

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ॥

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

IX. 12.

मोघाशाः Of vain hopes मोघकर्माणः of vain works
मोघज्ञानाः of vain knowledge विचेतसः senseless
मोहिनीं delusive राक्षसीं of the nature of Rākshasas
च and आसुरीं of the nature of Asuras प्रकृतिं nature
श्रिताः (are) possessed of एव verily.

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rākshasas and Asuras.

[*Vain*—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding sloka.

Rākshasas have Rājasic nature, Asuras, Tāmasic.]

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ॥

भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

IX. 13.

तु But पार्थ O son of Prithâ महात्मानः great-souled
ones दैवीं divine प्रकृतिं Prakriti आश्रिताः possessed
of अनन्यमनसः with a mind devoted to nothing else
भूतादिं origin of beings अव्ययं immutable मां me
ज्ञात्वा knowing भजन्ति worship.

But the great-souled ones, O son of Prithâ, possessed of the Divine Prakriti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind.

[*Divine* : Sâttvic.]