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.

Kaṭhakālaḥभ转变ः = King Dhritarashtra said
ṛṭaṃकरणः = in the place of pilgrimage
kṛttakāraḥ = in the place named Kuruksetra
समेतः = assembled
प्रविष्टप्रविष्टः = desiring to fight
मामकः = my party (sons)
पानीḥ = the sons of Pandu
ए = and
तथा = certainly
किम् = what
अनवतः = did they do
सन्धनयें = O Sanjaya.
सन्धनयें = Sanjaya said
तथा = after seeing
तः = but
पानीच्छाविनिर्भ = 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
தாகிதாந: = Cekitana
காஷிராஜ: = Kasiraja
ஃ = also
நிகமாகம் = very powerful
புருஜித = Purujit
குந்திந்திய = Kuntibhoja
ஃ = and
மோன்மம்: = Saibya
ஃ = and
நோப்பாண்டை: = hero in human society.
யுதமான்மு = Yudhamanyu
ஃ = and
மிக்கருந்து: = mighty
ஆன்மிதாரங்க: = Uttamauja
ஃ = and
நிகமாகம் = very powerful
துரங்காண்டை = the son of Subhadra
தூரங்காண்டை = the sons of Draupadi
ஃ = and
ஏனைல் = all
ஏம் = certainly
மகாராஜா: = great chariot fighters.
செருமன்கள் = our
ஃ = but
மிக்கருந்து: = especially powerful
இம்ம = who
இங்கு = them
நூறாண்டை = just take note of, be informed
நூறாண்டை = O best of the brahanas
மார்காண்ட: = captains
மை = my
மார்காண்டை = 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
அங்கிய கல்வு = of ours
மூன்றும் = strength
மூன்றும் = by Grandfather Bhishma
அபிருக்கும் = perfectly protected
பாய்வுபடும் = limited
இன்று = but
இன்றும் = all this
உருவாக்கும் = of the Pandavas
மூன்றும் = strength
பின் = by Bhima
அபிருக்கும் = carefully protected.
அபிருக்கும் = in the strategic points
ஆல் = also
உலகில் = everywhere
மூன்றும் = as differently arranged
அமராவதி = situated
பின் = unto Grandfather Bhishma
ஏவு = certainly
அபிருக்கும் = should give support
பின் = you
உலகில் = all respectively
ஏவு = certainly.
உலகில் = his
செங்குறுந்து = increasing
உள்முறை = cheerfulness
குற்றால் ெம் = the grandsire of the Kuru dynasty (Bhishma)
பின் = the grandfather
குற்றால் ெம் = roaring sound, like that of a lion
விள்ளை = vibrating
அங்கிய = very loudly
மூன்றும் = conchshell
மூன்றும் = blew

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= the valiant.

therafter = thereafter

conchshells = small drums and kettledrums

also = also

large drums = large drums

and = and

conchshells = horns

all of a sudden = certainly

were simultaneously sounded = that

combined sound = combined sound

tumultuous = tumultuous

became. = became.

thereafter = thereafter

with white = with white

horses = horses

being yoked = being yoked

in a great = in a great

chariot = chariot

situated = situated

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

Arjuna (the son of Pandu) = Arjuna (the son of Pandu)

also = also

certainly = certainly

transcendental = transcendental

conchshells = conchshells

sounded. = sounded.

the conchshell named Pancajanya = the conchshell named Pancajanya

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

the conchshell named Devadatta = the conchshell named Devadatta
Dhananjaya: = Dhananjaya (Arjuna, the winner of wealth)

Paundra: = the conch named Paundra

blew: = blew

the terrific conchshell: = the terrific conchshell

one who performs herculean tasks: = one who performs herculean tasks

the voracious eater (Bhima): = the voracious eater (Bhima).

the conch named Ananta-vijaya: = the conch named Ananta-vijaya

the king: = the king

the son of Kunti: = the son of Kunti

Yudhisthira: = Yudhisthira

Nakula: = Nakula

Sahadeva: = Sahadeva

and: = and

the conches named Sughosa and Manipuspaka: = the conches named Sughosa and Manipuspaka

the King of Kasi (Varanasi): = the King of Kasi (Varanasi)

the great archer: = the great archer

Sikhandi: = Sikhandi

also: = also

one who can fight alone against thousands: = one who can fight alone against thousands

Dhrishtadyumna (the son of King Drupada): = Dhrishtadyumna (the son of King Drupada)

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

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

also: = also

who had never been vanquished: = who had never been vanquished

Drupada, the King of Pancala: = Drupada, the King of Pancala

the sons of Draupadi: = the sons of Draupadi

all: = all

O King: = O King

Abhimanyu, the son of Subhadra: = Abhimanyu, the son of Subhadra
also = "also"
mahabāhu = "mighty-armed"
conchshells = "conchshells"
blew = "blew"
each separately. = "each separately."
that = "that"
vibration = "vibration"
of the sons of Dhritarashtra = "of the sons of Dhritarashtra"
hearts = "hearts"
shattered = "shattered"
the sky = "the sky"
also = "also"
the surface of the earth = "the surface of the earth"
certainly = "certainly"
uproarious = "uproarious"
resounding. = "resounding."
thereupon = "thereupon"
situated = "situated"
looking upon = "looking upon"
the sons of Dhritarashtra = "the sons of Dhritarashtra"
he whose flag was marked with Hanuman = "he whose flag was marked with Hanuman"
while about to engage = "while about to engage"
in releasing his arrows = "in releasing his arrows"
bow = "bow"
taking up = "taking up"
the son of Pandu (Arjuna) = "the son of Pandu (Arjuna)"
unto Lord KRiShNa = "unto Lord KRiShNa"
at that time = "at that time"
words = "words"
these = "these"
said = "said"
O King.

Arjuna said: of the armies
both
between
the chariot
please keep
my
O infallible one
as long as
all these
may look upon
I
desiring to fight
arrayed on the battlefield
with whom
by me
together
have to fight
in this
strife
in the attempt.
those who will be fighting
let me see
I
who
those
here
assembled
for the son of Dhritarashtra
evil-minded
in the fight
well = wishing.
sanjaya said = thus
addressed = 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
grandfathers = பிதாமஹா
teachers = ஆசா
maternal uncles = மாலா
brothers = ரா
sons = ரா
grandsons = ரா
friends = ஸ்கீ
too = கா
fathers-in-law = வா
well-wishers = த
also = ச
certainly = ஏவ
of the armies = உபேயா
of both parties = உபேயா
including. = அபி
all of them = தா
after seeing = ஸ
he = ஒ
the son of Kunti = எகௗ
all kinds of = ப
relatives = உப
situated = அவ
by compassion = பயா
of a high grade = பரயா
overwhelmed = ஆவி
while lamenting = வி
thus = இத
spoke. = அறி
Arjuna said = அர்ஜுன
after seeing = ஸ
all these = தெ
kinsmen = ஸகீ
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
just the opposite
O killer of the demon Kesi (KRiShNa).

nor
also
good
do I foresee
by killing
own kinsmen
in the fight

nor
do I desire
victory
O KRiShNa

nor
also
kingdom
happiness thereof
also.

what use
to us
is the kingdom
O KRiShNa
what
enjoyment
living
either
of whom
for the sake
is desired
தா = by us
எம் &= kingdom
ஞா &= material enjoyment
நா &= all happiness
அ &= also
உ &= all of them
ஈ &= these
அம &= situated
ஞா &= on this battlefield
நா &= lives
ஞா &= giving up
ஞா &= riches
அ &= also
நா &= teachers
நா &= fathers
நா &= sons
நா &= as well as
நா &= certainly
அ &= also
நா &= grandfathers
நா &= maternal uncles
நா &= fathers-in-law
நா &= grandsons
நா &= brothers-in-law
நா &= relatives
நா &= as well as
அ &= all these
அ &= never
நா &= to kill
நா &= do I wish
நா &= being killed
நா &= even
மேலொன்றுத்தியல் = O killer of the demon Madhu (KRiShNa)
ஆமில் = even if
தான்றுத்தியல் = of the three worlds
இரண்டும் = for the kingdom
நூற்றுப்புற = in exchange
ஆங்கிலாம் = what to speak of
மேலொன்றுத்தியல் = for the sake of the earth
நூற்றுப்புற = by killing
நூற்றுப்புற = the sons of Dhritarashtra
நாம் = our
ஆங்கிலாம் = what
மேலொன்றுத்தியல் = pleasure
நூற்றுப்புற = will there be
நூற்றுப்புற = O maintainer of all living entities.
நூற்றுப்புற = vices
ஆங்கிலாம் = certainly
நூற்றுப்புற = must come upon
அங்கூறும் = us
நூற்றுப்புற = by killing
நூற்றுப்புற = all these
நூற்றுப்புற = aggressors
நூற்றுப்புற = therefore
நாம் = never
நூற்றுப்புற = deserving
ஆங்கிலாம் = we
நூற்றுப்புற = to kill
நூற்றுப்புற = the sons of Dhritarashtra
நூற்றுப்புற = along with friends
நூற்றுப்புற = kinsmen
ஆங்கிலாம் = certainly
ஆங்கிலாம் = how
ஆங்கிலாம் = by killing
சபுதிகள்: = happy
கோபம் = will we become
நாற்கு = O KRiShNa, husband of the goddess of fortune.
புதின் = if
ஆம் = even
தாத் = they
d = do not
பெப்பர்கள் = see
மெற்கான் = by greed
மூட்டு = overpowered
நோக்காம்: = their hearts
மரணாம் = in killing the family
நூற்று = done
நாற்கு = fault
பிளப்பற்று = in quarreling with friends
c = also
மாதுக்கள் = sinful reactions
குதின் = why
d = should not
நூற்றுவர் = be known
ஆல்லாஹ்வுர் = by us
மாதுக்கள் = from sins
ஆல்லாஹ்வுர் = these
தில்லிகர்மா = to cease
நாயகத் = in the destruction of a dynasty
நூற்று = done
நாற்கு = crime
ப்ரபாண்டுவர் = by those who can see
நாற்குரூம் = O KRiShNa.
நாயகத் = in destroying the family
பல்லாய்கற்று = become vanquished
நாய்கர்பாந்தர்: = the family traditions

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பதில் குரு: = eternal
தமிழ் = religion
தமிழ் = being destroyed
தெரு = family
ஒங்கு = whole
அருண் = irreligion
அபிப்பமி = transforms
உத = it is said.
அருண் = irreligion
அபிப்பமி = having become predominant
ஒங்கு = O KRiShNa
புரூர் = become polluted
நாகான்மியிய: = family ladies
நாகான்மியிய = by the womanhood
நாகான்மிய = being so polluted
நாகான்மிய = O descendant of VRiShNi
நாகான்மிய = comes into being
நாகான்மியங்காத = unwanted progeny.
நாகான்மிய = such unwanted children
நாகான்மிய = make for hellish life
உத = certainly
நாகான்மியங்காத = for those who are killers of the family
நாகான்மிய = for the family
உத = also
பதியு = fall down
பிறங்காத = forefathers
இங்காத = certainly
நாகான்மிய = of them
நாகாந்த = stopped
மணித்திரு = of offerings of food
மணித்திரு = and water
கோபியா: = 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.
யதின் = even if

மாம் = me

அம்மத்தான் = without being resistant

அப்பாங்காட்டு = without being fully equipped

பலோன் பளோன்செய்யும் = those with weapons in hand

தாங்களை அன்றுவிட்டார் = the sons of Dhritarashtra

உண்டு = on the battlefield

உண்டும் = may kill

த்து = that

மு = for me

த்துமுக்கேற்று = better

மும்மு = would be.

சங்கத்து வெடா = Sanjaya said

சுமை = thus

சைமாம் = saying

அர்ஜுனே = Arjuna

சங்கத்துமும் = in the battlefield

உண்டு = of the chariot

மும்முந்து = on the seat

முன்பிருந்து = sat down again

சிங்காரம் = putting aside

சாபமும் = along with arrows

சாபமும் = the bow

சமாதா = by lamentation

சமாதா = distressed

சமாதா = distressed

சமாதா = within the mind.

End of 1.46
by compassion
overwhelmed
full of tears
eyes
lamenting
these
words
said
the killer of Madhu.
the Supreme Personality of Godhead said
wherefrom
unto you
dirtiness
this lamentation
in this hour of crisis
arrived
persons who do not know the value of life
practiced by
which does not lead to higher planets
infamy
the cause of
O Arjuna.
impotence
do not
take to
O son of Pritha
never
this
unto you
befitting
petty
of the heart
weakness = வல்பாகம்
giving up = கோயில்
get up = குடும்பம்
O chastiser of the enemies. = போர்ந்ததா
Arjuna said = அன்னாம்
how = உங்கள்
Bhishma = பீஸ்மம்
I = அஹம்
in the fight = தாளுமனம்
Drona = ரேணம்
also = சமனம்
O killer of Madhu = பர்வதைங்கு
with arrows = குண்டங்கியன்
shall counterattack = பர்வதைங்கு
those who are worshipable = புராணமங்கு
O killer of the enemies. = போர்ந்ததா
the superiors = தாண்கல
not killing = அபிச்சம்
certainly = மஹா
great souls = போர்ந்ததா
it is better = இஹ
to enjoy life = ஈபேம்
by begging = ஈபேம்
even = இஹ
in this life = இஹ
in this world = இஹ
killing = காமா
gain = காமா
desiring = காமா
but = இஹ
superiors = இஹ
in this world = இஹ
certainly = certain
one has to enjoy = one has to enjoy
enjoyable things = enjoyable things
blood = blood
tainted with. = tainted with.
nor = nor
also = also
this = this
do we know = do we know
which = which
for us = for us
better = better
whether = whether
we may conquer = we may conquer
if = if
or = or
us = us
eye they conquer = they conquer
those who = those who
certainly = certainly
by killing = by killing
never = never
we would want to live = we would want to live
all of them = all of them
are situated = are situated
in the front = in the front
the sons of Dhritarashtra. = the sons of Dhritarashtra.
of miserliness = of miserliness
by the weakness = by the weakness
being afflicted = being afflicted
characteristics = characteristics
I am asking = I am asking
புற்றுள்ள பொருட்கள் ஆசிரியர் தாக்கை நூற்றாண்டுகளுக்கு முந்தையது. உம்மர் தாக்கை என்பது தொற்றுவக்கும் அல்லது நேர்கருத்தில் தொற்றுவக்கும் என்று உள்ளது. தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லைக் கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்துள்ளது. வேண்டியல்லை கூறியும் பொருட்கள் ஆசிரியர் தாக்கை கூடியது. அவர்கள் தொற்றுவக்கியதன் உடலில் இருந்து இருந்து வந்ஂ
of the demigods = of the demigods
also = also
supremacy. = supremacy.
Sanjaya said = Sanjaya said
thus = thus
speaking = speaking
unto KRiShNa, the master of the senses = unto KRiShNa, the master of the senses
Arjuna, the master of curbing ignorance = Arjuna, the master of curbing ignorance
the chastiser of the enemies = the chastiser of the enemies
I shall not fight = I shall not fight
thus = thus
unto KRiShNa, the giver of pleasure to the senses = unto KRiShNa, the giver of pleasure to the senses
saying = saying
silent = silent
became = became
certainly. = certainly.
unto him = unto him
said = said
the master of the senses, KRiShNa = the master of the senses, KRiShNa
smiling = smiling
like that = like that
O Dhritarashtra, descendant of Bharata = O Dhritarashtra, descendant of Bharata
of the armies = of the armies
of both parties = of both parties
between = between
unto the lamenting one = unto the lamenting one
the following = the following
words. = words.
the Supreme Personality of Godhead said = the Supreme Personality of Godhead said
not worthy of lamentation = not worthy of lamentation
you are lamenting = you are lamenting
தமிழ் = you
முன்னெசுவாரத்தா = learned talks
அ = also
பார்குணாகரா = speaking
காதா = lost
அந்தாணா = life
அகதா = not past
அந்தாணா = life
அ = also
ந = never
அந்தாணாகுந்தை = lament
பார்குணாகா: = the learned.
ந = never
க = but
ஏவா = certainly
அந்தாணா = I
ஏனா = at any time
ந = did not
அந்தாணா = exist
ந = not
காதா = you
ந = not
ஏவா = all these
ஏனநாய்ப்பா: = kings
ந = never
அ = also
ஏவா = certainly
ந = not
பார்குணாகா: = shall exist
ஏனநாய்ப்பா = all of us
ஏனா: பொழுது = hereafter.
ேநாணாகா: = 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
புத்தமம் = to a person
புத்தம் பொருளாம் = O best among men
கூம் = unaltered
தீசுக் = in distress
குறசுக் = and happiness
சுருமம் = patient
சா: = he
அமேசுற்கமப = for liberation
நூருக் = is considered eligible.
ந = never
அவாஹ: = of the nonexistent
மிகுமயுக் = there is
மப்பம = endurance
ந = never
அவாஹ = changing quality
மிகுமயுக் = there is
ஏன்: = of the eternal
அப்பம = = of the two
அபில = verily
நில் = observed
அந்தக: = conclusion
நின் = indeed
அவாஹ = = of them
நங்க்கு = of the truth
நி:நாண் = by the seers.
அவிநாமம் = imperishable
நி = but
நி = that
மிகுமயுக் = know it
மப்பு = by whom
குருமம் = all of the body
சிந்து = this
 dakshita = pervaded
bhikshatah = destruction
atma-maya = of the imperishable
atma = of it
dhār = no one
dhā = to do
ā = is able.
ādhātvakṣa: = perishable
ātma = all these
ādātma: = material bodies
ādātma = eternal in existence
dhā = are said
bhāgikīta: = of the embodied soul
ādhārātma: = never to be destroyed
ādātma = immeasurable
dhānaṁ = therefore
pārthāntaṁ = fight
bhāgad = O descendant of Bharata.
bhāg = anyone who
bhāg = this
bhāg = knows
bhāg = the killer
bhāg = anyone who
bhāg = also
bhāg = this
bhāg = thinks
bhāg = killed
bhāg = both
bhāg = they
bhāg = never
bhāg = are in knowledge
bhāg = never
ாம் = this
கோன்றி = kills
ந = nor
கோன்றி = is killed.
ந = never
tாப்பாதி = takes birth
மகிப்பாதி = dies
மா = either
காத்தி = at any time (past, present or future)
ந = never
ாம் = this
புத்தாகமா = having come into being
புத்திகாதி = will come to be
மா = or
ந = not
ப = or is again coming to be
ாநால் = unborn
நாதியம் = eternal
அத்தாங்கம் = permanent
ாம் = this
பார்த்தா = the oldest
ந = never
நாம்பாதி = is killed
நாம்பாங்காதி = being killed
நாரட்ட = the body.
ாம் = knows
அவிநாஷினம் = indestructible
நாதியம் = always existing
ந: = one who
நாம் = this (soul)
ாநால் = unborn
ாநமி = immutable
कः = how
तः = that
पुत्रेऽजः = person
पर्वतः = O Partha (Arjuna)
कः = whom
कःपुष्पिः = causes to hurt
कःकृतिः = kills
कः = whom.
मानदारामिः = garments
बृहिष्कृतिः = old and worn out
पथः = just as
विभासः = giving up
पुष्पिः = new garments
कःपञ्जिकृतिः = does accept
कः = a man
अपराणिः = others
कःकृतिः = in the same way
वैपुष्पिः = bodies
विभासः = giving up
बृहिष्कृतिः = old and useless
अन्यः = different
भि पुष्पिः = verily accepts
पुष्पिः = new sets
कःपञ्जिकृतिः = the embodied.
दृ = never
dृष्टम = this soul
स्रष्टे पञ्जिकृतिः = can cut to pieces
स्रष्टे पञ्जिकृतिः = weapons
dृ = never
dृष्टम = this soul
dृष्टे = burns
षष्टः = fire
த = never
ஏ = also
நாயம் = this soul
நசங்காலம் = moistens
நம்ப: = water
த = never
ஒருங்களாயம் = dries
நாயாம்: = wind.
அதங்காலம்: = unbreakable
அமைம் = this soul
அதிகாலம்: = unable to be burned
அமைம் = this soul
அதிகாலம்: = insoluble
அதிகாலம்: = not able to be dried
ஏம = certainly
ஏ = and
நிகழ்வ: = everlasting
நகாலம்: = all-pervading
நாஞ்சம்: = unchangeable
அதா: = immovable
அமைம் = this soul
அதநாடு: = eternally the same.
அமைம்: = invisible
அமைம் = this soul
அன்னிகாலம்: = inconceivable
அமைம் = this soul
அன்னிகாலம்: = unchangeable
அமைம் = this soul
அப்பாதிக = is said
அதநாடு = therefore
அப்பாதிக = like this
அம்பிகாலம் = 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
பின்னர்க் தெரை = to lament
ஏழும் வர்த்தம் = deserve.
பாதுகாக்கும் = in the beginning unmanifested
முன்னக்கூறும் = all that are created
மண்டகூறும் = manifested
மதுபாக்கம் = in the middle
பாறு = O descendant of Bharata
அம்மக்கூறும் = nonmanifested
நித்திரிக்கும் = when vanquished
சோன்று = it is all like that
குறியைத் தெரிகியுள்ளே = therefore
கார்த்திகை = what
பான்கிள்கும் = lamentation.
சுற்றியவர்கள் = as amazing
பார்த்தார்கள் = sees
சாத்திரிகள் = someone
சூட்டு = this soul
சுற்றியவர்கள் = as amazing
சிக்கும் = speaks of
சாத்திரிகள் = thus
சோன்று = certainly
சுற்றியவர்கள் = also
அச்சிலம் = another
அச்சிலம் = similarly amazing
சுற்றியவர்கள் = also
சூட்டு = this soul
அச்சிலம் = another
சொந்தநெரட்டிகள் = hears of
சொந்தநெரட்டிகள் = having heard
சிக்கும் = even
சூட்டு = this soul
செய்யும் = 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 = பாகம்
of you = இன்தை
forever = ஓவியம்
for a respectable man = கீழேக் கோதம்
also = அகீர்தி
il fame = அரிவை
than death = மாரியம்
becomes more. = அகிரித மாரியம்
out of fear = வாய்ப்பு
from the battlefield = உபரதம்
ceased = மூர்தம்
they will consider = வாய்ப்பு
you = கேமொ
the great generals = பாகம்
for whom = இன்தை
also = அகீர்தி
you = கேமொ
in great estimation = பாகதா
having been = பாகதா
you will go = பாகமொ
decreased in value. = கொடேசம்
unkind = அசீத்தை
fabricated words = பாகம்
also = அகீர்தி
many = பாகம்
will say = பாகம்
your = கேமொ
enemies = அசீத்தை
while vilifying = தேதி
your = கேமொ
ability = பாகதா
than that = பாகதா
more painful
of course
what is there.
being killed
either
you gain
the heavenly kingdom
by conquering
or
you enjoy
the world
therefore
get up
O son of Kunti
to fight
determined
in certainty.
happiness
and distress
in equanimity
doing so
both profit and loss
both victory and defeat
thereafter
for the sake of fighting
engage (fight)
never
in this way
sinful reaction
you will gain.
all this
unto you
described by analytical study

intelligence in work without frutive result

but this just hear by intelligence dovetailed by which O son of Pritha

bondage of reaction you can be released from. there is not in this yoga in endeavoring loss there is diminution never there is a little although of this occupation releases from very great danger.

resolute in KRiShNa consciousness intelligence only one in this world
O beloved child of the Kurus

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
bewildered in mind = போற்றுமிச்சியால்
fixed in determination = நம்பத்தம்பியலை
devotional service to the Lord = பாத்திரம்: மூன்று
in the controlled mind = திரி
never = போக்கு
does take place. = திரியா
pertaining to the three modes of material nature = சான்று
on the subject matter = போர்ந்த
Vedic literatures = நி
transcendental to the three modes of material nature = நி: போர்ந்த
be = ப
O Arjuna = அர்ஜுன
without duality = நி: போர்ந்த
in a pure state of spiritual existence = நி
free from ideas of gain and protection = நி
established in the self. = போர்ந்த
all that = ப
is meant = நி: போர்ந்த
in a well of water = நி
in all respects = போர்ந்த
in a great reservoir of water = நி
similarly = போர்ந்த
in all = நி
Vedic literatures = நி:
of the man who knows the Supreme Brahman = பாத்திரம்: மூன்று
who is in complete knowledge. = நி:போர்ந்த
in prescribed duties = நி:போர்ந்த
certainly = ப
right = நி:போர்ந்த
of you = ப
never = ப
in the fruits = ப
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
equanimity
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
misers
those desiring fructive 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 fructive 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
भंग्रते शब्दानसाठी = toward all that is to be heard
भंग्रते शब्दा = all that is already heard
स = also.
ब्रह्मक = of Vedic revelation
भीमुप्प्रेमांम = without being influenced by the frutitive results
तु = your
पत्राञा = when
सर्वत्र = remains
हृदयीक = unmoved
काळा लिमिट = in transcendental consciousness, or KRiShNa consciousness
अक्षर = unflinching
प्राप्ति = intelligence
दिनाञा = at that time
हृदयीक = self-realization
आपल्या प्रेमांम = you will achieve.
अर्जुन युद्ध = Arjuna said
काळी = of one who is situated in fixed KRiShNa consciousness
का = what
प्राप्ती = language
काळी = of one situated in trance
काळी = O KRiShNa
काळी = one fixed in KRiShNa consciousness
कहा = what
पार = speaks
कहा = how
तु = does remain still
पुरुष = walks
कहा = how.
काळी = the Supreme Personality of Godhead said
प्राप्ती = gives up
पत्राञा = when
काळी = 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
envies

his

perfect knowledge

fixed.

when

winds up

also

he

tortoise

limbs

like

altogether

senses

from the sense objects

his

consciousness

fixed.

objects for sense enjoyment

are practiced to be refrained from

by negative restrictions

for the embodied

giving up the taste

sense of enjoyment

although there is

his

far superior things

by experiencing

he ceases from.

while endeavoring

certainly

in spite of

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.
அரசியல் = from anger
பாணியு = takes place
செல்லும் = perfect illusion
செல்லும் = from illusion
செரும் = of memory
செருமான் = bewilderment
செருமான் = after bewilderment of memory
பிட்பான் = loss of intelligence
பிட்பான் = and from loss of intelligence
பருவம்பான் = one falls down.
பத்தநாய் = attachment
பத்தநாய் = and detachment
சென்றும் = by one who has become free from
சு = but
செந்தல் = sense objects
செத்துக்கையாம் = by the senses
சாத்து = acting upon
சாதெமோணாம் = under one’s control
சாதெமோணாம் = one who follows regulated freedom
பாண்பான் = the mercy of the Lord
அண்டான் = attains.
பாண்பான் = on achievement of the causeless mercy of the Lord
தக்கான் = of all
தாimporte = material miseries
சாசாய் = destruction
சாண்டு = his
முறையால் = takes place
பாண்பான் = of the happy-minded
சான் = certainly
சாலாஸ்திரம் = very soon
சான் = intelligence
சான் = sufficiently
becomes established.
there cannot be 
transcendental intelligence
of one who is not connected (with KRiShNa consciousness)
not and
of one devoid of KRiShNa consciousness
fixed mind (in happiness)
not and
of one who is not fixed
peace
of the unpeaceful
where is
happiness
of the senses
certainly
while roaming
with which
the mind
becomes constantly engaged
that
his
takes away
intelligence
wind
a boat
like
on the water.
therefore
whose
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
that person = शान्ति = peace
one who desires to fulfill desires. = कामकार = achieves
not = नाना = not
material desires for sense gratification = काम विहाय = giving up
who = who
all = all
a person = a person
lives = lives
desireless = desireless
without a sense of proprietorship = असरति = achieves.
without false ego = this
he = this
perfect peace = perfect peace
attains. = attains.
spiritual = spiritual
situation = situation
O son of Pritha = this
never = this
achieving = achieving
one is bewildered = being situated
being situated = in this
at the end of life = also
the spiritual kingdom of God = the spiritual kingdom of God
one attains. = one attains.
End of 2.72

அர்ஜுனன் பலன் = Arjuna said

புனிதப்படை = better

ஒது = if

காண்மாற்றம் = than frutitive action

ஒம் = by You

மாறு = is considered

புராணத்தியாண் = intelligence

மராத்ஸான் = O KRiShNa

நாம் = therefore

சின்ன = why

சான்று = in action

நோக்கு = ghastly

மான் = me

பிரிவுப்படை = You are engaging

மூசும் = O KRiShNa.

முன்னெச்சரிசை = by equivocal

இந்த = certainly

மாலிகை = words

புராணத்தியாண்டு = intelligence

மராத்ஸான் = You are bewildering

இந்த = certainly

இம் = my

நாம் = therefore

சது = only one

ஏன் = please tell

பிரிவைத் = ascertaining

மான் = by which

புகையம் = real benefit

அஹ்ம = I

ஈயிரம் = 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 by 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. nor certainly anyone a moment also at any time remains
அங்கமகர் = without doing something
கார்பிக = is forced to do
நில் = certainly
அமைவன = helplessly
கார்ம = work
லங்கிய = all
ப்பாம் தங்குதயைய: = born of the modes of material nature
தூதன: = by the qualities.
நால்குமுன் கின்னர் = the five working sense organs
லாமேம் = controlling
ம: = anyone who
ஆதரங்க = remains
மறார = by the mind
லங்காரா = thinking of
நான்குமுன் கின்னர் = sense objects
நிலையே = foolish
நாள்கார = soul
மீன் பாசார =: pretender
ஏன் = he
மய்ப்ப广告 = is called.
ம: = one who
ஆக = but
நான்குமுன் கின்னர் = the senses
மறார = by the mind
நிலைய = regulating
அரப்பாரா = begins
அங்கமாரண = O Arjuna
நான்குமுன் கின்னர் = by the active sense organs
நால்குமுன் கின்னர் = devotion
அஹ்தாரா =: without attachment
ஏன் = he
மீன் பாசார = is by far the better.
\texttt{\textbf{தா}ம் = prescribed}
\texttt{\textbf{தா} = do}
\texttt{\textbf{தா}ம் = duties}
\texttt{\textbf{தா}ம் = you}
\texttt{\textbf{தா}ம் = work}
\texttt{\textbf{தா}ம் = better}
\texttt{\textbf{தா}ம் = certainly}
\texttt{\textbf{தா}ம் = than no work}
\texttt{\textbf{தா}ம் = bodily}
\texttt{\textbf{தா}ம் = maintenance}
\texttt{\textbf{தா}ம் = even}
\texttt{\textbf{தா} = also}
\texttt{\textbf{தா} = your}
\texttt{\textbf{தா} = never}
\texttt{\textbf{தா}ம் = is effected}
\texttt{\textbf{தா}ம் = without work.}
\texttt{\textbf{தா}ம் = done only for the sake of Yajna, or Visnu}
\texttt{\textbf{தா}ம் = than work}
\texttt{\textbf{தா} = otherwise}
\texttt{\textbf{தா} = world}
\texttt{\textbf{தா} = this}
\texttt{\textbf{தா}ம் = bondage by work}
\texttt{\textbf{தா} = of Him}
\texttt{\textbf{தா} = for the sake}
\texttt{\textbf{தா} = work}
\texttt{\textbf{தா} = O son of Kunti}
\texttt{\textbf{தா} = liberated from association}
\texttt{\textbf{தா} = do perfectly.}
\texttt{\textbf{தா} = along with}
\texttt{\textbf{தா} = sacrifices}
\texttt{\textbf{தா} = generations}
\texttt{\textbf{தா} = creating}
anciently = said

the Lord of creatures = by this

be more and more prosperous = this

your = let it be

of all desirable things = those

bestower. = demigods

having pleased = by this sacrifice

will please = you

mutually = you

pleasing one another = the supreme

you will achieve. = desired

necessities of life = benection

certainly = unto you

the demigods = will award

will award = by them

things given = being satisfied by the performance of sacrifices

without offering
= 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 = பூமியில்
from the Vedas = வெடாஸ்தம்
produced = தொண்டு
you should know = விகிதம்போன
the Vedas = வெடாஸ்தம்
from the Supreme Brahman (Personality of Godhead) = ஆத்மாநர்மம்
directly manifested = உத்பந்தம்
therefore = இந்தம்
all-pervading = பூர்த்தம்
transcendence = தாமா
eternally = மண்டம்
in sacrifice = யாங்கி
situated = தேமா
thus = ஏவு
established by the Vedas = பரமாதாம்
cycle = சக்திய
does not = என்று
adopt = உண்மையான்
in this life = இன்
one who = போ
whose life is full of sins = இளைச்சியான்
satisfied in sense gratification = உதிகி
uselessly = பாரம்பா
O son of Pritha (Arjuna) = பாரம்பா
he = தீர்விய
lives. = பாரம்பா
one who = போ
but = ஆலந்து
taking pleasure in the self = ஆலந்து
certainly = என்று
remains = கூறு
self-illuminated = ஆன்மைக்கூறு
and
a man
in himself
only
and
perfectly satiated
his
duty
does not
exist.
ever
certainly
his
by discharge of duty
purpose
nor
without discharge of duty
in this world
whatever
never
and
of him
among all living beings
any
purpose
taking shelter of.
therefore
without attachment
constantly
as duty
work
perform

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உள்ளேந்திருப்பது: = unattached

ஏன்: = certainly

உள்ளேந்திருப்பது: = performing

மேற்கு: = work

மூலம்: = the Supreme

உள்ளேந்திருப்பது: = achieves

நான்: = a man.

உள்ளேந்திருப்பது: = by work

மலப்பு: = even

ஏன்: = certainly

காண்முகினின்: = in perfection

நான்: = situated

ஜானகாதின்: = Janaka and other kings

பக்கம்: = the people in general

மலப்பு: = also

உள்ளேந்திருப்பது: = considering

மேற்கு: = to act

அந்தந்திருப்பது: = you deserve.

ஏன்: = whatever

உள்ளேந்திருப்பது: = he does

பாரதேரில்: = a respectable leader

ஏன்: = that

ஏன்: = and that alone

ஏன்: = certainly

உள்ளேந்திருப்பது: = common

உள்ளேந்திருப்பது: = person

உள்ளேந்திருப்பது: = he

ஏன்: = whichever

பாரதேரில்: = example

உள்ளேந்திருப்பது: = does perform

பக்கம்: = all the world

ஏன்: = that
வாளிச்சிரையாதான் மீன் பாம்பியார் = follows in the footsteps.
மீன் = Mine
பாம்பியார் = O son of Pritha
நியானியாடு = there is
செங்குத்தான் = prescribed duty
திருக்குலா = in the three
தேர்களையா = planetary systems
சிறந்தான் = any
மீறு = nothing
அஞ்ச ஓய்வு = wanted
அவியல்மாராய = to be gained
நிரங்கு = I am engaged
வாளிச்சிரையாதான் = certainly
ஆல்து = also
செங்குத்தான் = in prescribed duty.
அந்தாந் = if
சிறந்தான் = certainly
அம்பியார் = I
மீன் = do not
செங்குத்தான் = thus engage
ஏனும் = ever
செங்குத்தான் = in the performance of prescribed duties
பெரித்துறையாது = with great care
மீன் = My
மாநிலை = path
அவியல்மாராய = would follow
எல்லாம்பியார் = all men
பாம்பியார் = O son of Pritha
அவியல்மாராய = in all respects.
மாநிலையாது = would be put into ruin
மீன் = all these
words = not
I perform = I
prescribed duties = if
I = I
of unwanted population = and
creator = would be
would destroy = all these
living entities. = all these
being attached = all these
in prescribed duties = all these
the ignorant = as much as
they do = all these
O descendant of Bharata = all these
must do = all these
the learned = all these
thus = all these
without attachment = all these
desiring to lead = all these
the people in general. = all these
not = all these
disruption of intelligence = all these
he should cause = all these
of the foolish = all these
who are attached to frutive work = all these
he should dovetail = all these
all = all these
कामशत्री = work
विद्वान = a learned person
पुकः = engaged
कामशत्री = practicing.
भ्रमशत्री = of material nature
कामशत्री = being done
स्रोतशत्री = by the modes
कामशत्री = activities
पनसह = all kinds of
असभाततशत्री = bewildered by false ego
आत्माः = the spirit soul
कामशत्री = doer
अभास = I
तत्त = thus
आत्माः = he thinks.
सत्योपेयोनि = the knower of the Absolute Truth
अत = but
भ्रमशत्री = O mighty-armed one
स्रोतशत्री = of works under material influence
संसारभवनिमाः = differences
स्रोतशत्री = senses
संसारभवनिमाः = in sense gratification
संसारभवनिमाः = are being engaged
तत्त = thus
आत्माः = thinking
अत = never
भ्रमशत्री = becomes attached.
भ्रमशत्री = of material nature
स्रोतशत्री = by the modes
भ्रमशत्री = befooled by material identification
संसारभवनिमाः = they become engaged
संसारभवनिमाः = in material activities
தான் = those
அக்கந்தர்த்தத்திலை: = persons with a poor fund of knowledge
மோகனம் = lazy to understand self-realization
குன்ன கூத்துவிகள் = one who is in factual knowledge
தா = not
மிகுந்தங்கள் = should try to agitate.
மஸ்த = unto Me
மர்த்தமசீ = all sorts of
மர்த்தமசீ = activities
சமியர்பாணம் = giving up completely
ஏதையபுரைம = with full knowledge of the self
நூந்தா = by consciousness
நீந்தவா = without desire for profit
நீந்தைனா = without ownership
புல்வா = so being
புல்வாளை = fight
நிலத்துஞா: = without being lethargic.
மும் = those who
மை = My
மத்தும் = injunctions
மின்னம் = these
மிகுந்தம் = as an eternal function
அன்மர்த்தைல் கோரை = execute regularly
நவலம்: = human beings
மூர்தையம்: = with faith and devotion
அன்மர்த்தைனா = without envy
மாம்புறை = become free
முத்த = all of them
அந்த் = even
கால்கள்: = from the bondage of the law of frutitive actions.
மும் = those
முத்த = however
this = இந்த
out of envy = வளைவு
do not = என்றால்
regularly perform = அதாவது
My = என்
injunction = தான்
in all sorts of knowledge = நிலையான
perfectly befooled = முதலை
they are = அவை
know it well = என்று
all ruined = இந்த
without KRiShNa consciousness. = அன்றி
accordingly = உடன்
tries = விளைகூறு
by his own = தன்
modes of nature = வகை
learned = பெற்று
although = இன்றி
nature = தனிய
undergo = செய்யவும்
all living entities = உயிர்
repression = விட்டம்
what = என்று
can do. = செய்யவும்
of the senses = காலை
in the sense objects = காலையில்
attachment = கூறு
also detachment = இன்றிய
put under regulations = செய்யவும்
of them = அவை
never = என்று
control = நிலையான
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 = குண்டா
this = இது
the mode of passion = புலன்திண்டம்
born of = பிறந்து செல்ல
all-devouring = விளையாட்டு<
greatly sinful = மகர்மமுள்ள
know = தெரிய
this = இது
in the material world = மத்திய விளை
greatest enemy. = மகர்மமுள்ள
by smoke = பூம்
is covered = பிறந்து
fire = தீர்த்தம்
just as = சூழல்
mirror = கருவிடம்
by dust = முதல்
also = ஆகம்
just as = சூழல்
by the womb = புலன்திண்டம்
is covered = பிறந்து
embryo = புலன்திண்டம்
so = புலன்திண்டம்
by that lust = புலன்திண்டம்
this = இது
is covered. = பிறந்து
covered = பிறந்து
pure consciousness = புலன்திண்டம்
by this = புலன்திண்டம்
of the knower = குண்டா
by the eternal enemy = புலன்திண்டம்
in the form of lust = புலன்திண்டம்
O son of Kunti = புலன்திண்டம்
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 = superior
mind = the mind
more than the mind = more than the mind
also = also
superior = superior
intelligence = intelligence
who = who
more than the intelligence = more than the intelligence
superior = superior
but = but
he = he.
thus = thus
to intelligence = to intelligence
superior = superior
knowing = knowing
by steadying = by steadying
the mind = the mind
by deliberate intelligence = by deliberate intelligence
conquer = conquer
the enemy = the enemy
O mighty-armed one = O mighty-armed one
in the form of lust = in the form of lust
formidable = formidable.

End of 3.43

the Supreme Personality of Godhead said
this
unto the sun-god
the science of one’s relationship to the Supreme
instructed
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
ஏத் = friend
十堰 = also
此事 = therefore
நிச்சயம் = mystery
肯定 = certainly
这 = this
超脱 = transcendental.
阿育王 ตร = Arjuna said
/apple = junior
ஏத்: = Your
உத்தமம் = birth
上级 = superior
முக்தம் = birth
超脱: = of the sun-god
如何 = how
this = this
我想知道 = shall I understand
汝 = You
以前 = in the beginning
我已-your = instructed
此事 = thus.
人格 = the Personality of Godhead said
许多 = many
我的 = of Mine
我已 = have passed
出生 = births
你的 = of yours
為 = and also
O阿育王 = O Arjuna
这些 = those
我 = I
我 = do know
all = என்றால்
not = என்றாலே
you = நீ
know = விளக்கம்
O subduer of the enemy. = எனது போன்றவர்
unborn = இன்றி
although = இவ்வாறு
being so = இந்த வட்டு
without deterioration = இந்த வட்டின் முறை
body = மூட்டு
of all those who are born = எனது போன்றவர்
the Supreme Lord = எனது போன்றவர்
able so situated = இந்த வட்டின் முறை
I do incarnate = இன்றி
in the transcendental form = இன்றி
of Myself = இன்றி
being so situated = இந்த வட்டின் முறை
I do incarnate = இன்றி
by My internal energy. = இன்றி
whenever and wherever = இந்த வட்டின் முறை
certainly = இன்றி
of religion = இன்றி
discrepancies = இன்றி
become manifested = இன்றி
O descendant of Bharata = இன்றி
predominance = இன்றி
of irreligion = இன்றி
at that time = இன்றி
self = இன்றி
manifest = இன்றி
I. = இன்றி
for the deliverance = இன்றி
of the devotees = விநாஷாய = for the annihilation

and = என்றால்
of the miscreants = முகலாயம் = principles of religion

to reestablish = பநாம = I do appear

millennium = பநாம = after millennium.

birth = காமம் = work

also = என்னவோ
of Mine = வாம

dram = மாம = of Mine

transcendental = வந்தம = like this

anyone who = மாம = knows

in reality = திருத்தந்தம்

leaving aside = துக்தத்தந்தம்

this body = பந்தம் = again

birth = திருமம் = birth

never = தா

attains = தா

unto Me = தா

he = தா

O Arjuna. = அர்ஜுன

freed from = ராக

attachment = பாப

fear = ராக

anger = கேராத்

millennium = 

after millennium. = 

birth = 

work = 

also = 

of Mine = 

dram = 

transcendental = 

like this = 

anyone who = 

knows = 

in reality = 

leaving aside = 

this body = 

again = 

birth = 

never = 

attains = 

unto Me = 

attains = 

he = 

O Arjuna. = 

freed from = 

attachment = 

fear = 

anger = 

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மரும் = fully in Me
மாமு = in Me
பல்வைக்கர்: = being fully situated
புத்தை = many
நோட்டை = of knowledge
கொய்கா = by the penance
நடன் = being purified
மூத்தையும் = transcendental love for Me
மின்னை = attained.
மீ = all who
மீரா: = as
மாமு = unto Me
பொருட்பொருள் = surrender
நோக்கா = them
நோக்கா = so
எம் = certainly
புத்தரை = reward
அஹ்ம = I
மை = My
நவை = path
அனைத்துச் செய்திகள் = follow
மக்கள்: = all men
பார்க்கு = O son of Pritha
காண்டாமா: = in all respects.
காண்டாமா: = desiring
காண்டை = of frutitive activities
நின்னையும் = perfection
போதிகா = they worship by sacrifices
மஞ்சு = in the material world
தோன்றா = the demigods
மல்லிதா = very quickly
என்றா: = certainly
in human society = மாணேஷ
within this world = முண்க்காண்பது
success = காண்பது
comes = கீதா
from frutitive work. = பிரதிகீதா
the four divisions of human society = சாண்ம விநம மாண
by Me = தாயமா
created = பாணா
of quality = வாயமா
and work = க்கமா
in terms of division = வினா
of that = தாயமா
the father = தாயமா
although = தாயமா
Me = வா
you may know = மாணமா
as the nondoyer = மாணமா
unchangeable. = மாணமா
never = தா
Me = மா
all kinds of work = காண்மா
do affect = மாணமா
nor = தா
My = மா
in frutitive action = காண்மா
aspiration = மாணமா
thus = தா
Me = தா
one who = மா
does know = மாணமா
by the reaction of such work = தா
never = தா
என்று = he
பூதையை = becomes entangled.
என்று = thus
என்று = knowing well
என்று = was performed
என்று = work
என்று = by past authorities
என்று = indeed
என்று = who attained liberation
என்று = just perform
என்று = prescribed duty
என்று = certainly
என்று = therefore
என்று = you
என்று = by the predecessors
என்று = in ancient times
என்று = as performed.
என்று = what is
என்று = action
என்று = what is
என்று = inaction
என்று = thus
என்று = the intelligent
என்று = also
என்று = in this matter
என்று = are bewildered
என்று = that
என்று = unto you
என்று = work
என்று = I shall explain
என்று = which
என்று = knowing
யேமாயேஸ் = you will be liberated
அஷுபாவ் = from ill fortune.
காமஞ்சா: = of work
நாமி = certainly
ஆமி = also

பம்
காமஞ்சா: = should be understood

காமஞ்சா: = of work

நாமி = certainly
ஆமி = also

பம்

காமஞ்சா: = should be understood

காமஞ்சா: = of forbidden work

காமஞ்சா: = of inaction

நாமி = certainly
ஆமி = also

பம்

காமஞ்சா: = should be understood

காமஞ்சா: = of work

அகஞ்சா: = inaction

நாமி = certainly
ஆமி = also

காமஞ்சா: = inaction

மன = one who

பரிசயா = observes

அகஞ்சா: = in action

அகஞ்சா: = inaction

மன = one who

நாமி = he

பம்

அகஞ்சா: = is intelligent

மூர்த்தம்பாடு = in human society

நாமி = he

மந்தா: = is in the transcendental position

அகஞ்சா: = although engaged in all activities.

மரணா = one whose

சோந்தா = all sorts of

சாமர்பா: = attempts

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�ாம் = based on desire for sense gratification

கார்நல் = determination

நாய்நிட்டா = are devoid of

நிர்஦ாரண = of perfect knowledge

நட்டீரி = by the fire

தூர்த்தமு = burned

காமூர்த்தமு = whose work

ஹம = him

ஹுமாசா = declare

பந்தீரஷீ = learned

பூர்த்தமு = those who know.

நம்புகையா = having given up

காமூர்த்தமுகாமா = attachment for fruitive results

ஹிக்ஷீ = always

ஹிக்ஷீப்பா = being satisfied

ஹிக்ஷீப்பாவு = without any shelter

காமூர்த்தமு = in activity

அபிரேரந்தனா = being fully engaged

அபின் = in spite of

ஹ = does not

ஹஹ = certainly

சிக்குத்தி = anything

சிக்குத்தி = do

ஹந: = he.

ஹிக்ஷீப்பா = without desire for the result

ஹஹ்சா = controlled

சிக்குத்திக்கடை = mind and intelligence

சிக்குத்தி = giving up

சிக்குத்தி = all

சிக்குத்திக்கடை = sense of proprietorship over possessions

சாமாரை = in keeping body and soul together

செல்வது = only
work = கரம்
doing = கரமான்
ever = என்
does acquire = ஆய்கியறிவி
sinful reactions. = கிளோக்கம்
out of its own accord = பாதம்
with gain = சாக
satisfied = வான்ச
free from envy = ஸாம
steady = ஆச
in success = ஆசரம்
in failure = ஆசரcrease
also = ஆச
never = நே
becomes affected. = நேப்பின
of one unattached to the modes of material nature = கீலமாகம்
of the liberated = மத
situated in transcendence = இணத்த
whose wisdom = இணத்த
for the sake of Yajna (KRiShNa) = யஞானாவதி
acting = கரம
work = கரம
in total = கரமாகம்
merges entirely. = புரவி
spiritual in nature = புரவி
contribution = கரமான
the Supreme = கரமான
butter = புரவி
spiritual
in the fire of consummation
by the spirit soul
offered
spiritual kingdom
certainly
by him
to be reached
spiritual
in activities
by complete absorption.
in worshiping the demigods
like this
some others
sacrifices
mystics
worship perfectly
of the Absolute Truth
in the fire
others
sacrifice
by sacrifice
thus
offer.
such as the hearing process
senses
others
of restraint
in the fires
offer
sound vibration, etc.
objects of sense gratification
अठिन = others
भिन्न = of the sense organs
आठिन = in the fires
झुठिन = they sacrifice.
कथिन = of all
भिन्न = the senses
कथिन = functions
प्रणालिक = functions of the life breath
द = also
अभिन = others
अब्द = of controlling the mind
विम = the linking process
अपेन = in the fire of
अपेन = offer
अपेन = because of the urge for self-realization.
अनुपाबिन = sacrificing one's possessions
अपेन = sacrifice in austerities
अपेन = sacrifice in eightfold mysticism
क = thus
अभिन = others
कांग्रेस = sacrifice in the study of the Vedas
अपेन = sacrifice in advancement of transcendental knowledge
d = also
अपेन = enlightened persons
अपेन = taken to strict vows.
अपेन = in the air which acts downward
अपेन = offer
अपेन = the air which acts outward
अपेन = in the air going outward
अपेन = the air going downward
d = as also
अभिन = others
பாறாயன் = of the air going outward
அபாந் = and the air going downward
கொரி = the movement
தாேணம் = checking
பாறாமம = trance induced by stopping all breathing
பாறபத்து: = so inclined
அமோ = others
நியத் = having controlled
ஆஹா: = eating
பாறாேணம் = the outgoing air
பாறாேணஷு = in the outgoing air
ஜுேவதி = sacrifice.
ஸஹேவ = all
அபி = although apparently different
ஜெத் = these
யஜகநிலை: = conversant with the purpose of performing sacrifices
யஜநகலோகின் = being cleansed as the result of such performances
கோயாமா: = of sinful reactions
யஜந்தைலை = of the result of such performances of yajna
அபாந் வர்கூற்: = those who have tasted such nectar
பாறா = do approach
பாறா தா = the supreme
சேறைதோம் = eternal atmosphere.
ஹ = never
அமீ = this
சேறைக் = planet
அந்தத் = there is
அபாந் காப்பு = for one who performs no sacrifice
காத் = where is
அவன் = the other
குறறைகள் = O best amongst the Kurus.
ஸஹேவ = thus
= various kinds of
= sacrifices
= are spread
= of the Vedas
= through the mouth
= born of work
= you should know
= them
= all
= thus
= knowing
= you will be liberated.
= greater
= of material possessions
= than the sacrifice
= sacrifice in knowledge
= O chastiser of the enemy
= all
= activities
= in totality
= O son of Pritha
= in knowledge
= end.
= that knowledge of different sacrifices
= try to understand
= by approaching a spiritual master
= by submissive inquiries
= by the rendering of service
= they will initiate
= you
= into knowledge
= the self-realized
of the truth = தோற்றத்தின்: = seers.
which = மட்டும் = knowing
never = பாதம் = again
to illusion = தாநாகமலம் = to illusion
like this = தமிழமாடம் = like this
you shall go = மாசமல்தவை = you shall go
O son of Pandu = மஹாபாந்தசன் = O son of Pandu
by which = பாதீஸ்தம்சன் = by which
living entities = பாதீஸ்தம்சன் = living entitiesall = ஒன்றுக்குள் = all
you will see = பாதீஸ்தின் = you will see
in the Supreme Soul = பாகாதமம்பின் = in the Supreme Soul
or in other words = பாகாதமம்பின் = or in other words
in Me. = பாகாதமம்பின் = in Me.
even = வாணை = even
if = வாணை = if
you are = வாணை = you are
of sinners = பாகாதமம்பின் = of sinners
of all = பாகாதமம்பின் = of all
the greatest sinner = பாகாதமம்பின் = the greatest sinner
all such sinful reactions = பாகாதமம்பின் = all such sinful reactions
by the boat of transcendental knowledge = பாகாதமம்பின் = by the boat of transcendental knowledge
certainly = பாகாதமம்பின் = certainly
the ocean of miseries = பாகாதமம்பின் = the ocean of miseries
you will cross completely = பாகாதமம்பின் = you will cross completely.
just as = பாகாதமம்பின் = just as
firewood = பாகாதமம்பின் = firewood
blazing = பாகாதமம்பின் = blazing
fire = பாகாதமம்பின் = fire
= 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
அதிஶூர்யம் = very soon
அதிமுகத்து = attains.
அதிமுகத்து: = a fool who has no knowledge in standard scriptures
அமர்வு = and
அமர்வு = without faith in revealed scriptures
அமர்வு = also
அமர்வு = of doubts
அதிமுகம் = a person
அதிமுகம் = falls back
அந்தன் = never
அந்தன் = in this
அந்தன் = world
அந்தன் = there is
அந்தன் = nor
அந்தன் = in the next life
அந்தன் = not
நூற்றாண்டு = happiness
நூற்றாண்டு = doubtful
நூற்றாண்டு: = of the person.
நூற்றாண்டு = by devotional service in karma-yoga
நூற்றாண்டு = one who has renounced
நூற்றாண்டு = the fruits of actions
நூற்றாண்டு = by knowledge
நூற்றாண்டு = cut
நூற்றாண்டு = doubts
நூற்றாண்டு = situated in the self
நூற்றாண்டு = never
நூற்றாண்டு = works
நூற்றாண்டு = do bind
நூற்றாண்டு = O conqueror of riches.
நூற்றாண்டு = therefore
நூற்றாண்டு = 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
also
leading to the path of liberation
both
of the two
but
in comparison to the renunciation of frutitive work
work in devotion
is better.
should be known
he
always
renouncer
who
never
abhors
nor
desires
free from all dualities
certainly
O mighty-armed one
happily
from bondage
is completely liberated.
analytical study of the material world
work in devotional service
different
the less intelligent
say
never
the learned
in one
even = ஆபி
being situated = உபேயா
complete = உபேயா
of both = உபேயா
enjoys = உபேயா
the result = உபேயா
what = உபேயா
by means of Sankhya philosophy = உபேயா
is achieved = உபேயா
place = உபேயா
that = உபேயா
by devotional service = உபேயா
also = உபேயா
one can attain = உபேயா
one = உபேயா
analytical study = உபேயா
and = உபேயா
action in devotion = உபேயா
and = உபேயா
one who = உபேயா
sees = உபேயா
he = உபேயா
actually sees = உபேயா
the renounced order of life = உபேயா
but = உபேயா
O mighty-armed one = உபேயா
distress = உபேயா
afflicts one with = உபேயா
without devotional service = உபேயா
one engaged in devotional service = உபேயா
a thinker = உபேயா
the Supreme = உபேயா
கிளைவண்ண = without delay
நூறிகாரம் = attains.
மாறகாசிய = engaged in devotional service
நூறிகாரம் = a purified soul
நூறிகாரம் = self-controlled
நூறிகாரம் = having conquered the senses
நூறிகாரம் = to all living entities
நூறிகாரம் = compassionate
நூறிகாரம் = although engaged in work
நூறிகாரம் = never
நூறிகாரம் = is entangled.
நூறிகாரம் = never
நூறிகாரம் = certainly
நூறிகாரம் = anything
நூறிகாரம் = I do
நூறிகாரம் = thus
நூறிகாரம் = engaged in the divine consciousness
நூறிகாரம் = thinks
நூறிகாரம் = one who knows the truth
நூறிகாரம் = seeing
நூறிகாரம் = hearing
நூறிகாரம் = touching
நூறிகாரம் = smelling
நூறிகாரம் = eating
நூறிகாரம் = going
நூறிகாரம் = dreaming
நூறிகாரம் = breathing
நூறிகாரம் = talking
நூறிகாரம் = giving up
நூறிகாரம் = accepting
நூறிகாரம் = opening
நூறிகாரம் = closing
अपि = in spite of
सिद्धिः = the senses
सिद्धिः = in sense gratification
माः = let them be so engaged
भि = thus
dकारणम् = considering.
प्रवेदः = unto the Supreme Personality of Godhead
अद्वस्ता = resigning
cँलमाः = all works
cँलमः = attachment
cँलमः = giving up
cँलमः = performs
मः = who
cँलमः = is affected
dः = never
cः = he
प्राप्ता = by sin
प्राप्ता = a lotus leaf
cः = like
आभासः = by the water.
cः = with the body
cः = with the mind
प्राप्ता = with the intelligence
cः = purified
cः = with the senses
cः = even
cः = KRiShNa conscious persons
cः = actions
cः = they perform
cः = attachment
cः = giving up
cः = 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 =  கைப்பற்றி

the master of the city of the body =  பார்வை

nor =  த

with the results of activities =  கைமுழை

connection =  கைமுழை

the modes of material nature =  பாலை

act. =  த

nor =  த

also =  எவ

certainly =  ஏவ

pious activities =  பாப்மூக

the Supreme Lord =  பாப்மூக

by ignorance =  பாப்மூக

covered =  பாப்மூக

knowledge =  பாப்மூக

by that =  பாப்மூக

are bewildered =  பாப்மூக

the living entities. =  பாப்மூக

by knowledge =  பாப்மூக

but =  பாப்மூக

that =  பாப்மூக

nescience =  பாப்மூக

whose =  பாப்மூக

is destroyed =  பாப்மூக

of the living entity =  பாப்மூக

their =  பாப்மூக

like the rising sun =  பாப்மூக
knowledge = knowledge
discloses = discloses
KRiShNa consciousness. = KRiShNa consciousness.
those whose intelligence is always in the Supreme = those whose intelligence is always in the Supreme
those whose minds are always in the Supreme = those whose minds are always in the Supreme
those whose faith is only meant for the Supreme = those whose faith is only meant for the Supreme
who have completely taken shelter of Him = who have completely taken shelter of Him
go = go
to liberation = to liberation
by knowledge = by knowledge
cleansed = cleansed
misgivings. = misgivings.
with education = with education
and gentleness = and gentleness
fully equipped = fully equipped
in the brahmana = in the brahmana
in the cow = in the cow
in the elephant = in the elephant
in the dog = in the dog
and = and
certainly = certainly
in the dog-eater (the outcaste) = in the dog-eater (the outcaste)
respectively = respectively
those who are wise = those who are wise
who see with equal vision. = who see with equal vision.
in this life = in this life
certainly = certainly
by them = by them
conquered = conquered
birth and death = birth and death
whose = whose
in equanimity = in equanimity
situated = மறு: = mind
flawless = உதிரில் = certain
in equanimity = தண்மை = therefore
like the Supreme = முட்டி = they
are situated. = never
rejoices = the pleasant
achieving = does not
become agitated = obtaining
also = the unpleasant
self-intelligent = 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
= in trance
= he
= happy
= human being.
= one who
= happy from within
= actively enjoying within
= as well as
= aiming within
= certainly
= anyone
= he
= a mystic
= liberation in the Supreme
= being self-realized
= attains.
= achieve
= liberation in the Supreme
= those who are active within
= who are devoid of all sins
= having torn off
= duality
= engaged in self-realization
= for all living entities
= in welfare work
= engaged.
= from desires
= and anger
= of those who are liberated
= of the saintly persons
= who have full control over the mind
= assured in the near future
= liberation in the Supreme

is there

= of those who are self-realized.

= sense objects, such as sound

= keeping

= external

= unnecessary

= eyes

= also

= certainly

= between

= the eyebrows

= up-and down-moving air

= in suspension

= keeping

= within the nostrils

= blowing

= controlled

= senses

= mind

= intelligence

= the transcendentalist

= for liberation

= being so destined

= having discarded

= wishes

= fear

= anger

= one who

= always

= liberated

= certainly
he is.

the beneficiary

of sacrifices

and penances and austerities

of all planets and the demigods thereof

the Supreme Lord

the benefactor

of all

the living entities

thus knowing

Me (Lord KriShNa)

relief from material pangs

one achieves.

End of 5.29

the Lord said

without taking shelter

of the result of work

obligatory

work

performs

one who

he

in the renounced order

also

mystic

also

not

without

fire

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
not = 

in sense gratification

never = 

in fruitive activities

one necessarily engages

of all material desires

renouncer

elevated in yoga

at that time

is said to be.

elevated in yoga

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


cālakāra: = gold.

tanmatra's: = to well-wishers by nature

bhākku = benefactors with affection

ānih = enemies

śadābhāgāsimā = neutrals between belligerents

mākhābhāgā = mediators between belligerents

phemān = the envious

māñadhāmakā = and the relatives or well-wishers

cārthākā = unto the pious

āparā = as well as

a = and

mahābhāgā = unto the sinners

māçābhāgā = having equal intelligence

mābhāgā = is far advanced.

māyās = a transcendentalist

pārthānā = must concentrate in KṚṣṇa consciousness

mānā = constantly

māyāmānā = himself (by body, mind and self)

māyā = in a secluded place

cārtyā = being situated

cārtyā = alone

mahābhāgā = always careful in mind

mañadhāmakā = without being attracted by anything else

mahābhāgā = free from the feeling of possessiveness.

mahābhāgā = in a sanctified

ahāsā = land

māyābhāyā = placing

cārtyā = firm

uddāsā = seat

ahāsā = his own

a = not

ahāsā = too
= high
nor = nor
too = too
low = low
soft cloth and deerskin = of soft cloth and deerskin
kusa grass = and kusa grass
covering = covering
thereupon = thereupon
with one attention = 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 (KriShNa)
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
also = .surface
overly =  over
abstaining from eating =  from eating
nor =  not
also =  as well
too much =  too much
of one who sleeps =  of one who sleeps
or one who keeps night watch too much =  or one who keeps night watch too much
not =  not
ever =  ever
and =  and
O Arjuna. =  O Arjuna.
regulated =  regulated
eating =  eating
recreation =  recreation
regulated =  regulated
of one who works for maintenance =  of one who works for maintenance
in discharging duties =  in discharging duties
regulated =  regulated
sleep and wakefulness =  sleep and wakefulness
practice of yoga =  practice of yoga
becomes =  becomes
diminishing pains. =  diminishing pains.
when =  when
particularly disciplined =  particularly disciplined
the mind and its activities =  the mind and its activities
in the transcendence =  in the transcendence
certainly =  certainly
becomes situated =  becomes situated
devoid of desire =  devoid of desire
for all kinds of =  for all kinds of
material sense gratification =  material sense gratification
पुकळः = well situated in yoga
तथा = thus
हठालः = is said to be
थकः = at that time.
प्रकः = as
शः = a lamp
किर्मिकः = in a place without wind
द = does not
ग्ळालः = waver
तथा = this
वनस्पति = comparison
कर्मि = is considered
दार्शनिकः = of the yogi
वक्तृत्वमः = whose mind is controlled
प्रतिष्ठितः = constantly engaged
dयासौ = in meditation
आयुः = on transcendence.
पवित्रः = in that state of affairs where
dयुद्धः = cease (because one feels transcendental happiness)
शिकारः = mental activities
गीतः = being restrained from matter
dयासौविकः = by performance of yoga
पवित्रः = in which
ए = also
dां = certainly
dखः = by the pure mind
dखःकःकः = the self
पापः = realizing the position of
dखःकः = in the self
dखःकः = one becomes satisfied
dखःकः = happiness
dखःकः = supreme
which
that
by intelligence
accessible
transcendental
one knows
wherein
never
also
certainly
he
situated
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
extermination = சிதைவு
called trance in yoga. = இயோகத்தின் தொந்திரமா
that = ஆக
with firm determination = விளையாட்டு
must be practiced = செய்ய
yoga system = இயோகம்
without deviation = விளையாட்டு
mental speculations = மன்னிலை
born of = பெற்று
material desires = சுமார்
giving up = தவறா
all = உள்ள
completely = என்று
by the mind = மனத்தில்
certainly = தமிழே
the full set of senses = பொது விளையாட்டு
regulating = திகழ்த்து
from all sides. = எல்லா
gradually = குறைந்து
step by step = முறையே
one should hold back = இறக்குவதில்
by intelligence = பிரிவு
carried by conviction = காரணியில்
placed in transcendence = மோசனம்
mind = மனம்
making = நோக்கு
not = இல்லை
anything else = என்று
even = இல்லை
should think of. = விளையாட்டு
wherever = எந்த
becomes verily agitated = பெரும்
mind: = the mind
flickering: = flickering
unsteady: = unsteady
from there: = from there
regulating: = regulating
this: = this
in the self: = in the self
certainly: = certainly
control: = control
must bring under.
peaceful, fixed on the lotus feet of KRiShNa
whose mind: = whose mind
certainly: = certainly
this: = this
yogi: = yogi
happiness: = happiness
the highest: = the highest
attains: = attains
his passion pacified: = his passion pacified
liberation by identification with the Absolute
freed from all past sinful reactions.
engaging in yoga practice: = engaging in yoga practice
thus: = thus
always: = always
the self: = the self
one who is in touch with the Supreme Self
freed from
all material contamination
in transcendental happiness
being in constant touch with the Supreme
the highest
happiness
= attains.
situated in all beings
the Supersoul
all
entities
also
in the self
does see
one who is dovetailed in KRiShNa consciousness
everywhere
everywhere
everything
and
in Me
sees
for him
I
not
am lost
he
also
to Me
nor
is lost.
situated in everyone’s heart
he who
Me
serves in devotional service
in oneness = குடியிய = in oneness
situated = இமை = situated
in all respects = பன்மை = in all respects
being situated = இமை போனது = being situated
in spite of = இந்தியா = in spite of
he = இந்தியா = he
the transcendentalist = என் ஸரா = the transcendentalist
in Me = வாங்க = in Me
remains. = வாங்க = remains.
with his self = வாங்க = with his self
by comparison = வாங்க = by comparison
everywhere = வாங்க = everywhere
equally = வாங்க = equally
sees = வாங்க = sees
he who = வாங்க = he who
O Arjuna = வாங்க = O Arjuna
happiness = வாங்க = happiness
or = வாங்க = or
if = வாங்க = if
or = வாங்க = or
distress = வாங்க = distress
such = வாங்க = such
a transcendentalist = வாங்க = a transcendentalist
perfect = வாங்க = perfect
is considered. = வாங்க = is considered.
Arjuna said = வாங்க = Arjuna said
this system = வாங்க = this system
mysticism = வாங்க = mysticism
by You = வாங்க = by You
described = வாங்க = described
generally = வாங்க = generally
O killer of the demon Madhu = வாங்க = O killer of the demon Madhu
= of this
= I
= do not
= see
= due to being restless
= situation
= stable.
= flickering
= certainly
= mind
= O KṚṣṇa
= agitating
= strong
= obstinate
= its
= I
= subduing
= think
= of the wind
= like
= difficult.
= the Personality of Godhead said
= undoubtedly
= O mighty-handed one
= the mind
= difficult to curb
= flickering
= by practice
= but
= O son of Kunti
= 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
kathau = torn
amruthu = cloud
laatu = like
prabhardhi = perishes
aamrutha = without any position
mahapathavath = O mighty-armed KRiShNa
bhram = bewildered
bhramane = of transcendence
brahu = on the path.
tha = this is
m = my
prapattam = doubt
prathavath = O KRiShNa
dakshinam = to dispel
bhram = You are requested
prapattam = completely
tha = than You
arthu = other
prapattam = of the doubt
tha = this
dakshinam = remover
tha = never
neti = certainly
mayam = is to be found.
parekshayath = the Supreme Personality of Godhead said
thath = O son of Pritha
thath = never is it so
tha = in this material world
tha = never
aarth = in the next life
neti = destruction
neti = his
exists
never
certainly
one who is engaged in auspicious activities
anyone
to degradation
My friend
goes.
after achieving
of those who performed pious activities
planets
after dwelling
many
years
of the pious
of the prosperous
in the house
one who has fallen from the path of self-realization
takes his birth.
or
of learned transcendentalists
certainly
in the family
takes birth
of those who are endowed with great wisdom
this
certainly
very rare
in this world
birth
that which
like this.
thereupon = உயர்ந்த
that = அது
revival of consciousness = சுற்றிய நிலை
gains = பெரும்
from the previous body = இருக்கும் பின்னர்
he endeavors = அதன் கை அமைதியாக
also = இல்லம்
thereafter = இல்லம்
again = பின்னரும்
revival of = தொற்றும்
gains = பெரும்
from the previous body = இருக்கும் பின்னர்
he endeavors = அதன் கை அமைதியாக
also = இல்லம்
thereafter = இல்லம்
again = பின்னரும்
for perfection = தொற்றும்
O son of Kuru. = குரு முன்னிட்டு
previous = இற்றை
by practice = பயிற்சி
by that = அதினுடைய
certainly = உயர்ந்த
is attracted = கை அமைதியாக
surely = இல்லம்
automatically = தொற்றும்
also = இல்லம்
he = அதன்
inquisitive = மண்டும்
even = இல்லம்
about yoga = யோகா
ritualistic principles of scriptures = சுற்றிய நிலை
transcends. = உயர்ந்த
by rigid practice = இருக்கும் பின்னர்
endeavoring = அதன் கை அமைதியாக
and = இல்லம்
such a transcendentalist = உயர்ந்த
washed off = உயர்ந்த
all of whose sins = இருக்கும் பின்னர்
after many, many = இல்லம்
births
having achieved perfection
thereafter
attains
the highest
destination.
than the ascetics
greater
the yogi
than the wise
also
considered
greater
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
புத்தகம்: = the greatest yogi

மேற்: = is considered.

End of 6.47

பின்புறம்: = the Supreme Lord said

மேற்: = to Me

ஆசாக்கமூர்த்தியே: = mind attached

மாரிய: = O son of Pritha

மதாசயம் = self-realization

மாரிய: = practicing

மாரிய: = in consciousness of Me (KRiShNa consciousness)

ஆசாக்கமூர்த்தியே: = without doubt

சாயம்: = completely

மாரிய: = Me

மாரிய: = how

ங்காள்பார்பியே = you can know

தாய் = that

பெரிய்கு = try to hear.

ங்காள்பார்பியே = phenomenal knowledge

தாய் = unto you

அஹ்மே = I

வி = with

விருண்டார்பியே = numinous knowledge

தாய் = this

வாய்வாளை = shall explain

அல்லாக்கம்: = in full

பாரிய = which

ங்காள்பார்பியே = knowing

தட்டு = not

தாய் = in this world

பாரிய = further
anything more = என்றாலும்
knowable = கையறள்
remains. = தனித்து
of men = மனிக்கர்
out of many thousands = மிள்பட்டை
someone = மனிக்கர்
endeavors = பூர்விகம்
for perfection = முன்னிட்டு
of those so endeavoring = அவர்களும்
indeed = தெரியும்
of those who have achieved perfection = அவ்வாறு
someone = குழுவான
does know = இதுவனும்
in fact. = உண்மை
earth = நிலம்
water = கடல்
fire = கம்பம்
air = வெப்பம்
ether = பாறா
mind = சுயம்
intelligence = கருணை
certainly = சுற்று
and = பின்னணி
false ego = பெருமன்
thus = இது
all these = பீருமன்
My = வையும்
separated = தெளிவாக
energies = நேரடை
eightfold. = தெளிவாக
einferior = பெருமான்
this
besides this
but
another
energy
just try to understand
My
superior
comprising the living entities
O mighty-armed one
by whom
this
is utilized or exploited
the material world.
these two natures
whose source of birth
everything created
all
thus
know
I
all-inclusive
of the world
the source of manifestation
annihilation
as well as.
beyond Me
superior
not
anything else
there is
O conqueror of wealth
in Me
all that be
which we see
is strung
on a thread
pearls
like.
taste
I
in water
O son of Kunti
the light
I am
= of the moon and the sun
the three letters a-u-m
in all
the Vedas
sound vibration
in the ether
ability
in men.
original
fragrance
in the earth
also
heat
also
I am
in the fire
life
in all
living entities
In those who practice penance.

I am the seed of all living entities.

I am the son of Pritha.

Original, eternal.

Intelligence.

Of the intelligent.

I am.

Prowess.

Of the powerful.

I am.

Strength.

Of the strong.

And.

I am.

Passion.

And attachment.

Devoid of.

Not against religious principles.

In all beings.

Sex life.

I am.

O lord of the Bharatas.

All which.

And.

Certainly.

In goodness.
பான்: = states of being
ராஜஸ்: = in the mode of passion
தாமஸா: = in the mode of ignorance
ஏ = also
மா = all which
மாந்தரா = from Me
ஏமீ = certainly
ஏமா = thus
ஏற்றா = those
மீத் = try to know
ஏமா = not
ஏமா = but
அஹமா = I
ஏமாந்தரா = in them
ஏமா = they
மாந்தரா = in Me.
ஏமீந்தரா = three
கூற்றம்: = consisting of the gunas
பான்: = by the states of being
ஏமீந்தரா = all these
ஏமாந்தரா = whole
ஏமாந்தரா = this
ஏமா = universe
மாந்தரா = deluded
மாந்தரா = does not know
மாந்தரா = Me
ஏமீ: = above these
மாந்தரா = the Supreme
அஹமாந்தரா = inexhaustible.
கூற்றம்: = transcendental
ஏமீ = certainly
ஏமா = this
कथा⁴कथा³कथा² = consisting of the three modes of material nature
मे† = My
मामऽ = energy
मामऽ = very difficult to overcome
मामऽ = unto Me
मे† = certainly
मे† = those who
पुरोक्ष = surrender
पुरोक्ष = this illusory energy
कथा = overcome
कथा = they.
कथा = not
मामऽ = unto Me
कथा³कथा³कथा² = miscreants
कथा = foolish
पुरोक्ष = surrender
कथा = lowest among mankind
पुरोक्ष = by the illusory energy
अमऽकथा = stolen
अमऽकथा = whose knowledge
अमऽकथा = demonic
अमऽकथा = nature
अमऽकथा = accepting.
कथा¹कथा¹ = four kinds of
कथा¹ = render services
मामऽ = unto Me
मामऽ = persons
कथा² = those who are pious
अमऽकथा² = O Arjuna
अमऽकथा² = the distressed
अमऽकथा² = the inquisitive
अमऽकथा² = one who desires material gain
= one who knows things as they are
Also
= O great one amongst the descendants of Bharata.
out of them
= one in full knowledge
always engaged
= only
= in devotional service
is special
= very dear
certainly
to the person in knowledge
highly
I am
also
to Me
dear.
magnanimous
all
certainly
these
one who is in knowledge
but
just like Myself
My
opinion
situat ed
he
certainly
engaged in devotional service
in Me
certainly = தமம்
the highest = திமம்
destination. = தாமம்
many = வாமம்
repeated births and deaths = ஹூநாமம்
after = தாமம்
one who is in full knowledge = மாமம்
unto Me = 
surrenders = புரபம
the Personality of Godhead, KRiShNa = என்மம்
everything = இதி
thus = 
that = என:
great soul = 
very rare to see. = சரமாமyn desires = காை
various = 
deprived of = 
knowledge = 
surrender =
to other =
demigods =
corresponding =
regulations =
following =
by nature =
controlled =
by their own. =
whoever =
whichever =
form of a demigod =
devotee =
with faith = புரூஷ்  கழுத்
to worship = ஆள் கழுத்
desires = நின்றூட்
to him = கூர்யா
steady = உசோ
faith = புரூஷ்
that = தா
sSurely = ரத்
give = மீத்
I. = அசல்
he = எவ்
with that = புரூஷ்
inspiration = புரூஷ்
endowed = புக்கொ
of that demigod = கூர்யா
for the worship = ஆராத
he aspires = உங்
obtains = உங்
and = இந்
from that = காமா
his desires = மையா
by Me = ஏவ
alone = அஹ
arranged = அஹ்
certainly = அஹ
those. = நம்ம
perishable = அஹ்
but = பர
fruit = பல
their = காமா
that = தா
becomes = பர்
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
$m_{\text{Me}} =$ Me
$\text{unborn} =$ unborn
$\text{inexhaustible.} =$ inexhaustible.
$\text{know} =$ know
$I =$ I
$\text{completely past} =$ completely past
$\text{present} =$ present
$\text{and} =$ and
$\text{O Arjuna} =$ O Arjuna
$\text{future} =$ future
$\text{also} =$ also
$\text{all living entities} =$ all living entities
$\text{Me} =$ Me
$\text{but} =$ but
$\text{knows} =$ knows
$\text{not} =$ not
$\text{anyone.} =$ anyone.
$\text{desire} =$ desire
$\text{and hate} =$ and hate
$\text{arisen from} =$ arisen from
$\text{of duality} =$ of duality
$\text{by the illusion} =$ by the illusion
$\text{O scion of Bharata} =$ O scion of Bharata
$\text{all} =$ all
$\text{living entities} =$ living entities
$\text{into delusion} =$ into delusion
$\text{while taking birth} =$ while taking birth
$\text{go} =$ go
$\text{O conqueror of enemies.} =$ O conqueror of enemies.
$\text{whose} =$ whose
$\text{but} =$ but
$\text{completely eradicated} =$ completely eradicated
\(\text{பாப} = \text{sin}\)
\(\text{ஜநாந} = \text{of the persons}\)
\(\text{குலசப} = \text{pious}\)
\(\text{சானாசா} = \text{whose previous activities}\)
\(\text{குள} = \text{they}\)
\(\text{சானாசா} = \text{of duality}\)
\(\text{மாரை} = \text{delusion}\)
\(\text{நிர்வாகக்} = \text{free from}\)
\(\text{சானாசா} = \text{engage in devotional service}\)
\(\text{மாம} = \text{to Me}\)
\(\text{சானாசா} = \text{with determination.}\)
\(\text{மாரை} = \text{from old age}\)
\(\text{மாரை} = \text{and death}\)
\(\text{மாரை} = \text{for the purpose of liberation}\)
\(\text{மாம} = \text{Me}\)
\(\text{நிர்வாகக்க} = \text{taking shelter of}\)
\(\text{சாந்த} = \text{endeavor}\)
\(\text{குள} = \text{all those who}\)
\(\text{குள} = \text{such persons}\)
\(\text{சாந்த} = \text{Brahman}\)
\(\text{குள} = \text{actually that}\)
\(\text{திரு лет} = \text{they know}\)
\(\text{ஆதாராசா} = \text{everything}\)
\(\text{மாநாசா} = \text{transcendental}\)
\(\text{சாந்த} = \text{activities}\)
\(\text{ச} = \text{also}\)
\(\text{சூந்த} = \text{entirely.}\)
\(\text{சாந்த} = \text{and the governing principle of the material manifestation}\)
\(\text{சாந்த} = \text{governing all the demigods}\)
\(\text{மாம} = \text{Me}\)
\(\text{சாந்த} = \text{and governing all sacrifices}\)
\(\text{ச} = \text{also}\)
those who = வின்
of death = புரிந்ததா
at the time = அபிச்
and = அம்
Me = மாம்
they = வின்
know = வின்
their minds engaged in Me. = புகைத்ததா:  

End of 7.30

Arjuna said = அர்ஜுனா போராட
what = கி
that = கி
Brahman = பிரஹ்ம
what = கி
the self = அதிமாற்றுமா
what = கி
fruitive activities = காஸ்தமின்ன
O Supreme Person = புருஷோஸ்த்ர
the material manifestation = அதியாதைத
and = அம்
what = கி
is called = உச்சயேத
the demigods = அதியானம்
what = கி
is called = உச்சயேத
the Lord of sacrifice = அதியாவியா
how = கா
who = கா

bgwords.pdf 131
நியாதம் = here
தான்மிகம் = this
ஒம்பத்துரகம் = O Madhusudana
புருஷனான்கோ = at the time of death
ஏ = and
ஏந்தரம் = how
நாமுப்பாடதம் = You can be known
திருப்பயன்பாடு = by the self-controlled.
நாமுமுற்பாடுமாடு = the Supreme Personality of Godhead said
அலங்காரம் = indestructible
பரமாயம் = Brahman
பரமாயம் = transcendental
ஏனாயம் = eternal nature
அதிரயிலாம் = the self
ஏன்காவு = is called
பாயிலாயும் = producing the material bodies of the living entities
விஸ்ராந்தம் = creation
காந்தம் = fruitive activities
ஏனாயம் = is called.
அதிரயிலாம் = the physical manifestation
காந்தம் = constantly changing
பாயிலாம் = nature
பூந்தனை = the universal form
ஏ = and
அதிரயிலாயும் = called adhidaiva
அதிரயிலாயம் = the Supersoul
அஹ்ம = I (KRiShNa)
ஆன்ம = certainly
அதிரயிலாயம் = in this
ஏன்காம் = body
ஏன்காம் = 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
the maintainer
inconceivable
whose form
luminous like the sun
to darkness
transcendental.
at the time of death
by the mind
without its being deviated
in full devotion
engaged
by the power of mystic yoga
also
certainly
the two eyebrows
between
the life air
establishing
completely
he
that
transcendental
Personality of Godhead
achieves
in the spiritual kingdom.
that which
syllable om
persons conversant with the Vedas
say
enter
in which
great sages = பதிகத்தார் = in the renounced order of life
that which = இதே = desiring
celibacy = சாதாரணம் = celibacy
practice = போர்ச்சு = that
unto you = பரமோ = situation
in summary = பொருளில் = I shall explain.
all the doors of the body = பொருளில் பாகார்நினா = all the doors of the body
controlling = குழாய்வு = the mind
in the heart = நில்லு நெறு = in the heart
controlling = சுற்றுக்கு = controlling
also = என்னும் = also
on the head = ரேணியில் = on the head
fixing = மாய் = fixing
of the soul = மாளிகை = of the soul
the life air = மூர்த்தம் = the life air
situating = மாண்டு = situating in
the yogic situation. = மாண்டு மாண்டும் = the yogic situation.
the combination of letters om (omkara) = மாண்டூ = thus
the one syllable = மூலகுறிக் = the one syllable
absolute = மலிகம் = absolute
vibrating = மாண்டூ = vibrating
Me (Krishna) = மாண்டூ = Me (Krishna)
remembering = பக்தி = remembering
anyone who = பக்தி = anyone who
leaves = பக்தி = leaves
quitting = குழிப்பு
this body = இந்த பாலம்
he = நான்
achieves = பெறுவது
the supreme = முன்னதானம்
destination = தாண்டவம்
without deviation of the mind = மனத்தனியலின் முகாமாசியம்
always = இன்னையம்
anyone who = எவரும்
Me (KRiShNa) = மே என்னும் பெயரின் பேச்சு
remembers = மாமூண்டுவது
regularly = பண்டயப்பண்டயம்
to him = இவனுக்கு
I am = நான்
very easy to achieve = நேர்ந்து பெறுவது
O son of Pritha = பிரித்தாவின் மகம்
regularly = பண்டயப்பண்டயம்
engaged = பிடித்து
for the devotee = தேவீன்று
Me = நான்
achieving = பெறுவது
again = பென்னே
birth = பிறந்தது
place of miseries = மேற்பரும இடம்
temporary = முயற்சியான இடம்
ever = என்றே
attain = பெறுவது
the great souls = முன்னதான மூலக்கூறுகள்
perfection = பெர்சீன்த
ultimate = உண்மையான
having achieved = பெற்றிருந்தவர்
up to the Brahmaloka planet = பிராமலோகா பொருள்
வாக்கள்: = the planetary systems
பு: = again
அமர்ந்திருக்க: = returning
அஞந்தர் = O Arjuna
மாஹ = unto Me
எம்போபதி = arriving
நாந்த = but
அகர்முருக = O son of Kunti
புத்தமஹா = rebirth
நாந்த = never
மீதமுன்கு = takes place.
ஏற்பன்றார = one thousand
புத்தமுன்கு = one thousand
புத்தமஹா = including
அமஹ = day
மாஹ = that which
புத்தமஹா = of Brahma
மீதமுன்கு = they know
ந்தாராற்ற = night
புத்தமுன்கு = one thousand
வாக்களராங்காசாரம = similarly, ending after one thousand
நாந்த = they
அமஹாங்காற்ற = day and night
மீதமுந்த = who understand
அமஹா = people.
அமஹாங்காற்ற = from the unmanifest
மாஹாசாப = living entities
லான்னாசா = all
புத்தமஹாங்காசாரம = become manifest
அமஹாங்காற்ற = at the beginning of the day
ந்தாராங்காற்ற = at the fall of night
புத்தமஹாங்காசாரம = are annihilated
into that
certainly
the unmanifest
which is called.
the aggregate of all living entities
to these
certainly
this
repeatedly taking birth
is annihilated
of night
on the arrival
automatically
O son of Pritha
is manifest
of daytime
on the arrival.
transcendental
to that
but
nature
another
unmanifest
to the unmanifest
eternal
that which
all
manifestation
being annihilated
never
is annihilated.
unmanifested
अभिकृतः = infallible

तथा = thus

हैतकः = is said

तथा = that

तथा = is known

परमात्म = the ultimate

केदारः = destination

प्राप्त = which

प्राप्तिः = gaining

न = never

प्रविष्टितां = come back

तथा = that

तथा = abode

परमेश्वर = supreme

प्रभु = My.

पुरुषः = the Supreme Personality

स = He

प्रभुः = the Supreme, than whom no one is greater

प्रति = O son of Pritha

प्राप्तिः = by devotional service

कार्यः = can be achieved

तथा = but

आनंदिष्टप्रभु = unalloyed, undeviating

प्रभुः = whom

आनंदिष्टप्रभु = within

प्रभुः = all of this material manifestation

प्रभुः = by whom

प्रभुः = all

प्रभुः = whatever we can see

प्रभुः = is pervaded.

प्रभुः = at which

प्रभुः = time
and
no return
return
also
certainly
different kinds of mystics
having departed
attain
that
time
I shall describe
O best of the Bharatas.
fire
light
day
the white fortnight
the six months
when the sun passes on the northern side
there
those who pass away
go
to the Absolute
who know the Absolute
persons.
smoke
night
also
the fortnight of the dark moon
the six months
when the sun passes on the southern side
there
the moon planet
= the light
= 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
The Supreme Personality of Godhead said: In the performances of yajna, sacrifice in the performing of austerities, the result of pious work, indicated in giving charities, that which surpasses the devotee, supreme abode, achieves also the original.

End of 8.28
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
**all living entities**

*not*

*also*

*I*

*in them*

*situated.*

*never*

*also*

*situated in Me*

*all creation*

*just see*

*My*

*inconceivable mystic power*

*the maintainer of all living entities*

*never*

*also*

*in the cosmic manifestation*

*My*

*Self*

*the source of all manifestations.*

*just as*

*situated in the sky*

*always*

*the wind*

*blowing everywhere*

*great*

*similarly*

*all created beings*

*situated in Me*

*thus*

*try to understand.*

*all created entities*
O son of Kunti = போகுந்தின் இளையன்
nature = விளைலிங்கம்
enter = பாங்கிவல்
My = ஆண்டனே
at the end of the millennium = கோண்டபாத்திரம்
again = பின்
all those = கலப்பாகிவல்
in the beginning of the millennium = கோண்டபாத்திரம்
create = விளைக்கானே
I. = ஆண்டனே
the material nature = பாண்டனே
of My personal Self = கோண்டபாத்திரம்
entering into = கோண்டபாத்திரம்
I create = விளைக்கானே
again and again = பின் பின்
all the cosmic manifestations = கோண்டபாத்திரம்
these = இனம்
in total = கோண்டபாத்திரம்
automatically = கோண்டபாத்திரம்
of the force of nature = பாண்டனே
under obligation. = பின்
never = தன்
also = தன்
Me = இனம்
all those = கலப்பாகிவல்
activities = கோண்டபாத்திரம்
bind = கோண்டபாத்திரம்
O conqueror of riches = கோண்டபாத்திரம்
as neutral = கோண்டபாத்திரம்
situated = கோண்டபாத்திரம்
without attraction = கோண்டபாத்திரம்
for those = கோண்டபாத்திரம்
activities.
by Me
by superintendence
material nature
manifests
with both
the moving and the nonmoving
for the reason
this
O son of Kunti
the cosmic manifestation
is working.
deride
Me
foolish men
in a human form
a body
assuming
transcendental
nature
not knowing
My
of everything that be
the supreme proprietor.
baffled in their hopes
baffled in frutitive activities
baffled in knowledge
bewildered
demonic
atheistic
and
certainly
nature = நேற்று
bewildering = பூண்டி
-taking shelter of = வந்திருங்க
the great souls = மகிழ்மான
but = மீந்து
unto Me = முன்னை
O son of Pritha = பாரகத்தி
divine = பாரகத்தி
nature = பாரகத்தி
having taken shelter of = அழுதிருதிய
render service = பாரகத்தி
without deviation of the mind = ஆதிபாரமை
knowing = பாரகத்தி
of creation = பாரகத்தி
the origin = பாரகத்தி
inexhaustible = பாரகத்தி
always = பாரகத்தி
chanting = பாரகத்தி
about Me = பாரகத்தி
fully endeavoring = பாரகத்தி
also = பாரகத்தி
with determination = பாரகத்தி
offering obeisances = பாரகத்தி
and = பாரகத்தி
Me = பாரகத்தி
in devotion = பாரகத்தி
perpetually engaged = பாரகத்தி
worship = பாரகத்தி
by cultivation of knowledge = பாரகத்தி
certainly = பாரகத்தி
others = பாரகத்தி
பாதுக: = sacrificing
மாஹ = Me
மபாரகம = worship
நாம்பாராம = in oneness
பொருந்தாராம = in duality
பாராராம = in diversity
மிருட்சாராம = and in the universal form.
அஹம = I
கங்க = Vedic ritual
அஹம = I
பாங்க = smrti sacrifice
நாம்பாங்க = oblation
அஹம = I
அஹம = I
மஹாதாண்டன = healing herb
மரந்தா = transcendental chant
அஹம = I
அஹம = I
உய = certainly
அஹமப = melted butter
அஹம = I
அஹமாண = fire
அஹம = I
உயம = offering.
பிதா = father
அஹம = I
அஹம = of this
அஹமக = universe
மாஹா = mother
அஹமாக = supporter
பிதாமஹ = grandfather
அஹமாஹ = what is to be known
= that which purifies

= the syllable om

= the Rg Veda

= the Sama Veda

= the Yajur Veda

= certainly

= and.

= goal

= sustainer

= Lord

= witness

= abode

= refuge

= most intimate friend

= creation

= dissolution

= ground

= resting place

= seed

= imperishable.

= give heat

= I

= I

= rain

= withhold

= send forth

= and

= immortality

= and

= certainly

= death

= and
spirit =  புதிய
matter =  அமை
and =  ச
I = அன்னம்
O Arjuna. = அண்டவுரை: = the knowers of the three Vedas
Me = மாம
drinkers of soma juice = மாம
of sins = மாம
with sacrifices = மாம
worshiping = மாம
passage to heaven = மாம
pray for = மாம
they = மாம
pious = மாம
attaining = மாம
of Indra = மாம
the world = மாம
enjoy = மாம
celestial = மாம
in heaven = மாம
the pleasures of the gods. = மாம
they = மாம
that = மாம
enjoying = மாம
heaven = மாம
vast = மாம
being exhausted = மாம
the results of their pious activities = மாம
to the mortal earth = மாம
fall down = மாம

bgwords.pdf 151
thus = thus
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
of gods = of 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
அவிதி வகமத் வா வகமத் வா = in a wrong way.

அஹிதம் = I

அந்தராம = surely

நாகா = of all

போக்குத்தொட்டம் = sacrifices

மும்பான்கா = the enjoyer

அஹம் = and

முருமா = the Lord

அஹம் = also

அஹ = and

நா = not

நா = but

எமா = Me

அவிதி வா வா = they know

நந்தார்தாமத் = in reality

அஹா = therefore

சமணாந்தம = fall down

ஹா = they.

நாரா = go

ஹாம்பான்கா: = worshipers of demigods

ஹாம்பான்கா = to the demigods

பிரித்தொட்டம = to the ancestors

பிரித்தொட்டம = go

பிரித்தொட்டம: = worshipers of ancestors

ஹாம்பாந்து = to the ghosts and spirits

ஹா = go

ஹாம்பாந்து: = worshipers of ghosts and spirits

ஹா = go

ஹா = My

ஹாந்து = devotees

ஹா = 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 of having the mind firmly set on liberated to Me you will attain. equally disposed I to all living entities no one to Me hateful is nor dear those who render transcendental service but unto Me in devotion are in Me such persons in them also certainly I. even 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
lasting peace
attains
O son of Kunti
declare
never
My
devotee
born of a lower family
women
mercantile people  = மேர்க்சோணியல் மக்கள்
also  = இல்லை
lower-class men  = குறியீட்டு மக்கள்
even they  = இரண்டு மக்கள்
go  = வருவதார்
to the supreme  = முதலானை
destination.  = திறன்
how much  = எத்தனை
again  = மீளை
brahmanas  = பிள்ளையர்
righteous  = நல்லார்
devotees  = பாயகள்
saintly kings  = பலகள்
also  = இல்லை
temporary  = முனோட்டியம்
full of miseries  = பல்வேளத்தை
planet  = பெர்ரியூவன்
this  = இங்கு
gaining  = பெறுவது
be engaged in loving service  = வங்கி செல்வது
unto Me.  = இன்றை
always thinking of Me  = பொதுமக்கள்
become  = பெறுவது
My  = மேம்
devotee  = பாயகள்
devotee  = மேம்
worshiper  = பெரியூ
unto Me  = இன்றை
offer obeisances  = புலவலைகள்
unto Me  = இன்றை
completely  = குற்று
you will come  = நீங்கள் வருவதார்
being absorbed
thus
your soul
devoted to Me.

End of 9.34

the Supreme Personality of Godhead said
again
certainly
O mighty-armed
just hear
My
supreme
instruction
that which
to you
I
thinking you dear to Me
say
for your benefit.
never
My
know
the demigods
origin, opulences
never
great sages
I am
the origin
certainly
of the demigods
of the great sages
also
in all respects.
anyone who
Me
unborn
without beginning
also
knows
of the planets
the supreme master
undeluded
he
among those subject to death
from all sinful reactions
is delivered.
intelligence
knowledge
freedom from doubt
forgiveness
truthfulness
control of the senses
control of the mind
happiness
distress
birth
death
fear
also
fearlessness
also
and
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nonviolence</td>
<td>சாத்யம் = nonviolence</td>
</tr>
<tr>
<td>equilibrium</td>
<td>சாத்யம் = equilibrium</td>
</tr>
<tr>
<td>satisfaction</td>
<td>சாத்யம் = satisfaction</td>
</tr>
<tr>
<td>penance</td>
<td>சாத்யம் = penance</td>
</tr>
<tr>
<td>charity</td>
<td>சாத்யம் = charity</td>
</tr>
<tr>
<td>fame</td>
<td>சாத்யம் = fame</td>
</tr>
<tr>
<td>infamy</td>
<td>சாத்யம் = infamy</td>
</tr>
<tr>
<td>come about</td>
<td>சாத்யம் = come about</td>
</tr>
<tr>
<td>natures</td>
<td>சாத்யம் = natures</td>
</tr>
<tr>
<td>of living entities</td>
<td>சாத்யம் = of living entities</td>
</tr>
<tr>
<td>from Me</td>
<td>சாத்யம் = from Me</td>
</tr>
<tr>
<td>certainly</td>
<td>சாத்யம் = certainly</td>
</tr>
<tr>
<td>variously</td>
<td>சாத்யம் = variously arranged</td>
</tr>
<tr>
<td>the great sages</td>
<td>சாத்யம் = the great sages</td>
</tr>
<tr>
<td>seven</td>
<td>சாத்யம் = seven</td>
</tr>
<tr>
<td>before</td>
<td>சாத்யம் = before</td>
</tr>
<tr>
<td>four</td>
<td>சாத்யம் = four</td>
</tr>
<tr>
<td>Manus</td>
<td>சாத்யம் = Manus</td>
</tr>
<tr>
<td>also</td>
<td>சாத்யம் = also</td>
</tr>
<tr>
<td>born of Me</td>
<td>சாத்யம் = born of Me</td>
</tr>
<tr>
<td>from the mind</td>
<td>சாத்யம் = from the mind</td>
</tr>
<tr>
<td>born</td>
<td>சாத்யம் = born</td>
</tr>
<tr>
<td>of them</td>
<td>சாத்யம் = of them</td>
</tr>
<tr>
<td>in the world</td>
<td>சாத்யம் = in the world</td>
</tr>
<tr>
<td>all this</td>
<td>சாத்யம் = all this</td>
</tr>
<tr>
<td>population</td>
<td>சாத்யம் = population</td>
</tr>
<tr>
<td>all this</td>
<td>சாத்யம் = all this</td>
</tr>
<tr>
<td>opulence</td>
<td>சாத்யம் = opulence</td>
</tr>
<tr>
<td>mystic power</td>
<td>சாத்யம் = mystic power</td>
</tr>
<tr>
<td>also</td>
<td>சாத்யம் = also</td>
</tr>
<tr>
<td>of Mine</td>
<td>சாத்யம் = of Mine</td>
</tr>
<tr>
<td>anyone who</td>
<td>சாத்யம் = anyone who</td>
</tr>
</tbody>
</table>
குண்குரு = knows
தச்சுருக்கம் = factually
ஸா = he
அமினைவிலிருந்து = without division
நாமாக்க = in devotional service
புன்பாறு = is engaged
நு = never
அந்தா = here
சுத்தமா = doubt.
அமா = I
அந்தாண்டமா = of all
பாரம்பரில் = the source of generation
மூழ்கு = from Me
அந்தங்கற = everything
பாரம்பரிக்கு = emanates
நில = thus
அந்தாந்த = knowing
பாரம்பரிக்கு = become devoted
அந்தாரா = unto Me
பாரம்பரிக்கு = the learned
பாரம்பரிக்கு = with great attention.
யர் = their minds fully engaged in Me
மக்கள் = their lives devoted to Me
மாநூறாந்த = preaching
பராந்தமா = among themselves
சுத்தமா = talking
அரா = also
அந்தாரா = about Me
யர் = perpetually
சுத்தமா = become pleased
அரா = also
நுண்மயா = enjoy transcendental bliss
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
personality
original
transcendental
the original Lord
unborn
greatest
say
of You
sages
all
the sage among the demigods
Narada
also
Asita
Devala
Vyasa
personally
also
certainly
You are explaining
unto me.
all
this
truth
I accept
which
unto me
You tell
O KRiShNa
never
certainly
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.

remain.

how
shall I know = பெய்னரகெ்
O supreme mystic = பாரகெ்
You = தா
always = தா
thinking of = நா
in which = நா
also = தா
natures cintyah = தா
You are to be remembered = தா
O Supreme = தா
by me. = தா
in detail = தா
Your = தா
mystic power = தா
opuslences = தா
also = தா
O killer of the atheists = தா
again = தா
describe = தா
satisfaction = தா
certainly = தா
hearing = தா
there is not = தா
my = தா
nectar. = தா
the Supreme Personality of Godhead said = தா
yes = தா
unto you = தா
I shall speak = தா
divine = தா
certainly = தா
personal opulences = personal opulences
which are principal = which are principal
O best of the Kurus = O best of the Kurus
there is not = there is not
limit = limit
to the extent = to the extent
My. = My.
I = I
the soul = the soul
O Arjuna = O Arjuna
of all living entities = of all living entities
situated within the heart = situated within the heart
I am = I am
the origin = the origin
also = also
middle = middle
also = also
of all living entities = of all living entities
end = end
certainly = certainly
and. = and.
of the Adityas = of the Adityas
I am = I am
Vishnu = Vishnu
of all luminaries = of all luminaries
the sun = the sun
radiant = radiant
Marici = Marici
of the Maruts = of the Maruts
I am = I am
of the stars = of the stars
I am = I am
பாவக = fire
ச = also
அந்தி = I am
எம்த = Meru
நிகரிகள் = of all mountains
அந்தி = I am.
புனினநா = of all priests
ச = also
மாம = the chief
எந்த = Me
மிக்கான் = understand

பெலி = the moon.
சேமக்குராம = of all the Vedas
சஞ்ஞாந்தர் = the Sama Veda
அந்தி = I am
சேமக்குராம = of all the demigods
அந்தி = I am
மாநான் = the heavenly king
சஞ்சந்தர் = of all the senses
மாநான் = the mind
ச = also
அந்தி = I am
பாவகராம = of all living entities
அந்தி = I am
சேமக்குராம = the living force.
சஞ்சந்தர் = of all the Rudras
எந்தகை: = Shankara
ச = also
அந்தி = I am
எம்கிறா: = the lord of the treasury of the demigods
சேமக்குராம = of the Yaksas and Raksasas
எந்தகை: = of the Vasus
மாநான் = fire
ச = also
அந்தி = I am
சேமக்குராம = Meru
நிகரிகள் = of all mountains
அந்தி = I am.
புனினநா = of all priests
ச = also
மாம = the chief
எந்த = Me
மிக்கான் = understand
पञ्जकं² = O son of Pritha
भ्रष्टिः¹ = Brhaspati
द्राक्षराजम = of all commanders
अचार्यम = I am
पञ्जकंः³ = Kartikeya
कालिंगम = of all reservoirs of water
अचार्यम = I am
सम्राटम⁴ = the ocean.
पञ्जकंः⁵ = among the great sages
भ्रṣिः³ = Bhrigu
अचार्यम = I am
कृषिंगम = of vibrations
अचार्यम = I am
कामकाशिं = pranava
प्रतिविभागम = of sacrifices
पवित्रमुद्रम = chanting
अचार्यम = I am
पञ्जकं²पञ्जकं = of immovable things
क्रीष्टसङ्गम = the Himalayan mountains.
अपञ्जकं² = the banyan tree
पञ्जकंः¹पञ्जकं = of all trees
कृषिंगम⁳ = of all the sages amongst the demigods
ष = and
नारदः³ = Narada
क्रीष्टकंसङ्गम = of the citizens of the Gandharva planet
क्रीष्टसङ्गम² = Citraratha
कृषिंगम³ = of all those who are perfected
क्रीष्टकं = Kapila Muni.
क्रीष्टकं = Uccaihsrava
अपञ्जकं = among horses
मिक्षः⁴ = know
माम = Me
அமர்க்கக்காயம் = produced from the churning of the ocean
அராவதன் = Airavata
அந்தக்கராம் = of lordly elephants
அந்தரக்கம் = among human beings
அந்தரக்கம் = the king.
அந்தரக்கராம் = of all weapons
அந்தரக்கம் = I am
அந்தரக்கம் = the thunderbolt
அந்தரக்காம் = of cows
அந்தரக்கில் = I am
அந்தரக்கில் = the surabhi cow
பொருள் = the cause for begetting children
அந்தரக்கில் = and
அந்தரக்கில் = I am
அந்தரக்கில் = Cupid
அந்தரக்கில் = of serpents
அந்தரக்கில் = I am
அந்தரக்கில் = Vasuki.
அந்தரக்கில் = Ananta
அந்தரக்கில் = also
அந்தரக்கில் = I am
அந்தரக்கில் = of the manyhooded serpents
அந்தரக்கில் = the demigod controlling the water
அந்தரக்கில் = of all aquatics
அந்தரக்கில் = I am
அந்தரக்கில் = of the ancestors
அந்தரக்கில் = Aryama
அந்தரக்கில் = also
அந்தரக்கில் = I am
அந்தரக்கில் = the controller of death
அந்தரக்கில் = of all regulators
I am.

Pralada = Prahlada

also = also

I am = I am

of the demons = of the demons

time = time

of subduers = of subduers

I am = I am

of animals = of animals

and = and

the lion = the lion

I am = I am

Garuda = Garuda

also = also

of birds. = of birds.

the wind = the wind

of all that purifies = of all that purifies

I am = I am

Rama = Rama

of the carriers of weapons = of the carriers of weapons

I am = I am

of all fish = of all fish

the shark = the shark

also = also

I am = I am

of flowing rivers = of flowing rivers

I am = I am

the River Ganges. = the River Ganges.

of all creations = of all creations

the beginning = the beginning

end = end

and = and
= middle
also
certainly
I am
O Arjuna
spiritual knowledge
of all education
the natural conclusion
of arguments
I am.
of letters
the first letter
I am
the dual
of compounds
and
I am
certainly
eternal
time
the creator
I am
Brahma.
death
all-devouring
also
I am
generation
also
of future manifestations
fame
opulence or beauty
மாம் = fine speech
ந = also
நாமாம் = of women
மனமாம் = memory
மாமாம் = intelligence
மாமா = firmness
மாமா = patience.

பாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமாமா = the BrAhAt-sama
மாமா = also
மாமாமாமாமாமாமாமா = of the Sama Veda songs
மாமாமாமா = the Gayatri hymns
மாமாமா = of all poetry
மாமா = I am
மாமாமாமாமா = of months

மாமாமா = the month of November-December
மாமா = I am
மாமா = of all seasons
மாமாமாமா = spring.
மாமா = gambling
மாமா = of all cheats
மாமா = I am

மாமா = the splendor
மாமா = of everything splendid
மாமா = I am
மாமா = victory
மாமா = I am

மாமா = enterprise or adventure
மாமா = I am

மாமா = the strength
மாமா = of the strong
மாமா = I am.

மாமா = of the descendants of VRiShNi
பார்வாதையே

= KRiShNa in Dvaraka

ஏந்தை = I am

பான்றை = of the Pandavas

தார்ஜுனை = Arjuna

பர்மேடை = of the sages

அப்பினை = also

அழை = I am

ஸ்வாமை = Vyasa, the compiler of all Vedic literature

நூரை = of all great thinkers

அப்பினை = Usana

உரை = the thinker.

தேவாணி: = punishment

தேவாணி: = of all means of suppression

அப்பினை = I am

நூரை = morality

அப்பினை = I am

நூரை = of those who seek victory

சூரை = silence

அனை = and

ஆனை = also

அப்பினை = I am

தேவாணி: = of secrets

சேலையை = knowledge

சேலையை = of the wise

அப்பினை = I am.

சென்ற = whatever

ஆனை = also

ஆணை = may be

நூரை = of all creations

பேரரை = seed

தெய்த = that

அழை = I am
O Arjuna
that
there is
without
which
exists
Me
created being
moving and nonmoving.
nor
a limit
there is
My
of the divine
opulences
O conqueror of the enemies
all this
but
as examples
spoken
of opulences
the expanse
by Me.
whatever
opulences
having
existence
beautiful
glorious
certainly
or
= all those
= certainly
= must know
= you
= My
= of the splendor
= a part
= born of.
= or
= many
= by this kind
= what
= by knowing
= your
= O Arjuna
= pervading
= I
= this
= entire
= by one
= part
= am situated
= universe.

End of 10.41
பாது = what
தேம்பாது = by You
ஏசாமு = said
மூஸ: = words
தேசு = by that
தேனாமு = illusion
ஆமு = this
அறிமுகத்து = is removed
மூஸ = my.
பாது = appearance
அபேம்பாது = disappearance
ஏத்திரும் = certainly
பணநித்து = of all living entities
பணநித்து = have been heard
அபேக்காரமு = in detail
மூஸ = by me
தேசுத்து = from You
கோவிப்பேண்டராகு = O lotus-eyed one
அபேம்பாது = glories
அபேம்பாது = also
இரு = and
அபேம்பாது = inexhaustible.
ஏந்தமூ = thus
ஏந்தத்து = this
சாத் = as it is
சாத் = have spoken
அதமு = You
அதமுநர் = Yourself
புமேச்சார்ந்தூ = O Supreme Lord
நூநாராயனூ = to see
நூநாராயனூ = I wish
நூநாராயனூ = Your
form = காம
divine = வானத்தா
O best of personalities. = என்றும்
you think = வேண்டும்
if = முடிக்க
that = இந்த
is able = செய்யவேண்டும்
by me = என்னை
to be seen = காணவேண்டும்
thus = இது
O Lord = பேரும
Lord of all mystic power = பேரும்:
then = இந்த
unto me = என்னை
You = வேண்டும்
show = காணவேண்டும்
Your Self = ஆன்னை
eternal. = இந்த
the Supreme Personality of Godhead said = இது
just see = பாரும்
My = என்னை
O son of Pritha = பாணி
forms = காணவேண்டும்
hundreds = இந்த
also = இந்த
thousands = இந்த
variegated = இந்த
divine = இந்த
variegated = இந்த
colors = இந்த
forms = இந்த
also. = இந்த
see = 
the twelve sons of Aditi =
the eight Vasus =
the eleven forms of Rudra =
the twelve sons of Aditi =
the eight Vasus =
the eleven forms of Rudra =
the forty-nine Maruts (demigods of the wind) =
also =
many =
that you have not seen =
before =
see =
all the wonders =
O best of the Bharatas. =
in this =
in one place =
the universe =
completely =
see =
immediately =
with =
the moving =
and not moving =
My =
in this body =
O Arjuna =
that which =
also =
other =
to see =
you wish. =
ever =
but =
My = 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
= divine
= various
= uplifted
= weapons
= divine
= garlands
= dresses
= wearing
= divine
= garlands
= dresses
= divine
= uplifted
= weapons
= garments
= smeared with
= all
= wonderful
= shining
= unlimited
= all-pervading.
= in the sky
= of suns
= of many thousands
= there were
= simultaneously
= present
= if
= light
= like that
= that
= might be
= effulgence
= of Him
= the great Lord.
= there
in one place
the universe
complete
divided
into many
could see
of the Supreme Personality of Godhead
in the universal form
Arjuna
at that time.
thereafter
he
being overwhelmed with wonder
with his bodily hairs standing on end due to his great ecstasy
Arjuna
offering obeisances
with the head
to the Supreme Personality of Godhead
with folded hands
began to speak.
Arjuna said
I see
all the demigods
Your
O Lord
in the body
all
also
living entities
specifically assembled
Brahma
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
 difficult to see
= everywhere
= blazing fire
= of the sun
= the sunshine
= immeasurable.
= the infallible
= supreme
= to be understood
= of this
= universe
= supreme
= basis
= You
= inexhaustible
= maintainer of the eternal religion
= eternal
= You
= the Supreme Personality
= this is my opinion.
= without beginning
= middle
= or end
= unlimited
= glories
= unlimited
= arms
= the moon
= and sun
eyes
I see
You
blazing
fire coming out of Your mouth
by Your radiance
universe
this
heating.
from outer space
to the earth
this
between
certainly
pervaded
by You
alone
directions
and
all
by seeing
wonderful
form
terrible
Your
this
the planetary systems
three
perturbed
O great one.
all those
certainly
You = groups of demigods
are entering
some of them
out of fear
with folded hands
are offering prayers
all peace
thus
speaking
great sages
perfect beings
are singing hymns
unto You
with prayers
Vedic hymns.
manifestations of Lord Siva
the Adityas
the Vasus
all those
and
the Sadhyas
the Visvedevas
the Asvini-kumaras
the Maruts
and
the forefathers
and
of the Gandharvas
the Yaksas
the demons
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
glowing = ப்ளான்கோ
very great = வெப்பநரோ
eyes = தாண்டவங்கள்
seeing = தாண்டவங்கள்
certainly = கீழேமா
You = தாமா
perturbed = ப்பர்தேமா
within = ஆந்தர்சமா
soul = தீசமா
steadiness = கீழேமா
not = என்ஹ
I have = விளாமா
mental tranquility = பீசமா
also = அன்மா
O Lord Visnu. = விஸ்வநாதன்
teeth = தாராளநில
terrible = கராலாநில
also = அன்மா
Your = எந்தோ
faces = காலாநில
seeing = தாண்டவங்கள்
thus = எவ
the fire of death = வலயமா
as if = நிபா
the directions = நிலாமா
not = என்ஹ
I know = இந்த
not = என்ஹ
I obtain = இந்த
and = பீசமா
grace = பீசமா
be pleased = பீசமா
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
mouts
Your
rushing
are entering
teeth
terrible
very fearful
some of them
becoming attached
between the teeth
are seen
முங்களங்கள்: = with smashed
பகுதியமங்கள்: = heads.
படிய = as
நந்தனா = of the rivers
பந்த = the many
அம்பந்தனா = waves of the waters
சங்கனா = the ocean
நாம் = certainly
அபிகாந்த = towards
நந்தனா = slide
நந்தனா = similarly
நாம் = Your
அன்ன = all these
நந்தநாயக்கா = kings of human society
மின்னாள் = are entering
மாற்றநாள் = the mouths
அம்மிலககாண்கள் = and are blazing.
படிய = as
பந்தனா = blazing
சூரவனா = a fire
பசுணகா: = moths
மின்னாள் = enter
முபர்த்தா = for destruction
மும்மாதேகை = with full
மாற்றா: = speed
நந்தனா = similarly
முபர்த்தா = for destruction
மின்னாள் = are entering
மாற்றா: = all people
நாம் = Your
அன்ன = also
சங்கனாளினா = 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
terrible
obeisances
unto You
O great one amongst the demigods
be gracious
to know
I wish
You
the original
not
certainly
do I know

Your

mission.

the Personality of Godhead said

time

I am

of the worlds

the destroyer

great

all people

in destroying

in this world

engaged

without, except for

even

you

never

will be

all

who

situates

on the opposite sides

the soldiers.

therefore

you

get up

fame

gain

conquering

enemies

enjoy

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
Kshatradhohiti: = with folded hands
Sadhakam: = trembling
Arjuna
Tmorekaikam: = offering obeisances
Agam: = again
dha: = also
Atha: = said
Kshatra: = unto KRiShNa
Ekaeka: = with a faltering voice
Pervdu: = fearful
Puraskam: = offering obeisances.
Atha: = Arjuna said
Gangadhara: = rightly
Anuradha: = O master of all senses
Tha: = Your
Puraskam: = by the glories
Gayatri: = the entire world
Puraskam: = is rejoicing
Atha: = is becoming attached
And: = and
Papaya: = the demons
Pervdu: = out of fear
Kriti: = in all directions
Durian: = are fleeing
Durian: = all
Puraskam: = are offering respects
Agam: = also
Papaya: = the perfect human beings.
Kshatram: = why
Agam: = also
Dhah: = unto You
Dhah: = 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
the universe = வினூரம்
O unlimited form. = அன்மத
air = மூம்ப
the controller = மாணவன்
fire = தாமூ
water = வாவிய
the moon = பெங்காலீ
Brahma = தாமஹ
You = பெங்காலீ
the great-grandfather = பெங்காலீ
also = ஸஹ
my respects = நம 
again my respects = நம
to You = நம
let there be = அந்ஹத வல
a thousand times = மாணவர் கொண்ட
and again = மாணவர்
again = நம
also = ஸஹ
offering my respects = நம
to You = நம
to You = நம
to You = நம
to You = நம
I offer my respects = நம
to You = நம
to You = நம
indeed = திருக்க்
because You are everything = அந்ஹாளீ
unlimited potency = உப்புந்தாளீ
And unlimited force
You = You
Everything = everything
You cover = You cover
Therefore = therefore
You are = You are
Everything. = everything.
Friend² = friend
Thus = thus
Thinking = thinking
Presumptuously = presumptuously
Whatever = whatever
said = said
O KRiShNa = O KRiShNa
O Yadava = O Yadava
O my dear friend = O my dear friend
Thus = thus
Without knowing = without knowing
Glories = glories
Your = Your
This = this
By me = by me
Out of foolishness = out of foolishness
Out of love = out of love
Either = either
Whatever = whatever
Also = also
For joking = for joking
Dishonored = dishonored
You have been = You have been
In relaxation = in relaxation
In lying down = in lying down
= in sitting
= or while eating together
= alone
= or
= also
= O infallible one
= among companions
= all those
= ask forgiveness
= from You
= I
= immeasurable.
= the father
= You are
= of all the world
= moving
= and nonmoving
= You are
= of this
= worshipable
= also
= master
= glorious
= never
= equal to You
= there is
= greater
= how is it possible
= other
= in the three planetary systems
= also
= 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
மனை = My
நாம்பி = besides you
நாம்பி = no one has previously seen.
நாம்பி = never
நாம்பி = by sacrifice
நாம்பி = or Vedic study
நாம்பி = never
நாம்பி = by charity
நாம்பி = never
நாம்பி = also
நாம்பி = by pious activities
நாம்பி = never
நாம்பி = by serious penances
நாம்பி = severe
நாம்பி = in this form
நாம்பி = can
நாம்பி = I
நாம்பி = in this material world
நாம்பி = be seen
நாம்பி = than you
நாம்பி = by another
நாம்பி = O best among the Kuru warriors.
மாது = let it not be
மாது = unto you
மாது = trouble
மாது = let it not be
மாது = also
மாது = bewilderment
மாது = by seeing
மாது = form
மாது = horrible
கால்கண்டம் = as it is
மேம் = My
நிட்சின் = this
மைதாயம் = free from all fear
மாரந்தவா = pleased in mind
மேன் = again
மும்மை = you
மு = that
மும்மை = thus
மம் = My
மூம்மை = form
நிட்சின் = this
பரபபந்த் = just see.
நாக்கார் சான்ஸ் = Sanjaya said
மும்மை = thus
நந்தியார் = unto Arjuna
நந்தியார் சான்ஸ் = KRiShNa
நந்தி = in that way
நந்தியார் = speaking
நந்தியார் = His own
மூம்மை = form
நந்தி = showed
மான் = again
நந்தியார் கார்யாலாம் = encouraged
அ = also
பாருமை = fearful
மும்மை = him
மாய்கள் = becoming
மேன் = again
நந்தியார் மலர்கள் = the beautiful form
மான்ஸ்கள் = the great one.
நந்தியார் முக்மார் = Arjuna said
Seeing this human form, very beautiful to my own nature, I am now settled in my consciousness. As you have seen of Mine, also aspiring to see, it by study of the Vedas and never by serious penances is.
by charity = "by charity"
never = "never"
also = "also"
by worship = "by worship"
it is possible = "it is possible"
like this = "like this"
to see = "to see"
seeing = "seeing"
you are = "you are"
Me = "Me"
as. = "as."
by devotional service = "by devotional service"
but = "but"
without being mixed with fruitive activities or speculative knowledge = "without being mixed with fruitive activities or speculative knowledge"
possible = "possible"
I = "I"
like this = "like this"
O Arjuna = "O Arjuna"
to know = "to know"
to see = "to see"
and = "and"
in fact = "in fact"
to enter into = "to enter into"
also = "also"
O mighty-armed one. = "O mighty-armed one."
engaged in doing My work = "engaged in doing My work"
considering Me the Supreme = "considering Me the Supreme"
engaged in My devotional service = "engaged in My devotional service"
freed from the contamination of fruitive activities and mental speculation = "freed from the contamination of fruitive activities and mental speculation"
without an enemy = "without an enemy"
among all living entities = "among all living entities"
who = one who
he = he
unto Me = unto Me
comes = comes
O son of Pandu. = O son of Pandu.
End of 11.55

Arjuna said thus always engaged those who
You properly worship those who also again beyond the senses the unmanifested of them who who
the most perfect in knowledge of yoga.
the Supreme Personality of Godhead said upon Me
fixing the mind those who Me always engaged
wrph = worship
wrph wrph = with faith
wrph = transcendental
wrph = endowed
wrph = they
wrph = by Me
wrph = most perfect in yoga
wrph = are considered.
wrph = those who
wrph = but
wrph = that which is beyond the perception of the senses
wrph wrph = indefinite
wrph = unmanifested
wrph wrph = completely engage in worshiping
wrph = all-pervading
wrph = inconceivable
wrph = also
wrph = unchanging
wrph = immovable
wrph = fixed
wrph = controlling
wrph wrph = all the senses
wrph = everywhere
wrph wrph = equally disposed
wrph = they
wrph = achieve
wrph = Me
wrph = certainly
wrph = for the welfare of all living entities
wrph = engaged.
wrph = trouble
wrph = very much
ஒவ்வொருவை = of them
அவ்வீடு = to the unmanifested
அவ்வக்கரணம் = attached
ஒவ்வொருவை = of those whose minds
அவ்வீடு = toward the unmanifested
இத்தி = certainly
தூக்கி: = progress
நு:தூக்கி: = with trouble
நு:தூக்கி: = by the embodied
அவ்வூற்றில் = is achieved.
அவ்வொருவை = those who
அவ்வீடு = but
ஒவ்வொருவை = all
அவ்வீடு = activities
மேரி = unto Me
ஒவ்வூற்றில் = giving up
முக்கிய: = being attached to Me
அவ்வீடு = without division
இத்தி = certainly
அவ்வூற்றில் = by practice of such bhakti-yoga
அவ்வீடு = upon Me
அவ்வூற்றில் = meditating
அவ்வீடு = worship
அவ்வூற்றில் = of them
அவ்வீடு = I
அவ்வூற்றில் = the deliverer
அவ்வீடு = of death
அவ்வீடு = in material existence
அவ்வூற்றில் = from the ocean
அவ்வீடு = I become
அவ்வீடு = not
அவ்வீடு = after a long time
பார்க்க² = O son of Pritha

மேமி = upon Me

ஆழுஞ்சிதை = fixed

எசாபைஞ்சும் = of those whose minds.

மேமி = upon Me

கும = certainly

மங்கை = mind

அஞ்சுஞ்சுஞ்சுஞ்சு = fix

மேமி = upon Me

புருநிதம் = intelligence

அமுத்கெம்பம் = apply

அமுத்கெம்பம்பை = you will live

மேமி = in Me

கும = certainly

அஞ் எசூஞ்சுஞ்சுஞ்சு = thereafter

நாதிஅஞ்சுஞ்சு = never

நாதிஅஞ்சுஞ்சு = doubt.

அஞ் எசூஞ்சுஞ்சு = if, therefore

நாதிஅஞ்சுஞ்சு = mind

அஞ் எசூஞ்சுஞ்சு = to fix

நாதிஅஞ்சுஞ்சு = not

எசூஞ்சுஞ்சு = you are able

மேமி = upon Me

அஞ் எசூஞ்சுஞ்சு = steadily

அப்பராசாசைஞ்சு = by the practice of devotional service

நாதிஅஞ்சுஞ்சு = then

மேமி = Me

நாதிஅஞ்சுஞ்சு = desire

அஞ்சுஞ்சு = to get

அப்பார்க்கை = O winner of wealth, Arjuna.

அப்பார்க்கை = in practice

அப்பார்க்கை = even if
unable =  unable
you are =  you are
My work =  My work
dedicated to =  dedicated to
become =  become
for My sake =  for My sake
even =  even
work =  work
performing =  performing
perfection =  perfection
you will achieve. =  you will achieve.
even though =  even though
this =  this
also =  also
unable =  unable
you are =  you are
to perform =  to perform
unto Me =  unto Me
in devotional service =  in devotional service
taking refuge =  taking refuge
of all activities =  of all activities
of the results =  of the results
renunciation =  renunciation
then =  then
do =  do
self-situated. =  self-situated.
better =  better
certainly =  certainly
knowledge =  knowledge
than practice =  than practice
than knowledge =  than knowledge
meditation =  meditation
is considered better
than meditation
renunciation of the results of frutive action
by such renunciation
peace
thereafter.
nonenvious
toward all living entities
friendly
kindly
certainly
also
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
தேவீஸ்தி = takes pleasure
t = never
t = never
t = never
தாசாராசு = laments
t = never
t = desires
பாதாங்க = of the auspicious
பாதாங்கா = and the inauspicious
பாதாங்க = renouncer
பாதாங்கார = devotee
ம: = one who
t: = he is
t: = to Me
பின்ப: = dear.
t: = equal
பாதாங்க = to an enemy
t = also
பாதாங்க = to a friend
t = also
t = so
மாநா = in honor
அபமாநா = and dishonor
பாதா = in cold
t: = heat
t = happiness
t: = distress
t = equipoised
t = free from all association
t: = equal
t: = in defamation
and repute = silent
satisfied = with anything
having no residence = fixed
determination = engaged in devotion
to Me = to Me
dear = a man.
those who = those who
but = but
of religion = nectar
this = as
said = completely engage
nature = with faith
taking Me, the Supreme Lord, as everything
devotees = devotees
they = to Me
dear = dear.

End of 12.20

Arjuna said
nature = the enjoyer
also = also
آلع = certainly
کو = the field
کو = the knower of the field
آلع = certainly
آلع = also
ئو = all this
ئو = to understand
ئو = I wish
ئو = knowledge
ئو = the object of knowledge
آلع = also
ئو = O KRiShNa
ئو = the Personality of Godhead said
ئو = this
ئو = body
ئو = O son of Kunti
ئو = the field
ئو = thus
ئو = is called
ئو = this
ئو = one who
ئو = knows
ئو = he
ئو = is called
ئو = the knower of the field
ئو = thus
ئو = by those who know this.
ئو = the knower of the field
آلع = also
آلع = certainly
ئو = Me
all = knowledge
in bodily fields = O son of Bharata
the field of activities (the body) = and the knower of the field
knowledge of = knowledge of
that which = that
that = that
knowledge = field of activities
what = as it is
= also
= having what
changes = changes
from which = as it is
also = having what
influence = he
also = who
what = influence
also = that
in summary = from Me
from Me = sanskritdocuments.org
பற்றி = understand.
நாட்டு = by the wise sages
பொன்னாறு = in many ways
சே = described
சீரற = by Vedic hymns
சிதேர = various
பூச்ச = variously
போக்குமண்டல = of the Vedanta
பைது = by the aphorisms
அ = also
நான் = certainly
எம் = with cause and effect
சுருந்த = certain.
மத்தியா = the great elements
அகர்த்தார = false ego
பொன்னவு = intelligence
அய்வாகாம = the unmanifested
நான் = certainly
அ = also
திங்கைய = the senses
துண்டு = eleven
அ = also
பத்து = five
அ = also
திங்கையக்கால = the objects of the senses
சுருந்த = desire
சுருந்த = hatred
சுருந்த = happiness
சுருந்த = distress
சுருந்த = the aggregate
சுருந்த = living symptoms
சுருந்த = conviction
all this
the field of activities
in summary
with interactions
exemplified.
humidity
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

equilibrium
desirable
and undesirable
having obtained
unto Me
also
by unalloyed devotional service
devotion
without any break
to solitary
places
aspiring
being without attachment
to people in general
pertaining to the self
in knowledge
constancy
of knowledge of the truth
for the object
philosophy
all this
knowledge
thus
declared
ignorance
that which
from this
other.
the knowable
which
that
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 = தமங்கம்
senses = வீணவுேண = being without
without attachment = அசரம்
the maintainer of everyone = கீதாமெஞ்செற்
also = மெந்நுத
inside = ஆங்க
outside = மாநுத
of all living entities = புகாராவுேண
not moving = ஏவூேண
moving = சரூேண
also = ஏம
on account of being subtle = ஊதாநாமெஞ்செற்
that = கா
unknowable = அவிபேஞய
far away = காநாமெஞ்செற்
also = ஏம
near = ஆங்க
also = ஏம
that. = கா
without division = அவிபேஞய
as if = உேஞய
also = ஏம
in all living beings = புகாராவுேண
divided = காநாமெஞ்செற்
as if = உேஞய
also = ஏம
situated
the maintainer of all living entities
also
that
to be understood
devoicing
developing
also.
in all luminous objects
also
that
the source of light
the darkness
beyond
is said
knowledge
to be known
to be approached by knowledge
in the heart
of everyone
situated.
thus
the field of activities (the body)
also
knowledge
the knowable
also
described
in summary
My devotee
all this
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 enjoys the material nature.
The modes of nature.
The cause.
The association with the modes of nature.
Of the living entity.
In good and bad.
Species of life.
In births.
Overseer.
Permitter.
Also.
Master.
Supreme enjoyer.
The Supreme Lord.
The Supersoul.
Also.
And.
Indeed.
Is said.
In the body.
This.
Enjoyer.
Transcendental.
Anyone who.
Thus.
Understands.
The living entity.
Material nature.
And.
The modes of material nature.
= with
in all ways = being situated
in spite of = never
he = again
takes his birth. = by meditation
within the self = see
some = the Supersoul
by the mind = others
others = of philosophical discussion
by the yoga system = by the yoga system
by activities without frutitive desire = also
others. = others
others = but
thus = without spiritual knowledge
by hearing = from others
begin to worship = they
also = and
transcend = transcend
certainly = certainly
= 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
= does 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
 quindi = beyond material nature
நூற்றாண்டு = spirit
ஏனை = this
அல்லும் = inexhaustible
நவ்தொழ்² = dwelling in the body
அப்பினில் = though
தசாந்திகம் = O son of Kunti
நாமிடவில் = never does anything
நாமிடயின் = nor is he entangled.
நாண்² = as
நான்கும்³பம் = all-pervading
நாவாரிக்கம்பிக் = due to being subtle
நாக்கும் = the sky
நாம் = never
நாசிப்பட்டிக் = mixes
நான்கும் முற்பாரிஞ்சு = everywhere
நான்கும்²கார்: = situated
நான்கும்³முத் = in the body
நான்கு² = so
நான்கும் = the self
நாம் = never
நாசிப்பட்டிக் = mixes.
நான்கு² = as
புதுக்காரியிட் = illuminates
நாம் = one
நான்கு²நிறை = the whole
நான்கும் = universe
நான்கு = this
நாம் = sun
நான்கும் = this body
நான்கும் = the soul
நான்கு² = similarly
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
perfection
from this world
attained.
this
knowledge
taking shelter of
My
same nature
having attained
even in the creation
never
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.
= the mode of passion
= born of desire or lust
= know
= with hankering
= association
= produced of
= that
= binds
= O son of Kunti
= by association with fruitive activity
= the embodied.
= the mode of ignorance
= but
= produced of ignorance
= know
= the delusion
= of all embodied beings
= with madness
= indolence
= and sleep
= that
= binds
= O son of Bharata.
= the mode of goodness
= in happiness
= binds
= the mode of passion
= in fruitive activity
= O son of Bharata
= knowledge
= covering
= but
பூமியின் சொல்லுள்ளே முதல் வருடத்தில் என்று நம்பிக்கை என்று குழாயாம்

*சொடீத்தாகம்* = the mode of ignorance

*புறமாய்க* = in madness

*புரட்டாபி* = binds

*வாக* = it is said.

*பல்லாந* = the mode of passion

*தொடர்* = the mode of ignorance

*ெங்கர்* = also

*தெளிவாம்* = surpassing

*தொடர் மாம்* = the mode of goodness

*தம்மாமி* = becomes prominent

*பிராரா மாம்* = O son of Bharata

*பல்லாந* = the mode of passion

*தொடர் மாம்* = the mode of goodness

*தொடர்* = the mode of ignorance

*ெங்கர்* = also

*செம்* = like that

*தொடர்* = the mode of ignorance

*தொடர் மாம்* = the mode of goodness

*பல்லாந* = the mode of passion

*தொடர்  மாம்* = thus.

*பூமியின் சொல்லுள்ளே முதல் வருடம்* = in all the gates

*தொடர் மாம்* = in this body

*புராணம்* = the quality of illumination

*முதலியால்* = develops

*சேர்த்தும்* = knowledge

*முதலாமா* = when

*தொடர் மாம்* = at that time

*தக்காம்* = know

*தாமாத் மாம்* = increased

*தொடர் மாம்* = the mode of goodness

*பல்லாந* = thus it is said.

*மாம்* = greed

bgwords.pdf 231
பரமாந்திக்கு:  = activity
ஆரேப்பு:  = endeavor
கக்கெங்கை:  = in activities
அபரமா:  = uncontrollable
ஞாபர மண்ட:  = desire
ஙங்கைகளில்:  = of the mode of passion
ஞாகக்கை:  = all these
ஞாபபாலிக்க:  = develop
ஞாபபயர்க்க்:  = when there is an excess
பரமாந்தர்க்கு:  = O chief of the descendants of Bharata.
அபரபாலிக்க:  = darkness
அபரபாந்திக்கு:  = inactivity
 ப = and
பரமாந்தர்க்கு:  = madness
ஞாபரமா:  = illusion
ஞாம:  = certainly
ஞாம:  = also
ஙங்கைகளில்:  = the mode of ignorance
ஞாகக்கை:  = these
ஞாபபாலிக்க:  = are manifested
ஞாபபயர்க்க்:  = when developed
ஞாபபயர்க்கு:  = O son of Kuru.
மாந்தர்:  = when
ஞாபாயகள்:  = the mode of goodness
பரமாந்தர்க்கு:  = developed
ஞாத்:  = but
பரமாந்தர்க்கு:  = dissolution
ஞாகக்கை:  = goes
ஞாத்திர்:  = the embodied
ஞாத்திர்:  = at that time
ஞாத்திரி:  = of the great sages
ஞாகக்கை:  = the planets

232 sanskritdocuments.org


pure
attains.
in passion
dissolution
attaining
in the association of those engaged in fruitative activities
takes birth
similarly
being dissolved
in ignorance
in animal species
takes birth.
of work
pious
is said
in the mode of goodness
purified
the result
of the mode of passion
but
the result
misery
nonsense
of the mode of ignorance
the result.
from the mode of goodness
develops
knowledge
from the mode of passion
greed
certainly
also
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
iso3356 is promoted.

iso3356 = qualities

iso3356 = all these

iso3356 = transcending

iso3356 = three

iso3356 = the embodied

iso3356 = the body

iso3356 = produced of

iso3356 = of birth

iso3356 = death

iso3356 = and old age

iso3356 = the distresses

iso3356 = being freed from

iso3356 = nectar

iso3356 = he enjoys.

iso3356 = Arjuna said

iso3356 = by which

iso3356 = symptoms

iso3356 = three

iso3356 = qualities

iso3356 = all these

iso3356 = having transcended

iso3356 = is

iso3356 = O my Lord

iso3356 = what

iso3356 = behavior

iso3356 = how

iso3356 = also

iso3356 = these

iso3356 = three

iso3356 = qualities

iso3356 = 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 situated 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
= of 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
= is said
= eternal
= the Vedic hymns
= of which
= the leaves
= anyone who
= that
= knows
= he
= the knower of the Vedas.
அத்.:⁴ = downward
அ = and
வாங்:⁴ = upward
பருந்தேர்: = extended
்ஸாம = its
பெங்:² = branches
நனர் = by the modes of material nature
பருந்தேர்:³ = developed
விளைய = sense objects
பருந்தேர்: = twigs
அத்.:⁴ = downward
அ = and
ஆங்மில = roots
ஆங்மிலேர் = extended
்ஸாம = to work
ஆங்மில:³ = bound
மேனெங்கல் = in the world of human society.
அ = not
ஓமம் = the form
ஆங்மில = of this tree
பிலை = in this world
நனர்² = also
மய்கழுத்தே = can be perceived
அ = never
ஆங்டி: = end
அ = never
அ = also
அங்கி:³ = beginning
அ = never
அ = also
நூற்றுங்கில்² = the foundation
அப்பூத பாகாேக = banyan tree
நினைவு = this
சர்ப்பிள்ளை = strongly
நூற்றாண்டு = rooted
அரேபிதாண்ட்காயாந்தன = by the weapon of detachment
தாமாண்டு = strong
மற்றொன்று = cutting
தா = thereafter
பதினையான = situation
தா = that
பதில்பராயான = has to be searched out
பாரம்பரிய = where
நாய்வான = going
நாய்வான = that
நாய்வான = never
நூற்றாண்டங்காயாந்தன = they come back
நாய்வான = again
நாய்வான = to Him
நாய்வான = certainly
நாய்வான = also
நாய்வான = original
பூங்கையாந்தன = the Personality of Godhead
பூங்கையாந்தன = surrender
பூங்கையாந்தன = from whom
பூங்கையாந்தன = the beginning
பூங்கையாந்தன = extended
பூங்கையாந்தன = very old.
நாய்வான = without
நாய்வான = false prestige
நாய்வான = and illusion
நாய்வான = having conquered
நாய்வான = of association
நாய்வான = the faults
நாய்வான = in spiritual knowledge
in eternity
= disassociated
from lust
from the dualities
= liberated
happiness and distress
= named
= attain
= 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
eternal = mind
with the mind = mind
the six senses = senses
in material nature = material
situated = situated
is struggling hard. = situated
the body = body
as = as
gets = as
also = also
gives up = gives up
the lord of the body = lord
taking = taking
all these = all these
goes away = goes away
the air = air
smells = smells
like = like
from their source = from their source.
ears = ears
eyes = eyes
touch = touch
also = also
tongue = tongue
smelling power = smelling power
also = also
and = and
being situated in = being situated in
mind = mind
also = also
அமை = he

ஒன்றாம் = sense objects

போஸ்டண்ணெஸ்த் = enjoys.

சுட்டர்பாண்டெஸ்த் = quitting the body

சூன்றாம் = situated in the body

ஆரம் = either

பாண்டெஸ்ட் = enjoying

அம் = or

நூர்த்தி = under the spell of the modes of material nature

நூர்த்தி: = foolish persons

நூர்த்தி = never

அமைப்பாண்டெஸ்ட் = can see

போஸ்டண்ணெஸ்ட் = can see

உந்தாட்டுச் செல்வால்: = those who have the eyes of knowledge.

ணாட்டி: = endeavoring

நூர்த்தி: = transcendentalists

அம் = also

நூர்த்தி = this

போஸ்டண்ணெஸ்ட் = can see

நூர்த்தி = in the self

அமைப்பாண்டெஸ்ட் = situated

ணாட்டி: = endeavoring

அம் = although

அக்காட்டுச் செல்வால்: = those without self-realization

நூர்த்தி = do not

நூர்த்தி = this

போஸ்டண்ணெஸ்ட் = see

ஆதரால்: = having undeveloped minds.

நூர்த்தி = that which

நூர்த்தி = in the sunshine

நூர்த்தி: = splendor

நூர்த்தி = the whole world
<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>பாஸ்சயேதம்</td>
<td>illuminates</td>
</tr>
<tr>
<td>அகிலம்</td>
<td>entirely</td>
</tr>
<tr>
<td>மாமக்</td>
<td>that which</td>
</tr>
<tr>
<td>பாஸ்சயேதம்</td>
<td>in the moon</td>
</tr>
<tr>
<td>மாமக்</td>
<td>that which</td>
</tr>
<tr>
<td>ஸ்ரீ</td>
<td>also</td>
</tr>
<tr>
<td>அகிலம்</td>
<td>in fire</td>
</tr>
<tr>
<td>பாஸ்சயேதம்</td>
<td>that</td>
</tr>
<tr>
<td>என்று:</td>
<td>splendor</td>
</tr>
<tr>
<td>விளைந்து:</td>
<td>understand</td>
</tr>
<tr>
<td>மாமக்</td>
<td>from Me.</td>
</tr>
<tr>
<td>காம்</td>
<td>the planets</td>
</tr>
<tr>
<td>கூறும்:</td>
<td>entering</td>
</tr>
<tr>
<td>ஸ்ரீ</td>
<td>also</td>
</tr>
<tr>
<td>பாஸ்சயேதம்</td>
<td>the living entities</td>
</tr>
<tr>
<td>நாமர்ப்பவை</td>
<td>sustain</td>
</tr>
<tr>
<td>அஹம்</td>
<td>I</td>
</tr>
<tr>
<td>பாஸ்சயேதம்</td>
<td>by My energy</td>
</tr>
<tr>
<td>தீதகதை</td>
<td>am nourishing</td>
</tr>
<tr>
<td>ஸ்ரீ</td>
<td>and</td>
</tr>
<tr>
<td>காலம்:</td>
<td>vegetables</td>
</tr>
<tr>
<td>பாஸ்சயேதம்:</td>
<td>all</td>
</tr>
<tr>
<td>தீதகம்:</td>
<td>the moon</td>
</tr>
<tr>
<td>பாஸ்சயேதம்:</td>
<td>becoming</td>
</tr>
<tr>
<td>நாமர்ப்பவை:</td>
<td>supplying the juice.</td>
</tr>
<tr>
<td>அஹம்</td>
<td>I</td>
</tr>
<tr>
<td>அஹம்:</td>
<td>My plenary portion as the digesting fire</td>
</tr>
<tr>
<td>பாஸ்சயேதம்:</td>
<td>becoming</td>
</tr>
<tr>
<td>மாமக்</td>
<td>of all living entities</td>
</tr>
<tr>
<td>பாஸ்சயேதம்:</td>
<td>in the bodies</td>
</tr>
<tr>
<td>சங்கதை:</td>
<td>situated</td>
</tr>
<tr>
<td>பாஸ்சயேதம்:</td>
<td>the outgoing air</td>
</tr>
</tbody>
</table>
அபாந = the down-going air
சமாnaments = keeping in balance
பம்பி = I digest
அணந்தம் = foodstuff
சதுர்விலிசு = the four kinds.
சங்காயபா = of all living beings
அ = and
அணந்தம் = I
சாந்தா௥௥ = in the heart
சாந்தைசவை: = situated
மந்ததிமு = from Me
சங்காயபா = remembrance
சாந்தமஞாரம் = knowledge
அபாநஞாரை = forgetfulness
அ = and
சமாணந்தங் = by the Vedas
அ = also
சங்காயபா = all
அணந்தம் = I am
ஏவை = certainly
சமாணந்தங் = knowable
சமாணந்தங் = the compiler of the Vedanta
சமாணந்தங் = the knower of the Vedas
ஏவை = certainly
அ = and
அணந்தம் = I.
ச = two
சாந்தைசவை = these
சங்காயபா = living entities
சங்காயபா = in the world
சாந் = fallible
அ = and
அஹேம்: = infallible
ஆம் = certainly
எ = and
அஹேம்: = fallible
கொண்டானாகத் = all
பாதாரின் = living entities
எங்கிலே = in oneness
அஹேம்: = infallible
ஏவாகத் = is said.
ஏகம்: = the best
புத்தான்: = personality
ஏதர் = but
அம்ம = another
பாது = the supreme
அகம்: = self
அஞ்சிய = thus
எங்கிலே = is said
ம = who
உதேந்த = of the universe
உதேந்தம் = the three divisions
அவிலேப்பே = entering
உப்பாரிய = is maintaining
அவிலேஹேம்: = inexhaustible
பாதும்: = the Lord.
பாதும் = because
அகம்: = to the fallible
அஹேம்: = transcendental
அஹேம் = I am
அஹேம்கார் = beyond the infallible
அஹேம் = also
எ = and
ஆரம்: = the best
Therefore I am in the world in the Vedic literature and is celebrated as the Supreme Personality. Anyone who knows the Supreme Personality of Godhead he is the knower of everything renders devotional service unto Me in all respects O son of Bharata.

This is disclosed by Me O sinless one this understanding is intelligent one becomes the most perfect in his endeavors and
O son of Bharata.

End of 15.20

the Supreme Personality of Godhead said

fearlessness

purification of one’s existence

in knowledge

of linking up

the situation

charity

controlling the mind

and

performance of sacrifice

and

study of Vedic literature

austerity

simplicity

nonviolence

truthfulness

freedom from anger

renunciation

tranquillity

aversion to fault-finding

mercy

towards all living entities

freedom from greed

gentleness

modesty

determination

vigor

forgiveness
ந்தீக்கந்தீக்க: = fortitude
நண்கன்தீக்க: = cleanliness
நிலோ respectful: = freedom from envy
ந்தீக்க: = not
ந்தீக்கந்தீக்கந்தீக்கந்தீக்கந்தீக்க: = expectation of honor
ந்தீக்கந்தீக்கந்தீக்கந்தீக்க: = are
நிம்தீக்கந்தீக்கந்தீக்க: = the qualities
நிம்தீக்கந்தீக்கந்தீக்க: = the transcendental nature
ந்தீக்கந்தீக்கந்தீக்கந்தீக்கந்தீக்கந்தீக்க: = of one who is born of
ந்தீக்கந்தீக்கந்தீக்கந்தீக்க: = O son of Bharata.
நாம்பாணிணந்தீக்கந்தீக்க: = pride
நாம்பாணிணந்தீக்கந்தீக்க: = arrogance
நாம்பாணிணந்தீக்கந்தீக்க: = conceit
ந்தீக்கந்தீக்க: = and
நாம்பாணிணந்தீக்கந்தீக்க: = anger
நாம்பாணிணந்தீக்கந்தீக்க: = harshness
ந்தீக்கந்தீக்க: = certainly
ந்தீக்கந்தீக்க: = and
நாம்பாணிணந்தீக்கந்தீக்க: = ignorance
ந்தீக்கந்தீக்க: = and
நாம்பாணிணந்தீக்கந்தீக்க: = of one who is born of
நாம்பாணிணந்தீக்க: = O son of Pritha
நாம்பாணிணந்தீக்கந்தீக்க: = the qualities
நாம்பாணிணந்தீக்கந்தீக்க: = the demoniac nature.
நாம்பாணிணந்தீக்க: = transcendental
நாம்பாணிணந்தீக்க: = assets
நாம்பாணிணந்தீக்க: = meant for liberation
நாம்பாணிணந்தீக்க: = for bondage
நாம்பாணிணந்தீக்க: = demoniac qualities
ந்தீக்கந்தீக்க: = are considered
ந்தீக்க: = do not
ந்தீக்க: = worry
assets
transcendental
born of
you are
O son of Pandu.
two
created living beings
in the world
this
godly
demoniac
certainly
and
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
and
behavior
never
truth
in them
there is.
unreal
without foundation
they
the cosmic manifestation
say
with no controller
without cause
arisen kim
there is no other cause
it is due to lust only.
this
vision
accepting
having lost
themselves
the less intelligent
flourish
engaged in painful activities
for destruction
of the world
unbeneficial.
lust
taking shelter of
insatiable
of pride
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
நோட்டம் = today
மனம் = by me
வாழ்க்கை = gained
இயற்கை = this
முன்னென்று = I shall gain
மாறும் = according to my desires
இந்தியா = this
அந்தி = there is
உங்கள் = this
அல்ல = also
மேம் = mine
செயற்கையா = it will increase in the future
பாட = again
சாதாரணம் = wealth
அனைத்து = that
மனம் = by me
மயா = has been killed
எள்ளு = enemy
ஜோதிலைடு = I shall kill
அல்ல = also
அரண்மனை = others
அரண்மனை = certainly
வர்ணம் = the lord
அரண்மனை = I am
அரண்மனை = I am
செயற்கையா = the enjoyer
ஒருவன் = perfect
அரண்மனை = I am
அரண்மனை = powerful
ஸுகை = happy
ஆண்ட = wealthy
அவர்களே = surrounded by aristocratic relatives
अतः = I am
कः = who
अन्यः = other
अतः = there is
सकः² = like
मुझे = me
पंजःबे = I shall sacrifice
कः³ = I shall give charity
देवता³ = I shall rejoice
तः = thus
अतः = by ignorance
विराजमानिः = deluded.
अशुः = numerous
सिः = by anxieties
विभूषणः = perplexed
देवता = of illusions
दूसरा = by a network
ग्राह्यः = surrounded
प्रवृत्तकः = attached
कर्मावृत्तिः = to sense gratification
प्रसादः = they glide down
दुःखः = into hell
अशुः = unclean.
अत्तक्षरमभिः = self-complacent
कः⁴ = impudent
देवता = of wealth and false prestige
मकः³ = in the delusion
अभिः = absorbed
प्रसादः = they perform sacrifice
दूसरा = in name only
प्रसादः = with sacrifices
तः = they
out of pride
without following any rules and regulations.
false ego
strength
pride
lust
anger
also
having taken shelter of
Me
in their own
and in other
bodies
blaspheming
envious.
those
I
envious
mischievous
into the ocean of material existence
the lowest of mankind
I put
forever
inauspicious
demoniac
certainly
into the wombs.
demoniac
species
gaining
the foolish
in birth after birth
Me = Me
without achieving = certainly
O son of Kunti = thereafter
go = condemned
destination. = of three kinds
of hell = this
gate = destructive
of the self = lust
anger = as well as
greed = therefore	hese = three
one must give up. = from these
being liberated = from the gates of ignorance
O son of Kunti = for the self
benediction = thereafter
பார்க்க = he goes
பரா = to the supreme
காத்திரு = destination.
மா = anyone who
பார்க்குருவில் = the regulations of the scriptures
சாக்குறை = giving up
சாத்திரு = remains
கோயில்காருதை = acting whimsically in lust
ந = never
நா = he
சாத்திரு = perfection
அம்பந்தாக்கி = achieves
ந = never
சாத்திரு = happiness
ந = never
பரா = the supreme
காத்திரு = perfectional stage.
தாக்காந்தை = therefore
பார்க்குருவை = the scriptures
பராமர்பை = evidence
உங்க = your
காந்தாம் = duty
அந்தாம் = and forbidden activities
மாநார்க்கோணம் = in determining
நஞானாந்தை = knowing
அந்தாங்காந்தை = of scripture
விசாங்காந்தை = the regulations
உங்கை = as declared
காந்தாம் = work
காந்தாம் = do
நிதை = in this world
அந்தாந்தாந்தை = you should.
End of 16.24

Arjuna said = அர்ஜுனா பாங்கு = Arjuna said
those who = இவரைந்து = those who
the regulations of scripture = பாத்திராளி = the regulations of scripture
giving up = வேறா = giving up
worship = வேறா = worship
full faith = வேறா = full faith
possessed of = வேறா = possessed of
of them = வேறா = of them
the faith = வேறா = the faith
but = வேறா = but
what = வேறா = what
O KRSn = வேறா = O KRSn
in goodness = வேறா = in goodness
or else = வேறா = or else
in passion = வேறா = in passion
in ignorance. = வேறா = in ignorance.
the Supreme Personality of Godhead said = வேறா = the Supreme Personality of Godhead said
of three kinds = வேறா = of three kinds
becomes = வேறா = becomes
the faith = வேறா = the faith
of the embodied = வேறா = of the embodied
that = வேறா = that
according to his mode of material nature = வேறா = according to his mode of material nature
in the mode of goodness = வேறா = in the mode of goodness
in the mode of passion = வேறா = in the mode of passion
also = வேறா = also
certainly = வேறா = certainly
in the mode of ignorance = வேறா = in the mode of ignorance
and = வேறா = and
thus = thus
that = that
hear from Me. = hear from Me.
according to the existence = according to the existence
of everyone = of everyone
faith = faith
becomes = becomes
O son of Bharata = O son of Bharata
faith = faith
full of = full of
this = this
living entity = living entity
who = who
having which = having which
faith = faith
thus = thus
certainly = certainly
he. = he.
worship = worship
those who are in the mode of goodness = those who are in the mode of goodness
demigods = demigods
demons = demons
those who are in the mode of passion = those who are in the mode of passion
spirits of the dead = spirits of the dead
ghosts = ghosts
and = and
others = others
worship = worship
in the mode of ignorance = in the mode of ignorance
people. = people.
not in the scriptures = not in the scriptures
directed = directed
= harmful to others
= undergo
= those who
= austerities
= persons
= with pride
= and egoism
= engaged
= of lust
= and attachment
= by the force
= impelled
= tormenting
= situated within the body
= the combination of material elements
= having a misled mentality
= Me
= also
= certainly
= within
= situated in the body
= them
= understand
= demons.
= eating
= certainly
= also
= of everyone
= of three kinds
= there is
= dear
= sacrifice
தம: = austerity
ததா2 = also
தா3ம = charity
தாம = of them
மா3ம = the differences
மய = this
பாம = hear.
ாம: = duration of life
நாம = existence
ம3ந = strength
நாம = health
மா2 = happiness
மாம = and satisfaction
மாம = increasing
மம = juicy
மாம = fatty
மாம = enduring
மம = pleasing to the heart
மாம = food
மாம = to one in goodness
மம = palatable.
காம = bitter
காம = sour
前瞻 = salty
前瞻 = very hot
前瞻 = pungent
前瞻 = dry
前瞻 = burning
前瞻 = food
前瞻 = to one in the mode of passion
前瞻 = palatable
前瞻2 = distress
misery = மூன்று = misery
disease = மூன்று = disease
causing. = மூன்று = causing.
food cooked three hours before being eaten = மூன்று = food cooked three hours before being eaten
tasteless = மூன்று = tasteless
bad-smelling = மூன்று = bad-smelling
decomposed = மூன்று = decomposed
also = மூன்று = also
that which = மூன்று = that which
remnants of food eaten by others = மூன்று = remnants of food eaten by others
also = மூன்று = also
and = மூன்று = and
untouchable = மூன்று = untouchable
eating = மூன்று = eating
to one in the mode of darkness = மூன்று = to one in the mode of darkness
dear. = மூன்று = dear.
by those devoid of desire for result = மூன்று = by those devoid of desire for result
sacrifice = மூன்று = sacrifice
according to the direction of scripture = மூன்று = according to the direction of scripture
which = மூன்று = which
is performed = மூன்று = is performed
must be performed = மூன்று = must be performed
certainly = மூன்று = certainly
thus = மூன்று = thus
mind = மூன்று = mind
fixing = மூன்று = fixing
it = மூன்று = it
in the mode of goodness. = மூன்று = in the mode of goodness.
desiring = மூன்று = desiring
but = மூன்று = but
the result = மூன்று = the result
pride = மூன்று = pride
உயிர் ம் = for the sake of
அபி = also
芾 = and
இவ = certainly
மத = that which
மூர்த்தம் = is performed
பாரசெக்கழறு² = O chief of the Bharatas
மம = that
மாற்றம் = sacrifice
மிதி³து⁴ = know
மூர்த்தம் = in the mode of passion.
மிதி³து⁴மூர்த்தம் = without scriptural direction
ஆங்கிலேசராமரு = without distribution of prasAdam
நெற்றரு = with no chanting of the Vedic hymns
அத³து⁴மூர்த்தம் = with no remunerations to the priests
மாறு = faith
மிதி = without
மாற்றம் = sacrifice
மாற்றம் = in the mode of ignorance
பாரசெக்கழறு = is to be considered.
மூர்த்தம் = of the Supreme Lord
மூர்த்தம் = the brahmanas
மூர்த்தம் = the spiritual master
மாற்றம் = and worshipable personalities
மாற்றம் = worship
மாற்றம் = cleanliness
ஆங்கிலேசராமரு = simplicity
மாறு = celibacy
ஆங்கிலேசராமரு = nonviolence
芾 = also
மாற்றம் = pertaining to the body
மம: = 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
தாசிமை = of three kinds

மாந = by men

ஆலாஹன் = who are without desires for fruits

புள்ளை = engaged

காத்தறிகை = in the mode of goodness

மகிள்கு = is called.

மாநார் = respect

மாந = honor

மாநார் = and worship

ஆமா = for the sake of

தம்ப = austerity

தம்பாராநே = with pride

அ = also

ஆவ = certainly

அந்த = which

அந்தை = is performed

அந்த = that

அந்த = in this world

பாதக்கு = is said

பாதாதை = in the mode of passion

அந்தானாம் = flickering

அந்தாறியாம் = temporary.

அந்தாற்று = foolish

அந்தாற்று = with endeavor

அந்தாற்று = of one’s own self

அந்த = which

அந்தாம் = by torture

அந்தை = is performed

அந்தாம் = penance

அந்தாம் = to others

அந்தாம் = for the sake of causing annihilation

அந்த = or
தத் = that
தாமஸ்மம் = in the mode of darkness
தந்ததந்தம் = is said to be.
தன்ததம்பம் = worth giving
தாத்ள் = thus
பத் = that which
தந்ததம் = charity
தந்தத்பத் = is given
அண்டாதாகில்லாம் = irrespective of return
தச்சின்னா = in a proper place
சாதூவா = at a proper time
அ = also
பபத்து = to a suitable person
அ = and
தாத்ள் = that
தந்ததம் = charity
சாதாகில்லாம் = in the mode of goodness
சாதாகில்லாம் = is considered.
பத் = that which
அ = but
பபத்துபாபர்பாராறும் = for the sake of getting some return
பபாத் = a result
தச்சின்னா = desiring
அந்த = or
பாத்தூ = again
தச்சின்னா = is given
அ = also
பபிகிள்காம் = grudgingly
தத் = that
தந்ததம் = charity
சாதாகில்லாம் = in the mode of passion
சாதாகில்லாம் = 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
threelfold
is considered
the brahmanas
with that
the Vedic literature
also
sacrifice
also
used
formerly.
therefore
beginning with om
thus
indicating
பந்தை = of sacrifice
தன் = charity
தம: = and penance
கரிவர: = performances
புராணந்திரிஷா = begin
நிதித்தவின்காதியா = according to scriptural regulation
நந்தியம = always
பர்ந்தவேதியாயா = of the transcendentalists.
தஞ்ச = that
நதி = thus
நூற்பேரிசோரும் = without desiring
பந்தை = the frutitive result
பந்தை = of sacrifice
தம: = and penance
கரிவர: = activities
தன் = of charity
கரிவர: = activities
நா = also
நூற்பேரிசோரும் = various
கரிவரிப்பு = are done
பர்ந்தவேதியாயா = by those who actually desire liberation.
பந்தை = in the sense of the nature of the Supreme
பந்தையா = in the sense of the nature of the devotee
நா = also
நா = the word sat
நதி = thus
நந்தியம = this
பர்ந்தவேதியா = is used
பர்ந்தவேதியா = in bona fide
கரிவரிப்பு = activities
தஞ்ச = also
நந்தியம = the sound sat
பாற்று = O son of Pritha
புருஷம = is used
பாற்று = in sacrifice
தைராம = in penance
தாங்கள = in charity
ஏற்ற = also
ஏற்று = the situation
ஏற்று = the Supreme
ஏற்று = thus
ஏற்று = and
அப்பாற்று = is pronounced
ஏற்று = work
ஏற்று = also
அப்பாற்று = certainly
அப்பாற்று = for that
அப்பாற்று = meant
ஏற்று = the Supreme
ஏற்று = thus
ஏற்று = certainly
அப்பாற்று = is indicated.
அப்பாற்று = without faith
அப்பாற்று = offered in sacrifice
அப்பாற்று = given
அப்பாற்று = penance
அப்பாற்று = executed
அப்பாற்று = performed
ஏற்று = also
அப்பாற்று = that which
அப்பாற்று = false
அப்பாற்று = thus
அப்பாற்று = is said to be
பாற்று = O son of Pritha
நான் = never
ஏன் = also
ஏதாவது = that
ஏது = after death
ஏந்து = nor
ஏழுதம் = in this life.

End of 17.28
தமிழ்: கிருஷ்ணன்: = renunciation

கிருஷ்ணன்: = the experienced.

ஆண்டன்: = must be given up

காரணம்: = as an evil

இற்றி = thus

ஒன்று = one group

காரணம் = work

பொருந்துவதா: = they say

முன்னேறுவதா: = great thinkers

மாற்றம்: = of sacrifice

காரணம்: = charity

மஹா: = and penance

காரணம் = works

தீ = never

ஆண்டன் = are to be given up

இற்றி = thus

அ = and

அவர்களும் = others.

நிரஞ்சகம் = certainty

ஒன்று வாசித = hear

மே = from Me

தீர்வு = therein

நாமக்கோம் = in the matter of renunciation

புருஷார்க்கோம் = O best of the Bharatas

தாமாக்கோ: = renunciation

இற்றி = certainly

புருஷார்க்கோ: = O tiger among human beings

நாமக்கோ: = of three kinds

கருணையையேறவதா: = is declared.

மாற்றம் = of sacrifice

காரணம்: = charity

மஹா: = and penance
कथम = activity

द = never

दानदानम = to be given up

कथम = must be done

d = certainly

d = that

प्रज्वानि = sacrifice

दान = charity

dम = penance

d = also

d = certainly

मर्यादाधिकारिणी = purifying

मैयाकालिणी = even for the great souls.

नामाधीनिणी = all these

अपि = certainly

d = but

कामकाण्डकृतकृतकृत = activities

रस्ताप्रकृति = association

समकाण्डका = renouncing

प्रावहारिणी = results

d = also

कथमभावः = should be done as duty

इष्टिणी = thus

म = My

पार्थ = O son of Pritha

प्रतिपदितम = definite

मतम = opinion

संकालम = the best.

संप्रतिकाल = prescribed

d = but

कथमभाव : = renunciation

कथमका : = of activities
never = எம்மக்குப்பு
is deserved = உபயேத்
by illusion = தாேமாஹா
of them = பகிரிமகம்
renunciation = தாமஸ்
in the mode of ignorance = பகிரிமகினேம்
unhappy = தாய்
thus = தம
certainly = யேவ
which = கம்
work = காயம்
for the body = காயம்
trouble = கேலாம்
out of fear = ப்பேத்
gives up = தேஜ்
him = பாண்
after doing = குதேக்
in the mode of passion = பராஜஸ்
renunciation = பாமாகம்
not = இலிங்
certainly = இலாம்
of renunciation = பாமாகம்
the results = லேப்
gains = லேப்
it must be done = காலம்
thus = மேல்
indeed = நேவ்
which = கம்
work = காயம்
prescribed = கப்பேல்
is performed = கப்பேல்
O Arjuna = அஞ்சூர்
association = இந்தக்
= gving up = கீாக
the result = தாத
also = கீ
certainly = தா
that = தா
renunciation = கீக
in the mode of goodness = தாதற
My opinion. = தாதற
ever = தா
hates = தா
inauspicious = தா
work = தா
in the auspicious = தா
nor = தா
becomes attached = தா
the renouncer = தா
in goodness = தா
absorbed = தா
intelligent = தா
having cut off = தா
alldoubts. = தா
ever = தா
certainly = தா
by the embodied = தா
is possible = தா
to be renounced = தா
activities = தா
altogether = தா
anyone who = தா
but = தா
of work
of the result
the renouncer
he
the renouncer
thus
is said.
leading to hell
leading to heaven
mixed
and
of three kinds
of work
the result
comes
for those who are not renounced
after death
not
but
for the renounced order
at any time.
five
these
O mighty-armed one
causes
just understand
from Me
in the Vedanta
in the conclusion
said
for the perfection
of all
மாநாராயில் = activities.
இந்திராசாஸ்திரம் = the place
மதா = also
காரம் = the worker
கரணம் = instruments
அ = and
புராணநாட்டுமாதிரிம் = of different kinds
அல்லாம் = various
அ = and
புராணநாட்டு = separate
சுருக்கு: = the endeavors
சுருக்க = the Supreme
அ = also
அம் = certainly
அதார = here
பதிகம் = the fifth.
பெருங்கை = by the body
பெருங்கை = speech
முறுநித்திம் = and mind
அது = which
காரம் = work
புராணாயிடு = begins
ஆர: = a person
நம்பித்தோம் = right
அ அச் = or
முற்றிலும் = the opposite
அ அச் = or
பதிக = five
அம் = all these
காரம் = its
உண்மையின் = causes.
உண்மையின் = there
தொடி = thus
தங்கி = being
தங்குரும் = the worker
அத்தொகும் = himself
ஒலிம்ப = only
ஆ = but
அப: = anyone who
பண்டுமி = sees
அங்குத்தங்கும் = due to unintelligence
ஏ = never
ஏ = he
பண்டுமி = sees
ஏரங்கில: = foolish.
மாந்த = one whose
ஏ = never
அங்குத்தங்கு = of false ego
ஏம் = nature
ஏமி: = intelligence
மாந்த = one whose
ஆந்த = never
ஏமி: = is attached
ஏந்த் = killing
அபி = even
ஆந்த = he
இமாந்த = this
ஏலாகாந்த = world
ஆந்த = never
அந்த் = kills
ஆந்த = never
ஏரங்கில = becomes entangled.
அலங்கம் = knowledge
அலங்கம் = the objective of knowledge
= the knower
= of three kinds
= of work
= the impetus
= the senses
= the work
= the doer
= thus
= of three kinds
= of work
= the accumulation.
= knowledge
= work
= also
= worker
= also
= of three kinds
= certainly
= in terms of different modes of material nature
= are said
= in terms of different modes
= as they are
= hear
= all of them
= also.
= in all living entities
= by which
= one
= situation
= imperishable
= one sees
= 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 = பானிகருகிலே = without love or hatred = ஆராகாரிகுகிலே = done = குற்றுகிலே = by one without desire for frutitive result = காஷ்சகிலே = action

= which

= that

= in the mode of goodness

= is called.

= that which

= but

= by one with desires for frutive 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
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
the principles of religion
irreligion
and
what ought to be done
also
what ought not to be done
certainly
also
im imperfectly
knows
intelligence
that
O son of Pritha
in the mode of passion.
irreligion
religion
thus
which
thinks
by illusion
covered
all things
in the wrong direction
also
intelligence
that
O son of Pritha
in the mode of ignorance.
determination
by which
one sustains
भूतं: = of the mind
पुरुषम: = life
प्रत्यक्षम: = and senses
कर्मांक: = the activities
देवस्य: = by yoga practice
अमरस्वस्यातम: = without any break
कपिल: = determination
कोष: = that
पितामह: = O son of Pritha
राजन: = in the mode of goodness.
प्राण: = by which
पर: = but
समस्य: = religiosity
सत्यम: = sense gratification
आत्मा: = and economic development
कामात्मा: = by determination
कामरूपम: = one sustains
आर्जुन: = O Arjuna
प्रभावमात्मा: = because of attachment
प्राण: = desiring frutitive results
कपिल: = determination
कोष: = that
पितामह: = O son of Pritha
राजन: = in the mode of passion.
प्राण: = by which
कंगमनम: = dreaming
प्रभातम: = fearfulness
हर्षकम: = lamentation
स्वाधकम: = moroseness
मीठम: = illusion
ज्ञ: = certainly
सं: = also
= never
= one gives up
= unintelligent
= determination
= that
= O son of Pritha
= in the mode of ignorance.
= happiness
= but
= now
= of three kinds
= hear
= from Me
= O best amongst the Bharatas
= by practice
= one enjoys
= where
= of distress
= the end
= also
= gains.
= which
= that
= in the beginning
= like poison
= at the end
= nectar
= compared to
= that
= 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
is said to be.
not
த⁴க = that
அரங்கி = there is
புத்தீர்கையம் = on the earth
மா = or
தி⁴வி = in the higher planetary system
தீர்கையம் = amongst the demigods
மா = or
புரி: = again
சாத்கைம் = existence
புராணதி:திவிய: = born of material nature
புத்தீர்கையம் = liberated
மா = that
பெரி: = from the influence of these
ங்கமா = is
திரிழிழ: = three
dh⁴வீச: = modes of material nature.
புத்தீர்கையம் = of the brahmanas
துக்கீமம் = the ksatriyas
விலிசை = and the vaisyas
பெரிழுர்த்தீச: = of the shudras
அ = and
பெருந்தம் = O subduer of the enemies
சாத்கைம் = the activities
புரேஷாகதி: = are divided
சாத்கைம் = their own nature
புரேஷாகதி: = born of
dh⁴வீச: = by the modes of material nature.
சாலம்: = peacefulness
dh⁴வீ = self-control
dாம் = austerity
gாரஞ்சம் = purity
சாலாதி: = tolerance
old = honesty
certainly = certainly
and = and
knowledge = knowledge
wisdom = wisdom
religiosity = religiousness
born = of a brahmana
duty = duty
born = born of his own nature.
heroism = heroism
power = power
determination = determination
resourcefulness = resourcefulness
in battle = in battle
and = and
also = also
not fleeing = not fleeing
generosity = generosity
of leadership = of leadership
the nature = the nature
and = and
of a ksatriya = of a ksatriya
duty = duty
born = born of his own nature.
plowing = plowing
of cows = of cows
protection = protection
trade = trade
of a vaisya = of a vaisya
duty = duty
born = born of his own nature
service = service
சுட்டேலம் = consisting of
தம = duty
பசதுகுருநாம = of the shudra
ஆபில் = also
சந்திரமுடும்பு = born of his own nature.
சந்திர சந்திரம் = each his own
சந்திரேசிக் = work
அமிழ்: = following
சந்திரகிரி தின் = perfection
சந்திர தோன் = achieves
தரு: = a man
சந்திரகிரி = in his own duty
அமிழ்: = engaged
சந்திரகிரி = perfection
மாட்டு = as
விளிம்பந்தி தின் = attains
தேர் = that
பூர்வநாய் = listen.
பாது: = from whom
பூர்வபாதர்: = the emanation
பதுநாய் = of all living entities
தமார் = by whom
சந்திரம் = all
இந்நின் = this
தேவாம் = is pervaded
சந்திரகிரி = by his own duties
தேவ = Him
அமிழ்:பாதர் = by worshipping
சந்திரகிரி = perfection
சந்திரகிரி = achieves
மாநவ = a man.
மாநவாம் = better
one’s own occupation
imperfectly performed
than another’s occupation
perfectly done
prescribed according to one’s nature
work
performing
never
achieves
sinful reactions.
born simultaneously
work
O son of Kunti
with fault
although
never
one should give up
all ventures
certainly
with fault
with smoke
fire
as
covered.
having unattached intelligence
everywhere
having control of the mind
without material desires
the perfection of nonreaction
supreme
by the renounced order of life
one attains.
perfection = perfection
achieving = achieving
as = as
the Supreme = the Supreme
so = so
one achieves = one achieves
try to understand = try to understand
from Me = from Me
summarily = summarily
certainly = certainly
O son of Kunti = O son of Kunti
the stage = the stage
of knowledge = of knowledge
which = which
transcendental. = transcendental.
with the intelligence = with the intelligence
fully purified = fully purified
engaged = engaged
by determination = by determination
the self = the self
regulating = regulating
also = also
such as sound = such as sound
the sense objects = the sense objects
giving up = giving up
attachment = attachment
and hatred = and hatred
laying aside = laying aside
also = also
living in a secluded place = living in a secluded place
eating a small quantity = eating a small quantity
having controlled = having controlled
நாகா = speech
காப்பூ = body
பார்க்கிறான்: = and mind
தாப்பயதாப்பூ = absorbed in trance
தாப்பயம் = twenty-four hours a day
தார்பாப்பூ = detachment
நாயப்பொய்ப்பின்: = having taken shelter of
நாயப்பொய்ப்பூ = false ego
பூட்டூ = false strength
தூத்தூ = false pride
நாயம் = lust
திராப்பூ = anger
பூக்காற்றூ = and acceptance of material things
நூர்மையன் = being delivered from
நூர்மையன்: = without a sense of proprietorship
நூர்மையன்: = peaceful
பூக்காற்றூக்காற்றூ = for self-realization
பார்ப்பூ = is qualified.
பார்ப்பூ = being one with the Absolute
பார்ப்பூ = fully joyful
நாராயா = never
நாராயா = laments
நாராயா = never
காராயா = desires
நாராயா = equally disposed
நாராயா = to all
நாராயா = living entities
மார்ப்பார்ப்பின் = My devotional service
மார்ப்பார்ப்பின்: = gains
மார்ப்பார்ப்பின்: = transcendental.
மார்ப்பார்ப்பின்: = by pure devotional service
மார்ப்பார்ப்பின்: = Me
அபிஜாநாதி = one can know
மாரியா = as much as yah
சாந்தி = as I am
துவதா = in truth
தா = thereafter
எம் = Me
துவதா = in truth
ஞாலையம் = knowing
விதைநர = he enters
tததவா = thereafter.
tநான் = all
தாமாணாணி = activities
அரி = although
tநான் = always
tநாணாய = performing
tநான் மையம் = under My protection
tநான் பூமியா = by My mercy
tஅவாநாதி = one achieves
tநான் மனையம் = the eternal
tநான் = abode
அம்மம் = imperishable.
tநீலங்காசா = by intelligence
tநான் மாணாணாணி = all kinds of activities
tநான் = unto Me
tநான் மாணாணாணி = giving up
tநான் = under My protection
நான் தமாணாணி = devotional activities
tநான் = taking shelter of
tநான் = in consciousness of Me
tநான் = twenty-four hours a day
tநான் = just become.
tநான் = 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
மேந்திரம் = by Me
கிளைஏழும் = deliberating
நடுக்கு = on this
ஏசிதாம்பரம் = fully
மஞ்சல்² = as
நாம்பாதி²ஏத்தி = you like
மாதி² = that
மூறு = perform.
அம்யாதைக்கோணம் = the most confidential of all
மாம் = again
நுழைஏம் = just hear
மேம் = from Me
மாரம் = the supreme
மோச் = instruction
மூம்பாய்: = you are dear
மேம் = to Me
மாதாதைஏசிநாம் = very
மூம் = thus
மாதா: = therefore
மாம்பாமுள்ளவை = I am speaking
மாத் = for your
மாரீசரம் = benefit.
மாரீசராண்: = thinking of Me
மாம் = just become
மாதாமாதா: = My devotee
மாதாகாராத்தி = My worshiper
மாம் = unto Me
மாரீசரை = offer your obeisances
மாம் = unto Me
மாம் = certainly
மாம்பாமுள்ளவை = you will come
மாம்பாம் = truly
ேத = to you
புருஷீதரம் = I promise
பகிரம்: = dear
அந்தி = you are
ேத = to Me.
காசமன்மொனாது = all varieties of religion
பகிரமூம் = abandoning
மாம் = unto Me
நாம் = only
ஹனேம் = for surrender
நபது = go
அந்தம் = I
தாம் = you
நாம் = all
பாம்பம்: = from sinful reactions
பாம்பதிவாதை = will deliver
மா = do not
ஹார்: = worry.
இத = this
ேம் = by you
நா = never
அயமகாம்ப = to one who is not austere
நா = never
அமகாம்ப = to one who is not a devotee
காமந்து = at any time
நா = never
நா = also
அண்டமலிணியை = to one who is not engaged in devotional service
மராம்ப = to be spoken
நா = never
நா = also
மாம் = toward Me
ம: = anyone who
அப்போமமை = is envious.
ம: = anyone who
திக்யை = this
பரம = most
தேசம = confidential secret
மை = of Mine
பகுதிகாசா = amongst devotees
அச்சாக்கமும் = explains
பகுதிகம = devotional service
முறி = unto Me
யாரம = transcendental
நாமை = doing
முறி = unto Me
சோம = certainly
சரமாம் = comes
அவனொமம்: = without doubt.
நு = never
நு = and
நாமாமாம் = than him
என்றுமமாம் = among men
நாமாம் = anyone
மே = to Me
மத்திர்கைதறம: = more dear
முறிகை = will become
நோ = nor
நு = and
மே = to Me
நாமாமாம் = than him
அவனம: = another
மத்திர்கை = dearer
மாை = in this world.
அதுமாற்றம் = will study
அ = also
அப்: = he who
அமை = this
அசுமாமை = sacred
ஆசிராம்பனம் = conversation
ஆசிராம்பன: = of ours
ஆசிராம்பன = of knowledge
ஆசிராம்பன = by the sacrifice
ஆசிராம்பன = by him
அமை = I
அமை = worshiped
அமை = shall be
அமை = thus
அமை = My
அமை = opinion.
அமை = faithful
அமை = not envious
அ = and
அமை = does hear
அமை = certainly
அப்: = who
அப்: = a man
அப்: = he
அப்: = also
அப்: = being liberated
அப்: = the auspicious
அப்: = planets
அப்: = he attains
அப்: = of the pious.
அப்: = whether
அப்: = this
heard
O son of Pritha
by you
with full attention
by the mind
whether
of ignorance
the illusion
dispelled
of 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
மரணநிலாட்சியம்: = of the great soul
சோதனாட்சியம்: = discussion
இவ்வினம் = this
அமைந்தநிலாட்சியம் = have heard
அவ்வினம் = wonderful
உண்மையானநிலாட்சியம் = making the hair stand on end.
மானாவாசாட்சியம்: = by the mercy of Vyasadeva
இவ்வினாகாத்சியம் = have heard
இவ்வினம் = this
உண்மையான வட்டம் = confidential
அவ்வினம் = I
பராஷ்டிரம் = the supreme
மானாவாசாட்சியம்: = mysticism
மானாவாசாட்சியம்:உண்மையானநிலாட்சியம் = from the master of all mysticism
கொண்டாட்சியம் = from KRiShNa
சாகாட்சியம் = directly
சாகாட்சியம்: = speaking
உண்மையானநிலாட்சியம் = personally.
பராஷ்டிரம் = O King
மானாவாசாட்சியம்: = remembering
மானாவாசாட்சியம்: = remembering
மானாவாச குண்முகம் = message
இவ்வினம் = this
அவ்வினம் = wonderful
சோதனாட்சியம் = of Lord KRiShNa
அர்ஜுணராஜாம் = and Arjuna
ப்புண்டாம் = pious
நீளாய்யாம் = I am taking pleasure
இந்திகள் = also
மானாவாசாட்சியம்: = repeatedly.
இந்திகள் = that
இந்திகள் = also
பாரதவக்த்ர் கும் = remembering
பாரதவக்த்ர் கும் = remembering
 கூடியா = form
 அருளியா = greatly
 அத்திராங்கு = wonderful
 தியாத்யா = of Lord KRiShNa
 தீம்மாமா = wonder
 மை = my
 மங்குத்து = great
 ராஜ்நாராயண் = O King
 அம்மாம்மாய்பு = I am enjoying
 உம் = also
 புளரா = repeatedly.
 மங்குத்து = where
 பாரதவக்த்ர் குமாரா = the master of mysticism
 தியாத்யாங்கு = Lord KRiShNa
 மங்குத்து = where
 பாரதா:² = the son of Pritha
 தியாத்யாங்கு = the carrier of the bow and arrow
 மங்குத்து = there
 பானு = opulence
 விஜயா = victory
 பாரதா = exceptional power
 பாரதவக்த்ர் = certain
 கூடியாய் = morality
 மங்குத்து = my opinion.

End of 18.78

Bhagavadgita words and meanings
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Please send corrections to sanskrit@cheerful.com