ।
phalam uddīśya vā punaḥ
fruit with regard to, or again,

दीयते च परिक्लिष्टं
dīyate ca parikliṣṭam
and is given grudgingly,

तद् दानं राजसं स्मृतम् ॥
tad dānam rājasam smṛtam
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.
uddīśya (gerund *ud√diś*), pointing to, with regard to.
vā, or.
punar, again.
dīyate (3rd sg. pr. indic. passive *√dā*), it is given, it is bestowed.
ca, and.
parikliṣṭam (n. nom. sg. p. pass. participle *pari√kliś*), unwillingly, grudgingly.
tad (n. nom. sg.), that, this.
dānam (n. nom. sg.), gift, charity.
rājasam (n. nom. sg.), rajasic, pertaining to the guṇa of rajas.
smṛtam (n. nom. sg. p. pass. participle *√smṛ*), remembered as, recorded as, thought to be.

XVII

22

अदेशकाले यद् दानम्
adeśakāle yad dānam
at wrong place and time which gift,

अपात्रेभ्यश्च दीयते ।
apātrebhyas̄ca dīyate
and to the unworthy, is given,

असत्कृतम् अवज्ञातं
asatkṛtam avajñātaṁ
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.
apātrebhyas̄ (n. dat. pl.), to the unworthy, to unworthy persons.
ca, and.
dīyate (3rd sg. pr. indic. passive √*dā*), it is given.
asatkṛtam (adv.), without paying respect.
avajñātaṁ (n. nom. sg. p. pass. participle *ava* √*jñā*), with contempt, without wisdom, with disrespect.
tat (n. nom. sg.), that, this.
tāmasam (n. nom. sg.), tamasic, pertaining to the guṇa of *tamas*.
udāhṛtam (n. nom. sg. p. pass. participle *ud* √*hr*), declared, said to be.

ओं तत् सद् इति निर्देशो
om tat sad iti nirdeśo
 “*om tat sat*” – thus the designation

ब्रह्मणस् त्रिविधः स्मृतः ।
brahmaṇas trividhaḥ smṛtaḥ
 of Brahman threefold remembered.

ब्राह्मणास् तेन वेदाश्च
brāhmaṇās tena vedāśca
 the Brāhmins by this and the Vedas

यज्ञाश्च विहिताः पुरा ॥
yajñāśca vihitāḥ 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, com-
 mand, order, instruction.

brahmaṇas (n. g. sg.), of Brahman.

trividhas (m. nom. sg.), threefold, of three
 kinds.

smṛtas (m. nom. sg. p. pass. participle $\sqrt{smṛ}$),
 remembered, known, called to mind.

brāhmaṇās (m. nom. pl.), the Brāhmins.

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 $vi\sqrt{dhā}$),
 ordained, apportioned, arranged, deter-
 mined.

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.”

तस्मादो इत्त् उदाहृत्य
tasmād om ity udāhṛtya
 therefore “om” thus uttering,

यज्ञदानतपःक्रियाः ।
yajñādānatapahkriyāḥ
 sacrifice, gift and austerity acts

प्रवर्तन्ते विधानोक्ताः
pravartante vidhānoktāḥ
 they are begun prescribed in the (Vedic)
 scriptures,

सततं ब्रह्मवादिनाम् ॥
satatam brahmapādinām
 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.
udāhṛtya (gerund *ud ā √hr*), uttering, illus-
 trating, bringing forward.
yajña (m.), sacrifice, worship.
dāna (n.), charity, gift.
tapas (n.), austerity, heat, self-denial.
kriyās (m. nom. pl.), acts, religious acts.
*(yajñādānatapahkriyās, m. nom. pl., acts of
 sacrifice, gifts and austerities.)*
pravartante (3rd pl. pr. indic. mid. *pra √vrt*),
 they begin, they are begun, they com-
 mence, they are commenced.
vidhāna (from *vi √dhā*), prescription, pre-
 cept.
uktās (m. nom. pl. p. pass. participle *√vac*),
 said, proclaimed.
*(vidhāna-uktās, m. nom. pl. TP cpd., pro-
 claimed 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.)*

तद् इत्य् अनभिसंधाय

tad ity anabhisāndhāya

“tat” thus without aiming at

फलं यज्ञतपःक्रियाः ।

phalaṃ yajñatapahkriyāḥ

fruit; sacrifice austerity acts

दानक्रियाश्च विविधाः

dānakriyāśca vīvidhāḥ

and giving acts of various sorts

क्रियन्ते मोक्षकाङ्क्षिभिः ॥

kriyante mokṣakāṅkṣibhiḥ

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.

anabhisāndhāya (gerund *an abhi sam √dhā*),
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.

(*yajñatapahkriyās*, m. nom. pl. TP cpd.,
acts of sacrifice and austerity.)

dānakriyās (m. nom. pl.), acts of giving,
acts of charity.

ca, and.

vīvidhās (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.

mokṣa (m.), release, liberation.

kāṅkṣibhis (inst. pl.), by the desirous, by
those who are desirous.

(*mokṣakāṅkṣibhis*, m. inst. pl. TP cpd., by
those who desire release, by those who
desire liberation from the cycles of re-
birth.)

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 karmani tathā
 for a praiseworthy act also

सच्छब्दः पार्थं 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 mean-
ing 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.
praśaste (n. loc. sg. p. pass. participle *pra*
 $\sqrt{śams}$), in praiseworthy, in laudable.
karmani (n. loc. sg.), in action, in act.
tathā, thus, also, even.
sat (n.), truth, reality, goodness (here simply
 “sat”).
śabdās (m. nom. sg.), sound, word.
(sat-śabdās, m. nom. sg. TP cpd., sound of
 “sat”).
pārtha (m. voc. sg.), Son of Pṛthā, epithet
 of Arjuna.
yujyate (3rd sg. pr. indic. passive \sqrt{yuj}), it
 is used, it is employed, it is pronounced.

यज्ञे तपसि दाने च
yaññe tapasi dāne ca
 in sacrifice, in austerity and in giving

स्थितिः सद् इति चोच्यते ।
sthitih sad iti cocyate
 steadfastness “sat” thus also it is called,

कर्म चैव तदर्थाय
karma cāiva tadarthāyam
 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.”**

yaññe (m. loc. sg.), in sacrifice, in worship.
tapasi (f. loc. sg.), in austerity, in self-denial.
dāne (n. loc. sg.), in giving, in charity.
ca, and.
sthitih (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).
tadarthāyam (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 $abhi\sqrt{dhā}$), it is designated, it is proclaimed.

अश्रद्धया हुतं दत्तं

aśraddhayā hutam dattam

with lack of faith oblation offered,

तपस् तप्तं कृतं च यत् ।

tapas taptam kṛtam ca yat

austerity performance done, which

असद् इत्य् उच्यते पार्थ

asad ity ucyate pārtha

“asad” 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 “asad,” 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 √dā),
given, offered, presented.

tapas (n. nom. sg.), austerity, heat.

taptam (n. nom. sg. p. pass. participle √tap),
undergone, practiced, performed.

kṛtam (n. nom. sg. p. pass. participle √kr),
done, made.

ca, and.

yad (n. nom. sg.), which.

asad (n. nom. sg. a + pr. participle √as), un-
truth, unreality, not good, lacking in virtue
(here simply “asad”).

iti, thus, in this way (often used to close a
quotation.)

ucyate (3rd sg. pr. passive √vac), it is called,
it is said, it is said to be.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna.

na, not.

ca, and.

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

pretya (gerund *pra* √i), having died, after
death, having gone, hereafter.

na (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

अर्जुन उवाच ।
arjuna uvaca
Arjuna spoke:

arjunas (m. nom. sg.), Arjuna.
uvāca (3rd sg. perf. act. √*vac*), he said, he spoke.

1

संन्यासस्य महाबाहो
sannyāsasya mahābāho
of renunciation, O Mighty Armed One,

sannyāsasya (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.

तत्त्वम् इच्छामि वेदितुम् ।
tattvam icchāmi veditum
the truth I wish to know

tattvam (n. acc. sg.), truth, "thatness."
icchāmi (1st sg. pr. indic. act. √*iṣ*), I wish, I desire.

त्यागस्य च हृषीकेश
tyāgasya ca hr̥ṣīkeśa
and of abandonment, Bristling Haired
One,

veditum (infinitive √*vid*), to know, to learn.
tyāgasya (m. gen. sg.), of abandonment, of leaving behind.

पृथक् केशिनिषूदन ॥
prthak keśiniṣūdana
separately, Slayer of Keśin.

ca, and.
hr̥ṣīkeśa (m. voc. sg.), Bristling Haired One, epithet of Krishna.
prthak (adv.), separately, singly, one by one.
keśiniṣūdana (m. voc. sg.), Slayer of Keśin, epithet of Krishna.

Arjuna spoke:
I wish to know the truth
Of sannyasa, Krishna,
And of renunciation,
And the difference between them.

* *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 Bhagavad Gītā".)

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श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke :

śrībhagavān (m. nom. sg.), the Blessed Lord
the Blessed one.
uvāca (3rd sg. perf. act. √*vac*), he said, he
spoke.

2

काम्यानां कर्मणां न्यासं
kāmyānām karmaṇām nyāsaṁ
of rites undertaken to achieve desires, the
relinquishment,

संन्यासं कवयो विदुः ।
saṁnyāsaṁ kavayo viduḥ
renunciation the poets understand ;

सर्वकर्मफलत्यागं
sarvākarmaphalatyāgam
all action-fruit abandonment

प्राहुस् त्यागं विचक्षणाः ॥
prāhuḥ 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.

kāmyānām (n. gen. pl.), of desiderative, of
springing from desire.
karmaṇām (n. gen. pl.), of actions, of acts.
nyāsaṁ (m. acc. sg. from *ni* √*2 as*), renun-
ciation, throwing down, relinquishment.
saṁnyāsaṁ (m. acc. sg. from *sam ni* √*2 as*),
renunciation, relinquishment, lit. "throw-
ing down."
kavayas (m. nom. pl.), the poets, the chron-
iclers, 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 deser-
tion, giving up.
(*sarvākarmaphalatyāgam*, m. acc. sg. TP
cpd., abandonment of all fruit of action.)
prāhuḥ (3rd pl. perf. act. *pra* √*ah* with
present meaning), they say, they declare.
tyāgam (m. acc. sg.), abandonment, deser-
tion, leaving behind.
vicakṣaṇās (m. nom. pl.), the clear-eyed, the
clear-sighted, the sagacious.

* The words are clear enough, but, to avoid any misunderstanding, what is said is that renunciation (*saṁnyāsa*) is the relinquishment of all action which is aimed at a desired result; abandonment (*tyāga*) is the relinquishment of the results of action, and thus does not imply non-action as renunciation does.

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3

त्याज्यं दोषवद् इत्य एके
tyājyam doṣavad ity eke
to be abandoned, full of evil thus some

कर्म प्राहुर् मनीषिणः ।
karma prāhur manīṣiṇaḥ
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.**

tyājyam (n. acc. sg. gerundive \sqrt{tyaj}), to be abandoned, to be relinquished.
doṣavat (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.
manīṣiṇas (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.
(*yajñadānatapaḥkarma*, n. nom. sg. TP cpd., action by sacrifice, gifts and austerity.)
na, not.
tyājyam (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.

XVIII

4

निश्चयं शृणु मे तत्र
niścayaṃ śṛṇu me tatra
the conclusion hear of me there

त्यागे भरतसत्तम ।
tyāge bharatasattama
concerning abandonment, Best of the
Bharatas,

त्यागो हि पुरुषव्याघ्र
tyāgo hi puruṣavyāghra
abandonment indeed, Man-Tiger,

त्रिविधः संप्रकीर्तितः ॥
trividhaḥ saṃprakīrtitaḥ
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.
śṛṇu (2nd sg. imperative act. √*śru*), hear! learn!
me (gen. sg.), of me, my.
tatra, there, in this case.
tyāge (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.
puruṣavyāghra (m. voc. sg.), Man-Tiger, Tiger among Men, epithet of Arjuna.
trividhas (m. nom. sg.), threefold, of three kinds.
saṃprakīrtitas (m. nom. sg.p. pass. participle *saṃ pra* √*kīrt*), designated, enumerated.

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5

यज्ञदानतपःकर्म
yajñadānatapaḥkarma
sacrifice-giving-austerity action

न त्याज्यं कार्यम् एव तत् ।
na tyājyaṃ kāryam eva tat
not to be abandoned, to be performed
rather that;

यज्ञो दानं तपश्चैव
yajño dānaṃ tapaścāiva
sacrifice, giving and austerity

पावनानि मनीषिणाम् ॥
pāvanāni manīṣiṇām
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.
(*yajñadānatapaḥkarma*, n. nom. sg. TP cpd.,
actions of sacrifice, giving and austerity,
sacrifice-giving-austerity-action).
na, not.
tyājyam (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.
manīṣiṇām (m. gen. pl.), of the wise, of the
thoughtful, of those who are wise.

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6

एतान्य् अपि तु कर्माणि
etāny api tu karmāni
these, however, indeed, actions

सङ्गं त्यक्त्वा फलानि च ।
saṅgam 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.
karmāni (n. nom. pl.), actions, deeds.
saṅgam (m. acc. sg.), attachment, coming
together.
tyaktvā (gerund √*tyaj*), abandoning, having
abandoned, having left behind.
phalāni (n. acc. pl.), fruits, results.
ca, and.
kartavyāni (n. nom. pl. gerundive √*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 Pṛthā, epithet
of Arjuna.
niścitam (adv.), without doubt, surely, defi-
nite.
matam (n. nom. sg.), thought, belief.
uttamam (n. nom. sg.), highest, supreme.

XVIII

7

नियतस्य तु संन्यासः

niyatasya tu samnyāsaḥ

of obligatory, but, renunciation

कर्मणो नोपपद्यते ।

karmaṇo 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.

karmaṇas (n. gen. sg.), of action.

na, not.

upapadyate (3rd sg. pr. indic. mid. *upa* √*pad*), it takes place, it is fitting, it is proper, it happens.

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

tasya (n. gen. sg.), of this, of it.

parityāgas (m. nom. sg. from *pari* √*tyaj*), abandonment.

tāmasas (n. nom. sg.), tamasic, pertaining to the guṇa of tamas.

parikīrtitas (m. nom. sg. p. pass. participle *pari* √*kīrt*), declared, proclaimed, said.

XVIII

8

दुःखम् इत्येव यत् कर्म
duḥkham 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 rājasam tyāgam
he, having performed rajasic abandon-
ment,

नेव 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.**

duḥkham (n. acc. sg.), difficult, evil, sor-
rowful.
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 appre-
hension, from dread.
(*kāyakleśabhayāt*, n. abl. sg., from fear of
bodily suffering.)
tyajet (3rd sg. optative act. √*tyaj*), he should
abandon, one should abandon.
sa (m. nom. sg.), he, this.
kṛtvā (gerund √*kr*), performing, having per-
formed, having made, having done.
rājasam (n. acc. sg.), rajasic, pertaining to
the *guṇa* of *rajas*.
tyāgam (m. acc. sg.), abandonment.
na, not.
eva, indeed (used as a rhythmic filler).
tyāgaphalam (n. acc. sg.), fruit of abandon-
ment, fruit of giving up.
labhet (3rd sg. optative act. √*labh*), he
should obtain, he should attain, he should
get.

XVIII

9

कार्यम् इत्येव यत् कर्म
kāryam ityeva yat karma
to-be-done* which action,

नियतं क्रियते ऽर्जुन ।
niyatam kriyate 'rjuna
disciplined, it is done, Arjuna,

सङ्गं त्यक्त्वा फलं चैव
saṅgam 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.
saṅgam (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).
sa (m. nom. sg.), he, this.
tyāgas (m. nom. sg.), abandonment, giving up.
sāttvikas (m. nom. sg.), sattvic, pertaining to the guṇa 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.

XVIII

10

न द्वेष्य् अकुशलं कर्म
na dveṣṭy akuśalam karma
 not he hates disagreeable action,

कुशले नानुषज्जते ।
kuśale nānuṣajjate
 in agreeable not he is attached,

त्यागी सत्त्वसमाविष्टो
tyāgī sattvasamāviṣṭo
 the abandoner, goodness filled with,

मेधावी छिन्नसंशयः ॥
medhāvī chinnaśaṃśayaḥ
 the wise man, cut away doubt.

The man of renunciation, the wise man
Whose doubt is cut away, filled with
goodness,
Does not hate disagreeable action,
Nor is he attached to agreeable action.

na, not.
dveṣṭi (3rd sg. act. √*dviṣ*), 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.
anuṣajjate (3rd sg. pr. indic. mid. *anu* √*sañj*), he is attached, he clings.
tyāgī (m. nom. sg.), abandoner, giver up.
sattva (n.), goodness, truth, reality.
samāviṣṭas (m. nom. sg. p. pass. participle *sam ā* √*viś*), filled with, entered into.
(sattva-samāviṣṭas, m. nom. sg. TP cpd., filled with goodness.)
medhāvī (m. nom. sg.), wise man, learned man, paṇḍit.
chinna (p. pass. participle √*chid*), cut away, abolished, eliminated, chopped.
śaṃśayas (m. nom. sg.), doubt, irresolution.
(chinnaśaṃśayas, m. nom. sg. BV cpd., whose doubt has been cut away.)

XVIII

11

न हि देहभृता शक्यं

na hi dehabhṛtā śakyaṁ

not indeed by the body-borne able

त्यक्तुं कर्माण्य् अशेषतः ।

tyaktuṁ karmāṅy aśeṣataḥ

to abandon actions without remainder ;

यस् तु कर्मफलत्यागी

yas tu karmaphalatyaḡī

who then the action-fruit abandoner,

स त्यागीत्य् अभिधीयते ॥

sa tyāḡīty 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.

dehabhṛtā (n. instr. sg.), by body-borne beings, by the body borne, by those inhabiting the body, by creatures.

śakyaṁ (n. acc. sg.), able, capable, possible.
tyaktum (infinitive √*tyaj*), to abandon, to give up.

karmāṅi (n. acc. pl.), actions.

aśeṣatas (adv.), without remainder, entirely.

yas (m. nom. sg.), who.

tu, indeed, then, but.

karma (n.), action.

phala (n.), fruit, result.

tyāḡī (m. nom. sg.), abandoner, giver up.

(*karmaphalatyaḡī*, m. nom. sg. TP cpd., abandoner of the fruit of action.)

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

tyāḡī (m. nom. sg.), abandoner, giver up.

iti, thus, in this way.

abhidhīyate (3rd sg. pr. passive *abhi* √*dhā*), he is called, he is said to be, he is designated as.

XVIII

12

अनिष्टम् इष्टं मिश्रं च

aniṣṭam iṣṭam miśraṁ ca
undesired, desired and mixed

त्रिविधं कर्मणः फलम् ।

trividham karmaṇaḥ phalam
threefold of action the fruit

भवत्य् अत्यागिनां प्रेत्य

bhavaty atyāgināṁ pretya
it is for the non-abandoners, departing;

न तु संन्यासिनां क्वचित् ॥

na tu saṁnyāsināṁ kvacit
not, but, for the renouncers any (fruit)
whatever.

aniṣṭam (n. nom. sg.), undesired, unwished
for.

iṣṭam (n. nom. sg.), desired, wished for.

miśraṁ (n. nom. sg.), mixed.

ca, and.

trividham (n. nom. sg.), threefold, of three
kinds.

karmaṇas (n. gen. sg.), of action.

phalam (n. nom. sg.), fruit, result.

bhavati (3rd sg. pr. indic. act. √bhū), it is, it
comes to be.

atyāginām (m. gen. pl.), of the non-aban-
doners, of those who do not abandon.

pretya (gerund *pra* √i), departing, dying.

na, not.

tu, indeed, but, however.

saṁnyāsinām (m. gen. pl.), of the renouncers,
of the throwers aside.

kvacit, any 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.

XVIII

13

पञ्चैतानि महाबाहो
pañcāitāni mahābāho
five these, O Mighty Armed One,

कारणानि निबोध मे ।
kāraṇāni nibodha me
factors learn from me

सांख्ये कृतान्ते प्रोक्तानि
sāṅkhyae kṛtānte proktāni
in the Sāṅkhya doctrine declared

सिद्धये सर्वकर्मणाम् ॥
siddhaye sarvakarmaṇām
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.
kāraṇāni (n. acc. pl.), factors, causes, motives.
nibodha (2nd sg. imperative act. *ni* √*budh*), learn! be enlightened as to!
me (gen. sg.), of me, from me.
sāṅkhyae (m. loc. sg.), in Sāṅkhya, in the Sāṅkhya Doctrine.
kṛtānte (m. loc. sg. from *kṛta anta*), in making an end, in making a conclusion, in doctrine, in dogma.
proktāni (n. acc. pl. p. pass. participle *pra* √*vac*), declared, proclaimed, maintained.
siddhaye (f. dat. sg.), to the accomplishment, for the success.
sarvakarmaṇām (n. gen. pl.), of all actions.

* See note to stanza 39, Book II, for explanation of the Sāṅkhya system.

XVIII

14

अधिष्ठानं तथा कर्ता
adhiṣṭhānam tathā kartā
the body also the agent

करणं च पृथग्विधम् ।
karaṇam ca prthagvidham
and the instrument of various kinds,

विविधाश्च पृथक्चेष्टा
vividhāśca prthakceṣṭā
and the various separate activities

देवं चैवात्र पञ्चमम् ॥
daivam cāvātra 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;

adhiṣṭhānam (n. nom. sg.), seat, basis,
abode, body.
tathā, also, thus, so.
kartā (m. nom. sg.), maker, doer, agent.
karaṇam (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.
ceṣṭās (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.

* *adhiṣṭhāna* (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.

XVIII

15

शरीरवाङ्मनोभिर् यत्
śarīravāṅmanobhir yat
with body, speech, mind, whatever

कर्म प्रारभते नरः ।
karma prārabhate naraḥ
action he undertakes, a man,

न्याय्यं वा विपरीतं वा
nyāyyaṁ vā viparītaṁ 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.
(*śarīravāṅmanobhis*, 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*
√rabh), he undertakes, he commences, he
begins.
naras (m. nom. sg.), man, a man.
nyāyyaṁ (n. acc. sg.), right, regular, cus-
tomary.
vā-vā, either-or.
viparītaṁ (n. acc. sg. p. pass. participle *vi*
pari √ī), 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.

XVIII

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 दुर्मतिः ॥
na sa paśyati durmatih
 not he sees, the blockhead.

**This being so, he who sees his Self
 As the doer does not really see,
 Because of the fact that
 He has not perfected his
 understanding.**

tatra, there, in this case.
evam, thus, in this way.
sati (n. loc. sg. pr. act. participle \sqrt{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.
yaḥ (m. nom. sg.), who.
paśyati (3rd sg. pr. indic. act. $\sqrt{paś}$), he sees,
 he perceives.
akṛta (n.), incomplete, undone, unmade, im-
 perfect, unperfected.
buddhitvāt (n. abl. sg.), from understanding.
(akṛtabuddhitvāt, n. abl. sg. BV cpd.,
 because he has not perfected his under-
 standing, from not having a perfected
 understanding.)
na, not.
saḥ (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. $\sqrt{paś}$), he sees,
 he perceives.
durmatih (m. nom. sg.), blockhead, fool.

XVIII

17

यस्य नाहंक्रतो भावो
yasya nāhaṁkrto 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 इमांल्लोकान्
hatvāpi sa imāṅl 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.
ahaṁkr̥tas (m. nom. sg.), egoistic, haughty.
bhāvas (m. nom. sg.), state, condition.
buddhis (f. nom. sg.), intelligence, discern-
ment, 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.
sa (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.

XVIII

18

ज्ञानं ज्ञेयं परिज्ञाता

jñānaṃ jñeyaṃ pariñātā

knowledge, the-to-be-known, the knower

त्रिविधा कर्मचोदना ।

trividhā karmacodanā

threefold propulsions to action

करणं कर्म कर्तेति

karaṇaṃ karma karteti

the instrument, the act, the agent, thus

त्रिविधः कर्मसंग्रहः ॥

trividhaḥ karmasaṅgrahaḥ

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 $\sqrt{jñā}$), the to-be-known, the object of knowledge.

pariñātā (m. nom. sg.), knower.

trividhā (f. nom. sg.), threefold, of three kinds.

karmacodanā (f. nom. sg.), propulsion to action, inspiration to action.

karaṇam (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.

karmasaṅgrahas (m. nom. sg.), assemblage of factors involved in action, constituents of action.

XVIII

19

ज्ञानं कर्म च कर्ता च
jñānam karma ca kartā ca
knowledge and action and the agent,

त्रिधैव गुणभेदतः ।
tridhāiva guṇabhedataḥ
three kinds guṇa distinguished,

प्रोच्यते गुणसंख्याने
procyate guṇasamkhyāne
it is declared in guṇa theory;

यथावच्छृणु तान्य अपि ॥
yathāvacchṛṇu 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).
guṇabhedatas (m. abl. sg.), guṇa-distinguished, determined by the guṇas, split up according to the guṇas.
procyate (3rd sg. pr. indic. pass. *pra* √*vac*), it is said, it is declared.
guṇasamkhyāne (n. loc. sg.), in guṇa doctrine, in guṇa reckoning.
yathāvat (adv.), duly, properly, rightly.
śṛṇu (2nd sg. imperative act. √*śru*), hear! learn!
tāni (n. acc. pl.), these.
api, also, even.

XVIII

20

सर्वभूतेषु येनैकं
sarvabhūteṣu yenāikam
in all beings by which one

भावम् अव्ययम् ईक्षते ।
bhāvam avyayam īkṣate
being imperishable one sees,

अविभक्तं विभक्तेषु
avibhaktam vibhakteṣu
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.**

sarvabhūteṣu (n. loc. pl.), in all beings, in all creatures.
yena (m. inst. sg.), by which, with which.
ekam (m. acc. sg.), one.
bhāvam (m. acc. sg.), being, creature.
avyayam (m. acc. sg.), imperishable, eternal.
īkṣate (3rd sg. pr. indic. mid. √ikṣ), he sees, one sees.
avibhaktam (m. acc. sg.), undivided, undistributed.
vibhakteṣu (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. √vid), know! learn!
sāttvikam (n. acc. sg.), sattvic, pertaining to the guṇa of sattva.

XVIII

21

पृथक्त्वेन तु यज् ज्ञानं
pr̥thaktvena tu yaj jñānaṁ
as separate but which knowledge

नानाभावान् पृथग्विधान् ।
nānābhāvān pr̥thagvidhān
different beings (of) various kinds

वेत्ति सर्वेषु भूतेषु
vetti sarveṣu bhūteṣu
it knows in all beings;

तज् ज्ञानं विद्धि राजसम् ॥
taj jñānaṁ 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.

pr̥thaktvena (n. inst. sg.), as separate, with one by one.
tu, but, indeed.
yaj (n. nom. sg.), which.
jñānam (n. nom. sg.), knowledge, wisdom.
nānā, various, different, distinct.
bhāvān (m. acc. pl.), beings, existences.
pr̥thagvidhān (m. acc. pl.), of various kinds, of separate kinds.
vetti (3rd sg. pr. indic. act. √*vid*), he knows, it knows.
sarveṣu (m. loc. pl.), in all.
bhūteṣu (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. √*vid*), know! learn! know to be!
rājasam (n. acc. sg.), rajasic, pertaining to the guṇa of rajas.

XVIII

22

यत् तु कृत्स्नवद् एकस्मिन्
yat tu kṛtsnavad ekasmin
which but as if it were all, in one

कार्ये सक्तम् अहेतुकम् ।
kārye saktam ahāitukam
in the to-be-done attached, without con-
cern for cause,

अतत्त्वार्थवद् अल्पं 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.
kṛtsnavat (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.
tat (n. nom. sg.), that, this.
tāmasam (n. nom. sg.), tamasic, pertaining
to the guṇa of tamas.
udāhṛtam (n. nom. sg. p. pass. participle *ud*
ā √hr), declared, proclaimed, said to be.

XVIII

23

नियतं सङ्गरहितम्

niyatam saṅgarahitam

controlled, attachment free from,

अरागद्वेषतः कृतम् ।

arāgadveṣataḥ kṛtam

without desire or hatred performed,

अफलप्रेप्सुना कर्म

aphalaprepsunā karma

without fruit desiring to obtain, action,

यत् तत् सात्त्विकम् उच्यते ॥

yat tat sātṭvikam 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.

saṅga (m.), attachment, clinging.

rahitam (n. nom. sg. p. pass. participle
√*rah*), freed from, quitted, forsaken, separated from.

(*saṅga-rahitam*, n. nom. sg. TP cpd., freed from clinging.)

arāgadveṣataḥ (adv.), without desire or hatred, neither liking nor disliking.

kṛtam (n. nom. sg.), done, performed.

aphala (n.), without fruit, non-fruit.

prepsunā (m. inst. desiderative adj. from
pra √*āp*), desiring to obtain, wishing to acquire.

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

yad (n. nom. sg.), which.

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

sātṭvikam (n. acc. sg.), sattvic, pertaining to the guṇa of sattva.

ucyate (3rd sg. pr. indic. passive √*vac*), it is said, it is called, it is said to be.

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यत् तु कामेप्सुना कर्म
yat tu kāmepsunā karma
which, but, with desire wishing to obtain,
action,

साहंकारेण वा पुनः ।
sāhamkāreṇa vā punaḥ
with selfishness, or again,

क्रियते बहुलायासं
kriyate bahulāyāsaṁ
it is performed (with) much effort;

तद् राजसम् उदाहृतम् ॥
tad rājasam udāhṛtam
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
√*āp*), wishing to obtain, desiring to get.
karma (n. nom. sg.), action.
sāhamkāreṇa (m. inst. sg.), by selfishness,
with egotism with self-centeredness.
vā, or.
punar, again, further.
kriyate (3rd sg. pr. indic. passive √*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 guṇa of rajas.
udāhṛtam (n. nom. sg. p. pass. participle *ud*
ā √*hr*), declared, said to be.

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अनुबन्धं क्षयं हिंसाम्
anubandham kṣayam hiṁsām
consequence, loss, injury (to others)

अनपेक्ष्य च पौरुषम् ।
anapekṣya ca pāuruṣam
disregarding, and (one's own) strength,

मोहाद् आरभ्यते 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.
kṣayam (m. acc. sg.), loss, destruction.
hiṁsām (f. acc. sg.), injury, violence.
anapekṣya (gerund *an apa* √*ikṣ*), disregarding, regardless, careless.
ca, and.
pāuruṣam (n. acc. sg.), strength, might, virility.
mohāt (m. abl. sg.), from delusion, from confusion.
ārabhyate (3rd sg. pr. indic. passive *ā* √*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 guṇa of tamas.
ucyate (3rd sg. pr. indic. passive √*vac*), it is said, it is said to be.

XVIII

26

मुक्तसङ्गो ज्ञानहंवादी

muktasaṅgo 'nahaṁvādī

released from attachment, free from self-speaking,

धृत्युत्साहसमन्वितः ।

dhṛtyutsāhasamanvitaḥ

steadfastness and resolution accompanied by

सिद्ध्यसिद्धयोर् निर्विकारः

siddhyasiddhyor nirvikārah

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.

saṅgas (m. nom. sg.), attachment, clinging. (*mukta-saṅgas*, m. nom. sg. KD cpd., freed from attachment.)

anahaṁvādī (m. nom. sg.), free from talk of self, free from self-speaking.

dhṛti (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 guṇa of sattva.

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

XVIII

27

रागी कर्मफलप्रेप्सुर्
rāgī karmaphalaprepsur
passionate action, fruit desiring to obtain,

लुब्धो हिंसात्मको ऽशुचिः ।
lubdho hiṃsātmake 'śuciḥ
greedy, violent natured, impure,

हर्षशोकान्वितः कर्ता
harṣaśokānvitah 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.**

rāgī (n. nom. sg.), passionate, head-long.
karma (n.), action.
phala (n.), fruit.
prepsus (m. nom. sg. desiderative adj. from
pra √*āp*), 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.
hiṃsātmakas (m. nom. sg.), violent natured,
bent on injury.
aśucis (m. nom. sg.), impure, polluted.
harṣa (m.), joy, happiness, bliss.
śoka (m.), sorrow, mourning, pain.
anvītas (m. nom. sg. p. pass. participle *anu*
√*i*), accompanied by.
(*harṣaśokānvītas*, 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 *guṇa* of *rajas*.
parikīrtitas (m. nom. sg. p. pass. participle
pari √*kīrti*), proclaimed to be, declared to
be, celebrated as.

XVIII

28

अयुक्तः प्राकृतः स्तब्धः

ayuktaḥ prākṛtaḥ stabdhaḥ
undisciplined, vulgar, obstinate,

शठो नैकृतिको ऽलसः ।

śaṭho nāikṛtiko 'lasaḥ
wicked, deceitful, lazy,

विषादी दीर्घसूत्री च

viṣādī dīrghasūtrī ca
despondent and dilatory;

कर्ता तामस उच्यते ॥

kartā tāmasa ucyate
agent tamasic said to be.

Undisciplined, vulgar, obstinate,
Wicked, deceitful, lazy,
Despondent, and procrastinating;
Such a doer is said to be tamasic.

ayuktas (m. nom. sg. p. pass. participle *a* √*yuj*), undisciplined, unyoked.

prākṛtas (m. nom. sg.), vulgar, ostentatious, vain.

stabdhas (m. nom. sg.), obstinate, stubborn.
śaṭhas (m. nom. sg.), wicked, false, deceitful.

nāikṛtikas (m. nom. sg.), dishonest, vile.

alajas (m. nom. sg.), idle, indolent, lazy.

viṣādī (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 guṇa of tamas.

ucyate (3rd sg. pr. indic. passive √*vac*), it is said, he is said to be, he is called.

बुद्धेर् भेदं धृतेश्चैव

buddher bhedaṁ dhr̥teścāiva

understanding the distinction, and also of
firmness

गुणतस् त्रिविधं शृणु ।

guṇatas trividhaṁ śṛṇu

according to the guṇas, threefold, hear,

प्रोच्यमानम् अशेषेण

procyamānam aśeṣeṇa

set forth without remainder

पृथक्त्वेन धनंजय ॥

pr̥thaktvena dhanam̐jaya

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.

dhr̥tes (f. gen. sg.), of steadfastness, of courage, of firmness.

ca, and.

eva, also, indeed (often used as a rhythmic filler).

guṇatas (adv.), according to the guṇas, in reference to the guṇas.

trividham (m. acc. sg.), threefold, of three kinds.

śṛṇu (2nd sg. imperative √*śru*), hear! learn!

procyamānam (m. acc. sg. pass. pr. participle *pra* √*vac*), set forth, proclaimed, explained.

aśeṣeṇa (m. inst. sg.), without remainder, wholly, completely.

pr̥thaktvena (m. inst. sg.), separately, distinctly.

dhanam̐jaya (m. voc. sg.), Conqueror of Wealth, epithet of Arjuna.

XVIII

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प्रवृत्तिं च निवृत्तिं च
pravṛttim ca nivṛttim 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-be-
feared,

बन्धं मोक्षं च या वेत्ति
bandham mokṣam ca yā veti
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.**

pravṛttim (f. acc. sg.), activity, progress, exertion.
ca, and.
nivṛttim (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-be-done, not to be performed.
(*kāryākārye*, n. acc. dual gerundive DV cpd. \sqrt{kr} , the to-be-done and the not-to-be-done, what is to be done and what is not to be done.)
bhayābhaye (n. acc. dual DV cpd.) the to-be-feared and the not-to-be-feared, what is to be feared and what is not to be feared.
bandham (m. acc. sg.), bondage.
mokṣam (m. acc. sg.), liberation, freedom.
ca, and.
yā (f. nom. sg.), which.
veti (3rd sg. pr. indic. act. \sqrt{vid}), it knows, it perceives.
buddhiḥ (f. nom. sg.), intelligence, discrimination, understanding.
sā (f. nom. sg.), it, this, she.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
sāttvikī (f. nom. sg.), sattvic, pertaining to the guṇa of sattva.

XVIII

31

यया धर्मम् अधर्मं च
yayā dharmam adharmaṁ 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,

अयथावत् प्रजानाति
ayathāvat prajānāti
 incorrectly it distinguishes,

बुद्धिः सा पार्थ 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.
adharmaṁ (m. acc. sg.), wrong, unlawful,
 unrighteousness.
ca, and.
kāryam (n. nom. sg. gerundive \sqrt{kr}), to-be-
 done, to-be-performed, duty.
ca, and.
akāryam (n. nom. sg. gerundive $a\sqrt{kr}$), not-
 to-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. $pra\sqrt{jñā}$),
 it distinguishes, it discriminates.
buddhiḥ (f. nom. sg.), intelligence, discrimi-
 nation, understanding.
sā (f. nom. sg.), this, she.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
rājasī (f. nom. sg.), rajasic, pertaining to the
 guṇa of rajas.

XVIII

32

अधर्मं धर्मम् इति या

adharmam dharmam iti yā
the wrong right thus which

मन्यते तमसावृता ।

manyate tamasāvṛtā
it imagines, darkness-enveloped,

सर्वार्थान् विपरीतांश्च

sarvārthān viparītāṁśca
and all things perverted

बुद्धिः सा पार्थ तामसी ॥

buddhiḥ 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. √man), it
thinks, it imagines.

tamasā (n. inst. sg.), by darkness.

āvṛtā (f. nom. sg. p. pass. participle ā √vr),
enveloped.

sarvārthān (m. acc. pl.), all things, all aims.

viparītāṅ (n. acc. pl. p. pass. participle vi
pari √i), perverted, turned backward.

ca, and.

buddhis (f. nom. sg.), intelligence, discrimi-
nation, understanding.

sā (f. nom. sg.), this, she, it.

pārtha (m. voc. sg.), Son of Pṛthā, epithet
of Arjuna.

tāmasī (f. nom. sg.), tamasic, pertaining to
the guṇa of tamas.

XVIII

33

धृत्या यया धारयते

dhṛtyā yayā dhārayate

by firmness by which one holds

मनःप्राणेन्द्रियक्रियाः

manahprāṇendriyakriyāḥ

mind, vital breath and sense functions

योगेनाव्यभिचारिण्या

yogenāvvyabhicāriṇyā

by yoga unswerving

धृतिः सा पार्थ सात्त्विकी ॥

dhṛtiḥ sā pārtha sātत्विकी

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.

dhṛtyā (f. inst. sg.), by firmness, by steadfastness.

yayā (f. inst. sg.), by which.

dhārayate (3rd sg. causative √*dhṛ*), he holds, one bears, one maintains.

manas (n.), mind, thought.

prāṇa (m.), vital breath.

indriyakriyās (f. nom. pl.), sense functions, functions of the senses.

(*manahprāṇendriyakriyās*, f. nom. pl., DV cpd. functions of the mind, the vital breath and the senses.)

yogena (m. inst. sg.), by Yoga, with Yoga.

avyabhicāriṇyā (f. inst. sg.), by not going astray, by unswerving.

dhṛtis (f. nom. sg.), firmness, steadfastness, courage.

sā (f. nom. sg.), this, that, she.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

sāttvikī (f. nom. sg.), sattvic, pertaining to the guṇa of sattva.

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34

यया तु धर्मकामार्थान्
yayā tu dharmakāmārthān
 by which, but, duty, desire, wealth

धृत्या धारयते ऽर्जुन ।
dhṛtyā dhārayate 'rjuna
 with firmness one holds to, Arjuna,

प्रसङ्गेन फलाकाङ्क्षी
prasaṅgena phalākāṅkṣī
 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.
arthān (m. acc. pl.), wealth, objects of desire, booty.
(dharmakāmārthān, m. acc. pl., duty, desire and wealth.)
dhṛtyā (f. inst. sg.), with firmness, by steadfastness.
dhārayate (3rd sg. pr. indic. causative mid. √*dhṛ*), he holds to, one holds to, one bears, one maintains.
arjuna (m. voc. sg.), Arjuna.
prasaṅgena (m. inst. sg.), with attachment, by clinging.
phalākāṅkṣī (m. nom. sg. from *phala ākāṅkṣin*), fruit desiring, desiring results.
dhṛtis (f. nom. sg.), firmness, steadfastness.
sā (f. nom. sg.), that, this, she, it.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
rājasī (f. nom. sg.), rajasic, pertaining to the *guṇa* of *rajas*.

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35

यया स्वप्नं भयं शोकं

yayā svapnam bhayam śokam
by which sleep, fear, grief,

विषादं मदम् एव च ।

viṣādam madam eva ca
depression and conceit

न विमुञ्चति 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.

śokam (m. acc. sg.), sorrow, grief.

viṣādam (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* √*muc*), he abandons, he relinquishes.

durmedhā (m. nom. sg.), the dull witted, the stupid man, one whose wit is dull.

dhṛtis (f. nom. sg.), firmness, steadfastness, courage.

sā (f. nom. sg.), this, it, she, that.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.

tāmasī (f. nom. sg.), tamasic, pertaining to the guṇa of *tamas*.

XVIII

36

सुखं त्व् इदानीं त्रिविधं

sukham tv idānīm trividham

happiness but now threefold

शृणु मे भरतर्षभ ।

śṛṇu me bharatarṣabha

hear from me, Bull of the Bharatas,

अभ्यासाद् रमते यत्र

abhyāsād ramate yatra

from practice one enjoys, where

दुःखान्तं च निगच्छति ॥

duḥkhāntam 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.

śṛṇu (2nd sg. imperative act. √*śru.*), hear! learn!

me (abl. sg.), from me, of me.

bharatarṣabha (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. √*ram*), he enjoys, one enjoys.

yatra, where, whither, in which.

duḥkha (n.), suffering, pain.

antam (m. acc. sg.), end, termination.

(*duḥkhāntam*, m. acc. sg., end of suffering, termination of pain.)

ca, and.

nigacchati (3rd sg. pr. indic. act. *ni* √*gam*), he goes to, he comes to, one comes to.

XVIII

37

यत् तद् अग्रे विषम् इव
yat tad agre viṣam iva
which that in the beginning poison-like

परिणामे ऽमृतोपमम् ।
pariṇāme 'mṛtopamam
when transformed, nectar semblance;

तत् सुखं सात्त्विकं प्रोक्तम्
tat sukham sāttvikam proktam
that happiness satvic declared to be

आत्मबुद्धिप्रसादजम् ॥
ātmabuddhiprasādajam
own spirit (and) tranquility born.

That which in the beginning is like
poison
But in the end like nectar;
That happiness, born from the
tranquility of one's own mind,
Is declared to be sattvic.

yad (n. nom. sg.), which, what.
tad (n. nom. sg.), that, this.
agre (n. loc. sg.), in the beginning, at the start.
viṣam (n. nom. sg.), poison, venom.
iva, like.
pariṇāme (m. loc. sg.), in transformation, when transformed, in development.
amṛta (n.), nectar, immortality.
upamam (n. nom. sg.), comparison, resemblance, semblance.
(*amṛtopamam*, 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 guṇa of sattva.
proktam (n. nom. sg. p. pass. participle *pra* √*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.)

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38

विषयेन्द्रियसंयोगाद्
viṣayendriyasamyogād
from sense-object sense contact

यत् तद् अग्रे ऽमृतोपमम् ।
yat tad agre 'mṛtopamam
which that in the beginning resembles
nectar,

परिणामे विषम् इव
pariṇāme viṣam iva
when transformed, poison-like;

तत् सुखं राजसं स्मृतम् ॥
tat sukham rājasam smṛtam
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.

viṣaya (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.
(*viṣayendriyasamyogāt*, 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.
amṛta (n.), nectar, immortality.
upamam (n. nom. sg.), resemblance, likeness, semblance.
(*amṛtopamam*, n. nom. sg. BV cpd., whose resemblance is nectar.)
pariṇāme (m. loc. sg.), in transformation, when transformed.
viṣam (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 guṇa of rajas.
smṛtam (n. nom. sg. p. pass. participle √*smṛ*), remembered as, recorded as, known as.

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यद् अग्रे चानुबन्धे च

yad agre cānubandhe ca

and which in the beginning and in (its)
consequence,

सुखं मोहनम् आत्मनः ।

sukham mohanam ātmanaḥ

happiness, deluding of the self,

निद्रालस्यप्रमादोत्थं

nidrālasyaḥpramādottham

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* √*sthā*), arising from, originating in.

(*nidrālasyaḥpramādottham*, 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 guṇa of tamas.

udāhṛtam (n. nom. sg. p. pass. participle *ud ā* √*hr*), declared, said to be.

XVIII

40

न तद् अस्ति पृथिव्यां वा

na tad asti pṛthivyām vā

not that there is either on earth

दिवि देवेषु वा पुनः ।

divi deveṣu vā punaḥ

or in heaven among the gods yet,

सत्त्वं प्रकृतिजेर् मुक्तं

sattvaṁ prakṛtijāir muktaṁ

a being, from material nature born, free,

यद् एभिः स्यात् त्रिभिर् गुणैः ॥

yad ebhiḥ syāt tribhir guṇāiḥ

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. √*as*), it is, there is.

pṛthivyām (f. loc. sg.), on earth.

vā-vā, either-or.

divi (m. loc. sg.), in heaven.

deveṣu (m. loc. pl.), among the gods.

punaḥ, yet, even, again.

sattvaṁ (n. nom. sg.), being, existence.

prakṛtijāis (m. inst. sg.), by material nature
produced, born of material nature.

muktaṁ (n. nom. sg. p. pass. participle
√*muc*), free, freed, liberated.

yad (n. nom. sg.), which.

ebhis (m. inst. pl.), by these, from these.

syāt (3rd sg. optative act. √*as*), it may be,
it can be, it may exist.

tribhis (m. inst. pl.), by three, from three.

guṇāis (m. inst. pl.), by the guṇas, from the
guṇas.

XVIII

41

ब्राह्मणक्षत्रियविशां
brāhmaṇakṣatriyaviśāṃ
of the brāhmins, the kṣatriyas and the
vāiśyas

शूद्राणां च परंतप ।
śūdrāṇāṃ ca param̐tapa
and the śūdras, Scorcher of the Foe,

कर्मणि प्रविभक्तानि
karmāṇi pravibhaktāni
the actions (are) distributed

स्वभावप्रभवैर्गुणैः ॥
svabhāvaprabhavāir guṇāiḥ
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.

brāhmaṇa (m.), brāhman, member of the
brāhman caste.

kṣatriya (m.), ksatriya, member of the war-
rior caste.

viś (m.), vaiśya, member of the merchant or
farmer caste.

(*brāhmaṇakṣatriyaviśāṃ*, m. gen. pl., of the
brāhmins, kṣatriyas and vaiśyas.)

śūdrāṇāṃ (m. gen. pl.), of the śūdras, of the
members of the fourth or servant caste.

ca, and.

param̐tapa (m. voc. sg.), Scorcher of the
Foe, epithet of Arjuna.

karmāṇi (n. nom. pl.), actions.

pravibhaktāni (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.)

guṇāis (m. inst. pl.), by the guṇas.

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शमो दमस् तपः शौचं
śamo damas tapaḥ śāucam
tranquility, restraint, austerity, purity,

क्षान्तिर् अर्जवम् एव च ।
kṣāntir ārjavam eva ca
patience and uprightness,

ज्ञानं विज्ञानम् आस्तिक्यं
jñānam vijñānam āstikyaṁ
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, sub-
duing, control.
tapas (n. nom. sg.), austerity, heat.
śāucam (n. nom. sg.), purity, cleanliness of
mind and body.
kṣāntis (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, dis-
cernment.
āstikyaṁ (n. nom. sg.), piety, belief in God.
brahmakarma (n. nom. sg.), brāhman action,
action of the brāhman caste.
svabhāva (m.), innate nature, own nature.
-jam (n. nom. sg. suffix), born, arising from.
(*svabhāvajam*, n. nom. sg., born of innate
nature, arising from innate nature.)

* Thus states of mind, in Gītā psychology, also constitute action.

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शौर्यं तेजो धृतिर् दाक्ष्यं
śāuryam tejo dhṛtir dākṣyam
heroism, majesty, firmness, skill

युद्धे चाप्य् अपलायनम् ।
yuddhe cāpy apalāyanam
and in battle also not fleeing,

दानम् ईश्वरभावश्च
dānam īśvarabhāvaśca
generosity and lordly spirit,

क्षत्रं कर्म स्वभावजम् ॥
kṣātram 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.
dhṛtis (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.
īśvarabhāvas (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.

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44

कृषिगौरक्ष्यवाणिज्यं
kr̥ṣigāurakṣyavāṇijyam
plowing, cow-herding, trade,

वैश्यकर्म स्वभावजम् ।
vāiśyakarma svabhāvajam
vāiśya action, innate nature born;

परिचर्यात्मकम् कर्म
paricaryātmakam karma
service-type action,

शूद्रस्यापि स्वभावजम्
śūdrasyāpi svabhāvajam
of the śūdra, 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.**

kr̥ṣi (f.), plowing, cultivation, agriculture.
gāurakṣya (n.), cow-herding, cow protecting.
vāṇijyam (n. nom. sg.), trade, commerce.
(*kr̥ṣigāurakṣyavāṇijyam*, 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. vāiśya
action.)
svabhāvajam (n. nom. sg.), born of innate
nature.
paricaryā (f. determinative noun from *pari*
√*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-served.")
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.

XVIII

45

स्वे स्वे कर्मण्य् अभिरतः

sve sve karmany abhirataḥ
in own repeated action content,

संसिद्धिं लभते नरः ।

samsiddhiṃ labhate naraḥ
perfection he attains, a man,

स्वकर्मनिरतः सिद्धिं

svakarmanirataḥ siddhiṃ
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.

abhirataḥ (m. nom. sg. p. pass. participle
abhi √ram), contented, satisfied, pleased.

samsiddhiṃ (f. acc. sg.), perfection, success,
fulfillment.

labhate (3rd sg. pr. indic. mid. √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.)

siddhiṃ (f. acc. sg.), perfection, success,
fulfillment.

yathā, how, in which way.

vindati (3rd sg. pr. indic. act. √2 vid), he
finds.

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

śṛṇu (2nd sg. imperative act. √śru), hear!
learn!

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46

यतः प्रवृत्तिर् भूतानां
yataḥ pravṛttir bhūtānām
from whom the origin of beings,

येन सर्वम् इदं ततम् ।
yena sarvam idaṁ tatam
by whom all this universe pervaded,

स्वकर्मणा तम् अभ्यर्च्य
svakarmanā tam abhyarcya
by one's own action him worshipping,

सिद्धिं विन्दति मानवः ॥
siddhiṁ vindati mānavaḥ
perfection he finds, man.

By worshipping 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.
pravṛttis (f. nom. sg.), origin, coming forth.
bhūtānām (n. gen. pl.), of beings, of creatures.
yena (m. inst. sg.), by whom.
sarvam idaṁ (n. nom. sg.), all this, all this universe.
tatam (n. nom. sg. p. pass. participle \sqrt{tan}), pervaded, stretched, diffused.
svakarmanā (n. inst. sg.), by own action.
tam (m. acc. sg.), him, it.
abhyarcya (gerund *abhi* \sqrt{rc} \sqrt{arc}), worshipping, praising.
siddhiṁ (f. acc. sg.), perfection, success, fulfillment.
vindati (3rd sg. pr. indic. act. $\sqrt{2}$ *vid*), he finds.
mānavaḥ (m. nom. sg.), man, a man, a human being, a descendant of Manu, the primal patriarch.

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47

श्रेयान् स्वधर्मो विगुणः

śreyān svadharmo viguṇaḥ

better own duty imperfect

परधर्मात् स्वनुष्ठितात् ।

paradharmāt svanuṣṭhitāt

than another's duty well performed;

स्वभावनियतं कर्म

svabhāvaniyataṁ karma

own-nature-prescribed action

कुर्वन् नाप्नोति किल्बिषम् ॥

kurvaṅ nāpnoti kilbiṣam

performing, not one incurs guilt.

Better one's own duty, though

imperfect,

Than the duty of another well performed;

Performing the duty prescribed by one's

own nature,

One does not incur evil.

śreyān (m. nom. sg. comparative), better, superior, preferable.

svadharmas (m. nom. sg.), own duty, own caste duty.

viguṇas (m. nom. sg.), imperfect, lacking, wanting.

paradharmāt (m. abl. sg.), than another's duty, than the duty of another caste.

svanuṣṭhitāt (m. abl. sg. *su anuṣṭhitāt*), 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. $\sqrt{āp}$), he incurs, one obtains, he attains.

kilbiṣam (n. acc. sg.), guilt, fault, sin, evil.

* Caste duty is meant here.

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सहजं कर्म कौन्तेय
sahajam karma kāunteya
together-born action, Son of Kuntī,

सदोषम् अपि न त्यजेत् ।
sadoṣam api na tyajet
with deficiency even, not one should
abandon.

सर्वारम्भा हि दोषेण
sarvārambhā hi doṣeṇa
all undertakings indeed with deficiency

धूमेनाग्निर् इवावृताः ॥
dhūmenāgnir ivāvṛtāḥ
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.
sadoṣam (n. acc. sg.), with deficiency, with
fault.
api, even, also.
na, not.
tyajet (3rd sg. optative act. √*tyaj*), one should
abandon, he should abandon.
sarvārambhās (m. nom. pl. from *sarva ā*
√*rambh*), all undertakings, all beginnings,
all commencements.
hi, indeed.
doṣeṇa (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.
āvṛtās (m. nom. pl. p. pass. participle *ā*
√*vr*), enveloped, veiled, hidden.

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49

असक्तबुद्धिः सर्वत्र
asaktabuddhiḥ sarvatra
unattached intelligence everywhere,

जितात्मा विगतस्पृहः ।
jitātmā vigataspr̥haḥ
conquered self, disappeared desire,

नैष्कर्म्यसिद्धिं परमां
naiṣkarmyasiddhim paramām
actionlessness perfection supreme

सन्यासेनाधिगच्छति ॥
samyāsēnādhigacchati
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* √*sañj*), 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 √*ji*), conquered, subdued.
ātmā (m. nom. sg.), self.
(*jitātmā*, m. nom. sg. BV cpd., whose self is conquered).
vigata (p. pass. participle *vi* √*gam*), gone away, disappeared.
spr̥has (m. nom. sg.), deep desire, longing, envy.
(*vigataspr̥has*, m. nom. sg. BV cpd., whose desire has disappeared.)
naiṣkarmya (n.), actionlessness, inactivity.
siddhim (f. acc. sg.), success, perfection, fulfillment.
(*naiṣkarmya-siddhim*, f. acc. sg. TP cpd., perfection of actionlessness.)
paramām (f. acc. sg.), supreme.
samyāsēna (m. inst. sg.), by renunciation, through renunciation, by throwing down.
adhigacchati (3rd sg. pr. indic. act. *adhi* √*gam*), one goes to, one attains, he attains.

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सिद्धिं प्राप्नो यथा ब्रह्म
siddhiṃ 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 ॥
niṣṭhā 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* √*āp*), 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. √*āp*), he attains, one attains.
nibodha (2nd sg. imperative act. *ni* √*budh*), learn!
me (gen. abl. sg.), of me, from me.
samāsenā (adv.), briefly, in brief.
eva, indeed (used as a rhythmic filler).
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna.
niṣṭhā (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.

XVIII

51

बुद्ध्या विशुद्धया युक्तौ

buddhyā viśuddhayā yukto

with intelligence pure yoked

धृत्यात्मानं नियम्य च ।

dhṛtyātmānaṁ niyamya ca

and with firmness self controlling

शब्दादीन् विषयांस् त्यक्त्वा

śabdādin viṣayāṁs tyaktvā

sound beginning with, objects abandon-
ing,

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 √*yuj*), joined, disciplined in Yoga, yoked.

dhṛtyā (f. inst. sg.) with firmness, with steadfastness.

ātmānaṁ (m. acc. sg.), self.

niyamya (gerund *ni* √*yam*), controlling, sub-
ducing.

ca, and.

śabda (m.), sound.

ādin (m. acc. pl. ifc.), beginning with, and so forth, lit. "whose first was," etcetera.

(*śabda-ādin*, m. acc. pl. TP cpd., beginning with sound.)

viṣayān (m. acc. pl.), objects of the senses, spheres of the senses.

tyaktvā (gerund √*tyaj*), abandoning, having abandoned.

rāga (m.), passion, vehement desire.

dveṣa (m.), hatred.

(*rāgadveṣāu*, m. acc. dual, DV cpd. desire and hatred, liking and disliking.)

vyudasya (gerund *vi* *ud* √2 *as*), rejecting, casting aside, abandoning.

ca, and.

* There are five objects, or "provinces" (*viṣayās*), of the senses (*indriyāṇi*):

1. *śabda* or *śruti viṣaya* (sound) for the ear.

2. *sparsa viṣaya* (tangibility) for the touch.

3. *rūpa viṣaya* (form) for the eye.

4. *rasa viṣaya* (flavor) for the tongue.

5. *gandha viṣaya* (smell) for the nose. And these are often referred to as the *guṇas* respectively of: (1) ether; (2) air; (3) fire; (4) water; (5) earth.

विविक्तसेवी लघ्वाशी

viviktasevī laghvāśī

solitary dwelling, lightly eating,

यतवाक्कायमानसः ।

yatavākkāyamānasah

controlled speech, body (and) mind,

ध्यानयोगपरो नित्यं

dhyānayogaparo nityam

meditation Yoga devoted-to constantly,

वैराग्यं समुपाश्रितः ॥

vairāgyam samupāśritaḥ

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* √*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 √*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.

vairāgyam (n. acc. sg.), dispassion, disinterest, impartiality.

samupāśritas (m. nom. sg. p. pass. participle *sam upa ā* √*śri*), taking refuge in, being supported by.

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अहंकारं बलं दर्पं

ahaṅkāraṁ balaṁ darpaṁ
egotism, force, arrogance,

कामं क्रोधं परिग्रहम् ।

kāmaṁ kroḍhaṁ parigrahaṁ
desire, anger (and) possession

विमुच्य निर्ममः शान्तो

vimucya nirmamaḥ śānto
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.

ahaṅkāraṁ (m. acc. sg.), egotism, “I making,” ego-consciousness.

balaṁ (n. acc. sg.), force, might, strength.

darpaṁ (m. acc. sg.), arrogance, pride.

kāmaṁ (m. acc. sg.), desire, longing.

kroḍhaṁ (m. acc. sg.), anger, fury, wrath.

parigrahaṁ (m. acc. sg.), grasping, laying hold of, possessing, possession of property.

vimucya (gerund *vi* √*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.

(*brahmabhūyāya*, n. dat. sg., to oneness with Brahman, for Brahman’s being.)

kalpate (3rd pr. indic. mid. sg. √*klp*), he is fit, he is adapted, one is fit.

ब्रह्मभूतः प्रसन्नात्मा

brahmabhūtaḥ prasannātmā

Brahman absorbed, the serene self

न शोचति न काङ्क्षति ।

na śocati na kāṅkṣati

not he mourns, not he desires,

समः सर्वेषु भूतेषु

samaḥ sarveṣu bhūteṣu

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* √*sad*), se-
rene, tranquil, soothed, kindly.

ātmā (m. nom. sg.), self.

(*prasannātmā*, m. nom. sg. BV cpd., whose
self is serene.)

na, not.

śocati (3rd sg. pr. indic. act. √*śuc*), he
grieves, he mourns.

na, not.

kāṅkṣati (3rd sg. pr. indic. act. √*kāṅkṣ*), he
desires, he longs for, he hankers after.

samaḥ (m. nom. sg.), the same, impartial,
dispassionate.

sarveṣu (m./n. loc. pl.), in all, among all.

bhūteṣu (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. √*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 *ātman*s of
all beings.

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भक्त्या माम् अभिजानाति
bhaktyā mām abhijānāti
by devotion to me he comes to know

यावान् यश्चास्मि 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* √*jñā*), 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. √*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 √*jñā*), having known, knowing.
viśate (3rd sg. pr. indic. mid. √*viś*), he enters, one enters.
tadanantaram (adv.), immediately, thereupon.

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सर्वकर्माण्य अपि सदा
sarvakarmāṅy api sadā
all actions, moreover, always

कुर्वानो मद्व्यपाश्रयः ।
kurvāṅo madvyapāśrayaḥ
performing, me trusting in,

मत्प्रसादाद् अवाप्नोति
matprasādād avāpnoti
from my grace he attains

शाश्वतं पदम् अव्ययम् ॥
śāśvataṁ padam avyayam
the eternal abode, imperishable.

Performing all actions,
He whose reliance is always on Me,
Attains, by My grace,
The eternal, imperishable abode.

sarvakarmāṅi (n. acc. pl.), all actions.
api, moreover, also, even.
sadā, always, perpetually, forever.
kurvāṅas (m. nom. sg. pr. participle mid. √kr), doing, performing.
madvyapāśrayas (m. nom. sg. from *mat vi apa ā √śri*), 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 √āp*), he attains, one attains, one obtains.
śāśvataṁ (n. acc. sg.), eternal, perpetual.
padam (n. acc. sg.), home, abode.
avyayam (n. acc. sg.), imperishable, unchanging.

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चेतसा सर्वकर्मणि
cetasā sarvakarmāṇi
by thought all actions

मयि संन्यस्य मत्परः ।
mayi saṁnyasya matparaḥ
on me renouncing, me devoted-to as
supreme,

बुद्धियोगम् उपाश्रित्य
buddhiyogam upāśritya
intelligence-Yoga taking refuge in,

मच्चिन्तः सततं भव ॥
maccittaḥ satataṁ 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.
sarvakarmāṇi (n. acc. pl.), all actions.
mayi (loc. sg.), on me, in me.
saṁnyasya (gerund *saṁ ni √2 as*), renounc-
ing, relinquishing, throwing down.
matparas (m. nom. sg.), devoted to me,
holding me as highest object, holding me
as supreme.
buddhiyogam (m. acc. sg. TP cpd.), intel-
ligence-Yoga, the Yoga of intelligence, the
Yoga of understanding, intuitive determi-
nation, trained intuition.
upāśritya (gerund *upa ā √śri*), taking refuge
in, depending upon.
maccittas (m. nom. sg.), thinking of me,
with mind on me.
satatam (adv.), perpetually, constantly.
bhava (2nd sg. imperative act. $\sqrt{bhū}$), be!
become!

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मच्चित्तः सर्वदुर्गाणि
maccittah sarvadurgāṇi
of me thinking, all difficulties

मत्प्रसादात् तरिष्यसि ।
matprasādāt tariṣyasi
from my grace thou shalt pass over ;

अथ चेत् त्वम् अहंकारान्
atha cet tvam ahaṁkārān
but if thou from egotism

न श्रोष्यसि विनङ्क्ष्यसि ॥
na śroṣyasi vinaṅkṣyasi
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.
durgāṇi (n. acc. pl.), difficulties, "hard
goings," obstacles.
matprasādāt (m. abl. sg.), from my grace,
from my favor.
tariṣyasi (2nd sg. act. future act. \sqrt{tr}), thou
shalt pass over, thou shalt transcend.
atha, but, however.
ced, if.
tvam (nom. sg.), thou.
ahaṁkārāt (m. abl. sg.), from egotism, from
"I making."
na, not.
śroṣyasi (2nd sg. future act. $\sqrt{śru}$), thou shalt
hear, thou shalt listen, thou wilt listen.
vinaṅkṣyasi (2nd sg. future act. *vi* $\sqrt{naś}$),
thou shalt be lost, thou shalt perish.

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यद् अहंकारम् आश्रित्य

yad ahamkāram āśritya

when egotism taking refuge in

न योत्स्य इति मन्यसे ।

na yotsya iti manyase

“not I shall fight” thus thou thinkest,

मिथ्यैष व्यवसायस् ते

mithyāṣa vyavasāyas te

vain this resolve of thee;

प्रकृतिस् त्वां नियोक्ष्यति ॥

prakṛtiś tvāṁ niyoṣyati

(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 *ā* √*śri*), taking refuge in, depending on.

na, not.

yotsya (*sam̐dhi* for *yotsye* 1st sg. mid. future √*yudh*), I shall fight, I may fight.

iti, thus (often used to close a quotation).

manyase (2nd sg. pr. indic. mid. √*man*), thou thinkest, thou imaginest.

mithyā (adv.), vain, untrue, hopeless.

eṣas (m. nom. sg.), this.

vyavasāyas (m. nom. sg.), resolve, determination.

te (gen. sg.), of thee, thy.

prakṛtiś (f. nom. sg.), nature, material nature.

tvāṁ (acc. sg.), thee.

niyoṣyati (3rd sg. act. future *ni* √*yuj*), it will enjoin, it will command.

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स्वभावजेन कौन्तेय
svabhāvajena kāunteya
by born of own nature, Son of Kuntī,

निबद्धः स्वेन कर्मणा ।
nibaddhaḥ svena karmaṇā
bound by own karma

कर्तुं नेच्छसि यन् मोहात्
kartuṃ necchasi yan mohāt
to do not thou wishest, what, from
delusion

करिष्यस्य् अवशो ऽपि तत् ॥
kariṣyasy avaso 'pi tat
thou shalt do, against will, even that.

What you wish not to do, through
delusion,
You shall do that
Against your will, Arjuna,
Bound by your own karma, born of
your own material nature.

svabhāvajena (n. inst. sg.), by own nature
born, by originating in own nature.
kāunteya (m. voc. sg.), Son of Kuntī, epithet
of Arjuna.
nibaddhaḥ (m. nom. sg. p. pass. participle
ni √bandh), bound, bound down.
svena (inst. sg.), by own, by one's own, by
thine own.
karmaṇā (n. inst. sg.), by action, by karma.
kartuṃ (infinitive *√kr*), to do, to make.
na, not.
icchasi (2nd sg. pr. indic. *√is*), thou desirest,
thou wishest.
yad (n. nom. sg.), what, which.
mohāt (m. abl. sg.), from delusion, from
confusion.
kariṣyasi (2nd sg. act. future *√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 kṣatriya, or member of the warrior caste.

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ईश्वरः सर्वभूतानां
iśvaraḥ sarvabhūtānām
the Lord of all beings

हृद्देशे ऽर्जुन तिष्ठति ।
hr̥ddeśe 'rjuna tiṣṭhati
in the heart region, Arjuna, he abides,

भ्रामयन् सर्वभूतानि
bhrāmayan sarvabhūtāni
causing to move all beings

यन्त्रारूढानि मायया ॥
yantrārūḍhāni 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.
hr̥d (n.), heart.
deśe (m. loc. sg.), in the region, in the place,
in the direction.
(*hr̥d-deśe*, m. loc. sg. TP cpd., in the region
of the heart.)
arjuna (m. voc. sg.), Arjuna.
tiṣṭhati (3rd sg. pr. indic. act. √*sthā*), he
stands, he abides, he exists.
bhrāmayan (m. nom. sg. causative pr. par-
ticipple), causing to move, causing to wan-
der.
sarvabhūtāni (n. acc. pl.), all beings, all
creatures.
yantra (n.), machine, mechanism.
ārūḍhāni (n. acc. pl. p. pass. participle *ā*
√*ruh*), fixed to, attached to, mounted on.
(*yantrārūḍhāni*, 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 Śaṅkara (circa 800 A.D.).

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तम् एव शरणं गच्छ
tam eva śaraṇam gaccha
to him alone, the refuge, go!

सर्वभावेन भारत ।
sarvabhāvena bhārata
with (thy) whole being, Descendant of
Bharata,

तत्प्रसादात् परां शान्तिं
tatprasādāt parām śāntim
from that grace supreme peace

स्थानं प्राप्स्यसि शाश्वतम् ॥
sthānam prāpsyasi śāśvatam
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).
śaraṇam (n. acc. sg.), refuge, shelter, place of rest.
gaccha (2nd sg. imperative act. √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 √āp), thou shalt attain, thou shalt reach.
śāśvatam (n. acc. sg.), eternal, imperishable.

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इति ते ज्ञानम् आख्यातं
iti te jñānam ākhyātam
thus to thee knowledge expounded

गुह्याद् गुह्यतरं मया ।
guhyād guhyataram mayā
than the secret more secret by me.

विमृश्यैतद् अशेषेण
vimṛśyāitad aśeṣeṇa
reflecting on this without remainder,

यथेच्छसि तथा कुरु ॥
yathēcchasi 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.
ākhyātam (n. nom. sg. p. pass. participle
ā √khyā), told, explained, expounded.
guhyāt (m. abl. sg.), than secret, than the
secret.
guhyataram (m. acc. sg. comparative), more
secret.
mayā (inst. sg.), by me.
vimṛśya (gerund vi √mṛś), reflecting on,
having considered, having felt.
etad (n. acc. sg.), this.
aśeṣeṇa (m./n. inst. sg.), without remainder,
wholly, in toto, entirely.
yathā, how, as, in which way.
icchasi (2nd sg. pr. indic. act. √iṣ), thou
desirest, thou wishest.
tathā, thus, in this way, so.
kuru (2nd sg. imperative act. √kr), do! make!
perform!

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सर्वगुह्यतमं भूयः

sarvaguhyatamam bhūyah
of all most secret again,

शृणु मे परमं वचः ।

śṛṇu me paramam vacaḥ
hear of me the supreme word;

इष्टो ऽसि मे दृढम् इति

iṣṭo 'si me dr̥ḍham iti
loved thou art of me surely;

ततो वक्ष्यामि ते हितम् ॥

tato vakṣyāmi 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.

śṛṇu (2nd sg. imperative act. √*śru*), hear!
learn!

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

paramam (n. acc. sg. superl.), highest, su-
preme.

vacas (n. acc. sg.), word, discourse, doctrine.

iṣṭas (m. nom. sg. p. pass. participle √*iṣ*),
loved, desired.

asi (2nd sg. pr. indic. √*as*), thou art.

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

dr̥ḍham (adv.), surely, firmly, closely.

iti, thus, so.

tatas, from there, therefore.

vakṣyāmi (1st sg. future act. √*vac*), I shall
speak, I shall disclose.

te (gen. sg.), of thee, thy.

hitam (m. acc. sg. p. pass. participle √*dhā*),
advantage, benefit, good.

XVIII

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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 evāṣyasi 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, worshipping 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. $\sqrt{bhū}$), 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 rhyth-
 mic filler).

eṣyasi (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* $\sqrt{jñā}$),
 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.

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सर्वधर्मान् परित्यज्य

sarvadharmān parityajya
all duties abandoning,

माम् एकं शरणं व्रज ।

mām ekaṁ śaraṇaṁ vraja
(in) me alone refuge take.

अहं त्वा सर्वपापेभ्यो

ahaṁ tvā sarvapāpebhyo
I thee from all evils

मोक्षयिष्यामि मा शुचः ॥

mokṣayiṣyāmi 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* √*tyaj*), abandoning, relinquishing.

mām (acc. sg.), me, to me, in me.

ekam (n. acc. sg.), alone, one.

śaraṇam (n. acc. sg.), refuge, place of rest.

vraja (2nd sg. imperative act. √*vraj*), take! vow!

aham (nom. sg.), I.

tvā (acc. sg.), thee.

sarpapāpebhyas (m. abl. pl.), from all evils, from all wrongs.

mokṣayiṣyāmi (1st sg. causative future act. √*muc*), I shall release, I shall cause to be released.

mā (prohibitive), do not, never.

śucas (2nd sg. aorist subjunctive √*śuc*), thou shouldst grieve.

(*mā śucas*, do not grieve.)

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इदं ते नातपस्काय

idaṃ 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 cāśuśrūṣave 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.

idaṃ (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.

aśuśrūṣave (m. dat. sg. from desiderative √*śru*), to one who does not desire to hear, to one who wishes not to listen, to the non-obedient.

vācyam (n. nom. sg. gerundive √*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.

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य इदं परमं गुह्यं
ya idam paramam guhyam
who this supreme secret

मद्भक्तेष्व् अभिधास्यति ।
madbhakteṣv abhidhāsyati
to my worshippers he shall set forth,

भक्तिं मयि परां कृत्वा
bhaktim mayi parām kṛtvā
devotion to me highest having made,

माम् एवैष्यत्य् असंशयः ॥
mām evāṣyaty asaṁśayaḥ
to me he shall go without doubt.

**He who shall teach this supreme
Secret to My worshippers,
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.
madbhakteṣu (m. loc. pl.), in my worshippers, to my devotees.
abhidhāsyati (3rd sg. act. future *abhi* √*dhā*), he shall set forth, he shall explain.
bhaktim (f. acc. sg.), devotion, love.
mayi (loc. sg.), in me, to me.
parām (f. acc. sg.), highest, supreme.
kṛtvā (gerund √*kr*), having made, performing.
mām (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
eṣyati (3rd sg. future act. √*i*), he shall go, he shall come.
asaṁśayas (adv.), surely, without doubt.

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न च तस्मान् मनुष्येषु

na ca tasmān manuṣyeṣu

and not than he among men

कश्चिन् मे प्रियकृत्तमः ।

kaścin me priyakṛttamaḥ

anyone to me more pleasing doing

भविता न च मे तस्माद्

bhavitā na ca me tasmād

shall be, and not to me than he

अन्यः 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.

manuṣyeṣu (m. loc. pl.), in men, among men,
among mankind.

kaścid, anyone, anyone whoever.

me (dat. sg.), to me.

priyakṛttamas (m. nom. sg. compar.), more
pleasing doing, more dear making, giving
more pleasure.

bhavitā (3rd sg. periphrastic future act.
√*bhū*), 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.

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अध्येष्यते च य इमं
adhyeṣyate ca ya imaṁ
and he shall study, who, this

धर्म्यं संवादम् आवायोः ।
dharmyam saṁvādam āvayoḥ
sacred dialogue of ours

ज्ञानयज्ञेन तेनाहम्
jñānayajñena tenāham
with the knowledge sacrifice by him, I

इष्टः स्याम् इति मे मतिः ॥
iṣṭaḥ syām iti me matiḥ
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.

adhyeṣyate (3rd sg. future mid. *adhi* √*i*), he shall study, he shall recite.
ca, and.
ya (m. nom. sg.), who.
imaṁ (m. acc. sg.), this.
dharmyam (m. acc. sg.), sacred, lawful, righteous.
saṁvādam (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.
iṣṭas (m. nom. sg. p. pass. participle √*iṣ*), desired, loved.
syām (1st sg. optative act. √*as*), I should be, might I be.
iti, thus, in this way, so.
me (gen. sg.), of me, my.
matiḥ (f. nom. sg.), thought, belief, opinion, mind.

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श्रद्धावान् अनसूयश्च

śraddhāvān anasūyaśca
full of faith, not scoffing,

शृणुयाद् अपि यो नरः ।

śṛṇuyād api yo naraḥ
he should hear even who, the man,

सो ऽपि मुक्तः शुभाँल् लोकान्

so 'pi muktaḥ śubhāñl lokān
he also, liberated, happy worlds

प्राप्नुयात् पुण्यकर्मणाम् ॥

prāpnuyāt puṇyakarmaṇām
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.

śṛṇuyāt (3rd sg. optative act. √*śru*), he
should hear, he should listen.

api, even, also.

yas (m. nom. sg.), who.

naras (m. nom. sg.), man, the man.

sa (m. nom. sg.), he, this one.

api, also, even.

muktas (m. nom. sg. p. pass. participle
√*muc*), liberated, released.

śubhān (m. acc. pl.), happy, joyful.

lokān (m. acc. pl.), worlds.

prāpnuyāt (3rd sg. optative act. *pra* √*āp*),
he should attain, he should reach.

puṇya (n.), pure, cleansed, purified.

karmaṇām (n. gen. pl.), of actions.

(*puṇyakarmaṇām*, n. gen. pl. BV cpd., of
those of pure actions, of those whose ac-
tions are pure.)

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कच्चिद् एतच् छ्रुतं पार्थ

kaccid etac chrutaṁ pārtha

has this been heard, Son of Pṛthā,

त्वयैकाग्रेण चेतसा ।

tvayāikāgreṇa cetasā

by thee with concentrated thought?

कच्चिद् अज्ञानसंमोहः

kaccid ajñānasammohaḥ

have ignorance and delusion

प्रणष्टस् ते धनंजय ॥

pranaṣṭas 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 √*śru*),
heard, been heard.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna.

tvayā (inst. sg.), by thee.

ekāgreṇa (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, con-
fusion.

(*ajñāna-sammohas*, m. nom. sg. TP cpd.,
delusion of ignorance.)

pranaṣṭas (m. nom. sg. p. pass. participle
pra √*naś*), destroyed, lost.

te (gen. sg.), of thee, thy.

dhanamjaya (m. voc. sg.), Conqueror of
Wealth, epithet of Arjuna.

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अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

arjuna (m. nom. sg.), Arjuna.

uvāca (3rd sg. perf. act. √*vac*), he said, he spoke.

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नष्टो मोहः स्मृतिर् लब्धा

naṣṭo mohah smṛtir labdhā

lost delusion, wisdom gained

naṣṭas (m. nom. sg. p. pass. participle √*naś*), lost, destroyed.

mohas (m. nom. sg.), delusion, confusion.

smṛtis (f. nom. sg.), memory, wisdom,

labdhā (f. nom. sg. p. pass. participle √*labh*), obtained, gained.

त्वत्प्रसादान् मयाच्युत ।

tvatprasādān mayācyuta

from thy grace by me, Unchanging One;

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.

स्थितो ऽस्मि गतसंदेहः

sthitho 'smi gatasandehah

standing I am (with) dispelled doubt.

sthithas (m. nom. sg.), standing, existing.

asmi (1st sg. √*as*), I am.

gatasandehas (m. nom. sg.), gone doubt, dispelled doubt.

करिष्ये वचनं तव ॥

karishye vacanam tava

I shall do command of thee.

karishye (1st sg. future mid. √*kr*), I shall do, I shall perform.

vacanam (n. acc. sg.), command, injunction.

tava (gen. sg.), of thee, thy.

Arjuna spoke:

My delusion is destroyed and I have gained

wisdom

Through Your grace, Krishna.

My doubts are gone.

I shall do as You command.

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संजय उवाच ।

saṁjaya uvāca
Saṁjaya spoke:

saṁjayas (m. nom. sg.), Saṁjaya, the minister of King Dhṛtarāṣṭra, who has narrated the poem.
uvāca (3rd sg. perfect act. √*vac*), he said, he spoke.

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इत्य् अहं वासुदेवस्य
ity ahaṁ vāsudevasya
thus, I of the Son of Vasudeva

iti, thus, in this way.
aham (nom. sg.), I.
vāsudevasya (m. gen. sg.), of the son of Vasudeva, i.e. of Krishna.

पार्थस्य च महात्मनः ।
pārthasya ca mahātmanah
and of the Son of Pṛthā great selved

pārthasya (m. gen. sg.), of the Son of Pṛthā, i.e. of Arjuna.
ca, and.
mahātmanas (m. gen. sg. BV cpd.), him whose soul is great, him whose self is great.

संवादम् इमम् अश्रौषम्
saṁvādam imam aśrāuṣam
dialogue this I have heard,

saṁvādam (m. acc. sg.), dialogue, conversation, "together speaking."
imam (m. acc. sg.), this.
aśrāuṣam (1st sg. aorist act. √*śru*), I have heard.

अद्भुतं रोमहर्षणम् ॥
adbhutaṁ romaharṣaṇam
marvelous, causing the hair to stand on end.

adbhutam (m. acc. sg.), marvellous, miraculous, wondrous.
romaharṣaṇam (m. acc. sg.), causing the hair to stand on end, causing the hair to bristle.

Sanjaya spoke:
Thus I have heard from Krishna
And the great-souled Arjuna,
This wondrous dialogue
Which causes the hair to stand on end.

व्यासप्रसादाच्च्रुतवान्
vyāsaprasādāc chrutavān
 by Vyāsa's grace one who has heard

एतद्गुह्यमग्रहंपरम् ।
etad guhyam aham param
 this secret I supreme

योगंयोगेश्वरात्कृष्णात्
yogaṃ yogēśvarāt kṛṣṇāt
 Yoga from the Lord of Yoga, from
 Krishna,

साक्षात्कथयतःस्वयम् ॥
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 Pāṇḍava 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.
yogaṃ (m. acc. sg.), Yoga.
yoga (m.), Yoga.
īśvarāt (m. abl. sg.), from the Lord.
(yogēśvarāt, m. abl. sg., TP cpd. from the Lord of Yoga.)
kṛṣṇāt (m. abl. sg.), from Krishna.
sākṣāt (adv.), before the eyes.
kathayatas (m. abl. sg. pr. participle √*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 Pāṇḍu and Dhṛtarāṣṭra, thus the grandfather of Arjuna, as well as of the Pāṇḍava princes along with the hundred sons of Dhṛtarāṣṭra. Vyāsa is also said to have compiled the Mahābhārata including the Gītā, though he must have existed before most of the events recounted in these works.

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राजन् संस्मृत्य संस्मृत्य
rājan saṁsmṛtya saṁsmṛtya
 O King, recollecting again and again

संवादम् इमम् अद्भुतम् ।
saṁvādam imam adbhutam
 dialogue this marvelous

केशवार्जुनयोः पुण्यं
keśavārjunayoḥ puṇyam
 of the Handsome Haired One and Arjuna,
 holy,

हृष्यामि च मुहुर् मुहुः ॥
hr̥ṣyāmi ca muhur muhuḥ
 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 Dhṛtarāṣṭra, to whom the poem has been narrated).
saṁsmṛtya (gerund *saṁ* √*smṛ*), recollecting, remembering.
(saṁsmṛtya saṁsmṛtya, recollecting again and again.)
saṁvādam (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.)
puṇyam (m. acc. sg.), pure, sacred, holy.
hr̥ṣyāmi (1st sg. pr. indic. act. √*hr̥ṣ*), I rejoice, I am excited.
ca, and.
muhur muhur, again and again, constantly, at every moment.

तच्च संस्मृत्य संस्मृत्य

tac ca saṁsmṛtya saṁsmṛtya

and that recollecting again and again

रूपम् अत्यद्भुतं हरेः ।

rūpam atyadbhutam hareḥ

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 ॥

hr̥ṣyāmi ca punaḥ punaḥ

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.

saṁsmṛtya saṁsmṛtya (gerund *sam* √*smṛ*),
recollecting again and again.

rūpam (n. acc. sg.), form, appearance.

atyadbhutam (n. acc. sg.), more than mar-
vellous, 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, aston-
ishment.

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

mahān (m. nom. sg.), great.

rājan (m. voc. sg.), O King (referring to
King Dhṛtarāṣṭra).

hr̥ṣyāmi (1st sg. pr. indic. act. √*hr̥ṣ*), I re-
joice, I am excited.

ca, and.

punar punar, again and again.

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यत्र योगेश्वरः कृष्णो

yatra yogeśvaraḥ kṛṣṇo

wherever the Lord of Yoga, Krishna,

यत्र पार्थो धनुर्धरः ।

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) righteousnes, 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.

kṛṣṇas (m. nom. sg.), Krishna.

yatra, where, wherever.

pārthas (m. nom. sg.), the Son of Pṛthā,
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.

matir (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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