

BOOK II

संजय उवाच ।
sañjaya uvāca
 Sañjaya spoke:

1

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

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

विषीदन्तम् इदं वाक्यम्
viṣīdantam idaṃ vākyaṃ
 despairing, this word

उवाच मधुसूदनः ॥
uvāca madhusūdanaḥ
 said the Slayer of Madhu

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

sañjayas (m. nom. sg.), *Sañjaya*, the minister of the blind King Dhṛtarāṣṭra, who is narrating the story.
uvāca (3rd sg. perf. act. √vac), he said, he spoke.

tañ (m. acc. sg.), him, to him.
tathā, thus, in this way, also, as well.
kṛpayā (f. inst. sg.), by pity, by sorrow.
aviṣṭam (m. acc. sg. p. pass. participle a √viś), taken possession of, fallen into, overcome by.
aśru (n.), tear.
pūrṇa (p. pass. participle √pr), filled with, full of.
ākula (adj.), downcast, disturbed.
īkṣaṇam (n. acc. sg. from √īkṣ), eye.
(aśrupūrṇākulekṣaṇam, n. acc. sg. BV cpd., whose eyes were filled with tears and downcast.)
viṣīdantam (n. acc. sg. pr. participle vi √sad), despairing, desponding, dejected.
idaṃ (n. acc. sg.), this.
vākyaṃ (n. acc. sg.), word, speech.
uvāca (3rd sg. perf. act. √vac), he said, he spoke.
Madhusūdanas (m. nom. sg.), Slayer of Madhu, epithet of Krishna referring to Vishnu-Krishna's slaying of the demon Madhu.

II

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

2

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

विषमे समुपस्थितम् ।
viṣame samupasthitam
 in danger come,

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

अकीर्तिकरम् अर्जुन ॥
akīrtikaram arjuna
 disgrace causing, Arjuna?

The Blessed Lord spoke:
 Whence has this timidity of yours
 Come to you in time of danger?
 It is not acceptable in you, does not
 lead to heaven,
 And causes disgrace, Arjuna.

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

kutas (interrog.), whence? from where? from whom? wherefore? how?
tvā (acc. sg.), thee, to thee.
kaśmalam (n. acc. sg.), timidity, impurity, faintheartedness.
idaṃ (n. acc. sg.), this.
viṣame (m. n. loc. sg.), in distress, in misfortune, in difficulty, in danger.
samupasthitam (n. acc. sg. participle *sam upa* √sthā), approaching, come near to.
anārya (adj.), not honorable, unaryan.
jusṭam (n. acc. sg.), acceptable, agreeable, welcome.
(anāryajusṭam, n. acc. sg., not suitable to an Aryan, not acceptable in an Aryan.)
asvargyam (n. acc. sg.), not leading to heaven (*svarga*, heaven).
akīrti (f.), disgrace, infamy.
karam (n. acc. sg.), making, causing.
(akīrti-karam, n. acc. sg. TP cpd., causing disgrace.)
arjuna (m. voc. sg.), Arjuna.

क्लैब्यं मा स्म गमः पार्थ

klāibyaṃ mā sma gamah pārtha
cowardice never indeed thou shouldst
entertain, Son of Pṛthā

नैतत् त्वय्युपपद्यते ।

nāitai tvayyupapadyate
not this in thee it is suitable,

क्षुद्रं हृदयदौर्बल्यं

kṣudraṃ hṛdayadāurbalyaṃ
base faintheartedness

त्यक्तवोत्तिष्ठ परंतप ॥

tyaktvotiṣṭha paramtapa
abandoning, stand up! Scorcher of the
Foe.

Do not become a coward, Arjuna.

This is not suitable to you.

Abandoning base faintheartedness,
Stand up, Arjuna!

klāibyam (n. acc. sg.), cowardice.

mā (prohibitive), not, never.

sma, indeed, in truth.

gamaḥ (2nd sg. aorist subjunctive √gam),
thou shouldst undergo, thou shouldst par-
take of, thou shouldst entertain.

(*klāibyam mā gamaḥ*, do not become a cow-
ard.)

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

na, not.

etad (n. nom. sg.), this.

tvayi (loc. sg.), in thee.

upapadyate (3rd sg. pr. indic. mid. *upa*
√pad), it is suitable, it is possible, it is
according to rule.

kṣudram (n. acc. sg.), base, low, despicable.

hṛdaya (n.), heart.

dāurbalyam (n. acc. sg.), lack of strength,
weakness, impotence.

(*hṛdayadāurbalyam*, n. acc. sg., fainthearted-
ness.)

tyaktvā (gerund √tyaj), abandoning, having
abandoned.

utiṣṭha (2nd sg. imperative act. *ud* √sthā),
stand up! arise!

paramtapa (m. voc. sg.), Scorcher of the
Foe.

प्रजुन उवाच

arjuna uvāca
Arjuna spoke:

कथं भीष्मम् अहं संख्ये

katham bhīṣmam ahaṃ saṅkhye
how Bhīṣma I in battle

द्रोणं च मधुसूदन ।

dronaṃ ca madhusūdana
and Droṇa, O Slayer of Madhu

इषुभिः प्रतियोत्स्यामि

iṣubhiḥ pratiyotsyāmi
with arrows I shall fight against

पूजार्हविरिसूदन ॥

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

Arjuna spoke:

How can I kill in battle

Bhishma and Droṇa, O Krishna?

How can I fight with arrows against

These two venerable men, O Krishna?

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

katham (interrog.), how? in what way?

bhīṣmam (m. acc. sg.), Bhīṣma, the old Kāu-
rava warrior, great uncle of Arjuna.

ahaṃ (nom. sg.), I.

saṅkhye (n. loc. sg.), in battle, in conflict.

dronaṃ (m. acc. sg.), Droṇa, a brāhman and
Arjuna's teacher, fighting on the Kāurava
side.

ca, and.

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

iṣubhiḥ (m. inst. pl.), by arrows, with arrows.

pratiyotsyāmi (1st sg. fut. *prati* √yudh), I
shall fight against, I shall attack.

pūjā (f.), reverence, honor, veneration.

arhāu (m. acc. dual), worthy, deserving.

(*pūjārhāu*, m. acc. dual, two reverence-wor-
thy, two venerable.)

ari (m.), enemy, foe.

sūdana (m. nom. acc. sg.), slayer, slaying.

(*arisūdana*, m. voc. sg. TP cpd., Slayer of
the Enemy, epithet of Krishna.)

गुरुन् अहत्वा हि महानुभावान्
gurūn ahaivā hi mahānubhāvān
 the gurus instead of slaying, indeed, the
 noble,

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

हत्वार्थकामासु तु गुरुनिहृत्
hatvā rthakāmāsu tu gurūnihr̥t
 having slain, with desire for gain indeed,
 the gurus here on earth,

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥
bhujīya bhogān rudhirapradigdhān
 I should enjoy enjoyments smeared with
 blood

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

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

gurūn (m. acc. pl.), elders, gurus, teachers.
ahaivā (gerund *a* *√han*), not slaying, instead of slaying.
hi, indeed, in truth.
mahānubhāvān (m. acc. pl.), of great might, mighty, high-minded, noble, generous.
śreyas (comparative), better, preferable.
bhoktum (infinitive *√bhuj*), to eat, to enjoy.
bhāikṣyam (n. acc. sg.), living on alms, begging, mendicancy.
api, even, also.
iha, here, here in the world, here below.
loke (m. loc. sg.), on earth.
hatvā (gerund *√han*), having slain, slaying.
artha (m.), gains, property, booty, object.
kāmān (m. acc. pl.), desires, greed.
(arthakāmān, m. acc. pl. BV cpd., desirous of gain.)
tu, indeed, but.
gurūn (m. acc. pl.), elders, gurus, teachers.
iha, here on earth, here in the world.
eva, indeed (used as a rhythmic filler).
bhujīya (1st sg. opt. mid. *√bhuj*), I should enjoy, I should eat.
bhogān (m. acc. pl.), enjoyments, pleasures.
rudhira (adj.), red, bloody.
pradigdhān (m. acc. pl. from *pra* *√dih*), smeared, covered.
(rudhirapradigdhān, m. acc. pl. TP cpd. from pra *√dih*, smeared with blood.)

न चेतद् विद्मः कतरन् नो गरीयो
*na caitad vidmaḥ kataran no garīyo**
 not and this we know, which for us (is)
 preferable

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

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

ते ज्वस्थिताः प्रमुखे धार्तराष्ट्राः
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ
 they standing before us, the Sons of
 Dhṛtarāṣṭra

And this we do not know: which for
 us is preferable,
 Whether we should conquer them or
 they should conquer us.
 The sons of Dhritarashtra, having
 killed whom we would not wish
 to live,
 Are standing before us.

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

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

कार्पण्यदोषोपहतस्वभावः

kārpṇanyadoṣopahatasvabhāvaḥ
pity-weakness-overcome own being

पृच्छामि त्वां धर्मसंमूढचेताः ।

pṛcchāmi tvāṁ dharmasammūdhacetaḥ
I ask thee, duty uncertain in thought,

यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे

yacchreyaḥ syān niścitam brūhi tan me
which preferably should it be for certain?

Tell that to me,

शिष्यस् ते ऽहं शार्धि मां त्वां प्रपन्नम् ॥

śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam
pupil of thee, I, correct me, thy suppliant.

My own being is overcome by
pity and weakness.

My mind is confused as to my
duty. I ask you

Which is preferable, for certain?

Tell that to me, your pupil. Correct me,
I beg you.

kārpṇanya (n.), poorness of spirit, pity.
doṣa (m.), wrong, weakness, sin.
upahata (p. pass. participle *upa* √han), dam-
aged, afflicted, overcome, discour-
aged. *svabhavas* (nom. sg.), own being.

(*kārpṇanyadoṣopahatasvabhāvas*, nom. sg.
BV cpd., whose own being was overcome
by the weakness of pity.)

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

tvāṁ (acc. sg.), thee, to thee.

dharmā (m.), duty, right, law.
sammūḍha (p. pass. participle *sam* √muh),
uncertain, confused, bewildered, crazed.

cetās (n. nom. sg.), thoughts, heart, mind.
(*dharmasammūdhacetaḥ*, n. nom. sg. BV
cpd., whose mind is confused as to duty.)

yad (n. nom. sg.), which, what.

śreyas (comparative), better, preferable.

syāt (3rd sg. optative √as), it should be.

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

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

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

me (dat. sg.), to me.

śiṣyas (m. nom. sg.), pupil, student.

te (gen. sg.), of thee.

aḥam (nom. sg.), I.

śādhi (2nd sg. imperative act. √śadh), cor-
rect! order!

mām (acc. sg.), me.

tvām (acc. sg.), thee, of thee.

prapannam (acc. sg. p. pass. participle *pra*
√pad), fallen before the feet, suppliant.

न हि प्रपश्यामि समापनुद्याद्

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

यच्छोकम् उच्छ्रोषणम् इन्द्रियाणाम् ।

yacchokam ucchoṣaṇam indriyāṇām
what, the sorrow, drying up of the senses,

अवाप्य भूमावसपत्नमृद्धं

avāpya bhūmāvasapatnam ṛddham
(even) having obtained on earth un-
rivalled prosperous

राज्यं सुराणाम् अपि चाधिपत्यम् ॥

rājyaṁ surāṇām api cādhipatyam
royal power, or of the gods even, the
sovereignty."

Indeed, I do not see what will
dispel

This sorrow of mine which dries up
my senses,

Even if I should obtain on earth
unrivalled and

Prosperous royal power, or even the
sovereignty of the gods.

na, not.

hi, indeed, truly.

prapaśyāmi (1st sg. pr. indic. act. *pra* √pas),
I see, I perceive.

mama (gen. sg.), of me.

apanudyāt (3rd sg. optative act. *apa* √nud),
it should remove, it should take away, it
should dispel.

yad (n. acc. sg.), what, which.

śokam (m. acc. sg.), sorrow.

ucchoṣaṇam (m. acc. sg. from *ud* √śus),
drying up.

indriyāṇām (m. gen. pl.), of the powers, of
the senses.

avāpya (gerund *ava* √āp), obtaining, attain-
ing, having obtained, having attained.

bhūmāu (f. loc. sg.), on earth, in the world.

asapatnam (n. acc. sg.), not with a rival, un-
rivalled.

ṛddham (n. acc. sg.), prosperous.

rājyam (n. acc. sg.), royal power, dominion,
kingship.

surāṇām (m. gen. pl.), of the gods.

api ca, or even, and even.

ādhipatyam (m. acc. sg.), sovereignty, ruler-
ship.

संजय उवाच ।
sañjaya uvāca
 Sañjaya spoke:

9

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

गुडाकेशः परंतप ।
guḍākeśaḥ† paramitapa
 The Thick Haired One, O Scorcher of the
 Foe,

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

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

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

* *Sloka* metre resumes.

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

sañjayas (nom. sg.), Sañjaya, the narrator,
 minister to the blind king Dhṛtarāṣṭra, to
 whom the battle of Kurukṣetra is being de-
 scribed.
uvāca (3rd sg. perfect act. √*vac*), he said, he
 spoke.

evam, thus.
uktvā (gerund √*vac*), saying, having said,
 having addressed.
hr̥ṣīkeśam (m. acc. sg.), the Bristling Haired
 One, frequent epithet of Krishna.
guḍākeśas (m. nom. sg.), the Thick Haired
 One, epithet of Arjuna.
paramitapa (m. voc. sg.), O Scorcher of the
 Foe, epithet of warriors (here applied to
 King Dhṛtarāṣṭra).

na, not.
yotsya (1st sg. pr. future mid. √*yudh*), I will
 fight, I shall fight. (Samdhi changes final
 vowel from e to a before a vowel.)
iti, thus, often used to close a quotation.
govindam (m. acc. sg.), the Chief Cow-
 herd, to the Chief of Cowherds, lit. "Cow
 Finder," epithet of Krishna.
uktvā (gerund √*vac*), speaking, having
 spoken.
tūṣṇīm (adv.), silently.
babhūva (3rd sg. perf. act. √*bhū*), he was, he
 became.
ha (asseverative particle), indeed, in truth.

10

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

प्रहसन् इव भारत ।
prahasann iva bhārata
 beginning to laugh, so to speak, O Des-
 cendant of Bharata,

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

विषीदन्तम् इदं वचः ॥
viśīdantam idam vacaḥ
 dejected, this word:

To him, the dejected Arjuna, Krishna,
 Beginning to laugh, O Dhritarashtra,
 In the middle between the two armies,
 Spoke these words:

tam (m. acc. sg.), him, to him.
uvāca (3rd sg. perf. acc. √*vac*), he spoke, he
 said.
hr̥ṣīkeśas (m. nom. sg.), the Bristling Haired
 One, Krishna.
prahasann (m. nom. sg. pr. participle *pra*
 √*has*), smiling, laughing, beginning to
 laugh.
iva, like, so to speak.
bhārata (m. voc. sg.), O Descendant of Bha-
 rata, epithet here of Dhṛtarāṣṭra, the king
 to whom the scene is being described.
senayos (f. gen. dual), of the two armies.
ubhayos (f. gen. dual), of both.
madhye (m. loc. sg.), in the middle.
viśīdantam (m. acc. sg. pr. participle *vi*
 √*sad*), dejected, despondent, sunk down.
idam (n. acc. sg.), this.
vacas (n. acc. sg.), word, speech.

श्रीभगवान् उवाच ।

śrībhagavān uvāca

The Blessed Lord spoke:

11

अशोक्यान् अन्वशोचस्त्वं

aśocyān anvaśocas tvam

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

प्रज्ञावादांश्च भाषसे ।

prajñāvādānś ca bhāṣase

and (yet) wisdom words thou speakest;

गतासून् अगतासून्श्च

gatāsūn agatāsūnś ca

the dead and the not dead

नानुशोचन्ति पण्डिताः ॥

nānuśocanti paṇḍitāḥ

not they mourn, the paṇḍits

The Blessed Lord spoke:

You have mourned those that should

not be mourned,

And you speak words as if with

wisdom;

The wise do not mourn for the dead

or for the living.

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

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

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

anvaśocas (*anu a śocas*, 2nd sg. imperfect
act. $anu\sqrt{śuc}$), thou hast lamented, thou
hast mourned.

tvam (nom. sg.), thou.

prajñā (f.), wisdom.

vādān (m. acc. pl.), words.

(*prajñāvādān*, m. acc. pl., wisdom words,
i. e. words that appear to be wisdom though
they are not.) TP cpd.

ca, and.

bhāṣase (2nd sg. mid. $\sqrt{bhāṣ}$), thou speakest,
thou sayest.

gatāsūn (m. acc. pl.), the gone, the dead
(from *gata*, gone, *asu*, breath). BV cpd.

agatāsūn (m. acc. pl.), the not gone, the not
dead. BV cpd.

ca, and.

na, not.

anuśocanti (3rd pl. pr. indic. act. $anu\sqrt{śuc}$),
they mourn, they lament.

paṇḍitās (m. nom. pl.), the paṇḍits, the wise
men.

12

न त्वेवाहं जातु नासं

na tvevāham jātu nāsam

not truly I ever not I was

न त्वं नेने जनाधिपाः ।

na tvam neme janādhipāḥ

nor thou nor these lords of men

न चैव न भविष्यामः

na cāiva na bhaviṣyāmaḥ

and not either *not* we shall be

सर्वे वयम् अतः परम् ॥

sarve vayam ataḥ param

all we from this time onward.

Truly there was never a time when

I was not,

Nor you, nor these lords of men;

And neither will there be a time when

we shall cease to be

From this time onward.

na, not.

tu, truly, indeed.

eva, indeed (used as a rhythmic filler).

aham (nom. sg.), I.

jātu, ever.

na, not.

āsam (1st sg. imperf. act. \sqrt{as}), I was, I
existed.

na, not, nor.

tvam (nom. sg.), thou.

na, not, nor.

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

janādhipās (m. nom. pl.), lords of men, rulers
of men. TP cpd.

na, not, nor.

ca, and, or.

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

na, not.

bhaviṣyāmas (3rd pl. fut. act. $\sqrt{bhū}$), we shall
be, we shall exist.

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

vayam (nom. pl.), we.

atas, from here.

param (adj. acc. sg.), beyond, after.

(*ataḥ param*, henceforth, further on, from
this time onward.)

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

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

तथा देहान्तरप्राप्तिर्
tathā dehāntaraprāptir
 so also acquisition of another body.

धीरत् तन्न न मुह्यति ॥
dhīras tatra na muhyati
 the wise one in this not he is deluded.

Just as in the body childhood,
 adulthood, and old age
 Happen to an embodied being,
 So also he (the embodied being) acquires
 another body.
 The wise one is not deluded about this.

dehinas (m. gen. sg.), of the embodied,* i.e.
 the *ātman* or soul.
asmin (m. loc. sg.), in this.
yathā, in which way, as.
dehe (m./n. loc. sg.), in the body.
kāumāram (n. nom. sg.), childhood.
yāuvanam (m. nom. sg.), youth.
jarā (f. nom. sg.), age, old age.
tathā, in this way, so, so also.
deha (m./n.), body.
antara, other, another.
prāptis (f. nom. sg. from *pra* √*āp*), acquisition,
 attainment, obtaining, advent, reaching,
 arrival at.
 (*deha-antara-prāptis*, TP cpd., obtaining another
 body.)
dhīras (m. nom. sg.), wise one, wise man.
tatra, there, in that, in this, in this matter.
na, not.
muhyati (3rd sg. pr. indic. act. √*muh*), he is
 deluded, he is confused.

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

शीतोष्णसुखदुःखदाः ।
śītoṣṇasukhaduḥkhadāḥ
 cold heat pleasure pain causing,

प्रागमापयिनो ऽनित्यास्
āgamāpāyino 'nityās
 coming and going, impermanent,

तास् तितिक्षस्व भारत ॥
tāns titikṣasva bhārata
 them thou must endeavor to endure,
 Descendant of Bharata.

Physical sensations, truly, Arjuna,
 Causing cold, heat, pleasure, or pain,
 Come and go and are impermanent.
 So manage to endure them, Arjuna.

mātrā (f.), material, measure, quantity.
sparśās (m. nom. pl. derivative noun from
 √*spṛś*), touchings, sensations.
 (*mātrā-sparśās*, m. nom. pl. KD cpd., ma-
 terial sensations.)
tu, indeed, truly, but.
kāunteya (voc.), O Son of Kuntī, epithet of
 Arjuna, referring to his mother Prthā or
 Kuntī.
śīta (n.), cold.
uṣṇa (n.), heat.
sukha (n.), pleasure, happiness.
duḥkha (n.), pain, misfortune.
dās (m. nom. pl. suffix), causing, bringing
 about.
āgama (from *ā* √*gam*), coming.
apāyinas (m. nom. pl. from *apa* √*ḍ*), going.
anityās (m. nom. sg.), impermanent, tran-
 sient, not eternal.
tān (m. acc. pl.), them.
titikṣasva (2nd sg. imperative mid. desidera-
 tive √*tij*), thou must endeavor to endure,
 do manage to endure!
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

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

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

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

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

सो ऽमृतत्वाय कल्पते ॥
so 'mṛtatvāya kalpate
 he for immortality is ready.

Indeed, the man whom these (i.e. the
 sensations) do not afflict,
 O Arjuna,
 The wise one, to whom happiness and
 unhappiness are the same,
 Is ready for immortality.

yam (m. acc. sg.), whom.
hi, indeed, truly.
na, not.
vyathayanti (3rd pl. causative act. \sqrt{vyath}),
 they cause to tremble, they afflict.
ete (m. nom. pl.), these.
puruṣam (m. acc. sg.), man, spirit.
puruṣarṣabha (m. voc. sg.) (*puruṣa rṣabha*),
 O Man-Bull, O Bull among Men, O Leader
 among Men. BV cpd.
sama, the same, equal, constant.
duḥkha (n.), pain, misfortune.
sukham (n. nom. acc. sg.), pleasure, happi-
 ness.
(samaduhkhasukham, m. acc. sg. BV cpd.,
to whom pain and pleasure are alike.)
dhīram (m. acc. sg.), wise, wise one, wise
 man.
so (m. nom. sg.), he, this.
amṛtatvāya (n. dat. sg.), to immortality, for
 immortality.
kalpate (3rd sg. pr. indic. mid. \sqrt{klp}), he
 is ready, he is prepared, he is fit, he is
 adapted.

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

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

उभयोर् अपि दृष्टो ऽन्तस्
ubhayor api dṛṣṭo 'ntas
 of both surely perceived the certainty

त्वनयोस्तत्त्वदर्शिभिः ॥
tvanayor tattvadarśibhiḥ
 of these two by the truth perceivers.

It is found that the unreal has no being;
 It is found that there is no non-being
 of the real.

The certainty of both these
 propositions is indeed surely seen
 By the perceivers of truth.

na, not.
asatas (n. gen. sg. pr. participle \sqrt{as}), of
 the nonexistent, of the not real.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2 vid}$), it is
 found.
bhāvas (m. nom. sg.), being, coming to be,
 becoming.
na, not.
abhāvas (m. nom. sg.), not being, not exist-
 ing, not becoming.
vidyate (3rd sg. pr. indic. pass. $\sqrt{2 vid}$), it is
 found.
satas (n. gen. sg. pr. participle \sqrt{as}), of the
 real, of the true, of the existent.
ubhayor (m. gen. dual), of both.
api, indeed, surely, also, even.
dṛṣṭas (n. nom. sg. p. pass. participle $\sqrt{dṛś}$),
 seen, perceived, discerned.
antas (m. nom. sg.), certainty, conclusion,
 end.
tu, indeed, but.
anayos (m. gen. dual), of these two.
tattva (n.), truth, reality, "thatness."
darśibhis (m. inst. pl. from $\sqrt{dṛś}$ TP cpd.),
 by the seers, by the perceivers, by the dis-
 cerners, by the knowers.

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

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

विनाशम् अव्ययस्यास्य
vināśam avyayasyāśya
 destruction of the imperishable, of this,

न कश्चित् कर्तुम् अर्हति ॥
na kaścii kartum arhati
 not anyone to accomplish is capable.

Know that that by which all this
 universe
 Is pervaded is indeed indestructible;
 No one is able to accomplish
 The destruction of the imperishable.

avināśi (n. acc. sg. from *a vi √naś*), in-
 destructible, not to be lost.
tu, indeed, but.
tad (n. acc. sg.), this, that.
viddhi (2nd sg. imperative act. \sqrt{vid}), know!
 learn!

yena (n. inst. sg.), by which.
sarvam idam (n. acc. sg.), all this, used in the
 meaning of "all this visible universe."
tatam (n. acc. sg. p. pass. participle \sqrt{tan}),
 extended, diffused, pervaded.
vināśam (m. acc. sg. from *vi √naś*), destruc-
 tion, loss.

avyayasya (n. gen. sg.), of the imperishable,
 of the eternal.
asya (n. gen. sg.), of it, of this.
na, not.
kaścīd, anyone, anyone whoever.
kartum (infinitive \sqrt{kr}), to do, to make, to
 accomplish.
arhati (3rd sg. pr. indic. acc. \sqrt{arh}), he is
 worthy, he is able, he is capable.

अन्तवन्त इमे देहा
antavanta ime dehā
 having an end these bodies

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

अनाशिनोऽप्रमेयस्य
anāśino 'prameyasya
 of the indestructible, of the immeasurable.

तस्माद् युध्यस्व भारत ॥
tasmād yudhyasva bhārata
 therefore fight, Descendant of Bharata!

These bodies inhabited by the eternal,
 The indestructible, the immeasurable
 embodied Self,
 Are said to come to an end.
 Therefore fight, Arjuna!

antavantas (m. nom. pl.), having an end, im-
 permanent.
ime (m. nom. pl.), these.
dehās (m. nom. pl.), bodies.
nityasya (m. gen. sg.), of the eternal, of the
 undying.
uktās (m. nom. pl. p. pass. participle \sqrt{vac}),
 said, declared.
śarīriṇas (m. gen. sg.), of the embodied, of
 the soul, of the *ātman*.
anāśinas (m. gen. sg. derivative noun *a*
 $\sqrt{naś}$), of the indestructible, of the not lost.
aprameyasya (m. gen. sg. derivative noun
 from *a pra √mā*), of the not to be mea-
 sured, of the immeasurable.
tasmāt (m. abl. sg.), from that, therefore.
yudhyasva (2nd sg. imperative mid. \sqrt{yudh}),
 fight! join in battle!
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.

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

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

उभौ तौ न विजानीतौ
ubhāu tāu na vijānītau
 both they two not they understand

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

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

ya (m. nom. sg.), who.
enam (m. acc. sg.), this.
veti (3rd sg. pr. indic. act. √*vid*), he thinks,
 he knows, he imagines.
hantāram (m. acc. sg. derivative noun from
 √*han*), slayer, killer.
ya (m. nom. sg.), who, which.
ca, and.
enam (m. acc. sg.), this.
manyate (3rd sg. pr. indic. mid. √*man*), he
 thinks, he imagines:
hatam (m. acc. sg. p. pass. participle √*han*),
 slain, killed.
ubhāu (m. nom. dual), both.
tāu (m. nom. dual), they two.
na, not.
vijānītas (3rd dual pr. indic. mid. *vi* √*ñā*),
 they two know, they two understand.
na, not.
ayam (m. nom. sg.), this.
hanti (3rd sg. pr. indic. act. √*han*), he slays,
 he kills.
na, not.
hanyate (3rd sg. pr. indic. pass. √*han*), he is
 slain, he is killed.

न जायते म्रियते वा कदाचित्
na jāyate mriyate vā kadācin
 not it is born, dies neither at any time

नायं भूत्वा भविता वा न भूयः ।
nāyam bhūtvā bhavitā vā na bhūyaḥ
 nor this, having been, will come to be or
 not again;

अजो नित्यः शाश्वतो ज्यं पुराणो
ajo nityaḥ śāśvato 'yam purāṇo
 unborn, eternal, perpetual this, primaeval,

न हन्यते हन्यमाने शरीरे ॥
*na hanyate hanyamāne śarīre**
 not it is slain in being slain in the body

Neither is this (the embodied Self)
 born nor does it die at any time,
 Nor, having been, will it again come
 not to be.
 Birthless, eternal, perpetual,
 primaeval,
 It is not slain when the body is slain.

na, not.
jāyate (3rd sg. pr. pass. √*jan*), he is born.
mriyate (3rd sg. pr. pass. √*mri*), he dies, he is
 dead.
vā-vā, either-or.
kadācin, at any time, at any time whatever.
na, not.
ayam (m. nom. sg.), this.
bhūtvā (gerund √*bhū*), being, having been.
bhavitā (3rd sg. periphrastic fut. √*bhū*), he, it
 will be, he, it will become.
na, not.
bhūyas (m. nom. sg.), again.
ajas (m. nom. sg. √*jan*), unborn, birthless.
nityas (m. nom. sg.), eternal, indestructible.
śāśvatas (m. nom. sg.), perpetual, continu-
 ing.
ayam (m. nom. sg.), this.
purāṇas (m. nom. sg.), primaeval, from for-
 mer time, primordial.
na, not.
hanyate (3rd sg. pr. indic. pass. √*han*), it is
 slain, it is killed, he is slain.
hanyamāne (m. loc. sg. pr. mid. participle
 √*han*), in being slain, in being killed.
śarīre (m. loc. sg.), in the body.

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

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

कथं स पुरुषः पार्थ
katham sa puruṣaḥ pārtha
in what way this man, Son of Pṛthā,

कं घातयति हन्ति कम् ॥
kaṁ ghātayati hanti kam*
whom he causes to slay? he slays whom?

He who knows this, the indestructible,
the eternal,
The birthless, the imperishable,
In what way does this man cause to
be slain, Arjuna?
Whom does he slay?

veda (3rd sg. perf. act. √vid, with present meaning), he knows.
avināśinam (n. acc. sg. from a vi √naś), indestructible, not subject to loss.
nityam (n. acc. sg.), eternal.
yas (m. nom. sg.), who.
enam (m. acc. sg.), this.
ajam (n. nom. acc. sg.), unborn, birthless.
avyayam (n. acc. sg.), imperishable.
katham (interrog.), how? in what way?
sas (m. nom. sg.), this, the, he.
puruṣas (m. nom. sg.), man.
pārtha (m. voc. sg.), O Son of Pṛthā, epithet of Arjuna referring to his mother Pṛthā.
kam (m. acc. sg. interrog.), whom? which?
ghātayati (3rd sg. causative act. √han), he causes to slay.
hanti (3rd sg. pr. indic. act. √han), he slays.
kam (m. acc. sg. interrog.), whom?

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

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

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

अन्यानि संयाति नवानि देही ॥
anyāni saṁyāti navāni dehī*
others it encounters, new, the embodied one.

As, after casting away worn out
garments,
A man later takes new ones,
So, after casting away worn out bodies,
The embodied Self encounters other,
new ones.

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

नैनं छिन्दन्ति शस्त्राणि
nāinaṃ chindanti śastrāṇi
 not this they pierce, weapons,

नैनं दहति पावकः ।
nāinaṃ dahati pāvakaḥ
 not this it burns, fire,

न चैनं क्लेदयन्त्यापो
na cāinaṃ kledayantyaṅāpo
 and not this they cause to wet, the waters

न शोषयति मारुतः ॥
*na śoṣayati mārutaḥ**
 nor it causes to wither, the wind.

Weapons do not pierce this (the
 embodied Self),
 Fire does not burn this,
 Water does not wet this,
 Nor does the wind cause it to wither.

na, not.
enam (m. acc. sg.), this.
chindanti (3rd pl. pr. indic. act. \sqrt{chid}), they
 cut, they pierce, they chop.
śastrāṇi (n. nom. pl.), weapons.
na, not.
enam (m. acc. sg.), this.
dahati (3rd sg. pr. indic. act. \sqrt{dah}), it burns.
pāvakaḥ (m. nom. sg.), fire, flame.
na, not.
ca, and.
enam (m. acc. sg.), this.
kledayanti (3rd pl. pr. indic. causative act.
 \sqrt{klid}), they cause to become wet, they
 wet, they moisten.
āpas (f. nom. pl.), waters, the waters.
na, not, nor.
śoṣayati (3rd sg. pr. indic. causative act.
 $\sqrt{śuṣ}$), it causes to dry, it causes to wither.
mārutas (m. nom. sg.), wind, the wind.

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

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

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

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

This cannot be pierced, burned,
 Wetted or withered;
 This is eternal, all pervading, fixed;
 This is unmoving and primeval.

acchedyas (m. nom. sg. gerundive a \sqrt{chid}),
 not to be pierced.
ayam (m. nom. sg.), this.
adāhyas (m. nom. sg. gerundive a \sqrt{dah}), not
 to be burned.
ayam (m. nom. sg.), this.
akledyas (m. nom. sg. gerundive a \sqrt{klid}),
 not to be wetted.
aśoṣyas (m. nom. sg. gerundive $\sqrt{śuṣ}$), not to
 be dried.
eva, indeed (used as a rhythmic filler).
ca, and.
nityas (m. nom. sg.), eternal, imperishable.
sarvagatas (m. nom. sg.), "all going," all
 pervading.
sthāṇus (m. nom. sg.), fixed, standing firmly,
 immovable.
acalas (m. nom. sg.), unmoving, immov-
 able.
ayam (m. nom. sg.), this.
sanātanas (m. nom. sg.), primeval, ancient,
 primordial, eternal.

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

अविकार्यो ऽयम् उच्यते ।
avikāryo 'yam ucyate
 unchanging this, it is said:

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

नानुशोचितुम् अर्हसि ॥
nānūśocitum arhasi
 not to mourn thou shouldst.

It is said that this is unmanifest,
 Unthinkable, and unchanging.
 Therefore, having understood
 in this way,
 You should not mourn.

avyaktas (m. nom. sg. p. pass. participle *a vi*
 $\sqrt{aṅ}$), unmanifest, undisplayed.
ayam (m. nom. sg.), this.
acintyas (m. nom. sg. gerund *a* \sqrt{cint}), un-
 thinkable, unimaginable.
ayam (m. nom. sg.), this.
avikāryas (m. nom. sg. gerund *a vi* \sqrt{kr}), un-
 changing, invariable.
ayam (m. nom. sg.), this.
ucyate (3rd sg. pr. indic. pass. \sqrt{vac}), it is
 said, it is spoken.
tasmāt (m./n. abl. sg.), from this, therefore.
evaṁ, thus.
viditvā (gerund \sqrt{vid}), knowing, having
 known.
enam (m. acc. sg.), this.
na, not.
anūśocitum (infinitive *anu* $\sqrt{śuc}$), to mourn,
 to lament.
arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou
 shouldst, thou art obliged, thou art able,
 thou art worthy.

अथ चेन्न नित्यजातं
atha cāinam nityajātam
 and moreover (if) this, being eternally
 born,

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

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

नेन शोचितुमर्हसि ॥
nāinam śocitumarhasi
 not this to mourn thou shouldst.

And moreover even if you think
 this
 To be eternally born or eternally
 dead,
 Even then
 You should not mourn for this, Arjuna.

atha ca, and moreover, and further, and if.
enam (m. acc. sg.), this.
nitya (adj.), eternal, imperishable, eternally.
jātam (m. acc. sg.), born.
(nityajātam, KD cpd., eternally born.)
nityam (adv.), eternally.
vā, or.
manyase (2nd sg. pr. indic. mid. \sqrt{man}), thou
 thinkest, thou believest, thou imaginest.
mṛtam (m. acc. p. pass. participle \sqrt{mr}),
 dead, dying.
tathāpi (*tathā api*), then even.
tvam (nom. sg.), thou.
mahābāho (m. voc. sg.), O Mighty Armed
 One, frequent epithet of Arjuna, also ap-
 plied to other warriors.
na, not.
enam, this.
śocitum (infinitive $\sqrt{śuc}$), to mourn, to la-
 ment, to be sorrowful.
arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou
 shouldst, thou art obliged, thou art able,
 thou art worthy.

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

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

तस्मादपरिहार्ये ऽर्थे
tasmādaparihārye 'rthe
 therefore, inevitable in purpose,

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

For the born, death is certain;
 For the dead there is certainly birth.
 Therefore, for this, inevitable in
 consequence,
 You should not mourn.

jāsayā (m. gen. sg.), of the born.
hi, indeed, truly.
dhruvas (n. nom. sg.), certain, safe, fixed.
mṛtyus (m. nom. sg.), death.
dhruvam (n. nom. sg.), certain, undoubted.
janma (n. nom. sg.), birth.
mṛtasya (m. gen. sg.), of the dead.
ca, and.
tasmāt (abl. sg.), from this, for this, there-
 fore.
aparihārye (m. loc. sg. gerundive *a pari*
√hr), in unavoidable, in inevitable.
arthe (m. loc. sg.), in purpose, in aim, in
 consequence.
na, not.
tvam (nom. sg.), thou.
śocitum (infinitive *√suc*), to mourn, to la-
 ment.
arhasi (2nd sg. pr. indic. act. *√arh*), thou
 shouldst, thou art obliged, thou art able.

अव्यक्तादीनि भूतानि
avyaktādinī bhūtāni
 unmanifest beginnings, beings,

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

अव्यक्तनिधानान्येव
avyaktanidhānānyeva
 unmanifest ends again,

तत्र का परिदेवना ॥
tatra kā paridevanā
 over this, what complaint?

Beings are such that their beginnings
 are unmanifest,
 Their middles are manifest,
 And their ends are unmanifest again.
 What complaint can there be over
 this?

avyakta (p. pass. participle *a vi √arj*), un-
 manifest.
ādinī (n. nom. pl.), beginnings, commence-
 ments.
(avyaktādinī, n. nom. pl. BV cpd., such that
their beginnings are unmanifest.)
bhūtāni (n. nom. pl.), beings, creatures.
vyakta (p. pass. participle *vi √arj*), manifest.
madhyāni (n. nom. pl.), middles.
(vyaktamadyāni, n. nom. pl. BV cpd., such
that their middles are manifest.)
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.
avyakta (p. pass. participle *a vi √arj*), un-
 manifest.
nidhānāni (n. nom. pl.), ends, deaths.
(avyaktanidhānāni, n. nom. acc. pl., BV
cpd., such that their ends are unmanifest.)
eva, again, indeed (often used as a rhythmic
 filler).
tatra, there, over this, about this.
kā (f. nom. sg. interrog.), what?
paridevanā (f. nom. sg.), complaint, lamen-
 tation.

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

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

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

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥
*śrūtvaapyenam veda na cāiva kaścit**
 and having heard this, this knows not
 thus anyone.

Someone perceives this as a wonder,
 Another declares this as a wonder,
 Still another hears of this as a wonder;
 But even having heard of this, no one
 knows it.

āścaryavat (adv.), wondrously, full of marvels.
paśyati (3rd sg. pr. indic. act. √paś), he perceives, he sees.
kaścīd, someone, anyone.
enam (m. acc. sg.), this.
āścaryavat (adv.), wondrously, marvelously.
vadati (3rd sg. pr. indic. act. √vad), he says, he tells, he declares.
tathā, thus, indeed.
eva, indeed (used as a rhythmic filler).
ca, and.
anyas (m. nom. sg.), another, other.
āścaryavat (adv.), wondrously, marvelously.
ca, and.
enam (m. acc. sg.), this.
anyas (m. nom. sg.), another, other.
śṛṇoti (3rd sg. pr. indic. act. √śru), he hears.
śrūtva (gerund √śru), hearing, having heard.
api, even also.
enam (m. acc. sg.), this.
veda (3rd sg. perf. act. √vid, with present meaning), he knows.
na, not.
ca, and.
eva, indeed (used as a rhythmic filler).
kaścīd, anyone, anything.

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

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

तस्मात् सर्वाणि भूतानि
tasmāt sarvāṇi bhūtāni
 therefore all beings

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

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

dehī (m. nom. sg.), the embodied, the soul, the ātman.
nityam (adv.), eternally.
avadhyas (m. nom. sg. gerundive a √vad), inviolable, not to be harmed.
ayam (m. nom. sg.), this.
dehe (m./n. loc. sg.), in the body.
sarvasya (m. gen. sg.), of all, of anyone, of everyone.
bhārata (m. voc. sg.), Descendant of Bharata, epithet of Arjuna, sometimes applied to other worthies of the tribe.
tasmāt (abl. sg.), from this, therefore.
sarvāṇi (n. acc. pl.), all.
bhūtāni (n. acc. pl.), beings, creatures.
na, not.
tvam (m. nom. sg.), thou.
śocitum (infinitive √śuc), to mourn, to lament.
arhasi (2nd sg. pr. indic. act. √arh), thou shouldst, thou art able, thou art obliged.

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

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

* *Śloka* metre resumes.

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

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

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

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

And, perceiving your own caste
 duty,
 You should not tremble.
 Indeed, anything superior to righteous
 battle
 Does not exist for the kshatriya
 (man of warrior caste).

svadharmam (m. acc. sg.), own duty, here
 "own caste duty" as a *kṣatriya*, or warrior.
api ca, even though, although, just.
avekṣya (gerund *ava* √*ikṣ*), looking at, per-
 ceiving, beholding.

na, not.
vikampitum (infinitive *vi* √*kamp*), to tremble,
 to waver.
arhasi (2nd sg. pr. indic. act. √*arh*), thou
 shouldst, thou art obliged, thou art able.
dharmyāt (n. abl. sg.), than righteous, than
 lawful.

dhi = *hi*, indeed, truly.
yuddhāt (n. abl. sg.), than battle, from fight-
 ing.

śreyas (comparative), better, preferable.
anyat (n. n. s.), other.
kṣatriyasya (m. gen. sg.), of the *kṣatriya*, of
 the warrior, of the member of the warrior
 caste.

na, not.
vidyate (3rd sg. pr. indic. pass. √*2 vid*), it is
 found.

यदृच्छया चोपपन्नं
yadr̥cchayā copapannam
 and by good fortune gained

स्वर्गद्वारम् अपावृतम् ।
svargadvāram apāvṛtam
 the gate of heaven open,

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

लभन्ते युद्धम् ईदृशम् ॥
labhante yuddham idṛśam
 when they encounter battle such

And if by good fortune they gain
 The open gate of heaven,
 Happy are the kshatriyas, Arjuna,
 When they encounter such a fight.

yadr̥cchayā (f. inst. sg.), by a lucky chance,
 by good fortune, by accident.

ca, and.
upapannam (n. acc. sg. p. pass. participle
upa √*pad*), gained, happened, fallen to
 one's lot.

svarga (m.), heaven.
dvāram (n. acc. sg. TP cpd.), door, gate.
apāvṛtam (acc. sg. p. pass. participle *apa* ā
 √*vr*), open, unconcealed.

sukhinas (m. nom. pl.), happy, lucky.
kṣatriyās (m. nom. pl.), the *kṣatriyas*, the
 warriors, members of the warrior caste.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.

labhante (3rd pl. pr. indic. mid. √*labh*), they
 encounter, they attain, they find.
yuddham (n. acc. sg.), battle, fighting.
idṛśam (n. acc. sg.), such, of such a kind.

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

संग्रामं न करिष्यसि ।
samgrāmaṃ na kariṣyasi
 engagement not thou shalt undertake

ततः स्वधर्मं कीर्तिं च
tataḥ svadharmam kīrtimca
 thereupon, own duty and glory

हित्वा पापम् अवाप्स्यसि ॥
hitvā pāpam avāpsyasi
 having avoided, evil thou shalt incur.

Now, if you will not undertake
 This righteous war,
 Thereupon, having avoided your own
 duty and glory,
 You shall incur evil.

atha, now, then.
ced, if.
tvam (nom. sg.), thou.
imam (m. acc. sg.), this.
dharmyam (m. acc. sg.), proper, lawful, dutiful.
samgrāmam (m. acc. sg.), assembly, army, combat, fight, engagement.
na, not.
kariṣyasi (2nd sg. fut. act. √*kr*), thou shalt undertake, thou shalt do, make, etc.
tatas, then, thereupon.
svadharmam (m. acc. sg.), own duty.
kīrtim (f. acc. sg.), glory, fame.
ca, and.
hitvā (gerund √*hā*), having avoided, having left.
pāpam (n. acc. sg.), evil, sin.
avāpsyasi (2nd sg. fut. act. *ava* √*āp*), thou shalt attain, thou shalt incur.

अकीर्तिं चापि भूतानि
akīrtim cāpi bhūtāni
 and disgrace also people

कथयिष्यन्ति ते ऽव्ययम् ।
kathayiṣyanti te 'avyayam
 they will relate of thee, forever,

संभावितस्य चाकीर्तिर्
sambhāvitasya cākīrtir
 and for the honored, disgrace

मरणाद् अतिरिच्यते ॥
maranād atiricyate
 than dying it is worse.

And also people will relate
 Your undying infamy;
 And, for one who has been honored,
 Disgrace is worse than dying.

akīrtim (f. acc. sg.), disgrace, absence of glory, infamy.
ca, and.
api, also.
bhūtāni (n. nom. sg.), beings, people.
kathayiṣyanti (3rd pl. fut. act. √*kath*), they will relate, they will tell how it was.
te (gen. sg.), of thee.
avyayam (f. acc. sg.), eternal, undying.
sambhāvitasya (m. gen. sg. p. pass. causative participle *sam* √*bhū*), of the honored, of the famous, of the esteemed.
ca, and.
akīrtis (f. nom. sg.), disgrace, infamy.
maranāt (n. abl. sg.), than dying, from dying.
atiricyate (3rd sg. pr. indic. mid. *ati* √*ric*), it exceeds, it surpasses.

भयाद् रणाद् उपरतं
bhayaḍ raṇāḍ uparataṁ
 through fear, from delight in battle
 abstaining,

मंस्यन्ते त्वां महारथाः
maṁsyante tvāṁ mahārathāḥ
 they will think thee, the great warriors,

येषां च त्वं बहुमतो
yeṣāṁ ca tvāṁ bahumato
 and among whom thou, much thought of

भूत्वा यास्यसि लाघवम् ॥
bhūtvā yāsyasi lāghavam
 having been, thou shalt come to lightness.

The great warriors will think
 That you have abstained from the battle
 through fear,
 And among those by whom you have
 been held in high esteem
 You shall come to be held lightly.

bhayāt (n. abl. sg.), from fear, through fear.
raṇāt (m. abl. sg.), from delight in battle,
 from battle.
uparataṁ (m. acc. sg. p. pass. participle
upa √ram), withdrawn from, abstaining,
 ceased, stopped.
maṁsyante (3rd pl. fut. mid. *√man*), they will
 think, they will believe.
tvāṁ (acc. sg.), thee.
mahārathās (m. nom. pl.), the great warriors,
 (as BV cpd.) "those whose chariots are
 great."
yeṣāṁ (m. gen. pl.), of whom, among whom.
ca, and.
tvam (nom. sg.), thou.
bahu (m.), much, many.
matas (m. nom. sg. pass. participle *√man*),
 thought, believed, esteemed.
bhūtvā (gerund *√bhū*), having been.
yāsyasi (2nd sg. fut. act. *√yā*), thou shalt go,
 thou shalt come.
lāghavam (m. acc. sg.), lightness, insignifi-
 cance.

प्रवाच्यवादांश्च बहून्
avācyavādāṁśca bahūn
 and not to be spoken words, many

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

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

ततो दुःखतरं तु किम् ॥
tato duḥkhataram tu kim
 than that greater hardship, indeed, what?

And your enemies will speak
 many words of you that should not be
 spoken,
 deriding your capacity.
 What greater hardship is there than that?

avācyā (gerundive a *√vac*), not to be spoken.
vādān (m. acc. pl.), words, speeches.
ca, and.
bahūn (m. acc. pl.), many, much.
vadiṣyanti (3rd pl. fut. act. *√vad*), they will
 speak, they will say.
tava (gen. sg.), of thee.
ahitās (m. nom. pl.), noxious, hostile, ene-
 mies.
nindantas (m. nom. pl. pr. act. participle
√nind), deriding, ridiculing.
tava (gen. sg.), of thee, thy.
sāmartyam (n. acc. sg.), fitness, power,
 strength, adequacy, capacity.
tatas, from thence, from that.
duḥkhataram (n. acc. sg. comparative),
 greater hardship, greater pain, greater mis-
 ery.
tu, indeed, but.
kim (interrog.), what?

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

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

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

युद्धाय कृतनिश्चयः ॥
yuddhāya kṛtaniścayaḥ
 to battle resolved.

Either, having been slain, you shall
 attain heaven,
 Or, having conquered, you shall enjoy
 the earth.
 Therefore stand up, Arjuna,
 Resolved to fight.

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

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

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

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

नैवं पापम् अवाप्स्यसि ॥
nāivam pāpam avāpsyasi
 not thus evil thou shalt incur.

Holding pleasure and pain to be alike,
 Likewise gain and loss, victory and
 defeat,
 Then engage in battle!
 Thus you shall not incur evil.

sukha (n.), pleasure, happiness.
duḥkhe (n. nom. acc. dual), pain, misery.
*(sukhaduḥkhe, n. acc. dual DV cpd., pleasure
 and pain.)*
same (n. acc. dual), in similar state, alike,
 the same.
kṛtvā (gerund \sqrt{kr}), having made, having
 done.
lābhālābhāu (m. acc. dual), gain and loss
(lābha alābha). DV cpd.
jayājayāu (m. acc. dual), victory and defeat
(jaya ajaya). DV cpd.
tatas, then, from there.
yuddhāya (n. dat. sg.), to battle, to fighting.
yujyasva (2nd sg. imperative mid. \sqrt{yuj}),
 join! engage! yoke thyself!
na, not.
evam, thus.
pāpam (n. acc. sg.), evil, sin.
avāpsyasi (2nd sg. fut. act. *ava* $\sqrt{āp}$), thou
 shalt incur, thou shalt attain, thou shalt ob-
 tain.

एषा ते अभिहिता सांख्ये
eṣā te 'bhikhitā sāṅkhye
 this to thee declared in the Sāṅkhyā.

बुद्धिर् योगे त्विमं शृणु ।
buddhīr yoge tvimāṁ śṛṇu
 insight in yoga, however, this hear!

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

कर्मबन्धं प्रहास्यसि ॥
karmabandham prahāsyasi
 karma-bondage thou shalt avoid.

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

* *Sāṅkhyā*, one of the six traditional systems of Hindu philosophy, and one of the oldest. The others are *Mīmāṃsā*, *Yoga*, *Vedānta*, *Vaiśeṣika*, and *Nyāya*. The *Sāṅkhyā* system is attributed to the sage Kapila (circa 500 B.C.) and is known as the "reason method" of salvation, while *Yoga*, or at least *karma-Yoga* (the *Yoga* of action) is the "action method." The two often overlap in the *Bhagavad Gītā*, and are not always distinct. *Sāṅkhyā* is the older of the two. From it comes the concept of the *guṇas*. It postulates a cosmology in which results are implied in causes, and in which the universe remains constant, nothing new ever being added to or subtracted from it. Nothing is ever created. Everything is a manifestation or mutation of what has always existed. Thus death is merely a transitory state leading to other states. In this, *Sāṅkhyā* has a parallel in the modern scientific theory of the conservation of matter and energy. *Sāṅkhyā* does not recognize gods or sacrifices. It is said to have influenced Buddhism.

eṣā (f. nom. sg.), this.
te (dat. sg.), to thee.
abhikhitā (f. nom. sg. p. pass. participle *abhi-√dhā*), named, called, declared, spoken.
Sāṅkhye (m. loc. sg.), in the *Sāṅkhyā* philosophy, among the followers of the *Sāṅkhyā*.
buddhī (f. nom. sg.), insight, enlightenment, intelligence, mental determination.
yoge (m. loc. sg.), in *Yoga*, in arduous practice.
tu, but, however, indeed.
imāṁ (f. acc. sg.), this.
śṛṇu (2nd sg. imperative act. *√śru*), hear! learn!
buddhyā (f. inst. sg.), by insight, with insight.
yukta (m. nom. sg. p. pass. participle *√yuj*), joined, disciplined, yoked.
yayā (f. inst. sg.), by which.
Pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna referring to his mother Pṛthā or Kuntī.
karma (n. sg., here untranslated), the sum of one's past actions by which one is bound in a future life.
bandham (m. acc. sg.), bondage.
(karma-bandham, m. acc. sg. TP cpd., bondage of karma.)
prahāsyasi (2nd sg. fut. act. *pra-√hā*), thou shalt leave, thou shalt abandon, thou shalt avoid.

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

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

स्वल्पम् अप्य् अस्य धर्मस्य
svalpam apy asya dharmasya
 a little even of it, of this discipline,

त्रायते महतो भयात् ॥
trāyate mahato bhayāt
 protects from great danger.

Here (in the yoga doctrine of practice)
 no effort is lost,
 Nor is any loss of progress found.
 Even a little of this discipline
 Protects one from great danger.

na, not.
iha, here, here in the world.
abhikrama (m.), undertaking, effort.
nāśas (m. nom. sg. derivative noun from *√naś*), loss, disappearance, destruction.
(abhikrama-nāsa, m. nom. sg. TP cpd., destruction of effort.)
asti (3rd sg. pr. indic. *√as*), it is, there is.
pratyavāyas (m. nom. sg. from *prati-ava-√i*), decrease, diminution, reverse, contrary course, opposite action.
na, not.
vidyate (3rd sg. pr. indic. pass. *√2 vid*), it is found.
svalpam (m. acc. sg.), little, very small.
api, even, also.
asya (gen. sg.), of it, of this.
dharmasya (m. gen. sg.), of discipline, of law, of virtue.
trāyate (3rd sg. pr. indic. mid. *√trāi*), it protects, it rescues.
mahatas (n. abl. sg.), from great.
bhayāt (n. abl. sg.), from danger, from fear.

It is known as "the way of knowledge," and it proposes knowledge as the principal means of salvation. Still other means of salvation mentioned in the *Gītā* are meditation and love of God.

व्यवसायात्मिका बुद्धिर्
vyavasāyātmiḥā buddhīr
resolute-natured insight

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

बहुशाखा ह्यनन्तारश्च
bahusākhā hyanantāś ca
having many branches, indeed endless,

बुद्धयोऽव्यवसायिनाम् ॥
buddhayo 'vyavasāyīnām
the insights of the irresolute.

Here there is a single resolute
understanding, Arjuna.
The thoughts of the irresolute
Have many branches and are, indeed,
endless.

vyavasāya (m. noun from *vi ava √so*), deter-
mination, resolve, purpose, intention.
ātmikā (f. nom. sg. ifc.), of the nature of,
"served."
buddhis (f. nom. sg.), insight, enlighten-
ment, intelligence.
ekā (f. nom. sg.), one.
iha, here, in this place, in this world, in this
matter.
kurunandana (m. voc. sg.), Descendant of
Kuru, epithet of Arjuna, referring to the
ancestor of the Kuru people, progenitor of
both Pāṇḍu and Dhṛtarāṣṭra, thus the ances-
tor of most of the warriors on both sides in
the Battle of Kurukṣetra.
bahu, many, much.
sākhās (f. nom. pl.), branches.
hi, indeed, truly.
anantās (f. nom. pl.), endless, infinite, hav-
ing no end.
ca, and.
buddhayaś (f. nom. pl.), insights, intelli-
gences, enlightenments.
avyavasāyīnām (m. gen. pl. from *a vi ava
√so*), of the irresolute, of the wavering.

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

प्रवदन्त्यविपश्चित्तः ।
pravadantīyavipaścītaḥ
they proclaim, the ignorant ones,

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

नान्यद् अस्तीति वादिनः ॥
nānyad astīti vādīnaḥ
"not anything else there is" thus saying,

The ignorant ones proclaim
This flowery discourse, Arjuna,
Delighting in the letter of the Veda
And saying, "There is nothing else."

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

कामात्मानः स्वर्गपरा
kāmātmānaḥ svargaṇparā
 Being of desirous natures, intent on
 heaven

जन्मकर्मफलप्रदाम् ।
janmakarmaphalaprādām
 offering rebirth as the fruit of action,

क्रियाविशेषबहुलां
kriyāviśeṣabahulām
 abounding in many specific rites,

भोगैश्वर्यगतिं प्रति ॥
bhogaiśvaryaḡatim̄ prati
 enjoyment and power goal with regard to

Full of desires, intent on
 heaven,
 They offer rebirth as the fruit of action,
 And are addicted to many specific rites
 Aimed at the goal of enjoyment and
 power.

kāmātmānas (m. nom. pl. BV cpd.), men of
 desirous natures, those whose selves are
 desirous.
svarga (m.), heaven.
parās (m. nom. pl. ifc.), intent on, having as
 highest object.
janma (n.), birth.
karma (n.), action.
phala (n.), fruit.
prādām (f. acc. sg.), offering, giving.
(janmakarmaphalaprādām, (f. acc. sg. TP
cpd., offering rebirth as the fruit of action.)
kriyā (f.), rite, making, performing, doing,
 esp. a religious or ritual act.
viśeṣa (*vi śiṣ*), differentiation, specification,
 various, varieties of.
bahulām (f. acc. sg.), much, many.
(kriyāviśeṣabahulām, f. acc. sg. TP cpd.,
abounding in various species of rites, ad-
dicted to many various rites.)
bhoga (m.), enjoyment, pleasure, especially
 in eating.
aiśvarya (n.), power, lordliness.
gatim̄ (f. acc. sg.), goal, path, aim.
(bhogaiśvaryaḡatim̄, f. acc. sg. TP cpd., the
goal of enjoyment and power.)
prati, (adv.), opposite, in the vicinity of, in
 regard to.

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

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

व्यवसायात्मिका बुद्धिः
vyavasāyātmikā buddhiḥ
 resolute-natured insight

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

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

bhoga (m., from \sqrt{bhuj}), enjoyment, plea-
 sure.
aiśvarya (n.), power, lordship.
prasaktānām (m. gen. pl.), of the attached.
(bhogaiśvaryaḡprasaktānām, gen. pl. BV
cpd., of those attached to pleasure and
power.)
tayā (f. inst. sg.), by this.
apahṛta (n. p. pass. participle *apa* \sqrt{hr}),
 stolen away.
chetasām (n. gen. pl.), of thoughts, of minds.
(tayāpahṛtacetasām, m. gen. pl. BV cpd., of
those whose thoughts are stolen away by
this.)
vyavasāya (from *vi ava* \sqrt{so}), resolution.
ātmikā (f. nom. sg. ifc.), having the nature
 of, "served," "natured."
buddhiḥ (f. nom. sg.), insight, enlightenment,
 intelligence.
samādhāu (m. loc. sg.), in meditation.
na, not.
vidhīyate (3rd sg. p. indic. passive *vi* $\sqrt{dhā}$),
 it is granted, it is given.

त्रैगुण्यविषया वेदा
trāiḡuṇyaviṣayā vedā
 three guṇas territories in the Vedas

निस्त्रैगुण्यो भवार्जुन ।
nistrāiḡuṇyo bhavārjuna
 without the three guṇas be! Arjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो
nirāvando nityasattvastho
 indifferent toward the pairs of opposites,
 eternally fixed in truth,

निर्योगक्षेम आत्मवान् ॥
niryogakṣema ātmavān
 free from (thoughts of) acquisition and
 comfort, possessed of the self.

The Vedas are such that their scope is
 confined to the three qualities;
 Be free from those three qualities,
 Arjuna,
 Indifferent toward the pairs of
 opposites, eternally fixed in truth,
 Free from thoughts of acquisition
 and
 comfort, and possessed of the Self.

trāiḡuṇya (n.), three guṇas, the triad of guṇas.
viṣayās (m. nom. pl.), territories, spheres of
 action, belonging to, category.
(trāiḡuṇa-viṣagās, m. nom. pl. TP cpd., be-
 longing to the three guṇas.)
vedās (m. nom. pl.), the Vedas.
nistrāiḡuṇyas (m. nom. sg.), without the
 three guṇas, without the triad of guṇas.
bhava (2nd sg. imperative act. √bhū), be!
 exist! become!
arjuna (m. voc. sg.), Arjuna.
nirāvandvas (m. nom. sg.), without the pairs
 of opposites (heat, cold; pain, pleasure,
 etc.), indifferent to the pairs of opposites,
 indifferent to the polarities.
nitya, (adv.), eternal, eternally.
sattva (n.), truth, reality, goodness.
-sthas (suffix, m. nom. sg.), fixed, standing,
 staying, abiding.
niryogakṣemas (m. nom. sg.), without
 thoughts of acquisition and conservation.
ātmavān (m. nom. sg.), possessed of the self,
 full of the self.

यावानर्थ उदपाने
yāvān artha udapāne
 as much value in a well

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

तावान्सर्वेषु वेदेषु
tāvān sarveṣu vedeṣu
 so much in all the Vedas

ब्राह्मणस्य विजानतः ॥
brāhmaṇasya vijānataḥ
 for the brāhman, knowing.

As much value as there is in a well
 When water is flooding on every side,
 So much is the value in all the Vedas
 For a brahman who knows.

yāvān (m. nom. sg.), as much, so much.
arthas (m. nom. sg.), use, object, aim, value.
udapāne (m. loc. sg.), in a well.
sarvatas, (adv.), on all sides, everywhere.
sampluta (p. pass. participle *sam-√plu*), over-
 flowing.
udake (n. loc. sg.), in water, with water.
(sampluta-udake, n. loc. sg. KD cpd., over-
 flowing with water.)
tāvān (m. nom. sg.), so much.
sarveṣu (m. loc. pl.), in all.
vedeṣu (m. loc. pl.), in the Vedas.
brāhmaṇasya (m. gen. sg.), of the brāhman,
 for the brāhman.
vijānatas (m. gen. sg. pr. participle *vi-√jñā*),
 knowing, wise.

कर्मण्येवाधिकारस्ते
karmānyevādhikāraste
 in action alone the jurisdiction of thee,

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

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

मा ते सङ्गोऽस्तु अकर्मणि ॥
mā te saṅgo 'stuv akarmaṇi
 never of thee attachment let there be in
 inaction.

Your right is to action alone;
 Never to its fruits at any time.
 Never should the fruits of action be
 your motive;
 Never let there be attachment
 to inaction in you.

* Acting without regard or desire for the fruits of action is one of the most constant teachings of the Bhagavad Gītā. It refers to "disinterested action," which is not to be confused with irresponsible or careless action. According to the law of *karma* an individual is responsible for his actions throughout eternity, or until he achieves *nirvāṇa*. The "fruits" (usually translated in the plural, though the singular *phalam* is used in the Sanskrit) mean the results of action, and they are of three kinds: those of obligatory action, those of action prompted by desire, and those that arise from delusion (see XVIII 23, 24, 25). The first of these is really action without desire for the fruits, i.e. action which is a duty. The second and third are related to desire, and the elimination of desire for the fruits of action is basic to the Gītā's teaching. The last line, about "inaction" is an injunction against sloth – one of the evils associated with the *guṇa* of *tamas*, or darkness. Action prompted by delusion (see above) is also associated with *tamas*. Thus, action prompted by greed, desire for wealth, desire for power, or desire for fame is not advised.

karmaṇi (n. loc. sg.), in action, in deeds.
eva, alone, indeed (often used as a rhythmic filler).
adhikāras (m. nom. sg.), jurisdiction, authority, prerogative, office, claim, privilege.
te (gen. sg.), of thee, thy.
mā (prohibitive), not, never.
phaleṣu (n. loc. pl.), in fruits, in results.
kadācana, (adv.), at any time, at any time whatsoever.
mā (prohibitive), not, never.
karmaphala (n.), fruit of action, result of action.
hetus (m. nom. sg.), motive, cause.
(karma-phala-hetus, m. nom. sg. TP cpd., motive in fruit-of-action.)
bhūs (3rd sg. aorist subjunctive $\sqrt{bhū}$), it should be, it should arise.
mā (prohibitive), not, never.
te (gen. sg.), of thee, thy.
saṅgas (m. nom. sg.), attachment.
astu (3rd sg. imperative act. \sqrt{as}), let there be!
akarmaṇi (n. loc. sg.), in inaction, in non-action.

योगस्थः कुरु कर्माणि
yogasthaḥ kuru karmāṇi
 in Yoga fixed, perform actions,

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

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

समत्वं योग उच्यते ॥
amatvam yoga ucyate
 indifference (is) Yoga, it is said.

Fixed in yoga, perform actions,
 Having abandoned attachment,
 Arjuna,
 And having become indifferent to success
 or failure.
 It is said that evenness of mind is yoga.

yoga (m.), Yoga, discipline, steadfastness.
-sthas (m. nom. sg. suffix), fixed, abiding in.
kuru (2nd sg. imperative act. \sqrt{kr}), do! make!
 perform!
karmāṇi (n. acc. pl.), actions, deeds.
saṅgam (m. acc. sg.), attachment, adherence, clinging.
tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned.
dhanamjaya (m. voc. sg.), Conqueror of Wealth, frequent epithet of Arjuna.
siddhi (f.), success, attainment, fulfillment.
asiddhi (f.), non-success, failure.
(siddhyasiddhyoḥ, f. loc. dual, in success and failure, in success or failure.)
samas (m. nom. sg.), the same, equal, indifferent (as between two alternatives).
bhūtvā (gerund $\sqrt{bhū}$), being, becoming, having become.
samatvam (n. nom. sg.), equanimity, indifference, equableness.
yogas (m. nom. sg.), Yoga.
ucyate (3rd sg. pr. indic. passive \sqrt{vac}), it is said, it is declared.

दूरेण ह्यवरं कर्म
dūreṇa hyavaram karmā
 by far, indeed, inferior, action

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

बुद्धौ शरणम् अन्विच्छ
buddhāu śaraṇam anviccha
 in insight refuge seek;

कृपणाः फलहेतवः ॥
kṛpaṇāḥ phalahetavaḥ
 despicable (are) those who are motivated
 by fruit.

Action is inferior by far
 To the yoga of wisdom, Arjuna.
 Seek refuge in wisdom!
 Despicable are those whose motives
 are based on the fruit of action.

dūreṇa (n. inst. sg.), by far, by distance, by a
 long way.
hi, indeed.
avaram (n. nom. sg.), inferior, below, low,
 unimportant.
karma (n. nom. sg.), action, doing, making.
buddhiyogāt (m. abl. sg.), from the Yoga of
 intelligence, to the Yoga of intelligence, to
 mental determination, intuitive determina-
 tion. TP cpd.
dhananjaya, (m. voc. sg.), Conqueror of
 Wealth, frequent epithet of Arjuna.
buddhāu (f. loc. sg.), in insight, in enlighten-
 ment, in intelligence, in mental determina-
 tion.
śaraṇam (n. acc. sg.), refuge.
anviccha (2nd imperative act. *anu* √*iṣ*), seek!
 wish for! desire!
kṛpaṇās (m. nom. pl.), despicable, pitiable.
phalahetavas (m. nom. pl. BV cpd.), those
 whose motives are based on fruit, those
 who are motivated by the fruit.

बुद्धियुक्तो जहातीह
buddhiyukto jahātīha
 He who is disciplined in intuitive determi-
 nation casts off here in the world

उभे सुकृतदुष्कृते ।
ubhe sukṛtaduṣkṛte
 both good and evil deeds;

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

योगः कर्मसु कौशलम् ॥
yogaḥ karmasu kausalam
 Yoga in actions (is) skill.

He whose wisdom is established
 Casts off, here in the world, both good
 and evil actions;
 Therefore devote yourself to yoga!
 Yoga is skill in action.

buddhiyuktas (m. nom. sg. p. pass. participle
 √*yuj*), the yoked intelligence, the discipli-
 ned in intelligence, the disciplined in
 mental determination, (as BV cpd.) he who
 is disciplined in intuitive determination.
jahāti (3rd sg. pr. indic. act. √*hā*), he leaves,
 he casts off.
iha, here, here in the world.
ubhe (n. acc. dual), both.
sukṛta (m.), good deed.
duṣkṛte (n. acc. dual), evil deeds.
(sukṛtaduṣkṛte, n. acc. dual, good and evil
 deeds.)
tasmāt (abl. sg.), from this, therefore.
yogāya (m. dat. sg.), to Yoga.
yujyasva (2nd sg. imperative mid. √*yuj*),
 yoke! yoke thyself! join thyself!
yogas (m. nom. sg.), Yoga, discipline.
karmasu (n. loc. pl.), in actions, in deeds.
kāusalam (n. nom. acc. sg.), skill, health,
 ease.

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

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

जन्मबन्धविनिर्मुक्ताः
janmabandhavinirmuktāḥ
 rebirth bondage freed from,

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

Those who are established in wisdom,
 The wise ones, who have abandoned
 the fruit born of action,
 And are freed from the bondage of
 rebirth,
 Go to the place that is free from pain.

karmajam (karma √ja, n. acc. sg.), born of
 action, produced by action.
buddhi (f.), intelligence, enlightenment, intu-
 itive determination.
yuktās (m. nom. pl. p. pass. participle-√yuj),
 yoked, joined, disciplined.
hi, indeed.
phalam (n. acc. sg.), fruit, result.
tyaktvā (gerund √tyaj), abandoning, having
 abandoned, having cast aside.
manīṣiṇas (m. nom. pl.), wise, wise ones.
janma (n.), birth, rebirth.
bandha (m.), bondage.
vinirmuktās (m. nom. pl. participle vi nir
 √muc), released, freed from.
(janmabandhavinirmuktās, m. nom. pl.,
 freed from the bondage of rebirth.)
padam (n. acc. sg.), place, way, abode.
gacchanti (3rd pl. pr. indic. act. √gam), they
 go.
anāmayam (n. acc. sg.), free from disease,
 free from pain, healthy, salubrious.

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

बुद्धिर् व्यतिरिष्यति ।
buddhir vyatitariṣyati
 the intelligence shall cross beyond

तदा गन्तासि निर्वेदं
tadā gantāsi nirvedam
 then thou shalt become disgusted

श्रोतव्यस्य श्रुतस्य च ॥
śrotavyasya śrutasya ca
 with the to-be-heard and with the heard.

When your intellect crosses
 beyond
 The thicket of delusion, then you
 shall become disgusted
 With that which is yet to be heard
 And with that which has been heard
 (in the Veda).

yadā, when.
te (gen. sg.), of thee, thy.
moha (m.), delusion.
kalilam (m. acc. sg.), thicket, heap, con-
 fusion.
buddhis (f. nom. sg.), intelligence, enlighten-
 ment, mental determination.
vyatitariṣyati (3rd sg. fut. act. vi ati √tr), it
 shall cross over, it shall pass beyond.
tadā, then.
gantāsi (2nd sg. periphrastic fut. act. √gam),
 thou shalt go.
nirvedam (m. acc. sg.), disgust, disgusted.
śrotavyasya (m. gen. sg. gerundive √śru), of
 the to-be-heard, with that which is to be
 heard.
śrutasya (m. gen. sg. p. pass. participle
 √śru), of the heard, of that which has been
 heard.
ca, and.

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

यदा स्थास्यति निश्चला ।
yadā sthāsyati niścalā
 when it shall stand unmoving

समाधावचलाबुद्धिस्
samādhāvocalābuddhis
 in deep meditation, immovable, (thine)
 intelligence,

तदा योगम् अवाप्स्यसि ॥
tadā yogam avāpsyasi
 then Yoga thou shalt attain.

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

śruti (f.), heard, what is heard.
vipratipannā (f. nom. sg. p. pass. participle
vi prati √pad), perplexed, false, mistaken,
 contrary.

(*śrutivipratipannā*, f. nom. sg., contrary to
 ritual-centered revelation, disregarding
 Vedic doctrine.) TP cpd.

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

yadā, when.

sthāsyati (3rd sg. fut. act. *√sthā*), it shall
 stand.

niścalā (f. nom. sg.), unmoving, motionless,
 fixed.

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

acalā (f. nom. sg.), immovable, unmoving.

buddhis (f. nom. sg.), intelligence, mental
 determination.

tadā, then.

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

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

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

स्थितप्रज्ञस्य का भाषा
sthitaprajñasya kā bhāṣā
 of him who is steady of insight, what
 description?

समाधिस्यस्य केशव ।
samādhisasya keśava
 of him who is steadfast in deep medita-
 tion, Handsome Haired One (Krishna)?

स्थितधीः किं प्रभाषेत
sthitadhīḥ kiṁ prabhāṣeta
 he who is steady in thought, how he
 should speak?

किम् आसीत् व्रजेत किम् ॥
kim āsīta vrajeta kim
 how should he sit, he should move how?

Arjuna spoke:
 How does one describe him who is
 of steady wisdom,
 Who is steadfast in deep meditation,
 Krishna?
 How does he who is steady in
 wisdom speak?
 How does he sit? How does he
 move?

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

sthitaprajñasya (m. gen. sg. BV cpd.), of
 him who is steady of insight.
kā (f. nom. sg. interrog.), what?
bhāṣā (f. nom. sg.), description, definition,
 identification, language, speech.
samādhisasya (m. gen. sg. BV cpd.), of
 him who is steadfast in deep meditation.
keśava (m. voc. sg.), Handsome Haired One,
 frequent epithet of Krishna.
sthitadhīḥ (f. nom. sg. BV cpd.), he who is
 steady in thought, man of stable thoughts.
kim (interrog.), what? how?
prabhāṣeta (3rd sg. opt. act. *pra √bhāṣ*), he
 might speak, he should speak.
kim (interrog.), what? how?
āsīta (3rd sg. opt. mid. *√ās*), he might sit, he
 should sit.
vrajeta (3rd sg. opt. mid. *√vraj*), he might
 go, he should travel, he should move, he
 should proceed.
kim (interrog.), what? how?

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

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

सर्वान् पार्थ मनोगतान् ।
sarvān pārtha manogatān
 all, Son of Pṛthā, emerging from the
 mind,

आत्मन्येवात्मना तुष्टः
ātmanyevātmanā tuṣṭaḥ
 in the self by the self contented,

स्थितप्रज्ञस्तदोच्यते ॥
sthitaprajñastadocyate
 one whose insight is steady then he is
 said to be.

The Blessed Lord spoke:
 When he leaves behind all desires
 Emerging from the mind, Arjuna,
 And is contented in the Self by the Self,
 Then he is said to be one whose
 wisdom is steady.

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

prajahāti (3rd sg. pr. indic. act. *pra* √hā), he
 leaves behind, he relinquishes, he aban-
 dons, he renounces.
yadā, when.
kāmān (m. acc. pl.), desires, addictions,
 cravings.
sarvān (m. acc. pl.), all.
pārtha (m. voc. sg.), Son of Pṛthā, frequent
 epithet of Arjuna.
manogatān (m. acc. pl.), "mind gone,"
 emerging from the mind, originating in the
 mind. TP cpd.
ātmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
ātmanā (m. inst. sg.), by the self.
tuṣṭas (m. nom. sg. p. pass. participle √tus),
 satisfied, contented.
sthitaprajñas (m. nom. sg.), steady of in-
 sight, wise, prudent, (as BV cpd.) one
 whose insight is steady.
tadā, then.
ucyate (3rd sg. pr. indic. passive √vac), it is
 said, he is said to be.

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दुःखेषु नुद्विगमनाः
duḥkheṣvanudvignamanāḥ
 in misfortunes not agitated the mind

सुखेषु विगतस्पृहः ।
sukheṣu vigatasprhaḥ
 in pleasures freed from desire

वीतरागभयक्रोधः
vītarāgabhayakrodhaḥ
 departed passion, fear, anger,

स्थितधीर् मुनिर् उच्यते ॥
sthitadhīr munir ucyate
 steady in thought, a sage he is said to be.

He whose mind is not agitated in
 misfortune,
 Whose desire for pleasures has
 disappeared,
 Whose passion, fear, and anger have
 departed,
 And whose meditation is steady, is said to
 be a sage.

duḥkheṣu (n. loc. pl.), in misfortunes, in mis-
 eries, in unhappinesses.
anudvigna (p. pass. participle *an ud* √vij),
 free from anxiety, not agitated, free from
 perplexity.
manās (m. nom. sg. ifc.), mind, minded.
(anudvignamanās, m. nom. sg. BV cpd.,
 whose mind is not agitated.)
sukheṣu (n. loc. pl.), in pleasures, in happi-
 nesses, in joys.
vigatasprhas (m. nom. sg.), "gone away de-
 sire," (as BV cpd.) whose desire has dis-
 appeared, freed from desire, freed from
 greed.
vīta (p. pass. participle *vi* √i), departed,
 gone.
rāga (m.), passion.
bhaya (n.), fear, danger.
krodhas (m. nom. sg.), anger.
(vītarāgabhayakrodhas, m. nom. sg. BV
 cpd., whose passion, fear and anger have
 departed.)
sthitadhīs (f. nom. sg.), steady of thought,
 steady in meditation, (as BV cpd.) whose
 meditation is steady.
munis (m. nom. sg.), sage, wise man.
ucyate (3rd sg. pr. indic. pass. √vac), he is
 called, he is said to be, it is said.

यः सर्वत्रानभिस्नेहस्
yaḥ sarvairānabhisnehas
 who on all sides non-desirous,

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

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

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajñā pratiṣṭhitā
 of him the wisdom standing firm.

He who is without attachment on all sides,
 Encountering this or that, pleasant or
 unpleasant,
 Neither rejoicing nor disliking;
 His wisdom stands firm.

ya (m. nom. sg.), who.
sarvatra, on all sides, everywhere, in all
 things.
anabhisnehas (m. nom. sg. from *an abhi*
 \sqrt{snih}), without affection, unimpassioned,
 nondesirous.
tai tad (n. nom. sg.), this or that.
prāpya (gerund *pra* $\sqrt{āp}$), encountering, ob-
 taining, attaining, incurring.
śubhāśubham (n. acc. sg. *śubha aśubha*),
 pleasant and unpleasant, pleasant or un-
 pleasant. DV cpd.

na, not.
abhinandati (3rd sg. pr. indic. act. *abhi*
 \sqrt{nand}), he rejoices, he salutes, he ap-
 proves.
na, not.
dveṣṭi (3rd sg. pr. indic. act. $\sqrt{dviṣ}$), he dis-
 likes, he hates.

tasya (gen. sg.), of this, of it, of him.
prajñā (f. nom. sg.), wisdom, understanding,
 knowledge, discrimination, judgement.
pratiṣṭhitā (f. nom. sg. p. pass. participle),
 standing firm, established.

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

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

इन्द्रियाणीन्द्रियार्थेभ्यस्
indriyāṇīndriyārthebhyas
 the senses from the objects of the sense,

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajñā pratiṣṭhitā
 of him the wisdom standing firm.

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

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

विषया विनिवर्तन्ते
viṣayā vinivartante
 the objects turn away

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

रसवर्जं रसोऽप्यस्य
rasavarjaṃ raso 'pyasya
 flavor excepted; flavor also from him,

परं दृष्ट्वा निवर्तते † †
paraṃ dr̥ṣṭvā nivartate
 the supreme having seen, it turns away.

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

viṣayās (m. nom. pl.), objects, dominions,
 spheres of influence.
vinivartante (3rd pl. pr. indic. mid. *vi ni*
 √*vrt*), they turn away.
nirāhārasya (m. gen. sg. from *nir āhāra*,
 food), from the fasting, from the without-
 food.
dehinas (m. gen. sg.), of the embodied one,
 of the *ātman*, of the self.
rasa (m.); flavor, taste.
varjam (adv.), excluding, with the exception
 of. TP cpd.
rasas (m. nom. sg.), flavor, taste.
api, also, even.
asya (m. gen. sg.), of him.
param (m. acc. sg.), the highest, the supreme.
dr̥ṣṭvā (gerund √*dr̥ś*), seeing, having seen.
nivartate (3rd sg. pr. indic. mid. *ni* √*vrt*), it
 turns away.

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

पुरुषस्य विपश्चितः †
puruṣasya vipaścitaḥ
 of the man of wisdom,

इन्द्रियाणि प्रमाथीनि
indriyāṇi pramāthīni
 the senses tormenting

हरन्ति प्रसभं मनः † †
haranti prasabhaṃ manaḥ
 they carry away forcibly the mind.

The turbulent senses
 Carry away forcibly
 The mind, Arjuna,
 Even of the striving man of wisdom.

yatatas (m. gen. sg. pr. act. participle √*yas*),
 of the striving, of the eager, of the one
 who strives.
hi, indeed, truly.
api, even, also.
kāunteya (m. voc. sg.), Son of Kuntī, fre-
 quent epithet of Arjuna.
puruṣasya (m. gen. sg.), of the man.
vipaścitas (m. gen. sg. from √*vip*), of wis-
 dom, of learning.
indriyāṇi (n. nom. pl.), the senses, the pow-
 ers.
pramāthīni (n. nom. pl.), tearing, rending,
 harassing, destroying, tormenting.
haranti (3rd pl. pr. indic. act. √*hr*), they
 carry away, they seize, they take.
prasabham (adv.), forcibly, violently.
manas (n. acc. sg.), mind, thoughts.

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

† The *ātman*.

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

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

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

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya praññā pratiṣṭhitā
 of him the wisdom standing firm.

Restraining all these senses,
 Disciplined, he should sit, intent on
 Me;
 He whose senses are controlled,
 His wisdom stands firm.

tāni (n. acc. pl.), these.
sarvāṇi (n. acc. pl.), all.
saṁyamya (gerund *saṁ* √yam), restraining,
 holding back.
yuktas (m. nom. sg. p. pass. participle √yuj),
 disciplined, yoked, joined (usually refers to
 being steadfast in Yoga).
āsīta (3rd sg. opt. mid. √ās), he should sit.
matparas (m. nom. sg.), me intent on, with
 me as highest object.
vaśe (m. loc. sg.), in control, in wish, in
 desire, in dominion.
hi, surely, indeed, truly.
yasya (m. gen. sg.), of whom.
indriyāṇi (n. nom. pl.), the senses, the pow-
 ers.
tasya (m. gen. sg.), of this, of him.
praññā (f. nom. sg.), wisdom, understand-
 ing, discrimination.
pratiṣṭhitā (f. nom. sg. p. pass. participle
prati √sthā), standing firm, stabilized,
 steadfast, established.

ध्यायतो विषयान् पुंसः
dhyāyato viṣayān puṁsaḥ
 contemplating objects, for a man

सङ्गस्तेषूपजायते ।
saṅgas teṣūpajāyate
 attachment to them it is born

सङ्गात् संजायते कामः
saṅgāt saṁjāyate kāmāḥ
 from attachment is born desire

कामात् क्रोधोऽभिजायते ॥
kāmāt krodho 'bhijāyate
 from desire anger is born

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

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

* The use of three different prefixes to *jāyate*
 (it is born), viz., *upa*, *saṁ*, *abhi*, testifies to the
 fact that in Sanskrit, such prefixes are sometimes
 used merely for elegance (in this case avoidance of
 repetition), and do not necessarily convey any
 difference in meaning.

क्रोधाद् भवति संमोहः

krodhād bhavati sammohaḥ
from anger arises delusion,

संमोहात् स्मृतिविभ्रमः ।

sammohāt smṛtīvibhramah
from delusion, memory wandering,

स्मृतिभ्रंशाद् बुद्धिनाशो

smṛtibhramśād buddhināśo
from memory wandering, intelligence
destruction,

बुद्धिनाशात् प्रणश्यति ॥

buddhināśāt pranaśyati
from intelligence-destruction one is lost.

From anger arises delusion;
From delusion, loss of the
memory;

From loss of the memory, destruction
of discrimination;

From destruction of discrimination
one is lost.

krodhāt (m. abl. sg.), from anger, from wrath.
bhavati (3rd sg. √bhū), it arises, it comes to
be, it is.

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

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

smṛti (f.), memory, wisdom remembered.

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

smṛti (f.), memory, wisdom remembered.

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

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

buddhi (f.), intelligence.

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

buddhi (f.), intelligence.

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

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

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

रागद्वेषवियुक्तस्तु

rāgadveṣaviyuktas tu
desire and hate eliminated, however,

विषयान् इन्द्रियैश्चरन् ।

viṣayān indriyāiścaram
(even though) objects by the senses
engaging,

आत्मवश्यैर् विधेयात्मा

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

प्रसादम् अधिगच्छति ॥

prasādam adhigacchati
tranquility he attains.

With the elimination of desire and
hatred,

Even though moving among the objects of
the senses,

He who is controlled by the Self,

By self-restraint, attains tranquility.

rāga (m.), passion, desire.

dveṣa (m.), hatred, loathing.

viyuktas (m. nom. sg. p. pass. participle *vi*
√yuj), unjoined, eliminated.
tu, but, however.

viṣayān (m. acc. pl.), objects, spheres of ac-
tion, provinces, fields.

indriyāis (n. inst. pl.), by the senses, with the
senses.

caran (m. nom. sg. pr. participle act. √car),
moving, engaging.

ātmaśyāis (m. inst. pl.), controlled by self-
restraints, by self-controls, with self-re-
straints.

vidheya (gerundive *vi* √dhā), to be enjoined,
to be governed, to be subdued, to be con-
trolled.

ātmā (m. nom. sg.), self.

(*vidheyātmā*, m. nom. sg. BV cpd., he whose
self is controllable.)

prasādam (m. acc. sg.), tranquility, peace.
adhigacchati (3rd sg. pr. indic. act. *adhi*
√gam), he goes to, he attains, he reaches.

प्रसादे सर्वदुःखानां
prasāde sarvaduhkhānām
 in tranquility, of all sorrows

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

प्रसन्नचेतसो ह्यासु
prasannacetaso hyāsu
 of the tranquil minded, indeed, at once

बुद्धिः पर्यवतिष्ठते ॥
buddhiḥ paryavatiṣṭhate
 the intelligence it becomes steady.

In tranquility the cessation of all
 sorrows
 Is born for him.
 Indeed, for the tranquil-minded
 The intellect at once becomes
 steady.

prasāde (m. loc. sg.), in tranquility, in peace.
sarva, all.
duhkhānām (n. gen. pl.), of sorrows, of mis-
 fortunes.
hānis (f. nom. sg. from √hā, leave), cessa-
 tion, withdrawal.
asya (m. gen. sg.), of him, of it, for him.
upajāyate (3rd sg. pr. indic. passive *upa*
 √jan), it is born, it is produced.
prasanna (p. pass. participle *pra* √sad),
 clear, bright, tranquil, placid.
cetasas (m. gen. sg.), of mind, minded, of
 thought.
 (*prasannacetatas*, m. gen. sg. BV cpd., of
 him whose mind is tranquil.)
hi, indeed, truly.
āsu (adv.), quickly, at once, immediately.
buddhis (f. nom. sg.), intelligence, enlighten-
 ment, discrimination.
paryavatiṣṭhate (3rd sg. pr. indic. mid. *pari*
 √sthā), it becomes steady, it steadies,
 it stands.

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

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

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

अशान्तस्य कुतः सुखम् ॥
aśāntasya kutaḥ sukham
 of the unpeaceful, whence happiness?

There is no wisdom in
 him who is uncontrolled,
 And there is likewise no concentration
 in him who is uncontrolled,
 And in him who does not concentrate,
 there is no peace.
 How can there be happiness for him
 who is not peaceful?

na, not.
asti (3rd sg. pr. indic. √as), it is, there is.
buddhis (f. nom. sg.), intelligence, discrim-
 ination, intuitive determination.
ayuktasya (m. gen. sg.) of the uncontrolled,
 of the undisciplined one, of him who is
 undisciplined.
na, not.
ca, and.
ayuktasya (m. gen. sg.), of the uncontrolled,
 of the undisciplined, of the unsteady in
 Yoga.
bhāvanā (f. nom. sg.), meditation, percep-
 tion, concentration.
na, not.
ca, and.
abhāvayatas (m. gen. sg.), of the non-medi-
 tating, of the non-perceiving, of the non-
 concentrating.
śāntis (f. nom. sg.), peace, tranquility.
aśāntasya (m. gen. sg.), of the unpeaceful, of
 the unpeaceful one.
kutaḥ (interrog.), whence? from where?
sukham (n. acc. sg.), happiness, joy, good
 fortune.

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

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

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

वायुर् नानम् इवाम्भसि ॥
vāyur nāvam ivāmbhasi
 wind-a-ship-like on the water.

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

indriyāṇām (n. gen. pl.), of the senses, of the powers.
hi, indeed, truly.
caratām (m. gen. pl. pr. participle \sqrt{car}), of wandering, of roving.
yad (n. nom. sg.), which, what, when.
manas (n. nom. sg.), mind, thought.
anuvīdhīyate (3rd sg. pr. passive *anu vi dhā*), it is guided, it is led, it is ordered, it is regulated.
tad (n. nom. sg.), this, that, then.
asya (gen. sg.), of it, of him.
harati (3rd sg. act. \sqrt{hr}), it carries away, it steals.
prajñām (f. acc. sg.), wisdom, understanding, discrimination.
vāyus (m. nom. sg.), wind.
nāvam (f. acc. sg.), ship, boat.
iva, like.
ambhasi (n. loc. sg.), on the water.

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

निग्रहीतानि सर्वशः ।
nigrhītāni sarvaśaḥ
 withdrawn on all sides

इन्द्रियाणीन्द्रियार्थेभ्यस्
indriyāṇīndriyārthebhyas
 the senses from the objects of the senses

तस्य प्रज्ञा प्रतिष्ठिता ॥
tasya prajñā pratiṣṭhitā
 of him the wisdom standing firm.

Therefore, O Arjuna,
 The wisdom of him whose senses
 Are withdrawn from the objects of the
 senses;
 That wisdom stands firm.

tasmāt (m. abl. sg.), from this, therefore.
yasya (m. gen. sg.), of whom, of which.
mahābāho (m. voc. sg.), O Mighty Armed One, frequent epithet of Arjuna, also applied to other warriors.
nigrhītāni (n. nom. pl. p. pass. participle *ni grah*), withdrawn, held back, suppressed.
sarvaśas (adv.), on all sides, in all respects.
indriyāṇi (n. nom. pl.), senses, powers.
indriyārthebhyas (m. abl. pl.), from the objects of the senses.
tasya (m. gen. sg.), of it, of him, of this.
prajñā (f. nom. sg.), wisdom, understanding.
pratiṣṭhitā (f. nom. sg. p. pass. participle *prati sthā*), standing firm, established.

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

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

यस्यां जागर्ति भूतानि
yasyām jāgarti bhūtāni
 in what they are wakeful, beings,

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

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

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

yā (f. nom. sg.), what, which.
niśā (f. nom. sg.), night.
sarvabhūtānām (n. gen. pl.), of all beings.
tasyām (f. loc. sg.), in it, in this.
jāgarti (3rd sg. pr. indic. act. $\sqrt{jāgr}$), he is wakeful, he is watchful.
saṁyamī (m. nom. sg.), the restrained one, the man of restraint.
yasyām (f. loc. sg.), in what, in that which.
jāgarti (3rd pl. pr. indic. act. $\sqrt{jāgr}$), they are wakeful, they are watchful.
bhūtāni (n. nom. pl.), beings, existences.
sā (f. nom. sg.), this, that.
niśā (f. nom. sg.), night.
paśyato (m. gen. sg. pr. participle $\sqrt{paś}$), of the seeing, of the perceiving.
muneḥ (m. gen. sg.), of the sage, of the wise man.

आपूर्यमाणम् अचलप्रतिष्ठं
*āpūryamāṇam acalapratiṣṭham**
 becoming filled (yet) unmoved, standing still,

समुद्रम् आपः प्रविशन्ति यद्दत् ।
samudram āpaḥ praviśanti yadvat
 the ocean, the waters they enter in which way,

तद्दत् कामा यं प्रविशन्ति सर्वे
tadvat kāmā yaṁ praviśanti sarve
 in this way desires whom they enter all

स शान्तिम् आप्नोति न कामकामी ॥
sa śāntim āpnoti na kāmakāmī
 he peace attains; not the desirer of desires.

Like the ocean, which becomes filled
 yet remains unmoved and stands still
 As the waters enter it,
 He whom all desires enter and who
 remains unmoved
 Attains peace; not so the man who is
 full of desire.

āpūryamāṇam (m. acc. sg. pr. mid. participle from \bar{a} $\sqrt{pṛ}$) becoming filled, becoming full.
acala (m.), unmoved, unmoving.
pratiṣṭham (n. acc. sg. from *prati* $\sqrt{sthā}$), standing still, stable.
(acalapratiṣṭham, n. acc. sg. BV cpd., which is unmoved and standing still.)
samudram (n. acc. sg.), ocean, sea.
āpas (f. nom. pl.), water, the waters.
praviśanti (3rd pl. pr. indic. act. *pra* $\sqrt{viś}$), they enter, they sit upon, they dissolve in.
yadvat, in which way, as.
tadvat, in this way, so.
kāmās (m. nom. pl.), desires, appetites.
yam (m. acc. sg.), whom.
praviśanti (3rd pl. act. pr. indic. *pra* $\sqrt{viś}$), they enter, they encounter, they dissolve in.
na, not.
śarve (m. nom. pl.), all.
śas (m. nom. sg.), he.
śāntim (f. acc. sg.), peace, tranquility.
āpnoti (3rd sg. act. $\sqrt{āp}$), he attains, he obtains, he reaches.
na, not.
kāmakāmī (m. nom. sg.), desirer of desires, desirer of the objects of desire. TP cpd.

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

पुमान्स्करति निःस्पृहः ।
pumānścarati niḥspr̥haḥ
 the man acts free from lust.

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

स शान्तिम् अधिगच्छति ॥
sa śāntim adhi-gacchati
 he peace attains.

The man who abandons all desires
 Acts free from longing.
 Indifferent to possessions, free from
 egotism,
 He attains peace.

vihāya (gerund *vi* √*hā*), abandoning, casting
 away.
kāmān (m. acc. pl.), desires, cravings.
yas (m. nom. sg.), who.
sarvān (m. acc. pl.), all.
pumān (m. nom. sg.), the man, a man, man.
carati (3rd sg. pr. indic. act. √*car*), he
 moves, he lives, he acts.
niḥspr̥has (m. nom. sg.), free from desire,
 free from lust.
nirmamas (m. nom. sg.), indifferent to
 "mine," indifferent to possessions.
nirahankāras (m. nom. sg.), free from "I
 making," free from egotism.
śas (m. nom. sg.), he, this.
śāntim (f. acc. sg.), peace.
adhi-gacchati (3rd sg. pr. indic. act. *adhi*
 √*gam*), he goes to, he attains.

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

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

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

ब्रह्मनिर्वाणम् ऋच्छति ॥
brahmanirvāṇam ṛcchati
 brahmanirvāṇa he reaches.

This is the divine state, Arjuna.
 Having attained this, he is not
 deluded;
 Fixed in it, even at the hour of death,
 He reaches the bliss of God.

eṣā (f. nom. sg.), this.
brāhmī (adj., f. nom. sg.), holy, divine, per-
 taining to Brahman.
brāhmī sthitis (f. nom. sg.), the state of Brah-
 man, Brahmanic state, state concerning
 Brahman, Brahmanic position.
pārtha, Son of Pṛthā, frequent epithet of Ar-
 juna.
na, not.
enām (f. acc. sg.), this.
prāpya (gerund *pra* √*āp*), attaining, having
 attained.
vimuhyati (3rd sg. pr. indic. act. *vi* √*muh*), he
 is deluded, he is confused.
sthitvā (gerund √*sthā*), fixed, standing firm.
asyām (f. loc. sg.), in it, in this.
antakāle (m. loc. sg.), in time of end, at time
 of death.
api, even, also.
brahmanirvāṇam (n. acc. sg.), Brahmanir-
 vāṇa, the nirvāṇa (ceasing to exist) in
 Brahman (the word nirvāṇa—from *nir* √*vā*,
 blow—means "blown out" in the sense that
 a candle is blown out).
ṛcchati (3rd sg. pr. indic. act. √*r*), he reaches,
 he attains.

End of Book II

The Yoga of Knowledge