

BOOK III

अर्जुन उवाच ।
arjuna uvāca
Arjuna spoke:

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

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

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

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

Arjuna spoke:
If it is Your conviction that knowledge
Is better than action, O Krishna,
Then why do You urge me to engage
in this terrible action?

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

jyāyasī (f. nom. sg. comparative), better,
superior, larger, stronger.
ced, if.
karmaṇas (n. abl. sg.), than action, than
deeds.
te (gen. sg.), of thee, thy.
matā (f. nom. sg.), thought, idea, conviction.
buddhis (f. nom. sg.), intelligence, enlighten-
ment, mental determination.
janārdana, (m. voc. sg.), Mover of Men,
Agitator of Men, epithet of Krishna.
tat (n. nom. sg.), then.
kiṁ (n. nom. sg. interrog.), what? why?
karmaṇi (n. loc. sg.), in action, to action.
ghore (n. loc. sg.), terrible, frightful, awful,
venerable, sublime.
mām (acc. sg.), me, to me.
niyojayasi (2nd sg. pr. indic. causative act. ni
√yuj), thou causest to yoke, thou urgest.
keśava (m. voc. sg.), O Handsome Haired
One, epithet of Krishna.

III

2

व्यामिश्रेणेव वाक्येन
vyāmiśreṇeva vākyaena
by equivocal-like speech

बुद्धिं मोहयसीव मे ।
buddhiṁ mohayasīva me
the intelligence thou confusest-like, of
me;

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

येन श्रेयो ऽहम् आप्नुयाम् ॥
yena śreyo 'ham āpnuyām
by which the highest good I should
attain.

With speech that seems equivocal,
You confuse my intelligence.
Tell me surely this one thing:
How should I attain the highest good?

vyāmiśreṇa (n. inst. sg. from vi ā √miś), by
mixed, by manifold, by troubled, by dis-
tracted, by equivocal.
iva like, so to speak.
vākyaena (n. inst. sg.), by words, with words,
with speech.
buddhiṁ (f. acc. sg.), intelligence, discrimi-
nation.
mohayasī (2nd sg. causative act. √muh), thou
deludest, thou confusest.
iva, like, as it were.
me (gen. sg.), of me, my.
tat (n. acc. sg.), that, this.
ekaṁ (n. acc. sg.), one.
vada (2nd sg. imperative act. √vad), tell!
say!
niścitya (gerund nis √ci), surely, without
doubt.
yena (inst. sg.), by which, with which.
śreyas (n. nom. sg. compar.), the higher
good, the supreme good.
aham (nom. sg.), I.
āpnuyām (1st sg. opt. act. √āp), I should at-
tain, I should reach.

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

3

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

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

ज्ञानयोगेन सांख्यानं
jñānayogena sāṅkhyānām
 by knowledge Yoga of the Sāṅkhyas;

कर्मयोगेन योगिनाम् ॥
karmayogena yoginām
 by action Yoga of the Yogins.

The Blessed Lord spoke;
 In this world there is a two-fold basis
 (of devotion)
 Taught since ancient times by Me,
 O Arjuna:
 That of knowledge — the yoga of the
 followers of Sankhya
 And that of action — the yoga of the
 yogins.

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

loke (m. loc. sg.), in the world.
asmiṅ (m. loc. sg.), in this.
dvividhā (f. nom. sg.), of two kinds, two-
 fold.
niṣṭhā (f. nom. sg. from *ni* √*sthā*), basis,
 steadfastness, attachment.
purā (adv.), anciently, previously, in older
 times.
proktā (f. nom. sg. p. pass. participle *pra*
 √*vac*), declared, proclaimed, taught.
mayā (inst. sg.), by me.
anagha (m. voc. sg.), Blameless One, epithet
 of Arjuna.
jñānayogena (m. inst. sg.), by knowledge-
 Yoga, by the Yoga of knowledge. TP cpd.
*sāṅkhyānām** (m. gen. pl.), of the Sāṅkhyas,
 of the followers of the Sāṅkhya doctrine.
karmayogena (m. inst. sg.), by action Yoga,
 by the Yoga of action. TP cpd.
yoginām (m. gen. pl.), of the Yogins, of the
 followers of Yoga.

4

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

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

न च संन्यसनादेव
na ca saṅnyasanādeva
 and not from renunciation alone

सिद्धिं समधिगच्छति ॥
siddhim samadhigacchati
 perfection he approaches.

Not by abstention from actions
 Does a man attain the state beyond
 karma,
 And not by renunciation alone
 Does he approach perfection.

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

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

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

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

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

Indeed, no one, even in the twinkling
 of an eye,
 Ever exists without performing action;
 Everyone is forced to perform action,
 even action which is against his
 will,
 By the qualities which originate in
 material nature.

na, not.
hi, indeed, truly.
kaścii, anyone, anyone whatsoever.
kṣaṇam (n. nom. sg.), an instant, a moment,
 the twinkling of an eye.
api, even, also.
jātu, ever, at any time.
tiṣṭhati (3rd sg. pr. indic. act. √*sthā*), he
 stands, he exists, he remains.
akarmakṛt (m. nom. sg.), not action doing,
 not performing action.
kāryate (3rd sg. pr. indic. pass. causative
 √*kr*), he is caused to perform, he is forced
 to perform.
hi, indeed, truly.
avaśas (m. nom. sg.), without will, against
 will.
karma (n. acc. sg.), action.
sarvas (m. nom. sg.), all, everyone.
prakṛtijāis (m. inst. pl.), by original sources
 born, by material nature born.
guṇāis (m. inst. pl.), by the guṇas.

कर्मेन्द्रियाणि संयम्य
karmendriyāṇi saṁyamya
 action powers restraining,

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

इन्द्रियार्थान् विमूढात्मा
indriyārthān vimūḍhātmā
 the objects of the senses, deluded self,

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

He who sits, restraining his organs of
 action,
 While in his mind brooding over
 The objects of the senses, with a
 deluded mind,
 Is said to be a hypocrite.

karmendriyāṇi (n. acc. pl. TP cpd. *karma in-*
driyāṇi), action-powers, powers of action.
saṁyamya (gerund *saṁ* √*yam*), restraining,
 subduing, controlling.
ya (m. nom. sg.), who, which.
āste (3rd sg. pr. indic. mid. √*ās*), he sits.
manasā (n. inst. sg.), by the mind, with the
 mind.
smaran (m. nom. sg. pr. participle √*smr*),
 remembering, thinking of.
indriyārthān (*indriya arthān*, m. acc. pl. TP
 cpd.), sense-objects, objects of the senses,
 objects of the powers.
vimūḍha (p. pass. participle *vi* √*muh*), de-
 luded, confused.
ātmā (m. nom. sg.), self.
mithyācāras (m. nom. sg.), of false behavior,
 hypocrisy, a hypocrite.
sa (m. nom. sg.), he, this.
ucyate (3rd sg. pr. indic. passive √*vac*), it is
 said, he is called, he is said to be.

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

नियम्यारभते ऽर्जुन ।
niyamya'rabhate 'rjuna
 controlling he undertakes, Arjuna,

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

असक्तः स विशिष्यते ॥
asaktaḥ sa viśiṣyate
 unattached, he is distinguished.

But he who undertakes the control
 of the senses by the mind, Arjuna,
 and, without attachment, engages the
 organs of action
 in the yoga of action, is superior.

yas (m. nom. sg.), who.
tu, but.
indriyāṇi (n. acc. pl.), senses, powers.
manasā (n. inst. sg.), by the mind, with the
 mind.
niyamya (gerund *ni* √yam), controlling, sub-
 duing.
ārabhate (3rd sg. pr. indic. mid. ā √rambh),
 he undertakes, he commences, he begins,
 he engages.
arjuna (m. voc. sg.), Arjuna.
karmendriyāis (*karma indriyāis*, m. inst. pl.
 TP cpd.), by the organs of action, by the
 powers of action.
karmayogam (m. acc. sg. TP cpd.), action-
 Yoga, the Yoga of action.
asaktaḥ (m. nom. sg. p. pass. participle a
 √sañj), unattached, not hanging onto.
sa (m. nom. sg.), he, this.
viśiṣyate (3rd sg. pr. pass. vi √śiṣ), he is dis-
 tinguished, he is superior.

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

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

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

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

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

niyatam (m. acc. sg. p. pass. participle *ni*
 √yam), enjoined, subdued.
kuru (2nd sg. imperative act. √kr), perform!
 do!
karma (n. acc. sg.), action, deeds.
tvam (nom. sg.), thou
karma (n. nom. sg.), action.
jyāyas (comparative), better, superior.
hi, indeed, truly.
akarmaṇas (n. abl. sg.), from inaction, than
 non-action.
śarīra (n.), body.
yā trā (f. nom. sg.), conduct, maintenance.
api, even, also.
ca, and.
te (gen. sg.), of thee, thy.
na, not.
prasiddhyet (3rd sg. opt. act. *pra* √sidh), it
 should be accomplished, it might be ac-
 complished, it should succeed, it should be
 attained.
akarmaṇas (n. abl. sg.), without action, from
 non-action, from inaction.

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

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

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

मुक्तसाङ्गः समाचर ॥
muktasaṅgaḥ samācara
 free from attachment, perform!

Aside from action for the purpose of
 sacrifice,
 This world is bound by action.
 Perform action for the purpose of
 sacrifice, Arjuna,
 Free from attachment.

yajña (m.), sacrifice.
arthāt (m. abl. sg.), from object, from purpose, from aim.
(yajñārthāt, m. abl. sg. TP cpd., for the purpose of sacrifice.)
karmaṇas (n. abl. sg.), from action.
anyatra, adv., aside from, elsewhere, otherwise.
lokas (m. nom. sg.), world.
ayam (m. nom. sg.), this.
karmabandhanas (m. nom. sg. BV cpd.) such that it is bound by action.
tad (n. acc. sg.), that, this.
artham (m. acc. sg.), purpose, aim, object.
karma (n. acc. sg.), action, deeds.
kāunteya (m. voc. sg.), Son of Kuntī, epithet of Arjuna referring to his mother.
mukta (p. pass. participle \sqrt{muc}), freed, released.
saṅgas (m. nom. sg. $\sqrt{sañj}$), attachment, clinging.
(muktasaṅgas, m. nom. sg. BV cpd., being free from attachment.)
samācara (2nd sg. imperative act. *sam ā* \sqrt{car}), perform! accomplish!

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

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

मनेन प्रसविष्यध्वम्
anena prasaviṣyadhvam
 "by this may ye bring forth;

एष वो ऽस्तिवष्टकामधुक्
ēsa vo 'stivṣṭakāmadhuk
 this of you may it be the milch cow of
 desires.

Having created mankind along with
 sacrifice,
 Prajapati, (the Lord of Creatures)
 anciently said,
 "By this (i.e. sacrifice), may you bring
 forth;
 May this be your wishfulfilling cow."

sahayajñās (f. acc. pl.), together with sacrifices, along with sacrifices.
prajāḥ (f. acc. pl.), progeny, mankind.
sṛṣṭvā (gerund $\sqrt{sṛj}$), having created, having sent forth, having let go.
purā (adv.), anciently, previously, in olden times.
uvāca (3rd sg. perf. act. \sqrt{vac}), he said, he spoke.
prajāpatis (m. nom. sg.), Lord of Creatures, Brahmā, also applied to other figures.
anena (m. inst. sg.), by this.
prasaviṣyadhvam (2nd pl. imperative future act. *pra* \sqrt{su}), may you bring forth! bring ye forth!
eṣas (m. nom. sg.), this.
vas (gen. pl.), of you, your.
astu (3rd sg. imperative act. \sqrt{as}), may it be!
iṣṭakāmadhuk (f. nom. sg.), Granting Desires, name of the Cow of Plenty.

देवान् भावयतानेन

devān bhāvayātānena

"the gods may you cherish by this

ते देवा भावयन्तु वः ।

te devā bhāvayantu vaḥ

they the gods may they cherish you;

परस्परं भावयन्तः ।

parasparam bhāvayantaḥ

(by) each other cherishing

श्रेयः परम् अवाप्स्यथ ॥

śreyah param avāpsyatha

welfare the highest will you attain

"By this (i.e. sacrifice) may you

nourish the gods

and may the gods nourish you;

by nourishing each other,

you shall attain the highest welfare."

devān (m. acc. pl.), the gods.

bhāvayata (2nd pl. causative opt. act. $\sqrt{bhū}$), may you cherish, may you foster, lit. "may you cause to be," may you produce, may you increase the well-being of.

anena (m. inst. sg.), by this (i.e. sacrifice).

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

devās (m. nom. pl.), the gods.

bhāvayantu (3rd pl. causative imperative act. $\sqrt{bhū}$), may they cherish, may they foster, may they increase the well-being of, may they produce, lit. "may they cause to be."

vas (acc. pl.), you, ye.

parasparam, each other, one another.

bhāvayantas (m. nom. pl. pr. participle $\sqrt{bhū}$), cherishing, fostering, lit. "causing to be."

śreyas (n. acc. sg.), welfare, bliss, happiness.

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

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

इष्टान् भोगान् हि वो देवा

iṣṭān bhogān hi vo devā

"desired enjoyments indeed to you the gods

दास्यन्ते यज्ञभाविताः ।

dāsyante yajñabhāvītāḥ

they will give, sacrifice-produced;

तेर्दत्तान् अप्रदायैभ्यो

tair dattān apradāyāibhyo

by these gifts not offering to them

यो भुङ्क्ते स्तेन एव सः ॥

yo bhuṅkte stena eva saḥ

who he enjoys, a thief, he."

"The gods, nourished by the sacrifice,

Will indeed give you desired enjoyments;

He who enjoys these gifts while not

offering to them in return,

Is a thief."

iṣṭān (m. acc. pl. p. pass. participle \sqrt{is}), desired, wished for, sought for, asked for.

bhogān (m. acc. pl.), enjoyments, pleasures.

hi, indeed, truly.

vas (dat. pl.), to you.

devās (m. nom. pl.), the gods.

dāsyante (3rd pl. future mid. $\sqrt{dā}$), they will give.

yajñabhāvītās (*yajña* + m. nom. pl. p. pass. participle $\sqrt{bhū}$), sacrifice-produced, (as TP cpd.) brought into being by sacrifice.

tāis (m. inst. pl.), by these.

dattān (m. acc. pl.), gifts.

apradāya (gerund *a pra* $\sqrt{dā}$), not giving, not offering.

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

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

bhuṅkte (3rd sg. pr. indic. mid. \sqrt{bhuj}), he enjoys, he eats, he possesses.

stenas (m. nom. sg.), thief.

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

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

* *bhāvayate*, "may you cherish," sometimes translated "may you foster," "prosper ye" or "may you nourish," is actually a causative form of the root, $\sqrt{bhū}$, "be," "exist." Thus its literal meaning is "may you cause (the gods) to be." The metaphysical inference is interesting. Man causes the gods to be, and in return the gods cause man to be. This is by no means the only place in religious literature where a mutual creation is hinted at - man creating god and god creating man. The idea also reminds one of William James' statement in "Essays on Faith and Morals": "I confess that I do not see why the very existence of an invisible world may not depend in part on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity."

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

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

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

ये पचन्त्यात्मकारणात् ॥
ye pacantyātma-kāraṇāt
 who they cook for own sake.

The good, who eat the remainder
 of the sacrifice,
 Are released from all evils;
 But the wicked, who cook only for
 their own sake,
 Eat their own impurity.

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

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

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

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

यज्ञः कर्मसमुद्भवः ॥
yajñah karmasamudbhavaḥ
 sacrifice action origin

Beings exist from food,
 Food is brought into being by rain,
 Rain from sacrifice,
 And sacrifice is brought into being by
 action.

annāt (n. abl. sg.), from food.
bhavanti (3rd pl. pr. indic. act. *√bhu*), they
 exist, they are, they come to be.
bhūtāni (n. nom. sg.), beings, living beings,
 existences.
parjanyaāt (m. abl. sg.), from the rain cloud,
 from the rain god.
anna (n.), food.
sambhavas (m. nom. sg.), origin, source.
(annasambhavas, m. nom. sg. BV cpd., of
 which food is the source.)
yajñāt (m. abl. sg.), from sacrifice.
bhavati (3rd sg. pr. indic. act. *√bhū*), it, he,
 exists, it, he, comes to be.
parjanyas (m. nom. sg.), the rain cloud, the
 rain god.
yajñas (m. nom. sg.), sacrifice, worship.
*karma** (n.), action, doing, deeds.
samudbhavas (m. nom. sg. from *sam ud*
√bhū), origin, source, cause of being.
(karmasamudbhavas, m. nom. sg. BV cpd.,
 brought into being by action, whose origin
 is in action.)

* Throughout the Bhagavad Gītā, the word *karma* (action) is used in several senses. Some-
 times, as here, it refers to religious action, the
 ritual action of the priest performing the sacrifice.
 Elsewhere it refers to the warlike action proper to
 the warrior caste to which Arjuna belongs. At still
 other places it has the meaning of the sum of past
 actions that is carried into a future life.

कर्म ब्रह्मोद्भवं विद्धि

karma brahmodbhavam viddhi
action Brahman origin, know!

ब्रह्माक्षरसमुद्भवम् ।

brahmākṣarasamudbhavam
Brahman the imperishable arising from

तस्मात् सर्वगतं ब्रह्म

tasmāt sarvagatam brahma
therefore all-pervading Brahman

नित्यं यज्ञे प्रतिष्ठितम् ॥

nityam yajñe pratiṣṭhitam
eternally in sacrifice established.

Know that ritual action originates in
Brahman (the Vedas)
And Brahman arises from the
Imperishable;
Therefore the all-pervading Brahman
Is eternally established in sacrifice.

* Edgerton has pointed out that this stanza does not constitute the logical syllogism that it seems on first reading to be. "Sacrifice" is not the starting point of the series, but an intermediate term.

karma (n. acc. sg.), action, deeds.
brahma (n.), Brahman, the all-pervading spirit of the universe. Here meaning the Vedas.

udbhavam (m. acc. sg. from *ud* √*bhū*), origin, originating, coming to be.

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

viddhi (2nd sg. imperative act. √*vid*), know! learn!

brahma (n.), Brahman, the Vedas.

akṣara (adj.), imperishable, eternal, indestructible.

samudbhavam (m. acc. sg.), origin, originating, coming to be, arising from.

(*brahmākṣarasamudbhavam*, m. acc. sg. BV cpd., of which imperishable Brahman is the source).

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

sarvagatam (n. nom. sg.), all-pervading, omnipresent.

brahma (n. nom. sg.), Brahman, the Vedas.

nityam (adv.), eternally.

yajñe (m. loc. sg.), in sacrifice.

pratiṣṭhitam (n. nom. sg. p. pass. participle *prati* √*sthā*), established, standing, remaining.

एवं प्रवर्तितं चक्रं

evam pravartitam cakram
thus set in motion the wheel

नानुवर्तयतीह यः ।

nānuvartayatiha yaḥ
not he causes to turn (the wheel) here in
the world, who,

अघायुरिन्द्रियारामो

aghāyurindriyārāmo
malicious, sense-delighted,

मोघं पार्थं स जीवति ॥

mogham pārtha sa jīvati
vain, Son of Pṛthā, he lives.

He who does, here on earth,
Turn the wheel thus set in motion,
Lives, Arjuna,
Maliciously, full of sense delights, and in
vain.

evam, thus, so.

pravartitam (n. acc. sg. causative p. pass. participle *pra* √*vrt*), set in motion, turning.

cakram (n. acc. sg.), wheel.

na, not.

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

iha, here on earth, here in the world.

yaḥ (m. nom. sg.), who.

aghāyus (m. nom. sg.), intending to injure malicious.

indriyārāmas (m. nom. sg.), sense-delighted, (as BV cpd.), one whose senses are delighted (*indriya*, senses; *ārāma*, delight).

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

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

saḥ (m. nom. sg.), he, this one.

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

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

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

आत्मतृप्सुच मानवः ।
ātmatr̥ptas̥ca mānavaḥ
 and satisfied in the self, the man

आत्मन्येव च संतुष्टस्
ātmanyeva ca saṁtuṣṭas̥
 and in the self content

तस्य कार्यं न विद्यते ॥
tasya kāryam na vidyate
 of him the to-be-done, not it is found.

He whose delight is only in the Self,
 Whose satisfaction is in the Self,
 And who is content only in the Self;
 For him the need to act does not exist.

yas (m. nom. sg.), who, which, what.
tu, indeed.
ātma (m.), self.
ratis (f. nom. sg.), pleasure, gratified,
 pleased, content.
(ātmaratīs, f. nom. sg. BV cpd., whose de-
light is in the self.)
eva, indeed, only (often used as a rhythmic
 filler).
syāt (3rd sg. opt. act. \sqrt{as}), he should be, he
 may be.
ātma (m.), self.
tr̥ptas (m. nom. sg. p. pass. participle \sqrt{trp}),
 pleased, satisfied.
(ātmatr̥ptas, n. nom. sg. BV cpd., who is
content in the self.)
ca, and.
mānavas (m. nom. sg.), man, a man, a de-
 scendant of Manu, the primal ancestor.
ātmani (m. loc. sg.), in the self.
eva, indeed, only (often used as a rhythmic
 filler).
ca, and.
saṁtuṣṭas (m. nom. sg.), content, satisfied,
 pleased.
tasya (m. gen. sg.), of him.
kāryam (n. nom. sg. gerundive \sqrt{kr}), to-be-
 done, to be accomplished, task, duty.
na, not.
vidyate (3rd sg. pr. indic. passive $\sqrt{2 vid}$), it
 is found.

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

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

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

कश्चिद् अर्थव्यपाश्रयः ॥
kaścīd arthavyapāśrayaḥ
 any whatever purpose need

He has no purpose at all in action,
 Or in non-action,
 And he has no need of any being
 For any purpose whatsoever.

na, not.
eva, indeed (often used as a rhythmic filler).
tasya (m. gen. sg.), of him, of this.
kṛtena (n. inst. sg. p. pass. participle \sqrt{kr}),
 with action, with deeds.
arthas (m. nom. sg.), purpose, aim, acquisi-
 tion.
na, not.
akṛtena (inst. sg. p. pass. participle $a\sqrt{kr}$),
 with non-action, with inaction, by in-ac-
 tion.
iha, here, in this case.
kaścana, anyone whoever, anything what-
 ever.
na, not.
ca, and.
asya (m. gen. sg.), of him, of it.
sarvabhūteṣu (m. loc. pl.), in all beings, in
 all existences.
kaścīd, any whatever.
artha (m.), purpose, aim, acquisition.
vyapāśrayas (m. nom. sg. from *vi apa ā*
 $\sqrt{śri}$), need, needing, depending on, cling-
 ing to.
artha-vyapāśrayas (m. nom. sg. TP cpd.)
 need of purpose.

तस्माद् असक्तः सततं
tasmād asaktāḥ satatam
 therefore unattached constantly

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

असक्तो ह्याचरन्कर्म
asakto hyācaranḥkarma
 unattached indeed performing action,

परम् आप्नोति पुरुषः ॥
param āpnoti pūruṣaḥ
 the Supreme he attains, man.

Therefore, constantly unattached,
 Perform that action which is your duty.
 Indeed, by performing action while
 unattached,
 Man attains the Supreme.

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

tasmāt (m. abl. sg.), from this, therefore.
asaktas (m. nom. sg. p. pass. participle a
 $\sqrt{sañj}$), unattached, not clinging.
satatam (adv.), constantly, perpetually, al-
 ways.
kāryam (n. acc. sg. gerundive \sqrt{kr}), to be
 done, to be accomplished, duty, task.
karma (n. acc. sg.), action, deeds.
samācara (2nd sg. imperative act. *sam ā*
 \sqrt{car}), perform! practice! conduct! act!
asaktas (m. nom. sg. p. pass. participle a
 $\sqrt{sañj}$), unattached, not clinging.
hi, indeed, truly.
ācaran (m. nom. sg. pr. participle act. *ā*
 \sqrt{car}), performing, acting, practicing.
karma (n. acc. sg.), actions, deeds.
param (m. acc. sg.), the highest, the supreme.
āpnoti (3rd sg. pr. indic. act. $\sqrt{āp}$), he at-
 tains, he obtains, he reaches.
pūruṣas (m. nom. sg.), man, spirit.

कर्मणैव हि संसिद्धिम्
karmanāiva hi saṁsiddhim
 by action only indeed perfection

प्रास्थिता जनकादयः ।
āsthitā janakādayaḥ
 attained Janaka* commencing with,

लोकसंग्रहमेवापि
lokasaṁgrahamevāpi
 the world holding together even,

संपश्यन् कर्तुमर्हसि ॥
sampaśyan kartum arhasi
 beholding, to act thou shouldst.

Perfection was attained by kings like
 Janaka
 With action alone.
 For the mere maintenance of the world,
 You should act.

karmanā (n. inst. sg.), by action, by deeds.
eva, indeed, only (often used as a rhythmic
 filler).
hi, indeed, truly.
saṁsiddhim (f. acc. sg.), perfection, fulfill-
 ment, success.
āsthitā (m. nom. pl. p. pass. participle *ā*
 $\sqrt{sthā}$), attained, obtained.
janaka,* name of an ancient philosopher-
 king.
ādayas (m. nom. pl.), commencing with, be-
 ginning with, (as BV cpd.) "they whose
 first was," the Sanskrit equivalent of "and
 so forth," "etcetera," "and others."
(janakādayas, m. nom. pl. BV cpd.; those
 (kings) whose first was Janaka.)
loka (m.), world.
saṁgraham (m. acc. sg.), holding together,
 maintenance.
loka-saṁgraham (m. acc. sg. TP cpd.), main-
 tenance of the world.
eva, indeed (used as a rhythmic filler).
api, even, also.
sampaśyan (m. nom. sg. pr. participle act.
sam \sqrt{pas}), beholding, seeing, observing.
kartum (infinitive \sqrt{kr}), to act, to do.
arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou
 shouldst, thou art obliged, thou art able.

* Janaka, a famous philosopher king who, with his priest and adviser, Yājñavalkya, opposed the brāhman priesthood, claiming that he himself, though a member of the warrior caste, could perform sacrifices without brāhman help. Eventually he became a brāhman and a *rājarsi*, or royal seer. He was the father of Sītā, the heroine of the Rāmāyaṇa. He is thought to have influenced the Buddha, who was also a member of the *ksatriya* caste. The reference is to Janaka, as a *ksatriya* (warrior or doer) attaining perfection through deeds rather than austerities.

यद्यद् आचरति श्रेष्ठस्
yadyad ācarati śreṣṭhas
 whatever he does the best

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

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

लोकस्तदनुवर्तते ॥
lokasiadanuvaritate
 the world that it follows.

Whatever the greatest man does,
 Thus do the rest;
 Whatever standard he sets,
 The world follows that.

yad yad, whatever.
ācarati (3rd sg. pr. indic. act. \bar{a} \sqrt{car}), he does, he behaves, he practices.
śreṣṭhas (m. nom. sg. superl.), best, most splendid, most excellent.
tattad (tad tad), this and that.
eva, indeed (used as a rhythmic filler).
itaras (m. nom. sg.), the other, another, the rest.
janas (m. nom. sg.), man.
sas (m. nom. sg.), he, the, this.
yad (n. acc. sg.), what, which.
pramāṇam (n. acc. sg. from *pra* $\sqrt{mā}$), measure, scale, standard.
kurute (3rd sg. pr. indic. mid. \sqrt{kr}), he makes, he sets.
lokas (m. nom. sg.), world, aggregate of people.
tad (n. acc. sg.), that, this.
anuvartate (3rd sg. pr. indic. mid. *anu* \sqrt{vrt}), it follows.

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

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

नानवाप्तमवाप्तव्यं
nānavāptamavāptavyam
 nor not attained to be attained,

वर्त एव च कर्मणि ॥
varta eva ca karmaṇi
 I engage nevertheless in action.

For Me, O Arjuna, there is nothing
 whatever
 To be done in the three worlds,
 Nor is there anything not attained
 to be attained.
 Nevertheless I engage in action.

na, not.
me (gen. sg.), of me, my.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
asti (3rd sg. pr. indic. \sqrt{as}), there is, it is.
kartavyam (n. nom. sg. gerundive \sqrt{kr}), to be done, to be accomplished.
triṣu (m. loc. pl.), in the three.
lokeṣu (m. loc. pl.), in the worlds.
kiñcana, anything whatever, anyone whoever.
na, not, nor.
anavāptam (m. acc. sg. p. pass. participle *anava* $\sqrt{āp}$), unattained, not attained, not reached.
avāptavyam (m. acc. sg. gerundive *ava* $\sqrt{āp}$), to be attained, to be reached.
varta (samdhi for varte, 1st sg. pr. indic. mid. \sqrt{vrt}), I work, I move, I engage.
eva ca, nevertheless, notwithstanding.
karmaṇi (n. loc. sg.), in action, in deeds.

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

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

मम वर्तमानुवर्तन्ते
mama varimānuvartante
 of me the path they follow

मनुष्याः पार्था सर्वथा ॥
manuṣyāḥ pārtha sarvaśaḥ
 mankind, Son of Pṛthā, everywhere.

Indeed, if I, unwearied, should not
 engage
 In action at all,
 Mankind would follow
 My path everywhere, O Arjuna.

yadi, if.
hi, indeed, truly.
aham (nom. sg.), I.
na, not.
variteyam (1st sg. opt. act. √*vrt*), I should
 engage, I should be occupied with.
jātu, ever, at all.
karmani (n. loc. sg.), in action, in deeds.
atandrita (m. nom. sg.), free from lassitude,
 unwearied.
mama (gen. sg.), of me, my.
varima (n. acc. sg.), path, turning, way.
anuyartante (3rd pl. pr. indic. mid. *anu*
 √*vrt*), they follow.
manuṣyās (m. nom. pl.), men, mankind.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
sarvaśaḥ (adv.), wholly, completely, univer-
 sally, altogether, everywhere.

उत्तीदेयुर् इमे लोका
utsideyur ime lokā
 they would perish, these worlds,

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

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

उपहन्याम् इमाः प्रजाः ॥
upahanyām imāḥ prajāḥ
 I should destroy these creatures.

If I did not perform action,
 These worlds would perish
 And I would be the cause of confusion;
 I would destroy these creatures.

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

सक्ताः कर्मण्यविद्वांसो
saktāḥ karmaṇyavidvāṁso
 attached in action, the unwise

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

कुर्याद् विद्वांस् तथासक्तस्
kuryād vidvāṁs tathāsaktas
 he should act, the wise, so, unattached,

चिकीर्षुर् लोकसंग्रहस् ॥
cikīrṣur lokasamgraham
 intending to do the holding together of the
 world.

While those who are unwise act
 From attachment to action, O Arjuna,
 So the wise should act without
 attachment,
 Intending to maintain the welfare
 of the world.

saktās (m. nom. pl. p. pass. participle $\sqrt{sañj}$),
 attached, clinging.
karmaṇi (n. loc. pl.), in action, in deeds.
avidvāṁs (m. nom. pl. perf. act. participle a
 \sqrt{vid}), the unwise, the unwise ones.
yathā, in which way, as.
kurvanti (3rd pl. pr. indic. act. \sqrt{kr}), they act,
 they do.
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna, and others. Bharata
 was the patriarch of the dominant tribes
 about whom the Mahābhārata was sung,
 and later written.
kuryāt (3rd sg. opt. act. \sqrt{kr}), he should act,
 he should perform, he should do.
vidvān (m. nom. sg. participle \sqrt{vid}), the
 wise, the wise one.
tathā, thus, in this way, so.
asaktas (m. nom. sg. p. pass. participle a
 $\sqrt{sañj}$), unattached, not clinging.
cikīrṣus (3rd sg. desiderative \sqrt{kr}), desiring to
 do, desiring to make, intending to do.
loka (m.), world.
samgraham (m. acc. sg.), holding together,
 maintenance.
(loka-samgraham, m. acc. sg. TP cpd.,
 maintenance of the world.)

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

प्रज्ञानां कर्मसङ्गिनां
ajñānām karmasaṅginām
 of the ignorant, of the action attached;

जोषयेत् सर्वकर्माणि ।
joṣayet sarvakarmāṇi
 one should cause (them) to enjoy all
 actions,

विद्वान् युक्तः समाचरन् ॥
vidvān yuktaḥ samācaran
 the wise, disciplined performing.

One should not unsettle the minds of
 The ignorant who are attached to action;
 The wise one should cause them to
 enjoy all actions,
 While himself performing actions in
 a disciplined manner.

na, not.
buddhi (f.), intelligence.
bhedam (m. acc. sg. from \sqrt{bhid}), breaking,
 rending, tearing, bursting, rupture, frag-
 mentation, splitting.
(buddhibhedam, m. acc. sg. TP cpd., frag-
mentation of the mind.)
janayet (3rd sg. opt. act. caus. \sqrt{jan}), he
 should give birth to, he should cause to
 arise, one should produce.
ajñānām (m. gen. pl.), of the ignorant, among
 the ignorant ones.
karmasaṅginām (m. gen. pl.), of the action-
 attached, (as TP cpd.) of those who cling to
 action.
joṣayet (3rd sg. opt. causative act. \sqrt{jus}), he
 should cause to enjoy, he should cause to
 delight.
sarvakarmāṇi (n. acc. pl.), all actions.
vidvān (m. nom. sg.), the wise, the wise one.
yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}),
 joined, yoked, disciplined, stead-fast in
 Yoga.
samācaran (m. nom. sg. pr. participle act.
sam ā \sqrt{car}), performing, practicing, ob-
 serving.

प्रकृतेः क्रियमाणानि
prakṛteḥ kriyamāṇāni
 of material nature performed

गुणैः कर्माणि सर्वशः ।
guṇāiḥ karmāṇi sarvaśaḥ
 by the guṇas, actions in all cases

अहंकारविमूढात्मा
ahaṁkāravimūḍhātmā
 the egotism-confused self

कर्ताहम् इति मन्यते ॥
kartāham iti manyate
 "doer I" thus he thinks.

Actions in all cases are performed
 By the qualities of material nature;
 He whose mind is confused by egoism
 Imagines, "I am the doer."

prakṛtes (f. gen. sg.), of material nature, of nature.
kriyamāṇāni (n. nom. pl. pr. mid. participle √kr), being performed, performed.
guṇāis (m. inst. pl.), by the guṇas.
karmāṇi (n. nom. pl.), actions.
sarvaśas, adv., everywhere, in all cases, altogether, entirely.
ahaṁkāra (m.), lit. "I making," egotism.
vimūḍha (m. p. pass. participle vi√muh), deluded, confused.
ātmā (m. nom. sg.), self.
(ahaṁkāravimūḍhātmā, m. nom. sg. BV cpd., he whose self is confused by egotism.)
kartā (m. nom. sg.), doer, creator.
aham (nom. sg.), I.
iti, thus (used to close quotations).
manyate (3rd sg. mid. √man), he thinks, he believes, he imagines.

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

गुणकर्मविभागयोः ।
guṇakarmavibhāgayoḥ
 guṇa and action of the two roles

गुणा गुणेषु वर्तन्त
guṇā guṇeṣu vartanta
 "the guṇas in the guṇas they are working,"

इति मत्वा न सज्जते ॥
iti matvā na sajjate
 thus having thought, not he is attached.

But he who knows the truth, O Arjuna,
 About the two roles of the qualities
 and action, thinking,
 "The qualities work among the qualities,"
 Is not attached.

tattvavid (m. nom. sg.), truth-knowing, "thatness knowing."
tu, but.
mahābāho (m. voc. sg.), O Mighty Armed, O Long Armed, epithet of Arjuna and other warriors.
guṇa (m.), guṇa.
karma (n.), action.
vibhāgayoḥ (m. gen. dual), in the two roles, in the two spheres, in the two shares.
(guṇakarmavibhāgayoḥ, m. loc. gen. TP cpd., of the two roles of guṇa and action.)
guṇās (m. nom. pl.), guṇas, the guṇas.
guṇeṣu (m. loc. pl.), in the guṇas.
vartanta (*saṁdhi* for *vartante*, 3rd pl. pr. indic. √vrt), they work, they act.
iti, thus.
matvā (gerund √man), thinking, having thought.
na, not.
sajjate (3rd sg. pr. indic. mid. √sajj), he is attached.

प्रकृतेर् गुणसंमूढाः

prakṛter guṇasamūdhāḥ

of material nature, the guṇa-deluded

सज्जन्ते गुणकर्मसु ।

sajjante guṇakarmasu

they are attached in guṇa actions

तान् अकृत्स्नविदो मन्दान्

tān akṛtsnavido mandān

them incomplete-knowing, foolish;

कृत्स्नविन् न विचालयेत् ॥

kṛtsnavin na vicālayet

the complete knower not he should disturb.

Those deluded by the qualities of
material nature

Are attached to the actions of the qualities.

The perfect knower should not
disturb

The foolish men of incomplete knowledge.

prakṛtes (f. gen. sg.), of material nature, of nature.

guṇa (m.), guṇa.

samūdhās (m. nom. pl.), the deluded, those who are deluded.

(*guṇa-samūdhās*, m. nom. pl. TP cpd., those who are deluded by the guṇas.)

sajjante (3rd pl. pr. indic. mid. √*saij*), they are attached.

guṇakarmasu (n. loc. pl.), in guṇa actions.

tān (m. acc. pl.), them.

akṛtsnavidas (m. acc. pl.), incomplete knowing, not knowing the whole, not knowing the entirety.

mandān (m. acc. pl.), foolish, fools, dullards.

kṛtsnavid (m. nom. sg.), the complete knower, the knower of the whole.

na, not.

vicālayet (3rd sg. causative act. opt. vi √*cal*), he should cause to waver.

मयि सर्वाणि कर्माणि

mayi sarvāṇi karmāṇi

on Me all actions

संन्यस्याध्यात्मचेतसा ।

sannyasyādhyātmacetasā

relinquishing, meditating on the Supreme Spirit

निराशीर् निर्ममो भूत्वा

nirāśīr nirmamo bhūtvā

free from desire, indifferent to "mine" having become,

युध्यस्व विगतज्वरः ॥

yudhyasva vigatajvaraḥ

fight! gone away fever.

Deferring all actions in Me,
Meditating on the supreme Spirit,
Having become free from desire
and selfishness,
With your fever departed, fight!

mayi (loc. sg.), in me, to me, on me.

sarvāṇi (n. acc. pl.), all.

karmāṇi (n. acc. pl.), actions, deeds.

sannyasya (gerund *sam ni √as*), relinquishing, entrusting, renouncing.

ādhyātmacetasā (n. inst. sg.), by meditating on the Supreme Spirit (*ādhyātma*), by thinking on the Supreme Self.

nirāśī (m. nom. sg.), not wishing for, not asking for, free from asking, free from desire.

nirmamo (m. nom. sg.), indifferent to "mine," free from desire for possessions.

bhūtvā (gerund √*bhū*), becoming, being, having become, having been.

yudhyasva (2nd imperative mid. √*yudh*), fight! engage in battle!

vigata (p. pass. participle vi √*gam*), gone away, departed, disappeared.

jvara (m. nom. sg.), fever, grief.

vigata-jvara (m. nom. sg. BV cpd.), one whose fever is departed.

ये मे मतम् इदं नित्यम्
ye me matam idam nityam
 who of me doctrine this constantly

अनुतिष्ठन्ति मानवाः ।
anutisthanti mānavāḥ
 they practice, men,

श्रद्धावन्तो ऽ नसूयन्तो
śraddhāvanto 'nasūyanto
 believing, not sneering,

मुच्यन्ते ते ऽपि कर्मभिः ॥
mucyante te 'pi karmabhiḥ
 they are released, they also by actions.

Men who constantly practice
 This teaching of Mine,
 Believing, not sneering,
 Are also released from the bondage of
 actions.

ye (m. nom. pl.), who, which.
me (gen. sg.), of me, my.
matam (n. acc. sg.), thought, doctrine.
idam (n. acc. sg.), this.
nityam (adv.), constantly, eternally, perpetually.
anutisthanti (3rd pl. pr. indic. act. *anu* √*sthā*), they practice, they follow, they carry out.
mānavās (m. nom. pl.), men, mankind, descendants of Manu, progenitor of the human race.
śraddhāvantas (m. nom. pl.), believing, full of faith.
anasūyantas (m. nom. pl. pr. participle *an* √*asūya*), not sneering, not spiteful, not envious, not caviling, not grumbling, not speaking ill of, not showing jealousy.
mucyante (3rd pl. pr. pass. √*muc*), they are released, they are liberated.
te, (m. nom. pl.), they.
api, even, also.
karmabhis (n. inst. pl.), by actions, from actions.

ये त्वेतद् अभ्यसूयन्तो
ye tvetad abhyasūyanto
 who, but, this sneering at,

नानुतिष्ठन्ति मे मतम् ।
nānutisthanti me matam
 not they practice of me the doctrine,

सर्वज्ञानविमूढास् तान्
sarvajñānavimūḍhāns tān
 all wisdom confusing; them

विद्धि नष्टान् अचेतसः ॥
viddhi naṣṭān acetasaḥ
 know to be lost and mindless.

But those who, sneering at this,
 Do not practice My teaching,
 Confusing all wisdom,
 Know them to be lost and mindless.

ye (m. nom. pl.), who.
tu, but.
etad, (n. acc. sg.), this.
abhyasūyantas (m. nom. pl. pr. participle *abhi* √*asūya*), sneering, showing ill will, caviling.
na, not.
anutisthanti (3rd pl. pr. indic. act. *anu* √*sthā*), they practice, they follow, they carry out.
me (gen. sg.), of me, my.
matam (n. acc. sg.), thought, doctrine.
sarva, all.
jñāna (n.), knowledge, wisdom.
vimūḍhān (m. acc. pl. p. pass. participle *vi* √*muh*), confusing, deluding.
(sarva-jñāna-vimūḍhān, m. acc. pl. TP cpd., confusing all knowledge.)
tān (m. acc. pl.), them.
viddhi (2nd sg. imperative act. √*vid*), know! learn!
naṣṭān (m. acc. pl. p. pass. participle √*naś*), lost, destroyed.
acetasaḥ (m. acc. pl.), them whose minds are not, them who are mindless, the stupid ones.

सदृशं चेष्टते स्वस्याः

sadr̥śam ceṣṭate svasyāḥ

according to one acts from own

प्रकृतेर्ज्ञानवान् अपि ।

prakṛter jñānavān api

material nature, the wise man even.

प्रकृतिं यान्ति भूतानि

prakṛtiṃ yānti bhūtāni

material nature they follow, beings;

निग्रहः किं करिष्यति ॥

nigrahaḥ kiṃ kariṣyati

restraint what it will accomplish?

One acts according to one's own
material nature.

Even the wise man does so.

Beings follow their own material
nature;

What will restraint accomplish?

sadr̥śam (adv.), according to.

ceṣṭate (3rd sg. pr. indic. mid. √*ceṣṭ*), he, she, one acts, one strives, one moves, one struggles.

svasyās (f. gen. sg.), from own, through own.

prakṛtes (f. gen. sg.), from material nature.

jñānavān (m. nom. sg.), full of wisdom, wise, wise man.

api, even, also.

prakṛtiṃ (f. acc. sg.), material nature.

yānti (3rd pl. pr. indic. act. √*yā*), they go, they follow.

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

nigrahas (m. nom. sg.), restraint, control, subduing.

kiṃ (interrog.), what?

kariṣyati (3rd sg. future act. √*kr*), it will make, it will do, it will accomplish.

इन्द्रियस्येन्द्रियस्यार्थे

indriyasyendriyasyārthe

in of a sense of a sense-object

रागद्वेषौ व्यवस्थितौ ।

rāgadveṣāu vyavasthitāu

passion and hatred seated.

तयोर्न वशम् आगच्छेत्

tayor na vaśam āgacchet

of these two not the power one should come under;

तौ ह्यस्य परिपन्थिनौ ॥

tāu hyasya paripanthināu

they two indeed, of one, two antagonists.

Passion and hatred are seated

In the senses in relation to their objects.

One should not come under the power
of these two;

They are indeed one's enemies.

indriyasya (n. gen. sg.), of a sense, of a power.

indriyasya (n. gen. sg.), of a sense, of a power.

artha (m.), object, purpose.

(indriyasyendriyasyārthe), m. loc. sg., of a sense in relation to an object of that sense.)

rāga (m.), passion, desire.

dveṣa (m.), hatred, aversion.

(rāgadveṣāu), m. nom. dual DV cpd., passion and hatred.)

vyavasthitāu (m. nom. dual p. pass. participle *vi ava* √*sthā*), seated, abiding in.

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

na, not.

vaśam (m. acc. sg.), power, will, authority, control.

āgacchet (3rd sg. opt. act. *ā* √*gam*), one should come, one should come near, one should fall into, one should come under.

tāu (m. nom. dual), they two, them two.

hi, indeed, truly.

asya (m. gen. sg.), of him, of it, of one.

paripanthināu (m. nom. dual), two enemies, two hindrances, two things that stand in the way, two adversaries, two antagonists.

श्रेयान् स्वधर्मो विगुणः
śreyān svadharmo viguṇaḥ
 better own duty deficient

परधर्मात् स्वनुष्ठितात् ।
paradharmāt svanuṣṭhitāt
 than duty of another (caste), well per-
 formed.

स्वधर्मे निधनं श्रेयः
svadharme nidhanam śreyaḥ
 in own duty death better,

परधर्मो भयावहः ॥
paradharmo bhayāvahaḥ
 duty of another (caste), danger inviting.

Better one's own duty though deficient
 Than the duty of another well performed.
 Better is death in one's own duty;
 The duty of another invites danger.

śreyān (m. nom. sg. comparative), better, su-
 perior, preferable.
svadharmas (m. nom. sg.), own duty (here
 meaning duty of one's own caste).
viguṇas (m. nom. sg.), deficient, imperfect,
 ineffective, unsuccessful.
paradharmāt (m. abl. sg.), from duty of an-
 other, than duty of another (here meaning
 of another caste).
sv, su well, good.
anuṣṭhitāt (abl. p. pass. participle *anu-√sthā*),
 than done, than practiced, than performed.
svadharme (m. loc. sg.), in own duty, in own
 caste duty.
nidhanam (n. nom. sg.), settling down, end,
 death.
śreyas (n. nom. sg. compar.), better, supe-
 rior, preferable.
paradharmas (m. nom. sg.), duty of another,
 opposite duty.
bhaya (n.), danger, fear.
āvahas (from *ā-√vah*), inviting, bringing.
(bhaya-āvahaḥ, m. nom. sg. TP cpd., bring-
ing fear.)

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

अथ केन प्रयुक्तो 'यमं
atha kena prayukto 'yam
 then, by what impelled this

पापं चरति पूरुषः ।
pāpam carati pūruṣaḥ
 evil he commits a man

अनिच्छन्नपि वार्ष्णेय
anicchannapi vārṣṇeya
 unwillingly even, Clansman of Vṛṣṇi

बलाद् इव नियोजितः ॥
balād iva niyojitaḥ
 from force, as if, urged

Arjuna spoke:
 Then impelled, by what
 Does a man commit this evil,
 Unwillingly even, O Krishna,
 As if urged by force?

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

atha, then, in this case.
kena (inst. sg. interrog.), by what?
prayuktas (m. nom. sg. p. pass. participle *pra-√yuj*),
 impelled, ordered, set in motion,
 caused.
ayam (m. nom. sg.), this.
pāpam (n. acc. sg.), evil, misfortune, harm.
carati (3rd sg. pr. indic. act. *√car*), he
 moves, he acts, he commits.
pūruṣas (m. nom. sg.), man, spirit.
anicchan (m. nom. sg. pr. participle *an-√is*),
 not wishing, unwilling, not desiring.
api, even, also.
vārṣṇeya (m. voc. sg.), Clansman of Vṛṣṇi,
 epithet of Krishna, refers to the race of the
 Yādavas or Mādhas. Vṛṣṇi was the name
 of a Yādava dynasty to which Krishna
 traced his lineage (this refers to the earthly
 Krishna, not the *avatār* of Vishnu which
 entered Krishna's body).
balāt (n. abl. sg.), from force, from strength.
iva, like, as if.
niyojitas (m. nom. sg. p. pass. participle
 causative *ni-√yuj*), attached to, enjoined,
 commanded, urged.

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

37

काम एष क्रोध एष
kāma eṣa krodha eṣa
 desire this anger this

रजोगुणसमुद्भवः ।
rajogūṇasamudbhavaḥ
 rajas guṇa the source

महाशानो महापाप्मा
mahāśano mahāpāpmā
 mighty eating, greatly injurious

विद्ध्येनम् इह वैरिणम् ॥
viddhyenam iha vāriṇam
 know this, in this case, the enemy.

The Blessed Lord spoke:
 This force is desire, this force is anger;
 Its source is the rajas guṇa.
 Voracious and greatly injurious,
 Know this to be the enemy.

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

kāmas (m. nom. sg.), desire, love, greed.
eṣas (m. nom. sg.), this.
krodhas (m. nom. sg.), anger, wrath, fury.
eṣas (m. nom. sg.), this (refers to the "force"
 of stanza 36).
rajas (n.), the guṇa or rajas, of desire and
 power.
guṇa (m.), guṇa.
samudbhavas (m. nom. sg. from *sam ud*
 √bhū), source, cause, origin.
(rajo-guṇa-samudbhavas, m. nom. sg. TP
cpd., born of the guṇa of rajas.)
mahā, great, mighty.
aśana (n. nom. acc. sg. pr. participle √as),
 eating, consuming.
(mahāśanas, m. nom. sg. voracious.)
mahā, great, mighty.
pāpmā (m. nom. sg.), misfortune, evil,
 crime, sin, hurtful, injurious.
(mahāpāpmās, m. nom. sg. BV cpd., it of
which the evil is great.)
viddhi (2nd sg. imperative act. √vid), know!
 learn!
enam (m. acc. sg.), this.
iha, here, in this case, in this matter.
vāriṇam (m. acc. sg.), enemy, foe, hostile.

38

धूमेनाव्रियते वह्निर्
dhūmenāvriyate vahnir
 by smoke he is covered, the bearer (Agni,
 god of fire),

यथा उदर्शो मलेन च ।
yathā 'darśo malena ca
 and as similarly a mirror by dust,

यथोल्बेनावृतो गर्भस्
yatholbenāvṛto garbhas
 as membrane-covered, the embryo,

तथा तेनेदम् आवृतम् ॥
tathā tenedam āvṛtam
 thus by this that covered.

As fire is obscured by smoke,
 And a mirror by dust,
 As the embryo is enveloped by the
 membrane,
 So the intellect is obscured by
 passion.

dhūmena (m. inst. sg.), by smoke, with
 smoke.
āvriyate (3rd sg. pr. indic. pass. ā √vr), he is
 covered, he is enveloped.
vahnir (m. nom. sg.), bearer (applied to
 draught animals, charioteers; here to Agni,
 the god of fire, who bears oblations to the
 gods).
yathā, in which way, similarly as.
ādarśas (m. nom. sg. from ā √drś), mirror.
malena (n. inst. sg.), by dust, with dust.
ca, and.
yathā, in which way, similarly as.
ulbena (n. inst. sg.), by membrane, by enve-
 lope.
āvṛtas (m. nom. sg. p. pass. participle ā
 √vr), covered, enveloped.
garbhas (m. nom. sg.), embryo, womb,
 foetus.
tathā, thus, so.
tena (n. inst. sg.), by this.
idam (n. nom. sg.), that, this.
āvṛtam (n. nom. sg. p. pass. participle ā
 √vr), covered, enveloped.

आवृतं ज्ञानम् एतेन
āvṛtam jñānam etena
 covered knowledge by this

ज्ञानिनो नित्यवैरिणा ।
jñānino nityavāriṇā
 of the knowers by the eternal enemy

कामरूपेण कौन्तेय
kāmarūpeṇa kāunteya
 by the form of desire, Son of Kuntī,

दुष्पूरेणानलेन च ॥
duṣpūreṇānalena ca
 and by hard-to-fill fire.

○ Arjuna, the knowledge even of the
 wise ones is obscured
 By this eternal enemy,
 Having the form of desire,
 Which is as insatiable fire.

āvṛtam (n. nom. sg. p. pass. participle *ā*
√vr), covered, enveloped, obscured.
jñānam (n. nom. sg.), knowledge, wisdom.
etena (m. inst. sg.), by this, with that.
jñāninas (m. nom. pl.), the knowing, the
 wise ones.
nitya (adj.), eternal, imperishable.
vāriṇā (m. inst. sg.), by the enemy, by the
 adversary.
kāma (m.), desire, lust.
rūpeṇa (n. inst. sg.), by the form, with the
 shape.
(kāma-rūpeṇa, m. instr. sg. TC cpd., with the
form of desire.)
kāunteya (m. voc. sg.), Son of Kuntī, epithet
 of Arjuna referring to his mother.
duṣpūreṇa (m. inst. sg.), by hard to fill, by
 insatiable.
analena (m. inst. sg.), by fire, with fire.
ca, and.

इन्द्रियाणि मनो बुद्धिर्
indriyāṇi mano buddhir
 the senses, the mind, the intelligence

अस्याधिष्ठानमुच्यते ।
asyādhiṣṭhānam ucyate
 of it the abode, it is said;

एतेर् विमोहयत्येष
etair vimohayatyeṣa
 with these, it confuses, this,

ज्ञानम् आवृत्य देहिनम् ॥
jñānam āvṛtya dehinam
 knowledge-obscuring, the embodied one.

The senses, the mind and the intellect
 Are said to be its (i.e. the eternal
 enemy's) abode;
 With these, it confuses the embodied
 one,
 Obscuring his knowledge.

indriyāṇi (n. nom. pl.), senses, powers.
manas (n. nom. sg.), mind, thought.
buddhis (f. nom. sg.), intelligence, intuitive
 knowledge.
asya (m. gen. sg.), of it, of this.
adhiṣṭhānam (n. nom. sg.), abode, resting
 place.
ucyate (3rd sg. pr. indic. passive *√vac*), it is
 said.
etāis (m. inst. pl.), by these, with these.
vimohayati (3rd sg. pr. indic. causative act. *vi*
√muh), it causes to confuse, it confuses, it
 deludes.
eṣas (m. nom. sg.), this.
jñānam (n. acc. sg.), knowledge, wisdom.
āvṛtya (gerund *ā* *√vr*), obscuring, covering,
 enveloping.
dehinam (m. acc. sg.), the embodied one, the
 embodied soul, the *ātman*.

तस्मात् त्वम् इन्द्रियाण्यादौ
īasmāi tvam indriyāṅnyādāu
 therefore thou, the senses first

नियन्द् भरतर्षभ ।
niyamya bharatarṣabha
 restraining, Bull of the Bharatas,

पाप्मानं प्रजहि ह्येनं
pāpmānam prajahi hyenam
 evil demon kill indeed this

ज्ञानविज्ञाननाशनम् ॥
jñānavijñānanāśanam
 knowledge and discrimination destroying.

Therefore, restraining the senses
 First, O Arjuna,
 Kill this evil demon
 Which destroys knowledge and
 discrimination.

tasmāt (m. abl. sg.), from this, therefore.
tvam (nom. sg.), thou.
indriyāṅi (n. acc. pl.), the senses.
ādāu (m. loc. sg.), in first, at first, in the
 beginning.
niyamya (gerund *ni √yam*), restraining, con-
 trolling, subduing.
bharatarṣabha (m. voc. sg.), Bull of the
 Bharatas, epithet of Arjuna.
pāpmānam (m. acc. sg.), devil, evil being.
prajahi (2nd sg. imperative act. *pra √han*),
 kill! destroy!
hi, indeed, truly.
enam (n. acc. sg.), this.
jñāna (n.), knowledge.
vijñāna (n.), discrimination, understanding.
nāśanam (m. acc. sg. from *√naś*), destroy-
 ing, losing.
(jñānavijñānanāśanam, m. acc. sg. TP cpd.,
knowledge and discrimination-destroying.)

इन्द्रियाणि पराण्याहुर्
indriyāṅi parāṅnyāhur
 the senses high, they say,

इन्द्रियेभ्यः परं मनः ।
indriyebhyaḥ param manaḥ
 than the senses higher, the mind,

मनसस् तु परा बुद्धिर्
manasas tu parā buddhir
 than the mind, moreover, higher, the
 intelligence,

यो बुद्धेः परतस् तु सः ॥
yo buddheḥ paratas tu saḥ
 which than the intelligence much higher
 indeed, this (i.e. the ātman or self, see
 foll. stanza)

They say that the senses are superior.
 The mind is superior to the senses;
 Moreover, the intellect is superior
 to the mind;
 That which is superior to the intellect
 is the Self.

indriyāṅi (n. nom. pl.), senses.
parāṅi (n. nom. pl.), high, elevated, impor-
 tant.
āhus (3rd pl. perfect *√ah*, with present mean-
 ing), they say, they assert.
indriyebhyas (n. abl. pl.), from the senses,
 than the senses.
param (n. nom. sg.), higher, superior.
manas (n. acc. sg.), mind.
manasas (n. abl. sg.), from the mind, than
 the mind.
tu, but, moreover, indeed.
parā (f. nom. sg.), higher.
buddhis (f. nom. sg.), intelligence.
yas (m. nom. sg.), who, which, what.
buddhes (f. abl. sg.), from the intelligence,
 than the intelligence.
paratas (adv.), higher, highest.
tu, but, indeed.
sas (m. nom. sg.), this.

* I.e. the Yoga of action, without desire for the
 fruits of action, see following stanza, also stanzas
 40 and 41.

एवं बुद्धेः परं बुद्ध्वा
evam buddheḥ param buddhvā
 thus than the intelligence higher having
 learned,

संस्तभ्यात्मानम् आत्मना ।
samstabhyātmanam ātmanā
 together sustaining the self by the self

जहि शत्रुं महाबाहो
jahi śatrum mahābāho
 kill the enemy, O Mighty Armed One,

कामरूपं दुरासदम् ॥
kāmarūpaṁ durāsadam
 having the form of desire, difficult to
 approach.

Thus having known that which is
 higher than the intellect,
 Sustaining the self by the Self,
 Kill the enemy, O Arjuna,
 Which has the form of desire and is
 difficult to conquer.

evam, thus, even so.
buddhes (f. abl. sg.), from the intelligence,
 than the intelligence.
param (n. nom. sg.), higher.
buddhvā (gerund *√budh*), having learned.
samstabhya (gerund *sam √stabh*), together
 sustaining, upholding.
ātmanam (m. acc. sg.), self.
ātmanā (m. inst. sg.), by the self.
jahi (2nd sg. imperative act. *√han*), kill! de-
 stroy!
śatrum (m. acc. sg.), enemy, adversary.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet of Arjuna and other warriors.
kāmarūpaṁ (n. acc. sg.), desire-form, having
 the form of desire, (as BV cpd.) which has
 the form of desire.
durāsadam (n. acc. sg.), difficult to approach,
 encountered with difficulty.

End of Book III

The Yoga of Action