Bhagavadgita words and meanings

Document Information

Text title: bhagavad gItA shabdArtha
File name: bgwords.itx
Category: gItA, giitaa, bhagavadgita
Location: doc_giitaa
Latest update: August 28, 2021
Send corrections to: Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

August 28, 2021

sanskritdocuments.org
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.

King Dhritarashtra said
in the place of pilgrimage
in the place named Kuruksetra
assembled
= desiring to fight
= my party (sons)
= the sons of Pandu
and
certainly
what
did they do
O Sanjaya.
Sanjaya said
after seeing
but
the soldiers of the Pandavas
arranged in a military phalanx
King Duryodhana
at that time
the teacher
approaching
the king
word
spoke.
behold
this
of the sons of Pandu
O teacher
great
military force
arranged
by the son of Drupada
your
disciple
very intelligent.
here
heroes
mighty bowmen
to Bhima and Arjuna
equal
in the fight
Yuyudhana
Virata
also
Drupada
also
great fighter.
Dhrishtaketu
செகிதானா: = Cekitana
காசிராஜ: = Kasiraja
also = very powerful

பருஜித = Purujit

குந்தி஬ௌஹுஜா: = Kuntibhoja
and = very powerful

சைப்பா: = Saibya
and = hero in human society.

யுதமண்யு: = Yudhamanyu
and = mighty

பத்மாஜா: = Uttamauja
and = the son of Subhadra

சொழ்பத்மாஜா: = the sons of Draupadi
and = all

ஏவாம : = certainly

மஹாராத:² = great chariot fighters.

மவா காம: = our

மா: = but

விஶிஷ்டமா: = especially powerful

எம்: = who

பரிசயம்: = them

மகிரைவாம் = just take note of, be informed

மகிரைவாம் = O best of the brahmanas

மாநாகா: = captains

மாம்: = my

மாநாகாச் = of the soldiers
= for information

= them

= I am speaking

= to you.

= your good self

= Grandfather Bhishma

= also

= Karna

= and

= Krpa

= and

= always victorious in battle

= Asvatthama

= Vikarna

= as well as

= the son of Somadatta

= as well as

= certainly

= also.

= others

= also

= in great numbers

= heroes

= for my sake

= prepared to risk life

= many

= weapons

= equipped with

= all of them

= experienced in military science.

= immeasurable

= that
of ours = அரண்மனால்
strength = பொலம்
by Grandfather Bhishma = ஆபிஷ்மானம்
perfectly protected = பொழுது
limited = ஒன்று
but = இன்னும்
all this = தீவென்
of the Pandavas = பண்டவர்
strength = பொலம்
by Bhima = பேம
carefully protected = ஆபிஷ்மானம்
in the strategic points = சென்றவை
also = எனவே
everywhere = நான்கு
as differently arranged = மாற்று
situated = நடந்த
unto Grandfather Bhishma = ஏதுமானம்
certainly = எனவே
should give support = ஆபிஷ்மானம்
you = போல
all respectively = எனவே
certainly. = எனவே
his = அவன்
increasing = கையேற்றம்
cheerfulness = பூர்வம்
the grandsire of the Kuru dynasty (Bhishma) = கோரே தேசியம்
the grandfather = பிதாமஹனம்
roaring sound, like that of a lion = விந்தல்
vibrating = உச்சைச்
very loudly = வேளவு
conchshell = தீர்வேல்
blew = கைகூண்ட போல்
புராணபமுக = the valiant.

தகத = thereafter

வாக்கக: = conchshells

அ = also

எம்பாம = large drums

எ = and

பாகமார் = small drums and kettledrums

கமா: = horns

நாயக்கா = all of a sudden

ஒம = certainly

அம்பாவாநரக = were simultaneously sounded

ஒ = that

பாக: = combined sound

நாயாரா = tumultuous

அம்பாம = became.

தகத = thereafter

பாயாக்கா = with white

ஆயாம = horses

பாயாநக = being yoked

நாயாயா = in a great

காலாம்மா: = chariot

காலாம்மா = situated

மாரா: = KRiShNa (the husband of the goddess of fortune)

மாரா: = Arjuna (the son of Pandu)

அ = also

ஒம = certainly

திரிமமா = transcendental

வாக்கக: = conchshells

பாக: = sounded.

மார் = the conchshell named Pancajanya

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

மாரா: = the conchshell named Devadatta
Dhananjaya (Arjuna, the winner of wealth)
the conch named Paundra
blew
the terrific conchshell
one who performs herculean tasks
the voracious eater (Bhima).
the conch named Ananta-vijaya
the king
the son of Kunti
Yudhisthira
Nakula
Sahadeva
and
the conches named Sughosa and Manipuspaka
the King of Kasi (Varanasi)
the great archer
Sikhandi
also
one who can fight alone against thousands
Dhrishtadyumna (the son of King Drupada)
Virata (the prince who gave shelter to the Pandavas while they were in disguise)
also
Satyaki (the same as Yuyudhana, the charioteer of Lord KRiShNa)
and
who had never been vanquished
Drupada, the King of Pancala
the sons of Draupadi
also
all
O King
Abhimanyu, the son of Subhadra
also = என்று
mighty-armed = மஹாபாஹு: = conchshells
blew = தா தாே = each separately.
that = வாக்கா
vibration = தாேrhதராShThரா
of the sons of Dhritarashtra = கபிth◌⁴வஜ
conchshells = பா Nhட
also = ஏவ
uproarious = அphஓய
resounding = அத
thereupon = அத
situated = வாkhய
looking upon = தாேrhதராShTh
the sons of Dhritarashtra = ஗பிth◌⁴வஜ
he whose flag was marked with Hanuman = பாNhட உ
in releasing his arrows = உ
bow = ஏவ
taking up = ஏவ
the son of Pandu (Arjuna) = மபா
unto Lord KRiShNa = இத
at that time = இத
words = இத
these = இத
said = இத

மேம்பாடு = O King.
அங்குறை வெவ்வ = Arjuna said
சூன்றுமாறா = of the armies
சூசுமாறா = both
மேதும = between
நெறும = the chariot
நெறுமும = please keep
ேம = my
அவ்வாத = O infallible one
மாமாத = as long as
ஞாயான = all these
திருத்தாக = may look upon
அவினா ஒப்பு = I
மாமாதாநாந்தாயான = desiring to fight
அவினாந்தாயான = arrayed on the battlefield
தாங்க = with whom
மேமா = by me
ங்கை = together
மாமாநாந்தாயான = have to fight
அவினாந்தாயான = in this
ராச = strife
நாமாநாந்தாயான = in the attempt.
மாமாநாந்தாயான = those who will be fighting
அவினாந்தாயான = let me see
அவினா = I
ேம = who
வாக = those
ஆங்க = here
காமினாநாந்தாயான = assembled
நாமாநாந்தாயான = for the son of Dhritarashtra
நாமாநாந்தாயான = evil-minded
நாமாநாந்தாயான = in the fight
well
wishing.
Sanjaya said
thus
addressed
Lord KRiShNa
by Arjuna
descendant of Bharata
of the armies
both
in the midst
placing
the finest chariot.
Grandfather Bhishma
the teacher Drona
in front of
all
also
chiefs of the world
said
O son of Pritha
just behold
all of them
assembled
the members of the Kuru dynasty
thus.
there
he could see
standing
Arjuna
fathers
also
பிதாமஹா = grandfathers
ஆசாயா = teachers
மாலா = maternal uncles
புத்தான்கள் = brothers
புத்தான்கள் = sons
பாண்டான்கள் = grandsons
நான்கு = friends
ஓத்தா = too
பிறப்பான்கள் = fathers-in-law
ஆவியா = well-wishers
ஆங்கில் = also
என்றால் = certainly
உள்ளே = of the armies
முழு = of both parties
ஆயிர = including.
ஏற்காட் = all of them
உன்னையவே = after seeing
உன் = he
கோண்டாந்தம் = the son of Kunti
உயர்மான்கள் = all kinds of
பார்வான்கள் = relatives
அவ்வுலாதாரம் = situated
நான்குேயா = by compassion
பிறந்தே = of a high grade
உபவீ = overwhelmed
விதை = while lamenting
உண்டாதே = thus
அவர் = spoke.
உருளையேர்ந்தே = Arjuna said
உண்டாதேர்ந்தே = after seeing
உண்டாதே = all these
போராட்டாந்தம் = kinsmen
O KRiShNa = all in a fighting spirit
present = present
are quivering = are quivering
my = my
limbs of the body = limbs of the body
mouth = mouth
also = also
drying up = is drying up.
trembling of the body = trembling of the body
on the body = on the body
my = my
standing of hair on end = standing of hair on end
also = also
is taking place = is taking place
the bow of Arjuna = the bow of Arjuna
is slipping = is slipping
from the hand = from the hand
skin = skin
also = also
certainly = certainly
is burning = is burning.
nor = nor
also = also
am I able = am I able
to stay = to stay
forgetting = forgetting
as = as
and = and
my = my
mind = mind
causes = also
I see = also
just the opposite = nor
O killer of the demon Kesi (KRiShNa).

the = nor
door = also
good = good
I foresee = do I foresee
by killing = by killing
own kinsmen = own kinsmen
in the fight = in the fight
nor = nor
do I desire = do I desire
victory = victory
O KRiShNa = O KRiShNa
nor = nor
do I desire = nor
also = also
kingdom = kingdom
happiness thereof = happiness thereof
also. = also.
what use = what
us = to us
is the kingdom = is the kingdom
KRiShNa = KRiShNa
what = what
enjoyment = enjoyment
living = living
either = either
of whom = of whom
for the sake = for the sake
is desired = is desired
= by us

= kingdom

= material enjoyment

= all happiness

= also

= all of them

= these

= situated

= on this battlefield

= lives

= giving up

= riches

= also

= teachers

= fathers

= sons

= as well as

= certainly

= also

= grandfathers

= maternal uncles

= fathers-in-law

= grandsons

= brothers-in-law

= relatives

= as well as

= all these

= never

= to kill

= do I wish

= being killed

= even
கீதா = O killer of the demon Madhu (KRiShNa)
அபி = even if
தாண்டாக்கம் = of the three worlds
புராணம் = for the kingdom
விழா = in exchange
கீதம் = what to speak of
அம்பக்கற்கு = for the sake of the earth
துண்டு = by killing
தாங்காவாசாயாதாரா = the sons of Dhritarashtra
தா = our
கா = what
மழியோ = pleasure
கிங்மன்ற = will there be
மாஹா = O maintainer of all living entities.
மைமாம் = vices
எஸ்தம் = certainly
அபரேயோ = must come upon
அம்மாக்கம் = us
ஏற்கூட்டு = by killing
ஏற்கா = all these
அகாத்மீது: = aggressors
ஏற்காமா = therefore
நதேஹாதா = never
அமனாத மணத்தேஹாதா = deserving
அம்மம் = we
அமண்டும் = to kill
தாங்காவாசாயாதாரா = the sons of Dhritarashtra
சவாங்காவாவா = along with friends
சாண்டேஹாதா = kinsmen
ஏற்கோ = certainly
ஏற்கா = how
ஏற்கூட்டு = by killing
காரணின்: = happy
மாமல் = will we become
உந்து = O KRiShNa, husband of the goddess of fortune.
இனி = if
அபிம = even
உரேற = they
நாராயண = do not
மாற்றாள் = see
உரேறா = by greed
உறைார் = overpowered
உயர்கண் = their hearts
உறைார் = in killing the family
உறைார் = done
அய்த்திய = fault
உறைார் = in quarreling with friends
உறைார் = also
அதுார் = sinful reactions
உறைார் = why
நாராயண = should not
மாற்றாள் = be known
அங்காராணி: = by us
மாமல் = from sins
அங்காராணி: = these
உறைார் = to cease
உறைார் = in the destruction of a dynasty
உறைார் = done
அய்த்திய = crime
அங்காராணி: = by those who can see
உறைார் = in destroying the family
உறைார் = become vanquished
உறைார் = the family traditions
பாதுகா澹ம்: = eternal
தூணியம் = religion
தூணியம் = being destroyed
தீவம் = family
நெந்நீலம் = whole
அதையம்: = irreligion
அபிப்பாம்பி = transforms
உத = it is said.
அதையம் = irreligion
அபிப்பாம்பீ = having become predominant
நேந்நீலம் = O KRiShNa
பூநையம் = become polluted
நெந்நீலம்: = family ladies
நெந்நீலம் = by the womanhood
நேந்நீலம் = being so polluted
நேந்நீலம் = O descendant of VRiShNi
நேந்நீலம் = comes into being
நேந்நீலம் = unwanted progeny.
நேந்நீலம் = such unwanted children
நேந்நீலம் = make for hellish life
உத = certainly
நேந்நீலம் = for those who are killers of the family
நேந்நீலம் = for the family
நேந்நீலம் = also
பாதுகா澹ம் = fall down
பிறாத = forefathers
உத = certainly
நேந்நீலம் = of them
நேந்நீலம் = stopped
நேந்நீலம் = of offerings of food
உத = and water
நேந்நீலம்: = performances.
by such faults
all these
of the destroyers of the family
of unwanted children
which are causes
are devastated
community projects
family traditions
also
eternal.
spoiled
of those who have the family traditions
of such men
O KRiShNa
in hell
always
residence
it so becomes
thus
I have heard by disciplic succession.
 alas
how strange it is
great
sins
to perform
have decided
we
because
driven by greed for royal happiness
to kill
kinsmen
trying.
பதின் = even if
மாமு = me
அம்மூக்கியம் = without being resistant
அம்மூக்கியம் = without being fully equipped
பெருநூற்பாணம்: = those with weapons in hand
காந்திகைகுமரர்: = the sons of Dhritarashtra
ராண = on the battlefield
ஏந்தாய்: = may kill
ஏம் = that
மெ = for me
ஏகமூக்கியம் = better
மாம் = would be.
சாக்குப்பாணம் அமாக் = Sanjaya said
காம் = thus
க்காக்கம் = saying
அந்தத்தூர்: = Arjuna
சாக்குப்பாணம் = in the battlefield
ராண் = of the chariot
பாண்டாண் = on the seat
பாண்டாண் = sat down again
 பரிதூர் = putting aside
மாந்தமு = along with arrows
கரமு = the bow
மான்பக் = by lamentation
மான்பக் = distressed
மாந்தமு = within the mind.

End of 1.46
καθ’ ἐμαθαίνει = by compassion
ἀναπήδησε = overwhelmed
ἀναπήδησε τὸν παῖδα = full of tears
눈 = eyes
πλακάρει = lamenting
ἐξήκοντος = these
εἴπετο = words
εἶπε = said
οἱ θάνατοι = the killer of Madhu.
οἱ θάνατοι τοῦ μεγάλου = the Supreme Personality of Godhead said
ἐξῆλθε = wherefrom
εἰς = unto you
διέτισε = dirtiness
ἐξήκοντα = this lamentation
ἐξήκοντα = in this hour of crisis
ἀρραβώνευσε = arrived
οἱ άνθρώποι = persons who do not know the value of life
οἱ άνθρώποι = practiced by
οἱ άνθρώποι = which does not lead to higher planets
ἐπιχείρησε = infamy
ἐπικαλά = the cause of
οἱ άρχι = O Arjuna.
 layoutManager = impotence
οὐ πάτησε = do not
καὶ = take to
οἱ θάνατοι = O son of Pritha
δὲ = never
τὰ = this
εἴπετο = unto you
ἐξήκοντος = is befitting
 layoutManager = petty
 layoutManager = of the heart
வெதே

பீர்ந்த மின்னாள் = weakness
தம்கக்கமை = giving up
தக்கரிவு = get up
புருதும் = O chastiser of the enemies.
ஆன்மார்க்காய்சா = Arjuna said
கதா = how
பிகசெஞ்சு = Bhishma
அயர் = I
ேந்த தத்தமில் = in the fight
சார்களால் = Drona
ஏ = also
மதிலாவதுதீர் = O killer of Madhu
முற்றி: = with arrows
புருதுமாக்காய்ச்சம்பானி = shall counterattack
நாவாக்காய்ச்சா = those who are worshipable
அரிஜாவதுதீர் = O killer of the enemies.
ஏதே = the superiors
அவியாமா = not killing
ஏதே = certainly
மராத்தியாராய்ச்சா = great souls
மூம்பை: = it is better
மேனாக்காய்ச்சா = to enjoy life
மேனாக்காய்ச்சா = by begging
அபி = even
திமில் = in this life
திமில் = in this world
புருதுமா = killing
அக்கர் = gain
காண்பாறு = desiring
ஏதே = but
சார்களா = superiors
ஏதே = in this world
Certainly one has to enjoy enjoyable things.

Blood tainted with.

Nor also this do we know which for us better whether we may conquer if or us they conquer those who certainly by killing never we would want to live all of them are situated in the front the sons of Dhritarashtra. of miserliness by the weakness being afflicted characteristics I am asking
unto You
religion
bewildered
in heart
what
all-good
may be
confidently
tell
that
unto me
disciple
Your
I am
just instruct
me
unto You
surrendered.
do not
certainly
I see
my
can drive away
that which
lamentation
drying up
of the senses
achieving
on the earth
without rival
achieving
prosperous
kingdom
of the demigods

even

also

supremacy.

Sanjaya said

thus

speaking

unto KRiShNa, the master of the senses

Arjuna, the master of curbing ignorance

the chastiser of the enemies

I shall not fight

thus

unto KRiShNa, the giver of pleasure to the senses

saying

silent

became

certainly.

unto him

said

the master of the senses, KRiShNa

smiling

like that

O Dhritarashtra, descendant of Bharata

of the armies

of both parties

between

unto the lamenting one

the following

words.

the Supreme Personality of Godhead said

not worthy of lamentation

you are lamenting
பான் மூன்றாம் தாரணியான = learned talks
ஏ = also
பான் மூன்றாம் தாரணியான = speaking
ஏந் = lost
அந்தரியின் = life
ஆங்கீகாரம் = not past
அந்தரியின் = life
ஏ = also
ஏ = never
ஆங்கீகாரம் = lament
மான்றாம் தாரணியான: = the learned.
ஏ = never
ஏ = but
ஏ = certainly
ஆங்கீகாரம் = I
ஆங்கீகாரம் = at any time
ஏ = did not
ஆங்கீகாரம் = exist
ஏ = not
ஏ = you
ஏ = not
ஆங்கீகாரம் = all these
ஆங்கீகாரம்: = kings
ஏ = never
ஏ = also
ஆங்கீகாரம் = certainly
ஏ = not
பான் மூன்றாம் தாரணியான: = shall exist
ஆங்கீகாரம்: = all of us
அங்கு = பிரமம் = hereafter.
ஆங்கீகாரம்: = of the embodied
in this
as
in the body
boyhood
youth
old age
similarly
of transference of the body
achievement
the sober
thereupon
never
is deluded.
sensory perception
only
O son of Kunti
winter
summer
happiness
and pain
giving
appearing
disappearing
nonpermanent
all of them
just try to tolerate
O descendant of the Bharata dynasty.
one to whom
certainly
never
are distressing
all these
to a person = போல
O best among men = போல் பன்னாட்டும்
unaltered = காண்ச
in distress = காண்சம் கூட
and happiness = காண்சம் கூடம்
patient = காண்சம்
he = என
for liberation = அவ்வாறு
considered eligible = அல்லது
never = அல்லது
of the nonexistent = அல்லது
there is = அல்லது
durability = அல்லது
never = அல்லது
changing quality = அல்லது
durability = அல்லது
of the eternal = அல்லது
of the two = அல்லது
verily = அல்லது
observed = அல்லது
conclusion = அல்லது
indeed = அல்லது
of them = அல்லது
of the truth = அல்லது
by the seers = அல்லது
imperishable = அல்லது
but = அல்லது
that = அல்லது
know it = அல்லது
by whom = அல்லது
everything = அல்லது
is this = அல்லது
केद = pervaded
मृत्यु = destruction
आभोभाव = of the imperishable
आभाव = of it
तथा कभी = no one
कथा = to do
आध्यात्मिक = is able.
आध्यात्मपन्थ = perishable
भी = all these
द्रव्याः = material bodies
गणिताम = eternal in existence
अय = are said
प्रागिगीय = of the embodied soul
आप्रागिगिय = never to be destroyed
आपूर्वाम = immeasurable
इत्यत्वाऽ = therefore
पुनःपालन = fight
भारु = O descendant of Bharata.
म = anyone who
सूत्रः = this
मूलभी = knows
महत्त्वाः = the killer
म = anyone who
तः = also
सूत्रः = this
सन्तवः = thinks
सन्तहः = killed
सबस्ब = both
सारः = they
तथा = never
सन्तवः = are in knowledge
तथा = never
ஆமை = this
தம்பிளி = kills
ந = nor
நின்பாதா = is killed.
ந = never
துர்யபாதா = takes birth
மறிபாதா = dies
மா = either
கதாச்சிதை = at any time (past, present or future)
ந = never
ஆமை = this
பாதா = having come into being
பார்க்காதன = will come to be
மா = or
ந = not
பாய: = or is again coming to be
அந்த: = unborn
திக்கம: = eternal
யானையம: = permanent
ஆமை = this
பர்த்தை: = the oldest
ந = never
நின்பாதா = is killed
நின்பார்பாதா = being killed
மார்க்க = the body.
தோயரா = knows
அவிநாஷினம: = indestructible
திக்கம: = always existing
ம: = one who
நுனம: = this (soul)
அந்தம: = unborn
அவிநாஷம: = immutable
how = कथा
that = सन:
person = पुनःषः
O Partha (Arjuna) = पार्थकः
whom = कः
causes to hurt = कावःकः
kills = कावःकः
whom = कः
garments = वासः
old and worn out = वासः
just as = वासः
giving up = वासः
new garments = नवः
does accept = पर्वः
others = अपराणि
in the same way = अपराणि
bodies = शरीराणि
giving up = शरीराणि
old and useless = शरीराणि
different = शरीराणि
verily accepts = शरीराणि
ew sets = शरीराणि
the embodied. = शरीराणि
ever = नः
this soul = नःधृष्टः
can cut to pieces = किंनःधृष्टः
weapons = श्रृंगः
ever = नः
this soul = नःधृष्टः
burns = नःधृष्टः
fire = नःधृष्टः
இ = never
ஏ = also
ஒய் = this soul
சைய் = moistens
நப் = water
இ = never
நாந் = dries
நார் = wind.
அப் = unbreakable
அல் = this soul
அப் = unable to be burned
அல் = this soul
அப் = insoluble
அப் = not able to be dried
ஏவ் = certainly
அ = and
நிக் = everlasting
நீக் = all-pervading
நீக் = unchangeable
அன் = immovable
அல் = this soul
அப் = eternally the same.
அப் = invisible
அல் = this soul
அப் = inconceivable
அல் = this soul
அப் = unchangeable
அல் = this soul
அப் = is said
நாந் = therefore
ஏய் = like this
அப் = knowing it well
this soul

do not

to lament

you deserve.

if, however

also

this soul

always born

forever

either

you so think

dead

still

you

O mighty-armed one

never

about the soul

to lament

deserve.

of one who has taken his birth

certainly

a fact

death

it is also a fact

birth

of the dead

also

therefore

of that which is unavoidable

in the matter

do not

you
to lament

deserve.

in the beginning unmanifested

all that are created

manifested

in the middle

O descendant of Bharata

nonmanifested

when vanquished

it is all like that

therefore

what

lamentation.

as amazing

sees

someone

this soul

as amazing

speaks of

thus

certainly

also

another

similarly amazing

also

this soul

another

hears of

having heard

even

this soul

knows


= never
= and
= certainly
= someone.
= the owner of the material body
= eternally
= cannot be killed
= this soul
= in the body
= of everyone
= O descendant of Bharata
= therefore
= all
= living entities (that are born)
= never
= you
= to lament
= deserve.
= one’s own religious principles
= also
= indeed
= considering
= never
= to hesitate
= you deserve
= for religious principles
= indeed
= than fighting
= better engagement
= any other
= of the ksatriya
= does not
exist.
by its own accord
= also
= arrived at
of the heavenly planets
doors
= wide open
= very happy
= the members of the royal order
= O son of Pritha
do achieve
= war
= like this.
= therefore
= if
= you
= this
as a religious duty
= fighting
do not
= perform
= then
= your religious duty
= reputation
= also
= losing
= sinful reaction
= will gain.
= infamy
= also
= over and above
= all people
will speak
of you
forever
for a respectable man
also
ill fame
than death
becomes more.
out of fear
from the battlefield
ceased
they will consider
you
the great generals
for whom
also
you
in great estimation
having been
you will go
decreased in value.
unkind
fabricated words
also
many
will say
your
enemies
while vilifying
your
ability
than that
more painful = எனின் = of course
what is there. = என்வா = being killed
either = குற்றம் = or
you gain = கின்னம் = what is there.
you enjoy = மூன்று = or
the world = எங்கம் = therefore
therefore = முன்னேயம் = get up
O son of Kunti = என்வா = by conquering
killed = கின்னம் = to fight
determined = தமது = doing so
in certainty. = பொருள் = doing so
happiness = தூது = and distress
and distress = உலகம் = in equanimity
in equanimity = உரையைம் = both profit and loss
both profit and loss = முன்னேயம் = both victory and defeat
thereafter = ஐக்கை = thereafter
for the sake of fighting = ஐக்கை = for the sake of fighting
engage (fight) = முன்னேயம் = engage (fight)
never = கின்னம் = never
in this way = புலம்பாரு = in this way
sinful reaction = புலம்பாரு = sinful reaction
you will gain. = முன்னேயம் = you will gain.
all this = என்வா = all this
unto you = என்வா = unto you
अपि  = described
described by analytical study

प्राकृत = intelligence

निर्मल = in work without frutitive result

० = but

थिर = this

प्रेत = just hear

प्रथम = by intelligence

प्रकृति = dovetailed

प्रभु = by which

प्रकृत = O son of Pritha

क्रिया = bondage of reaction

प्रारंभ = you can be released from.

तथा = there is not

तत्व = in this yoga

ाधिकार = in endeavoring

तथा = loss

अपि = there is

प्रभु = diminution

द्वितीय = never

तीर्थ = there is

तथापि = a little

अपि = although

अपि = of this

कार्य = occupation

रक्षण = releases

तथा = from very great

प्रभु = danger.

प्रभु = resolute in KRiShNa consciousness

प्राकृत = intelligence

एक = only one

प्रभु = in this world
O beloved child of the Kuru
having various branches
indeed
unlimited
also
intelligence
of those who are not in KRiShNa consciousness.
all these
flowery
words
say
men with a poor fund of knowledge
supposed followers of the Vedas
O son of Pritha
never
anything else
there is
thus
the advocates
desirous of sense gratification
aiming to achieve heavenly planets
resulting in good birth and other fruitive reactions
pompous ceremonies
various
in sense enjoyment
and opulence
progress
towards.
to material enjoyment
and opulence
for those who are attached
by such things
bhel = bewildered in mind

varma = fixed in determination

vath = devotional service to the Lord

nith = in the controlled mind

thath = never

vath = does take place.

shath = pertaining to the three modes of material nature

thai = on the subject matter

shatt = Vedic literatures

veth = transcendental to the three modes of material nature

ph = be

arpun = O Arjuna

vath = without duality

vath = in a pure state of spiritual existence

shat = free from ideas of gain and protection

vath = established in the self.

shin = all that

arpun = is meant

va = in a well of water

nenv = in all respects

vath = in a great reservoir of water

vath = similarly

vath = in all

shat = Vedic literatures

nith = of the man who knows the Supreme Brahman

vath = who is in complete knowledge.

vath = in prescribed duties

vath = certainly

vath = right

vath = of you

vath = never

vath = in the fruits
= at any time
never
in the result of the work
cause
become
never
of you
attachment
there should be
in not doing prescribed duties.
equipoised
perform
your duties
attachment
giving up
O Arjuna
in success and failure
equipoised
becoming
equanimitiy
yoga
is called.
discard it at a long distance
certainly
abominable
activity
on the strength of KRiShNa consciousness
O conqueror of wealth
in such consciousness
full surrender
try for
miser
those desiring fruitive results.

one who is engaged in devotional service

can get rid of

in this life

both

good and bad results

therefore

for the sake of devotional service

be so engaged

KRiShNa consciousness

in all activities

art.

due to fruitive activities

being engaged in devotional service

certainly

results

giving up

great sages or devotees

from the bondage of birth and death

liberated

position

they reach

without miseries.

when

your

of illusion

dense forest

transcendental service with intelligence

surpasses

at that time

you shall go

callousness
பாத்திரங்களைப் பார்க்க = toward all that is to be heard
பண்டைக் = all that is already heard
அ = also.
பண்டைக் = of Vedic revelation
சிவப்புப்பிறந்தா = without being influenced by the fruitive results
என்று = your
பரம் = when
ங்குநாராயணா = remains
பெண்டனா = unmoved
சாஞ்சாஜா = in transcendental consciousness, or KRiShNa consciousness
அண்டனா = unflinching
புராணமா = intelligence
குற்றா = at that time
நம்பாம் = self-realization
அவமாண்டாம் = you will achieve.
அனைத்தும் காவஸ் = Arjuna said
ங்குநாராயணா கா = of one who is situated in fixed KRiShNa consciousness
அந்தா = what
பாலாசா = language
சாஞ்சாஜா வா = of one situated in trance
நம்பாம் = O KRiShNa
ங்குநாராயணா கா = one fixed in KRiShNa consciousness
அந்தா = what
பரம் பென்று = speaks
அந்தா = how
அந்தா = does remain still
அந்தா = walks
அந்தா = how.
பாலாசா = the Supreme Personality of Godhead said
பரமா = gives up
பரமா = when
அந்தா = desires for sense gratification
= of all varieties
= O son of Pritha
= of mental concoction
= in the pure state of the soul
= certainly
= by the purified mind
= satisfied
= transcendentally situated
= at that time
= is said.
= in the threefold miseries
= without being agitated in mind
= in happiness
= without being interested
= free from
= attachment
= fear
= and anger
= whose mind is steady
= a sage
= is called.
= one who
= everywhere
= without affection
= that
= that
= achieving
= good
= evil
= never
= praises
= never
யதா = envies
ஞா = his
ஞாந்தர = perfect knowledge
ஞாந்தரேத = fixed.
ஞாந்தரேத = when
ஞாந்தரேத = winds up
ஞாந்தர = also
ஞாந்தர = he
ஞாந்தர = tortoise
ஓந்தரேத = limbs
ஓந்தரேத = like
ஓந்தரேத = altogether
ஓந்தரேத = senses
ஓந்தரேத = from the sense objects
ஓந்தரேத = his
ஓந்தரேத = consciousness
ஓந்தரேத = fixed.
ஓந்தரேத = objects for sense enjoyment
ஓந்தரேத = are practiced to be refrained from
ஓந்தரேத = by negative restrictions
ஓந்தரேத = for the embodied
ஓந்தரேத = giving up the taste
ஓந்தரேத = sense of enjoyment
ஓந்தரேத = although there is
ஓந்தரேத = his
ஓந்தரேத = far superior things
ஓந்தரேத = by experiencing
ஓந்தரேத = he ceases from.
ஓந்தரேத = while endeavoring
ஓந்தரேத = certainly
ஓந்தரேத = in spite of
ஓந்தரேத = O son of Kunti
= of a man
= full of discriminating knowledge
= the senses
= agitating
= throw
= by force
= the mind.
= those senses
= all
= keeping under control
= engaged
= should be situated
= in relationship with Me
= in full subjugation
= certainly
= one whose
= senses
= his
= consciousness
= fixed.
= while contemplating
= sense objects
= of a person
= attachment
= in the sense objects
= develops
= from attachment
= develops
= desire
= from desire
= anger
= becomes manifest.
from anger = பாங்கி

takes place = பாங்கி

perfect illusion = லேராதேஷ் தா

from illusion = லேராதேஷ் தா

of memory = லேராதேஷ் தா

bewilderment = லேராதேஷ் தா

after bewilderment of memory = லேராதேஷ் தா

loss of intelligence = லேராதேஷ் தா

and from loss of intelligence = லேராதேஷ் தா

one falls down = லேராதேஷ் தா

attachment = லேராதேஷ் தா

and detachment = லேராதேஷ் தா

by one who has become free from = லேராதேஷ் தா

but = லேராதேஷ் தா

sense objects = லேராதேஷ் தா

by the senses = லேராதேஷ் தா

acting upon = லேராதேஷ் தா

under one’s control = லேராதேஷ் தா

one who follows regulated freedom = லேராதேஷ் தா

the mercy of the Lord = லேராதேஷ் தா

attains = லேராதேஷ் தா

on achievement of the causeless mercy of the Lord = லேராதேஷ் தா

of all = லேராதேஷ் தா

material miseries = லேராதேஷ் தா

destruction = லேராதேஷ் தா

his = லேராதேஷ் தா

takes place = லேராதேஷ் தா

of the happy-minded = லேராதேஷ் தா

certainly = லேராதேஷ் தா

very soon = லேராதேஷ் தா

intelligence = லேராதேஷ் தா

sufficiently = லேராதேஷ் தா
அவதிக்குள் = becomes established.

நாற்று = there cannot be

பநேசிக்கிழை = transcendental intelligence

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

ஒ = not

ஒ = and

அபுமுகக்கண்ப = of one devoid of KRiShNa consciousness

பநேசிக்காண = fixed mind (in happiness)

ஒ = not

ஒ = and

அபநேசிக்காண = of one who is not fixed

எங்கு = peace

அமாநாந்துகண்ப = of the unpeaceful

ங்கு = where is

ங்குக்கு = happiness.

ங்குக்குரையாய்க்கு = of the senses

ங்கு = certainly

ங்குக்குரையார = while roaming

ங்கு = with which

ங்கு = the mind

அவதிக்குள் = becomes constantly engaged

ங்கு = that

அமாநாந்து = his

மான்று = takes away

மான்றுகண்ப = intelligence

மான்று = wind

மான்று = a boat

மான்று = like

ங்குக்குரையார = on the water.

ங்குக்குரையார = therefore

மான்று = whose

மான்று = O mighty-armed one
so curbed down
all around
the senses
from sense objects
his
intelligence
fixed.
what
is night
all
of living entities
in that
is wakeful
the self-controlled
in which
are awake
all beings
that is
night
for the introspective
sage.
always being filled
steadily situated
the ocean
waters
enter
as
so
desires
unto whom
enter
all

bgwords.pdf 49
that person =  பொருளியம் = peace  
achieves =  முன்னாட்டு = achieves
not =  தாங்க = one who desires to fulfill desires.
giving up =  தந்தைக்க = material desires for sense gratification
who =  பொருள் = who
all =  பொருள் = a person
lives =  காண் = lives
desireless =  விஹாய் = desireless
without a sense of proprietorship =  காமான் = without a sense of proprietorship
without false ego =  ஸரதிகு = without false ego
he =  ஸரதிகு = he
perfect peace =  பார்Penn = perfect peace
attains. =  பார்Ph = attains.
this =  பார்Ph = this
spiritual =  பார்Ph = spiritual
situation =  பார்Ph = situation
O son of Pritha =  பார்Ph = O son of Pritha
never =  பார்Ph = never
this =  பார்Ph = this
achieving =  பார்Ph = achieving
bewildered =  பார்Ph = one is bewildered
being situated =  பார்Ph = being situated
in this =  பார்Ph = in this
at the end of life =  பார்Ph = at the end of life
also =  பார்Ph = also
the spiritual kingdom of God =  பார்Ph = the spiritual kingdom of God
one attains. =  பார்Ph = one attains.
End of 2.72

Arjuna said = அர்ஜுன் பொன்றா = Arjuna said
better = வளங்கின் = better
if = யாய் = if
than frutitive action = மட்டும் நிகழ்வு = than frutitive action
by You = வந்து = by You
is considered = வந்து = is considered
intelligence = பராங்கு = intelligence
O KRiShNa = ஓ கிருஷ்ணா = O KRiShNa
therefore = எனவே = therefore
why = என் = why
in action = அங்கில் = in action
ghastly = மாஹ்யர் = ghastly
me = மாஹ்யர் = me
You are engaging = இல்லையார் பங்கேற்றீர் = You are engaging
by equivocal = நீண்ட விளக்கமான = by equivocal
certainly = ஒரு காலை = certainly
words = பொன்று = words
intelligence = பராங்கு = intelligence
You are bewildering = இல்லையார் பங்கேற்றீர் = You are bewildering
certainly = ஒரு காலை = certainly
my = மாஹ்யர் = my
therefore = எனவே = therefore
only one = முற்பெரும் = only one
please tell = பத்தாழ எனக்கு = please tell
ascertaining = கேள்பத்தாழ எனக்கு = ascertaining
by which = இல்லையார் = by which
real benefit = முற்பெரும் = real benefit
I = இந்து = I
may have. = மாற்றமாய் = may have.
the Supreme Personality of Godhead said in the world this two kinds of faith formerly were said by Me O sinless one by the linking process of knowledge of the empiric philosophers by the linking process of devotion of the devotees.
not of prescribed duties by nonperformance freedom from reaction a man achieves nor also by renunciation simply success attains.
not certainly anyone a moment also at any time remains
without doing something
is forced to do
certainly
helplessly
work
all
born of the modes of material nature
by the qualities.
the five working sense organs
controlling
anyone who
remains
by the mind
thinking of
sense objects
foolish
soul
pretender
he
is called.
one who
but
the senses
by the mind
regulating
begins
O Arjuna
by the active sense organs
devotion
without attachment
he
is far the better.


\begin{itemize}
  \item \text{தம்மு} = prescribed
  \item \text{தம்ம்} = do
  \item \text{தம்ம} = duties
  \item \text{தம்ம} = you
  \item \text{தம்ம} = work
  \item \text{தம்ம} = better
  \item \text{தம்ம} = certainly
  \item \text{தம்ம} = than no work
  \item \text{தம்ம} = bodily
  \item \text{தம்ம} = maintenance
  \item \text{தம்ம} = even
  \item \text{தம்ம்} = also
  \item \text{தம்ம} = your
  \item \text{தம்ம} = never
  \item \text{தம்ம} = is effected
  \item \text{தம்ம} = without work.
  \item \text{தம்ம} = done only for the sake of Yajna, or Visnu
  \item \text{தம்ம} = than work
  \item \text{தம்ம} = otherwise
  \item \text{தம்ம} = world
  \item \text{தம்ம} = this
  \item \text{தம்ம} = bondage by work
  \item \text{தம்ம} = of Him
  \item \text{தம்ம} = for the sake
  \item \text{தம்ம} = work
  \item \text{தம்ம} = O son of Kunti
  \item \text{தம்ம} = liberated from association
  \item \text{தம்ம} = do perfectly.
  \item \text{தம்ம} = along with
  \item \text{தம்ம} = sacrifices
  \item \text{தம்ம} = generations
  \item \text{தம்ம} = creating
\end{itemize}
anciently = பறா
said = பாற கே
the Lord of creatures = பர்தாகர
by this = ஐராத்
be more and more prosperous = இபாற
this = பாற
your = காம
let it be = பாற
of all desirable things = பாற
bestower. = பாற
demigods = பாற
having pleased = பாற
by this sacrifice = பாற
those = பாற
demigods = பாற
will please = பாற
you = பாற
mutually = பாற
pleasing one another = பாற
benediction = பாற
the supreme = பாற
you will achieve. = பாற
desired = பாற
necessities of life = பாற
certainly = பாற
unto you = பாற
the demigods = பாற
will award = பாற
being satisfied by the performance of sacrifices = பாற
by them = பாற
things given = பாற
without offering = பாற
to these demigods
he who
enjoys
thief
certainly
he.
of food taken after performance of yajna
eaters
the devotees
get relief
all kinds of
from sins
enjoy
they
but
grievous sins
sinners
who
prepare food
for sense enjoyment.
from grains
grow
the material bodies
from rains
of food grains
production
from the performance of sacrifice
becomes possible
rain
performance of yajna
prescribed duties
born of.
work = பிள்ளைமோடம்
from the Vedas = பிள்ளைமோடம்
produced = எவில்லைமோடம்
you should know = இராணுவம்
the Vedas = பிள்ளைமோடம்
from the Supreme Brahman (Personality of Godhead) = தான்
directly manifested = பிள்ளைமோடம்
therefore = தான்
all-pervading = பிள்ளைமோடம்
transcendence = பிள்ளைமோடம்
eternally = பிள்ளைமோடம்
in sacrifice = பிள்ளைமோடம்
situated = பிள்ளைமோடம்
thus = பிள்ளைமோடம்
established by the Vedas = பிள்ளைமோடம்
cycle = பிள்ளைமோடம்
does not = பிள்ளைமோடம்
adopt = பிள்ளைமோடம்
in this life = பிள்ளைமோடம்
one who = பிள்ளைமோடம்
whose life is full of sins = பிள்ளைமோடம்
satisfied in sense gratification = பிள்ளைмோடம்
uselessly = பிள்ளைмோடம்
O son of Pritha (Arjuna) = பிள்ளைмோடம்
he = பிள்ளைмோடம்
lives = பிள்ளைமோடம்
one who = பிள்ளைмோடம்
but = பிள்ளைмோடம்
taking pleasure in the self = பிள்ளைமோடம்
certainly = பிள்ளைமோடம்
remains = பிள்ளைமோடம்
self-illuminated = பிள்ளைமோடம்
அந்தம்: = a man
அதைமு: = in himself
அ தை = only
அ = and
அபர்கள்: = perfectly satiated
அப்பம் = his
அகரம் = duty
அ = does not
அரிசி = exist.
அ = never
அமை = certainly
அப்பம் = his
அர்கை = by discharge of duty
அர்கை:² = purpose
அ = nor
அர்கை = without discharge of duty
அல்ல = in this world
அர்கை = whatever
அ = never
அ = and
அப்பம் = of him
அகரங்கள் = among all living beings
அர்கை = any
அர்கை² = purpose
அப்பம்: = taking shelter of.
அகரங்கள் = therefore
அந்தக்: = without attachment
அர்கை = constantly
அகரம் = as duty
அமை = work
அமை = perform
அண்மை: = unattached
தெறி = certainly
அசரிஞ்சி = performing
cாம = work
பரம = the Supreme
அண்மைராசிரி = achieves
நேவானி: = a man.
cாமரே = by work
cேவ = even
tெறி = certainly
cாமரேரிக் கேமனி = in perfection
நேவானி் = situated
cாமரேரின்= Janaka and other kings
cாராகராக்ஷிக் கேமனிய = the people in general
cேரப் = also
cாமப்பொழுது = considering
cாமம் = to act
அண்மைராசிரி = you deserve.
cாம = whatever
cாமேசி = he does
cாமராண்டு: = a respectable leader
tெறி = that
tெறி = and that alone
tெறி = certainly
tெறி: = common
cேர = = person
cாம = = he
cாம = whichever
cாராகராக்ஷிக் = example
cாமராண்டு = does perform
cாராகரா = = all the world
tெறி = that
அந்தமையல்லை = follows in the footsteps.
நிலையில் = not
மேம்பன் = Mine
பாரத் = O son of Pritha
அரங்கி = there is
சாதமமை = prescribed duty
நாருங்கை = in the three
வருங்கையான் = planetary systems
சிலையான் = any
ணிலை = nothing
அண்மைப்பன் = wanted
அம்பாதமை = to be gained
நாருங்கை = I am engaged
ரோர்கள் = certainly
ரோ = also
சாதமமை = in prescribed duty.
பூனி = if
ணிலை = certainly
அம்பாத = I
நிலையில் = do not
நாருங்கையான் = thus engage
நாருங்கை = ever
சாதமமை = in the performance of prescribed duties
அறிவுண்டையோ = with great care
மேம்பன் = My
மேம்பன் = path
அண்மைப்பன் = would follow
எவ்வண்டையோ = all men
பாரத் = O son of Pritha
சாதமமை = in all respects.
அறிவுண்டையோ = would be put into ruin
மேம்பன் = all these
உலகம்: = worlds
ஒ = not
நாயக்கம் = I perform
நாயக்கம் = prescribed duties
நிக காதல் = if
நிக காதல் = I
நாயக்கம் = of unwanted population
நிக காதல் = and
நாயக்கம் = creator
நாயக்கம் = would be
நாயக்கம் = would destroy
நிக காதல்: = all these
நாயக்கம் = living entities.
நாயக்கம் = being attached
நாயக்கம் = in prescribed duties
நாயக்கம்: = the ignorant
நாயக்கம் = as much as
நாயக்கம் = they do
நாயக்கம் = O descendant of Bharata
நாயக்கம் = must do
நாயக்கம் = the learned
நாயக்கம் = thus
நாயக்கம்: = without attachment
நாயக்கம்: = desiring to lead
உலகம் நாயக்கம்: = the people in general.
ஒ = not
நாயக்கம் = disruption of intelligence
நாயக்கம் = he should cause
நாயக்கம் = of the foolish
நாயக்கம் = who are attached to frutitive work
நாயக்கம் = he should dovetail
நாயக்கம் = all
karma = work
vijnana = a learned person
prabodh = engaged
vashya = practicing.
pratipada = of material nature
kriyamaana = being done
sahaja = by the modes
karma = activities
saman = all kinds of
adhyayamaana = bewildered by false ego
adhitya = the spirit soul
kahar = doer
mahat = I
asti = thus
nirupada = he thinks.
vidyadhiraja = the knower of the Absolute Truth
net = but
mahanta = O mighty-armed one
varya = of works under material influence
vidhi = differences
vidya = senses
vidhyadha = in sense gratification
vishistadwaita = are being engaged
asthi = thus
nirupada = thinking
net = never
vidyadhiraja = becomes attached.
pratipada = of material nature
sahaja = by the modes
vidyadha = fooled by material identification
vidhyadhatu = they become engaged
vidhyadha = in material activities
நீங்கள் = those
அக்ளவன் கையோகியினர்: = persons with a poor fund of knowledge
மய்கள் = lazy to understand self-realization
கனககையிக் = one who is in factual knowledge
நிர = not
விள்மையோற்று = should try to agitate.
மீரி = unto Me
அலந்தாறிக் = all sorts of
காமாசிரிய = activities
ஆலமேசம் = giving up completely
அல்பந்தனை = with full knowledge of the self
சுருக்கவா = by consciousness
நிருவ்விழி: = without desire for profit
நிருவியா = without ownership
பாத்தூ = so being
பாத்த்த்தல்வா = fight
விள்காதுயாக்க: = without being lethargic.
மூ = those who
மோ = My
மேல் = injunctions
மின்னி = these
நீதபா = as an eternal function
அறுநிதையான்னி = execute regularly
உர்கைவா = human beings
பாத்தூத்தன்னா: = with faith and devotion
அறநையான்னி = without envy
பாத்த்த்த்தல்தா = become free
நோ = all of them
மீ = even
நீங்கள்: = from the bondage of the law of frutitive actions.
மூ = those
மின்னி = however
this = this
out of envy = out of envy
do not = do not
regularly perform = regularly perform
My = My
injunction = injunction
in all sorts of knowledge = in all sorts of knowledge
perfectly befooled = perfectly befooled
they are = they are
know it well = know it well
all ruined = all ruined
without KRiShNa consciousness. = without KRiShNa consciousness.
accordingly = accordingly
tries = tries
by his own = by his own
modes of nature = modes of nature
learned = learned
although = although
nature = nature
undergo = undergo
all living entities = all living entities
repression = repression
what = what
can do. = can do.
of the senses = of the senses
in the sense objects = in the sense objects
attachment = attachment
do detachment = do detachment
put under regulations = put under regulations
of them = of them
never = never
control = control
one should come = one should come
those = those
certainly = certainly
his = his
stumbling blocks. = stumbling blocks.
far better = far better
one’s prescribed duties = one’s prescribed duties
even faulty = even faulty
than duties mentioned for others = than duties mentioned for others
perfectly done = perfectly done
in one’s prescribed duties = in one’s prescribed duties
destruction = destruction
better = better
duties prescribed for others = duties prescribed for others
dangerous. = dangerous.
Arjuna said = Arjuna said
then = then
by what = by what
impelled = impelled
one = one
sins = sins
does = does
a man = a man
without desiring = without desiring
although = although
O descendant of VRiShNi = O descendant of VRiShNi
by force = by force
as if = as if
engaged. = engaged.
the Personality of Godhead said = the Personality of Godhead said
lust = lust
this = this


wrath = wrath
this = this
the mode of passion = this
born of = born of
all-devouring = all-devouring
greatly sinful = greatly sinful
know = know
this = this
in the material world = in the material world
greatest enemy = greatest enemy.
by smoke = by smoke
is covered = is covered
fire = fire
just as = just as
mirror = mirror
by dust = by dust
also = also
just as = just as
by the womb = by the womb
is covered = is covered
embryo = embryo
so = so
by that lust = by that lust
this = this
is covered = is covered.
covered = covered
pure consciousness = pure consciousness
by this = by this
of the knower = of the knower
by the eternal enemy = by the eternal enemy
in the form of lust = in the form of lust
O son of Kunti = O son of Kunti
never to be satisfied
by the fire
also.
the senses
the mind
the intelligence
of this lust
sitting place
is called
by all these
bewilders
this
knowledge
covering
of the embodied.
therefore
you
senses
in the beginning
by regulating
O chief amongst the descendants of Bharata
the great symbol of sin
curb
certainly
this
of knowledge
and scientific knowledge of the pure soul
the destroyer.
senses
superior
are said
more than the senses
superior = மன்
the mind = மனம்
more than the mind = மன் மேல்
also = ஆய்வு
superior = மன்
intelligence = கீவதா
who = பரம்
more than the intelligence = கீவதா மேல்
superior = மன்
but = தா
he. = தா
thus = ஆய்வு
to intelligence = கீவதா மேல்
superior = மன்
knowing = பழைய கீ
by steadying = தா அவரேம்பது
the mind = மனம்
by deliberate intelligence = தா அவரேம்பது
conquer = காமப
the enemy = மஹாபா
in the form of lust = வாநாக
formidable. = வாநாக

End of 3.43

the Supreme Personality of Godhead said = பாக்யபீட அம்மகா
this = இம
unto the sun-god = விவாசாவா
the science of one’s relationship to the Supreme = தா அவரேம்பது
instructed = அஹ
I = 1
= imperishable

Vivasvan (the sun-god’s name)

unto the father of mankind (of the name Vaivasvata)

told

the father of mankind

unto King Iksvaku

said.

thus

by disciplic succession

received

this science

the saintly kings

understood

that knowledge

in the course of time

in this world

great

the science of one’s relationship with the Supreme

scattered

O Arjuna, subduer of the enemies.

the same

certainly

this

by Me

unto you

today

the science of yoga

spoken

very old

devotee

you are

My
பாகம் கூறி குரங்க வர்த்திக குடிநூற்று

நண்பர் = friend
ஞா = also
இதர் = therefore
ருமையாவ் = mystery
செந்தி = certainly
ஏனென் = this
தாந் = transcendental.
அந்தநோ நம்தெய் = Arjuna said
அப் = junior
பால்: = Your
சூண்டு = birth
நூண்டு = superior
சூண்டு = birth
ஒற்றைக்கூறு: = of the sun-god
கப்பு = how
ஏனென் = this
ஒற்றைக்கூறு = shall I understand
நூண்டு = You
ஏத் = in the beginning
பிள்ளாக் கையார் = instructed
இந்திரி = thus.
புராணம் மாஸ்தம் = the Personality of Godhead said
பட்டார்ஜி = many
மெ = of Mine
பெருஞ்சார்கள் = have passed
நூண்டார்கள் = births
ஏனென் = of yours
ஞா = and also
அந்தநோ = O Arjuna
ஏனென் = those
அவற் = I
கையார் = do know
all = not
you = you
know = know
O subduer of the enemy. = O subduer of the enemy.
unborn = unborn
although = although
being so = being so
without deterioration = without deterioration
body = body
of all those who are born = of all those who are born
the Supreme Lord = the Supreme Lord
although = although
being so = being so
in the transcendental form = in the transcendental form
of Myself = of Myself
being so situated = being so situated
I do incarnate = I do incarnate
by My internal energy. = by My internal energy.
whenever and wherever = whenever and wherever
certainly = certainly
of religion = of religion
discrepancies = discrepancies
become manifested = become manifested
O descendant of Bharata = O descendant of Bharata
predominance = predominance
of irreligion = of irreligion
at that time = at that time
self = self
manifest = manifest
I. = I.
for the deliverance = for the deliverance
கூறுகல்‌ = of the devotees
கிரிக்கைண்டு = for the annihilation
 என்று = and
தமுக்குதரு = of the miscreants
தினமு = principles of religion
நல்லபுரட்டு = to reestablish
நல்லபுரட்டு = I do appear
பொருட் = millennium
புருட் = after millennium.
புருது = birth
புருது = work
 என்று = also
புருது = of Mine
தெடிப்பு = transcendental
தெடிப்பு = like this
 ஏன் = anyone who
தெடிப்பு = knows
தென்று = in reality
தென்று = leaving aside
தமு = this body
புருது = again
புருது = birth
 என்று = never
தமு = does attain
மாயா = unto Me
தமு = does attain
ஏன் = he
அருங்கம் = O Arjuna.
புருது = freed from
புருது = attachment
புருது = fear
புருது = and anger
= fully in Me
= in Me
= being fully situated
= many
= of knowledge
= by the penance
= being purified
= transcendental love for Me
= attained.
= all who
= as
= unto Me
= surrender
= them
= so
= certainly
= reward
= I
= My
= path
= follow
= all men
= O son of Pritha
= in all respects.
= desiring
= of frutitive activities
= perfection
= they worship by sacrifices
= in the material world
= the demigods
= very quickly
= certainly
in human society
within this world
success
comes
from frutitive work.
the four divisions of human society
by Me
created
of quality
and work
in terms of division
of that
the father
although
Me
you may know
as the nondoer
unchangeable.
never
Me
all kinds of work
do affect
nor
My
in frutitive action
aspiration
thus
Me
one who
does know
by the reaction of such work
never
வாண் = he
பாகம்பதி = becomes entangled.
நூர் = thus
விள்ளியர்கித் = knowing well
குறுக்கு = was performed
காம் = work
புதுக்கு = by past authorities
அபி = indeed
மும்பாயல் = who attained liberation
நூர் = just perform
காம் = prescribed duty
நூர் = certainly
கிருந்தான் = therefore
நூர் = you
புதுக்கு = by the predecessors
முத்துக்கு = in ancient times
குறுக்கு = as performed.
கில் = what is
காம் = action
கில் = what is
அகர்ம = inaction
நில் = thus
காம்: = the intelligent
அபி = also
அகர்ட = in this matter
மும்பாயல்: = are bewildered
கிள் = that
கூ = unto you
காம் = work
புதுக்குப்பாணி = I shall explain
அகர்ட = which
விள்ளியர்கித் = knowing
you will be liberated
from ill fortune.
of work
certainly
also
should be understood
should be understood
also
of forbidden work
of inaction
also
should be understood
very difficult
of work
entrance.
in action
inaction
one who
observes
in action
also
fruitle action
one who
he
is intelligent
in human society
he
is in the transcendental position
although engaged in all activities.
one whose
all sorts of
attempts


काम = based on desire for sense gratification

tāṇĕkkām = determination

गण्यन्तया = are devoid of

ज्ञानं = of perfect knowledge

अक्षेत् = by the fire

ढळ = burned

करोपायतनम = whose work

tām = him

tātvam = declare

मनोभिष्ट = learned

परक्षरः = those who know.

कफक्रमः = having given up

करोपायकरायतनम = attachment for fruitive results

तितम = always

तित्तिपद = being satisfied

तित्तिपरयम = without any shelter

करोपाय = in activity

अपिप्रवत्तिकः = being fully engaged

अपि = in spite of

ढळ = does not

तथा = certainly

सीतःकिम = anything

सीतःकिम = do

तस्म = he.

तित्तिपरयम = without desire for the result

मथ = controlled

सीतःकामः = mind and intelligence

कफक्रमः = giving up

यथाह = all

पारथकंपः = sense of proprietorship over possessions

तपारसः = in keeping body and soul together

केतम = only
work = काम

doing = कामानि

never = तू

does acquire = अनुभूति

sinful reactions. = अपि

out of its own accord = भुक्तानि

with gain = लाबणि

satisfied = सन्तानि

duality = समंति

surpassed = अपेक्षिति

free from envy = विमानि

steady = स्थिति

in success = साधनि

failure = असाधनि

also = तस

doing = वानि

although = अपि

never = नूि

becomes affected. = भारति

of one unattached to the modes of material nature = अपि

of the liberated = अभिज्ञानिक

situated in transcendence = अभिज्ञानिक

whose wisdom = ज्ञानि

for the sake of Yajna (KRiShNa) = यज्ञाणि

acting = कारणि

work = काम

in total = कारणिक

merges entirely. = भविः

spiritual in nature = अपि

contribution = अपि

the Supreme = आत्

butter = बटर
spiritual = பானூரை நெந்நா = in the fire of consummation
by the spirit soul = பானூரை நெந்நா
offered = நெந்நா
spiritual kingdom = நெந்நா
of course = நெந்நா
by him = நெந்நா
to be reached = நெந்நா
spiritual = நெந்நா
in activities = நெந்நா
by complete absorption. = நெந்நா
in worshiping the demigods = நெந்நா
like this = நெந்நா
some others = நெந்நா
sacrifices = நெந்நா
mystics = நெந்நா
worship perfectly = நெந்நா
of the Absolute Truth = நெந்நா
in the fire = நெந்நா
others = நெந்நா
sacrifice = நெந்நா
by sacrifice = நெந்நா
thus = நெந்நா
offer. = நெந்நா
such as the hearing process = நெந்நா
senses = நெந்நா
others = நெந்நா
of restraint = நெந்நா
in the fires = நெந்நா
offer = நெந்நா
sound vibration, etc. = நெந்நா
objects of sense gratification = நெந்நா
Anah = others
Anahak = of the sense organs
Anahakm = in the fires
Anahakm = they sacrifice.
Anahakm = of all
Anahak = the senses
Anahakm = functions
Purmahakm = functions of the life breath
= also
Anah = others
Anahak = of controlling the mind
Anahak = the linking process
Anahak = in the fire of
Anahak = offer
Anahak = because of the urge for self-realization.
Anahak = sacrificing one's possessions
Anahak = sacrifice in austerities
Anahak = sacrifice in eightfold mysticism
Anahak = thus
Anah = others
Anahak = sacrifice in the study of the Vedas
Anahak = sacrifice in advancement of transcendental knowledge
= also
Anah = enlightened persons
Anahak = taken to strict vows.
Anahak = in the air which acts downward
Anah = offer
Anahak = the air which acts outward
Anahak = in the air going outward
Anahak = the air going downward
Anahak = as also
Anah = others
பராயண: = so inclined
அபேர: = others
நியத: = having controlled
ஆஹா: = eating
பராயணம் = the outgoing air
பராயணம் = the outward air
ஜுவதி = sacrifice.
நரங்கம் = all
அபிட = although apparently different
சஜா = these
யஞ்சுாமி: = conversant with the purpose of performing sacrifices
யஞ்சுாளி = being cleansed as the result of such performances
சன்மூலா = of sinful reactions
யஞ்சுாரில் = of the result of such performances of yajna
அமேன்பரங்க = those who have tasted such nectar
பரங்கி = do approach
பரங்கம் = the supreme
நரங்கம் = eternal atmosphere.
ந = never
அமே = this
ஜுவதி: = planet
அன்ற = there is
அமேன்பரங்க = for one who performs no sacrifice
கத: = where is
அமே: = the other
சதந்திகம் = O best amongst the Kurus.
ஏரம் = thus
的各种各样的牺牲
是被散布的
是吠陀的
通过嘴
是工作的
你应该知道
他们
是全部的
因此
是知道
你将会被解放
是物质所有的
比牺牲
牺牲
是敌人
是全部的
是活动
在总体
是普里塔的儿子
在知识
是结束
是那个不同牺牲的知识
是尝试理解
是通过一个精神大师
是通过顺从的探询
是通过服务
他们
他们
是进入知识
是自证的
sanskritdocuments.org
of the truth = உண்மை
seers. = செரூர்
which = என
knowing = விளக்கம்
never = எப்போன்
again = மீண்டும்
to illusion = பொருளாதாரம்
like this = இவ்வாறு
you shall go = மீண்டும் வருகையில்
O son of Pandu = பாண்டு மகன்
by which = இந்த
living entities = வாழ்வைந்த பொருட்கள்
al = பொழுது
you will see = அதைக்கேற்பேறே
in the Supreme Soul = வெள்ளை இன்னொருவியனை
or in other words = தனித்து மீண்டும்
in Me. = இங்கு
even = இந்த
if = இப்போன்
you are = உங்கள்
of sinners = வந்தைந்த
of all = ஏனைய தொகு
the greatest sinner = மிக வணக்கம்
all such sinful reactions = எனவ்வுரு கூறப்படாத
by the boat of transcendental knowledge = வெள்ளை இன்னொருவியனை
certainly = இவ்வாறு
The ocean of miseries = சுவைகளின் நீராட்டு
you will cross completely. = செல்ல முடியும்
just as = இப்போன்
firewood = சைடு பாகை
blazing = பெரிய இடை
fire = பெரும்
ashes
turns
O Arjuna
the fire of knowledge
all reactions to material activities
to ashes
it turns
similarly.
notHing
certainly
with knowledge
in comparison
sanctified
in this world
exists
that
himself
in devotion
he who is mature
in course of time
in himself
enjoys.
a faithful man
achieves
knowledge
very much attached to it
controlled
senses
knowledge
having achieved
transcendental
peace
அசிேரண் = very soon
அதி = attains.
அஞ்சிக: = a fool who has no knowledge in standard scriptures
அ = and
அமோர்குர் = without faith in revealed scriptures
அ = also
ஆன்மம் = of doubts
ஆர்மா = a person
அபிந்பமாதி = falls back
அஞ்சி = never
அமா = in this
ஆஞ்சி = world
அஞ்சி = there is
அஞ்சி = nor
அஞ்சி = in the next life
அஞ்சி = not
அம்மாம்கூர் = happiness
அம்மம்மம் = doubtful
அம்மம்மம் = of the person.
ஆஞ்சி = by devotional service in karma-yoga
ஆஞ்சி = one who has renounced
ஆஞ்சி = the fruits of actions
ஆஞ்சி = by knowledge
ஆஞ்சி = cut
ஆஞ்சி = doubts
ஆஞ்சி = situated in the self
அஞ்சி = never
ஆஞ்சி = works
ஆஞ்சி = do bind
ஆஞ்சி = O conqueror of riches.
ஆஞ்சி = therefore
ஆஞ்சிரமாண்டாது = born of ignorance
situated in the heart of knowledge by the weapon of the self cutting off this doubt in yoga be situated stand up to fight O descendant of Bharata.

End of 4.42

Arjuna said renunciation of all activities O KRiShNa again devotional service also You are praising which is more beneficial of these two one that unto me please tell definitely. the Personality of Godhead said renunciation of work
work in devotion = கோயமேயாக:ெ
also = இ
leading to the path of liberation = தேயா:
both = தா
of the two = தா
but = பின்புள்ளப் பாத்திரம்
in comparison to the renunciation of frutitive work = கோயமேயாக:
work in devotion = கோயமேயாக:ெ
is better. = நி
should be known = நி
he =  நி
always = நி
renouncer = நி
who = நி
never = நி
abhors = நி
nor = நி
desires = நி
free from all dualities = நி
certainly = நி
O mighty-armed one = நி
happily = நி
from bondage = நி
is completely liberated. = நி
analytical study of the material world = நி
work in devotional service = நி
different = நி
the less intelligent = நி
say = 
never = 
the learned = 
in one = 

bgwords.pdf


\[ \text{अपि} = \text{even} \\
\text{अवस्था} = \text{being situated} \\
\text{सम्पूर्ण} = \text{complete} \\
\text{संबंध} = \text{of both} \\
\text{सती} = \text{enjoys} \\
\text{पर्याय} = \text{the result}. \\
\text{पु:} = \text{what} \\
\text{संस्कृत} = \text{by means of Sankhya philosophy} \\
\text{प्राप्त} = \text{is achieved} \\
\text{स्थान} = \text{place} \\
\text{त्} = \text{that} \\
\text{द्वारा} = \text{by devotional service} \\
\text{अपि} = \text{also} \\
\text{क} = \text{one can attain} \\
\text{क} = \text{one} \\
\text{संशोधन} = \text{analytical study} \\
\text{ए} = \text{and} \\
\text{द्वारा} = \text{action in devotion} \\
\text{ए} = \text{and} \\
\text{म:} = \text{one who} \\
\text{देखना} = \text{sees} \\
\text{ढ़ा} = \text{he} \\
\text{देखना} = \text{actually sees.} \\
\text{विश्वास} = \text{the renounced order of life} \\
\text{त्} = \text{but} \\
\text{महापाप} = \text{O mighty-armed one} \\
\text{दुःख} = \text{distress} \\
\text{मुक्ति} = \text{afflicts one with} \\
\text{बिश्वास} = \text{without devotional service} \\
\text{देखना} = \text{one engaged in devotional service} \\
\text{मेहता} = \text{a thinker} \\
\text{पृथ्वी} = \text{the Supreme} \]
துர்கரண்ண சுருக்கம்: = without delay
நிகழ்த்துமுக்கியம் = attains.
முக்கியம் = engaged in devotional service
பிரித்துமுக்கியம் = a purified soul
பிரித்துமுக்கியம் = self-controlled
முக்கியம் = having conquered the senses
நிகழ்த்துமுக்கியம் = to all living entities
முக்கியம் = compassionate
நிகழ்த்துமுக்கியம் = although engaged in work
நு = never
நிகழ்த்துமுக்கியம் = is entangled.
நு = never
என் = certainly
சுருக்கம் = anything
யந்தியம் = I do
நிகழ்த்துமுக்கியம் = thus
முக்கியம்: = engaged in the divine consciousness
முக்கியம் = thinks
நிகழ்த்துமுக்கியம் = one who knows the truth
நிகழ்த்துமுக்கியம் = seeing
பாதுகாக்குமுக்கியம் = hearing
பாதுகாக்குமுக்கியம் = touching
நிகழ்த்துமுக்கியம் = smelling
நிகழ்த்துமுக்கியம் = eating
நிகழ்த்துமுக்கியம் = going
நிகழ்த்துமுக்கியம் = dreaming
நிகழ்த்துமுக்கியம் = breathing
நிகழ்த்துமுக்கியம் = talking
நிகழ்த்துமுக்கியம் = giving up
நிகழ்த்துமுக்கியம் = accepting
நிகழ்த்துமுக்கியம் = opening
நிகழ்த்துமுக்கியம் = closing
अपि = in spite of
सहितः = the senses
सहितः = in sense gratification
भवते = let them be so engaged
यतः = thus
कः = considering.
प्राणः = unto the Supreme Personality of Godhead
अनुजः = resigning
कर्मः = all works
कर्मः = attachment
कुसङ्करणः = giving up
कर्मयथः = performs
तः = who
सैतत्वः = is affected
नः = never
हः = he
प्राणः = by sin
प्राणः = a lotus leaf
तः = like
आङ्ग्यः = by the water.
कर्मः = with the body
मनसः = with the mind
प्राणः = with the intelligence
दृष्टिः = purified
दृष्टिः = with the senses
अपि = even
दृष्टिः = KRiShNa conscious persons
कामः = actions
कामः = they perform
कर्मः = attachment
कुसङ्करणः = giving up
कामः = of the self
for the purpose of purification.
one who is engaged in devotional service
the results of all activities
giving up
perfect peace
achieves
unflinching
one who is not in KRiShNa consciousness
for enjoying the result of work
in the result
attached
becomes entangled.
all
activities
by the mind
giving up
remains
in happiness
one who is controlled
in the place where there are nine gates
in the city
the embodied soul
never
certainly
doing anything
not
causing to be done.
never
proprietorship
nor
activities
of the people
creates = the master of the city of the body
nor = with the results of activities
connection = the modes of material nature
but = act.
nor = accepts
anyone’s = sin
nor = also
certainly = pious activities
the Supreme Lord = by ignorance
covered = knowledge
by that = are bewildered
the living entities. = by knowledge
but = that
nescience = whose
is destroyed = of the living entity
their = like the rising sun
knowledge
discloses
KRiShNa consciousness.
those whose intelligence is always in the Supreme
those whose minds are always in the Supreme
those whose faith is only meant for the Supreme
who have completely taken shelter of Him
go
to liberation
by knowledge
cleansed
misgivings.
with education
and gentleness
fully equipped
in the brahmana
in the cow
in the elephant
in the dog
and
certainly
in the dog-eater (the outcaste)
respectively
those who are wise
who see with equal vision.
in this life
certainly
by them
conquered
birth and death
whose
in equanimity
situated
mind
flawless
certainly
in equanimity
like the Supreme
therefore
in the Supreme
they
are situated.
never
rejoices
the pleasant
achieving
does not
become agitated
obtaining
also
the unpleasant
self-intelligent
unbewildered
one who knows the Supreme perfectly
in the transcendence
situated.
in external sense pleasure
one who is not attached
enjoys
in the self
that which
happiness
he
by concentration in Brahman
self-connected
happiness
unlimited
enjoys.
those
certainly
by contact with the material senses
enjoyments
distress
sources of
certainly
they are
beginning
end
subject to
O son of Kunti
never
in those
takes delight
the intelligent person.
is able
in the present body
one who
to tolerate
before
the body
giving up
desire
and anger
generated from
urges
he
புகக: = in trance
ந: = he
நாதமூ = happy
நின: = human being.
ந: = one who
அதுக்காவலி: = happy from within
அதுக்காவலி: = actively enjoying within
கதமூ = as well as
அதுக்காவலி: = aiming within
நேம = certainly
ந: = anyone
நா = he
நமமேமூ = a mystic
நாகமேமேமூ = liberation in the Supreme
நாகமேமேமூ = being self-realized
அதுக்காவலி: = attains.
நவணிய = achieve
நாகமேமேமூ = liberation in the Supreme
நைமூ = those who are active within
நநெங்குநெங்கு = who are devoid of all sins
நநெங்கு = having torn off
நூலரமேமூ = duality
நநெங்கு = engaged in self-realization
நநெங்கு = for all living entities
நீநேத = in welfare work
நேத = engaged.
நநேத = from desires
நநேதநேத = and anger
நநெங்கு = of those who are liberated
நநெங்கு = of the saintly persons
நநெங்கு = who have full control over the mind
நநெங்கு = assured in the near future
liberation in the Supreme = பொன்றத்தில் கம்பாளின்
is there = வாக்கன்
of those who are self-realized. = குருதி குறிக்கப்பட்டு
sense objects, such as sound = கரத்தை குறிப்பிட்டு
keeping = காங்கை
external = பான்
unnecessary = பான்
eyes = சது
also = சது
certainly = 
between = அங்குக்
the eyebrows = பான்
up-and down-moving air = பான்
in suspension = கான்
keeping = காங்கை
within the nostrils = காங்கை
blowing = காங்கை
controlled = 
senses = பான்
mind = மந்த
intelligence = பான்
the transcendentalist = காங்கை
for liberation = 
being so destined = 
having discarded = 
wishes = 
fear = 
anger = 
one who = 
always = 
liberated = 
certainly =
[[he is.]]

**ב^4ס^4ק^4ר^4ל = the beneficiary**

**פ^3נ^3 = of sacrifices**

**ט^3נ^3נ^3 = and penances and austerities**

**ש^3נ^3נ^3 = of all planets and the demigods thereof**

**כ^3נ^3נ^3 = the Supreme Lord**

**כ^3נ^3נ^3 = the benefactor**

**כ^3נ^3נ^3 = of all**

**ב^4ק^4נ^4 = the living entities**

**כ^3נ^3נ^3 = thus knowing**

**כ^3נ^3נ^3 = Me (Lord KriShNa)**

**כ^3נ^3נ^3 = relief from material pangs**

**כ^3נ^3נ^3 = one achieves.**

End of 5.29

**כ^3נ^3נ^3 = the Lord said**

**כ^3נ^3נ^3 = without taking shelter**

**כ^3נ^3נ^3 = of the result of work**

**כ^3נ^3נ^3 = obligatory**

**כ^3נ^3נ^3 = work**

**כ^3נ^3נ^3 = performs**

**כ^3נ^3נ^3 = one who**

**כ^3נ^3נ^3 = he**

**כ^3נ^3נ^3 = in the renounced order**

**כ^3נ^3נ^3 = also**

**כ^3נ^3נ^3 = mystic**

**כ^3נ^3נ^3 = also**

**כ^3נ^3נ^3 = not**

**כ^3נ^3נ^3 = without**

**כ^3נ^3נ^3 = fire**

**כ^3נ^3נ^3 = nor**
also

without duty.

what

renunciation

thus

they say

linking with the Supreme

that

you must know

O son of Pandu

never

certainly

without giving up

desire for self-satisfaction

a mystic transcendentalist

becomes

anyone.

who has just begun yoga

of the sage

the eightfold yoga system

work

the means

is said to be

eightfold yoga

of one who has attained

his

certainly

cessation of all material activities

the means

is said to be.

when

certainly
In sense gratification

in fruitful activities

one necessarily engages

of all material desires

renouncer

elevated in yoga

at that time

is said to be.

one must deliver

by the mind

the conditioned soul

never

the conditioned soul

put into degradation

mind

certainly

indeed

of the conditioned soul

friend

mind

certainly

enemy

of the conditioned soul.

friend

the mind

of the living entity

of him

by whom

the mind

certainly
by the living entity  
conquered  
of one who has failed to control the mind  
but  
because of enmity  
remains  
the very mind  
as an enemy.  
of one who has conquered his mind  
who has attained tranquillity by such control over the mind  
the Supersoul  
approached completely  
in cold  
heat  
happiness  
and distress  
also  
in honor  
and dishonor.  
by acquired knowledge  
and realized knowledge  
satisfied  
a living entity  
spiritually situated  
sensually controlled  
competent for self-realization  
thus  
is said  
a mystic  
equipoised  
pebbles  
stone
gold.
to well-wishers by nature
benefactors with affection
enemies
neutrals between belligerents
mediators between belligerents
the envious
and the relatives or well-wishers
unto the pious
as well as
and
unto the sinners
having equal intelligence
is far advanced.
a transcendentalist
must concentrate in KRiShNa consciousness
constantly
himself (by body, mind and self)
in a secluded place
being situated
alone
always careful in mind
without being attracted by anything else
free from the feeling of possessiveness.
in a sanctified
land
placing
firm
seat
his own
not
too
= high
nor = nor
too = too
low = low
= of soft cloth and deerskin
and = and kusa grass
= covering
thereupon = with one attention
mind = mind
making = making
controlling the mind = controlling the mind
senses = senses
and activities = and activities
sitting = sitting
on the seat = on the seat
should execute = should execute
yoga practice = yoga practice
the heart = the heart
for clarifying. = for clarifying.
straight = straight
body = body
head = head
neck = neck
holding = holding
unmoving = unmoving
still = still
looking = looking
of the nose = of the nose
at the tip = at the tip
own = own
on all sides = on all sides
also
= not looking
= unagitated
= mind
= devoid of fear
= in the vow of celibacy
= situated
= mind
= completely subduing
= upon Me (Krisna)
= concentrating the mind
= the actual yogi
= should sit
= Me
= the ultimate goal.
= practicing
= as mentioned above
= constantly
= body, mind and soul
= the mystic transcendentalist
= with a regulated mind
= peace
= cessation of material existence
= the spiritual sky (the kingdom of God)
= does attain.
= never
= too much
= of one who eats
= but
= linking with the Supreme
= there is
= nor
ஏன் = also
ஏகாந்தம் = overly
ஆன்மூன்று = abstaining from eating
நார் = nor
அந்தர் = also
அந்தர் = too much
ஏந்தம்புறைக்கான = of one who sleeps
ஏந்தம்புறை = or one who keeps night watch too much
நேர் = not
நேர் = ever
அந்தர் = and
அந்தர் = O Arjuna.
ஆஹார் = regulated
அக்கார் = eating
விஹாரநாயகம் = recreation
அநுக்கர் = regulated
ஏந்தம்புறை = of one who works for maintenance
ஏந்தம்புறை = in discharging duties
அந்தர் = regulated
ஏந்தம்புறை = sleep and wakefulness
மூற்று = practice of yoga
ஆந்தல் = becomes
tாவல் = diminishing pains.
tாவல் = when
ஏந்தம்புறை = particularly disciplined
ஏந்தம்புறை = the mind and its activities
அந்தர் = in the transcendence
நேர் = certainly
அந்தர் = becomes situated
ஏந்தம்புறை = devoid of desire
ஏந்தம்புறை = for all kinds of
ஏந்தம்புறை = material sense gratification
புது: = well situated in yoga
திரில = thus
எம்பத்த = is said to be
தந்தம = at that time.
மந்த = as
ததின் = a lamp
நிர்வானத்த = in a place without wind
நின = does not
எகாரார் = waver
நாங்க = this
மொழிய = comparison
மாஸ்கராம = is considered
மாரி = of the yogi
பக்திகாராம = whose mind is controlled
பாங்காதார = constantly engaged
மாரிகிராம = in meditation
நிர்வான = on transcendence.
மாநார = in that state of affairs where
மாநாரார = cease (because one feels transcendental happiness)
நிகக்க = mental activities
நிர்வானத்த = being restrained from matter
மாரிகாராராம = by performance of yoga
மாநார = in which
அ = also
அந்த = certainly
அசேமான = by the pure mind
அசேமாநாந = the self
மாநாராந = realizing the position of
அசேமாநி = in the self
அசேமாநிதை = one becomes satisfied
அசேமாநி = happiness
அசேமாநிக = supreme
which
that
by intelligence
accessible
transcendental
one knows
wherein
never
also
certainly
he
situates
moves
from the truth
that which
by attainment
also
any other
gain
considers
never
more
than that
in which
being situated
never
by miseries
even though very difficult
becomes shaken
that
you must know
of the miseries of material contact
कीडेवता = extermination

क्षतिकार = called trance in yoga.

का: = that

शिविरभीषण = with firm determination

क्षतिकार = must be practiced

क्षतिकार: = yoga system

अ०तिकारिसत्ताचकाज = without deviation

किंनेतकं = mental speculations

प्रपन्नाभ = born of

कामां = material desires

जम्बकवेद = giving up

जागरण = all

अनुपवेद = completely

अग्रत्व = by the mind

अ: = certainly

अविश्वसकावशाल = the full set of senses

विशिष्टमान = regulating

संकेतन: = from all sides.

वेदान: = gradually

वेदान: = step by step

अन्नमेक = one should hold back

अन्नमेक = by intelligence

अन्नसोमणक: = carried by conviction

अविद्यायोग = placed in transcendence

अन्त: = mind

अविद्यायोग = making

अं: = not

अतरित = anything else

अं: = even

अविद्यायोग = should think of.

अविद्यायोग = wherever

अविद्यायोग = becomes verily agitated
the mind = மனம்
flickering = பங்கனேம்
unsteady = வட்டாமை
from there = தாம்
regulating = ரிமாம்
this = இந்த
in the self = இந்த இன
certainly = சிரும்பும்
control = நேமாம்
must bring under = தரம் அவத்தி
peaceful = இந்தம்
fixed = தாம்
on the lotus feet of KRiShNa = கி. விஷ்ணு
whose mind = மனமை தா
his passion pacified = பாதிக்கப்பட்டது
liberation by identification with the Absolute = வெளிப்பாட்டினை பெற்றது
freed from all past sinful reactions = தா கலம் தா
engaging in yoga practice = பெருமை தா
thus = இது
always = கண்டா
the self = ஆண்டர்
one who is in touch with the Supreme Self = விக கலம்
freed from = கலம்
all material contamination = பாதிக்கப்பட்டம்
in transcendental happiness = உைபதி
being in constant touch with the Supreme = இந்த இயன்ம
the highest = சுகம்
happiness = ஸுகம்
அஹர் = attains.
ஏற்றும் கணத்து = situated in all beings
மாந்தேர்வு = the Supersoul
ஏன் = all
பாதுகை = entities
ஆ = also
ஏற்றும் = in the self
ஏற்றும் = does see
ஏற்றும் பாதுகைத்து = one who is dovetailed in KRiShNa consciousness
ஏற்றும் = everywhere
அமைத்து = seeing equally.
மாம் = Me
மேமு = sees
ஏற்றும் = everywhere
ஏற்றும் = everything
ஆ = and
மேமு = in Me
மேமு = sees
ஏற்றும் = for him
அஹர் = I
ஆ = not
பருந்தும் = am lost
ஏன் = he
அஹர் = also
அஹர் = to Me
ஆ = nor
பருந்தும் = is lost.
அமைத்து பாதுகைத்து = situated in everyone’s heart
மாம் = he who
மாம் = Me
பருந்தும் = serves in devotional service
in oneness
situated
in all respects
being situated
in spite of
he
the transcendentalist
in Me
remains.
with his self
by comparison
everywhere
equally
sees
he who
O Arjuna
happiness
or
if
or
distress
such
a transcendentalist
perfect
is considered.
O Arjuna said
this system
mysticism
by You
described
generally
O killer of the demon Madhu
of this
I
do not
see
due to being restless
situation
stable.
flickering
certainly
mind
O KRiShNa
agitating
strong
obstinate
its
I
subduing
think
of the wind
like
difficult.
the Personality of Godhead said
undoubtedly
O mighty-armed one
the mind
difficult to curb
flickering
by practice
by detachment
also
can be so controlled.
unbridled
by the mind
self-realization
difficult to obtain
thus
My
opinion
controlled
by the mind
but
while endeavoring
practical
to achieve
by appropriate means.
Arjuna said
the unsuccessful transcendentalist
with faith
engaged
from the mystic link
deviated
who has such a mind
failing to attain
the highest perfection in mysticism
which
destination
O KRiShNa
achieves.
whether
not
both
deviated from
torn = torn
cloud = cloud
like = like
perishes = perishes
without any position = without any position
O mighty-armed KRiShNa = O mighty-armed KRiShNa
bewildered = bewildered
of transcendence = of transcendence
on the path. = on the path.
this is = this is
my = my
doubt = doubt
O KRiShNa = O KRiShNa
to dispel = to dispel
You are requested = You are requested
completely = completely
than You = than You
other = other
of the doubt = of the doubt
this = this
remover = remover
never = never
certainly = certainly
is to be found. = is to be found.
the Supreme Personality of Godhead said = the Supreme Personality of Godhead said
O son of Pritha = O son of Pritha
never is it so = never is it so
in this material world = in this material world
never = never
in the next life = in the next life
destruction = destruction
his = his
exists = எடை
never = என்றாலே
certainly = திருமணமானோ
one who is engaged in auspicious activities = அதையானோ
anyone = அவர்
to degradation = தேவ
My friend = பத்மா
goes = பாதப்பணம்
after achieving = போக்கும்
of those who performed pious activities = அதையானோ
planets = பொக்கும்
after dwelling = பாதப்பணம்
many = பல
years = பல
of the pious = அதையானோ
of the prosperous = தேவ
in the house = தேவ
one who has fallen from the path of self-realization = அதையானோ
takes his birth = தேவ
or = என்றாலே
of learned transcendentalists = பாதப்பணம்
certainly = திருமணமானோ
in the family = பல
takes birth = தேவ
of those who are endowed with great wisdom = அதையானோ
this = திருமணமானோ
certainly = திருமணமானோ
very rare = என்றாலே
in this world = தேவ
birth = தேவ
that which = என்றாலே
like this = என்றாலே
தார் = thereupon
தம் = that
பாறகுமாரர் மூர்த்தம் = revival of consciousness
ஏற்றது = gains
மூச்சூக்கும் = from the previous body
படுத்த = he endeavors
அ = also
தத் = thereafter
பம் = again
ஏற்றம்முனை மைந்தா = for perfection
ஏற்றம்முனை = O son of Kuru.
மூத்த = previous
அம்பாறாய் = by practice
ஏற்றது = by that
ஏம் = certainly
ஏற்றம்முனை = is attracted
அஞ்சி = surely
அஞ்சம் = automatically
அஞ்சி = also
ஏம் = he
ஞ்சங்காரப்பி = inquisitive
அபி = even
ஊமாக்கும் = about yoga
ஏற்றம்முனை = ritualistic principles of scriptures
ஏற்றம்முனைக்கு = transcends.
ஏற்றம்முனை = by rigid practice
ஏற்றம்முனை = endeavoring
அட் = and
ஊமாக்கு = such a transcendentalist
ஏற்றம்முனை குமாரர் = washed off
அல்லாஹ் = all of whose sins
அனிகாந் = after many, many
births
having achieved perfection
thereafter
attains
the highest
destination.
more than the ascetics
greater
the yogi
more than the wise
also
considered
greater
more than the fruitive workers
also
greater
the yogi
therefore
a transcendentalist
just become
O Arjuna.
of yogis
also
all types of
abiding in Me, always thinking of Me
within himself
in full faith
renders transcendental loving service
one who
to Me (the Supreme Lord)
he
by Me
the greatest yogi
is considered.

End of 6.47
anything more = ஆண்மை
knowable = குறைந்த
remains. = முடிவு
of men = மனிசுவின்
out of many thousands = மூன்று ஹூர்யாணிகளில்
someone = என்று
endeavors = சுய்முயைகள்
for perfection = சீவாணிகள்
of those so endeavoring = அவர்களே
indeed = கருத்து
of those who have achieved perfection = அவர்கள்
someone = என்று
Me = நான்
does know = இவ்வகசர்
in fact. = இந்த
earth = பெரிய
water = வாயூ
fire = காய்ப்
air = மீதுச்
ether = காதல்
mind = இறைவு
intelligence = ஏற்று
and = இவ்வகசர்
false ego = அேண்டுக்கார
thus = இவ்வகசர்
all these = இவ்வகசர்
My = நான்
separated = பின்
energies = அற்செய்ய
eightfold = மற்று
inferior = குறைந்த
this = this
besides this = besides this
but = but
another = another
energy = energy
just try to understand = just try to understand
My = My
superior = superior
comprising the living entities = comprising the living entities
O mighty-armed one = O mighty-armed one
by whom = by whom
this = this
is utilized or exploited = is utilized or exploited
the material world. = the material world.
these two natures = these two natures
whose source of birth = whose source of birth
everything created = everything created
everything created = all
thus = thus
know = know
I = I
all-inclusive = all-inclusive
of the world = of the world
the source of manifestation = the source of manifestation
annihilation = annihilation
as well as. = as well as.
beyond Me = beyond Me
superior = superior
not = not
anything else = anything else
there is = there is
O conqueror of wealth = O conqueror of wealth
பண்டியில் குறிப்பிட்டும் புகழ்பெண்ணை வைத்தியார் 

மெம்பீ = in Me
மாந்தோம் = all that be
முடிதேம் = which we see
மாந்தோம் = is strung
மாந்தோம் = on a thread
மாந்தோம் = pearls
மாந்தோம் = like.
பாரையா = taste
பாரையா = I
பாரையா = in water
பாரையா = O son of Kunti
பாரையா = the light
பாரையா = I am
பாரையா = of the moon and the sun
பாரையா = the three letters a-u-m
பாரையா = in all
பாரையா = the Vedas
பாரையா = sound vibration
பாரையா = in the ether
பாரையா = ability
பாரையா = in men.
பாரையா = original
பாரையா = fragrance
பாரையா = in the earth
பாரையா = also
பாரையா = heat
பாரையா = also
பாரையா = I am
பாரையா = in the fire
பாரையா = life
பாரையா = in all
பாரையா = living entities
कष्ट : = penance
ष : = also
अस्मि : = I am
dर्पणिक्ष = in those who practice penance.
प्रेम : = the seed
मे = Me
सर्वप्रेमिकम = of all living entities
dविकाश = try to understand
प्रेमकः = O son of Pritha
dरेणुकनन्दिनी = original, eternal
प्रेमकः = intelligence
प्रेमकः = of the intelligent
अस्मि : = I am
dसूङ्ग : = prowess
dशकुनिकृतिनिन्त = of the powerful
dस्मिर = I am.
प्रेम = strength
प्रेमकः = of the strong
ष : = and
dस्मिर = I am
dदास = passion
dकद = and attachment
dविन्यस्तिक = devoid of
dशतेनिकृतिकमः = not against religious principles
dर्वानादात्म = in all beings
dहरे: = sex life
dस्मिर = I am
dपूरव्यक्तिः = O lord of the Bharatas.
dसम = all which
ष : = and
dतथेऽ = certainly
dप्रसन्निकिलिताः = in goodness
பாகம்: = states of being
ஆராஜம்: = in the mode of passion
ஏமதபாங்கம்: = in the mode of ignorance
ஏ = also
மும் = all which
மண்டலம்: = from Me
ஏம = certainly
ஏதா = thus
ஏதாம் = those
மாறுங்கும் = try to know
ஏது = not
ஏது = but
ஆசிரியா = I
ஏத்தும் = in them
ஏது = they
மேம் = in Me.
மாறுங்கும் = three
மல்லிகம்: = consisting of the gunas
பாகம்: = by the states of being
மாறுங்கும் = all these
மாலர்மம் = whole
மாறுங்கும் = this
மாலர்தம் = universe
மாலர்மம் = deluded
மாறுங்கும் = does not know
மாறும் = Me
மாறும்: = above these
மாறும் = the Supreme
மாறுங்கும் = inexhaustible.
மாறுங்கும் = transcendental
மாறுங்கும் = certainly
மாறும் = this
consisting of the three modes of material nature

My = My

energy = energy

very difficult to overcome = very difficult to overcome

unto Me = unto Me

certainly = certainly

those who = those who

surrender = surrender

this illusory energy = this illusory energy

overcome = overcome

they = they

not = not

unto Me = unto Me

miscreants = miscreants

foolish = foolish

surrender = surrender

lowest among mankind = lowest among mankind

by the illusory energy = by the illusory energy

stolen = stolen

whose knowledge = whose knowledge

demonic = demonic

nature = nature

accepting = accepting

four kinds of = four kinds of

render services = render services

unto Me = unto Me

persons = persons

those who are pious = those who are pious

O Arjuna = O Arjuna

the distressed = the distressed

the inquisitive = the inquisitive

one who desires material gain = one who desires material gain
ரங்கம் = one who knows things as they are
also
பாரத முனை = O great one amongst the descendants of Bharata.
on them
விநை முனை = out of them
நுழைவான் = one in full knowledge
நல்பார்: = always engaged
only
பாற்று: = in devotional service
நிதையார் = is special
பாற்று: = very dear
certainly
இன்றி மினி: = to the person in knowledge
விளம்பிகை = highly
இன்றி = I am
he
also
மேம = to Me
dear.
மாற்றம் = dear.
certainly
முற்று = these
நுழைவான் = one who is in knowledge
but
நாயக்கார் = just like Myself
My
opinion
situates
he
certainly
engaged in devotional service
in Me
certainly = certain
the highest = the highest
destination. = destination.
many = many
repeated births and deaths = repeated births and deaths
after = after
one who is in full knowledge = one who is in full knowledge
unto Me = unto Me
surrenders = surrenders
the Personality of Godhead, KRiShNa = the Personality of Godhead, KRiShNa
everything = everything
thus = thus
that = that
great soul = great soul
very rare to see. = very rare to see.
by desires = by desires
various = various
deprived of = deprived of
knowledge = knowledge
surrender = surrender
to other = to other
demigods = demigods
corresponding = corresponding
regulations = regulations
following = following
by nature = by nature
controlled = controlled
by their own. = by their own.
whoever = whoever
whichever = whichever
form of a demigod = form of a demigod
devotee = devotee
with faith = with faith
worship = to worship
desires = desires
to him = to him
steady = steady
faith = faith
that = that
surely = surely
give = give
I. = I.
he = he
with that = with that
inspiration = inspiration
endowed = endowed
of that demigod = of that demigod
for the worship = for the worship
he aspires = he aspires
obtains = obtains
and = and
from that = from that
his desires = his desires
by Me = by Me
alone = alone
arranged = arranged
certainly = certainly
those. = those.
perishable = perishable
but = but
fruit = fruit
their = their
that = that
becomes = becomes
= of those of small intelligence
= to the demigods
= the worshipers of the demigods
= go
= My
= devotees
= go
= to Me
= also.
= nonmanifested
= personality
= achieved
= think
= Me
= less intelligent persons
= supreme
= existence
= without knowing
= My
= imperishable
= the finest.
= nor
= I
= manifest
= to everyone
= by internal potency
= covered
= foolish
= these
= not
= can understand
= persons
Me = Me
unborn = unborn
inexhaustible. = inexhaustible.
know = know
I = I
completely past = completely past
present = present
and = and
O Arjuna = O Arjuna
future = future
also = also
all living entities = all living entities
Me = Me
but = but
knows = knows
not = not
anyone. = anyone.
desire = desire
and hate = and hate
arisen from = arisen from
of duality = of duality
by the illusion = by the illusion
O scion of Bharata = O scion of Bharata
all = all
living entities = living entities
into delusion = into delusion
while taking birth = while taking birth
go = go
O conqueror of enemies. = O conqueror of enemies.
whose = whose
but = but
completely eradicated = completely eradicated
பாப்பம் = sin

புச்சாம் = of the persons

புளாய் = pious

குறுமையான் = whose previous activities

நாம் = they

தூண்டுண்டு = of duality

மோரையான் = delusion

மின்வியான் = free from

பெறுத்தாய் = engage in devotional service

நாம் = to Me

தென்ஸாம் = with determination.

மராம் = from old age

மராம் = and death

மின்வியான் = for the purpose of liberation

நாம் = Me

ஆறிெியியம் = taking shelter of

பாயிதெய = endeavor

பண் = all those who

பண் = such persons

பாப்பம் = Brahman

பண் = actually that

பெய்ண்ணெய் = they know

பண் = everything

பண் = transcendental

பசெம் = activities

ஒ = also

அந்தெய் = entirely.

பண் = and the governing principle of the material manifestation

பண் = governing all the demigods

நாம் = Me

பண் = and governing all sacrifices

ஒ = also
நம் = those who
நிகீ:ூ = know
புராணம் = of death
கானவா = at the time
நநி = even
நோ = and
மாம = Me
நநோ = they
நிகீ:ூ = know
புகாரத்தா: = their minds engaged in Me.

End of 7.30

அர்ஜுண: உமாஸ் = Arjuna said
நோம = what
நீ = that
ப்ரஹ்மன் = Brahman
நோம = what
அதிபரமை = the self
நோம = what
நநிம = fruitive activities
புராணாக்காம = O Supreme Person
அதிபரமை = the material manifestation
நோ = and
நோம = what
பராமாரமை = is called
அதிபரமை = the demigods
நோம = what
நநும = is called.
அதிபரமை: = the Lord of sacrifice
நநோம = how
நோ: = who
= here
=in the body
= this
= O Madhusudana
= at the time of death
= and
= how
= You can be known
= by the self-controlled.
= the Supreme Personality of Godhead said
= indestructible
= Brahman
= transcendental
= eternal nature
= the self
= is called
= producing the material bodies of the living entities
= creation
= fruitive activities
= is called.
= the physical manifestation
= constantly changing
= nature
= the universal form
= and
= called adhidaiva
= the Supersoul
= I (KRiShNa)
= certainly
= in this
= body
= of the embodied
O best.

at the end of life

also

Me

certainly

remembering

quitting

the body

he who

goes

he

My nature

achieves

not

there is

here

doubt.

whatever

at all

remembering

nature

gives up

at the end

this body

similar

certainly

gets

O son of Kunti

always

that

state of being

remembering.
therefore
at all
times
Me
go on remembering
fight
also
unto Me
surrendering
mind
intellect
unto Me
surely
you will attain
beyond a doubt.
by practice
being engaged in meditation
by the mind and intelligence
without their being deviated
the Supreme
Personality of Godhead
transcendental
one achieves
O son of Pritha
constantly thinking of.
the one who knows everything
the oldest
the controller
than the atom
smaller
always thinks of
one who
of everything  =  எனுமியன்  =  the maintainer
inconceivable  =  அசிள்ல்  =  inconceivable
whose form  =  பராமரிப்பு  =  whose form
luminous like the sun  =  பூம்பட்டம்  =  luminous like the sun
to darkness  =  போர்  =  to darkness
transcendental.  =  போர்  =  transcendent.
at the time of death  =  போர் வாயு  =  at the time of death
by the mind  =  மன்  =  by the mind
without its being deviated  =  அசேல்  =  without its being deviated
in full devotion  =  பர்ராண்காரன்  =  in full devotion
engaged  =  போர்  =  engaged
by the power of mystic yoga  =  மநஸா  =  by the power of mystic yoga
also  =  தமஸ்  =  also
certainly  =  அசேல்  =  certainly
the two eyebrows  =  பாதுரை  =  the two eyebrows
between  =  மநஸா  =  between
the life air  =  பாதுரை  =  the life air
establishing  =  ஆேவண்டு  =  establishing
completely  =  வை என்று  =  completely
he  =  அவர்  =  he
that  =  அவர்  =  that
cleans  =  போர்  =  transcendent
Personality of Godhead  =  பாதுரை  =  Personality of Godhead
achieves  =  சம்பா கிரா  =  achieves
in the spiritual kingdom.  =  சம்பாகிரா  =  in the spiritual kingdom.
that which  =  அககம்பா  =  that which
sylable om  =  கூர்வை  =  sylable om
persons conversant with the Vedas  =  வை என்று  =  persons conversant with the Vedas
say  =  நற்குளிர்  =  say
enter  =  கால்  =  enter
in which  =  கால்  =  in which
great sages
in the renounced order of life
that which
desiring
celibacy
practice
that
unto you
situation
in summary
I shall explain.
all the doors of the body
controlling
the mind
in the heart
controlling
also
on the head
fixing
of the soul
the life air
situated in
the yogic situation.
the combination of letters om (omkara)
thus
the one syllable
absolute
vibrating
Me (KRiShNa)
remembering
anyone who
leaves
quitting this body he achieves the supreme destination.
without deviation of the mind always anyone who Me (KRiShNa) remembers regularly to him I am very easy to achieve O son of Pritha regularly engaged for the devotee. Me achieving again birth place of miseries temporary never attain the great souls perfection ultimate having achieved. up to the Brahmaloka planet
words: = the planetary systems

again

returning

O Arjuna

unto Me

arriving

but

O son of Kunti

rebirth

never

takes place.

one thousand

millenniums

including

day

that which

of Brahma

they know

night

millenniums

similarly, ending after one thousand

they

day and night

who understand

people.

from the unmanifest

living entities

all

become manifest

at the beginning of the day

at the fall of night

are annihilated
තான் = into that
அஹ = certainly
அஹம்கார் = the unmanifest
என்னற்கொள்க = which is called.
புத்தாண்டு = the aggregate of all living entities
என் = these
அஹ = certainly
அஹம்கார் = this
புத்தாண்டு புத்தாண்டு = repeatedly taking birth
பொத்தீபாகு = is annihilated
ஏமாகு = of night
அஹம்கார் = on the arrival
அஹம்கார் = automatically
பராஷ்டிர = O son of Pritha
பராஷ்டிர = is manifest
அஹம்கார் = of daytime
அஹம்கார் = on the arrival.
அஹ = transcendental
அஹம்கார் = to that
அஹ = but
பானாம் = nature
அஹம்கார் = another
அஹம்கார் = unmanifest
அஹம்கார் = to the unmanifest
அஹம்கார் = eternal
அஹ = that which
அஹம்கார் = all
அஹம்கார் = manifestation
அஹம்கார் = being annihilated
அஹ = never
அஹம்கார் = is annihilated.
அஹம்கார் = unmanifested
अनेकसः = infallible
तत्त्वः = thus
एकौः = is said
तदः = that
अद्वितियः = is known
परमात्मः = the ultimate
परमेश्वरः = destination
प्राप्तः = which
प्राप्तबः = gaining
द्वै = never
gृहिणिभिः = come back
tत= that
tथा = abode
प्रभुः = supreme
मै = My.
पुरुषः = the Supreme Personality
सः = He
पृथक् = the Supreme, than whom no one is greater
प्रति: = O son of Pritha
प्रभुः = by devotional service
कामः = can be achieved
tत = but
अनेनिश्चितः = unalloyed, undeviating
प्रभुः = whom
अमरःकः = within
सातः = all of this material manifestation
सातः = by whom
सातः = all
सातः = whatever we can see
ततः = is pervaded.
ततः = at which
सन्तानः = time
நாஞ்சு: = and
அந்தான்பூச்: = no return
அம்பந்த: = return
ஏ: = also
கும: = certainly
dவம்கி: = different kinds of mystics
முறுவாதா: = having departed
மாண்சீ: = attain
தா: = that
tாரவம: = time
மாண்காசி: = I shall describe
பார்க்காம்: = O best of the Bharatas.
அந்த: = fire
ஞந்தம்பாஷ்: = light
ஏமே: = day
சாண்டொ: = the white fortnight
சண்டமாண்டயு: = the six months
சாந்தக்காசி: = when the sun passes on the northern side
tார்வா: = there
முறுவாதா: = those who pass away
cேஞ்சொ-நாவி: = go
பார்க்காமு: = to the Absolute
பார்க்காவமித்தொ: = who know the Absolute
tாரியா: = persons.
tாவம: = smoke
tாந்த்ஷு: = night
tாவம்: = also
tார்வாம்: = the fortnight of the dark moon
tாண்டமாண்டயு: = the six months
dேஞ்சொ-நாவி: = when the sun passes on the southern side
tார்வா: = there
tாந்த்ஷு: = the moon planet
&<3&7= the light
&7= the mystic
&= achieving
&= comes back.
&= light
& = and darkness
= ways of passing
& = certainly
= these two
= of the material world
= of the Vedas
= in the opinion
= by one
= goes
= to no return
= by the other
= comes back
= again.
= never
= these two
= different paths
= O son of Pritha
= even if he knows
= the devotee of the Lord
= is bewildered
= any
= therefore
= always
= engaged in KRiShNa consciousness
= just become
= O Arjuna.
= in the study of the Vedas
= in the performances of yajna, sacrifice
= in undergoing different types of austerities
= also
= certainly
= in giving charities
= that which
= result of pious work
= indicated
= surpasses
= all those
= this
= knowing
= the devotee
= supreme
= abode
= achieves
= also
= original.

End of 8.28

= the Supreme Personality of Godhead said
= this
= but
= unto you
= the most confidential
= I am speaking
= to the nonenvious
= knowledge
= realized knowledge
= with
= which
knowing = you will be released
from this miserable material existence.
the king of education
the king of confidential knowledge
the purest
this
transcendental
by direct experience
understood
the principle of religion
very happy
to execute
everlasting.
those who are faithless
such persons
toward the process of religion
this
O killer of the enemies
without obtaining
Me
come back
of death
in material existence
on the path.
by Me
pervaded
this
all
cosmic manifestation
by the unmanifested form
in Me
பெருமளவு  கார்பில் = all living entities
ashtra = not
also = also
I = I
in them = in them
situated. = situated.
never = never
also = also
situated in Me = situated in Me
all creation = all creation
just see = just see
My = My
inconceivable mystic power = inconceivable mystic power
the maintainer of all living entities = the maintainer of all living entities
never = never
also = also
in the cosmic manifestation = in the cosmic manifestation
My = My
Self = Self
the source of all manifestations. = the source of all manifestations.
just as = just as
situated in the sky = situated in the sky
always = always
the wind = the wind
blowing everywhere = blowing everywhere
great = great
similarly = similarly
all created beings = all created beings
situated in Me = situated in Me
thus = thus
try to understand. = try to understand.
all created entities = all created entities
O son of Kunti = अहूि = I.

nature = O son of Kunti = O son of Kunti

enter = অধীন = at the end of the millennium

My = অধীন = at the end of the millennium

at the end of the millennium = Doh = again

all those = অধীন = at the end of the millennium

in the beginning of the millennium = Doh = again and again

create = অধীন = at the end of the millennium

I = অধীন = at the end of the millennium

the material nature = অধীন = at the end of the millennium

of My personal Self = অধীন = at the end of the millennium

entering into = অধীন = at the end of the millennium

I create = অধীন = at the end of the millennium

again and again = অধীন = at the end of the millennium

all the cosmic manifestations = অধীন = at the end of the millennium

these = অধীন = at the end of the millennium

in total = অধীন = at the end of the millennium

automatically = অধীন = at the end of the millennium

of the force of nature = অধীন = at the end of the millennium

under obligation. = অধীন = at the end of the millennium

never = অধীন = at the end of the millennium

also = অধীন = at the end of the millennium

Me = অধীন = at the end of the millennium

all those = অধীন = at the end of the millennium

activities = অধীন = at the end of the millennium

bind = অধীন = at the end of the millennium

O conqueror of riches = অধীন = at the end of the millennium

as neutral = অধীন = at the end of the millennium

situated = অধীন = at the end of the millennium

without attraction = অধীন = at the end of the millennium

for those = অধীন = at the end of the millennium
activities. = கற்கமாவர்
by Me = மயா
by superintendence = அருகையார்களா
material nature = பரமாறா
manifests = தார்க்க
with both = வார்க்க
the moving and the nonmoving = சராசரிகள்
for the reason = ஆதிக்
this = ஆதவம்
O son of Kunti = அசர் கிந்தி
the cosmic manifestation = பரமாறா
is working. = மேல்கூறிகள்
deride = ஆண்டாம்
Me = மனம்
foolish men = மாண்மனம்
in a human form = தினம்
a body = திருமணம்
assuming = ஆண்டீம்
transcendental = பாண்மே
nature = பாண்மே
not knowing = மாண்மே
My = மே
of everything that be = மாண்மே
the supreme proprietor. = மாண்மே
baffled in their hopes = மாண்மே
baffled in fructive activities = மாண்மே
baffled in knowledge = மாண்மே
bewildered = மாண்மே
demonic = மாண்மே
atheistic = மாண்மே
and = மாண்மே
certainly = மாண்மே
= nature
= bewildering
= taking shelter of.
= the great souls
= but
= unto Me
= O son of Pritha
= divine
= nature
= having taken shelter of
= render service
= without deviation of the mind
= knowing
= of creation
= the origin
= inexhaustible.
= always
= chanting
= about Me
= fully endeavoring
= also
= with determination
= offering obeisances
= and
= Me
= in devotion
= perpetually engaged
= worship.
= by cultivation of knowledge
= also
= certainly
= others
பறசிக: = sacrificing
மாஹ = Me
வாராசித = worship
நாதாமபசாத = in oneness
பாஸ்தாநாதாமபசாத = in duality
பாசாதாமபசாத = in diversity

மிள்பவாதாமபசாத = and in the universal form.

அஹம = I
குரச: = Vedic ritual
அஹம = I
பசாச = smrti sacrifice
நாதாமபசாத = oblation
அஹம = I
அஹம = I

துாமதாம = healing herb
மாதாமபசாத = transcendental chant
அஹம = I
அஹம = I

ஆஹ = certainly
அஹம = melted butter
அஹம = I
அஹாமபசாத = fire
அஹம = I
அஹ = offering.

பிதா = father
அஹம = I
அஹ = of this
பாநாநாத = universe
மாஹ = mother
நாநாதாம = supporter
பிதாமஹ = grandfather
அஹாம = what is to be known
that which purifies = that which purifies
the syllable om = the syllable om
the Rg Veda = the Rg Veda
the Sama Veda = the Sama Veda
the Yajur Veda = the Yajur Veda
certainly = certainly
and = and.
goal = goal
sustainer = sustainer
Lord = Lord
witness = witness
abode = abode
refuge = refuge
most intimate friend = most intimate friend
creation = creation
dissolution = dissolution
ground = ground
resting place = resting place
seed = seed
imperishable. = imperishable.
give heat = give heat
I = I
I = I
rain = rain
withhold = withhold
send forth = send forth
and = and
immortality = immortality
and = and
certainly = certainly
death = death
and = and
spirit = பிர்பிஸ்டில்
matter = மாநிலம்
and = முண்டிக்
I = அகர்ந்தை
O Arjuna. = என்னும் ஆர்ஜுணர்
the knowers of the three Vedas = மூன்று வேதங்களின் நிறுவியர்கள்
Me = மே
drinkers of soma juice = ஸோமா துணைகள்
purified = ப்ள்ளைப்பிட்டும்
of sins = விசாரத்தியை
with sacrifices = பூர்வத்தியை
worshiping = பூர்வத்தியை
passage to heaven = தோன்றியதியை
pray for = மேல்தோன்றும்
they = முன்பை
pious = முன்பைப்
ataining = குண்டிய
of Indra = ஆந்திரா
the world = புரேந்திடம்
enjoy = நுட்ப்புத்தியை
celestial = தூளிய
in heaven = மையானார்
the pleasures of the gods = கட்டாரன் பிர்பிஸ்டில்வின் ப்ள்ளைகள்
they = முன்பை
that = இயை
enjoying = என்னும்
heaven = தோன்றியதியை
vast = வாஸ்தம்
being exhausted = முன்பைப்பிட்டும்
the results of their pious activities = முன்பைப்பிட்டும்
to the mortal earth = மேல்தோன்றும்
fall down = மேல்தோன்றும்
thus = therefore
of the three Vedas = of the three Vedas
doctrines = doctrines
following = following
death and birth = death and birth
desiring sense enjoyments = desiring sense enjoyments
attain. = attain.
having no other object = having no other object
concentrating = concentrating
on Me = on Me
those who = those who
persons = persons
properly worship = properly worship
of them = of them
always = always
fixed in devotion = fixed in devotion
requirements = requirements
protection = protection
carry = carry
I. = I.
those who = those who
also = also
of other = of other
gods = gods
devotees = devotees
worship = worship
with faith = with faith
they = they
also = also
Me = Me
only = only
O son of Kunti = O son of Kunti
they worship

in a wrong way.

I

surely

of all

sacrifices

the enjoyer

and

the Lord

also

and

not

but

Me

they know

in reality

therefore

fall down

they.

go

worshipers of demigods

to the demigods

to the ancestors

go

worshipers of ancestors

to the ghosts and spirits

go

worshipers of ghosts and spirits

go

My

devotees

but
= unto Me.
= a leaf
= a flower
= a fruit
= water
= whoever
= unto Me
= with devotion
= offers
= that
= I
= offered in devotion
= accept
= from one in pure consciousness.
= whatever
= you do
= whatever
= you eat
= whatever
= you offer
= you give away
= whatever
= whatever
= austerities you perform
= O son of Kunti
= that
= do
= unto Me
= as an offering.
= from auspicious
= and inauspicious
= results
thus = you will become free
of work = from the bondage
of renunciation = the yoga
having the mind firmly set on = liberated
to Me = to Me
you will attain = equally disposed
I = I
to all living entities = to all living entities
no one = no one
to Me = to Me
hateful = hateful
is = is
nor = nor
dear = dear
those who = those who
render transcendental service = render transcendental service
but = but
unto Me = unto Me
in devotion = in devotion
are in Me = are in Me
such persons = such persons
in them = in them
also = also
certainly = certainly
I = I.
even = even
if = if
one committing the most abominable actions

is engaged in devotional service

unto Me

without deviation

a saint

certainly

he

is to be considered

completely

situated in determination

certainly

he.

very soon

becomes

righteous

lastling peace

attains

O son of Kunti

declare

never

My

devotee

perishes.

of Me

certainly

O son of Pritha

particularly taking shelter

those who

also

are

born of a lower family

women
mercantile people = mercantile people
also = also
lower-class men = lower-class men
even they = even they
go = go
to the supreme = destination.
how much = how much
again = again
brahmanas = brahmanas
righteous = righteous
devotees = devotees
saintly kings = saintly kings
also = also
temporary = temporary
full of miseries = full of miseries
planet = planet
this = this
gaining = gaining
be engaged in loving service = be engaged in loving service
unto Me. = unto Me.
always thinking of Me = always thinking of Me
become = become
My = My
devotee = devotee
My = My
worshiper = worshiper
unto Me = unto Me
offer obeisances = offer obeisances
unto Me = unto Me
completely = completely
you will come = you will come
 Puṣṭaṁ = being absorbed
 Saṁ = thus
 Aḥvātmam = your soul
 Maṃbhavat: = devoted to Me.

 End of 9.34

 Puṣṭaṁ = the Supreme Personality of Godhead said
 Aḥvāṁ = again
 Saṁ = certainly
 Aḥvātmam = O mighty-armed
 Pṛthāva = just hear
 Ṛṣi = My
 Paṁ = supreme
 Ṛṣi = instruction
 Atma = that which
 Viṣṇum = to you
 Aham = I
 Maṁbhyam = thinking you dear to Me
 Aḥvāṁ = say
 Sūryakarmāṇi = for your benefit.
 ātram = never
 Aham = My
 Viṣṇu:3 = know
 Jñāna:3Prthu = the demigods
 Pṛthu = origin, opulences
 ātram = never
 Mahārṣi: = great sages
 Aham = I am
 Viṣṇu:3 = the origin
 Viṣṇu = certainly
 Viṣṇu:3Mahārṣi = of the demigods
அமாமூத்தை = of the great sages
ஸ = also
ஸாமாமரை = in all respects.
ம: = anyone who
மெந்த = Me
அமெந்த = unborn
அந்தாயிருந்த = without beginning
ஸ = also
ஜெம்பிட்டி = knows
ஜெசேர்ம = of the planets
ஜெசேரூரேமாரம = the supreme master
அஸ்ஸேருமை = undeluded
எஸ: = he
அம்மூத்தை = among those subject to death
ஸாமாமரை = from all sinful reactions
புருஷுமீர்ம = is delivered.
பஞ்சமீரியா = intelligence
ஞாநமிரும = knowledge
அஸ்ஸேரூமை = freedom from doubt
அஞ்சமீர்ம = forgiveness
அஞ்சமீர்ம = truthfulness
ஞாநமி: = control of the senses
அஞ்சமீர்ம = control of the mind
ஞாநமி: = happiness
ஞாநமி: = distress
பஞ்சமீர்ம = birth
அஞ்சமீர்ம = death
பஞ்சமீர்ம = fear
ஸ = also
அம்மீர்ம = fearlessness
எஸ: = also
ஸ = and
अनुविदेशिता = nonviolence
संतोष = equilibrium
सात्त्विक = satisfaction
पार = penance
काम = charity
प्रसन्न = fame
अमाबद = infamy
पुन:भुगती = come about
प्राणवत: = natures
प्राणवत:भान = of living entities
प्रार: = from Me
सुभ = certainly
प्रार:भक्तधर्म = seven
प्रार:धन = before
प्रार:स्वरूप = four
प्रार:दीन = Manus
प्रार:अय= also
प्रार:भान = born of Me
प्रार:भानस्वरूप = from the mind
प्रार:भानस्वरूप = born
प्रार:भानस्वरूप = of them
प्रार:भानस्वरूप = in the world
प्रार:भानस्वरूप = all this
प्रार:भानस्वरूप = population.
प्रार:भानस्वरूप = all this
प्रार:भानस्वरूप = opulence
प्रार:भानस्वरूप = mystic power
प्रार:भानस्वरूप = also
मे = of Mine
मे = anyone who
knows = கெட்டம்கி
factually = தாவது
he = தா
without division = அவிகளங்கம்
in devotional service = பதாகீ
is engaged = பதா தா
never = தா
here = தா
doubt. = தாபம்
I = அமேம்
of all = கெட்டம்தும்
the source of generation = பாவம்
from Me = மாமா
everything = கெண்டம்
emanates = பரப்பினா
thus = தா
knowing = மாமா
become devoted = பரமமா
unto Me = மாமா
the learned = பரமாமா
with great attention. = பாமாமாமாமா
their minds fully engaged in Me = மாமாமாமாமா
their lives devoted to Me = மாமாமாமா
preaching = பரமமாமா
among themselves = பரமமாமா
talking = கெண்டமாமா
also = கெண்டமா
about Me = மாமா
perpetually = மாமா
become pleased = கெண்டமாமா
also = கெண்டமா
enjoy transcendental bliss = மாமா…
also.
unto them
always engaged
in rendering devotional service
in loving ecstasy
I give
real intelligence
that
by which
unto Me
come
they.
for them
certainly
to show special mercy
I
due to ignorance
darkness
dispel
within their hearts
situated
of knowledge
with the lamp
glowing.
Arjuna said
supreme
truth
supreme
sustenance
pure
supreme
You
புராணம் = personality
பொருந்தும் = original
திருமனிப் = transcendental
நூற்றாண்டு = the original Lord
அவுடை = unborn
விபரும் = greatest
ஆதார: = say
கையாறு = of You
நூற்றாண்டு = sages
நாகரியம் = all
நூற்றாண்டு மனையில்: = the sage among the demigods
நராயந்: = Narada
நாராயந் = also
அசுத: = Asita
நூற்றாண்டு = Devala
மேம்பாரம் = Vyasa
நூற்றாண்டு = personally
அவுடை = also
நேய = certainly
பாதுகாற்று = You are explaining
மே = unto me.
நாகரியம் = all
நூற்றாண்டு = this
நூற்றாண்டு = truth
மாறும் = I accept
மாறும் = which
மாறும் = unto me
மயாண்டிய = You tell
மயாண்டிய = O KRiShNa
நாராயந் = never
நாராயந் = certainly
நாராயந் = Your
= O Personality of Godhead
revelation
can know
the demigods
nor
the demons.
personally
certainly
by Yourself
Yourself
know
You
O greatest of all persons
O origin of everything
O Lord of everything
O Lord of all demigods
O Lord of the entire universe.
to say
You deserve
in detail
divine
certainly
Your own
opulences
by which
opulences
all the planets
these
You
pervading
remain.
how
shall I know = மாநானென் = O supreme mystic
You = நீ
always = பாரியிருப்பேற
thinking of = கீதா
in which = ரமைத ஓ
also = உண்மை
natures cintyah = பாயகை
You are to be remembered = அன்பை
O Supreme = வி
by me. = வீ
in detail = மீரதுறேலை
Your = நீக்க
mystic power = விமா
opulences = மாமா
also = உண்மை
O killer of the atheists = வி
again = பா
describe = காம
satisfaction = வாய்வாச
certainly = வா
hearing = நா
there is not = நா
my = ஆழ்த்ததோ
nectar. = வா
the Supreme Personality of Godhead said = மாநா
yes = ஒ
unto you = கா
I shall speak = கா
divine = விம
certainly = வா
personal opulences
which are principal
O best of the Kurus
there is not
limit
to the extent
My.
I
the soul
O Arjuna
of all living entities
situated within the heart
I am
the origin
also
middle
also
of all living entities
end
certainly
and.
of the Adityas
I am
Vishnu
of all luminaries
the sun
radiant
Marici
of the Maruts
I am
of the stars
I am
பாய்வு = the moon.
 முன்னையன்று = of all the Vedas
 சுமார்மிக = the Sama Veda
 அனுஷ்வி = I am
 மானாரா = of all the demigods
 அனுஷ்வி = I am
 போன்னாம் = the heavenly king
 தேக்கநாமை = of all the senses
 மார்வ = the mind
 ஏ = also
 அனுஷ்வி = I am
 பாதுநாமை = of all living entities
 அனுஷ்வி = I am
 கந்தனா = the living force.
 தேக்கநாமை = of all the Rudras
 போன்னாம் = Shankara
 ஏ = also
 அனுஷ்வி = I am
 விதித்தூர் = the lord of the treasury of the demigods
 போன்னாராமை = of the Yaksas and Raksasas
 போன்னாராமை = of the Vasus
 பாய்வு = fire
 ஏ = also
 அனுஷ்வி = I am
 முரும் = Meru
 தேக்கநாமை = of all mountains
 அனுஷ்வி = I am.
 புராணத்தாமை = of all priests
 ஏ = also
 மாயாணம் = the chief
 மாயாணம் = Me
 பிழையைந்து = understand
परथाक = O son of Pritha
प्रभु = Brhaspati
देवासुदिगम = of all commanders
अजमी = I am
कार्तिकेय = Kartikeya
d = of all reservoirs of water
अजमी = I am
d = the ocean.
महासुधिगम = among the great sages
प्रभु = Bhrigu
अजमी = I am
d = of vibrations
अजमी = I am
d = pranava
प्रायुक्त = of sacrifices
d = chanting
अजमी = I am
d = of immovable things
हिमालय = the Himalayan mountains.
अभिनन्दन = the banyan tree
d = of all trees
d = of all the sages amongst the demigods
d = and
नारायण = Narada
d = of the citizens of the Gandharva planet
सितरात्ता = Citraratha
d = of all those who are perfected
कपिल = Kapila Muni.
d = Uccaihsrava
अभिनन्दन = among horses
d = know
अजमी = Me
= produced from the churning of the ocean
Airavata = of lordly elephants
among human beings
the king.
of all weapons
I am
the thunderbolt
of cows
I am
the surabhi cow
the cause for begetting children
and
I am
Cupid
of serpents
I am
Vasuki.
Ananta
also
I am
of the manyhooded serpents
= the demigod controlling the water
of all aquatics
I am
= of the ancestors
Aryama
also
I am
the controller of death
of all regulators
I am.
Pralhada: = Prahlada
also
I am
of the demons
time
of subduers
I am
of animals
also
of animals
the lion
I am
Garuda
also
of birds.
the wind
of all that purifies
I am
Rama
of the carriers of weapons
I am
of all fish
the shark
also
I am
of flowing rivers
I am
the River Ganges.
of all creations
the beginning
end
and
மேலும் = middle
அங்கு = also
உண்டு = certainly
அஹம் = I am
அந்தரிதர் = O Arjuna
அம்பாயமிலில் = spiritual knowledge
மிகம் = of all education
மார்கா: = the natural conclusion
பிறப்பு = of arguments
அஹம் = I am.
ாக்கம் = of letters
அகார் = the first letter
அஹமின் = I am
ஏம் = the dual
என்னைநிலையா = of compounds
அங்கு = and
அஹம் = I am
அஹம்ம = certainly
அஹமை = eternal
கால் = time
ஏம் = the creator
அஹம் = I am
சிற்றோய்ச்சியார்: = Brahma.
மோகம் = death
செற்றோய்ச்சியார் = all-devouring
அங்கு = also
அஹம் = I am
செற்றோய்ச்சியார் = generation
அங்கு = also
பால்முற்கள் = of future manifestations
அஹம் = fame
அஹம் = opulence or beauty
fine speech
also
of women
memory
intelligence
firmness
patience.
the BrAhat-sama
also
of the Sama Veda songs
the Gayatri hymns
of all poetry
I am
of months
the month of November-December
I am
of all seasons
spring.
gambling
of all cheats
I am
the splendor
of everything splendid
I am
victory
I am
enterprise or adventure
I am
the strength
of the strong
I am.
of the descendants of VRiShNi
மரந்திக் = KRiShNa in Dvaraka
அமர்த்தி = I am
பாரத்தின் = of the Pandavas
தாமஸ்வீ = Arjuna
பெஞ்சொங்கை = of the sages
அமை = also
அமர்த்தி = I am
மம்பாண்ட் = Vyasa, the compiler of all Vedic literature
கரீர்வீ = of all great thinkers
அப்பான் = Usana
நின = the thinker.
துண்டை. = punishment
தம்பார்வீ = of all means of suppression
அமர்த்தி = I am
நேசிக் = morality
அமர்த்தி = I am
நின்றின் = of those who seek victory
சோகதுரு = silence
அண்ணா = and
அமை = also
அமர்த்தி = I am
துண்டை. = of secrets
ஞாந்தறீ = knowledge
ஞாந்தறீதா = of the wise
அமர்த்தி = I am.
நாத் = whatever
அண்ணா = also
அமை = may be
ஞாந்தறீதா = of all creations
நாத் = seed
ஞாந்தறீ = that
அமர்த்தி = I am
FirstOrDefault = O Arjuna

is not

that

there is

without

which

exists

Me

created being

moving and nonmoving.

nor

a limit

there is

My

of the divine

oulences

O conqueror of the enemies

all this

but

as examples

spoken

of oulences

the expanse

by Me.

whatever

oulences

having

existence

beautiful

glorious

certainly

or
கதா கதா = all those
தூங்ங்ங = certainly
அமைக்குறையர் = must know
கையேம் = you
மும் = My
தேவே: = of the splendor
அல்லென = a part
ரங்கம்;மும் = born of.
அர்த்தம் = or
மாயையா = many
ஒருங்ங்ங்ங = by this kind
கியம் = what
ஒருங்ங்ங்ங்ங = by knowing
தூங்ங்ங = your
அர்ஜுனா = O Arjuna
நிளையம் = pervading
அஞ்சேம் = I
நித்திய = this
ஏற்பனையும் = entire
ஏன் = by one
அமையுள்ள = part
ஏற்பனையும் = am situated
ஏற்பனையும் = universe.

End of 10.41
What is said by You is certain. By that illusion is removed. My appearance is disappearance. Certainly of all living entities have been heard in detail by me. From You, O lotus-eyed one, also glories are inexhaustible. Thus this has been spoken by You. Yourself is O Supreme Lord to see. I wish Your.
பாரம்பரியம் = form
தூள்ளுமியம் = divine
பூமிக்குக்கதர் = O best of personalities.
மேரூறிய = You think
மன்னேயம் = if
தொரு = that
றைமூலம் = is able
மேரூறிய = by me
தொருமூலம் = to be seen
தீநி = thus
பரமா = O Lord
பாரம்பரியம் = O Lord of all mystic power
தொரு: = then
தொரு = unto me
தொருமூலம் = You
தொருமூலம் = show
அர்த்தேயம் = Your Self
அம்மீயம் = eternal.
பாரம்பரியம் = the Supreme Personality of Godhead said
மேரூறிய = just see
தொரு = My
பாரம்பரியம் = O son of Pritha
ஏற்றும் = forms
மேரூறிய: = hundreds
அத் = also
ஏற்றும்: = thousands
ஏற்றும்: = variegated
ஏற்றும்: = divine
ஏற்றும் = variegated
மேரூறிய = colors
அத் = forms
ஏற்று = also.
see = see

thead = the twelve sons of Aditi

the = the eight Vasus

the = the eleven forms of Rudra

the = the two Asvinis

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

also = also

many = many

that you have not seen = that you have not seen

before = before

see = see

all the wonders = all the wonders


in this = in this

in one place = in one place

the universe = the universe

completely = completely

see = see

immediately = immediately

with = with

the moving = the moving

and not moving = and not moving

My = My

in this body = in this body

O Arjuna = O Arjuna

that which = that which

also = also

other = other

to see = to see

you wish. = you wish.

never = never

but = but
Me = Me
are able = are able
to see = to see
with these = with these
certainly = certainly
your own eyes = your own eyes
divine = divine
I give = I give
to you = to you
eyes = eyes
see = see
My = My
inconceivable mystic power. = inconceivable mystic power.
Sanjaya said = Sanjaya said
thus = thus
saying = saying
thereafter = thereafter
O King = O King
the most powerful mystic = the most powerful mystic
the Supreme Personality of Godhead, KriShNa = the Supreme Personality of Godhead, KriShNa
showed = showed
unto Arjuna = unto Arjuna
the divine = the divine
universal form. = universal form.
various = various
mouths = mouths
eyes = eyes
various = various
wonderful = wonderful
sights = sights
many = many
divine = divine
ornaments = திருப்பொண்ம = divine

c = various

தூக்கத்தா = uplifted

துப்பொண்ம = weapons

தூக்கத்தா = divine

நாலூபா = garlands

ஆண்டா = dresses

யாப்பா = wearing

தூக்கத்தா = divine

நாலூககா = fragrances

அன்னாவப்பா = smeared with

நான்பா = all

ஆண்டாரும்பா = wonderful

நான்பா = shining

அன்னாவப்பா = unlimited

அணிவரேசக்கா தா = all-pervading.

சூன்மிதில் = in the sky

சுற்றுப்பா = of suns

சன்றுசதுர்பா = of many thousands

பான்பா = there were

பான்பா = simultaneously

நான்காவர்வா = present

நான்பா = if

நான்பா = light

நான்பா = like that

நான்பா = that

நான்பா = might be

நான்பா: = effulgence

நாலூசா = of Him

அவேஸ்தாவின் = the great Lord.

நான்பா = there
in one place = in one place
the universe = the universe
complete = complete
divided = divided
into many = into many
could see = could see
of the Supreme Personality of Godhead = of the Supreme Personality of Godhead
in the universal form = in the universal form
Arjuna = Arjuna
at that time. = at that time.
thereafter = thereafter
he = he
being overwhelmed with wonder = being overwhelmed with wonder
with his bodily hairs standing on end due to his great ecstasy = with his bodily hairs standing on end due to his great ecstasy
Arjuna = Arjuna
offering obeisances = offering obeisances
with the head = with the head
to the Supreme Personality of Godhead = to the Supreme Personality of Godhead
with folded hands = with folded hands
began to speak. = began to speak.
Arjuna said = Arjuna said
I see = I see
all the demigods = all the demigods
Your = Your
O Lord = O Lord
in the body = in the body
all = all
also = also
living entities = living entities
specifically assembled = specifically assembled
Brahma = Brahma
Lord = Lord
sitting on the lotus flower

great sages
also
all
serpents
also
divine.
many
arms
bellies
mouths
eyes
I see
You
on all sides
unlimited form
no end
no middle
nor again
Your
beginning
I see
O Lord of the universe
in the form of the universe.
with helmets
with maces
with discs
and
effulgence
on all sides
glowing
I see
You = யா மீன்
difficult to see = சீதம்
everywhere = மலர்க்கன்
blazing fire = வந்து தனை
of the sun = வாமை
the sunshine = வாமை
immeasurable = மூன்றாணம்
You = யா மீன்
the infallible = ஊரை
supreme = சுப்ரிம்
to be understood = கவனிக்க
You = யா மீன்
of this = இந்த
universe = இந்து
supreme = சுப்ரிம்
basis = இலை
You = யா மீன்
inexhaustible = இலை
maintainer of the eternal religion = வாமை
eternal = இலை
supreme = சுப்ரிம்
unlimited = இலை
glories = இலை
unlimited = இலை
arms = இலை
the moon = இலை
and sun = இலை
 otpūnam = eyes
mekṣṣasmi = I see
thāvānam = You
ṣwabhāgān = blazing
pradāsantamākāraṇa = fire coming out of Your mouth
daseṇḍhaṇa = by Your radiance
viśeṣaṇam = universe
upamānām = this
dakṣinaṇa = heating.
dakṣināna = from outer space
āpātākṣaṇa = to the earth
bhūvaṇam = this
ātithēyam = between
dhī = certainly
māṃsapadaḥ = pervaded
dhāmaḥ = by You
śāntaḥ = alone
dhīṣṣāḥ = directions
ṁ = and
dvākatmaḥ = all
śwabhāga = by seeing
ātithēyam = wonderful
sthūlam = form
sthūlam = terrible
thāvaḥ = Your
upamānām = this
dakṣaṇām = the planetary systems
dakaṇduḥ = three
muṇḍaḥ = perturbed
mahaṣṭhām = O great one.
āmaḥ = all those
dhī = certainly
You = You
groups of demigods = groups of demigods
are entering = are entering
some of them = some of them
out of fear = out of fear
with folded hands = with folded hands
are offering prayers = are offering prayers
all peace = all peace
thus = thus
speaking = speaking
great sages = great sages
perfect beings = perfect beings
are singing hymns = are singing hymns
unto You = unto You
with prayers = with prayers
Vedic hymns. = Vedic hymns.
manifestations of Lord Siva = manifestations of Lord Siva
the Adityas = the Adityas
the Vasus = the Vasus
all those = all those
and = and
the Sadhyas = the Sadhyas
the Visvedevas = the Visvedevas
the Asvini-kumaras = the Asvini-kumaras
the Maruts = the Maruts
and = and
the forefathers = the forefathers
and = and
of the Gandharvas = of the Gandharvas
the Yaksas = the Yaksas
the demons = the demons
and the perfected demigods = and the perfected demigods
= the assemblies
= are beholding
= You
= in wonder
= also
= certainly
= all.
= the form
= very great
= of You
= many
= faces
= and eyes
= O mighty-armed one
= many
= arms
= thighs
= and legs
= many bellies
= many teeth
= horrible
= seeing
= all the planets
= perturbed
= similarly
= I.
= touching the sky
= glowing
= many
= colors
= open
= mouths
நிலையும் = glowing
மின்னும் = very great
நன்றியும் = eyes
நிலையும் = seeing
நிலையும் = certainly
நிலையும் = You
புரட்சித்திக்கும் = perturbed
அதிகர் = within
நிலையும் = soul
நிலையும் = steadiness
நிலையும் = not
நிலையும் = I have
நிலையும் = mental tranquillity
நிலையும் = also
நிலையும் = O Lord Visnu.
நிலையும் = teeth
நிலையும் = terrible
நிலையும் = also
நிலையும் = Your
நிலையும் = faces
நிலையும் = seeing
நிலையும் = thus
நிலையும் = the fire of death
நிலையும் = as if
நிலையும் = the directions
நிலையும் = not
நிலையும் = I know
நிலையும் = not
நிலையும் = I obtain
நிலையும் = and
நிலையும் = grace
நிலையும் = be pleased
O Lord of all lords
O refuge of the worlds.
these
also
You
of Dhritarashtra
the sons
all
with
indeed
of warrior kings
the groups
Bhishmadeva
Dronacarya
Karna
also
that
with
our
also
chiefs among the warriors
mouths
Your
rushing
are entering
teeth
terrible
very fearful
some of them
becoming attached
between the teeth
are seen
துறைகள்: = with smashed
துறைகள்:³ = heads.
மரியா:² = as
மரியா:³ = of the rivers
மரியா:³ = the many
அம்பா:³ = waves of the waters
அம்பா:³ = the ocean
நாம் = certainly
அராணி:² = towards
தாணி:² = glide
தாணி:² = similarly
தாணி: = Your
அபிளிஞ்சை = all these
நீலச்சக்கர: = kings of human society
அனூறாணி = are entering
அனூறாணி = the mouths
அராணி: = and are blazing.
மரியா:² = as
மரியா:³ = blazing
பொருளாணி = a fire
பொருளாணி:³ = moths
அனூறாணி = enter
நாஞ்சம் = for destruction
அம்பா:³ = with full
அம்பா:³ = speed
நாஞ்சம்² = similarly
நாஞ்சம் = for destruction
அனூறாணி = are entering
அம்பா: = all people
தாணி: = Your
அபிளிஞ்சை = also
அனூறாணி = mouths
with full speed.
You are licking
devouring
from all directions
people
all
by the mouths
blazing
by effulgence
covering
the universe
all
rays
Your
terrible
are scorching
O all-pervading Lord.
please explain
unto me
who
You
fierce form
obeisances
unto You
O great one amongst the demigods
be gracious
to know
I wish
You
the original
not
certainly
போம்பூக்கொடி = do I know
தோம் = Your
போம்பூக்கொடி = mission.
பராப்பை பாசயோகாஸ் = the Personality of Godhead said
காண் = time
அங்கள் = I am
வெட்டா = of the worlds
காய்தாசு என் = the destroyer
பராப்பை என் = great
வெட்டாக்கா = all people
வந்தாக்குங்கவே = in destroying
நிலை = in this world
பராப்பை என் = engaged
ஏன் = without, except for
ஏன் = even
நூறா = you
ஏன் = never
பழிலேவாரி = will be
நம்பா = all
நூற் = who
அங்களின் இருமன் = situated
பராப்பை புறங்கோல் = on the opposite sides
பூம்பகா = the soldiers.
துங்காங்கா = therefore
நூற்றா = you
நூற்குங்கா = get up
பல்லாவயா = fame
பஞ்சான் = gain
சித்தாவயா = conquering
செம்மொன் = enemies
புறாசற்றா = enjoy
ஊராஸாயா = kingdom
flourishing
by Me
certainly
all these
killed
by previous arrangement
just the cause
become
O Savyasaci.
also Drona
also Bhishma
also Jayadratha
Karna
also
others
certainly
great warriors
by Me
already killed
you
destroy
do not
be disturbed
just fight
you will conquer
in the fight
enemies.
Sanjaya said
thus
hearing
the speech
of KRiShNa
with folded hands

trembling

Arjuna

offering obeisances

again

also

said

unto KRiShNa

with a faltering voice

fearful

offering obeisances.

Arjuna said

rightly

O master of all senses

Your

by the glories

the entire world

is rejoicing

is becoming attached

and

the demons

out of fear

in all directions

are fleeing

all

are offering respects

also

the perfect human beings.

why

also

unto You

not
they should offer proper obeisances
O great one
who are better
than Brahma
although
to the supreme creator
O unlimited
O God of the gods
O refuge of the universe
You are
imperishable
to cause and effect
transcendental
because.
You
the original Supreme God
personality
old
You
of this
universe
transcendental
refuge
the knower
You are
the knowable
and
transcendental
and
refuge
by You
pervaded
"பக்க 3 முடிவு 3 குறு ரப்பாவு 3 வலத்து 3 குறு

பிரிட்டாம்ம பிளியன் = the universe
அந்தந்தர்வாம்ம = O unlimited form.
அர்த்தா = air
அய்யா = the controller
அட்டை = fire
அப்பிளை = water
அப்பாமக்கா = the moon
அப்பாமம்பா = Brahma
அப்பா = You
அப்பிளையாமூயர் = the great-grandfather
உண்மை = also
உண்மை = my respects
உண்மை = again my respects
உண்மை = unto You
அது = let there be
உண்மைக் கீழ் குளை = a thousand times
உண்மை = and again
உண்மை = again
உண்மை = also
உண்மை = offering my respects
உண்மை = offering my respects unto You.
உண்மை = offering obeisances
உண்மை = from the front
உண்மை = also
உண்மை = from behind
உண்மை = unto You
உண்மை = I offer my respects
உண்மை = unto You
உண்மை = from all sides
உண்மை = indeed
உண்மை = because You are everything
ஆனூற்று விபர் = unlimited potency
அபிலிகாரம்: = and unlimited force
தாம் = You
காணகம் = everything
சமயப்பிள்ளை = You cover
தந்தா = therefore
உண்மை = You are
காணகம் = everything.
நாகம்² = friend
தின்ம = thus
என்னம் = thinking
புராணப்ப = presumptuously
பாத = whatever
ங்குது = said
நாம் குருயின் = O KRiShNa
நாம் பாந்த்³ம = O Yadava
நாம் கான்கு² = O my dear friend
தின்ம = thus
அயனேயா = without knowing
மந்திரவ முருது = glories
இன்ம = Your
இத்³ம = this
மயம் = by me
முருங்கா³ம = out of foolishness
முருமையந்த = out of love
மணம் = either
மாத = whatever
து = also
அவந்தராசக தாம்² = for joking
அவந்தராச = dishonored
ஆள்வி = You have been
மில்லார் = in relaxation
மமை = in lying down
அஹேய = in sitting
ஆஸந = or while eating together
ஏக = alone
அத்தும் = or
அப்பில் = also
அப்பட்டை = O infallible one
அத்தாரம்சல்ம = among companions
அத்தேக = all those
அத்தாம்பேவ = ask forgiveness
அத்தை = from You
அத்தம் = I
அப்பாம்பேம் = immeasurable.
அப்பிட்டாதார = the father
அப்பிட்டு = You are
அப்பாம்பேம் = of all the world
அப்பாத்து = moving
அப்பாம்பேம் = and nonmoving
அப்பாத்தை = You are
அப்பாம்பேம் = of this
அப்பாம்பேம் = worshipable
அப்பாம்பேம் = also
அப்பாம்பேம் = master
அப்பாம்பேம் = glorious
அப்பாம்பேம் = never
அப்பாம்பேம் = equal to You
அப்பாம்பேம் = there is
அப்பாம்பேம் = greater
அப்பாம்பேம் = how is it possible
அப்பாம்பேம் = other
அப்பாம்பேம் = in the three planetary systems
அப்பிட்டு = also
அப்பாம்பேம் = O immeasurable power.
therefore
offering obeisances
laying down
the body
to beg mercy
unto You
I
unto the Supreme Lord
worshipable
like a father
with a son
like a friend
like a friend
a lover
with the dearmost
You should
my Lord
tolerate.
never seen before
gladdened
I am
by seeing
out of fear
also
perturbed
mind
my
that
certainly
unto me
show
O Lord
= the form

= just be gracious

= O Lord of lords

= O refuge of the universe.

= with helmet

= with club

= disc in hand

= I wish

= You

= to see

= I

= in that position

= in that

= form

= four-handed

= O thousand-handed one

= just become

= O universal form.

= the Supreme Personality of Godhead said

= by Me

= happily

= unto you

= O Arjuna

= this

= form

= transcendental

= shown

= by My internal potency

= full of effulgence

= the entire universe

= unlimited

= original
பத்து = that which
ஏம் = My
ஏதற்கும் வேளையில் = besides you
நான்தான் இயற்றானது = no one has previously seen.
நான் = never
ஏதேனும் = by sacrifice
ஏதேனும் = or Vedic study
நான் = never
ஏதேனும் = by charity
நான் = never
ஏன் = also
ஏந்தனியின் = by pious activities
நான் = never
ஏதேனும் = by serious penances
வாக = severe
சமா = in this form
சமா = can
அந்தம் = I
ஞாந்தரதாடு = in this material world
ஏதேனும் = be seen
ஏதேனும் = than you
அண்டாய்ந்து = by another
அர்கம் = O best among the Kuru warriors.
ஏன் = let it not be
ஏன் = unto you
சமார் = trouble
ஏன் = let it not be
ஏன் = also
பயரிட்டானேம் = bewilderment
ஏதேனும் = by seeing
சமா = form
சாந்து = horrible
as it is = மயம்
this = இது
free from all fear = பல்வேறும்
pleased in mind = பூமி
again = அவ்வினம்
you = வாஸு
that = ஏவு
thus = என்று
My = மயம்
form = மஹம்
this = இது
just see. = பரமப்பை
Sanjaya said = பஹம்
unto Arjuna = அர்ஜுனம்
KRishNa = கொரிஷ்நா
in that way = காமம்
speaking = கொம்
His own = மஹம்
form = மஹம்
showed = அஹம்
again = அவ்வாம்
encouraged = பசோம்
also = பசோம்
fearful = பபத்மை
him = மை
becoming = பபத்மை
again = அவ்வாம்
the beautiful form = பீம்
the great one. = மஹம்
Arjuna said = மஹம்

bgwords.pdf 201
seeing = this
human = form
Your = very beautiful
O chastiser of the enemies = now
I am = settled
in my consciousness = to my own nature
returned = the Supreme Personality of Godhead said
very difficult to see = as you have seen
which = of Mine
the demigods = also
this = form
eternally = aspiring to see.
never = I
by study of the Vedas = never
by serious penances = never
by charity
never
also
by worship
it is possible
like this
to see
seeing
you are
Me
as.
by devotional service
but
without being mixed with fruitive activities or speculative knowledge
possible
I
like this
O Arjuna
to know
to see
and
in fact
to enter into
also
O mighty-armed one.
engaged in doing My work
considering Me the Supreme
engaged in My devotional service
freed from the contamination of fruitive activities and mental speculation
without an enemy
among all living entities
ם: = one who
ם: = he
ם: = unto Me
ם: = comes
ם: = O son of Pandu.

End of 11.55

Arjuna said
thus
always
engaged
those who
devotees
You
properly worship
those who
also
again
beyond the senses
the unmanifested
of them
who
the most perfect in knowledge of yoga.
the Supreme Personality of Godhead said
upon Me
fixing
the mind
those who
Me
always
engaged
ஹூஸ்வேத் = worship
பூக் குட்பித் = with faith
பார்வூ = transcendental
எத்தை = endowed
தா = they
மா = by Me
பாகத்தை = most perfect in yoga
மூத்த = = are considered.
மா = those who
ஆ = but
நாகத்தை = that which is beyond the perception of the senses
நாகம்க்கூற்று = indefinite
நாகத்தை = unmanifested
பாகம்கார்ந்தை = completely engage in worshiping
நாகம்கார்ந்தை = all-pervading
நாகம்கூற்று = inconceivable
நாகை = also
நாகம்கூற்று = unchanging
நாகை = immovable
நாகை = fixed
நாகை = controlling
நாகை = all the senses
நாகட்டை = everywhere
நாகை = equally disposed
தா = they
மார்ப்புக்கூற்று = achieve
மா = Me
மா = certainly
நாகட்டை = for the welfare of all living entities
மா = engaged.
மா = trouble
நாகை = very much
மாமும் = of them
அமரம் = to the unmanifested
அமரம் = attached
உண்மைகாரம் = of those whose minds
அமரம் = toward the unmanifested
அமரம் = certainly
உண்மைகாரம் = progress
மாமும் = with trouble
மாமும் = by the embodied
மாமும் = is achieved.
மாமும் = those who
மாமும் = but
மாமும் = all
மாமும் = activities
மாமும் = unto Me
மாமும் = giving up
மாமும் = being attached to Me
அமரம் = without division
அமரம் = certainly
மாமும் = by practice of such bhakti-yoga
மாமும் = upon Me
மாமும் = meditating
மாமும் = worship
மாமும் = of them
மாமும் = I
மாமும் = the deliverer
மாமும் = of death
மாமும் = in material existence
மாமும் = from the ocean
மாமும் = I become
மாமும் = not
மாமும் = after a long time
பார்க்க² = O son of Pritha

மனி = upon Me

அழுக்குறிக்கு = fixed

ஏக்கேர்க்கு = of those whose minds.

மனி = upon Me

ஆன = certainly

மன்று = mind

அத்தூரத்தும் = fix

மனி = upon Me

புராணமக = intelligence

திருமார்பணம் = apply

திருமார்பணம் = you will live

மனி = in Me

ஆன = certainly

அதாவத் தூரம் = thereafter

ந = never

ஏனையான = doubt.

ஆத² = if, therefore

மன்று = mind

ஏசித்துரும் = to fix

ந = not

ஏக்கேந்தான் = you are able

மனி = upon Me

காந்துரும = steadily

அபராத்தியாக்கு = by the practice of devotional service

குறித் = then

மனாம் = Me

மண்டர² = desire

அப்துவம் = to get

புராத்துரும = O winner of wealth, Arjuna.

அப்பார்க்கு = in practice

ஆண் = even if
Unable = you are
My work = My work
dedicated to = become
for My sake = even
work = performing
perfection = you will achieve.
even though = this
also = unable
you are = even
to perform = unto Me
in devotional service = taking refuge
of all activities = of the results
renunciation = then
do = self-situated.
better = certainly
knowledge = than practice
than knowledge = meditation
is considered better than meditation.

Renunciation of the results of fruitive action by such renunciation is considered better than meditation.

Renunciation of the results of fruitive action by such renunciation is considered better than meditation.

With no sense of proprietorship.

Without false ego.

Equal.

In distress and happiness.

Forgiving.

Satisfied.

Always.

One engaged in devotion.

Self-controlled.

With determination.

Upon Me.

Engaged.

Mind.

And intelligence.

One who.

My devotee.

He.

To Me.

dear.
from whom
never
are agitated
people
from people
never
is disturbed
also
anyone who
from happiness
distress
fear
and anxiety
freed
who
anyone
also
to Me
very dear.
neutral
pure
expert
free from care
freed from all distress
of all endeavors
renouncer
anyone who
My devotee
he
to Me
very dear.
one who
ஃ = never

ஒற்றைம் = takes pleasure

ஃ = never

ஒற்றைம் = grieves

ஃ = never

ஒற்றைம் = laments

ஃ = never

காந்த் = desires

போர் = of the auspicious

போர் = and the inauspicious

பிற்குற்றா = renouncer

பிற்குற்றா = devotee

ம: = one who

ர: = he is

ம = to Me

மகா = dear.

மந்தா = equal

பாதுர் = to an enemy

ஃ = also

பாதுர் = to a friend

ஃ = also

கௌ: = so

கௌ: = in honor

அபமாநேயா = and dishonor

பீஹ = in cold

உசுந்தா = heat

சாந்தா = happiness

சு: = and distress

சாந்தா = equipoised

சாந்தா = free from all association

சாந்தா = equal

சாந்தா = in defamation
and repute = silent
satisfied = with anything
having no residence = fixed
determination = engaged in devotion
to Me = dear
a man. = those who
but = of religion
nectar = this
as = said
completely engage = taking Me, the Supreme Lord, as everything
devotees = they
very, very = to Me
dear. =

End of 12.20

Arjuna said
devotees = nature
the enjoiner =

sanskritdocuments.org
also

certainly

the field

the knower of the field

certainly

also

all this

to understand

I wish

knowledge

the object of knowledge

also

O KRiShNa

the Personality of Godhead said

this

body

O son of Kunti

the field

thus

is called

this

one who

knows

he

is called

the knower of the field

thus

by those who know this.

the knower of the field

also

certainly

Me
"भ" = know
"स" = all
"देवसिधार्मेषा" = in bodily fields
"भरतजय" = O son of Bharata
"देवसथान" = the field of activities (the body)
"देवसिधार्मेषा माया: = and the knower of the field
"भुज्याम" = knowledge of
"भ" = that which
"स" = that
"भुज्याम" = knowledge
"त" = opinion
"म" = My.
"स" = that
"देवसिधार्मेषा" = field of activities
"भ" = what
"स" = also
"समाधिमेतरम्" = as it is
"स" = also
"भ" = having what
"सनातन" = changes
"भ" = from which
"स" = also
"भ" = what
"स" = he
"स" = also
"स" = who
"भ" = having what
"भ" = influence
"स" = also
"स" = that
"भ" = in summary
"म" = from Me
understand.
by the wise sages
in many ways
described
by Vedic hymns
various
variously
of the Vedanta
by the aphorisms
also
certainly
with cause and effect
certain.
the great elements
false ego
intelligence
the unmanifested
certainly
also
the senses
eleven
also
five
also
the objects of the senses
desire
hatred
happiness
distress
the aggregate
living symptoms
conviction
= all this
= the field of activities
= in summary
= with interactions
= exemplified.
= humility
= pridelessness
= nonviolence
= tolerance
= simplicity
= approaching a bona fide spiritual master
= cleanliness
= steadfastness
= self-control
= in the matter of the senses
= renunciation
= being without false egoism
= certainly
= also
= of birth
= death
= old age
= and disease
= of the distress
= the fault
= observing
= being without attachment
= being without association
= for son
= wife
= home, etc.
= constant
also = எல்லோ 
equilibrium = வாக்கு 
the desirable = விளையாட்டு 
and undesirable = விளையாட்டு 
having obtained = பெற்றியல் 
unto Me = என்னும் 
also = எல்லோ 
by unalloyed devotional service = உலமை 
devotion = உணர்வு 
without any break = மீண்டும் 
to solitary = ஒன்றைத் 
places = இடங்கள் 
aspiring = உருவாக்கிய 
being without attachment = உடனெடுப்பில்லை 
to people in general = பெரும்பாலோர் 
pertaining to the self = தாவரம் 
in knowledge = தெளிவான 
constancy = தேவாரம் 
of knowledge of the truth = தெளிவான 
for the object = பொருள் 
philosophy = இலக்கணம் 
all this = இவ்வோடு 
knowledge = தெளிவான 
thus = இவ்வுரை 
declared = தெளிவு 
ignorance = மோசனம் 
that which = ஐந்து 
from this = இந்த அல்லது 
other. = மறைக 
the knowable = தெளிவான 
which = ஐந்து 
that = ஐந்து
I shall now explain which knowing nectar one tastes beginningless subordinate to Me spirit neither cause that nor effect is said to be. everywhere hands legs that everywhere eyes heads faces everywhere having ears in the world everything covering exists of all senses of the qualities the original source
all = பாகம்
senses = சிலிப்கிளம்
being without = விலைநாட்டும்
without attachment = அசர்காதம்
the maintainer of everyone = பதாகம்
also = என
certainly = விவரம்
without material qualities = விழைந்த அபர் பசாகம்
master of the gunas = ரஹ்திரா
also = என
outside = பாகம்
inside = ஆத்ம
also = என
of all living entities = பாகத்ரயா
not moving = சரம்
moving = சரம்
also = என
and = என
on account of being subtle = சூரம்
that = பகம்
unknowable = அவிப்கத்தம்
far away = தேஞ்யம்
also = என
near = ஆத்ம
and = என
that = பகம்
without division = அவிப்கத்தம்
also = என
in all living beings = பாகத்ரய
divided = விப்கத்தம்
as if = தேம்
also = என
situated = situated
the maintainer of all living entities = the maintainer of all living entities
also = also
that = that
to be understood = to be understood
devouring = devouring
developing = developing
also = also.
in all luminous objects = in all luminous objects
also = also
that = that
the source of light = the source of light
the darkness = the darkness
beyond = beyond
is said = is said
knowledge = knowledge
to be known = to be known
to be approached by knowledge = to be approached by knowledge
in the heart = in the heart
of everyone = of everyone
situated. = situated.
thus = thus
the field of activities (the body) = the field of activities (the body)
also = also
knowledge = knowledge
the knowable = the knowable
also = also
described = described
in summary = in summary
My devotee = My devotee
all this = all this
after understanding = after understanding
to My nature
attains.
material nature
the living entities
also
certainly
you must know
without beginning
both
also
transformations
also
the three modes of nature
also
certainly
know
material nature
produced of.
of effect
and cause
in the matter of creation
the instrument
material nature
is said to be
the living entity
of happiness
and distress
in enjoyment
the instrument
is said to be.
the living entity
being situated in the material energy
certainly = கரணம்
enjoys = முழுமை
produced by the material nature = புரட்சியான உயிரினத்தினால்
the modes of nature = தாது முறை
the cause = தாது
the association with the modes of nature = தாது முறை முறையுடன்
of the living entity = அம்மனத்தின்
in good and bad = ஸ்தாப
species of life = ஸ்தாப
in births. = ஒளி
overseer = மாநிலாளர்
permitter = பரிமன்னர்
also = அபி
master = பாரா
supreme enjoyer = பரமாசனம்
the Supreme Lord = பரமாநாயகன்
the Supersoul = பரமாக்ஸ
also = அபி
and = ஆணி
indeed = உண்டு
is said = உ்ச்சம்
in the body = உட்டா
this = அம்மன
enjoyer = புரட்சியான
transcendental. = உண்டம்
anyone who = உண்டம்
thus = உண்டம்
understands = உண்டம்
the living entity = உண்டம்
material nature = உண்டம்
and = உண்டம்
the modes of material nature = உண்டம்
with = வா
in all ways = வாகனம்
being situated = வாகனம்
in spite of = வாகனம்
never = வாகனம்
he = வாகனம்
again = வாகனம்
takes his birth = வாகனம்
by meditation = வாகனம்
within the self = வாகனம்
see = வாகனம்
some = வாகனம்
the Supersoul = வாகனம்
by the mind = வாகனம்
others = வாகனம்
of philosophical discussion = வாகனம்
by the yoga system = வாகனம்
by activities without fruitive desire = வாகனம்
also = வாகனம்
others = வாகனம்
others = வாகனம்
but = வாகனம்
thus = வாகனம்
without spiritual knowledge = வாகனம்
by hearing = வாகனம்
from others = வாகனம்
begin to worship = வாகனம்
they = வாகனம்
also = வாகனம்
and = வாகனம்
transcend = வாகனம்
certainly = வாகனம்
the path of death
inclined to the process of hearing.
whatever
comes into being
anything
existence
not moving
moving
of the body
and the knower of the body
by the union between
you must know it
O chief of the Bharatas.
equally
in all
living entities
residing
the Supersoul
in the destructible
not destroyed
anyone who
sees
he
actually sees.
equally
seeing
certainly
everywhere
equally situated
the Supersoul
do not
degrade
by the mind
the soul
then
reaches
the transcendental
destination.
by material nature
certainly
also
activities
being performed
in all respects
anyone who
sees
also
himself
the non-doer
he
sees perfectly.
when
of living entities
separated identities
situated in one
one tries to see through authority
thereafter
also
the expansion
the Absolute
he attains
at that time.
due to eternity
due to being transcendental
beyond material nature

spirit

this

inexhaustible

dwelling in the body

though

O son of Kunti

never does anything

nor is he entangled.

as

all-pervading

due to being subtle

the sky

never

mixes

everywhere

situated

in the body

so

the self

never

mixes.

as

illuminates

one

the whole

universe

this

sun

this body

the soul

similarly
all = = illuminates
O son of Bharata. = of the body
of the proprietor of the body = thus
the difference = by the vision of knowledge
of the living entity = from material nature
the liberation = also
those who = know
approach = they
the Supreme.
End of 13.35

the Supreme Personality of Godhead said
transcendental = again
I shall speak = of all knowledge
knowledge = the supreme
which = knowing
the sages = all
transcendental

bgwords.pdf
perfection = from this world
 attained. = this
 knowledge = taking shelter of
 = My
 same nature = are born
 in the annihilation
 nor
 are disturbed = also.
 = My
 source of birth = the total material existence
 supreme = in that
 pregnancy = create
 I = the possibility
 of all living entities = thereafter
 becomes
 O son of Bharata.
 in all species of life = O son of Kunti
 forms
they appear
which
of all of them
the supreme
= source of birth in the material substance
I
the seed-giving
father.
= the mode of goodness
= the mode of passion
= the mode of ignorance
= thus
= the qualities
material nature
produced of
do condition
= O mighty-armed one
in this body
the living entity
eternal.
there
= the mode of goodness
being purest in the material world
illuminating
without any sinful reaction
with happiness
by association
conditions
with knowledge
by association
also
= O sinless one.
 kartam = the mode of passion
 kartam = born of desire or lust
 jñā = know
 kartam = with hankering
 karmak = association
 kartam = produced of
 th = that
 kartam = binds
 kshetram = O son of Kunti
 karmak = by association with fruitive activity
 kartam = the embodied.
 karthi = the mode of ignorance
 karthi = but
 kshetram = produced of ignorance
 jñā = know
 kshetram = the delusion
 kshetram = of all embodied beings
 vartam = with madness
 ajnà = indolence
 jñā = and sleep
 th = that
 kartam = binds
 kartam = O son of Bharata.
 kshetram = the mode of goodness
 kshetram = in happiness
 kartam = binds
 kartam = the mode of passion
 kartam = in fruitive activity
 kartam = O son of Bharata
 jñā = knowledge
 kartam = covering
 th = but
கீ: = the mode of ignorance
மரமாகம் = in madness
லங்கும்பிளி = binds
ஏ = it is said.
ராஜ: = the mode of passion
கீ: = the mode of ignorance
ஏ = also
அபியாயம் = surpassing
லங்கும் = the mode of goodness
பராஞ்சி = becomes prominent
பாரணு = O son of Bharata
ராஜ: = the mode of passion
லங்கும்பு = the mode of goodness
கீ: = the mode of ignorance
ஏ = also
ஏம் = like that
கீ: = the mode of ignorance
லங்கும் = the mode of goodness
ராஜ: = the mode of passion
தா = thus.
லங்கும் = in all the gates
தா = in this body
பராஞ்சம் = the quality of illumination
பாற்றுக்க = develops
ஜஞாந = knowledge
மரம் = when
தா = at that time
மரம் = know
மரம் = increased
லங்கும்பு = the mode of goodness
இம்முடிய = thus it is said.
ஏம் = greed
பாணைக்கிளிய = activity
நேரம் = endeavor
காணையன = in activities
அடுத்த = uncontrollable
சூர்ய உணர்த = desire
நாணவி = of the mode of passion
செந்திரி = all these
நாவரிண = develop
கீமேற்றுறு = when there is an excess
பாரிட்டுறு = O chief of the descendants of Bharata.
அப்பர்கண் = darkness
அப்பர்கிளிய = inactivity
அ = and
பர்மேரி = madness
நோக்கன = illusion
ஏம் = certainly
அ = also
நூராரி = the mode of ignorance
நூராரி = these
நூரவிண = are manifested
கீமேற்றுறு = when developed
நூரவிண = O son of Kuru.
நூராரி = when
நூராரிண = the mode of goodness
பாரிட்டுறு = developed
அ = but
பாரிட்டுறு = dissolution
நூராரி = goes
நாயமேற்றுறு = the embodied
நாயம் = at that time
நாயமேற்றுறு = of the great sages
நாயம = the planets
pure = விளையாட்டு
attains. = பிடிக்கிறது
in passion = பாடல்
dissolution = மாற்றம்
attaining = காணிக்கிற
in the association of those engaged in fruitive activities = மேற்கொண்டு உள்ளவர்களை காணிக்கிற
takes birth = பிடிக்கிற
similarly = போன்ற
being dissolved = பாதிக்கிற
in ignorance = வானிய
in animal species = விலங்குகளில்
takes birth = பிடிக்கிற
of work = மேற்கொண்டு
urious = பிறொடு
pious = மூலம்
is said = என்று
in the mode of goodness = சுருலின
purified = முன்னிட்டு
the result = தொடரு
of the mode of passion = பாடலில்
but = இன்று
the result = தொடரு
misery = போழு
nonsense = என்னை
of the mode of ignorance = வானிய
the result = தொடரு
from the mode of goodness = சுருலின
develops = முற்றிலும்
knowledge = மூலம்
from the mode of passion = பாடலில்
greed = போழு
certainly = இன்று
also = இன்று

bgwords.pdf
= madness
= and illusion
= from the mode of ignorance
= develop
= nonsense
= certainly
also.
= upwards
= go
= those situated in the mode of goodness
= in the middle
dwell
= those situated in the mode of passion
= of abominable
= quality
= whose occupation
= down
= go
= persons in the mode of ignorance.
no
other
= than the qualities
= performer
= when
= a seer
= sees properly
= to the modes of nature
and
= transcendental
= knows
= to My spiritual nature
= he
அதி:தேத = is promoted.
தேத = qualities
ஏதாஹ = all these
அதீத = transcending
நான் = three
நான் = the embodied
நான் = the body
வாண் = produced of
ஏதேய = of birth
ஏதேய = death
ஏதேய = and old age
ஏதேய = the distresses
அம்கைய = being freed from
அம்கைய = nectar
அம்கைய = he enjoys.
அம்கைய = Arjuna said
அம்கைய = by which
அம்கைய = symptoms
நான் = three
ஏதேத = qualities
ஏதேத = all these
அதீத = having transcended
ப்பார்வேறு = is
ப்பார்வேறு = O my Lord
அம்கைய = what
அம்கைய = behavior
அம்கைய = how
ஆம் = also
ஆம் = these
நான் = three
ஏதேத = qualities
அதீத = transcends.
the Supreme Personality of Godhead said
illumination = and
attachment = and
illusion = also
O son of Pandu = does not hate
although developed = nor stopping development
desires = as if neutral
situating = by the qualities
one who = never
is agitated = the qualities
are acting = knowing thus
one who = remains
never = flickers
equal = in distress
and happiness = being situated in himself
equally = a lump of earth
stone
gold = equally disposed
= to the dear
= and the undesirable
= steady
= equal
= in defamation
= and praise of himself
= in honor
= and dishonor
= equal
= equal
= of friends
= and enemies
= to the parties
= of all
= endeavors
= renouncer
= transcendental to the material modes of nature
= he
= is said to be.
= unto Me
= also
= a person who
= without fail
= by devotional service
= renders service
= he
= the modes of material nature
= transcending
= all these
= elevated to the Brahman platform
becomes.

of the impersonal brahmajyoti
certainly
the rest
I am
the immortal
of the imperishable
also
of the eternal
and
of the constitutional position
of happiness
ultimate
also.

End of 14.27

the Supreme Personality of Godhead said
with roots above
downwards
branches
a banyan tree
eternal
the Vedic hymns
of which
the leaves
anyone who
that
knows
he
the knower of the Vedas.
= downward
§ = and
$ = upward
¶ = extended
= its
 stigma: = branches
$ = by the modes of material nature
¶ = developed
= sense objects
¶ = twigs
= downward
§ = and
$ = roots
$ = extended
= to work
¶ = bound
= in the world of human society.
$ = not
= the form
$ = of this tree
= in this world
$ = also
= can be perceived
$ = never
¶: = end
$ = never
§ = also
$ = beginning
$ = never
§ = also
= the foundation
$ = banyan tree
this = இந்தம் = this
strongly = வேறுபாடு = strongly
rooted = இணைற்று = rooted
by the weapon of detachment = வுணவுக்கான வாய்ந்தத் தாண்டல் = by the weapon of detachment
strong = வேறுபாடும் = strong
cutting = சூட்டு = cutting
thereafter = அதுக்குரியது = thereafter
situation = கேள்வி = situation
that = அந்த = that
has to be searched out = இதுக்கு கேள்வி என்பது = has to be searched out
where = இங்கு = where
going = வருவாத = going
never = அன்றுமுற்பாடு = never
they come back = அவர்கள் வந்து வந்தனர் = they come back
again = சரியானது = again
to Him = இந்த என்று = to Him
certainly = வருவாத = certainly
also = அனைத்தும் = also
original = பதிப்பு = original
the Personality of Godhead = பெர்னலிட்டு = the Personality of Godhead
surrender = துள்ளு = surrender
from whom = அவர்களிலிருந்து = from whom
the beginning = இதன் தொடக்கம் = the beginning
extended = பொருளிட்டு = extended
very old = வேறுபாடு காண்பாடு = very old.
without = தொன்மை = without
false prestige = தொன்மைகள் = false prestige
and illusion = கற்பனை = and illusion
having conquered = கருணைக்குரியது = having conquered
of association = இணையம் = of association
the faults = அதிக பலை = the faults
in spiritual knowledge = சுயாத்மைக்குரியது = in spiritual knowledge
in eternity
disassociated
from lust
from the dualities
liberated
happiness and distress
named
liberated
unbewildered
situation
eternal
that.
not
that
illuminates
the sun
nor
the moon
nor
fire, electricity
where
going
never
they come back
that abode
supreme
My.
My
certainly
fragmental particle
in the world of conditional life
the conditioned living entity
曼垢 = eternal
曼 = with the mind
ஞங்கவி = the six
மின்னிகிலிஃ = senses
மநியா = in material nature
ஞங்கவி = situated
ஞங்கவி = is struggling hard.
ஞங்கவி = the body
மந்வா = as
மந்வா = gets
மந்வா = as
மந்வா = also
ஞங்கவி = gives up
ஞங்கவி = the lord of the body
ஞங்கவி = taking
மந்வா = all these
மந்வா = goes away
மந்வா = the air
மந்வா = smells
மந்வா = like
மந்வா = from their source.
மந்வா = ears
மந்வா = eyes
மந்வா = touch
மந்வா = also
மந்வா = tongue
மந்வா = smelling power
மந்வா = also
மந்வா = and
மந்வா = being situated in
மந்வா = mind
மந்வா = also
அமை = he

சிலோபோரிக்க = sense objects

புனீந்தவலை = enjoys.

லந்துகுன்றல் = quitting the body

காஂகிரா = situated in the body

மத்தி = either

புங்காரம் = enjoying

மா = or

நூல் = under the spell of the modes of material nature

மதிவார்: = foolish persons

நா = never

அவையையாரிக்க = can see

பலயுற்பு = can see

நான்கில் = those who have the eyes of knowledge.

மாஞ்சிக = endeavoring

மும்பாணி = transcendentalists

நா = also

தநா = this

பலயுற்பு = can see

அங்கிரிக = in the self

அவையையாரிக்க2 = situated

மாஞ்சிக = endeavoring

அவிக = although

அங்கிரிக்க = those without self-realization

நா = do not

தநா = this

பலயுற்பு = see

அங்கிரிக = having undeveloped minds.

அவிக = that which

அங்கிரிக = in the sunshine

நேத்ரிநா = splendor

நான்கில் = the whole world
பாஸயேத = illuminates
அகி = entirely
பஹ = that which
வாரமி = in the moon
பஹ = that which
அ = also
அஞாதா = in fire
கஹ = that
கையா: = splendor
மி = understand
மேமை = from Me.
கம = the planets
கீபிரம = entering
அ = also
பாறா = the living entities
காபாரமி = sustain
அமை = I
நவகாசா = by My energy
பாறாமி = am nourishing
அ = and
நாஞாஞா: = vegetables
காஞா: = all
நநாம = the moon
நாசம = becoming
நநாமதா = supplying the juice.
அமை = I
மேமைபாரா: = My plenary portion as the digesting fire
நாசம = becoming
பாறாமி = of all living entities
காம = in the bodies
அஞாதா: = situated
பாறா = the outgoing air
= the down-going air
= keeping in balance
= I digest
= foodstuff
= the four kinds.
= of all living beings
= and
= I
= in the heart
= situated
= from Me
= remembrance
= knowledge
= forgetfulness
= and
= by the Vedas
= also
= all
= I am
= certainly
= knowable
= the compiler of the Vedanta
= the knower of the Vedas
= certainly
= and
= I.
= two
= these
= living entities
= in the world
= fallible
= and
अर: = infallible
एव = certainly
ए = and
फ़ास = fallible
सभा = all
पुस्तक = living entities
सहानुभूति = in oneness
अर: = infallible
कथित = is said.
कथित: = the best
पुस्तक: = personality
बु = but
आँका: = another
पुस्तक: = the supreme
अर्थम: = self
चैति = thus
कथित: = is said
म: = who
दंड: = of the universe
कन्न: = the three divisions
आभीष्ट = entering
प्रतिष्ठा = is maintaining
अभेद: = inexhaustible
पदार्थ: = the Lord.
परस्पर = because
कथित: = to the fallible
अर्थ = transcendental
आधार = I am
अर: = beyond the infallible
अधि = also
ए = and
कथित: = the best
அது: = therefore
அமாமி = I am
நோக்க = in the world
நேர்மின = in the Vedic literature
அ = and
புரிதாத = celebrated
புத்துக்காகங்கு = as the Supreme Personality.
நா = anyone who
ஏமாமே = Me
ஏமாம் = thus
அந்தமண்டக் = without a doubt
ஞார்த்தாத = knows
புத்துக்காகங்கு = the Supreme Personality of Godhead
என்று: = he
ஏர்கான்விது = the knower of everything
பரித்தாத = renders devotional service
ஏமாமே = unto Me
ஏர்கான்விது= in all respects
பார் = O son of Bharata.
ஏமாம் = thus
நேர்மினமான = the most confidential
பார்த்தாவரம் = revealed scripture
ஏமாம் = this
ஏமாமே = disclosed
மாம = by Me
அந்தாத் = O sinless one
ஏமாம் = this
நேர்மினமான = understanding
நேர்மினமான = intelligent
ஏமாம் = one becomes
ஏமாமே = the most perfect in his endeavors
அ = and
O son of Bharata.

End of 15.20
பதிவு: = fortitude
நேரணு: = cleanliness
அது போற்றும்: = freedom from envy
மு: = not
அதி மானிய: = expectation of honor
பாண்டார்: = are
நண்பாட்டின்: = the qualities
நண்பாட்டின்: = the transcendental nature
அனியாந்தரம்: = of one who is born of
நார்: = O son of Bharata.
நார்: = O son of Pritha
மண்டல்: = the qualities
மண்டல்: = the demoniac nature.
நண்பாட்டின்: = transcendental
நண்பாட்டின்: = assets
நூற்றாண்டும்: = meant for liberation
பேர்பர்கம்: = for bondage
அவ்வாறு: = demoniac qualities
மகன்: = are considered
மா: = do not
சுக: = worry
assets
transcendental
born of
you are
O son of Pandu.
two
created living beings
in the world
this
godly
demoniac
certainly
and
certainly
the divine
at great length
said
the demoniac
O son of Pritha
from Me
just hear.
acting properly
also
not acting improperly
and
persons
never
know
of demoniac quality
never
cleanliness
nor
also
இ = and
அசார்: = behavior
நன்றால் = never
சொல்லும் = truth
சித்த்யா = in them
சிறியமா = there is.
அங்கும் = unreal
அபரிபால்2ம = without foundation
ஞா = they
ஞாந்து3ம = the cosmic manifestation
அமையா = say
அதுபொறும் = with no controller
அபர்கல்ப = without cause
நான்கும் = arisen kim
அதும் = there is no other cause
அமர்க்கும் = it is due to lust only.
ஞாந்து = this
ஞாந்து3ஞாந்து = vision
அமர்க்கும் = accepting
நான்கு = having lost
அமர்க்கும் = themselves
அந்தாமா3ஞாந்து3பா: = the less intelligent
ப்பரச்சிக்கி = flourish
ப்பரச்சிக்கி3காண்பது = engaged in painful activities
காண்பது = for destruction
ஞாந்து3தின்ன = of the world
அமர்க்கும்: = unbenevolent.
ஞாந்து = lust
அமர்க்கும் = taking shelter of
ஞாந்து3மைமை = insatiable
ஞாந்து4மை = of pride
மை = and false prestige
absorbed in the conceit
by illusion
taking
nonpermanent
things
they flourish
to the unclean
avowed
fears and anxieties
immeasurable
and
unto the point of death
having taken shelter of
sense gratification
the highest goal of life
thus
in this way
having ascertained
entanglements in a network of hope
by hundreds
being bound
of lust
and anger
always situated in the mentality
they desire
lust
sense enjoyment
for the purpose of
illegally
of wealth
accumulation.
this
மண = today
மா = by me
இலங்கா = gained
நாம் = this
மாநானூறு = I shall gain
நானூறு = according to my desires
நாம் = this
நான் = there is
நாம் = this
நான் = also
நான் = mine
இந்தக்கொள்ள = it will increase in the future
நான் = again
நூலா = wealth
நூலா = that
மா = by me
மாநானூறு = has been killed
மா = enemy
மாநானூறு = I shall kill
நான் = also
நான் = others
நான் = certainly
நானூறு = the lord
நான் = I am
நான் = I am
நான் = the enjoyer
நான் = perfect
நான் = I am
நான் = powerful
நான் = happy
நான் = wealthy
நான் = surrounded by aristocratic relatives
I am = அகம்பி
who = க
other = அந்தம்
there is = அந்தந்தம்
like = பால்
me = மா
I shall sacrifice = பஹாமுகம்
I shall give charity = தாமுகம்
I shall rejoice = தாமுகமு
thus = தின்ப
by ignorance = அஞ்சாந்த
deluded = நின்யா
numerous = அஞ்சா
by anxieties = குற்க
perplexed = முராண்ட
of illusions = முராண்ட
by a network = முராண்ட
surrounded = முராண்ட
attached = முராண்ட
to sense gratification = முராண்ட
they glide down = மாநுராண்ட
into hell = மா
unclean = அஞ்சா
self-complacent = அபாமா
impudent = தா
of wealth and false prestige = மா
in the delusion = மா
absorbed = மா
they perform sacrifice = மா
in name only = மா
with sacrifices = மா
they = மா
out of pride = நேர்வியல்
without following any rules and regulations. = வாழியம்
false ego = பெருமை
strength = நீர்வா
pride = நீர்வா
lust = நீர்வா
anger = நீர்வா
also = ச
having taken shelter of = பெருவுண்ணியில்
Me = மீ
in their own = உங்கள்
and in other = வெள்ளை
bodies = பொலிலங்கள்
blaspheming = வடுக்கிற
envious. = வெள்ளை
those = இந்த
I = இன்னும்
envious = வடுக்கிற
mischievous = வடுக்கிற
into the ocean of material existence = வடுக்கிற
depraved = நிற்பறை
the lowest of mankind = நிற்பறை
put = கூட்டின
forever = கூட்டின
inauspicious = கூட்டின
demoniac = கூட்டின
species = கூட்டின
into the wombs. = கூட்டின
demoniac = கூட்டின
species = கூட்டின
gaining = கூட்டின
depraved = கூட்டின
the foolish = கூட்டின
in birth after birth = கூட்டின
ஏமா = Me
அம்பனம் = without achieving
அந்தம் = certainly
ங்கால்வருமா = O son of Kunti
காஞ்சம்: = thereafter
மாம்ரின் = go
அத்மாவா = condemned
காணம் = destination.
நிகூதம் = of three kinds
நராயணம் = of hell
நின்சம் = this
நஞ்சம் = gate
நூறாரா = destructive
நேதாசம்: = of the self
நாம்: = lust
நாராஜ: = anger
நான்கா = as well as
நாராம்: = greed
நான்மாரா = therefore
நான்கா = these
நான்மாரா = three
நான்மாரா = one must give up.
தாஞ்சம்: = from these
திருபைக் = being liberated
உகாதரம் = O son of Kunti
உகாதரம்: = from the gates of ignorance
உகாதரம் = of three kinds
உங்கா: = a person
உங்கக்குரிய = performs
உங்கக்கரும்: = for the self
உங்கவரும் = benediction
காஞ்சம்: = thereafter
he goes

to the supreme

destination.

anyone who

the regulations of the scriptures

giving up

remains

acting whimsically in lust

never

he

perfection

achieves

never

happiness

never

the supreme

perfectional stage.

therefore

the scriptures

evidence

your

duty

and forbidden activities

in determining

knowing

of scripture

the regulations

as declared

work

do

in this world

you should.
End of 16.24

அர்ஜுனர் செய்த என்று = Arjuna said

நம் = those who

பதிப்பு முறைந்திருள் = the regulations of scripture

உருளையில் = giving up

தேவதை = worship

பி.தா. = full faith

அந்தோர: = possessed of

நூற்றான = of them

நல்லது = the faith

ஆனே = but

நன்றான = what

ஓக்ளக்கு = O KRiShNa

சென்றுக்கு = in goodness

ஏந்தான = or else

ஏந்தான = in passion

செந்து = in ignorance.

நீறு முடிந்தத்து = the Supreme Personality of Godhead said

நல்லது = of three kinds

பி.தா. = becomes

பி.தா. = the faith

நல்லது = of the embodied

நன்றான = that

நல்லமுறைமுடிகூறு = according to his mode of material nature

நல்லமுறை = in the mode of goodness

நல்லசோர = in the mode of passion

ஆனே = also

ஏந்தான = certainly

நல்லசோர = in the mode of ignorance
thus
that
hear from Me.
according to the existence
of everyone
faith
becomes
O son of Bharata
faith
full of
this
living entity
who
having which
faith
thus
certainly
he.
worship
those who are in the mode of goodness
demigods
demons
those who are in the mode of passion
spirits of the dead
ghosts
and
others
worship
in the mode of ignorance
people.
not in the scriptures
directed


<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>குறாரம்</td>
<td>harmful to others</td>
</tr>
<tr>
<td>பொம்பாரம்</td>
<td>undergo</td>
</tr>
<tr>
<td>மம்</td>
<td>those who</td>
</tr>
<tr>
<td>கமம்</td>
<td>austerities</td>
</tr>
<tr>
<td>முன்னாஸப்பரம்</td>
<td>persons</td>
</tr>
<tr>
<td>மூம்பாரம்</td>
<td>with pride</td>
</tr>
<tr>
<td>அணுமல்லறாஸப்பரம்</td>
<td>and egoism</td>
</tr>
<tr>
<td>ஒழுந்துக்களம்</td>
<td>engaged</td>
</tr>
<tr>
<td>காமம்</td>
<td>of lust</td>
</tr>
<tr>
<td>ராகம்</td>
<td>and attachment</td>
</tr>
<tr>
<td>பாரம்</td>
<td>by the force</td>
</tr>
<tr>
<td>ஆனுப்பிள்ளம்</td>
<td>impelled</td>
</tr>
<tr>
<td>காண்கயாஸப்பரம்</td>
<td>tormenting</td>
</tr>
<tr>
<td>பொன்னூங்களம்</td>
<td>situated within the body</td>
</tr>
<tr>
<td>பராந்தூங்களம்</td>
<td>the combination of material elements</td>
</tr>
<tr>
<td>ஆண்டூங்களம்</td>
<td>having a misled mentality</td>
</tr>
<tr>
<td>மெம்</td>
<td>Me</td>
</tr>
<tr>
<td>ஏம்</td>
<td>also</td>
</tr>
<tr>
<td>அம்</td>
<td>certainly</td>
</tr>
<tr>
<td>ஆவும்</td>
<td>within</td>
</tr>
<tr>
<td>பொன்னூங்களம்</td>
<td>situated in the body</td>
</tr>
<tr>
<td>காமம்</td>
<td>them</td>
</tr>
<tr>
<td>மீண்டும்</td>
<td>understand</td>
</tr>
<tr>
<td>அரசாசுமாப்பரம்</td>
<td>demons</td>
</tr>
<tr>
<td>அரசாங்கம்</td>
<td>eating</td>
</tr>
<tr>
<td>அம்</td>
<td>certainly</td>
</tr>
<tr>
<td>ஆம்பின்</td>
<td>also</td>
</tr>
<tr>
<td>காண்கயாஸப்பரம்</td>
<td>of everyone</td>
</tr>
<tr>
<td>குறாரம்</td>
<td>of three kinds</td>
</tr>
<tr>
<td>பாரம்</td>
<td>there is</td>
</tr>
<tr>
<td>பாரம்</td>
<td>dear</td>
</tr>
<tr>
<td>பாரம்</td>
<td>sacrifice</td>
</tr>
</tbody>
</table>
கருதி: = austerity
கூறு: = also
கார்நதி: = charity
கொண்டாது: = of them
கௌரநகர்: = the differences
கையா: = this
பொருள்: = hear.
அவ்வ: = duration of life
நாமத்தை: = existence
பொ: = strength
அசேராற்றிப்: = health
நான்: = happiness
பாது: = and satisfaction
மிளக்குறு: = increasing
நூல்வா: = juicy
நான்கற்றூர்: = fatty
நான்: = enduring
நான்: = pleasing to the heart
அம்மா: = food
நான்திக்கின: = to one in goodness
பிரிவை: = palatable.
கார: = bitter
நம்மை: = sour
நல்லை: = salty
அலங்கால்: = very hot
நந்தை: = pungent
நூறு: = dry
மிளகுறு: = burning
அமிலா: = food
நூறுநூறு: = to one in the mode of passion
கவிக்கார: = palatable
நேர்: = distress
misery = மெய்
disease = புது
causing. = புது
food cooked three hours before being eaten = பம்பூநூன
tasteless = பாசிய
bad-smelling = பாம்
decomposed = பாம்
also = பாம்
that which = பாம்
remnants of food eaten by others = பாம்
also = பாம்
and = பாம்
untouchable = பாம்
eating = பாம்
to one in the mode of darkness = பாம்
dear. = பாம்
by those devoid of desire for result = பாம்
sacrifice = பாம்
according to the direction of scripture = பாம்
which = பாம்
is performed = பாம்
must be performed = பாம்
certainly = பாம்
thus = பாம்
mind = பாம்
fixing = பாம்
it = பாம்
in the mode of goodness. = பாம்
desiring = பாம்
but = பாம்
the result = பாம்
pride = பாம்
அம்மம் = for the sake of
ஆப்பிள = also
அ = and
சீமை = certainly
நூங்கு = that which
ஹ்வன்று போன்று = is performed
பார்த்து கையால் = O chief of the Bharatas
ஏற்கும் = that
மன்று போன்று = sacrifice
கிள்ளை என்பது = know
அர்சியன் = in the mode of passion.
கிள்ளை என்பது என்பது = without scriptural direction
ஆத்மை என்பது என்பது = without distribution of prasAdam
ஏனையுள்ளே என்பது = with no chanting of the Vedic hymns
அத்திருக்கினை = with no remunerations to the priests
மண்டல் = faith
கிள்ளை என்பது = without
மன்று போன்று = sacrifice
அர்சியன் = in the mode of ignorance
மீது என்பது = is to be considered.
ஏனையுள்ளே = of the Supreme Lord
ஏனையுள்ளே = the brahmanas
அக்காயா = the spiritual master
பூர்வர்க்கா = and worshipable personalities
பூர்வர்க்கா = worship
மலர்கா = cleanliness
அனுயாயா = simplicity
மண்டல் என்பது = celibacy
அனுயாயா = nonviolence
அ = also
மண்டல் = pertaining to the body
தம்பு = austerity
is said to be.
not agitating
words
truthful
dear
beneficial
also
which
of Vedic study
practice
also
certainly
of the voice
austerity
is said to be.
satisfaction of the mind
being without duplicity towards others
gravity
of the self
control
of one’s nature
purification
thus
this
austerity
of the mind
is said to be.
with faith
transcendental
executed
austerity
that
of three kinds
by men
who are without desires for fruits
engaged
in the mode of goodness
called.
respect
honor
and worship
for the sake of
austerity
with pride
also
certainly
which
is performed
that
in this world
is said
in the mode of passion
flickering
temporary.
foolish
with endeavor
of one’s own self
which
by torture
is performed
penance
to others
for the sake of causing annihilation
or
कठिन = that
कठिनाम = in the mode of darkness
कठिनामध्य = is said to be.
कठिनामभ = worth giving
कठिनाम = thus
कठिनाम = that which
कठिनाम = charity
कठिनाम = is given
कठिनामभक्तिः = irrespective of return
कठिनामभ = in a proper place
कठिनाम = at a proper time
कठिनाम = also
कठिनामभ = to a suitable person
कठिनाम = and
कठिनाम = that
कठिनामभ = charity
कठिनामभक्तिः = in the mode of goodness
कठिनामभक्तिः = is considered.
कठिनाम = that which
कठिनाम Definition = but
कठिनामभक्तिः = for the sake of getting some return
कठिनाम = a result
कठिनामभक्तिः = desiring
कठिनाम = or
कठिनाम = again
कठिनामभ = is given
कठिनाम = also
कठिनामभक्तिः = grudgingly
कठिनाम = that
कठिनामभ = charity
कठिनामभक्तिः = in the mode of passion
कठिनामभक्तिः = is understood to be.
at an unpurified place
and unpurified time
that which
charity
to unworthy persons
also
is given
without respect
without proper attention
that
in the mode of darkness
is said to be.
indication of the Supreme
that
eternal
thus
indication
of the Supreme
threefold
is considered
the brahmanas
with that
the Vedic literature
also
sacrifice
also
used
formerly.
therefore
beginning with om
thus
indicating
of sacrifice
charity
and penance
performances
begin
according to scriptural regulation
always
of the transcendentalists.
that
thus
without desiring
the fruitive result
of sacrifice
and penance
activities
of charity
activities
also
various
are done
by those who actually desire liberation.
in the sense of the nature of the Supreme
in the sense of the nature of the devotee
also
the word sat
thus
this
is used
in bona fide
activities
also
the sound sat
பார்க்க² = O son of Pritha
புதுமையாதை = is used
புதுமையா = in sacrifice
தந்தைigion = in penance
தந்தை Vij = in charity
அ = also
நஞ்சை = the situation
நஞ்சை the Supreme
இத்திணி = thus
அ = and
நஞ்சை = is pronounced
நஞ்சை = work
அ = also
அ = certainly
நஞ்சை = for that
நஞ்சை = meant
நஞ்சை the Supreme
இத்திணி = thus
அ = certainly
அப்புறம்வாதை = is indicated.
அப்புறம் தந்தை = without faith
நஞ்சை = offered in sacrifice
நஞ்சை = given
நஞ்சை = penance
நஞ்சை = executed
நஞ்சை = performed
அ = also
அ = that which
அங்கம் = false
இத்திணி = thus
நஞ்சை = is said to be
பார்க்க² = O son of Pritha
ஒருங்கிய தம்பர் = Arjuna said
இன்றுப்பினர்க்கள் = of renunciation
மஹாபாஹா = O mighty-armed one
வார்த்தை = the truth
ஒருங்கிய தம்பர் = I wish
கிடைத்தை = to understand
சுமந்தை = of renunciation
நிலை = also
மூன்றாம் தம்பர் = O master of the senses
செய்து அல்லது = differently
மரத்திருப்படுத்து = O killer of the Kesi demon.
சாகுமாரந்தை = the Supreme Personality of Godhead said
கல்கித்தியம் = with desire
காற்று = of activities
சுமந்தை = renunciation
கால்குமாரந்தை = the renounced order of life
காற்று = the learned
கி.பி. = know
காற்று = of all
காற்று = activities
பார்த்தை = of results
சுமந்தை = renunciation
பார்த்தை = call
कभा कम्बा = renunciation
भीतकेश्वर: = the experienced.
कुमारवायु = must be given up
वित्त = as an evil
त्याः = thus
तथा = one group
काम = work
मनुकेश्वरः = they say
महाबध्दरः = great thinkers
प्रजातिः = of sacrifice
धातः = charity
धन: = and penance
काम = works
ज = never
कुमारवायु = are to be given up
त्याः = thus
अ = and
अभिनीत = others.
मनुकेश्वरः = certainty
कन्तु = hear
देव = from Me
कथा = therein
कुमारवायु = in the matter of renunciation
प्रजातिः = O best of the Bharatas
कुमारवायु = renunciation
त्याः = certainly
पुरुषवासा कुमारः = O tiger among human beings
त्याः = of three kinds
कुत्ष्टैव शुरुः = is declared.
प्रजातिः = of sacrifice
धातः = charity
धन: = and penance


activity = காம =

never = நா =
to be given up = வாங்னபம் =
must be done = காமம்பம் =
certainly = தா =
that = தா =
sacrifice = மாரா =
charity = மாராமல் =
penance = மாராமணம் =
also = அமா =
certainly = அமா =
purifying = பாரகாரா =
even for the great souls. = பாரகாரா =
all these = பாரகாரா =
certainly = பாரகாரா =
but = பாரகாரா =
activities = பாகமண =
association = பாகமல் =enouncing = பாகமாணம் =
results = பாகாணாம் =
also = பாகாணாம் =
should be done as duty = பாகமாணம் =
thus = பாகமாணம் =
My = பாகமாணம் =
O son of Pritha = பாகமாணம் =
definite = பாகமாணம் =
opinion = பாகமாணம் =
the best. = பாகமாணம் =
prescribed = பாகமாணம் =
but = பாகமாணம் =
renunciation = பாகமாணம் =
of activities = பாகமாணம் =
never
is deserved
by illusion
of them
renunciation
in the mode of ignorance
is declared.
unhappy
thus
certainly
which
work
for the body
trouble
out of fear
gives up
he
after doing
in the mode of passion
renunciation
not
certainly
of renunciation
the results
gains.
it must be done
thus
indeed
which
work
prescribed
is performed
ükṣyāḥ = O Arjuna
एकाभिषक्षयम् = association
अहंकारितम् = giving up
प्रलाभम् = the result
तः = also
सः = certainly
to = that
अनुमानः = renunciation
जनासपदी: = in the mode of goodness
मे = in My opinion.
नः = never
<![CDATA[अनूपस्यादः = hates]]>
अशुशिष्यं = inauspicious
कार्यं = work
अपि = in the auspicious
नः = nor
अपरनाट्ताः = becomes attached
अपकारवः = the renouncer
एकोऽधिकारः = in goodness
सामासिकः = absorbed
विद्याति = intelligent
स्वयंवरणं = having cut off
समस्यम् = all doubts.
नः = never
to = certainly
उपेन्द्रियः = by the embodied
तयास्मि = is possible
उपमुद्गोऽस्मि = to be renounced
कार्यसङ्गी: = activities
अवैधायात्म: = altogether
to = anyone who
तः = but
கூறு = of work

ப²தோ = of the result

தேவாயிரா = the renouncer

ஒன்று = he

தேவாயிரா = the renouncer

தேர்பூண்டற்ற = thus

அமியுண்டு = is said.

அமியாறா = leading to hell

அமியாறா = leading to heaven

சேர்ப்பு = mixed

நின்ற = and

தேவாயிரா = of three kinds

கூறுண்டு = of work

ப²தோநு = the result

ப²சுந்தரா = comes

அமியானேண்ணரா = for those who are not renounced

பிட்சா = after death

பாது பாது = not

பாது = but

சாமியானேண்ணரா = for the renounced order

சாமியானேண்ணரா = at any time.

பாதுக்காணு = five

சாமியானேண்ணரா = these

மஹாபாராநாரா = O mighty-armed one

காரணாரா = causes

நிேபாராநாரா = just understand

மாரா = from Me

மாராக்குநாராநாரா = in the Vedanta

காரணாராநாரா = in the conclusion

மாராக்குநாராநாரா = said

மாராக்குநாராநாரா = for the perfection

மாராநாராநாரா = of all
activities.
the place
also
the worker
instruments
and
of different kinds
various
and
separate
the endeavors
the Supreme
also
certainly
here
the fifth.
by the body
speech
and mind
which
work
begins
a person
right
or
the opposite
or
five
all these
its
causes.
there
thus = thus
being = being
the worker = the worker
himself = himself
only = only
but = but
anyone who = anyone who
sees = sees
due to unintelligence = due to unintelligence
never = never
he = he
sees = sees
foolish. = foolish.
one whose = one whose
never = never
of false ego = of false ego
nature = nature
intelligence = intelligence
one whose = one whose
never = never
is attached = is attached
killing = killing
even = even
he = he
this = this
world = world
never = never
kills = kills
never = never
becomes entangled. = becomes entangled.
knowledge = knowledge
the objective of knowledge = the objective of knowledge
= the knower
\text{நிராங்கம்} = of three kinds
\text{க௃தம்} = of work
\text{தாநிய} = the impetus
\text{குறுசக்க} = the senses
\text{கேயை} = the work
\text{கேயை} = the doer
\text{இதி} = thus
\text{நிராங்கம்} = of three kinds
\text{கேயை} = of work
\text{எத்தார்க்க} = the accumulation.
\text{நிராங்கம்} = knowledge
\text{கேயை} = work
\text{அ} = also
\text{கேை} = worker
\text{அ} = also
\text{நிராங்கம்} = of three kinds
\text{கம்பு} = certainly
\text{நிராங்கம்} = in terms of different modes of material nature
\text{பெறாதேழ்த} = are said
\text{நிராங்கம்} = in terms of different modes
\text{மேதா} = as they are
\text{நேரொலி} = hear
\text{நூறு} = all of them
\text{அபி} = also.
\text{நாணை} = in all living entities
\text{ஏேதஷு} = by which
\text{ஏக்க} = one
\text{ஏக்க} = situation
\text{நூறு} = imperishable
\text{ஏக்க} = one sees
\text{நூறு} = undivided
= in the numberless divided
= that
= knowledge
= know
= in the mode of goodness.
= because of division
= but
= which
= knowledge
= multifarious situations
= different
= knows
= in all
= living entities
= that
= knowledge
= must be known
= in terms of passion.
= that which
= but
= as all in all
= in one
= work
= attached
= without cause
= without knowledge of reality
= very meager
= and
= that
= in the mode of darkness
= is said to be.
= regulated
without attachment
without love or hatred
done
by one without desire for fruitive result
action
which
that
in the mode of goodness
is called.
that which
but
by one with desires for fruitive results
work
with ego
or
again
is performed
with great labor
that
in the mode of passion
is said to be.
of future bondage
destruction
and distress to others
without considering the consequences
also
self-sanctioned
by illusion
is begun
work
which
that
in the mode of ignorance
is said to be.
liberated from all material association
without false ego
with determination
and great enthusiasm
qualified
in perfection
and failure
without change
worker
in the mode of goodness
is said to be.
very much attached
the fruit of the work
desiring
greedy
always envious
unclean
subject to joy and sorrow
such a worker
in the mode of passion
is declared.
not referring to the scriptural injunctions
materialistic
obstinate
deceitful
expert in insulting others
lazy
morose
procrastinating
also


worker = in the mode of ignorance

is said to be.

of intelligence

the differences

of steadiness

also
certainly

by the modes of material nature

of three kinds

just hear

as described by Me

in detail

differently

O winner of wealth.

doing

also

not doing

and

what ought to be done

and what ought not to be done

fear

and fearlessness

bondage

liberation

and

that which

knows

understanding

that

O son of Pritha

in the mode of goodness.
by which =  மாம் =  
the principles of religion =  காண்மும் =  
irreligion =  அது மும் =  
and =  அந்த =  
what ought to be done =  காண்மும் =  
also =  அந்த =  
what ought not to be done =  அகாண்மும் =  
certainly =  அந்த =  
also =  அது மும் =  
imperfectly =  அம்மும் மும் =  
knows =  பராட்டும் காண்மும் =  
intelligence =  புரூங்காண்மும் மும் =  
that =  காண்மும் =  
son of Pritha =  பாலுமும் =  
in the mode of passion. =  ராஜா =  
irreligion =  அது மும் =  
religion =  தும் =  
thus =  இதை மும் =  
which =  பெருமக்காண்மும் =  
thinks =  காண்மும் =  
by illusion =  தும்மும் =  
covered =  ஸ்ரீபரூங்காண்மும் =  
all things =  காண்முமும் மும் =  
in the wrong direction =  விபரூங்காண்மும் =  
also =  அந்த =  
intelligence =  புரூங்காண்முமும் =  
that =  காண்மும் =  
son of Pritha =  பாலுமும் =  
in the mode of ignorance. =  தாமுமுமா =  
determination =  காண்முமுமா =  
by which =  மாம் =  
one sustains =  காண்முமா =  
= of the mind
= life
= and senses
= the activities
= by yoga practice
= without any break
= determination
= that
= O son of Pritha
= in the mode of goodness.
= by which
= but
= religiosity
= sense gratification
= and economic development
= by determination
= one sustains
= O Arjuna
= because of attachment
= desiring frutitive results
= determination
= that
= O son of Pritha
= in the mode of passion.
= by which
= dreaming
= fearfulness
= lamentation
= moroseness
= illusion
= certainly
= also
never = one gives up
unintelligent = determination
that = O son of Pritha
in the mode of ignorance.
happiness = happiness
but = but
now = of three kinds
hear = hear
from Me
O best amongst the Bharatas
by practice = one enjoys
where = where
of distress = the end
also = also
gains. = gains.
which = which
that = in the beginning
like poison = at the end
nectar = nectar
compared to = that
happiness = happiness
in the mode of goodness = is said
in the self
of intelligence
born of the satisfaction.
of the objects of the senses
and the senses
from the combination
which
that
in the beginning
just like nectar
at the end
like poison
that
happiness
in the mode of passion
is considered.
that which
in the beginning
also
at the end
also
happiness
illusory
of the self
sleep
laziness
and illusion
produced of
that
in the mode of ignorance
said to be.
not
= that
அந்தியின் = there is
பதிவுக்கியாகும் = on the earth
மார் = or
நிலீங்கியில் = in the higher planetary system
நந்திகளில் = amongst the demigods
மார் = or
முன்னே = again
நிலையகம் = existence
பாதுகாக்கக் = born of material nature
மராத்தியா = liberated
மார் = that
சியால் = from the influence of these
நூறாகம் = is
நான்மிழா = three
நான்மிழா: = modes of material nature.
பூர்ணத்தியா: = of the brahmanas
காந்திக்காசம் = the ksatriyas
அறிவுகள் = and the vaisyas
பூர்ணந்தியா: = of the shudras
= and
முற்றியா = O subduer of the enemies
காந்தியா: = the activities
புத்தாண்டாகினர் = are divided
நூறாகம் = their own nature
முற்றியா: = born of
நான்மிழா: = by the modes of material nature.
காந்தியா: = peacefulness
நான்மிழா: = self-control
நான்மின் = austerity
நூறாகம் = purity
நான்மின்: = tolerance
honesty = honesty

= certainly

= and

knowledge = knowledge

wisdom = wisdom

= religiousness

= of a brahmana

duty = duty

= born of his own nature.

= heroism

= power

= determination

= resourcefulness

= in battle

= and

= also

= not fleeing

= generosity

= of leadership

= the nature

= and

= of a ksatriya

duty = duty

= born of his own nature.

= plowing

= of cows

= protection

= trade

= of a vaisya

duty = duty

= born of his own nature

= service
consisting of
duty
of the shudra
also
born of his own nature.
each his own
work
following
perfection
achieves
a man
in his own duty
engaged
perfection
as
attains
that
listen.
from whom
the emanation
of all living entities
by whom
all
this
is pervaded
by his own duties
Him
by worshipping
perfection
achieves
a man.
better
One’s own occupation = பரமரினம்
Imperfectly performed = கிளையன
Than another’s occupation = பரமரி விள்ளை
Perfectly done = பரமரியேநாதி
Prescribed according to one’s nature = பரமரியேநாதி
Work = கேர
Performing = கேர்ந
Never = நெற
Achieves = ஆபி
Sinful reactions = ஸஹஜ
Simultaneously = ஸஹஜ்
O son of Kunti = ஸேதானியா
With fault = ஸேதானியா
Although = அபி
Never = நெற
One should give up = ஸேதானியா
Certainly = தீ
With fault = தீ
With smoke = தீ
Fire = தீ
As = தீ
Covered = தீ
Having unattached intelligence = தீ
Everywhere = தீ
Having control of the mind = தீ
Without material desires = தீ
The perfection of nonreaction = தீ
Supreme = தீ
By the renounced order of life = தீ
One attains = தீ
perfection =  புராநம் =  = achieving
as =  மாண =  = the Supreme
so =  கிண்ட =  = one achieves
try to understand =  பிளீயாம் =  = try to understand
from Me =  வங்காளர் =  = summarily
certainly =  கூட =  = certainly
O son of Kunti =  கையாமா =  = O son of Kunti
the stage =  ஥ுங்கா வரண் =  = the stage
of knowledge =  பாரணம் =  = of knowledge
which =  பாரம் =  = which
transcendental. =  பாரம் =  = transcendental.
with the intelligence =  பாரம் =  = with the intelligence
fully purified =  பிளீயாம் =  = fully purified
engaged =  காரம் =  = engaged
by determination =  காரம் =  = by determination
the self =  செய்வள்ளம் =  = the self
regulating =  செய்வள்ளம் =  = regulating
also =  செய்வள்ள =  = also
such as sound =  விவடேத்ஓம் =  = such as sound
the sense objects =  பிளீயாம் =  = the sense objects
giving up =  பிளீயாம் =  = giving up
attachment =  பிளீயாம் =  = attachment
and hatred =  பிளீயாம் =  = and hatred
laying aside =  பிளீயாம் =  = laying aside
also =  பிளீயாம் =  = also
living in a secluded place =  பிளீயாம் =  = living in a secluded place
eating a small quantity =  பிளீயாம் =  = eating a small quantity
having controlled =  பிளீயாம் =  = having controlled
speech = பாக = 
body = காய = 
and mind = சம்பவநிலை = 
absorbed in trance = காயம் = 
twenty-four hours a day = தாமாத் = 
detachment = தாயம் = 
having taken shelter of = பாசம் = 
false ego = மாநஸ் = 
false strength = மாநஸ் = 
false pride = மாநஸ் = 
lust = மாநஸ் = 
anger = மாநஸ் = 
and acceptance of material things = மாநஸ் = 
being delivered from = மாநஸ் = 
without a sense of proprietorship = மாநஸ் = 
peaceful = மாநஸ் = 
for self-realization = மாநஸ் = 
is qualified = மாநஸ் = 
being one with the Absolute = மாநஸ் = 
fully joyful = மாநஸ் = 
never = மாநஸ் = 
laments = மாநஸ் = 
never = மாநஸ் = 
desires = மாநஸ் = 
equally disposed = மாநஸ் = 
to all = மாநஸ் = 
living entities = மாநஸ் = 
My devotional service = 
gains = 
transcendental. = 
by pure devotional service = 
Me =
One can know as much as yah as I am in truth thereafter. all activities although always performing under My protection by My mercy one achieves the eternal abode imperishable. by intelligence all kinds of activities unto Me giving up under My protection devotional activities taking shelter of in consciousness of Me twenty-four hours a day just become. of Me
being in consciousness
all
impediments
by My mercy
you will overcome
but
if
you
by false ego
do not hear
you will be lost.
if
of false ego
taking shelter
I shall not fight
thus
you think
this is all false
determination
your
material nature
you
will engage.
born of your own nature
O son of Kunti
conditioned
by your own
activities
to do
not
you like
that which
by illusion
you will do
involuntarily
even
that.
the Supreme Lord
of all living entities
in the location of the heart
O Arjuna
resides
causing to travel
all living entities
on a machine
being placed
under the spell of material energy.
unto Him
certainly
surrender
in all respects
O son of Bharata
by His grace
transcendental
peace
the abode
you will get
eternal.
thus
unto you
knowledge
described
than confidential
still more confidential
маа = by Me

பியம்பும = deliberating

ஏற்கு = on this

அப்பாஸாஷ = fully

பத்ய = as

தாக்காஷ = you like

ஏற்கு = that

தா = perform.

சந்தாக்கேஷாண = the most confidential of all

புஷர = again

மஞ்சா = just hear

மஞ்சா = from Me

மாமா = the supreme

மாமா = instruction

நேகாண = dear = you are dear

மஞ்சா = to Me

தாசுண்டா = very

தாசுண்டா = thus

தாசுண்டா = therefore

மாமா பசாஷ = I am speaking

மாகா = for your

மாகா = benefit.

மாமா = thinking of Me

மாகா = just become

மாமா பசாஷ = My devotee

மாமா பசாஷ = My worshiper

மாமா = unto Me

மாமா = offer your obeisances

மாமா = unto Me

மாகா = certainly

மாகா = you will come

சாக்கா = truly
ேத = to you
பருத்திதுதிரை = I promise
பிரிய = dear
அந்தல் = you are
ஆம் = to Me.
லங்கைத்தமேம் = all varieties of religion
பாதுகாப்பு = abandoning
மாம் = unto Me
ஒம் = only
போர் = for surrender
பூங்கா = go
அஹம் = I
நாம் = you
லங்கை = all
பாரம்பர: = from sinful reactions
ேமாக்கிலற்றமை = will deliver
மா = do not
பால: = worry.
இந்த் = this
ஒம் = by you
ஒம் = never
அய்யங்காம் = to one who is not austere
ஒம் = never
அப்பாம் = to one who is not a devotee
காண் = at any time
ஒம் = never
ஒம் = also
அப்பாராதிகிழை = to one who is not engaged in devotional service
மராம் = to be spoken
ஒம் = never
ஒம் = also
மாம் = toward Me
I = anyone who

மாற்றப்பட்டு = is envious.

I = anyone who

தாளம் = this

மரம் = most

தம்மம் = confidential secret

மாற்று = of Mine

பாணிக்காய் = amongst devotees

அபினாசம் = explains

பாரம்பரியம் = devotional service

மாற்று = unto Me

மரம் = transcendental

பாசனம் = doing

மாற்று = unto Me

நரம் = certainly

சமன்பார்க் = comes

அவளாம்: = without doubt.

ந = never

எ = and

தானான்மு = than him

மாற்றுமான் = among men

காப்பிட் = anyone

மு = to Me

பிக்பூத்துந்தோம் = more dear

பாசிடம் = will become

ந = nor

எ = and

மு = to Me

தானான்மு = than him

அப்பா: = another

பிக்பூத்து = dearer

பாசிட் = in this world.
அதற்கு பண்பாடு = will study
அ = also
ம: = he who
இ = this
சாம்பல் = sacred
சொல்லாயணித் = conversation
ஆணையம்: = of ours
எண்ணைய் = of knowledge
ஜான்று = by the sacrifice
ஜாந்தா = by him
அந்தன் = I
இறைய் = worshiped
உயர்வு = shall be
இ = thus
எ = My
மங்கை: = opinion.
இயற்கையான = faithful
அந்தனையம்: = not envious
அ = and
அதீஸ்தயா = does hear
அரிதை = certainly
ம: = who
ஒரு = a man
நான் = he
அரிதை = also
இயற்கையான = being liberated
சாம்பல் = the auspicious
சோன்னால் = planets
போற்றும்போற்று = he attains
புல்வேலாயணித் = of the pious.
குறிப்பிட்டு = whether
சாம்பல் = this
heard
O son of Pritha
by you
with full attention
by the mind
whether
of ignorance
the illusion
dispelled
do con you
O conqueror of wealth (Arjuna).
Arjuna said
dispelled
illusion
memory
regained
by Your mercy
by me
O infallible KRiShNa
situated
I am
removed
all doubts
I shall execute
order
Your.
Sanjaya said
thus
I
of KRiShNa
and Arjuna
also
= of the great soul
discussion = discussion
this = this
have heard = have heard
wonderful = wonderful
making the hair stand on end. = making the hair stand on end.
by the mercy of Vyasadeva = by the mercy of Vyasadeva
have heard = have heard
this = this
confidential = confidential
I = I
the supreme = the supreme
mysticism = mysticism
from the master of all mysticism = from the master of all mysticism
from KRiShNa = from KRiShNa
directly = directly
speaking = speaking
personally. = personally.
O King = O King
remembering = remembering
remembering = remembering
message = message
this = this
wonderful = wonderful
of Lord KRiShNa = of Lord KRiShNa
and Arjuna = and Arjuna
pious = pious
I am taking pleasure = I am taking pleasure
also = also
repeatedly. = repeatedly.
that = that
also = also
End of 18.78

Bhagavadgita words and meanings