

Bhagavadgita words and meanings

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ಭಗವದ್ಗೀತಾ ಶಬ್ದಾರ್ಥ

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ಭಗವದ್ಗೀತಾ ಶಬ್ದಾರ್ಥ



A caution:

The word by word meanings are given here for reference, gathered from some books, not comprehensively studied or verified by scholars. There is a possibility of subjectiveness in this, however, there is no intention of promoting any sectarian belief. The meanings of the words change with the context as is evident when the words are sorted.

We are limited to the information available.

Please consider the importance of the message rather than technical aspects and refer to more established books.

ಧೃತರಾಷ್ಟ್ರ ಉವಾಚ = King Dhritarashtra said

ಧರ್ಮಕ್ಷೇತ್ರೇ = in the place of pilgrimage

ಕುರುಕ್ಷೇತ್ರೇ = in the place named Kuruksetra

ಸಮವೇತಾಃ = assembled

ಯುಯುತ್ಸವಃ = desiring to fight

ಮಾಮಕಾಃ = my party (sons)

ಪಾಂಡವಾಃ = the sons of Pandu

ಚ = and

ಏವ = certainly

ಕಿಂ = what

ಅಕುರ್ವತ = did they do

ಸಂಜಯ = O Sanjaya.

ಸಂಜಯ ಉವಾಚ = Sanjaya said

ದೃಷ್ಟ್ವಾ = after seeing

ತು = but

ಪಾಂಡವಾನೀಕಂ = the soldiers of the Pandavas

- ವ್ಯೂಢಂ = arranged in a military phalanx
 ದುರ್ಯೋಧನಃ = King Duryodhana
 ತದಾ = at that time
 ಆಚಾರ್ಯಂ = the teacher
 ಉಪಸಂಗಮ್ಯ = approaching
 ರಾಜಾ = the king
 ವಚನಂ = word
 ಅಬ್ರವೀತ್ = spoke.
 ಪಶ್ಯ = behold
 ಏತಾಂ = this
 ಪಾಂಡುಪುತ್ರಾಣಾಂ = of the sons of Pandu
 ಆಚಾರ್ಯ = O teacher
 ಮಹತೀಂ = great
 ಚಮೂಂ = military force
 ವ್ಯೂಢಾಂ = arranged
 ದ್ರುಪದಪುತ್ರೇಣ = by the son of Drupada
 ತವ = your
 ಶಿಷ್ಯೇಣ = disciple
 ಧೀಮತಾ = very intelligent.
 ಅತ್ರ = here
 ಶೂರಾಃ = heroes
 ಮಹೇಶ್ವಾಸಾಃ = mighty bowmen
 ಭೀಮಾರ್ಜುನ = to Bhima and Arjuna
 ಸಮಾಃ = equal
 ಯುಧಿ = in the fight
 ಯುಯುಧಾನಃ = Yuyudhana
 ವಿರಾಟಃ = Virata
 ಚ = also
 ದ್ರುಪದಃ = Drupada
 ಚ = also
 ಮಹಾರಥಃ = great fighter.
 ಧೃಷ್ಟಕೇತುಃ = Dhrishtaketu

ಚೇಕಿತಾನಃ = Cekitana

ಕಾಶಿರಾಜಃ = Kasiraja

ಚ = also

ವೀರ್ಯವಾನ್ = very powerful

ಪುರುಜಿತ್ = Purujit

ಕುಂತಿಭೋಜಃ = Kuntibhoja

ಚ = and

ಶೈಬ್ಯಃ = Saibya

ಚ = and

ನರಪುಂಗವಃ = hero in human society.

ಯುಧಾಮನ್ಯುಃ = Yudhamanyu

ಚ = and

ವಿಕ್ರಾಂತಃ = mighty

ಉತ್ತಮೌಜಾಃ = Uttamauja

ಚ = and

ವೀರ್ಯವಾನ್ = very powerful

ಸೌಭದ್ರಃ = the son of Subhadra

ದ್ರೌಪದೇಯಾಃ = the sons of Draupadi

ಚ = and

ಸರ್ವೇ = all

ಏವ = certainly

ಮಹಾರಥಾಃ = great chariot fighters.

ಅಸ್ಮಾಕಂ = our

ತು = but

ವಿಶಿಷ್ಟಾಃ = especially powerful

ಯೇ = who

ತಾನ್ = them

ನಿಬೋಧ = just take note of, be informed

ದ್ವಿಜೋತ್ತಮ = O best of the brahmanas

ನಾಯಕಾಃ = captains

ಮಮ = my

ಸೈನ್ಯಸ್ಯ = of the soldiers

ಸಂಜ್ಞಾರ್ಥಂ = for information

ತಾನ್ = them

ಬ್ರವೀಮಿ = I am speaking

ತೇ = to you.

ಭವಾನ್ = your good self

ಭೀಷ್ಮಃ = Grandfather Bhishma

ಚ = also

ಕರ್ಣಃ = Karna

ಚ = and

ಕೃಪಃ = Krpa

ಚ = and

ಸಮಿತಿಂಜಯಃ = always victorious in battle

ಅಶ್ವತ್ಥಾಮಾ = Asvatthama

ವಿಕರ್ಣಃ = Vikarna

ಚ = as well as

ಸೌಮದತ್ತಿಃ = the son of Somadatta

ತಥಾ = as well as

ಏವ = certainly

ಚ = also.

ಅನ್ಯೇ = others

ಚ = also

ಬಹವಃ = in great numbers

ಶೂರಾಃ = heroes

ಮದರ್ಥೇ = for my sake

ತ್ಯಕ್ತಜೀವಿತಾಃ = prepared to risk life

ನಾನಾ = many

ಶಸ್ತ್ರ = weapons

ಪ್ರಹರಣಾಃ = equipped with

ಸರ್ವೇ = all of them

ಯುದ್ಧವಿಶಾರದಾಃ = experienced in military science.

ಅಪರ್ಯಾಪ್ತಂ = immeasurable

ತತ್ = that

ಅನ್ಯಾಕಂ = of ours

ಬಲಂ = strength

ಭೀಷ್ಮ = by Grandfather Bhishma

ಅಭಿರಕ್ಷಿತಂ = perfectly protected

ಪರ್ಯಾಪ್ತಂ = limited

ತು = but

ಇದಂ = all this

ಏತೇಷಾಂ = of the Pandavas

ಬಲಂ = strength

ಭೀಮ = by Bhima

ಅಭಿರಕ್ಷಿತಂ = carefully protected.

ಅಯನೇಷು = in the strategic points

ಚ = also

ಸರ್ವೇಷು = everywhere

ಯಥಾಭಾಗಂ = as differently arranged

ಅವಸ್ಥಿತಾಃ = situated

ಭೀಷ್ಮಂ = unto Grandfather Bhishma

ಏವ = certainly

ಅಭಿರಕ್ಷಂತು = should give support

ಭವಂತಃ = you

ಸರ್ವ = all respectively

ಏವ ಹಿ = certainly.

ತಸ್ಯ = his

ಸಂಜನಯನ್ = increasing

ಹರ್ಷಂ = cheerfulness

ಕುರುವೃದ್ಧಃ = the grandsire of the Kuru dynasty (Bhishma)

ಪಿತಾಮಹಃ = the grandfather

ಸಿಂಹನಾದಂ = roaring sound, like that of a lion

ವಿನದ್ಯ = vibrating

ಉಚ್ಚೈಃ = very loudly

ಶಂಖಂ = conchshell

ದಧೌ = blew

ಪ್ರತಾಪವಾನ್ = the valiant.

ತತಃ = thereafter

ಶಂಖಾಃ = conchshells

ಚ = also

ಭೀರ್ಯಃ = large drums

ಚ = and

ಪಣವಾನಕ = small drums and kettledrums

ಗೋಮುಖಾಃ = horns

ಸಹಸಾ = all of a sudden

ಏವ = certainly

ಅಭ್ಯಹನ್ಯಂತ = were simultaneously sounded

ಸಃ = that

ಶಬ್ದಃ = combined sound

ತುಮುಲಃ = tumultuous

ಅಭವತ್ = became.

ತತಃ = thereafter

ಶ್ವೇತೈಃ = with white

ಹಯೈಃ = horses

ಯುಕ್ತೇ = being yoked

ಮಹತಿ = in a great

ಸ್ಯಂದನೇ = chariot

ಸ್ಥಿತೌ = situated

ಮಾಧವಃ = KRiShNa (the husband of the goddess of fortune)

ಪಾಂಡವಃ = Arjuna (the son of Pandu)

ಚ = also

ಏವ = certainly

ದಿವ್ಯೌ = transcendental

ಶಂಖೌ = conchshells

ಪ್ರದಧ್ಮತುಃ = sounded.

ಪಾಂಚಜನ್ಯಂ = the conchshell named Pancajanya

ಹೃಷೀಕೇಶಃ = Hrsikesa (KRiShNa, the Lord who directs the senses of the devotees)

ದೇವದತ್ತಂ = the conchshell named Devadatta

ಧನಂಜಯಃ = Dhananjaya (Arjuna, the winner of wealth)

ಪೌಂಡ್ರಂ = the conch named Paundra

ದಧೌ = blew

ಮಹಾಶಂಖಂ = the terrific conchshell

ಭೀಮಕರ್ಮಾ = one who performs herculean tasks

ವೃಕೋದರಃ = the voracious eater (Bhima).

ಅನಂತವಿಜಯಂ = the conch named Ananta-vijaya

ರಾಜಾ = the king

ಕುಂತೀಪುತ್ರಃ = the son of Kunti

ಯುಧಿಷ್ಠಿರಃ = Yudhisthira

ನಕುಲಃ = Nakula

ಸಹದೇವಃ = Sahadeva

ಚ = and

ಸುಘೋಷಮಣಿಪುಷ್ಪಕೌ = the conches named Sugghosa and Manipuspaka

ಕಾಶ್ಯಃ = the King of Kasi (Varanasi)

ಚ = and

ಪರಮೇಷ್ವಾಸಃ = the great archer

ಶಿಖಂಡೀ = Sikhandi

ಚ = also

ಮಹಾರಥಃ = one who can fight alone against thousands

ಧೃಷ್ಟದ್ಯುಮ್ನಃ = Dhristadyumna (the son of King Drupada)

ವಿರಾಟಃ = Virata (the prince who gave shelter to the Pandavas while they were in disguise)

ಚ = also

ನಾತ್ಯಕಿಃ = Satyaki (the same as Yuyudhana, the charioteer of Lord KRiShNa)

ಚ = and

ಅಪರಾಜಿತಃ = who had never been vanquished

ದ್ರುಪದಃ = Drupada, the King of Pancala

ದ್ರೌಪದೇಯಾಃ = the sons of Draupadi

ಚ = also

ಸರ್ವಶಃ = all

ಷ್ಠಧಿವೀಪತೇ = O King

ಸೌಭದ್ರಃ = Abhimanyu, the son of Subhadra

ಚ = also

ಮಹಾಬಾಹುಃ = mighty-armed

ಶಂಖಾನ್ = conchshells

ದಧ್ಮುಃ = blew

ಪೃಥಕ್ = each separately.

ಸಃ = that

ಘೋಷಃ = vibration

ಧಾರ್ತರಾಷ್ಟ್ರಾಣಾಂ = of the sons of Dhritarashtra

ಹೃದಯಾನಿ = hearts

ವ್ಯದಾರಯತ್ = shattered

ನಭಃ = the sky

ಚ = also

ಪೃಥಿವೀಂ = the surface of the earth

ಚ = also

ಏವ = certainly

ತುಮುಲಃ = uproarious

ಅಭ್ಯನುನಾದಯನ್ = resounding.

ಅಥ = thereupon

ವ್ಯವಸ್ಥಿತಾನ್ = situated

ದೃಷ್ಟ್ವಾ = looking upon

ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ = the sons of Dhritarashtra

ಕಪಿಧ್ವಜಃ = he whose flag was marked with Hanuman

ಪ್ರವೃತ್ತೇ = while about to engage

ಶಸ್ತ್ರಸಂಪಾತೇ = in releasing his arrows

ಧನುಃ = bow

ಉದ್ಯಮ್ಯ = taking up

ಪಾಂಡವಃ = the son of Pandu (Arjuna)

ಹೃಷೀಕೇಶಂ = unto Lord KRiShNa

ತದಾ = at that time

ವಾಕ್ಯಂ = words

ಇದಂ = these

ಆಹ = said

- ಮಹೀಪತೇ = O King.
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ಸೇನಯೋಃ = of the armies
 ಉಭಯೋಃ = both
 ಮಧ್ಯೇ = between
 ರಥಂ = the chariot
 ಸ್ಥಾಪಯ = please keep
 ಮೇ = my
 ಅಚ್ಯುತ = O infallible one
 ಯಾವತ್ = as long as
 ಏತಾನ್ = all these
 ನಿರೀಕ್ಷೇ = may look upon
 ಅಹಂ = I
 ಯೋದ್ಧುಕಾಮಾನ್ = desiring to fight
 ಅವಸ್ಥಿತಾನ್ = arrayed on the battlefield
 ಕೈಃ = with whom
 ಮಯಾ = by me
 ಸಹ = together
 ಯೋದ್ಧವ್ಯಂ = have to fight
 ಅಸ್ಮಿನ್ = in this
 ರಣ = strife
 ಸಮುದ್ಯಮೇ = in the attempt.
 ಯೋತ್ಸ್ಯಮಾನಾನ್ = those who will be fighting
 ಅವೇಕ್ಷೇ = let me see
 ಅಹಂ = I
 ಯೇ = who
 ಏತೇ = those
 ಅತ್ರ = here
 ಸಮಾಗತಾಃ = assembled
 ಧಾರ್ತರಾಷ್ಟ್ರಸ್ಯ = for the son of Dhritarashtra
 ದುರ್ಬುದ್ಧೀಃ = evil-minded
 ಯುದ್ಧೇ = in the fight

ಪ್ರಿಯ = well

ಚಿರೀರ್ಷವಃ = wishing.

ಸಂಜಯ ಉವಾಚ = Sanjaya said

ಏವಂ = thus

ಉಕ್ತಃ = addressed

ಹೃಷೀಕೇಶಃ = Lord KRiShNa

ಗುಡಾಕೇಶೇನ = by Arjuna

ಭಾರತ = O descendant of Bharata

ಸೇನಯೋಃ = of the armies

ಉಭಯೋಃ = both

ಮಧ್ಯೇ = in the midst

ಸ್ಥಾಪಯಿತ್ವಾ = placing

ರಥೋತ್ತಮಂ = the finest chariot.

ಭೀಷ್ಮ = Grandfather Bhishma

ದ್ರೋಣ = the teacher Drona

ಪ್ರಮುಖತಃ = in front of

ಸರ್ವೇಷಾಂ = all

ಚ = also

ಮಹೀಕ್ಷಿತಾಂ = chiefs of the world

ಉವಾಚ = said

ಪಾರ್ಥ = O son of Pritha

ಪಶ್ಯ = just behold

ಏತಾನ್ = all of them

ಸಮವೇತಾನ್ = assembled

ಕುರೂನ್ = the members of the Kuru dynasty

ಇತಿ = thus.

ತತ್ರ = there

ಅಪಶ್ಯತ್ = he could see

ಸ್ಥಿತಾನ್ = standing

ಪಾರ್ಥಃ = Arjuna

ಪಿತೃನ್ = fathers

ಅಥ = also

- ಪಿತಾಮಹಾನ್ = grandfathers
 ಆಚಾರ್ಯಾನ್ = teachers
 ಮಾತುಲಾನ್ = maternal uncles
 ಭ್ರಾತೃನ್ = brothers
 ಪುತ್ರಾನ್ = sons
 ಪೌತ್ರಾನ್ = grandsons
 ಸಖೀನ್ = friends
 ತಥಾ = too
 ಶ್ವಶುರಾನ್ = fathers-in-law
 ಸುಹೃದಃ = well-wishers
 ಚ = also
 ಏವ = certainly
 ಸೇನಯೋಃ = of the armies
 ಉಭಯೋಃ = of both parties
 ಅಪಿ = including.
 ತಾನ್ = all of them
 ಸಮೀಕ್ಷ್ಯ = after seeing
 ಸಃ = he
 ಕೌಂತೇಯಃ = the son of Kunti
 ಸರ್ವಾನ್ = all kinds of
 ಬಂಧೂನ್ = relatives
 ಅವಸ್ಥಿತಾನ್ = situated
 ಕೃಪಯಾ = by compassion
 ಪರಯಾ = of a high grade
 ಆವಿಷ್ಟಃ = overwhelmed
 ವಿಷೀದನ್ = while lamenting
 ಇದಂ = thus
 ಅಬ್ರವೀತ್ = spoke.
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ದೃಷ್ಟ್ವಾ = after seeing
 ಇಮಂ = all these
 ಸ್ವಜನಂ = kinsmen

ಕೃಷ್ಣ = O KRiShNa

ಯುಯುತ್ಸುಂ = all in a fighting spirit

ಸಮುಪಸ್ಥಿತಂ = present

ಸೀದಂತಿ = are quivering

ಮಮ = my

ಗಾತ್ರಾಣಿ = limbs of the body

ಮುಖಂ = mouth

ಚ = also

ಪರಿಶುಷ್ಯತಿ = is drying up.

ವೇಪಥುಃ = trembling of the body

ಚ = also

ಶರೀರೇ = on the body

ಮೇ = my

ರೋಮಹರ್ಷಾಃ = standing of hair on end

ಚ = also

ಜಾಯತೇ = is taking place

ಗಾಂಡೀವಂ = the bow of Arjuna

ಸ್ತಂಸತೇ = is slipping

ಹಸ್ತಾತ್ = from the hand

ತ್ವಕ್ = skin

ಚ = also

ಏವ = certainly

ಪರಿದಹ್ಯತೇ = is burning.

ನ = nor

ಚ = also

ಶಕ್ನೋಮಿ = am I able

ಅವಸ್ಥಾತುಂ = to stay

ಭ್ರಮತಿ = forgetting

ಇವ = as

ಚ = and

ಮೇ = my

ಮನಃ = mind

ನಿಮಿತ್ತಾನಿ = causes

ಚ = also

ಪಶ್ಯಾಮಿ = I see

ವಿಪರೀತಾನಿ = just the opposite

ಕೇಶವ = O killer of the demon Kesi (KRiShNa).

ನ = nor

ಚ = also

ಶ್ರೇಯಃ = good

ಅನುಪಶ್ಯಾಮಿ = do I foresee

ಹತ್ವಾ = by killing

ಸ್ವಜನಂ = own kinsmen

ಆಹವೇ = in the fight

ನ = nor

ಕಾಂಕ್ಷೇ = do I desire

ವಿಜಯಂ = victory

ಕೃಷ್ಣ = O KRiShNa

ನ = nor

ಚ = also

ರಾಜ್ಯಂ = kingdom

ಸುಖಾನಿ = happiness thereof

ಚ = also.

ಕಿಂ = what use

ನಃ = to us

ರಾಜ್ಯೇನ = is the kingdom

ಗೋವಿಂದ = O KRiShNa

ಕಿಂ = what

ಭೋಗೈಃ = enjoyment

ಜೀವಿತೇನ = living

ವಾ = either

ಯೇಷಾಂ = of whom

ಅರ್ಥೇ = for the sake

ಕಾಂಕ್ಷಿತಂ = is desired

| | |
|-----------|-----------------------|
| ನಃ | = by us |
| ರಾಜ್ಯಂ | = kingdom |
| ಭೋಗಾಃ | = material enjoyment |
| ಸುಖಾನಿ | = all happiness |
| ಚ | = also |
| ತೇ | = all of them |
| ಇಮೇ | = these |
| ಅವಸ್ಥಿತಾಃ | = situated |
| ಯುದ್ಧೇ | = on this battlefield |
| ಪ್ರಾಣಾನ್ | = lives |
| ತ್ಯಕ್ತ್ವಾ | = giving up |
| ಧನಾನಿ | = riches |
| ಚ | = also |
| ಆಚಾರ್ಯಾಃ | = teachers |
| ಪಿತರಃ | = fathers |
| ಪುತ್ರಾಃ | = sons |
| ತಥಾ | = as well as |
| ಏವ | = certainly |
| ಚ | = also |
| ಪಿತಾಮಹಾಃ | = grandfathers |
| ಮಾತುಲಾಃ | = maternal uncles |
| ಶ್ವಶೂರಾಃ | = fathers-in-law |
| ಪೌತ್ರಾಃ | = grandsons |
| ಶ್ಯಾಲಾಃ | = brothers-in-law |
| ಸಂಬಂಧಿನಃ | = relatives |
| ತಥಾ | = as well as |
| ಏತಾನ್ | = all these |
| ನ | = never |
| ಹಂತುಂ | = to kill |
| ಇಚ್ಛಾಮಿ | = do I wish |
| ಘ್ನತಃ | = being killed |
| ಅಪಿ | = even |

ಮಧುಸೂದನ = O killer of the demon Madhu (KRiShNa)

ಅಪಿ = even if

ತ್ರೈಲೋಕ್ಯ = of the three worlds

ರಾಜ್ಯಸ್ಯ = for the kingdom

ಹೇತೋಃ = in exchange

ಕಿಂ ನು = what to speak of

ಮಹೀಕೃತೇ = for the sake of the earth

ನಿಹತ್ಯ = by killing

ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ = the sons of Dhritarashtra

ನಃ = our

ಕಾ = what

ಪ್ರೀತಿಃ = pleasure

ಸ್ಯಾತ್ = will there be

ಜನಾರ್ದನ = O maintainer of all living entities.

ಪಾಪಂ = vices

ಏವ = certainly

ಆಶ್ರಯೇತ್ = must come upon

ಅಸ್ಮಾನ್ = us

ಹತ್ವಾ = by killing

ಏತಾನ್ = all these

ಆತತಾಯಿನಃ = aggressors

ತಸ್ಮಾತ್ = therefore

ನ = never

ಆರ್ಹಾಃ = deserving

ವಯಂ = we

ಹಂತುಂ = to kill

ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ = the sons of Dhritarashtra

ಸಬಾಂಧವಾನ್ = along with friends

ಸ್ವಜನಂ = kinsmen

ಹಿ = certainly

ಕಥಂ = how

ಹತ್ವಾ = by killing

ಸುಖಿನಃ = happy

ನ್ಯಾಮು = will we become

ಮಾಧವ = O KRiShNa, husband of the goddess of fortune.

ಯದಿ = if

ಅಪಿ = even

ಏತೇ = they

ನ = do not

ಪಶ್ಯಂತಿ = see

ಲೋಭ = by greed

ಉಪಹತ = overpowered

ಚೇತಸಃ = their hearts

ಕುಲಕ್ಷಯ = in killing the family

ಕೃತಂ = done

ದೋಷಂ = fault

ಮಿತ್ರದ್ರೋಹೇ = in quarreling with friends

ಚ = also

ಪಾತಕಂ = sinful reactions

ಕಥಂ = why

ನ = should not

ಜ್ಞೇಯಂ = be known

ಅಸ್ಮಾಭಿಃ = by us

ಪಾಪಾತ್ = from sins

ಅಸ್ಮಾತ್ = these

ನಿವರ್ತಿಸು = to cease

ಕುಲಕ್ಷಯ = in the destruction of a dynasty

ಕೃತಂ = done

ದೋಷಂ = crime

ಪ್ರಪಶ್ಯದ್ಭಿಃ = by those who can see

ಜನಾರ್ದನ = O KRiShNa.

ಕುಲಕ್ಷಯೇ = in destroying the family

ಪ್ರಣಶ್ಯಂತಿ = become vanquished

ಕುಲಧರ್ಮಾಃ = the family traditions

- ಸನಾತನಾಃ = eternal
 ಧರ್ಮೇ = religion
 ನಷ್ಟೇ = being destroyed
 ಕುಲಂ = family
 ಕೃತ್ಸ್ನಂ = whole
 ಅಧರ್ಮಃ = irreligion
 ಅಭಿಭವತಿ = transforms
 ಉತ = it is said.
 ಅಧರ್ಮ = irreligion
 ಅಭಿಭವಾತ್ = having become predominant
 ಕೃಷ್ಣ = O KRiShNa
 ಪ್ರದುಷ್ಯಂತಿ = become polluted
 ಕುಲಸ್ತ್ರೀಯಃ = family ladies
 ಸ್ತ್ರೀಷು = by the womanhood
 ದುಷ್ಟಾಸು = being so polluted
 ವಾಷ್ಣೇಯ = O descendant of VRiShNi
 ಜಾಯತೇ = comes into being
 ವರ್ಣಸಂಕರಃ = unwanted progeny.
 ಸಂಕರಃ = such unwanted children
 ನರಕಾಯ = make for hellish life
 ಏವ = certainly
 ಕುಲಘ್ನಾನಾಂ = for those who are killers of the family
 ಕುಲಸ್ಯ = for the family
 ಚ = also
 ಪತಂತಿ = fall down
 ಪಿತರಃ = forefathers
 ಹಿ = certainly
 ಏಷಾಂ = of them
 ಉಪ್ಪ = stopped
 ಪಿಂಡ = of offerings of food
 ಉದಕ = and water
 ಕ್ರಿಯಾಃ = performances.

| | |
|---------------|---|
| ದೋಷೈಃ | = by such faults |
| ಏತೈಃ | = all these |
| ಕುಲಘ್ನಾನಾಂ | = of the destroyers of the family |
| ವರ್ಣಸಂಕರ | = of unwanted children |
| ಕಾರಕೈಃ | = which are causes |
| ಉತ್ಸಾದ್ಯಂತೇ | = are devastated |
| ಜಾತಿಧರ್ಮಾಃ | = community projects |
| ಕುಲಧರ್ಮಾಃ | = family traditions |
| ಚ | = also |
| ಶಾಶ್ವತಾಃ | = eternal. |
| ಉತ್ಸನ್ನ | = spoiled |
| ಕುಲಧರ್ಮಾಣಾಂ | = of those who have the family traditions |
| ಮನುಷ್ಯಾಣಾಂ | = of such men |
| ಜನಾರ್ದನ | = O KRiShNa |
| ನರಕೇ | = in hell |
| ನಿಯತಂ | = always |
| ವಾಸಃ | = residence |
| ಭವತಿ | = it so becomes |
| ಇತಿ | = thus |
| ಅನುಶುಶ್ರುಮ | = I have heard by disciplic succession. |
| ಅಹೋ | = alas |
| ಬತ | = how strange it is |
| ಮಹತ್ | = great |
| ಪಾಪಂ | = sins |
| ಕರ್ತುಂ | = to perform |
| ವ್ಯವಾಸಿತಾಃ | = have decided |
| ವಯಂ | = we |
| ಯತ್ | = because |
| ರಾಜ್ಯಸುಖಲೋಭೇನ | = driven by greed for royal happiness |
| ಹಂತುಂ | = to kill |
| ಸ್ವಜನಂ | = kinsmen |
| ಉದ್ಯತಾಃ | = trying. |

ಯದಿ = even if
ಮಾಂ = me
ಅಪ್ರತೀಕಾರಂ = without being resistant
ಅಶಸ್ತ್ರಂ = without being fully equipped
ಶಸ್ತ್ರಪಾಣಯಃ = those with weapons in hand
ಧಾರ್ತರಾಷ್ಟ್ರಾಃ = the sons of Dhritarashtra
ರಣೇ = on the battlefield
ಹನ್ಯುಃ = may kill
ತತ್ = that
ಮೇ = for me
ಕ್ಷೇಮತರಂ = better
ಭವೇತ್ = would be.
ಸಂಜಯ ಉವಾಚ = Sanjaya said
ಏವಂ = thus
ಉಕ್ತ್ವಾ = saying
ಅರ್ಜುನಃ = Arjuna
ಸಂಖ್ಯೇ = in the battlefield
ರಥ = of the chariot
ಉಪಸ್ಥೇ = on the seat
ಉಪವಿಶತ್ = sat down again
ವಿಸೃಜ್ಯ = putting aside
ಸಶರಂ = along with arrows
ಚಾಪಂ = the bow
ಶೋಕ = by lamentation
ಸಂವಿಗ್ನ = distressed
ಮಾನಸಃ = within the mind.
End of 1.46

ಸಂಜಯ ಉವಾಚ = Sanjaya said
ತಂ = unto Arjuna
ತಥಾ = thus

ಕೃಪಯಾ = by compassion

ಆವಿಷ್ಟಂ = overwhelmed

ಅಶ್ರುಪೂರ್ಣಾಕುಲ = full of tears

ಈಕ್ಷಣಂ = eyes

ವಿಷೀದಂತಂ = lamenting

ಇದಂ = these

ವಾಕ್ಯಂ = words

ಉವಾಚ = said

ಮಧುಸೂದನಃ = the killer of Madhu.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಕುತಃ = wherefrom

ತ್ವಾ = unto you

ಕಶ್ಮಲಂ = dirtiness

ಇದಂ = this lamentation

ವಿಷಮೇ = in this hour of crisis

ಸಮುಪಸ್ಥಿತಂ = arrived

ಅನಾರ್ಯ = persons who do not know the value of life

ಜುಷ್ಟಂ = practiced by

ಅಸ್ವಗೃಹಂ = which does not lead to higher planets

ಅಕೀರ್ತಿ = infamy

ಕರಂ = the cause of

ಅರ್ಜುನ = O Arjuna.

ಕೈಬ್ಯಂ = impotence

ಮಾ ಸ್ಮ = do not

ಗಮಃ = take to

ಪಾರ್ಥ = O son of Pritha

ನ = never

ಏತತ್ = this

ತ್ವಯಿ = unto you

ಉಪಪದ್ಯತೇ = is befitting

ಕ್ಷುದ್ರಂ = petty

ಹೃದಯ = of the heart

ದೌರ್ಬಲ್ಯಂ = weakness

ತ್ಯಕ್ತ್ವಾ = giving up

ಉತ್ತಿಷ್ಟ = get up

ಪರಂತಪ = O chastiser of the enemies.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಕಥಂ = how

ಭೀಷ್ಮಂ = Bhishma

ಅಹಂ = I

ಸಾಂಖ್ಯೇ = in the fight

ದ್ರೋಣಂ = Drona

ಚ = also

ಮಧುಸೂದನ = O killer of Madhu

ಇಷುಭಿಃ = with arrows

ಪ್ರತಿಯೋತ್ಸ್ಯಾಮಿ = shall counterattack

ಪೂಜಾರ್ಹೌ = those who are worshipable

ಅರಿಸೂದನ = O killer of the enemies.

ಗುರುನ್ = the superiors

ಅಹತ್ವಾ = not killing

ಹಿ = certainly

ಮಹಾನುಭವಾನ್ = great souls

ಶ್ರೇಯಃ = it is better

ಭೋಕ್ತುಂ = to enjoy life

ಭೈಕ್ಷ್ಯಂ = by begging

ಅಪಿ = even

ಇಹ = in this life

ಲೋಕೇ = in this world

ಹತ್ವಾ = killing

ಅರ್ಥ = gain

ಕಾಮಾನ್ = desiring

ತು = but

ಗುರುನ್ = superiors

ಇಹ = in this world

| | |
|----------------|------------------------------|
| ಏವ | = certainly |
| ಭುಂಜೀಯ | = one has to enjoy |
| ಭೋಗಾನ್ | = enjoyable things |
| ರುಧಿರ | = blood |
| ಪ್ರದಿಗ್ಧಾನ್ | = tainted with. |
| ನ | = nor |
| ಚ | = also |
| ಏತತ್ | = this |
| ವಿದ್ಮಃ | = do we know |
| ಕತರತ್ | = which |
| ನಃ | = for us |
| ಗರೀಯಃ | = better |
| ಯದ್ವಾ | = whether |
| ಜಯೇಮ | = we may conquer |
| ಯದಿ | = if |
| ವಾ | = or |
| ನಃ | = us |
| ಜಯೇಯುಃ | = they conquer |
| ಯಾನ್ | = those who |
| ಏವ | = certainly |
| ಹತ್ವಾ | = by killing |
| ನ | = never |
| ಜಿಜೀವಿಷಾಮಃ | = we would want to live |
| ತೇ | = all of them |
| ಅವಸ್ಥಿತಾಃ | = are situated |
| ಪ್ರಮುಖೇ | = in the front |
| ಧಾರ್ತರಾಷ್ಟ್ರಾಃ | = the sons of Dhritarashtra. |
| ಕಾರ್ಪಣ್ಯ | = of miserliness |
| ದೋಷ | = by the weakness |
| ಉಪಹತ | = being afflicted |
| ಸ್ವಭಾವಃ | = characteristics |
| ಪೃಚ್ಛಾಮಿ | = I am asking |

| | |
|-------------|------------------|
| ತ್ವಾಂ | = unto You |
| ಧರ್ಮ | = religion |
| ಸಮೂಢ | = bewildered |
| ಚೇತಾಃ | = in heart |
| ಯತ್ | = what |
| ಶ್ರೇಯಃ | = all-good |
| ಸ್ಯಾತ್ | = may be |
| ನಿಶ್ಚಿತಂ | = confidently |
| ಬ್ರೂಹಿ | = tell |
| ತತ್ | = that |
| ಮೇ | = unto me |
| ಶಿಷ್ಯಃ | = disciple |
| ತೇ | = Your |
| ಅಹಂ | = I am |
| ಶಾಧಿ | = just instruct |
| ಮಾಂ | = me |
| ತ್ವಾಂ | = unto You |
| ಪ್ರಪನ್ನಂ | = surrendered. |
| ನ | = do not |
| ಹಿ | = certainly |
| ಪ್ರಪಶ್ಯಾಮಿ | = I see |
| ಮಮ | = my |
| ಅಪನುದ್ಯಾತ್ | = can drive away |
| ಯತ್ | = that which |
| ಶೋಕಂ | = lamentation |
| ಉಚ್ಛೋಷಣಂ | = drying up |
| ಇಂದ್ರಿಯಾಣಾಂ | = of the senses |
| ಅವಾಪ್ಯ | = achieving |
| ಭುಮೌ | = on the earth |
| ಅಸಪತ್ನಂ | = without rival |
| ಖುಡ್ಧಂ | = prosperous |
| ರಾಜ್ಯಂ | = kingdom |

ಸುರಾಣಾಂ = of the demigods

ಅಪಿ = even

ಚ = also

ಆಧಿಪತ್ಯಂ = supremacy.

ಸಂಜಯ ಉವಾಚ = Sanjaya said

ಏವಂ = thus

ಉಕ್ತ್ವಾ = speaking

ಹೃಷೀಕೇಶಂ = unto KRiShNa, the master of the senses

ಗುಡಾಕೇಶಃ = Arjuna, the master of curbing ignorance

ಪರಂತಪ = the chastiser of the enemies

ನ ಯೋತ್ಸ್ಯೇ = I shall not fight

ಇತಿ = thus

ಗೋವಿಂದಂ = unto KRiShNa, the giver of pleasure to the senses

ಉಕ್ತ್ವಾ = saying

ತುಷ್ಟಿಂ = silent

ಬಭೂವ = became

ಹ = certainly.

ತಂ = unto him

ಉವಾಚ = said

ಹೃಷೀಕೇಶಃ = the master of the senses, KRiShNa

ಪ್ರಹಸನ್ = smiling

ಇವ = like that

ಭಾರತ = O Dhritarashtra, descendant of Bharata

ಸೇನಯೋಃ = of the armies

ಉಭಯೋಃ = of both parties

ಮಧ್ಯೇ = between

ವಿಷೀದಂತಂ = unto the lamenting one

ಇದಂ = the following

ವಚಃ = words.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಅಶೋಚ್ಯಾನ್ = not worthy of lamentation

ಅನ್ವಶೋಚಃ = you are lamenting

ತ್ವಂ = you

ಪ್ರಜ್ಞಾವಾದಾನ್ = learned talks

ಚ = also

ಭಾಷಸೇ = speaking

ಗತ = lost

ಅಸೂನ್ = life

ಅಗತ = not past

ಅಸೂನ್ = life

ಚ = also

ನ = never

ಅನುಶೋಚಂತಿ = lament

ಪಂಡಿತಾಃ = the learned.

ನ = never

ತು = but

ಏವ = certainly

ಅಹಂ = I

ಜಾತು = at any time

ನ = did not

ಆಸಂ = exist

ನ = not

ತ್ವಂ = you

ನ = not

ಇಮೇ = all these

ಜನಾಧಿಪಃ = kings

ನ = never

ಚ = also

ಏವ = certainly

ನ = not

ಭವಿಷ್ಯಾಮಃ = shall exist

ಸರ್ವೇ ವಯಂ = all of us

ಅತಃ ಪರಂ = hereafter.

ದೇಹೀನಃ = of the embodied

| | |
|---------------|--|
| ಅಸ್ಮಿನ್ | = in this |
| ಯಥಾ | = as |
| ದೇಹೇ | = in the body |
| ಕೌಮಾರಂ | = boyhood |
| ಯೌವನಂ | = youth |
| ಜರಾ | = old age |
| ತಥಾ | = similarly |
| ದೇಹಾಂತರ | = of transference of the body |
| ಪ್ರಾಪ್ತಿಃ | = achievement |
| ಧೀರಃ | = the sober |
| ತತ್ರ | = thereupon |
| ನ | = never |
| ಮುಹ್ಯತಿ | = is deluded. |
| ಮಾತ್ರಾಸ್ಪರ್ಶಃ | = sensory perception |
| ತು | = only |
| ಕೌಂತೇಯ | = O son of Kunti |
| ಶೀತ | = winter |
| ಉಷ್ಣ | = summer |
| ಸುಖ | = happiness |
| ದುಃಖ | = and pain |
| ದಾಃ | = giving |
| ಆಗಮ | = appearing |
| ಅಪಾಯಿನಃ | = disappearing |
| ಅನಿತ್ಯಃ | = nonpermanent |
| ತಾನ್ | = all of them |
| ತಿತಿಕ್ಷಸ್ವ | = just try to tolerate |
| ಭಾರತ | = O descendant of the Bharata dynasty. |
| ಯಂ | = one to whom |
| ಹಿ | = certainly |
| ನ | = never |
| ವ್ಯಥಯಂತಿ | = are distressing |
| ಏತೇ | = all these |

- ಪುರುಷಂ = to a person
ಪುರುಷರ್ಷಭ = O best among men
ಸಮ = unaltered
ದುಃಖ = in distress
ಸುಖಂ = and happiness
ಧೀರಂ = patient
ಸಃ = he
ಅಮೃತತ್ವಾಯ = for liberation
ಕಲ್ಪತೇ = is considered eligible.
ನ = never
ಅಸತಃ = of the nonexistent
ವಿದ್ಯತೇ = there is
ಭಾವಃ = endurance
ನ = never
ಅಭಾವಃ = changing quality
ವಿದ್ಯತೇ = there is
ಸತಃ = of the eternal
ಉಭಯೋಃ = of the two
ಅಪಿ = verily
ದೃಷ್ಟಃ = observed
ಅಂತಃ = conclusion
ತು = indeed
ಅನಯೋಃ = of them
ತತ್ತ್ವ = of the truth
ದರ್ಶಿಭಿಃ = by the seers.
ಅವಿನಾಶಿ = imperishable
ತು = but
ತತ್ = that
ವಿದ್ಧಿ = know it
ಯೇನ = by whom
ಸರ್ವಂ = all of the body
ಇದಂ = this

| | |
|------------|----------------------------|
| ತತಂ | = pervaded |
| ವಿನಾಶಂ | = destruction |
| ಅವ್ಯಯಸ್ಯ | = of the imperishable |
| ಅಸ್ಯ | = of it |
| ನ ಕಶ್ಚಿತ್ | = no one |
| ಕರ್ತುಂ | = to do |
| ಅರ್ಹತಿ | = is able. |
| ಅಂತವಂತಃ | = perishable |
| ಇಮೇ | = all these |
| ದೇಹಾಃ | = material bodies |
| ನಿತ್ಯಸ್ಯ | = eternal in existence |
| ಉಕ್ತಾಃ | = are said |
| ಶರೀರಿಣಃ | = of the embodied soul |
| ಅನಾಶಿನಃ | = never to be destroyed |
| ಅಪ್ರಮೇಯಸ್ಯ | = immeasurable |
| ತಸ್ಮಾತ್ | = therefore |
| ಯುದ್ಧಸ್ವ | = fight |
| ಭಾರತ | = O descendant of Bharata. |
| ಯಃ | = anyone who |
| ಏನಂ | = this |
| ವೇತ್ತಿ | = knows |
| ಹಂತಾರಂ | = the killer |
| ಯಃ | = anyone who |
| ಚ | = also |
| ಏನಂ | = this |
| ಮನ್ಯತೇ | = thinks |
| ಹತಂ | = killed |
| ಉಭೌ | = both |
| ತೌ | = they |
| ನ | = never |
| ವಿಜಾನೀತಾಃ | = are in knowledge |
| ನ | = never |

ಅಯಂ = this

ಹಂತಿ = kills

ನ = nor

ಹನ್ಯತೇ = is killed.

ನ = never

ಜಾಯತೇ = takes birth

ಮ್ರಿಯತೇ = dies

ವಾ = either

ಕದಾಚಿತ್ = at any time (past, present or future)

ನ = never

ಅಯಂ = this

ಭೂತ್ವಾ = having come into being

ಭವಿತಾ = will come to be

ವಾ = or

ನ = not

ಭೂಯಃ = or is again coming to be

ಅಜಃ = unborn

ನಿತ್ಯಃ = eternal

ಶಾಶ್ವತಃ = permanent

ಅಯಂ = this

ಪುರಾಣಃ = the oldest

ನ = never

ಹನ್ಯತೇ = is killed

ಹನ್ಯಮಾನೇ = being killed

ಶರೀರೇ = the body.

ವೇದ = knows

ಅವಿನಾಶಿನಂ = indestructible

ನಿತ್ಯಂ = always existing

ಯಃ = one who

ಏನಂ = this (soul)

ಅಜಂ = unborn

ಅವ್ಯಯಂ = immutable

| | |
|-----------|---------------------|
| ಕಥಂ | = how |
| ಸಃ | = that |
| ಪುರುಷಃ | = person |
| ಪಾರ್ಥ | = O Partha (Arjuna) |
| ಕಂ | = whom |
| ಘಾತಯತಿ | = causes to hurt |
| ಹಂತಿ | = kills |
| ಕಂ | = whom. |
| ವಾಸಾಂಸಿ | = garments |
| ಜೀರ್ಣಾನಿ | = old and worn out |
| ಯಥಾ | = just as |
| ವಿಹಾಯ | = giving up |
| ನವಾನಿ | = new garments |
| ಗೃಹ್ಣಾತಿ | = does accept |
| ನರಃ | = a man |
| ಅಪರಾಣಿ | = others |
| ತಥಾ | = in the same way |
| ಶರೀರಾಣಿ | = bodies |
| ವಿಹಾಯ | = giving up |
| ಜೀರ್ಣಾನಿ | = old and useless |
| ಅನ್ಯಾನಿ | = different |
| ಸಂಯಾತಿ | = verily accepts |
| ನವಾನಿ | = new sets |
| ದೇಹೀ | = the embodied. |
| ನ | = never |
| ಏನಂ | = this soul |
| ಛಿಂದಂತಿ | = can cut to pieces |
| ಶಸ್ತ್ರಾಣಿ | = weapons |
| ನ | = never |
| ಏನಂ | = this soul |
| ದಹತಿ | = burns |
| ಪಾವಕಃ | = fire |

ನ = never

ಚ = also

ಏನಂ = this soul

ಕ್ಷೇದಯಂತಿ = moistens

ಆಪಃ = water

ನ = never

ಶೋಷಯತಿ = dries

ಮಾರುತಃ = wind.

ಅಚ್ಛೇದ್ಯಃ = unbreakable

ಅಯಂ = this soul

ಅದಾಹ್ಯಃ = unable to be burned

ಅಯಂ = this soul

ಅಕ್ಷೇದ್ಯಃ = insoluble

ಅಶೋಷ್ಯಃ = not able to be dried

ಏವ = certainly

ಚ = and

ನಿತ್ಯಃ = everlasting

ಸರ್ವಗತಃ = all-pervading

ಸ್ಥಾನುಃ = unchangeable

ಅಚಲಃ = immovable

ಅಯಂ = this soul

ಸನಾತನಃ = eternally the same.

ಅವ್ಯಕ್ತಃ = invisible

ಅಯಂ = this soul

ಅಚಿಂತ್ಯಃ = inconceivable

ಅಯಂ = this soul

ಅವಿಕಾರ್ಯಃ = unchangeable

ಅಯಂ = this soul

ಉಚ್ಯತೇ = is said

ತಸ್ಮಾತ್ = therefore

ಏವಂ = like this

ವಿದಿತ್ವಾ = knowing it well

ಏನಂ = this soul

ನ = do not

ಅನುಶೋಚಿತುಂ = to lament

ಅರ್ಹಸಿ = you deserve.

ಅಥ = if, however

ಚ = also

ಏನಂ = this soul

ನಿತ್ಯಜಾತಂ = always born

ನಿತ್ಯಂ = forever

ವಾ = either

ಮನ್ಯಸೇ = you so think

ಮೃತಂ = dead

ತಥಾಪಿ = still

ತ್ವಂ = you

ಮಹಾಬಾಹೋ = O mighty-armed one

ನ = never

ಏನಂ = about the soul

ಶೋಚಿತುಂ = to lament

ಅರ್ಹಸಿ = deserve.

ಜಾತಸ್ಯ = of one who has taken his birth

ಹಿ = certainly

ಧ್ರುವಃ = a fact

ಮೃತ್ಯುಃ = death

ಧ್ರುವಂ = it is also a fact

ಜನ್ಮ = birth

ಮೃತಸ್ಯ = of the dead

ಚ = also

ತಸ್ಮಾತ್ = therefore

ಅಪರಿಹಾರ್ಯೇ = of that which is unavoidable

ಅರ್ಥೇ = in the matter

ನ = do not

ತ್ವಂ = you

- ಶೋಚಿತುಂ = to lament
 ಅರ್ಹಸಿ = deserve.
 ಅವ್ಯಕ್ತಾದೀನಿ = in the beginning unmanifested
 ಭೂತಾನೀ = all that are created
 ವ್ಯಕ್ತ = manifested
 ಮಧ್ಯಾನಿ = in the middle
 ಭಾರತ = O descendant of Bharata
 ಅವ್ಯಕ್ತ = nonmanifested
 ನಿಧನಾನಿ = when vanquished
 ಏವ = it is all like that
 ತತ್ರ = therefore
 ಕಾ = what
 ಪರಿದೇವನಾ = lamentation.
 ಆಶ್ಚರ್ಯವತ್ = as amazing
 ಪಶ್ಯತಿ = sees
 ಕಶ್ಚಿತ್ = someone
 ಏನಂ = this soul
 ಆಶ್ಚರ್ಯವತ್ = as amazing
 ವದತಿ = speaks of
 ತಥಾ = thus
 ಏವ = certainly
 ಚ = also
 ಅನ್ಯಃ = another
 ಆಶ್ಚರ್ಯವತ್ = similarly amazing
 ಚ = also
 ಏನಂ = this soul
 ಅನ್ಯಃ = another
 ಶೃಣೋತಿ = hears of
 ಶ್ರುತ್ವಾ = having heard
 ಅಪಿ = even
 ಏನಂ = this soul
 ವೇದ = knows

| | |
|-------------|-----------------------------------|
| ನ | = never |
| ಚ | = and |
| ಏವ | = certainly |
| ಕಶ್ಚಿತ್ | = someone. |
| ದೇಹೀ | = the owner of the material body |
| ನಿತ್ಯಂ | = eternally |
| ಅವಧ್ಯಃ | = cannot be killed |
| ಅಯಂ | = this soul |
| ದೇಹೇ | = in the body |
| ಸರ್ವಸ್ಯ | = of everyone |
| ಭಾರತ | = O descendant of Bharata |
| ತಸ್ಮಾತ್ | = therefore |
| ಸರ್ವಾಣಿ | = all |
| ಭೂತಾನಿ | = living entities (that are born) |
| ನ | = never |
| ತ್ವಂ | = you |
| ಶೋಚಿತುಂ | = to lament |
| ಅರ್ಹಸಿ | = deserve. |
| ಸ್ವಧರ್ಮಂ | = one's own religious principles |
| ಅಪಿ | = also |
| ಚ | = indeed |
| ಅವೇಕ್ಷ್ಯ | = considering |
| ನ | = never |
| ವಿಕಂಪಿತುಂ | = to hesitate |
| ಅರ್ಹಸಿ | = you deserve |
| ಧರ್ಮ್ಯಾತ್ | = for religious principles |
| ಹಿ | = indeed |
| ಯುದ್ಧಾತ್ | = than fighting |
| ಶ್ರೇಯಃ | = better engagement |
| ಅನ್ಯತ್ | = any other |
| ಕ್ಷತ್ರಿಯಸ್ಯ | = of the ksatriya |
| ನ | = does not |

- ವಿದ್ಯತೇ = exist.
ಯದೃಚ್ಛಯಾ = by its own accord
ಚ = also
ಉಪಪನ್ನಂ = arrived at
ಸ್ವರ್ಗ = of the heavenly planets
ದ್ವಾರಂ = door
ಅಪಾವೃತಂ = wide open
ಸುಖಿನಃ = very happy
ಕ್ಷತ್ರಿಯಾಃ = the members of the royal order
ಪಾರ್ಥ = O son of Pritha
ಲಭಂತೇ = do achieve
ಯುದ್ಧಂ = war
ಈದೃಷಂ = like this.
ಅಥ = therefore
ಚೇತ್ = if
ತ್ವಂ = you
ಇಮಂ = this
ಧರ್ಮ್ಯಂ = as a religious duty
ಸಂಗ್ರಾಮಂ = fighting
ನ = do not
ಕರಿಷ್ಯಸಿ = perform
ತತಃ = then
ಸ್ವಧರ್ಮಂ = your religious duty
ಕೀರ್ತಿಂ = reputation
ಚ = also
ಹಿತ್ವಾ = losing
ಪಾಪಂ = sinful reaction
ಅವಾಪ್ಸ್ಯಸಿ = will gain.
ಅಕೀರ್ತಿಂ = infamy
ಚ = also
ಅಪಿ = over and above
ಭೂತಾನಿ = all people

- ಕಥಯಿಷ್ಯಂತಿ = will speak
 ತೇ = of you
 ಅವ್ಯಯಂ = forever
 ಸಂಭಾವಿತಸ್ಯ = for a respectable man
 ಚ = also
 ಅಕೀರ್ತಿಃ = ill fame
 ಮರಣಾತ್ = than death
 ಅತಿರಿಚ್ಯತೇ = becomes more.
 ಭಯಾತ್ = out of fear
 ರಣಾತ್ = from the battlefield
 ಉಪರತಂ = ceased
 ಮಂಸ್ಯಂತೇ = they will consider
 ತ್ವಾಂ = you
 ಮಹಾರಥಾಃ = the great generals
 ಯೇಷಾಂ = for whom
 ಚ = also
 ತ್ವಂ = you
 ಬಹುಮತಃ = in great estimation
 ಭೂತ್ವಾ = having been
 ಯಾಸ್ಯಸಿ = you will go
 ಲಾಘವಂ = decreased in value.
 ಅವಾಚ್ಯ = unkind
 ವಾದಾನ್ = fabricated words
 ಚ = also
 ಬಹೂನ್ = many
 ವದಿಷ್ಯಂತಿ = will say
 ತವ = your
 ಅಹಿತಾಃ = enemies
 ನಿಂದಂತಃ = while vilifying
 ತವ = your
 ಸಾಮರ್ಥ್ಯಂ = ability
 ತತಃ = than that

- ದುಃಖತರಂ = more painful
 ನು = of course
 ಕಿಂ = what is there.
 ಹತಃ = being killed
 ವಾ = either
 ಪ್ರಾಪ್ಸ್ಯಸಿ = you gain
 ಸ್ವರ್ಗಂ = the heavenly kingdom
 ಜಿತ್ವಾ = by conquering
 ವಾ = or
 ಭೋಕ್ಷ್ಯಸೇ = you enjoy
 ಮಹೀಂ = the world
 ತಸ್ಮಾತ್ = therefore
 ಉತ್ತಿಷ್ಠ = get up
 ಕೌಂತೇಯ = O son of Kunti
 ಯುದ್ಧಾಯ = to fight
 ಕೃತ = determined
 ನಿಶ್ಚಯಃ = in certainty.
 ಸುಖ = happiness
 ದುಃಖೇ = and distress
 ಸಮೇ = in equanimity
 ಕೃತ್ವಾ = doing so
 ಲಾಭಾಲಾಭೌ = both profit and loss
 ಜಯಾಜಯೌ = both victory and defeat
 ತತಃ = thereafter
 ಯುದ್ಧಾಯ = for the sake of fighting
 ಯುಜ್ಯಸ್ವ = engage (fight)
 ನ = never
 ಏವಂ = in this way
 ಪಾಪಂ = sinful reaction
 ಅವಾಪ್ಸ್ಯಸಿ = you will gain.
 ಏಷಾ = all this
 ತೇ = unto you

- ಅಭಿಹಿತಾ = described
 ಸಾಂಖ್ಯೇ = by analytical study
 ಬುದ್ಧಿಃ = intelligence
 ಯೋಗೇ = in work without fruitive result
 ತು = but
 ಇಮಂ = this
 ಶೃಣು = just hear
 ಬುದ್ಧ್ಯಾ = by intelligence
 ಯುಕ್ತಃ = dovetailed
 ಯಯಾ = by which
 ಪಾರ್ಥ = O son of Pritha
 ಕರ್ಮಬಂಧಂ = bondage of reaction
 ಪ್ರಹಾಸ್ಯಸಿ = you can be released from.
 ನ = there is not
 ಇಹ = in this yoga
 ಅಭಿಕ್ರಮ = in endeavoring
 ನಾಶಃ = loss
 ಅಸ್ತಿ = there is
 ಪ್ರತ್ಯವಾಯಃ = diminution
 ನ = never
 ವಿದ್ಯತೇ = there is
 ಸ್ವಲ್ಪಂ = a little
 ಅಪಿ = although
 ಅಸ್ಯ = of this
 ಧರ್ಮಸ್ಯ = occupation
 ತ್ರಾಯತೇ = releases
 ಮಹತಃ = from very great
 ಭಯಾತ್ = danger.
 ವ್ಯವಸಾಯಾತ್ಮಿಕಾ = resolute in KRiShNa consciousness
 ಬುದ್ಧಿಃ = intelligence
 ಏಕ = only one
 ಇಹ = in this world

- ಕುರುನಂದನ = O beloved child of the Kurus
 ಬಹುಶಾಖಾಃ = having various branches
 ಹಿ = indeed
 ಅನಂತಾಃ = unlimited
 ಚ = also
 ಬುದ್ಧಯಃ = intelligence
 ಅವ್ಯವಸಾಯಿನಾಂ = of those who are not in KRiShNa consciousness.
 ಯಾಮಿಮಾಂ = all these
 ಪುಷ್ಪಿತಾಂ = flowery
 ವಾಚಂ = words
 ಪ್ರವದಂತಿ = say
 ಅವಿಪಶ್ಚಿತ್ತಃ = men with a poor fund of knowledge
 ವೇದವಾದರತಾಃ = supposed followers of the Vedas
 ಪಾರ್ಥ = O son of Pritha
 ನ = never
 ಅನ್ಯತ್ = anything else
 ಅಸ್ತಿ = there is
 ಇತಿ = thus
 ವಾದಿನಃ = the advocates
 ಕಾಮಾತ್ಮಾನಃ = desirous of sense gratification
 ಸ್ವರ್ಗಪರಾಃ = aiming to achieve heavenly planets
 ಜನ್ಮಕರ್ಮಫಲಪ್ರದಾಂ = resulting in good birth and other fruitive reactions
 ಕ್ರಿಯಾವಿಶೇಷ = pompous ceremonies
 ಬಹುಲಾಂ = various
 ಭೋಗ = in sense enjoyment
 ಐಶ್ವರ್ಯ = and opulence
 ಗತಿಂ = progress
 ಪ್ರತಿ = towards.
 ಭೋಗ = to material enjoyment
 ಐಶ್ವರ್ಯ = and opulence
 ಪ್ರಸಕ್ತಾನಾಂ = for those who are attached
 ತಯಾ = by such things

- ಅಪಹೃತಚೇತಸಾಂ = bewildered in mind
 ವ್ಯವಸಾಯಾತ್ಮಿಕಾ = fixed in determination
 ಬುದ್ಧಿಃ = devotional service to the Lord
 ಸಮಾಧೌ = in the controlled mind
 ನ = never
 ವಿಧೀಯತೇ = does take place.
 ತೈಗುಣ್ಯ = pertaining to the three modes of material nature
 ವಿಷಯಾಃ = on the subject matter
 ವೇದಾಃ = Vedic literatures
 ನಿಸ್ತೈಗುಣ್ಯಃ = transcendental to the three modes of material nature
 ಭವ = be
 ಅರ್ಜುನ = O Arjuna
 ನಿರ್ದ್ವಂದ್ವಃ = without duality
 ನಿತ್ಯಸತ್ತ್ವಸ್ಥಃ = in a pure state of spiritual existence
 ನಿಯೋಗಕ್ಷೇಮಃ = free from ideas of gain and protection
 ಆತ್ಮವಾನ್ = established in the self.
 ಯಾವಾನ್ = all that
 ಅರ್ಥಃ = is meant
 ಉದಪಾನೇ = in a well of water
 ಸರ್ವತಃ = in all respects
 ಸಂಪ್ಲುತೋದಕೇ = in a great reservoir of water
 ತಾವಾನ್ = similarly
 ಸರ್ವೇಷು = in all
 ವೇದೇಷು = Vedic literatures
 ಬ್ರಾಹ್ಮಣಸ್ಯ = of the man who knows the Supreme Brahman
 ವಿಜಾನತಃ = who is in complete knowledge.
 ಕರ್ಮಣಿ = in prescribed duties
 ಏವ = certainly
 ಅಧಿಕಾರಃ = right
 ತೇ = of you
 ಮಾ = never
 ಫಲೇಷು = in the fruits

- ಕದಾಚನ = at any time
 ಮಾ = never
 ಕರ್ಮಫಲ = in the result of the work
 ಹೇತುಃ = cause
 ಭೂಃ = become
 ಮಾ = never
 ತೇ = of you
 ಸಂಗಃ = attachment
 ಅಸ್ತು = there should be
 ಅಕರ್ಮಣಿ = in not doing prescribed duties.
 ಯೋಗಸ್ಥಃ = equipoised
 ಕುರು = perform
 ಕರ್ಮಾಣಿ = your duties
 ಸಂಗಂ = attachment
 ತ್ಯಕ್ತ್ವಾ = giving up
 ಧನಂಜಯ = O Arjuna
 ಸಿದ್ಧಸಿದ್ಧೋಃ = in success and failure
 ಸಮಃ = equipoised
 ಭೂತ್ವಾ = becoming
 ಸಮತ್ವಂ = equanimity
 ಯೋಗಃ = yoga
 ಉಚ್ಯತೇ = is called.
 ದೂರೇಣ = discard it at a long distance
 ಹಿ = certainly
 ಅವರಂ = abominable
 ಕರ್ಮ = activity
 ಬುದ್ಧಿಯೋಗಾತ್ = on the strength of KRiShNa consciousness
 ಧನಂಜಯ = O conqueror of wealth
 ಬುದ್ಧೌ = in such consciousness
 ಶರಣಂ = full surrender
 ಅನ್ವಿಚ್ಛ = try for
 ಕೃಪಣಾಃ = misers

- ಫಲಹೇತವಃ = those desiring fruitive results.
 ಬುದ್ಧಿಯುಕ್ತಃ = one who is engaged in devotional service
 ಜಹಾತಿ = can get rid of
 ಇಹ = in this life
 ಉಭೇ = both
 ಸುಕೃತದುಷ್ಕೃತೇ = good and bad results
 ತಸ್ಮಾತ್ = therefore
 ಯೋಗಾಯ = for the sake of devotional service
 ಯುಜ್ಯಸ್ವ = be so engaged
 ಯೋಗಃ = KRiShNa consciousness
 ಕರ್ಮಸು = in all activities
 ಕೌಶಲಂ = art.
 ಕರ್ಮಜಂ = due to fruitive activities
 ಬುದ್ಧಿಯುಕ್ತಾಃ = being engaged in devotional service
 ಹಿ = certainly
 ಫಲಂ = results
 ತ್ಯಕ್ತ್ವಾ = giving up
 ಮನೀಷಿಣಃ = great sages or devotees
 ಜನ್ಮಬಂಧ = from the bondage of birth and death
 ವಿನಿರ್ಮುಕ್ತಾಃ = liberated
 ಪದಂ = position
 ಗಚ್ಛಂತಿ = they reach
 ಅನಾಮಯಂ = without miseries.
 ಯದಾ = when
 ತೇ = your
 ಮೋಹ = of illusion
 ಕಲಿಲಂ = dense forest
 ಬುದ್ಧಿಃ = transcendental service with intelligence
 ವ್ಯತಿತರಿಷ್ಯತಿ = surpasses
 ತದಾ = at that time
 ಗಂತಾಸಿ = you shall go
 ನಿರ್ವೇದಂ = callousness

- ಶ್ರೋತವ್ಯಸ್ಯ = toward all that is to be heard
 ಶ್ರುತಸ್ಯ = all that is already heard
 ಚ = also.
 ಶ್ರುತಿ = of Vedic revelation
 ವಿಪ್ರತಿಪನ್ನಾ = without being influenced by the fruitive results
 ತೇ = your
 ಯದಾ = when
 ನ್ನಾಸ್ಯತಿ = remains
 ನಿಶ್ಚಲಾ = unmoved
 ಸಮಾಧೌ = in transcendental consciousness, or KRiShNa consciousness
 ಅಚಲಾ = unflinching
 ಬುದ್ಧಿಃ = intelligence
 ತದಾ = at that time
 ಯೋಗಂ = self-realization
 ಅವಾಪ್ಸ್ಯಸಿ = you will achieve.
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ಸ್ಥಿತಪ್ರಜ್ಞಸ್ಯ = of one who is situated in fixed KRiShNa consciousness
 ಕಾ = what
 ಭಾಷಾ = language
 ಸಮಾಧಿಸ್ಥಸ್ಯ = of one situated in trance
 ಕೇಶವ = O KRiShNa
 ಸ್ಥಿತಧೀಃ = one fixed in KRiShNa consciousness
 ಕಿಂ = what
 ಪ್ರಭಾಷೇತ = speaks
 ಕಿಂ = how
 ಆಸೀತ = does remain still
 ವ್ರಜೇತ = walks
 ಕಿಂ = how.
 ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said
 ಪ್ರಜಹಾತಿ = gives up
 ಯದಾ = when
 ಕಾಮಾನ್ = desires for sense gratification

- ಸರ್ವಾನ್ = of all varieties
 ಪಾರ್ಥ = O son of Pritha
 ಮನೋಗತಾನ್ = of mental concoction
 ಆತ್ಮಾನಿ = in the pure state of the soul
 ಏವ = certainly
 ಆತ್ಮನಾ = by the purified mind
 ತುಷ್ಟಃ = satisfied
 ಸ್ಥಿತಪ್ರಜ್ಞಃ = transcendently situated
 ತದಾ = at that time
 ಉಚ್ಯತೇ = is said.
 ದುಃಖೇಷು = in the threefold miseries
 ಅನುದ್ವಿಗ್ನಮನಾಃ = without being agitated in mind
 ಸುಖೇಷು = in happiness
 ವಿಗತಸ್ಪೃಹಃ = without being interested
 ವೀತ = free from
 ರಾಗ = attachment
 ಭಯ = fear
 ಕ್ರೋಧಃ = and anger
 ಸ್ಥಿತಧೀಃ = whose mind is steady
 ಮುನಿಃ = a sage
 ಉಚ್ಯತೇ = is called.
 ಯಃ = one who
 ಸರ್ವತ್ರ = everywhere
 ಅನಭಿಷ್ಣೇಹಃ = without affection
 ತತ್ = that
 ತತ್ = that
 ಪ್ರಾಪ್ಯ = achieving
 ಶುಭ = good
 ಅಶುಭಂ = evil
 ನ = never
 ಅಭಿನಂದತೀ = praises
 ನ = never

ದ್ವೇಷ್ಠಿ = envies

ತಸ್ಯ = his

ಪ್ರಜ್ಞಾ = perfect knowledge

ಪ್ರತಿಷ್ಠಿತಾ = fixed.

ಯದಾ = when

ಸಂಹರತೇ = winds up

ಚ = also

ಅಯಂ = he

ಕೂರ್ಮಃ = tortoise

ಅಂಗಾನಿ = limbs

ಇವ = like

ಸರ್ವಶಃ = altogether

ಇಂದ್ರಿಯಾಣಿ = senses

ಇಂದ್ರಿಯಾರ್ಥೇಭ್ಯಃ = from the sense objects

ತಸ್ಯ = his

ಪ್ರಜ್ಞಾ = consciousness

ಪ್ರತಿಷ್ಠಿತಾ = fixed.

ವಿಷಯಾಃ = objects for sense enjoyment

ವಿನಿವರ್ತಂತೇ = are practiced to be refrained from

ನಿರಾಹಾರಸ್ಯ = by negative restrictions

ದೇಹೀನಃ = for the embodied

ರಸವರ್ಜಂ = giving up the taste

ರಸಃ = sense of enjoyment

ಅಪಿ = although there is

ಅಸ್ಯ = his

ಪರಂ = far superior things

ದೃಷ್ಟ್ವಾ = by experiencing

ನಿವರ್ತತೇ = he ceases from.

ಯತತಃ = while endeavoring

ಹಿ = certainly

ಅಪಿ = in spite of

ಕೌಂತೇಯ = O son of Kunti

- ಪುರುಷಸ್ಯ = of a man
 ವಿಪಶ್ಚಿತಃ = full of discriminating knowledge
 ಇಂದ್ರಿಯಾಣಿ = the senses
 ಪ್ರಮಾಥೀನಿ = agitating
 ಹರಂತಿ = throw
 ಪ್ರಸಭಂ = by force
 ಮನಃ = the mind.
 ತಾನಿ = those senses
 ಸರ್ವಾಣಿ = all
 ಸಂಯಮ್ಯ = keeping under control
 ಯುಕ್ತಃ = engaged
 ಆಸೀತ = should be situated
 ಮತ್ಪರಃ = in relationship with Me
 ವಶೇ = in full subjugation
 ಹಿ = certainly
 ಯಸ್ಯ = one whose
 ಇಂದ್ರಿಯಾಣಿ = senses
 ತಸ್ಯ = his
 ಪ್ರಜ್ಞಾ = consciousness
 ಪ್ರತಿಷ್ಠಿತಾ = fixed.
 ಧ್ಯಾಯತಃ = while contemplating
 ವಿಷಯಾನ್ = sense objects
 ಪುಂಸಃ = of a person
 ಸಂಗಃ = attachment
 ತೇಷು = in the sense objects
 ಉಪಜಾಯತೇ = develops
 ಸಂಗಾತ್ = from attachment
 ಸಂಜಾಯತೇ = develops
 ಕಾಮಃ = desire
 ಕಾಮಾತ್ = from desire
 ಕ್ರೋಧಃ = anger
 ಅಭಿಜಾಯತೇ = becomes manifest.

- ಕ್ರೋಧಾತ್ = from anger
 ಭವತಿ = takes place
 ಸಮೋಹಃ = perfect illusion
 ಸಮೋಹಾತ್ = from illusion
 ಸ್ಮೃತಿ = of memory
 ವಿಭ್ರಮಃ = bewilderment
 ಸ್ಮೃತಿಭ್ರಂಶಾತ್ = after bewilderment of memory
 ಬುದ್ಧಿನಾಶಃ = loss of intelligence
 ಬುದ್ಧಿನಾಶಾತ್ = and from loss of intelligence
 ಪ್ರಣಶ್ಯತಿ = one falls down.
 ರಾಗ = attachment
 ದ್ವೇಷ = and detachment
 ವಿಮುಕ್ತೈಃ = by one who has become free from
 ತು = but
 ವಿಷಯಾನ್ = sense objects
 ಇಂದ್ರಿಯೈಃ = by the senses
 ಚರನ್ = acting upon
 ಆತ್ಮವಶ್ಯೈಃ = under one's control
 ವಿಧೇಯಾತ್ಮಾ = one who follows regulated freedom
 ಪ್ರಸಾದಂ = the mercy of the Lord
 ಅಧಿಗಚ್ಛತಿ = attains.
 ಪ್ರಸಾದೇ = on achievement of the causeless mercy of the Lord
 ಸರ್ವ = of all
 ದುಃಖಾನಾಂ = material miseries
 ಹಾನಿಃ = destruction
 ಅಸ್ಯ = his
 ಉಪಜಾಯತೇ = takes place
 ಪ್ರಸನ್ನಚೇತಸಃ = of the happy-minded
 ಹಿ = certainly
 ಆಷು = very soon
 ಬುದ್ಧಿಃ = intelligence
 ಪರಿ = sufficiently

ಅವತಿಷ್ಠತೇ = becomes established.

ನಾಸ್ತಿ = there cannot be

ಬುದ್ಧಿಃ = transcendental intelligence

ಅಯುಕ್ತಸ್ಯ = of one who is not connected (with KRiShNa consciousness)

ನ = not

ಚ = and

ಅಯುಕ್ತಸ್ಯ = of one devoid of KRiShNa consciousness

ಭಾವನಾ = fixed mind (in happiness)

ನ = not

ಚ = and

ಅಭಾವಯತಃ = of one who is not fixed

ಶಾಂತಿಃ = peace

ಅಶಾಂತಸ್ಯ = of the unpeaceful

ಕುತಃ = where is

ಸುಖಂ = happiness.

ಇಂದ್ರಿಯಾಣಾಂ = of the senses

ಹಿ = certainly

ಚರತಾಂ = while roaming

ಯತ್ = with which

ಮನಃ = the mind

ಅನುವಿಧೀಯತೇ = becomes constantly engaged

ತತ್ = that

ಅಸ್ಯ = his

ಹರತಿ = takes away

ಪ್ರಜ್ಞಾಂ = intelligence

ವಾಯುಃ = wind

ನವಂ = a boat

ಇವ = like

ಅಂಭಸಿ = on the water.

ತಸ್ಮಾತ್ = therefore

ಯಸ್ಯ = whose

ಮಹಾಬಾಹೋ = O mighty-armed one

| | |
|------------------|-------------------------|
| ನಿಗೃಹೀತಾನಿ | = so curbed down |
| ಸರ್ವಶಃ | = all around |
| ಇಂದ್ರಿಯಾಣಿ | = the senses |
| ಇಂದ್ರಿಯಾರ್ಥೇಭ್ಯಃ | = from sense objects |
| ತಸ್ಯ | = his |
| ಪ್ರಜ್ಞಾ | = intelligence |
| ಪ್ರತಿಷ್ಠಿತಾ | = fixed. |
| ಯಾ | = what |
| ನಿಶಾ | = is night |
| ಸರ್ವ | = all |
| ಭೂತಾನಾಂ | = of living entities |
| ತಸ್ಯಾಂ | = in that |
| ಜಾಗರ್ತಿ | = is wakeful |
| ಸಂಯಮೀ | = the self-controlled |
| ಯಸ್ಯಾಂ | = in which |
| ಜಾಗ್ರತಿ | = are awake |
| ಭೂತಾನಿ | = all beings |
| ಸಾ | = that is |
| ನಿಶಾ | = night |
| ಪಶ್ಯತಃ | = for the introspective |
| ಮುನೇಃ | = sage. |
| ಆಪುರ್ಯಮಾಣಂ | = always being filled |
| ಅಚಲಪ್ರತಿಷ್ಠಂ | = steadily situated |
| ಸಮುದ್ರಂ | = the ocean |
| ಆಪಃ | = waters |
| ಪ್ರವಿಶಂತಿ | = enter |
| ಯದ್ವತ್ | = as |
| ತದ್ವತ್ | = so |
| ಕಾಮಾಃ | = desires |
| ಯಂ | = unto whom |
| ಪ್ರವಿಶಂತಿ | = enter |
| ಸರ್ವೇ | = all |

ಸಃ = that person

ಶಾಂತಿಂ = peace

ಆಪ್ನೋತಿ = achieves

ನ = not

ಕಾಮಕಾಮೀ = one who desires to fulfill desires.

ವಿಹಾಯ = giving up

ಕಾಮಾನ್ = material desires for sense gratification

ಯಃ = who

ಸರ್ವಾನ್ = all

ಪುಮಾನ್ = a person

ಚರತಿ = lives

ನಿಃಸ್ಪೃಹಃ = desireless

ನಿರ್ಮಮಃ = without a sense of proprietorship

ನಿರಹಂಕಾರಃ = without false ego

ಸಃ = he

ಶಾಂತಿಂ = perfect peace

ಅಧಿಗಚ್ಛತಿ = attains.

ಏಷಾ = this

ಬ್ರಾಹ್ಮೀ = spiritual

ಸ್ಥಿತಿಃ = situation

ಪಾರ್ಥ = O son of Pritha

ನ = never

ಏನಂ = this

ಪ್ರಾಪ್ಯ = achieving

ವಿಮುಹ್ಯತಿ = one is bewildered

ಸ್ಥಿತ್ವಾ = being situated

ಅಸ್ಯಾಂ = in this

ಅಂತಕಾಲೇ = at the end of life

ಅಪಿ = also

ಬ್ರಹ್ಮನಿರ್ವಾಣಂ = the spiritual kingdom of God

ಋಚ್ಛತಿ = one attains.

End of 2.72

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಜ್ಯಾಯಸಿ = better

ಚೇತ್ = if

ಕರ್ಮಣಃ = than fruitive action

ತೇ = by You

ಮತಾ = is considered

ಬುದ್ಧಿಃ = intelligence

ಜನಾರ್ದನ = O KRiShNa

ತತ್ = therefore

ಕಿಂ = why

ಕರ್ಮಣಿ = in action

ಘೋರೇ = ghastly

ಮಾಂ = me

ನಿಯೋಜಯಸಿ = You are engaging

ಕೇಶವ = O KRiShNa.

ವ್ಯಾಮಿಶ್ರೇಣ = by equivocal

ಇವ = certainly

ವಾಕ್ಯೇನ = words

ಬುದ್ಧಿಂ = intelligence

ಮೋಹಯಸಿ = You are bewildering

ಇವ = certainly

ಮೇ = my

ತತ್ = therefore

ಏಕಂ = only one

ವದ = please tell

ನಿಶ್ಚಿತ್ಯ = ascertaining

ಯೇನ = by which

ಶ್ರೇಯಃ = real benefit

ಅಹಂ = I

ಆಪ್ನುಯಾಂ = may have.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

| | |
|-------------|---------------------------------------|
| ಲೋಕೇ | = in the world |
| ಅಸ್ಮಿನ್ | = this |
| ದ್ವಿವಿಧಾ | = two kinds of |
| ನಿಷ್ಠಾ | = faith |
| ಪುರಾ | = formerly |
| ಪ್ರೋಕ್ತಾ | = were said |
| ಮಯಾ | = by Me |
| ಅನಘ | = O sinless one |
| ಜ್ಞಾನಯೋಗೇನ | = by the linking process of knowledge |
| ಸಾಂಖ್ಯಾನಾಂ | = of the empiric philosophers |
| ಕರ್ಮಯೋಗೇಣ | = by the linking process of devotion |
| ಯೋಗಿನಾಂ | = of the devotees. |
| ನ | = not |
| ಕರ್ಮಣಾಂ | = of prescribed duties |
| ಅನಾರಂಭಾತ್ | = by nonperformance |
| ನೈಷ್ಕರ್ಮ್ಯಂ | = freedom from reaction |
| ಪುರುಷಃ | = a man |
| ಅಶ್ನುತೇ | = achieves |
| ನ | = nor |
| ಚ | = also |
| ಸಂನ್ಯಾಸನಾತ್ | = by renunciation |
| ಏವ | = simply |
| ಸಿದ್ಧಿಂ | = success |
| ಸಮಧಿಗಚ್ಛತಿ | = attains. |
| ನ | = nor |
| ಹಿ | = certainly |
| ಕಶ್ಚಿತ್ | = anyone |
| ಕ್ಷಣಂ | = a moment |
| ಅಪಿ | = also |
| ಜಾತು | = at any time |
| ತಿಷ್ಠತಿ | = remains |
| ಅಕರ್ಮಕೃತ್ | = without doing something |

ಕಾರ್ಯತೇ = is forced to do

ಹಿ = certainly

ಅವಶಃ = helplessly

ಕರ್ಮ = work

ಸರ್ವಃ = all

ಪ್ರಕೃತಿಜೈಃ = born of the modes of material nature

ಗುಣೈಃ = by the qualities.

ಕರ್ಮೇಂದ್ರಿಯಾಣಿ = the five working sense organs

ಸಂಯಮ್ಯ = controlling

ಯಃ = anyone who

ಆಸ್ತೇ = remains

ಮನಸಾ = by the mind

ಸ್ಮರನ್ = thinking of

ಇಂದ್ರಿಯಾರ್ಥಾನ್ = sense objects

ವಿಮೂಢ = foolish

ಆತ್ಮಾ = soul

ಮಿಥ್ಯಾಚಾರಃ = pretender

ಸಃ = he

ಉಚ್ಯತೇ = is called.

ಯಃ = one who

ತು = but

ಇಂದ್ರಿಯಾಣಿ = the senses

ಮನಸಾ = by the mind

ನಿಯಮ್ಯ = regulating

ಆರಭತೇ = begins

ಅರ್ಜುನ = O Arjuna

ಕರ್ಮೇಂದ್ರಿಯೈಃ = by the active sense organs

ಕರ್ಮಯೋಗಂ = devotion

ಅಸಕ್ತಃ = without attachment

ಸಃ = he

ವಿಶಿಷ್ಟತೇ = is by far the better.

ನಿಯತಂ = prescribed

| | |
|-------------|---|
| ಕುರು | = do |
| ಕರ್ಮ | = duties |
| ತ್ವಂ | = you |
| ಕರ್ಮ | = work |
| ಜ್ಯಾಯಾಃ | = better |
| ಹಿ | = certainly |
| ಅಕರ್ಮಣಃ | = than no work |
| ಶರೀರ | = bodily |
| ಯಾತ್ರಾ | = maintenance |
| ಅಪಿ | = even |
| ಚ | = also |
| ತೇ | = your |
| ನ | = never |
| ಪ್ರಸಿದ್ಧೀತ್ | = is effected |
| ಅಕರ್ಮಣಃ | = without work. |
| ಯಜ್ಞಾರ್ಥಾತ್ | = done only for the sake of Yajna, or Visnu |
| ಕರ್ಮಣಃ | = than work |
| ಅನ್ಯತ್ರ | = otherwise |
| ಲೋಕಃ | = world |
| ಅಯಂ | = this |
| ಕರ್ಮಬಂಧನಃ | = bondage by work |
| ತತ್ | = of Him |
| ಅರ್ಥಂ | = for the sake |
| ಕರ್ಮ | = work |
| ಕೌಂತೇಯ | = O son of Kuntī |
| ಮುಕ್ತಸಂಗಃ | = liberated from association |
| ಸಮಾಚರ | = do perfectly. |
| ಸಹ | = along with |
| ಯಜ್ಞಾಃ | = sacrifices |
| ಪ್ರಜಾಃ | = generations |
| ಸೃಷ್ಟ್ವಾ | = creating |
| ಪುರಾ | = anciently |

ಉವಾಚ = said

ಪ್ರಜಾಪತಿಃ = the Lord of creatures

ಅನೇನ = by this

ಪ್ರಸವಿಷ್ಯದ್ವಂ = be more and more prosperous

ಏಷಃ = this

ವಃ = your

ಅಸ್ತು = let it be

ಇಷ್ಟ = of all desirable things

ಕಾಮಧುಕ್ = bestower.

ದೇವಾನ್ = demigods

ಭಾವಯತಾ = having pleased

ಅನೇನ = by this sacrifice

ತೇ = those

ದೇವಾಃ = demigods

ಭಾವಯಂತು = will please

ವಃ = you

ಪರಸ್ಪರಂ = mutually

ಭಾವಯಂತಃ = pleasing one another

ಶ್ರೇಯಃ = benediction

ಪರಂ = the supreme

ಅವಾಪ್ಸ್ಯಥ = you will achieve.

ಇಷ್ಟಾನ್ = desired

ಭೋಗಾನ್ = necessities of life

ಹಿ = certainly

ವಃ = unto you

ದೇವಾಃ = the demigods

ದಾಸ್ಯಂತೇ = will award

ಯಜ್ಞಭಾವಿತಾಃ = being satisfied by the performance of sacrifices

ತೈಃ = by them

ದತ್ತಾನ್ = things given

ಅಪ್ರದಾಯ = without offering

ಏಭ್ಯಃ = to these demigods

ಯಃ = he who

ಭುಂಕ್ತೇ = enjoys

ಸ್ತೇನಃ = thief

ಏವ = certainly

ಸಃ = he.

ಯಜ್ಞಶಿಷ್ಟಾ = of food taken after performance of yajna

ಆಸಿನಃ = eaters

ಸಂತಃ = the devotees

ಮುಚ್ಯಂತೇ = get relief

ಸರ್ವ = all kinds of

ಕಿಲ್ಬಿಷೈಃ = from sins

ಭುಂಜತೇ = enjoy

ತೇ = they

ತು = but

ಅಘಂ = grievous sins

ಪಾಪಾಃ = sinners

ಯೇ = who

ಪಚಂತಿ = prepare food

ಆತ್ಮಕಾರಣಾತ್ = for sense enjoyment.

ಅನ್ನಾತ್ = from grains

ಭವಂತಿ = grow

ಭೂತಾನಿ = the material bodies

ಪರ್ಜನ್ಯಾತ್ = from rains

ಅನ್ನ = of food grains

ಸಂಭವಃ = production

ಯಜ್ಞಾತ್ = from the performance of sacrifice

ಭವತಿ = becomes possible

ಪರ್ಜನ್ಯಃ = rain

ಯಜ್ಞಃ = performance of yajna

ಕರ್ಮ = prescribed duties

ಸಮುದ್ಭವಃ = born of.

ಕರ್ಮ = work

- ಬ್ರಹ್ಮ = from the Vedas
 ಉದ್ಭವಂ = produced
 ವಿದ್ಧಿ = you should know
 ಬ್ರಹ್ಮ = the Vedas
 ಅಕ್ಷರ = from the Supreme Brahman (Personality of Godhead)
 ಸಮುದ್ಭವಂ = directly manifested
 ತಸ್ಮಾತ್ = therefore
 ಸರ್ವಗತಂ = all-pervading
 ಬ್ರಹ್ಮ = transcendence
 ನಿತ್ಯಂ = eternally
 ಯಜ್ಞೇ = in sacrifice
 ಪ್ರತಿಷ್ಠಿತಂ = situated.
 ಏವಂ = thus
 ಪ್ರವರ್ತಿತಂ = established by the Vedas
 ಚಕ್ರಂ = cycle
 ನ = does not
 ಅನುವರ್ತಯತಿ = adopt
 ಇಹ = in this life
 ಯಃ = one who
 ಅಘಾಯುಃ = whose life is full of sins
 ಇಂದ್ರಿಯಾರಾಮಃ = satisfied in sense gratification
 ಮೋಘಂ = uselessly
 ಪಾರ್ಥ = O son of Pritha (Arjuna)
 ಸಃ = he
 ಜೀವತಿ = lives.
 ಯಃ = one who
 ತು = but
 ಆತ್ಮರತಿಃ = taking pleasure in the self
 ಏವ = certainly
 ನ್ಯಾತ್ = remains
 ಆತ್ಮತೃಪ್ತಃ = self-illuminated
 ಚ = and

| | |
|------------|-----------------------------|
| ಮಾನವಃ | = a man |
| ಆತ್ಮನಿ | = in himself |
| ಏವ | = only |
| ಚ | = and |
| ಸಂತುಷ್ಟಃ | = perfectly satiated |
| ತಸ್ಯ | = his |
| ಕಾರ್ಯಂ | = duty |
| ನ | = does not |
| ವಿದ್ಯತೇ | = exist. |
| ನ | = never |
| ಏವ | = certainly |
| ತಸ್ಯ | = his |
| ಕೃತೇನ | = by discharge of duty |
| ಅರ್ಥಃ | = purpose |
| ನ | = nor |
| ಅಕೃತೇನ | = without discharge of duty |
| ಇಹ | = in this world |
| ಕಶ್ಚನ | = whatever |
| ನ | = never |
| ಚ | = and |
| ಅಸ್ಯ | = of him |
| ಸರ್ವಭೂತೇಷು | = among all living beings |
| ಕಶ್ಚಿತ್ | = any |
| ಅರ್ಥ | = purpose |
| ವ್ಯಪಾಶ್ರಯಃ | = taking shelter of. |
| ತಸ್ಮಾತ್ | = therefore |
| ಅಸಕ್ತಃ | = without attachment |
| ಸತತಂ | = constantly |
| ಕಾರ್ಯಂ | = as duty |
| ಕರ್ಮ | = work |
| ಸಮಾಚರ | = perform |
| ಅಸಕ್ತಃ | = unattached |

- ಹಿ = certainly
 ಆಚರಾನ್ = performing
 ಕರ್ಮ = work
 ಪರಂ = the Supreme
 ಆಪ್ನೋತಿ = achieves
 ಪುರುಷಃ = a man.
 ಕರ್ಮಣಾ = by work
 ಏವ = even
 ಹಿ = certainly
 ಸಂಸಿದ್ಧಿಂ = in perfection
 ಆಸ್ಥಿತಾಃ = situated
 ಜನಕಾದಯಾಃ = Janaka and other kings
 ಲೋಕಸಂಗ್ರಹಂ = the people in general
 ಏವಾಪಿ = also
 ಸಂಪಶ್ಯನ್ = considering
 ಕರ್ತುಂ = to act
 ಅರ್ಹಸಿ = you deserve.
 ಯದ್ಯತ್ = whatever
 ಆಚರತಿ = he does
 ಶ್ರೇಷ್ಠಃ = a respectable leader
 ತತ್ = that
 ತತ್ = and that alone
 ಏವ = certainly
 ಇತರಃ = common
 ಜನಃ = person
 ಸಃ = he
 ಯತ್ = whichever
 ಪ್ರಮಾಣಂ = example
 ಕುರುತೇ = does perform
 ಲೋಕಾಃ = all the world
 ತತ್ = that
 ಅನುವರ್ತತೇ = follows in the footsteps.

ನ = not

ಮೇ = Mine

ಪಾರ್ಥ = O son of Pritha

ಅಸ್ತಿ = there is

ಕರ್ತವ್ಯಂ = prescribed duty

ತ್ರಿಷು = in the three

ಲೋಕೇಷು = planetary systems

ಕಿಂಚನ = any

ನ = nothing

ಅನವಾಪ್ತಂ = wanted

ಅವಾಪ್ತವ್ಯಂ = to be gained

ವರ್ತೇ = I am engaged

ಏವ = certainly

ಚ = also

ಕರ್ಮಣಿ = in prescribed duty.

ಯದಿ = if

ಹಿ = certainly

ಅಹಂ = I

ನ = do not

ವರ್ತೇಯಂ = thus engage

ಜಾತು = ever

ಕರ್ಮಣಿ = in the performance of prescribed duties

ಅತಂದ್ರಿತಃ = with great care

ಮಮ = My

ವತ್ಕಥಾ = path

ಅನುವರ್ತಂತೇ = would follow

ಮನುಷ್ಯಾಃ = all men

ಪಾರ್ಥ = O son of Pritha

ಸರ್ವಶಃ = in all respects.

ಉತ್ಸಿದೇಯುಃ = would be put into ruin

ಇಮೇ = all these

ಲೋಕಾಃ = worlds

ನ = not

ಕುರ್ಯಾಂ = I perform

ಕರ್ಮ = prescribed duties

ಚೇತ್ = if

ಅಹಂ = I

ಸಂಕರಸ್ಯ = of unwanted population

ಚ = and

ಕರ್ತಾ = creator

ನ್ಯಾಂ = would be

ಉಪಹನ್ಯಾಂ = would destroy

ಇಮಾಃ = all these

ಪ್ರಜಾಃ = living entities.

ಸಕ್ತ್ಯಾಃ = being attached

ಕರ್ಮಣಿ = in prescribed duties

ಅವಿದ್ವಾಂಸಃ = the ignorant

ಯಥಾ = as much as

ಕುರ್ವಂತಿ = they do

ಭಾರತ = O descendant of Bharata

ಕುರ್ಯಾತ್ = must do

ವಿದ್ವಾನ್ = the learned

ತಥಾ = thus

ಅಸಕ್ತಃ = without attachment

ಚಿಕೀರ್ಷುಃ = desiring to lead

ಲೋಕಸಂಗ್ರಹಂ = the people in general.

ನ = not

ಬುದ್ಧಿಭೇದಂ = disruption of intelligence

ಜನಯೇತ್ = he should cause

ಅಜ್ಞಾನಾಂ = of the foolish

ಕರ್ಮಸಂಗಿನಾಂ = who are attached to fruitive work

ಜೋಷಯೇತ್ = he should dovetail

ಸರ್ವ = all

ಕರ್ಮಾಣಿ = work

- ವಿದ್ವಾನ್ = a learned person
ಯುಕ್ತಃ = engaged
ಸಮಾಚರನ್ = practicing.
ಪ್ರಕೃತೇಃ = of material nature
ಕ್ರಿಯಮಾಣಾನಿ = being done
ಗುಣೈಃ = by the modes
ಕರ್ಮಾಣಿ = activities
ಸರ್ವಶಃ = all kinds of
ಅಹಂಕಾರವಿಮೂಢ = bewildered by false ego
ಆತ್ಮಾ = the spirit soul
ಕರ್ತಾ = doer
ಅಹಂ = I
ಇತಿ = thus
ಮನ್ಯತೇ = he thinks.
ತತ್ತ್ವವಿತ್ = the knower of the Absolute Truth
ತು = but
ಮಹಾಬಾಹೋ = O mighty-armed one
ಗುಣಕರ್ಮ = of works under material influence
ವಿಭಾಗಯೋಃ = differences
ಗುಣಾಃ = senses
ಗುಣೇಷು = in sense gratification
ವರ್ತಂತೇ = are being engaged
ಇತಿ = thus
ಮತ್ವಾ = thinking
ನ = never
ಸಜ್ಜತೇ = becomes attached.
ಪ್ರಕೃತೇಃ = of material nature
ಗುಣ = by the modes
ಸಮ್ಮೂಢಾಃ = befooled by material identification
ಸಜ್ಜಂತೇ = they become engaged
ಗುಣಕರ್ಮಸು = in material activities
ತಾನ್ = those

ಅಕೃತ್ಸ್ನ ವಿದಾಃ = persons with a poor fund of knowledge

ಮಂದಾನ್ = lazy to understand self-realization

ಕೃತ್ಸ್ನ ವಿತ್ = one who is in factual knowledge

ನ = not

ವಿಚಾಲಯೇತ್ = should try to agitate.

ಮಯಿ = unto Me

ಸರ್ವಾಣಿ = all sorts of

ಕರ್ಮಾಣಿ = activities

ಸಂನ್ಯಸ್ಯ = giving up completely

ಅಧ್ಯಾತ್ಮ = with full knowledge of the self

ಚೇತಸಾ = by consciousness

ನಿರಾಶೀಃ = without desire for profit

ನಿರ್ಮಮಃ = without ownership

ಭೂತ್ವಾ = so being

ಯುದ್ಧಸ್ಯ = fight

ವಿಗತಜ್ವರಃ = without being lethargic.

ಯೇ = those who

ಮೇ = My

ಮತಂ = injunctions

ಇದಂ = these

ನಿತ್ಯಂ = as an eternal function

ಅನುತಿಷ್ಠಂತಿ = execute regularly

ಮಾನವಾಃ = human beings

ಶ್ರದ್ಧಾವಂತಃ = with faith and devotion

ಅನಸೂಯಂತಃ = without envy

ಮುಚ್ಯಂತೇ = become free

ತೇ = all of them

ಅಪಿ = even

ಕರ್ಮಭಿಃ = from the bondage of the law of fruitive actions.

ಯೇ = those

ತು = however

ಏತತ್ = this

ಅಭ್ಯಸೂಯಂತಃ = out of envy

ನ = do not

ಅನುತಿಷ್ಠಂತಿ = regularly perform

ಮೇ = My

ಮತಂ = injunction

ಸರ್ವಜ್ಞಾನ = in all sorts of knowledge

ವಿಮೂಢಾನ್ = perfectly befooled

ತಾನ್ = they are

ವಿದ್ಧಿ = know it well

ನಷ್ಟಾನ್ = all ruined

ಅಚೇತಸಃ = without KRiShNa consciousness.

ಸದೃಶಂ = accordingly

ಚೇಷ್ಟತೇ = tries

ಸ್ವಸ್ಯಃ = by his own

ಪ್ರಕೃತೇಃ = modes of nature

ಜ್ಞಾನವಾನ್ = learned

ಅಪಿ = although

ಪ್ರಕೃತಿಂ = nature

ಯಾಂತಿ = undergo

ಭೂತಾನೀ = all living entities

ನಿಗ್ರಹಃ = repression

ಕಿಂ = what

ಕರಿಷ್ಯತಿ = can do.

ಇಂದ್ರಿಯಸ್ಯ = of the senses

ಇಂದ್ರಿಯಸ್ಯಾರ್ಥೇ = in the sense objects

ರಾಗ = attachment

ದ್ವೇಷೌ = also detachment

ವ್ಯವಸ್ಥಿತೌ = put under regulations

ತಯೋಃ = of them

ನ = never

ವಶಂ = control

ಆಗಚ್ಛೇತ್ = one should come

- ತೌ = those
ಹಿ = certainly
ಅಸ್ಯ = his
ಪರಿಪಂಥಿನೌ = stumbling blocks.
ಶ್ರೇಯಾನ್ = far better
ಸ್ವಧರ್ಮಃ = one's prescribed duties
ವಿಗುಣಃ = even faulty
ಪರಧರ್ಮಾತ್ = than duties mentioned for others
ಸ್ವನುಷ್ಠಿತಾತ್ = perfectly done
ಸ್ವಧರ್ಮೇ = in one's prescribed duties
ನಿಧನಂ = destruction
ಶ್ರೇಯಃ = better
ಪರಧರ್ಮಃ = duties prescribed for others
ಭಯಾವಹಃ = dangerous.
ಅರ್ಜುನ ಉವಾಚ = Arjuna said
ಅಥ = then
ಕೇನ = by what
ಪ್ರಯುಕ್ತಃ = impelled
ಅಯಂ = one
ಪಾಪಂ = sins
ಚರತಿ = does
ಪೂರುಷಃ = a man
ಅನಿಚ್ಛನ್ = without desiring
ಅಪಿ = although
ವಾಷ್ಣೇಯ = O descendant of VRiShNi
ಬಲಾತ್ = by force
ಇವ = as if
ನಿಯೋಜಿತಃ = engaged.
ಶ್ರೀಭಗವಾನುವಾಚ = the Personality of Godhead said
ಕಾಮಃ = lust
ಏಷಃ = this
ಕ್ರೋಧಃ = wrath

| | |
|------------|-------------------------|
| ಏಷಃ | = this |
| ರಜೋಗುಣ | = the mode of passion |
| ಸಮುದ್ಭವಃ | = born of |
| ಮಹಾಶನಃ | = all-devouring |
| ಮಹಾಪಾಪ್ಮಾ | = greatly sinful |
| ವಿದ್ಧಿ | = know |
| ಏನಂ | = this |
| ಇಹ | = in the material world |
| ವೈರಿಣಂ | = greatest enemy. |
| ಧೂಮೇನ | = by smoke |
| ಆವ್ರಿಯತೇ | = is covered |
| ವಹ್ನಿಃ | = fire |
| ಯಥಾ | = just as |
| ಅದರ್ಶಃ | = mirror |
| ಮಲೇನ | = by dust |
| ಚ | = also |
| ಯಥಾ | = just as |
| ಉಲ್ಬೇನ | = by the womb |
| ಆವೃತಃ | = is covered |
| ಗರ್ಭಃ | = embryo |
| ತಥಾ | = so |
| ತೇನ | = by that lust |
| ಇದಂ | = this |
| ಆವೃತಂ | = is covered. |
| ಆವೃತಂ | = covered |
| ಜ್ಞಾನಂ | = pure consciousness |
| ಏತೇನ | = by this |
| ಜ್ಞಾನಿನಃ | = of the knower |
| ನಿತ್ಯವೈರಿಣ | = by the eternal enemy |
| ಕಾಮರೂಪೇಣ | = in the form of lust |
| ಕೌಂತೇಯ | = O son of Kunti |
| ದುಷ್ಟೋರೇಣ | = never to be satisfied |

ಅನಲೇನ = by the fire

ಚ = also.

ಇಂದ್ರಿಯಾಣಿ = the senses

ಮನಃ = the mind

ಬುದ್ಧಿಃ = the intelligence

ಅಸ್ಯ = of this lust

ಅಧಿಷ್ಠಾನಂ = sitting place

ಉಚ್ಯತೇ = is called

ಏತೈಃ = by all these

ವಿಮೋಹಯತಿ = bewilders

ಏಷಃ = this

ಜ್ಞಾನಂ = knowledge

ಆವೃತ್ಯ = covering

ದೇಹಿನಂ = of the embodied.

ತಸ್ಮಾತ್ = therefore

ತ್ವಂ = you

ಇಂದ್ರಿಯಾಣಿ = senses

ಆದೌ = in the beginning

ನಿಯಮ್ಯ = by regulating

ಭರತರ್ಷಭ = O chief amongst the descendants of Bharata

ಪಾಪ್ಮಾನಂ = the great symbol of sin

ಪ್ರಜಹಿ = curb

ಹಿ = certainly

ಏನಂ = this

ಜ್ಞಾನ = of knowledge

ವಿಜ್ಞಾನ = and scientific knowledge of the pure soul

ನಾಶನಂ = the destroyer.

ಇಂದ್ರಿಯಾಣಿ = senses

ಪರಾಣಿ = superior

ಆಹುಃ = are said

ಇಂದ್ರಿಯೇಭ್ಯಃ = more than the senses

ಪರಂ = superior

- ಮನಃ = the mind
 ಮನಸಃ = more than the mind
 ತು = also
 ಪರಾ = superior
 ಬುದ್ಧಿಃ = intelligence
 ಯಃ = who
 ಬುದ್ಧೀಃ = more than the intelligence
 ಪರತಃ = superior
 ತು = but
 ಸಃ = he.
 ಏವಂ = thus
 ಬುದ್ಧೇಃ = to intelligence
 ಪರಂ = superior
 ಬುದ್ಧ್ವಾ = knowing
 ಸಂಸ್ತಭ್ಯ = by steadying
 ಆತ್ಮಾನಂ = the mind
 ಆತ್ಮನಾ = by deliberate intelligence
 ಜಹಿ = conquer
 ಶತ್ರುಂ = the enemy
 ಮಹಾಬಾಹೋ = O mighty-armed one
 ಕಾಮರೂಪಂ = in the form of lust
 ದುರಾಸದಂ = formidable.
 End of 3.43

- ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said
 ಇಮಂ = this
 ವಿವಸ್ವತೇ = unto the sun-god
 ಯೋಗಂ = the science of one's relationship to the Supreme
 ಪ್ರೋಕ್ತವಾನ್ = instructed
 ಅಹಂ = I
 ಅವ್ಯಯಂ = imperishable
 ವಿವಸ್ವಾನ್ = Vivasvan (the sun-god's name)

ಮನವೇ = unto the father of mankind (of the name Vaivasvata)

ಪ್ರಾಹ = told

ಮನುಃ = the father of mankind

ಇಕ್ಷ್ವಾಕವೇ = unto King Ikshvaku

ಅಬ್ರವೀತ್ = said.

ಏವಂ = thus

ಪರಂಪರಾ = by disciplic succession

ಪ್ರಾಪ್ತಂ = received

ಇಮಂ = this science

ರಾಜರ್ಷಯಃ = the saintly kings

ವಿದುಃ = understood

ಸಃ = that knowledge

ಕಾಲೇನ = in the course of time

ಇಹ = in this world

ಮಹತಾ = great

ಯೋಗಃ = the science of one's relationship with the Supreme

ನಷ್ಟಃ = scattered

ಪರಂತಪ = O Arjuna, subduer of the enemies.

ಸಃ = the same

ಏವ = certainly

ಅಯಂ = this

ಮಯಾ = by Me

ತೇ = unto you

ಅದ್ಯ = today

ಯೋಗಃ = the science of yoga

ಪ್ರೋಕ್ತಃ = spoken

ಪುರಾತನಃ = very old

ಭಕ್ತಃ = devotee

ಅಸಿ = you are

ಮೇ = My

ಸಖಾ = friend

ಚ = also

ಇತಿ = therefore

ರಹಸ್ಯಂ = mystery

ಹಿ = certainly

ಏತತ್ = this

ಉತ್ತಮಂ = transcendental.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಅಪರಂ = junior

ಭವತಃ = Your

ಜನ್ಮ = birth

ಪರಂ = superior

ಜನ್ಮ = birth

ವಿವಸ್ವತಃ = of the sun-god

ಕಥಂ = how

ಏತತ್ = this

ವಿಜಾನೀಯಂ = shall I understand

ತ್ವಂ = You

ಆದೌ = in the beginning

ಪ್ರೋಕ್ತವಾನ್ = instructed

ಇತಿ = thus.

ಶ್ರೀಭಗವಾನುವಾಚ = the Personality of Godhead said

ಬಹುನಿ = many

ಮೇ = of Mine

ವ್ಯತೀತಾನಿ = have passed

ಜನ್ಮಾನಿ = births

ತವ = of yours

ಚ = and also

ಅರ್ಜುನ = O Arjuna

ತಾನಿ = those

ಅಹಂ = I

ವೇದ = do know

ಸರ್ವಾಣಿ = all

ನ = not

- ತ್ವಂ = you
 ವೇತ್ಥ = know
 ಪರಂತಪ = O subduer of the enemy.
 ಅಜಃ = unborn
 ಅಪಿ = although
 ಸನ್ = being so
 ಅವ್ಯಯ = without deterioration
 ಆತ್ಮಾ = body
 ಭೂತಾನಾಂ = of all those who are born
 ಈಶ್ವರಃ = the Supreme Lord
 ಅಪಿ = although
 ಸನ್ = being so
 ಪ್ರಕೃತಿಂ = in the transcendental form
 ಸ್ವಾಂ = of Myself
 ಅಧಿಷ್ಠಾಯ = being so situated
 ಸಂಭವಾಮಿ = I do incarnate
 ಆತ್ಮಮಾಯಯಾ = by My internal energy.
 ಯದಾ ಯದಾ = whenever and wherever
 ಹಿ = certainly
 ಧರ್ಮಸ್ಯ = of religion
 ಗ್ಲಾನಿಃ = discrepancies
 ಭವತಿ = become manifested
 ಭಾರತ = O descendant of Bharata
 ಅಭ್ಯುತ್ಥಾನಂ = predominance
 ಅಧರ್ಮಸ್ಯ = of irreligion
 ತದಾ = at that time
 ಆತ್ಮಾನಂ = self
 ಸೃಜಾಮಿ = manifest
 ಅಹಂ = I.
 ಪರಿತ್ರಾಣಾಯ = for the deliverance
 ಸಾಧೂನಾಂ = of the devotees
 ವಿನಾಶಾಯ = for the annihilation

ಚ = and

ದುಷ್ಕೃತಾಂ = of the miscreants

ಧರ್ಮ = principles of religion

ಸಂಸ್ಥಾಪನಾರ್ಥಾಯ = to reestablish

ಸಂಭವಾಮಿ = I do appear

ಯುಗೇ = millennium

ಯುಗೇ = after millennium.

ಜನ್ಮ = birth

ಕರ್ಮ = work

ಚ = also

ಮೇ = of Mine

ದಿವ್ಯಂ = transcendental

ಏವಂ = like this

ಯಃ = anyone who

ವೇತ್ತಿ = knows

ತತ್ತ್ವತಃ = in reality

ತ್ಯಕ್ತ್ವಾ = leaving aside

ದೇಹಂ = this body

ಪುನಃ = again

ಜನ್ಮ = birth

ನ = never

ಏತಿ = does attain

ಮಾಂ = unto Me

ಏತಿ = does attain

ಸಃ = he

ಅರ್ಜುನ = O Arjuna.

ವೀತ = freed from

ರಾಗ = attachment

ಭಯ = fear

ಕ್ರೋಧಃ = and anger

ಮನ್ಮಯಾ = fully in Me

ಮಾಂ = in Me

| | |
|------------|------------------------------|
| ಉಪಾಶ್ರಿತಾಃ | = being fully situated |
| ಬಹವಃ | = many |
| ಜ್ಞಾನ | = of knowledge |
| ತಪಸಾ | = by the penance |
| ಪೂತಾಃ | = being purified |
| ಮದ್ಭಾವಂ | = transcendental love for Me |
| ಆಗತಾಃ | = attained. |
| ಯೇ | = all who |
| ಯಥಾ | = as |
| ಮಾಂ | = unto Me |
| ಪ್ರಪದ್ಯಂತೇ | = surrender |
| ತಾನ್ | = them |
| ತಥಾ | = so |
| ಏವ | = certainly |
| ಭಜಾಮಿ | = reward |
| ಅಹಂ | = I |
| ಮಮ | = My |
| ವತ್ಕ್ಮ | = path |
| ಅನುವರ್ತಂತೇ | = follow |
| ಮನುಷ್ಯಾಃ | = all men |
| ಪಾರ್ಥ | = O son of Pritha |
| ಸರ್ವಶಃ | = in all respects. |
| ಕಾಂಕ್ಷಂತಃ | = desiring |
| ಕರ್ಮಣಾಂ | = of fruitive activities |
| ಸಿದ್ಧಿಂ | = perfection |
| ಯಜಂತೇ | = they worship by sacrifices |
| ಇಹ | = in the material world |
| ದೇವತಾಃ | = the demigods |
| ಕ್ಷಿಪ್ರಂ | = very quickly |
| ಹಿ | = certainly |
| ಮಾನುಷೇ | = in human society |
| ಲೋಕೇ | = within this world |

ಸಿದ್ಧಿಃ = success

ಭವತಿ = comes

ಕರ್ಮಜಾ = from fruitive work.

ಚಾತುರ್ವರ್ಣ್ಯಂ = the four divisions of human society

ಮಯಾ = by Me

ಸೃಷ್ಟ್ವಾ = created

ಗುಣ = of quality

ಕರ್ಮ = and work

ವಿಭಾಗಶಃ = in terms of division

ತಸ್ಯ = of that

ಕರ್ತಾರಂ = the father

ಅಪಿ = although

ಮಾಂ = Me

ವಿದ್ಧಿ = you may know

ಅಕರ್ತಾರಂ = as the non-doer

ಅವ್ಯಯಂ = unchangeable.

ನ = never

ಮಾಂ = Me

ಕರ್ಮಾಣಿ = all kinds of work

ಲಿಂಪಂತಿ = do affect

ನ = nor

ಮೇ = My

ಕರ್ಮಫಲೇ = in fruitive action

ಸ್ವಹಾ = aspiration

ಇತಿ = thus

ಮಾಂ = Me

ಯಃ = one who

ಅಭಿಜಾನಾತಿ = does know

ಕರ್ಮಭಿಃ = by the reaction of such work

ನ = never

ಸಃ = he

ಬದ್ಧ್ಯತೇ = becomes entangled.

- ಏವಂ = thus
 ಜ್ಞಾತ್ವಾ = knowing well
 ಕೃತಂ = was performed
 ಕರ್ಮ = work
 ಪೂರ್ವೈಃ = by past authorities
 ಅಪಿ = indeed
 ಮುಮುಕ್ಷುಭಿಃ = who attained liberation
 ಕುರು = just perform
 ಕರ್ಮ = prescribed duty
 ಏವ = certainly
 ತಸ್ಮಾತ್ = therefore
 ತ್ವಂ = you
 ಪೂರ್ವೈಃ = by the predecessors
 ಪೂರ್ವತರಂ = in ancient times
 ಕೃತಂ = as performed.
 ಕಿಂ = what is
 ಕರ್ಮ = action
 ಕಿಂ = what is
 ಅಕರ್ಮ = inaction
 ಇತಿ = thus
 ಕವಯಃ = the intelligent
 ಅಪಿ = also
 ಅತ್ರ = in this matter
 ಮೋಹಿತಾಃ = are bewildered
 ತತ್ = that
 ತೇ = unto you
 ಕರ್ಮ = work
 ಪ್ರವಕ್ಷ್ಯಾಮಿ = I shall explain
 ಯತ್ = which
 ಜ್ಞಾತ್ವಾ = knowing
 ಮೋಕ್ಷ್ಯಸೇ = you will be liberated
 ಅಶುಭಾತ್ = from ill fortune.

ಕರ್ಮಣಃ = of work

ಹಿ = certainly

ಅಪಿ = also

ಬೋಧ್ಯವ್ಯಂ = should be understood

ಬೋಧ್ಯವ್ಯಂ = should be understood

ಚ = also

ವಿಕರ್ಮಣಃ = of forbidden work

ಅಕರ್ಮಣಃ = of inaction

ಚ = also

ಬೋಧ್ಯವ್ಯಂ = should be understood

ಗಹನಾ = very difficult

ಕರ್ಮಣಃ = of work

ಗತಿಃ = entrance.

ಕರ್ಮಣಿ = in action

ಅಕರ್ಮ = inaction

ಯಃ = one who

ಪಶ್ಯೇತ್ = observes

ಅಕರ್ಮಣಿ = in inaction

ಚ = also

ಕರ್ಮ = fruitive action

ಯಃ = one who

ಸಃ = he

ಬುದ್ಧಿಮಾನ್ = is intelligent

ಮನುಷ್ಯೇಷು = in human society

ಸಃ = he

ಯುಕ್ತಃ = is in the transcendental position

ಕೃತ್ಸ ಕರ್ಮಕೃತ್ = although engaged in all activities.

ಯಸ್ಯ = one whose

ಸರ್ವೇ = all sorts of

ಸಮಾರಂಭಾಃ = attempts

ಕಾಮ = based on desire for sense gratification

ಸಂಕಲ್ಪ = determination

- ವರ್ಜಿತಾಃ = are devoid of
 ಜ್ಞಾನ = of perfect knowledge
 ಅಗ್ನಿ = by the fire
 ದಗ್ಧ = burned
 ಕರ್ಮಾಣಾಂ = whose work
 ತಂ = him
 ಆಹುಃ = declare
 ಪಂಡಿತಂ = learned
 ಬುಧಾಃ = those who know.
 ತ್ಯಕ್ತ್ವಾ = having given up
 ಕರ್ಮಫಲಾಸಂಗಂ = attachment for fruitive results
 ನಿತ್ಯ = always
 ತೃಪ್ತಃ = being satisfied
 ನಿರಾಶ್ರಯಃ = without any shelter
 ಕರ್ಮಣಿ = in activity
 ಅಭಿಪ್ರವೃತ್ತಃ = being fully engaged
 ಅಪಿ = in spite of
 ನ = does not
 ಏವ = certainly
 ಕಿಂಚಿತ್ = anything
 ಕರೋತಿ = do
 ಸಃ = he.
 ನಿರಾಶೀಃ = without desire for the result
 ಯತ = controlled
 ಚಿತ್ತಾತ್ಮಾ = mind and intelligence
 ತ್ಯಕ್ತ್ವ = giving up
 ಸರ್ವ = all
 ಪರಿಗ್ರಹಃ = sense of proprietorship over possessions
 ಶಾರೀರಂ = in keeping body and soul together
 ಕೇವಲಂ = only
 ಕರ್ಮ = work
 ಕುರ್ವಾನ್ = doing

ನ = never

ಆಪ್ನೋತಿ = does acquire

ಕಿಲ್ಬಿಶಂ = sinful reactions.

ಯದೃಚ್ಛಾ = out of its own accord

ಲಾಭ = with gain

ಸಂತುಷ್ಟಃ = satisfied

ದ್ವಂದ್ವ = duality

ಅತೀತಃ = surpassed

ವಿಮತ್ಸರಃ = free from envy

ಸಮಃ = steady

ಸಿದ್ಧಾ = in success

ಅಸಿದ್ಧಾ = failure

ಚ = also

ಕೃತ್ವಾ = doing

ಅಪಿ = although

ನ = never

ನಿಬದ್ಯತೇ = becomes affected.

ಗತಸಂಗಸ್ಯ = of one unattached to the modes of material nature

ಮುಕ್ತಸ್ಯ = of the liberated

ಜ್ಞಾನಾವಸ್ಥಿತ = situated in transcendence

ಚೇತಸಃ = whose wisdom

ಯಜ್ಞಾಯ = for the sake of Yajna (KRiShNa)

ಆಚರತಃ = acting

ಕರ್ಮ = work

ಸಮಗ್ರಂ = in total

ಪ್ರವಿಲೀಯತೇ = merges entirely.

ಬ್ರಹ್ಮ = spiritual in nature

ಅರ್ಪಣಂ = contribution

ಬ್ರಹ್ಮ = the Supreme

ಹವಿಃ = butter

ಬ್ರಹ್ಮ = spiritual

ಅಗ್ನೌ = in the fire of consummation

- ಬ್ರಹ್ಮಣಾ = by the spirit soul
 ಹುತಂ = offered
 ಬ್ರಹ್ಮ = spiritual kingdom
 ಏವ = certainly
 ತೇನ = by him
 ಗಂತವ್ಯಂ = to be reached
 ಬ್ರಹ್ಮ = spiritual
 ಕರ್ಮ = in activities
 ಸಮಾಧಿನಾ = by complete absorption.
 ದೈವಂ = in worshipping the demigods
 ಏವ = like this
 ಅಪರೇ = some others
 ಯಜ್ಞಂ = sacrifices
 ಯೋಗಿನಃ = mystics
 ಪರ್ಯುಪಾಸತೇ = worship perfectly
 ಬ್ರಹ್ಮ = of the Absolute Truth
 ಅಗ್ನೌ = in the fire
 ಅಪರೇ = others
 ಯಜ್ಞಂ = sacrifice
 ಯಜ್ಞೇನ = by sacrifice
 ಏವ = thus
 ಉಪಜುಹ್ವತಿ = offer.
 ಶ್ರೋತ್ರಾದೀನಿ = such as the hearing process
 ಇಂದ್ರಿಯಾಣಿ = senses
 ಅನ್ಯೇ = others
 ಸಂಯಮ = of restraint
 ಅಗ್ನಿಷು = in the fires
 ಜುಹ್ವತಿ = offer
 ಶಬ್ದಾದಿನ್ = sound vibration, etc.
 ವಿಷಯಾನ್ = objects of sense gratification
 ಅನ್ಯೇ = others
 ಇಂದ್ರಿಯ = of the sense organs

- ಅಗ್ನಿಷು = in the fires
 ಜುಹ್ವತಿ = they sacrifice.
 ಸರ್ವಾಣಿ = of all
 ಇಂದ್ರಿಯ = the senses
 ಕರ್ಮಾಣಿ = functions
 ಪ್ರಾಣಕರ್ಮಾಣಿ = functions of the life breath
 ಚ = also
 ಅಪರೇ = others
 ಆತ್ಮಸಂಯಮ = of controlling the mind
 ಯೋಗ = the linking process
 ಅಗ್ನಿ = in the fire of
 ಜುಹ್ವತಿ = offer
 ಜ್ಞಾನದೀಪಿತೇ = because of the urge for self-realization.
 ದ್ರವ್ಯಯಜ್ಞಾಃ = sacrificing one's possessions
 ತಪೋಯಜ್ಞಾಃ = sacrifice in austerities
 ಯೋಗಯಜ್ಞಾಃ = sacrifice in eightfold mysticism
 ತಥಾ = thus
 ಅಪರೇ = others
 ಸ್ವಾಧ್ಯಾಯ = sacrifice in the study of the Vedas
 ಜ್ಞಾನಯಜ್ಞಾಃ = sacrifice in advancement of transcendental knowledge
 ಚ = also
 ಯತಯಃ = enlightened persons
 ಸಂಶಿತವ್ರತಾಃ = taken to strict vows.
 ಅಪಾನೇ = in the air which acts downward
 ಜುಹ್ವತಿ = offer
 ಪ್ರಾಣಂ = the air which acts outward
 ಪ್ರಾಣೇ = in the air going outward
 ಅಪಾನಂ = the air going downward
 ತಥಾ = as also
 ಅಪರೇ = others
 ಪ್ರಾಣ = of the air going outward
 ಅಪಾನ = and the air going downward

ಗತಿ = the movement

ರುದ್ಧ್ವಾ = checking

ಪ್ರಾಣಾಯಾಮ = trance induced by stopping all breathing

ಪರಾಯಣಾಃ = so inclined

ಅಪರೇ = others

ನಿಯತ = having controlled

ಆಹಾರಾಃ = eating

ಪ್ರಾಣಾನ್ = the outgoing air

ಪ್ರಾಣೇಷು = in the outgoing air

ಜುಹ್ವತಿ = sacrifice.

ಸರ್ವೇ = all

ಅಪಿ = although apparently different

ಏತೇ = these

ಯಜ್ಞವಿದಃ = conversant with the purpose of performing sacrifices

ಯಜ್ಞಕ್ಷಪಿತ = being cleansed as the result of such performances

ಕಲ್ಮಷಾಃ = of sinful reactions

ಯಜ್ಞಶಿಷ್ಟ = of the result of such performances of yajna

ಅಮೃತಭುಜಃ = those who have tasted such nectar

ಯಾಂತಿ = do approach

ಬ್ರಹ್ಮ = the supreme

ಸನಾತನಂ = eternal atmosphere.

ನ = never

ಅಯಂ = this

ಲೋಕಾಃ = planet

ಅಸ್ತಿ = there is

ಅಯಜ್ಞಸ್ಯ = for one who performs no sacrifice

ಕುತಃ = where is

ಅನ್ಯಃ = the other

ಕುರುಸತ್ತಮ = O best amongst the Kurus.

ಏವಂ = thus

ಬಹುವಿಧಾಃ = various kinds of

ಯಜ್ಞಾಃ = sacrifices

| | |
|--------------|--|
| ವಿತತಃ | = are spread |
| ಬ್ರಹ್ಮಣಃ | = of the Vedas |
| ಮುಖೇ | = through the mouth |
| ಕರ್ಮಜಾನ್ | = born of work |
| ವಿದ್ಧಿ | = you should know |
| ತಾನ್ | = them |
| ಸರ್ವಾನ್ | = all |
| ಏವಂ | = thus |
| ಜ್ಞಾತ್ವಾ | = knowing |
| ವಿಮೋಕ್ಷ್ಯಸೇ | = you will be liberated. |
| ಶ್ರೇಯಾನ್ | = greater |
| ದ್ರವ್ಯಮಯಾತ್ | = of material possessions |
| ಯಜ್ಞಾತ್ | = than the sacrifice |
| ಜ್ಞಾನಯಜ್ಞಃ | = sacrifice in knowledge |
| ಪರಂತಪ | = O chastiser of the enemy |
| ಸರ್ವಂ | = all |
| ಕರ್ಮ | = activities |
| ಅಖಿಲಂ | = in totality |
| ಪಾರ್ಥ | = O son of Pritha |
| ಜ್ಞಾನೇ | = in knowledge |
| ಪರಿಸಮಪ್ಯತೇ | = end. |
| ತತ್ | = that knowledge of different sacrifices |
| ವಿದ್ಧಿ | = try to understand |
| ಪ್ರಣಿಪಾತೇನ | = by approaching a spiritual master |
| ಪರಿಪ್ರಶ್ನೇನ | = by submissive inquiries |
| ಸೇವಯಾ | = by the rendering of service |
| ಉಪದೇಕ್ಷ್ಯಂತಿ | = they will initiate |
| ತೇ | = you |
| ಜ್ಞಾನಂ | = into knowledge |
| ಜ್ಞಾನಿನಃ | = the self-realized |
| ತತ್ತ್ವ | = of the truth |
| ದರ್ಶಿನಃ | = seers. |

| | |
|-------------|---|
| ಯತ್ | = which |
| ಜ್ಞಾತ್ವಾ | = knowing |
| ನ | = never |
| ಪುನಃ | = again |
| ಮೋಹಂ | = to illusion |
| ಏವಂ | = like this |
| ಯಾಸ್ಯಸಿ | = you shall go |
| ಪಾಂಡವ | = O son of Pandu |
| ಯೇನ | = by which |
| ಭೂತಾನಿ | = living entities |
| ಅಶೇಷಾಣಿ | = all |
| ದ್ರಕ್ಷ್ಯಸಿ | = you will see |
| ಆತ್ಮನಿ | = in the Supreme Soul |
| ಅಥಾ | = or in other words |
| ಮಯಿ | = in Me. |
| ಅಪಿ | = even |
| ಚೇತ್ | = if |
| ಅಸಿ | = you are |
| ಪಾಪೇಭ್ಯಃ | = of sinners |
| ಸರ್ವೇಭ್ಯಃ | = of all |
| ಪಾಪಕೃತ್ತಮಃ | = the greatest sinner |
| ಸರ್ವಂ | = all such sinful reactions |
| ಜ್ಞಾನಪ್ಲವೇನ | = by the boat of transcendental knowledge |
| ಏವ | = certainly |
| ವೃಜನಂ | = the ocean of miseries |
| ಸಂತರಿಷ್ಯಸಿ | = you will cross completely. |
| ಯಥಾ | = just as |
| ಏಧಾಂಸಿ | = firewood |
| ಸಮಿದ್ಧಃ | = blazing |
| ಅಗ್ನಿಃ | = fire |
| ಭಸ್ಮಸಾತ್ | = ashes |
| ಕುರುತೇ | = turns |

| | |
|-------------|--|
| ಅರ್ಜುನ | = O Arjuna |
| ಜ್ಞಾನಾಗ್ನಿಃ | = the fire of knowledge |
| ಸರ್ವಕರ್ಮಾಣಿ | = all reactions to material activities |
| ಭಸ್ಮಸಾತ್ | = to ashes |
| ಕುರುತೇ | = it turns |
| ತಥಾ | = similarly. |
| ನ | = notHING |
| ಹಿ | = certainly |
| ಜ್ಞಾನೇನ | = with knowledge |
| ಸದೃಶಂ | = in comparison |
| ಪವಿತ್ರಂ | = sanctified |
| ಇಹ | = in this world |
| ವಿದ್ಯತೇ | = exists |
| ತತ್ | = that |
| ಸ್ವಯಂ | = himself |
| ಯೋಗ | = in devotion |
| ಸಂಸಿದ್ಧಃ | = he who is mature |
| ಕಾಲೇನ | = in course of time |
| ಆತ್ಮನಿ | = in himself |
| ವಿಂದತಿ | = enjoys. |
| ಶ್ರದ್ಧಾವಾನ್ | = a faithful man |
| ಲಭತೇ | = achieves |
| ಜ್ಞಾನಂ | = knowledge |
| ತತ್ಪರಃ | = very much attached to it |
| ಸಂಯತ | = controlled |
| ಇಂದ್ರಿಯಃ | = senses |
| ಜ್ಞಾನಂ | = knowledge |
| ಲಬ್ಧ್ವಾ | = having achieved |
| ಪರಾಂ | = transcendental |
| ಶಾಂತಿಂ | = peace |
| ಅಚಿರೇಣ | = very soon |
| ಅಧಿಗಚ್ಛತಿ | = attains. |

ಅಜ್ಞಃ = a fool who has no knowledge in standard scriptures

ಚ = and

ಅಶ್ರದ್ಧಧಾನಃ = without faith in revealed scriptures

ಚ = also

ಸಂಶಯ = of doubts

ಆತ್ಮಾ = a person

ವಿನಶ್ಯತಿ = falls back

ನ = never

ಅಯಂ = in this

ಲೋಕಃ = world

ಅಸ್ತಿ = there is

ನ = nor

ಪರಃ = in the next life

ನ = not

ಸುಖಂ = happiness

ಸಂಶಯ = doubtful

ಆತ್ಮನಃ = of the person.

ಯೋಗ = by devotional service in karma-yoga

ಸಂನ್ಯಸ್ತ = one who has renounced

ಕರ್ಮಾಣಂ = the fruits of actions

ಜ್ಞಾನ = by knowledge

ಸಂಭಿನ್ನ = cut

ಸಂಶಯಂ = doubts

ಆತ್ಮವಂತಂ = situated in the self

ನ = never

ಕರ್ಮಾಣಿ = works

ನಿಬದ್ಧಂತಿ = do bind

ಧನಂಜಯ = O conqueror of riches.

ತಸ್ಮಾತ್ = therefore

ಅಜ್ಞಾನಸಂಭೂತಂ = born of ignorance

ಹೃತ್ಸ್ಥಂ = situated in the heart

ಜ್ಞಾನ = of knowledge

ಆಸಿನ = by the weapon
 ಆತ್ಮನಃ = of the self
 ಭಿತ್ವಾ = cutting off
 ಏನಂ = this
 ಸಂಶಯಂ = doubt
 ಯೋಗಂ = in yoga
 ಆತಿಷ್ಠ = be situated
 ಉತ್ತಿಷ್ಠ = stand up to fight
 ಭಾರತ = O descendant of Bharata.
 End of 4.42

ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ಸಂನ್ಯಾಸಂ = renunciation
 ಕರ್ಮಣಾಂ = of all activities
 ಕೃಷ್ಣ = O KRiShNa
 ಪುನಃ = again
 ಯೋಗಂ = devotional service
 ಚ = also
 ಶಂಸಸಿ = You are praising
 ಯತ್ = which
 ಶ್ರೇಯಃ = is more beneficial
 ಏತಯೋಃ = of these two
 ಏಕಂ = one
 ತತ್ = that
 ಮೇ = unto me
 ಬ್ರೂಹಿ = please tell
 ಸುನಿಶ್ಚಿತಂ = definitely.
 ಶ್ರೀಭಗವಾನುವಾಚ = the Personality of Godhead said
 ಸಂನ್ಯಾಸಃ = renunciation of work
 ಕರ್ಮಯೋಗಃ = work in devotion
 ಚ = also
 ನಿಃಶ್ರೇಯಸಕರೌ = leading to the path of liberation

ಉಭೌ = both

ತಯೋಃ = of the two

ತು = but

ಕರ್ಮಸಂನ್ಯಾಸಾತ್ = in comparison to the renunciation of fruitive work

ಕರ್ಮಯೋಗಃ = work in devotion

ವಿಶಿಷ್ಟತೇ = is better.

ಜ್ಞೇಯಃ = should be known

ಸಃ = he

ನಿತ್ಯ = always

ಸಂನ್ಯಾಸೀ = renouncer

ಯಃ = who

ನ = never

ದ್ವೇಷ್ಟಿ = abhors

ನ = nor

ಕಾಂಕ್ಷತಿ = desires

ನಿರ್ದ್ವಂದ್ವಃ = free from all dualities

ಹಿ = certainly

ಮಹಾಬಾಹೋ = O mighty-armed one

ಸುಖಂ = happily

ಬಂಧಾತ್ = from bondage

ಪ್ರಮುಚ್ಯತೇ = is completely liberated.

ಸಾಂಖ್ಯ = analytical study of the material world

ಯೋಗೌ = work in devotional service

ಪೃಥಕ್ = different

ಬಾಲಾಃ = the less intelligent

ಪ್ರವದಂತಿ = say

ನ = never

ಪಂಡಿತಾಃ = the learned

ಏಕಂ = in one

ಅಪಿ = even

ಆಸ್ಥಿತಃ = being situated

ಸಮ್ಯಕ್ = complete

| | |
|-----------|-------------------------------------|
| ಉಭಯೋಃ | = of both |
| ವಿಂದತೇ | = enjoys |
| ಫಲಂ | = the result. |
| ಯತ್ | = what |
| ಸಾಂಖ್ಯೈಃ | = by means of Sankhya philosophy |
| ಪ್ರಾಪ್ಯತೇ | = is achieved |
| ಸ್ಥಾನಂ | = place |
| ತತ್ | = that |
| ಯೋಗೈಃ | = by devotional service |
| ಅಪಿ | = also |
| ಗಮ್ಯತೇ | = one can attain |
| ಏಕಂ | = one |
| ಸಾಂಖ್ಯಂ | = analytical study |
| ಚ | = and |
| ಯೋಗಂ | = action in devotion |
| ಚ | = and |
| ಯಃ | = one who |
| ಪಶ್ಯತಿ | = sees |
| ಸಃ | = he |
| ಪಶ್ಯತಿ | = actually sees. |
| ಸಂನ್ಯಾಸಃ | = the renounced order of life |
| ತು | = but |
| ಮಹಾಬಾಹೋ | = O mighty-armed one |
| ದುಃಖಂ | = distress |
| ಆಪ್ತಂ | = afflicts one with |
| ಅಯೋಗತಃ | = without devotional service |
| ಯೋಗಯುಕ್ತಃ | = one engaged in devotional service |
| ಮುನಿಃ | = a thinker |
| ಬ್ರಹ್ಮ | = the Supreme |
| ನ ಚಿರೇಣ | = without delay |
| ಅಧಿಗಚ್ಛತಿ | = attains. |
| ಯೋಗಯುಕ್ತಃ | = engaged in devotional service |

- ವಿಶುದ್ಧಾತ್ಮಾ = a purified soul
 ವಿಜಿತಾತ್ಮಾ = self-controlled
 ಜಿತೇಂದ್ರಿಯಃ = having conquered the senses
 ಸರ್ವಭೂತ = to all living entities
 ಆತ್ಮಭೂತಾತ್ಮಾ = compassionate
 ಕುರ್ವನ್ನಪಿ = although engaged in work
 ನ = never
 ಲಿಪ್ಯತೇ = is entangled.
 ನ = never
 ಏವ = certainly
 ಕಿಂಚಿತ್ = anything
 ಕರೋಮಿ = I do
 ಇತಿ = thus
 ಯುಕ್ತಃ = engaged in the divine consciousness
 ಮನ್ಯೇತ = thinks
 ತತ್ತ್ವವಿತ್ = one who knows the truth
 ಪಶ್ಯನ್ = seeing
 ಶೃಣ್ವನ್ = hearing
 ಸ್ಪೃಶನ್ = touching
 ಜಿಘ್ರನ್ = smelling
 ಅಶ್ನನ್ = eating
 ಗಚ್ಛನ್ = going
 ಸ್ವಪನ್ = dreaming
 ಶ್ವಸನ್ = breathing
 ಪ್ರಲಪನ್ = talking
 ವಿಸೃಜನ್ = giving up
 ಗೃಹ್ಣನ್ = accepting
 ಉನ್ಮಿಷನ್ = opening
 ನಿಮಿಷನ್ = closing
 ಅಪಿ = in spite of
 ಇಂದ್ರಿಯಾಣಿ = the senses
 ಇಂದ್ರಿಯಾರ್ಥೇಷು = in sense gratification

- ವರ್ತಂತೇ = let them be so engaged
 ಇತಿ = thus
 ಧಾರಯನ್ = considering.
 ಬ್ರಹ್ಮಣಿ = unto the Supreme Personality of Godhead
 ಆಧಾಯ = resigning
 ಕರ್ಮಾಣಿ = all works
 ಸಂಗಂ = attachment
 ತ್ಯಕ್ತ್ವಾ = giving up
 ಕರೋತಿ = performs
 ಯಃ = who
 ಲಿಪ್ಯತೇ = is affected
 ನ = never
 ಸಃ = he
 ಪಾಪೇನ = by sin
 ಪದ್ಮಪತ್ರಂ = a lotus leaf
 ಇವ = like
 ಅಂಭಸಾ = by the water.
 ಕಾಯೇನ = with the body
 ಮನಸಾ = with the mind
 ಬುದ್ಧ್ಯಾ = with the intelligence
 ಕೇವಲೈಃ = purified
 ಇಂದ್ರಿಯೈಃ = with the senses
 ಅಪಿ = even
 ಯೋಗಿನಃ = KRiShNa conscious persons
 ಕರ್ಮ = actions
 ಕುರ್ವಂತಿ = they perform
 ಸಂಗಂ = attachment
 ತ್ಯಕ್ತ್ವಾ = giving up
 ಆತ್ಮ = of the self
 ಶುದ್ಧಯೇ = for the purpose of purification.
 ಯುಕ್ತಃ = one who is engaged in devotional service
 ಕರ್ಮಫಲಂ = the results of all activities

- ತ್ಯಕ್ತ್ವಾ = giving up
 ಶಂತಿಂ = perfect peace
 ಆಪ್ನೋತಿ = achieves
 ನೈಷ್ಠಿಕೀಂ = unflinching
 ಅಯುಕ್ತಃ = one who is not in KRiShNa consciousness
 ಕಾಮಕಾರೇಣ = for enjoying the result of work
 ಫಲೇ = in the result
 ಸಕ್ತಾಃ = attached
 ನಿಬದ್ಧತೇ = becomes entangled.
 ಸರ್ವ = all
 ಕರ್ಮಾಣಿ = activities
 ಮನಸಾ = by the mind
 ಸಂನ್ಯಸ್ಯ = giving up
 ಆಸ್ತೇ = remains
 ಸುಖಂ = in happiness
 ವಶೀ = one who is controlled
 ನವದ್ವಾರೇ = in the place where there are nine gates
 ಪುರೇ = in the city
 ದೇಹೀ = the embodied soul
 ನ = never
 ಏವ = certainly
 ಕುರ್ವನ್ = doing anything
 ನ = not
 ಕಾರಯನ್ = causing to be done.
 ನ = never
 ಕರ್ತೃತ್ವಂ = proprietorship
 ನ = nor
 ಕರ್ಮಾಣಿ = activities
 ಲೋಕಸ್ಯ = of the people
 ಸೃಜತಿ = creates
 ಪ್ರಭುಃ = the master of the city of the body
 ನ = nor

ಕರ್ಮಫಲ = with the results of activities

ಸಂಯೋಗಂ = connection

ಸ್ವಭಾವಃ = the modes of material nature

ತು = but

ಪ್ರವರ್ತತೇ = act.

ನ = never

ಆದತ್ತೇ = accepts

ಕಸ್ಯಚಿತ್ = anyone's

ಪಾಪಂ = sin

ನ = nor

ಚ = also

ಏವ = certainly

ಸುಕೃತಂ = pious activities

ವಿಭುಃ = the Supreme Lord

ಅಜ್ಞಾನೇನ = by ignorance

ಆವೃತಂ = covered

ಜ್ಞಾನಂ = knowledge

ತೇನ = by that

ಮುಹ್ಯಂತಿ = are bewildered

ಜಂತವಃ = the living entities.

ಜ್ಞಾನೇನ = by knowledge

ತು = but

ತತ್ = that

ಅಜ್ಞಾನಂ = nescience

ಯೇಷಾಂ = whose

ನಾಶಿತಂ = is destroyed

ಆತ್ಮನಃ = of the living entity

ತೇಷಾಂ = their

ಆದಿತ್ಯವತ್ = like the rising sun

ಜ್ಞಾನಂ = knowledge

ಪ್ರಕಾಶಯತಿ = discloses

ತತ್ಪರಂ = KRiShNa consciousness.

ತತ್ಪದ್ಧಯಃ = those whose intelligence is always in the Supreme

ತದಾತ್ಮಾನಃ = those whose minds are always in the Supreme

ತನ್ನಿಷ್ಠಾಃ = those whose faith is only meant for the Supreme

ತತ್ಪರಾಯಣಃ = who have completely taken shelter of Him

ಗಚ್ಛಂತಿ = go

ಅಪುನರಾವೃತ್ತಿಂ = to liberation

ಜ್ಞಾನ = by knowledge

ನಿರ್ಧೂತ = cleansed

ಕಲ್ಮಷಾಃ = misgivings.

ವಿದ್ಯಾ = with education

ವಿನಯ = and gentleness

ಸಂಪನ್ನೇ = fully equipped

ಬ್ರಾಹ್ಮಣೇ = in the brahmana

ಗವಿ = in the cow

ಹಸ್ತಿನಿ = in the elephant

ಶುನಿ = in the dog

ಚ = and

ಏವ = certainly

ಶ್ವಪಾಕೇ = in the dog-eater (the outcaste)

ಚ = respectively

ಪಂಡಿತಾಃ = those who are wise

ಸಮದರ್ಶಿನಃ = who see with equal vision.

ಇಹ = in this life

ಏವ = certainly

ತೈಃ = by them

ಜಿತಃ = conquered

ಸರ್ಗಃ = birth and death

ಯೇಷಾಂ = whose

ಸಾಮ್ಯೇ = in equanimity

ಸ್ಥಿತಂ = situated

ಮನಃ = mind

ನಿದೋಷಂ = flawless

- ಹಿ = certainly
 ಸಮಂ = in equanimity
 ಬ್ರಹ್ಮ = like the Supreme
 ತಸ್ಮಾತ್ = therefore
 ಬ್ರಹ್ಮಣಿ = in the Supreme
 ತೇ = they
 ಸ್ಥಿತಾಃ = are situated.
 ನ = never
 ಪ್ರಹೃಷ್ಯೇತ್ = rejoices
 ಪ್ರಿಯಂ = the pleasant
 ಪ್ರಾಪ್ಯ = achieving
 ನ = does not
 ಉದ್ವಿಜೇತ್ = become agitated
 ಪ್ರಾಪ್ಯ = obtaining
 ಚ = also
 ಅಪ್ರಿಯಂ = the unpleasant
 ಸ್ಥಿರಬುದ್ಧಿಃ = self-intelligent
 ಅಸಮೂಢಾಃ = unbewildered
 ಬ್ರಹ್ಮವಿತ್ = one who knows the Supreme perfectly
 ಬ್ರಹ್ಮಣಿ = in the transcendence
 ಸ್ಥಿತಃ = situated.
 ಬಾಹ್ಯಸ್ವರ್ಣೇಷು = in external sense pleasure
 ಅಸಕ್ತಾತ್ಮಾ = one who is not attached
 ವಿಂದತಿ = enjoys
 ಆತ್ಮನಿ = in the self
 ಯತ್ = that which
 ಸುಖಂ = happiness
 ಸಃ = he
 ಬ್ರಹ್ಮಯೋಗ = by concentration in Brahman
 ಯುಕ್ತಾತ್ಮಾ = self-connected
 ಸುಖಂ = happiness
 ಅಕ್ಷಯಂ = unlimited

ಅಶ್ನುತೇ = enjoys.

ಯೇ = those

ಹಿ = certainly

ಸಂಸ್ಪರ್ಶಜಾಃ = by contact with the material senses

ಭೋಗಾಃ = enjoyments

ದುಃಖ = distress

ಯೋನಯಃ = sources of

ಏವ = certainly

ತೇ = they are

ಆದಿ = beginning

ಅಂತ = end

ವಂತಃ = subject to

ಕೌಂತೇಯ = O son of Kunti

ನ = never

ತೇಷು = in those

ರಮತೇ = takes delight

ಬುಧಃ = the intelligent person.

ಶಕ್ನೋತಿ = is able

ಇಹೈವ = in the present body

ಯಃ = one who

ಸೋಢುಂ = to tolerate

ಪ್ರಾಕ್ = before

ಶರೀರ = the body

ವಿಮೋಕ್ಷಣಾತ್ = giving up

ಕಾಮ = desire

ಕ್ರೋಧ = and anger

ಉದ್ಭವಂ = generated from

ವೇಗಂ = urges

ಸಃ = he

ಯುಕ್ತಃ = in trance

ಸಃ = he

ಸುಖೀ = happy

- ನರಃ = human being.
ಯಃ = one who
ಅಂತರ್ಸುಖಃ = happy from within
ಅಂತರಾರಾಮಃ = actively enjoying within
ತಥಾ = as well as
ಅಂತರ್ಜ್ಯೋತಿಃ = aiming within
ಏವ = certainly
ಯಃ = anyone
ಸಃ = he
ಯೋಗೀ = a mystic
ಬ್ರಹ್ಮನಿರ್ವಾಣಂ = liberation in the Supreme
ಬ್ರಹ್ಮಭೂತಃ = being self-realized
ಅಧಿಗಚ್ಛತಿ = attains.
ಲಭಂತೇ = achieve
ಬ್ರಹ್ಮನಿರ್ವಾಣಂ = liberation in the Supreme
ಋಷಯಃ = those who are active within
ಕ್ಷೀಣಕಲ್ಮಷಾಃ = who are devoid of all sins
ಭಿನ್ನ = having torn off
ದ್ವೈಧಾಃ = duality
ಯತಾತ್ಮನಾಃ = engaged in self-realization
ಸರ್ವಭೂತ = for all living entities
ಹಿತೇ = in welfare work
ರತಾಃ = engaged.
ಕಾಮ = from desires
ಕ್ರೋಧ = and anger
ವಿಮುಕ್ತಾನಾಂ = of those who are liberated
ಯತೀನಾಂ = of the saintly persons
ಯತಚೇತಸಾಂ = who have full control over the mind
ಅಭಿತಃ = assured in the near future
ಬ್ರಹ್ಮನಿರ್ವಾಣಂ = liberation in the Supreme
ವರ್ತತೇ = is there
ವಿದಿತಾತ್ಮನಾಂ = of those who are self-realized.

ಸ್ಪರ್ಶಾನ್ = sense objects, such as sound

ಕೃತ್ವಾ = keeping

ಬಹಿಃ = external

ಬಾಹ್ಯಾನ್ = unnecessary

ಚಕ್ಷುಃ = eyes

ಚ = also

ಏವ = certainly

ಅಂತರೇ = between

ಭುವೋಃ = the eyebrows

ಪ್ರಾಣಾಪಾನೌ = up-and down-moving air

ಸಮೌ = in suspension

ಕೃತ್ವಾ = keeping

ನಾಸಾಭ್ಯಂತರ = within the nostrils

ಚಾರಿಣೌ = blowing

ಯತ = controlled

ಇಂದ್ರಿಯ = senses

ಮನಃ = mind

ಬುದ್ಧಿಃ = intelligence

ಮುನಿಃ = the transcendentalist

ಮೋಕ್ಷ = for liberation

ಪರಾಯಣಃ = being so destined

ವಿಗತ = having discarded

ಇಚ್ಛಾ = wishes

ಭಯ = fear

ಕ್ರೋಧಃ = anger

ಯಃ = one who

ಸದಾ = always

ಮುಕ್ತಃ = liberated

ಏವ = certainly

ಸಃ = he is.

ಭೋಕ್ತಾರಂ = the beneficiary

ಯಜ್ಞ = of sacrifices

ತಪಸಾಂ = and penances and austerities
ಸರ್ವಲೋಕ = of all planets and the demigods thereof
ಮಹೇಶ್ವರಂ = the Supreme Lord
ಸುಹೃದಂ = the benefactor
ಸರ್ವ = of all
ಭೂತಾನಾಂ = the living entities
ಜ್ಞಾತ್ವಾ = thus knowing
ಮಾಂ = Me (Lord KRiShNa)
ಶಾಂತಿಂ = relief from material pangs
ಋಚ್ಛತಿ = one achieves.
End of 5.29

ಶ್ರೀಭಗವಾನುವಾಚ = the Lord said
ಅನಾಶ್ರಿತಃ = without taking shelter
ಕರ್ಮಫಲಂ = of the result of work
ಕಾರ್ಯಂ = obligatory
ಕರ್ಮ = work
ಕರೋತಿ = performs
ಯಃ = one who
ಸಃ = he
ಸಂನ್ಯಾಸೀ = in the renounced order
ಚ = also
ಯೋಗೀ = mystic
ಚ = also
ನ = not
ನಿಃ = without
ಅಗ್ನಿಃ = fire
ನ = nor
ಚ = also
ಅಕ್ರಿಯಾಃ = without duty.
ಯಂ = what
ಸಂನ್ಯಾಸಂ = renunciation

- ಇತಿ = thus
 ಪ್ರಾಹುಃ = they say
 ಯೋಗಂ = linking with the Supreme
 ತಂ = that
 ವಿಧ್ಧಿ = you must know
 ಪಾಂಡವ = O son of Pandu
 ನ = never
 ಹಿ = certainly
 ಅಸಂನ್ಯಸ್ತ = without giving up
 ಸಂಕಲ್ಪಃ = desire for self-satisfaction
 ಯೋಗೀ = a mystic transcendentalist
 ಭವತಿ = becomes
 ಕಶ್ಚನ = anyone.
 ಆರುರುಕ್ಷೋಃ = who has just begun yoga
 ಮುನೇಃ = of the sage
 ಯೋಗಂ = the eightfold yoga system
 ಕರ್ಮ = work
 ಕಾರಣಂ = the means
 ಉಚ್ಯತೇ = is said to be
 ಯೋಗ = eightfold yoga
 ಆರೂಢಸ್ಯ = of one who has attained
 ತಸ್ಯ = his
 ಏವ = certainly
 ಶಮಃ = cessation of all material activities
 ಕರಣಂ = the means
 ಉಚ್ಯತೇ = is said to be.
 ಯದಾ = when
 ಹಿ = certainly
 ನ = not
 ಇಂದ್ರಿಯಾರ್ಥೇಷು = in sense gratification
 ನ = never
 ಕರ್ಮಸು = in fruitive activities

ಅನುಷಜ್ಜತೇ = one necessarily engages

ಸರ್ವಸಂಕಲ್ಪ = of all material desires

ಸಂನ್ಯಾಸೀ = renouncer

ಯೋಗಾರೂಢಃ = elevated in yoga

ತದಾ = at that time

ಉಚ್ಯತೇ = is said to be.

ಉದ್ಧರೇತ್ = one must deliver

ಆತ್ಮನಾ = by the mind

ಆತ್ಮಾನಂ = the conditioned soul

ನ = never

ಆತ್ಮಾನಂ = the conditioned soul

ಅವಸಾದಯೇತ್ = put into degradation

ಆತ್ಮಾ = mind

ಏವ = certainly

ಹಿ = indeed

ಆತ್ಮನಃ = of the conditioned soul

ಬಂಧುಃ = friend

ಆತ್ಮಾ = mind

ಏವ = certainly

ರಿಪುಃ = enemy

ಆತ್ಮನಃ = of the conditioned soul.

ಬಂಧುಃ = friend

ಆತ್ಮಾ = the mind

ಆತ್ಮನಃ = of the living entity

ತಸ್ಯ = of him

ಯೇನ = by whom

ಆತ್ಮಾ = the mind

ಏವ = certainly

ಆತ್ಮನಾ = by the living entity

ಜಿತಃ = conquered

ಅನಾತ್ಮನಃ = of one who has failed to control the mind

ತು = but

- ಶತ್ರುತ್ವೇ = because of enmity
 ವರ್ತೇತ = remains
 ಆತ್ಮೈವ = the very mind
 ಶತ್ರುವತ್ = as an enemy.
 ಜಿತಾತ್ಮನಃ = of one who has conquered his mind
 ಪ್ರಶಾಂತಸ್ಯ = who has attained tranquillity by such control over the mind
 ಪರಮಾತ್ಮಾ = the Supersoul
 ಸಮಾಹಿತಃ = approached completely
 ಶೀತ = in cold
 ಉಷ್ಣ = heat
 ಸುಖ = happiness
 ದುಃಖೇಷು = and distress
 ತಥಾ = also
 ಮಾನ = in honor
 ಅಪಮಾನಯೋಃ = and dishonor.
 ಜ್ಞಾನ = by acquired knowledge
 ವಿಜ್ಞಾನ = and realized knowledge
 ತೃಪ್ತ = satisfied
 ಆತ್ಮಾ = a living entity
 ಕೂಟಿಸ್ಥಃ = spiritually situated
 ವಿಜಿತೇಂದ್ರಿಯಃ = sensually controlled
 ಯುಕ್ತಃ = competent for self-realization
 ಇತಿ = thus
 ಉಚ್ಯತೇ = is said
 ಯೋಗೀ = a mystic
 ಸಮ = equipoised
 ಲೋಷ್ಠ್ಯ = pebbles
 ಅಶ್ಮ = stone
 ಕಾಂಚನಃ = gold.
 ಸುಹೃತ್ = to well-wishers by nature
 ಮಿತ್ರ = benefactors with affection
 ಅರಿ = enemies

- ಉದಾಸೀನ = neutrals between belligerents
ಮಧ್ಯಸ್ಥ = mediators between belligerents
ದ್ವೇಷ್ಯ = the envious
ಬಂಧುಷು = and the relatives or well-wishers
ಸಾಧುಷು = unto the pious
ಅಪಿ = as well as
ಚ = and
ಪಾಪೇಷು = unto the sinners
ಸಮಬುದ್ಧಿಃ = having equal intelligence
ವಿಶಿಷ್ಯತೇ = is far advanced.
ಯೋಗೀ = a transcendentalist
ಯುಂಜೀತ = must concentrate in KRiShNa consciousness
ಸತತಂ = constantly
ಆತ್ಮಾನಂ = himself (by body, mind and self)
ರಹಸಿ = in a secluded place
ಸ್ಥಿತಃ = being situated
ಏಕಾಕೀ = alone
ಯತಚಿತ್ತಾತ್ಮಾ = always careful in mind
ನಿರಾಶೀಃ = without being attracted by anything else
ಅಪರಿಗ್ರಹಃ = free from the feeling of possessiveness.
ಶುಚೌ = in a sanctified
ದೇಶೇ = land
ಪ್ರತಿಷ್ಠಾಪ್ಯ = placing
ಸ್ಥಿರಂ = firm
ಆಸನಂ = seat
ಆತ್ಮನಃ = his own
ನ = not
ಅತಿ = too
ಉಚ್ಛ್ರಿತಂ = high
ನ = nor
ಅತಿ = too
ನೀಚಂ = low

ಚೈಲಾಜಿನ = of soft cloth and deerskin

ಕುಶ = and kusa grass

ಉತ್ತರಂ = covering

ತತ್ರ = thereupon

ಏಕಾಗ್ರಂ = with one attention

ಮನಃ = mind

ಕೃತ್ವಾ = making

ಯತಚಿತ್ತ = controlling the mind

ಇಂದ್ರಿಯ = senses

ಕ್ರಿಯಃ = and activities

ಉಪವಿಶ್ಯ = sitting

ಆಸನೇ = on the seat

ಯುಂಜ್ಯಾತ್ = should execute

ಯೋಗಂ = yoga practice

ಆತ್ಮಾ = the heart

ವಿಶುದ್ಧಯೇ = for clarifying.

ಸಮಂ = straight

ಕಾಯ = body

ಶಿರಃ = head

ಗ್ರೀವಂ = neck

ಧಾರಯನ್ = holding

ಅಚಲಂ = unmoving

ಸ್ಥಿರಃ = still

ಸಂಪ್ರೇಕ್ಷ್ಯ = looking

ನಾಸಿಕಾ = of the nose

ಅಗ್ರಂ = at the tip

ಸ್ವಂ = own

ದಿಶಃ = on all sides

ಚ = also

ಅನವಲೋಕಯಾನ್ = not looking

ಪ್ರಶಾಂತ = unagitated

ಆತ್ಮಾ = mind

- ವಿಗತಭೀಃ = devoid of fear
 ಬ್ರಹ್ಮಚಾರಿವ್ರತೇ = in the vow of celibacy
 ಸ್ಥಿತಃ = situated
 ಮನಃ = mind
 ಸಂಯಮ್ಯ = completely subduing
 ಮತ್ = upon Me (KRiShNa)
 ಚಿತ್ತಃ = concentrating the mind
 ಯುಕ್ತಃ = the actual yogi
 ಆಸೀತ = should sit
 ಮತ್ = Me
 ಪರಃ = the ultimate goal.
 ಯುಂಜನ್ = practicing
 ಏವಂ = as mentioned above
 ಸದಾ = constantly
 ಆತ್ಮಾನಂ = body, mind and soul
 ಯೋಗೀ = the mystic transcendentalist
 ನಿಯತಮನಸಃ = with a regulated mind
 ಶಾಂತಿಂ = peace
 ನಿರ್ವಾಣಪರಮಾಂ = cessation of material existence
 ಮತ್ಸಂಸ್ಥಾಂ = the spiritual sky (the kingdom of God)
 ಅಧಿಗಚ್ಛತಿ = does attain.
 ನ = never
 ಅತಿ = too much
 ಅಶ್ನತಃ = of one who eats
 ತು = but
 ಯೋಗಃ = linking with the Supreme
 ಅಸ್ತಿ = there is
 ನ = nor
 ಚ = also
 ಏಕಾಂತಂ = overly
 ಅನಶ್ನತಃ = abstaining from eating
 ನ = nor

ಚ = also

ಅತಿ = too much

ಸ್ವಪ್ನಶೀಲಸ್ಯ = of one who sleeps

ಜಗ್ರತಃ = or one who keeps night watch too much

ನ = not

ಏವ = ever

ಚ = and

ಅರ್ಜುನ = O Arjuna.

ಯುಕ್ತ = regulated

ಆಹಾರ = eating

ವಿಹಾರಸ್ಯ = recreation

ಯುಕ್ತ = regulated

ಚೇಷ್ಟಸ್ಯ = of one who works for maintenance

ಕರ್ಮಸು = in discharging duties

ಯುಕ್ತ = regulated

ಸ್ವಪ್ನಾವಬೋಧಸ್ಯ = sleep and wakefulness

ಯೋಗಃ = practice of yoga

ಭವತಿ = becomes

ದುಃಖಹಾ = diminishing pains.

ಯದಾ = when

ವಿನಿಯತಂ = particularly disciplined

ಚಿತ್ತಂ = the mind and its activities

ಆತ್ಮನಿ = in the transcendence

ಏವ = certainly

ಅವತಿಷ್ಠತೇ = becomes situated

ನಿಸ್ಪೃಹಃ = devoid of desire

ಸರ್ವ = for all kinds of

ಕಾಮೇಭ್ಯಃ = material sense gratification

ಯುಕ್ತಃ = well situated in yoga

ಇತಿ = thus

ಉಚ್ಯತೇ = is said to be

ತದಾ = at that time.

| | |
|------------|--|
| ಯಥಾ | = as |
| ದೀಪಃ | = a lamp |
| ನಿವಾತಸ್ಥಃ | = in a place without wind |
| ನ | = does not |
| ಇಂಗತೇ | = waver |
| ಸಾ | = this |
| ಉಪಮಾ | = comparison |
| ಸ್ಮೃತಾ | = is considered |
| ಯೋಗಿನಃ | = of the yogi |
| ಯತಚಿತ್ತಸ್ಯ | = whose mind is controlled |
| ಯುಂಜತಃ | = constantly engaged |
| ಯೋಗಂ | = in meditation |
| ಆತ್ಮನಃ | = on transcendence. |
| ಯತ್ರ | = in that state of affairs where |
| ಉಪರಮತೇ | = cease (because one feels transcendental happiness) |
| ಚಿತ್ತಂ | = mental activities |
| ನಿರುದ್ಧಂ | = being restrained from matter |
| ಯೋಗಸೇವಯಾ | = by performance of yoga |
| ಯತ್ರ | = in which |
| ಚ | = also |
| ಏವ | = certainly |
| ಆತ್ಮನಾ | = by the pure mind |
| ಆತ್ಮಾನಂ | = the self |
| ಪಶ್ಯನ್ | = realizing the position of |
| ಆತ್ಮನಿ | = in the self |
| ತುಷ್ಯತಿ | = one becomes satisfied |
| ಸುಖಂ | = happiness |
| ಆತ್ಯಂತಿಕಂ | = supreme |
| ಯತ್ | = which |
| ತತ್ | = that |
| ಬುದ್ಧಿ | = by intelligence |
| ಗ್ರಾಹ್ಯಂ | = accessible |

ಅತೀಂದ್ರಿಯಂ = transcendental

ವೇತ್ತಿ = one knows

ಯತ್ರ = wherein

ನ = never

ಚ = also

ಏವ = certainly

ಅಯಂ = he

ಸ್ಥಿತಃ = situated

ಚಲತಿ = moves

ತತ್ತ್ವತಃ = from the truth

ಯಂ = that which

ಲಬ್ಧ್ವಾ = by attainment

ಚ = also

ಅಪರಂ = any other

ಲಾಭಂ = gain

ಮನ್ಯತೇ = considers

ನ = never

ಅಧಿಕಂ = more

ತತಃ = than that

ಯಸ್ಮಿನ್ = in which

ಸ್ಥಿತಃ = being situated

ನ = never

ದುಃಖೇನ = by miseries

ಗುರುಣಾಪಿ = even though very difficult

ವಿಚಾಲ್ಯತೇ = becomes shaken

ತಂ = that

ವಿದ್ಯಾತ್ = you must know

ದುಃಖಸಂಯೋಗೇ = of the miseries of material contact

ವಿಯೋಗಂ = extermination

ಯೋಗಸಂಜ್ಞಿತಂ = called trance in yoga.

ಸಃ = that

ನಿಶ್ಚಯೇನ = with firm determination

| | |
|-----------------|---------------------------|
| ಯೋಕ್ತವ್ಯಃ | = must be practiced |
| ಯೋಗಃ | = yoga system |
| ಅನಿರ್ವಿಣ್ಣಚೇತಸಃ | = without deviation |
| ಸಂಕಲ್ಪ | = mental speculations |
| ಪ್ರಭವಾನ್ | = born of |
| ಕಾಮಾನ್ | = material desires |
| ತ್ಯಕ್ತ್ವಾ | = giving up |
| ಸರ್ವಾನ್ | = all |
| ಅಶೇಷತಃ | = completely |
| ಮನಸಾ | = by the mind |
| ಏವ | = certainly |
| ಇಂದ್ರಿಯಗ್ರಾಮಂ | = the full set of senses |
| ವಿನಿಯಮ್ಯ | = regulating |
| ಸಮಂತತಃ | = from all sides. |
| ಶನೈಃ | = gradually |
| ಶನೈಃ | = step by step |
| ಉಪರಮೇತ್ | = one should hold back |
| ಬುದ್ಧ್ಯಾ | = by intelligence |
| ಧೃತಿಗೃಹೀತಯಾ | = carried by conviction |
| ಆತ್ಮಸಂಸ್ಥಂ | = placed in transcendence |
| ಮನಃ | = mind |
| ಕೃತ್ವಾ | = making |
| ನ | = not |
| ಕಿಂಚಿತ್ | = anything else |
| ಅಪಿ | = even |
| ಚಿಂತಯೇತ್ | = should think of. |
| ಯತಸ್ಯತಃ | = wherever |
| ನಿಶ್ಚಲತಿ | = becomes verily agitated |
| ಮನಃ | = the mind |
| ಚಂಚಲಂ | = flickering |
| ಅಸ್ಥಿರಂ | = unsteady |
| ತತಸ್ತತಃ | = from there |

- ನಿಯಮ್ಯು = regulating
 ಏತತ್ = this
 ಆತ್ಮನಿ = in the self
 ಏವ = certainly
 ವಶಂ = control
 ನಯೇತ್ = must bring under.
 ಪ್ರಶಾಂತ = peaceful, fixed on the lotus feet of KRiShNa
 ಮನಸಂ = whose mind
 ಹಿ = certainly
 ಏನಂ = this
 ಯೋಗಿನಂ = yogi
 ಸುಖಂ = happiness
 ಉತ್ತಮಂ = the highest
 ಉಪೈತಿ = attains
 ಶಾಂತರಜಸಂ = his passion pacified
 ಬ್ರಹ್ಮಭೂತಂ = liberation by identification with the Absolute
 ಅಕಲ್ಮಷಂ = freed from all past sinful reactions.
 ಯುಂಜನ್ = engaging in yoga practice
 ಏವಂ = thus
 ಸದಾ = always
 ಆತ್ಮಾನಂ = the self
 ಯೋಗೀ = one who is in touch with the Supreme Self
 ವಿಗತ = freed from
 ಕಲ್ಮಷಃ = all material contamination
 ಸುಖೀನ = in transcendental happiness
 ಬ್ರಹ್ಮಸಂಸ್ಪರ್ಶಂ = being in constant touch with the Supreme
 ಅತ್ಯಂತಂ = the highest
 ಸುಖಂ = happiness
 ಅಶ್ನುತೇ = attains.
 ಸರ್ವಭೂತಸ್ಥಂ = situated in all beings
 ಆತ್ಮಾನಂ = the Supersoul
 ಸರ್ವ = all

ಭೂತಾನೀ = entities

ಚ = also

ಆತ್ಮನಿ = in the self

ಈಕ್ಷತೇ = does see

ಯೋಗಯುಕ್ತಾತ್ಮಾ = one who is dovetailed in KRiShNa consciousness

ಸರ್ವತ್ರ = everywhere

ಸಮದರ್ಶನಃ = seeing equally.

ಯಃ = whoever

ಮಾಂ = Me

ಪಶ್ಯತಿ = sees

ಸರ್ವತ್ರ = everywhere

ಸರ್ವಂ = everything

ಚ = and

ಮಯಿ = in Me

ಪಶ್ಯತಿ = sees

ತಸ್ಯ = for him

ಅಹಂ = I

ನ = not

ಪ್ರಣಶ್ಯಾಮಿ = am lost

ಸಃ = he

ಚ = also

ಮೇ = to Me

ನ = nor

ಪ್ರಣಶ್ಯತಿ = is lost.

ಸರ್ವಭೂತಸ್ಥಿತಂ = situated in everyone's heart

ಯಃ = he who

ಮಾಂ = Me

ಭಜತಿ = serves in devotional service

ಏಕತ್ವಂ = in oneness

ಆಸ್ಥಿತಃ = situated

ಸರ್ವಥಾ = in all respects

ವರ್ತಮಾನಃ = being situated

ಅಪಿ = in spite of

ಸಃ = he

ಯೋಗೀ = the transcendentalist

ಮಯಿ = in Me

ವರ್ತತೇ = remains.

ಆತ್ಮಾ = with his self

ಔಪಮ್ಯೇನ = by comparison

ಸರ್ವತ್ರ = everywhere

ಸಮಂ = equally

ಪಶ್ಯತಿ = sees

ಯಃ = he who

ಅರ್ಜುನ = O Arjuna

ಸುಖಂ = happiness

ವಾ = or

ಯದಿ = if

ವಾ = or

ದುಃಖಂ = distress

ಸಃ = such

ಯೋಗೀ = a transcendentalist

ಪರಮಃ = perfect

ಮತಃ = is considered.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಯೋಸಯಂ = this system

ಯೋಗಃ = mysticism

ತ್ವಯಾ = by You

ಪ್ರೋಕ್ತಃ = described

ಸಾಮ್ಯೇನ = generally

ಮಧುಸೂದನ = O killer of the demon Madhu

ಏತಸ್ಯ = of this

ಅಹಂ = I

ನ = do not

ಪಶ್ಯಾಮಿ = see

- ಚಂಚಲತ್ವಾತ್ = due to being restless
 ಸ್ಥಿತಿಂ = situation
 ಸ್ಥಿರಾಂ = stable.
 ಚಂಚಲಂ = flickering
 ಹಿ = certainly
 ಮನಃ = mind
 ಕೃಷ್ಣ = O KRiShNa
 ಪ್ರಮಾಥಿ = agitating
 ಬಲವತ್ = strong
 ದೃಢಂ = obstinate
 ತಸ್ಯ = its
 ಅಹಂ = I
 ನಿಗ್ರಹಂ = subduing
 ಮನ್ಯೇ = think
 ವಾಯೋಃ = of the wind
 ಇವ = like
 ಸುದುಷ್ಕರಂ = difficult.
 ಶ್ರೀಭಗವಾನುವಾಚ = the Personality of Godhead said
 ಅಸಂಶಯಂ = undoubtedly
 ಮಹಾಬಾಹೋ = O mighty-armed one
 ಮನಃ = the mind
 ದುರ್ನಿಗ್ರಹಂ = difficult to curb
 ಚಲಂ = flickering
 ಅಭ್ಯಾಸೇನ = by practice
 ತು = but
 ಕೌಂತೇಯ = O son of Kunti
 ವೈರಾಗ್ಯೇಣ = by detachment
 ಚ = also
 ಗೃಹ್ಯತೇ = can be so controlled.
 ಅಸಂಯತಾ = unbridled
 ಆತ್ಮನಾ = by the mind
 ಯೋಗಃ = self-realization

ದುಷ್ಪಾಪಃ = difficult to obtain

ಇತಿ = thus

ಮೇ = My

ಮತಿಃ = opinion

ವಶ್ಯ = controlled

ಆತ್ಮನಾ = by the mind

ತು = but

ಯತತಾ = while endeavoring

ಶಕ್ಯಃ = practical

ಅವಾಪ್ತುಂ = to achieve

ಉಪಾಯತಃ = by appropriate means.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಅಯತಿಃ = the unsuccessful transcendentalist

ಶ್ರದ್ಧಯಾ = with faith

ಉಪೇತಃ = engaged

ಯೋಗಾತ್ = from the mystic link

ಚಲಿತ = deviated

ಮಾನಸಃ = who has such a mind

ಅಪ್ರಾಪ್ಯ = failing to attain

ಯೋಗಸಂಸಿದ್ಧಿಂ = the highest perfection in mysticism

ಕಾಂ = which

ಗತಿಂ = destination

ಕೃಷ್ಣ = O KRiShNa

ಗಚ್ಛತಿ = achieves.

ಕಚ್ಛಿತ್ = whether

ನ = not

ಉಭಯ = both

ವಿಭ್ರಷ್ಟಃ = deviated from

ಭಿನ್ನ = torn

ಅಭ್ರಂ = cloud

ಇವ = like

ನಶ್ಯತಿ = perishes

ಅಪ್ರತಿಷ್ಠಾಃ = without any position

ಮಹಾಬಾಹೋ = O mighty-armed KRiShNa

ವಿಮೂಢಃ = bewildered

ಬ್ರಹ್ಮಣಃ = of transcendence

ಪಥಿ = on the path.

ಏತತ್ = this is

ಮೇ = my

ಸಂಶಯಂ = doubt

ಕೃಷ್ಣ = O KRiShNa

ಭೀತ್ತುಂ = to dispel

ಅರ್ಹಸಿ = You are requested

ಅಶೇಷತಃ = completely

ತ್ವತ್ = than You

ಅನ್ಯಃ = other

ಸಂಶಯಸ್ಯ = of the doubt

ಅಸ್ಯ = this

ಭೀತ್ತಾ = remover

ನ = never

ಹಿ = certainly

ಉಪಪದ್ಯತೇ = is to be found.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಪಾರ್ಥ = O son of Pritha

ನೈವ = never is it so

ಇಹ = in this material world

ನ = never

ಅಮುತ್ರ = in the next life

ವಿನಾಶಃ = destruction

ತಸ್ಯ = his

ವಿದ್ಯತೇ = exists

ನ = never

ಹಿ = certainly

ಕಲ್ಯಾಣಕೃತ್ = one who is engaged in auspicious activities

- ಕಶ್ಚಿತ್ = anyone
 ದುರ್ಗತಿ = to degradation
 ತಾತ = My friend
 ಗಚ್ಛತಿ = goes.
 ಪ್ರಾಪ್ಯ = after achieving
 ಪುಣ್ಯಕೃತಂ = of those who performed pious activities
 ಲೋಕಾನ್ = planets
 ಉಷಿತ್ವಾ = after dwelling
 ಶಾಶ್ವತೀಃ = many
 ಸಮಾಃ = years
 ಶುಚೀನಾಂ = of the pious
 ಶ್ರೀಮತಂ = of the prosperous
 ಗೌಹೇ = in the house
 ಯೋಗಭ್ರಷ್ಟಃ = one who has fallen from the path of self-realization
 ಅಭಿಜಾಯತೇ = takes his birth.
 ಅಥವಾ = or
 ಯೋಗಿನಾಂ = of learned transcendentalists
 ಏವ = certainly
 ಕುಲೇ = in the family
 ಭವತಿ = takes birth
 ಧೀಮತಾಂ = of those who are endowed with great wisdom
 ಏತತ್ = this
 ಹಿ = certainly
 ದುರ್ಲಭತರಂ = very rare
 ಲೋಕೇ = in this world
 ಜನ್ಮ = birth
 ಯತ್ = that which
 ಈದೃಷಂ = like this.
 ತತ್ರ = thereupon
 ತಂ = that
 ಬುದ್ಧಿಸಂಯೋಗಂ = revival of consciousness
 ಲಭತೇ = gains

| | |
|-------------|--|
| ಪೂರ್ವದೇಹಿಕಂ | = from the previous body |
| ಯತತೇ | = he endeavors |
| ಚ | = also |
| ತತಃ | = thereafter |
| ಭೂಯಃ | = again |
| ಸಂಸಿದ್ಧೌ | = for perfection |
| ಕುರುನಂದನ | = O son of Kuru. |
| ಪೂರ್ವ | = previous |
| ಅಭ್ಯಾಸೇನ | = by practice |
| ತೇನ | = by that |
| ಏವ | = certainly |
| ಹ್ರಿಯತೇ | = is attracted |
| ಹಿ | = surely |
| ಅವಶಃ | = automatically |
| ಅಪಿ | = also |
| ಸಃ | = he |
| ಜಿಜ್ಞಾಸುಃ | = inquisitive |
| ಅಪಿ | = even |
| ಯೋಗಸ್ಯ | = about yoga |
| ಶಬ್ದಬ್ರಹ್ಮ | = ritualistic principles of scriptures |
| ಅತಿವರ್ತತೇ | = transcends. |
| ಪ್ರಯತ್ನಾತ್ | = by rigid practice |
| ಯತಮಾನಃ | = endeavoring |
| ತು | = and |
| ಯೋಗೀ | = such a transcendentalist |
| ಸಂಶುದ್ಧ | = washed off |
| ಕಿಲ್ಬಿಷಃ | = all of whose sins |
| ಅನೇಕ | = after many, many |
| ಜನ್ಮ | = births |
| ಸಂಸಿದ್ಧಃ | = having achieved perfection |
| ತತಃ | = thereafter |
| ಯಾತಿ | = attains |

ಪರಾಂ = the highest
 ಗತಿಂ = destination.
 ತಪಸ್ವಿಭ್ಯಃ = than the ascetics
 ಅಧಿಕಃ = greater
 ಯೋಗೀ = the yogi
 ಜ್ಞಾನಿಭ್ಯಃ = than the wise
 ಅಪಿ = also
 ಮತಃ = considered
 ಅಧಿಕಃ = greater
 ಕರ್ಮಿಭ್ಯಃ = than the fruitive workers
 ಚ = also
 ಅಧಿಕಃ = greater
 ಯೋಗೀ = the yogi
 ತಸ್ಮಾತ್ = therefore
 ಯೋಗೀ = a transcendentalist
 ಭವ = just become
 ಅರ್ಜುನ = O Arjuna.
 ಯೋಗಿನಾಂ = of yogis
 ಅಪಿ = also
 ಸರ್ವೇಷಾಂ = all types of
 ಮದ್ಗತೇನ = abiding in Me, always thinking of Me
 ಅಂತರಾತ್ಮನಾ = within himself
 ಶ್ರದ್ಧಾವಾನ್ = in full faith
 ಭಜತೇ = renders transcendental loving service
 ಯಃ = one who
 ಮಾಂ = to Me (the Supreme Lord)
 ಸಃ = he
 ಮೇ = by Me
 ಯುಕ್ತತಮಃ = the greatest yogi
 ಮತಃ = is considered.

End of 6.47

| | |
|---------------|--|
| ಶ್ರೀಭಗವಾನುವಾಚ | = the Supreme Lord said |
| ಮಯಿ | = to Me |
| ಆಸಕ್ತಮನಾಃ | = mind attached |
| ಪಾರ್ಥ | = O son of Pritha |
| ಯೋಗಂ | = self-realization |
| ಯುಂಜನ್ | = practicing |
| ಮದಾಶ್ರಯಃ | = in consciousness of Me (KRiShNa consciousness) |
| ಅಸಂಶಯಂ | = without doubt |
| ಸಮಗ್ರಂ | = completely |
| ಮಾಂ | = Me |
| ಯಥಾ | = how |
| ಜ್ಞಾಸ್ಯಸಿ | = you can know |
| ತತ್ | = that |
| ಶೃಣು | = try to hear. |
| ಜ್ಞಾನಂ | = phenomenal knowledge |
| ತೇ | = unto you |
| ಅಹಂ | = I |
| ಸ | = with |
| ವಿಜ್ಞಾನಂ | = numinous knowledge |
| ಇದಂ | = this |
| ವಕ್ಷ್ಯಾಮಿ | = shall explain |
| ಅಶೇಷತಃ | = in full |
| ಯತ್ | = which |
| ಜ್ಞಾತ್ವಾ | = knowing |
| ನ | = not |
| ಇಹ | = in this world |
| ಭೂಯಃ | = further |
| ಅನ್ಯತ್ | = anything more |
| ಜ್ಞಾತವ್ಯಂ | = knowable |
| ಅವಶಿಷ್ಯತೇ | = remains. |
| ಮನುಷ್ಯಾಣಾಂ | = of men |

ಸಹಸ್ರೇಷು = out of many thousands

ಕಶ್ಚಿತ್ = someone

ಯತತಿ = endeavors

ಸಿದ್ಧಯೇ = for perfection

ಯತತಾಂ = of those so endeavoring

ಅಪಿ = indeed

ಸಿದ್ಧಾನಾಂ = of those who have achieved perfection

ಕಶ್ಚಿತ್ = someone

ಮಾಂ = Me

ವೇತ್ತಿ = does know

ತತ್ತ್ವತಃ = in fact.

ಭೂಮಿಃ = earth

ಆಪಃ = water

ಅನಲಃ = fire

ವಾಯುಃ = air

ಖಂ = ether

ಮನಃ = mind

ಬುದ್ಧಿಃ = intelligence

ಏವ = certainly

ಚ = and

ಅಹಂಕಾರಃ = false ego

ಇತಿ = thus

ಇಯಂ = all these

ಮೇ = My

ಭಿನ್ನಾ = separated

ಪ್ರಕೃತಿಃ = energies

ಅಷ್ಟಧಾ = eightfold.

ಅಪರಾ = inferior

ಇಯಂ = this

ಇತಃ = besides this

ತು = but

ಅನ್ಯಾಂ = another

| | |
|----------------|----------------------------------|
| ಪ್ರಕೃತಿಂ | = energy |
| ವಿಧ್ವಿ | = just try to understand |
| ಮೇ | = My |
| ಪರಂ | = superior |
| ಜಿವಭೂತಾಂ | = comprising the living entities |
| ಮಹಾಬಾಹೋ | = O mighty-armed one |
| ಯಯಾ | = by whom |
| ಇದಂ | = this |
| ಧಾರ್ಯತೇ | = is utilized or exploited |
| ಜಗತ್ | = the material world. |
| ಏತತ್ | = these two natures |
| ಯೋನೀನಿ | = whose source of birth |
| ಭೂತಾನಿ | = everything created |
| ಸರ್ವಾಣಿ | = all |
| ಇತಿ | = thus |
| ಉಪಧಾರಯ | = know |
| ಅಹಂ | = I |
| ಕೃತ್ಸ್ನಸ್ಯ | = all-inclusive |
| ಜಗತಃ | = of the world |
| ಪ್ರಭವಃ | = the source of manifestation |
| ಪ್ರಲಯಃ | = annihilation |
| ತಥಾ | = as well as. |
| ಮತ್ತಃ | = beyond Me |
| ಪರತರಂ | = superior |
| ನ | = not |
| ಅನ್ಯತ್ ಕಿಂಚಿತ್ | = anything else |
| ಅಸ್ತಿ | = there is |
| ಧನಂಜಯ | = O conqueror of wealth |
| ಮಯಿ | = in Me |
| ಸರ್ವಂ | = all that be |
| ಇದಂ | = which we see |
| ಪ್ರೋತಂ | = is strung |

- ಸೂತ್ರೇ = on a thread
 ಮಣಿಗಣಾಃ = pearls
 ಇವ = like.
 ರಸಃ = taste
 ಅಹಂ = I
 ಅಪ್ಸು = in water
 ಕೌಂತೇಯ = O son of Kunti
 ಪ್ರಭಾ = the light
 ಅಸ್ಮಿ = I am
 ಶಶಿಸೂರ್ಯೋಃ = of the moon and the sun
 ಪ್ರಣವಃ = the three letters a-u-m
 ಸರ್ವ = in all
 ವೇದೇಷು = the Vedas
 ಶಬ್ದಃ = sound vibration
 ಖೇ = in the ether
 ಪೌರುಷಂ = ability
 ನೃಷು = in men.
 ಪುಣ್ಯಃ = original
 ಗಂಧಃ = fragrance
 ಪೃಥಿವ್ಯಾಂ = in the earth
 ಚ = also
 ತೇಜಃ = heat
 ಚ = also
 ಅಸ್ಮಿ = I am
 ವಿಭಾವಸೌ = in the fire
 ಜೀವನಂ = life
 ಸರ್ವ = in all
 ಭೂತೇಷು = living entities
 ತಪಃ = penance
 ಚ = also
 ಅಸ್ಮಿ = I am
 ತಪಸ್ವಿಷು = in those who practice penance.

| | |
|---------------|------------------------------------|
| ಬೀಜಂ | = the seed |
| ಮಾಂ | = Me |
| ಸರ್ವಭೂತಾನಾಂ | = of all living entities |
| ವಿದ್ಧಿ | = try to understand |
| ಪಾರ್ಥ | = O son of Pritha |
| ಸನಾತನಂ | = original, eternal |
| ಬುದ್ಧಿಃ | = intelligence |
| ಬುದ್ಧಿಮತಾಂ | = of the intelligent |
| ಅಸ್ಮಿ | = I am |
| ತೇಜಃ | = prowess |
| ತೇಜಸ್ವಿನಾಂ | = of the powerful |
| ಅಹಂ | = I am. |
| ಬಲಂ | = strength |
| ಬಲವತಾಂ | = of the strong |
| ಚ | = and |
| ಅಹಂ | = I am |
| ಕಾಮ | = passion |
| ರಾಗ | = and attachment |
| ವಿವರ್ಜಿತಂ | = devoid of |
| ಧರ್ಮಾವಿರುದ್ಧಃ | = not against religious principles |
| ಭೂತೇಷು | = in all beings |
| ಕಾಮಃ | = sex life |
| ಅಸ್ಮಿ | = I am |
| ಭರತರ್ಷಭ | = O lord of the Bharatas. |
| ಯೇ | = all which |
| ಚ | = and |
| ಏವ | = certainly |
| ಸಾತ್ತ್ವಿಕಾಃ | = in goodness |
| ಭಾವಃ | = states of being |
| ರಾಜಸಃ | = in the mode of passion |
| ತಾಮಸಾಃ | = in the mode of ignorance |
| ಚ | = also |

ಯೇ = all which

ಮತ್ತಃ = from Me

ಏವ = certainly

ಇತಿ = thus

ತಾನ್ = those

ವಿದ್ಧಿ = try to know

ನ = not

ತು = but

ಅಹಂ = I

ತೇಷು = in them

ತೇ = they

ಮಯಿ = in Me.

ತ್ರಿಭಿಃ = three

ಗುಣಮಯೈಃ = consisting of the gunas

ಭಾವೈಃ = by the states of being

ಏಭಿಃ = all these

ಸರ್ವಂ = whole

ಇದಂ = this

ಜಗತ್ = universe

ಮೋಹಿತಂ = deluded

ನಾಭಿಜಾನಾತಿ = does not know

ಮಾಂ = Me

ಏಭ್ಯಃ = above these

ಪರಂ = the Supreme

ಅವ್ಯಯಂ = inexhaustible.

ದೈವೀ = transcendental

ಹಿ = certainly

ಏಷಾ = this

ಗುಣಮಯೀ = consisting of the three modes of material nature

ಮಮ = My

ಮಾಯಾ = energy

ದುರತ್ಯಯಾ = very difficult to overcome

ಮಾಂ = unto Me

ಏವ = certainly

ಯೇ = those who

ಪ್ರಪದ್ಯಂತೇ = surrender

ಮಾಯಾಮೇತಾಂ = this illusory energy

ತರಂತಿ = overcome

ತೇ = they.

ನ = not

ಮಾಂ = unto Me

ದುಷ್ಕೃತಿನಃ = miscreants

ಮೂಢಃ = foolish

ಪ್ರಪದ್ಯಂತೇ = surrender

ನರಾಧಮಾಃ = lowest among mankind

ಮಾಯಯಾ = by the illusory energy

ಅಪಹೃತ = stolen

ಜ್ಞಾನಃ = whose knowledge

ಆಸುರಂ = demonic

ಭಾವಂ = nature

ಆಶ್ರಿತಾಃ = accepting.

ಚತುರ್ವಿಧಾಃ = four kinds of

ಭಜಂತೇ = render services

ಮಾಂ = unto Me

ಜನಾಃ = persons

ಸುಕೃತಿನಃ = those who are pious

ಅರ್ಜುನ = O Arjuna

ಆರ್ತಃ = the distressed

ಜಿಜ್ಞಾಸುಃ = the inquisitive

ಅರ್ಥಾರ್ಥೀ = one who desires material gain

ಜ್ಞಾನೀ = one who knows things as they are

ಚ = also

ಭರತರ್ಷಭ = O great one amongst the descendants of Bharata.

ತೇಷಾಂ = out of them

ಜ್ಞಾನೀ = one in full knowledge

ನಿತ್ಯಯುಕ್ತಃ = always engaged

ಏಕ = only

ಭಕ್ತಿಃ = in devotional service

ವಿಶಿಷ್ಟತೇ = is special

ಪ್ರಿಯಃ = very dear

ಹಿ = certainly

ಜ್ಞಾನಿನಃ = to the person in knowledge

ಅತ್ಯರ್ಥಂ = highly

ಅಹಂ = I am

ಸಃ = he

ಚ = also

ಮಮ = to Me

ಪ್ರಿಯಃ = dear.

ಉದಾರಾಃ = magnanimous

ಸರ್ವ = all

ಏವ = certainly

ಏತೇ = these

ಜ್ಞಾನೀ = one who is in knowledge

ತು = but

ಆತ್ಮೈವ = just like Myself

ಮೇ = My

ಮತಂ = opinion

ಆಸ್ಥಿತಃ = situated

ಸಃ = he

ಹಿ = certainly

ಯುಕ್ತಾತ್ಮಾ = engaged in devotional service

ಮಾಂ = in Me

ಏವ = certainly

ಅನುತ್ತಮಾಂ = the highest

ಗತಿಂ = destination.

ಬಹೂನಾಂ = many

| | |
|------------|---------------------------------------|
| ಜನ್ಮನಾಂ | = repeated births and deaths |
| ಅಂತೇ | = after |
| ಜ್ಞಾನವಾನ್ | = one who is in full knowledge |
| ಮಾಂ | = unto Me |
| ಪ್ರಪದ್ಯತೇ | = surrenders |
| ವಾಸುದೇವಃ | = the Personality of Godhead, KRiShNa |
| ಸರ್ವಂ | = everything |
| ಇತಿ | = thus |
| ಸಃ | = that |
| ಮಹಾತ್ಮಾ | = great soul |
| ಸುದುರ್ಲಭಃ | = very rare to see. |
| ಕಾಮೈಃ | = by desires |
| ತೈಸ್ತೈಃ | = various |
| ಹೃತ | = deprived of |
| ಜ್ಞಾನಾಃ | = knowledge |
| ಪ್ರಪದ್ಯಂತೇ | = surrender |
| ಅನ್ಯ | = to other |
| ದೇವತಾಃ | = demigods |
| ತಂ ತಂ | = corresponding |
| ನಿಯಮಂ | = regulations |
| ಆಸ್ಥಾಯ | = following |
| ಪ್ರಕೃತ್ಯಾ | = by nature |
| ನಿಯತಾಃ | = controlled |
| ಸ್ವಯಾ | = by their own. |
| ಯಸ್ಯ | = whoever |
| ಯಾಂ ಯಾಂ | = whichever |
| ತನುಂ | = form of a demigod |
| ಭಕ್ತಃ | = devotee |
| ಶ್ರದ್ಧಯಾ | = with faith |
| ಅರ್ಚಿತುಂ | = to worship |
| ಇಚ್ಛತಿ | = desires |
| ತಸ್ಯ ತಸ್ಯ | = to him |

| | |
|------------|----------------------------------|
| ಅಚಲಂ | = steady |
| ಶ್ರದ್ಧಾಂ | = faith |
| ತಾಂ | = that |
| ಏವ | = surely |
| ವಿದಧಾಮಿ | = give |
| ಅಹಂ | = I. |
| ನಃ | = he |
| ತಯಾ | = with that |
| ಶ್ರದ್ಧಯಾ | = inspiration |
| ಯುಕ್ತಃ | = endowed |
| ತಸ್ಯ | = of that demigod |
| ಆರಾಧನಂ | = for the worship |
| ಈಹತೇ | = he aspires |
| ಲಭತೇ | = obtains |
| ಚ | = and |
| ತತಃ | = from that |
| ಕಾಮಾನ್ | = his desires |
| ಮಯಾ | = by Me |
| ಏವ | = alone |
| ವಿಹಿತಾನ್ | = arranged |
| ಹಿ | = certainly |
| ತಾನ್ | = those. |
| ಅಂತವತ್ | = perishable |
| ತು | = but |
| ಫಲಂ | = fruit |
| ತೇಷಾಂ | = their |
| ತತ್ | = that |
| ಭವತಿ | = becomes |
| ಅಲ್ಪಮೇಧಸಾಂ | = of those of small intelligence |
| ದೇವಾನ್ | = to the demigods |
| ದೇವಯಜಃ | = the worshipers of the demigods |
| ಯಾಂತಿ | = go |

| | |
|-----------|----------------------------|
| ಮತ್ | = My |
| ಭಕ್ತಾಃ | = devotees |
| ಯಾಂತಿ | = go |
| ಮಾಂ | = to Me |
| ಅಪಿ | = also. |
| ಅವ್ಯಕ್ತಂ | = nonmanifested |
| ವ್ಯಕ್ತಿಂ | = personality |
| ಆಪನ್ನಂ | = achieved |
| ಮನ್ಯಂತೇ | = think |
| ಮಾಂ | = Me |
| ಅಬುದ್ಧಯಃ | = less intelligent persons |
| ಪರಂ | = supreme |
| ಭಾವಂ | = existence |
| ಅಜಾನಂತಃ | = without knowing |
| ಮಮ | = My |
| ಅವ್ಯಯಂ | = imperishable |
| ಅನುತ್ತಮಂ | = the finest. |
| ನ | = nor |
| ಅಹಂ | = I |
| ಪ್ರಕಾಶಃ | = manifest |
| ಸರ್ವಸ್ಯ | = to everyone |
| ಯೋಗಮಾಯಾ | = by internal potency |
| ಸಮಾವೃತಃ | = covered |
| ಮೂಢಃ | = foolish |
| ಅಯಂ | = these |
| ನ | = not |
| ಅಭಿಜಾನಾತಿ | = can understand |
| ಲೋಕಃ | = persons |
| ಮಾಂ | = Me |
| ಅಜಂ | = unborn |
| ಅವ್ಯಯಂ | = inexhaustible. |
| ವೇದ | = know |

ಅಹಂ = I

ಸಮತೀತಾನಿ = completely past

ವರ್ತಮಾನಾನಿ = present

ಚ = and

ಅರ್ಜುನ = O Arjuna

ಭವಿಷ್ಯಾಣಿ = future

ಚ = also

ಭೂತಾನೀ = all living entities

ಮಾಂ = Me

ತು = but

ವೇದ = knows

ನ = not

ಕಶ್ಚನ = anyone.

ಇಚ್ಛಾ = desire

ದ್ವೇಷ = and hate

ಸಮುತ್ಥೇನ = arisen from

ದ್ವಂದ್ವ = of duality

ಮೋಹೇನ = by the illusion

ಭಾರತ = O scion of Bharata

ಸರ್ವ = all

ಭೂತಾನೀ = living entities

ಸಮೋಹಂ = into delusion

ಸರ್ಗೇ = while taking birth

ಯಾಂತಿ = go

ಪರಂತಪ = O conqueror of enemies.

ಯೇಷಾಂ = whose

ತು = but

ಅಂತಗತಂ = completely eradicated

ಪಾಪಂ = sin

ಜನಾನಾಂ = of the persons

ಪುಣ್ಯ = pious

ಕರ್ಮಣಾಂ = whose previous activities

ತೇ = they

ದ್ವಂದ್ವ = of duality

ಮೋಹ = delusion

ನಿರ್ಮುಕ್ತಾಃ = free from

ಭಜಂತೇ = engage in devotional service

ಮಾಂ = to Me

ದೃಢವ್ರತಾಃ = with determination.

ಜರಾ = from old age

ಮರಣ = and death

ಮೋಕ್ಷಾಯ = for the purpose of liberation

ಮಾಂ = Me

ಆಶ್ರಿತ್ಯ = taking shelter of

ಯತಂತಿ = endeavor

ಯೇ = all those who

ತೇ = such persons

ಬ್ರಹ್ಮ = Brahman

ತತ್ = actually that

ವಿದುಃ = they know

ಕೃತ್ನಂ = everything

ಅಧ್ಯಾತ್ಮಂ = transcendental

ಕರ್ಮ = activities

ಚ = also

ಅಖಿಲಂ = entirely.

ಸಾಧಿಭೂತ = and the governing principle of the material manifestation

ಅಧಿದೈವಂ = governing all the demigods

ಮಾಂ = Me

ಸಾಧಿಯಜ್ಞಂ = and governing all sacrifices

ಚ = also

ಯೇ = those who

ವಿದುಃ = know

ಪ್ರಯಾಣ = of death

ಕಾಲೇ = at the time

ಅಪಿ = even

ಚ = and

ಮಾಂ = Me

ತೇ = they

ವಿದುಃ = know

ಯುಕ್ತಚೇತಸಃ = their minds engaged in Me.

End of 7.30

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಕಿಂ = what

ತತ್ = that

ಬ್ರಹ್ಮ = Brahman

ಕಿಂ = what

ಅಧ್ಯಾತ್ಮಂ = the self

ಕಿಂ = what

ಕರ್ಮ = fruitive activities

ಪುರುಷೋತ್ತಮ = O Supreme Person

ಅಧಿಭೂತಂ = the material manifestation

ಚ = and

ಕಿಂ = what

ಪ್ರೋಕ್ತಂ = is called

ಅಧಿದೈವಂ = the demigods

ಕಿಂ = what

ಉಚ್ಯತೇ = is called.

ಅಧಿಯಜ್ಞಃ = the Lord of sacrifice

ಕಥಂ = how

ಕಃ = who

ಅತ್ರ = here

ದೇಹೇ = in the body

ಅಸ್ಮಿನ್ = this

ಮಧುಸೂದನ = O Madhusudana

ಪ್ರಯಾಣಕಾಲೇ = at the time of death

ಚ = and

ಕಥಂ = how

ಜ್ಞೇಯೋಽಸಿ = You can be known

ನಿಯತಾತ್ಮಭಿಃ = by the self-controlled.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಅಕ್ಷರಂ = indestructible

ಬ್ರಹ್ಮ = Brahman

ಪರಮಂ = transcendental

ಸ್ವಭಾವಃ = eternal nature

ಅಧ್ಯಾತ್ಮಂ = the self

ಉಚ್ಯತೇ = is called

ಭೂತಭಾವೋದ್ಭವಕರಃ = producing the material bodies of the living entities

ವಿಸರ್ಗಃ = creation

ಕರ್ಮ = fruitive activities

ಸಂಜ್ಞಿತಃ = is called.

ಅಧಿಭೂತಂ = the physical manifestation

ಕ್ಷರಃ = constantly changing

ಭಾವಃ = nature

ಪುರುಷಃ = the universal form

ಚ = and

ಅಧಿದೈವತಂ = called adhidaiva

ಅಧಿಯಜ್ಞಃ = the Supersoul

ಅಹಂ = I (KRiShNa)

ಏವ = certainly

ಅತ್ರ = in this

ದೇಹೇ = body

ದೇಹಭೃತಾಂ = of the embodied

ವರ = O best.

ಅಂತಕಾಲೇ = at the end of life

ಚ = also

ಮಾಂ = Me

ಏವ = certainly

| | |
|-----------|---------------------|
| ಸ್ಮರನ್ | = remembering |
| ಮುಕ್ತಾಪ್ತ | = quitting |
| ಕಲೇವರಂ | = the body |
| ಯಃ | = he who |
| ಪ್ರಯಾತಿ | = goes |
| ಸಃ | = he |
| ಮದ್ಭಾವಂ | = My nature |
| ಯಾತಿ | = achieves |
| ನ | = not |
| ಅಸ್ತಿ | = there is |
| ಅತ್ರ | = here |
| ಸಂಶಯಃ | = doubt. |
| ಯಂ ಯಂ | = whatever |
| ವಾಪಿ | = at all |
| ಸ್ಮರನ್ | = remembering |
| ಭಾವಂ | = nature |
| ತ್ಯಜತಿ | = gives up |
| ಅಂತೇ | = at the end |
| ಕಲೇವರಂ | = this body |
| ತಂ ತಂ | = similar |
| ಏವ | = certainly |
| ಏತಿ | = gets |
| ಕೌಂತೇಯ | = O son of Kunti |
| ಸದಾ | = always |
| ತತ್ | = that |
| ಭಾವ | = state of being |
| ಭಾವಿತಾಃ | = remembering. |
| ತನ್ಮಾತ್ | = therefore |
| ಸರ್ವೇಷು | = at all |
| ಕಾಲೇಷು | = times |
| ಮಾಂ | = Me |
| ಅನುಸ್ಮರ | = go on remembering |

| | |
|-------------|--------------------------------|
| ಯುಧ್ಯ | = fight |
| ಚ | = also |
| ಮಯಿ | = unto Me |
| ಅರ್ಪಿತ | = surrendering |
| ಮನಃ | = mind |
| ಬುದ್ಧಿಃ | = intellect |
| ಮಾಂ | = unto Me |
| ಏವ | = surely |
| ಏಷ್ಯಸಿ | = you will attain |
| ಅಸಂಶಯಃ | = beyond a doubt. |
| ಅಭ್ಯಾಸಯೋಗ | = by practice |
| ಯುಕ್ತೇನ | = being engaged in meditation |
| ಚೇತಸಾ | = by the mind and intelligence |
| ನಾನ್ಯಗಾಮಿನಾ | = without their being deviated |
| ಪರಮಂ | = the Supreme |
| ಪುರುಷಂ | = Personality of Godhead |
| ದಿವ್ಯಂ | = transcendental |
| ಯಾತಿ | = one achieves |
| ಪಾರ್ಥ | = O son of Pritha |
| ಅನುಚಿಂತಯನ್ | = constantly thinking of. |
| ಕವಿಂ | = the one who knows everything |
| ಪುರಾಣಂ | = the oldest |
| ಅನುಶಾಸಿತಾರಂ | = the controller |
| ಅಣೋಃ | = than the atom |
| ಅಣೋಯಾಂಸಂ | = smaller |
| ಅನುಸ್ಮರೇತ್ | = always thinks of |
| ಯಃ | = one who |
| ಸರ್ವಸ್ಯ | = of everything |
| ಧಾತಾರಂ | = the maintainer |
| ಅಚಿಂತ್ಯ | = inconceivable |
| ರೂಪಂ | = whose form |
| ಆದಿತ್ಯವರ್ಣಂ | = luminous like the sun |

- ತಮಸಃ = to darkness
 ಪರಸ್ಥಾತ್ = transcendental.
 ಪ್ರಯಾಣಕಾಲೇ = at the time of death
 ಮನಸಾ = by the mind
 ಅಚಲೇನ = without its being deviated
 ಭಕ್ತ್ಯಾ = in full devotion
 ಯುಕ್ತಃ = engaged
 ಯೋಗಬಲೇನ = by the power of mystic yoga
 ಚ = also
 ಏವ = certainly
 ಭ್ರುವೋಃ = the two eyebrows
 ಮಧ್ಯೇ = between
 ಪ್ರಾಣಂ = the life air
 ಆವೇಶ್ಯ = establishing
 ಸಮ್ಯಕ್ = completely
 ಸಃ = he
 ತಂ = that
 ಪರಂ = transcendental
 ಪುರುಷಂ = Personality of Godhead
 ಉಪೈತಿ = achieves
 ದಿವ್ಯಂ = in the spiritual kingdom.
 ಯತ್ = that which
 ಅಕ್ಷರಂ = syllable om
 ವೇದವಿದಃ = persons conversant with the Vedas
 ವದಂತಿ = say
 ವಿಶಂತಿ = enter
 ಯತ್ = in which
 ಯತಯಃ = great sages
 ವೀತರಾಗಾಃ = in the renounced order of life
 ಯತ್ = that which
 ಇಚ್ಛಂತಃ = desiring
 ಬ್ರಹ್ಮಚರ್ಯಂ = celibacy

| | |
|--------------|--|
| ಚರಂತಿ | = practice |
| ತತ್ | = that |
| ತೇ | = unto you |
| ಪದಂ | = situation |
| ಸಂಗ್ರಹೇಣ | = in summary |
| ಪ್ರವಕ್ಷ್ಯೇ | = I shall explain. |
| ಸರ್ವದ್ವಾರಾಣಿ | = all the doors of the body |
| ಸಂಯಮ್ಯ | = controlling |
| ಮನಃ | = the mind |
| ಹೃದಿ | = in the heart |
| ನಿರುಧ್ಯ | = confining |
| ಚ | = also |
| ಮೂರ್ಧ್ನಿ | = on the head |
| ಆಧಾಯ | = fixing |
| ಆತ್ಮನಃ | = of the soul |
| ಪ್ರಾಣಂ | = the life air |
| ಆಸ್ಥಿತಃ | = situated in |
| ಯೋಗಧಾರಣಾಂ | = the yogic situation. |
| ಓಂ | = the combination of letters om (omkara) |
| ಇತಿ | = thus |
| ಏಕಾಕ್ಷರಂ | = the one syllable |
| ಬ್ರಹ್ಮ | = absolute |
| ವ್ಯಾಹರನ್ | = vibrating |
| ಮಾಂ | = Me (KRiShNa) |
| ಅನುಸ್ಮರನ್ | = remembering |
| ಯಃ | = anyone who |
| ಪ್ರಯಾತಿ | = leaves |
| ತ್ಯಜನ್ | = quitting |
| ದೇಹಂ | = this body |
| ಸಃ | = he |
| ಯಾತಿ | = achieves |
| ಪರಮಾಂ | = the supreme |

ಗತಿಂ = destination.

ಅನನ್ಯಚೇತಾಃ = without deviation of the mind

ಸತತಂ = always

ಯಃ = anyone who

ಮಾಂ = Me (KRiShNa)

ಸ್ಮರತಿ = remembers

ನಿತ್ಯಶಃ = regularly

ತಸ್ಯ = to him

ಅಹಂ = I am

ಸುಲಭಃ = very easy to achieve

ಪಾರ್ಥ = O son of Pritha

ನಿತ್ಯ = regularly

ಯುಕ್ತಸ್ಯ = engaged

ಯೋಗಿನಃ = for the devotee.

ಮಾಂ = Me

ಉಪೇತ್ಯ = achieving

ಪುನಃ = again

ಜನ್ಮ = birth

ದುಃಖಾಲಯಂ = place of miseries

ಅಶಾಶ್ವತಂ = temporary

ನ = never

ಆಪ್ನುವಂತಿ = attain

ಮಹಾತ್ಮನಃ = the great souls

ಸಂಸಿದ್ಧಿಂ = perfection

ಪರಮಾಂ = ultimate

ಗತಾಃ = having achieved.

ಆಬ್ರಹ್ಮಭುವನಾತ್ = up to the Brahmaloaka planet

ಲೋಕಾಃ = the planetary systems

ಪುನಃ = again

ಆವರ್ತಿನಃ = returning

ಅರ್ಜುನ = O Arjuna

ಮಾಂ = unto Me

ಉಪೇತ್ಯ = arriving

ತು = but

ಕೌಂತೇಯ = O son of Kunti

ಪುನರ್ಜನ್ಮ = rebirth

ನ = never

ವಿದ್ಯತೇ = takes place.

ಸಹಸ್ರ = one thousand

ಯುಗ = millenniums

ಪರ್ಯಂತಂ = including

ಅಹಃ = day

ಯತ್ = that which

ಬ್ರಹ್ಮಣಃ = of Brahma

ವಿದುಃ = they know

ರಾತ್ರಿಂ = night

ಯುಗ = millenniums

ಸಹಸ್ರಾಂತಾಂ = similarly, ending after one thousand

ತೇ = they

ಅಹೋರಾತ್ರ = day and night

ವಿದಃ = who understand

ಜನಾಃ = people.

ಅವ್ಯಕ್ತಾತ್ = from the unmanifest

ವ್ಯಕ್ತಯಃ = living entities

ಸರ್ವಃ = all

ಪ್ರಭವಂತಿ = become manifest

ಅಹರಾಗಮೇ = at the beginning of the day

ರಾತ್ರ್ಯಾಗಮೇ = at the fall of night

ಪ್ರಲೀಯಂತೇ = are annihilated

ತತ್ರ = into that

ಏವ = certainly

ಅವ್ಯಕ್ತ = the unmanifest

ಸಂಜ್ಞಕೇ = which is called.

ಭೂತಗ್ರಾಮಃ = the aggregate of all living entities

- ಸಃ = these
 ಏವ = certainly
 ಅಯಂ = this
 ಭೂತ್ವಾ ಭೂತ್ವಾ = repeatedly taking birth
 ಪ್ರಲೀಯತೇ = is annihilated
 ರಾತ್ರಿ = of night
 ಆಗಮೇ = on the arrival
 ಅವಶಃ = automatically
 ಪಾರ್ಥ = O son of Pritha
 ಪ್ರಭವತಿ = is manifest
 ಅಹಃ = of daytime
 ಆಗಮೇ = on the arrival.
 ಪರಃ = transcendental
 ತಸ್ಮಾತ್ = to that
 ತು = but
 ಭಾವಃ = nature
 ಅನ್ಯಃ = another
 ಅವ್ಯಕ್ತಃ = unmanifest
 ಅವ್ಯಕ್ತಾತ್ = to the unmanifest
 ಸನಾತನಃ = eternal
 ಯಃ ಸಃ = that which
 ಸರ್ವೇಷು = all
 ಭೂತೇಷು = manifestation
 ನಶ್ಯಾತ್ಸು = being annihilated
 ನ = never
 ವಿನಶ್ಯತಿ = is annihilated.
 ಅವ್ಯಕ್ತಃ = unmanifested
 ಅಕ್ಷರಃ = infallible
 ಇತಿ = thus
 ಉಕ್ತಃ = is said
 ತಂ = that
 ಆಹುಃ = is known

| | |
|------------|--|
| ಪರಮಾಂ | = the ultimate |
| ಗತಿಂ | = destination |
| ಯಂ | = which |
| ಪ್ರಾಪ್ಯ | = gaining |
| ನ | = never |
| ನಿವರ್ತಂತೇ | = come back |
| ತತ್ | = that |
| ಧಾಮ | = abode |
| ಪರಮಂ | = supreme |
| ಮಮ | = My. |
| ಪುರುಷಃ | = the Supreme Personality |
| ಸಃ | = He |
| ಪರಃ | = the Supreme, than whom no one is greater |
| ಪಾರ್ಥ | = O son of Pritha |
| ಭಕ್ತ್ಯಾ | = by devotional service |
| ಲಭ್ಯಃ | = can be achieved |
| ತು | = but |
| ಅನನ್ಯಯಾ | = unalloyed, undeviating |
| ಯಸ್ಯ | = whom |
| ಅಂತಃಸ್ಥಾನಿ | = within |
| ಭೂತಾನೀ | = all of this material manifestation |
| ಯೇನ | = by whom |
| ಸರ್ವಂ | = all |
| ಇದಂ | = whatever we can see |
| ತತಂ | = is pervaded. |
| ಯತ್ರ | = at which |
| ಕಾಲೇ | = time |
| ತು | = and |
| ಅನಾವೃತ್ತಿಂ | = no return |
| ಆವೃತ್ತಿಂ | = return |
| ಚ | = also |
| ಏವ | = certainly |

- ಯೋಗಿನಃ = different kinds of mystics
 ಪ್ರಯಾತಾಃ = having departed
 ಯಾಂತಿ = attain
 ತಂ = that
 ಕಾಲಂ = time
 ವಕ್ಷ್ಯಾಮಿ = I shall describe
 ಭರತರ್ಷಭ = O best of the Bharatas.
 ಅಗ್ನಿಃ = fire
 ಜ್ಯೋತಿಃ = light
 ಅಹಃ = day
 ಶುಕ್ಲಃ = the white fortnight
 ಷಣ್ಮಾಸಾಃ = the six months
 ಉತ್ತರಾಯಣಂ = when the sun passes on the northern side
 ತತ್ರ = there
 ಪ್ರಯಾತಾಃ = those who pass away
 ಗಚ್ಛಂತಿ = go
 ಬ್ರಹ್ಮ = to the Absolute
 ಬ್ರಹ್ಮವಿದಃ = who know the Absolute
 ಜನಾಃ = persons.
 ಧುಮಃ = smoke
 ರಾತ್ರಿಃ = night
 ತಥಾ = also
 ಕೃಷ್ಣಃ = the fortnight of the dark moon
 ಷಣ್ಮಾಸಾಃ = the six months
 ದಕ್ಷಿಣಾಯನಂ = when the sun passes on the southern side
 ತತ್ರ = there
 ಚಂದ್ರಮಸಂ = the moon planet
 ಜ್ಯೋತಿಃ = the light
 ಯೋಗೀ = the mystic
 ಪ್ರಾಪ್ಯ = achieving
 ನಿವರ್ತತೇ = comes back.
 ಶುಕ್ಲ = light

- ಕೃಷ್ಣೇ = and darkness
 ಗತಿ = ways of passing
 ಹಿ = certainly
 ಏತೇ = these two
 ಜಗತಃ = of the material world
 ಶಾಸ್ತ್ರತೇ = of the Vedas
 ಮತೇ = in the opinion
 ಏಕಯಾ = by one
 ಯಾತಿ = goes
 ಅನಾವೃತ್ತಿಂ = to no return
 ಅನ್ಯಯಾ = by the other
 ಅವರ್ತತೇ = comes back
 ಪುನಃ = again.
 ನ = never
 ಏತೇ = these two
 ಸೃತೀ = different paths
 ಪಾರ್ಥ = O son of Pritha
 ಜಾನನ್ = even if he knows
 ಯೋಗೀ = the devotee of the Lord
 ಮುಹ್ಯತಿ = is bewildered
 ಕಶ್ಚನ = any
 ತಸ್ಮಾತ್ = therefore
 ಸರ್ವೇಷು ಕಾಲೇಷು = always
 ಯೋಗಯುಕ್ತಃ = engaged in KRiShNa consciousness
 ಭವ = just become
 ಅರ್ಜುನ = O Arjuna.
 ವೇದೇಷು = in the study of the Vedas
 ಯಜ್ಞೇಷು = in the performances of yajna, sacrifice
 ತಪಃಸು = in undergoing different types of austerities
 ಚ = also
 ಏವ = certainly
 ದಾನೇಷು = in giving charities

ಯತ್ = that which

ಪುಣ್ಯಫಲಂ = result of pious work

ಪ್ರದಿಷ್ಟಂ = indicated

ಅತ್ಯೇತಿ = surpasses

ತತ್ ಸರ್ವಂ = all those

ಇದಂ = this

ವಿದಿತ್ವಾ = knowing

ಯೋಗೀ = the devotee

ಪರಂ = supreme

ಸ್ಥಾನಂ = abode

ಉಪೈತಿ = achieves

ಚ = also

ಆದ್ಯಂ = original.

End of 8.28

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಇದಂ = this

ತು = but

ತೇ = unto you

ಗುಹ್ಯತಮಂ = the most confidential

ಪ್ರವಕ್ಷ್ಯಾಮಿ = I am speaking

ಅನಸುಯವೇ = to the nonenvious

ಜ್ಞಾನಂ = knowledge

ವಿಜ್ಞಾನ = realized knowledge

ಸಹಿತಂ = with

ಯತ್ = which

ಜ್ಞಾತ್ವಾ = knowing

ಮೋಕ್ಷ್ಯಸೇ = you will be released

ಅಶುಭಾತ್ = from this miserable material existence.

ರಾಜವಿದ್ಯಾ = the king of education

ರಾಜಗುಹ್ಯಂ = the king of confidential knowledge

ಪವಿತ್ರಂ = the purest

| | |
|-----------------|----------------------------------|
| ಇದಂ | = this |
| ಉತ್ತಮಂ | = transcendental |
| ಪ್ರತ್ಯಕ್ಷ | = by direct experience |
| ಅವಗಮಂ | = understood |
| ಧರ್ಮ್ಯಂ | = the principle of religion |
| ಸುಸುಖಂ | = very happy |
| ಕರ್ತುಂ | = to execute |
| ಅವ್ಯಯಂ | = everlasting. |
| ಅಶ್ರದ್ಧಧಾನಾಃ | = those who are faithless |
| ಪುರುಷಾಃ | = such persons |
| ಧರ್ಮಸ್ಯ | = toward the process of religion |
| ಅಸ್ಯ | = this |
| ಪರಂತಪ | = O killer of the enemies |
| ಅಪ್ರಾಪ್ಯ | = without obtaining |
| ಮಾಂ | = Me |
| ನಿವರ್ತಂತೇ | = come back |
| ಮೃತ್ಯು | = of death |
| ಸಂಸಾರ | = in material existence |
| ವತ್ಕನಿ | = on the path. |
| ಮಯಾ | = by Me |
| ತತಂ | = pervaded |
| ಇದಂ | = this |
| ಸರ್ವಂ | = all |
| ಜಗತ್ | = cosmic manifestation |
| ಅವ್ಯಕ್ತಮೂರ್ತಿನಾ | = by the unmanifested form |
| ಮತ್ಸಾನ್ನಿ | = in Me |
| ಸರ್ವಭೂತಾನೀ | = all living entities |
| ನ | = not |
| ಚ | = also |
| ಅಹಂ | = I |
| ತೇಷು | = in them |
| ಅವಸ್ಥಿತಃ | = situated. |

ನ = never

ಚ = also

ಮತ್ಸಾನ್ನಿ = situated in Me

ಭೂತಾನಿ = all creation

ಪಶ್ಯ = just see

ಮೇ = My

ಯೋಗಮೈಶ್ವರಂ = inconceivable mystic power

ಭೂತಭೃತ್ = the maintainer of all living entities

ನ = never

ಚ = also

ಭೂತಸ್ಥಃ = in the cosmic manifestation

ಮಮ = My

ಆತ್ಮಾ = Self

ಭೂತಭಾವನಃ = the source of all manifestations.

ಯಥಾ = just as

ಆಕಾಶಸ್ಥಿತಃ = situated in the sky

ನಿತ್ಯಂ = always

ವಾಯುಃ = the wind

ಸರ್ವತ್ರಗಃ = blowing everywhere

ಮಹಾನ್ = great

ತಥಾ = similarly

ಸರ್ವಾಣಿ ಭೂತಾನಿ = all created beings

ಮತ್ಸಾನ್ನಿ = situated in Me

ಇತಿ = thus

ಉಪಧಾರಯ = try to understand.

ಸರ್ವಭೂತಾನಿ = all created entities

ಕೌಂತೇಯ = O son of Kunti

ಪ್ರಕೃತಿಂ = nature

ಯಾಂತಿ = enter

ಮಾಮಿಕಾಂ = My

ಕಲ್ಪಕ್ಷಯೇ = at the end of the millennium

ಪುನಃ = again

| | |
|-----------|--------------------------------------|
| ತಾನಿ | = all those |
| ಕಲ್ಪಾದೌ | = in the beginning of the millennium |
| ವಿಸೃಜಾಮಿ | = create |
| ಅಹಂ | = I. |
| ಪ್ರಕೃತಿಂ | = the material nature |
| ನ್ವಾಂ | = of My personal Self |
| ಅವಷ್ಟಭ್ಯ | = entering into |
| ವಿಸೃಜಾಮಿ | = I create |
| ಪುನಃ ಪುನಃ | = again and again |
| ಭೂತಗ್ರಾಮಂ | = all the cosmic manifestations |
| ಇಮಂ | = these |
| ಕೃತ್ಸ್ನಂ | = in total |
| ಅವಸಂ | = automatically |
| ಪ್ರಕೃತೇಃ | = of the force of nature |
| ವಶಾತ್ | = under obligation. |
| ನ | = never |
| ಚ | = also |
| ಮಾಂ | = Me |
| ತಾನಿ | = all those |
| ಕರ್ಮಾಣಿ | = activities |
| ನಿಬಧ್ನಂತಿ | = bind |
| ಧನಂಜಯ | = O conqueror of riches |
| ಉದಾಸೀನವತ್ | = as neutral |
| ಆಸಿನಂ | = situated |
| ಅಸಕ್ತಂ | = without attraction |
| ತೇಷು | = for those |
| ಕರ್ಮಸು | = activities. |
| ಮಯಾ | = by Me |
| ಅಧ್ಯಕ್ಷೇಣ | = by superintendence |
| ಪ್ರಕೃತಿಃ | = material nature |
| ಸೂಯತೇ | = manifests |
| ಸ | = with both |

- ಚರಾಚರಂ = the moving and the nonmoving
ಹೇತುನಾ = for the reason
ಅನೇನ = this
ಕೌಂತೇಯ = O son of Kunti
ಜಗತ್ = the cosmic manifestation
ವಿಪರಿವರ್ತತೇ = is working.
ಅವಜಾನಂತಿ = deride
ಮಾಂ = Me
ಮೂಢಾಃ = foolish men
ಮಾನುಷೀಂ = in a human form
ತನುಂ = a body
ಆಶ್ರಿತಂ = assuming
ಪರಂ = transcendental
ಭಾವಂ = nature
ಅಜಾನಂತಃ = not knowing
ಮಮ = My
ಭೂತ = of everything that be
ಮಹೇಶ್ವರಂ = the supreme proprietor.
ಮೋಘಾಶಾಃ = baffled in their hopes
ಮೋಘಕರ್ಮಾಣಃ = baffled in fruitive activities
ಮೋಘಜ್ಞಾನಾಃ = baffled in knowledge
ವಿಚೇತಸಃ = bewildered
ರಾಕ್ಷಸೀಂ = demonic
ಆಸುರೀಂ = atheistic
ಚ = and
ಏವ = certainly
ಪ್ರಕೃತಿಂ = nature
ಮೋಹಿನೀಂ = bewildering
ಶ್ರಿತಾಃ = taking shelter of.
ಮಹಾತ್ಮಾನಃ = the great souls
ತು = but
ಮಾಂ = unto Me

| | |
|--------------|---------------------------------|
| ಪಾರ್ಥ | = O son of Pritha |
| ದೈವೀಂ | = divine |
| ಪ್ರಕೃತಿಂ | = nature |
| ಆಶ್ರಿತಾಃ | = having taken shelter of |
| ಭಜಂತಿ | = render service |
| ಅನನ್ಯಮನಸಃ | = without deviation of the mind |
| ಜ್ಞಾತ್ವಾ | = knowing |
| ಭೂತ | = of creation |
| ಆದಿಂ | = the origin |
| ಅವ್ಯಯಂ | = inexhaustible. |
| ಸತತಂ | = always |
| ಕೀರ್ತಯಂತಃ | = chanting |
| ಮಾಂ | = about Me |
| ಯತಂತಃ | = fully endeavoring |
| ಚ | = also |
| ದೃಢವ್ರತಾಃ | = with determination |
| ನಮಸ್ಯಂತಃ | = offering obeisances |
| ಚ | = and |
| ಮಾಂ | = Me |
| ಭಕ್ತ್ಯಾ | = in devotion |
| ನಿತ್ಯಯುಕ್ತಾಃ | = perpetually engaged |
| ಉಪಾಸತೇ | = worship. |
| ಜ್ಞಾನಯಜ್ಞೇನ | = by cultivation of knowledge |
| ಚ | = also |
| ಅಪಿ | = certainly |
| ಅನ್ಯೇ | = others |
| ಯಜಂತಃ | = sacrificing |
| ಮಾಂ | = Me |
| ಉಪಾಸತೇ | = worship |
| ಏಕತ್ವೇನ | = in oneness |
| ಪೃಥಕ್ತ್ವೇನ | = in duality |
| ಬಹುಧಾ | = in diversity |

ವಿಶ್ವತೋಮುಖಂ = and in the universal form.

ಅಹಂ = I

ಕೃತುಃ = Vedic ritual

ಅಹಂ = I

ಯಜ್ಞಃ = smṛti sacrifice

ಸ್ವಧಾ = oblation

ಅಹಂ = I

ಅಹಂ = I

ಔಷಧಂ = healing herb

ಮಂತ್ರಃ = transcendental chant

ಅಹಂ = I

ಅಹಂ = I

ಏವ = certainly

ಆಜ್ಯಂ = melted butter

ಅಹಂ = I

ಅಗ್ನಿಃ = fire

ಅಹಂ = I

ಹುತಂ = offering.

ಪಿತಾ = father

ಅಹಂ = I

ಅಸ್ಯ = of this

ಜಗತಃ = universe

ಮಾತಾ = mother

ಧಾತಾ = supporter

ಪಿತಾಮಹಃ = grandfather

ವೇದ್ಯಂ = what is to be known

ಪವಿತ್ರಂ = that which purifies

ಓಂಕಾರ = the syllable om

ಋಕ್ = the Rg Veda

ಸಾಮ = the Sama Veda

ಯಜುಃ = the Yajur Veda

ಏವ = certainly

ಚ = and.

ಗತಿಃ = goal

ಭರ್ತಾ = sustainer

ಪ್ರಭುಃ = Lord

ಸಕ್ಷೀ = witness

ನಿವಾಸಃ = abode

ಶರಣಂ = refuge

ಸುಹೃತ್ = most intimate friend

ಪ್ರಭವಃ = creation

ಪ್ರಲಯಃ = dissolution

ಸ್ಥಾನಂ = ground

ನಿಧಾನಂ = resting place

ಬೀಜಂ = seed

ಅವ್ಯಯಂ = imperishable.

ತಪಾಮಿ = give heat

ಅಹಂ = I

ಅಹಂ = I

ವರ್ಷಂ = rain

ನಿಗೃಹ್ಣಾಮಿ = withhold

ಉತ್ಸೃಜಾಮಿ = send forth

ಚ = and

ಅಮೃತಂ = immortality

ಚ = and

ಏವ = certainly

ಮೃತ್ಯುಃ = death

ಚ = and

ಸತ್ = spirit

ಅಸತ್ = matter

ಚ = and

ಅಹಂ = I

ಅರ್ಜುನ = O Arjuna.

ತ್ವೈವಿದ್ಯಃ = the knowers of the three Vedas

- ಮಾಂ = Me
 ಸೋಮಪಾಃ = drinkers of soma juice
 ಪೂತ = purified
 ಪಾಪಾಃ = of sins
 ಯಜ್ಞೈಃ = with sacrifices
 ಇಷ್ಟಾಷ್ಟ = worshipping
 ಸ್ವರ್ಗತಿಂ = passage to heaven
 ಪ್ರಾರ್ಥಯಂತೇ = pray for
 ತೇ = they
 ಪುಣ್ಯಂ = pious
 ಆಸಾದ್ಯ = attaining
 ಸುರೇಂದ್ರ = of Indra
 ಲೋಕಂ = the world
 ಅಶ್ನಂತಿ = enjoy
 ದಿವ್ಯಾನ್ = celestial
 ದಿವಿ = in heaven
 ದೇವಭೋಗಾನ್ = the pleasures of the gods.
 ತೇ = they
 ತಂ = that
 ಭುಕ್ತ್ವಾ = enjoying
 ಸ್ವರ್ಗಲೋಕಂ = heaven
 ವಿಶಾಲಂ = vast
 ಕ್ಷೀಣೇ = being exhausted
 ಪುಣ್ಯೇ = the results of their pious activities
 ಮರ್ತ್ಯಲೋಕಂ = to the mortal earth
 ವಿಶಂತಿ = fall down
 ಏವಂ = thus
 ತ್ರಯೀ = of the three Vedas
 ಧರ್ಮಂ = doctrines
 ಅನುಪ್ರಪನ್ನಾಃ = following
 ಗತಾಗತಂ = death and birth
 ಕಾಮಕಾಮಾಃ = desiring sense enjoyments

| | |
|-----------------|--------------------------|
| ಲಭಂತೇ | = attain. |
| ಅನನ್ಯಾಃ | = having no other object |
| ಚಿಂತಯಂತಃ | = concentrating |
| ಮಾಂ | = on Me |
| ಯೇ | = those who |
| ಜನಾಃ | = persons |
| ಪರ್ಯುಪಾಸತೇ | = properly worship |
| ತೇಷಾಂ | = of them |
| ನಿತ್ಯ | = always |
| ಅಭಿಯುಕ್ತಾನಾಂ | = fixed in devotion |
| ಯೋಗ | = requirements |
| ಕ್ಷೇಮಂ | = protection |
| ವಹಾಮಿ | = carry |
| ಅಹಂ | = I. |
| ಯೇ | = those who |
| ಅಪಿ | = also |
| ಅನ್ಯ | = of other |
| ದೇವತಾ | = gods |
| ಭಕ್ತಾಃ | = devotees |
| ಯಜಂತೇ | = worship |
| ಶ್ರದ್ಧಯಾನ್ವಿತಾಃ | = with faith |
| ತೇ | = they |
| ಅಪಿ | = also |
| ಮಾಂ | = Me |
| ಏವ | = only |
| ಕೌಂತೇಯ | = O son of Kunti |
| ಯಜಂತಿ | = they worship |
| ಅವಿಧಿಪೂರ್ವಕಂ | = in a wrong way. |
| ಅಹಂ | = I |
| ಹಿ | = surely |
| ಸರ್ವ | = of all |
| ಯಜ್ಞಾನಾಂ | = sacrifices |

ಭೋಕ್ತಾ = the enjoyer

ಚ = and

ಪ್ರಭುಃ = the Lord

ಏವ = also

ಚ = and

ನ = not

ತು = but

ಮಾಂ = Me

ಅಭಿಜಾನಂತಿ = they know

ತತ್ತೇನ = in reality

ಅತಃ = therefore

ಚ್ಯವಂತಿ = fall down

ತೇ = they.

ಯಾಂತಿ = go

ದೇವವ್ರತಾಃ = worshipers of demigods

ದೇವಾನ್ = to the demigods

ಪಿತೃಣಾನ್ = to the ancestors

ಯಾಂತಿ = go

ಪಿತೃವ್ರತಾಃ = worshipers of ancestors

ಭೂತಾನೀ = to the ghosts and spirits

ಯಾಂತಿ = go

ಭೂತೇಜ್ಯಾಃ = worshipers of ghosts and spirits

ಯಾಂತಿ = go

ಮತ್ = My

ಯಜಿನಃ = devotees

ಅಪಿ = but

ಮಾಂ = unto Me.

ಪತ್ರಂ = a leaf

ಪುಷ್ಪಂ = a flower

ಫಲಂ = a fruit

ತೋಯಂ = water

ಯಃ = whoever

| | |
|--------------|-----------------------------------|
| ಮೇ | = unto Me |
| ಭಕ್ತ್ಯಾ | = with devotion |
| ಪ್ರಯಚ್ಛತಿ | = offers |
| ತತ್ | = that |
| ಅಹಂ | = I |
| ಭಕ್ತ್ಯುಪಹೃತಂ | = offered in devotion |
| ಅಶ್ನಾಮಿ | = accept |
| ಪ್ರಯತಾತ್ಮನಃ | = from one in pure consciousness. |
| ಯತ್ | = whatever |
| ಕರೋಸಿ | = you do |
| ಯತ್ | = whatever |
| ಅಶ್ನಾಸಿ | = you eat |
| ಯತ್ | = whatever |
| ಜುಹೋಸಿ | = you offer |
| ದದಾಸಿ | = you give away |
| ಯತ್ | = whatever |
| ಯತ್ | = whatever |
| ತಪಸ್ಯಸಿ | = austerities you perform |
| ಕೌಂತೇಯ | = O son of Kunti |
| ತತ್ | = that |
| ಕುರುಷ್ವ | = do |
| ಮತ್ | = unto Me |
| ಅರ್ಪಣಂ | = as an offering. |
| ಶುಭ | = from auspicious |
| ಅಶುಭ | = and inauspicious |
| ಫಲೈಃ | = results |
| ಏವಂ | = thus |
| ಮೋಕ್ಷಸೇ | = you will become free |
| ಕರ್ಮ | = of work |
| ಬಂಧನೈಃ | = from the bondage |
| ಸಂನ್ಯಾಸ | = of renunciation |
| ಯೋಗ | = the yoga |

- ಯುಕ್ತಾತ್ಮ = having the mind firmly set on
 ವಿಮುಕ್ತಃ = liberated
 ಮಾಂ = to Me
 ಉಪೈಷ್ಯಸಿ = you will attain.
 ಸಮಃ = equally disposed
 ಅಹಂ = I
 ಸರ್ವಭೂತೇಷು = to all living entities
 ನ = no one
 ಮೇ = to Me
 ದ್ವೇಷ್ಯಃ = hateful
 ಅಸ್ತಿ = is
 ನ = nor
 ಪ್ರಿಯಃ = dear
 ಯೇ = those who
 ಭಜಂತಿ = render transcendental service
 ತು = but
 ಮಾಂ = unto Me
 ಭಕ್ತ್ಯಾ = in devotion
 ಮಯಿ = are in Me
 ತೇ = such persons
 ತೇಷು = in them
 ಚ = also
 ಅಪಿ = certainly
 ಅಹಂ = I.
 ಅಪಿ = even
 ಚೇತ್ = if
 ಸುದುರಾಚಾರಃ = one committing the most abominable actions
 ಭಜತೇ = is engaged in devotional service
 ಮಾಂ = unto Me
 ಅನನ್ಯಭಾಕ್ = without deviation
 ಸಾಧುಃ = a saint
 ಏವ = certainly

| | |
|--------------|-------------------------------|
| ಸಃ | = he |
| ಮಂತವ್ಯಃ | = is to be considered |
| ಸಮ್ಯಕ್ | = completely |
| ವ್ಯವಸಿತಃ | = situated in determination |
| ಹಿ | = certainly |
| ಸಃ | = he. |
| ಕ್ಷಿಪ್ರಂ | = very soon |
| ಭವತಿ | = becomes |
| ಧರ್ಮಾತ್ಮಾ | = righteous |
| ಶಶ್ವಚ್ಛಾಂತಿಂ | = lasting peace |
| ನಿಗಚ್ಛತಿ | = attains |
| ಕೌಂತೇಯ | = O son of Kunti |
| ಪ್ರತಿಜಾನೀಹಿ | = declare |
| ನ | = never |
| ಮೇ | = My |
| ಭಕ್ತಃ | = devotee |
| ಪ್ರಣಶ್ಯತಿ | = perishes. |
| ಮಾಂ | = of Me |
| ಹಿ | = certainly |
| ಪಾರ್ಥ | = O son of Pritha |
| ವ್ಯಪಾಶ್ರಿತ್ಯ | = particularly taking shelter |
| ಯೇ | = those who |
| ಅಪಿ | = also |
| ಸ್ಯುಃ | = are |
| ಪಾಪಯೋನಯಃ | = born of a lower family |
| ಸ್ತ್ರೀಯಃ | = women |
| ವೈಶ್ಯಃ | = mercantile people |
| ತಥಾ | = also |
| ಶೂದ್ರಃ | = lower-class men |
| ತೇಽಪಿ | = even they |
| ಯಾಂತಿ | = go |
| ಪರಾಂ | = to the supreme |

ಗತಿಂ = destination.

ಕಿಂ = how much

ಪುನಃ = again

ಬ್ರಾಹ್ಮಣಾಃ = brahmanas

ಪುಣ್ಯಾಃ = righteous

ಭಕ್ತಾಃ = devotees

ರಾಜರ್ಷಯಃ = saintly kings

ತಥಾ = also

ಅನಿತ್ಯಂ = temporary

ಅಸುಖಂ = full of miseries

ಲೋಕಂ = planet

ಇಮಂ = this

ಪ್ರಾಪ್ಯ = gaining

ಭಜಸ್ವ = be engaged in loving service

ಮಾಂ = unto Me.

ಮನ್ಮನಾಃ = always thinking of Me

ಭವ = become

ಮತ್ = My

ಭಕ್ತಃ = devotee

ಮತ್ = My

ಯಾಜಿ = worshiper

ಮಾಂ = unto Me

ನಮಸ್ಕುರು = offer obeisances

ಮಾಂ = unto Me

ಏವ = completely

ಏಷ್ಯಸಿ = you will come

ಯುಕ್ತಾ = being absorbed

ಏವಂ = thus

ಆತ್ಮಾನಂ = your soul

ಮತ್ಪರಾಯಣಃ = devoted to Me.

End of 9.34

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಭೂಯಃ = again

ಏವ = certainly

ಮಹಾಬಾಹೋ = O mighty-armed

ಶೃಣು = just hear

ಮೇ = My

ಪರಮಂ = supreme

ವಚಃ = instruction

ಯತ್ = that which

ತೇ = to you

ಅಹಂ = I

ಪ್ರೀಯಮಾಣಾಯ = thinking you dear to Me

ವಕ್ಷ್ಯಾಮಿ = say

ಹಿತಕಾಮ್ಯಯಾ = for your benefit.

ನ = never

ಮೇ = My

ವಿದುಃ = know

ಸುರಗಣಾಃ = the demigods

ಪ್ರಭವಂ = origin, opulences

ನ = never

ಮಹರ್ಷಯಃ = great sages

ಅಹಂ = I am

ಆದಿಃ = the origin

ಹಿ = certainly

ದೇವಾನಾಂ = of the demigods

ಮಹರ್ಷೀಣಾಂ = of the great sages

ಚ = also

ಸರ್ವಶಃ = in all respects.

ಯಃ = anyone who

ಮಾಂ = Me

ಅಜಂ = unborn

ಅನಾದಿಂ = without beginning

ಚ = also

ವೇತ್ತಿ = knows

ಲೋಕ = of the planets

ಮಹೇಶ್ವರಂ = the supreme master

ಅಸಮೂಢಃ = undeluded

ಸಃ = he

ಮರ್ತ್ಯೇಷು = among those subject to death

ಸರ್ವಪಾಪೈಃ = from all sinful reactions

ಪ್ರಮುಚ್ಯತೇ = is delivered.

ಬುದ್ಧಿಃ = intelligence

ಜ್ಞಾನಂ = knowledge

ಅಸಮೋಹಃ = freedom from doubt

ಕ್ಷಮಾ = forgiveness

ಸತ್ಯಂ = truthfulness

ದಮಃ = control of the senses

ಶಮಃ = control of the mind

ಸುಖಂ = happiness

ದುಃಖಂ = distress

ಭವಃ = birth

ಅಭಾವಃ = death

ಭಯಂ = fear

ಚ = also

ಅಭಯಂ = fearlessness

ಏವ = also

ಚ = and

ಅಹಿಂಸಾ = nonviolence

ಸಮತಾ = equilibrium

ತುಷ್ಟಿಃ = satisfaction

ತಪಃ = penance

ದಾನಂ = charity

ಯಶಃ = fame

| | |
|------------|-------------------------|
| ಅಯಶಃ | = infamy |
| ಭವಂತಿ | = come about |
| ಭಾವಾಃ | = natures |
| ಭೂತಾನಾಂ | = of living entities |
| ಮತ್ತಃ | = from Me |
| ಏವ | = certainly |
| ಪೃಥಗ್ವಿಧಾಃ | = variously arranged. |
| ಮಹರ್ಷಯಃ | = the great sages |
| ಸಪ್ತ | = seven |
| ಪೂರ್ವೇ | = before |
| ಚತ್ವಾರಃ | = four |
| ಮನವಃ | = Manus |
| ತಥಾ | = also |
| ಮದ್ಭಾವಾಃ | = born of Me |
| ಮಾನಸಾಃ | = from the mind |
| ಜಾತಾಃ | = born |
| ಯೇಷಾಂ | = of them |
| ಲೋಕೇ | = in the world |
| ಇಮಾಃ | = all this |
| ಪ್ರಜಾಃ | = population. |
| ಏತಾಂ | = all this |
| ವಿಭೂತಿಂ | = opulence |
| ಯೋಗಂ | = mystic power |
| ಚ | = also |
| ಮಮ | = of Mine |
| ಯಃ | = anyone who |
| ವೇತ್ತಿ | = knows |
| ತತ್ತ್ವತಃ | = factually |
| ಸಃ | = he |
| ಅವಿಕಲ್ಪೇನ | = without division |
| ಯೋಗೇನ | = in devotional service |
| ಯುಜ್ಯತೇ | = is engaged |

- ನ = never
 ಅತ್ರ = here
 ಸಂಶಯಃ = doubt.
 ಅಹಂ = I
 ಸರ್ವಸ್ಯ = of all
 ಪ್ರಭವಃ = the source of generation
 ಮತ್ತಃ = from Me
 ಸರ್ವಂ = everything
 ಪ್ರವರ್ತತೇ = emanates
 ಇತಿ = thus
 ಮತ್ವಾ = knowing
 ಭಜಂತೇ = become devoted
 ಮಾಂ = unto Me
 ಬುಧಾಃ = the learned
 ಭಾವಸಮನ್ವಿತಃ = with great attention.
 ಮಚ್ಛಿತ್ತಾಃ = their minds fully engaged in Me
 ಮದ್ಗತಪ್ರಾಣಾಃ = their lives devoted to Me
 ಬೋಧಯಂತಃ = preaching
 ಪರಸ್ಪರಂ = among themselves
 ಕಥಯಂತಃ = talking
 ಚ = also
 ಮಾಂ = about Me
 ನಿತ್ಯಂ = perpetually
 ತುಷ್ಯಂತಿ = become pleased
 ಚ = also
 ರಮಂತಿ = enjoy transcendental bliss
 ಚ = also.
 ತೇಷಾಂ = unto them
 ಸತತಯುಕ್ತಾನಾಂ = always engaged
 ಭಜತಾಂ = in rendering devotional service
 ಪ್ರೀತಿಪೂರ್ವಕಂ = in loving ecstasy
 ದದಾಮಿ = I give

ಬುದ್ಧಿಯೋಗಂ = real intelligence

ತಂ = that

ಯೇನ = by which

ಮಾಂ = unto Me

ಉಪಯಾಂತಿ = come

ತೇ = they.

ತೇಷಾಂ = for them

ಏವ = certainly

ಅನುಕಂಪಾರ್ಥಂ = to show special mercy

ಅಹಂ = I

ಅಜ್ಞಾನಜಂ = due to ignorance

ತಮಃ = darkness

ನಾಶಯಾಮಿ = dispel

ಆತ್ಮಭಾವ = within their hearts

ಸ್ಥಃ = situated

ಜ್ಞಾನ = of knowledge

ದೀಪೇನ = with the lamp

ಭಾಸ್ವತಾ = glowing.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಪರಂ = supreme

ಬ್ರಹ್ಮ = truth

ಪರಂ = supreme

ಧಾಮ = sustenance

ಪವಿತ್ರಂ = pure

ಪರಮಂ = supreme

ಭವಾನ್ = You

ಪುರುಷಂ = personality

ಶಾಶ್ವತಂ = original

ದಿವ್ಯಂ = transcendental

ಆದಿದೇವಂ = the original Lord

ಅಜಂ = unborn

ವಿಭುಂ = greatest

ಆಹುಃ = say

ತ್ವಾಂ = of You

ಋಷಯಃ = sages

ಸರ್ವೇ = all

ದೇವರ್ಷಿಃ = the sage among the demigods

ನಾರದಃ = Narada

ತಥಾ = also

ಅಸಿತಃ = Asita

ದೇವಲಃ = Devala

ವ್ಯಾಸಃ = Vyasa

ಸ್ವಯಂ = personally

ಚ = also

ಏವ = certainly

ಬ್ರವೀಷಿ = You are explaining

ಮೇ = unto me.

ಸರ್ವಂ = all

ಏತತ್ = this

ಋತಂ = truth

ಮನ್ಯೇ = I accept

ಯತ್ = which

ಮಾಂ = unto me

ವದಸಿ = You tell

ಕೇಶವ = O KRiShNa

ನ = never

ಹಿ = certainly

ತೇ = Your

ಭಗವಾನ್ = O Personality of Godhead

ವ್ಯಕ್ತಿಂ = revelation

ವಿದುಃ = can know

ದೇವಾಃ = the demigods

ನ = nor

ದಾನವಃ = the demons.

| | |
|------------|----------------------------------|
| ಸ್ವಯಂ | = personally |
| ಏವ | = certainly |
| ಆತ್ಮನಾ | = by Yourself |
| ಆತ್ಮಾನಂ | = Yourself |
| ವೇತ್ಥ | = know |
| ತ್ವಂ | = You |
| ಪುರುಷೋತ್ತಮ | = O greatest of all persons |
| ಭೂತಭಾವನ | = O origin of everything |
| ಭೂತೇಶ | = O Lord of everything |
| ದೇವದೇವ | = O Lord of all demigods |
| ಜಗತ್ಪತೇ | = O Lord of the entire universe. |
| ವಕ್ತುಂ | = to say |
| ಅರ್ಹಸಿ | = You deserve |
| ಅಶೇಷೇಣ | = in detail |
| ದಿವ್ಯಾಃ | = divine |
| ಹಿ | = certainly |
| ಆತ್ಮ | = Your own |
| ವಿಭೂತಯಃ | = opulences |
| ಯಾಭಿಃ | = by which |
| ವಿಭೂತಿಭಿಃ | = opulences |
| ಲೋಕಾನ್ | = all the planets |
| ಇಮಾನ್ | = these |
| ತ್ವಾಂ | = You |
| ವ್ಯಾಪ್ಯ | = pervading |
| ತಿಷ್ಠಸಿ | = remain. |
| ಕಥಂ | = how |
| ವಿದ್ಯಾಮಹಂ | = shall I know |
| ಯೋಗಿನ್ | = O supreme mystic |
| ತ್ವಾಂ | = You |
| ಸದಾ | = always |
| ಪರಿಚಿಂತಯನ್ | = thinking of |
| ಕೇಷು | = in which |

ಕೇಷು = in which

ಚ = also

ಭಾವೇಷು = natures cintyah

ಅಸಿ = You are to be remembered

ಭಗವನ್ = O Supreme

ಮಯಾ = by me.

ವಿಸ್ತರೇಣ = in detail

ಆತ್ಮನಃ = Your

ಯೋಗಂ = mystic power

ವಿಭೂತಿಂ = opulences

ಚ = also

ಜನಾರ್ದನ = O killer of the atheists

ಭೂಯಃ = again

ಕಥಯ = describe

ತೃಪ್ತಿಃ = satisfaction

ಹಿ = certainly

ಶೃಣ್ವತಃ = hearing

ನಾಸ್ತಿ = there is not

ಮೇ = my

ಅಮೃತಂ = nectar.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಹಂತ = yes

ತೇ = unto you

ಕಥಯಿಷ್ಯಾಮಿ = I shall speak

ದಿವ್ಯಾಃ = divine

ಹಿ = certainly

ಆತ್ಮವಿಭೂತಯಃ = personal opulences

ಪ್ರಾಧಾನ್ಯತಃ = which are principal

ಕುರುಶ್ರೇಷ್ಠ = O best of the Kurus

ನಾಸ್ತಿ = there is not

ಅಂತಃ = limit

ವಿಸ್ತರಸ್ಯ = to the extent

| | |
|-------------|-----------------------------|
| ಮೇ | = My. |
| ಅಹಂ | = I |
| ಆತ್ಮಾ | = the soul |
| ಗುಡಾಕೇಶ | = O Arjuna |
| ಸರ್ವಭೂತ | = of all living entities |
| ಆಶಯಸ್ಥಿತಾಃ | = situated within the heart |
| ಅಹಂ | = I am |
| ಆದಿಃ | = the origin |
| ಚ | = also |
| ಮಧ್ಯಂ | = middle |
| ಚ | = also |
| ಭೂತಾನಾಂ | = of all living entities |
| ಅಂತಃ | = end |
| ಏವ | = certainly |
| ಚ | = and. |
| ಆದಿತ್ಯಾನಾಂ | = of the Adityas |
| ಅಹಂ | = I am |
| ವಿಷ್ಣುಃ | = Vishnu |
| ಜ್ಯೋತೀಷಾಂ | = of all luminaries |
| ರವಿಃ | = the sun |
| ಅಂಶುಮಾನ್ | = radiant |
| ಮರೀಚಿಃ | = Marici |
| ಮರುತಾಂ | = of the Maruts |
| ಅಸ್ಮಿ | = I am |
| ನಕ್ಷತ್ರಾಣಾಂ | = of the stars |
| ಅಹಂ | = I am |
| ಶಶೀ | = the moon. |
| ವೇದಾನಾಂ | = of all the Vedas |
| ಸಾಮವೇದಃ | = the Sama Veda |
| ಅಸ್ಮಿ | = I am |
| ದೇವಾನಾಂ | = of all the demigods |
| ಅಸ್ಮಿ | = I am |

- ವಾಸವಃ = the heavenly king
 ಇಂದ್ರಿಯಾಣಾಂ = of all the senses
 ಮನಃ = the mind
 ಚ = also
 ಅಸ್ಮಿ = I am
 ಭೂತಾನಾಂ = of all living entities
 ಅಸ್ಮಿ = I am
 ಚೇತನಾ = the living force.
 ರುದ್ರಾಣಾಂ = of all the Rudras
 ಶಂಕರಃ = Shankara
 ಚ = also
 ಅಸ್ಮಿ = I am
 ವಿತ್ತೇಶಃ = the lord of the treasury of the demigods
 ಯಕ್ಷರಕ್ಷಸಾಂ = of the Yaksas and Raksasas
 ವಸೌನಾಂ = of the Vasus
 ಪಾವಕಃ = fire
 ಚ = also
 ಅಸ್ಮಿ = I am
 ಮೇರುಃ = Meru
 ಶಿಖರಿಣಾಂ = of all mountains
 ಅಹಂ = I am.
 ಪುರೋಧಸಾಂ = of all priests
 ಚ = also
 ಮುಖ್ಯಂ = the chief
 ಮಾಂ = Me
 ವಿಧ್ವಿ = understand
 ಪಾರ್ಥ = O son of Pritha
 ಭೃಹಸ್ಪತಿಂ = Brhaspati
 ಸೇನಾನೀನಾಂ = of all commanders
 ಅಹಂ = I am
 ಸ್ಕಂದಃ = Kartikeya
 ಸರಸಾಂ = of all reservoirs of water

ಅಸ್ಮಿ = I am

ನಾಗರಃ = the ocean.

ಮಹರ್ಷೀಣಾಂ = among the great sages

ಭೃಗುಃ = Bhrigu

ಅಹಂ = I am

ಗಿರಾಂ = of vibrations

ಅಸ್ಮಿ = I am

ಏಕಮಕ್ಷರಂ = pranava

ಯಜ್ಞಾನಾಂ = of sacrifices

ಜಪಯಜ್ಞಃ = chanting

ಅಸ್ಮಿ = I am

ಸ್ಥಾವರಾಣಾಂ = of immovable things

ಹಿಮಾಲಯಃ = the Himalayan mountains.

ಅಶ್ವತ್ಥಃ = the banyan tree

ಸರ್ವವೃಕ್ಷಾಣಾಂ = of all trees

ದೇವರ್ಷೀಣಾಂ = of all the sages amongst the demigods

ಚ = and

ನಾರದಃ = Narada

ಗಂಧರ್ವಾಣಾಂ = of the citizens of the Gandharva planet

ಚಿತ್ರರಥಃ = Citraratha

ಸಿದ್ಧಾನಾಂ = of all those who are perfected

ಕಪಿಲಃ ಮುನಿಃ = Kapila Muni.

ಉಚ್ಚೈಶ್ರವಸಂ = Uccaihsrava

ಅಶ್ವಾನಾಂ = among horses

ವಿಧಿ = know

ಮಾಂ = Me

ಅಮೃತೋದ್ಭವಂ = produced from the churning of the ocean

ಐರಾವತಂ = Airavata

ಗಜೇಂದ್ರಾಣಾಂ = of lordly elephants

ನರಾಣಾಂ = among human beings

ಚ = and

ನರಾಧಿಪಂ = the king.

ಆಯುಧಾನಾಂ = of all weapons

ಅಹಂ = I am

ವಜ್ರಂ = the thunderbolt

ಧೇನೂನಾಂ = of cows

ಅಸ್ಮಿ = I am

ಕಾಮಧುಕ್ = the surabhi cow

ಪ್ರಜನಃ = the cause for begetting children

ಚ = and

ಅಸ್ಮಿ = I am

ಕಂದರ್ಪಃ = Cupid

ಸರ್ಪಾಣಾಂ = of serpents

ಅಸ್ಮಿ = I am

ವಾಸುಕಿಃ = Vasuki.

ಅನಂತಃ = Ananta

ಚ = also

ಅಸ್ಮಿ = I am

ನಾಗಾನಾಂ = of the manyhooded serpents

ವರುಣಃ = the demigod controlling the water

ಯಾದಸಾಂ = of all aquatics

ಅಹಂ = I am

ಪಿತೃಣಾಂ = of the ancestors

ಅರ್ಯಮಾ = Aryama

ಚ = also

ಅಸ್ಮಿ = I am

ಯಮಃ = the controller of death

ಸಂಯಮತಾಂ = of all regulators

ಅಹಂ = I am.

ಪ್ರಹ್ಲಾದಃ = Prahlada

ಚ = also

ಅಸ್ಮಿ = I am

ದೈತ್ಯಾನಾಂ = of the demons

ಕಾಲಃ = time

- ಕಲಯತಾಂ = of subduers
 ಅಹಂ = I am
 ಮೃಗಾಣಾಂ = of animals
 ಚ = and
 ಮೃಗೇಂದ್ರಃ = the lion
 ಅಹಂ = I am
 ವೈನತೇಯಃ = Garuda
 ಚ = also
 ಪಕ್ಷಿಣಾಂ = of birds.
 ಪವನಃ = the wind
 ಪವತಾಂ = of all that purifies
 ಅಸ್ಮಿ = I am
 ರಾಮಃ = Rama
 ಶಸ್ತ್ರಾಭ್ಯತಾಂ = of the carriers of weapons
 ಅಹಂ = I am
 ರುಷಾಣಾಂ = of all fish
 ಮಕರಃ = the shark
 ಚ = also
 ಅಸ್ಮಿ = I am
 ಸ್ರೋತಸಾಂ = of flowing rivers
 ಅಸ್ಮಿ = I am
 ಜಾಹ್ನವೀ = the River Ganges.
 ಸರ್ಗಾಣಾಂ = of all creations
 ಆದಿಃ = the beginning
 ಅಂತಃ = end
 ಚ = and
 ಮಧ್ಯಂ = middle
 ಚ = also
 ಏವ = certainly
 ಅಹಂ = I am
 ಅರ್ಜುನ = O Arjuna
 ಅಧ್ಯಾತ್ಮವಿದ್ಯಾ = spiritual knowledge

- ವಿದ್ಯಾನಾಂ = of all education
 ವಾದಃ = the natural conclusion
 ಪ್ರವದತಾಂ = of arguments
 ಅಹಂ = I am.
 ಅಕ್ಷರಾಣಾಂ = of letters
 ಅಕಾರಃ = the first letter
 ಅಸ್ಮಿ = I am
 ದ್ವಂದ್ವಃ = the dual
 ಸಾಮಾಸಿಕಸ್ಯ = of compounds
 ಚ = and
 ಅಹಂ = I am
 ಏವ = certainly
 ಅಕ್ಷಯಃ = eternal
 ಕಾಲಃ = time
 ಧಾತಾ = the creator
 ಅಹಂ = I am
 ವಿಶ್ವತೋಮುಖಃ = Brahma.
 ಮೃತ್ಯುಃ = death
 ಸರ್ವಹರಃ = all-devouring
 ಚ = also
 ಅಹಂ = I am
 ಉದ್ಭವಃ = generation
 ಚ = also
 ಭವಿಷ್ಯತಾಂ = of future manifestations
 ಕೀರ್ತಿಃ = fame
 ಶ್ರೀಃ = opulence or beauty
 ವಾಕ್ = fine speech
 ಚ = also
 ನಾರೀಣಾಂ = of women
 ಸ್ಮೃತಿಃ = memory
 ಮೇಧಾ = intelligence
 ಧೃತಿಃ = firmness

ಕ್ಷಮಾ = patience.

ಬೃಹತ್ಸಾಮ = the BrAhat-sama

ತಥಾ = also

ಸಾಮ್ನಂ = of the Sama Veda songs

ಗಾಯತ್ರೀ = the Gayatri hymns

ಭಂದಸಾಂ = of all poetry

ಅಹಂ = I am

ಮಾಸಾನಾಂ = of months

ಮಾರ್ಗಶೀರ್ಷಃ = the month of November-December

ಅಹಂ = I am

ಋತುನಾಂ = of all seasons

ಕುಸುಮಾಕರಃ = spring.

ದ್ಯುತಂ = gambling

ಭಲಯತಾಂ = of all cheats

ಅಸ್ಮಿ = I am

ತೇಜಃ = the splendor

ತೇಜಸ್ವಿನಾಂ = of everything splendid

ಅಹಂ = I am

ಜಯಃ = victory

ಅಸ್ಮಿ = I am

ವ್ಯವಸಾಯಃ = enterprise or adventure

ಅಸ್ಮಿ = I am

ಸತ್ತ್ವಂ = the strength

ಸತ್ತ್ವವತಂ = of the strong

ಅಹಂ = I am.

ವೃಷ್ಟೀನಾಂ = of the descendants of VRiShNi

ವಾಸುದೇವಃ = KRiShNa in Dvaraka

ಅಸ್ಮಿ = I am

ಪಾಂಡವಾನಾಂ = of the Pandavas

ಧನಂಜಯಃ = Arjuna

ಮುನೀನಾಂ = of the sages

ಅಪಿ = also

ಅಹಂ = I am

ವ್ಯಾಸಃ = Vyasa, the compiler of all Vedic literature

ಕವೀನಾಂ = of all great thinkers

ಉಶನಾ = Usana

ಕವಿಃ = the thinker.

ದಂಡಃ = punishment

ದಮಯತಾಂ = of all means of suppression

ಅಸ್ಮಿ = I am

ನೀತಿಃ = morality

ಅಸ್ಮಿ = I am

ಜಿಗಿಷತಾಂ = of those who seek victory

ಮೌನಂ = silence

ಚ = and

ಏವ = also

ಅಸ್ಮಿ = I am

ಗುಹ್ಯಾನಾಂ = of secrets

ಜ್ಞಾನಂ = knowledge

ಜ್ಞಾನವತಾಂ = of the wise

ಅಹಂ = I am.

ಯತ್ = whatever

ಚ = also

ಅಪಿ = may be

ಸರ್ವಭೂತಾನಾಂ = of all creations

ಬೀಜಂ = seed

ತತ್ = that

ಅಹಂ = I am

ಅರ್ಜುನ = O Arjuna

ನ = not

ತತ್ = that

ಅಸ್ತಿ = there is

ವಿನಾ = without

ಯತ್ = which

| | |
|-----------|------------------------------|
| ನ್ಯಾತ್ | = exists |
| ಮಯಾ | = Me |
| ಭೂತಂ | = created being |
| ಚರಾಚರಂ | = moving and nonmoving. |
| ನ | = nor |
| ಅಂತಃ | = a limit |
| ಅಸ್ತಿ | = there is |
| ಮಮ | = My |
| ದಿವ್ಯಾನಾಂ | = of the divine |
| ವಿಭೂತಿನಾಂ | = opulences |
| ಪರಂತಪ | = O conqueror of the enemies |
| ಏಷಃ | = all this |
| ತು | = but |
| ಉದ್ಧೇಶತಃ | = as examples |
| ಪ್ರೋಕ್ತಾಃ | = spoken |
| ವಿಭೂತೇಃ | = of opulences |
| ವಿಸ್ತರಃ | = the expanse |
| ಮಯಾ | = by Me. |
| ಯದ್ಯತ್ | = whatever |
| ವಿಭೂತಿ | = opulences |
| ಮತ್ | = having |
| ಸತ್ತ್ವಂ | = existence |
| ಶ್ರೀಮತ್ | = beautiful |
| ಉರ್ಜಿತಂ | = glorious |
| ಏವ | = certainly |
| ವಾ | = or |
| ತತ್ ತತ್ | = all those |
| ಏವ | = certainly |
| ಅವಗಚ್ಛ | = must know |
| ತ್ವಂ | = you |
| ಮಮ | = My |
| ತೇಜಃ | = of the splendor |

ಅಂಶ = a part

ನಂಭವಂ = born of.

ಅಥವಾ = or

ಬಹುನಾ = many

ಏತೇನ = by this kind

ಕಿಂ = what

ಜ್ಞಾತೇನ = by knowing

ತವ = your

ಅರ್ಜುನ = O Arjuna

ವಿಷ್ವಭ್ಯ = pervading

ಅಹಂ = I

ಇದಂ = this

ಕೃತ್ನೋ = entire

ಏಕ = by one

ಅಂಶೇನ = part

ಸ್ಥಿತಾಃ = am situated

ಜಗತ್ = universe.

End of 10.41

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಮದನುಗ್ರಹಾಯ = just to show me favor

ಪರಮಂ = supreme

ಗುಹ್ಯಂ = confidential subject

ಅಧ್ಯಾತ್ಮ = spiritual

ಸಂಜ್ಞಿತಂ = in the matter of

ಯತ್ = what

ತ್ವಯಾ = by You

ಉಕ್ತಂ = said

ವಚಃ = words

ತೇನ = by that

ಮೋಹಃ = illusion

ಅಯಂ = this

| | |
|-------------|----------------------------|
| ವಿಗತಃ | = is removed |
| ಮಮ | = my. |
| ಭವ | = appearance |
| ಅಪ್ಯಯೌ | = disappearance |
| ಹಿ | = certainly |
| ಭೂತಾನಾಂ | = of all living entities |
| ಶ್ರುತೌ | = have been heard |
| ವಿಸ್ತರಶಃ | = in detail |
| ಮಯಾ | = by me |
| ತ್ವತ್ಕಃ | = from You |
| ಕಮಲಪತ್ರಾಕ್ಷ | = O lotus-eyed one |
| ಮಾಹಾತ್ಮ್ಯಂ | = glories |
| ಅಪಿ | = also |
| ಚ | = and |
| ಅವ್ಯಯಂ | = inexhaustible. |
| ಏವಂ | = thus |
| ಏತತ್ | = this |
| ಯಥಾ | = as it is |
| ಆತ್ಥ | = have spoken |
| ತ್ವಂ | = You |
| ಆತ್ಮಾನಂ | = Yourself |
| ಪರಮೇಶ್ವರ | = O Supreme Lord |
| ದ್ರಷ್ಟುಂ | = to see |
| ಇಚ್ಛಾಮಿ | = I wish |
| ತೇ | = Your |
| ರೂಪಂ | = form |
| ಐಶ್ವರಂ | = divine |
| ಪುರುಷೋತ್ತಮ | = O best of personalities. |
| ಮನ್ಯಸೇ | = You think |
| ಯದಿ | = if |
| ತತ್ | = that |
| ಶಕ್ಯಂ | = is able |

ಮಯಾ = by me

ದ್ರಷ್ಟುಂ = to be seen

ಇತಿ = thus

ಪ್ರಭೋ = O Lord

ಯೋಗೇಶ್ವರ = O Lord of all mystic power

ತತಃ = then

ಮೇ = unto me

ತ್ವಂ = You

ದರ್ಶಯ = show

ಆತ್ಮಾನಂ = Your Self

ಅವ್ಯಯಂ = eternal.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಪಶ್ಯ = just see

ಮೇ = My

ಪಾರ್ಥ = O son of Pritha

ರೂಪಾಣಿ = forms

ಶತಶಃ = hundreds

ಅಥ = also

ಸಹಸ್ರಶಃ = thousands

ನಾನಾವಿಧಾನಿ = variegated

ದಿವ್ಯಾನಿ = divine

ನಾನಾ = variegated

ವರ್ಣ = colors

ಆಕೃತೀನಿ = forms

ಚ = also.

ಪಶ್ಯ = see

ಆದಿತ್ಯಾನ್ = the twelve sons of Aditi

ವಸುನ್ = the eight Vasus

ರುದ್ರಾನ್ = the eleven forms of Rudra

ಅಶ್ವಿನೌ = the two Asvinis

ಮರುತಃ = the forty-nine Maruts (demigods of the wind)

ತಥಾ = also

| | |
|------------|---------------------------|
| ಬಹುನಿ | = many |
| ಅದೃಷ್ಟ | = that you have not seen |
| ಪೂರ್ವಾಣಿ | = before |
| ಪಶ್ಯ | = see |
| ಆಶ್ಚರ್ಯಾಣಿ | = all the wonders |
| ಭಾರತ | = O best of the Bharatas. |
| ಇಹ | = in this |
| ಏಕಸ್ಥಂ | = in one place |
| ಜಗತ್ | = the universe |
| ಕೃತ್ನಂ | = completely |
| ಪಶ್ಯ | = see |
| ಆದ್ಯ | = immediately |
| ಸ | = with |
| ಚರ | = the moving |
| ಅಚರಂ | = and not moving |
| ಮಮ | = My |
| ದೇಹೇ | = in this body |
| ಗುಡಾಕೇಶ | = O Arjuna |
| ಯತ್ | = that which |
| ಚ | = also |
| ಅನ್ಯತ್ | = other |
| ದ್ರಷ್ಟುಂ | = to see |
| ಇಚ್ಛಸಿ | = you wish. |
| ನ | = never |
| ತು | = but |
| ಮಾಂ | = Me |
| ಶಕ್ಯನೇ | = are able |
| ದ್ರಷ್ಟುಂ | = to see |
| ಅನೇನ | = with these |
| ಏವ | = certainly |
| ಸ್ವಚಕ್ಷುಷಾ | = your own eyes |
| ದಿವ್ಯಂ | = divine |

ದದಾಮಿ = I give

ತೇ = to you

ಚಕ್ಷುಃ = eyes

ಪಶ್ಯ = see

ಮೇ = My

ಯೋಗಮೈಶ್ವರಂ = inconceivable mystic power.

ಸಂಜಯ ಉವಾಚ = Sanjaya said

ಏವಂ = thus

ಉಕ್ತ್ವಾ = saying

ತತಃ = thereafter

ರಾಜನ್ = O King

ಮಹಾಯೋಗೇಶ್ವರಃ = the most powerful mystic

ಹರಿಃ = the Supreme Personality of Godhead, KRiShNa

ದರ್ಶಯಾಮಾಸ = showed

ಪಾರ್ಥಾಯ = unto Arjuna

ಪರಮಂ = the divine

ರೂಪಮೈಶ್ವರಂ = universal form.

ಅನೇಕ = various

ವಕ್ತ್ರ = mouths

ನಯನಂ = eyes

ಅನೇಕ = various

ಅದ್ಭುತ = wonderful

ದರ್ಶನಂ = sights

ಅನೇಕ = many

ದಿವ್ಯ = divine

ಆಭರಣಂ = ornaments

ದಿವ್ಯ = divine

ಅನೇಕ = various

ಉದ್ಭೃತ = uplifted

ಆಯುಧಂ = weapons

ದಿವ್ಯ = divine

ಮಾಲ್ಯ = garlands

| | |
|-------------|---|
| ಅಂಬರ | = dresses |
| ಧರಂ | = wearing |
| ದಿವ್ಯ | = divine |
| ಗಂಧ | = fragrances |
| ಅನುಲೇಪನಂ | = smeared with |
| ಸರ್ವ | = all |
| ಆಶ್ಚರ್ಯಮಯಂ | = wonderful |
| ದೇವಂ | = shining |
| ಅನಂತಂ | = unlimited |
| ವಿಶ್ವತೋಮುಖಂ | = all-pervading. |
| ದಿವಿ | = in the sky |
| ಸೂರ್ಯ | = of suns |
| ಸಹಸ್ರಸ್ಯ | = of many thousands |
| ಭವೇತ್ | = there were |
| ಯುಗಪತ್ | = simultaneously |
| ಉತ್ಥಿತಾ | = present |
| ಯದಿ | = if |
| ಭಾಃ | = light |
| ಸದೃಶೀ | = like that |
| ಸ | = that |
| ನ್ಯಾತ್ | = might be |
| ಭಾಸಃ | = effulgence |
| ತಸ್ಯ | = of Him |
| ಮಹಾತ್ಮನಃ | = the great Lord. |
| ತತ್ರ | = there |
| ಏಕಸ್ಥಂ | = in one place |
| ಜಗತ್ | = the universe |
| ಕೃತ್ಸ್ನಂ | = complete |
| ಪ್ರವಿಭಕ್ತಂ | = divided |
| ಅನೇಕಧಾ | = into many |
| ಅಪಶ್ಯತ್ | = could see |
| ದೇವದೇವಸ್ಯ | = of the Supreme Personality of Godhead |

ಶರೀರೇ = in the universal form

ಪಾಂಡವಃ = Arjuna

ತದಾ = at that time.

ತತಃ = thereafter

ಸಃ = he

ವಿಸ್ಮಯಾವಿಷ್ಟಃ = being overwhelmed with wonder

ಹೃಷ್ಟರೋಮಾ = with his bodily hairs standing on end due to his great ecstasy

ಧನಂಜಯಃ = Arjuna

ಪ್ರಣಮ್ಯ = offering obeisances

ಶಿರಸಾ = with the head

ದೇವಂ = to the Supreme Personality of Godhead

ಕೃತಾಂಜಲಿಃ = with folded hands

ಅಭಾಷತ = began to speak.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಪಶ್ಯಾಮಿ = I see

ದೇವಾನ್ = all the demigods

ತವ = Your

ದೇವ = O Lord

ದೇಹೇ = in the body

ಸರ್ವಾನ್ = all

ತಥಾ = also

ಭೂತ = living entities

ವಿಶೇಷಸಂಘಾನ್ = specifically assembled

ಬ್ರಹ್ಮಾಣಂ = Brahma

ಈಶಂ = Lord

ಕಮಲಾಸನಸ್ಥಂ = sitting on the lotus flower

ಋಷಿನ್ = great sages

ಚ = also

ಸರ್ವಾನ್ = all

ಉರಗಾನ್ = serpents

ಚ = also

ದಿವ್ಯಾನ್ = divine.

| | |
|----------------|--------------------------------|
| ಅನೇಕ | = many |
| ಬಾಹು | = arms |
| ಉದರ | = bellies |
| ವಕ್ತ್ರ | = mouths |
| ನೇತ್ರಂ | = eyes |
| ಪಶ್ಯಾಮಿ | = I see |
| ತ್ವಂ | = You |
| ಸರ್ವತಃ | = on all sides |
| ಅನಂತರೂಪಂ | = unlimited form |
| ನಾಂತಂ | = no end |
| ನ ಮಧ್ಯಂ | = no middle |
| ನ ಪುನಃ | = nor again |
| ತವ | = Your |
| ಆದಿಂ | = beginning |
| ಪಶ್ಯಾಮಿ | = I see |
| ವಿಶ್ವೇಶ್ವರ | = O Lord of the universe |
| ವಿಶ್ವರೂಪ | = in the form of the universe. |
| ಕಿರೀಟಿನಂ | = with helmets |
| ಗದಿನಂ | = with maces |
| ಚಕ್ರಿಣಂ | = with discs |
| ಚ | = and |
| ತೇಜೋರಾಶಿಂ | = effulgence |
| ಸರ್ವತಃ | = on all sides |
| ದೀಪ್ತಿಮಂತಂ | = glowing |
| ಪಶ್ಯಾಮಿ | = I see |
| ತ್ವಾಂ | = You |
| ದುರ್ನಿರೀಕ್ಷ್ಯಂ | = difficult to see |
| ಸಮಂತಾತ್ | = everywhere |
| ದೀಪ್ತಾನಲ | = blazing fire |
| ಅರ್ಕ | = of the sun |
| ದ್ಯುತಿಂ | = the sunshine |
| ಅಪ್ರಮೇಯಂ | = immeasurable. |

| | |
|------------------|--------------------------------------|
| ತ್ವಂ | = You |
| ಅಕ್ಷರಂ | = the infallible |
| ಪರಮಂ | = supreme |
| ವೇದಿತವ್ಯಂ | = to be understood |
| ತ್ವಂ | = You |
| ಅಸ್ಯ | = of this |
| ವಿಶ್ವಸ್ಯ | = universe |
| ಪರಂ | = supreme |
| ನಿಧಾನಂ | = basis |
| ತ್ವಂ | = You |
| ಅವ್ಯಯಃ | = inexhaustible |
| ಶಾಶ್ವತಧರ್ಮಗೋಪ್ತಾ | = maintainer of the eternal religion |
| ಸನಾತನಃ | = eternal |
| ತ್ವಂ | = You |
| ಪುರುಷಃ | = the Supreme Personality |
| ಮತಃ ಮೇ | = this is my opinion. |
| ಅನಾದಿ | = without beginning |
| ಮಧ್ಯ | = middle |
| ಅಂತಂ | = or end |
| ಅನಂತ | = unlimited |
| ವೀರ್ಯಾಂ | = glories |
| ಅನಂತ | = unlimited |
| ಬಾಹುಂ | = arms |
| ಶಶೀ | = the moon |
| ಸೂರ್ಯ | = and sun |
| ನೇತ್ರಂ | = eyes |
| ಪಶ್ಯಾಮಿ | = I see |
| ತ್ವಾಂ | = You |
| ದೀಪ್ತ | = blazing |
| ಹುತಾಶವಕ್ತ್ರಂ | = fire coming out of Your mouth |
| ಸ್ವತೇಜಸಾ | = by Your radiance |
| ವಿಶ್ವಂ | = universe |

| | |
|------------|-------------------------|
| ಇದಂ | = this |
| ತಪಂತಂ | = heating. |
| ದ್ಯೌಃ | = from outer space |
| ಅಪೃಥಿವ್ಯೋಃ | = to the earth |
| ಇದಂ | = this |
| ಅಂತರಂ | = between |
| ಹಿ | = certainly |
| ವ್ಯಾಪ್ತಂ | = pervaded |
| ತ್ವಯಾ | = by You |
| ಏಕೇನ | = alone |
| ದಿಶಃ | = directions |
| ಚ | = and |
| ಸರ್ವಾಃ | = all |
| ದೃಷ್ಟ್ವಾ | = by seeing |
| ಅದ್ಭುತಂ | = wonderful |
| ರೂಪಂ | = form |
| ಉಗ್ರಂ | = terrible |
| ತವ | = Your |
| ಇದಂ | = this |
| ಲೋಕ | = the planetary systems |
| ತ್ರಯಂ | = three |
| ಪ್ರವ್ಯಥಿತಂ | = perturbed |
| ಮಹಾತ್ಮನ್ | = O great one. |
| ಅಮೀ | = all those |
| ಹಿ | = certainly |
| ತ್ವಾಂ | = You |
| ಸುರಸಂಘಾಃ | = groups of demigods |
| ವಿಶಂತಿ | = are entering |
| ಕೇಚಿತ್ | = some of them |
| ಭಿತಾಃ | = out of fear |
| ಪ್ರಾಂಜಲಯಃ | = with folded hands |
| ಗೃಣಂತಿ | = are offering prayers |

- ಸ್ವಸ್ತಿ = all peace
 ಇತಿ = thus
 ಉಕ್ತ್ವಾ = speaking
 ಮಹರ್ಷಿಃ = great sages
 ಸಿದ್ಧಸಂಘಾಃ = perfect beings
 ಸ್ತುವಂತಿ = are singing hymns
 ತ್ವಾಂ = unto You
 ಸ್ತುತಿಭಿಃ = with prayers
 ಪುಷ್ಕಲಾಭಿಃ = Vedic hymns.
 ರುದ್ರ = manifestations of Lord Siva
 ಆದಿತ್ಯಃ = the Adityas
 ವಸವಃ = the Vasus
 ಯೇ = all those
 ಚ = and
 ಸಾಧ್ಯಾಃ = the Sadhyas
 ವಿಶ್ವೇ = the Visvedevas
 ಅಶ್ವಿನೌ = the Asvini-kumaras
 ಮರುತಃ = the Maruts
 ಚ = and
 ಉಷ್ಮತಾಃ = the forefathers
 ಚ = and
 ಗಂಧರ್ವ = of the Gandharvas
 ಯಕ್ಷ = the Yaksas
 ಅಸುರ = the demons
 ಸಿದ್ಧ = and the perfected demigods
 ಸಂಘಾಃ = the assemblies
 ವೀಕ್ಷಂತೇ = are beholding
 ತ್ವಾಂ = You
 ವಿಸ್ಮಿತಾಃ = in wonder
 ಚ = also
 ಏವ = certainly
 ಸರ್ವೇ = all.

| | |
|-------------|----------------------|
| ರೂಪಂ | = the form |
| ಮಹತ್ | = very great |
| ತೇ | = of You |
| ಬಹು | = many |
| ವಕ್ತ್ರ | = faces |
| ನೇತ್ರಂ | = and eyes |
| ಮಹಾಬಾಹೋ | = O mighty-armed one |
| ಬಹು | = many |
| ಬಾಹು | = arms |
| ಉರು | = thighs |
| ಪಾದಂ | = and legs |
| ಬಹೂದರಂ | = many bellies |
| ಬಹುದಂಷ್ಟ್ರಾ | = many teeth |
| ಕರಾಲಂ | = horrible |
| ದೃಷ್ಟ್ವಾ | = seeing |
| ಲೋಕಾಃ | = all the planets |
| ಪ್ರವ್ಯಥಿತಾಃ | = perturbed |
| ತಥಾ | = similarly |
| ಅಹಂ | = I. |
| ನಭಃಸ್ಪೃಶಂ | = touching the sky |
| ದೀಪ್ತಂ | = glowing |
| ಅನೇಕ | = many |
| ವರ್ಣಂ | = colors |
| ವ್ಯತ್ತ | = open |
| ಆನನಂ | = mouths |
| ದೀಪ್ತ | = glowing |
| ವಿಶಾಲ | = very great |
| ನೇತ್ರಂ | = eyes |
| ದೃಷ್ಟ್ವಾ | = seeing |
| ಹಿ | = certainly |
| ತ್ವಾಂ | = You |
| ಪ್ರವ್ಯಥಿತ | = perturbed |

- ಅಂತಃ = within
 ಆತ್ಮಾ = soul
 ಧೃತಿಂ = steadiness
 ನ = not
 ವಿಂದಾಮಿ = I have
 ಶಮಂ = mental tranquillity
 ಚ = also
 ವಿಷ್ಣೋ = O Lord Visnu.
 ದಂಷ್ಟ್ರಾ = teeth
 ಕರಾಲಾನಿ = terrible
 ಚ = also
 ತೇ = Your
 ಮುಖಾನಿ = faces
 ದೃಷ್ಟ್ವಾ = seeing
 ಏವ = thus
 ಕಾಲಾನಲ = the fire of death
 ಸನ್ನಿಭಾನಿ = as if
 ದಿಶಃ = the directions
 ನ = not
 ಜಾನೇ = I know
 ನ = not
 ಲಭೇ = I obtain
 ಚ = and
 ಶರ್ಮ = grace
 ಪ್ರಸೀದ = be pleased
 ದೇವೇಶ = O Lord of all lords
 ಜಗನ್ನಿವಾಸ = O refuge of the worlds.
 ಅಮೀ = these
 ಚ = also
 ತ್ವಾಂ = You
 ಧೃತರಾಷ್ಟ್ರಸ್ಯ = of Dhritarashtra
 ಪುತ್ರಾಃ = the sons

| | |
|------------|-----------------------------|
| ಸರ್ವೇ | = all |
| ಸಹ | = with |
| ಏವ | = indeed |
| ಅವನಿಪಾಲ | = of warrior kings |
| ಸಂಘೈಃ | = the groups |
| ಭೀಷ್ಮಃ | = Bhishmadeva |
| ದ್ರೋಣಃ | = Dronacarya |
| ಸೂತಪುತ್ರಃ | = Karna |
| ತಥಾ | = also |
| ಅಸೌ | = that |
| ಸಹ | = with |
| ಅಸ್ಮದೀಯೈಃ | = our |
| ಅಪಿ | = also |
| ಯೋಧಮುಖೈಃ | = chiefs among the warriors |
| ವಕ್ತ್ರಾಣಿ | = mouths |
| ತೇ | = Your |
| ತ್ವರಮಾಣಾಃ | = rushing |
| ವಿಶಂತಿ | = are entering |
| ದಂಷ್ಟ್ರಾ | = teeth |
| ಕರಾಲಾನಿ | = terrible |
| ಭಯಾನಕಾನಿ | = very fearful |
| ಕೇಚಿತ್ | = some of them |
| ವಿಲಗ್ನಾಃ | = becoming attached |
| ದಶನಾಂತರೇಷು | = between the teeth |
| ಸಂದೃಶ್ಯಂತೇ | = are seen |
| ಚೂರ್ಣಿತೈಃ | = with smashed |
| ಉತ್ತಮಾಂಗೈಃ | = heads. |
| ಯಥಾ | = as |
| ನದೀನಾಂ | = of the rivers |
| ಬಹವಃ | = the many |
| ಅಂಬುವೇಗಾಃ | = waves of the waters |
| ಸಮುದ್ರಂ | = the ocean |

| | |
|--------------|--------------------------|
| ಏವ | = certainly |
| ಅಭಿಮುಖಾಃ | = towards |
| ದ್ರವಂತಿ | = glide |
| ತಥಾ | = similarly |
| ತವ | = Your |
| ಅಮೀ | = all these |
| ನರಲೋಕವೀರಾಃ | = kings of human society |
| ವಿಶಂತಿ | = are entering |
| ವಕ್ತ್ರಾಣಿ | = the mouths |
| ಅಭಿವಿಜ್ವಲಂತಿ | = and are blazing. |
| ಯಥಾ | = as |
| ಪ್ರದೀಪ್ತಂ | = blazing |
| ಜ್ವಲನಂ | = a fire |
| ಪತಂಗಾಃ | = moths |
| ವಿಶಂತಿ | = enter |
| ನಾಶಾಯ | = for destruction |
| ಸಮೃದ್ಧ | = with full |
| ವೇಗಾಃ | = speed |
| ತಥೈವ | = similarly |
| ನಾಶಾಯ | = for destruction |
| ವಿಶಂತಿ | = are entering |
| ಲೋಕಾಃ | = all people |
| ತವ | = Your |
| ಅಪಿ | = also |
| ವಕ್ತ್ರಾಣಿ | = mouths |
| ಸಮೃದ್ಧವೇಗಃ | = with full speed. |
| ಲೇಲಿಹ್ಯಸೇ | = You are licking |
| ಗ್ರಸಮಾನಃ | = devouring |
| ಸಮಂತಾತ್ | = from all directions |
| ಲೋಕಾನ್ | = people |
| ಸಮಗ್ರಾನ್ | = all |
| ವದನ್ಯೈಃ | = by the mouths |

| | |
|---------------|------------------------------------|
| ಜ್ವಲದ್ಧಿಃ | = blazing |
| ತೇಜೋಭಿಃ | = by effulgence |
| ಆಪೂರ್ಯ | = covering |
| ಜಗತ್ | = the universe |
| ಸಮಗ್ರಂ | = all |
| ಭಾಸಃ | = rays |
| ತವ | = Your |
| ಉಗ್ರಃ | = terrible |
| ಪ್ರತಪಂತಿ | = are scorching |
| ವಿಷ್ಣೋ | = O all-pervading Lord. |
| ಆಖ್ಯಾಹಿ | = please explain |
| ಮೇ | = unto me |
| ಕಃ | = who |
| ಭವಾನ್ | = You |
| ಉಗ್ರರೂಪಃ | = fierce form |
| ನಮಃ ಅಸ್ತು | = obeisances |
| ತೇ | = unto You |
| ದೇವವರ | = O great one amongst the demigods |
| ಪ್ರಸೀದ | = be gracious |
| ವಿಜ್ಞಾತುಂ | = to know |
| ಇಚ್ಛಾಮಿ | = I wish |
| ಭವಂತಂ | = You |
| ಆದ್ಯಂ | = the original |
| ನ | = not |
| ಹಿ | = certainly |
| ಪ್ರಜಾನಾಮಿ | = do I know |
| ತವ | = Your |
| ಪ್ರವೃತ್ತಿಂ | = mission. |
| ಶ್ರೀಭಗವಾನುವಾಚ | = the Personality of Godhead said |
| ಕಾಲಃ | = time |
| ಅಸ್ಮಿ | = I am |
| ಲೋಕ | = of the worlds |

ಕ್ಷಯಕೃತ್ = the destroyer

ಪ್ರವೃದ್ಧಃ = great

ಲೋಕಾನ್ = all people

ಸಮಾಹರ್ತುಂ = in destroying

ಇಹ = in this world

ಪ್ರವೃತ್ತಃ = engaged

ಋತೇ = without, except for

ಅಪಿ = even

ತ್ವಾಂ = you

ನ = never

ಭವಿಷ್ಯಂತಿ = will be

ಸರ್ವೇ = all

ಯೇ = who

ಅವಸ್ಥಿತಾಃ = situated

ಪ್ರತ್ಯಾನೀಕೇಷು = on the opposite sides

ಯೋಧಾಃ = the soldiers.

ತಸ್ಮಾತ್ = therefore

ತ್ವಂ = you

ಉತ್ತಿಷ್ಠ = get up

ಯಶಃ = fame

ಲಭಸ್ವ = gain

ಜಿತ್ವಾ = conquering

ಶತ್ರುನ್ = enemies

ಭುಂಕ್ಷ್ವ = enjoy

ರಾಜ್ಯಂ = kingdom

ಸಮೃದ್ಧಂ = flourishing

ಮಯಾ = by Me

ಏವ = certainly

ಏತೇ = all these

ನಿಹತಾಃ = killed

ಪೂರ್ವಮೇವ = by previous arrangement

ನಿಮಿತ್ತಮಾತ್ರಂ = just the cause

| | |
|------------|-----------------------|
| ಭವ | = become |
| ಸವ್ಯಸಾಚಿನ್ | = O Savyasaci. |
| ದ್ರೋಣಂ ಚ | = also Drona |
| ಭೀಷ್ಮಂ ಚ | = also Bhishma |
| ಜಯದ್ರಥಂ ಚ | = also Jayadratha |
| ಕರ್ಣಂ | = Karna |
| ತಥಾ | = also |
| ಅನ್ಯಾನ್ | = others |
| ಅಪಿ | = certainly |
| ಯೋಧವೀರಾನ್ | = great warriors |
| ಮಯಾ | = by Me |
| ಹತಾನ್ | = already killed |
| ತ್ವಂ | = you |
| ಜಹಿ | = destroy |
| ಮಾ | = do not |
| ವ್ಯಥಿಷ್ಠಾಃ | = be disturbed |
| ಯುದ್ಧಸ್ವ | = just fight |
| ಜೇತಾಸಿ | = you will conquer |
| ರಣೇ | = in the fight |
| ಸಪತ್ನಾನ್ | = enemies. |
| ಸಂಜಯ ಉವಾಚ | = Sanjaya said |
| ಏತತ್ | = thus |
| ಶ್ರುತ್ವಾ | = hearing |
| ವಚನಂ | = the speech |
| ಕೇಶವಸ್ಯ | = of KRiShNa |
| ಕೃತಾಂಜಲಿಃ | = with folded hands |
| ವೇಪಮಾನಃ | = trembling |
| ಕಿರೀಟಿನ್ | = Arjuna |
| ನಮಸ್ಕೃತ್ವಾ | = offering obeisances |
| ಭೂಯಃ | = again |
| ಏವ | = also |
| ಅಹ | = said |

- ಕೃಷ್ಣಂ = unto KRiShNa
 ನಗದ್ಗದಂ = with a faltering voice
 ಭೀತಭೀತಃ = fearful
 ಪ್ರಣಮ್ಯ = offering obeisances.
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ಸ್ಥಾನೇ = rightly
 ಹೃಷೀಕೇಶ = O master of all senses
 ತವ = Your
 ಪ್ರಕೀರ್ತ್ಯ = by the glories
 ಜಗತ್ = the entire world
 ಪ್ರಹೃಷ್ಯತಿ = is rejoicing
 ಅನುರಜ್ಯತೇ = is becoming attached
 ಚ = and
 ರಕ್ಷಾಂಸಿ = the demons
 ಭೀತಾನಿ = out of fear
 ದಿಶಃ = in all directions
 ದ್ರವಂತಿ = are fleeing
 ಸರ್ವೇ = all
 ನಮಸ್ಯಂತಿ = are offering respects
 ಚ = also
 ಸಿದ್ಧಸಂಘಾಃ = the perfect human beings.
 ಕಸ್ಮಾತ್ = why
 ಚ = also
 ತೇ = unto You
 ನ = not
 ನಮೇರನ್ = they should offer proper obeisances
 ಮಹಾತ್ಮನ್ = O great one
 ಗರೀಯಸೇ = who are better
 ಬ್ರಹ್ಮಣಃ = than Brahma
 ಅಪಿ = although
 ಆದಿಕರ್ತೇ = to the supreme creator
 ಅನಂತ = O unlimited

- ದೇವೇಶ = O God of the gods
 ಜಗನ್ನಿವಾಸ = O refuge of the universe
 ತ್ವಂ = You are
 ಅಕ್ಷರಂ = imperishable
 ನದನತ್ = to cause and effect
 ತತ್ಪರಂ = transcendental
 ಯತ್ = because.
 ತ್ವಂ = You
 ಆದಿದೇವಃ = the original Supreme God
 ಪುರುಷಃ = personality
 ಪುರಾಣಃ = old
 ತ್ವಂ = You
 ಅಸ್ಯ = of this
 ವಿಶ್ವಸ್ಯ = universe
 ಪರಂ = transcendental
 ನಿಧಾನಂ = refuge
 ವೇತ್ತ = the knower
 ಅಸಿ = You are
 ವೇದ್ಯಂ = the knowable
 ಚ = and
 ಪರಂ = transcendental
 ಚ = and
 ಧಾಮ = refuge
 ತ್ವಯಾ = by You
 ತತಂ = pervaded
 ವಿಶ್ವಂ = the universe
 ಅನಂತರೂಪ = O unlimited form.
 ವಾಯುಃ = air
 ಯಮಃ = the controller
 ಅಗ್ನಿಃ = fire
 ವರುಣಃ = water
 ಶಶಾಂಕಃ = the moon

ಪ್ರಜಾಪತಿಃ = Brahma
 ತ್ವಂ = You
 ಪ್ರಪಿತಾಮಹಃ = the great-grandfather
 ಚ = also
 ನಮಃ = my respects
 ನಮಃ = again my respects
 ತೇ = unto You
 ಅಸ್ತು = let there be
 ಸಹಸ್ರಕೃತ್ವಃ = a thousand times
 ಪುನಶ್ಚ = and again
 ಭೂಯಃ = again
 ಅಪಿ = also
 ನಮಃ = offering my respects
 ನಮಸ್ತೇ = offering my respects unto You.
 ನಮಃ = offering obeisances
 ಪುರಸ್ತಾತ್ = from the front
 ಅಥ = also
 ವೃಷ್ಟತಃ = from behind
 ತೇ = unto You
 ನಮಃ ಅಸ್ತು = I offer my respects
 ತೇ = unto You
 ಸರ್ವತಃ = from all sides
 ಏವ = indeed
 ಸರ್ವ = because You are everything
 ಅನಂತವೀರ್ಯಾ = unlimited potency
 ಅಮಿತವಿಕ್ರಮಃ = and unlimited force
 ತ್ವಂ = You
 ಸರ್ವಂ = everything
 ಸಮಾಪ್ನೋಷಿ = You cover
 ತತಃ = therefore
 ಅಸಿ = You are
 ಸರ್ವಃ = everything.

| | |
|------------|----------------------------|
| ಸಖಾ | = friend |
| ಇತಿ | = thus |
| ಮತ್ವಾ | = thinking |
| ಪ್ರಸಭಂ | = presumptuously |
| ಯತ್ | = whatever |
| ಉಕ್ತಂ | = said |
| ಹೇ ಕೃಷ್ಣ | = O KRiShNa |
| ಹೇ ಯಾದವ | = O Yadava |
| ಹೇ ಸಖೇ | = O my dear friend |
| ಇತಿ | = thus |
| ಅಜಾನತಾ | = without knowing |
| ಮಹಿಮಾನಂ | = glories |
| ತವ | = Your |
| ಇದಂ | = this |
| ಮಯಾ | = by me |
| ಪ್ರಮಾದಾತ್ | = out of foolishness |
| ಪ್ರಣಯೇನ | = out of love |
| ವಾಪಿ | = either |
| ಯತ್ | = whatever |
| ಚ | = also |
| ಅವಹಾಸಾರ್ಥಂ | = for joking |
| ಅಸತ್ಕೃತಃ | = dishonored |
| ಅಸಿ | = You have been |
| ವಿಹಾರ | = in relaxation |
| ಶಯ್ಯಾ | = in lying down |
| ಆಸನ | = in sitting |
| ಭೋಜನೇಷು | = or while eating together |
| ಏಕಃ | = alone |
| ಅಥವಾ | = or |
| ಅಪಿ | = also |
| ಅಚ್ಯುತ | = O infallible one |
| ತತ್ಸಮಕ್ಷಂ | = among companions |

- ತತ್ = all those
 ಕ್ಷಾಮಯೇ = ask forgiveness
 ತ್ವಂ = from You
 ಅಹಂ = I
 ಅಪ್ರಮೇಯಂ = immeasurable.
 ಪಿತಾ = the father
 ಅಸಿ = You are
 ಲೋಕಸ್ಯ = of all the world
 ಚರ = moving
 ಅಚರಸ್ಯ = and nonmoving
 ತ್ವಂ = You are
 ಅಸ್ಯ = of this
 ಪೂಜ್ಯಃ = worshipable
 ಚ = also
 ಗುರುಃ = master
 ಗರೀಯಾನ್ = glorious
 ನ = never
 ತ್ವತ್ಸಮಃ = equal to You
 ಅಸ್ತಿ = there is
 ಅಭ್ಯಧಿಕಃ = greater
 ಕುತಃ = how is it possible
 ಅನ್ಯಃ = other
 ಲೋಕತ್ರಯೇ = in the three planetary systems
 ಅಪಿ = also
 ಅಪ್ರತಿಮಪ್ರಭಾವ = O immeasurable power.
 ತಸ್ಮಾತ್ = therefore
 ಪ್ರಣಮ್ಯ = offering obeisances
 ಪ್ರಣಿಧಾಯ = laying down
 ಕಾಯಂ = the body
 ಪ್ರಸಾದಯೇ = to beg mercy
 ತ್ವಂ = unto You
 ಅಹಂ = I

- ಈಶಂ = unto the Supreme Lord
 ಇಡ್ಯಂ = worshipable
 ಪಿತೇವ = like a father
 ಪುತ್ರಸ್ಯ = with a son
 ಸಖೈವ = like a friend
 ಸಖ್ಯುಃ = with a friend
 ಪ್ರಿಯಃ = a lover
 ಪ್ರಿಯಾಯಾಃ = with the dearest
 ಅರ್ಹಸಿ = You should
 ದೇವ = my Lord
 ಸೋಢುಂ = tolerate.
 ಅದೃಷ್ಟಪೂರ್ವಂ = never seen before
 ಹೃಷಿತಃ = gladdened
 ಅಸ್ಮಿ = I am
 ದೃಷ್ಟ್ವಾ = by seeing
 ಭಯೇನ = out of fear
 ಚ = also
 ಪ್ರವ್ಯಥಿತಂ = perturbed
 ಮನಃ = mind
 ಮೇ = my
 ತತ್ = that
 ಏವ = certainly
 ಮೇ = unto me
 ದರ್ಶಯ = show
 ದೇವ = O Lord
 ರೂಪಂ = the form
 ಪ್ರಸೀದ = just be gracious
 ದೇವೇಶ = O Lord of lords
 ಜಗನ್ನಿವಾಸ = O refuge of the universe.
 ಕಿರೀಟಿನಂ = with helmet
 ಗದಿನಂ = with club
 ಚಕ್ರಹಸ್ತಂ = disc in hand

ಇಚ್ಛಾಮಿ = I wish

ತ್ವಾಂ = You

ದ್ರಷ್ಟುಂ = to see

ಅಹಂ = I

ತಥೈವ = in that position

ತೇನೈವ = in that

ರೂಪೇಣ = form

ಚತುರ್ಭುಜೇನ = four-handed

ಸಹಸ್ರಬಾಹೋ = O thousand-handed one

ಭವ = just become

ವಿಶ್ವಮೂರ್ತೇ = O universal form.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಮಯಾ = by Me

ಪ್ರಸನ್ನೇನ = happily

ತವ = unto you

ಅರ್ಜುನ = O Arjuna

ಇದಂ = this

ರೂಪಂ = form

ಪರಂ = transcendental

ದರ್ಶಿತಂ = shown

ಆತ್ಮಯೋಗಾತ್ = by My internal potency

ತೇಜೋಮಯಂ = full of effulgence

ವಿಶ್ವಂ = the entire universe

ಅನಂತಂ = unlimited

ಆದ್ಯಂ = original

ಯತ್ = that which

ಮೇ = My

ತ್ವದನ್ಯೇನ = besides you

ನ ದೃಷ್ಟಪೂರ್ವಂ = no one has previously seen.

ನ = never

ವೇದಯಜ್ಞ = by sacrifice

ಅಧ್ಯಯನೈಃ = or Vedic study

| | |
|------------|-----------------------------------|
| ನ | = never |
| ದಾನೈಃ | = by charity |
| ನ | = never |
| ಚ | = also |
| ಕ್ರಿಯಾಭಿಃ | = by pious activities |
| ನ | = never |
| ತಪೋಭಿಃ | = by serious penances |
| ಉಗ್ರೈಃ | = severe |
| ಏವಂ ರೂಪಃ | = in this form |
| ಶಕ್ಯಃ | = can |
| ಅಹಂ | = I |
| ನ್ಯಲೋಕೇ | = in this material world |
| ದ್ರಷ್ಟುಂ | = be seen |
| ತ್ವತ್ | = than you |
| ಅನ್ಯೇನ | = by another |
| ಕುರುಪ್ರವೀರ | = O best among the Kuru warriors. |
| ಮಾ | = let it not be |
| ತೇ | = unto you |
| ವ್ಯಥಾ | = trouble |
| ಮಾ | = let it not be |
| ಚ | = also |
| ವಿಮೂಢಭಾವಃ | = bewilderment |
| ದೃಷ್ಟ್ವಾ | = by seeing |
| ರೂಪಂ | = form |
| ಘೋರಂ | = horrible |
| ಇದೃಕ್ | = as it is |
| ಮಮ | = My |
| ಇದಂ | = this |
| ವ್ಯಪೇತಭೀಃ | = free from all fear |
| ಪ್ರೀತಮನಾಃ | = pleased in mind |
| ಪುನಃ | = again |
| ತ್ವಂ | = you |

- ತತ್ = that
 ಏವ = thus
 ಮೇ = My
 ರೂಪಂ = form
 ಇದಂ = this
 ಪ್ರಪಶ್ಯ = just see.
 ಸಂಜಯ ಉವಾಚ = Sanjaya said
 ಇತಿ = thus
 ಅರ್ಜುನಂ = unto Arjuna
 ವಾಸುದೇವಾಃ = KRiShNa
 ತಥಾ = in that way
 ಉಕ್ತ್ವಾ = speaking
 ಸ್ವಕಂ = His own
 ರೂಪಂ = form
 ದರ್ಶಯಾಮಾಸ = showed
 ಭೂಯಃ = again
 ಆಶ್ವಾಸಯಾಮಾಸ = encouraged
 ಚ = also
 ಭೀತಂ = fearful
 ಏನಂ = him
 ಭೂತ್ವಾ = becoming
 ಪುನಃ = again
 ಸೌಮ್ಯವಪುಃ = the beautiful form
 ಮಹಾತ್ಮಾ = the great one.
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said
 ದೃಷ್ಟ್ವಾ = seeing
 ಇದಂ = this
 ಮಾನುಷಂ = human
 ರೂಪಂ = form
 ತವ = Your
 ಸೌಮ್ಯಂ = very beautiful
 ಜನಾರ್ದನ = O chastiser of the enemies

ಇದಾನೀಂ = now

ಅಸ್ಮಿ = I am

ಸಂವೃತ್ತಃ = settled

ಸಚೇತಾಃ = in my consciousness

ಪ್ರಕೃತಿಂ = to my own nature

ಗತಃ = returned.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಸುದುರ್ದರ್ಶಂ = very difficult to see

ಇದಂ = this

ರೂಪಂ = form

ದೃಷ್ಟವಾನಸಿ = as you have seen

ಯತ್ = which

ಮಮ = of Mine

ದೇವಾಃ = the demigods

ಅಪಿ = also

ಅಸ್ಯ = this

ರೂಪಸ್ಯ = form

ನಿತ್ಯಂ = eternally

ದರ್ಶನಕಾಂಕ್ಷಿಣಃ = aspiring to see.

ನ = never

ಅಹಂ = I

ವೇದೈಃ = by study of the Vedas

ನ = never

ತಪನಾ = by serious penances

ನ = never

ದಾನೇನ = by charity

ನ = never

ಚ = also

ಇಜ್ಯಯಾ = by worship

ಶಕ್ಯಃ = it is possible

ಏವಂವಿಧಾಃ = like this

ದ್ರಷ್ಟುಂ = to see

ದೃಷ್ಟವಾನ್ = seeing

ಅಸಿ = you are

ಮಾಂ = Me

ಯಥಾ = as.

ಭಕ್ತ್ಯಾ = by devotional service

ತು = but

ಅನನ್ಯಯಾ = without being mixed with fruitive activities or speculative knowledge

ಶಕ್ಯಃ = possible

ಅಹಂ = I

ಏವಂವಿಧಃ = like this

ಅರ್ಜುನ = O Arjuna

ಜ್ಞಾತುಂ = to know

ದೃಷ್ಟುಂ = to see

ಚ = and

ತತ್ತೇನ = in fact

ಪ್ರವೇಷ್ಟುಂ = to enter into

ಚ = also

ಪರಂತಪ = O mighty-armed one.

ಮತ್ಕರ್ಮಕೃತ್ = engaged in doing My work

ಮತ್ತೈರಮಃ = considering Me the Supreme

ಮದ್ಭಕ್ತಃ = engaged in My devotional service

ಸಂಗವರ್ಜಿತಃ = freed from the contamination of fruitive activities and mental speculation

ನಿರ್ವೈರಃ = without an enemy

ಸರ್ವಭೂತೇಷು = among all living entities

ಯಃ = one who

ಸಃ = he

ಮಾಂ = unto Me

ಏತಿ = comes

ಪಾಂಡವ = O son of Pandu.

End of 11.55

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಏವಂ = thus

ಸತತ = always

ಯುಕ್ತಃ = engaged

ಯೇ = those who

ಭಕ್ತಾಃ = devotees

ತ್ವಾಂ = You

ಪರ್ಯುಪಾಸತೇ = properly worship

ಯೇ = those who

ಚ = also

ಅಪಿ = again

ಅಕ್ಷರಂ = beyond the senses

ಅವ್ಯಕ್ತಂ = the unmanifested

ತೇಷಾಂ = of them

ಕೇ = who

ಯೋಗವಿತ್ತಮಾಃ = the most perfect in knowledge of yoga.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಮಯಿ = upon Me

ಆವೇಶ್ಯ = fixing

ಮನಃ = the mind

ಯೇ = those who

ಮಾಂ = Me

ನಿತ್ಯ = always

ಯುಕ್ತಾಃ = engaged

ಉಪಾಸತೇ = worship

ಶ್ರದ್ಧಯಾ = with faith

ಪರಯಾ = transcendental

ಉಪೇತಃ = endowed

ತೇ = they

ಮೇ = by Me

ಯುಕ್ತತಮಾಃ = most perfect in yoga

ಮತಾಃ = are considered.

ಯೇ = those who

ತು = but

ಅಕ್ಷರಂ = that which is beyond the perception of the senses

ಅನಿದೇಶ್ಯಂ = indefinite

ಅವ್ಯಕ್ತಂ = unmanifested

ಪರ್ಯುಪಾಸತೇ = completely engage in worshipping

ಸರ್ವತ್ರಗಂ = all-pervading

ಅಚಿಂತ್ಯಂ = inconceivable

ಚ = also

ಕೂಟಸ್ಥಂ = unchanging

ಅಚಲಂ = immovable

ಧ್ರುವಂ = fixed

ಸನ್ನಿಯಮ್ಯ = controlling

ಇಂದ್ರಿಯಗ್ರಾಮಂ = all the senses

ಸರ್ವತ್ರ = everywhere

ಸಮಬುದ್ಧಯಃ = equally disposed

ತೇ = they

ಪ್ರಾಪ್ನುವಂತಿ = achieve

ಮಾಂ = Me

ಏವ = certainly

ಸರ್ವಭೂತಹಿತೇ = for the welfare of all living entities

ರತಾಃ = engaged.

ಕ್ಲೇಶಃ = trouble

ಅಧಿಕತರಃ = very much

ತೇಷಾಂ = of them

ಅವ್ಯಕ್ತ = to the unmanifested

ಅಸಕ್ತ = attached

ಚೇತಸಾಂ = of those whose minds

ಅವ್ಯಕ್ತಾ = toward the unmanifested

ಹಿ = certainly

ಗತಿಃ = progress

ದುಃಖಂ = with trouble

| | |
|------------|-----------------------------------|
| ದೇಹವದ್ಭಿಃ | = by the embodied |
| ಅವಾಪ್ಯತೇ | = is achieved. |
| ಯೇ | = those who |
| ತು | = but |
| ಸರ್ವಾಣಿ | = all |
| ಕರ್ಮಾಣಿ | = activities |
| ಮಯಿ | = unto Me |
| ಸಂನ್ಯಸ್ಯ | = giving up |
| ಮತ್ತರಾಃ | = being attached to Me |
| ಅನನ್ಯೇನ | = without division |
| ಏವ | = certainly |
| ಯೋಗೇನ | = by practice of such bhakti-yoga |
| ಮಾಂ | = upon Me |
| ಧ್ಯಾಯಂತಃ | = meditating |
| ಉಪಾಸತೇ | = worship |
| ತೇಷಾಂ | = of them |
| ಅಹಂ | = I |
| ಸಮುದ್ಧರ್ತಾ | = the deliverer |
| ಮೃತ್ಯು | = of death |
| ಸಂಸಾರ | = in material existence |
| ಸಾಗರಾತ್ | = from the ocean |
| ಭವಾಮಿ | = I become |
| ನ | = not |
| ಚಿರಾತ್ | = after a long time |
| ಪಾರ್ಥ | = O son of Pritha |
| ಮಯಿ | = upon Me |
| ಆವೇಶಿತ | = fixed |
| ಚೇತಸಾಂ | = of those whose minds. |
| ಮಯಿ | = upon Me |
| ಏವ | = certainly |
| ಮನಃ | = mind |
| ಆಧತ್ಸ್ಯ | = fix |

| | |
|-------------|---|
| ಮಯಿ | = upon Me |
| ಬುದ್ಧಿಂ | = intelligence |
| ನಿವೇಶಯ | = apply |
| ನಿವಸಿಷ್ಯಸಿ | = you will live |
| ಮಯಿ | = in Me |
| ಏವ | = certainly |
| ಅತ ಊರ್ಧ್ವಂ | = thereafter |
| ನ | = never |
| ಸಂಶಯಃ | = doubt. |
| ಅಥ | = if, therefore |
| ಚಿತ್ತಂ | = mind |
| ಸಮಾಧಾತುಂ | = to fix |
| ನ | = not |
| ಶಕ್ನೋಷಿ | = you are able |
| ಮಯಿ | = upon Me |
| ಸ್ಥಿರಂ | = steadily |
| ಅಭ್ಯಾಸಯೋಗೇನ | = by the practice of devotional service |
| ತತಃ | = then |
| ಮಾಂ | = Me |
| ಇಚ್ಛಾ | = desire |
| ಆಪ್ತುಂ | = to get |
| ಧನಂಜಯ | = O winner of wealth, Arjuna. |
| ಅಭ್ಯಾಸೇ | = in practice |
| ಅಪಿ | = even if |
| ಅಸಮರ್ಥಃ | = unable |
| ಅಸಿ | = you are |
| ಮತ್ಕರ್ಮ | = My work |
| ಪರಮಃ | = dedicated to |
| ಭವ | = become |
| ಮದರ್ಥಂ | = for My sake |
| ಅಪಿ | = even |
| ಕರ್ಮಣಿ | = work |

ಕುರ್ವನ್ = performing

ಸಿದ್ಧಿಂ = perfection

ಅವಾಪ್ಸ್ಯಸಿ = you will achieve.

ಅಥ = even though

ಏತತ್ = this

ಅಪಿ = also

ಅಶಕ್ತಃ = unable

ಅಸಿ = you are

ಕರ್ತುಂ = to perform

ಮತ್ = unto Me

ಯೋಗಂ = in devotional service

ಆಶ್ರಿತಃ = taking refuge

ಸರ್ವಕರ್ಮ = of all activities

ಫಲ = of the results

ತ್ಯಾಗಂ = renunciation

ತತಃ = then

ಕುರು = do

ಯತಾತ್ಮವಾನ್ = self-situated.

ಶ್ರೇಯಃ = better

ಹಿ = certainly

ಜ್ಞಾನಂ = knowledge

ಅಭ್ಯಾಸಾತ್ = than practice

ಜ್ಞಾನಾತ್ = than knowledge

ಧ್ಯಾನಂ = meditation

ವಿಶಿಷ್ಟತೇ = is considered better

ಧ್ಯಾನಾತ್ = than meditation

ಕರ್ಮಫಲತ್ಯಾಗಃ = renunciation of the results of fruitive action

ತ್ಯಾಗಾತ್ = by such renunciation

ಶಾಂತಿಃ = peace

ಅನಂತರಂ = thereafter.

ಅದ್ವೇಷ್ಠಾ = nonenvious

ಸರ್ವಭೂತಾನಾಂ = toward all living entities

- ಮೈತ್ರಃ = friendly
 ಕರುಣಃ = kindly
 ಏವ = certainly
 ಚ = also
 ನಿರ್ಮಮಃ = with no sense of proprietorship
 ನಿರಹಂಕಾರಃ = without false ego
 ಸಮ = equal
 ದುಃಖ = in distress
 ಸುಖಃ = and happiness
 ಕ್ಷಮೀ = forgiving
 ಸಂತುಷ್ಟಃ = satisfied
 ಸತತಂ = always
 ಯೋಗೀ = one engaged in devotion
 ಯತಾತ್ಮ = self-controlled
 ದೃಢನಿಶ್ಚಯಃ = with determination
 ಮಯಿ = upon Me
 ಅರ್ಪಿತ = engaged
 ಮನಃ = mind
 ಬುದ್ಧಿಃ = and intelligence
 ಯಃ = one who
 ಮದ್ಭಕ್ತಃ = My devotee
 ಸಃ = he
 ಮೇ = to Me
 ಪ್ರಿಯಃ = dear.
 ಯಸ್ಮಾತ್ = from whom
 ನ = never
 ಉದ್ವಿಜತೇ = are agitated
 ಲೋಕಃ = people
 ಲೋಕಾತ್ = from people
 ನ = never
 ಉದ್ವಿಜತೇ = is disturbed
 ಚ = also

| | |
|-----------|---------------------------|
| ಯಃ | = anyone who |
| ಹರ್ಷ | = from happiness |
| ಅಮರ್ಷ | = distress |
| ಭಯ | = fear |
| ಉದ್ವೇಗೈಃ | = and anxiety |
| ಮುಕ್ತಃ | = freed |
| ಯಃ | = who |
| ಸಃ | = anyone |
| ಚ | = also |
| ಮೇ | = to Me |
| ಪ್ರಿಯಃ | = very dear. |
| ಅನಪೇಕ್ಷಃ | = neutral |
| ಶುಚಿಃ | = pure |
| ದಕ್ಷಃ | = expert |
| ಉದಾಸೀನಃ | = free from care |
| ಗತವ್ಯಥಾಃ | = freed from all distress |
| ಸರ್ವಾರಂಭ | = of all endeavors |
| ಪರಿತ್ಯಾಗೀ | = renouncer |
| ಯಃ | = anyone who |
| ಮದ್ಭಕ್ತಃ | = My devotee |
| ಸಃ | = he |
| ಮೇ | = to Me |
| ಪ್ರಿಯಃ | = very dear. |
| ಯಃ | = one who |
| ನ | = never |
| ಹೃಷ್ಯತಿ | = takes pleasure |
| ನ | = never |
| ದ್ವೇಷ್ಠಿ | = grieves |
| ನ | = never |
| ಶೋಚತಿ | = laments |
| ನ | = never |
| ಕಾಂಕ್ಷತಿ | = desires |

| | |
|--------------|-----------------------------|
| ಶುಭ | = of the auspicious |
| ಅಶುಭ | = and the inauspicious |
| ಪರಿತ್ಯಾಗೀ | = renouncer |
| ಭಕ್ತಿಮಾನ್ | = devotee |
| ಯಃ | = one who |
| ಸಃ | = he is |
| ಮೇ | = to Me |
| ಪ್ರಿಯಃ | = dear. |
| ಸಮಃ | = equal |
| ಶತ್ರು | = to an enemy |
| ಚ | = also |
| ಮಿತ್ರೇ | = to a friend |
| ಚ | = also |
| ತಥಾ | = so |
| ಮಾನ | = in honor |
| ಅಪಮಾನಯೋಃ | = and dishonor |
| ಶೀತ | = in cold |
| ಉಷ್ಣ | = heat |
| ಸುಖ | = happiness |
| ದುಃಖೇಷು | = and distress |
| ಸಮಃ | = equipoised |
| ಸಂಗವಿವರ್ಜಿತಃ | = free from all association |
| ತುಲ್ಯ | = equal |
| ನಿಂದಾ | = in defamation |
| ಸ್ತುತಿಃ | = and repute |
| ಮೌನಿ | = silent |
| ಸಂತುಷ್ಟಃ | = satisfied |
| ಯೇನಕೇನಚಿತ್ | = with anything |
| ಅನಿಕೇತಃ | = having no residence |
| ಸ್ಥಿರ | = fixed |
| ಮತಿಃ | = determination |
| ಭಕ್ತಿಮಾನ್ | = engaged in devotion |

ಮೇ = to Me

ಪ್ರಿಯಃ = dear

ನರಃ = a man.

ಯೇ = those who

ತು = but

ಧರ್ಮ = of religion

ಅಮೃತಂ = nectar

ಇದಂ = this

ಯಥಾ = as

ಉಕ್ತಂ = said

ಪರ್ಯುಪಾಸತೇ = completely engage

ಶ್ರದ್ಧಧಾನಾಃ = with faith

ಮತ್ತೈರಮಾಃ = taking Me, the Supreme Lord, as everything

ಭಕ್ತಃ = devotees

ತೇ = they

ಅತೀವ = very, very

ಮೇ = to Me

ಪ್ರಿಯಃ = dear.

End of 12.20

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಪ್ರಕೃತಿಂ = nature

ಪುರುಷಂ = the enjoyer

ಚ = also

ಏವ = certainly

ಕ್ಷೇತ್ರಂ = the field

ಕ್ಷೇತ್ರಜ್ಞಂ = the knower of the field

ಏವ = certainly

ಚ = also

ಏತತ್ = all this

ವೇದಿತುಂ = to understand

ಇಚ್ಛಾಮಿ = I wish

ಜ್ಞಾನಂ = knowledge

ಜ್ಞೇಯಂ = the object of knowledge

ಚ = also

ಕೇಶವ = O KRiShNa

ಶ್ರೀಭಗವಾನುವಾಚ = the Personality of Godhead said

ಇದಂ = this

ಶರೀರಂ = body

ಕೌಂತೇಯ = O son of Kunti

ಕ್ಷೇತ್ರಂ = the field

ಇತಿ = thus

ಅಭಿಧೀಯತೇ = is called

ಏತತ್ = this

ಯಃ = one who

ವೇತ್ತಿ = knows

ತಂ = he

ಪ್ರಾಹುಃ = is called

ಕ್ಷೇತ್ರಜ್ಞಃ = the knower of the field

ಇತಿ = thus

ತತ್ಪ್ರಿದಃ = by those who know this.

ಕ್ಷೇತ್ರಜ್ಞಂ = the knower of the field

ಚ = also

ಅಪಿ = certainly

ಮಾಂ = Me

ವಿದ್ಧಿ = know

ಸರ್ವ = all

ಕ್ಷೇತ್ರೇಷು = in bodily fields

ಭಾರತ = O son of Bharata

ಕ್ಷೇತ್ರ = the field of activities (the body)

ಕ್ಷೇತ್ರಜ್ಞಯೋಃ = and the knower of the field

ಜ್ಞಾನಂ = knowledge of

ಯತ್ = that which

ತತ್ = that

ಜ್ಞಾನಂ = knowledge

ಮತಂ = opinion

ಮಮ = My.

ತತ್ = that

ಕ್ಷೇತ್ರಂ = field of activities

ಯತ್ = what

ಚ = also

ಯಾದೃಕ್ = as it is

ಚ = also

ಯತ್ = having what

ವಿಕಾರಿ = changes

ಯತಃ = from which

ಚ = also

ಯತ್ = what

ಸಃ = he

ಚ = also

ಯಃ = who

ಯತ್ = having what

ಪ್ರಭಾವಃ = influence

ಚ = also

ತತ್ = that

ಸಮಾಸೇನ = in summary

ಮೇ = from Me

ಶೃಣು = understand.

ಋಷಿಭಿಃ = by the wise sages

ಬಹುಧಾ = in many ways

ಗೀತಂ = described

ಛಂದೋಭಿಃ = by Vedic hymns

ವಿವಿಧೈಃ = various

ಪೃಥಕ್ = variously

ಬ್ರಹ್ಮಸೂತ್ರ = of the Vedanta

ಪದ್ಯೈಃ = by the aphorisms

ಚ = also

ಏವ = certainly

ಹೇತುಮದ್ಭಿಃ = with cause and effect

ವಿನಿಶ್ಚಿತೈಃ = certain.

ಮಹಾಭೂತಾನೀ = the great elements

ಅಹಂಕಾರಃ = false ego

ಬುದ್ಧಿಃ = intelligence

ಅವ್ಯಕ್ತಂ = the unmanifested

ಏವ = certainly

ಚ = also

ಇಂದ್ರಿಯಾಣಿ = the senses

ದಶೈಕಂ = eleven

ಚ = also

ಪಂಚ = five

ಚ = also

ಇಂದ್ರಿಯಗೋಚರಾಃ = the objects of the senses

ಇಚ್ಛಾ = desire

ದ್ವೇಷಃ = hatred

ಸುಖಂ = happiness

ದುಃಖಂ = distress

ಸಂಘಾತಃ = the aggregate

ಚೇತನಾ = living symptoms

ಧೃತಿಃ = conviction

ಏತತ್ = all this

ಕ್ಷೇತ್ರಂ = the field of activities

ಸಮಾಸೇನ = in summary

ಸವಿಕಾರಂ = with interactions

ಉದಾಹೃತಂ = exemplified.

ಅಮಾನಿತ್ವಂ = humility

ಅದಂಭಿತ್ವಂ = pridelessness

ಅಹಿಂಸಾ = nonviolence

ಕ್ಷಂತಿಃ = tolerance

ಆರ್ಜವಂ = simplicity

ಆಚಾರ್ಯೋಪಾಸನಂ = approaching a bona fide spiritual master

ಶೌಚಂ = cleanliness

ಸ್ಥೈರ್ಯಂ = steadfastness

ಆತ್ಮವಿನಿಗ್ರಹಃ = self-control

ಇಂದ್ರಿಯಾರ್ಥೇಷು = in the matter of the senses

ವೈರಾಗ್ಯಂ = renunciation

ಅನಹಂಕಾರಃ = being without false egoism

ಏವ = certainly

ಚ = also

ಜನ್ಮ = of birth

ಮೃತ್ಯು = death

ಜರಾ = old age

ವ್ಯಾಧಿ = and disease

ದುಃಖ = of the distress

ದೋಷ = the fault

ಅನುದರ್ಶನಂ = observing

ಅಸಕ್ತಿಃ = being without attachment

ಅನಭಿಶ್ಚಂಗಃ = being without association

ಪುತ್ರ = for son

ದಾರಾ = wife

ಗೃಹಾದಿಷು = home, etc.

ನಿತ್ಯಂ = constant

ಚ = also

ಸಮಚಿತ್ತತ್ವಂ = equilibrium

ಇಷ್ಟ = the desirable

ಅನಿಷ್ಟ = and undesirable

ಉಪಪತ್ತಿಷು = having obtained

ಮಯಿ = unto Me

ಚ = also

ಅನನ್ಯಯೋಗೇನ = by unalloyed devotional service

ಭಕ್ತಿಃ = devotion

ಅವ್ಯಭಿಚಾರಿಣೀ = without any break

ವಿವಿಕ್ತ = to solitary

ದೇಶ = places

ನೇವಿತ್ವಂ = aspiring

ಅರತಿಃ = being without attachment

ಜನಸಂಸದಿ = to people in general

ಅಧ್ಯಾತ್ಮ = pertaining to the self

ಜ್ಞಾನ = in knowledge

ನಿತ್ಯತ್ವಂ = constancy

ತತ್ತ್ವಜ್ಞಾನ = of knowledge of the truth

ಅರ್ಥ = for the object

ದರ್ಶನಂ = philosophy

ಏತತ್ = all this

ಜ್ಞಾನಂ = knowledge

ಇತಿ = thus

ಪ್ರೋಕ್ತಂ = declared

ಅಜ್ಞಾನಂ = ignorance

ಯತ್ = that which

ಅತಃ = from this

ಅನ್ಯಥಾ = other.

ಜ್ಞೇಯಂ = the knowable

ಯತ್ = which

ತತ್ = that

ಪ್ರವಕ್ಷ್ಯಾಮಿ = I shall now explain

ಯತ್ = which

ಜ್ಞಾತ್ವಾ = knowing

ಅಮೃತಂ = nectar

ಅಶ್ನುತೇ = one tastes

ಅನಾದಿ = beginningless

ಮತ್ತರಂ = subordinate to Me

ಬ್ರಹ್ಮ = spirit

ನ = neither

| | |
|-----------|------------------------------|
| ಸತ್ | = cause |
| ತತ್ | = that |
| ನ | = nor |
| ಅಸತ್ | = effect |
| ಉಚ್ಯತೇ | = is said to be. |
| ಸರ್ವತಃ | = everywhere |
| ಪಾಣಿ | = hands |
| ಪದಂ | = legs |
| ತತ್ | = that |
| ಸರ್ವತಃ | = everywhere |
| ಅಕ್ಷಿ | = eyes |
| ಶಿರಃ | = heads |
| ಮುಖಂ | = faces |
| ಸರ್ವತಃ | = everywhere |
| ಶ್ರುತಿಮತ್ | = having ears |
| ಲೋಕೇ | = in the world |
| ಸರ್ವಂ | = everything |
| ಆವೃತ್ಯ | = covering |
| ತಿಷ್ಠತಿ | = exists. |
| ಸರ್ವ | = of all |
| ಇಂದ್ರಿಯ | = senses |
| ಗುಣ | = of the qualities |
| ಆಭಾಸಂ | = the original source |
| ಸರ್ವ | = all |
| ಇಂದ್ರಿಯ | = senses |
| ವಿವರ್ಜಿತಂ | = being without |
| ಅಸಕ್ತಂ | = without attachment |
| ಸರ್ವಭೃತ್ | = the maintainer of everyone |
| ಚ | = also |
| ಏವ | = certainly |
| ನಿರ್ಗುಣಂ | = without material qualities |
| ಗುಣಭೋಕ್ತೃ | = master of the gunas |

ಚ = also.

ಬಹಿಃ = outside

ಅಂತಃ = inside

ಚ = also

ಭೂತಾನಾಂ = of all living entities

ಅಚರಂ = not moving

ಚರಂ = moving

ಏವ = also

ಚ = and

ಸೂಕ್ಷ್ಮತ್ವಾತ್ = on account of being subtle

ತತ್ = that

ಅವಿಜ್ಞೇಯಂ = unknowable

ದೂರಸ್ಥಂ = far away

ಚ = also

ಅಂತಿಕೇ = near

ಚ = and

ತತ್ = that.

ಅವಿಭಕ್ತಂ = without division

ಚ = also

ಭೂತೇಷು = in all living beings

ವಿಭಕ್ತಂ = divided

ಇವ = as if

ಚ = also

ಸ್ಥಿತಂ = situated

ಭೂತಭರ್ತೃಃ = the maintainer of all living entities

ಚ = also

ತತ್ = that

ಜ್ಞೇಯಂ = to be understood

ಗ್ರಸಿಷ್ಣು = devouring

ಪ್ರಭವಿಷ್ಣು = developing

ಚ = also.

ಜ್ಯೋತೀಷಾಂ = in all luminous objects

ಅಪಿ = also

ತತ್ = that

ಜ್ಯೋತಿಃ = the source of light

ತಮಸಃ = the darkness

ಪರಂ = beyond

ಉಚ್ಯತೇ = is said

ಜ್ಞಾನಂ = knowledge

ಜ್ಞೇಯಂ = to be known

ಜ್ಞಾನಗಮ್ಯಂ = to be approached by knowledge

ಹೃದಿ = in the heart

ಸರ್ವಸ್ಯ = of everyone

ವಿಸ್ಥಿತಂ = situated.

ಇತಿ = thus

ಕ್ಷೇತ್ರಂ = the field of activities (the body)

ತಥಾ = also

ಜ್ಞಾನಂ = knowledge

ಜ್ಞೇಯಂ = the knowable

ಚ = also

ಉಕ್ತಂ = described

ಸಮಾಸತಃ = in summary

ಮದ್ಭಕ್ತಃ = My devotee

ಏತತ್ = all this

ವಿಜ್ಞಾಯ = after understanding

ಮದ್ಭಾವಾಯ = to My nature

ಉಪಪದ್ಯತೇ = attains.

ಪ್ರಕೃತಿಂ = material nature

ಪುರುಷಂ = the living entities

ಚ = also

ಏವ = certainly

ವಿಧಿ = you must know

ಅನಾದಿ = without beginning

ಉಭೌ = both

- ಅಪಿ = also
 ವಿಕಾರಾನ್ = transformations
 ಚ = also
 ಗುಣಾನ್ = the three modes of nature
 ಚ = also
 ಏವ = certainly
 ವಿದ್ಧಿ = know
 ಪ್ರಕೃತಿ = material nature
 ಸಂಭವಾನ್ = produced of.
 ಕಾರ್ಯ = of effect
 ಕಾರಣ = and cause
 ಕರ್ತೃತ್ವೇ = in the matter of creation
 ಹೇತುಃ = the instrument
 ಪ್ರಕೃತಿಃ = material nature
 ಉಚ್ಯತೇ = is said to be
 ಪುರುಷಃ = the living entity
 ಸುಖ = of happiness
 ದುಃಖಾನಾಂ = and distress
 ಭೋಕ್ತೃತ್ವೇ = in enjoyment
 ಹೇತುಃ = the instrument
 ಉಚ್ಯತೇ = is said to be.
 ಪುರುಷಃ = the living entity
 ಪ್ರಕೃತಿಸ್ಥಃ = being situated in the material energy
 ಹಿ = certainly
 ಭುಂಕ್ತೇ = enjoys
 ಪ್ರಕೃತಿಜಾನ್ = produced by the material nature
 ಗುಣಾನ್ = the modes of nature
 ಕರಣಂ = the cause
 ಗುಣಸಂಗಃ = the association with the modes of nature
 ಅಸ್ಯ = of the living entity
 ಸದಸತ್ = in good and bad
 ಯೋನಿ = species of life

- ಜನ್ಮಸು = in births.
 ಉಪದ್ರಷ್ಟಾ = overseer
 ಅನುಮಂತಾ = permitter
 ಚ = also
 ಭರ್ತಾ = master
 ಭೋಕ್ತಾ = supreme enjoyer
 ಮಹೇಶ್ವರಃ = the Supreme Lord
 ಪರಮಾತ್ಮ = the Supersoul
 ಇತಿ = also
 ಚ = and
 ಅಪಿ = indeed
 ಉಕ್ತಃ = is said
 ದೇಹೇ = in the body
 ಅಸ್ಮಿನ್ = this
 ಪುರುಷಃ = enjoyer
 ಪರಃ = transcendental.
 ಯಃ = anyone who
 ಏವಂ = thus
 ವೇತ್ತಿ = understands
 ಪುರುಷಂ = the living entity
 ಪ್ರಕೃತಿಂ = material nature
 ಚ = and
 ಗುಣೈಃ = the modes of material nature
 ಸಹ = with
 ಸರ್ವಥಾ = in all ways
 ವರ್ತಮಾನಃ = being situated
 ಅಪಿ = in spite of
 ನ = never
 ಸಃ = he
 ಭೂಯಃ = again
 ಅಭಿಜಾಯತೇ = takes his birth.
 ಧ್ಯಾನೇನ = by meditation

- ಆತ್ಮನಿ = within the self
 ಪಶ್ಯಂತಿ = see
 ಕೇಚಿತ್ = some
 ಆತ್ಮಾನಂ = the Supersoul
 ಆತ್ಮನಾ = by the mind
 ಅನ್ಯೇ = others
 ಸಾಂಖ್ಯೇನ = of philosophical discussion
 ಯೋಗೇನ = by the yoga system
 ಕರ್ಮಯೋಗೇಣ = by activities without fruitive desire
 ಚ = also
 ಅಪರೇ = others.
 ಅನ್ಯೇ = others
 ತು = but
 ಏವಂ = thus
 ಅಜಾನಂತಃ = without spiritual knowledge
 ಶ್ರುತ್ವಾ = by hearing
 ಅನ್ಯೇಭ್ಯಃ = from others
 ಉಪಾಸತೇ = begin to worship
 ತೇ = they
 ಅಪಿ = also
 ಚ = and
 ಅತಿತರಂತಿ = transcend
 ಏವ = certainly
 ಮೃತ್ಯುಂ = the path of death
 ಶ್ರುತಿಪರಾಯಣಾಃ = inclined to the process of hearing.
 ಯಾವತ್ = whatever
 ಸಂಜಾಯತೇ = comes into being
 ಕಿಂಚಿತ್ = anything
 ಸತ್ತ್ವಂ = existence
 ಸ್ಥಾವರ = not moving
 ಜಂಗಮಂ = moving
 ಕ್ಷೇತ್ರ = of the body

- ಕ್ಷೇತ್ರಜ್ಞ = and the knower of the body
ಸಂಯೋಗಾತ್ = by the union between
ತದ್ವಿದ್ಧಿ = you must know it
ಭರತರ್ಷಭ = O chief of the Bharatas.
ಸಮಂ = equally
ಸರ್ವೇಷು = in all
ಭೂತೇಷು = living entities
ತಿಷ್ಠಂತಂ = residing
ಪರಮೇಶ್ವರಂ = the Supersoul
ವಿನಶ್ಯತ್ಸು = in the destructible
ಅವಿನಶ್ಯಂತಂ = not destroyed
ಯಃ = anyone who
ಪಶ್ಯತಿ = sees
ಸಃ = he
ಪಶ್ಯತಿ = actually sees.
ಸಮಂ = equally
ಪಶ್ಯನ್ = seeing
ಹಿ = certainly
ಸರ್ವತ್ರ = everywhere
ಸಮವಸ್ಥಿತಂ = equally situated
ಈಶ್ವರಂ = the Supersoul
ನ = does not
ಹಿನಸ್ತಿ = degrade
ಆತ್ಮನಾ = by the mind
ಆತ್ಮಾನಂ = the soul
ತತಃ = then
ಯಾತಿ = reaches
ಪರಾಂ = the transcendental
ಗತಿಂ = destination.
ಪ್ರಕೃತ್ಯಾ = by material nature
ಏವ = certainly
ಚ = also

- ಕರ್ಮಾಣಿ = activities
 ಕ್ರಿಯಮಾಣಾನಿ = being performed
 ಸರ್ವಶಃ = in all respects
 ಯಃ = anyone who
 ಪಶ್ಯತಿ = sees
 ತಥಾ = also
 ಆತ್ಮಾನಂ = himself
 ಅಕರ್ತಾರಂ = the non-doer
 ಸಃ = he
 ಪಶ್ಯತಿ = sees perfectly.
 ಯದಾ = when
 ಭೂತ = of living entities
 ಪೃಥಗ್ಭಾವಂ = separated identities
 ಏಕಸ್ಥಂ = situated in one
 ಅನುಪಶ್ಯತಿ = one tries to see through authority
 ತತಃ ಏವ = thereafter
 ಚ = also
 ವಿಸ್ತಾರಂ = the expansion
 ಬ್ರಹ್ಮ = the Absolute
 ಸಂಪದ್ಯತೇ = he attains
 ತದಾ = at that time.
 ಅನಾದಿತ್ವಾತ್ = due to eternity
 ನಿರ್ಗುಣತ್ವಾತ್ = due to being transcendental
 ಪರಮ = beyond material nature
 ಆತ್ಮಾ = spirit
 ಅಯಂ = this
 ಅವ್ಯಯಃ = inexhaustible
 ಶರೀರಸ್ಥಃ = dwelling in the body
 ಅಪಿ = though
 ಕೌಂತೇಯ = O son of Kunti
 ನ ಕರೋತಿ = never does anything
 ನ ಲಿಪ್ಯತೇ = nor is he entangled.

- ಯಥಾ = as
 ಸರ್ವಗತಂ = all-pervading
 ಸೌಕ್ಷ್ಮ್ಯತ್ = due to being subtle
 ಆಕಾಶಂ = the sky
 ನ = never
 ಉಪಲಿಪ್ಯತೇ = mixes
 ಸರ್ವತ್ರ = everywhere
 ಅವಸ್ಥಿತಃ = situated
 ದೇಹೇ = in the body
 ತಥಾ = so
 ಆತ್ಮಾ = the self
 ನ = never
 ಉಪಲಿಪ್ಯತೇ = mixes.
 ಯಥಾ = as
 ಪ್ರಕಾಶಯತಿ = illuminates
 ಏಕಃ = one
 ಕೃತ್ಸ್ನಂ = the whole
 ಲೋಕಂ = universe
 ಇಮಂ = this
 ರವಿಃ = sun
 ಕ್ಷೇತ್ರಂ = this body
 ಕ್ಷೇತ್ರೀ = the soul
 ತಥಾ = similarly
 ಕೃತ್ಸ್ನಂ = all
 ಪ್ರಕಾಶಯತಿ = illuminates
 ಭಾರತ = O son of Bharata.
 ಕ್ಷೇತ್ರ = of the body
 ಕ್ಷೇತ್ರಜ್ಞಯೋಃ = of the proprietor of the body
 ಏವಂ = thus
 ಅಂತರಂ = the difference
 ಜ್ಞಾನಚಕ್ಷುಷಾ = by the vision of knowledge
 ಭೂತ = of the living entity

ಪ್ರಕೃತಿ = from material nature

ಮೋಕ್ಷಂ = the liberation

ಚ = also

ಯೇ = those who

ವಿದುಃ = know

ಯಾಂತಿ = approach

ತೇ = they

ಪರಂ = the Supreme.

End of 13.35

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಪರಂ = transcendental

ಭೂಯಃ = again

ಪ್ರವಕ್ಷ್ಯಾಮಿ = I shall speak

ಜ್ಞಾನಾನಾಂ = of all knowledge

ಜ್ಞಾನಂ = knowledge

ಉತ್ತಮಂ = the supreme

ಯತ್ = which

ಜ್ಞಾತ್ವಾ = knowing

ಮುನಯಃ = the sages

ಸರ್ವೇ = all

ಪರಂ = transcendental

ಸಿದ್ಧಿಂ = perfection

ಇತಃ = from this world

ಗತಾಃ = attained.

ಇದಂ = this

ಜ್ಞಾನಂ = knowledge

ಉಪಾಶ್ರಿತ್ಯ = taking shelter of

ಮಮ = My

ಸಾಧಮ್ಯಂ = same nature

ಆಗತಃ = having attained

ಸರ್ಗೇಽಪಿ = even in the creation

ನ = never

ಉಪಜಾಯಂತೇ = are born

ಪ್ರಲಯೇ = in the annihilation

ನ = nor

ವ್ಯಥಂತಿ = are disturbed

ಚ = also.

ಮಮ = My

ಯೋನಿಃ = source of birth

ಮಹತ್ = the total material existence

ಬ್ರಹ್ಮ = supreme

ತಸ್ಮಿನ್ = in that

ಗರ್ಭಂ = pregnancy

ದಧಾಮಿ = create

ಅಹಂ = I

ಸಂಭವಃ = the possibility

ಸರ್ವಭೂತಾನಾಂ = of all living entities

ತತಃ = thereafter

ಭವತಿ = becomes

ಭಾರತ = O son of Bharata.

ಸರ್ವಯೋನಿಷು = in all species of life

ಕೌಂತೇಯ = O son of Kunti

ಮೂರ್ತಯಃ = forms

ಸಂಭವಂತಿ = they appear

ಯಃ = which

ತಾಸಾಂ = of all of them

ಬ್ರಹ್ಮ = the supreme

ಮಹದ್ಯೋನಿಃ = source of birth in the material substance

ಅಹಂ = I

ಬೀಜಪ್ರದಃ = the seed-giving

ಪಿತಾ = father.

ಸತ್ತ್ವಂ = the mode of goodness

ರಜಃ = the mode of passion

ತಮಃ = the mode of ignorance

ಇತಿ = thus

ಗುಣಾಃ = the qualities

ಪ್ರಕೃತಿ = material nature

ಸಂಭವಾಃ = produced of

ನಿಬದ್ಧಂತಿ = do condition

ಮಹಾಬಾಹೋ = O mighty-armed one

ದೇಹೇ = in this body

ದೇಹೀನಂ = the living entity

ಅವ್ಯಯಂ = eternal.

ತತ್ರ = there

ಸತ್ತ್ವಂ = the mode of goodness

ನಿರ್ಮಲತ್ವಾತ್ = being purest in the material world

ಪ್ರಕಾಶಕಂ = illuminating

ಅನಾಮಯಂ = without any sinful reaction

ಸುಖ = with happiness

ಸಂಗೇನ = by association

ಬಧ್ನಾತಿ = conditions

ಜ್ಞಾನ = with knowledge

ಸಂಗೇನ = by association

ಚ = also

ಅನಘ = O sinless one.

ರಜಃ = the mode of passion

ರಾಗಾತ್ಮಕಂ = born of desire or lust

ವಿದ್ಧಿ = know

ತೃಷ್ಣಾ = with hankering

ಸಂಗ = association

ಸಮುದ್ಭವಂ = produced of

ತತ್ = that

ನಿಬಧ್ನಾತಿ = binds

ಕೌಂತೇಯ = O son of Kunti

ಕರ್ಮಸಂಗೇನ = by association with fruitive activity

ದೇಹಿನಂ = the embodied.

ತಮಃ = the mode of ignorance

ತು = but

ಅಜ್ಞಾನಜಂ = produced of ignorance

ವಿದ್ಧಿ = know

ಮೋಹನಂ = the delusion

ಸರ್ವದೇಹಿನಾಂ = of all embodied beings

ಪ್ರಮಾದ = with madness

ಅಲಸ್ಯ = indolence

ನಿದ್ರಾಭಿಃ = and sleep

ತತ್ = that

ನಿಬಧ್ನಾತಿ = binds

ಭಾರತ = O son of Bharata.

ಸತ್ತ್ವಂ = the mode of goodness

ಸುಖೇ = in happiness

ಸಂಜಯತಿ = binds

ರಜಃ = the mode of passion

ಕರ್ಮಾಣಿ = in fruitive activity

ಭಾರತ = O son of Bharata

ಜ್ಞಾನಂ = knowledge

ಆವೃತ್ಯ = covering

ತು = but

ತಮಃ = the mode of ignorance

ಪ್ರಮಾದೇ = in madness

ಸಂಜಯತಿ = binds

ಉತ = it is said.

ರಜಃ = the mode of passion

ತಮಃ = the mode of ignorance

ಚ = also

ಅಭಿಭೂಯ = surpassing

ಸತ್ತ್ವಂ = the mode of goodness

ಭವತಿ = becomes prominent

ಭಾರತ = O son of Bharata

ರಜಃ = the mode of passion

ಸತ್ತ್ವಂ = the mode of goodness

ತಮಃ = the mode of ignorance

ಚ = also

ಏವ = like that

ತಮಃ = the mode of ignorance

ಸತ್ತ್ವಂ = the mode of goodness

ರಜಃ = the mode of passion

ತಥಾ = thus.

ಸರ್ವದ್ವಾರೇಷು = in all the gates

ದೇಹೇಽಸ್ಮಿನ್ = in this body

ಪ್ರಕಾಶಃ = the quality of illumination

ಉಪಜಾಯತೇ = develops

ಜ್ಞಾನಂ = knowledge

ಯದಾ = when

ತದಾ = at that time

ವಿದ್ಯಾತ್ = know

ವಿವೃದ್ಧಂ = increased

ಸತ್ತ್ವಂ = the mode of goodness

ಇತ್ಯುತ = thus it is said.

ಲೋಭಃ = greed

ಪ್ರವೃತ್ತಿಃ = activity

ಆರಂಭಃ = endeavor

ಕರ್ಮಣಾಂ = in activities

ಅಶಮಃ = uncontrollable

ಸ್ವಹಾ = desire

ರಜಸಿ = of the mode of passion

ಏತಾನಿ = all these

ಜಾಯಂತೇ = develop

ವಿವೃದ್ಧೇ = when there is an excess

ಭರತರ್ಷಭ = O chief of the descendants of Bharata.

ಅಪ್ರಕಾಶಃ = darkness

ಅಪ್ರವೃತ್ತಿಃ = inactivity

ಚ = and

ಪ್ರಮಾದಃ = madness

ಮೋಹಃ = illusion

ಏವ = certainly

ಚ = also

ತಮಸಿ = the mode of ignorance

ಏತಾನಿ = these

ಜಾಯಂತೇ = are manifested

ವಿವೃದ್ಧೇ = when developed

ಕುರುನಂದನ = O son of Kuru.

ಯದಾ = when

ಸತ್ತ್ವೇ = the mode of goodness

ಪ್ರವೃದ್ಧೇ = developed

ತು = but

ಪ್ರಲಯಂ = dissolution

ಯಾತಿ = goes

ದೇಹಭೃತ್ = the embodied

ತದಾ = at that time

ಉತ್ತಮವಿದಾಂ = of the great sages

ಲೋಕಾನ್ = the planets

ಅಮಲಾನ್ = pure

ಪ್ರತಿಪದ್ಯತೇ = attains.

ರಜಸಿ = in passion

ಪ್ರಲಯಂ = dissolution

ಗತ್ವಾ = attaining

ಕರ್ಮಸಂಗಿಷು = in the association of those engaged in fruitive activities

ಜಾಯತೇ = takes birth

ತಥಾ = similarly

ಪ್ರಲೀನಃ = being dissolved

ತಮಸಿ = in ignorance

ಮೂಢಯೋನಿಷು = in animal species

ಜಾಯತೇ = takes birth.

ಕರ್ಮಣಃ = of work

ಸುಕೃತಸ್ಯ = pious

ಆಹುಃ = is said

ಸಾತ್ವಿಕಂ = in the mode of goodness

ನಿರ್ಮಲಂ = purified

ಫಲಂ = the result

ರಜಸಃ = of the mode of passion

ತು = but

ಫಲಂ = the result

ದುಃಖಂ = misery

ಅಜ್ಞಾನಂ = nonsense

ತಮಸಃ = of the mode of ignorance

ಫಲಂ = the result.

ಸತ್ತ್ವಾತ್ = from the mode of goodness

ಸಂಜಾಯತೇ = develops

ಜ್ಞಾನಂ = knowledge

ರಜಸಃ = from the mode of passion

ಲೋಭಃ = greed

ಏವ = certainly

ಚ = also

ಪ್ರಮಾದ = madness

ಮೋಹೌ = and illusion

ತಮಸಃ = from the mode of ignorance

ಭವತಃ = develop

ಅಜ್ಞಾನಂ = nonsense

ಏವ = certainly

ಚ = also.

ಊರ್ಧ್ವಂ = upwards

ಗಚ್ಛಂತಿ = go

ಸತ್ತ್ವಸ್ಥಾಃ = those situated in the mode of goodness

- ಮಧ್ಯೇ = in the middle
 ತಿಷ್ಠಂತಿ = dwell
 ರಾಜಸಾಃ = those situated in the mode of passion
 ಜಘನ್ಯಃ = of abominable
 ಗುಣ = quality
 ವೃತ್ತಿಸ್ಥಾಃ = whose occupation
 ಅಧಃ = down
 ಗಚ್ಛಂತಿ = go
 ತಾಮಸಾಃ = persons in the mode of ignorance.
 ನ = no
 ಅನ್ಯಂ = other
 ಗುಣೇಭ್ಯಃ = than the qualities
 ಕರ್ತಾರಂ = performer
 ಯದಾ = when
 ದ್ರಷ್ಟಾ = a seer
 ಅನುಪಶ್ಯತಿ = sees properly
 ಗುಣೇಭ್ಯಃ = to the modes of nature
 ಚ = and
 ಪರಂ = transcendental
 ವೇತ್ತಿ = knows
 ಮದ್ಭಾವಂ = to My spiritual nature
 ಸಃ = he
 ಅಧಿಗಚ್ಛತಿ = is promoted.
 ಗುಣಾನ್ = qualities
 ಏತಾನ್ = all these
 ಅತೀತ್ಯ = transcending
 ತ್ರೀನ್ = three
 ದೇಹೀ = the embodied
 ದೇಹ = the body
 ಸಮುದ್ಭವಾನ್ = produced of
 ಜನ್ಮ = of birth
 ಮೃತ್ಯು = death

ಜರಾ = and old age

ದುಃಖೈಃ = the distresses

ವಿಮುಕ್ತಃ = being freed from

ಅಮೃತಂ = nectar

ಅಶ್ನುತೇ = he enjoys.

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಕೈಃ = by which

ಲಿಂಗೈಃ = symptoms

ತ್ರೀನ್ = three

ಗುಣಾನ್ = qualities

ಏತಾನ್ = all these

ಅತೀತಃ = having transcended

ಭವತಿ = is

ಪ್ರಭೋ = O my Lord

ಕಿಂ = what

ಆಚಾರಃ = behavior

ಕಥಂ = how

ಚ = also

ಏತಾನ್ = these

ತ್ರೀನ್ = three

ಗುಣಾನ್ = qualities

ಅತಿವರ್ತತೇ = transcends.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಪ್ರಕಾಶಂ = illumination

ಚ = and

ಪ್ರವೃತ್ತಿಂ = attachment

ಚ = and

ಮೋಹಂ = illusion

ಏವ ಚ = also

ಪಾಂಡವ = O son of Pandu

ನ ದ್ವೇಷ್ಠಿ = does not hate

ಸಂಪ್ರವೃತ್ತಾನಿ = although developed

ನ ನಿವೃತ್ತಾನಿ = nor stopping development

ಕಾಂಕ್ಷತಿ = desires

ಉದಾಸೀನವತ್ = as if neutral

ಆಸೀನಃ = situated

ಗುಣೈಃ = by the qualities

ಯಃ = one who

ನ = never

ವಿಚಾಲ್ಯತೇ = is agitated

ಗುಣಾಃ = the qualities

ವರ್ತಂತೇ = are acting

ಇತ್ಯೇವಂ = knowing thus

ಯಃ = one who

ಅವತಿಷ್ಠತಿ = remains

ನ = never

ಇಂಗತೇ = flickers

ಸಮ = equal

ದುಃಖ = in distress

ಸುಖಃ = and happiness

ಸ್ವಸ್ಥಃ = being situated in himself

ಸಮ = equally

ಲೋಷ್ಠ = a lump of earth

ಅಶ್ಮ = stone

ಕಾಂಚನಃ = gold

ತುಲ್ಯ = equally disposed

ಪ್ರಿಯ = to the dear

ಅಪ್ರಿಯಃ = and the undesirable

ಧೀರಃ = steady

ತುಲ್ಯ = equal

ನಿಂದಾ = in defamation

ಆತ್ಮಸಂಸ್ತುತಿಃ = and praise of himself

ಮಾನ = in honor

ಅಪಮಾನಯೋಃ = and dishonor

- ತುಲ್ಯಃ = equal
 ತುಲ್ಯಃ = equal
 ಮಿತ್ರ = of friends
 ಅರಿ = and enemies
 ಪಕ್ಷಯೋಃ = to the parties
 ಸರ್ವ = of all
 ಆರಂಭ = endeavors
 ಪರಿತ್ಯಾಗೀ = renouncer
 ಗುಣಾತೀತಃ = transcendental to the material modes of nature
 ಸಃ = he
 ಉಚ್ಯತೇ = is said to be.
 ಮಾಂ = unto Me
 ಚ = also
 ಯಃ = a person who
 ಅವ್ಯಭಿಚಾರೇಣ = without fail
 ಭಕ್ತಿಯೋಗೇನ = by devotional service
 ಸೇವತೇ = renders service
 ಸಃ = he
 ಗುಣಾನ್ = the modes of material nature
 ಸಮತಿತ್ಯ = transcending
 ಏತಾನ್ = all these
 ಬ್ರಹ್ಮಭುಯಾಯ = elevated to the Brahman platform
 ಕಲ್ಪತೇ = becomes.
 ಬ್ರಹ್ಮಣಃ = of the impersonal brahmajyoti
 ಹಿ = certainly
 ಪ್ರತಿಷ್ಠಾ = the rest
 ಅಹಂ = I am
 ಅಮೃತಸ್ಯ = of the immortal
 ಅವ್ಯಯಸ್ಯ = of the imperishable
 ಚ = also
 ಶಾಶ್ವತಸ್ಯ = of the eternal
 ಚ = and

ಧರ್ಮಸ್ಯ = of the constitutional position

ಸುಖಸ್ಯ = of happiness

ಐಕಾಂತಿಕಸ್ಯ = ultimate

ಚ = also.

End of 14.27

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಊರ್ಧ್ವಮೂಲಂ = with roots above

ಅಧಃ = downwards

ಶಾಖಂ = branches

ಅಶ್ವತ್ಥಂ = a banyan tree

ಪ್ರಾಹುಃ = is said

ಅವ್ಯಯಂ = eternal

ಭಂದಾಂಸಿ = the Vedic hymns

ಯಸ್ಯ = of which

ಪರ್ಣಾನಿ = the leaves

ಯಃ = anyone who

ತಂ = that

ವೇದ = knows

ಸಃ = he

ವೇದವಿತ್ = the knower of the Vedas.

ಅಧಃ = downward

ಚ = and

ಊರ್ಧ್ವಂ = upward

ಪ್ರಸೃತಾಃ = extended

ತಸ್ಯ = its

ಶಾಖಾಃ = branches

ಗುಣ = by the modes of material nature

ಪ್ರವೃದ್ಧಾಃ = developed

ವಿಷಯ = sense objects

ಪ್ರವಾಲಾಃ = twigs

ಅಧಃ = downward

- ಚ = and
ಮೂಲಾನಿ = roots
ಅನುಸಂತಾನಿ = extended
ಕರ್ಮ = to work
ಅನುಬಂಧಿನಿ = bound
ಮನುಷ್ಯಲೋಕೇ = in the world of human society.
ನ = not
ರೂಪಂ = the form
ಅಸ್ಯ = of this tree
ಇಹ = in this world
ತಥಾ = also
ಉಪಲಭ್ಯತೇ = can be perceived
ನ = never
ಅಂತಃ = end
ನ = never
ಚ = also
ಆದಿಃ = beginning
ನ = never
ಚ = also
ಸಂಪ್ರತಿಷ್ಠಾ = the foundation
ಅಶ್ವತ್ಥಂ = banyan tree
ಏನಂ = this
ಸುವಿರೂಢ = strongly
ಮೂಲಂ = rooted
ಅಸಂಗಶಸ್ತ್ರೇಣ = by the weapon of detachment
ದೃಢೇನ = strong
ಭಿತ್ತ್ವ = cutting
ತತಃ = thereafter
ಪದಂ = situation
ತತ್ = that
ಪರಿಮಾರ್ಗಿತವ್ಯಂ = has to be searched out
ಯಸ್ಮಿನ್ = where

| | |
|------------|------------------------------|
| ಗತಾಃ | = going |
| ನ | = never |
| ನಿವರ್ತಂತಿ | = they come back |
| ಭೂಯಃ | = again |
| ತಂ | = to Him |
| ಏವ | = certainly |
| ಚ | = also |
| ಆದ್ಯಂ | = original |
| ಪುರುಷಂ | = the Personality of Godhead |
| ಪ್ರಪದ್ಯೇ | = surrender |
| ಯತಃ | = from whom |
| ಪ್ರವೃತ್ತಿಃ | = the beginning |
| ಪ್ರಸೃತಾ | = extended |
| ಪುರಾಣೀ | = very old. |
| ನಿಃ | = without |
| ಮಾನ | = false prestige |
| ಮೋಹಃ | = and illusion |
| ಜಿತ | = having conquered |
| ಸಂಗ | = of association |
| ದೋಷಾಃ | = the faults |
| ಅಧ್ಯಾತ್ಮ | = in spiritual knowledge |
| ನಿತ್ಯಾಃ | = in eternity |
| ವಿನಿವೃತ್ತ | = disassociated |
| ಕಾಮಾಃ | = from lust |
| ದ್ವಂದ್ವೈಃ | = from the dualities |
| ವಿಮುಕ್ತಃ | = liberated |
| ಸುಖದುಃಖ | = happiness and distress |
| ಸಂಜ್ಞೈಃ | = named |
| ಗಚ್ಛಂತಿ | = attain |
| ಅಮೂಢಾಃ | = unbewildered |
| ಪದಂ | = situation |
| ಅವ್ಯಯಂ | = eternal |

ತತ್ = that.

ನ = not

ತತ್ = that

ಭಾಸಯತೇ = illuminates

ಸೂರ್ಯಃ = the sun

ನ = nor

ಶಶಾಂಕಃ = the moon

ನ = nor

ಪಾವಕಃ = fire, electricity

ಯತ್ = where

ಗತ್ವಾ = going

ನ = never

ನಿವರ್ತಂತೇ = they come back

ತದ್ಧಾಮ = that abode

ಪರಮಂ = supreme

ಮಮ = My.

ಮಮ = My

ಏವ = certainly

ಅಂಶಃ = fragmental particle

ಜೀವಲೋಕೇ = in the world of conditional life

ಜೀವಭೂತಃ = the conditioned living entity

ಸನಾತನಃ = eternal

ಮನಃ = with the mind

ಷಷ್ಠಾಣಿ = the six

ಇಂದ್ರಿಯಾಣಿ = senses

ಪ್ರಕೃತಿ = in material nature

ಸ್ಥಾನಿ = situated

ಕರ್ಷತಿ = is struggling hard.

ಶರೀರಂ = the body

ಯತ್ = as

ಅವಾಪ್ನೋತಿ = gets

ಯತ್ = as

- ಚಾಪಿ = also
 ಉತ್ಸ್ಯಮತಿ = gives up
 ಈಶ್ವರಃ = the lord of the body
 ಗೃಹೀತ್ವಾ = taking
 ಏತಾನಿ = all these
 ಸಂಯಾತಿ = goes away
 ವಾಯುಃ = the air
 ಗಂಧಾನ್ = smells
 ಇವ = like
 ಅಶಯಾತ್ = from their source.
 ಶ್ರೋತ್ರಂ = ears
 ಚಕ್ಷುಃ = eyes
 ಸ್ಪರ್ಶನಂ = touch
 ಚ = also
 ರಸನಂ = tongue
 ಘ್ರಾಣಂ = smelling power
 ಏವ = also
 ಚ = and
 ಅಧಿಷ್ಠಾಯ = being situated in
 ಮನಃ = mind
 ಚ = also
 ಅಯಂ = he
 ವಿಷಯಾನ್ = sense objects
 ಉಪನೇವತೇ = enjoys.
 ಉತ್ಸ್ಯಮಂತಂ = quitting the body
 ಸ್ಥಿತಂ = situated in the body
 ವಾಪಿ = either
 ಭುಂಜಾನಂ = enjoying
 ವಾ = or
 ಗುಣಾನ್ವಿತಂ = under the spell of the modes of material nature
 ವಿಮೂಢಾಃ = foolish persons
 ನ = never

ಅನುಪಶ್ಯಂತಿ = can see

ಪಶ್ಯಂತಿ = can see

ಜ್ಞಾನಚಕ್ಷುಷಃ = those who have the eyes of knowledge.

ಯತಂತಃ = endeavoring

ಯೋಗಿನಃ = transcendentalists

ಚ = also

ಏನಂ = this

ಪಶ್ಯಂತಿ = can see

ಆತ್ಮನಿ = in the self

ಅವಸ್ಥಿತಂ = situated

ಯತಂತಃ = endeavoring

ಅಪಿ = although

ಅಕೃತಾತ್ಮಾನಃ = those without self-realization

ನ = do not

ಏನಂ = this

ಪಶ್ಯಂತಿ = see

ಅಚೇತಸಃ = having undeveloped minds.

ಯತ್ = that which

ಆದಿತ್ಯಗತಂ = in the sunshine

ತೇಜಃ = splendor

ಜಗತ್ = the whole world

ಭಾಸಯತೇ = illuminates

ಅಖಿಲಂ = entirely

ಯತ್ = that which

ಚಂದ್ರಮಸಿ = in the moon

ಯತ್ = that which

ಚ = also

ಅಗ್ನೌ = in fire

ತತ್ = that

ತೇಜಃ = splendor

ವಿಧ್ವಿ = understand

ಮಾಮಕಂ = from Me.

ಗಾಂ = the planets

ಆವಿಶ್ಯ = entering

ಚ = also

ಭೂತಾನೀ = the living entities

ಧಾರಯಾಮಿ = sustain

ಅಹಂ = I

ಓಜಸಾ = by My energy

ಪುಷ್ಣಾಮಿ = am nourishing

ಚ = and

ಶಿಷಧೀಃ = vegetables

ಸರ್ವಾಃ = all

ಸೋಮಃ = the moon

ಭೂತ್ವಾ = becoming

ರಸಾತ್ಮಕಃ = supplying the juice.

ಅಹಂ = I

ವೈಶ್ವಾನರಃ = My plenary portion as the digesting fire

ಭೂತ್ವಾ = becoming

ಪ್ರಾಣಿನಾಂ = of all living entities

ದೇಹಂ = in the bodies

ಆಶ್ರಿತಃ = situated

ಪ್ರಾಣ = the outgoing air

ಅಪಾನ = the down-going air

ಸಮಾಯುಕ್ತಃ = keeping in balance

ಪಚಾಮಿ = I digest

ಅನ್ನಂ = foodstuff

ಚತುರ್ವಿಧಂ = the four kinds.

ಸರ್ವಸ್ಯ = of all living beings

ಚ = and

ಅಹಂ = I

ಹೃದಿ = in the heart

ಸನ್ನಿವಿಷ್ಟಃ = situated

ಮತ್ತಃ = from Me

ಸ್ಮೃತಿಃ = remembrance

ಜ್ಞಾನಂ = knowledge

ಅಪೋಹನಂ = forgetfulness

ಚ = and

ವೇದೈಃ = by the Vedas

ಚ = also

ಸರ್ವೈಃ = all

ಅಹಂ = I am

ಏವ = certainly

ವೇದ್ಯಃ = knowable

ವೇದಾಂತಕೃತ್ = the compiler of the Vedanta

ವೇದವಿತ್ = the knower of the Vedas

ಏವ = certainly

ಚ = and

ಅಹಂ = I.

ದ್ವೌ = two

ಇಮೌ = these

ಪುರುಷೌ = living entities

ಲೋಕೇ = in the world

ಕ್ಷರಃ = fallible

ಚ = and

ಅಕ್ಷರಃ = infallible

ಏವ = certainly

ಚ = and

ಕ್ಷರಃ = fallible

ಸರ್ವಾಣಿ = all

ಭೂತಾನೀ = living entities

ಕೂಟಸ್ಥಃ = in oneness

ಅಕ್ಷರಃ = infallible

ಉಚ್ಯತೇ = is said.

ಉತ್ತಮಃ = the best

ಪುರುಷಃ = personality

| | |
|-------------|-------------------------------|
| ತು | = but |
| ಅನ್ಯಃ | = another |
| ಪರಮ | = the supreme |
| ಆತ್ಮಾ | = self |
| ಇತಿ | = thus |
| ಉದಾಹೃತಃ | = is said |
| ಯಃ | = who |
| ಲೋಕ | = of the universe |
| ತ್ರಯಂ | = the three divisions |
| ಆವಿಶ್ಯ | = entering |
| ಬಿಭರ್ತಿ | = is maintaining |
| ಅವ್ಯಯಃ | = inexhaustible |
| ಈಶ್ವರಃ | = the Lord. |
| ಯಸ್ಮಾತ್ | = because |
| ಕ್ಷರಂ | = to the fallible |
| ಅತೀತಃ | = transcendental |
| ಅಹಂ | = I am |
| ಅಕ್ಷರಾತ್ | = beyond the infallible |
| ಅಪಿ | = also |
| ಚ | = and |
| ಉತ್ತಮಃ | = the best |
| ಅತಃ | = therefore |
| ಅಸ್ಮಿ | = I am |
| ಲೋಕೇ | = in the world |
| ವೇದೇ | = in the Vedic literature |
| ಚ | = and |
| ಪ್ರಥಿತಃ | = celebrated |
| ಪುರುಷೋತ್ತಮಃ | = as the Supreme Personality. |
| ಯಃ | = anyone who |
| ಮಾಂ | = Me |
| ಏವಂ | = thus |
| ಅಸಮ್ಬಂಧಃ | = without a doubt |

ಜಾನಾತಿ = knows

ಪುರುಷೋತ್ತಮಂ = the Supreme Personality of Godhead

ಸಃ = he

ಸರ್ವವಿತ್ = the knower of everything

ಭಜತಿ = renders devotional service

ಮಾಂ = unto Me

ಸರ್ವಭಾವೇನ = in all respects

ಭಾರತ = O son of Bharata.

ಇತಿ = thus

ಗುಹ್ಯತಮಂ = the most confidential

ಶಾಸ್ತ್ರಂ = revealed scripture

ಇದಂ = this

ಉಕ್ತಂ = disclosed

ಮಯಾ = by Me

ಅನಘ = O sinless one

ಏತತ್ = this

ಬುದ್ಧ್ವಾ = understanding

ಬುದ್ಧಿಮಾನ್ = intelligent

ಸ್ಯಾತ್ = one becomes

ಕೃತಕೃತ್ಯಃ = the most perfect in his endeavors

ಚ = and

ಭಾರತ = O son of Bharata.

End of 15.20

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಅಭಯಂ = fearlessness

ಸತ್ತಸಂಶುದ್ಧಿಃ = purification of one's existence

ಜ್ಞಾನೇ = in knowledge

ಯೋಗ = of linking up

ವ್ಯವಸ್ಥಿತಿಃ = the situation

ದಾನಂ = charity

ದಮಃ = controlling the mind

| | |
|------------|-------------------------------|
| ಚ | = and |
| ಯಜ್ಞಃ | = performance of sacrifice |
| ಚ | = and |
| ಸ್ವಾಧ್ಯಾಯಃ | = study of Vedic literature |
| ತಪಃ | = austerity |
| ಆರ್ಜವಂ | = simplicity |
| ಅಹಿಂಸಾ | = nonviolence |
| ಸತ್ಯಂ | = truthfulness |
| ಅಕ್ರೋಧಃ | = freedom from anger |
| ತ್ಯಾಗಃ | = renunciation |
| ಶಾಂತಿಃ | = tranquillity |
| ಅಪೈಶುನಂ | = aversion to fault-finding |
| ದಯಾ | = mercy |
| ಭೂತೇಷು | = towards all living entities |
| ಅಲೋಲುಪ್ಷಂ | = freedom from greed |
| ಮಾರ್ದವಂ | = gentleness |
| ಹೀನಃ | = modesty |
| ಅಚಾಪಲಂ | = determination |
| ತೇಜಃ | = vigor |
| ಕ್ಷಮಾ | = forgiveness |
| ಧೃತಿಃ | = fortitude |
| ಶೌಚಂ | = cleanliness |
| ಅದ್ರೋಹಃ | = freedom from envy |
| ನ | = not |
| ಅತಿ ಮಾನಿತಾ | = expectation of honor |
| ಭವಂತಿ | = are |
| ಸಂಪದಂ | = the qualities |
| ದೈವೀಂ | = the transcendental nature |
| ಅಭಿಜಾತಸ್ಯ | = of one who is born of |
| ಭಾರತ | = O son of Bharata. |
| ದಂಭಃ | = pride |
| ದರ್ಪಃ | = arrogance |

- ಅಭಿಮನಃ = conceit
 ಚ = and
 ಕ್ರೋಧಃ = anger
 ಪಾರುಷ್ಯಂ = harshness
 ಏವ = certainly
 ಚ = and
 ಅಜ್ಞಾನಂ = ignorance
 ಚ = and
 ಅಭಿಜಾತಸ್ಯ = of one who is born of
 ಪಾರ್ಥ = O son of Pritha
 ಸಂಪದಂ = the qualities
 ಆಸುರೀಂ = the demoniac nature.
 ದೈವೀ = transcendental
 ಸಂಪತ್ = assets
 ವಿಮೋಕ್ಷಾಯ = meant for liberation
 ನಿಬಂಧಾಯ = for bondage
 ಆಸುರೀ = demoniac qualities
 ಮತಾ = are considered
 ಮಾ = do not
 ಶುಚಃ = worry
 ಸಂಪದಂ = assets
 ದೈವೀಂ = transcendental
 ಅಭಿಜಾತಃ = born of
 ಅಸಿ = you are
 ಪಾಂಡವ = O son of Pandu.
 ದ್ವೌ = two
 ಭೂತಸರ್ಗೌ = created living beings
 ಲೋಕೇ = in the world
 ಅಸ್ಮಿನ್ = this
 ದೈವಃ = godly
 ಆಸುರಃ = demoniac
 ಏವ = certainly

ಚ = and

ದೈವಃ = the divine

ವಿಸ್ತರಶಃ = at great length

ಪ್ರೋಕ್ತಃ = said

ಆಸುರಂ = the demoniac

ಪಾರ್ಥ = O son of Pritha

ಮೇ = from Me

ಶೃಣು = just hear.

ಪ್ರವೃತ್ತಿಂ = acting properly

ಚ = also

ನಿವೃತ್ತಿಂ = not acting improperly

ಚ = and

ಜನಾಃ = persons

ನ = never

ವಿದುಃ = know

ಆಸುರಃ = of demoniac quality

ನ = never

ಶೌಚಂ = cleanliness

ನ = nor

ಅಪಿ = also

ಚ = and

ಆಚಾರಃ = behavior

ನ = never

ಸತ್ಯಂ = truth

ತೇಷು = in them

ವಿದ್ಯತೇ = there is.

ಅಸತ್ಯಂ = unreal

ಅಪ್ರತಿಷ್ಠಂ = without foundation

ತೇ = they

ಜಗತ್ = the cosmic manifestation

ಆಹುಃ = say

ಅನೀಶ್ವರಂ = with no controller

- ಅಪರಸ್ಪರ = without cause
 ಸಂಭೂತಂ = arisen kim
 ಅನ್ಯತ್ = there is no other cause
 ಕಾಮಹೈತುಕಂ = it is due to lust only.
 ಏತಾಂ = this
 ದೃಷ್ಟಿಂ = vision
 ಅವಷ್ಟಭ್ಯ = accepting
 ನಷ್ಟ = having lost
 ಆತ್ಮನಃ = themselves
 ಅಲ್ಪಬುದ್ಧಯಃ = the less intelligent
 ಪ್ರಭವಂತಿ = flourish
 ಉಗ್ರಕರ್ಮಾಣಃ = engaged in painful activities
 ಕ್ಷಯಾಯ = for destruction
 ಜಗತಃ = of the world
 ಅಹಿತಾಃ = unbeneficial.
 ಕಾಮಂ = lust
 ಆಶ್ರಿತ್ಯ = taking shelter of
 ದುಷ್ಟೂರಂ = insatiable
 ದಂಭ = of pride
 ಮನ = and false prestige
 ಮದಾನ್ವಿತಾಃ = absorbed in the conceit
 ಮೋಹಾತ್ = by illusion
 ಗೃಹೀತ್ವಾ = taking
 ಅಸತ್ = nonpermanent
 ಗ್ರಾಹಾನ್ = things
 ಪ್ರವರ್ತಂತೇ = they flourish
 ಅಶುಚಿ = to the unclean
 ವೃತಾಃ = avowed.
 ಚಿಂತಾಂ = fears and anxieties
 ಅಪರಿಮೇಯಂ = immeasurable
 ಚ = and
 ಪ್ರಲಯಾಂತಾಂ = unto the point of death

- ಉಪಾಶ್ರಿತಾಃ = having taken shelter of
 ಕಾಮೋಪಭೋಗ = sense gratification
 ಪರಮಾಃ = the highest goal of life
 ಏತಾವತ್ = thus
 ಇತಿ = in this way
 ನಿಶ್ಚಿತಾಃ = having ascertained
 ಆಶಾಪಾಶ = entanglements in a network of hope
 ಶತೈಃ = by hundreds
 ಬದ್ಧಾಃ = being bound
 ಕಾಮ = of lust
 ಕ್ರೋಧ = and anger
 ಪರಾಯಣಾಃ = always situated in the mentality
 ಈಹಂತೇ = they desire
 ಕಾಮ = lust
 ಭೋಗ = sense enjoyment
 ಅರ್ಥಂ = for the purpose of
 ಅನ್ಯಾಯೇನ = illegally
 ಅರ್ಥ = of wealth
 ಸಂಚಯಾನ್ = accumulation.
 ಇದಂ = this
 ಅದ್ಯ = today
 ಮಯಾ = by me
 ಲಭ್ಯಂ = gained
 ಇಮಂ = this
 ಪ್ರಾಪ್ಸ್ಯೇ = I shall gain
 ಮನೋರಥಂ = according to my desires
 ಇದಂ = this
 ಅಸ್ತಿ = there is
 ಇದಂ = this
 ಅಪಿ = also
 ಮೇ = mine
 ಭವಿಷ್ಯತಿ = it will increase in the future

| | |
|-----------|--|
| ಪುನಃ | = again |
| ಧನಂ | = wealth |
| ಅಸೌ | = that |
| ಮಯಾ | = by me |
| ಹತಃ | = has been killed |
| ಶತ್ರುಃ | = enemy |
| ಹನಿಷ್ಯೇ | = I shall kill |
| ಚ | = also |
| ಅಪರಾನ್ | = others |
| ಅಪಿ | = certainly |
| ಈಶ್ವರಃ | = the lord |
| ಅಹಂ | = I am |
| ಅಹಂ | = I am |
| ಭೋಗೀ | = the enjoyer |
| ಸಿದ್ಧಃ | = perfect |
| ಅಹಂ | = I am |
| ಬಲವಾನ್ | = powerful |
| ಸುಖೀ | = happy |
| ಆಡ್ಯಃ | = wealthy |
| ಅಭಿಜನವಾನ್ | = surrounded by aristocratic relatives |
| ಅಸ್ಮಿ | = I am |
| ಕಃ | = who |
| ಅನ್ಯಃ | = other |
| ಅಸ್ತಿ | = there is |
| ಸದೃಶಃ | = like |
| ಮಯಾ | = me |
| ಯಕ್ಷ್ಯೇ | = I shall sacrifice |
| ದಾಸ್ಯಾಮಿ | = I shall give charity |
| ಮೋದಿಷ್ಯೇ | = I shall rejoice |
| ಇತಿ | = thus |
| ಅಜ್ಞಾನ | = by ignorance |
| ವಿಮೋಹಿತಾಃ | = deluded. |

- ಅನೇಕ = numerous
 ಚಿತ್ತ = by anxieties
 ವಿಭ್ರಾಂತಾಃ = perplexed
 ಮೋಹ = of illusions
 ಜಾಲ = by a network
 ಸಮಾವೃತಃ = surrounded
 ಪ್ರಸಕ್ತಾಃ = attached
 ಕಾಮಭೋಗೇಷು = to sense gratification
 ಪತಂತಿ = they glide down
 ನರಕೇ = into hell
 ಅಶುಚೌ = unclean.
 ಆತ್ಮಾಸಂಭವಿತಾಃ = self-complacent
 ಸ್ತಬ್ಧಃ = impudent
 ಧನಮಾನ = of wealth and false prestige
 ಮದ = in the delusion
 ಅನ್ವಿತಾಃ = absorbed
 ಯಜಂತೇ = they perform sacrifice
 ನಾಮ = in name only
 ಯಜ್ಞೈಃ = with sacrifices
 ತೇ = they
 ದಂಭೀನ = out of pride
 ಅವಿಧಿಪೂರ್ವಕಂ = without following any rules and regulations.
 ಅಹಂಕಾರಂ = false ego
 ಬಲಂ = strength
 ದರ್ಪಂ = pride
 ಕಾಮಂ = lust
 ಕ್ರೋಧಂ = anger
 ಚ = also
 ಸಂಶ್ರಿತಾಃ = having taken shelter of
 ಮಾಂ = Me
 ಆತ್ಮ = in their own
 ಪರ = and in other

| | |
|---------------|--|
| ದೇಹೇಷು | = bodies |
| ಪ್ರದ್ವಿಷಂತಃ | = blaspheming |
| ಅಭ್ಯಸೂಯಕಾಃ | = envious. |
| ತಾನ್ | = those |
| ಅಹಂ | = I |
| ದ್ವಿಷತಃ | = envious |
| ಕ್ರುರಾನ್ | = mischievous |
| ಸಂಸಾರೇಷು | = into the ocean of material existence |
| ನರಾಧಮಾನ್ | = the lowest of mankind |
| ಕ್ಷಿಪಾಮಿ | = I put |
| ಅಜಸ್ರಂ | = forever |
| ಅಶುಭಾನ್ | = inauspicious |
| ಆಸುರೀಷು | = demoniac |
| ಏವ | = certainly |
| ಯೋನಿಷು | = into the wombs. |
| ಆಸುರೀಂ | = demoniac |
| ಯೋನಿಂ | = species |
| ಆಪನ್ನಾಃ | = gaining |
| ಮೂಢಾಃ | = the foolish |
| ಜನ್ಮನಿ ಜನ್ಮನಿ | = in birth after birth |
| ಮಾಂ | = Me |
| ಅಪ್ರಾಪ್ಯ | = without achieving |
| ಏವ | = certainly |
| ಕೌಂತೇಯ | = O son of Kunti |
| ತತಃ | = thereafter |
| ಯಾಂತಿ | = go |
| ಅಧಮಾಂ | = condemned |
| ಗತಿಂ | = destination. |
| ತ್ರಿವಿಧಂ | = of three kinds |
| ನರಕಸ್ಯ | = of hell |
| ಇದಂ | = this |
| ದ್ವಾರಂ | = gate |

| | |
|--------------|-------------------------------------|
| ನಾಶನಂ | = destructive |
| ಆತ್ಮನಃ | = of the self |
| ಕಾಮಃ | = lust |
| ಕ್ರೋಧಃ | = anger |
| ತಥಾ | = as well as |
| ಲೋಭಃ | = greed |
| ತಸ್ಮಾತ್ | = therefore |
| ಏತತ್ | = these |
| ತ್ರಯಂ | = three |
| ತ್ಯಜೇತ್ | = one must give up. |
| ಏತೈಃ | = from these |
| ವಿಮುಕ್ತಃ | = being liberated |
| ಕೌಂತೇಯ | = O son of Kunti |
| ತಮೋದ್ವಾರೈಃ | = from the gates of ignorance |
| ತ್ರಿಭಿಃ | = of three kinds |
| ನರಃ | = a person |
| ಆಚರತಿ | = performs |
| ಆತ್ಮನಃ | = for the self |
| ಶ್ಲೋಕಃ | = benediction |
| ತತಃ | = thereafter |
| ಯಾತಿ | = he goes |
| ಪರಾಂ | = to the supreme |
| ಗತಿಂ | = destination. |
| ಯಃ | = anyone who |
| ಶಾಸ್ತ್ರವಿಧಿಂ | = the regulations of the scriptures |
| ಉತ್ಸ್ರಜ್ಯ | = giving up |
| ವರ್ತತೇ | = remains |
| ಕಾಮಕಾರತಃ | = acting whimsically in lust |
| ನ | = never |
| ಸಃ | = he |
| ಸಿದ್ಧಿಂ | = perfection |
| ಅವಾಪ್ನೋತಿ | = achieves |

ನ = never

ಸುಖಂ = happiness

ನ = never

ಪರಾಂ = the supreme

ಗತಿಂ = perfectional stage.

ತಸ್ಮಾತ್ = therefore

ಶಾಸ್ತ್ರಂ = the scriptures

ಪ್ರಮಾಣಂ = evidence

ತೇ = your

ಕಾರ್ಯ = duty

ಅಕಾರ್ಯ = and forbidden activities

ವ್ಯವಸ್ಥಿತೌ = in determining

ಜ್ಞಾತ್ವಾ = knowing

ಶಾಸ್ತ್ರ = of scripture

ವಿಧಾನ = the regulations

ಉಕ್ತಂ = as declared

ಕರ್ಮ = work

ಕರ್ತುಂ = do

ಇಹ = in this world

ಅರ್ಹಸಿ = you should.

End of 16.24

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಯೇ = those who

ಶಾಸ್ತ್ರವಿಧಿಂ = the regulations of scripture

ಉತ್ಸ್ರಜ್ಯ = giving up

ಯಜಂತೇ = worship

ಶ್ರದ್ಧಯಾ = full faith

ಅನ್ವಿತಾಃ = possessed of

ತೇಷಾಂ = of them

ನಿಷ್ಠಾ = the faith

ತು = but

ಕಾ = what

ಕೃಷ್ಣ = O KRiShNa

ಸತ್ತ್ವಂ = in goodness

ಅಥವಾ = or else

ರಜಃ = in passion

ತಮಃ = in ignorance.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ತ್ರಿವಿಧಾ = of three kinds

ಭವತಿ = becomes

ಶ್ರದ್ಧಾ = the faith

ದೇಹಿನಾಂ = of the embodied

ಸಾ = that

ಸ್ವಭಾವಜಾ = according to his mode of material nature

ಸಾತ್ತ್ವಿಕೀ = in the mode of goodness

ರಾಜಸೀ = in the mode of passion

ಚ = also

ಏವ = certainly

ತಾಮಸೀ = in the mode of ignorance

ಚ = and

ಇತಿ = thus

ತಾಂ = that

ಶೃಣು = hear from Me.

ಸತ್ತಾ ನುರೂಪಾ = according to the existence

ಸರ್ವಸ್ಯ = of everyone

ಶ್ರದ್ಧಾ = faith

ಭವತಿ = becomes

ಭಾರತ = O son of Bharata

ಶ್ರದ್ಧಾ = faith

ಮಯಃ = full of

ಅಯಂ = this

ಪುರುಷಃ = living entity

| | |
|--------------|---|
| ಯಃ | = who |
| ಯತ್ | = having which |
| ಶ್ರದ್ಧಃ | = faith |
| ಸಃ | = thus |
| ಏವ | = certainly |
| ಸಃ | = he. |
| ಯಜಂತೇ | = worship |
| ನಾತ್ಮಿ ಕಾಃ | = those who are in the mode of goodness |
| ದೇವಾನ್ | = demigods |
| ಯಕ್ಷರಕ್ಷಾಂಸಿ | = demons |
| ರಾಜಸಾಃ | = those who are in the mode of passion |
| ಪ್ರೇತಾನ್ | = spirits of the dead |
| ಭೂತಗಣಾನ್ | = ghosts |
| ಚ | = and |
| ಅನ್ಯೇ | = others |
| ಯಜಂತೇ | = worship |
| ತಾಮಸಾಃ | = in the mode of ignorance |
| ಜನಾಃ | = people. |
| ಅಶಾಸ್ತ್ರ | = not in the scriptures |
| ವಿಹಿತಂ | = directed |
| ಘೋರಂ | = harmful to others |
| ತಪ್ಯಂತೇ | = undergo |
| ಯೇ | = those who |
| ತಪಃ | = austerities |
| ಜನಾಃ | = persons |
| ದಂಭ | = with pride |
| ಅಹಂಕಾರ | = and egoism |
| ಸಂಯುಕ್ತಾಃ | = engaged |
| ಕಾಮ | = of lust |
| ರಾಗ | = and attachment |
| ಬಲ | = by the force |
| ಅನ್ವಿತಾಃ | = impelled |

ಕರ್ಷಯಂತಃ = tormenting

ಶರೀರಸ್ಥಂ = situated within the body

ಭೂತಗ್ರಾಮಂ = the combination of material elements

ಅಚೇತಸಃ = having a misled mentality

ಮಾಂ = Me

ಚ = also

ಏವ = certainly

ಅಂತಃ = within

ಶರೀರಸ್ಥಂ = situated in the body

ತಾನ್ = them

ವಿದ್ಧಿ = understand

ಆಸುರನಿಶ್ಚಯಾನ್ = demons.

ಆಹಾರಃ = eating

ತು = certainly

ಅಪಿ = also

ಸರ್ವಸ್ಯ = of everyone

ತ್ರಿವಿಧಃ = of three kinds

ಭವತಿ = there is

ಪ್ರಿಯಃ = dear

ಯಜ್ಞಃ = sacrifice

ತಪಃ = austerity

ತಥಾ = also

ದಾನಂ = charity

ತೇಷಾಂ = of them

ಭೇದಂ = the differences

ಇಮಂ = this

ಶೃಣು = hear.

ಆಯುಃ = duration of life

ಸತ್ತ್ವ = existence

ಬಲ = strength

ಆರೋಗ್ಯ = health

ಸುಖ = happiness

- ಪ್ರೀತಿ = and satisfaction
 ವಿವರ್ಧನಾಃ = increasing
 ರಸ್ಯಾಃ = juicy
 ಸ್ನಿಗ್ಧಾಃ = fatty
 ಸ್ಥಿರಾಃ = enduring
 ಹೃದ್ಯಾಃ = pleasing to the heart
 ಆಹಾರಃ = food
 ನಾತ್ಮಿ ಕ್ಷ = to one in goodness
 ಪ್ರಿಯಾಃ = palatable.
 ಕಟು = bitter
 ಆಮ್ಲ = sour
 ಲವಣ = salty
 ಅತ್ಯುಷ್ಣ = very hot
 ತೀಕ್ಷ್ಣ = pungent
 ರುಕ್ಷ = dry
 ವಿದಾಹಿನಃ = burning
 ಆಹಾರಃ = food
 ರಾಜಸಸ್ಯ = to one in the mode of passion
 ಇಷ್ಟಾಃ = palatable
 ದುಃಖ = distress
 ಶೋಕ = misery
 ಆಮಯ = disease
 ಪ್ರದಾಃ = causing.
 ಯಾತಯಾಮಂ = food cooked three hours before being eaten
 ಗತರಸಂ = tasteless
 ಪೂತಿ = bad-smelling
 ಪರ್ಯುಷಿತಂ = decomposed
 ಚ = also
 ಯತ್ = that which
 ಉಚ್ಛಿಷ್ಟಂ = remnants of food eaten by others
 ಅಪಿ = also
 ಚ = and

ಅಮೇಧ್ಯಂ = untouchable

ಭೋಜನಂ = eating

ತಾಮಸ = to one in the mode of darkness

ಪ್ರಿಯಂ = dear.

ಅಫಲಾಕಾಂಕ್ಷಿಭಿಃ = by those devoid of desire for result

ಯಜ್ಞಃ = sacrifice

ವಿಧಿವಿಷ್ಟಃ = according to the direction of scripture

ಯಃ = which

ಇಜ್ಯತೇ = is performed

ಯಷ್ಟವ್ಯಂ = must be performed

ಏವ = certainly

ಇತಿ = thus

ಮನಃ = mind

ಸಮಾಧಾಯ = fixing

ಸಃ = it

ಸಾತ್ವಿಕಃ = in the mode of goodness.

ಅಭಿಸಂಧಾಯ = desiring

ತು = but

ಫಲಂ = the result

ದಂಭ = pride

ಅರ್ಥಂ = for the sake of

ಅಪಿ = also

ಚ = and

ಏವ = certainly

ಯತ್ = that which

ಇಜ್ಯತೇ = is performed

ಭರತಶ್ರೇಷ್ಠ = O chief of the Bharatas

ತಂ = that

ಯಜ್ಞಂ = sacrifice

ವಿಧಿ = know

ರಾಜಸಂ = in the mode of passion.

ವಿಧಿಹೀನಂ = without scriptural direction

- ಅಸೃಷ್ಟಾನ್ನಂ = without distribution of prasAdam
ಮಂತ್ರಹೀನಂ = with no chanting of the Vedic hymns
ಅದಕ್ಷಿಣಂ = with no remunerations to the priests
ಶ್ರದ್ಧಾ = faith
ವಿರಹಿತಂ = without
ಯಜ್ಞಂ = sacrifice
ತಾಮಸಂ = in the mode of ignorance
ಪರಿಚಕ್ಷತೇ = is to be considered.
ದೇವ = of the Supreme Lord
ದ್ವಿಜ = the brahmanas
ಗುರು = the spiritual master
ಪ್ರಜ್ಞಾ = and worshipable personalities
ಪೂಜಾನಂ = worship
ಶೌಚಂ = cleanliness
ಆರ್ಜವಂ = simplicity
ಬ್ರಹ್ಮಚರ್ಯಂ = celibacy
ಅಹಿಂಸಾ = nonviolence
ಚ = also
ಶರೀರಂ = pertaining to the body
ತಪಃ = austerity
ಉಚ್ಯತೇ = is said to be.
ಅನುದ್ವೇಗಕರಂ = not agitating
ವಾಕ್ಯಂ = words
ಸತ್ಯಂ = truthful
ಪ್ರಿಯ = dear
ಹಿತಂ = beneficial
ಚ = also
ಯತ್ = which
ಸ್ವಾಧ್ಯಾಯ = of Vedic study
ಅಭ್ಯಾಸನಂ = practice
ಚ = also
ಏವ = certainly

ವಾಙ್ಮಯಂ = of the voice

ತಪಃ = austerity

ಉಚ್ಯತೇ = is said to be.

ಮನಃಪ್ರಸಾದಃ = satisfaction of the mind

ಸೌಮ್ಯತ್ವಂ = being without duplicity towards others

ಮೌನಂ = gravity

ಆತ್ಮ = of the self

ವಿನಿಗ್ರಹಃ = control

ಭಾವ = of one's nature

ಸಂಶುದ್ಧಿಃ = purification

ಇತಿ = thus

ಏತತ್ = this

ತಪಃ = austerity

ಮಾನಸಂ = of the mind

ಉಚ್ಯತೇ = is said to be.

ಶ್ರದ್ಧಯಾ = with faith

ಪರಯಾ = transcendental

ತಪ್ತಂ = executed

ತಪಃ = austerity

ತತ್ = that

ತ್ರಿವಿಧಂ = of three kinds

ನರೈಃ = by men

ಅಫಲಾಕಾಂಕ್ಷಿಭಿಃ = who are without desires for fruits

ಯುಕ್ತೈಃ = engaged

ಸಾತ್ತ್ವಿಕಂ = in the mode of goodness

ಪರಿಚಕ್ಷತೇ = is called.

ಸತ್ಕಾರ = respect

ಮಾನ = honor

ಪೂಜಾ = and worship

ಅರ್ಥಂ = for the sake of

ತಪಃ = austerity

ದಂಭೇನ = with pride

ಚ = also

ಏವ = certainly

ಯತ್ = which

ಕ್ರಿಯತೇ = is performed

ತತ್ = that

ಇಹ = in this world

ಪ್ರೋಕ್ತಂ = is said

ರಾಜಸಂ = in the mode of passion

ಚಲಂ = flickering

ಅಧ್ರುವಂ = temporary.

ಮೂಢ = foolish

ಗ್ರಾಹೇಣ = with endeavor

ಆತ್ಮನಃ = of one's own self

ಯತ್ = which

ಪೀಡಯಾ = by torture

ಕ್ರಿಯತೇ = is performed

ತಪಃ = penance

ಪರಸ್ಯ = to others

ಉತ್ಸಾದನಾರ್ಥಂ = for the sake of causing annihilation

ವಾ = or

ತತ್ = that

ತಾಮಸಂ = in the mode of darkness

ಉದಾಹೃತಂ = is said to be.

ದಾತವ್ಯಂ = worth giving

ಇತಿ = thus

ಯತ್ = that which

ದಾನಂ = charity

ದೀಯತೇ = is given

ಅನುಪಕಾರಿಣೇ = irrespective of return

ದೇಶೇ = in a proper place

ಕಾಲೇ = at a proper time

ಚ = also

ಪಾತ್ರೇ = to a suitable person

ಚ = and

ತತ್ = that

ದಾನಂ = charity

ನಾತ್ಮಿಕಂ = in the mode of goodness

ಸ್ಮೃತಂ = is considered.

ಯತ್ = that which

ತು = but

ಪ್ರತ್ಯುಪಕಾರಾರ್ಥಂ = for the sake of getting some return

ಫಲಂ = a result

ಉದ್ದಿಶ್ಯ = desiring

ವಾ = or

ಪುನಃ = again

ದೀಯತೇ = is given

ಚ = also

ಪರಿಕ್ಷಿಪ್ಷಂ = grudgingly

ತತ್ = that

ದಾನಂ = charity

ರಾಜಸಂ = in the mode of passion

ಸ್ಮೃತಂ = is understood to be.

ಅದೇಶ = at an unpurified place

ಕಾಲೇ = and unpurified time

ಯತ್ = that which

ದಾನಂ = charity

ಅಪಾತ್ರೇಭ್ಯಃ = to unworthy persons

ಚ = also

ದೀಯತೇ = is given

ಅಸತ್ಕೃತಂ = without respect

ಅವಜ್ಞಾತಂ = without proper attention

ತತ್ = that

ತಾಮಸಂ = in the mode of darkness

ಉದಾಹೃತಂ = is said to be.

- ಓಂ = indication of the Supreme
 ತತ್ = that
 ಸತ್ = eternal
 ಇತಿ = thus
 ನಿರ್ದೇಶಃ = indication
 ಬ್ರಹ್ಮಣಃ = of the Supreme
 ತ್ರಿವಿಧಃ = threefold
 ಸ್ಮೃತಃ = is considered
 ಬ್ರಾಹ್ಮಣಾಃ = the brahmanas
 ತೇನ = with that
 ವೇದಾಃ = the Vedic literature
 ಚ = also
 ಯಜ್ಞಾಃ = sacrifice
 ಚ = also
 ವಿಕಿತಾಃ = used
 ಪುರಾ = formerly.
 ತಸ್ಮಾತ್ = therefore
 ಓಂ = beginning with om
 ಇತಿ = thus
 ಉದಾಹೃತ್ಯ = indicating
 ಯಜ್ಞ = of sacrifice
 ದಾನ = charity
 ತಪಃ = and penance
 ಕ್ರಿಯಾಃ = performances
 ಪ್ರವರ್ತಂತೇ = begin
 ವಿಧಾನೋಕ್ತಃ = according to scriptural regulation
 ಸತತಂ = always
 ಬ್ರಹ್ಮವಾದಿನಾಂ = of the transcendentalists.
 ತತ್ = that
 ಇತಿ = thus
 ಅನಭಿಸಂಧಾಯ = without desiring
 ಫಲಂ = the fruitive result

- ಯಜ್ಞ = of sacrifice
ತಪಃ = and penance
ಕ್ರಿಯಾಃ = activities
ದಾನ = of charity
ಕ್ರಿಯಾಃ = activities
ಚ = also
ವಿವಿಧಾಃ = various
ಕ್ರಿಯಂತೇ = are done
ಮೋಕ್ಷಕಾಂಕ್ಷಿಭಿಃ = by those who actually desire liberation.
ಸದ್ಭಾವೇ = in the sense of the nature of the Supreme
ಸಾಧುಭಾವೇ = in the sense of the nature of the devotee
ಚ = also
ಸತ್ = the word sat
ಇತಿ = thus
ಏತತ್ = this
ಪ್ರಯುಜ್ಯತೇ = is used
ಪ್ರಶಸ್ತೇ = in bona fide
ಕರ್ಮಣಿ = activities
ತಥಾ = also
ಸಚ್ಚಬ್ದಃ = the sound sat
ಪಾರ್ಥ = O son of Pritha
ಯುಜ್ಯತೇ = is used
ಯಜ್ಞೇ = in sacrifice
ತಪಸಿ = in penance
ದಾನೇ = in charity
ಚ = also
ಸ್ಥಿತಿಃ = the situation
ಸತ್ = the Supreme
ಇತಿ = thus
ಚ = and
ಉಚ್ಯತೇ = is pronounced
ಕರ್ಮ = work

ಚ = also

ಏವ = certainly

ತತ್ = for that

ಅರ್ಥಿಯಂ = meant

ಸತ್ = the Supreme

ಇತಿ = thus

ಏವ = certainly

ಅಭಿಧೀಯತೇ = is indicated.

ಅಶ್ರದ್ಧಯಾ = without faith

ಹುತಂ = offered in sacrifice

ದತ್ತಂ = given

ತಪಃ = penance

ತಪ್ತಂ = executed

ಕೃತಂ = performed

ಚ = also

ಯತ್ = that which

ಅಸತ್ = false

ಇತಿ = thus

ಉಚ್ಯತೇ = is said to be

ಪಾರ್ಥ = O son of Pritha

ನ = never

ಚ = also

ತತ್ = that

ಪ್ರೀತ್ಯ = after death

ನೋ = nor

ಇಹ = in this life.

End of 17.28

ಅರ್ಜುನ ಉವಾಚ = Arjuna said

ಸಂನ್ಯಾಸಸ್ಯ = of renunciation

ಮಹಾಬಾಹೋ = O mighty-armed one

ತತ್ತ್ವಂ = the truth

ಇಚ್ಛಾಮಿ = I wish

ವೇದಿತುಂ = to understand

ತ್ಯಾಗಸ್ಯ = of renunciation

ಚ = also

ಹೃಷೀಕೇಶ = O master of the senses

ಪೃಥಕ್ = differently

ಕೇಶಿನಿಶೂದನ = O killer of the Kesi demon.

ಶ್ರೀಭಗವಾನುವಾಚ = the Supreme Personality of Godhead said

ಕಾಮ್ಯನಾಂ = with desire

ಕರ್ಮಣಾಂ = of activities

ನ್ಯಾಸಂ = renunciation

ಸಂನ್ಯಾಸಂ = the renounced order of life

ಕವಯಃ = the learned

ವಿದುಃ = know

ಸರ್ವ = of all

ಕರ್ಮ = activities

ಫಲ = of results

ತ್ಯಾಗಂ = renunciation

ಪ್ರಾಹುಃ = call

ತ್ಯಾಗಂ = renunciation

ವಿಚಕ್ಷಣಃ = the experienced.

ತ್ಯಾಜ್ಯಂ = must be given up

ದೋಷವತ್ = as an evil

ಇತಿ = thus

ಏಕೇ = one group

ಕರ್ಮ = work

ಪ್ರಾಹುಃ = they say

ಮನೀಷಿಣಃ = great thinkers

ಯಜ್ಞ = of sacrifice

ದಾನ = charity

ತಪಃ = and penance

ಕರ್ಮ = works

ನ = never

ತ್ಯಾಜ್ಯಂ = are to be given up

ಇತಿ = thus

ಚ = and

ಅಪರೇ = others.

ನಿಶ್ಚಯಂ = certainty

ಶೃಣು = hear

ಮೇ = from Me

ತತ್ರ = therein

ತ್ಯಾಗೇ = in the matter of renunciation

ಭರತಸತ್ತಮ = O best of the Bharatas

ತ್ಯಾಗಃ = renunciation

ಹಿ = certainly

ಪುರುಷವ್ಯಾಘ್ರ = O tiger among human beings

ತ್ರಿವಿಧಃ = of three kinds

ಸಂಪ್ರಕೀರ್ತಿತಃ = is declared.

ಯಜ್ಞ = of sacrifice

ದಾನ = charity

ತಪಃ = and penance

ಕರ್ಮ = activity

ನ = never

ತ್ಯಾಜ್ಯಂ = to be given up

ಕಾರ್ಯಂ = must be done

ಏವ = certainly

ತತ್ = that

ಯಜ್ಞಃ = sacrifice

ದಾನಂ = charity

ತಪಃ = penance

ಚ = also

ಏವ = certainly

ಪಾವನಾನಿ = purifying

ಮನೀಷಿಣಾಂ = even for the great souls.

ಏತಾನಿ = all these

ಅಪಿ = certainly

ತು = but

ಕರ್ಮಾಣಿ = activities

ಸಂಗಂ = association

ತ್ಯಕ್ತ್ವಾ = renouncing

ಫಲಾನಿ = results

ಚ = also

ಕರ್ತವ್ಯಾನಿ = should be done as duty

ಇತಿ = thus

ಮೇ = My

ಪಾರ್ಥ = O son of Pritha

ನಿಶ್ಚಿತಂ = definite

ಮತಂ = opinion

ಉತ್ತಮಂ = the best.

ನಿಯತಸ್ಯ = prescribed

ತು = but

ಸಂನ್ಯಾಸಃ = renunciation

ಕರ್ಮಣಃ = of activities

ನ = never

ಉಪಪದ್ಯತೇ = is deserved

ಮೋಹಾತ್ = by illusion

ತಸ್ಯ = of them

ಪರಿತ್ಯಾಗಃ = renunciation

ತಾಮಸಃ = in the mode of ignorance

ಪರಿಕೀರ್ತಿತಃ = is declared.

ದುಃಖಂ = unhappy

ಇತಿ = thus

ಏವ = certainly

ಯತ್ = which

ಕರ್ಮ = work

| | |
|------------|---------------------------|
| ಕಾಯ | = for the body |
| ಕ್ಲೇಶ | = trouble |
| ಭಯಾತ್ | = out of fear |
| ತ್ಯಜೇತ್ | = gives up |
| ಸಃ | = he |
| ಕೃತ್ವಾ | = after doing |
| ರಾಜಸಂ | = in the mode of passion |
| ತ್ಯಾಗಂ | = renunciation |
| ನ | = not |
| ಏವ | = certainly |
| ತ್ಯಾಗ | = of renunciation |
| ಫಲಂ | = the results |
| ಲಭೇತ್ | = gains. |
| ಕಾರ್ಯಂ | = it must be done |
| ಇತಿ | = thus |
| ಏವ | = indeed |
| ಯತ್ | = which |
| ಕರ್ಮ | = work |
| ನಿಯತಂ | = prescribed |
| ಕ್ರಿಯತೇ | = is performed |
| ಅರ್ಜುನ | = O Arjuna |
| ಸಂಗಂ | = association |
| ತ್ಯಕ್ತ್ವಾ | = giving up |
| ಫಲಂ | = the result |
| ಚ | = also |
| ಏವ | = certainly |
| ಸಃ | = that |
| ತ್ಯಾಗಃ | = renunciation |
| ಸಾತ್ತ್ವಿಕಃ | = in the mode of goodness |
| ಮತಃ | = in My opinion. |
| ನ | = never |
| ದ್ವೇಷ್ಠಿ | = hates |

ಅಕುಶಲಂ = inauspicious

ಕರ್ಮ = work

ಕುಶಲೇ = in the auspicious

ನ = nor

ಅನುಷಜ್ಜತೇ = becomes attached

ತ್ಯಾಗೀ = the renouncer

ಸತ್ತ್ವ = in goodness

ಸಮಾವಿಷ್ಟಃ = absorbed

ಮೇಧಾವೀ = intelligent

ಭಿನ್ನ = having cut off

ಸಂಶಯಃ = all doubts.

ನ = never

ಹಿ = certainly

ದೇಹಭೃತಾ = by the embodied

ಶಕ್ಯಂ = is possible

ತ್ಯಕ್ತುಂ = to be renounced

ಕರ್ಮಣಿ = activities

ಅಶೇಷತಃ = altogether

ಯಃ = anyone who

ತು = but

ಕರ್ಮ = of work

ಫಲ = of the result

ತ್ಯಾಗೀ = the renouncer

ಸಃ = he

ತ್ಯಾಗೀ = the renouncer

ಇತಿ = thus

ಅಭಿಧೀಯತೇ = is said.

ಅನಿಷ್ಟಂ = leading to hell

ಇಷ್ಟಂ = leading to heaven

ಮಿಶ್ರಂ = mixed

ಚ = and

ತ್ರಿವಿಧಂ = of three kinds

- ಕರ್ಮಣಃ = of work
 ಫಲಂ = the result
 ಭವತಿ = comes
 ಅತ್ಯಾಗಿನಾಂ = for those who are not renounced
 ಪ್ರೇತ್ಯ = after death
 ನ = not
 ತು = but
 ಸಂನ್ಯಾಸೀನಾಂ = for the renounced order
 ಕ್ಷಚಿತ್ = at any time.
 ಪಂಚ = five
 ಏತಾನಿ = these
 ಮಹಾಬಾಹೋ = O mighty-armed one
 ಕಾರಣಾನಿ = causes
 ನಿಬೋಧ = just understand
 ಮೇ = from Me
 ಸಾಂಖ್ಯೇ = in the Vedanta
 ಕೃತಾಂತೇ = in the conclusion
 ಪ್ರೋಕ್ತಾನಿ = said
 ಸಿದ್ಧಯೇ = for the perfection
 ಸರ್ವ = of all
 ಕರ್ಮಣಾಂ = activities.
 ಅಧಿಷ್ಠಾನಂ = the place
 ತಥಾ = also
 ಕರ್ತಾ = the worker
 ಕರಣಂ = instruments
 ಚ = and
 ಪೃಥಗ್ವಿಧಂ = of different kinds
 ವಿವಿಧಃ = various
 ಚ = and
 ಪೃಥಕ್ = separate
 ಚೇಷ್ಟಃ = the endeavors
 ದೈವಂ = the Supreme

| | |
|------------------|-------------------------|
| ಚ | = also |
| ಏವ | = certainly |
| ಅತ್ರ | = here |
| ಪಂಚಮಂ | = the fifth. |
| ಶರೀರ | = by the body |
| ವಾಕ್ | = speech |
| ಮನೋಭಿಃ | = and mind |
| ಯತ್ | = which |
| ಕರ್ಮ | = work |
| ಪ್ರಾರಭತೇ | = begins |
| ನರಃ | = a person |
| ನ್ಯಾಯ್ಯಂ | = right |
| ವಾ | = or |
| ವಿಪರೀತಂ | = the opposite |
| ವಾ | = or |
| ಪಂಚ | = five |
| ಏತೇ | = all these |
| ತಸ್ಯ | = its |
| ಹೇತವಃ | = causes. |
| ತತ್ರ | = there |
| ಏವಂ | = thus |
| ಸತಿ | = being |
| ಕರ್ತಾರಂ | = the worker |
| ಆತ್ಮಾನಂ | = himself |
| ಕೇವಲಂ | = only |
| ತು | = but |
| ಯಃ | = anyone who |
| ಪಶ್ಯತಿ | = sees |
| ಅಕೃತಬುದ್ಧಿತ್ವಾತ್ | = due to unintelligence |
| ನ | = never |
| ಸಃ | = he |
| ಪಶ್ಯತಿ | = sees |

- ದುರ್ಮತಿಃ = foolish.
 ಯಸ್ಯ = one whose
 ನ = never
 ಅಹಂಕೃತಃ = of false ego
 ಭಾವಃ = nature
 ಬುದ್ಧಿಃ = intelligence
 ಯಸ್ಯ = one whose
 ನ = never
 ಲಿಪ್ಯತೇ = is attached
 ಹತ್ವಾ = killing
 ಅಪಿ = even
 ಸಃ = he
 ಇಮಾನ್ = this
 ಲೋಕಾನ್ = world
 ನ = never
 ಹಂತಿ = kills
 ನ = never
 ನಿಬದ್ಯತೇ = becomes entangled.
 ಜ್ಞಾನಂ = knowledge
 ಜ್ಞೇಯಂ = the objective of knowledge
 ಪರಿಜ್ಞಾತಾ = the knower
 ತ್ರಿವಿಧಾ = of three kinds
 ಕರ್ಮ = of work
 ಚೋದನಾ = the impetus
 ಕರಣಂ = the senses
 ಕರ್ಮ = the work
 ಕರ್ತಾ = the doer
 ಇತಿ = thus
 ತ್ರಿವಿಧಃ = of three kinds
 ಕರ್ಮ = of work
 ಸಂಗ್ರಹಃ = the accumulation.
 ಜ್ಞಾನಂ = knowledge

ಕರ್ಮ = work

ಚ = also

ಕರ್ತಾ = worker

ಚ = also

ತ್ರಿಧಾ = of three kinds

ಏವ = certainly

ಗುಣಭೇದತಃ = in terms of different modes of material nature

ಪ್ರೋಚ್ಯತೇ = are said

ಗುಣಸಂಖ್ಯಾನೇ = in terms of different modes

ಯಥಾವತ್ = as they are

ಶೃಣು = hear

ತಾನಿ = all of them

ಅಪಿ = also.

ಸರ್ವಭೂತೇಷು = in all living entities

ಯೇನ = by which

ಏಕಂ = one

ಭಾವಂ = situation

ಅವ್ಯಯಂ = imperishable

ಈಕ್ಷತೇ = one sees

ಅವಿಭಕ್ತಂ = undivided

ವಿಭಕ್ತೇಷು = in the numberless divided

ತತ್ = that

ಜ್ಞಾನಂ = knowledge

ವಿದ್ಧಿ = know

ಸಾತ್ತ್ವಿಕಂ = in the mode of goodness.

ಪೃಥಕ್ತ್ವೇನ = because of division

ತು = but

ಯತ್ = which

ಜ್ಞಾನಂ = knowledge

ನಾನಾಭಾವಾನ್ = multifarious situations

ವೃಥಗ್ವಿಧಾನ್ = different

ವೇತ್ತಿ = knows

- ಸರ್ವೇಷು = in all
 ಭೂತೇಷು = living entities
 ತತ್ = that
 ಜ್ಞಾನಂ = knowledge
 ವಿದ್ಧಿ = must be known
 ರಾಜಸಂ = in terms of passion.
 ಯತ್ = that which
 ತು = but
 ಕೃತ್ಸ್ನವತ್ = as all in all
 ಏಕಸ್ಮಿನ್ = in one
 ಕಾರ್ಯೇ = work
 ಸಕ್ತಂ = attached
 ಅಹೈತುಕಂ = without cause
 ಅತತ್ತ್ವಾರ್ಥವತ್ = without knowledge of reality
 ಅಲ್ಪಂ = very meager
 ಚ = and
 ತತ್ = that
 ತಾಮಸಂ = in the mode of darkness
 ಉದಾಹೃತಂ = is said to be.
 ನಿಯತಂ = regulated
 ಸಂಗರಹಿತಂ = without attachment
 ಅರಾಗದ್ವೇಷತಃ = without love or hatred
 ಕೃತಂ = done
 ಅಫಲಪ್ರೇಪ್ಸುನಾ = by one without desire for fruitive result
 ಕರ್ಮ = action
 ಯತ್ = which
 ತತ್ = that
 ಸಾತ್ತ್ವಿಕಂ = in the mode of goodness
 ಉಚ್ಯತೇ = is called.
 ಯತ್ = that which
 ತು = but
 ಕಾಮೇಪ್ಸುನಾ = by one with desires for fruitive results

ಕರ್ಮ = work

ಸಾಹಂಕಾರೇಣ = with ego

ವಾ = or

ಪುನಃ = again

ಕ್ರಿಯತೇ = is performed

ಬಹುಲಾಯಾಸಂ = with great labor

ತತ್ = that

ರಾಜಸಂ = in the mode of passion

ಉದಾಹೃತಂ = is said to be.

ಅನುಬಂಧಂ = of future bondage

ಕ್ಷಯಂ = destruction

ಹಿಂಸಾಂ = and distress to others

ಅನಪೇಕ್ಷ್ಯ = without considering the consequences

ಚ = also

ಪೌರುಷಂ = self-sanctioned

ಮೋಹಾತ್ = by illusion

ಆರಭ್ಯತೇ = is begun

ಕರ್ಮ = work

ಯತ್ = which

ತತ್ = that

ತಾಮಸಂ = in the mode of ignorance

ಉಚ್ಯತೇ = is said to be.

ಮುಕ್ತಸಂಗಃ = liberated from all material association

ಅನಹಂವಾದಿ = without false ego

ಧೃತಿ = with determination

ಉತ್ಸಾಹ = and great enthusiasm

ಸಮನ್ವಿತಃ = qualified

ಸಿದ್ಧಿ = in perfection

ಅಸಿದ್ಧ್ಯೋಃ = and failure

ನಿರ್ವಿಕಾರಃ = without change

ಕರ್ತಾ = worker

ಸಾತ್ವಿಕಃ = in the mode of goodness

ಉಚ್ಯತೇ = is said to be.

ರಾಗೀ = very much attached

ಕರ್ಮಫಲ = the fruit of the work

ಪ್ರೇಪ್ಸುಃ = desiring

ಉಬ್ಧಃ = greedy

ಹಿಂಸಾತ್ಮಕಃ = always envious

ಅಶುಚಿಃ = unclean

ಹರ್ಷಶೋಕಾನ್ವಿತಃ = subject to joy and sorrow

ಕರ್ತಾ = such a worker

ರಾಜಸಃ = in the mode of passion

ಪರಿಕೀರ್ತಿತಃ = is declared.

ಅಯುಕ್ತಃ = not referring to the scriptural injunctions

ಪ್ರಾಕೃತಃ = materialistic

ಸ್ತಬ್ಧಃ = obstinate

ಶರಃ = deceitful

ನೈಷ್ಕೃತಿಕಃ = expert in insulting others

ಅಲಸಃ = lazy

ವಿಷಾದಿ = morose

ದೀರ್ಘಸೂತ್ರೀ = procrastinating

ಚ = also

ಕರ್ತಾ = worker

ತಾಮಸಃ = in the mode of ignorance

ಉಚ್ಯತೇ = is said to be.

ಬುದ್ಧೇಃ = of intelligence

ಭೇದಂ = the differences

ಧೃತೇಃ = of steadiness

ಚ = also

ಏವ = certainly

ಗುಣತಃ = by the modes of material nature

ತ್ರಿವಿಧಂ = of three kinds

ಶೃಣು = just hear

ಪ್ರೋಚ್ಯಮಾನಂ = as described by Me

- ಅಶೇಷೇಣ = in detail
 ಪೃಥಕ್ತ್ವೇನ = differently
 ಧನಂಜಯ = O winner of wealth.
 ಪ್ರವೃತ್ತಿಂ = doing
 ಚ = also
 ನಿವೃತ್ತಿಂ = not doing
 ಚ = and
 ಕಾರ್ಯ = what ought to be done
 ಅಕಾರ್ಯೇ = and what ought not to be done
 ಭಯ = fear
 ಅಭಯೇ = and fearlessness
 ಬಂಧಂ = bondage
 ಮೋಕ್ಷಂ = liberation
 ಚ = and
 ಯಾ = that which
 ವೇತ್ತಿ = knows
 ಬುದ್ಧಿಃ = understanding
 ಸಾ = that
 ಪಾರ್ಥ = O son of Pritha
 ಸಾತ್ತ್ವಿಕೀ = in the mode of goodness.
 ಯಯಾ = by which
 ಧರ್ಮಂ = the principles of religion
 ಅಧರ್ಮಂ = irreligion
 ಚ = and
 ಕಾರ್ಯಂ = what ought to be done
 ಚ = also
 ಅಕಾರ್ಯಂ = what ought not to be done
 ಏವ = certainly
 ಚ = also
 ಅಯಥಾವತ್ = imperfectly
 ಪ್ರಜಾನಾತಿ = knows
 ಬುದ್ಧಿಃ = intelligence

ಸಾ = that

ಪಾರ್ಥ = O son of Pritha

ರಾಜಸೀ = in the mode of passion.

ಅಧರ್ಮಂ = irreligion

ಧರ್ಮಂ = religion

ಇತಿ = thus

ಯಾ = which

ಮನ್ಯತೇ = thinks

ತಮಸ = by illusion

ಆವೃತಾ = covered

ಸರ್ವಾರ್ಥಾನ್ = all things

ವಿಪರೀತಾನ್ = in the wrong direction

ಚ = also

ಬುದ್ಧಿಃ = intelligence

ಸಾ = that

ಪಾರ್ಥ = O son of Pritha

ತಾಮಸೀ = in the mode of ignorance.

ಧೃತ್ಯಾ = determination

ಯಯಾ = by which

ಧಾರಯತೇ = one sustains

ಮನಃ = of the mind

ಪ್ರಾಣ = life

ಇಂದ್ರಿಯ = and senses

ಕ್ರಿಯಾಃ = the activities

ಯೋಗೇನ = by yoga practice

ಅವ್ಯಭಿಚಾರಿಣ್ಯಾ = without any break

ಧೃತಿಃ = determination

ಸಾ = that

ಪಾರ್ಥ = O son of Pritha

ಸಾತ್ವಿಕೀ = in the mode of goodness.

ಯಯಾ = by which

ತು = but

| | |
|------------|-----------------------------|
| ಧರ್ಮ | = religiosity |
| ಕಾಮ | = sense gratification |
| ಅರ್ಥನ್ | = and economic development |
| ಧೃತ್ಯ | = by determination |
| ಧಾರಯತೇ | = one sustains |
| ಅರ್ಜುನ | = O Arjuna |
| ಪ್ರಸಂಗೇನ | = because of attachment |
| ಫಲಾಕಾಂಕ್ಷೀ | = desiring fruitive results |
| ಧೃತಿಃ | = determination |
| ಸಾ | = that |
| ಪಾರ್ಥ | = O son of Pritha |
| ರಾಜಸೀ | = in the mode of passion. |
| ಯಯಾ | = by which |
| ಸ್ವಪ್ನಂ | = dreaming |
| ಭಯಂ | = fearfulness |
| ಶೋಕಂ | = lamentation |
| ವಿಷಾದಂ | = moroseness |
| ಮದಂ | = illusion |
| ಏವ | = certainly |
| ಚ | = also |
| ನ | = never |
| ವಿಮುಂಚತಿ | = one gives up |
| ದುರ್ಮೇಧಾ | = unintelligent |
| ಧೃತಿಃ | = determination |
| ಸಾ | = that |
| ಪಾರ್ಥ | = O son of Pritha |
| ತಾಮಸೀ | = in the mode of ignorance. |
| ಸುಖಂ | = happiness |
| ತು | = but |
| ಇದಾನೀಂ | = now |
| ತ್ರಿವಿಧಂ | = of three kinds |
| ಶೃಣು | = hear |

- ಮೇ = from Me
 ಭರತರ್ಷಭ = O best amongst the Bharatas
 ಅಭ್ಯಾಸಾತ್ = by practice
 ರಮತೇ = one enjoys
 ಯತ್ರ = where
 ದುಃಖ = of distress
 ಅಂತಂ = the end
 ಚ = also
 ನಿಗಚ್ಛತಿ = gains.
 ಯತ್ = which
 ತತ್ = that
 ಅಗ್ರೇ = in the beginning
 ವಿಷಮಿವ = like poison
 ಪರಿಣಾಮೇ = at the end
 ಅಮೃತ = nectar
 ಉಪಮಂ = compared to
 ತತ್ = that
 ಸುಖಂ = happiness
 ಸಾತ್ತ್ವಿಕಂ = in the mode of goodness
 ಪ್ರೋಕ್ತಂ = is said
 ಆತ್ಮ = in the self
 ಬುದ್ಧಿ = of intelligence
 ಪ್ರಸಾದಜಂ = born of the satisfaction.
 ವಿಷಯ = of the objects of the senses
 ಇಂದ್ರಿಯ = and the senses
 ಸಂಯೋಗಾತ್ = from the combination
 ಯತ್ = which
 ತತ್ = that
 ಅಗ್ರೇ = in the beginning
 ಅಮೃತೋಪಮಂ = just like nectar
 ಪರಿಣಾಮೇ = at the end
 ವಿಷಮಿವ = like poison

| | |
|------------|----------------------------------|
| ತತ್ | = that |
| ಸುಖಂ | = happiness |
| ರಾಜಸಂ | = in the mode of passion |
| ಸ್ಮೃತಂ | = is considered. |
| ಯತ್ | = that which |
| ಅಗ್ರೇ | = in the beginning |
| ಚ | = also |
| ಅನುಬಂಧೇ | = at the end |
| ಚ | = also |
| ಸುಖಂ | = happiness |
| ಮೋಹನಂ | = illusory |
| ಆತ್ಮನಃ | = of the self |
| ನಿದ್ರಾ | = sleep |
| ಆಲಸ್ಯ | = laziness |
| ಪ್ರಮಾದ | = and illusion |
| ಉತ್ಥಂ | = produced of |
| ತತ್ | = that |
| ತಾಮಸಂ | = in the mode of ignorance |
| ಉದಾಹೃತಂ | = is said to be. |
| ನ | = not |
| ತತ್ | = that |
| ಅಸ್ತಿ | = there is |
| ಪೃಥಿವ್ಯಾಂ | = on the earth |
| ವಾ | = or |
| ದಿವಿ | = in the higher planetary system |
| ದೇವೇಷು | = amongst the demigods |
| ವಾ | = or |
| ಪುನಃ | = again |
| ಸತ್ತ್ವಂ | = existence |
| ಪ್ರಕೃತಿಜೈಃ | = born of material nature |
| ಮುಕ್ತಂ | = liberated |
| ಯತ್ | = that |

ಏಭಿಃ = from the influence of these

ನ್ಯಾತ್ = is

ತ್ರಿಭಿಃ = three

ಗುಣೈಃ = modes of material nature.

ಬ್ರಾಹ್ಮಣ = of the brahmanas

ಕ್ಷತ್ರಿಯ = the ksatriyas

ವಿಶಾಂ = and the vaisyas

ಶೂದ್ರಾಣಾಂ = of the shudras

ಚ = and

ಪರಂತಪ = O subduer of the enemies

ಕರ್ಮಾಣಿ = the activities

ಪ್ರವಿಭಕ್ತಾನಿ = are divided

ಸ್ವಭಾವ = their own nature

ಪ್ರಭವ್ಯೈಃ = born of

ಗುಣೈಃ = by the modes of material nature.

ಸಮಃ = peacefulness

ದಮಃ = self-control

ತಪಃ = austerity

ಶೌಚಂ = purity

ಕ್ಷಾಂತಿಃ = tolerance

ಆರ್ಜವಂ = honesty

ಏವ = certainly

ಚ = and

ಜ್ಞಾನಂ = knowledge

ವಿಜ್ಞಾನಂ = wisdom

ಆಸ್ತಿತ್ವಂ = religiousness

ಬ್ರಹ್ಮ = of a brahmana

ಕರ್ಮ = duty

ಸ್ವಭಾವಜಂ = born of his own nature.

ಶೌರ್ಯಂ = heroism

ತೇಜಃ = power

ಧೃತಿಃ = determination

ದಾಕ್ಷ್ಯಂ = resourcefulness

ಯುದ್ಧೇ = in battle

ಚ = and

ಅಪಿ = also

ಅಪಲಾಯನಂ = not fleeing

ದಾನಂ = generosity

ಈಶ್ವರ = of leadership

ಭಾವಃ = the nature

ಚ = and

ಕ್ಷಾತ್ರಂ = of a ksatriya

ಕರ್ಮ = duty

ಸ್ವಭಾವಜಂ = born of his own nature.

ಕೃಷಿ = plowing

ಗೋ = of cows

ರಕ್ಷ್ಯ = protection

ವಾಣಿಜ್ಯಂ = trade

ವೈಶ್ಯ = of a vaisya

ಕರ್ಮ = duty

ಸ್ವಭಾವಜಂ = born of his own nature

ಪರಿಚರ್ಯ = service

ಆತ್ಮಕಂ = consisting of

ಕರ್ಮ = duty

ಶೂದ್ರಸ್ಯ = of the shudra

ಅಪಿ = also

ಸ್ವಭಾವಜಂ = born of his own nature.

ಸ್ವೇ ಸ್ವೇ = each his own

ಕರ್ಮಣಿ = work

ಅಭಿರತಃ = following

ಸಂಸಿದ್ಧಿಂ = perfection

ಲಭತೇ = achieves

ನರಃ = a man

ಸ್ವಕರ್ಮ = in his own duty

- ನಿರತಃ = engaged
 ಸಿದ್ಧಿಂ = perfection
 ಯಥಾ = as
 ವಿಂದತಿ = attains
 ತತ್ = that
 ಶೃಣು = listen.
 ಯತಃ = from whom
 ಪ್ರವೃತ್ತಿಃ = the emanation
 ಭೂತಾನಾಂ = of all living entities
 ಯೇನ = by whom
 ಸರ್ವಂ = all
 ಇದಂ = this
 ತತಂ = is pervaded
 ಸ್ವಕರ್ಮಣಾ = by his own duties
 ತಂ = Him
 ಅಭ್ಯರ್ಚ್ಯ = by worshipping
 ಸಿದ್ಧಿಂ = perfection
 ವಿಂದತಿ = achieves
 ಮಾನವಃ = a man.
 ಶ್ರೇಯಾನ್ = better
 ಸ್ವಧರ್ಮಃ = one's own occupation
 ವಿಗುಣಃ = imperfectly performed
 ಪರಧರ್ಮಾತ್ = than another's occupation
 ಸ್ವನುಷ್ಠಿತಾತ್ = perfectly done
 ಸ್ವಭಾವನಿಯತಂ = prescribed according to one's nature
 ಕರ್ಮ = work
 ಕುರ್ವನ್ = performing
 ನ = never
 ಆಪ್ನೋತಿ = achieves
 ಕಿಲ್ಬಿಶಂ = sinful reactions.
 ಸಹಜಂ = born simultaneously
 ಕರ್ಮ = work

| | |
|-------------------|----------------------------------|
| ಕೌಂತೇಯ | = O son of Kunti |
| ಸದೋಷಂ | = with fault |
| ಅಪಿ | = although |
| ನ | = never |
| ತ್ಯಜೇತ್ | = one should give up |
| ಸರ್ವಾರಂಭಃ | = all ventures |
| ಹಿ | = certainly |
| ದೋಷೇನ | = with fault |
| ಧೂಮೇನ | = with smoke |
| ಅಗ್ನಿಃ | = fire |
| ಇವ | = as |
| ಆವೃತಾಃ | = covered. |
| ಅಸಕ್ತಬುದ್ಧಿಃ | = having unattached intelligence |
| ಸರ್ವತ್ರ | = everywhere |
| ಜಿತಾತ್ಮಾ | = having control of the mind |
| ವಿಗತಸ್ಪೃಹಃ | = without material desires |
| ನೈಷ್ಕರ್ಮ್ಯಸಿದ್ಧಿಂ | = the perfection of nonreaction |
| ಪರಮಾಂ | = supreme |
| ಸಂನ್ಯಾಸೇನ | = by the renounced order of life |
| ಅಧಿಗಚ್ಛತಿ | = one attains. |
| ಸಿದ್ಧಿಂ | = perfection |
| ಪ್ರಾಪ್ತಃ | = achieving |
| ಯಥಾ | = as |
| ಬ್ರಹ್ಮ | = the Supreme |
| ತಥಾ | = so |
| ಆಪ್ನೋತಿ | = one achieves |
| ನಿಬೋಧ | = try to understand |
| ಮೇ | = from Me |
| ಸಮಾಸೇನ | = summarily |
| ಏವ | = certainly |
| ಕೌಂತೇಯ | = O son of Kunti |
| ನಿಷ್ಠಾ | = the stage |

- ಜ್ಞಾನಸ್ಯ = of knowledge
ಯಾ = which
ಪರಾ = transcendental.
ಬುದ್ಧ್ಯಾ = with the intelligence
ವಿಶುದ್ಧಯಾ = fully purified
ಯುಕ್ತಃ = engaged
ಧೃತ್ಯ = by determination
ಆತ್ಮಾನಂ = the self
ನಿಯಮ್ಯ = regulating
ಚ = also
ಶಬ್ದಾದಿನ್ = such as sound
ವಿಷಯಾನ್ = the sense objects
ತ್ಯಕ್ತ್ವಾ = giving up
ರಾಗ = attachment
ದ್ವೇಷೌ = and hatred
ವ್ಯದಸ್ಯ = laying aside
ಚ = also
ವಿವಿಕ್ತನೇವೀ = living in a secluded place
ಲಘ್ವಾಶೀ = eating a small quantity
ಯತ = having controlled
ವಾಕ್ = speech
ಕಾಯ = body
ಮಾನಸಃ = and mind
ಧ್ಯಾನಯೋಗಪರಃ = absorbed in trance
ನಿತ್ಯಂ = twenty-four hours a day
ವೈರಾಗ್ಯಂ = detachment
ಸಮುಪಾಶ್ರಿತಃ = having taken shelter of
ಅಹಂಕಾರಂ = false ego
ಬಲಂ = false strength
ದರ್ಪಂ = false pride
ಕಾಮಂ = lust
ಕ್ರೋಧಂ = anger

ಪರಿಗ್ರಹಂ = and acceptance of material things

ವಿಮುಚ್ಯ = being delivered from

ನಿರ್ಮಮಃ = without a sense of proprietorship

ಶಾಂತಃ = peaceful

ಬ್ರಹ್ಮಭೂಯಾಯ = for self-realization

ಕಲ್ಪತೇ = is qualified.

ಬ್ರಹ್ಮಭೂತಃ = being one with the Absolute

ಪ್ರಸನ್ನಾತ್ಮಾ = fully joyful

ನ = never

ಶೋಚತಿ = laments

ನ = never

ಕಾಂಕ್ಷತಿ = desires

ಸಮಃ = equally disposed

ಸರ್ವೇಷು = to all

ಭೂತೇಷು = living entities

ಮದ್ಭಕ್ತಿಂ = My devotional service

ಲಭತೇ = gains

ಪರಾಂ = transcendental.

ಭಕ್ತ್ಯಾ = by pure devotional service

ಮಾಂ = Me

ಅಭಿಜಾನಾತಿ = one can know

ಯಾವಾನ್ = as much as yah

ಚಾಸ್ಮಿ = as I am

ತತ್ತತಃ = in truth

ತತಃ = thereafter

ಮಾಂ = Me

ತತ್ತತಃ = in truth

ಜ್ಞಾತ್ವಾ = knowing

ವಿಶತೇ = he enters

ತದನಂತರಂ = thereafter.

ಸರ್ವ = all

ಕರ್ಮಾಣಿ = activities

| | |
|---------------|---------------------------|
| ಅಪಿ | = although |
| ಸದಾ | = always |
| ಕುರ್ವಾಣಃ | = performing |
| ಮದ್ವ್ಯಪಾಶ್ರಯಃ | = under My protection |
| ಮತ್ಪ್ರಸಾದಾತ್ | = by My mercy |
| ಅವಾಪ್ನೋತಿ | = one achieves |
| ಶಾಶ್ವತಂ | = the eternal |
| ಪದಂ | = abode |
| ಅವ್ಯಯಂ | = imperishable. |
| ಚೇತಸಾ | = by intelligence |
| ಸರ್ವಕರ್ಮಾಣಿ | = all kinds of activities |
| ಮಯಿ | = unto Me |
| ಸಂನ್ಯಸ್ಯ | = giving up |
| ಮತ್ಪರಃ | = under My protection |
| ಬುದ್ಧಿಯೋಗಂ | = devotional activities |
| ಉಪಾಶ್ರಿತ್ಯ | = taking shelter of |
| ಮಚ್ಚಿತ್ತಃ | = in consciousness of Me |
| ಸತತಂ | = twenty-four hours a day |
| ಭವ | = just become. |
| ಮತ್ | = of Me |
| ಚಿತ್ತಃ | = being in consciousness |
| ಸರ್ವ | = all |
| ದುರ್ಗಾಣಿ | = impediments |
| ಮತ್ಪ್ರಸಾದಾತ್ | = by My mercy |
| ತರಿಷ್ಯಸಿ | = you will overcome |
| ಅಥ | = but |
| ಚೇತ್ | = if |
| ತ್ವಂ | = you |
| ಅಹಂಕಾರಾತ್ | = by false ego |
| ನ ಶ್ರೋಷ್ಯಸಿ | = do not hear |
| ವಿನಂಶ್ಯಸಿ | = you will be lost. |
| ಯತ್ | = if |

| | |
|-------------|--------------------------------|
| ಅಹಂಕಾರಂ | = of false ego |
| ಆಶ್ರಿತ್ಯ | = taking shelter |
| ನ ಯೋಶ್ಯೇ | = I shall not fight |
| ಇತಿ | = thus |
| ಮನ್ಯಸೇ | = you think |
| ಮಿಥ್ಯೈಷಃ | = this is all false |
| ವ್ಯವಸಾಯಃ | = determination |
| ತೇ | = your |
| ಪ್ರಕೃತಿಃ | = material nature |
| ತ್ವಾಂ | = you |
| ನಿಯೋಕ್ಷ್ಯತಿ | = will engage. |
| ಸ್ವಭಾವಜೇನ | = born of your own nature |
| ಕೌಂತೇಯ | = O son of Kunti |
| ನಿಬದ್ಧಃ | = conditioned |
| ಸ್ವೇನ | = by your own |
| ಕರ್ಮಣಾ | = activities |
| ಕರ್ತುಂ | = to do |
| ನ | = not |
| ಇಚ್ಛಸಿ | = you like |
| ಯತ್ | = that which |
| ಮೋಹಾತ್ | = by illusion |
| ಕರಿಷ್ಯಸಿ | = you will do |
| ಅವಶಃ | = involuntarily |
| ಅಪಿ | = even |
| ತತ್ | = that. |
| ಈಶ್ವರಃ | = the Supreme Lord |
| ಸರ್ವಭೂತಾನಾಂ | = of all living entities |
| ಹೃದ್ದೇಶೇ | = in the location of the heart |
| ಅರ್ಜುನ | = O Arjuna |
| ತಿಷ್ಠತಿ | = resides |
| ಭ್ರಾಮಯನ್ | = causing to travel |
| ಸರ್ವಭೂತಾನೀ | = all living entities |

- ಯಂತ್ರ = on a machine
 ಆರೂಢಾನಿ = being placed
 ಮಾಯಯಾ = under the spell of material energy.
 ತಂ = unto Him
 ಏವ = certainly
 ಶರಣಂ ಗಚ್ಛ = surrender
 ಸರ್ವಭಾವೇನ = in all respects
 ಭಾರತ = O son of Bharata
 ತತ್ಪ್ರಸಾದಾತ್ = by His grace
 ಪರಾಂ = transcendental
 ಶಾಂತಿಂ = peace
 ಸ್ಥಾನಂ = the abode
 ಪ್ರಾಪ್ಸ್ಯಸಿ = you will get
 ಶಾಶ್ವತಂ = eternal.
 ಇತಿ = thus
 ತೇ = unto you
 ಜ್ಞಾನಂ = knowledge
 ಆಖ್ಯಾತಂ = described
 ಗುಹ್ಯಾತ್ = than confidential
 ಗುಹ್ಯತರಂ = still more confidential
 ಮಯಾ = by Me
 ವಿಮೃಶ್ಯ = deliberating
 ಏತತ್ = on this
 ಅಶೇಷೇಣ = fully
 ಯಥಾ = as
 ಇಚ್ಛಸಿ = you like
 ತಥಾ = that
 ಕುರು = perform.
 ಸರ್ವಗುಹ್ಯತಮಂ = the most confidential of all
 ಭೂಯಃ = again
 ಶ್ರೇಣು = just hear
 ಮೇ = from Me

| | |
|-------------|-----------------------------|
| ಪರಮಂ | = the supreme |
| ವಚಃ | = instruction |
| ಇಷ್ಟಃ ಅಸಿ | = you are dear |
| ಮೇ | = to Me |
| ದೃಢಂ | = very |
| ಇತಿ | = thus |
| ತತಃ | = therefore |
| ವಕ್ಷ್ಯಾಮಿ | = I am speaking |
| ತೇ | = for your |
| ಹಿತಂ | = benefit. |
| ಮನ್ಮನಾಃ | = thinking of Me |
| ಭವ | = just become |
| ಮದ್ಭಕ್ತಃ | = My devotee |
| ಮದ್ಯಾಜೀ | = My worshiper |
| ಮಾಂ | = unto Me |
| ನಮಸ್ಕುರು | = offer your obeisances |
| ಮಾಂ | = unto Me |
| ಏವ | = certainly |
| ಏಷ್ಯಸಿ | = you will come |
| ಸತ್ಯಂ | = truly |
| ತೇ | = to you |
| ಪ್ರತಿಜಾನೇ | = I promise |
| ಪ್ರಿಯಃ | = dear |
| ಅಸಿ | = you are |
| ಮೇ | = to Me. |
| ಸರ್ವಧರ್ಮಾನ್ | = all varieties of religion |
| ಪರಿತ್ಯಜ್ಯ | = abandoning |
| ಮಾಂ | = unto Me |
| ಏಕಂ | = only |
| ಶರಣಂ | = for surrender |
| ವ್ರಜ | = go |
| ಅಹಂ | = I |

ತ್ವಾಂ = you

ಸರ್ವ = all

ಪಾಪೇಭ್ಯಃ = from sinful reactions

ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ = will deliver

ಮಾ = do not

ಶುಚಃ = worry.

ಇದಂ = this

ತೇ = by you

ನ = never

ಅತಪಸ್ವಾಯ = to one who is not austere

ನ = never

ಅಭಕ್ತಾಯ = to one who is not a devotee

ಕದಾಚನ = at any time

ನ = never

ಚ = also

ಅಶುಶ್ರೂಷವೇ = to one who is not engaged in devotional service

ವಾಚ್ಯಂ = to be spoken

ನ = never

ಚ = also

ಮಾಂ = toward Me

ಯಃ = anyone who

ಅಭ್ಯಸೂಯತಿ = is envious.

ಯಃ = anyone who

ಇದಂ = this

ಪರಮಂ = most

ಗುಹ್ಯಂ = confidential secret

ಮತ್ = of Mine

ಭಕ್ತೇಷು = amongst devotees

ಅಭಿಧಾಸ್ಯತಿ = explains

ಭಕ್ತಿಂ = devotional service

ಮಯಿ = unto Me

ಪರಾಂ = transcendental

| | |
|--------------|--------------------|
| ಕೃತ್ವಾ | = doing |
| ಮಾಂ | = unto Me |
| ಏವ | = certainly |
| ಏಷ್ಯತಿ | = comes |
| ಅನಂಶಯಃ | = without doubt. |
| ನ | = never |
| ಚ | = and |
| ತಸ್ಮಾತ್ | = than him |
| ಮನುಷ್ಯೇಷು | = among men |
| ಕಶ್ಚಿತ್ | = anyone |
| ಮೇ | = to Me |
| ಪ್ರಿಯಕೃತ್ತಮಃ | = more dear |
| ಭವಿತಾ | = will become |
| ನ | = nor |
| ಚ | = and |
| ಮೇ | = to Me |
| ತಸ್ಮಾತ್ | = than him |
| ಅನ್ಯಃ | = another |
| ಪ್ರಿಯತರಃ | = dearer |
| ಭುವಿ | = in this world. |
| ಅಧ್ಯೇಷ್ಯತೇ | = will study |
| ಚ | = also |
| ಯಃ | = he who |
| ಇಮಂ | = this |
| ಧರ್ಮ್ಯಂ | = sacred |
| ಸಂವಾದಂ | = conversation |
| ಆವಯೋಃ | = of ours |
| ಜ್ಞಾನ | = of knowledge |
| ಯಜ್ಞೇನ | = by the sacrifice |
| ತೇನ | = by him |
| ಅಹಂ | = I |
| ಇಷ್ಟಃ | = worshiped |

- ಸ್ಯಾಂ = shall be
 ಇತಿ = thus
 ಮೇ = My
 ಮತಿಃ = opinion.
 ಶ್ರದ್ಧಾವಾನ್ = faithful
 ಅನಸೂಯಃ = not envious
 ಚ = and
 ಶೃಣುಯಾತ್ = does hear
 ಅಪಿ = certainly
 ಯಃ = who
 ನರಃ = a man
 ಸಃ = he
 ಅಪಿ = also
 ಮುಕ್ತಃ = being liberated
 ಶುಭಾನ್ = the auspicious
 ಲೋಕಾನ್ = planets
 ಪ್ರಾಪ್ನುಯಾತ್ = he attains
 ಪುಣ್ಯಕರ್ಮಣಾಂ = of the pious.
 ಕಚ್ಚಿತ್ = whether
 ಏತತ್ = this
 ಶ್ರುತಂ = heard
 ಪಾರ್ಥ = O son of Pritha
 ತ್ವಯಾ = by you
 ಏಕಾಗ್ರೇಣ = with full attention
 ಚೇತಸಾ = by the mind
 ಕಚ್ಚಿತ್ = whether
 ಅಜ್ಞಾನ = of ignorance
 ಸಮೋಹಃ = the illusion
 ಪ್ರಣಷ್ಟಃ = dispelled
 ತೇ = of you
 ಧನಂಜಯ = O conqueror of wealth (Arjuna).
 ಅರ್ಜುನ ಉವಾಚ = Arjuna said

| | |
|----------------|---------------------------------|
| ನಷ್ಟಃ | = dispelled |
| ಮೋಹಃ | = illusion |
| ಸ್ಮೃತಿಃ | = memory |
| ಲಬ್ಧ್ವಾ | = regained |
| ತ್ವತ್ಪ್ರಸಾದಾತ್ | = by Your mercy |
| ಮಯಾ | = by me |
| ಅಚ್ಯುತ | = O infallible KRiShNa |
| ಸ್ಥಿತಃ | = situated |
| ಅಸ್ಮಿ | = I am |
| ಗತ | = removed |
| ಸಂದೇಹಃ | = all doubts |
| ಕರಿಷ್ಯೇ | = I shall execute |
| ವಚನಂ | = order |
| ತವ | = Your. |
| ಸಂಜಯ ಉವಾಚ | = Sanjaya said |
| ಇತಿ | = thus |
| ಅಹಂ | = I |
| ವಾಸುದೇವಸ್ಯ | = of KRiShNa |
| ಪಾರ್ಥಸ್ಯ | = and Arjuna |
| ಚ | = also |
| ಮಹಾತ್ಮನಃ | = of the great soul |
| ಸಂವಾದಂ | = discussion |
| ಇಮಂ | = this |
| ಅಶ್ರೌಷಂ | = have heard |
| ಅದ್ಭುತಂ | = wonderful |
| ರೋಮಹರ್ಷಣಂ | = making the hair stand on end. |
| ವ್ಯಾಸಪ್ರಸಾದಾತ್ | = by the mercy of Vyasadeva |
| ಶ್ರುತವಾನ್ | = have heard |
| ಏತತ್ | = this |
| ಗುಹ್ಯಂ | = confidential |
| ಅಹಂ | = I |
| ಪರಂ | = the supreme |

ಯೋಗಂ = mysticism

ಯೋಗೇಶ್ವರಾತ್ = from the master of all mysticism

ಕೃಷ್ಣಾತ್ = from KRiShNa

ಸಾಕ್ಷಾತ್ = directly

ಕಥಯತಃ = speaking

ಸ್ವಯಂ = personally.

ರಾಜನ್ = O King

ಸಂಸ್ಮೃತ್ಯ = remembering

ಸಂಸ್ಮೃತ್ಯ = remembering

ಸಂವಾದಂ = message

ಇಮಂ = this

ಅದ್ಭುತಂ = wonderful

ಕೇಶವ = of Lord KRiShNa

ಅರ್ಜುನಯೋಃ = and Arjuna

ಪುಣ್ಯಂ = pious

ಹೃಷ್ಯಾಮಿ = I am taking pleasure

ಚ = also

ಮುಹುರ್ಮುಹುಃ = repeatedly.

ತತ್ = that

ಚ = also

ಸಂಸ್ಮೃತ್ಯ = remembering

ಸಂಸ್ಮೃತ್ಯ = remembering

ರೂಪಂ = form

ಅತಿ = greatly

ಅದ್ಭುತಂ = wonderful

ಹರೇಃ = of Lord KRiShNa

ವಿಸ್ಮಯಃ = wonder

ಮೇ = my

ಮಹಾನ್ = great

ರಾಜನ್ = O King

ಹೃಷ್ಯಾಮಿ = I am enjoying

ಚ = also

ಪುನಃ ಪುನಃ = repeatedly.

ಯತ್ರ = where

ಯೋಗೇಶ್ವರಃ = the master of mysticism

ಕೃಷ್ಣಃ = Lord KRiShNa

ಯತ್ರ = where

ಪಾರ್ಥಃ = the son of Pritha

ಧನುರ್ಧರಃ = the carrier of the bow and arrow

ತತ್ರ = there

ಶ್ರೀಃ = opulence

ವಿಜಯಃ = victory

ಭೂತಿಃ = exceptional power

ಧ್ರುವಾ = certain

ನೀತಿಃ = morality

ಮತಿರ್ಮಮ = my opinion.

End of 18.78

Bhagavadgita words and meanings

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Please send corrections to sanskrit@cheerful.com

