

BOOK V

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

1

संन्यासं कर्मणां कृष्ण
saṁnyāsam karmṇāṁ kṛṣṇa
renunciation of actions, Krishna,

पुनर् योगं च शंससि ।
punar yogam ca śaṁsasi
and again Yoga thou praisest.

यच्छ्रेय एतयोर् एकं
yacchreya etayor ekam
which better of these two, the one?

तन् मे ब्रूहि सुनिश्चितम् ॥
tan me brūhi suniścitam
this to me tell definitely.

Arjuna spoke:
You praise renunciation of actions,
And again You praise yoga, Krishna.
Which one is the better of these two?
Tell this to me definitely.

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

saṁnyāsam (m. acc. sg. from *sam ni* $\sqrt{2 as}$), renunciation, throwing down, abandonment.
karmṇāṁ (n. gen. pl.), of actions, of deeds.
kṛṣṇa (m. voc. sg.), Krishna.
punar, again.
yogam (m. acc. sg.), Yoga.
ca, and.
śaṁsasi (2nd sg. pr. indic. act. $\sqrt{śaṁs}$), thou praisest, thou recitest, thou approvest, thou declarest.
yad (n. nom. sg.), which, what.
śreyas, better, preferable.
etayos (m. gen. dual), of these two.
ekam (acc. sg.), one, the one.
tad (n. acc. sg.), this, that.
me (dat. sg.), to me.
brūhi (2nd sg. imperative act. $\sqrt{brū}$), tell! say!
sunīścitam (adv. from p. pass. participle *sunis* \sqrt{ci}), definitely, firmly resolved, in a settled way.

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

2

संन्यासः कर्मयोगश्च
samnyāsaḥ karmayogaśca
 renunciation and the Yoga of action

निःश्रेयसकराव् उभौ ।
niḥśreyasakarāv ubhāu
 ultimate bliss effecting, both;

तयोस् तु कर्मसंन्यासात्
tayos tu karmasamnyāsāt
 of the two, however, than renunciation of
 action,

कर्मयोगो विशिष्यते ॥
karmayogo viśiṣyate
 the Yoga of action is better.

The Blessed Lord spoke:
 Both renunciation and the yoga of
 action
 Lead to incomparable bliss;
 Of the two, however, the yoga of
 action
 Is superior to the renunciation of
 action.

śrībhagavān (m. nom. sg.), the Blessed
 Lord, the Blessed One.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
 spoke.

samnyāsas (m. nom. sg.), renunciation,
 abandonment, throwing down.
karmayogas (m. nom. sg. TP cpd.), the
 Yoga of action.

ca, and.
niḥśreyasa (n.), ultimate bliss, incomparable
 bliss, highest happiness.
karāu (m. nom. du.), leading to, making for,
 inviting, intending to accomplish, effect-

ing.
(niḥśreyasa-kārau), m. nom. dual, leading to
 bliss.)

ubhāu (m. nom. dual), both.
tayos (m. gen. dual), of the two, of these two.
tu, but, however.

karmasamnyāsāt (m. abl. sg. TP cpd.), from
 renunciation of action, than renunciation of
 action.

karmayogas (m. nom. sg. TP cpd.), action-
 Yoga, the Yoga of action.

viśiṣyate (3rd sg. pr. indic. passive $\sqrt{śiṣ}$), it is
 distinguished, it is better, it is superior, it
 excels.

3

ज्ञेयः स नित्यसंन्यासी
jñeyaḥ sa nityasamnyāsī
 to be known, he the eternal renouncer,

यो न द्वेष्टि न काङ्क्षति ।
yo na dveṣṭi na kāṅkṣati
 who not he hates not he desires,

निर्द्वन्द्वो हि महाबाहो
nirdvandvo hi mahābāho
 indifferent to the opposites, in truth,
 O Mighty Armed One,

सुखं बन्धात् प्रमुच्यते ॥
sukham bandhāt pramucyate
 easily from bondage he is liberated.

He is to be known as the eternal
 sannyasi
 Who neither hates nor desires,
 Who is indifferent to the pairs of
 opposites, O Arjuna.
 He is easily liberated from bondage.

jñeyas (m. nom. sg. gerundive $\sqrt{jñā}$), to be
 known.

sas (m. nom. sg.), he, the.
nitya, eternal perpetual.
samnyāsī (m. nom. sg.), renouncer, one who
 throws down.

yas (m. nom. sg.), who.
na, not.

dveṣṭi (3rd sg. pr. indic. act. $\sqrt{dviṣ}$), he hates.
na, not, nor.

kāṅkṣati (3rd sg. pr. indic. act. $\sqrt{kāṅkṣ}$), he
 desires, he covets.

nirdvandvas (m. nom. sg.), indifferent to
 pairs of opposites (heat, cold, pleasure
 pain, etc.).

hi, indeed, truly.

mahābāho (m. voc. sg.). O Mighty Armed
 One, epithet of Arjuna and other warriors.

sukham (adv.), easily, pleasantly.

bandhāt (m. abl. sg.), from bondage.

pramucyate (3rd sg. pr. indic. passive \sqrt{muc}), he is liberated, he is released.

* Rāmānuja: "Both the Yoga of action and the
 Yoga of knowledge are...equally autonomous
 means of attaining beatitude. But the Yoga of
 action is better than the Yoga of knowledge." The
 reason is that the ātman can be secured through
 the Yoga of action. The aim of both is the same,
 but the Yoga of knowledge cannot be attained
 without the prior acquisition of the Yoga of
 action.

सांख्ययोगी पृथग्बालाः

sāṅkhyayogāu pṛthagbālāḥ
sāṅkhyā and yoga distinct, the childish

प्रवदन्ति न पण्डिताः ।

pravadanti na paṇḍitāḥ
declare; not the paṇḍits;

एकम् अप्य् आस्थितः सम्यग्

ekam apy āsthitāḥ samyag
one even practiced correctly

उभयोर् विन्दते फलम् ॥

ubhayor vindate phalam
of both one finds the fruit.

“Sāṅkhyā and yoga are different,”
The childish declare; not the wise.
Even with one of them, practiced
correctly,
One finds the fruit of both.

sāṅkhyā, Sāṅkhyā, one of the oldest of
Hindu philosophies, non-theistic, con-
cerned with theory (see discussion in foot-
note to II 39).

yogāu (m. nom. dual DV cpd.), Yoga.
pṛthag (adv.), distinct, separate, single, one
by one.

bālās (m. nom. pl.), childish, foolish.
pravadanti (3rd sg. pr. indic. act. *pra* √*vad*),
they declare, they maintain.

na, not.

paṇḍitās (m. nom. pl.), paṇḍits, wise men.
ekam (n. nom. sg.), one.

api, even.

āsthitas (m. nom. sg. p. pass. participle ā
√*sthā*), practiced, followed, undertaken,
performed.

samyag (adv.), correctly, (adj.) true, right.

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

vindate (3rd sg. pr. indic. mid. √*2 vid*), he
finds, one finds.

phalam (n. acc. sg.), fruit.

यत् सांख्यैः प्राप्यते स्थानं

yat sāṅkhyāiḥ prāpyate sthānam
which by the Sāṅkhyas is attained, the
place,

तद् योगैर् अपि गम्यते ।

tad yogair api gamyate
that by Yogas also it is attained.

एकं सांख्यं च योगं च

ekam sāṅkhyam ca yogam ca
one Sāṅkhyā and Yoga

यः पश्यति स पश्यति ॥

yaḥ paśyati sa paśyati
who perceives, he perceives.

The place that is attained by the
followers of Sāṅkhyā
Is also attained by the followers of
yoga.
Sāṅkhyā and yoga are one.
He who perceives this, truly perceives.

yad (n. nom. sg.), which, what.
sāṅkhyāis (m. inst. pl.), by the Sāṅkhyas,
by the followers of the Sāṅkhyā doctrine.
prāpyate (3rd sg. pr. passive *pra* √*āp*), it is
attained, it is obtained, it is reached.
sthānam (n. acc. sg.), place, standing, posi-
tion.

tad (n. nom. sg.), this, that.
yogāis (m. inst. pl.), by Yogas, by the fol-
lowers of Yoga.

api, also, even.

gamyate (3rd sg. pr. passive √*gam*), it is at-
tained, it is gone to, it is reached.

ekam (m. acc. sg.), one.

sāṅkhyam (m. acc. sg.), Sāṅkhyā.

ca, and.

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

ca, and.

yaḥ (m. nom. sg.), who.

paśyati (3rd sg. pr. indic. act. √*paś*), he per-
ceives, he sees.

saḥ (m. nom. sg.), he.

paśyati (3rd sg. pr. indic. act. √*paś*), he per-
ceives, he sees.

संन्यासस्तु महाबाहो
samnyāśas tu mahābāho
 renunciation indeed, O Mighty Armed
 One,

दुःखम् आप्तुम् अयोगतः ।
duḥkham āptum ayogataḥ
 difficult to attain without yoga

योगयुक्तो मुनिर्ब्रह्म
yogayukto munir brahma
 the Yoga-disciplined sage Brahman

नचिरेणाधिगच्छति ॥
nacireṇādhiḡacchati
 in no long time he attains.

Renunciation indeed, O Arjuna,
 Is difficult to attain without yoga;
 The sage who is disciplined in yoga
 Quickly attains Brahman.

samnyāśas (m. nom. sg.), renunciation,
 throwing down.
tu, indeed, but.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet of Arjuna and other warriors.
duḥkham (n. nom. sg.), difficult, painful.
āptum (infinitive \sqrt{ap}), to attain, to obtain, to
 encounter.
ayogatas (m. abl. sg.), without Yoga.
yogayuktas (m. nom. sg.), Yoga yoked,
 Yoga disciplined, (as TP cpd.) disciplined
 in Yoga.
munis (m. nom. sg.), sage, wise man.
brahma (n. acc. sg.), Brahman.
nacireṇa (adv.), in no long time, quickly.
adhiḡacchati (3rd sg. pr. indic. act. *adhi*
 \sqrt{gam}), he attains, he reaches.

योगयुक्तो विशुद्धात्मा
yogayukto viśuddhātma
 he who is yoked to Yoga, whose self is
 purified,

विजितात्मा जितेन्द्रियः ।
vijitātma jiteन्द्रियः
 whose self is subdued, whose senses are
 conquered,

सर्वभूतात्मभूतात्मा
sarvabhūtātma bhūtātma
 whose self has become the self of all
 beings,

कुर्वन् अपि न लिप्यते ॥
kurvaṇ api na lipyate
 acting even, he is not befouled.

He who is devoted to yoga, whose self is
 purified,
 Whose self is subdued, whose senses
 are conquered,
 Whose self has become
 the self of all beings,
 Is not tainted even when acting.

yogayuktas (m. nom. sg. TP cpd.), he who is
 disciplined in Yoga, he who is yoked to
 Yoga.
viśuddha (p. pass. participle *vi* $\sqrt{śudh}$), puri-
 fied, cleansed.
ātma (m. nom. sg.), self.
(viśuddhātma, m. nom. sg. BV cpd., whose
self is purified, whose self is cleansed.)
vijita (p. pass. participle *vi* \sqrt{ji}), conquered,
 subdued, controlled.
ātma (m. nom. sg.), self.
(vijitātma, m. nom. sg. BV cpd., whose self
is subdued, whose self is conquered.)
jita (p. pass. participle \sqrt{ji}), conquered, sub-
 dued, controlled.
indriyas (n. with m. nom. sg. ending), sense.
(jiteन्द्रियas, m. nom. sg. BV cpd., whose
senses are conquered.)
sarva, all.
bhūta (m.), being.
ātma (m.), self.
bhūta (m.), being, becoming.
ātma (m. nom. sg.), self.
(sarvabhūtātma bhūtātma, m. nom. sg. BV
cpd., whose self has become the self of all
beings.)
kurvaṇ (pr. participle act. \sqrt{kr}), acting, doing.
api, even, also.
na, not.
lipyate (3rd sg. pr. indic. passive \sqrt{lip}), he is
 smeared, he is befouled, he is defiled.

नैव किञ्चित् करोमीति

nāiva kiñcīt karomīti

“not anything I do,” thus,

युक्तो मन्यते तत्त्ववित् ।

yukto manyate tattvavit

steadfast, he thinks, the knower of truth,

पश्यन्श्रवन् स्पर्शजिघ्रन्

paśyañśravan sprśañjighran

seeing, hearing, touching, smelling,

अश्नन् गच्छन् स्वपञ्चवसन् ॥

aśnan gacchan svapañśvasan

eating, walking, sleeping, breathing,

“I do not do anything,” thus,

Steadfast in yoga, the knower of truth
should think,

Whether seeing, hearing, touching,
smelling,

Eating, walking, sleeping, breathing.

na, not.

eva, indeed (used as a rhythmic filler).

kiñcid or *kiñcid*, anything, anything whatever, even a little.

karomi (1st sg. pr. indic. act. √*kr*), I do, I make, I act.

iti, thus (often used to close a quotation).

yuktas (m. nom. sg. p. pass. participle √*yuj*), disciplined, steadfast, yoked in Yoga, fixed in Yoga.

manyate (3rd sg. pr. indic. mid. √*man*), he thinks.

tattvavid (m. nom. sg.), the knower of “thatness,” the knower of truth.

paśyan (m. nom. sg. pr. act. participle √*paś*), seeing, perceiving, observing.

śravan (m. nom. sg. pr. act. participle √*śru*), hearing.

spṛśan (m. nom. sg. pr. act. participle √*spṛś*), touching.

jighran (m. nom. sg. pr. act. participle √*ghrā*), smelling, scenting.

aśnan (m. nom. sg. pr. act. participle √*aś*), eating.

gacchan (m. nom. sg. pr. act. participle √*gam*), going, walking.

svapan (m. nom. sg. pr. act. participle √*svap*), sleeping.

śvasan (m. nom. sg. pr. act. participle √*śvas*), breathing, blowing.

प्रलयन् विसृजन् गृह्णन्

pralapan visrjan grhmann

talking, excreting, grasping,

उन्मिषन् निमिषन् अपि ।

unmiṣan nimiṣan api

opening the eyes, shutting the eyes also.

इन्द्रियाणीन्द्रियार्थेषु

indriyāṇīndriyārtheṣu

“the senses in the objects of the senses

वर्तन्त इति धारयन् ॥

vantanta iti dhārayan

abide,” thus believing.

Talking, excreting, grasping,

Opening the eyes and shutting the
eyes,

Believing

“The senses abide in the objects of the
senses.”

pralapan (m. nom. sg. pr. act. participle *pra* √*lap*), talking, chattering, addressing.

visrjan (m. nom. sg. pr. act. participle *vi* √*srj*), defecating, eliminating, letting go, discharging, sending forth, evacuating the bowels.

grhnan (m. nom. sg. pr. act. participle √*grah*), grasping, laying hold of.

unmiṣan (m. nom. sg. pr. act. participle *ud* √*miṣ*), opening the eyes.

nimiṣan (m. nom. sg. pr. act. participle *ni* √*miṣ*), shutting the eyes.

api, also, even.

indriyāṇi (n. nom. pl.), senses, powers.

indriyārtheṣu (n. loc. pl.), in the sense objects, in the objects of the senses.

vantanta (*sam̐dhi* for *vantante*, 3rd pl. mid. pr. indic. √*vṛt*), they abide, they dwell, they work, they turn.

iti, thus (often used to close a quotation).

dhārayan (m. nom. sg. pr. causative act. participle √*dhr*), resolving, maintaining, believing, being convinced.

ब्रह्मण्य् आधाय कर्मणि
brahmany ādhāya karmāṇi
 on Brahman placing actions,

सङ्गं त्यक्त्वा करोति यः ।
saṅgam tyaktvā karoti yaḥ
 attachment having abandoned, he acts,
 who

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

पद्मपत्रम् इवाम्भसा ॥
padmapatram ivāmbhasā
 lotus-leaf-like by water.

Offering his actions to Brahman,
 Having abandoned attachment,
 He who acts is not tainted by evil
 Any more than a lotus leaf by water.

brahmaṇi (n. loc. sg.), in Brahman, on Brah-
 man.
ādhāya (gerund ā √dhā), placing, putting.
karmāṇi (n. acc. pl.), actions, deeds.
saṅgam (m. acc. sg.), attachment, clinging.
tyaktvā (gerund √tyaj), abandoning, having
 abandoned.
karoti (3rd sg. pr. indic. act. √kr), he acts.
yaḥ (m. nom. sg.), who.
lipyate (3rd sg. pr. passive √lip), he is
 smeared, he is befouled, he is defiled.
na, not.
saḥ (m. nom. sg.), he, this.
pāpena (n. inst. sg.), by evil, by wrong.
padma (m.), lotus.
patram (n. nom. sg.), leaf.
(padma-pattra, KD cpd., n. nom. sg., lotus
leaf.)
iva, like.
ambhasā (n. inst. sg.), by water.

कायेन मनसा बुद्ध्या
kāyena manasā buddhyā
 with the body, with the mind, with the
 intelligence,

केवलैर् इन्द्रियैर् अपि ।
kevalāir indriyāir api
 merely with the senses even

योगिनः कर्म कुर्वन्ति
yoginah karma kurvanti
 the yogins action perform

सङ्गं त्यक्त्वा त्मसुद्धये ॥
saṅgam tyaktvā 'tmasuddhaye
 attachment having abandoned, toward
 self purification.

With the body, with the mind, with
 the intellect,
 Even merely with the senses,
 The yogins perform action toward
 self-purification,
 Having abandoned attachment.

kāyena (m. inst. sg.), by the body, with the
 body.
manasā (n. inst. sg.), by the mind, with the
 mind.
buddhyā (f. inst. sg.), by the intelligence,
 with the intelligence.
kevalāis (m. inst. pl.), merely, solely, alone,
 wholly.
indriyāis (m. inst. pl.), by the senses, with
 the senses.
api, even, also.
yoginas (m. nom. pl.), yogins.
karma (n. acc. sg.), action.
kurvanti (3rd pl. pr. indic. act. √kr), they
 perform, they do, they make.
saṅgam (m. acc. sg.), attachment, clinging.
tyaktvā (gerund √tyaj), abandoning, having
 abandoned.
ātma (m.), self, own.
suddhaye (f. dat. sg.), to purification, toward
 purification.
(ātma-suddhaye, f. dat. sg. TP cp., for self
purification.)

युक्तः कर्मफलं त्यक्त्वा
yuktaḥ karmaphalaṃ tyaktoā
 he who is disciplined, action fruit having
 abandoned,

शान्तिमाप्नोति नैष्ठिकीम् ।
śāntimāpnoti nāṣṭhikīm
 peace he attains complete;

अयुक्तः कामकारेण
ayuktaḥ kāmakāreṇa
 he who is undisciplined, by desire-action,

फले सक्तो निबध्यते ॥
phale sakto nibadhyate
 in fruit attached, he is bound.

He who is disciplined in yoga, having
 abandoned the fruit of action,
 Attains steady peace;
 The undisciplined one, attached to
 fruit,
 Is bound by actions prompted by
 desire.

yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}),
 disciplined, steadfast, fixed in Yoga.
karmaphalam (n. acc. sg.), action fruit, fruit
 of action.
tyaktvā (gerund \sqrt{tyaj}), abandoning, having
 abandoned.
śāntim (f. acc. sg.), peace, tranquility.
āpnoti (3rd sg. pr. indic. act. $\sqrt{āp}$), he at-
 tains, he obtains, he reaches.
nāṣṭhikīm (f. acc. sg.), final, complete, last,
 decided, highest, definitive, steady.
ayuktas (m. nom. sg.), undisciplined, un-
 fixed in Yoga, unsteadfast.
kāmakāreṇa (m. inst. sg.), by desire-action,
 by action resulting from desire.
phale (n. loc. sg.), in fruit.
saktas (m. nom. sg. p. pass. participle $\sqrt{sañj}$),
 attached, clinging.
nibadhyate (3rd sg. pr. indic. passive \sqrt{bandh}),
 he is bound, he is bound down,
 he is fettered.

सर्वकर्माणि मनसा
sarvakarmāṇi manasā
 all actions with the mind

संन्यस्यास्ते सुखं वशी ।
sannyasyāste sukham vaśi
 renouncing it sits happily, ruler

नवद्वारे पुरे देही
navadvāre pure dehī
 in the nine-gated city, the embodied one,

नैव कुर्वन् न कारयन् ॥
nāiva kurvan na kārayan
 not at all acting, not causing to act.

Renouncing all actions with the mind,
 The embodied one sits happily, as the
 ruler
 Within the city of nine gates,
 Not acting at all, nor causing action.

sarva, all.
karmāṇi (n. acc. pl.), actions, deeds.
manasā (n. inst. sg.), with the mind, by the
 mind.
sannyasya (gerund *sam ni* $\sqrt{2 as}$), renounc-
 ing, throwing down.
āste (3rd sg. pr. indic. mid. $\sqrt{ās}$), he sits, it
 sits.
sukham (adv.), happily, pleasantly.
vaśi (m. nom. sg.), having mastery, ruler,
 lord.
nava, nine.
dvāre (m. loc. sg.), in the gate, inside the
 gate, within the gate.
(navadvāre, m. loc. sg. BV cpd., whose
gates are nine.)
pure (m. loc. sg.), in the city.
dehī (m. nom. sg.), the embodied one, the
 embodied soul, the ātman.
na, not.
eva, at all, indeed (often used as a rhythmic
 filler).
kurvan (m. nom. sg. pr. act. participle \sqrt{kr}),
 acting, doing, making.
na, not, nor.
kārayan (m. nom. sg. pr. causative act. par-
 ticiple \sqrt{kr}), causing to act, causing action,
 causing deeds.

* "the city whose gates are nine." The "city"
 is the body. The "nine gates" are the two eyes,
 the two ears, the two nostrils, the mouth and the
 organs of excretion and generation.

न कर्तृत्वं न कर्मणि
na kartṛtvam na karmāṇi
 not agency not actions

लोकस्य सृजति प्रभुः ।
lokasya sṛjati prabhuḥ
 of people He creates, the Lord,

न कर्मफलसंयोगं
na karmaphalasaṁyogam
 nor action-fruit union.

स्वभावस् तु प्रवर्तते ॥
svabhāvas tu pravartate
 inherent nature, on the other hand,
 proceeds.

The Lord does not create
 Bither the agency (the means of
 action) or the actions of people,
 Or the union of action with its fruit.
 Nature, on the other hand, proceeds
 (in all this).

na, not.
kartṛtvam (n. acc. sg.), agency, means of ac-
 tion, state of performing action.
na, not, nor.
karmāṇi (n. acc. pl.), actions.
lokasya (m. gen. sg.), of the world, of peo-
 ple.
sṛjati (3rd sg. pr. indic. act. √*sṛj*), he creates,
 he brings forth, it creates, it lets flow.
prabhuḥ (m. nom. sg.), the Lord, the Mighty
 One, the ātman or self.
na, not, nor.
karma (n.), action.
phala (n.), fruit.
saṁyogam (m. acc. sg.), yoking together,
 union.
(karmaphalasaṁyogam, m. acc. sg. TP cpd.,
the union of action with its fruit.)
svabhāvas (m. nom. sg.), nature, sponta-
 neousness (in the sense of nature's spon-
 taneousness).
tu, but, on the other hand.
pravartate (3rd sg. pr. indic. mid. *pra* √*vrt*),
 it proceeds, it turns, it works.

नादत्ते कस्यचित् पापं
nādatte kasyacit pāpaṁ
 not it receives of anyone the evil

न चैव सुकृतं विभुः ।
na cāiva sukṛtam vibhuḥ
 and not either the good doing, the
 Omnipresent,

अज्ञानेनावृतं ज्ञानं
ajñānenāvṛtam jñānam
 by ignorance (is) enveloped knowledge

तेन मुह्यन्ति जन्तवः ॥
tena muhyanti jantavaḥ
 by it (i.e. ignorance) they are deluded the
 people.

The Lord does not receive
 Either the evil or the good deeds of
 anyone.
 Knowledge is enveloped by ignorance.
 By it (ignorance) people are deluded.

na, not.
ādatte (3rd sg. pr. indic. mid. *ā* √*dā*), it
 takes, it receives, it accepts.
kasyacid (m. gen. sg.), of anyone, of anyone
 whatever.
pāpaṁ (n. acc. sg.), evil, sin, wrong.
na, not.
ca, and.
eva, either, indeed (often used as a rhythmic
 filler).
sukṛtam (n. acc. sg.), good doing, goodness,
 virtue.
vibhuḥ (m. nom. sg.), the Omnipresent, the
 All Pervading, the Eternal, the ātman.
ajñānena (n. inst. sg.), by ignorance.
āvṛtam (n. nom. sg. p. pass. participle *ā*
 √*vṛ*), enveloped, concealed, surrounded.
jñānam (n. nom. sg.), knowledge, wisdom.
tena (n. inst. sg.), by it, by this.
muhyanti (3rd pl. pr. indic. act. √*muh*), they
 are deluded, they are crazed, they are con-
 fused.
jantavas (m. nom. pl.), people, offspring,
 living beings, men.

ज्ञानेन तु तद् अज्ञानं
jñānena tu tad ajñānam
 by knowledge, however, this ignorance

येषां नाशितम् आत्मनः ।
yeṣāṃ nāśitam ātmanah
 of whom (pl.) destroyed of the self

तेषाम् आदित्यवज् ज्ञानं
teṣāṃ ādityavaj jñānam
 of them like the sun knowledge

प्रकाशयति तत् परम् ॥
prakāśayati tat param
 it illumines that Supreme.

But for those in whom this ignorance
 of the Self
 Is destroyed by knowledge,
 That knowledge of theirs
 Causes the Supreme to shine like the sun.

jñānena (n. inst. sg.), by knowledge, with
 knowledge.
tu, but, however.
tad (n. nom. sg.), this, that.
ajñānam (n. nom. sg.), ignorance.
yeṣāṃ (m. gen. pl.), of whom.
nāśitam (n. nom. sg. causative p. pass. par-
 ticiple \sqrt{nas}), lost, destroyed.
ātmanas (m. gen. sg.), of the self.
teṣāṃ (m. gen. pl.), of them.
ādityavat, like the sun.
jñānam (n. nom. sg.), knowledge.
prakāśayati (3rd sg. causative act. *pra* $\sqrt{kās}$),
 it illumines, it causes to appear, it causes to
 shine.
tad (n. nom. sg.), this, that.
param (n. nom. sg.), Supreme Highest.

तद्बुद्ध्यसु तदात्मानसु
tadbuddhayas tadātmanas
 they whose minds are absorbed in that,
 whose selves are fixed on that,

तन्निष्ठासु तत्परायणाः ।
tanniṣṭhās tatparāyaṇāḥ
 whose basis is that, who hold that as
 highest object,

गच्छन्त्यपुनरावृत्तिं
gacchantyapunarāvṛttim
 they go to rebirthlessness,

ज्ञाननिर्धूतकल्मषाः ॥
jñānanirdhūtakalmaṣāḥ
 their evils shaken off by knowledge.

They whose minds are absorbed in
 that (i.e. the Supreme),
 Whose selves are fixed on that,
 Whose basis is that, who hold that as
 the highest object,
 Whose evils have been shaken off by
 knowledge, go to the end of rebirth.

tadbuddhyas (m. nom. pl. BV cpd.), they
 whose minds are absorbed in that.
tadātmanas (m. nom. pl. BV cpd.), they
 whose selves are fixed on that.
tanniṣṭhās (m. nom. pl. BV cpd. from *tad*
niṣṭhā), they whose basis is that, they
 whose foundation is that.
tatparāyaṇās (m. nom. pl. BV cpd.), they
 who hold that as highest object.
gacchanti (3rd pl. pr. indic. act. *gam*), they
 go.
apunar, not again.
āvṛttim (f. acc. sg. from *ā* \sqrt{vrt}), return, re-
 birth.
(apunarāvṛttim, f. acc. sg., to rebirthlessness,
 to the end of rebirth.)
jñāna (n.), knowledge, wisdom.
nirdhūta (p. pass. participle, *nir* $\sqrt{dhū}$),
 shaken, shaken off.
kalmaṣās (m. nom. pl.), evils, wrongs.
(jñānanirdhūtakalmaṣās, m. nom. pl. BV
 cpd., they whose evils have been shaken
 off by knowledge.)

विद्याविनयसंपन्ने
vidyāvīnayasampanne
 on a wisdom and cultivation endowed

ब्राह्मणे गवि हस्तिनि ।
brāhmaṇe gavi hastini
 Brahman, on a cow, on an elephant

शुनि चैव श्वपाके च
śuni cāiva śvapāke ca
 and on a dog and on a dog-cooker*

पण्डिताः समदर्शिनः ॥
paṇḍitāḥ samadarśinaḥ
 the Paṇḍits the same seeing.

The wise see the same (Atman)
 In a brahman endowed with wisdom
 and cultivation,
 In a cow, in an elephant,
 And even in a dog or in an outcaste.

* Dog-cooker, a type of outcaste, offspring of a *śūdra* father and a *brāhmaṇ* mother, or offspring of a *cāṇḍāla* (son of a *śūdra* father and a *brāhmaṇ* mother), or of a prostitute, or of parents of various foreign mountain tribes, or of parents of a mixed *kṣatriya* and *śūdra* lineage, or of mixed *kṣatriya* and *vaiśya* lineage. Such people served as public executioners and in other menial or unpleasant occupations.

vidyā (f. sg.), wisdom, knowledge.
vinaya (m. from *vi* √*nī*), training, educated, cultivated, cultivation.
sampanne (m. loc. sg. p. pass. participle *sam* √*pad*), accomplished, endowed.
(vidyā-vinaya-sampanne, m. loc. sg. TP cpd., endowed with education and wisdom.)
brāhmaṇe (m. loc. sg.), on a Brāhmaṇ, on a member of the priestly caste.
gavi (f. loc. sg.), on a cow.
hastini (m. loc. sg.), on an elephant.
śuni (m. loc. sg.), on a dog.
ca, and.
eva, indeed (used as a rhythmic filler).
śvapāke (m. loc. sg.), on a dog-cooker, on an outcaste.
ca, and.
paṇḍitās (m. nom. pl.), paṇḍits, wise men.
sama, (adv.), same, equally, impartially.
darśinas (m. nom. pl.), looking, seeing, observing, finding.

इहैव तैर्जितः सर्गो
ihāiva tairjitaḥ sargo
 here on earth by those conquered birth,

येषां साम्ये स्थितं मनः ।
yeṣāṃ sām्यe sthītāṃ manaḥ
 of whom in impartiality established the mind;

निर्दोषं हि समं ब्रह्म
nirdoṣaṃ hi samam brahma
 guiltless, indeed impartial, Brahman

तस्माद्ब्रह्मणि ते स्थिताः ॥
tasmād brahmaṇi te sthitāḥ
 therefore in Brahman they established.

Even here on earth, rebirth is
 conquered
 By those whose mind is established in
 impartiality.
 Brahman is spotless and impartial;
 Therefore they are established in
 Brahman.

iha, here, here on earth.
eva, indeed (used as a rhythmic filler).
tāis (m. inst. pl.), by those, by them.
jitas (m. nom. sg. p. pass. participle √*ji*), conquered, subdued, controlled.
sargas (m. nom. sg.), birth, coming forth.
yeṣāṃ (m. gen. pl.), of whom.
sām्यe (n. loc. sg.), in equality, in sameness, in equability, in impartiality, in disinterestedness.
sthītām (n. nom. sg.), established, situated, abiding in, remaining.
manas (n. nom. sg.), mind, thought.
nirdoṣam (n. nom. sg.), guiltless, without evil.
hi, indeed, truly.
samam (n. nom. sg.), impartial, equable, equal, same, dispassionate, disinterested.
brahma (n. nom. sg.), Brahman.
tasmāt (m. abl. sg.), from this, therefore.
brahmaṇi (n. loc. sg.), in Brahman.
te, they.
sthitās (m. nom. pl.), established, abiding in, situated.

* The word "impartial" refers to those who "see the same," i.e. see that all ātmans are identical with their own (see introductory chapter on Cosmology).

न प्रहृष्येत् प्रियं प्राप्य
na prahr̥ṣyēt priyaṃ prāpya
 not one should rejoice, the cherished
 attaining,

नोद्विजेत् प्राप्य चाप्रियम् ।
noḍvijēt prāpya cāpriyam
 and not one should shudder, attaining the
 uncherished.

स्थिरबुद्धिर् असमूढो
sthirabuddhir asammūḍho
 (with) firm intelligence, undeluded,

ब्रह्मविद् ब्रह्मणि स्थितः ॥
brahmavid brahmaṇi sthitah
 Brahman knowing, in Brahman (one is)
 established.

One should not rejoice upon attaining
 what is pleasant,
 Nor should one shudder upon
 encountering what is unpleasant;
 With firm intellect, undeluded,
 Knowing Brahman, one is established
 in Brahman.

na, not.
prahr̥ṣyēt (3rd sg. optative act. *pra* √*hr̥ṣ*),
 one should rejoice, one should be excited.
priyam (m. acc. sg.), the cherished, the dear,
 the preferred.
prāpya (gerund *pra* √*āp*), attaining, reaching.
na, not.
udvijēt (3rd sg. opt. act. *ud* √*vij*), one should
 shudder, one should tremble.
prāpya (gerund *pra* √*āp*), attaining, reaching.
ca, and.
apriyam (m. acc. sg.), uncherished, unde-
 sired, non-dear.
sthira (f.), firm, solid, unshakable.
buddhis (f. nom. sg.), intelligence.
(sthira-buddhis, f. nom. sg. KD cpd., firm
 intelligence.)
asammūḍhas (m. nom. sg. p. pass. participle
a sam √*muh*), undeluded, unconfused.
brahmavid (m. nom. sg.), Brahman know-
 ing, a knower of Brahman.
brahmaṇi (n. loc. sg.), in Brahman.
sthitas (m. nom. sg.), established, abiding,
 situated.

बाह्यस्पर्शेष्वसक्तात्मा
bāhyasparśeṣvasaktātmā
 whose self is unattached to external
 contacts,

विन्दत्यात्मनि यत् सुखम् ।
vindatyātmāni yat sukham
 he finds in the self, who happiness,

स ब्रह्मयोगयुक्तात्मा
sa brahmayogayuktātmā
 he whose self is united with Brahman by
 Yoga,

सुखम् अक्षयम् अरन्तुते ॥
sukham akṣayam aśnute
 happiness imperishable he reaches.

He whose self is unattached to external
 sensations,
 Who finds happiness in the Self,
 Whose Self is united with Brahman
 through yoga,
 Reaches imperishable happiness.

bāhya, outside, situated without.
sparśeṣu (m. loc. pl. from √*spr̥ś*), in touch-
 ings, in contacts.
asakta (p. pass. participle *a* √*sañj*), un-
 attached, not clinging.
ātmā (m. nom. sg.), self, soul.
(bāhyasparśeṣvasaktātmā, m. nom. sg. BV
 cpd., he whose self is unattached to exter-
 nal sensations.)
vindati (3rd sg. pr. indic. act. √*2 vid*), he
 finds.
ātmāni (m. loc. sg.), in the self.
yad (n. acc. sg.), what, which, who.
sukham (n. acc. sg.), happiness, bliss.
sa (m. nom. sg.), he, this.
brahma (n.), Brahman.
yoga (m.), Yoga.
yukta (p. p. ss. participle √*yuj*), joined,
 united, yoked.
ātmā (m. nom. sg.), self.
(brahmayogayuktātmā, m. nom. sg. BV
 cpd., whose self is united in Yoga with
 Brahman.)
sukham (n. acc. sg.), happiness, bliss.
akṣayam (n. acc. sg.), imperishable, inde-
 structible.
aśnute (3rd sg. pr. indic. mid. √*aś*), he
 reaches, he attains.

ये हि संस्पर्शजा भोगा
ye hi saṁsparsajā bhogā
 which indeed contact-born pleasures

दुःखयोनेय एव ते ।
duḥkhaḥayonaya eva te
 wombs (i.e. sources) of pain, they

आद्यन्तवन्तः कौन्तेय
ādyantavantaḥ kōunteya
 having a beginning and an end, Son of
 Kuntī,

न तेषु रमते बुधः ॥
na teṣu ramate budhaḥ
 not in them he is content, the wise man.

Pleasures born of contact, indeed,
 Are wombs (i.e. sources) of pain,
 Since they have a beginning and an
 end (i.e. are not eternal), Arjuna.
 The wise man is not content with them.

ye (m. nom. pl.), who, which.
hi, indeed, truly.
saṁsparsajās (m. nom. pl.), born of touch-
 ing, born of contact.
bhogās (m. nom. pl.), pleasures, gratifica-
 tions.
duḥkha (n.), pain, misery, unhappiness.
yonayas (m. nom. pl.), wombs, sources.
(duḥkha-yonayas, m. n. pl. TP cpd., sources
of pain.)
eva, indeed (used as a rhythmic filler).
te (m. nom. sg.), they.
ādi, beginning, commencement.
anta, end.
-vantaḥ (m. nom. pl. suffix), having, rich in,
 tending toward.
(ādyantavantaḥ, m. nom. pl., having a begin-
ning and an end.)
kōunteya (m. voc. sg.), Sun of Kuntī, epithet
 of Arjuna.
na, not.
teṣu (m. loc. pl.), in them.
ramate (3rd sg. mid. \sqrt{ram}), he is content, he
 is delighted, he rejoices.
budhas (m. nom. sg.), wise man, man of in-
 telligence.

शक्नोतीहैव यः सोढुं
śaknotīhāiva yaḥ soḍhum
 he is able here on earth, who, to endure,

प्राक् शरीरविमोक्षणात् ।
prāk śarīravimokṣaṇāt
 before liberation from the body

कामक्रोधोद्भवं वेगं
kāmakrodhodbhavaṁ vegam
 desire-and-anger-origination agitation

स युक्तः स सुखी नरः ॥
sa yuktaḥ sa sukhī naraḥ
 he disciplined, he happy man.

He who is able to endure here on
 earth,
 Before liberation from the body,
 The agitation that arises from desire
 and anger,
 Is disciplined; he is a happy man.

śaknoti (3rd sg. pr. indic. act. $\sqrt{śak}$), he is
 able, he can.
iha, here, here on earth.
eva, indeed (used as a rhythmic filler).
yaḥ (m. nom. sg.), who.
soḍhum (infinitive $\sqrt{śak}$), to bear, to endure,
 to tolerate.
prāk (*prāñc*, n. nom. sg.), before, previ-
 ously, former.
śarīra, body, bodily frame.
vimokṣaṇāt (m. abl. sg. verbal noun from \sqrt{muc}),
 from liberation, from release.
(śarīravimokṣaṇāt, m. abl. sg., liberation
from the body.)
kāma (m.), desire, love, greed.
krodha (m.), anger, wrath.
udbhavam (m. acc. sg.), origination.
vegam (m. acc. sg.), agitation, impetus,
 shock, momentum, onset, orgasm.
saḥ (m. nom. sg.), he, this.
yuktaḥ (m. nom. sg. p. pass. participle \sqrt{yuj}),
 disciplined, fixed in Yoga, steadfast in
 Yoga.
saḥ (m. nom. sg.), he, this.
sukhī (m. nom. sg.), happy, fortunate.
naraḥ (m. nom. sg.), man.

यो जन्तःसुखो जन्तरामस्
 yo 'ntāhsukho 'ntarāramas
 who (having) happiness within, delight
 within,

तथान्तर्ज्योतिर् एव यः ।
 tathāntarjyotir eva yaḥ
 as a consequence inner radiance, thus who

स योगी ब्रह्मनिर्वाणं
 sa yogī brahmanirvāṇam
 this yogin Brahmanirvāṇa,

ब्रह्मभूतो ऽधिगच्छति ॥
 brahmabhūto, 'dhigacchati
 absorbed in Brahman, he attains.

He who finds his happiness within,
 his delight within,
 And his light within,
 This yogin attains the bliss of
 Brahman, becoming Brahman.

yas (m. nom. sg.), who.
 antahsukhas (m. nom. sg.), "withinhappi-
 ness," having happiness within, (as BV
 cpd.) he who has happiness within.
 antarāramas (m. nom. sg.), interior delight,
 delight within, content within, interior con-
 tentment, (as BV cpd.) he who has delight
 within.

tathā, thus, in this way, as a consequence.
 antarjyotis (n. nom. sg.), inner radiance, in-
 terior brightness, radiance within, (as BV
 cpd.) he who has radiance within.
 eva, indeed (used as a rhythmic filler).

yas (m. nom. sg.), who.
 sas (m. nom. sg.), he, this.
 yogī (m. nom. sg.), yogin.
 brahmanirvāṇam (n. acc. sg.), Brahmanir-
 vāṇa, the nirvāṇa of Brahman, the extinc-
 tion of the self in Brahman.

brahmabhūtas (m. nom. sg.), absorbed in
 Brahman, identical in being with Brah-
 man.

adhigacchati (3rd sg. pr. indic. act. adhi
 √gam), he attains, he goes, he ascends to.

लभन्ते ब्रह्मनिर्वाणम्
 labhante brahmanirvāṇam
 they attain Brahmanirvāṇa

ऋषयः क्षीणकल्मषाः ।
 ṛṣayah kṣīṇakalmaṣāḥ
 the seers (of) destroyed evils,

छिन्नद्वैधा यतात्मानः
 chinnavāidhā yatātmānaḥ
 whose doubts have been cut away, whose
 selves are restrained,

सर्वभूतहिते रताः ॥
 sarvabhūtahite ratāḥ
 who delight in the welfare of all beings

The seers, whose evils have been
 destroyed,
 Whose doubts have been cut away,
 whose selves are restrained,
 Who delight in the welfare of all
 beings,
 Attain the bliss of Brahman.

labhante (3rd pl. pr. indic. mid. √labh), they
 attain, they acquire, they obtain.
 brahmanirvāṇam (n. acc. sg.), the nirvāṇa of
 Brahman, the extinction of the self in
 Brahman.

ṛṣayas (m. nom. pl.), the ṛṣis, the seers.
 kṣīṇa (m. p. pass. participle √kṣi), destroyed,
 passed away, made an end of.
 kalmaṣās (m. nom. pl.), sins, evils, wrongs.
 (kṣīṇa-kalmaṣās, m. nom. pl. BV cpd., whose
 evils are diminished.)

chinna (p. pass. participle √chid), cut away,
 severed.

dvāidhās (m. nom. pl.), twofold states, dual-
 ities, disputes, doubts, uncertainties.
 (chinna-dvāidhās, m. nom. pl. BV cpd.,
 whose doubts are dispelled.)

yata (p. pass. participle √yam), restrained,
 controlled.

ātmānas (m. nom. pl.), selves, souls.
 (yata-ātmānas, m. nom. pl. BV cpd., whose
 selves are restrained.)

sarva, all.
 bhūta (m.), being, creature.
 hite (m. loc. sg. p. pass. participle √dhā), in
 welfare, in friendship, in favorableness, in
 benefit, in advantage.

(sarvabhūtahite, m. loc. sg., in the welfare of
 all beings.)

ratās (m. nom. pl. p. pass. participle √ram),
 delighted, content, rejoicing.

* nirvāṇa, from nir √vā, "blow out" as a candle
 is blown out, refers to the final extinction of the
 "self," following the round of rebirths, which the
 Hindus (Buddhists of the Theravāda School too)
 regard as the ultimately desirable state of non-
 being. It is related to the Hindu belief that to be
 born at all is a tragedy.

कामक्रोधवियुक्तानां
kāmakrodhaviyuktānām
 of the desire-and-anger-separated-from

यतीनां यतचेतसाम् ।
yatinām yatacetasām
 of the ascetics, of the restrained in
 thought,

अभितो ब्रह्मनिर्वाणं
abhitō brahmanīrvāṇam
 close Brahmanīrvāṇa

वर्तते विदितात्मनाम् ॥
varṭate viditātmanām
 it lies, of the knowing selves.

To those ascetics who have cast aside
 desire and anger,
 Whose thought is controlled,
 Who are knowers of the Self,
 The bliss of Brahman exists everywhere.

kāma (m.), desire, love, greed.
krodha (m.), anger, wrath.
viyuktānām (m. gen. pl. p. pass. participle vi
 √yuj), of the separated from, of the un-
 yoked, of the disjoined.
(kāmakrodhaviyuktānām, m. gen. pl. TP
cpd., of those who are separated from de-
sire and anger.)
yatinām (m. gen. pl.), of the ascetics.
yatacetasām (m. gen. pl.), of the restrained in
 thought, (as BV cpd.) of those whose
 thoughts are controlled.
abhitas (adv.), close, near.
brahmanīrvāṇam (n. nom. sg.), the *nīrvāṇa*
 of Brahman, the extinction of the self in
 Brahman.
varṭate (3rd sg. pr. indic. mid. √vr̥t), it lies,
 it exists, it works, it turns.
vidita (p. pass. participle √vid), known,
 learned, knowing, knower.
ātmanām (m. gen. pl.), of the selves, of the
 souls.
(viditātmanām, m. gen. pl. BV cpd., of the
knowers of the self, of those to whom the
self is known.)

स्पर्शान् कृत्वा बहिर् बाह्यांश्च
sparsān kṛtvā bahir bāhyāṁś
 contacts having made outside (to be)
 expelled,

चक्षुश्चैवान्तरे भ्रुवोः ।
caṅśuścāivāntare bhruvoḥ
 and the gaze in between the two brows,

प्राणापानौ समौ कृत्वा
prāṇāpānāu samāu kṛtvā
 inhalation and exhalation equal making,

नासाभ्यन्तरचारिणौ ॥
nāsābhyantaracāriṇāu
 the nose within moving,

Expelling outside contacts
 And fixing the gaze between the two
 eyebrows,
 Equalizing the inhalation and exhalation,
 Moving within the nostrils,

sparsān (m. acc. pl. from √sprś), touchings,
 contacts.
kṛtvā (gerund √kr), making, doing, perform-
 ing, having made, having performed.
bahis (adv.), outside, exterior.
bāhyān (m. acc. pl.), expelled, external,
 foreign, excluded.
caṅśus (m. nom. sg.), seeing, gaze, eye.
ca, and.
eva, indeed (used as a rhythmic filler).
antare (m. loc. sg.), in between, inside.
bhruvos (f. gen. dual), of the two eyebrows,
 of the two brows.
prāṇa (m.), vital breath, inhalation.
apāna (m.), abdominal breath, exhalation.
(prāṇāpānāu, m. acc. dual, the vital breath
and the abdominal breath, inhalation and
exhalation.)
samāu (m. acc. dual), equal, the same, sim-
 ilar.
kṛtvā (gerund √kr), making, having made.
nāsā (f.), nose.
abhyantara, within, interiorly.
cāriṇāu (dual from √car), moving.
(nāsābhyantaracāriṇāu, m. acc. dual, mov-
ing within the nose.)

* These are elementary Yoga exercises, well-known to all yogins. It might be remarked that, according to modern physiology and psychology, eye movement is apt to accompany thought, even such unconscious thought as occurs in dreams. "Putting the gaze between the two eyebrows," in other words rolling the eyeballs to their highest attainable point and drawing them toward the nose, keeping them there steadily, is a method of inhibiting thought. The other directions are for Yoga breathing exercises.

यतेन्द्रियमनोबुद्धिर्
yatendriyamanobuddhir
 with controlled sense, mind and intel-
 ligence,

मुनिर् मोक्षपरायणः ।
munir mokṣaparāyaṇaḥ
 the sage, (with) release as highest aim,

विगतेच्छाभयक्रोधो
vigatecchābhayakrodho
 gone desire, fear and anger,

यः सदा मुक्त एव सः ॥
yaḥ sadā mukta eva saḥ
 who, forever released, he.

The sage whose highest aim is release;
 Whose senses, mind and intellect
 are controlled;
 From whom desire, fear and anger
 have departed,
 Is forever liberated.

yata (p. pass. participle \sqrt{yam}), controlled,
 subdued.
indriya (n.), sense, sensation.
manas (n.), mind.
buddhis (f. nom. sg.), intelligence, mental
 determination, intuition.
(yatendriyamanobuddhis, f. nom. sg. BV
 cpd., whose senses, mind and intelligence
 are controlled.)
munis (m. nom. sg.), sage, wise man.
mokṣaparāyaṇas (m. nom. sg. BV cpd.),
 who has release as highest aim, whose
 highest course is release.
vigata (p. pass. participle $vi \sqrt{gam}$), gone
 away, disappeared.
icchā (f.), desire.
bhaya (n.), fear.
krodhas (m. nom. sg.), anger, wrath.
(vigatecchābhayakrodhas, m. nom. sg. BV
 cpd., from whom desire, fear and anger
 have disappeared.)
yas (m. nom. sg.), who.
sadā, always, perpetually, forever.
muktas (m. nom. sg. p. pass. participle
 \sqrt{muc}), released, liberated.
eva, indeed (used as a rhythmic filler).
saḥ (m. nom. sg.), he, this one.

भोक्तारं यज्ञतपसां
bhoktāraṃ yajñatapasāṃ
 the enjoyer of the sacrificial austerities

सर्वलोकमहेश्वरम् ।
sarvalokamaheśvaram
 (of) all the world the Mighty Lord,

सुहृदं सर्वभूतानां
suhṛdaṃ sarvabhūtānāṃ
 friend of all creatures,

ज्ञात्वा मां शान्तिमृच्छति ॥
jñātvā mām śāntimṛcchati
 having known me, peace he attains.

Having known Me, the enjoyer of
 sacrifices and austerities,
 The mighty Lord of all the world,
 The friend of all creatures,
 He (the sage) attains peace.

bhoktāraṃ (m. acc. sg.), enjoyer, eater.
yajña (m.), sacrifice, offering, sacrificial.
tapasāṃ (n. gen. pl.), of the austerities, of
 the heatings.
(yajñatapasāṃ, n. gen. pl., of the sacrificial
 austerities.)
sarva, all.
loka (m.), world.
maheśvaram (m. acc. sg.), Mighty Lord.
(sarva-loka-maheśvaram, m. acc. sg. TP
 cpd., mighty Lord of all the world.)
suhṛdam (m. acc. sg.), friend, companion.
sarvabhūtānām (m. gen. pl.), of all beings,
 of all creatures.
jñātvā (gerund $\sqrt{jñā}$), knowing, having
 known.
mām (acc. sg.), me.
śāntim (f. acc. sg.), peace, tranquility.
ṛcchati (3rd sg. pr. indic. act. \sqrt{r}), he reaches,
 he attains, he ascends to, he obtains.

End of Book V

The Yoga of Renunciation