



Hmw `tam `KhtX hmkptZhmb; {i aaZv`KhZKoXm ZnXotbm²ymbx

Chapter 2

The Yoga of Analytic Knowledge

c—ma²ymbw

kmmJytbmKw

SANSKRIT

1

*sanjaya uvāca
tam tathā kṛpayāvistam
asru-pūrnākuleksanam
visīdantam idam vākyaṃ
uvāca madhusūdanah*

kRPb Dhmn:

Xw XY I r] bmhoj `Sw; A{i p] qAWml pteE Ww
hnj aZ`anzw hml yw; Dhmn a[pkqZ\X

WORD FOR WORD

] Zm\p] Z AA° w:

sanjaya uvaca -- Sañjaya said; tam -- unto Arjuna;
tatha -- thus; kṛpaya -- by compassion; avistam --
overwhelmed; asru-purna-akula -- full of tears;
iksanam -- eyes; visīdantam -- lamenting; idam --
these; vakyam -- words; uvaca -- said; madhu-
sudanah -- the killer of Madhu.

kRPb DhmnPkRPb³] d^a p; I r] bmB
hnj `Swpl r] tbmSpl qSnbrcn; p¶h\pw; A{i p] qA
®ml pteE Wwpl ®p\oA`nd^a pw hml mct⁻mSp
I qSnbpw Ccn; p¶ I ®pl tfmSp I qSnbh\pw;
XYmpA{] I mcw Xs¶; hnj aZ`wpZpxJn`rcn; p¶
h\pamb; XwpAht`mSv (AAÖp\`t`mS); CZw
hml ywpC{] I mcapA`hm; rs\; a[pkqZ\Xpa[p
F¶ Akpcs\ I \n`rkpA` I rj W³;
Dhmn] d^a p.

TRANSLATION

A\zbw

Sañjaya said: Seeing Arjuna full of compassion, his
mind depressed, his eyes full of tears,
Madhusudana, Krishna, spoke the following words.

kRPb³] d^a p: A{] I mcw I r] bmhnj `S
\mbpw A{i p; A`nd^a v I eSnb I ®pl tfmSp
I qSnbh\pw hnj mZn`p sl m—rcn; p¶ Aht`mSv
{i ol rj W³ C{] I mcapA`hm; rs\] d^a p

*sri bhagavân uvâca
kutas tvâ kasmalam idam
visame samupasthitam
anârya-justam asvargyam
akîrti-karam arjuna*

{i o`Khm\phmN:
I pXk\Xzm I i vëanZw; hnj ta Kap] ØnXw
A\mcyPpj ßakzÅKYw; AI oÅ- ni caÅPp\!

WORD FOR WORD

] Zm\p] Z AA° w:

sri-bhagavan uvaca -- the Supreme Personality of Godhead said; kutas --wherefrom; tva -- unto you; kasmalam -- dirtiness; idam - this lamentation; visame -- in this hour of crisis; samupasthitam -- arrived; anarya -- persons who do not know the value of life; justam --practiced by; asvargyam -- which does not lead to higher planets; akirti -- infamy; karam -- the cause of; arjuna -- O Arjuna.

{i o`Khm\phmNp{i ol rj W³] d^a p:tl AAÖp\ pAÅtbnAAÖp\,A\mcyPpj ßwpA\mcy· mÅ; p am{Xwkt´mj ap-mI p¶Xpw;AkzÅKYwpkzÅs s- \ntcm[n; p¶Xpw;AI oÅ- ni cwþA] I oÅ- n D-m; p¶Xpw(Bb);CZwl i vëwpCutaml w;I p XxpF´pl mcW- mÅ;hnj tapCuZpÅLSkab- v Xzmwp\rs¶; Kap] ØnXwp{] m] n´p

TRANSLATION

A\zbw

The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

i o`Khm³] d^a p: tl AAÖP\! Cuhnj aL«- nÅ t{i j vT³amÀ ssi s; mÅm- Xpw kzÅs{] m] Xn; p {] Xnl qehpw A] I oÅ- nbp-m; p¶Xp amb CuauVyw \n\; v F hrsS\in¶p h¶p tNA¶p

*klaibyam mâ sma gamah pārtha
naitat tvayy upapadyate
ksudram hrdaya-daurbalyam
tyaktvottistha parantapa*

ssç_yw amkva Kax] mÅ° !
ss\X- z;p]] ZytX
E p{Zw I rZb ZuÅ_eyw
Xytà zm- nj vT] c´]!

WORD FOR WORD

] Zm\p] Z AA° w:

klaibyam -- impotence; ma sma -- do not; gamah -- take to; Prithâ-- O son of Prithâ; na -- never; etat -- this; tvayi -- unto you; upadyate -- is befitting; ksudram -- petty; hrdaya -- of the heart; daurbalyam -- weakness; tyaktva -- giving up; uttistha -- get up; param-tapa -- O chastiser of the enemies.

tl] mÅ° pAÅtbnAAÖp\;ssç_ywp\] pwkI mhØ(A] ucj w); am kva Kaxp{] m] ni; cpXv Xzbrp\n\; v GXXpCXv \D]] ZytXptbnmKyaÅ tI] c´] pAÅtbn i {Xphrs\ X] n; ni; p¶ht\; E p{ZwpXpNamb; I rZbZuÅ_eywþsshl mcnl ambn D-mbrcn; p¶ ZpÅ° eXsb; Xyà zmp Dt] E.n´rkv D- nj vT pF gpt¶Å; pl .

TRANSLATION

A\zbw

O son of Prithâ, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

tl AAÖp\! \o ço_Xzs- {] m] ni; cpXv CXv \n\; v tbnmKyaÅ i {Xp; sf X] n; ni; p¶ht\, XpNamb I rZbZuÅ_eyw I f^a v F gpt¶ev q

*arjuna uvâca
katham bhîsmam aham sankhye
dronam ca madhusûdana
isubhih pratiyotsyâmi
pûjârhâv arisûdana*

AAÖp\ Dhmn :
I Yw`oj vaal w kwtJy; t{ZmWw N a[pkqZ\
Cj p`rk {] XntbmÖyman;] qPmAI mhcnkqZ\
]

WORD FOR WORD

] Zm\p] Z AA° w:

arjunah uvaca--Arjuna said; katham--how; bhismam--Bhîshma; aham--I; sankhye--in the fight; dronam--Drona; ca--also; madhu-sudana--O killer of Madhu; isubhih -- with arrows; pratiyotsyami -- shall counterattack; puja-arhau -- those who are worshipable; ari-sudana -- O killer of the enemies.

tl a[pkqZ\pAÅtbnI rj W;] qPmAI mp] qPn i s, tS-hcmb;`oj vaw t{ZmWw Np`oj vascbpw t{ZmWscbpw;kwtJyþp²- nÅ; AI wpRm³; Cj p`rkp_mW§fmÅ;I YwpF §s\;{] XntbmÖy manpF XnÅ- p bp²w sNçpw?

<i>TRANSLATION</i>	A\zbw
Arjuna said: O killer of enemies, O killer of Madhu, how can I counterattack with arrows in battle men like Bhīshma and Drona, who are worthy of my worship?	AAÖp\³] d ^a p AÄt ^b m I rj W] qPn _i s ₃ tS-hcmb `oj øscbpw t{ZmWscbpw Rm³ F Ss\ _mW\$fmÄ F XnÄ ⁻ p bp² w sN¿pw?
<i>SANSKRIT</i>	5

*gurūn ahatvā hi mahānubhāvān
sreyo bhoktum bhaiksyam apīha loke
hatvārtha-kāmāms tu gurūn ihaiva
bhunjīya bhogān rudhira-pradigdhān*

Kpcp\I Xzm I n al m\p`mhm³
t{i tbmt`mā pw ss`É ya] ol temtI
I XzmÄY I mamwKXp Kpcp\sssl h
`pRIPob t`mKm³cp[rc {} ZnkV[m³

<i>WORD FOR WORD</i>] Zm\p] Z AA° w:
gurun -- the superiors; ahatva -- not killing; hi -- certainly; maha-anubhavan -- great souls; sreyah -- it is better; bhoktum -- to enjoy life; bhaiksyam -- by begging; api -- even; iha -- in this life; loke -- in this world; hatva -- killing; artha -- gain; kaman -- desiring; tu -- but; gurun -- superiors; iha -- in this world; eva -- certainly; bhunjiya -- one has to enjoy; bhogan -- enjoyable things; rudhira -- blood; pradigdhana -- tainted with.	al m\p`mhm³pal m\p`mh- mcmb; Kpcq³pBNm cy- msc; AI Xzmpsl mÄmsX; CI temtI pCutem I - nÄ; ss`É ywA] qp`nÉ m¶]s- sb nepw; t`mā pwbp`É n _i p¶]XmWv t{i bxl qpA[nl w \ÄXv AA° I mam³pAA° I ma- mcmb; I Xzm Xpplsl m¶]mÄ; CI GhpChrsSXs¶];cp[rc { } ZnkV²m³pcà w] pc-rcn _i p¶] t`mKm³pt`mK Ssf; `pRIPobpA\p`hn _i mw

<i>TRANSLATION</i>	A\zbw
It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.	al m\p`mhm- mcmb Kpcp _i · msc sl mÄmsX Cu teml - nÄ `nÉ m¶]sa nepw `pPn ⁱ v I gnbp¶] XmWv t{i bkv cw Fs`¶]mÄ Kpcp _i · msc sl m¶]nk _v ChrsSh ⁱ v cā w] pc- I ma\$fmI p¶] t`mK\$Ä Xs¶] Rm³ A\p`hnt _i -n hcpw
<i>SANSKRIT</i>	6

*na caitad vidmah kataran no gariyo
yad vā jayema yadi vā no jayeyuh
yān eva hatvā na jijīvisāmas
te 'vasthitāh pramukhe dhārtarāstrāh*

\ ssNXZnZax I Xct¶]m Kcotbm
bZm Ptba bZn hm t\m Ptbbpx
bmt\h I Xzm \ PnPohnj max
tX/hØnXmx] cæptJ [mÄ⁻ cm[ämx

<i>WORD FOR WORD</i>] Zm\p] Z AA° w:
na -- nor; ca -- also; etat -- this; vidmah -- do we know; katarat --which; nah -- for us; gariyah -- better; yat va -- whether; jayema -- we may conquer; yadi -- if; va -- or; nah -- us; jayeyuh -- they conquer; yan -- those who; eva -- certainly; hatva -- by killing; na -- never; jijivisamah -- we would want to live; te -- all of them; avasthitah -- are situated; pramukhe -- in the front; dhartarastrah -- the sons of Dhrtarastra.	bZmpH¶]pI nÄ;GXm³pChschbwpR\$Ä;Ptb apPbn _i pw; bZn hmpAsÄ; nÄ; [mÄ ⁻ cm[ämxp Zptcym[\mZnl Ä; \xpR\$sf; PtbbppPbn _i pw; \xpR\$Ä; v I XcXp (CXnÄ) GXmWv KcobxpA[nl w t{i j vTambXv GXmXpF¶]Xv \NhnZaxpR\$Ä Adnbp¶]nÄ; bm³GhpbmsXm cp- sc;I Xzmpsl m¶]nk _v \PnPohnj maxpR\$Ä Pohn ⁱ rcn ₃ m³CÑn _i ; p¶]nÄt ^b m;tXpAhÄ; {} aptJp F Xrcmbn _i ; AhØnXmxp\nÄ; p¶]p

<i>TRANSLATION</i>	A\zbw
Nor do we know which is better -- conquering them or being conquered by them. If we killed the sons of Dhrtarastra, we should not care to live. Yet they are now standing before us on the battlefield.	Hcp] tÉ R\$Ä Pbn ⁱ ; mw AsÄ; nÄ R\$sf AhÄ Pbn _i pw CXnÄ GXmWv R\$Ä; v A[nl w t{i j vT w F¶]XpXs¶] R\$ÄAdnbp¶]nÄ Bscsl m¶]nk _v R\$Ä Pohn _i m\nN _i ; p¶]nÄt ^b m B [rXcm[ä] p{X- mÄ ap¶]nÄ Xs¶] \nÄ; p¶]p.

*kârpanya-dosopahata-svabhâvah
prcchâmi tvâm dharma-sammûdha-cetâh
yac chreyah syân niscitam brûhi tan me
sisyah te 'ham sâdhi mâm tvâm prapannam*

I mĀ, WytZmtj m] I Xkz`mhx
] rÑman Xzmv [Ā½k ½qVtNXmx
bXÑbx kym¶nY nXw [ql nXt.
i nj yk:tX/I w i m[n amw Xzmv {}] ¶w

WORD FOR WORD

] Zm\p] Z AA° w:

karpanya - of miserliness; dosa -- by the weakness;
upahata -- being afflicted; sva-bhava --
characteristics; prcchami -- I am asking; tvam --
unto You; dharma -- religion; sammudha --
bewildered; cetah -- in heart; yat -- what; sreyah --
all-good; syat -- may be; niscitam -- confidently;
bruhi -- tell; tat -- that; me -- unto me; sisyah --
disciple; te -- Your; aham -- I am; sadhi -- just
instruct; mam -- me; tvam -- unto You; prapannam
-- surrendered.

I Ā, WytZmtj m] I Xkz`mhxpI Ā, WytZmj - m
Ā - m[n] s, « kz`mht - mSp I qSnbh\mb;
[Ā½kwapVtNXmxp[Ā½ - nĀ kwi bapĀ
a\tĒmSpI pSnbh\mbk;XzwpAŠtbmSy] rÑman
ptNmZn; p¶p;bXitapGXmWf\ñ; v\ñY nXwp\ñ
Y bambpw;{i bXkymXpt{i bkvI cambn`hñ; p
¶Xv XXv [ql rpAXrs\] d^a mepw;AI wp
Rm³; tXi nj yxpAŠbpsSi nj y\mI p¶p; Xzmv
AŠsb;{}] ¶wpi cWw{ } m] ni p¶;amwpF s¶;
i m[rpD] tZi n' mepw

TRANSLATION

A\zbw

Now I am confused about my duty and have lost all
composure because of miserly weakness. In this
condition I am asking You to tell me for certain
what is best for me. Now I am Your disciple, and a
soul surrendered unto You. Please instruct me.

I mĀ, WytZmtj mw - m[n'v kz`mh - n\p amāw
h¶h\pw [Ā½sas`¶dnbm³ I gnbm - a\tĒm
SpI qSnbh\pamb Rm³ AŠtbmSp tNmZn; p¶p
GsXm¶mWv F\ñ; v {i bkvI cambkĀXv
AXrs\ XdĀ's, Sp - n] d^a p X¶mepw Rm³
AŠbpsS i nj y\mWv AŠsb i cWw
{ } m^ n' ncn; p¶ F s¶ D] tZi n' mepw

*na hi prapasyâmi mamâpanudyâd
yac chokam ucchosanam indriyânâm
avâpya bhûmâv asapatnam rddham
râjyam surânâm api câdhipatyam*

\I n {}] i yman aam] \pZymb
ZrtÑml aptÑmj War{µnbmWmw
Ahm] y`qamhk] ßar²w
cmPyw kpcmWma] n Nm[n] Xyw

WORD FOR WORD

] Zm\p] Z AA° w:

na -- do not; hi -- certainly; prapasyami -- I see;
mama -- my; apanudyat -- can drive away; yat --
that which; sokam -- lamentation; ucchosanam --
drying up; indriyanam -- of the senses; avapya --
achieving; bhumau -- on the earth; asapatnam --
without rival; rddham -- prosperous; rajyam --
kingdom; suranam -- of the demigods; api -- even;
ca -- also; adhipatyam -- supremacy.

`qaup`qanbnĀ; AK] X\wpI {Xpcl nXambpw;
E²wpkar²ambpĀ; cmPywpcmPys - bpw;
kpcmWmwB [n] XywNptZth{µ} Zhrsbbpw;Ahm
NyA] rp{ } m] n' mepw;C{µnbmWmwptZtI {µnbS
sf;DtÑmj Wmwphfsc ti mj n, ni p¶;aa ti ml w
pF sâhyk\s - ;bĀ A] \pZymXpbmsXm¶mWv
CĀmXm; p¶Xv (XX) \I n {}] i ymanpAXrs\
Rm³ I mWp¶nĀ

TRANSLATION

A\zbw

I can find no means to drive away this grief which is
drying up my senses. I will not be able to dispel it
even if I win a prosperous, unrivaled kingdom on
earth with sovereignty like the demigods in heaven.

`qanbnĀ i {Xp; frĀm - Xpw kar²hpamb cmPyw
am{XaĀ ZH· mcpsS B [n] XywXs¶ { } m] n' mepw
F sâ C{µnbSsf ti mj n, ni p¶ ZpxJs -
bmsXm¶v CĀmXm; ptam AXrs\
I mWp¶nĀ

*sanjaya uvāca
evam uktvā hrsīkesam
gudākesah parantapah
na yotsya iti govindam
uktvā tūsnim babhūva ha*

kRPb Dhmn:
Ghapà zm l rj ntl i w; KpUmtl i x] c´] x
\tbmÕy CXn tKmhqµp;
apà zm Xqj Wwov _`qh l .

WORD FOR WORD

sanjaya uvaca -- Sañjaya said; evam -- thus; uktva -- speaking; hrsikesam -- unto Krishna, the master of the senses; gudakesah -- Arjuna, the master of curbing ignorance; parantapah -- the chastiser of the enemies; na yotsye -- I shall not fight; iti -- thus; govindam -- unto Krishna, the giver of pleasure to the senses; uktva -- saying; tusnim -- silent; babhava -- became; ha -- certainly.

] Zm\p] Z AA° w:
kRPbDhmNpKRPb³] dª p;] c´] xpi {Xp Xm] \\mb;KpUmtl i pAAÖp\³;l rj ntl i wp {i ol rj Wt\mSvGhwDà zmpC[] l mcw] dª rkv \tbmÕy CXnRm³ bp²w sNçpl brñ¶v tKmhqµw({ Xn)þ{i ol rj Wt\mSbr, Dà zmp] dª v Xqj Wwov _`qhpau\ambrcp¶p

TRANSLATION

Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krishna, "Govinda, I shall not fight," and fell silent.

A\zbow
i {Xpi sf X] n, ni p¶h\pw \r(Zsb Pbrñ`h\p amb AAÖp\³ C{µnb\nb´mhmb tKmhqµ t\mSv C[] l mcw] dª rkv Rm³ bp²w sN`nñ F¶p] dª v au\ambrcp¶p

*tam uvāca hrsīkesah
prahasann iva bhārata
senayor ubhayor madhye
visīdantam idam vacah*

XaqhmN l rj ntl i x; {} l k¶nh`mcX!
tk\tbmcptbmÀ at[y; hnj aZ´ anzW hNx

WORD FOR WORD

tam -- unto him; uvaca -- said; hrsikesah -- the master of the senses, Krishna; prahasan -- smiling; iva -- like that; bhārata -- O Dhrtarastra, descendant of Bharata; senayoh -- of the armies; ubhayoh -- of both parties; madhye -- between; visīdantam -- unto the lamenting one; idam -- the following; vacah -- words.

] Zm\p] Z AA° w:
tl`mcXpAñtbn[rXcmj {Sal mcmPmth;D`tbmx tk\tbmxpc-pssk\yS fpsS;at²ypa²y`nñ;hnj o Z´wXwphyk\ñ`psl m-rcn; p¶Aht\mSv l rj ntl i xp{i ol rj W³;[] l k³Chpapul mkt`mSpl qSn brs«¶t] mse;CZwhNxDhmNpCuhN\s`] dª p.

TRANSLATION

O descendant of Bharata, at that time Krishna, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

A\zbow
[rXcmj {Sal mcmPmth, c-p tk\l fpsSbpw \Sphnñ hnj mZn`p sl m-rcn; p¶ Aht\mSv {i ol rj W³ apul mkt`msSsbt¶mWw Cu hmj rs\] dª p

*sri-bhagavān uvāca
asocyān anvasocas tvam
prajnā-vādāms ca bhāsase
gatāsūn agatāsūms ca
nānucanti panditāh*

{i o`Khm\phmNn; Ati mNym\zti mNkñZw
{ } Ú mhmZmwÝ`mj tk
KXmkq\KXmkqwÝ;
\m\pti mN`n] WUñXmx

WORD FOR WORD

sri-bhagavan uvaca -- the Supreme Personality of Godhead said; asocyan -- not worthy of lamentation; anvasocah -- you are lamenting; tvam -- you; prajna-vadan -- learned talks; ca -- also; bhasase -- speaking; gata -- lost; asun -- life; agata -- not past; asun -- life; ca -- also; na -- never; anucanti -- lament; panditah -- the learned.

] Zm\p] Z AA° w:
{i o`Khm\phmNp{i o`Khm³] dª p;Xzwp\c,Ati mNy m³pZpxJnt; -m`hñ; pth-ñ;A\zti mNxpZpxJn; p ¶p;{} Ú mhmZm³Npñrthl nl fpsShmj nt\bpw;`m j tkp\o] dbp¶p;KXmkq³p[] mW³t] mbhsc; p dñ`pw;AKXmkq³Np{} mW³t] mbrñññm`hsc; pd n`pw;] P nXmxpAdñhpñhñ;\A\pti mN`ñpZpxJn j p¶ññ

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

{i o`Khm³] d^a p: \o ZpxJn_i m\hl mi an^{Am}-
hsc_i pdnⁱ v ZpxJn_i p[¶]lp U m\nl fpsS coXnbⁿÃ
kwkmcn_i pl b^{pw} sN₂p[¶]lp U m\nl Ä {} mW³
t] mbhsc_i pdnⁱ pw {} mW³ t] mbⁿkn^{Am}- hsc
i pdnⁱ pw ZpxJn_i p[¶]ln^Ã



SANSKRIT

*na tv evâham jâtu nâsam
na tvam neme janâdhipâh
na caiva na bhavisyâmah
sarve vayam atah param*

\ tXzhml w PmXp \mkw
\ Xzw t\ta P\m[n] mx
\ ssNh \ `h_{ij} ymax
k^Ãth hbaXx] cw

WORD FOR WORD

] Zm\p] Z A^o w:

na -- never; tu -- but; eva -- certainly; aham -- I; jatu -- at any time; na -- did not; asam -- exist; na - not; tvam -- you; na -- not; ime -- all these; janadhipah -- kings; na -- never; ca -- also; eva -- certainly; na -- not; bhavisyamah -- shall exist; sarve vayam -- all of us; atah param -- hereafter.

PmXp^bHcn_i epw; \Bkw(CXn)Xp\GhpC^ÃmXrcp
¶ⁿkn^Ã;Xzwp\obpw; \ (BkwCXn)\pC^ÃmXrcp¶ⁿkn^Ã
Cta P\m[n] mxp(bp² j f⁻ nep^Ã) Cu cmPm_i
· msc^Ãmhcpw; (\Bk³CXn)\pC^ÃmXrcp¶ⁿkn^Ã;
hbwk^Ãt^Ãep\msa^Ãmhcpw; AXx] cw^bCXn\pt
i j w; \ `h_{ij} ymax(CXn)N\Ghp`mhnl me⁻ nepan
ÃmsXbmhpl bn^Ã

TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

Rm³ Hcn_i epw C^ÃmXrcp¶ⁿkn^Ã \obpw
C^ÃmXrcp¶ⁿkn^Ã Cu cmPm_i · mcpw C^ÃmXrcp¶ⁿkn^Ã
C\i taenepw \mw F^Ãmhcpw, Bcpw Xs¶ C^Ãm
Xmhpl bpan^Ã

*dehino 'smin yathâ dehe
kaumâram yauvanam jarâ
tathâ dehântara-prâptir
dhîras tatra na muhyati*

tZl nt\m/kian³ bYm tZtl
I uamcw buh\w Pcm
XYm tZl m'c {} m] Wkx
[ocKWX \ apl yXn

WORD FOR WORD

] Zm\p] Z AA° w:

dehinah -- of the embodied; asmin -- in this; yatha -- as; dehe -- in the body; kaumaram -- boyhood; yauvanam -- youth; jara -- old age; tatha -- similarly; deha-antara -- of transference of the body; praptih -- achievement; dhira -- the sober; tatra -- thereupon; na -- never; muhyati -- is deluded.

tZl n\XptZl ni v Akian³tZtl pCutZl - nÂ;
I uamcwp_meyhpw; buh\wpbuh\hpw; PcmphmÂ
z I yhpw; bYmpF {} I mctam; XYmpA {} I mcw
Xs¶|bmWv tZl m'c {} m] Wkx A\ytZl s- {} m
] ni Â; X{XpBØnXni v [ocxp[oc\mbh³;
\apl yXrptamI s- {} m] ni p¶|nÂ

TRANSLATION

A\zbw

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

tZl m`ram\nbmb Pdh\i Cu tZl - nÂ GXp
{ I mcantWm I uamchpw buh\hpw Pcbpw,
A {} I mcw Xs¶| BWv A\ytZl {} m] Wkx; pw
AXnÂ [oc³(_p²ram³)] cr{ anj p¶|nÂ

SANSKRIT

*mâtrâ-sparsâs tu kaunteya
sîtosna-sukha-dukhâ-dâh
âgamâpâyino 'nityâs
tâms titikâsava bhârata*

am{Xmkv} Ai mkWp I ut' b!
i otXmj WKpJZpxJZmx
BKam] mbnt\m \nXyx
Xmwk\XnXnE kz`mcX!

WORD FOR WORD

] Zm\p] Z AA° w:

matra-sparsah -- sensory perception; tu -- only; kaunteya -- O son of Kuntî; sita -- winter; usna -- summer; sukha -- happiness; dukha -- and pain; dah -- giving; agama -- appearing; apayinah -- disappearing; anityah -- nonpermanent; tan -- all of them; titikâsava -- just try to tolerate; bhârata -- O descendant of the Bharata dynasty.

tI I ut' b{pAÂtbml p' o} p{Xm; am{Xmkv} Ai mxX
p{C{µnbSÄj p hnj bStfmSpff kw_Öw;
i otXmj WKpJZpxJZmxpi oXw, Dj Ww, kpJw, ZpxJw
ChsbD-mj p¶|hbpw; BKam] mbn\Xphcpl bpw
t] mhpl bpw sNbWpsl m-rcni; p¶|hbpw;
A\nXymxp\nXySfÂm- hbpw BI p¶|p;
(AXx)pBbXpsl m-vXm³pBi otXmj WmZnl sf
tI `mcXpAÂtbm `mcX; XnXnE kzkI ni`mepw.

TRANSLATION

A\zbw

O son of Kuntî, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

tI AÄÖp\!C{µnbSÄj v hnj bStfmSpÄ
_ÖSfml s«, i oXw, Dj Ww, kpJw, ZpxJw Ch
D-mj p¶|hbpw h¶|pw t] mbparrni; p¶|hbpw
A\nXySfpaml p¶|p AÂtbm AÄÖp\! Ahsb
\o kI ni`mepw

SANSKRIT

*yam hi na vyathayanty ete
purusam purusarsabha
sama-dukhâ-sukham dhîram
so 'mrtatvâya kalpate*

bw I n \ hyYbt' ytXm;] pcpj w] pcpj Aj '!
kaZpxJkpJw [ocw; tkm arXXzmb I ev] tX

WORD FOR WORD

] Zm\p] Z AA° w:

yam -- one to whom; hi -- certainly; na -- never; vyathayanti -- are distressing; ete -- all these; purusam -- to a person; purusa-rsabha -- O best among men; sama -- unaltered; dukkha -- in distress; sukham -- and happiness; dhiram -- patient; sah -- he; amrtatvaya -- for liberation; kalpate -- is considered eligible

tI] pcpj Aj `pAAtbm] pcpj t{i j vT; GtXmp Gh;kaZpxJKpJwpkPJZpxJSsfkaambnhrnNmcn ; p]h\pw; [ocwphnthl nlpamb; bw] pcpj wp bmsXmcp] pcpj s\; \hyYb`rphyk\`n; ni p]nA tbn;kxpAh³; AarXXzmbptamE`n\vl ev] tXl rptbmkylml p]p

TRANSLATION

A\zbw

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

tI] pcpj t{i j vT! Ch(C{mnbhrij b_ÔSÄ) kpJZpxJSsf Xpeyambn l pcp]h\pw [oc\pamb GsXmcp] pcpj s\ ZpxJn; ni p]nA tbn Ah³ AarXXz`n\vl tbnky\mbn`ocp]p

SANSKRIT

16

*nāsato vidyate bhāvo
nābhāvo vidyate satah
ubhayor api drsto 'ntas
tv anayos tattva-darsibhih*

\mk tXm hrZytX`mthm; \m`mthm hrZytX kXx D`tbmc] n Zrj tSm`x; Xz\`tbmk\X`zZAi n`n

WORD FOR WORD

] Zm\p] Z AA° w:

na -- never; asatah -- of the nonexistent; vidyate -- there is; bhavah -- endurance; na -- never; abhavah -- changing quality; vidyate -- there is; satah -- of the eternal; ubhayoh -- of the two; api -- verily; drstah -- observed; antah -- conclusion; tu -- indeed; anayoh -- of them; tattva -- of the truth; darsibhih -- by the seers.

AKXxpCĀm`Xn\vl`mhxpD-v F] `mhw; \hrZytXpAdnbs, Sp]nA; kXxpDĀXn\vl A`mhx pCĀmbva; \hrZytXpAdnbs, Sp]nA; A`x Xpp\`nY bw; X`zZAi n`nXpX`zs`Adnbs, Sp]hcmĀ; Zrj bxpAdnbs, «nkp-v

TRANSLATION

A\zbw

Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

AK`n\vl (CĀm`Xn\vl) D-v F] AhØbnĀ DĀ`n\vl CĀmbva F] AhØbpanĀ Cu c-rsâbpx \nAWbw (] camĀ° ØnXn) BI s« X`zZAi nl fmĀ Adnbs, «p-v

SANSKRIT

17

*avināsi tu tad viddhi
yena sarvam idam tatam
vināsam avyayasyāsyā
na kascit kartum arhati*

Ahn\mi n Xp XZm² n; tb\ kAhanZw XXw hn\mi ahybkymky; \ I Y`nXv I Ā`paĀI Xn

WORD FOR WORD

] Zm\p] Z AA° w:

avinasi -- imperishable; tu -- but; tat -- that; viddhi -- know it; yena -- by whom; sarvam -- all of the body; idam -- this; tatam -- pervaded; vinasam -- destruction; avyayasya -- of the imperishable; asya -- of it; na kascit -- no one; kartum -- to do; arhati -- is able.

CZw kĀEwpCsXĀmw; tb\pGXp hk\kphn\mĀ; XXwphym] ni s, «ncnj p]p]thm; XXv XppAXv BI s«;Ahn\mi rp\mi anĀm`XmsW]vhr²rpAdn^a mepw;AhybkjAkyp\mi anĀm`CXn\p; hn\mi wl Ā`pwp\mi s`sN;phm³; I Y`nXp Hcph\pw; \ AĀI XrpI gnbp]nĀ.

TRANSLATION

A\zbw

That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

bmsXm]n\mĀ CsXĀmw hym] ni s, «ncnj p]p]thm AXml s« hn\mi anĀm`sX]v Adn^a mepw \mi cl nXamb AXn\p \mi s`sN; m³ Hcph\pw i à \ml p]nĀ

*antavanta ime dehā
nityasyoktāh sarīrinah
anāsino prameyasya
tasmād yudhyasva bhārata*

A´h´ Cta tZl x; \nXytkymà x i cccnVWx
A\mi mt\m {} tabky; XKvamZyp² ykz `mcX!

WORD FOR WORD

] Zm\p] Z AA° w:

anta-vantah -- perishable; ime -- all these; dehah -- material bodies nityasya -- eternal in existence; uktah -- are said; saririnah -- of the embodied soul; anasinah -- never to be destroyed; aprameyasya -- immeasurable; tasmāt -- therefore; yudhyasva -- fight; bhārata -- O descendant of Bharata.

tl `mcXpAĀtbnmĀĀÖp\; \n´ykyp\nXy\mbpw;
A\mi n\xp\mi anĀm´ h\mbpw; A{} tabky
{] XyE mZtp{] amWŠsf sj m-v Adnbnm³
I gnbm´ Xpambrcn; p¶]; i cccnVWxptZl t´ mSp
I qSnbh\mb B Bβmhrsā; Cta tZl mxpCu
tZl ŠĀ; A´h´x Dā mxpAhkm\apĀhbm
sW¶p] dbs, Sp¶p; XKvamXpAXn\mĀ;
bp² ykzbp² w sNbnXmepw

TRANSLATION

A\zbw

The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.

\nXy\pw \mi cl nX\pw Adnbs, Sm³
I gnbm´ h\pamb i ccc´ nĀ hĀ´ n; p¶]
Bβmhrsā Cu tZl ŠĀ Ahkm\apĀhsb¶v
] dbs, Sp¶p, AXpsl m-v tl AĀPp\, bp² w
sNbnXp sl mĀpl

SANSKRIT

*ya enam veti hantāram
yas cainam manyate hatam
ubhau tau na vijānīto
nāyam hanti na hanyate*

b G\w th´ n I ´mcw;
bssY´\w a\ytX I Xw
D´u Xu \ hnPm\otXm
\mbw I ´n \ I \ytX

WORD FOR WORD

] Zm\p] Z AA° w:

yah -- anyone who; enam -- this; veti -- knows; hantāram -- the killer; yah -- anyone who; ca -- also; enam -- this; manyate -- thinks; hatam -- killed; ubhau -- both; tau -- they; na -- never; vijānitah -- are in knowledge; na -- never; ayam -- this; hanti -- kills; na -- nor; hanyate -- is killed.

bxpGh³; G\wpCXns\; I ´mcwpsl mĀp¶]h
\mbn; th´ rpAdnbp¶]pthm; I Xwpsl mĀs, «h
\mbn; a\ytXpAdnbp¶]pthm; Xu D´upAhĀ
c-pt] cpw \ hnPm\oXxpKXyw Adnbp¶]nĀ;
AbwpCh³; \ I ´rpBscbpw sl mĀp¶]nĀ; \
I \ytX NpBcmepw sl mĀs, Sp¶]nĀ

TRANSLATION

A\zbw

Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

GsXmcp³ Chs\ (Bβmhrs\)
sl mĀp¶]hs\¶v Adnbp¶]pthm GsXmcp³
Chs\ sl mĀs, «h\mbn I cpXp¶]pthm B
c-pt] cpw(hmk\Xhw) Adnbp¶]nĀ ChĀ
sl mĀp¶]nĀ, sl mĀs, Sp¶]panĀ.

SANSKRIT

*na jāyate mriyate vā kadācin
nāyam bhūtā bhavitā vā na bhūyah
ajo nityah sāsvaro 'yam purāno
na hanyate hanyamāne sarīre*

\ PmbtX {abtX hm I ZmNnXv
\mbw `pXzm `hnXm hm \ `pbx
AtPm \nXyx i mi ztXmbw] qcmVWx
\ I \ytX I \yam\ i cotc

WORD FOR WORD

] Zm\p] Z AA° w:

na -- never; jayate -- takes birth; mriyate -- dies; va -- either; kadacit -- at any time (past, present or future); na -- never; ayam -- this; bhutva -- having come into being; bhavita -- will come to be; va -- or; na -- not; bhuyah -- or is again coming to be; ajah -- unborn; nityah -- eternal; sasvatah -- permanent; ayam -- this; puranah -- the oldest; na -- never; hanyate -- is killed; hanyamane -- being killed; sarire -- the body.

AbwpCh³; i cotcptZI w;l \yamt\psl mAs₃ Spt¼mÄ; I ZmNnXpHcnj epw; \I \ytXpsl mAs₃ Sp¶nÄ; \PmbtXpP\ñj p¶nÄ ;\{anbtX hmpacn i p¶XpanÄ; `qXzmpD—mbnkp`qbxp] ns¶; `hnXm hm\p`hñj p¶XpanÄ; bkæmXpF`psl ms—¶mÄ; AbwpCh³; APxpP. anÄm`h\pw; \ñXyp\mi aäh\pw; i mi zXpHtchn[ambnknj p¶h\pw;] pcmWxpap¼pXs¶ DÄh\pamWv

TRANSLATION

A\zbow

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

Ch³ (Bßmhj) Hcnj epw P\ñj p¶panÄ, acñj p¶panÄ Ch³ D—mbnkp] ns¶ CÄXmj p¶panÄ P. cl ñX\pw \ñXy\pw i mi zX\pw] t— DÄh\p amb Ch³ i cocw I \ñj s₃ Spt¼mgpw I \ñj s₃ Sp¶nÄ

SANSKRIT

21

*vedāvināsinam nityam
ya enam ajam avyayam
katham sa purusah pārtha
kam ghātayati hanti kam*

thZmhn\mi ñ\w \ñXyw; b G\laPahybw I Yw k] pcpj x] mÄY!; I w LmXbXn I `ñ I w?

WORD FOR WORD

] Zm\p] Z AA° w:

veda -- knows; avinasinam -- indestructible; nityam -- always existing; yah -- one who; enam -- this (soul); ajam -- unborn; avyayam -- immutable; katham -- how; sah -- that; purusah -- person; Pārtha-- O Pārtha(Arjuna); kam -- whom; ghatayati -- causes to hurt; hanti -- kills; kam -- whom.

tI] mÄ° pAAÄtbmAAÖp\; bxpGh³; G\wp CXns\; \ñXywp\ñXy\mbpw; Ahybwp£ banÄm`h\pw; APwpP. anÄm`h\pw; Ahn\m i ñ\wp\mi anÄm`h\mbpw; thZpAdnbp¶pthm; kxpAh³;I wpBsc;I YwpF §s\;I `rpsl mÄp¶p;I wpBsc; LmXbXrpsl mÄñj p¶p

TRANSLATION

A\zbow

O Pārtha, how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill?

tI AAÖp\! bmsXmcp³ Ch³ (Bßmhñs\)\mi anÄm`h\mbpw F¶papÄh\mbpw P. cl ñ X\pw £ abnÄm`h\mbpw Adnbp¶p B] pcpj ³ (AbmÄ) Bsc sl mÄp¶p Bsc F §s\ sl mÄñj p¶p

SANSKRIT

22

*vāsāmsi jīrnāni yathā vihāya
navāni grhnāti narah 'parāni
tathā sarīrāni vihāya jīrnāny
anyāni samyāti navāni dehī*

hmkmwkn PaÄWm\ñ bYm hnl mb \hm\ñ Krl WmXn \tcm] cmWñ XYm i cocmWñ hnl mb PaÄWmp \y\ym\ñ kwbmXn \hm\ñ tZI o

WORD FOR WORD

] Zm\p] Z AA° w:

vasamsi -- garments; jirnani -- old and worn out; yatha -- just as; vihaya -- giving up; navani -- new garments; grhnati -- does accept; narah -- a man; aparani -- others; tatha -- in the same way; sarirani -- bodies; vihaya -- giving up; jirnani -- old and useless; anyani -- different; samyati -- verily accepts; navani -- new sets; dehi -- the embodied.

\cxpa\pj y³;bYmpF {] I mcw; PaÄ®m\ñp] gb; hmkmwkrphk(X§sf;hnl mbpDt] £ n`v\hm\ñ] pXnb;A] cmWrpthsd;Krl WmXrpKzol cnj ¶p thm;XYmpA{] I mcwXs¶;tZI qptZI t`mSpI qSn bBßmhñPaÄ®m\ñpPaÄ®§fmb;i cocmWrpI coc§sf;hnl mbpDt] £ n`v \hm\ñp] pXnb Xmb; A\ym\ñpthsd; kwbmXrp{] m] ñj p¶p.

TRANSLATION

A\zbw

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

a\pj y³ F { } I mcw PoAWhk{XSÄ Dt} £ n' v
 thsd] pXnbhkzol cni; p¶p¶thm A{ } I mcw tZI n
 (tZI m' ram\mbomb Bßmh) PoA® i cacSÄ
 Dt} £ n' v] pXnb thsd(i cacSsf)
 { } m] ni; p¶p

SANSKRIT

23

*nainam chindanti sastrâni
 nainam dahati pâvakah
 na cainam kledayanty âpo
 na sosayati mârutah*

ss\w Orµ´ n i k{XmWn
 ss\w ZI Xn] mhl x
 \ ssN\w tÇZb´ ymt] m
 \ ti mj bXn amcpXx

WORD FOR WORD

] Zm\p] Z AA° w:

na -- never; enam -- this soul; chindanti -- can cut to pieces; sastrani -- weapons; na -- never; enam -- this soul; dahati -- burns; pavakah -- fire; na -- never; ca -- also; enam -- this soul; kledayanti -- moistens; apah -- water; na -- never; sosayati -- dries; marutah --wind.

i mk{XmWrpBbp[SÄ;G\wpChs\ (Bßmh
 s\); \ Orµ´ rpshe«rapdñ; p¶¶nÄ;] mhl xpAán;
 G\wpChs\; \ ZI XrpZI n, ni; p¶¶panÄ;
 B] xpPew; \ tÇZb´ rpb\vb; p¶¶nÄ;
 amcpXxphmbp; \ ti mj bXrpti mj n, ni; p¶¶nÄ.

TRANSLATION

A\zbw

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

Chs\ (Bßmhhs\) Bbp[SÄ tOZni p¶¶nÄ
 Chs\ Aán ZI n, ni; p¶¶nÄ Chs\ Pew
 \vb; p¶¶nÄ hmbp ti mj n, ni; p¶¶panÄ.

SANSKRIT

24

*acchedyo 'yam adâhyo 'yam
 akledyo 'sosya eva ca
 nityah sarva-gatah sthânur
 acalo 'yam sanâtanah*

AtÑtZymbaZmtl ymbw; AtÇtZymti mj y Gh N
 \nXyx kÄhKXxØmVpx; ANtembw k\mX\X

WORD FOR WORD

] Zm\p] Z AA° w:

acchedyah -- unbreakable; ayam -- this soul; adahyah -- unable to be burned; ayam -- this soul; akledyah -- insoluble; asosyah -- not able to be dried; eva -- certainly; ca -- and; nityah -- everlasting; sarva-gatah -- all-pervading; sthanuh -- unchangeable; acalah -- immovable; ayam -- this soul; sanatanah -- eternally the same.

AbwpCuBßmhv AtÑZyxpTOZni; s, S- i h
 \Ä; AbwpCh³; AZml ybZI n, ni; - i h\Ä;
 AtÇZyxp{Zhn, ni; - i h\paÄ; AbwpCuBßmhv
 \nXyx\p\pw; kÄEKXxpF S pwhym] n' rcni; p¶¶
 h\pw; ØmVpxpØrc k' mhapaÄh\pw; ANexpNen
 i m- h\pw; k\mX\xpA\mZnbombh\pw BWv

TRANSLATION

A\zbw

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting; present everywhere, unchangeable, immovable and eternally the same.

Ch³ tOZni; s, Sm³ I gnbm- h\pw Ch³
 ZI n, ni; s, Sm³I gnbm- h\pw \vb; s, Smt\m
 DWi; s, Smt\m I gnbm- h\pat{X Ch³
 \nXy\pw kÄEhym] nlpw Ørc\pw
 Cf; anÄm- h\pw I memXoX\pamWv

SANSKRIT

25

*avyakto 'yam acintyo 'yam
 avikâryo 'yam ucyate
 tasmâd evam viditvainam
 nânosocitum arhas*

Ahytâ mbaNmt´ ymbw; Ahnl mtcymbapNytX
 XKæmtZhw hnZrssXz\w; \m\pti mNnXpaAI kn

WORD FOR WORD

] Zm\p] Z AA° w:

avyaktah -- invisible; ayam -- this soul; acintyah -- inconceivable; ayam -- this soul; avikaryah -- unchangeable; ayam -- this soul; ucyate -- is said; tasmāt -- therefore; evam -- like this; viditva -- knowing it well; enam -- this soul; na -- do not; anusocitum -- to lament; arhasi -- you deserve.

AbwþCh³(Bßmh); Ahyà xpAhyà \mVv
AbwþCh³; ANn´yxpNn´n; s, S´; h\Ä;
AbwþCh³; Ahnl mcypþhnl mcwk`hn; ¶h
\Ä; DNytXpF ¶pAdnbs, Sp¶p;XkæmXpAXp
sl m-v GhwþC{] I mcw;G\wþCuBßmhrl;
hnZnXzmpAdn^a nkV A\pti mNnXpwþhyk\ñ; p¶
Xn\l \ AÄI krp\o AÄI \Ä.

TRANSLATION

A\zbow

It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.

Ch³ (Bßmh) Ahyà s\¶pw ANn´ys\¶pw
AhnL mcys\¶pw] dbs, Sp¶p Bßmhrl
C{] I mcw Adn^a nkV ZpxJñ; p¶Xn\l \o AÄI \Ä

SANSKRIT

26

*atha cainam nitya-jātam
nityam vā manyase mrtam
tathāpi tvam mahā-bāho
nainam socitum arhas*

AY ssN\w \ñXyPmXw; \ñXyw hm a\ytk arXw
XYm] n Xzw al m_mtI m; ss\hw ti mNnXpaÄI kn

WORD FOR WORD

] Zm\p] Z AA° w:

atha -- if, however; ca -- also; enam -- this soul; nitya-jatam -- always born; nityam -- forever; va -- either; manyase -- you so think; mrtam -- dead; tatha api -- still; tvam -- you; maha-baho -- O mighty-armed one; na -- never; enam -- about the soul; socitum -- to lament; arhasi -- deserve.

G\wþCuBßmhrl; \ñXyPmXwþF Ämbt, mgpw
P\ñ; p¶Xmbpw; \ñXyw arXw hmpF t, mgpw
acñ; p¶Xmbpw; AY N a\ytkþ\o a\Ênem; p
¶psh; nÄ; XYm] n BpØnXnbnÄt, mepw; tI
al m_mtI mpAÄtbn hcym\mb AÄÖp\; Xzw
Ghwþ\o C{] I mcw; \ ti mNnXpw AÄI krp
hyk\ñ; phm³ AÄI \Ä.

TRANSLATION

A\zbow

If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed.

AsÄ; nÄ Bßmhrl F ¶pw P\ñ; p¶h\mbpw
F ¶pw acñ; p¶hmbpw \o hnNmcñ; p¶psh; nÄ
t] mepw al m_mtI phmb AÄÖp\! \o C{] I mcw
hyk\ñ; m³ AÄI \Ä

SANSKRIT

27

*jātasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmād aparihārye'rthe
na tvam socitum arhasi*

PmXky I n { [pthm arXypx; { [phw P. arXky N
XkæmZ] cñl mtcyÄtY; \ {Xw ti mNnXpaÄI kn

WORD FOR WORD

] Zm\p] Z AA° w:

jatasya -- of one who has taken his birth; hi -- certainly; dhruvah -- a fact; mrtyuh -- death; dhruvam -- it is also a fact; janma -- birth; mrtasya -- of the dead; ca -- also; tasmāt -- therefore; apariharye -- of that which is unavoidable; arthe -- in the matter; na -- do not; tvam -- you; socitum -- to lament; arhasi -- deserve.

PmXkyþP\ñ´h\ arXypþacVw; { [phx
I rp\ñÝ bw Xs¶; arXkyþacñ´h\ P.
NþP. hpw; { [phwþ\ñÝ bw; XkæmXpAXn\mÄ;
A] cñl mtcy AÄt° þ] cñl cñ; m\mhñ Cu
I mcy´nÄ; Xzwþ\o; ti mNnXpw
AÄI krpþhyk\nt; -XnÄ.

TRANSLATION

A\zbow

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

Fs´¶mÄ, P\ñ´h\p acVw XnÄ´bmVv
acñ´h\p P\hpw \ñÝ bw Xs¶ AXn\mÄ
] cñl mcanÄm´Xmb I mcy´nÄ \o ZpxJñ; m³
AÄI \Ä (ZpxJnt; -XnÄ)

avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

Ahyà mZò\`n`qXm\`n
hyà a[y\`m\`n`mcX.
Ahyà \n[\`mt\`yh
X{X I m] cmtZh\`m.

WORD FOR WORD

] Zm\p] Z AÀ° w:

avyakta-adini -- in the beginning unmanifested;
bhutani -- all that are created; vyakta --
manifested; madhyani -- in the middle; bhārata -- O
descendant of Bharata; avyakta -- nonmanifested;
nidhanani -- when vanquished; eva -- it is all like
that; tatra -- therefore; ka -- what; paridevana --
lamentation.

`qXm\`pi cocSÄ; Ahyà mZò\`pambbnĀ \n\`v
D-mbhbml p\`p; hyà a[y\`m\`n\`pa[y\`l me` nĀ
am(Xw hyānKXamb; Ahyà m\`n[\`m\`n
GhpambbnĀ` s\` ebni; pl bpw sN\`p\`p;
X{XpCu hnj b` nĀ; I m] cmtZh\`mpF` mWv
hyk\`ni; m\`pĀXv

TRANSLATION

A\zbow

All created beings are unmanifest in their
beginning, manifest in their interim state, and
unmanifest again when annihilated. So what need is
there for lamentation?

tl AĀP\! Pohnl Ä hyà aĀm` BZntbmSp
l qSnhbhbpw hyà amb a[yt` mSpI qSnhbhbpw
Ahyà` nĀ ebni; p\`hbpw Xs\` AXnĀ
F` n\`p hre] ni p\`p?

SANSKRIT

āscaryavat pasyati kascid enam
āscaryavad vadati tathaiva cānyah.
āscaryavac cainam anyah srnoti
srutvāpy enam veda na caiva kascit

BÝ cyhXv] i yXn I Ý mtZ\w
BÝ NcyhZzXn XssYh Nm\yx
BÝ cyhss` \a\yx i rtWmXn
{i pXzmt] y\w thZ \ ssNh I Ý nXv

WORD FOR WORD

] Zm\p] Z AÀ° w:

ascarya-vat -- as amazing; pasyati -- sees; kascit --
someone; enam -- this soul; ascarya-vat -- as
amazing; vadati -- speaks of; tatha -- thus; eva --
certainly; ca -- also; anyah -- another; ascarya-vat --
similarly amazing; ca -- also; enam -- this soul;
anyah -- another; srnoti -- hears of; srutva -- having
heard; api -- even; enam -- this soul; veda -- knows;
na -- never; ca -- and; eva -- certainly; kascit --
someone.

I Ý nXpHcph³; G\wpCu Bβmhrs\;
BÝ cyhXpBÝ cyhK\psh\ t] mse;] i yXp
l mWp\p; XYm Gh NpA{] l mcw Xs\; A\yxp
asāmcph³; G\wp Cu Bβmhrs\; BÝ cyhXp
BÝ cyhK\pt] mse; hZ\p] dbp\p; A\yxp
thsdmcp³; i rtWmXn Nptl Ä; pl bpw
sN\`p\`p; {i pXzm A] n Nptl «mepw (I - mepw,
] d^a mepw); I Ý nXpBcpw

TRANSLATION

A\zbow

Some look on the soul as amazing, some describe
him as amazing, and some hear of him as amazing,
while others, even after hearing about him, cannot
understand him at all.

Hcph³ Chs\ (Bβmhrs\) BÝ cysa\ t] mse
l mWp\p A{] l mcw Xs\ A\yĀ BÝ cysa\
t] mse] dbp\p thsd NreĀ Bβmhrs\; pdn`v
BÝ cysa\ t] mse tl Ä; pl bpw sN\`p\`p
tl «n\`pw Hcmf\pw Cu Bβmhrs\ Adnbp\`nĀXs\

SANSKRIT

dehī nityam avadhyo 'yam
dehe sarvasya bhārata
tasmāt sarvāni bhūtāni
na tvam socitum arhasi

tZl o \n\Xyaht [ymbw
tZtl kĀhky`mcXx
Xk\amXv kĀhmWn`qXm\`n
\ {Xw ti mNnXpaĀl kn

WORD FOR WORD

] Zm\p] Z AA° w:

dehi -- the owner of the material body; nityam -- eternally; avadhyah -- cannot be killed; ayam -- this soul; dehe -- in the body; sarvasya -- of everyone; bharata -- O descendant of Bharata; tasmat -- therefore; sarvani -- all; bhutani -- living entities (that are born); na -- never; tvam -- you; socitum -- to lament; arhasi -- deserve.

tI `mcXpAAtbm AAÖp\; kÄÆkybF Ämhcp sSbpw; tZtI ptZI - repÄ; Abw tZI rpCu PohmBmhv \nXywpF Ämbit] mgpw; Ah [yxp\i n , nj m\mhm- Xmbn Xs¶ ØnXn sNçp¶¶; XKæmXpAXpsI m-v Xzwp\æ; kÄEmWn `qXm\rb Hcp [] mWrsbj pdn' pw ti mNnXpw \ AÄI krp hyk\ , m³ AÄI \Ä.

TRANSLATION

A\zbw

O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

tI `cXhwi P\mb AAPp\! F ÄmhcpsSbpw tZI - repÄ Cu PohmBmhv F Ämbit] mgpw \i n , nj m\mhm- Xmbn Xs¶ ØnXn sNçp¶¶ AXn \mÄ Hcp Pohrsbj p dn' pw \o hyk\ , nj p¶¶Xn\ v AÄI \Ä (hyk\ , nj m³] mSnÄ)

SANSKRIT

31

*svadharmam api cāveksya
na vikampitum arhasi
dharmyāddhi yuddhāc chreyo 'nyat
kshatriyasya na vidyate*

kz[A½] n NmthE y
\ hnl ¼nXpaÄI kn
[Äaym² n bp² mXv t(i tbm\yXv
E {Xnbky \ hrZytX

WORD FOR WORD

] Zm\p] Z AA° w:

sva-dharmam -- one's own religious principles; api -- also; ca -- indeed; aveksya -- considering; na -- never; vikampitum -- to hesitate; arhasi -- you deserve; dharmyat -- for religious principles; hi -- indeed; yuddhat -- than fighting; sreyah -- better engagement; anyat -- any other; kshatriyasya -- of the kshatriya; na -- does not; vidyate -- exist.

kz[A½wpkz[A½s- ;AthE yA] nNpt\mj nbm epw; hnl w] nXpwp`bs , Sp¶¶Xn\ v \ AÄI krp\o AÄI \Ä; E {Xnbky E {Xnb¶¶v [Ä½ymXlbp² mXv p[Ä½yambbp² t- ; mÄ; A\yXt(i bxp(t(i bkv l camb asäm¶¶v\ hrZytX l rpCÄXs¶¶

TRANSLATION

A\zbw

Considering your specific duty as a Kshatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

kz[Äas- t\mj nbnkmbmepw, \o N©es , Sm³] mSnÄ F s' ¶¶mÄ, E {Xnb¶¶v [Äabp² s- ; mÄ t(i bkv l cambn asäm¶¶nÄ

SANSKRIT

32

*yadrcchayā copapannam
svarga-dvāram apāvrtam
sukhinah ksatriyāh pārtha
labhante yuddham idrsam*

bZrÑbm tNm]] ¶¶w; kzÄKZmca] mhrXw
kpJn\X E {Xnbmx] mAY; e` t´ bp² auzri w

WORD FOR WORD

] Zm\p] Z AA° w:

yadrcchaya -- by its own accord; ca -- also; upapannam -- arrived at svarga -- of the heavenly planets; dvaram -- door; apavrtam -- wide open; sukhinah -- very happy; kshatriyah -- the members of the royal order; Prithā-- O son of Prithā; labhante -- do achieve; yuddham -- war; idrsam -- like this.

] mA° pAAtbm] mA° ; (tb) E {Xnbmxp(GXp) E {Xnb· mAj v bZrÑmpD]] ¶¶w bmZrÑnl ambn h¶¶p tNÄ¶¶Xpw; A] mhrXwpXpd¶¶pl rSj p¶¶; kzÄKZmca NpkzÄæ- nte; pÄ hmXrepamb; CuZri w bp² wpCŞs\bpÄ bp² s- ; e` t´ pe` nj p¶¶pthm; tX kpJn\X `h´ rpAhÄ kpJnl fml p¶¶p.

TRANSLATION

A\zbw

O Prithā, happy are the kshatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

AAtbm AAPp\! bmZrÑnl ambn h¶¶p tNÄ¶¶Xpw Xpd¶¶ kzÄKhmXrepamb C[] l mcapÄ bp² w `mKyh· mcmb E {Xnb· mAj e` nj p¶¶pÄp.

*atha cet tvam imam dharmyam
sangrāmam na karisyasi
tatah sva-dharmam kīrtim ca
hitvā pāpam avāpsyasi*

AYtNXv Xzaraw [Aayw
kw{Kmaw \ I cnj ykn
XXx kz [Aaw I oA- nw N
I nXzm] m] ahm] kykn

WORD FOR WORD

] Zm\p] Z AA° w:

atha--therefore; cet--if; tvam--you; imam--this; dharmyam--as a religious duty; sangramam--fighting; na--do not; karisyasi--perform; tatah--then; sva-dharmam--your religious duty; kirtim--reputation; ca--also; hitva--losing; papam--sinful reaction; avapsyasi--will gain.

AYpF ¶mĀ; Xzwp\o; [A½ywp [A½yamb; Caw
kw{KmawpCubp² s- ; \ I cnj ykntNXpsN½p¶n
Ā F ; nĀ; XXxpAXn\mĀ; kz [A½wp I oA- nw N
kz [A½s- bpw I oA- rsbbpw; I nXzmpDt] E n
" rkv] m] wp] m] s- ; Ahm] kkykrp\o [] m] ni pw

TRANSLATION

A\zbow

If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

C\o, [Aayamb Cu bp² w \o sN½pl brsĀ; nĀ
AXp \ran- w kz [Aahpw I oA- nlpw shSrᵃ rkv
\o] m] s- bmrhpw {] m] ni pl

SANSKRIT

*akīrtim cāpi bhūtāni
kathayisyanti te 'vyayām
sambhāvitasya cākīrtir
maranād atiricyate*

AI oA- nw Nm] n `qXm\o
I Ybnj y´ n tXhybmw
kw`mhnXky Nml oA- n
acWmZXrcnNytX

WORD FOR WORD

] Zm\p] Z AA° w:

akirtim -- infamy; ca -- also; api -- over and above; bhutani -- all people; kathayisyanti -- will speak; te -- of you; avyayam -- forever; sambhavitasya -- for a respectable man; ca -- also; akirtih -- ill fame; maranat -- than death; atiricyate -- becomes more.

A] n NpAXn\pw] pdta; `qXm\oP\ŠÄ;
tXp\rsā; Ahybmrwpi mi zXamb; AI oA- nw
NpAI oA- ntbbpw; I Ybnj y´ n] dbpw; kw`m
hnXkyb_ I pam\o; s, «rkvĀh¶y AI oA- nlp
A] I oA- n; acWmXpacWt- ; mĀ; AXrcnNytX
pA [nl ambn `hn; p¶p;

TRANSLATION

A\zbow

People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

I qSmsX, P\ŠÄ \rsā \i ni m- Zpj vl oA- n
] dᵃ p] c- pw _ I pam\o\ v Zpj vl oA- n
acWs- ; mĀ I hrᵃ XmWtĀm

SANSKRIT

*bhayād ranād uparatam
mamsyante tvām mahā-rathāh
yesām ca tvam bahu-mato
bhūtvā yāsyasi lāghavam*

`bmZv cWmZp] cXw
awkyt´ Xzw al mcYmx
tbj mw N Xzw _ I patXm
`qXzm bmkykn emLhw

WORD FOR WORD

] Zm\p] Z AA° w:

bhayat -- out of fear; ranat -- from the battlefield; uparatam -- ceased; mamsyante -- they will consider; tvam -- you; mahā-rathāh -- the great generals; yesam -- for whom; ca -- also; tvam -- you; bahu-matah -- in great estimation; bhutva -- having been; yasyasi --you will go; laghavam -- decreased in value.

Xzwp\o;tbj mwpbmsXmcp- Ā; v_ I paXx(A`qxp
_ I pam\o; s, «h\mbrcp¶pthm;tXal mcYmxpB
al mcY- mĀ;Xzmvw\rs¶;`bmXv bwptl Xpmbrcv
cWmXpbp² - nĀ\o¶y D] cXwp] n³herᵃ h
\mbn; awkyt´ phnNmcn; pw; `qXzm NpHcn; Ā
_ I pam\tbmkylmbrkv] rs¶; emLhwplnĒmc
Xsb; bmkykrp\o [] m] ni pw

TRANSLATION

A\zbw

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

\o `bwaqeamWv bp² - nĀ \nrġp] n³herª
sXġv al mcY· mĀ hnrNmcn; pw bmsXmcpHĀ; v \o
_I pam\y\mbn `hn`ncpġp̄thm AhĀ; p \o
\nĒmc\mbn- ocpl bpw sNġpw.

SANSKRIT

36

*avācya-vādāms ca bahūn
vadisanti tavāhitāh
nindantas tava sāmāthyam
tato dukhataram nu kim*

AhmNyhmZmwY _I q³
hZnj y´n Xhml nXmx
\nµ´kĀh kmaĀYyw
XtXm ZpxJXcw \p I nw

WORD FOR WORD

] Zm\p] Z AA° w:

avacya -- unkind; vadan -- fabricated words; ca -- also; bahun -- many; vadisyanti -- will say; tava -- your; ahitah -- enemies; nindantah -- while vilifying; tava -- your; samarthyam -- ability; tatah -- than that; dukha-taram -- more painful; nu -- of course; kim -- what is there.

Xhp\rsā;kmaĀ° ywpkmaĀ° ys- ;\nµ´xp\nµn
..psl m-v_I q³phfsc;AhmNyhmZm³Np] dbp
hm³] mSnĀm- hm; pl sf;hZnj y´r̄p] dbpw; XXx
ZpJXcwpAXrt\; mĀZpxJw;I nw\p̄F´mWpĀXv

TRANSLATION

A\zbw

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

\rsā i {Xp; Ā \rsā kmaĀYys-
\nµn`psl m-v] dbm³ sl mĀcpXm-] eXpw
] dbpl bpw sNġpw AXre[nl w ZpxJsa´p-Ń

SANSKRIT

37

*hato vā prāpsyasi svargam
jitvā vā bhoksyase mahim
tasmād uttistha kaunteya
yuddhāya kṛta-niscayah*

I tXm hm {}] \kykñ kZĀKw
PnXzm hm t`mE ytk al ov
XkĕmZp- nj vT I ut´b
bp² mb I rX \nY bx

WORD FOR WORD

] Zm\p] Z AA° w:

hatah -- being killed; va -- either; prapsyasi -- you gain; svargam -- the heavenly kingdom; jitva -- by conquering; va -- or; bhoksyase -- you enjoy; mahim -- the world; tasmāt -- therefore; uttistha -- get up; kaunteya -- O son of Kuntī; yuddhaya -- to fight; kṛta -- determined; niscayah -- in certainty.

tl I ut´bpĀĀt̄bmĀĀÖp\;I tXmhm p sl mĀ
s, «mĀ; kZĀasw {} m] \kykñp\o kZĀas-
{] m] nj pw;PnXzmhmpPbn`mtem;al owt`mE ytkp
cmPys- A\p`hnj pw; XkĕmXpAXpsl m-vI rX
\nY bxp\nY bw sNbĀh\mbk̄v D- nj vT̄p
F gptġev̄ pl

TRANSLATION

A\zbw

O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.

sl mĀs, «mĀ \o kZĀas- {} m] nj pw
Pbn; bmsW; nĀ cmPys- A\p`hnj mw
AXn\mĀ, ĀĀt̄bm ĀĀÖp\ bp² - n\mbn
\nY bw sNbĀh\mbk̄v F gptġev̄ p

SANSKRIT

38

*sukha-dukkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivam pāpam avāpsyasi*

kpJZp̄tJ ktal rXzm
em`mem`u PbmPbu
XtXm bp² mb bpPykz
ss\hw] m] ahm] \kykñ

WORD FOR WORD

] Zm\p] Z AA° w:

sukha -- happiness; duhkhe -- and distress; same -- in equanimity; krtva -- doing so; labha-alabhau -- both profit and loss; jaya-ajayau -- both victory and defeat; tatah -- thereafter; yuddhaya -- for the sake of fighting; yujyasva -- engage (fight); na -- never; evam -- in this way; papam -- sinful reaction; avapsyasi -- you will gain.

kpJZpxtJpKpJZpxJŠsf;ktapkaambn, l rXzmp sNbW (hnNmcn`y); em`mem`upem`mem`Štfbpbw; PbmPbupPbm] PbŠtfbpbw; kawl rXzmp kaambn hnNmcn`nkV XXxpAXn\pti j w; bp²mbbpPykzpbp²`n\mbns; m-pk¶²\m hpl; GhwpC{] l mcw;] m] wp] m] s` ; \ Ahm] vkykn p \o {] m] n; pl bnĀ

TRANSLATION

A\zbw

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat -- and by so doing you shall never incur sin.

kpJZpxJŠsfbpw em`\j ŠŠsfbpw Pbm] PbŠsfbpw Xpeyam; n hnNmcn`nkV A\`cw bp²`ns\mcpŠpl C{] l mcambmĀ \o] m] s` {] m] n; bnĀ

SANSKRIT

39

*esā te 'bhihitā sānkhye
buddhir yoge tv imām srnu
buddhyā yukto yayā pārtha
karma-bandham prahāsyasi*

Gj m tX`nl nXm kmwtJy
_p²nĀ tbmtK Xznmw i rWp
_p²ym bptā m bbm] mĀ° !
I Āa_Ōw {] l mkykn

WORD FOR WORD

] Zm\p] Z AA° w:

esa -- all this; te -- unto you; abhitha -- described; sankhye -- by analytical study; buddhih -- intelligence; yoge -- in work without fruitive result; tu -- but; imam -- this; srnu- just hear; buddhya -- by intelligence; yukta -- dovetailed; yaya -- by which; Prithā-- O son of Prithā; karma-bandham -- bondage of reaction; prahasyasi -- you can be released from.

tl] mĀ° pAĀtbm AAŌp\; tXp\`n\; v A`nl nXmpD] tZi n; s, «nkpĀ; j mpCXkkmwtJy _p²nkpkmwJyamb_p²nbnWv bbm_p²ymp bmsXmcp_p²ntbmSy bpā xptNĀ¶h\mbmĀ; I Ā½_Ōwpl Ā½_Ōs` ; {] l mkykrp\o Dt] £ n; ptam; XmwlpAŠs\bpĀ; tbmtK Xpb tbmKkw_Ōamb; CamwpCu _p²nsb; i rWppl Ā; pl .

TRANSLATION

A\zbw

Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Prithā, when you act in such knowledge you can free yourself from the bondage of works.

AĀp\! \n\; v D] tZi n; s, « CXv kmwJy`ise Ū m\aml p¶p tbmKhj b`repĀ CXns\`bml s« (Ū m\`s`), tl «p sl mĀpl Cu Ū m\`t` mSp tNĀ¶h\mbmĀ I Āa_Ōs` Dt] £ n; mw

SANSKRIT

40

*nehāhikrama-nāso 'sti
pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt*

t\l m`n{l a\mti mkWn; {] Xyhmtbm \ hnZytX
kzev] a] yky [Āaky; {XmbtX al tXm `bmXv

WORD FOR WORD

] Zm\p] Z AA° w:

na -- there is not; iha -- in this yoga; abhikrama -- in endeavoring; nasah -- loss; asti -- there is; pratyavayah -- diminution; na -- never; vidyate -- there is; su-alpam -- a little; api -- although; asya -- of this; dharmasya -- occupation; trayate -- releases; mahatah -- from very great; bhayat -- danger.

Cl pCu amĀα`nĀ; A`n{l a\mi x \ AkXrpBĀŌn`Xn\p \mi w kw`hn; p¶nĀ; {] XyhmbxpBĀŌn; m\pĀXn\p XSEhpw; \ hnZytXpCĀ; AkY [Ā½kybPohnX`nĀ A\pj vTn; mhp¶ Cu coXnbpss; kzev] w A] rpAev] wt] mepw; al XxphepXmb; `bmXp`b`nĀ \n¶pw; {XmbtXpc£ n; p¶p

TRANSLATION

A\zbow

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

ChrsS Cu I A½tbnK` nA sNbW { } hr` n
 \nj v^eambn`hnj p¶|nA hn] coX^ew D—ml bp
 anA Cu [A½`rsâ Aev] amb BNcWw
 t] mepw hepXmb`b` nA \n¶|p cE nj p¶|p.

SANSKRIT

41

*vyavasâyâtmikâ buddhir
 ekeha kuru-nandana
 bahu-sâkhâ hy anantâs ca
 buddhaya 'vyavasâyinâm*

hyhkmbmbanl m _q²mx; Gtl I I pcp\µ\
 _I pi mJm I y\`mY; _p²tbmhyhkmbri\mw

WORD FOR WORD

] Zm\p] Z AA° w:

vyavasaya-atmika -- resolute in Krishna consciousness; buddhih -- intelligence; eka -- only one; iha -- in this world; kuru-nandana -- O beloved child of the Kurus; bahu-sakhah -- having various branches; hi -- indeed; anantah -- unlimited; ca -- also; buddhaya -- intelligence; avyavasayinam -- of those who are not in Krishna consciousness.

tl I pcp\µ\pAAtbn AAÖp\; Cl pChrsS;
 hyhkmbWanl m _p²nxp\iY b_p²n GI m I rp
 H¶|p am(XamWv Ahyhkmbn\mw(Xp)pF ¶|mÃ
 \iY b _p²nbnÃm` hcpsS; _p²bxb_p²nl Ä;
 _I pi mJm\p] ei mJl tfmSpl qSnbhbpw;A\`mx
 NpAhkm\anÃm` hbpw BWv

TRANSLATION

A\zbow

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

ChrsS \iY bZmAVyapÄ _p²rHt¶|bpÄp
 \iY bZmAVyanÃm` hcpsS _p²nl Ä] e i mJl
 tfmSpl qSnbhbpw Ahkm\anÃm` hbpaml p¶|p

SANSKRIT

42-43

*yâm imâm puspitâm vâcam
 pravadanty avipascitah
 veda-vâda-ratâh pārtha
 nânyad astiti vâdinah
 kâmâtmanah svarga-parâ
 janma-karma-phala-pradâm
 kriyâ-visesa-bahulâm
 bhogaisvarya-gatim prati*

bmaranmw] pj v] nXmw hmNw; { } hZ`yhn] Y`nX
 thZhmZcXmx] mA; \m\yZk\XoXn hmZn\X
 I mamBm\X kZÄK] cm; P. I Äa ^e{] Zmw
 {I nbmhnti j _I pemw; t`mssKi zcy KXnw { } Xn

WORD FOR WORD

] Zm\p] Z AA° w:

yam imam -- all these; puspitam -- flowery; vacam - words; pravadanti -- say; avipascitah -- men with a poor fund of knowledge; veda-vada-ratah -- supposed followers of the Vedas; Prithâ-- O son of Prithâ; na -- never; anyat -- anything else; asti -- there is; iti -- thus; vadinah -- the advocates; kama-atmanah -- desirous of sense gratification; svarga-parah -- aiming to achieve heavenly planets; janma-karma-phala-pradam -- resulting in good birth and other fruitive reactions; kriya-visesa -- pompous ceremonies; bahulam -- various; bhoga -- in sense enjoyment; aisvarya -- and opulence; gatim -- progress; prati -- towards. bhoga -- to material enjoyment; aisvarya -- and opulence; prasaktanam -- for those who are attached; taya -- by such things; apahrta-cetasam -- bewildered in mind; vyavasaya-atmika -- fixed in determination; buddhih -- devotional service to the Lord; samadhau -- in the controlled mind; na -- never; vidhiyate -- does take place.

tl] mA° pAAtbnAAÖp\; thZhmZcXmxpthZ
 SÄ; pth—n hmZn; p¶|Xn\oj Ss Sp¶|hcpw; \
 A\yXvAk\Xn p thZhnI nXambk\pÄXnt\; mA
 AXoXamb; CXnhmZn\Xpasâm¶|pansÄ¶|p] dbp¶|
 hcpw; I maBm\Xpl ma` mÃ\ndª icnj p¶|hcpw;
 kZÄª] cmpsshZnl eE yamb kZÄªw Xs¶|bmWv
 Gâhpw t(i j vTamb aqeysa¶|p I cpXp¶|hcpamb;
 Ahn] Y`nXxpAhnthI nl Ä t`mssKi zcyKXnw
 { } XrpkpJtemep] amb t`mKyhnj bSÄ; pth—n
 sNçp¶|;P. I A½^e{] Zmwpho—pwk\wkmcZpxJw
 A\p`hnj; pl Xs¶| I A½^eambpÄ {I nbmhnti
 j _I pemw\m\mXcwl A½Ssf`är;] pj v] nXw
 Cawp] pj v] nXamb Cu bmwHmNwpbmsXmcphm
 ; pl sf;{ } hZ`rp] dbp¶|pthm;XbmA] I rXtN
 XkmwpBhm; pl fmÃA] I cnj s`«tNXtÊmSp
 I qSnbhcpw;

TRANSLATION

A\zbow

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

AĀtbn AĀÖp\! thZ` nsâ AĀYhmZ` nĀ
 XXij ccpw AXre , pdw thsdm¶pansĀ¶p
 hmZni; p¶hpcpw I mamBmi; fpw kzĀK{ } m] vN
] caeE ysa¶p I cpXp¶hpcamb aqV_p²nl Ā
 t`mssKi zcy { } m] vN; pth-n] p\ĀP. sa¶
 I Āa^es` \Āj p¶] eXcw
 {I nbmhrti j Ssf , ān bmsXmcp] pj v] Xpeyamb
 (^eanĀm`) hmj ns\] dbp¶p

SANSKRIT

44

*bhogaisvarya-prasaktānām
 tayāpahṛta-cetasām
 vyavasāyātmikā buddhih
 samādhau na vidhīyate*

t`mssKi zcy { } kà m\mw
 Xbm] I rX tNXkmw
 hyhkmmbmBani m _p²rx
 kam[u \ hn[obtX

WORD FOR WORD

] Zm\p] Z AĀ° w:

bhoga -- to material enjoyment; aisvarya -- and opulence; prasaktanam -- for those who are attached; taya -- by such things; apahṛta-cetasam -- bewildered in mind; vyavasaya-atmika -- fixed in determination; buddhih -- devotional service to the Lord; samadhau -- in the controlled mind; na -- never; vidhiyate -- does take place.

t`mssKi zcy{ } kà m\mw p t`mssKi zcySfrĀ
 Bi tbnSp I qSnbhpcpw Bb AhĀj v
 hyhkmmbmBnl I m _p²rxp\NĀ bkzcy] t`mSp
 I qSnb_p²rx, kam[upBssB] Zrj mbrncj pt¼m
 gp-mI p¶ i m`nbpsS I mcy` nĀ; \ hn[obtXp
 D-mI p¶nĀ

TRANSLATION

A\zbow

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

t`mssKi zcySfrĀ AanXmk à cmb AhĀj v
 GI m{KXbnĀ \NĀ b kzcy] amb _p²n
 D-mhpl bnĀ.

SANSKRIT

45

*trai-gunya-visayā vedā
 nistraigunyo bhavārjuna
 nirdvandvo nitya-sattva-stho
 niryoga-ksema ātmavān*

ss{XKpWy hjj bm thZmx
 \nkss{XKptWym`hmĀPp\
 \nĀZtµzm \nXy kXzØx
 \ntcymK tE a BBhm³

WORD FOR WORD

] Zm\p] Z AĀ° w:

trai-gunya -- pertaining to the three modes of material nature; visayah-- on the subject matter; vedah -- Vedic literatures; nistrai-gunyah -- transcendental to the three modes of material nature; bhava -- be; arjuna -- O Arjuna; nirdvandvah -- without duality; nitya-sattva-sthah-- in a pure state of spiritual existence; niryoga-ksemah -- free from ideas of gain and protection; atma-van -- established in the self.

thZmxpthZSĀ;ss{XKpWyhj bmxp{XnkpW\$frĀ
 \n¶pw apà \mbh\pw; \nĀZtµzptk.m] m[nl amb
 F ĀmZtµz mhSĀj pwAXoX\pw; \nXykXzØxpi p
 ²amb kZzk\XphnĀ kZm ØnXn sN; p¶h\pw;
 \ntcymKtE ax p tbnKs` bpw tEas` bpw
 ssZiX_p²ntbnSpl qSn I mWm` h\pw;
 BBhm³pBBmhnĀ` s¶ hĀ` nj p¶h\pw;
 `hpBbn`hnj pl .

TRANSLATION

A\zbow

The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

tI AĀPp\! thZSĀ {XnkpWhnj bSfmVv \o
 {XnkpWhnj bSĀj v AXoX\mhpl kpJZpxJmZn
 ZtµSfrĀm` h\pw \nXykXz` nĀ ØnXn
 sN; p¶h\pw tbnKtE aSfrĀm` h\pw
 BB\nj vT\pambn` ocpl

yāvân artha udapâne
sarvatah samplutodake
tāvân sarvesu vedesu
brâhmanasya vijânatah

bmhm\AY DZ] mt\
kÅhXx kw¹ ptXmZtI
Xmhm³ kÅthj p thtZj p
{_mÖWky hnPm\Xx

WORD FOR WORD

] Zm\p] Z AA° w:

yavan -- all that; arthah -- is meant; uda-pane -- in a well of water; sarvatah -- in all respects; sampluta-udake -- in a great reservoir of water; tavan -- similarly; sarvesu -- in all; vedesu -- Vedic literatures; brahmanasya -- of the man who knows the Supreme Brahman; vijanatah -- who is in complete knowledge.

kÅÆXx kw¹ ptXmZtI pPew F Špw \rd^a p
] cs¶mgpl pt¼mÄ; DZ] mt\pI nWdv I pfw
apXembhbv p; bmhm³ AA° xpF {Xt⁻ mfw
hrebpt-m; Xmhm³ pA{Xt⁻ mfw hretb
kÅtÆj p thtZj pF Åm thZŠ friepw;
hnPm\XxpÜ m\nbmb; {_mÖWkyj{_mÖW\ v
(I mWm³ I gnopl bpÅp)

TRANSLATION

A\zbw

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

F ÅmbiŠpw Pew \rd^a rcnj pt¼mÄ I nWdv
I pfw apXemb sNdpPemi bŠÅsI m-v F ´ p
{] tbmP\apt-m, F Åm thZŠ friepw
(thZŠsfs; m-pw) Ü m\nbmb {_mÖW\ v
A{Xam{Xw {] tbmP\ta I mWm³ I gnopl bpÅp

SANSKRIT

karmany evâdhikâras te
mâ phalesu kadâcana
mâ karma-phala-hetur bhûr
mâ te sango 'stv akarmani

I AatWyhm[nl mckkX
am ^tej p I ZmN\
am I Åa^etI XpÅ`qx
am tX kwtKmkzI ÅaWn

WORD FOR WORD

] Zm\p] Z AA° w:

karmani -- in prescribed duties; eva -- certainly; adhikarah -- right; te -- of you; ma -- never; phalesu -- in the fruits; kadacana -- at any time; ma -- never; karma-phala -- in the result of the work; hetuh -- cause; bhuh -- become; ma -- never; te -- of you; sangah -- attachment; astu -- there should be; akarmani -- in not doing prescribed duties.

tXp\l\j v I Å½mWn Ghpl Å½w sNçp¶XnÅ
am{Xta; A[nl mcxpA[nl mcapÅp; I ZmN\p
Hcnj epw; ^tej ppl Å½^eŠenÅ; am{AXv A[n
j TrXw)pBI cpXv I Å½^etI Xpam`qpbI Å½^
es⁻ Dt±i n' p {] hÅ⁻ nj p¶h\ml cpXv
AI Å½WrpI Å½w sNçmXrcnj p¶XnÅ; kwKp
Xmev] cyhpw; am AkkXpbAcpXv

TRANSLATION

A\zbw

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

\l\j v I Å½w sNçp¶XnÅ am{Xta A[nl mc
apÅp ^e⁻ nÅ Hcnj epw CÅ I Å½^es⁻ Dt±
i n' p{] hÅ⁻ nj p¶h\ml cpXv I Åaw sNçmXrcn
j p¶Xnepw \l\j v XmXv] cyw D-mhcxpXv

SANSKRIT

yoga-sthah kuru karmâni
sangam, tyaktvâ dhananjaya
siddhy-asiddhyoh samo bhûtvâ
samatvam yoga ucyate

tbmKØx I pcpI ÅamWn;
kwKw Xyà zm [\RPb
kn²yknt²ymx ktam`qXzm
kaXzw tbmK DNytX

WORD FOR WORD

] Zm\p] Z AA° w:

yoga-sthah -- equipoised; kuru -- perform; karmani -
- your duties; sangam -- attachment; tyaktva --
giving up; dhananjaya -- O Arjuna; siddhi-asiddhyoh
-- in success and failure; samah -- equipoised;
bhutva-- becoming; samatvam -- equanimity; yogah
-- yoga; ucyate -- is called.

Xzwp\o; tbmKØ xptbmK⁻ nÄØ nXn sN₂p¶h
 \mbrcp¶psl m-v kwKw Xyà zmpF Äm kwKhpw
 XyPn³; kn²yknt²ymxpkn²nbrepw Akn²n
 brepw; kax `pXzmpka`mh\tbmSpl qSnbh\mbn;
 I Ä½mWrbp I Ä½Ssf; I pcpsNbvXmepw; kaXzw
 pka`mhamWv tbmKx (CXn) DNytXptbmKsa¶p
] dbp¶Xv

TRANSLATION

A\zbow

Perform your duty equipoised, O Arjuna,
abandoning all attachment to success or failure.
Such equanimity is called yoga.

tl AAÖp\! tbmKØ \mbrcv Bkà n
 Dt] £n³v I ncp¶Xrepw I ncm⁻ Xrepw
 ka`mht⁻ mSpl qSn I Ä½SÄ sN₂pl ka`mhw
 tbmKsa¶p] dbs₂ Sp¶p.

SANSKRIT

49

*dürena hy avaram karma
buddhi-yogâd dhananjaya
buddhau saranam anviccha
krpanâh phala-hetavah*

ZqtcW I yhcw I Äa; _p²ntbmKmxv [\RPb.
_p²u i cWa\mN; I r] Wmx ^etl Xhx

WORD FOR WORD

] Zm\p] Z AA° w:

durena -- discard it at a long distance; hi --
certainly; avaram -- abominable; karma -- activity;
buddhi-yogat -- on the strength of Krishna
consciousness; dhananjaya -- O conqueror of
wealth; buddhau --in such consciousness; saranam -
- full surrender; anviccha -- try for; krpanah --
misers; phala-hetavah -- those desiring fruitive
results.

_p²ntbmKmxp _p²ntbmKs⁻ i mÄ; I Ä½xp
 I Ä½w; ZqtcWAhcwl nphfsc A] I räaml p¶p
 AXxpAXn\mÄ; _p²u i cWwp _p²rsb i cWw
 Kanj pl; A\mN ^e tl Xthx(Xp) p^es⁻
 CÑn; p¶ hcml s«; I r] WmxpZö\ mcml p¶p.

TRANSLATION

A\zbow

O Dhanañjaya, keep all abominable activities far
distant by devotional service, and in that
consciousness surrender unto the Lord. Those who
want to enjoy the fruits of their work are misers.

AAÖp\! I Ä½w _p²ntbmt⁻ i mÄ \nl räw
 Xs¶ AXp I mcW⁻ mÄ, (kaXz) _p²rsb
 B{i bnj pl ^teÑtbmsS I Ä½w sN₂p¶hÄ
 ti mNy. mcml p¶p.

SANSKRIT

50

*buddhi-yukto jahâtiha
ubhe sukṛta-duskṛte
tasmâd yogâya yujyasva
yogah karmasu kausalam*

_p²nbptà m Pl mXol
Dt` kpl rX Zpj v rtX
XkæmZv tbmKmb bpPykz
tbmKx I Äakp I ui ew

WORD FOR WORD

] Zm\p] Z AA° w:

buddhi-yuktah -- one who is engaged in devotional
service; jahati -- can get rid of; iha -- in this life;
ubhe -- both; sukṛta-duskṛte -- good and bad
results; tasmat -- therefore; yogaya -- for the sake
of devotional service; yujyasva -- be so engaged;
yogah -- Krishna consciousness; karmasu -- in all
activities; kausalam -- art.

_p²nbpà xp kaykv _p²nbnÄ⁻ s¶; Dd³ p\ nÄ_i p
 ¶h³; Dt` kpl rXZpj v rtXp] pWy] m] Ssf
 c-rs\bpw; Cl (Gh)pCuP½⁻ nÄ Xs¶;
 Pl mXrpDt] £n_i p¶p; XkæmXpAXn\mÄ;
 tbmKmbptbmK⁻ n\mbnrl m-v bpPykzptbmPn
 _n_i pl; I ui ewpl pi eX; tbmKxptbmKaml p¶p

TRANSLATION

A\zbow

A man engaged in devotional service rids himself of
both good and bad actions even in this life.
Therefore strive for yoga, which is the art of all
work.

ka _p²nbpÄ³ ChrsS] pWy] m] SÄ c-rs\
 bpw XyPn_i p¶p AXn\mÄ tbmK⁻ n\mbn {} bXv
 \n_i pl tbmKw I Ä½Sfrise I pi eXbml p¶p.

*karma-jam buddhi-yuktâ hi
phalam tyaktvâ manîsinah
janma-bandha-vinirmuktâh
padam gacchanty anâmayam*

I AaPw _p² nbpà m I n
^ew Xyà zm a\oj nWx
P. _Ôhn\NÀapà mx
] Zw KN' y\mabw

WORD FOR WORD

] Zm\p] Z AA° w:

karma-jam -- due to fruitive activities; buddhi-yuktah -- being engaged in devotional service; hi -- certainly; phalam -- results; tyaktva -- giving up; manîsinah -- great sages or devotees; janma-bandha -- from the bondage of birth and death; vinirmuktah -- liberated; padam -- position; gacchanti -- they reach; anamayam -- without miseries.

I nbf' psl m-¶mÄ; _p² nbpà mpBcpsS _p² n
bmtWmtbmKbpà ambrcnj p¶XvI Ä½Pwpl Ä½
- nÄ \n¶p-mI p¶; ^ewp^es-; Xyà zmp
Dt] £n' rkv a\oj nWx (pXzm) pÚ m\l fmbn
'hn' rkv P. _Ôhn\NÀapà mxpP\w sl m-p-m
I p¶ Cl teml _ÔS frÄ\¶p hntamNn' hcmbr
pA\mabwbpZpxJsamgrª;] Zwptam£] Zs-;
KN' n p [] m] nj p¶p.

TRANSLATION

A\zbw

By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

F' psl ms-¶mÄ Ú m\l Ä tbmK bpà amb
_p² nbpÄhcmbrn I Ä½- nÄ \n¶p-mI p¶ ^ew
XyPn' rkv P. _Ô- nÄ \n¶v apà cmbn
ZpxJcl nXamb tam£] Zs- [] nj p¶p.

SANSKRIT

*yadâ te moha-kalilam
buddhir vyatitarisyati
tadâ gantâsi nirvedam
srotavyasya srutasya ca*

bZm tX taml I erew; _p² nÄ hyXnXcnj yXn
XZm K' mk n \NÄthZw; t{i mXhyky {i pXky N

WORD FOR WORD

] Zm\p] Z AA° w:

yada -- when; te -- your; moha -- of illusion; kalilam -- dense forest; buddhih -- transcendental service with intelligence; vyatitarisyati -- surpasses; tada -- at that time; ganta asi -- you shall go; nirvedam -- callousness; srotavyasya -- toward all that is to be heard; srutasya -- all that is already heard; ca -- also.

bZmpF t, mÄ; tXp\rsâ; _p² nbp _p² n; taml I
erewptaml - mÄ D-mbrcnj p¶tZmj s-; hyXnX
cnj yXnpl S; ptam; XZmpAt, mÄ; t{i mXhykyptl Ä
tj -p¶Xrepw; {i pXky Nptl «Xrepw;
\NÄtÆZwpsshcmKys-; K' mkrp\o [] m] nj pw

TRANSLATION

A\zbw

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

F t, mÄ \rsâ _p² n taml aml p¶ tZmj s-
AXr(l an; ptam At, mÄ tl Ätj -p¶Xrepw
tl «Xrepw hrcà rsb \o [] m] nj pw.

SANSKRIT

*sruti-vipratipannâ te
yadâ sthâsyati niscalâ
samâdhâv acalâ buddhis
tadâ yogam avâpsyasi*

{i pXn hr[] Xn] ¶m tX; bZmØmkYXn \NÝ em
kam[mhNem _p² n; XZm tbmKahm] vkykn

WORD FOR WORD

] Zm\p] Z AA° w:

sruti -- of Vedic revelation; vipratipanna -- without being influenced by the fruitive results; te -- your; yada -- when; sthasyati -- remains; niscalâ -- unmoved; samadhau -- in transcendental consciousness, or Krishna consciousness; acalâ -- unflinching; buddhih -- intelligence; tada -- at that time; yogam -- self-realization; avapsyasi -- you will achieve.

{i pXnhr[] Xn] ¶mpthZS frise [] ckv] c`n¶S
fmb AA° hmZ- mÄ I eSnbrcnj p¶; tX _p² n
p\rsâ _p² n; bZmpF t, mÄ; \NÝ embNen; msX
bmbn; kam [upkam [m\apÄAhØbnÄ; ANemp
Ørcamb\nebnÄ; ØmkYXp\nev p¶XvI tbmKw
ptbmKs-; Ahm] vkykrp\o [] m] nj pw

TRANSLATION

A\zbw

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

thZS fise] ckv] c`n] S fmb {i pXnl fmA {an
 `ncn; p] \nsa _p²n Ft, mA GI eEj` nA
 Ne\anAmsX Ørcambn \nA; p]p]thm At, mA
 \o tbnKs` {] m] nj pw.

SANSKRIT

54

*arjuna uvāca
 sthita-prajñasya kā bhāṣā
 samādhi-sthasya kesava
 sthita-dhīḥ kim prabhāseta
 kim āsita vrajeta kim*

AÄÖp\ Dhmn:
 ØnX{ } Ú ky l m`mj m
 kam[nØky tl i h!
 ØnX[α l nw { } `mtj X
 l namkoX {htPX l nw?

WORD FOR WORD

] Zm\p] Z AA° w:

arjunah uvaca -- Arjuna said; sthita-prajñasya -- of one who is situated in fixed Krishna consciousness; ka -- what; bhāṣā -- language; samādhi-sthasya -- of one situated in trance; kesava -- O Krishna; sthita-dhīḥ -- one fixed in Krishna consciousness; kim -- what; prabhāseta -- speaks; kim -- how; asita -- does remain still; vrajeta -- walks; kim -- how.

tl i hpAÄtbmtl i h({i ol rj W); kam[nØky
 pkam[nbnA ØnXn sN¿p]; ØnX{ } Ú kyb
 ZrVt_m[\mbhsā; `mj m l mp`mj sb´ml p]p;
 l nw { } `mtj XpF { } l mcamWw kw`mj Ww
 sN¿p]Xy l nw BkoXpF Ss\brncn; p]p; l nw
 {htPXpF Ss\ \S; p]p;

TRANSLATION

A\zbw

Arjuna said: O Krishna, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

AÄÖp\³ tNmZn`p: AÄtbm tl i hm! kam[n
 bnA ØnXn sN¿p] ØnX { } Ú sâ eE Wsa
 ´mWp ØnX{ } Ú³ F Ss\ kwkmcn; pw?
 F Ss\ ØnXn sN¿pw? F Ss\ k©cn; pw?

SANSKRIT

55

*srī bhagavān uvāca
 prajāhāti yadā kāmān
 sarvān pārtha mano-gatān
 ātmany evātmanā tustah
 sthita-prajñas tadocyate*

{i o`Khm³ Dhmn
 { } Pl mXn bZm l mam³
 kÄhm³] mA° at\mKXm³
 BBt\yhmB\m Xpj Sx
 ØnX{ } Ú kXtZmNytX

WORD FOR WORD

] Zm\p] Z AA° w:

sri-bhagavan uvaca -- the Supreme Personality of Godhead said; prajāhāti -- gives up; yada -- when; kama -- desires for sense gratification; sarvan -- of all varieties; Prithā-- O son of Prithā; manah-gatan - - of mental concoction; atmani -- in the pure state of the soul; eva -- certainly; atmana -- by the purified mind; tustah -- satisfied; sthita-prajñah -- transcendently situated; tada -- at that time; ucyate -- is said.

{i o`Khm³DhmNp({i o`Khm³] dª p;tl] mA° p
 AÄtbmAÄÖp\;bZmpFt, mA;at\mKXm³pa\
 Ênte; phcp];kÄhm³pk l e;l mam³pl maSsf
 bpw;{ } Pl mXrpXisc Dt] E nj p]p]thm; bZmp
 Ft, mA; BB\ n GhpBBmhnA` s]; BB
 \mpBBmhn\mA;Xpj Sx (k³)pk´pj S\mbnkv
 Ccn; p]p]thm;XZmpAt, mA;ØnX{ } Ú xpZrVt
 _m[³; (CXn) DNytXpF]p] dbs, Sp]p.

TRANSLATION

A\zbw

The Supreme Personality of Godhead said: O Prithā, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

{i o`Khm³] dª p: tl AÄÖp\! Ft, mA
 a\ÊrepA FAm l maSsfbpw \ntËj w
 Dt] E nj pl bpw BBmhnA Xs] BBmhn\mA
 k´pj S\ml bpw sN¿p]p]thm At, mA Ah³
 ØnX{ } Ú³ F]lv] dbs, Sp]p

*dukkhesv anudvigna-manāh
sukhesu vigata-sprhah
vīta-rāga-bhaya-krodhah
sthita-dhīr munir ucyate*

ZpjtJj z\pZnāa\mx; kptJj p hnKXkv] rI x
hoXcmK`b t{I m[x; ØnX[ā ap\ncpNytX

WORD FOR WORD

] Zm\p] Z AA° w:

dukkhesu -- in the threefold miseries; anudvigna-manah -- without being agitated in mind; sukhesu -- in happiness; vigata-sprhah -- without being interested; vīta -- free from; raga -- attachment; bhaya -- fear; krodhah -- and anger; sthita-dhīh -- whose mind is steady; munih -- a sage; ucyate -- is called.

ZpjtJj pbZpJŠ frĀ; A\pZnāa\mxptE m`n; m`
a\teṀSp I qSnbh\mbpw; kptJj pbkPJŠ frĀ;
hnKXkv] rI xpB{KI anĀm` h\mbpw; hoXcmK`b
t{I m[xpckmtam`btam t{I m[tam CĀm`h
\mbpw Ccn; p¶; ap\ncpāp\; ØnX[āpZrV
t_m[³; CXn DNytXp F¶p] dbs, Sp¶p

TRANSLATION

A\zbow

One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

ZpJŠ frĀ tE m`n; m` a\teṀSp I qSnbh
\mbpw kPJŠ frĀ B{KI anĀm` h\pw cmK`b
t{I m[Š frĀm` h\pamb ap\; ØnX[] Ū³
F¶p] dbs, Sp¶p.

*yah sarvatrānabhisnehas
tat tat prāpya subhāsubham
nābhinandati na dvesti
tasya prajñā pratisthitā*

bx kĀE{Xm\`nk\l x
X` Xv[] m] y i p`mi p`w
\m`n\µXn \ tZiān
Xky [] Ū m [] Xnj vTrXm

WORD FOR WORD

] Zm\p] Z AA° w:

yah -- one who; sarvatra -- everywhere; anabhisnehas -- without affection; tat -- that; tat -- that; prāpya -- achieving; subha -- good; asubham -- evil; na -- never; abhinandati -- praises; na -- never; dvesti -- envies; tasya -- his; prajña -- perfect knowledge; pratisthita -- fixed.

bxbmsXmcp³; kĀE{XpkI eXnepw; A\`nk\ v
t\l xpaaXbnĀm` h\mbn; XXv XXv i p`mi p`wp
AXmXv Cj Šs\; Šs sf; [] m] yp[] m] n` mepw;
\ A`n\µXpAXnĀ [] tXyl ambn kt`mj n; p
¶nĀtbn; \tZj Špshdp; p¶XpanĀtbn; XkypAh
sā; [] P¶mp Ū m\w; [] Xnj vTrXmpDd` Xml p¶p

TRANSLATION

A\zbow

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.

bmsXmcp³ kl e` nepw hnti j kt\l anĀm`
h\mbn AXmXv Cj Šs` bpw A\; Šs` bpw
[] m] n` mepw kt`mj n; pl tbn shdp; pl tbn
sN; p¶nĀtbn Ahsā _p²n Dd` Xml p¶p

*yadā samharate cāyam
kūrmo 'ngānīva sarvasah
indriyānīndriyārthebhyas
tasya prajñā pratisthitā*

bZm kwl ctX Nmbw; I qĀtamVKm\dh kĀhi x
C{µnbmWqµnbmĀtY`yx; Xky [] Ū m [] Xnj vTrXm

WORD FOR WORD

] Zm\p] Z AA° w:

yada -- when; samharate -- winds up; ca -- also; ayam -- he; kurmah -- tortoise; angani -- limbs; iva -- like; sarvasah -- altogether; indriyani -- senses; indriya-arthebhyah -- from the sense objects; tasya -- his; prajña -- consciousness; pratisthita -- fixed.

I qĀ½xpBa; kĀEi xpF Ām`mK` p\ncp¶pw; AMv
Km\; ChpAhbhŠsfsb¶ t] mse; AbwpCu
(ØnX[] Ū³); C{µnbmĀt°`yxpC{µnbŠ fpsS
hnj bŠ frĀ \ncp¶pw; C{µnbmWrpC{µnbŠ sf;
bZmpF t, mā; kwl ctX Np] n³hen; p¶pthm;
XZmpAt, mā; XkypAhsā; [] Ū mp Ū m\w;
[] Xnj vTrXmpDd` Xmbn`hn; p¶p.

TRANSLATION

A\zbow

One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

Ft, mA Ch³ FAm hij bSfrA \n\pw Ba
AhbhSsf F \ t] mse C{unbSsf] r³hen
; p\p\thm At, mA Ahsa _p²n Dd`XmI p\p

SANSKRIT

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*visayā vinivartante
nirāhārasya dehinah
rasa-varjam raso 'py asya
param drstvā nivartate*

hij bm hri\hA⁻ t¹; \ncml mcky tZI n\X
ckhAPw ctkm] yky;] cw Zrj Szm \hA⁻ tX

WORD FOR WORD

] Zm\p] Z AA° w:

visayah -- objects for sense enjoyment; vinivartante -- are practiced to be refrained from; niraharasya -- by negative restrictions; dehinah -- for the embodied; rasa-varjam -- giving up the taste; rasah -- sense of enjoyment; api -- although there is; asya -- his; param -- far superior things; drstva -- by experiencing; nivartate -- he ceases from.

\ncml mckypC{unbSsf; m-p hij bSsf
{KI ni mXrcni p\]; tZI n\XptZI m`ram\t⁻ mSpl q
Snb AU m\nbpsS; ckhAPwpcN A`nemj w
Hgn`pA; hij bmxphij bm\p`hSÄ; hri\hA⁻
t¹p{l taW \hA⁻ ni p\]; AkypCu ØnX[]
U sâ; ckx A] rphij bSfrepA CÑbpx
I qSn;] cw\p] camBmhrs\; Zrj SzmpAdri^a rkp-v
\hA⁻ tXp\hA⁻ ni p\]

TRANSLATION

A\zbow

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

C{unbSsf; m-p hij bSsf {KI ni m⁻
tZI m`ram\nbpsS hij bm`nemj w Hgn`pA
hij b_ÖSÄ h\kpacdp\p ØnX[] PRsâ
A`nemj wI qSn] camBmhrs\ ZAi ni pt¼mA
\oSnt, ml p\]



*yatato hy api kaunteya
purusasya vipascitah
indriyāni pramāthīni
haranti prasabham manah*

bXtXmI y] n I ut`b;] pcpj ky hn] Y nXx
C{µnbmWn {] amYo\; I c`n {] k`w a\X

WORD FOR WORD

] Zm\p] Z AA° w:

yatatah -- while endeavoring; hi -- certainly; api -- in spite of; kaunteya -- O son of Kuntī; purusasya -- of a man; vipascitah -- full of discriminating knowledge; indriyani -- the senses; pramathini -- agitating; haranti -- throw; prasabham -- by force; manah -- the mind.

tI I ut`bpAĀtbmI p`o] p(X; I rpF`psI m s-¶mĀ; bXXxpba\w sNϋphm³ {] bXl\wsN ϋp¶; hn] Y nXphtI nbmb;] qcpj A] rp] pcpj tābpwI qSr;a\xpā\Êrs\;{] amYo\rptε m`n, ni p¶h\mb;C{µnbmWrpC{µnbSĀ({] nbX); {] k`wp_eamb; I c`rphen`psI m-pt] mI p¶p.

TRANSLATION

A\zbw

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

tI AĀÖp\X Fs`¶mĀ C{µnb kwba\`n\p {i anj p¶ hntI nbmb a\pj ysā a\Êrs\ t_mepw tε m`n, ni p¶hbmb C{µnbSĀ _eambn hen`p sI m-pt] mI p¶p

SANSKRIT

*tāni sarvāni samyamyā
yukta āsīta mat-parah
vase hi yasyendriyāni
tasya prajānā pratisthitā*

Xm\ n kĀEmWn kwbay;
bpā BkoX aXv] cx
hti I n btky{µnbmWn
Xky {] Ū m {] Xnj vTnXm

WORD FOR WORD

] Zm\p] Z AA° w:

tani -- those senses; sarvani -- all; samyamyā -- keeping under control; yukta -- engaged; asita -- should be situated; mat-parah -- in relationship with Me; vase -- in full subjugation; hi -- certainly; yasya -- one whose; indriyani -- senses; tasya -- his; prajna -- consciousness; pratisthita -- fixed.

Xm\nkĀEmWrpCuC{µnbSsfbsĀmw; kwbayp AS; nsl m-vbpā xptbmKbpā \mbpw;aXv] cxb Fs¶-s¶] caambn hnNmcnj p¶h\mbpw; BkoXpCcnj Ww; bkypbmsXmcpshā; C{µnbm WrpC{µnbSĀ; hti I rpkzm[ol`nĀ`s¶; hĀ`tXpCcnj p¶pthm; XkybAhsā; {] Ū mp Ū m\w; {] Xnj vTnXmpDd`Xmbn`hnj p¶p.

TRANSLATION

A\zbw

One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.

AhsbĀmwAS; nbkv tbmKbpā \mbpw F¶nĀ`s¶ a\Êv GI m{Kam; n \Ā`p¶h\mbpw hĀ`ni Ww Fs`¶mĀ BĀ; v C{µnbSĀ hi hĀ`nbmtWm Ahsā _p²n Dd`XmI p¶p.

SANSKRIT

*dhyāyato visayān pumsah
sangas tesūpajāyate
sangāt sanjāyate kāmah
kāmāt krodho 'bhijāyate*

[ymbtXm hjj bm³] pwkx
kwKktXj p] PmbtX
kwKmXv kwPmbtX I max
I mamXv t{I mt[m`nPmbtX

WORD FOR WORD

] Zm\p] Z AA° w:

dhyayatah -- while contemplating; visayan -- sense objects; pumsah -- of a person; sangah -- attachment; tesu -- in the sense objects; upajayate -- develops; sangat -- from attachment; sanjayate -- develops; kamah -- desire; kamāt -- from desire; krodhah -- anger; abhijayate -- becomes manifest.

hjj bm³phjj bSsf; [ymbXxp [ym\; p¶]; pw kxp] pcpj \vtXj pbAhbĀ;kwKxpBkà n,D] PmbtXpD-mI p¶p;kwKmXvBkà rp\ran`w;I m axpI maw;kwPmbtXpD-mI p¶p;I mamXpI ma`n Ā\n¶vt{I m[xpt{I m[w;A`nPmbtXpD-mI p¶p;

TRANSLATION

A\zbw

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

hnj bSsf, äñ Nñ'ñ'p sl m-ncñ; pñh\ AhbnĀ {} oXñ D-mhpñp {} oXnbnĀ \ññp l maw D-m l pñp l ma-ñ \ññp t{l m[w DZv hnj pñp

SANSKRIT

63

*krodhâd bhavati sammohah
sammohât smrti-vibhramah
smrti-bhramsâd buddhi-nâso
buddhi-nâsât pranasati*

t{l m[mXv`hXñ ktataml x
kt½ml mXv kærXñ hr{ ax
kærXñ{ wi mXv _p² ñ\mti m
_p² ñ\mi mXv {} Wi yXñ

WORD FOR WORD

] Zm\p] Z AA° w:

krodhat -- from anger; bhavati -- takes place; sammohah -- perfect illusion; sammohat -- from illusion; smrti -- of memory; vibhramah -- bewilderment; smrti-bhramsâd -- after bewilderment of memory; buddhi-nasah -- loss of intelligence; buddhi-nasât -- and from loss of intelligence; pranasati -- one falls down.

t{l m[mXpt{l m[-ñĀ;kt½ml xpAhñthl w;`hXñ pD-m l pñp;kt½ml mXpAhñthl -ñĀ\ññvkær Xñhr{ wi mXpHmĀ½bnĀmbæ;`hXñpD-m l pñp;kær rXñ{ wi mXpHmĀ½t; SnĀ\ññv_p² ñ\mi xp_p² ñ\ mi w; `hXñpD-m l pñp; _p² ñ\mi mXp_p² ñ\mi w t l Xphmbñkv {} Wi yXñpXosc \i ñ; pñp;

TRANSLATION

A\zbw

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

t{l m[w t l Xphmbñ taml w AYhm {aw Dfñml pñp taml -ñĀ \ññv HmĀat; Sv kw`hnj; pñp HmĀat; SnĀ \ññp _p² ñ\mi w `hnj; pñp _p² ñ\mi w t l Xphmbñkv Xosc \i ñ; pl bpw sNç pñp

SANSKRIT

64

*râga-dvesa-vimuktâis tu
visayân indriyâis caran
âtma-vasyair vidheyâtma
prasâdam adhigacchati*

cmKtZj hñbpssâ kXp
hnj bm\ñ\ñssbY c³
Bßhssi yĀ hñt [bmßm
{ } kmZa [ñKñXñ

WORD FOR WORD

] Zm\p] Z AA° w:

raga -- attachment; dvesa -- and detachment; vimuktaih -- by one who has become free from; tu - but; visayan -- sense objects; indriyaih -- by the senses; caran -- acting upon; atma-vasyaih -- under one's control; vidheya-atma -- one who follows regulated freedom; prasadam -- the mercy of the Lord; adhigacchati -- attains.

cmKtZj hñbpssâ x p cmKtZj cl ñX\$ fmbpw; Bßhssi xpbßmñ\p kzm[o\ \$ fmbpñrcñ; pñ; C{ñssbxbC{ñnbSsf; m-v hnj bm³phñj b Ssf; Nc³XpbA\p`hnj; pñh\ñmbmepw;hñt [bm ßmpkzm[o\amb a\ tĒmSpl qSñbh³; {} kmZwp i m`rsb; A [ñKñXñp{ } m] ñ; pñp

TRANSLATION

A\zbw

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

kzm[o\amb a\ tĒmSpl qSñbh³ cmKtZj \$ frĀm - hbpw X\ñ; p kzm[o\ \$ fpamb C{ñnbSsf si m-v hnj bSsf A\p`hnj; pñh\ñmbmepw i m`rsb {} m] ñ; pñp

SANSKRIT

65

*prasâde sarva-dukhânâm
hânir asyopajâyate
prasanna-cetaso hy âsu
buddhih paryavatisthate*

{ } kmZ kAhZpJm\mw
l m\ñctkym] PmbtX
{ } kñtNXtkml ymi p
_p² ñ] cyhXñj vñtX

WORD FOR WORD

] Zm\p] Z AA° w:

prasade -- on achievement of the causeless mercy of the Lord; sarva -- of all; dukkhanam -- material miseries; hanih -- destruction; asya -- his; upajayate -- takes place; prasanna-cetasah -- of the happy-minded; hi -- certainly; asu -- very soon; buddhih -- intelligence; pari -- sufficiently; avatisthate -- becomes established.

{] kmtZ(kXn)pBβkwi p²nbp—ml pt¼mÄ;A kypCh¶]v kÄEZpxJm\mwþkl eZpxJŠ fpsSbpw; I m\lxp\mi w;D] PmbtXpD—ml p¶]p; I rpF s´ ¶]mÄ; {] k¶]tNXkxpi m´ a\ tÊmSpl qSnbhsâ; _p² nxp _p² r;Bi pps] s«¶]v] cyhXnj v¶tXp Ørcambn \nÄj p¶]p

TRANSLATION

A\zbow

For one thus satisfied [in Krishna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

i m´ n ssi hcpt¼mÄ Chsâ kl eZpxJŠ fp sSbpw \mi w kw`hni; p¶]p F s´ ¶]mÄ {] k¶]Nn- sâ _p² n thKw \nY eambn- ocp¶]p

SANSKRIT

66

*nâsti buddhir ayuktasya
na cāyuktasya bhāvanā
na cābhāvayatah sântir
asântasya kutah sukham*

\mkixn _p²rcbpà ky; \ Nmbpà ky `mh\m
\ Nm `mhbXx i m´ rx; Ai m´ ky I pXx kpJw

WORD FOR WORD

] Zm\p] Z AA° w:

na asti -- there cannot be; buddhih -- transcendental intelligence; ayuktasya -- of one who is not connected (with Krishna consciousness); na -- not; ca -- and; ayuktasya -- of one devoid of Krishna consciousness; bhavana -- fixed mind (in happiness); na -- not; ca -- and; abhavayatah -- of one who is not fixed; santih -- peace; asantasya -- of the unpeaceful; kutah -- where is; sukham -- happiness.

Abpà kyba\Êrs\ tbmKbpà am; phm³ I gn bñ h\ v _p² nxpBβhnj bl amb _p² r; \ AkixrpD—ml p¶]XÄ; Abpà kypC{µnbŠsf ba\w sN; phm³ I gn bñ h\ v `mh\m NpB\p`qXnl amb [ym\hpw; \pD—ml p¶]nÄ; A`mhbXxp`mh\bnÄm- h\ v i m´ rx \ Npi m´ nbpw CÄ; Ai m´ ky pi m´ nbnÄm- h\ v kpJw I pXxp kpJw F hrsS

TRANSLATION

A\zbow

One who is not connected with the Supreme [in Krishna consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

a\Êrs\ tbmKbpà am; m³ I gn bñ h\ v Bβhnj bl amb Adrhv D—ml p¶]XÄ AbmÄj; v Bβ [ym\hpanÄ Bβ [ym\anÄm- h\ v i m´ nbpw CÄ i m´ nbnÄm- h\ v kpJw F hrsS?

SANSKRIT

67

*indriyânâm hi caratâm
yan mano 'nuvidhīyate
tad asya harati prajñam
vâyur nâvam ivâmbhasi*

C{µnbmWmw I n NcXmw; b· t\m\p hn[obtX
XZky I cXn {] Ú mw; hmbpÄ¶]mharhmw`kn

WORD FOR WORD

] Zm\p] Z AA° w:

indriyanam -- of the senses; hi -- certainly; caratam -- while roaming; yat -- with which; manah -- the mind; anuvidhiyate -- becomes constantly engaged; tat -- that; asya -- his; harati -- takes away; prajnam -- intelligence; vayuh -- wind; navam -- a boat; iva -- like; ambhasi -- on the water.

NcXwpsskzcamb hnj bŠfnÄ {] thi ni p¶]p; C{µnbmWmwþC{µnbŠfnÄ; bXpbmsXm¶]rs\bm tWm;a\xpA\ÊvA\phn[obtXpA\pKan; p¶]Xv XXpAXpXs¶]p; AkypB] pcpj sâ; {] PirmwþAdn hrs\; Aw`knpPe- nÄ; \mhwpI , ers\; hmbpþp I msä¶]t] mse; I cXnl rpheni' psl m—pt] ml p¶]p

TRANSLATION

A\zbow

As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

hnj bŠfnÄ Ncn; p¶]p C{µnbŠsf bmsXmcmfpsS a\Êv] n³XpScp¶]pthm Ch Pe- nÄ tXmWrsb I msä¶] t] mse AXv Chsâ hrthl s- hen' p sl m—pt] ml p¶]p

*tasmād yasya mahā-bāho
nighrītāni sarvasah
indriyānīndriyārthebhyas
tasya prajñā pratisthitā*

XkāmZv bky al m_mtl m
\\nKrl oXm\\n kĀhi x
C{µnbnmWq{µnbnmĀtY`yx
Xky {} Ū m {} Xnj vTnXm

WORD FOR WORD

] Zm\\p] Z AĀ° w:

tasmat -- therefore; yasya -- whose; maha-baho -- O mighty-armed one; nighritani -- so curbed down; sarvasah -- all around; indriyani -- them senses; indriya-arthebhyah -- from sense objects; tasya -- his; prajna -- intelligence; pratisthita -- fixed.

tl al m_mtl mpAĀtbn al m_ml phmb
AĀÖp\\;XkāmXpBbXpsl m—p; bkyb bmsXm
cphsā; C{µnbnmWqC{µnbnmSĀ; kĀĒi xpkl e;
C{µnbnmĀt° `yxphnj bS frĀ\\n¶pw; \\nKrl oXm\\n
p\\nhĀ` nj s, Sp¶pthm; XkybAhsā; {} Ū mp
Ū m\\w; {} Xnj vTnXmpDd` Xml p¶p

TRANSLATION

A\\zbw

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence...

al m_ml phmb AĀÖp\\! AXpsl m—v BcpsS
C{µnbnmSĀ C{µnbnmĀYS frĀ \\n¶v kĀh{} I mc
- nepw \\nb{` nXsfmtWm Ahsā _p² n
Dd` Xml p¶p

SANSKRIT

*yā nisā sarva-bhūtānām
tasyām jāgati samyamī
yasyām jāgrati bhūtāni
sā nisā pasyato muneh*

bm \\ni m kĀh`qXm\\w
Xkymw PmkĀ` n kwbaō
bkymw Pm{KXn`qXm\\n
km \\ni m] i ytXm apt\\x

WORD FOR WORD

] Zm\\p] Z AĀ° w:

ya -- what; nisa -- is night; sarva -- all; bhutanam -- of living entities; tasyam -- in that; jagarti -- is wakeful; samyami -- the self-controlled; yasyam -- in which; jagrati -- are awake; bhutani -- all beings; sa -- that is; nisa -- night; pasyatah -- for the introspective; muneh -- sage.

kĀĒ`qXm\\mwF ĀmPohPmeSĀ; pw;bmb bmsXm
¶mWv \\ni mpcmfXnbnmbrcn; p¶Xv XkymwBb
XnĀ; kwbarpPntX{µnb\\mb tbnmK; PmkĀ` np
DWA¶rcn; p¶p; bkym(Xp)pbmsXm¶nĀ; `qXm\\n
p{} mWnl Ā; Pm{KXnpDWA¶rcn; p¶pthm; km p
BAhØ;] i yXpBBSX`zs` Adnbp¶;
apt\\xpap\\ni; v \\ni mpcmfXnbnml p¶p

TRANSLATION

A\\zbw

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

F Ām Pohnl Ā; pw bmsXm¶p cmfXnbnmtWm
AXnĀ PntX{µnb³ DWA¶rcn; p¶p bmsXm¶nĀ
Pohnl Ā DWA¶rcn; p¶pthm AXv BBSX`zs`
ZĀi nj p¶p ap\\ni; p cmfXnbnml p¶p

SANSKRIT

*āpāryamānam acala-pratistham
samudram āpah pravisanti yadvat
tadvat kāmā yam pravisanti sarve
sa sântim āpnoti na kâma-kâmî*

B] pcyamWaNe {} Xnj vT
Kap{Zam} x {} hni `n bZiXv
XZiXv I mam bw {} hni `n kĀth
k i m`ram] vt\\mXn \\ I mal mao

WORD FOR WORD

] Zm\p] Z AA° w:

apuryamanam -- always being filled; acala-pratistham -- steadily situated; samudram -- the ocean; apah -- waters; pravisanti -- enter; yadvat -- as; tadvat -- so; kamah -- desires; yam -- unto whom; pravisanti -- enter; sarve -- all; sah -- that person; santim -- peace; apnoti -- achieves; na -- not; kama-kami -- one who desires to fulfill desires.

B] qcyamWwpPew sl m-p \rd^a rcni; p¶Xpw; ANe{] Xnj vT p\nev; n¶Xpamb; kap{Zwpkap{Z - nĀ;B] xp{] e\Znl frĀ\ n¶pĀ)Pew; bZzXp F {] I mcamtWm;{] hni ´rp{] thi ni; p¶pthm; kx pAh³;i m´nwp] caambi m´rsb; B] it\mXrp {] m] ni; p¶p;I mal madphnj bSsf CÑni; p¶h³; \p(i m´rsb) {] m] ni; p¶nĀ

TRANSLATION

A\zbw

A person who is not disturbed by the incessant flow of desires -- that enter like rivers into the ocean, which is ever being filled but is always still -- can alone achieve peace, and not the man who strives to satisfy such desires.

\Zo PeSĀ GXp {] I mcamtWm \rd^a v Ørcambn \nĀ; p¶ kap{Z- nĀ {] thi ni; p¶Xv A{] I mcw F Ām I ma\I fpw BcnĀ {] thi ni; p¶pthm Ah³ i m´rsb {] m] ni; p¶p I maSsf I man; p¶h³ (i m´rsb) {] m] ni; p¶nĀ

SANSKRIT

71

*vihāya kāmān yah sarvān
pumāms carati nihsprhah
nirmamo nirahankārah
sa sântim adhigacchati*

hnl mb I mam³ bx kĀhm³
] pamwY cXn \nk\] rl x
\nĀatam \rcI ;mcx
k i m´ra [nkĀXn

WORD FOR WORD

] Zm\p] Z AA° w:

vihaya -- giving up; kaman -- material desires for sense gratification; yah -- who; sarvan -- all; puman -- a person; carati -- lives; nihsprhah -- desireless; nirmamah -- without a sense of proprietorship; nirahankarah -- without false ego; sah -- he; santim -- perfect peace; adhigacchati -- attains.

bx] pam³p bmsXmcp] pcj³; kĀEm³I mam³p kI eCÑI tfbpw;hnl mbpDt] £ n´v \nk\] rl x p¶p¶nepw CÑbnĀm- h\mbri; \nĀ½axpaaXbnĀm - h\mbri; \rcI ;mcx(k³)pAI ; mcanĀm- h\mbri;NcXrp k ©cn; p¶pthm;kxpAh³;i m´nwp] caambi m´rsb; A [nkĀXrp{] m] ni; p¶p

TRANSLATION

A\zbw

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego -- he alone can attain real peace.

bmsXmcmĀ kI el maSsfbpw Dt] £ n´v Bi bpw F sāsX¶pw Rms\¶papĀ `mhphanĀm sX Ncn; p¶pthm Ah³ i m´rsb {] m] ni; p¶p

SANSKRIT

72

*esā brāhmī sthitih pārtha
nainām prāpya vimuhyati
sthitvāsyaṁ anta-kāle 'pi
brahma-nirvānam rcchati*

Gj m {mÖØnXrx] mĀ° !
ss\mw {] m] y hrapl yXn
ØnXzmkyma´I mte] n
{Ö \nĀhmWarĀXn

WORD FOR WORD

] Zm\p] Z AA° w:

esa -- this; brahmi -- spiritual; sthitih -- situation; Prithā-- O son of Prithā; na -- never; enam -- this; prapya -- achieving; vimuhyati -- one is bewildered; sthitva -- being situated; asyam -- in this; anta-kale -- at the end of life; api -- also; brahma-nirvanam -- the spiritual kingdom of God; rcchati -- one attains.

tI] mĀ° pĀĀtbnĀĀÖp\; {mÖØnXrxp {ÖÚ m\ nepĀØnXri; Gj mpC{] I mcam I p¶p; G\mwpcu ØnXrsb; {] m] yp{] m] n´rcv \ hrapl yXrp] ns¶bpw tamI s- {] m] ni; p¶nĀ; A´I mte A] rpacWI me- nĀ; qSri; AkypCu {mÖ\nj vTbnĀ; ØnXzmpØnXrsNbnXmepw; {Ö\ nĀEmWwp{Ö\ nĀEmWs- ; EÑXrp {] m] ni; p¶p

TRANSLATION

A\zbw

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

AAÖp\! CXmWv {_Ö\nj vT CXrs\
 {] m] n' nek v (Bcpw) taml nj p¶nÃ Ahkm\
 I mes` ; nepw CXnÃ ({_Ö\nj vTbnÃ)
 Ccp¶mÃ {_Ö\nAhmVw {] m] nj p¶p

CXn {i œZv`KhZv KoXmkp D] \nj Öp
 {_ÖhnZymbmw tbmKi mkt{X
 {i ol rj WmÄPp\ kwhmtZ
 kmwJytbmtKm \ma
 ZnXotbm²ymbx

D] \nj - pl fpw {_ÖhnZybpw tbmKi mkt{Xhpw {i ol rj WmÄÖp\kwhmZhpw Bb
 {i œZv`KhZKoXbise c-ma²ymbamb kmwJytmKw Ahkm\i`p.

