

BOOK XVIII

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

1

संन्यासस्य महाबाहो
sannyāsasya mahābāho
of renunciation, O Mighty Armed One,

तत्त्वम् इच्छामि वेदितुम् ।
tattvam icchāmi veditum
the truth I wish to know

त्यागस्य च हृषीकेस
tyāgasya ca hr̥ṣīkeśa
and of abandonment, Bristling Haired
One,

पृथक् केशिनिषूदन ॥
pṛthak keśiniṣūdana
separately, Slayer of Keśin.

Arjuna spoke:
I wish to know the truth
Of sannyasa, Krishna,
And of renunciation,
And the difference between them.

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

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.
tattvam (n. acc. sg.), truth, "thatness."
icchāmi (1st sg. pr. indic. act. √iṣ), I wish,
I desire.
veditum (infinitive √vid), to know, to learn.
tyāgasya (m. gen. sg.), of abandonment, of
leaving behind.
ca, and.
hr̥ṣīkeśa (m. voc. sg.), Bristling Haired One,
epithet of Krishna.
pṛthak (adv.), separately, singly, one by one.
keśiniṣūdana (m. voc. sg.), Slayer of Keśin,
epithet of Krishna.

* mahābāho, "O Mighty Armed One," usually
an epithet of Arjuna, is here applied to Krishna.
It is a general epithet of distinguished warriors.

† The āsura Keśin was slain by Vishnu
(Krishna) in another part of the Mahābhārata.
(See chapter on "The Setting of the Bhagavad
Gitā".)

XVIII

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

2

काम्यानां कर्मणां न्यासं
kāmyānāṃ karmaṇāṃ nyāsaṃ
of rites undertaken to achieve desires, the
relinquishment,

संन्यासं कवयो विदुः ।
sannyāsaṃ kavayo viduḥ
renunciation the poets understand;

सर्वकर्मफलत्यागं
sarvakarmaphalatyāgaṃ
all action-fruit abandonment

प्राहुस् त्यागं विचक्षणाः ॥
prāhuḥ tyāgaṃ 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.

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

kāmyānām (n. gen. pl.), of desiderative, of
springing from desire.
karmaṇām (n. gen. pl.), of actions, of acts.
nyāsam (m. acc. sg. from ni √2 as), renun-
ciation, throwing down, relinquishment.
sannyāsam (m. acc. sg. from san 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.
(sarvakarmaphalatyāgam, m. acc. sg. TP
cpd., abandonment of all fruit of action.)
prāhus (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 (sannyāsa) 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.

त्याज्यं दोषवद् इत्य् एके
tyājyaṃ 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.

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 samprakīrtitaḥ
 threefold designated.

Hear My conclusion in this matter
 Concerning renunciation, Arjuna.
 Renunciation is declared
 To be of three kinds:

niścayam (m. acc. sg.), conclusion, convic-
 tion, ascertainment.
śṛṇu (2nd sg. imperative act. $\sqrt{śru}$), hear!
 learn!
me (gen. sg.), of me, my.
tatra, there, in this case.
tyāge (m. loc. sg.), in abandonment, con-
 cerning abandonment.
bharatasattama (m. voc. sg.), O Best of the
 Bharatas, epithet of Arjuna.
tyāgas (m. nom. sg.), abandonment, deser-
 tion, 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.
samprakīrtitas (m, nom. sg.p. pass. parti-
 ciple *sam pra* $\sqrt{kīrt}$), designated, enumer-
 ated.

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 dānam 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.

एतान् अपि तु कर्मणि
etāny api tu karmāṇi
 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 ॥
nīścitam 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.
karmāṇi (n. nom. pl.), actions, deeds.
saṅgam (n. acc. sg.), attachment, coming
 together.
tyaktvā (gerund \sqrt{tyaj}), abandoning, having
 abandoned, having left behind.
phalāni (n. acc. pl.), fruits, results.
ca, and.
kartavyāni (n. nom. pl. gerundive \sqrt{kr}), to
 be done, to be made, to be performed.
iti, thus, in this way.
me (gen. sg.), of me, my.
pārtha (m. voc. sg.), Son of Pṛthā, epithet
 of Arjuna.
nīścitam (adv.), without doubt, surely, defi-
 nite.
matam (n. nom. sg.), thought, belief.
uttamam (n. nom. sg.), highest, supreme.

नियतस्य तु संन्यासः
niyatasya tu saṁnyāsaḥ
 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.
saṁnyāsaḥ (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.
parikīrtitaḥ (m. nom. sg. p. pass. participle
pari *√kīrt*), declared, proclaimed, said.

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,

नैव त्यागफलं लभेत् ॥
nāiva tyāgaphalam labhet
 not abandonment-fruit he should obtain.

He who abandons action merely
 because it is difficult,
 Or because of fear of bodily suffering,
 Performs rajasic renunciation.
 He does not obtain the fruit of that
 renunciation.

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.

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, con-
 trolled.
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.

न द्वेष्य अकुशलं कर्म
na dveṣṭy akūśalam karma
 not he hates disagreeable action,

कुशले नानुषङ्गते ।
kuśale nānuṣaṅgate
 in agreeable not he is attached,

त्यागी सत्त्वसमाविष्टो
tyāgī sattvasamāviṣṭo
 the abandoner, goodness filled with,

मेधावी छिन्नसंशयः ॥
medhāvī chinnaśaṅśayaḥ
 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. $\sqrt{dviṣ}$), he hates, he dis-
 likes.
akūśalam (n. acc. sg.), disagreeable, inaus-
 picious.
karma (n. acc. sg.), action.
kuśale (n. loc. sg.), in agreeable, in auspi-
 cious.
na, not.
anuṣaṅgate (3rd sg. pr. indic. mid. *anu*
 $\sqrt{saṅj}$), 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 $\sqrt{viṣ}$), 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 \sqrt{chid}), cut away,
 abolished, eliminated, chopped.
śaṅśayas (m. nom. sg.), doubt, irresolution.
(chinnaśaṅśayas, m. nom. sg. BV cpd.,
 whose doubt has been cut away.)

* Action "to be done," i.e. religiously pre-
 scribed action such as sacrifice, purification, giving,
 austerity.

न हि देहभृता शक्यं
na hi dehabhṛtā śakyaṃ
 not indeed by the body-borne able

त्यक्तुं कर्माण्य् अशेषतः ।
tyaktuṃ karmāṅy aśeṣataḥ
 to abandon actions without remainder;

यस् तु कर्मफलत्यागी
yas tu karmaphalatyāgī
 who then the action-fruit abandoner,

स त्यागीत्य् अभिधीयते ॥
sa tyāgīty abhidhīyate
 he "abandoner" thus is called.

Indeed embodied beings are not able
 To abandon actions entirely;
 He, then, who abandons the fruit of
 action,
 Is called a man of renunciation.

na, not.
hi, indeed, truly.
dehabhṛtā (n. instr. sg.), by body-borne
 beings, by the body borne, by those in-
 habiting the body, by creatures.
śakyaṃ (n. acc. sg.), able, capable, possible.
tyaktuṃ (infinitive √*tyaj*), to abandon, to
 give up.
karmāṅi (n. acc. pl.), actions.
aśeṣataḥ (adv.), without remainder, entirely.
yas (m. nom. sg.), who.
tu, indeed, then, but.
karma (n.), action.
phala (n.), fruit, result.
tyāgī (m. nom. sg.), abandoner, giver up.
(karmaphalatyāgī, m. nom. sg. TP cpd.,
 abandoner of the fruit of action.)
sa (m. nom. sg.), he, this.
tyāgī (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 desig-
 nated as.

अनिष्टम् इष्टं मिश्रं च
aniṣṭam iṣṭam miśraṃ ca
 undesired, desired and mixed

त्रिविधं कर्मणः फलम् ।
trividhaṃ karmaṇaḥ phalam
 threefold of action the fruit

भवत्य् अत्यागिनां प्रेत्य
bhavaty atyāgināṃ pretya
 it is for the non-abandoners, departing;

न तु संन्यासिनां क्वचित् ॥
na tu saṅnyāsināṃ kvacit
 not, but, for the renouncers any (fruit)
 whatever.

The fruit of action for those
 who have not renounced
 When they depart (die) is threefold:
 Evil, good, and mixed;
 But for the renouncers there is none
 whatever.

aniṣṭam (n. nom. sg.), undesired, unwished
 for.
iṣṭam (n. nom. sg.), desired, wished for.
miśraṃ (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.
saṅnyāsinām (m. gen. pl.), of the renouncers,
 of the throwers aside.
kvacit, any whatever.

पञ्चैतानि महाबाहो
pañcāitāni mahābāho
 five these, O Mighty Armed One,

कारणानि निबोध मे ।
kāraṇāni nibodha me
 factors learn from me

सांख्ये कृतान्ते प्रोक्तानि
sāṅkhye 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.
sāṅkhye (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.

अधिष्ठानं तथा कर्ता
adhiṣṭhānam tathā kartā
 the body also the agent

करणं च पृथग्विधम् ।
karaṇam ca pṛthagvidham
 and the instrument of various kinds,

विविधाश्च पृथक्चेष्टा
vividhāśca pṛthakceṣṭā
 and the various separate activities

देवं चैवात्र पञ्चमम् ॥
daivam cāivātra pañcamam
 and divine providence, in this matter, the fifth.

The seat of action (the body), the doer,
 The various organs,
 And the various separate activities,
 With the presiding deities as the fifth;

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.
pṛthagvidham (n. nom. sg.), various kinds, separate sorts.
vividhās (f. nom. pl.), various, manifold.
ca, and.
pṛthak, 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.

* See note to stanza 39, Book II, for explanation of the Sāṅkhya system.

* *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.

शरीरवाङ्मनोभिर् यत्
śarīravāṅmanobhir yaś
 with body, speech, mind, whatever

कर्म प्रारभते नरः ।
karma prārabhate naraḥ
 action he undertakes, a man,

न्याय्यं वा विपरीतं वा
nyāyyaṃ vā viparītaṃ 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 or 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.
nyāyyaṃ (n. acc. sg.), right, regular, cus-
 tomary.
vā-vā, either-or.
viparītaṃ (n. acc. sg. p. pass. participle *vi*
pari √i), contrary, perverse, wrong.
pañca, five.
ete (m. nom. pl.), these.
tasya (n. gen. sg.), of it, of this.
hetavas (m. nom. pl.), factors, causes,
 origins.

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 *√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.
yaś (m. nom. sg.), who.
paśyati (3rd sg. pr. indic. act. *√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.
saś (m. nom. sg.), he, this.
paśyati (3rd sg. pr. indic. act. *√paś*), he sees,
 he perceives.
durmatih (m. nom. sg.), blockhead, fool.

यस्य नाहंक्रतो भावो
yasya nāhamkṛto 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 इमांल लोकान्
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.
ahamkṛtas (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.
sas (m. nom. sg.), he, this.
imān (m. acc. pl.), these.
lokān (m. acc. pl.), worlds, people.
na, not.
hanti (3rd sg. pr. indic. act. \sqrt{han}), he slays,
 he kills.
na, not.
nibadhyate (3rd sg. pr. indic. passive \sqrt{bandh}), he is bound, he is bound down,
 he is fettered.

ज्ञानं ज्ञेयं परिज्ञाता
jñānam jñeyam pariñātā
 knowledge, the-to-be-known, the knower

त्रिविधा कर्मचोदना ।
trividhā karmacodanā
 threefold propulsions to action

करणं कर्म कर्तेति
karaṇam karma karteti
 the instrument, the act, the agent, thus

त्रिविधः कर्मसंग्रहः ॥
trividhaḥ karmasamgrahaḥ
 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.
karmasamgrahas (m. nom. sg.), assemblage
 of factors involved in action, constituents
 of action.

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;

यथावच् छृणु तान्य् अपि ॥
yathāvac chrṇu 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.
śrṇu (2nd sg. imperative act. √*śru*), hear! learn!
tāni (n. acc. pl.), these.
api, also, even.

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. √*īkṣ*), 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.

पृथक्त्वेन तु यज् ज्ञानं
pr̥thaktoena tu yaj jñānam
 as separate but which knowledge

नानाभावान् पृथग्विधान् ।
nānābhāvān p̥thagvidhān
 different beings (of) various kinds

वेत्ति सर्वेषु भूतेषु
vetti sarveṣu bhūteṣu
 it knows in all beings;

तज् ज्ञानं विद्धि राजसम् ॥
taj jñānam viddhi rājasam
 that knowledge know to be rajasic.

But that knowledge which sees
 In all beings
 Separate entities of various kinds,
 by differentiation,
 Know that knowledge to be rajasic.

pr̥thaktoena (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.
p̥thagvidhān (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.

यत् तु कृत्स्नवद् एकस्मिन्
yat tu kṛtsnavad ekasmin
 which but as if it were all, in one

कार्ये सक्तम् अहेतुकम् ।
kārye saktam ahaitukam
 in the to-be-done attached, without concern for cause,

अतत्त्वार्थवद् अल्पं च
atattvārthavad alpaṃ 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.
ahaitukam (n. nom. sg.), without motive, without concern for cause.
atattvārthavat (n. nom. sg.), without true purpose, without real aim.
alpaṃ (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 *udā* √*hr*), declared, proclaimed, said to be.

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 sātत्विकam 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
 \sqrt{rah}), freed from, quitted, forsaken, sepa-
 rated 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
 \sqrt{pra} $\sqrt{āp}$), desiring to obtain, wishing to
 acquire.
karma (n. nom. sg.), action.
yad (n. nom. sg.), which.
tad (n. acc. sg.), that, this.
sātत्विकam (n. acc. sg.), sattvic, pertaining to
 the guṇa of sattva.
ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is
 said, it is called, it is said to be.

यत् तु कामेप्सुना कर्म
yat tu kāmeṣsunā karma
 which, but, with desire wishing to obtain,
 action,

साहंकारेण वा पुनः ।
sāhamkāreṇa vā punaḥ
 with selfishness, or again,

क्रियते बहुलायासं
kriyate bahulāyāsam
 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.
ipsunā (m. inst. sg. desiderative adj. from
 $\sqrt{āp}$), wishing to obtain, desiring to get.
karma (n. nom. sg.), action.
sāhamkāreṇa (m. inst. sg.), by selfishness,
 with egotism with self-centeredness.
vā, or.
punaḥ, again, further.
kriyate (3rd sg. pr. indic. passive \sqrt{kr}), it is
 done, it is performed.
bahula (m.), much, many.
āyāsam (m. acc. sg.), effort, exertion, toil.
*(bahula-āyāsam, m. acc. sg. KD cpd., much
 effort.)*
tad (n. nom. sg.), that, this.
rājasam (n. nom. sg.), rajasic, pertaining to
 the guṇa of rajas.
udāhṛtam (n. nom. sg. p. pass. participle \sqrt{hr}),
 declared, said to be.

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 tai 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*), disregard-
 ing, 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.

मुक्तसङ्गो जहंवादी
muktasaṅgo 'nahaivādī
 released from attachment, free from self-
 speaking,

धृत्युत्साहसमन्वितः ।
dhrtyutsāhasamanvītaḥ
 steadfastness and resolution accom-
 panied by

सिद्धयसिद्धयोर् 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 √*muc*), released,
 freed from.
saṅgas (m. nom. sg.), attachment, clinging.
(mukta-saṅgas, m. nom. sg. KD cpd., freed
 from attachment.)
nahaivādī (m. nom. sg.), free from talk of
 self, free from self-speaking.
dhr̥ti (f.), courage, steadfastness.
utsāha (m.), resolution, effort, power, per-
 severance.
samanvītas (m. nom. sg. p. pass. participle
sam anu √*i*), accompanied by, going along
 with.
(dhr̥tyutsāhasamanvītas, m. nom. sg., ac-
 companied by steadfastness and resolu-
 tion.)
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, un-
 changed, unmodified.
kartā (m. nom. sg.), agent, doer.
sāttvika (m. nom. sg.), sattvic, pertaining
 to the guṇa of sattva.
ucyate (3rd sg. pr. indic. passive √*vac*), it
 is said, it is said to be.

रागी कर्मफलप्रेप्सुर्
rāgī karmaphalaprepsur
 passionate action, fruit desiring to obtain,

लुब्धो हिंसात्मको ऽशुचिः ।
lubdhō hīnsātmako '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.
hīnsātmakas (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*
√ī), 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.
parikīrtītas (m. nom. sg. p. pass. participle
pari √kīrt), proclaimed to be, declared to
 be, celebrated as.

अयुक्तः प्राकृतः स्तब्धः
ayuktah prakṛtah stabdhaḥ
 undisciplined, vulgar, obstinate,

शठो नैकृतिको ऽलसः ।
ṣaṭho nāikṛtiko 'lasah
 wicked, deceitful, lazy,

विषादी दीर्घसूत्री च
viṣādī dīrghasūtrī ca
 despondent and dilatory;

कर्ता तामस उच्यते ॥
kartā tāmasa ucyate
 agent tamasic said to be.

Undisciplined, vulgar, obstinate,
 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.
prakṛtas (m. nom. sg.), vulgar, ostentatious,
 vain.
stabdhas (m. nom. sg.), obstinate, stubborn.
ṣaṭhas (m. nom. sg.), wicked, false, deceit-
 ful.
nāikṛtikas (m. nom. sg.), dishonest, vile.
alahas (m. nom. sg.), idle, indolent, lazy.
viṣādī (m. nom. sg.), despondent, desperate,
 depressed.
dīrghasūtrī (m. nom. sg.), dilatory, procrast-
 inating.
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 dhṛteścāiva
 understanding the distinction, and also of
 firmness

गुणतस्त्रिविधं शृणु ।
guṇataḥ trividhaṁ śṛṇu
 according to the guṇas, threefold, hear,

प्रोच्यमानम् अशेषेण
procyamānam aśeṣeṇa
 set forth without remainder

पृथक्त्वेन धनंजय ॥
pṛthakṭveṇa dhanamjaya
 separately, Conqueror of Wealth.

Now hear the threefold distinctions
 of intellect
 And also of firmness, according to the
 qualities,
 Taught completely
 And separately, Arjuna:

buddhes (f. gen. sg.), of intelligence, of dis-
 crimination, of understanding.
bhedam (m. acc. sg.), distinction, splitting,
 difference.
dhṛtes (f. gen. sg.), of steadfastness, of
 courage, of firmness.
ca, and.
eva, also, indeed (often used as a rhythmic
 filler).
guṇataḥ (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. parti-
 ciple *pra* √*vac*), set forth, proclaimed, ex-
 plained.
aśeṣeṇa (m. inst. sg.), without remainder,
 wholly, completely.
pṛthakṭveṇa (m. inst. sg.), separately, dis-
 tinctly.
dhanamjaya (m. voc. sg.), Conqueror of
 Wealth, epithet of Arjuna.

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-exer-
 tion.
ca, and.
kārya (gerundive √*kr*), the to-be-done, the
 object of action.
ākārya (gerundive *a* √*kr*), the not-to-be-
 done, not to be performed.
(kāryākārye, n. acc. dual gerundive DV cpd.
 √*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. √*vid*), it knows,
 it perceives.
buddhiḥ (f. nom. sg.), intelligence, discrimi-
 nation, 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.

यया धर्मम् अधर्मं च
yayā dharmam adharmaṃ ca
 by which the right and the wrong

कार्यं चाकार्यम् एव च ।
kāryam cākāryam eva ca
 the to-be-done and the not-to-be-done,

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.
adharmaṃ (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.

अधर्मं धर्मम् इति या
adharmaṃ dharmam iti yā
 the wrong right thus which

मन्यते तमसावृता ।
manyate tamasāvṛtā
 it imagines, darkness-enveloped,

सर्वार्थान् विपरीतांश्च
sarvārthān viparītāṃśca
 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.

adharmaṃ (m. acc. sg.), wrong, unlawful,
 contrary to usage.
dharmam (m. acc. sg.), right, righteous,
 lawful.
iti, thus, in this way.
yā (f. nom. sg.), which.
manyate (3rd sg. pr. indic. mid. \sqrt{man}), it
 thinks, it imagines.
tamasā (n. inst. sg.), by darkness.
āvṛtā (f. nom. sg. p. pass. participle $\bar{a}\sqrt{vr}$),
 enveloped.
sarvārthān (m. acc. pl.), all things, all aims.
viparītān (n. acc. pl. p. pass. participle vi
*pari\sqrt{i}), perverted, turned backward.
ca, and.
buddhiḥ (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.*

धृत्या यया धारयते
dhṛtyā yayā dhārayate
 by firmness by which one holds

मनःप्राणेन्द्रियक्रियाः
manahprāṇendriyakriyāḥ
 mind, vital breath and sense functions

योगेनाव्यभिचारिण्या
yogenaavyabhicārinyā
 by yoga unswerving

धृतिः सा पार्थ सात्त्विकी ॥
dhṛtiḥ sā pārtha sāttvikī
 firmness that, Son of Pṛthā, (is) sattvic.

The unswerving firmness by which,
 Through yoga, one holds fast
 The functions of the mind, vital
 breath, and senses,
 That firmness, Arjuna, is sattvic.

dhṛtyā (f. inst. sg.), by firmness, by steadfastness.
yayā (f. inst. sg.), by which.
dhārayate (3rd sg. causative √*dhr*), 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.
avyabhicārinyā (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.

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. √*dhr*), 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.

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 \sqrt{muc}), he abandons, he relinquishes.
durmedhā (m. nom. sg.), the dull witted, the stupid man, one whose wit is dull.
dhṛtiḥ (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.

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. $\sqrt{śru}$), 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. \sqrt{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. \sqrt{gam}), he goes to, he comes to, one comes to.

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.)

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.

यद् अग्रे चानुबन्धे च
yad agre cānubandhe ca
 and which in the beginning and in (its)
 consequence,

सुखं मोहनम् आत्मनः ।
sukham mohanam ātmanah
 happiness, deluding of the self,

निद्रालस्यप्रमादोत्थं
nidrālasya pramādottham
 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, de-
 light.
mohanam (n. nom. sg.), deluding, confusing.
ātmanas (m. gen. sg.), of the self.
nidrā (f.), sleep, sleepiness, slumber.
ālasya (n.), idleness, sloth, indolence, lazy-
 ness.
pramāda (m.), negligence, confusion.
uttham (n. nom. sg. from *ud* √*sthā*), arising
 from, originating in.
(nidrālasya pramādottham, 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.

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 प्रकृतिजैर् 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.
ebhiḥ (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.

ब्राह्मणक्षत्रियविशां
brāhmaṇaḥkṣatriyaviśām
 of the brāhmins, the kṣatriyas and the
 vaiśyas

शूद्राणां च परंतप ।
śūdrāṇām ca paramitapa
 and the śūdras, Scorcher of the Foe,

कर्माणि प्रविभक्तानि
karmāṇi pravibhaktāni
 the actions (are) distributed

स्वभावप्रभवैर्गुणैः ॥
svabhāvaprabhavāir guṇāih
 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.
(brāhmaṇaḥkṣatriyaviśām, m. gen. pl., of the
brāhmins, kṣatriyas and vaiśyas.)
śūdrāṇām (m. gen. pl.), of the śūdras, of the
 members of the fourth or servant caste.
ca, and.
paramitapa (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.

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 अस्तिक्यं
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-
 crimination.
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.)

शौर्यं तेजो धृतिर् दक्ष्यं
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, dex-
 terity.

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.

कृषिगौरक्ष्यवाणिज्यं
kṛṣigaurakṣyavāṇijyam
 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.

kṛṣi (f.), plowing, cultivation, agriculture.
gaurakṣya (n.), cow-herding, cow protecting.
vāṇijyam (n. nom. sg.), trade, commerce.
(kṛṣigaurakṣyavāṇijyam, 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.

āmakam (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.

स्वे स्वे कर्मण्य् अभिरतः।

sve sve karmāṅy abhirataḥ
in own repeated action content,

संसिद्धिं लभते नरः।

samsiddhim labhate naraḥ
perfection he attains, a man,

स्वकर्मनिरतः सिद्धिं

svakarmanirataḥ siddhim
own action contented with, perfection

यथा विन्दति तच्छृणु ॥

yathā vindati tac chrṇu
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.

samsiddhim (f. acc. sg.), perfection, success,

fulfillment.

labhate (3rd sg. pr. indic. mid. \sqrt{labh}), he

attains, he obtains.

naras (m. nom. sg.), man, a man.

svakarma (n.), own action, own deeds.

nirataḥ (m. nom. sg.), content, satisfied,

pleased.

(*svakarma-nirataḥ*, m. nom. sg. TP cpd.,

content in own action.)

siddhim (f. acc. sg.), perfection, success,

fulfillment.

yathā, how, in which way.

vindati (3rd sg. pr. indic. act. $\sqrt{2 vid}$), he

finds.

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

śrṇu (2nd sg. imperative act. $\sqrt{śru}$), hear!

learn!

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 तस्मै अभ्यर्च्य

svakarmanā tam abhyarcya
by one's own action him worshipping,

सिद्धिं विन्दति मानवः ॥

siddhim vindati mānavaḥ
perfection he finds, man.

By worshiping with his own proper
duty

Him from whom all beings have their
origin,

Him by whom all this universe is
pervaded,

Man finds perfection.

yatas (m. abl. sg.), from whom.

pravṛttis (f. nom. sg.), origin, coming forth.

bhūtānām (n. gen. pl.), of beings, of crea-

tures.

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 √rc √arc*), wor-

shipping, praising.

siddhim (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 hu-

man being, a descendant of Manu, the

primal patriarch.

श्रेयान् स्वधर्मो विगुणः
śreyān svadharmo viguṇaḥ
 better own duty imperfect

परधर्मात् स्वनुष्ठितात् ।
paradharmāt svanuṣṭhitāt
 than another's duty well performed;

स्वभावानियतं कर्म
svabhāvānīyatam karma
 own-nature-prescribed action

कुर्वन् नाप्नोति किल्बिषम् ॥
kurvan 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.
*svadharma*s (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-nīyatam, n. nom. sg. TP cpd., pre-
scribed 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 in-
 curs, one obtains, he attains.
kilbiṣam (n. acc. sg.), guilt, fault, sin, evil.

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 Kunī, epithet
 of Arjuna.
sadoṣam (n. acc. sg.), with deficiency, with
 fault.
api, even, also.
na, not.
tyajet (3rd sg. optative act. \sqrt{tyaj}), one should
 abandon, he should abandon.
sarvārambhās (m. nom. pl. from *sarva ā*
 \sqrt{rambh}), all undertakings, all beginnings,
 all commencements.
hi, indeed.
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 \sqrt{vr}),
 enveloped, veiled, hidden.

असक्तबुद्धिः सर्वत्र
asaktabuddhiḥ sarvatra
 unattached intelligence everywhere,

जितात्मा विगतस्पृहः ।
jitātmā vigataspr̥hāḥ
 conquered self, disappeared desire,

नेष्कर्म्यसिद्धिं परमां
naiṣkarmyasiddhim paramāṁ
 actionlessness perfection supreme

संन्यासेनाधिगच्छति ॥
sannyāsenādhigacchati
 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.)
nāiṣkarmya (n.), actionlessness, inactivity.
siddhim (f. acc. sg.), success, perfection, fulfillment.
(nāiṣkarmya-siddhim, f. acc. sg. TP cpd., perfection of actionlessness.)
paramāṁ (f. acc. sg.), supreme.
sannyāseṇa (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.

सिद्धिं प्राप्नो यथा ब्रह्म
siddhim prāpto yathā brahma
 perfection attained, how brahman

तथाप्नोति निबोध मे ।
tathāpnoti nibodha me
 also one attains, learn from me,

समासेनैव कौन्तेय
samāsenāiva kōunteya
 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.
samāseṇa (adv.), briefly, in brief.
eva, indeed (used as a rhythmic filler).
kōunteya (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.

बुद्ध्या विशुद्धया युक्ते
buddhyā viśuddhayā yukto
 with intelligence pure yoked

धृत्यात्मानं नियम्य च ।
dhṛtyātmānaṁ niyamya ca
 and with firmness self controlling

शब्दादीन् विषयांस् त्यक्त्वा
śabdādin viśayāṁs 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.
yukias (m. nom. sg. p. pass. participle \sqrt{yuj}), joined, disciplined in Yoga, yoked.
dhṛtyā (f. inst. sg.) with firmness, with steadfastness.
ātmānam (m. acc. sg.), self.
niyamya (gerund $ni \sqrt{yam}$), controlling, subduing.
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.)
viśayān (m. acc. pl.), objects of the senses, spheres of the senses.
tyaktvā (gerund \sqrt{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 $vi \text{ ud } \sqrt{2} \text{ as}$), rejecting, casting aside, abandoning.
ca, and.

विविक्तसेवी लघ्वाशी
viviktasevī laghvāśī
 solitary dwelling, lightly eating,

यतवाक्कायमानसः ।
yatavākkāyamaṁsasah
 controlled speech, body (and) mind,

ध्यानयोगपरो नित्यं
dhyanayogaparo 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 $vi \sqrt{vic}$), separated, isolated, solitary.
sevī (m. nom. sg. ifc.), inhabiting, dwelling, frequenting.
(vivikta-sevī, m. nom. sg. TP cpd., dwelling in solitude.)
laghu (m.), light, lightly, easily digested.
āśī (m. nom. sg. ifc.), eating, consuming.
(laghu-āśī, m. nom. sg. TP cpd., eating little.)
yata (p. pass. participle \sqrt{yam}), controlled, subdued.
vāc (f.), speech, talk.
kāya (m.), body, bodily frame.
mānasas (n. nom. sg. ifc.), belonging to the mind, thought.
(yatavākkāyamaṁsasah, 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 $sam \text{ upa } \tilde{a} \sqrt{sri}$), taking refuge in, being supported by.

* There are five objects, or "provinces" (*viśayās*), of the senses (*indriyāṇi*):

1. *śabda* or *śruti viśaya* (sound) for the ear.
2. *sparsa viśaya* (tangibility) for the touch.
3. *rūpa viśaya* (form) for the eye.
4. *rasa viśaya* (flavor) for the tongue.
5. *gandha viśaya* (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.

अहंकारं बलं दर्पं

ahamkāraṁ balaṁ darpaṁ
egotism, force, arrogance,

कासं क्रोधं परिग्रहम् ।

kāsaṁ krodhaṁ 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.

ahamkāraṁ (m. acc. sg.), egotism, "I
making," ego-consciousness.

balaṁ (n. acc. sg.), force, might, strength.

darpaṁ (m. acc. sg.), arrogance, pride.

kāsaṁ (m. acc. sg.), desire, longing.

krodhaṁ (m. acc. sg.), anger, fury, wrath.

parigrahaṁ (m. acc. sg.), grasping, laying
hold of, possessing, possession of prop-
erty.

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. √*kṣp*), he is
fit, he is adapted, one is fit.

ब्रह्मभूतः प्रसन्नात्मः

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.

samas (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.

भक्त्या माम् अभिजानाति
bhaktiyā 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.
jñārvā (gerund √*jñā*), having known, know-
 ing.
viśate (3rd sg. pr. indic. mid. √*viś*), he enters,
 one enters.
tadanantaram (adv.), immediately, there-
 upon.

सर्वकर्मण्य् अपि सदा
sarvakarmāṅy api sadā
 all actions, moreover, always

कुर्वाणो मद्ब्यपाश्रयः ।
kurvāṅo madbvyapāśrayaḥ
 performing, me trusting in,

मत्प्रसादाद् अवाप्नोति
matprasādād avāpnoti
 from my grace he attains

शाश्वतं पदम् अव्ययम् ॥
śāśvatam 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.
madbvyapāśrayas (m. nom. sg. from *mat* v.
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.
śāśvatam (n. acc. sg.), eternal, perpetual.
padam (n. acc. sg.), home, abode.
avyayam (n. acc. sg.), imperishable, un-
 changing.

चेतसा सर्वकर्मणि
cetasā sarvakarmāṇi
 by thought all actions

मयि संन्यस्य मत्परः ।
mayi samnyasya matparaḥ
 on me renouncing, me devoted-to as
 supreme,

बुद्धियोगम् उपाश्रित्य
buddhiyogam upāśritya
 intelligence-Yoga taking refuge in,

मच्चित्तः सततं भव ॥
maccittāḥ satatam bhava
 me thinking (of) constantly be!

Mentally renouncing
 All actions in Me, devoted to Me as
 the Supreme,
 Taking refuge in the yoga of
 discrimination,
 Constantly think of Me.

cetasā (n. inst. sg.), by thought, by mind.
sarvakarmāṇi (n. acc. pl.), all actions.
mayi (loc. sg.), on me, in me.
samnyasya (gerund *sam 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. *√bhū*), be!
 become!

मच्चित्तः सर्वदुर्गाणि
maccittāḥ sarvadurgāṇi
 of me thinking, all difficulties

मत्प्रसादात् तरिष्यसि ।
matprasādāt tarisyasi
 from my grace thou shalt pass over ;

अथ चेत् त्वम् अहंकारान्
atha cet tvam ahaṅkārān
 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.

maccittas (m. nom. sg.), thinking of me, wit
 mind on me.
sarva, all.
durgāṇi (n. acc. pl.), difficulties, "har-
 goings," obstacles.
matprasādāt (m. abl. sg.), from my grace
 from my favor.
tarisyasi (2nd sg. act. future act. *√tr*), thou
 shalt pass over, thou shalt transcend.
atha, but, however.
ced, if.
tvam (nom. sg.), thou.
ahaṅkārāt (m. abl. sg.), from egotism, from
 "I making."
na, not.
śroṣyasi (2nd sg. future act. *√śru*), thou shalt
 hear, thou shalt listen, thou wilt listen.
vinaṅkṣyasi (2nd sg. future act. *vi √naś*),
 thou shalt be lost, thou shalt perish.

यद् अहंकारम् आश्रित्य
yad ahaṁkāraṁ āśrītya
 when egotism taking refuge in

न योत्स्य इति मन्यसे ।
na yotsya iti manyase
 "not I shall fight" thus thou thinkest,

मिथ्यैव व्यवसायस् ते
mīthyāiṣa vyavasāyas te
 vain this resolve of thee;

प्रकृतिस् त्वां नियोक्ष्यति ॥
prakṛtiḥ tvāṁ niyoṅkṣyati
 (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.
ahaṁkāraṁ (m. acc. sg.), egotism, "I
 making."
āśrītya (gerund ā √*śri*), taking refuge in,
 depending on.
na, not.
yotsya (*saṁdhi* 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.
mīthyā (adv.), vain, untrue, hopeless.
eṣas (m. nom. sg.), this.
vyavasāyas (m. nom. sg.), resolve, determi-
 nation.
te (gen. sg.), of thee, thy.
prakṛtiḥ (f. nom. sg.), nature, material
 nature.
tvāṁ (acc. sg.), thee.
niyoṅkṣyati (3rd sg. act. future *ni* √*yuj*), it will
 enjoin, it will command.

स्वभावजेन कौन्तेय
svabhāvajena kōunteya
 by born of own nature, Son of Kuntī,

निबद्धः स्वेन कर्मणा ।
nibaddhaḥ svena karmaṇā
 bound by own karma

कर्तुं नेच्छसि यन् मोहात्
kartuṁ necchasi yan mohāt
 to do not thou wishest, what, from
 delusion

करिष्यस्य अवशोऽपि तत् ॥
karīṣyasy avaśo '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.
kōunteya (m. voc. sg.), Son of Kuntī, epithet
 of Arjuna.
nibaddhas (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.
kartuṁ (infinitive √*kr*), to do, to make.
na, not.
icchasi (2nd sg. pr. indic. √*iṣ*), thou desirest,
 thou wishest.
yad (n. nom. sg.), what, which.
mohāt (m. abl. sg.), from delusion, from
 confusion.
karīṣyasi (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.

ईश्वरः सर्वभूतानां
īśvaraḥ sarvabhūtānām
 the Lord of all beings

हृद्देशे ऽर्जुन तिष्ठति ।
hr̥d̥deśe '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.

īśvaras (m. nom. sg.), Lord, The Lord.
sarvabhūtānām (n. gen. pl.), of all beings,
 of all creatures.
hr̥d̥ (n.), heart.
deśe (m. loc. sg.), in the region, in the place,
 in the direction.
*(hr̥d̥-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-
 ticiple), 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.

तस् 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 parāṁ 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 Bha-
 rata, epithet of Arjuna.
tatprasādāt (m. abl. sg.), from that grace,
 from this favor.
parām (f. acc. sg.), supreme, highest.
śāntim (f. acc. sg.), peace, tranquillity.
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.

* Like puppets fixed to a merry-go-round, an
 interpretation made by Śaṅkara (circa 800 A.D.).

इति ते ज्ञानम् आख्यातं
iti te jñānam ākhyātam
 thus to thee knowledge expounded

गुह्याद् गुह्यतरं मया ।
guhyāḍ guhyataram mayā
 than the secret more secret by me.

विमृश्यैतद् अशेषेण
vimṛśyāitad aśeṣeṇa
 reflecting on this without remainder,

यथेच्छसि तथा कुरु ॥
yathechhasi 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 √*khya*), told, explained, expounded.
guhyāt (m. abl. sg.), than secret, than the
 secret.
guhyataram (m. acc. sg. comparative), more
 secret.
mayā (inst. sg.), by me.
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!

सर्वगुह्यतमं भूयः
sarvaguhyatamam bhūyaḥ
 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 dṛḍham 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.
dṛḍham (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.

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 evaiṣyasi satyaṁ 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 rhythmic filler).

esyasi (2nd sg. future act. \sqrt{i}), thou shalt come, thou shalt go.

satyam (adv.), truly, in reality.

te (dat. sg.), to thee.

pratijāne (1st sg. pr. indic. mid. *prati* $\sqrt{jñā}$), 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.

सर्वधर्मान् परित्यज्य

sarvadharmān parityajya

all duties abandoning,

माम् एकं शरणं व्रज ।

mām ekaṁ śaraṇaṁ vraja

(in) me alone refuge take.

अहं त्वा सर्वपापेभ्यो

aham 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, a usages.

parityajya (gerund *pari* \sqrt{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. \sqrt{vraj}), take

vow!

aham (nom. sg.), I.

tvā (acc. sg.), thee.

sarvapāpebhyas (m. abl. pl.), from all evils from all wrongs.

mokṣayiṣyāmi (1st sg. causative future act \sqrt{muc}), I shall release, I shall cause to be

released.

mā (prohibitive), do not, never.

śucas (2nd sg. aorist subjunctive $\sqrt{śuc}$), thou shouldst grieve.

(*mā śucas*, do not grieve.)

इदं ते नातपस्काय
idam te nātapaskāya
 this from thee not to one without austerity

नाभक्ताय कदाचन ।
nābhaktāya kadācana
 not to one who neglects worship, at any
 time,

न चाशुश्रूषवे वाच्यं
na cāśuśrūṣave vācyam
 and not to one who does not desire to
 hear what is to be said

न च मां यो अभ्यसूयति ॥
na ca mām yo 'bhyasūyati
 and not (to one) me who speaks evil of.

This shall not be spoken of by you
 to one who is without austerity,
 Nor to one who is without devotion,
 Nor to one who does not render
 service,
 Nor to one who does not desire to listen,
 Nor to one who speaks evil of Me.

idam (n. nom. sg.), this.
te (gen. sg.), of thee, from thee.
na, not.
atapaskāya (m. dat. sg.), to one who ne-
 glects austerity, to one who fails to per-
 form 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
 $\sqrt{śru}$), to one who does not desire to hear,
 to one who wishes not to listen, to the non-
 obedient.
vācyam (n. nom. sg. gerundive \sqrt{vac}), to be
 said, what is to be said.
na, not.
ca, and.
mām (acc. sg.), me.
yas (m. nom. sg.), who.
abhyasūyati (3rd sg. pr. indic. act. verb de-
 rived from *abhi* $\sqrt{asūya}$), he speaks evil
 of, he shows indignation toward, he sneers
 at.

य इदं परमं गुह्यं
ya idam paramam guhyam
 who this supreme secret

मद्भक्तेषु अभिधास्यति ।
madbhakteṣu abhidhāsyati
 to my worshippers he shall set forth,

भक्तिं मयि परां कृत्वा
bhaktim mayi parām kṛtvā
 devotion to me highest having made,

मां एवैष्यत्य असंशयः ॥
mām evāisyaty asaṁśayaḥ
 to me he shall go without doubt.

He who shall teach this supreme
 Secret to My worshipers,
 Having performed the highest
 devotion to Me,
 Shall come to Me, without doubt.

yas (m. nom. sg.), who.
idam (n. acc. sg.), this.
paramam (n. acc. sg.), supreme, highest.
guhyam (n. acc. sg.), secret.
madbhakteṣu (m. loc. pl.), in my worshi-
 pers, to my devotees.
abhidhāsyati (3rd sg. act. future *abhi* \sqrt{dhi})
 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 \sqrt{kr}), having made, perfor-
 ming.
mām (acc. sg.), me, to me.
eva, indeed (used as a rhythmic filler).
isyati (3rd sg. future act. \sqrt{i}), he shall g
 he shall come.
asaṁśayas (adv.), surely, without doubt.

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.

अध्येष्यते च य इमं
adhyeṣyate ca ya imam
 and he shall study, who, this

धर्म्यं संवादम् श्रावयोः ।
dharmyam saṁvādam śraṇayoh
 sacred dialogue of ours

ज्ञानयज्ञेन तेनाहम्
jñānayajñena tenāham
 with the knowledge sacrifice by him, I

इष्टः स्याम् इति मे मतिः ॥
iṣṭaḥ syām iti me matih
 loved should be, thus of me the thought.

And he who shall study this
 Sacred dialogue of ours,
 By him I shall have been worshiped
 With the wisdom sacrifice; such is
 My conviction.

adhyeṣyate (3rd sg. future mid. *adhi* √*i*), I
 shall study, he shall recite.
ca, and.
ya (m. nom. sg.), who.
imam (m. acc. sg.), this.
dharmyam (m. acc. sg.), sacred, lawful
 righteous.
saṁvādam (m. acc. sg.), dialogue, "togeth
 speaking," conversation.
śraṇayoh (gen. dual), of us two, of ours.
jñānayajñena (m. inst. sg.), by the know
 edge sacrifice, with the knowledge sacri
 fice.
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 b
 might I be.
iti, thus, in this way, so.
me (gen. sg.), of me, my.
matih (f. nom. sg.), thought, belief, opinio
 mind.

श्रद्धावान् अनसूयाश्च
śraddhāvān anasūyaśca
 full of faith, not scoffing,

शृणुयाद् अपि यो नरः ।
śṛṇuyād api yo naraḥ
 he should hear even who, the man,

सोऽपि मुक्तः शुभाँल्लोकान्
so 'pi muktaḥ śubhāṅl 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.
sas (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.
punya (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.)*

कञ्चिद् एतच् छ्रुतं पार्थ
kaccid etac chrutam pārtha
 has this been heard, Son of Pṛthā,

त्वयैकाग्रेण चेतसा ।
tvayāikāgreṇa cetasā
 by thee with concentrated thought?

कञ्चिद् 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.

अर्जुन उवाच ।

arjuna uvāca

Arjuna spoke:

नष्टो मोहः स्मृतिर् लब्धा

naṣṭo mohah smṛtir labdhā

lost delusion, wisdom gained

त्वत्प्रसादान् मयाच्युत ।

tvatprasādān mayācyuta

from thy grace by me, Unchanging One;

स्थितोऽस्मि गतसन्देहः

sthīto 'smi gatasandehah

standing I am (with) dispelled doubt.

करिष्ये वचनं तव ॥

karīṣye vacanam tava

I shall do command of thee.

Arjuna spoke:

My delusion is destroyed and I have gained
wisdom

Through Your grace, Krishna.

My doubts are gone.

I shall do as You command.

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

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

naṣṭas (m. nom. sg. p. pass. participle \sqrt{nas}),
lost, destroyed.

mohas (m. nom. sg.), delusion, confusion.

smṛtis (f. nom. sg.), memory, wisdom,
labdhā (f. nom. sg. p. pass. participle \sqrt{labh}),
obtained, gained.

tvat (abl. sg.), of thee, of thy.

prasādāt (m. abl. sg.), from grace, from
kindness, from favor.

mayā (m. inst. sg.), by me.

acyuta (m. voc. sg.), Unchanging One,
epithet of Krishna.

sthītas (m. nom. sg.), standing, existing.

asmi (1st sg. \sqrt{as}), I am.

gatasandehas (m. nom. sg.), gone doubt,
dispelled doubt.

karīṣye (1st sg. future mid. \sqrt{kr}), I shall do,
I shall perform.

vacanam (n. acc. sg.), command, injunction.

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

संजय उवाच ।

sañjaya uvāca

Sanjaya spoke:

इत्य् अहं वासुदेवस्य

ity aham vāsudevasya

thus, I of the Son of Vasudeva

पार्थस्य च महात्मनः ।

pārthasya ca mahātmanah

and of the Son of Pṛthā great selfed

संवादम् इमम् अश्रौषम्

sañvādam imam aśrāuṣam

dialogue this I have heard,

अद्भुतं रोमहर्षणम् ॥

adbhutam romaharṣaṇam

marvelous, causing the hair to stand on
end.

Sanjaya spoke:

Thus I have heard from Krishna

And the great-souled Arjuna,

This wondrous dialogue

Which causes the hair to stand on end.

sañjayas (m. nom. sg.), Sanjaya, the n
ister of King Dhṛtarāṣṭra, who has narra
the poem.

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

iti, thus, in this way.

aham (nom. sg.), I.

vāsudevasya (m. gen. sg.), of the son
Vasudeva, i.e. of Krishna.

pārthasya (m. gen. sg.), of the Son of Pṛ
i.e. of Arjuna.

ca, and.

mahātmanas (m. gen. sg. BV cpd.), I
whose soul is great, him whose self
great.

sañvādam (m. acc. sg.), dialogue, conver
tion, "together speaking."

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

aśrāuṣam (1st sg. aorist act. $\sqrt{śru}$), I h
heard.

adbhutam (m. acc. sg.), marvellous, mir
ulous, wondrous.

romaharṣaṇam (m. acc. sg.), causing
hair to stand on end, causing the hair
bristle.

व्यासप्रसादाच्च श्रुतवान्
vyāsaṅprasādāc chrutavān
 by Vyāsa's grace one who has heard

एतद् गुह्यम् अहं परम् ।
etad guhyam aham param
 this secret I supreme

योगं योगेश्वरात् कृष्णात्
yogam yogeshvarāt kṛṣṇāt
 Yoga from the Lord of Yoga, from
 Krishna,

साक्षात् कथयतः स्वयम् ॥
sākṣāt kathayataḥ svayam
 before the eyes, speaking Himself.

By the grace of Vyasa I have heard
 This supreme and most secret yoga
 Which Krishna, the Lord of Yoga, has
 divulged
 Directly, speaking Himself.

vyāsa (m.), Vyāsa, legendary sage, who is supposed to have compiled the Vedas as well as the Mahābhārata, and who is the natural grandfather of the 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.
yogam (m. acc. sg.), Yoga.
yoga (m.), Yoga.
īśvarāt (m. abl. sg.), from the Lord.
(yogeshvarāt, 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.

राजन् संस्मृत्य संस्मृत्य
rājan saṁsmṛtya saṁsmṛtya
 O King, recollecting again and again

संवादम् इमम् अद्भुतम् ।
samvādam 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.)
samvādam (m. acc. sg.), dialogue, conversation, "together speaking."
imam (m. acc. sg.), this.
adbhutam (m. acc. sg.), marvellous, miraculous.
keśava, The Handsome Haired One, epithet of Krishna.
arjuna, Arjuna.
(keśavārjunayos, m. gen. dual, DV cpd. 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.

* 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.

तच्च संस्मृत्य संस्मृत्य

iac 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 ॥

hr̥syāmi 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 *saṁ* √*smṛ*),
recollecting again and again.

rūpam (n. acc. sg.), form, appearance.

atyadbhutam (n. acc. sg.), more than mar-
vellous, extremely marvellous.

hareḥ (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).

hr̥syāmi (1st sg. pr. indic. act. √*hr̥s*), I re-
joice, I am excited.

ca, and.

punar punar, again and again.

यत्र योगेश्वरः कृष्णो

yatra yogēśvarah kṛṣṇo

wherever the Lord of Yoga, Krishna,

यत्र पार्थो धनुर्धरः ।

yatra pāṛtho dhanurdharah

wherever the Son of Prthā, the archer,

तत्र श्रीर् विजयो भूतिर्

tatra śrīr vijayo bhūtīr

there splendor, victory, wealth

धृवा नीतिर् मतिर् मम ॥

dhruvā nītir matir mama

surely (and) righteousness, the thought of
me.

Wherever there is Krishna, Lord of
Yoga,

Wherever there is Arjuna, the archer,

There will surely be

Splendor, victory, wealth, and

righteousness; this is my conviction.

yatra, where, wherever.

yogēśvaras (m. nom. sg.), the Lord of
kṛṣṇas (m. nom. sg.), Krishna.

yatra, where, wherever.

pāṛthas (m. nom. sg.), the Son of
epithet of Arjuna.

dhanus (n.), bow.

dharas (m. nom. sg.), holder.

(*dhanurdharas*, m. nom. sg., TP cpd. a
bowman.)

tatra, there.

śrīs (f. nom. sg.), splendor, radiance.

vijayas (m. nom. sg.), victory.

bhūtīs (f. nom. sg.), wealth, well-
riches.

dhruvā (f. nom. sg.), sure, eternal.

nītis (f. nom. sg.), prudence, moral con-
righteousness.

matīs (f. nom. sg.), thought, opinion, m
mama (gen. sg.), of me, my.

End of Book XVIII

The Yoga of Renunciation

Here ends the Bhagavadgītā Upanishad