

BOOK IV

श्रीभगवान् उवाच ।
śrībhagavān uvāca
the Blessed Lord spoke:

1

इमं विवस्वते योगं
imam vivasvate yogam
this, to Vivasvat, Yoga

प्रोक्तवान् अहम् अव्ययम् ।
proktavān aham avyayam
having declared, I, imperishable,

विवस्वान् मनवे प्राह
vivasvān manave prāha
Vivasvat to Manu communicated,

मनुर् इक्ष्वाकवे ऽब्रवीत् ॥
manur ikṣvākave 'bravīt
Manu to Ikṣvāku imparted.

The Blessed Lord spoke:
I proclaimed this imperishable yoga
to Vivasvat;
Vivasvat communicated it to Manu,
And Manu imparted it to Ikshvaku.

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

imam (m. acc. sg.), this.
vivasvate (m. dat. sg.), to Vivasvat, "Shining Forth," the Sun God, father of Manu Vāivasvata who was the seventh of the fourteen Manus, the Noah of Hindu mythology and the progenitor of the human race.
yogam (m. acc. sg.), Yoga.
proktavān (m. nom. sg. perf. act. participle *pra* \sqrt{vac}), declaring, having declared.
aham (nom. sg.), I.
avyayam (m. acc. sg.), imperishable, eternal.
vivasvān (m. nom. sg.), Vivasvat.
manave (m. dat. sg.), to Manu, i.e. Manu Vāivasvata, see above.
prāha (3rd sg. perf. act. *pra* \sqrt{ah}), he told, he communicated.
manus (m. nom. sg.), Manu, Manu Vāivasvata.
ikṣvākave (m. dat. sg.), to Ikṣvāku. Ikṣvāku was a son of Manu Vāivasvata, and founder of a dynasty of kings.
abravīt (3rd sg. imperf. act. $\sqrt{brū}$), he told, he imparted, he related.

* Vivasvat, the Sun god.

† Manu, Manu Vāivasvata, son of the Sun god.

‡ Ikṣvāku, son of Manu Vāivasvata. All are early legendary figures. See chapter on "The Setting of the Bhagavad Gītā."

एवं परम्पराप्राप्तम्
evam̐ param̐parāprāptam̐
 thus, succession-received,

इमं राजर्षयो विदुः ।
imam̐ rājarṣayo viduḥ
 this the royal seers they knew;

स कालेनेह महता
sa kāleneha mahatā
 this with time here on earth long,

योगो नष्टः परंतप ॥
yogo naṣṭaḥ param̐tapa
 Yoga lost, Scorcher of the Foe.

Thus received by succession,
 The royal seers knew this;
 After a long time here on earth,
 This yoga has been lost, Arjuna.

evam, thus, so.
paramparā (f. nom. sg.), succession, one to another.
prāptam (acc. sg. p. pass. participle *pra√āp*), received, obtained, attained.
imam (m. acc. sg.), this.
rājarṣayas (m. nom. pl. *rāja ṛṣayas*), royal *ṛṣis*, royal seers.
vidus (3rd sg. perfect act. *√vid*), they knew.
sa (m. nom. sg.), it, this.
kālena (m. inst. sg.), by time, in time, with time.
iha, here, here on earth.
mahatā (m. inst. sg.), long, great, extended.
yogas (m. nom. sg.), Yoga.
naṣṭas (m. nom. sg. p. pass. participle *√naś*), lost, destroyed.
paramtapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.

स एवायं मया ते ऽद्य
sa evāyam̐ mayā te 'dya
 it this by me to thee today

योगः प्रोक्तः पुरातनः ।
yogaḥ proktaḥ purātanah̐
 Yoga, declared, ancient

भक्तो ऽसि मे सखा चेति
bhaktō 'si me sakhā ceti
 devoted thou art of me, comrade, and
 thus.

रहस्यं ह्येतद् उत्तमम् ॥
rahasyam̐ hyetad̐ uttamam̐
 secret indeed this supreme.

This ancient yoga is today
 Declared by Me to you,
 Since you are My devotee and
 friend.
 This secret is supreme indeed.

sa (m. nom. sg.), it, this.
eva, indeed (often used as a rhythmic filler).
ayam (m. nom. sg.), this.
mayā (inst. sg.), by me.
te (dat. sg.), to thee.
adya, today, now, nowadays.
yogas (m. nom. sg.), Yoga.
proktas (m. nom. sg. p. pass. participle *pra√vac*), declared, proclaimed, described, imparted.
purātanas (m. nom. sg.), ancient, primaeval, of olden times.
bhaktas (m. nom. sg. p. pass. participle *√bhaj*), devoted, worshipped, shared, devotee.
asi (2nd sg. pr. indic. *√as*), thou art.
me (gen. sg.), of me.
sakhā (m. nom. sg.), comrade, friend.
ca, and.
iti, thus, so.
rahasyam (n. nom. sg.), private, secret, esoteric teaching.
hi, indeed, truly.
etad (n. nom. sg.), this.
uttamam (n. nom. sg.), supreme.

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

अपरं भवतो जन्म
aparam bhavato janma
 later of your lordship the birth

परं जन्म विवस्वतः ।
param janma vivasvataḥ
 earlier the birth of Vivasvat;

कथम् एतद् विजानीयां
katham etad vijānīyāṁ
 how this I should understand

त्वम् आदौ प्रोक्तवान् इति ॥
tvam ādāu proktavān iti
 thou in the beginning declaring thus?

Arjuna spoke:
 Your birth was later,
 The birth of Vivasvat earlier;
 How should I understand this,
 That You declared it in the
 beginning?

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

aparam (n. nom. sg.), later, not earlier, not
 previous.
bhavatas (formal address, m. gen. sg.), of
 you, of your lordship.
janma (n. nom. sg.), birth.
param (n. nom. sg.), earlier, prior, previous.
janma (n. nom. sg.), birth.
vivasvatas (m. gen. sg.), of Vivasvat, of the
 Sun God.
katham (interrog.), how?
etad (n. acc. sg.), this.
vijānīyām (1st sg. opt. act. vi √jñā), I should
 understand, I should comprehend.
tvam (nom. sg.), thou.
ādāu (loc. sg.), in the beginning.
proktavān (m. nom. sg. perf. act. participle
 pra √vac), declaring, having declared.
iti, thus, so.

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

बहूनि मे व्यतीतानि
bahūni me vyatītāni
 many of me passed away

जन्मानि तव चार्जुन ।
janmāni tava cārjuna
 births, and of thee Arjuna

तान्यहं वेद सर्वाणि
tānyaham veda sarvāṇi
 them I know all

न त्वं वेत्थ परंतप ॥
na tvam vettha paramtapa
 not thou knowest, Scorcher of the Foe.

The Blessed Lord spoke:
 Many of My births have passed away,
 And also yours, Arjuna.
 I know them all;
 You do not know them,
 Arjuna.

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

bahūni (n. nom. pl.), many.
me (gen. sg.), of me, my.
vyatītāni (n. nom. pl. p. pass. participle vi ati
 √i), passed away, gone away, passings
 away.
janmāni (n. nom. pl.), births.
tava (gen. sg.), of thee, thy.
ca, and.
arjuna (m. voc. sg.), Arjuna.
tāni (n. acc. pl.), them.
aham (nom. sg.), I.
veda (1st sg. perfect act. √vid, with present
 meaning), I know.
sarvāṇi (n. acc. pl.), all.
na, not.
tvam (nom. sg.), thou.
vettha (2nd sg. perfect act. √vid, with present
 meaning), thou knowest.
paramtapa (m. voc. sg.), Scorcher of the
 Foe, epithet of Arjuna and other warriors.

अजोऽपि सन्न अविनाश्यात्मा
ajo 'pi sann avyayātma
 birthless although being, imperishable
 self,

भूतानाम् ईश्वरोऽपि सन् ।
bhūtānām īśvaro 'pi san
 of beings, the lord although being,

प्रकृतिं स्वाम् अधिष्ठाय
prakṛtiṃ svām adhiṣṭhāya
 material nature own controlling

संभवास्यात्ममायया ॥
sambhavāmyātmamāyayā
 I come into being by own supernatural
 power.

Although I am birthless and My nature
 is imperishable,
 Although I am the Lord of all beings,
 Yet, by controlling My own material
 nature,
 I come into being by My own power.

ajas (m. nom. sg.), unborn, birthless.
api, even, although.
san (m. nom. sg. pr. participle √as), being.
avyaya (m.), imperishable.
ātma (m. nom. sg.), self.
(avyaya-ātma), m. nom. sg. KD cpd., imper-
 ishable self).
bhūtānām (m. gen. pl.), of beings.
īśvaras (m. nom. sg.), lord.
api, even, although.
san (m. nom. sg. pr. participle √as), being.
prakṛtiṃ (f. acc. sg.), material nature.
svām (f. acc. sg.), own.
adhiṣṭhāya (gerund *adhi* √sthā), controlling,
 governing, standing over.
sambhavāmi (1st sg. pr. indic. act. *sam*
 √bhū), I come into being, I originate my-
 self.
ātma (m.), self, own.
māyayā (f. inst. sg.), by magic, by super-
 natural power, by power of illusion.
(ātmamāyayā), f. inst. sg. TP cpd., by own
 supernatural power.)

यदा यदा हि धर्मस्य
yadā yadā hi dharmasya
 whenever indeed of righteousness

लानिर् भवति भारत ।
glānir bhavati bhārata
 decrease exists, Descendant of Bharata,

अभ्युत्थानम् अधर्मस्य
abhyutthānam adharmasya
 rising up of unrighteousness

तदाऽत्मानं सृजाम्यहम् ॥
tadā 'tmānam sṛjāmyaham
 then myself give forth I.

Whenever a decrease of righteousness
 Exists, Arjuna,
 And there is a rising up of
 unrighteousness,
 Then I manifest Myself.

yadā yadā, whenever.
hi, indeed, truly.
dharmasya (m. gen. sg.), of righteousness, of
 duty, of law.
glānis (f. nom. sg.), exhaustion, decrease.
bhavati (3rd sg. pr. indic. act. √bhū), it is, it
 exists, it comes to be.
bhārata (m. voc. sg.), Descendant of Bha-
 rata, epithet of Arjuna.
abhyutthānam (n. acc. sg. verbal noun from
abhi ud √sthā), rising up, emerging, stand-
 ing up.
adharmasya (m. gen. sg.), of unrighteous-
 ness, of undutifulness, of unlawfulness.
tadā, then.
ātmānam (m. acc. sg.), self, myself.
sṛjāmi (1st sg. pr. indic. act. √sṛj), I give
 forth, I let go, I create.
aham (nom. sg.), I.

* There appears to be a contradiction here
 between "birthless" and "many of my births"
 of the preceding stanza, but Krishna's "births"
 refer to his "giving forth" of himself - see
 following stanza.

परित्राणाय साधूनां
paritrāṇāya sād̥hūnām
 to protecting of the good

विनाशाय च दुष्कृताम् ।
vināśāya ca duṣkṛtām
 and to the destruction of evil doers

धर्मसंस्थापनार्थाय
dharmasamsthāpanārthāya
 for the sake of establishing righteous-
 ness,

संभवामि युगे युगे ॥
sambhavāmi yuge yuge
 I come into being from age to age.

For the protection of the good
 And the destruction of evil doers,
 For the sake of establishing
 righteousness,
 I am born in every age.

paritrāṇāya (n. dat. sg. from *pari* √*trā*), to
 refuge, to protecting, to preservation, to
 deliverance.
sād̥hūnām (m. gen. pl.), of the righteous, of
 the good, of the virtuous ones.
vināśāya (m. dat. sg. from *vi* √*naś*), to the
 destruction, to the loss, to the perishing.
ca, and.
duṣkṛtām (m. gen. pl.), of evil doers, of doers
 of wicked deeds.
dharma (m.), righteousness, duty, law.
samsthāpana (pr. causative noun from *sam*
 √*sthā*), the establishing.
arthāya (m. dat. sg.), for the purpose of, with
 the aim of, for the sake of.
(dharmasamsthāpanārthāya, m. dat. sg. TP
 cpd., for the sake of the establishing of
 righteousness.)
sambhavāmi (1st sg. pr. indic. act. *sam*
 √*bhū*), I come into being, I originate my-
 self.
yuge yuge (n. loc. sg.), from age to age, in
 age after age. The conception of the Hindu
yuga is explained at length in a footnote to
 stanza 17 of Book VIII.

जन्म कर्म च मे दिव्यम्
janma karma ca me divyam
 birth and action of me divine

एवं यो वेत्ति तत्त्वतः ।
evam yo veti tattvataḥ
 thus who knows in truth

त्यक्त्वा देहं पुनर्जन्म
tyaktvā deham punarjanma
 having left the body, (to) rebirth

नेति माम् एति सो ऽर्जुन ॥
nāiti mām eti so 'rjuna
 not he goes; to me goes he, Arjuna.

He who knows in truth
 My divine birth and action,
 Having left his body, he is
 Not reborn; he comes to Me, Arjuna.

janma (n. acc. sg.), birth.
karma (n. acc. sg.), action, deeds.
ca, and.
me (gen. sg.), of me, my.
divyam (n. acc. sg.), divine, heavenly, god-
 like.
evam, thus.
yas (m. nom. sg.), who.
veti (3rd sg. pr. indic. act. √*vid*), he knows.
tattvataḥ (adv.), "by thatness," by the truth
 about, in truth, truly.
tyaktvā (gerund √*tyaj*), leaving, renouncing,
 abandoning, having left, having aban-
 doned.
deham (n. acc. sg.), body, material body.
punarjanma (n. acc. sg.), "again birth," re-
 birth.
na, not.
eti (3rd sg. pr. indic. act. √*i*), he goes, he
 comes.
mām (m. acc. sg.), me, to me.
eti (3rd sg. pr. indic. act. √*i*), he goes, he
 comes.
sas (m. nom. sg.), he, the, this.
arjuna (m. voc. sg.), Arjuna.

* This conception of the "coming into being"
 from age to age to protect the good and punish
 the evil is not confined to Hinduism. Buddhism
 has a Buddha who arrives at different times for
 that purpose. Messianic Judaism, and thus
 Christianity, have parallels, though they require
 only one visitation of the Messiah, or *avatār* of
 God.

वीतरागभयक्रोधा
vītarāgabhayakrodhā
gone passion fear and anger

मन्मया माम् उपाश्रिताः ।
manmayā mām upāśritāḥ
absorbed in me, me resorting to,

बहवो ज्ञानतपसा
bahavo jñānatapasā
many, by knowledge austerity

पूता मद्भावात् आगताः ॥
pūtā madbhāvaat āgatāḥ
purified, my state of being (have) attained.

Thinking solely of Me, resorting to Me,
Many whose greed, fear, and anger
have departed,
Purified by the austerity of knowledge,
Have attained My state of being.

vitā (p. pass. participle *vi* √*i*), gone away,
disappeared.
rāga (m.), passion, greed.
bhaya (n.), fear, danger.
krodhās (m. nom. pl.), anger.
(vītarāgabhayakrodhās, m. nom. pl. disap-
peared greed, fear and anger; free of pas-
sion, fear and anger; (as BV cpd.) whose
greed, fear and anger have departed.)
manmayā (m. nom. pl.), absorbed in me,
thinking solely of me.
mām (acc. sg.), me.
upāśritās (m. nom. pl. p. pass. participle *upa*
ā √*sri*), resorting to, clinging to.
bahavas (m. nom. pl.), many.
jñānatapasā (n. inst. sg. TP cpd.), by knowl-
edge-austerity, by the austerity of wisdom.
pūtās (m. nom. pl. p. pass. participle √*pū*),
purified, cleansed.
madbhāvam (m. acc. sg.), "of me being," my
state of being.
āgatās (m. nom. pl. p. pass. participle ā
√*gam*), come to, attained, reached.

ये यथा मां प्रपद्यन्ते
ye yathā mām prapadyante
who, in whatever way Me they take
refuge in

तांस् तथैव भजाम्यहम् ।
tāms tathāiva bhajāmyaham
them thus reward I;

मम वर्तमानुवर्तन्ते
mama vartmānuvartante
my path they follow

मनुष्याः पार्थ सर्वशः ॥
manuṣyāḥ pārtha sarvaśaḥ
men, Son of Pṛthā, everywhere.

In whatever way,
Men take refuge in Me, I reward them.
Men everywhere, Arjuna,
Follow My path.

ye (m. nom. pl.), who.
yathā, in which way, as.
mām (acc. sg.), me.
prapadyante (3rd pl. pr. indic. mid. *pra*
√*pad*), they take refuge in, they resort to.
tām (m. acc. pl.), them.
tathā, thus, in this way, so.
eva, indeed (used as a rhythmic filler).
bhajāmi (1st sg. pr. indic. act. √*bhaj*), I
share with, I love, I reward.
aham (nom. sg.), I.
mama (gen. sg.), of me, my.
vartma (n. acc. sg.), path, road, turning,
anuvartante (3rd pl. pr. indic. mid. *anu*: √*vrt*),
they follow.
manuṣyās (m. nom. pl.), men, human beings.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of
Arjuna.
sarvaśas (adv.), everywhere, on all sides.

काङ्क्षन्तः कर्मणां सिद्धिं
kāṅkṣantaḥ karmanām siddhiṁ
 desiring of (ritual) acts the success

यजन्त इह देवताः ।
yajanta iha devatāḥ
 they sacrifice here in the world to the
 (Vedic) godheads

क्षिप्रं हि मानुषे लोके
kṣipram hi mānuṣe loke
 quickly indeed in the human world

सिद्धिर् भवति कर्मजा ॥
siddhir bhavati karmajā
 the success comes to be (of ritual) acts
 born.

Desiring the success of ritual acts,
 Men sacrifice here on earth to the
 Vedic gods.
 Quickly indeed in the world of men
 Ritual acts bring success.

kāṅkṣantas (m. nom. pl. pr. participle
 $\sqrt{kāṅkṣ}$), desiring, wishing for, hankering
 after.

karmanām (n. gen. pl.), of acts, of ritual acts.
siddhiṁ (f. acc. sg.), success, accomplish-
 ment, fulfillment.

yajanta (*śamdhi* for *yajante*, 3rd pl. pr. indic.
 mid. \sqrt{yaj}), they sacrifice, they worship.
iha, here, here in the world, here on earth.

devatās (f. acc. pl.), to the godheads, to the
 Vedic godheads.

kṣipram (adv.), quickly, instantly.
hi, indeed, truly.

mānuṣe (m. loc. sg.), in human, belonging to
 mankind.

loke (m. loc. sg.), in the world.
 (*mānuṣe loke*, m. loc. sg., in the world of
 men, in the human world.)

siddhis (f. nom. sg.), success, accomplish-
 ment, fulfillment.

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

karmajā (f. nom. sg.), born of action, born of
 ritual acts.

चातुर्वर्ण्यं मया सृष्टं
cāturvarṇyam mayā sṛṣṭam
 the four caste system by me created

गुणकर्मविभागराः ।
guṇakarmavibhāgaśaḥ
 guṇa action-distribution according to;

तस्य कर्तारम् अपि मां
tasya kartāram api mām
 of it the creator although me

विद्यकर्तारम् अव्ययम् ॥
vidyākartāram avyayam
 know (me to be) non-doer eternal.

The system of four castes was created
 by Me,
 According to the distribution of the
 qualities and their acts.
 Although I am the creator of this (the
 system),
 Know Me to be the eternal non-doer.

cāturvarṇyam (n. nom. sg.), four-caste sys-
 tem, system of four castes.

mayā (inst. sg.), by me.

sṛṣṭam (n. nom. sg. p. pass. participle $\sqrt{sṛj}$),
 created, brought forth, let go.

guṇa (m.), guṇa.

karma (n.), action.

vibhāga (m. from *vi* \sqrt{bhaj}), distribution,
 sharing.

-śas (adverbial suffix), according to.

(*guṇakarmavibhāgaśas*, adverbial TP cpd.,
 according to the distribution of the guṇas
 and their acts.)

tasya (m. gen. sg.), of it, of this.

kartāram (m. acc. sg.), creator, maker.

api, even, also, although.

mām (acc. sg.), me.

viddhi (2nd sg. imperative act. \sqrt{vid}), know!
 learn!

akartāram (m. acc. sg.), non-doer, one who
 does not act.

avyayam (m. acc. sg.), eternal, imperishable.

न मां कर्माणि लिम्पन्ति
na mām karmāṇi līmpanti
 not me actions they befoul

न मे कर्मफले स्पृहा ।
na me karmaphale sprhā
 not of me in action-fruit desire

इति मां यो अभिजानाति
iti mām yo 'bhijānāti
 thus me who comprehends

कर्मभिर न स बध्यते ॥
karmabhir na sa badhyate
 by actions not he is bound.

Actions do not taint Me;
 I have no desire for the fruit of action;
 Thus he who comprehends Me
 Is not bound by actions.

na, not.
mām (acc. sg.), me.
karmāṇi (n. nom. pl.), actions.
līmpanti (3rd pl. pr. indic. act. √*lip*), they smear, they defile, they befoul.
na, not.
me (gen. sg.), of me, my.
karmaphale (n. loc. sg.), in action fruit, in the fruit of action.
sprhā (f. nom. sg.), desire, covetousness.
iti, thus, so.
mām (acc. sg.), me.
yas (m. nom. sg.), who.
abhijānāti (3rd sg. pr. indic. act. *abhi* √*jñā*), he comprehends, he understands.
karmabhis (n. inst. pl.), by actions, by deeds.
na, not.
sa (m. nom. sg.), he.
badhyate (3rd sg. pr. indic. passive √*bandh*), he is bound, he is fettered.

एव ज्ञात्वा कृतं कर्म
evam jñātvā kṛtam karma
 thus having known performed action

पूर्वं अपि मुमुक्षुभिः ।
pūrvāṅ api mumukṣubhiḥ
 by the ancients, also, by the seekers for release.

कुरु कर्मैव तस्मात् त्वं
kuru karmāiva tasmāt tvam
 perform action therefore thou

पूर्वं पूर्वतरं कृतम् ॥
pūrvāṅ pūrvataram kṛtam
 (as was) by the ancients earlier done.

Having known this, the ancients,
 Seeking release, also performed action.
 Therefore perform action
 As it was earlier performed by the
 ancients.

evam, thus.
jñātvā (gerund √*jñā*), knowing, having known.
kṛtam (n. acc. sg. p. pass. participle √*kr*), performed, done, made.
karma (n. acc. sg.), action.
pūrvāis (m. inst. pl.), by the ancients, by the prior ones.
api, even, also.
mumukṣubhis (inst. pl. desiderative noun from √*muc*), by the desirers of release, by the seekers of liberation.
kuru (2nd sg. imperative act. √*kr*), do! perform! make!
karma (n. acc. sg.), action, deeds.
eva, indeed (used as a rhythmic filler).
tasmāt (m. abl. sg.), from this, therefore.
tvam (nom. sg.), thou.
pūrvāis (inst. pl.), by the ancients, by the prior ones.
pūrvataram (comparative), earlier, in olden times.
kṛtam (n. acc. p. pass. participle √*kr*), done, performed, made.

किं कर्म किम् अकर्मैति
kiṁ karma kiṁ akarmeti
 "what, action? what, non-action?" thus

कवयोऽप्यत्र मोहिताः ।
kavayo 'py atra mohitāḥ
 the poets even in this matter confused.

तत् ते कर्म प्रवक्ष्यामि
tat te karma pravakṣyāmi
 this to thee action I shall explain

यज् ज्ञात्वा मोक्ष्यसे ज्मुभात् ॥
yaj jñātvā mokṣyase 'śubhāt
 which having known thou shalt be
 released from evil.

"What is action? What is inaction?"
 Thus, even the wise are confused
 in this matter.
 This action I shall explain to you,
 Having known which, you shall be
 released from evil.

kim (interrog.), what?
karma (n. nom. sg.), action.
kiṁ (interrog.), what?
akarma (n. nom. sg.), non-action, inaction.
iti, thus (often used to close a quotation).
kavayas (m. nom. pl.), poets, sages.
api, even, also.
atra, in this matter, in this respect, here.
mohitās (m. nom. pl. p. pass. participle
 √*muh*), confused, deluded.
tad (n. acc. sg.), this, that.
te (dat.), to thee.
karma (n. acc. sg.), action.
pravakṣyāmi (1st sg. future act. *pra* √*vac*), I
 shall speak, I shall explain, I shall declare.
yad (n. acc. sg.), which.
jñātvā (gerund √*jñā*), knowing, having
 known.
mokṣyase (2nd sg. future passive √*muc*), thou
 shalt be released, thou shalt be liberated.
aśubhāt (m. abl. sg.), from evil, from sin,
 from viciousness, from the disagreeable.

कर्मणो ह्यपि बोद्धव्यं
karmaṇo hyapi boddhavyam
 of action indeed also to be known,

बोद्धव्यं च विकर्मणः ।
boddhavyam ca vikarmaṇaḥ
 and to be known of wrong action

अकर्मणश्च बोद्धव्यं
akarmaṇasca boddhavyam
 and of non-action to be known

गहना कर्मणो गतिः ॥
gahanā karmaṇo gatiḥ
 profound, of action the way.

One must know the nature of action,
 The nature of wrong action,
 And also the nature of inaction.
 The way of action is profound.

karmaṇas (n. gen. sg.), of action.
hi, indeed, truly.
api, even, also.
boddhavyam (n. nom. sg. gerundive √*budh*),
 to be known, to be enlightened, to be
 taught.
ca, and.
vikarmaṇas (n. gen. sg.), of wrong action, of
 unsuitable action.
akarmaṇas (n. gen. sg.), of non-action, of
 inaction.
ca, and.
boddhavyam (n. nom. sg. gerundive √*budh*),
 to be known, to be enlightened, to be
 learned.
gahanā (f. nom. sg.), difficult to under-
 stand, hard to comprehend, deep, dense,
 thick, profound.
karmaṇas (n. gen. sg.), of action.
gatis (f. nom. sg.), way, path, road, going.

* *kavayas*, poets. One must remember that much of Sanskrit religious literature was conceived in poetic form. Thus "poets" here (often translated "sages") were religious teachers who wrote, or rather *sang*, in verse.

कर्मण्यकर्म यः पश्येद्
karmanyakarma yaḥ paśyed
 in action non-action who should perceive,

अकर्मणि च कर्म यः ।
akarmani ca karma yaḥ
 and in non-action, action, who,

स बुद्धिमान् भक्त्येषु
sa buddhimān manuyesu
 he wise among men;

स युक्तः कृत्स्नकर्मकृत् ॥
sa yuktaḥ kṛtsnakarmakṛt
 he disciplined all action performing.

He who perceives inaction in action,
 And action in inaction,
 Is wise among men;
 He is a yogi and performs all actions.

karmani (n. loc. sg.), in action, in deeds.
akarma (n. acc. sg.), non-action, inaction.
yaś (m. nom. sg.), who.
paśyet (3rd sg. optative act. √*paś*), he should see, he should perceive.
akarmani (n. loc. sg.), in non-action, in inaction.
ca, and.
karma (n. acc. sg.), action.
yaś (m. nom. sg.), who.
saś (m. nom. sg.), he, the, this.
buddhimān (m. nom. sg.), full of wisdom, wise, intelligent.
manuyesu (m. loc. pl.), in men, among men.
saś (m. nom. sg.), he, the, this.
yuktas (m. nom. sg. p. pass. participle √*yuj*), yoked, disciplined, steadfast in Yoga.
kṛtsna (adj.), whole, entire, all.
karma (n.), action.
-kṛt (n. nom. sg. suffix), performing, doing, making.

यस्य सर्वे समारम्भाः
yasya sarve samārambhāḥ
 of whom all enterprises

कामसंकल्पवर्जिताः ।
kāmasaṅkalpavarjitāḥ
 desire and purpose excluded,

ज्ञानाग्निदग्धकर्मणं
jñānāgnidagdhakarmāṇam
 who has consumed his karma in the fire of knowledge,

तम् आहुः पण्डितं बुधाः ॥
tam āhuḥ paṇḍitam budhāḥ
 him they call paṇḍit, the wise ones.

He who has excluded desire and motive
 From all his enterprises,
 And has consumed his karma in the fire of knowledge,
 Him the wise men call a sage.

yasya (m. gen. sg.), of whom.
sarve (m. nom. pl.), all.
samārambhās (m. nom. pl. from *sam ā* √*rabh*/√*rambh*), enterprises, undertakings.
kāma (m.), desire, love.
saṅkalpa (m.), purpose, aim.
varjitās (m. nom. pl. p. pass. participle √*vrj*), twisted off, withheld, excluded.
(kāma-saṅkalpa-varjitās, m. nom. pl. BV cpd., ones who have excluded desirous intentions.)
jñāna (n.), knowledge, wisdom.
agni (m.), fire, the god of fire.
dagdha (p. pass. participle √*dah*), burned, consumed.
karmāṇam (m. acc. sg.), action, deeds, karma.
(jñānāgnidagdhakarmāṇam, m. acc. sg. BV cpd., he who has consumed his karma in the fire of knowledge.)
tam (m. acc. sg.), him, this.
āhuḥ (3rd pl. perfect acc. √*ah*, used in present sense), they call, they designate, they say.
paṇḍitam (m. acc. sg.), paṇḍit, pundit, wise man.
budhās (m. nom. pl.), the intelligent, the wise ones.

त्यक्त्वा कर्मफलासङ्गं
tyaktvā karmaphalāsaṅgam
 having abandoned action-fruit attachment,

नित्यतृप्तो निराश्रयः ।
nityatr̥pto nirāśrayaḥ
 always satisfied, not dependent,

कर्मण्य् अभिप्रवृत्तो ऽपि
karmaṇy abhipravṛtto 'pi
 in action proceeding even

नैव किञ्चित् करोति सः ॥
nāiva kiñcid karoti saḥ
 not anything does he.

He who has abandoned all attachment
 to the fruits of action,
 Always content, not dependent,
 Even when performing action,
 Does, in effect, nothing at all.

tyaktvā (gerund \sqrt{tyaj}), abandoning, having abandoned.
karma (n.), action.
phala (n.), fruit, result.
āsaṅgam (m. acc. sg.), attachment, clinging. (*karmaphalāsaṅgam*, m. acc. sg. TP cpd., attachment to the fruit of action.)
nitya, always, eternally.
tr̥pta (m. nom. sg. p. pass. participle \sqrt{trp}), satisfied, content.
nirāśraya (m. nom. sg. *nis ā* $\sqrt{śri}$), not dependent, not resorting to, whose dependence is lacking.
karmaṇi (n. loc. sg.), in action.
abhipravṛtta (m. nom. sg. p. pass. participle *abhi pra* \sqrt{vrt}), turning ahead, proceeding, engaging.
api, even, also.
na, not.
eva, indeed (used as a rhythmic filler).
kiñcid, anything whatever.
karoti (3rd sg. pr. indic. act. \sqrt{kr}), he does, he performs, he makes.
sa (m. nom. sg.), he, this one.

निराशीर् यतचित्तात्मा
nirāśīr yatacittātmā
 without wish, restrained thought and self,

त्यक्तसर्वपरिग्रहः ।
tyaktasarvaparigrahaḥ
 abandoned all acquisition,

शारीरं केवलं कर्म
śārīraṁ kevalaṁ karma
 (with) the body alone action

कुर्वन् नाप्नोति किल्बिषम् ॥
kurvan nāpnoti kilbiṣam
 performing, not he incurs guilt.

Performing action with the body alone,
 Without wish, restrained in thought
 and self,
 With all motives of acquisition
 abandoned,
 He incurs no evil.

nirāśī (m. nom. sg.), hopeless, free from desires, indifferent, without wishes.
yata (m. p. pass. participle \sqrt{yam}), restrained, controlled.
citta (n.), thought, mind.
ātmā (m. nom. sg.), self.
(yata-citta-ātmā, m. nom. sg. BV cpd., having a self with a controlled mind.)
tyakta (p. pass. participle \sqrt{tyaj}), abandoned, left, renounced.
sarva, all.
parigraha (m. nom. sg. from *pari* \sqrt{grah}), getting, attaining, grasping, acquisition, possessions, property.
śārīra (n. acc. sg.), bodily, with the body.
kevala (n. acc. sg.), alone, exclusively, only, merely.
karma (n. acc. sg.), action.
kurvan (m. nom. sg. pr. act. participle \sqrt{kr}), performing, doing, making.
na, not.
āpnoti (3rd sg. pr. indic. act. $\sqrt{āp}$), he attains, he obtains, he reaches, he incurs.
kilbiṣam (n. acc. sg.), guilt, fault, evil.

यद्दृच्छालाभसंतुष्टो
yadr̥cchālābhasam̐tuṣṭo
 chance gain content,

द्वन्द्वातीतो विमत्सरः ।
dvandvāīto vimatsaraḥ
 the dualities transcending, free from envy,

समः सिद्धाद् असिद्धौ च
samaḥ siddhāv asiddhāu ca
 constant in success and in failure,

कृत्वा ऽपि न निबध्यते ॥
kṛtvā 'pi na nibadhyate
 having acted even, not he is bound.

Content with whatever comes to him,
 Transcending the dualities (i.e. pleasure,
 pain, etc.), free from envy,
 Constant in mind whether in success
 or in failure,
 Even though he acts, he is not bound.

yadr̥cchā (f. nom. sg.), chance, accidental,
 spontaneous.
lābha (m.), obtaining, gain.
sam̐tuṣṭas (m. nom. sg. p. pass. participle
sam̐tuṣṭ), content, satisfied.
(lābha-sam̐tuṣṭas, m. nom. sg. BV cpd., one
 who has contentment.)
dvandva (n.), pairs, dualities, polarity of op-
 posites.
atītas (m. nom. sg. p. pass. participle *atī* √*i*),
 going beyond, transcending.
(dvandva-atītas, m. nom. sg. BV cpd., gone
 beyond opposites.)
vimatsaras (m. nom. sg.), whose envy is
 gone, free from envy, free from greed, free
 from malice.
samas (m. nom. sg.), constant, the same, in-
 different.
siddhāu (f. loc. sg.), in success, in accom-
 plishment.
asiddhāu (f. loc. sg.), in failure, in nonsuc-
 cess.
ca, and.
kṛtvā (gerund √*kr*), making, having made,
 having done, having acted.
api, even, also.
na, not.
nibadhyate (3rd sg. pr. indic. passive *ni*
 √*badh*), he is bound down, he is bound.

गतसङ्गस्य मुक्तस्य
gatasāṅgasya muktasya
 of the free from attachment, of the
 released,

ज्ञानावस्थितचेतसः ।
jñānāvasthitacetasaḥ
 of him whose thought is established in
 knowledge,

यज्ञायाचरतः कर्म
yajñāyācarataḥ karma
 for sacrifice undertaking, action

समग्रं प्रविलीयते ॥
samagram̐ pravīlyate
 wholly it melts away.

The work of one who is free from
 attachment, who is liberated,
 Whose thought is established in
 knowledge,
 Who does work only as a sacrifice,
 Is wholly dissolved.

gata (m. p. pass. participle √*gam*), gone.
sāṅgasya (m. gen. sg.), of attachment, of
 clinging.
(gatasāṅgasya, m. gen. sg., of the free from
 attachment, (as BV cpd.) of one from
 whom attachment is gone.)
muktasya (m. gen. sg. p. pass. participle
 √*muc*), of the released, of the liberated
 one.
jñāna (n.), knowledge.
avasthita (p. pass. participle *ava* √*sthā*), es-
 tablished, supported.
cetasas (n. gen. sg.), of thought, of mind.
(jñānāvasthitacetasaḥ, m. gen. sg. BV cpd.,
 of him whose thought is established in
 knowledge.)
yajñāya (m. dat. sg.), to sacrifice, for sacri-
 fice.
ācaratas (m. nom. sg. pr. participle act. *ā*
 √*car*), undertaking, moving towards.
karma (n. nom. sg.), action, ritual action.
samagram̐ (adv.), wholly, together, in the
 aggregate.
pravīlyate (3rd sg. pr. indic. pass. *pra vi*
 √*li*), is is melted away, it becomes dis-
 solved, it vanishes.

ब्रह्मार्पणं ब्रह्म हविर्
brahmārpaṇam brahma havir
 Brahman the offering, Brahman the
 oblation,

ब्रह्मग्नां ब्रह्मणा हुतम् ।
brahmāgnāu brahmaṇā hutam
 in the fire of Brahman by Brahman poured
 out

ब्रह्मैव तेन गन्तव्यं
brahmāiva tena gantavyam
 Brahman by him to be attained

ब्रह्मकर्मेसमाधिना ॥
brahmakarmasamādhinā
 by him who contemplates the action of
 Brahman.

Brahman is the offering, Brahman is
 the oblation
 Poured out by Brahman into the fire of
 Brahman,
 Brahman is to be attained by him
 Who always sees Brahman in action.

brahma (n. nom. sg.), Brahman.
arpaṇam (n. nom. sg.), offering, placing
 upon, entrusting.
brahma (n. nom. sg.), Brahman.
havis (n. nom., sg.), oblation, pouring out.
brahma (n.), Brahman.
agnāu (m. loc. sg.), in the fire.
*(brahma-agnau, m. loc. sg. TP cpd., in the
 fire of Brahman.)*
brahmaṇā (n. inst. sg.), by Brahman.
hutam (m. acc. sg. p. pass. participle √hu),
 poured out into the sacrificial fire.
brahma (n. nom. sg.), Brahman.
eva, indeed (used as a rhythmic filler).
tena (m. inst. sg.), by it, by him.
gantavyam (gerundive √gam), to be attained,
 to be gone, to be approached, to be accom-
 plished.
brahmakarma (n.), Brahman action, action of
 Brahman.
samādhinā (m. inst. sg. from *sam ā dhā*),
 by contemplating, by absorption, in con-
 templation.
*(brahmakarmasamādhinā, m. inst. sg. BV
 cpd., by one who contemplates the action
 of Brahman.)*

द्वैवम् एवापरे यज्ञं
dāvam evāpare yajñam
 to a god some, sacrifice,

योगिनः पर्युपासते ।
yoginah paryupāsate
 yogins they practice

ब्रह्मग्नाव् अपरे यज्ञं
brahmāgnāv apare yajñam
 in the fire of Brahman, others, sacrifice,

यज्ञेनैवोपजुह्वति ॥
yajñenāvopajuhvati
 by sacrifice (itself) they offer.

Some yogins perform
 Sacrifice to the gods;
 Others offer sacrifice,
 By sacrifice itself, in the fire of
 Brahman.

dāvam (m. acc. sg.), to a god, relating to a
 god.
eva, indeed (used as a rhythmic filler).
apare (m. nom. pl.), some, others.
yajñam (m. acc. sg.), sacrifice, religious of-
 fering.
yoginas (m. nom. pl.), yogins.
paryupāsate (3rd pl. pr. indic. mid. *pari upa
 √ās*), they practice.
brahmāgnāu (m. loc. sg.), in Brahman fire,
 in the fire of Brahman.
apare (m. nom. pl.), some, others.
yajñam (m. acc. sg.), sacrifice, religious of-
 fering.
yajñena (m. inst. sg.), by sacrifice.
eva, indeed (used as a rhythmic filler).
opajuhvati (3rd pl. pr. indic. act. *upa √hu*),
 they offer, they sacrifice, they present ob-
 lations.

* "The entire act consists of *Brahman* because it is of *Brahman's* nature: the sacrifice is *Brahman*, the utensils are *Brahman*, the fire in which the sacrifice is offered is *Brahman*, the sacrificer himself is *Brahman*. He who contemplates this insight, contemplates the act-as-*Brahman*. Such a one is capable of knowing the proper form of the *ātman* – which is *Brahman* – through his acts, because his acts are of *Brahman's* nature. In other words, the acts performed by an aspirant have the form of knowledge because they imply the realization that they consist of *Brahman* and are therefore a means of contemplating the *ātman*..." Rāmānuja, tr. van Buitenen.

श्रोत्रादीनीन्द्रियाण्य अन्ये
śrotṛādīnīndriyāṅy anye
 hearing like senses others

संयमाग्निषु जुह्वति ।
saṁyamāgniṣu juhvati
 in the restraint fires they offer

शब्दादीन् विषयान् अन्य
śabdādīn viṣayān anya
 sound commencing with, objects of the
 senses others

इन्द्रियाग्निषु जुह्वति ॥
indriyāgniṣu juhvati
 in the sense fires they offer.

Others offer senses like hearing
 In the fire of restraint;
 Still others offer sound and other
 objects of the senses
 In the fire of the senses.

śrotra (n.), hearing.
ādini (n. acc. pl.), commencing with, and so
 forth, lit. "whose first was."
indriyāṅi (n. acc. sg.), senses, powers.
anye (m. nom. pl.), others.
saṁyamāgniṣu (*saṁyama agniṣu*, m. loc.
 pl.), in restraint fires, in the fires of re-
 straint, in the fires of control.
juhvati (3rd pl. pr. indic. act. √hu), they
 offer, they sacrifice, they honor.
śabda (m.), sound.
ādīn (m. acc. pl.), commencing with, and so
 forth, "whose first was."
viṣayān (m. acc. pl.), objects of the senses,
 provinces of the senses.
anya (*saṁdhi* for *anye*, m. nom. pl.), others.
indriyāgniṣu (m. loc. pl.), in sense fires, in
 the fires of the senses.
juhvati (3rd pl. pr. indic. act. √hu), they
 offer, they sacrifice.

सर्वाणीन्द्रियकर्माणि
sarvāṅīndriyakarmāṅi
 all sense actions

प्राणकर्माणि चापरे ।
prāṇakarmāṅi cāpare
 and vital breath action others

आत्मसंयमयोगाग्नौ
ātmasaṁyamayogāgnāu
 in the self-restraint-of-Yoga fire

जुह्वति ज्ञानदीपिते ॥
juhvati jñānadīpīte
 they offer, in knowledge kindled.

Others offer all actions of the senses
 And actions of the vital breath
 In the fire of the yoga of self-restraint,
 Which is kindled by knowledge.

sarvāṅi (n. acc. pl.), all.
indriyakarmāṅi (n. acc. pl.), sense actions,
 actions of the senses.
prāṇa (m.), vital breath.
karmāṅi (n. acc. pl.), actions.
ca, and.
apare (m. nom. pl.), some, others.
ātmasaṁyama, self restraint, self control.
yogāgnāu (m. loc. sg.), in Yoga fire.
(ātmasaṁyamayogāgnāu, m. loc. sg. TP
 cpd., in the fire of the Yoga of self re-
 straint.)
juhvati (3rd pl. pr. indic. act. √hu), they
 offer, they sacrifice.
jñāna (n.), knowledge.
dīpīte (m. loc. sg. caus. p. pass. participle
 √dīp), in kindled.
(jñānadīpīte, m. loc. sg. TP cpd., kindled by
 knowledge.)

द्रव्ययज्ञास् तपोयज्ञा

dravyayajñās tapoyajñā

material possession sacrifices, austerity
sacrifices,

योगयज्ञास् तथापरे ।

yogayajñās tathāpare

Yoga sacrifices, thus some;

स्वाध्यायज्ञानयज्ञाश्च

svādhyāyajñānayajñāśca

whose sacrifices consist of Vedic recita-
tion and the knowledge sacrifice,

यतयः संशितव्रताः ॥

yatayah saṁśitavratāḥ

ascetics (with) sharpened vows.

Some offer as sacrifice their
material possessions

Or their austerities and practice
of yoga,

While ascetics of severe vows
Offer study of the scriptures
and knowledge as sacrifice.

dravya (n.), substance, thing, object, mate-
rial possession.

yajñās (m. nom. pl.), sacrifices, offerings.
(*dravyayajñās*, m. nom. pl. BV cpd., those
whose sacrifices are made with material
things.)

tapas (n.), austerity, self-denial.

yajñās (m. nom. pl.), sacrifices, offerings.
(*tapoyajñās*, m. nom. pl. BV cpd., those
whose sacrifices are made in the form of
austerity.)

yoga (m.), Yoga.

yajñās (m. nom. pl.), sacrifices, offerings.
(*yogayajñās*, m. nom. pl. BV cpd., those
whose sacrifices take the form of Yoga.)

tathā, thus, also, likewise.

apare (m. nom. pl.), some, others.

svādhyāya (m.), Veda study, reciting the
Veda to oneself.

jñāna (n.), knowledge, wisdom.

yajñās (m. nom. pl.), sacrifices, offerings.
(*svādhyāyajñānayajñās*, m. nom. pl. BV
cpd., those whose sacrifices consist of
Veda study and the knowledge sacrifice.)

ca, and.

yatayas (m. nom. pl.), ascetics, men of aus-
terity.

saṁśita (p. pass. participle *saṁ* √*śi*), sharp-
ened, whetted.

vratās (m. nom. pl.), vows, ordinances, rules,
commands.

अपाने जुह्वति प्राणं

apāne juhvati prāṇam

in exhalation they offer inhalation,

प्राणेऽपानं तथापरे ।

prāṇe 'pānam tathāpare

in inhalation, exhalation thus others

प्राणापानगती रुद्ध्वा

prāṇāpānagatī ruddhvā

the path of inhalation and exhalation
restraining,

प्राणायामपरायणाः ॥

prāṇāyāmaparāyaṇāḥ

control of the breath intent upon.

Some offer inhalation into exhalation,
And others exhalation into inhalation,
Restraining the path of inhalation and
exhalation,

Intent on control of the vital breath.

apāne (m. loc. sg.), in exhalation, in the ab-
dominal breath (the Hindus believed in two
breaths: the vital breath (*prāṇa*), and the
abdominal breath (*apāna*), supposed to
have been breathed through the anus,
though the two terms were also used for
inhalation and exhalation respectively,
which is their meaning here).

juhvati (3rd pl. pr. indic. act. √*hu*), they
offer, they sacrifice.

prāṇam (m. acc. sg.), inhalation, vital breath.
prāṇe (m. loc. sg.), in inhalation, in the vital
breath.

apānam (m. acc. sg.), exhalation, the abdom-
inal breath.

tathā, thus, also.

apare (m. nom. pl.), some, others.

prāṇāpānagatī (f. acc. dual), the paths of in-
halation and exhalation.

ruddhvā (gerund √*2 rudh*), restraining.

prāṇa (m.), vital breath, inhalation.

āyama (m. from *ā* √*yam*), control, stopping.

parāyaṇās (m. nom. pl. ifc.), intent upon.

(*prāṇāyāma-parāyaṇās*, m. nom. pl., TP cpd.,
intent on breath control.)

* These are Yoga breathing exercises, as yet
understood by few in the West, but familiar to all
Yogins.

अपरे नियताहाराः

apare niyatāhārāḥ

others who have been restrained in foods

प्राणान् प्राणेषु जुह्वति ।

prāṇān prāṇeṣu juhvati

inhalations into inhalations they offer,

सर्वे स्प्येते एते यज्ञविदो

sarve 'pyete yajñavidō

all even these sacrifice knowing

यज्ञक्षपितकल्मषाः ॥

yajñakṣapitakalmaṣāḥ

whose evils have been destroyed through
sacrifice.

Others who have restricted their foods
Offer the life breath into the life breath;
All these are knowers of sacrifice,
And their evils have been destroyed
through sacrifice.

apare (m. nom. pl.), some, others.

niyatāhārās (m. nom. pl. BV cpd.), who
have been restrained in food.

prāṇān (m. acc. pl.), inhalations, vital
breaths.

prāṇeṣu (m. loc. pl.), in inhalations, in vital
breaths.

juhvati (3rd pl. pr. indic. act. \sqrt{hu}), they sac-
rifice, they offer.

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

api, even, also.

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

yajñavidas (m. nom. pl.), the sacrifice-know-
ing, those with knowledge of sacrifice.

yajñakṣapita (*yajña* + p. pass. causative par-
ticiples $\sqrt{4kṣi}$), sacrifice-destroyed, de-
stroyed by sacrifice.

kalmaṣās (m. nom. pl.), evils, wrongs.

(*yajñakṣapitakalmaṣās*, m. nom. pl. BV
cpd., whose evils have been destroyed
through sacrifice.)

यज्ञशिष्टामृतभुजो

yajñasiṣṭāmṛtabhujo

the sacrifice-remnant-nectar-enjoying

यान्ति ब्रह्म सनातनम् ।

yānti brahma sanātanam

they go to Brahman, primaeval;

नायं लोको ज्ञेयः अयज्ञस्य

nāyam loko 'jñeḥ ayajñasya

not this world it is for the non-
sacrificing,

कुतो ज्ञेयः कुरुसत्तम ॥

kuto 'jñeḥ kurusattama

how the other, Best of Kurus?

The enjoyers of the nectar of the
sacrificial remnants
Go to primeval Brahman.
Not even this world is for the
non-sacrificing;
How then the other, Arjuna?

yajñasiṣṭa (n.), sacrifice remainder, remain-
der of the offering, remainder consumed
after the gods have taken their portion of
the sacrifice.

amṛta (n.), nectar, immortality.

bhujas (f. nom. pl.), enjoying, eating.

(*yajñasiṣṭa-amṛta-bhujas*, f. nom. pl., BV,
sacrifice-remnant-nectar-enjoying ones.

yānti (3rd sg. pr. indic. act. $\sqrt{yā}$), they go,
they come.

brahma (n. acc. sg.), to Brahman, Brahman.

sanātanam (n. acc. sg.), primaeval, aged,
ancient.

na, not.

ayam (m. nom. sg.), this.

lokaḥ (m. nom. sg.), world.

asti (3rd sg. pr. indic. \sqrt{as}), it is.

ayajñasya (m. gen. abl. sg.), of the non-
sacrificing, for the non-sacrificing one.

kuto (interrog.), how?

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

kurusattama (m. voc. sg.), Best of Kurus,
Highest of Kurus, epithet of Arjuna.

एवं बहुविधा यज्ञा
evam bahuvīdhā yajñā
 thus of many kinds, sacrifices,

वितता ब्रह्मणो मुखे ।
vitatā brahmaṇo mukhe
 arranged of Brahman in the mouth,

कर्मजान् विद्धि तान् सर्वान्
karmajān viddhi tān sarvān
 action born, know them all (to be).

एवं ज्ञात्वा विमोक्ष्यसे ॥
evam jñātvā vimokṣyase
 thus knowing, thou shalt be released.

Thus sacrifices are of many kinds,
 Spread out before Brahman.
 Know them all to be born of action.
 Thus knowing, you shall be released.

evam, thus, accordingly.
bahuvīdhās (m. nom. pl.), of many kinds, of many sorts.
yajñās (m. nom. pl.), sacrifices, offerings.
vitatās (m. nom. pl. sg. p. pass. participle *vi√tan*), stretched, arranged, spread.
brahmaṇas (n. gen. sg.), of Brahman.
mukhe (n. loc. sg.), in the mouth, in the face.
karmajān (m. acc. pl.), action born, born of action, arising from action.
viddhi (2nd sg. imperative act. *√vid*), know! learn!
tān (m. acc. pl.), them.
sarvān (m. acc. pl.), all.
evam, thus, this.
jñātvā (gerund *√jñā*), knowing, having known.
vimokṣyase (2nd sg. fut. pass. *vi√muc*), thou shalt be released, thou shalt be liberated.

श्रेयान् द्रव्यमयाद् यज्ञाज्
śreyān dravyamayād yajñāj
 better than material-possession sacrifice

ज्ञानयज्ञः परंतप ।
jñānayaજñāḥ paramītapa
 (is) knowledge sacrifice, Scorcher of the
 Foe.

सर्व कर्माखिलं पार्थ
sarvaṁ karmākhilam pārtha
 all action without a gap, Son of Pṛthā

ज्ञाने परिसमाप्यते ॥
jñāne parisamāpyate
 in knowledge is fully comprehended.

Better than the sacrifice of material
 possessions
 Is the wisdom sacrifice, Arjuna;
 All action without exception, Arjuna,
 Is fully comprehended in wisdom.

śreyān (m. nom. sg. comparative), better, preferable.
dravyamayāt (n. abl. sg.), than consisting of material possessions, than property, than material, than substance.
yajñāj (m. abl. sg.), than sacrifice, than offering.
jñāna (n.), knowledge, wisdom.
yajñas (m. nom. sg.), sacrifice, offering.
(jñāna-yajñas, m. nom. sg. TP cpd., sacrifice of knowledge.)
paramītapa (m. voc. sg.), Scorcher of the Foe, epithet of Arjuna and other warriors.
sarvaṁ (n. nom. sg.), all.
karma (n. nom. sg.), action.
akhilam (adv.), without a gap, completely, without exception.
pārtha (m. voc. sg.), Son of Pṛthā, epithet of Arjuna.
jñāne (n. loc. sg.), in knowledge, in wisdom.
parisamāpyate (3rd sg. pr. indic. passive *pari√sam√āp*), it is fully comprehended, it is contained in, it is finished.

तद् विद्धि प्रणिपातेन
tad viddhi pranipātena
 this know! by humble submission,

परिप्रश्नेन सेवया ।
paripraśnena sevayā
 by enquiry, by service,

उपदेक्ष्यन्ति ते ज्ञानं
upadeksyanti te jñānam
 they will teach to thee knowledge,

ज्ञानिनस् तत्त्वदर्शिनः ॥
jñāninas tattvadarśinaḥ
 the knowing, the perceivers of truth.

Know this! Through humble
 submission,
 Through enquiry, through service (on
 your own part),
 The knowing ones, the perceivers of
 truth,
 Will be led to teach you knowledge.

tad, (n. acc. sg.) this, that.
viddhi (2nd sg. imperative act. √*vid*), know!
 learn!
pranipātena (m. inst. sg. from *pra ni* √*pat*),
 by bowing respectfully to, by humble sub-
 mission, by prostrating oneself.
paripraśnena (m. inst. sg. from *pari* √*prach*),
 by interrogation, by enquiry.
sevayā (f. inst. sg.), by service, by waiting
 on, by attendance.
upadeksyanti (3rd pl. fut. act. *upa* √*dis*),
 they will point out, they will instruct, they
 will teach.
te (dat. sg.), thee, to thee.
jñānam (n. acc. sg.), knowledge, wisdom.
jñāninas (m. nom. pl.), the knowing, the
 wise ones.
tattva (n.), "thatness," truth.
darśinas (m. nom. pl. from √*drś*), perceiv-
 ers, seers, understanders.
(tattva-darśinas, m. nom. pl. TP cpd., seers
 of truth.)

यज ज्ञात्वा न पुनर् मोहम्
yaj jñātvā na punar moham
 which, having known, not again delusion

एवं यास्यसि पाण्डव ।
evam yāsyasi pāṇḍava
 thus thou shalt fall into, Son of Pāṇḍu

येन भूतान्य् अशेषेण
yena bhūtāny aśeṣeṇa
 by which beings without remainder

द्रक्ष्यस्य् आत्मन्य् अथो मयि ॥
drakṣyasy ātmany atho mayi
 thou shalt see in thyself, then in me.

Knowing that, you shall not again
 Fall into delusion, Arjuna;
 And by that knowledge you shall
 see all beings
 In yourself, and also in Me.

yad (n. acc. sg.), which, what.
jñātvā (gerund √*jñā*), knowing, having
 known.
na, not.
punar, again.
moham (m. acc. sg.), delusion, confusion.
evam, thus, so.
yāsyasi (2nd sg. fut. act. √*yā*), thou shalt go
 to, thou shalt come to, thou shalt fall into.
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, epithet
 of Arjuna.
yena (m. inst. sg.), by which, with which.
bhūtāni (n. acc. sg.), beings, creatures.
aśeṣeṇa (m. inst. sg.), without remainder,
 all.
drakṣyasi (2nd sg. fut. act. √*drś*), thou shalt
 see, thou shalt perceive, thou shalt behold.
ātmani (m. loc. sg.), in the self, in thyself.
atho, then.
mayi (loc. sg.), in me.

अपि चेद् असि पापेभ्यः

api ced asi pāpebhyah

even if thou art of evil-doers

सर्वेभ्यः पापकृतमः ।

sarvebhyah pāpakṛttamaḥ

of all the most evil doing,

सर्वं ज्ञानप्लवेनेन

sarvaṁ jñānaplavenāiva

all by knowledge boat

वृजिनं संतरिष्यसि ॥

vṛjinaṁ saṁtariṣyasi

wickedness thou shalt transcend.

Even if you were the most evil
Of all evildoers,
You would cross over all wickedness
By the boat of knowledge.

api, even, also.

ced, if.

asi (2nd sg. pr. indic. \sqrt{as}), thou art.

pāpebhyas (m. abl. pl.), of evil-doers, of sinners.

sarvebhyas (m. abl. pl.), of all.

pāpakṛttamas (m. nom. sg. superl.), the greatest evil-doer, the greatest sinner, the most evil-doing.

sarvam (n. acc. sg.), all.

jñāna (n.), knowledge.

plavena (m. n. inst. sg.), by the boat.

(*jñāplavena*, m. inst. sg. TP cpd., by the boat of knowledge.)

eva, indeed (used as a rhythmic filler).

vṛjinaṁ (n. acc. sg.), wickedness, sinfulness.

saṁtariṣyasi (2nd sg. fut. act. *saṁ* \sqrt{tr}), thou shalt cross over, thou shalt transcend.

यथैधांसि समिद्धो ऽग्निर्

yathāidhāṁsi samiddho 'gnir

as firewood the kindled fire

भस्मसात्कुरुते ऽर्जुन ।

bhasmasāt kurute 'rjuna

to ashes it reduces, Arjuna,

ज्ञानाग्निः सर्वकर्माणि

jñānāgniḥ sarvakarmāṇi

the fire of knowledge all actions

भस्मसात् कुरुते तथा ॥

bhasmasāt kurute tathā

to ashes it reduces so.

As the kindled fire
Reduces firewood to ashes, Arjuna,
So the fire of knowledge
Reduces all actions to ashes.

yathā, in which way, as.

edhāṁsi (n. nom. pl.), firewood, kindling.

samiddhas (m. nom. sg. p. pass. participle *saṁ* \sqrt{indh}), set on fire, kindled.

agnis (m. nom. sg.), fire.

bhasmasāt kurute (*bhasmasāt* adv. + 3rd sg. pr. indic. mid. \sqrt{kr}), it reduces to ashes.

arjuna (m. voc. sg.), Arjuna.

jñāna (n.), knowledge, wisdom.

agnis (m. nom. sg.), fire.

(*jñānāgnis*, m. nom. sg. KD cpd., the fire of knowledge.)

sarva, all.

karmāṇi (n. acc. pl.), actions.

bhasmasāt (adv.), to ashes.

kurute (3rd sg. pr. indic. mid. \sqrt{kr}), it reduces.

tathā, thus, in this way, so.

न हि ज्ञानेन सदृशं
na hi jñānena sadṛśam
 not indeed to knowledge similar

पवित्रम् इह विद्यते ।
pavitram iha vidyate
 purifier here in the world it is found;

तत् स्वयं योगसंसिद्धः
tat svayam yogasamsiddhaḥ
 that himself the perfected in Yoga

कालेनात्मनि विन्दति ॥
kālenātmani vindati
 with time in the self he finds.

No purifier equal to knowledge
 Is found here in the world;
 He who is himself perfected in yoga
 In time finds that knowledge in the
 Self.

na, not.
hi, indeed.
jñānena (n. inst. sg.), by knowledge, to
 knowledge.
sadṛśam (n. nom. sg.), similar, equal.
pavitram (n. nom. sg.), purifier, cleanser.
iha, here, here in the world.
vidyate (3rd sg. pr. indic. passive √2 *vid*), it
 is found.
tat, (n. acc. sg.), that.
svayam (adv.), himself, own, self.
yoga (m.), Yoga.
samsiddhas (m. nom. sg. p. pass. participle
sam √*sidh*), perfected, accomplished, suc-
 cessful.
(yoga-samsiddhas, m. nom. sg. TP cpd., per-
 fected in yoga.)
kālena (m. inst. sg.), by time, with time, in
 time.
ātmani (m. loc. sg.), in the self.
vindati (3rd sg. pr. indic. acc. √2 *vid*), he
 finds, one finds.

श्रद्धावाँलु लभते ज्ञानं
śraddhāvānl labhate jñānam
 possessing faith he attains knowledge

तत्परः संयतेन्द्रियः ।
tatparaḥ saṁyatendriyaḥ
 devoted to that, restraining sense,

ज्ञानं लब्ध्वा परां शान्तिम्
jñānam labdhvā parāṁ śāntim
 knowledge having attained, to supreme
 peace

अचिरेणाधिगच्छति ॥
acireṇādhigacchati
 not slowly he goes.

He who possesses faith attains
 knowledge;
 Devoted to that (knowledge),
 restraining his senses,
 Having attained knowledge, he quickly
 attains
 Supreme peace.

śraddhāvān (m. nom. sg.), full of faith, pos-
 sessing faith.
labhate (3rd sg. pr. indic. mid. √*labh*), he
 attains, he obtains, he meets with.
jñānam (n. acc. sg.), knowledge, wisdom.
tat (m. acc. sg.), that.
paras (m. nom. sg.), devoted to, holding as
 highest object.
saṁyata (p. pass. participle *sam* √*yam*), re-
 straining, controlling, subduing.
indriyas (m. nom. sg.), sense, power.
(saṁyata-indriyas, m. nom. sg., EV cpd., one
 with restrained senses.)
jñānam (n. nom. acc. sg.), knowledge, wis-
 dom.
labdhvā (gerund √*labh*), attaining, obtaining,
 having attained.
parām (f. acc. sg.), supreme, highest.
śāntim (f. acc. sg.), peace, tranquility.
acireṇa (adv.), by not slowly, by not for long,
 speedily, soon.
adhigacchati (3rd sg. pr. indic. act. *adhi*
 √*gam*), he attains, he goes, he meets with.

अज्ञानश्चाश्रद्धादानश्च

ajñāścāśraddadhānaśca

and ignorant and not faith giving

संशयात्मा विनश्यति ।

samśayātmā vinasyati

he whose self is doubtful is destroyed;

नायं लोको ऽस्ति न परो

nāyam loko 'sti na paro

not this world it is, nor beyond,

न सुखं संशयात्मनः ॥

na sukham samśayātmanah

not happiness for the doubting self.

The man who is ignorant, and
does not have faith,
Who is of a doubting nature, is
destroyed.

Neither this world nor that beyond,
Nor happiness, is for him who
doubts.

ajñas (m. nom. sg.), ignorant, unknowing.
ca, and.

āśraddadhānas (m. nom. sg.), not giving
faith, without giving faith, not placing
faith.

ca, and.

samśaya (m. from *sam √śi*), doubting, hesi-
tating, lacking in resolution.

ātmā (m. nom. sg.), self.

(*samśayātmā*, nom. sg. BV cpd., he whose
self doubts.)

vinasyati (3rd sg. pr. indic. act. vi *√nas*), he
is lost, he is destroyed.

na, not.

ayam (m. nom. sg.), this.

lokas (m. nom. sg.), world.

asti (3rd sg. pr. indic. *√as*), it is, there is.

na, not.

paras, beyond, distant, remote, former, later.

na, not, nor.

sukham (n. nom. sg.), happiness, bliss, agree-
ableness, comfort, pleasure, delight, joy.

samśaya (m. from *sam √śi*), doubting, hesi-
tating.

ātmanas (m. gen. sg.), of the self, for the
self.

(*samśayātmanas*, m. gen. sg. BV cpd., of the
self of him who doubts, for him whose self
is doubtful.)

योगसंन्यस्तकर्माणं

yogasamnyastakarmāṇam

him whose actions are renounced in
Yoga,

ज्ञानसंछिन्नसंशयम् ।

jñānasamchinnasamśayam

whose doubt is cut away by knowledge,

आत्मवन्तं न कर्माणि

ātmavantam na karmāṇi

self-possessed, not actions

निबध्नन्ति धनंजय ॥

nibadhnanti dhananjaya

they bind, Conqueror of Wealth.

Action does not bind him

Who has renounced action through

yoga,

Whose doubt is cut away by knowledge,

And who is possessed of the Self,

Arjuna.

yoga (m.), Yoga.

samnyasta (p. pass. participle *sam ni √2 as*),
renounced, abandoned, give up, thrown
down.

karmāṇam (n. acc. sg.), action.

(*yogasamnyastakarmāṇam*, n. acc. sg. BV
cpd., him who has renounced action in
Yoga.)

jñāna (n.), knowledge.

samchinna (p. pass. participle *sam √chid*),
cut away, severed.

samśayam (m. acc. sg.), doubt, irresolution,
hesitation.

(*jñānasamchinnasamśayam*, m. acc. sg. BV
cpd., whose doubt is cut away by knowl-
edge.)

ātmavantam (m. acc. sg.), self possessed,
composed, prudent, having a self.

na, not.

karmāṇi (n. nom. pl.), actions.

nibadhnanti (3rd pl. pr. indic. act. *ni √badh*
√bandh), they bind, they bind down, they
fetter.

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

तस्माद् अज्ञानसंभूतं

tasmād ajñānasambhūtaṁ

therefore ignorance proceeding from

हृत्स्थं ज्ञानासिना ज्ञानः ।

hr̥stham jñānāsina 'tmanah

abiding in the heart, with thine own
knowledge-sword from thyself

चित्तवैतं संशयं योगम्

chittvāinam̐ saṁśayam̐ yogam̐

having cut away this doubt, to Yoga

आतिष्ठोत्तिष्ठ भारत ॥

ātisṭhottisṭha bhārata

resort ! stand up ! Descendant of Bharata.

Therefore, having cut away, with your
own sword of knowledge,

This doubt that proceeds from
ignorance and abides in your heart,

Resort to yoga!
Stand up, Arjuna.

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

ajñāna (n.), ignorance, non-knowledge.

sambhūtam (m. acc. sg.), proceeding from,
produced by, originating in.

hr̥stham (m. acc. sg.), abiding in the heart,
situated in the heart.

jñāna (n.), knowledge.

asinā (m. inst. sg.), by the sword, by the
knife, with the knife.

(*jñāna-asinā*, m. inst. sg., TP cpd., with the
sword of knowledge.)

ātmanas (m. gen. sg.), of the self, of thyself,
own.

chittvā (gerund \sqrt{chid}), cutting away, sever-
ing, having cut away, having severed.

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

saṁśayam (m. acc. sg.), doubt, hesitation,
irresolution.

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

ātisṭha (2nd sg. imperative act. \tilde{a} $\sqrt{sthā}$), re-
sort! go towards! perform!

utisṭha (2nd sg. imperative act. *ud* $\sqrt{sthā}$),
stand up! arise!

bhārata (m. voc. sg.), Descendant of Bha-
rata, epithet of Arjuna.

End of Book IV

The Yoga of Renunciation of
Action in Knowledge