

Learn Sanskrit:  
A nearly word-by-word  
translation of  
the Bhagavad Gita

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February 22, 2014



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# Chapter 1

## About the Bhagavad Gita

The name “Bhagavad Gita” is from the language of Sanskrit and means, literally, “God Song.” (Bhagavad = God; Gita = Song.) The Bhagavad Gita is a poem with 700 verses, arranged in 18 chapters. It is part of Hindism, and is part of a larger work called the “Mahabharata,” whose name means, literally, “mighty descendant of Bharat” or “mighty India.” (Maha = mighty; bharata = descendant of Bharata.)

The name “Bhagavad Gita” comes from at least two facts: (1) many or all verses of the Bhagavad Gita can be sung to one or more melodies, and (2) some verses in the Bhagavad Gita were spoken by Krishna (God) to his cousin Arjuna. Krishna and Arjuna are the two main heros of the story.

The Bhagavad Gita is a story of good versus evil. There are two armies ready to fight each other for control of a kingdom. One army is good, and one is bad. Each army is associated with a king who is a son of King Bharata, who had ruled the world. (The name “Mahabharata” comes from his name.) The good army is associated with the king Pandu, who has five sons, one of which is Arjuna. The bad army is associated with the king Dhrtarastra, who has one hundred sons, the oldest of which is Duryodhana.

The verses in the Bhagavad Gita do not always have the same number of lines or syllables. But a number of verses have 32 “main” syllables, divided into 16 main syllables per line (or 8 main syllables per half line). Such verses can be sung to the following melody:



Figure 1.1: You can use this melody to sing some lines of the Bhagavad Gita, or you can use another melody.

Table 1.1 gives the number of verses in each chapter.

Table 1.2 lists some Sanskrit names which we mentioned above. Each name has a “non-strict spelling” (possibly one of many) and a “strict” spelling. A later chapter about Sanskrit transliteration will explain the “strict” spelling.

Chapter	Verses	Cumulative verses
1	46	46
2	72	118
3	43	161
4	42	203
5	29	232
6	47	279
7	30	309
8	28	337
9	34	371
10	42	413
11	55	468
12	20	488
13	35	523
14	27	550
15	20	570
16	24	594
17	28	622
18	78	700

Table 1.1: Number of verses in each chapter.

Non-strict spelling	Strict spelling
Bhagavad Gita	Bhagavad Gītaa
Mahabharata	Mahaabhaarata
Krishna	K.r.s.na
Arjuna	(same)
Sanjaya	Sa~njaya
Pandu	Paa.n.du
Dhrtarastra	Dh.rtaraa.s.tra
Duryodhana	(same)

Table 1.2: “Non-strict” and “strict” spellings.

## Chapter 2

# About this book

In this book, we use a fairly fixed format for translating each verse of the Bhagavad Giitaa. (Below, we talk about the Velthuis transliteration. A later chapter will explain this.)

The translation of each verse always starts on a left page and uses an even number of pages. The pages contain:

- The Sanskrit/Devanaagarii of the verse. We add labels to parts of the text.
- A Velthuis transliteration.
- A translation of the whole verse. The translation may closely follow the Sanskrit, and may or may not be easy to understand.
- A table with four columns:
  - A column for the labels which we mentioned above.
  - A column for the Sanskrit.
  - A column for the Velthuis transliteration. We add long dashes to indicate syllable breaks.
  - A translation of the Sanskrit.





## Chapter 3

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## Chapter 4

# About Sanskrit history

One way of thinking about Sanskrit is that it is the Latin of India. Latin is an ancestor of various European languages, such as French, Italian, Spanish, Catalan, and Portuguese. Similarly, Sanskrit is an ancestor of various Indian languages, such as Bengali, Hindi, Marathi, Punjabi, and Sindhi.

Another way of thinking about Sanskrit is by using religion: Catholicism is associated with Latin, Judaism is associated with Hebrew, Islam is associated with Arabic, and Hinduism is associated with Sanskrit.

Sir William Jones (1746–1794) was a judge and philologist/philologist (linguist) who was born in London and traveled to Calcutta/Kolkata. In 1786, he spoke about the similarities of Sanskrit, Greek, and Latin:

The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong, indeed, that no philologist could examine them all three, without believing them to have sprung from some common source, which perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothick and Celtick, though blended with a very different idiom, had the same origin with the Sanscrit; and the old Persian might be added to the same family.

There are two groups of Sanskrit. Vedic Sanskrit is Sanskrit in the period from about 1500 BC/BCE to about 200 BC/CE. (“Vedic” comes from the Sanskrit word “veda,” which means “knowledge.”) Classical Sanskrit is Sanskrit in the period from about 500 BC to 1000 AD.

Around 5 BC or 4 BC, a man named Panini (also spelled “Paa.nini”) wrote a definitive text about Sanskrit. The title is “Ashtadhyayi” (also spelled “a.s.taadhyayi”), which can be translated as “The Eight Chapters.” (In Sanskrit, “a.s.ta” means “eight.”) The text has 3,959 rules which define Classical Sanskrit. As an example of the greatness of this text, the notation used by Panini is similar to, and as powerful as, Backus-Naur Form (also called Backus-Normal Form), which was introduced around 1963 to describe context-free grammars and programming languages.





## Chapter 5

# About Sanskrit transliteration

Note: A serious discussion of Sanskrit, or any other language, should probably use the International Phonetic Alphabet (IPA). A rough description of the IPA is that it has a unique character for every unique sound in all human languages. Some IPA characters are English letters and can easily be typed on an a U.S English keyboard, but many IPA characters require special software. My typesetting knowledge and linguistic knowledge are limited, and I will not use the IPA.

Devanagari is the traditional script (written characters) of Sanskrit. In this book, we will write Sanskrit in two main ways: Devanagari, and the Velthuis transliteration.

Simply, *transliterate* means to spell a word of one language by using the alphabet of another language. Transliteration is not perfect. People may have different opinions about how to transliterate a given word.

Sanskrit has sounds which an English speaker may not be able to distinguish, without much practice. For example:

- Sanskrit distinguishes between aspirated and non-aspirated sounds.

Simply, *aspirate* means to pronounce a sound with a big breath—with a big puff of air. Try the following experiment. Put your hand near your mouth. Pronounce “pin.” Notice the amount of air hitting your hand. Next, pronounce “spin.” Notice the amount of air hitting your hand. It may be less. You are aspirating the “p” in “pin,” but you are not aspirating the “p” in “spin.”

- Sanskrit distinguishes between dental and retroflex sounds.

Try the following experiment. Clench your teeth. Slip your tongue between your teeth, so that the tip sticks out a little from your teeth. Say “knee.” You are pronouncing a dental sound, the “n.” Next, stop clenching your teeth. Place your tongue so that the tip is on the top of your mouth and behind your top front teeth. Say “knee” again. You are pronouncing a retroflex sound, the “n.” The retroflex “n” might seem “fuzzier” or “more nasal” than the dental “n.”

To transliterate Sanskrit into English, people sometimes introduced extra characters, to help represent some of these extra sounds in Sanskrit.

## 5.1 Four transliterations

People have invented various ways to transliterate Sanskrit into English. Some transliterations are below, with their advantages and disadvantages.

- IAST: International Alphabet for Sanskrit Transliteration.

Advantages: You can use uppercase and lowercase letters normally, as you would in regular English. (Some other transliterations might treat lowercase letters and uppercase letters differently.)

Disadvantages: If you want to type some of the characters on a U.S. English keyboard, you need to use special software.

- ITRANS. Indian Languages Transliteration.

Advantages: You can type all of the characters using a U.S. English keyboard without using special software.

Disadvantages: This transliteration uses lowercase and uppercase letters. It may look unusual.

- HK: Harvard-Kyoto Transliteration.

Advantages: This transliteration uses only English letters.

Disadvantages: This transliteration uses lowercase and uppercase letters. It may look unusual.

- Velthuis Transliteration.

Advantages: This transliteration is a version of the IAST that you can type on a U.S. English keyboard without using special software.

The tables on the next pages show the above transliterations. The transliterations have differences, but they also have similarities. Try to be familiar with parts of all of them.

If you know the International Alphabet for Sanskrit Transliteration (IAST), then it is easy to learn the Velthuis Transliteration. It might be helpful to look at these two transliterations first. Notice how you can easily change an IAST character into a Velthuis character. After you are familiar with these transliterations, look at the ITRANS or Harvard-Kyoto transliterations.

## 5.2 Devanagari

The Sanskrit alphabet is called Devanagari (or “Devanaagarii”). Its name means something like “god city.” To understand why, see the following Sanskrit words:

- Female noun: देवनागरी = devanaagarii = “god city (writing).”
- Male noun: देवः = deva.h = god.
- Neuter noun: नगरम् = nagaram = city.
- Adjective: नागर = naagara = related to a city.

(Above, note how the transliteration for the Sanskrit word for “god” is similar to the following words: deity, divine, diva, deo. When you read Sanskrit, you may notice that some Sanskrit words are similar to English words. For example: “guru” and “pundit.”)

The Hindi alphabet is also called Devanagari. The Sanskrit alphabet and Hindi alphabet are similar, but different. Hindi is the primary official language of India. English is the secondary official language. There are other official languages.

The Sanskrit alphabet is two alphabets: one for vowels (Table 5.1), and one for consonants (Table 5.2).

## 5.3 Sanskrit vowels

It is helpful to think of Sanskrit vowels as occurring in pairs:

- In each pair of vowels, the vowels look similar.
- For some pairs of vowels, the vowels are called “short” and “long,” with the short vowel being first.
- For some pairs of vowels, the short vowel and long vowel are the same vowel, except, as their names suggest, you pronounce the short vowel for a short time, and the long vowel for a long time.
- But for some pairs of vowels, the short vowel and long vowel are different vowels, according to the International Phonetic Alphabet (IPA).

In Table 5.1, lines separate pairs of vowels.

## 5.4 Sanskrit consonants

It may be helpful to think of the Sanskrit consonants as syllables: each Sanskrit consonant is really a consonant and a vowel. This vowel is the same for all consonants. It is transliterated as “a” and rhymes with the words “but,” “cut,” and “gut.” For example, one of the first Sanskrit consonants is ङ, which is transliterated as “ga”, and sounds exactly like “gut,” without the “t.” Sometimes people do not transliterate the “a” for a Sanskrit consonant, but if you transliterate Sanskrit, try to transliterate the “a.”

It is helpful to think of the Sanskrit consonants as occurring in groups. In Table 5.2, lines separate groups of consonants.

Table 5.1: Sanskrit vowels. The transliterations abbreviations are as follows. IAST: International Alphabet for Sanskrit Transliteration. ITRANS: Indian Languages Transliteration. HK: Harvard-Kyoto Transliteration.

Index	Sanskrit	Velthuis	IAST	ITRANS	HK
1	अ	a	a	a	a
2	आ	aa	ā	aa, A	A
3	इ	i	i	i	i
4	ई	ii	ī, ī,	ii, I	I
5	उ	u	u	u	u
6	ऊ	uu	ū	uu, U	U
7	ऋ	.r	ṛ	RRi, R^i	R
8	ॠ	.rr	ṝ	RRI, R^I	RR
9	ऌ	.l	ḷ	LLi, L^i	LR
10	ॡ	.ll	ḹ	LLI, L^I	IRR
11	ए	e	e	e	e
12	ऐ	ai	ai	ai	ai
13	ओ	o	o	o	o
14	औ	au	au	au	au
15		.m	m̐	M	M
16	:	.h	ḥ	H	H

Table 5.2: Sanskrit consonants. The transliteration abbreviations are as follows. IAST: International Alphabet for Sanskrit Transliteration. ITRANS: Indian Languages Transliteration. HK: Harvard-Kyoto Transliteration.

Index	Sanskrit	Velthuis	IAST	ITRANS	HK
1	क्	ka	ka	ka	ka
2	ख्	kha	kha	kha	kha
3	ग्	ga	ga	ga	ga
4	घ्	gha	gha	gha	gha
5	ङ्	ṅna	ṅa	˜Na	Ga
6	च्	ca	ca	ch	ca
7	छ्	cha	cha	Cha	cha
8	ज्	ja	ja	ja	ja
9	झ्	jha	jha	jha	jha
10	ञ्	˜na	ṇa	˜na	Ja
11	ट्	.ta	ṭa	Ta	Ta
12	ठ्	.tha	ṭha	Tha	Tha
13	ड्	.da	ḍa	Da	Da
14	ढ्	.dha	ḍha	Dha	Dha
15	ण्	.na	ṇa	Na	Na
16	त्	ta	ta	ta	ta
17	थ्	tha	tha	tha	tha
18	द्व	da	da	da	da
19	ध्व	dha	dha	dha	dha
20	न्व	na	na	na	na
21	प्	pa	pa	pa	pa
22	फ्	pha	pha	pha	pha
23	ब्	ba	ba	ba	ba
24	भ्व	bha	bha	bha	bha
25	म्व	ma	ma	ma	ma
26	य्व	ya	ya	ya	ya
27	र्व	ra	ra	ra	ra
28	ल्व	la	la	la	la
29	व्व	va	va	va, wa	va
30	श्	ṣsa	śa	sh	za
31	ष्	.sa	ṣa	Sha	Sa
32	स्	sa	sa	sa	sa
33	ह्व	ha	ha	ha	ha



## Chapter 6

# About Sanskrit grammar

### 6.1 Genders

Sanskrit has three genders.

- The male gender is पुंलिङ्गम् = pu.mli”ngam, which literally means “male gender”:
  - [noun, male, पुरुषः = puru.sa.h = male]
  - [noun, neuter, लिङ्गम् = li”ngam = penis; gender; sign]
- The female gender is स्त्रीलिङ्गम् = striili”ngam, which literally means “female gender”:
  - [noun, female, स्त्री = strii = woman; female; wife]
  - [noun, neuter, लिङ्गम् = li”ngam = penis; gender; sign]
- The neuter gender is नपुंसकलिङ्गम् = napu.msakali”ngam, which literally means “neuter gender”:
  - [noun, neuter, नपुंसकम् = napu.msakam = neuter gender]
  - [noun, neuter, लिङ्गम् = li”ngam = penis; gender; sign]

Nouns have genders. Adjectives have genders. Verbs sometimes have genders.

### 6.2 Letters

The writing system of Sanskrit is Devanagari:

[noun, female, देवनागरी = devanaagarii]

In Devanagari, the letters are syllables—when you pronounce each letter, you are pronouncing a vowel, or a consonant, followed by a vowel. (We ignore the two following special letters: अं = a.m and अः = a.h.)

The pronunciation of some letters is a consonant, followed by a vowel. Such a letter will sometimes have a special stroke called a virama (विराम = viraama):

[noun, male, विरामः = viraama.h = pause; stop; end]

A viraama indicates that the vowel is not to be pronounced. A viraama looks like a backslash (the character \) at the bottom right of the letter. Examples:

- Without viraama: क = ka. With viraama: क् = k.
- Without viraama: ख = kha. With viraama: ख् = kh.

### 6.3 Verbs

In Sanskrit, a verb “tense” is called a लकार = lakaara:

[noun, male, लकारः = lakaara.h = tense]

However, a Sanskrit “tense” is not exactly the same as an English tense—a Sanskrit “tense” can be an English tense, or an English mood.

Simply, a tense is a form of a verb that shows time, and a mood is a form of a verb that shows how the speaker feels about something.

Sanskrit has ten verb “tenses,” below. Other people may list them in different orders.

Verb tense or mood	Sanskrit	Transliteration	Informal description
present tense	लट्	la.t	I walk.
past tense (imperfect)	लङ्	la”n	I have walked.
past tense (aorist)	लुङ्	lu”n	I did something with walking.
past tense (perfect)	लिट्	li.t	I had walked.
future tense (possibly)	लुट्	lu.t	I may walk.
future tense (certain)	लृट्	l.r.t	I will walk.
conditional mood	लृङ्	l.r”n	If I go, then I would walk.
potential mood	विधिलिङ्	vidhili”n	I can walk. I might walk. ... (can; could; may; might; should; would)
benedictive mood	अशीर्लिङ्	a”siirli”n	I want to walk. I wish to walk.
imperative mood	लोट्	lo.t	Walk! Let’s walk!

- Verbs about yourself are called आत्मनेपद = aatmanepada, which literally means “self word”:

– [noun, male, आत्मा = aatmaa = self]



- [noun, neuter, पदम् = padam = foot; step; word]

For these verbs, the doer of the action is also the receiver.

People might call these verbs “reflexive verbs.”

- Verbs about others are called परस्मैपद = parasmaipada, which literally means “other word”:
  - [adjective, पर = para = other; another]
  - [noun, neuter, पदम् = padam = foot; step; word]

For these verbs, the doer of the action is not the receiver of the action.

- Verbs about both yourself and others are called उभयपद = ubhayapada, which literally means “both word”:
  - [adjective, उभय = ubhaya = both; two]
  - [noun, neuter, पदम् = padam = foot; step; word]

For these verbs, the doer of the action can be the receiver of the action, but it does not have to be.

Each verb has a “root.” A verb form has the following parts:

1. Prefix, which can be nothing.
2. Root, called a धातु = dhaatu:

[noun, male, धातुः = dhaatu.h = verb root; ingredient; component]

3. Infix, called a विकरणप्रत्ययः = vikara.napratyaya.h, which literally means “change affix”:
  - [noun, neuter, विकरणम् = vikara.nam = change]
  - [noun, male, प्रत्ययः = pratyaya.h = affix]

4. Suffix, called a तिङ्प्रत्ययः = ti”npratyaya.h.
  - [तिङ् = ti”n = (?)]
  - [noun, male, प्रत्ययः = pratyaya.h = affix]

## 6.4 Plurals

Sanskrit has three plurals.

- |   |          |           |                           |
|---|----------|-----------|---------------------------|
| 1 | singular | एकवचनम्   | ekavacanam (“one word”)   |
| 2 | dual     | द्विवचनम् | dvivacanam (“two word”)   |
| 3 | plural   | बहुवचनम्  | bahuvacanam (“many word”) |

## 6.5 “Persons”

Sanskrit has three “persons.” A “person” is called a पुरुषः = puru.sah = man. The persons are the reverse of the persons in English.

- |   |                                  |        |   |            |   |                         |
|---|----------------------------------|--------|---|------------|---|-------------------------|
| 1 | English first person (I)         | उत्तमः | = | uttama.h   | = | ultimate; last          |
| 2 | English second person (you)      | मध्यमः | = | madhyama.h | = | middle                  |
| 3 | English third person (he/she/it) | प्रथमः | = | prathama.h | = | premier; primary; first |

## 6.6 Names of the cases

Sanskrit has eight cases. Cases are also called declensions. A case is a form of a noun that indicates its relationship to other nouns. Cases in Sanskrit are like nouns in English, with prepositions attached to the ends of the nouns. For example, the English sentence “I go by car for food.” becomes the Sanskrit sentence “I go carby foodfor.” (In reality, you sometimes change the end of the noun, besides adding characters to the end of the noun.)

Sanskrit cases have simple names: first case, second case, . . . , seventh case. However, the eighth case has a different name: सम्बोधन = sambodhana.

A case is called a विभक्तिः = vibhakti.h.

	name			alternate name	example
1	first	=	प्रथमा = prathamaa	nominative	I go.
2	second	=	द्वितीया = dvitiiyaa	accusative	I see the <u>car</u> .
3	third	=	तृतीया = t.rtiyaa	instrumental	I go <u>by using the car</u> .
4	fourth	=	चतुर्थी = caturthii	dative	I go <u>for food</u> .
5	fifth	=	पञ्चमी = pa~ncamii	ablative	I go <u>from the car</u> .
6	sixth	=	षष्ठी = .sa.s.thii	genitive	The car is of me (mine).
7	seventh	=	सप्तमी = saptamii	locative	I am at/in/on the car.
8	“eighth”	=	सम्बोधन = sambodhana	vocative	Hi, <u>Ann</u> .

## Chapter 7

# Noun cases/declensions

The following pages have the cases/declensions of various nouns. For some nouns, at least one of their cases appears in the Bhagavad Gita.

Note: we use the convention that Case 8 is the vocative case. Not all people follow this convention.

If you are trying to memorize cases, below are some tips:

- In the tables of cases, memorize by columns, not by rows. That is, first choose “singular,” “dual,” or “plural,” and then try to memorize all the cases for your choice.
- First memorize the cases for “dual.” Often, for “dual,” the (eight) cases have the following pattern: A, A, B, B, B, C, C, A (but the last A could be a D). Sometimes, the B’s end with “bhyaam = भ्याम्,” and the C’s end with “o.h = ओः.”
- Sometimes, male nouns and neuter nouns share many cases. Sometimes the only differences appear in Case 1 (nominative) and Case 2 (accusative).
- Sometimes, neuter nouns have the same cases for Case 1 (nominative) and Case 2 (accusative).
- Sometimes, Case 8 (vocative) is the same as (or very similar to) Case 1 (nominative).
- Sometimes, noun roots which end with “u” have “v” in some of their cases.
- Sometimes, cases seem to follow a pattern, regardless of the gender of the noun, or other factors. For example, a case which ends with “.su = सु” or “su = सु” might be Case 7 (locative) plural, which means “at/in/on things.”
- Sometimes, a case has an “n = न्” sound near the end. But if there is an “r = र्” sound before the “n” and near it, the “n” might become retroflex: .n = ण्. Presumably, the retroflex sound is easier to pronounce because the tongue is already near the back of the mouth for the “r” sound.
- Sometimes, people write “s = स्” instead of “.h = :”. For example: karma.nas = कर्मणस् = karma.na.h = कर्मणः = of/at/in/on action.

## 7.1 First-person pronoun (I, me)

Noun root: अस्मद् = asmad.

In English, some first-person pronouns start with an “m” sound, like “me,” “my,” and “mine.” A similar situation exists in Sanskrit. (And in other languages, like Spanish, French, and Italian.)

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	अहम् aham	आवाम् aavaam	वयम् vayam
2	accusative द्वितीया dvitiiyaa	माम्/मा maam/maa	आवाम्/नौ aavaam/nau	अस्मान्/नः asmaan/na.h
3	instrumental तृतीया t.rtiyaa	मया mayaa	आवाभ्याम् aavaabhyaam	अस्माभिः asmaabhi.h
4	dative चतुर्थी caturthii	मह्यम्/मे mahyam/me	आवाभ्याम्/नौ aavaabhyaam/nau	अस्मभ्यम्/नः asmabhyam/na.h
5	ablative पञ्चमी pa~ncamii	मत् mat	आवाभ्याम् aavaabhyaam	अस्मत् asmat
6	genitive षिष्टी .si.s.thii	मम/मे mama/me	आवयोः/नौ aavayo.h/nau	अस्माकम्/नः asmaakam/na.h
7	locative सप्तमी saptamii	मयि mayi	आवयोः aavayo.h	अस्मासु asmaasu
8	vocative सम्बोधन sambodhana	(none)	(none)	(none)

## 7.2 Second-person pronoun (you)

Noun root: युष्मद् = yu.smad.

In English, some second-person pronouns start with a “you” sound. A similar situation exists in Sanskrit. (Also, in Sanskrit, some second-person pronouns start with a “t” or “v” sound. A similar situation exists in languages like Spanish, French, and Italian.)

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	त्वम् tvam	युवाम् yuvaam	यूयम् yuuyam
2	accusative द्वितीया dvitiiyaa	त्वाम्/त्वा tvaam/tvaa	युवाम्/वाम् yuvaam/vaam	युष्मान्/वः yu.smaan/va.h
3	instrumental तृतीया t.rtiyaa	त्वया tvayaa	युवाभ्याम् yuvaabhyaam	युष्माभिः yu.smaabhi.h
4	dative चतुर्थी caturthii	तुभ्यम्/ते tubhyam/te	युवाभ्याम्/वाम् yuvaabhyaam/vaam	युष्मभ्यम्/वः yu.smabhyam/va.h
5	ablative पञ्चमी pa~ncamii	त्वत् tvat	युवाभ्याम् yuvaabhyaam	युष्मत् yu.smat
6	genitive षिष्ठी .si.s.thii	तव/ते tava/te	युवयोः/वाम् yuvayo.h/vaam	युष्माकम्/वः yu.smaakam/va.h
7	locative सप्तमी saptamii	त्वयि tvayi	युवयोः yuvayo.h	युष्मासु yu.smaasu
8	vocative सम्बोधन sambodhana	(none)	(none)	(none)

### 7.3 Male demonstrative third-person pronoun (that/he)

Noun root: तद् = tad.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	सः sa.h	तौ tau	ते te
2	accusative द्वितीया dvitiiyaa	तम् tam	तौ tau	तान् taan
3	instrumental तृतीया t.rtiyaa	तेन tena	ताभ्याम् taabhyaam	तैः tai.h
4	dative चतुर्थी caturthii	तस्मै tasmai	ताभ्याम् taabhyaam	तेभ्यः tebhya.h
5	ablative पञ्चमी pa~ncamii	तस्मात् tasmaat	ताभ्याम् taabhyaam	तेभ्यः tebhya.h
6	genitive षिष्टी .si.s.thii	तस्य tasya	तयोः tayo.h	तेषाम् te.saam
7	locative सप्तमी saptamii	तस्मिन् tasmin	तयोः tayo.h	तेषु te.su
8	vocative सम्बोधन sambodhana	(none)	(none)	(none)

A related male demonstrative third-person pronoun is एषः = e.sa.h = this/he.

Two related male interrogative third-person pronouns are कः = ka.h = what/who, and यः = ya.h = which.

## 7.4 Neuter demonstrative third-person pronoun (that/it)

Noun root: तद् = tad.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	तत् tat	ते te	तानि taani
2	accusative द्वितीया dvitiiyaa	तत् tat	ते te	तानि taani

Cases 3 to 8 are the same as for the corresponding male pronoun: sa.h = सः.

A related neuter demonstrative third-person pronoun is एतत् = etat = this/it.

Two related neuter interrogative third-person pronouns are किम् = kim = what/who, and यत् = yat = which.

## 7.5 Female demonstrative third-person pronoun (that/she)

Noun root: तद् = tad.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	सा saa	ते te	ताः taa.h
2	accusative द्वितीया dvitiiyaa	ताम् taam	ते te	ताः taa.h
3	instrumental तृतीया t.rtiyaa	तया tayaa	ताभ्याम् taabhyaam	ताभिः taabhi.h
4	dative चतुर्थी caturthii	तस्यै tasyai	ताभ्याम् taabhyaam	ताभ्यः taabhya.h
5	ablative पञ्चमी pa~ncamii	तस्याः tasyaa.h	ताभ्याम् taabhyaam	ताभ्यः taabhya.h
6	genitive षिष्टी .si.s.thii	तस्याः tasyaa.h	तयोः tayo.h	तासाम् taasaam
7	locative सप्तमी saptamii	तस्याम् tasyaam	तयोः tayo.h	तासु taaasu
8	vocative सम्बोधन sambodhana	(none)	(none)	(none)

A related female demonstrative third-person pronoun is एषा = e.saa = this/she.

Two related female interrogative third-person pronouns are का = kaa = what/who, and या = yaa = which.



## 7.6 Male noun root which ends with: a

Example: ratha = रथ = chariot, warrior, enjoyment.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 1, Verse 21, Arjuna tells K.r.s.na to stop their chariot between the two armies.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	रथः ratha.h	रथौ rathau	रथाः rathaa.h
2	accusative द्वितीया dvitiiyaa	रथम् ratham	रथौ rathau	रथान् rathaan
3	instrumental तृतीया t.rtiyaa	रथेन rathena	रथाभ्याम् rathaabhyaam	रथैः rathai.h
4	dative चतुर्थी caturthii	रथाय rathaaya	रथाभ्याम् rathaabhyaam	रथेभ्यः rathebhya.h
5	ablative पञ्चमी pa~ncamii	रथात् rathaat	रथाभ्याम् rathaabhyaam	रथेभ्यः rathebhya.h
6	genitive षिष्ठी .si.s.thii	रथस्य rathasya	रथयोः rathayo.h	रथानाम् rathaanaam
7	locative सप्तमी saptamii	रथे rathe	रथयोः rathayo.h	रथेषु rathe.su
8	vocative सम्बोधन sambodhana	रथ ratha	रथौ rathau	रथाः rathaa.h

## 7.7 Male noun root which ends with: u

Example: baahu = बाहु = forearm; arm.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 2, Verse 68, K.r.sna addresses Arjuna as महाबाहो = mahaabaaho = mighty-arm.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	बाहुः baahu.h	बाहू baahuu	बाहवः baahava.h
2	accusative द्वितीया dvitiiyaa	बाहुम् baahum	बाहू baahuu	बाहून् baahuun
3	instrumental तृतीया t.rtiyaa	बाहुना baahunaa	बाहुभ्याम् baahubhyaam	बाहुभिः baahubhi.h
4	dative चतुर्थी caturthii	बाहवे baahave	बाहुभ्याम् baahubhyaam	बाहुभ्यः baahubhya.h
5	ablative पञ्चमी pañcamii	बाहोः baaho.h	बाहुभ्याम् baahubhyaam	बाहुभ्यः baahubhya.h
6	genitive षष्ठी .si.s.thii	बाहोः baaho.h	बाह्वोः baahvo.h	बाहुनाम् baahuunaam
7	locative सप्तमी saptamii	बाहौ baahau	बाह्वोः baahvo.h	बाहुषु baahu.su
8	vocative सम्बोधन sambodhana	बाहो baaho	बाहू baahuu	बाहवः baahava.h

## 7.8 Neuter noun root which ends with: a

Example: phala = फल = fruit; result.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 2, Verse 43, K.r.sna talks with Arjuna about कर्मफल = karmaphala = action-fruit (fruit of action).

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	फलम् phalam	फले phale	फलानि phalaani
2	accusative द्वितीया dvitiiyaa	फलम् phalam	फले phale	फलानि phalaani

The rows for cases 3 to 8 follow the same forms as if the noun were male.

## 7.9 Neuter noun root which ends with: an

Example: karman = कर्मन् = act; action; work; doing; deed.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 2, Verse 43, K.r.s.na talks with Arjuna about कर्मफल = karmaphala = action-fruit (fruit of action).

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	कर्म karma	कर्मणी karma.nii	कर्माणि karmaa.ni
2	accusative द्वितीया dvitiiyaa	कर्म karma	कर्मणी karma.nii	कर्माणि karmaa.ni
3	instrumental तृतीया t.rtiyaa	कर्मणा karma.naa	कर्मभ्याम् karmabhyaam	कर्मभिः karmabhi.h
4	dative चतुर्थी caturthii	कर्मणे karma.ne	कर्मभ्याम् karmabhyaam	कर्मभ्यः karmabhya.h
5	ablative पञ्चमी pa~ncamii	कर्मणे karma.ne	कर्मभ्याम् karmabhyaam	कर्मभ्यः karmabhya.h
6	genitive षिष्ठी .si.s.thii	कर्मणः karma.na.h	कर्मणोः karma.no.h	कर्मणाम् karma.naam
7	locative सप्तमी saptamii	कर्मणः karma.na.h	कर्मणोः karma.no.h	कर्मसु karmasu
8	vocative सम्बोधन sambodhana	कर्म (न्) karma(n)	कर्मणि karma.ni	कर्माणि karmaa.ni

## 7.10 Female noun root which ends with: aa

Example: senaa = सेना = army.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 1, Verse 21, Arjuna tells K.r.s.na to stop their chariot between the two armies.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	सेना senaa	सेने sene	सेनाः senaa.h
2	accusative द्वितीया dvitiiyaa	सेनाम् senaam	सेने sene	सेनाः senaa.h
3	instrumental तृतीया t.rtiyaa	सेनया senayaa	सेनाभ्याम् senaabhyaam	सेनाभिः senaabhi.h
4	dative चतुर्थी caturthii	सेनायै senaayai	सेनाभ्याम् senaabhyaam	सेनाभ्यः senaabhya.h
5	ablative पञ्चमी pa~ncamii	सेनायाः senaayaa.h	सेनाभ्याम् senaabhyaam	सेनाभ्यः senaabhya.h
6	genitive षिष्टी .si.s.thii	सेनायाः senaayaa.h	सेनयोः senayo.h	सेनानाम् senaanaam
7	locative सप्तमी saptamii	सेनायाम् senaayaam	सेनयोः senayo.h	सेनासु senaasu
8	vocative सम्बोधन sambodhana	सेने sene	सेने sene	सेनाः senaa.h

### 7.11 Female noun root which ends with: i

Example: buddhi = बुद्धि = brainpower; intelligence.

At least one case of this noun appears in the Bhagavad Gita: In Chapter 3, Verse 42, K.r.s.na tells Arjuna that intelligence is better than the mind.

	विभक्तिः vibhakti.h case/declension	एकवचनम् ekavacanam singular	द्विवचनम् dvivacanam dual	बहुवचनम् bahuvacanam plural
1	nominative प्रथमा prathamaa	बुद्धिः buddhi.h	बुद्धी buddhii	बुद्धयः buddhaya.h
2	accusative द्वितीया dvitiiyaa	बुद्धिम् buddhim	बुद्धी buddhii	बुद्धीः buddhii.h
3	instrumental तृतीया t.rtiyaa	बुद्ध्या buddhyaa	बुद्धिभ्याम् buddhibhyaam	बुद्धिभिः buddhibhi.h
4	dative चतुर्थी caturthii	बुद्ध्यै/बुद्धये buddhyai/buddhaye	बुद्धिभ्याम् buddhibhyaam	बुद्धिभ्यः buddhibhya.h
5	ablative पञ्चमी pa~ncamii	बुद्ध्याः/बुद्धेः buddhyaa.h/buddhe.h	बुद्धिभ्याम् buddhibhyaam	बुद्धिभ्यः buddhibhya.h
6	genitive षिष्ठी .si.s.thii	बुद्ध्याः/बुद्धेः buddhyaa.h/buddhe.h	बुद्ध्योः buddhyo.h	बुद्धीनाम् buddhiinaam
7	locative सप्तमी saptamii	बुद्ध्याम्/बुद्धौ buddhyaam/buddhau	बुद्ध्योः buddhyo.h	बुद्धिषु buddhi.su
8	vocative सम्बोधन sambodhana	बुद्धे buddhe	बुद्धी buddhii	बुद्धयः buddhaya.h

## Chapter 8

# Bhagavad Giitaa: Chapter 1

Summary: Sa~njaya (सञ्जय) tells King D.rtaraa.s.tra (दृतराष्ट्र) what is happening on the battlefield, including a conversation between Prince Arjuna (अर्जुन) and Lord K.r.s.na (कृष्ण). Prince Arjuna sees relatives on the battlefield and feels sadness.

The main characters are:

- Sa~njaya is a secretary of King D.rtaraa.s.tra.
- D.rtaraa.s.tra was the son of king, and he had a brother named Paa.n.du (पाण्डु). D.rtaraa.s.tra was blind from birth, so Paa.n.du became king.  
Paa.n.du died, and his five sons, each called a Paa.n.dava (पाण्डव), became kings. The Paa.n.davas are the good guys.  
D.rtaraa.s.tra had one hundred sons. Duryodhana (दुर्योधन) was the oldest. He wanted to be king. He is a bad guy.
- Prince Arjuna is one of the five Paa.n.davas.
- Lord K.r.s.na (sometimes spelled “Krishna”) is the eighth incarnation of Lord Vi.s.nu (विष्णु) (sometimes spelled “Vishnu”). He is an ally of Prince Arjuna.  
Vi.s.nu, Brahma (ब्रह्म), and ”Siva (शिव) (sometimes spelled “Shiva”) are the three major gods in Hinduism. Vi.s.nu is the preserver of the universe, Brahma is the creator of the universe, and ”Siva is the destroyer of the universe.

## 8.1 Bhagavad Giitaa: Chapter 1, Verse 1

0	धृतराष्ट्र	उवाच
	dh.rtaraa.s.tra	uvaaca
1a	धर्मक्षेत्रे	कुरुक्षेत्रे
	dharmak.setre	kuruk.setre
1b	समवेता	युयुत्सवः
	samavetaa	yuyutsava.h
2a	मामकाः	पाण्डवाश्चैव
	maamakaa.h	paa.n.davaa"scaiva
2b	किमकुर्वत	सञ्जय
	kimakurvata	sa~njaya

(King) Dh.rtaraa.s.tra said (to Sa~njaya):

At the virtue place—at the Kuru place—together, wanting to fight, (are) my (sons) and the Paa.n.davas.  
Really, what did they do, O Sa~njaya?

0	धृतराष्ट्र	dh.r—ta—raa—.s.tra	Dh.rtaraa.s.tra [noun, proper, male]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	धर्मक्षेत्रे	dharm—ma—	dharm.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
		k.se—tre	k.setre = क्षेत्रे = at/in/on a/the place [noun, neuter, locative case, 7] [noun root: क्षेत्र = k.setra]
	कुरुक्षेत्रे	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
		k.se—tre	k.setre = क्षेत्रे = at/in/on a/the place [noun, neuter, locative case, 7] [noun root: क्षेत्र = k.setra]



1b	समवेता	sa—ma—ve—taa	samavetaa.h = समवेताः = together [adjective, male, plural] [from समवेतः = samaveta.h]
	युयुत्सवः	yu—yut—sa—va(—h(a))	(?) [adjective] [similar: adjective, युयुत्सु = yuyutsu] [= wanting to fight]
2a	मामकाः	maa—ma—kaa(—h(aa))	my [adjective, male, plural] [from मामकः = maamaka.h]
	पाण्डवाश्चैव	paa.n—.da—vaa”s—	paa.n.davaa.h = पाण्डवाः = Paa.n.davas [noun, proper, male, plural] [from पाण्डवः = paa.n.dava.h]
	cai—		ca = च = and [conjunction, indeclinable]
	va		eva = एव = really; thus [adverb, indeclinable]
2b	किमकुर्वत	ki—ma—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
		kur—va—ta	akurvata = अकुर्वत = (?) [similar: अकुर्वन् = akurvan = (they) did] [verb, past tense, third person, plural] [root: कृ = k.r]
	सञ्जय	sa~n—ja—ya	O Sa~njaya [noun, proper, male, vocative case, 8] [from सञ्जयः = sa njaya.h]

## 8.2 Bhagavad Giitaa: Chapter 1, Verse 2

- 1a दृष्ट्वा तु पाण्डवानीकं  
d.r.s.tvaa tu paa.n.davaaniika.m
- 1b व्यूढं दुर्योधनस्तदा  
vyuu.dha.m duryodhanastadaa
- 2a आचार्यमुपसङ्गम्य  
aacaaryamupasa”ngamya
- 2b राजा वचनमब्रवीत्  
raajaa vacanamabraviit

Sa~njaya said (to King Dh.rtaraa.s.tra):

But, having seen the Paa.n.dava army arranged, Duryodhana—the king—then said this group of words (to) the nearby teacher (Dro.na): ...

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	दृष्ट्वा	d.r—s.tvaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	पाण्डवानीकं	paa.n—da—vaa— nii—ka.m	paa.n.dava.h = पाण्डवः = Paa.n.dava = son of Paa.n.du [noun, proper, male, nominative case, 1] [noun root: पाण्डव = paa.n.dava]  aniikam = अनीकम् = battle; front; army [noun, male, accusative case, 2] [from अनीकः = aniika.h]

1b व्यूढं	vyuu—.dha.m	vyuu.dham = व्यूढम् = moved apart; distributed; arranged [noun, male, accusative case, 2] [from व्यूढः = vyuu.dha.h]
दुर्योधनस्तदा	dur—yo—dha—na—  sta—daa	Duryodhana [noun, proper, male]  tadaa = तदा = then [adverb, indeclinable]
2a आचार्यमुपसङ्गम्य	aa—caar—ya—mu—  pa—sa”n—ga—mya	aacaaryam = आचार्यम् = teacher [noun, male, accusative case, 2] [from आचार्यः = aacaarya.h]  upsa”ngamya = उपसङ्गम्य = (?) [similar: adjective, उपसङ्ग = upasa”nga] [= adjunct; near; joined]
2b राजा	raa—jaa	raajaa = राजा = king [noun, male, nominative case, 1] [noun root: राजन् = raajan]
वचनमब्रवीत्	va—ca—na—ma—  bra—viit	vacanam = वचनम् = speaking; word; phrase; pronunciation; speech [adjective, male, accusative case, 2] [noun, neuter, nominative case, 1, accusative case, 2] [adjective root: वचन = vacana]  abraviit = अब्रवीत् = said (?)

### 8.3 Bhagavad Giitaa: Chapter 1, Verse 3

1ab	पश्यैतां pa"syaitaa.m	पाण्डुपुत्राणामाचार्यं paa.n.duputtraa.naamaacaarya	महतीं mahatii.m	चमूम् camuum
2a	व्यूढां vyuu.dhaa.m	द्रुपदपुत्रेण drupadaputre.na		
2b	तव tava	शिष्येण "si.sye.na	धीमता dhiimataa	

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

See these (men, soliders) of the Paa.n.du-sons, O teacher (O Dro.na)—a great army, arranged, by using a Drupada-son—by using a wise student of you.

1a	पश्यैतां pa"—syai—	pa"sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
	taa.m	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
	पाण्डुपुत्राणामाचार्यं paa.n—.du—	paa.n.du = पाण्डु = Paa.n.du [noun, proper, male]
	pu—traa—.naa—	putraa.naam = पुत्राणाम् = of sons [noun, male, plural, genitive case, 6] [from पुत्रः = putra.h]

1b	maa—caar—ya	aacaarya = आचार्य = O teacher [noun, male, vocative case, 8] [from आचार्यः = aacaarya.h]
महतीं	ma—ha—tii.m	mahatiim = महतीम् = great [adjective, female, accusative case, 2] [from महती = mahatii]
चमूम्	ca—muum	army [noun, female, accusative case, 2] [from चमूः = camuu.h]
व्यूढां	vyuu—.dhaa.m	moved apart; distributed; arranged [adjective, female, accusative case, 2] [from व्यूढा = vyuu.dhaa]
द्रुपदपुत्रेण	dru—pa—da—	drupada = द्रुपद = Drupada [noun, proper, male]
	pu—tre—.na	putre.na = पुत्रेण = by using a/the son [noun, male, instrumental case, 3] [from पुत्रः = putra.h]
2b तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
शिष्येण	”si—.syē—.na	by using a/the student; scholar; disciple [noun, male, instrumental case, 3] [from शिष्यः = ”si.sya.h]
धीमता	dhii—ma—taa	(?) by using something wise; learned; sensible [adjective, male, instrumental case, 3] [from धीमत् = dhiimat]

## 8.4 Bhagavad Giitaa: Chapter 1, Verse 4

- 1a अत्र शूरामहेष्वासा  
atra "suuraamahe.svaasaa
- 1b भीमार्जुनसमा युधि  
bhiimaarjunasamaa yudhi
- 2a युयुधानो विराटश्च  
yuyudhaano viraa.ta"sca
- 2b द्रुपदश्च महारथः  
drupada"sca mahaaratha.h

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

Here (are) warriors—mighty-archers, Bhiima-and-Arjuna-similar—at the fight: Yuyudhaana and Viraata, and Drupada, a mighty warrior.

- 1a अत्र a—tra atra = अत्र = here  
[adverb, noun, indeclinable]
- शूरामहेष्वासा "suu—raa— "suuraa.h = शूराः  
= (O) warriors; brave men; heros  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: शूर = "suura]
- ma—he— maha  
= मह  
= mighty; great  
[adjective]
- .svaa—saa i"svaasaa.h  
= इश्वासाः  
= bows; archers  
[noun, male, plural]  
[from इश्वासः = i"svaasa.h]

1b	भीमार्जुनसमा	bhii—maar—	bhiima = भीम = Bhiima [noun, proper, male]
		ju—na—	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
		sa—maa	samaa.h = समाः = same; equal; similar; straight; complete [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: सम = sama]
	युधि	yu—dhi	(?) at/in/on a/the fight [noun, female, locative case, 7] [from युध् = yudh]
2a	युयुधानो	yu—yu—dhaa—no	yuyudhaana.h = युयुधानः = Yuyudhaana [noun, proper, male]
	विराटश्च	vi—raa—.ta”s—	viraa.ta.h = विराटः = Viraa.ta [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
2b	द्रुपदश्च	dru—pa—da”s—	drupada.h = द्रुपदः = Drupada [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
	महारथः	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		ra—tha(—h(a))	ratha.h = रथः = chariot; cart; warrior; (act of) joy [noun, male, nominative case, 1] [noun root: रथ = ratha]

## 8.5 Bhagavad Giitaa: Chapter 1, Verse 5

- 1a धृष्टकेतुश्चेकितानः  
dh.r.s.taketu"scekitaana.h
- 1b काशिराजश्च वीर्यवान्  
kaa"siraaaja"sca viiryavaan
- 2a पुरुजित्कुन्तिभोजश्च  
purujitkuntibhosja"sca
- 2b शैब्यश्च नरपुङ्गवः  
"saibya"sca narapu"ngava.h

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

Dh.r.s.taketu, Cekitaana, and Kaa"siraaaja (are) powerful—Purujit and Kuntibhoja (are, too). And Saibya (is) a man-bull.

1a	धृष्टकेतुश्चेकितानः	dh.r.—.s.ta—ke—tu"s—	dh.r.s.taketu.h = धृष्टकेतुः = Dh.r.s.taketu [noun, proper, male]
		ce—ki—taa—na(—h(a))	cekitaana.h = चेकितानः = Cekitaana [noun, proper, male]
1b	काशिराजश्च	kaa—"si—raa—ja"s—	kaa"siraaaja.h = काशिराजः = Kaa"siraaaja [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
	वीर्यवान्	viir—ya—vaan	(?) [similar: adjective, वीर्यवत् = viiryavat] [= powerful; strong; vigorous]



2a	पुरुजित्कुन्तिभोजश्च	pu—ru—jit—	<p>purujit          = पुरुजित्          = Purujit          [noun, proper, male]</p>
		kun—ti—bhos—ja”s—	<p>kuntibhoja.h          = कुन्तिभोजः          = Kuntibhoja          [noun, proper, male]</p>
		ca	<p>ca = च = and          [conjunction, indeclinable]</p>
<hr/>			
2b	शैव्यश्च	”sai—bya”s—	<p>”saibya.h          = शैव्यः          = ”Saibya          [noun, proper, male]</p>
		ca	<p>ca = च = and          [conjunction, indeclinable]</p>
	नरपुङ्गवः	na—ra—	<p>nara.h = नरः = man          [noun, male, nominative case, 1]          [noun root: नर = nara]</p>
		pu”n—ga—va(—h(a))	<p>pu”ngava.h          = पुङ्गवः          = bull; best; eminent man          [noun, male]</p>

## 8.6 Bhagavad Giitaa: Chapter 1, Verse 6

- 1a युधामन्युश्च विक्रान्त  
yudhaamanyu"sca vikraanta
- 1b उत्तमौजाश्च वीर्यवान्  
uttamaujaa"sca viiryavaan
- 2a सौभद्रो द्रौपदेयाश्च  
saubhadro draupadeyaa"sca
- 2b सर्व एव महारथाः  
sarva eva mahaarathaa.h

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

And strong Yudhaamanyu, and strong Uttamaujaa, the son of Subhadraa and the sons of Draupadii—all, really, (are) mighty-warriors.

1a	युधामन्युश्च	yu—dhaa—ma—nyu"s—	yudhaamanyu.h = युधामन्युः = Yudhaamanyu [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
	विक्रान्त	vi—kraan—ta	bold; mighty; strong [adjective]
1b	उत्तमौजाश्च	ut—ta—mau—jaa"s—	uttamaujaa.h = उत्तमौजाः = Uttamaujaa [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
	वीर्यवान्	viir—ya—vaan	(?) [similar: adjective, वीर्यवत् = viiryavat] [= strong; powerful; vigorous]

2a	सौभद्रो	sau—bha—dro	saubhadra.h = सौभद्रः = son of Subhadraa [noun, male]
	द्रौपदेयाश्च	drau—pa—de—yaa”s—	draupadeyaa.h = द्रौपदेयाः = sons of Draupadii [noun, male, plural] [from द्रौपदेयः = draupadeya.h]
	ca		ca = च = and [conjunction, indeclinable]
2b	सर्व	sar—va	each; all [adjective, pronoun, adverb]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	महारथाः	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	ra—thaa(—h(aa))		rathaa.h = रथाः = (O) chariots; carts; warriors; (acts of) joy [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: रथ = ratha]

## 8.7 Bhagavad Giitaa: Chapter 1, Verse 7

- 1a अस्माकं तु विशिष्टा ये  
asmaaka.m tu vi"si.s.taa ye
- 1b तान्निबोध द्विजोत्तम  
taannibodha dvijottama
- 2a नायका मम सैन्यस्य  
naayakaa mama sainyasya
- 2b संज्ञार्थं तान्ब्रवीमि ते  
sa.mj~naartha.m taanbraviimite

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

But those (soliders) who are of us (are) excellent—consider those, O Brahman-ultimate (O Dro.na)—leaders-of-the-soldier of me. The name-purpose (of the leaders)—I say those for you: ...

- 1a अस्माकं a—smaa—ka.m asmaakam = अस्माकम् = of us (our)  
[pronoun, first person, plural, genitive case, 6]  
[noun root: अस्मद् = asmad]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- विशिष्टा vi—"si—.s.taa vi"si.s.taa.h  
= विशिष्टाः  
= particular; preeminent; excellent  
[adjective, male, plural]  
[from विशिष्टः = vi"si.s.ta.h]
- ये ye ye = ये = those which/who; they which/who;  
whichever; whoever; whatever  
[pronoun, interrogative]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

1b	तान्निबोध	taan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		ni—bo—dha	nibodha = निबोध = (you) consider; listen; know [verb, imperative mood, second person, singular] [root: निबुध् = nibudh]
	द्विजोत्तम	dvi—jot—	dvija = द्विज = O Brahman [noun, male, vocative case, 8] [from द्विजः = dvija.h]
		ta—ma	uttama = उत्तम = O ultimate; uppermost; best [adjective, male, neuter, vocative case, 8] [adjective root: उत्तम = uttama]
<hr/>			
2a	नायका	naa—ya—kaa	naayakaa.h = नायकाः = captains; leaders; chiefs [noun, male, plural] [from नायकः = naayaka.h]
	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	सैन्यस्य	sai—nya—sya	of a/the solider [noun, male, genitive case, 6] [from सैन्यः = sainya.h]

2b	संज्ञार्थ	sa.m—j~naar—	sa.mj~naa = संज्ञा = noun; name; title [noun, female]
		tha.m	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
	तान्ब्रवीमि ते	taan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		bra—vii—mi—	ब्रवीमि = (?) I say [verb, present tense, first person, singular] [root: ब्रू = bruu]
		te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]



## 8.8 Bhagavad Giitaa: Chapter 1, Verse 8

- 1a भवान्भीष्मश्च कर्णश्च  
bhavaanbhii.sma"sca kar.na"sca
- 1b कृपश्च समितिजयः  
k.rpa"sca samiti.mjaya.h
- 2a अश्वत्थामा विकर्णश्च  
a"svatthaamaa vikar.na"sca
- 2b सौमदत्तिस्तथैव च  
saumadattistathaiva ca

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

You and Bhii.sma and Kar.na and K.rpa (are) group-victorious. A"svatthaamaa, and Vikar.na, and the son of Sumadatta, likewise, really (are).

- 1a भवान्भीष्मश्च bha—vaan— bhavaan = भवान् = you  
[pronoun, male, second person, singular]
- bhii—.sma"s— bhii.sma.h = भीष्मः = Bhii.sma  
[noun, proper, male]
- ca ca = च = and  
[conjunction, indeclinable]
- कर्णश्च kar—.na"s— kar.na.h  
= कर्णः  
= Kar.na  
[noun, proper, male]
- ca ca = च = and  
[conjunction, indeclinable]



1b	कृपञ्च	k.r—pa”s—	k.rpa.h = कृपः = K.rpa [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
	समितिजयः	sa—mi—ti.m—	samitim = समितिम् = committee; war; group [noun, female, accusative case, 2] [from समितिः = samiti.h]
		ja—ya(—h(a))	jaya.h = जयः = victory [noun, male, nominative case, 1] [noun root: जय = jaya]
2a	अश्वत्थामा	a”s—vat—thaa—maa	A”svatthaamaa [noun, proper, male]
	विकर्णञ्च	vi—kar—na”s—	vikar.na.h = विकर्णः = Vikar.na [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
2b	सौमदत्तिस्तथैव	sau—ma—dat—ti—sta—	saumadatti.h = सौमदत्तिः = son of Saumadatta [noun, male]
		thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]

## 8.9 Bhagavad Giitaa: Chapter 1, Verse 9

- 1a अन्ये च बहवः शूरा  
 anye ca bahava.h "suuraa
- 1b मदर्थे त्यक्तजीविताः  
 madarthe tyaktajiiivita.h
- 2a नानाशस्त्रप्रहरणाः  
 naanaa"sastraprahara.naa.h
- 2b सर्वे युद्धविशारदाः  
 sarve yuddhavi"saaradaa.h

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

And in many other warriors, in the purpose of me, (are) abandoned-lives (and) many weapons. All (the warriors) (are) war-wise.

- 1a अन्ये a—nye      anye = अन्ये  
 = at/in/on another; other; different; strange  
 [adjective, noun, male, neuter]  
 [locative case, 7]  
 [adjective root: अन्य = anya]
- च ca      ca = च = and  
 [conjunction, indeclinable]
- बहवः ba—ha—va(—h(a))      many  
 [adjective, noun, pronoun, male]
- शूरा "suu—raa      "suuraa.h = शूराः  
 = (O) warriors; brave men; heros  
 [noun, male, plural]  
 [nominative case, 1, vocative case, 8]  
 [noun root: शूर = "suura]

1b	मदर्थे	ma—dar—	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
		the	arthe = अर्थे = at/in/on a/the purpose; profit; benefit [noun, male, neuter, locative case, 7] [noun root: अर्थ = artha]
	त्यक्तजीविताः	tyak—ta—	abandoned [adjective]
		jii—vi—taa(—h(aa))	(?) [similar:] [जीवथः = jiivatha.h = breath; virtue; life] [noun, male]
2a	नानाशस्त्रप्रहरणाः	naa—naa—	various; many [adjective]
		”sa—stra—	”sastram = शस्त्रम् = weapon [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शस्त्र = ”sastra]
		pra—ha—ra—.naa(—h(aa))	(?) [similar:] [प्रहरणम् = prahara.nam] [= missile; attack; weapon] [noun, neuter]
2b	सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	युद्धविशारदाः	yud—dha—	yuddham = युद्धम् = war; battle; fight [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: युद्ध = yuddha]
		vi—”saa—ra—daa(—h(aa))	famous; skilled; wise [adjective, male, plural] [from विशारदः = vi”saarada.h]

## 8.10 Bhagavad Giitaa: Chapter 1, Verse 10

- 1a अपर्याप्तं तदस्माकं  
aparyapta.m tadasmaaka.m
- 1b बलं भीष्माभिरक्षितम्  
bala.m bhii.smaabhirak.sitam
- 2a पर्याप्तं त्विदमेतेषां  
paryapta.m tvidamete.saa.m
- 2b बलं भीमाभिरक्षितम्  
bala.m bhiimaabhirak.sitam

(The evil, oldest son Duryodhana said to the military teacher Dro.na:)

Not-limited (is) that force of us, (which is) Bhii.sma-protected. But limited (is) this force of these (the Paa.n.davas), (which is) Bhiima-protected.

- 1a अपर्याप्तं a— a = अ = not  
[prefix, adverb, indeclinable]
- par—yaap—ta.m paryaptam  
= पर्याप्तम्  
= enough; limited  
[adjective, neuter]
- तदस्माकं ta—da— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- smaa—ka.m asmaakam = अस्माकम् = of us (our)  
[pronoun, first person, plural, genitive case, 6]  
[noun root: अस्मद् = asmad]

1b	बलं	ba—la.m	balam = बलम् = force; strength [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बल = bala]
	भीष्माभिरक्षितम्	bhii—.smaa—	bhii.sma.h = भीष्मः = Bhi.sma [noun, proper, male]
		bhi—ra—k.si—tam	abhirak.sitam = अभिरक्षितम् = guarded; protected; preserved [adjective, neuter]
2a	पर्याप्तं	par—yaap—ta.m	paryaaptam = पर्याप्तम् = enough; limited [adjective, neuter]
	त्विदमेतेषां	tvi—	tu = तु = but [conjunction, indeclinable]
		da—me—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
		te—.saa.m	ete.saam = एतेषाम् = of these/them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
2b	बलं	ba—la.m	balam = बलम् = force; strength [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बल = bala]
	भीमाभिरक्षितम्	bhii—maa—	bhiima.h = भीमः = Bhiima [noun, proper, male]
		bhi—ra—k.si—tam	abhirak.sitam = अभिरक्षितम् = guarded; protected; preserved [adjective, neuter]

## 8.11 Bhagavad Giitaa: Chapter 1, Verse 11

- 1a अयनेषु च सर्वेषु  
ayane.su ca sarve.su
- 1b यथाभागमवस्थिताः  
yathaabhaagamavasthita.h
- 2a भीष्ममेवाभिरक्षन्तु  
bhii.sma.me.va.abhi.rak.santu
- 2b भवन्तः सर्व एव हि  
bhavanta.h sarva eva hi

(Duryodhana said to the warriors:)

At all main points—and, properly, part-steadfast—really, protect Bhii.sma, O you all, really, surely.

1a	अयनेषु	a—ya—ne—.su	at/in/on the equinox and solstice points = at/in/on the main points [noun, neuter, plural, locative case, 7] [from अयनम् = ayanam]
	च	ca	ca = च = and [conjunction, indeclinable]
	सर्वेषु	sar—ve—.su	sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
1b	यथाभागमवस्थिताः	ya—thaa—  bhaa—ga—ma—  va—sthi—taa(—h(aa))	yathaa = यथा = just as; properly [adverb, indeclinable]  bhaagam = भागम् = part [noun, male, accusative case, 2] [from भागः = bhaaga.h]  avasthita.h = अवस्थिताः = (O) standing; staying; situated; steadfast [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: अवस्थित = avasthita]

2a	भीष्ममेवाभिरक्षन्तु	bhii—sma—	bhii.smam = भीष्मम् = Bhii.sma [noun, proper, male, accusative case, 2] [from भीष्मः = bhii.sma.h]
		me—vaa—	eva = एव = really; thus [adverb, indeclinable]
		bhi—ra—k.san—tu	abhirak.santu = अभिरक्षन्तु = (you) guard; preserve; protect [verb, imperative mood, third person, plural] [root: अभिरक्ष् = abhirak.s]
<hr/>			
2b	भवन्तः	bha—van—ta(—h(a))	(O) you [pronoun, second person, plural] [nominative case, 1, vocative case, 8] [from भवान् = bhavaan]
	सर्व	sar—va	each; all [adjective, pronoun, adverb]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]

## 8.12 Bhagavad Giitaa: Chapter 1, Verse 12

- 1a तस्य सञ्जनयन्हर्षं  
tasya sa~njanayanhar.sa.m
- 1b कुरुवृद्धः पितामहः  
kuruv.rddha.h pitaamaha.h
- 2a सिंहनादं विनद्योच्चैः  
si.mhanaada.m vinadyoccai.h
- 2b शङ्खं दध्मौ प्रतापवान्  
"sa"nkha.m dadhmau prataapavaan

Joining the happiness of him (Duryodhana), the Kuru venerable paternal grandfather (Bhii.sma) roars a lion sound loudly and blows a conch shell powerfully.

1a	तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	सञ्जनयन्हर्षं	sa~n—ja—na—yan—	(?) [similar: noun, neuter, सञ्जनम् = sa~njanam] [= sticking; joining]
		har—sa.m	har.sam = हर्षम् = happiness; sexual excitement; erection [noun, male, accusative case, 2] [from हर्षः = har.sa.h]
1b	कुरुवृद्धः	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
		v.rd—dha(—h(a))	v.rddha.h = वृद्धः = venerable; old; wise [adjective, male]
	पितामहः	pi—taa—ma—ha(—h(a))	pitaamaha.h = पितामहः = father of father; paternal grandfather [noun, male, nominative case, 1] [noun root: पितामह = pitaamaha]



2a	सिंहनादं	si.m—ha—	si.mha.h = सिंहः = lion [noun, male]
		naa—da.m	naadam = नादम् = sound [noun, male, accusative case, 2] [from नादः = naada.h]
	विनद्योच्चैः	vi—na—dyoc—	(?) vinadati = विनदति = (he/she/it) roars; makes a sound; cries out [verb, present tense, third person, singular] [root: विनद् = vinad]
		cai(—h(i))	uccai.h = उच्चैः = loudly; clearly [adverb, indeclinable]
<hr/>			
2b	शङ्खं	”sa”n—kha.m	”sa”nkham = शङ्खम् = conch shell [noun, male, accusative case, 2] [noun root: शङ्ख = ”sa”nkha]
	दध्मौ	dadh—mau	(?)
	प्रतापवान्	pra—taa—pa—vaan	(?) [similar: adjective, प्रतापवत् = prataapavat] [= powerful; splendorous; glorious]

### 8.13 Bhagavad Giitaa: Chapter 1, Verse 13

- 1a ततः शङ्खाश्च भेर्यश्च  
tata.h "sa"nkhaa"sca bherya"sca
- 1b पणवानकगोमुखाः  
pa.navaanakagomukhaa.h
- 2a सहसैवाभ्यहन्यन्त  
sahasaivaabhyahanyanta
- 2b स शब्दस्तुमुलोऽभवत्  
sa "sabdastumulo.abhavat

From that, conch shells and a kettle drum and small drums, a drum, and copies of a kind of musical instrument—really, were struck, by using force. That sound was tumultuous.

- 1a ततः ta—ta(—h(a)) tata.h = ततः = from that; therefore  
[adverb, indeclinable]
- शङ्खाश्च "sa"n—khaa"s— "sa"nkhaa.h = शङ्खाः = (O) conch shells  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: शङ्ख = "sa"nkha]
- ca ca = च = and  
[conjunction, indeclinable]
- भेर्यश्च bher—ya"s— (?) bhera.h  
= भेरः  
= kettle drum  
[noun, male]
- ca ca = च = and  
[conjunction, indeclinable]

1b पणवानकगोमुखाः	pa—na—vaa—	pa.navaa.h = पणवाः = small drums; small cymbals [noun, male, plural] [from पणवः = pa.nava.h]
	na—ka—	aanaka.h = आनकः = drum [noun, male]
	go—mu—khaa(—h(aa))	gomukhaa.h = गोमुखाः = plural of a kind of musical instrument [noun, male, plural] [from गोमुखः = gomukha.h]

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## 2a सहसैवाभ्यहन्यन्त

sa—ha—sai—	sahasaa = सहसा = by using force; suddenly [noun, neuter, instrumental case, 3] [adverb, indeclinable] [from सहस् = sahas]
vaa—	eva = एव = really; thus [adverb, indeclinable]
bhya—ha—nyan—ta	abhyahanyanta = अभ्यहन्यन्त = (?) [similar: verb, present tense, third person, singular,] [हन्यते = hanyate = (he/she/it) is struck; is killed]

2b स sa

sa.h = सः = that/he  
 [pronoun, demonstrative, third person]  
 [male, nominative case, 1]  
 [noun root: तद् = tad]

शब्दस्तुमुलोऽभवत्

"sab—da—stu— "sabda.h = शब्दः  
 = sound; spoken sound; word  
 [noun, male, nominative case, 1]  
 [noun root: शब्द = "sabda]

mu—lo— tumula.h  
 = तुमुलः  
 = tumultuous  
 [adjective, male]

'bha—vat abhavat = अभवत् = (he/she/it) was  
 [verb, past tense, third person, singular]  
 [root: भू = bhuu]



## 8.14 Bhagavad Giitaa: Chapter 1, Verse 14

- 1a ततः श्वेतैर्हयैर्युक्ते  
tata.h "svetairhayairyukte
- 1b महति स्यन्दने स्थितौ  
mahati syandane sthitau
- 2a माधवः पाण्डवश्चैव  
maadhava.h paa.n.dava"scaiva
- 2b दिव्यौ शङ्खौ प्रदध्मतुः  
divyau "sa"nkhau pradadhmatu.h

From that, by using white horses in a yoke, in a great chariot, standing, K.r.s.na and the Paa.n.dava (Arjuna) really blew two divine conch shells.

- 1a ततः ta—ta(—h(a)) tata.h = ततः = from that; therefore  
[adverb, indeclinable]
- श्वेतैर्हयैर्युक्ते "sve—tair— "svetai.h  
= श्वेतैः  
= by using things white  
[adjective, male, plural, instrumental case, 3]  
[from श्वेतः = "sveta.h]
- ha—yair— hayai.h  
= हयैः  
= by using horses  
[noun, male, plural, instrumental case, 3]  
[from हयः = haya.h]
- yuk—te yukte = युक्ते = at/in/on yoked  
[adjective, male, neuter, locative case, 7]  
[adjective root: युक्त = yukta]

1b	महति	ma—ha—ti	mahati = महति = at/in/on mighty; great [adjective, all genders, locative case, 7] [adjective root: महत् = mahat]
	स्यन्दने	syana—da—ne	at/in/on a/the flowing; chariot; coach [noun, neuter, locative case, 7] [from स्यन्दनम् = syandanam]
	स्थितौ	sthi—tau	standing; staying; stopping; still [adjective, male, dual] [from स्थितः = sthita.h]
2a	माधवः	maa—dha—va(—h(a))	K.r.s.na [noun, male]
	पाण्डवश्चैव	paa.n—da—va”s—	paa.n.dava.h = पाण्डवः = Paa.n.dava = son of Paa.n.du [noun, proper, male, nominative case, 1] [noun root: पाण्डव = paa.n.dava]
		cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	दिव्यौ	di—vyau	divine [adjective, male, dual] [from दिव्यः = divya.h]
	शङ्खौ	”sa”n—khau	”sa”nkhau = शङ्खौ = (O) two conch shells [noun, male, dual] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: शङ्ख = ”sa”nkha]
	प्रदध्मतुः	pra—dadh—ma—tu(—h(u))	(?) blew

## 8.15 Bhagavad Giitaa: Chapter 1, Verse 15

- 1a पाञ्चजन्यं हृषीकेशो  
paa~ncajanya.m h.r.siike”so
- 1b देवदत्तं धनञ्जयः  
devadatta.m dhana~njaya.h
- 2a पौण्ड्रं दध्मौ महाशङ्खं  
pau.n.dra.m dadhmau mahaa”sa”nkha.m
- 2b भीमकर्मा वृकोदरः  
bhiimakarmaa v.rkodara.h

Paa~ncajanya (the conch shell of K.r.s.na) (was blown) by K.r.s.na.

Devadatta (the conch shell of Arjuna) (was blown) by money-victory (Arjuna).

Pau.n.dra (the conch shell of Bhiima), a mighty conch shell, (was blown) by Bhiima, the act-wolf-stomach (the man who ate a lot).

- 1a पाञ्चजन्यं paa~n—ca—ja—nya.m paa~ncajanyam  
= पाञ्चजन्यम्  
= Paa~ncajanya  
= the conch shell of K.r.s.na  
[noun, proper, male(?), accusative case, 2]  
[from पाञ्चजन्यः = paa~ncajanya.h]
- हृषीकेशो h.r.—.sii—ke—”so h.r.siike”sa.h = हृषीकेशः = K.r.s.na  
[noun, male, nominative case, 1]  
[noun root: हृषीकेश = h.r.siike”sa]



1b	देवदत्तं	de—va—dat—ta.m	devadattam = देवदत्तम् = Devadatta = the conch shell of Arjuna [noun, proper, male(?), accusative case, 2] [from देवदत्तः = devadatta.h]
	धनञ्जयः	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya(—h(a))	jaya.h = जयः = victory [noun, male, nominative case, 1] [noun root: जय = jaya]
2a	पौण्ड्रं	pau.n—.dra.m	pau.n.dram = पौण्ड्रम् = Pau.n.dra = the conch shell of Bhiima [noun, proper, male(?), accusative case, 2] [from पौण्ड्रः = pau.n.dra.h]
	दध्मौ	dadh—mau	(?) blew
	महाशङ्खं	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		”sa”n—kha.m	”sa”nkham = शङ्खम् = conch shell [noun, male, accusative case, 2] [noun root: शङ्ख = ”sa”nkha]

2b	भीमकर्मा	bhii—ma—	bhiima.h = भीमः = Bhiima [noun, proper, male]
		kar—maa	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	वृकोदरः	v.r—ko—	v.rka.h = वृकः = wolf [noun, male]
		da—ra(—h(a))	udaram = उदरम् = stomach; abdomen; belly [noun, neuter]



## 8.16 Bhagavad Giitaa: Chapter 1, Verse 16

- 1a अनन्तविजयं राजा  
anantavijaya.m raajaa
- 1b कुन्तीपुत्रो युधिष्ठिरः  
kuntii-putro yudhi.s.thira.h
- 2a नकुलः सहदेवश्च  
nakula.h sahadeva"sca
- 2b सुघोषमणिपुष्पकौ  
sugho.sama.nipu.spakau

Anantavijaya (a conch shell) (was blown) by a king: Kuntii-son Yudhi.s.thira. Nakula and Sahadeva (blew) (the two conch shells) Sugho.sa and Ma.nipu.spaka.

1a	अनन्तविजयं	a—nan—ta—vi—ja—ya.m	anantavijayam = अनन्तविजयम् = Anantavijaya = the name of a conch shell [noun, proper, male(?), accusative case, 2] [from अनन्तविजयः = anantavijaya.h]
	राजा	raa—jaa	raajaa = राजा = king [noun, male, nominative case, 1] [noun root: राजन् = raajan]
1b	कुन्तीपुत्रो	kun—tii—	Kuntii [noun, proper, male]
		pu—tro	putra.h = पुत्रः = son [noun, male]
	युधिष्ठिरः	yu—dhi—.s.thi—ra(—h(a))	Yudhi.s.thira [noun, proper, male]

2a	नकुलः	na—ku—la(—h(a))	Nakula [noun, proper, male]
	सहदेवश्च	sa—ha—de—va”s—	sahadeva.h = सहदेवः = Sahadeva [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
2b	सुघोषमणिपुष्पकौ	su—gho—sa—	Sugho.sa = the name of a conch shell [noun, proper, male]
		ma—ni—pu—spa—kau	Ma.nipu.spaka = the name of a conch shell [noun, proper, male, dual] [nominative case, 1, accusative case, 2]

## 8.17 Bhagavad Giitaa: Chapter 1, Verse 17

- 1a काश्यश्च परमेष्वासः  
kaa"sya"sca parame.svaasa.h
- 1b शिखण्डी च महारथः  
"sikha.n.dii ca mahaaratha.h
- 2a धृष्टद्युम्नो विराटश्च  
dh.r.s.tadyumno viraa.ta"sca
- 2b सात्यकिश्चापराजितः  
saatyaki"scaaparaajita.h

And the king of Kaa"sii, a paramount archer;

and "Sikha.n.dii, a mighty warrior;

Dh.r.s.tadyumna (a son of King Drupada) and Viraa.ta (a prince who helped the Paa.n.davas);

and Saatyaki (the charioteer of Lord K.r.s.na), (who is) not-defeated; . .

- 1a काश्यश्च kaa—"sya"s— kaa"sya.h  
= काश्यः  
= the king of Kaa"sii  
[noun, male]
- ca ca = च = and  
[conjunction, indeclinable]
- परमेष्वासः pa—ra—me— parama.h = परमः  
= paramount; better/best; worse/worst  
[adjective, male, nominative case, 1]  
[adjective root: परम = parama]
- s.vaa—sa(—h(a)) i.svaasa.h  
= इष्वासः  
= bow; archer; warrior  
[noun, male]

1b	शिखण्डी	”si—kha.n—.dii	”Sikha.n.dii [noun, proper, male]
	च	ca	ca = च = and [conjunction, indeclinable]
	महारथः	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		ra—tha(—h(a))	ratha.h = रथः = chariot; cart; warrior; (act of) joy [noun, male, nominative case, 1] [noun root: रथ = ratha]
2a	धृष्टद्युम्नो	dh.r—.s.ta—dyum—no	dh.r.s.tadyumna.h = धृष्टद्युम्नः = Dh.r.s.tadyumna [noun, proper, male]
	विराटश्च	vi—raa—.ta”s—	viraa.ta.h = विराटः = Viraa.ta [noun, proper, male]
		ca	ca = च = and [conjunction, indeclinable]
2b	सात्यकिश्चापराजितः	saa—tya—ki”s—	saatyaki.h = सात्यकिः = Saatyaki [noun, proper, male]
		caa—	ca = च = and [conjunction, indeclinable]
		—	a = अ = not [prefix, adverb, indeclinable]
		pa—raa—ji—ta(—h(a))	paraajita.h = पराजितः = defeated [adjective, male]

## 8.18 Bhagavad Giitaa: Chapter 1, Verse 18

- 1a द्रुपदो द्रौपदेयाश्च  
drupado draupadeyaa"sca
- 1b सर्वशः पृथिवीपते  
sarva"sah p.rthiviipate
- 2a सौभद्रश्च महाबाहुः  
saubhadra"sca mahaabaahu.h
- 2b शङ्खान्दध्मुः पृथक्पृथक्  
"sa"nkhaandadhmu.h p.rthakp.rthak

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

... Drupada and the sons of Draupadii, altogether—O King (Dh.rtaraa.s.tra)—and the son of Subhadraa, (who has a) mighty arm—(they) blew conch shells separately, separately [sic].

1a	द्रुपदो	dru—pa—do	drupada.h = द्रुपदः = Drupada [noun, proper, male]
	द्रौपदेयाश्च	drau—pa—de—yaa"s—	draupadeyaa.h = द्रौपदेयाः = sons of Draupadii [noun, male, plural] [from द्रौपदेयः = draupadeya.h]
	ca		ca = च = and [conjunction, indeclinable]
1b	सर्वशः	sar—va—"sa(—h(a))	sarva"sah = सर्वशः = altogether [adverb, indeclinable]
	पृथिवीपते	p.r—thi—vii—	p.rthivii = पृथिवी = earth; land [noun, female, nominative case, 1] [noun root: पृथिवी = p.rthivii]
	pa—te		pate = पते = (O) master/mistress; husband/wife; lord [noun, male, female, vocative case, 8] [noun root: पति = pati]



2a	सौभद्रश्च	sau—bha—dra”s—	saubhadra.h = सौभद्रः = son of Subhadraa [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
	महाबाहुः	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—hu(—h(u))	baahu.h = बाहुः = arm; forearm [noun, male]
<hr/>			
2b	शङ्खान्दध्मुः	”sa”n—khaan—	”sa”nkhaan = शङ्खान् = conch shells [noun, male, plural, accusative case, 2] [noun root: शङ्ख = ”sa”nkha]
		dadh—mu(—h(u))	दध्मुः = (?) blew
	पृथक्पृथक्	p.r—thak—	p.rthak = पृथक् = separately [adverb, indeclinable]
		p.r—thak	p.rthak = पृथक् = separately [adverb, indeclinable]

### 8.19 Bhagavad Giitaa: Chapter 1, Verse 19

1a स घोषो धार्तराष्ट्राणां  
sa gho.so dhaartaraa.s.traa.naa.m

1b हृदयानि व्यदारयत्  
h.rdayaani vyadaarayat

2a नभश्च पृथिवीं चैव  
nabha"sca p.rthivii.m caiva

2b तुमुलोऽभ्यनुनादयन्  
tumulo.abhyanunaadayan

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

That sound (of the conch shells) divided the hearts of the sons of Dh.rtaraa.s.tra, the sky, and the earth, and really (was) a resounding tumult.

1a स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]

घोषो gho—.so gho.sa.h  
= घोषः  
= sound  
[noun, male]

धार्तराष्ट्राणां dhaar—ta—raa—.s.traa—.naa.m

dhaartaraa.s.traa.naam = धार्तराष्ट्राणाम्  
= of sons of Dh.rtaraa.s.tra  
[noun, male, plural, genitive case, 6]  
[noun root: धार्तराष्ट्र = dhaartaraa.s.tra]

1b	हृदयानि	h.r—da—yaa—ni	hearts [noun, neuter, plural] [from हृदयम् = h.rdayam] [nominative case, 1, accusative case, 2]
	व्यदारयत्	vya—daa—ra—yat	(?) [similar: verb, present tense, third person,] [singular, व्यदधरति = vyadadharati] [= (he/she/it) divides; separates] [root: विधृ = vidh.r]
2a	नभश्च	na—bha”s—	nabha.h = नभः = sky [noun, male]
	ca		ca = च = and [conjunction, indeclinable]
	पृथिवीं	p.r—thi—vii.m	p.rthiviim = पृथिवीम् = earth; land [noun, female, accusative case, 2] [noun root: पृथिवी = p.rthivii]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
	va		eva = एव = really; thus [adverb, indeclinable]
2b	तुमुलोऽभ्यनुनादयन्		
	tu—mu—lo—		tumulam = तुमुलम् = tumult [noun, neuter]
	’bhya—nu—naa—da—yan		abhyanunaadayan = अभ्यनुनादयन् = (?) [similar:] [verb, present tense, third person, singular] [नदयति = nadayati] [= (he/she/it) resounds; vibrates] [root: नद् = nad]

## 8.20 Bhagavad Giitaa: Chapter 1, Verse 20

- 1a अथ व्यवस्थितान्दृष्ट्वा  
atha vyavasthitaand.r.s.tvaa
- 1b धार्तराष्ट्रान्कपिध्वजः  
dhaartaraa.s.traankapidhvaja.h
- 2a प्रवृत्ते शस्त्रसम्पाते  
prav.rtte "sastrasampaate
- 2b धनुरुद्यम्य पाण्डवः  
dhanurudyamya paa.n.dava.h
- 3ab हृषीकेशं तदा वाक्यमिदमाह महीपते  
h.r.siike"sa.m tadaa vaakyamidamaaha mahiipate

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

Then—having seen the sons of Dh.rtaraa.s.tra standing—the Paa.n.dava (Arjuna), (with) a monkey flag (representing the monkey god Hanumaan), started a weapon (arrow) in a fall (by using) a raised bow. Then, (to) K.r.s.na, (he) said this group of words, O mighty-master (O King Dh.rtaraa.s.tra): ...

1a	अथ	a—tha	atha = अथ = then [adverb, indeclinable]
	व्यवस्थितान्दृष्ट्वा	vya—va—sthi—taan—	व्यवस्थितान् = standing; steadfast [adjective, male, plural, accusative case, 2] [from व्यवस्थितः = vyavasthita.h]
		d.r.s.t—vaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
1b	धार्तराष्ट्रान्कपिध्वजः	dhaar—ta—raa—.s.traan—	dhaartaraa.s.traan = धार्तराष्ट्रान् = sons of Dh.rtaraa.s.tra [noun, male, plural, accusative case, 2] [noun root: धार्तराष्ट्र = dhaartaraa.s.tra]
		ka—pi—	kapi.h = कपिः = monkey [noun, male]
		dhva—ja(—h(a))	flag [noun, male]

2a	प्रवृत्ते	pra—v.rt—te	(?) pravartate = प्रवर्तते = (he/she/it) proceeded; started [verb, present tense, third person, singular] [root: प्रवृत् = prav.rt]
	शस्त्रसम्पाते	”sas—tra—	”sastram = शस्त्रम् = weapon [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शस्त्र = ”sastra]
		sam—paa—te	at/in/on a/the collision; clash; fall [noun, male, locative case, 7] [from सम्पातः = sampaata.h]
<hr/>			
2b	धनुरुद्यम्य	dha—nu—	dhanum = धनुम् = bow (in archery) [noun, neuter] [nominative case, 1, accusative case, 2]
		ru—dya—mya	udyamya = उद्यम्य = undertaken; raised [adjective]
	पाण्डवः	paa.n—.da—va(—h(a))	paa.n.dava.h = पाण्डवः = Paa.n.dava = son of Paa.n.du [noun, proper, male, nominative case, 1] [noun root: पाण्डव = paa.n.dava]

3a	हृषीकेशं	h.r—.sii—ke—”sa.m	h.r.siike”sam = हृषीकेशम् = K.r.s.na [noun, male, accusative case, 2] [noun root: हृषीकेश = h.r.siike”sa]
	तदा	ta—daa	tadaa = तदा = then [adverb, indeclinable]
	वाक्यमिदमाह	vaa—kya—	vaakyam = वाक्यम् = vocalization; speech; phrase [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: वाक्य = vaakya]
3b		mi—da—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
		maa—ha—	aaha = आह = (?) said [root: अह् = ah]
	महीपते	ma—hii—	mahii = मही = (?) mighty; great [adjective, gender(?)]
		pa—te	pate = पते = (O) master/mistress; husband/wife; lord [noun, male, female, vocative case, 8] [noun root: पति = pati]



## 8.21 Bhagavad Giitaa: Chapter 1, Verse 21

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1b रथं स्थापय मेऽच्युत  
ratha.m sthaapaya me.acyuta
- 2a यावदेतान्निरीक्षेऽहं  
yaavadetaanniriik.se.aha.m
- 2b योद्धुकामानवस्थितान्  
yoddhukaamaanavasthitaan

Arjuna said (to K.r.s.na):

In the midde of the two armies, stop the chariot of me, O non-disappearing (one) (O K.r.s.na), while (I) see these fight-desires-(soldiers), standing, ...

0	अर्जुन	ar—ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	सेनयोरुभयोर्मध्ये	se—na—yo—	senayo.h = सेनयोः = of/at/in/on two armies [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सेना = senaa]
		ru—bha—yor—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		ma—dhye	madhye = मध्ये = at/in/on a/the middle [adjective, all genders, locative case, 7] [adjective root: मध्य = madhya]



1b	रथं	ra—tha.m	ratham = रथम् = chariot; cart; warrior; (act of) joy [noun, male, accusative case, 2] [noun root: रथ = ratha]
	स्थापय	sthaa—pa—ya	(you) stop [verb, imperative mood, second person, singular] [root: स्था = sthaa]
	मेऽच्युत	me—	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	'—		a = अ = not [prefix, adverb, indeclinable]
		cyu—ta	cyuta = च्युत = O disappeared; gone; moved [adjective, male, vocative case, 8] [from चुत्यः = cyuta.h]

## 2a यावदेतान्निरीक्षेऽहं

yaa—va—	yaavat = यावत् = while; until [conjunction, indeclinable]
de—taan—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
ni—rii—k.se—	निरीक्षे = (I) see [verb, present tense, first person, singular] [root: निरीक्ष् = niriik.s]
'ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

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## 2b योद्धुकामानवस्थितान्

yod—dhu—	yoddham = योद्धम् = fight [noun, neuter] [nominative case, 1, accusative case, 2]
kaa—maa—na—	kaamaan = कामान् = desires; love; lust [noun, male, plural, accusative case, 2] [noun root: काम = kaama]
va—sthi—taan	avasthitaan = अवस्थितान् = standing; staying; situated; steadfast [adjective, male, plural, accusative case, 2] [adjective root: अवस्थित = avasthita]



## 8.22 Bhagavad Giitaa: Chapter 1, Verse 22

1a कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे  
kairmayaa saha yoddhavyamasminra.nasamudyame

(Arjuna said to K.r.s.na:)

... by using what, by using me, to be fought with, in this war, in effort.

1a कैर्मया	kair—	kai.h = कैः = by using what/whom [pronoun, interrogative, male, neuter] [plural, instrumental case, 3] [noun root: किम् = kim] [noun root: कौन = kauna]
	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
सह	sa—ha	saha = सह = with [preposition, indeclinable]

योद्धव्यमस्मिन्नणसमुद्यमे

yod—dha—vya—	yoddhavyam = योद्धव्यम् = (?) to be fought [adjective, male, accusative case, 2] [from योद्धव्यः = yoddhavya.h]
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1b	ma—smi—nra—	asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]
	.na—	ra.nam = रणम् = war; fight; battlefield [noun, neuter] [nominative case, 1, accusative case, 2]
	sa—mu—dya—me	at/in/on effort; exertion; endeavor [noun, male, locative case, 7] [from समुद्यमः = samudyama.h]



## 8.23 Bhagavad Giitaa: Chapter 1, Verse 23

1a योत्स्यमानानवेक्षेऽहं  
yotsyamaanaanavek.se.aha.m

1b य एतेऽत्र समागताः  
ya ete.atra samaagataa.h

2ab धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः  
dhaartaraa.s.trasya durbuddheryuddhe priyacikiir.sava.h

(Arjuna said to K.r.s.na:)

I see ... (?) ..., these which (are) here, together, from the bad intelligence of the son (Duryodhana) of Dh.rtaraa.s.tra, in a war (with) a pleasing wish.

1a योत्स्यमानानवेक्षेऽहं yot—sya—maa—naa—na—

yotsyamaanaan  
= योत्स्यमानान्  
= (?)  
[noun?, male, plural, accusative case, 2]  
[from योत्स्यमानः = yotsyamaana.h]

ve—k.se— avek.se  
= अवेक्षे  
= (I) see  
[verb, present tense, first person, singular]  
[root: अवेक्ष् = avek.s]

'ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]

1b य	ya	<p>ye = ये = those which/who; they which/who;          whichever; whoever; whatever          [pronoun, interrogative]          [male, plural, nominative case, 1]          [female, dual, nominative case, 1, accusative case, 2]          [neuter, dual, nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
एतेऽत्र	e—te—	<p>ete = एते = these/they; these/they/them (two)          [pronoun, demonstrative]          [male, plural, nominative case, 1]          [female, neuter, dual]          [nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
	'tra	<p>atra = अत्र = here          [adverb, noun, indeclinable]</p>
समागताः	sa—maa—ga—taa(—h(aa))	<p>joined; together          [adjective, male, plural]          [from समागतः = samaagata.h]</p>
2a धार्तराष्ट्रस्य	dhaar—ta—raa.s—.tra—sya	<p>dhaartaraa.s.trasya = धार्तराष्ट्रस्य          = of a/the son of Dh.rtaara.s.tra          [noun, male, genitive case, 6]          [noun root: धार्तराष्ट्र = dhaartaraa.s.tra]</p>
दुर्बुद्धेर्युद्धे	dur—	<p>दुर्          = bad; difficult; wicked          [adjective]</p>
	bud—dher—	<p>buddhe.h = बुद्धेः          = from/of brainpower; intelligence          [noun, female]          [ablative case, 5, genitive case, 6]          [noun root: बुद्धि = buddhi]</p>

2b

yud—dhe—	yuddhe = युद्धे = at/in/on war; battle; fight [noun, neuter, locative case, 7] [noun root: युद्ध = yuddha]
प्रियचिकीर्षवः pri—ya—	priya = प्रिय = (something) pleasing; pleasant; favorite; loved; dear [adjective, noun]
ci—kiir—.sa—va(—h(a))	(?) [similar: noun, female, चिकीर्षा = cikiir.saa] [= desire; wish; intention]





## 8.24 Bhagavad Giitaa: Chapter 1, Verse 24

- 0 सञ्जय उवाच  
sa~njaya uvaaca
- 1a एवमुक्तो हृषीकेशो  
evamukto h.r.siike”so
- 1b गुडाकेशेन भारत  
gu.daake”sena bhaarata
- 2a सेनयोरुभयोर्मध्ये  
senayorubhayormadhye
- 2b स्थापयित्वा रथोत्तमम्  
sthaapayitvaa rathottamam

Sa~njaya said (to King Dh.rtaraa.s.tra):

Really, (these words were) said by using Arjuna, O descendant of Bharata (O King Dh.rtaraa.s.tra), in the middle of the two armies. K.r.s.na (was the listener), having stopped the chariot-ultimate.

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	एवमुक्तो	e—va—  muk—to	evam = एवम् = really; thus [adverb, indeclinable]  ukta.h = उक्तः = uttered; said [adjective, male, nominative case, 1] [adjective root: उक्त = ukta]
	हृषीकेशो	h.r.—.sii—ke—”so	h.r.siike”sa.h = हृषीकेशः = K.r.s.na [noun, male, nominative case, 1] [noun root: हृषीकेश = h.r.siike”sa]

1b	गुडाकेशेन	gu—.daa—ke—”se—na	gu.daake”sena = गुडाकेशेन = by using Arjuna [noun, male, instrumental case, 3] [noun root: गुडाकेश = gu.daake”sa]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	सेनयोरुभयोर्मध्ये	se—na—yo—	senayo.h = सेनयोः = of/at/in/on two armies [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सेना = senaa]
		ru—bha—yor—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		ma—dhye	madhye = मध्ये = at/in/on a/the middle [adjective, all genders, locative case, 7] [adjective root: मध्य = madhya]
2b	स्थापयित्वा	sthaa—pa—yi—tvaa	having stopped; set [verb, perfect participle] [root: स्था = sthaa]
	रथोत्तमम्	ra—thot—	ratha.h = रथः = chariot; cart; warrior; (act of) joy [noun, male, nominative case, 1] [noun root: रथ = ratha]
		ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम =uttama]

## 8.25 Bhagavad Giitaa: Chapter 1, Verse 25

- 1a भीष्मद्रोणप्रमुखतः  
bhii.smadro.napramukhata.h
- 1b सर्वेषां च महीक्षिताम्  
sarve.saa.m ca mahiik.sitaam
- 2ab उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति  
uvaaca paartha pa”syaitaansamavetaankuruuniti

(K.r.s.na said to Arjuna:)

In front of Bhii.sma, Dro.na, and of all earth inhabitants, (K.r.s.na) said, “O son of P.rthaa (O Arjuna), see these joined Kurus.”

1a	भीष्मद्रोणप्रमुखतः	bhii—sma—	भीष्म = Bhii.sma [noun, proper, male]
		dro—.na—	द्रोण = Dro.na [noun, proper, male]
		pra—mu—kha—ta(—h(a))	
			प्रमुक्तः = in front of [adverb]
1b	सर्वेषां	sar—ve—.saa.m	sarve.saam = सर्वेषाम् = of each; all [adjective, pronoun] [male, neuter, plural, genitive case, 6] [adjective root: सर्व = sarva]
	च	ca	ca = च = and [conjunction, indeclinable]
	महीक्षिताम्	ma—hii—	मही = earth; heaven; world [noun, female]
		k.si—taam	k.sitaan = क्षितान् = (?) inhabitants

2a	उवाच u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
	पार्थ paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	पश्यैतान्समवेतान्कुरुनिति	
	pa—”syai—	pa”sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
	taan—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
2b	sa—ma—ve—taan—	समवेतान् = joined [adjective, male, plural, accusative case, 2] [from समवेतः = samaveta.h]
	ku—ruu—	kuruun = कुरून् = Kurus [noun, proper, male, plural] [accusative case, 2] [noun root: कुरु = kuru]
	ni—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]

## 8.26 Bhagavad Giitaa: Chapter 1, Verse 26

- 1a तत्रापश्यत्स्थितान्पार्थः  
tatraapa”syatsthitaanpaartha.h
- 1b पितृनथ पितामहान्  
pit.Rnatha pitaamahaan
- 2ab आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा  
aacaaryaanmaatulaanbhraat.Rnputraanpautraansakhii.mstathaa

There, the son of P.rthaa (Arjuna) could see standing fathers, then paternal grandfathers, teachers, maternal uncles, brothers, sons, sons of sons, husbands of sisters of wives—likewise, fathers-in-law, and friends, really, in the two armies, also.

- 1a तत्रापश्यत्स्थितान्पार्थः
- |                 |   |
|-----------------|---|
| ta—traa—        | tatra = तत्र = there<br>[adverb, pronoun, noun, indeclinable]   |
| pa”—syat—       | apa”syat<br>= अपश्यत्<br>= (he/she/it) could/would/might see<br>[verb, present tense, conditional mood]<br>[third person, singular]<br>[root: पश् = pa”s, दृष् = d.r.s] |
| sthi—taan—      | स्थितान्<br>= standing; staying; stopping; still<br>[adjective, male, plural, accusative case, 2]<br>[from स्थितः = sthita.h]   |
| paar—tha(—h(a)) | पार्थः<br>= son of P.rthaa<br>= Arjuna<br>[noun, male]  |

1b	पितृन्थ	pi—t.rr—na—	pit.rrn = पितृन् = fathers [noun, male, plural, accusative case, 2] [from पितृ = pit.r]
		tha	atha = अथ = then [adverb, indeclinable]
	पितामहान्	pi—taa—ma—haan	pitaamahaan = पितामहान् = fathers of fathers; paternal grandfathers [noun, male, plural, accusative case, 2] [noun root: पितामह = pitaamaha]
<hr/>			
2a	आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा		
		aa—caar—yaan—	आचार्यान् = teachers [noun, male, plural, accusative case, 2] [from आचार्यः = aacaarya.h]
		maa—tu—laan—	मातुलान् = maternal uncles [noun, male, plural, accusative case, 2] [from मातुलः = maatula.h]
		bhraa—t.rrn—	भ्रातृन् = brothers [noun, male, plural, accusative case, 2] [from भ्रातृ = bhraat.r]
<hr/>			
2b		pu—traan—	पुत्रान् = sons [noun, male, plural, accusative case, 2] [from पुत्रः = putra.h]
		pau—traan—	पौत्रान् = sons of sons [noun, male, plural, accusative case, 2] [from पौत्रः = pautra.h]
		sa—khii.m—	sakhiin = सखीन् = husbands of sisters of wives [noun, male, plural, accusative case, 2] [from सखिः = sakhi.h]
		sta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]

3a	श्वशुरान्सुहृदश्चैव	"sva—"su—raan—	श्वशुरान् = fathers-in-law [noun, male, plural, accusative case, 2] [from श्वशुरः = "sva"sura.h]
		su—h.r—da"s—	suh.rda.h = सुहृदः = (?) friends [noun, male, plural, accusative case, 2] [from सुहृत् = suh.rt]
		cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
<hr/>			
3b	सेनयोरुभयोरपि	se—na—yo—	senayo.h = सेनयोः = of/at/in/on two armies [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सेना = senaa]
		ru—bha—yo—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		ra—pi	api = अपि = also [adverb, indeclinable]





## 8.27 Bhagavad Giitaa: Chapter 1, Verse 27

1a तान्समीक्ष्य स कौन्तेयः  
taansamiik.sya sa kaunteya.h

1b सर्वान्बन्धुनवस्थितान्  
sarvaanbandhuunavasthitaan

2a कृपया परयाविष्टो  
k.rpayaa parayaavi.s.to

2b विषीदन्निदमब्रवीत्  
vi.siidannidamabraviit

(With deep inspection), that son (Arjuna) of Kuntii (saw) all those relatives, standing. Filled by using paramount kindness, being sad, (he) (said?) this: ...

1a	तान्समीक्ष्य	taan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		sa—mii—k.sya	समीक्ष्य = (?) [similar:] [समीक्षा = samiik.saa] [= deep insight; deep inspection; deep investigation] [noun, female]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	कौन्तेयः	kaun—te—ya(—h(a))	son of Kuntii = Arjuna [noun, male]

## 1b सर्वान्वन्धूनवस्थितान्

sar—vaan—	sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
ban—dhuu—na—	bandhuun = बन्धून् = bonds; relatives; friends [noun, male, plural, accusative case, 2] [from बन्धुः = bandhu.h]
va—sthi—taan	avasthitaan = अवस्थितान् = standing; staying; situated; steadfast [adjective, male, plural, accusative case, 2] [adjective root: अवस्थित = avasthita]

2a कृपया	k.r—pa—yaa	k.rpayaa = कृपया = by using kindness; compassion; grace; favor [noun, female, instrumental case, 3] [noun root: कृपा = k.rpaa]
परयाविष्टो	pa—ra—yaa—	parayaa = परया = by using paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, instrumental case, 3] [adjective root: पर = para]
	vi—.s.to	aavi.s.ta.h = आविष्टः = entered; filled [adjective, male]

2b विषीदन्निदमब्रवीत्	vi—.sii—dan—	विषीदन् = being sad [verb, present participle] [root: विषद् = vi.sad]
	ni—da—ma—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	bra—viit	abraviit = अब्रवीत् = (?) (he/she/it) said [root: ब्रू = bruu]

## 8.28 Bhagavad Giitaa: Chapter 1, Verse 28

0	अर्जुन	उवाच	
	arjuna	uvaaca	
1a	दृष्ट्वेमं	स्वजनं	कृष्ण
	d.r.s.tvema.m	svajana.m	k.r.s.na
2a	सीदन्ति	मम	गात्राणि
	siidanti	mama	gaatraa.ni
2b	मुखं	च	परिशुष्यति
	mukha.m	ca	pari”su.syati

Arjuna said (to K.r.s.na):

Having seen this family, O K.r.s.na, ... (?) ... ready, the arms and legs of me sink, and the mouth (of me) parches.

0	अर्जुन	ar—ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	दृष्ट्वेमं	d.r.s.t—ve—	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
		ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
	स्वजनं	sva—ja—na.m	svajanam = स्वजनम् = family; relative [noun, male, accusative case, 2] [from स्वजनः = svajana.h]
	कृष्ण	k.r—.s.na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]

1b	युयुत्सुं	yu—yut—su.m	yuyutsum = युयुत्सुम् = (?)
	समुपस्थितम्	sa—mu—pa—sthi—tam	samupasthitam = समुपस्थितम् = steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: समुपस्थित = samupasthita]
2a	सीदन्ति	sii—dan—ti	(they) sink; sit; weaken [verb, present tense, third person, plural] [root: सद् = sad]
	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	गात्राणि	gaa—traa—.ni	bodies; arms and legs [noun, neuter, plural] [from गात्रम् = gaatram]
2b	मुखं	mu—kha.m	mukham = मुखम् = mouth; face; important part [noun, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	परिशुष्यति	pa—ri—”su—.sya—ti	(he/she/it) parches; dries up [verb, present tense, third person, singular] [root: परिशुष् = pari”su.s]

## 8.29 Bhagavad Giitaa: Chapter 1, Verse 29

1a	वेपथुश्च	शरीरे	मे
	vepathu"sca	"sariire	me
1b	रोमहर्षश्च	जायते	
	romahar.sa"sca	jaayate	
2ab	गाण्डीवं	संसते	हस्तात्त्वक्चैव परिदह्यते
	gaa.n.diiva.m	sra.msate	hastaattvakcaiva paridahyate

(Arjuna said to K.r.s.na:)

And trembling (is) on the body of me. And a standing up of my hairs (goose pimples) is being born. The bow (of me) slips from the hand (of me). And the skin (of me) really burns.

1a	वेपथुश्च	ve—pa—thu"s—	vepathu.h = वेपथुः = trembling [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
	शरीरे	"sa—rii—re	"sariire = शरीरे = at/in/on a/the body [noun, neuter, locative case, 7] [noun root: शरीर = "sariira]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
1b	रोमहर्षश्च	ro—ma—har—.sa"s—	romahar.sa.h = रोमहर्षः = standing up of hairs; goose pimples [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
	जायते	jaa—ya—te	jaayate = जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: जन् = jan]

2a	गाण्डीवं	gaa.n—dii—va.m	gaa.n.diivam = गाण्डीवम् = bow (in archery) [noun, male, accusative case, 2] [from गाण्डीवः = gaa.n.diiva.h]
	स्रंसते	sra.m—sa—te	(he/she/it) slips [verb, present tense, third person, singular] [root: स्रस् = sra.ms]
	हस्तात्त्वक्चैव	ha—staat—	हस्तात् = from a/the hand [noun, male, ablative case, 5] [from हस्तः = hasta.h]
<hr/>			
2b		tvak—	tvac = त्वक् = skin [noun, female]
		cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	परिदह्यते	pa—ri—da—hya—te	(he/she/it) burns [verb, present tense, third person, singular] [root: परिदह् = paridah]

### 8.30 Bhagavad Giitaa: Chapter 1, Verse 30

1a न च शक्नोम्यवस्थातुं  
na ca "saknomyavasthaatu.m

1b भ्रमतीव च मे मनः  
bhramatiiva ca me mana.h

2a निमित्तानि च पश्यामि  
nimittaani ca pa"syaami

2b विपरीतानि केशव  
vipariitaani ke"sava

(Arjuna said to K.r.s.na:)

And (I) am not able to stand. And (it is) as if the mind (of me) wanders. And (I) see inverse reasons, O hair-full (O K.r.s.na).

1a	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	शक्नोम्यवस्थातुं	"sak—no—mya—	"saknomi = शक्नोमि = (I) can; am able [verb, present tense, first person, singular] [root: शक् = "sak]
		va—sthaa—tu.m	avasthaatum = अवस्थातुम् = (?) to stand; stay; stop; be steadfast [verb, infinitive] [root: अवस्था = avasthaa]



1b	भ्रमतीव	bhra—ma—tii—	bhramati = भ्रमति = (he/she/it) moves unsteadily; wanders [verb, present tense, third person, singular] [root: भ्रम् = bhram]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
<hr/>			
2a	निमित्तानि	ni—mit—taa—ni	(O) reasons; causes; marks [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [from निमित्तम् = nimittam]
	च	ca	ca = च = and [conjunction, indeclinable]
	पश्यामि	pa”—syaa—mi	pa”syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]

2b विपरीतानि vi—pa—rii—taa—ni (O) inverse; opposite; contrary  
 [noun, adjective, neuter, plural]  
 [nominative case, 1, accusative case, 2]  
 [vocative case, 8]  
 [from विपरीतम् = vipariitam]

केशव ke—”sa—va ke”sava = केशव  
 = O hair-full (long-haired) man  
 = O K.r.s.na  
 [noun, male, vocative case, 8]  
 [noun root: केशव = ke”sava]  
 [similar:]  
 [केशः = ke”sa.h = hair]  
 [noun, male, nominative case, 1]  
 [noun root: केश = ke”sa]  
 [वत् = vat = full of]  
 [suffix]



### 8.31 Bhagavad Giitaa: Chapter 1, Verse 31

- 1a न च श्रेयोऽनुपश्यामि  
na ca "sreyo.anupa"syaami
- 1b हत्वा स्वजनमाहवे  
hatvaa svajanamaahave
- 2a न काङ्क्षे विजयं कृष्ण  
na kaa"nk.se vijaya.m k.r.s.na
- 2b न च राज्यं सुखानि च  
na ca raajya.m sukhaani ca

(Arjuna said to K.r.s.na:)

And (there is) no credit, (I) see, (in) having hurt a family in a war. (I) wish (for) no victory, O K.r.s.na, and no kingdom, and (no) (acts of) happiness.

1a	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	श्रेयोऽनुपश्यामि	"sre—yo—	"sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = "sreya]
		'nu—pa—"syaa—mi	anupa"syaami = अनुपश्यामि = (I) see [verb, present tense, first person, singular] [verb root: अनुदृष् = anud.r.s]

1b	हत्वा	ha—tvaa	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
	स्वजनमाहवे	sva—ja—na—maa—	svajanam = स्वजनम् = family; relative [noun, male, accusative case, 2] [from स्वजनः = svajana.h]
		ha—ve	aahave = आहवे = at/in/on a/the war [noun, neuter, locative case, 7] [from आहवम् = aahavam]
<hr/>			
2a	न	na	na = न = not [adverb, indeclinable]
	काङ्क्षे	kaa”n—k.se	(I) wish; wait for; desire [verb, present tense, first person, singular] [root: काङ्क्ष् = kaa”nk.s]
	विजयं	vi—ja—ya.m	vijayam = विजयम् = victory [noun, male, accusative case, 2] [from विजयः = vijaya.h]
	कृष्ण	k.r—.s.na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]

2b न	na	na = न = not [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
राज्यं	raa—jya.m	raajyam = राज्यम् = kingdom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: राज्य = raajya]
सुखानि	su—khaa—ni	sukhaani = सुखानि = (O) happy; (acts of) happiness [adjective, noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: सुख = sukha]
च	ca	ca = च = and [conjunction, indeclinable]



### 8.32 Bhagavad Giitaa: Chapter 1, Verse 32

- 1a किं नो राज्येन गोविन्द  
ki.m no raajyena govinda
- 1b किं भोगैर्जीवितेन वा  
ki.m bhogairjiivitena vaa
- 2a येषामर्थे काङ्क्षितं नो  
ye.saamarthe kaa"nk.sita.m no
- 2b राज्यं भोगाः सुखानि च  
raajya.m bhogaa.h sukhaani ca

(Arjuna said to K.r.s.na:)

What (good) for us (is) by using a kingdom, O K.r.s.na? What (good), by using pleasures, by using life, yes/no? In (for) the purpose of whom (is) a desire for us (for) a kingdom, (acts of) enjoyment, and (acts of) happiness?

- 1a किं ki.m kim = किम् = what  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: किम् = kim]  
[noun root: कौन = kauna]
- नो no na.h = नः = us; for us; of us (our)  
[pronoun, first person, plural]  
[accusative case, 2, dative case, 4, genitive case, 6]  
[noun root: अस्मद् = asmad]
- राज्येन raajye—na raajyena = राज्येन  
= by using a/the kingdom  
[noun, neuter, instrumental case, 3]  
[noun root: राज्य = raajya]
- गोविन्द go—vin—da govinda = गोविन्द = O K.r.s.na  
[noun, male, vocative case, 8]  
[noun root: गोविन्द = govinda]



1b	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	भोगैर्जीवितेन	bho—gair—	bhogai.h = भोगैः = by using (acts of) enjoyment; eating [noun, male, plural, instrumental case, 3] [noun root: भोग = bhoga]
		jii—vi—te—na	जीवितेन = by using life; lifetime [noun, neuter, instrumental case, 3] [from जीवितम् = jiivitam]
	वा	vaa	“yes/no question”
2a	येषामर्थे	ye—.saa—mar—	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
		the	arthe = अर्थे = at/in/on a/the purpose; profit; benefit [noun, male, neuter, locative case, 7] [noun root: अर्थ = artha]
	काङ्क्षितं	kaa”n—k.si—ta.m	kaa”nk.sitam = काङ्क्षितम् = wish; desire [noun, neuter] [nominative case, 1, accusative case, 2]
	नो	no	na.h = नः = us; for us; of us (our) [pronoun, first person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

2b	राज्यं	raa—jya.m	<p>raajyam = राज्यम् = kingdom</p> <p>[noun, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: राज्य = raajya]</p>
	भोगाः	bho—gaa(—h(aa))	<p>bhogaa.h = भोगाः = (O) (acts of) enjoyment; eating</p> <p>[noun, male, plural]</p> <p>[nominative case, 1, vocative case, 8]</p> <p>[noun root: भोग = bhoga]</p>
	सुखानि	su—khaa—ni	<p>sukhaani = सुखानि</p> <p>= (O) happy; (acts of) happiness</p> <p>[adjective, noun, neuter, plural]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[vocative case, 8]</p> <p>[adjective root: सुख = sukha]</p>
	च	ca	<p>ca = च = and</p> <p>[conjunction, indeclinable]</p>



### 8.33 Bhagavad Giitaa: Chapter 1, Verse 33

- 1a त इमेऽवस्थिता युद्धे  
ta ime.avasthitaa yuddhe
- 1b प्राणांस्त्यक्त्वा धनानि च  
praa.naa.mstyaktvaa dhanaani ca
- 2ab आचार्याः पितरः पुत्रास्तथैव च पितामहाः  
aacaaryaa.h pitara.h putraastathaiva ca pitaamahaa.h

(Arjuna said to K.r.s.na:)

Those, these, standing, in a war, having abandoned breaths (lives) and pieces of money—teachers, fathers (ancestors), sons, likewise, really, and paternal grandfathers.

- 1a त ta te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]
- इमेऽवस्थिता i—me— ime = इमे = these  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]
- 'va—sthi—taa avasthitaa.h = अवस्थिताः  
= (O) standing; staying; situated; steadfast  
[adjective, male, plural]  
[nominative case, 1, vocative case, 8]  
[adjective root: अवस्थित = avasthita]
- युद्धे yud—dhe yuddhe = युद्धे  
= at/in/on war; battle; fight  
[noun, neuter, locative case, 7]  
[noun root: युद्ध = yuddha]

1b	प्राणांस्त्यक्त्वा	praa—.naa.m—	praa.naan = प्राणान् = breaths; life; powers [noun, male, plural, accusative case, 2] [noun root: प्राण = praa.na]
		styakt—vaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	धनानि	dha—naa—ni	(O) pieces of money [noun, neuter, plural] [nominative case, 1, accusative case, 2, vocative case, 8] [from धनम् = dhanam]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	आचार्याः	aa—caar—yaa(—h(aa))	teachers [noun, male, plural] [from आचार्यः = aacaarya.h]
	पितरः	pi—ta—ra(—h(a))	(O) fathers; ancestors [noun, male, plural] [nominative case, 1, vocative case, 8] [from पितृ = pit.r]
	पुत्रास्तथैव	pu—traa—	(O) putraa.h = पुत्राः = sons [noun, male, plural] [nominative case, 1, vocative case, 8] [from पुत्रः = putra.h]
2b		sta—thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	पितामहाः	pi—taa—ma—haa(—h(aa))	pitaamahaa.h = पितामहाः = (O) fathers of fathers; paternal grandfathers [noun, male, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: पितामह = pitaamaha]

### 8.34 Bhagavad Giitaa: Chapter 1, Verse 34

1a मातुलाः श्वशुराः पौत्राः  
maatulaa.h "sva"suraa.h pautraa.h

1b श्यालाः सम्बन्धिनस्तथा  
"syaalaa.h sambandhinastathaa

2a एतान्न हन्तुमिच्छामि  
etaanna hantumicchaami

2b घ्नतोऽपि मधुसूदन  
ghnato.api madhusuudana

(Arjuna said to K.r.s.na:)

Maternal uncles, fathers-in-law, sons of sons, brothers of wives, relatives, likewise—these, (I) do not desire to kill—killing also—O Madhu-killing (O K.r.s.na). (K.r.s.na had killed a demon named “Madhu.”)

- 1a मातुलाः maa—tu—laa(—h(aa)) (O) maternal uncles  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[from मातुलः = maatula.h]
- श्वशुराः "sva—"su—raa(—h(aa)) (O) fathers-in-law  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[from श्वशुरः = "sva"sura.h]
- पौत्राः pau—traa(—h(aa)) (O) sons of sons  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[from पौत्रः = pautra.h]

1b	श्यालाः	"syaa—laa(—h(aa))	(O) brothers of wives [noun, male, plural] [nominative case, 1, vocative case, 8] [from श्यालः = "syaaala.h]
	सम्बन्धिनस्तथा	sam—ban—dhi—na—	sambandhina.h = सम्बन्धिनः = relatives [noun, male, plural] [from सम्बन्धिन् = sambandhin]
		sta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
2a	एतान्न	e—taan—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		na	not [adverb, indeclinable]
	हन्तुमिच्छामि	han—tu—mic—	hantum = हन्तुम् = to hit; hurt; kill [verb, infinitive] [verb root: हन् = han]
		chaa—mi	icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]
2b	घ्नतोऽपि	ghna—to—	ghnata.h = घ्नतः = (?) [similar: adjective, घ्न = ghna = killing]
		'pi	api = अपि = also [adverb, indeclinable]
	मधुसूदन	ma—dhu—	madhu = मधु = (O) honey [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मधु = madhu]
		suu—da—na	suudana = सूदन = O killing; destruction [noun, neuter, vocative case, 8] [noun root: सूदन = suudana]

### 8.35 Bhagavad Giitaa: Chapter 1, Verse 35

- 1a अपि त्रैलोक्यराज्यस्य  
api trailokyaraajyasya
- 1b हेतोः किं नु महिकृते  
heto.h ki.m nu mahik.rte
- 2a निहत्य धार्तराष्ट्रान्नः  
nihatya dhaartaraa.s.traanna.h
- 2b का प्रीतिः स्याज्जनार्दन  
kaa priiti.h syaajjanaardana

(Arjuna said to K.r.s.na:)

Also, the three-world (group) of the kingdom—for the sake of what, now? For the sake of earth? (Killing?) the sons of Dh.r.taraa.s.tra—what pleasure may it be for us, O man-disturbance (O K.r.s.na)?

- 1a अपि a—pi api = अपि = also  
[adverb, indeclinable]
- त्रैलोक्यराज्यस्य trai— traya.h = त्रयः = three  
[noun, male, plural]
- lo—kya लोक  
= (?)  
[similar:]  
[लोकः = loka.h]
- raa—jya—sya raajyasya = राज्यस्य  
= of a/the kingdom  
[noun, neuter, genitive case, 6]  
[noun root: राज्य = raajya]



1b	हेतोः	he—to(—h(o))	(?) for the sake of [preposition]
	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	नु	nu	now; surely [adverb, indeclinable]
	महिकृते	ma—hii—	मही = earth; heaven; world; waters [noun, female]
		k.r—te	कृते = at/in/on action/work; for the sake of [noun, neuter, locative case, 7] [from कृतम् = k.rtam] [indeclinable]
2a	निहत्य	ni—ha—tya	(?) [similar: adjective, निहत = nihata] [= destroyed; killed; gone]
	धार्तराष्ट्रान्नः	dhaar—ta—raa—.s.traan—	dhaartaraa.s.traan = धार्तराष्ट्रान् = sons of Dh.rtaraa.s.tra [noun, male, plural, accusative case, 2] [noun root: धार्तराष्ट्र = dhaartaraa.s.tra]
		na(—h(a))	na.h = नः = us; for us; of us (our) [pronoun, first person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

2b का	kaa	kaa = का = what/who [pronoun, interrogative, female] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
प्रीतिः	prii—ti(—h(i))	pleasure; friendship [noun, female]
स्याज्जनार्दन	syaaaj—	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]
	ja—naar—	jana.h = जनः = born thing; living thing; man [noun, male, nominative case, 1] [noun root: जन = jana]
	da—na	ardana = अर्दन = O disturbance; distress; excitement [noun, neuter, vocative case, 8] [noun root: अर्दन = ardana]



### 8.36 Bhagavad Giitaa: Chapter 1, Verse 36

1ab पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः  
paapamevaa"srayedasmaanhatvaitaanaatataayina.h

2a तस्मान्नाह्ना वयं हन्तुं  
tasmaannaarhaa vaya.m hantu.m

2b धार्तराष्ट्रान्सबान्धवान्  
dhaartaraa.s.traansabaandhavaan

(Arjuna said to K.r.s.na:)

Evil really (enters?) us, having killed these warriors. From that (therefore), we are not able to kill the sons of Dh.rtaraa.s.tra ... (?) ... family. Surely, having killed, how happy may (we) be, O K.r.s.na?

1a पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः

paa—pa—	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]
me—vaa—	eva = एव = really; thus [adverb, indeclinable]
"sra—ye—da—	(?) aa"srayet = आश्रयेत् [similar: verb, present tense, third person,] [singular, आश्रयते = aa"srayate] [= (he/she/it) enters; attaches; inhabits] [root: आश्रि = aa"sri]
smaan—	asmaan = अस्मान् = us [pronoun, first person, plural, accusative case, 2] [noun root: अस्मद् = asmad]

1b	ha—tvai—	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
	taa—naa—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
	ta—taa—yi—na(—h(a))	aataayina.h = आततायिनः = warriors [noun, male, plural, accusative case, 2] [from आततायिन् = aataayin]
2a	तस्मान्नाहं ta—smaan—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	naar—	na = न = not [adverb, indeclinable]
	haa	arhaa.h = अर्हाः = (O) worthy; able; proper [adjective, male, plural] [nominative case, 1, vocative case, 8] [from अर्हः = arha.h]
	वयं va—ya.m	vayam = वयम् = we [pronoun, first person, plural, nominative case, 1] [noun root: अस्मद् = asmad]
	हन्तुं han—tu.m	hantum = हन्तुम् = to hit; hurt; kill [verb, infinitive] [verb root: हन् = han]
2b	धार्तराष्ट्रान्सबान्धवान्	
	dhaar—ta—raa—.s.traan—	dhaartaraa.s.traan = धार्तराष्ट्रान् = sons of Dh.rtaara.s.tra [noun, male, plural, accusative case, 2] [noun root: धार्तराष्ट्र = dhaartaraa.s.tra]
	sa—baan—dha—vaan	(?)

3a	स्वजनं	sva—ja—na.m	svajanam = स्वजनम् = family; relative [noun, male, accusative case, 2] [from स्वजनः = svajana.h]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	कथं	ka—tha.m	katham = कथम् = how [adverb, indeclinable]
	हत्वा	ha—tvaa	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
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3b	सुखिनः	su—khi—na(—h(a))	sukhina.h = सुखिनः = from/of a/the happy (man); (O) happy (men) [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: सुखिन् = sukhin]
	स्याम	syaa—ma	syama = स्याम = (we) may be [verb, subjunctive (potential) mood, first person, plural] [verb root: अस् = as]
	माधव	maa—dha—va	O K.r.s.na [noun, male, vocative case, 8] [from माधवः = maadhava.h]



### 8.37 Bhagavad Giitaa: Chapter 1, Verse 37

1a यद्यप्येते न पश्यन्ति  
yadyapyete na pa”syanti

1b लोभोपहतचेतसः  
lobhopahatacetasa.h

2a कुलक्षयकृतं दोषं  
kulak.sayak.rta.m do.sa.m

2b मित्रद्रोहे च पातकम्  
mitradrohe ca paatakam

(Arjuna said to K.r.s.na:)

If, also, these do not see—(with) strong-desire-hurt minds—a clan end (as) an action (of) wickedness, and sin in a friend-rebellion ...

1a	यद्यप्येते	ya—dya—	yadi = यदि = if [conjunction, indeclinable]
	pye—		api = अपि = also [adverb, indeclinable]
	te		ete = एते = these/they; these/they/them (two) [pronoun, demonstrative] [male, plural, nominative case, 1] [female, neuter, dual] [nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	न	na	na = न = not [adverb, indeclinable]
	पश्यन्ति	pa—”syant—ti	pa”syanti = पश्यन्ति = (they) see [verb, present tense, third person, plural] [verb root: दृष् = d.r.s]



1b	लोभोपहतचेतसः	lo—bho—	lobha.h = लोभः = strong desire; greed [noun, male]
		pa—ha—ta—	upahata.h = उपहतः = hit; hurt; killed [adjective, male]
		ce—ta—sa(—h(a))	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]
<hr/>			
2a	कुलक्षयकृतं	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
		k.sa—ya—	k.saya.h = क्षयः = decay; end [noun, male]
		k.r—ta.m	k.rtam = कृतम् = action; work [noun, neuter] [nominative case, 1, accusative case, 2]
	दोषं	do—sa.m	do.sam = दोषम् = defect; wickedness [noun, male, accusative case, 2] [from दोषः = do.sa.h]

2b	मित्रद्रोहे	mi—tra—	mitram = मित्रम् = friend [noun, neuter] [nominative case, 1, accusative case, 2]
		dro—he	द्रोहे = at/in/on a/the rebellion; attack; treachery [noun, male, locative case, 7] [from द्रोहः = droha.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	पातकम्	paa—ta—kam	sin; crime; loss of caste [noun, neuter] [nominative case, 1, accusative case, 2]



### 8.38 Bhagavad Giitaa: Chapter 1, Verse 38

1a कथं न ज्ञेयमस्माभिः  
katha.m na j~neyamasmaabhi.h

1b पापादस्मान्निवर्तितुम्  
paapaadasmaannivartitum

2a कुलक्षयकृतं दोषं  
kulak.sayak.rta.m do.sa.m

2b प्रपश्यद्विर्जनार्दन  
prapa"syadbhirjanaardana

(Arjuna said to K.r.s.na:)

...How (is this) not known by using us—to stop from this evil. A clan-end (is) an action (of) wickedness.  
...intelligent (?) ... , O man-disturbance (O K.r.s.na).

1a	कथं	ka—tha.m	katham = कथम् = how [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	ज्ञेयमस्माभिः	j~ne—ya—ma—	j~neyam = ज्ञेयम् = known [adjective, neuter] [nominative case, 1, accusative case, 2]
		smaa—bhi(—h(i))	asmaabhi.h = अस्माभिः = by using us [pronoun, first person, plural, instrumental case, 3] [noun root: अस्मद् = asmad]

1b	पापादस्मान्निवर्तितुम्	paa—paa—da—	paapaat = पापात् = from evil [adjective, male, ablative case, 5] [adjective, noun, neuter] [ablative case, 5] [adjective root: पाप = paapa]
		smaan—	asmaat = अस्मात् = from this [pronoun, neuter, ablative case, 5] [from: neuter, इदम् = idam]
		ni—var—ti—tum	निवर्तितुम् = to stop; disappear; return [verb, infinitive] [root: निवृत् = niv.rt]
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2a	कुलक्षयकृतं	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
		k.sa—ya—	k.saya.h = क्षयः = decay; end [noun, male]
		k.r—ta.m	k.rtam = कृतम् = action; work [noun, neuter] [nominative case, 1, accusative case, 2]
	दोषं	do—sa.m	do.sam = दोषम् = defect; wickedness [noun, male, accusative case, 2] [from दोषः = do.sa.h]

- 2b प्रपश्यद्भिर्जनार्दन pra—pa—”syad—bhir— prapa”syadbhi.h  
 = प्रपश्यद्भिः  
 = (?)  
 [similar: adjective, प्रपश्यत् = prapa”syat]  
 [= intelligent; judicious]
- ja—naar— jana.h = जनः = born thing; living thing; man  
 [noun, male, nominative case, 1]  
 [noun root: जन = jana]
- da—na ardana = अर्दन  
 = O disturbance; distress; excitement  
 [noun, neuter, vocative case, 8]  
 [noun root: अर्दन = ardana]



### 8.39 Bhagavad Giitaa: Chapter 1, Verse 39

- 1a कुलक्षये प्रणश्यन्ति  
kulak.saye pra.na”syanti
- 1b कुलधर्माः सनातनाः  
kuladharmaa.h sanaatanaa.h
- 2ab धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत  
dhar-me na.s.te kula.m k.rtsnamadhar-mo.abhibhavatyuta

(Arjuna said to K.r.s.na:)

At a clan-end, the ancient clan-acts-of-virtue perish. And at a destroyed act of virtue, a non-act-of-virtue overcomes all the clan.

1a	कुलक्षये	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
	k.sa—ye		क्षये = at/in/on a/the decay; end [noun, male, locative case, 7] [from क्षयः = k.saya.h]
	प्रणश्यन्ति	pra—na—”syant—ti	(they) perish; disappear; escape [verb, present tense, third person, plural] [root: प्रणश् = pra.na”s]
1b	कुलधर्माः	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
	dhar—maa(—h(aa))		dharmaa.h = धर्माः (O) (acts of) virtue; religions; laws; customs [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: धर्म = dharma]
	सनातनाः	sa—naa—ta—naa(—h(aa))	(O) eternal; ancient [adjective, male, plural] [nominative case, 1, vocative case, 8] [from सनातनः = sanaatana.h]



2a	धर्मे dhar—me	at/in/on a/the (act of) virtue; religion; law [noun, male, locative case, 7] [from धर्मः = dharma.h]
	नष्टे na—.s.te	at/in/on something damaged; disappeared; destroyed [adjective, male, locative case, 7] [from नष्टः = na.s.ta.h]
	कुलं ku—la.m	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
	कृत्स्नमधर्मोऽभिभवत्युत	
	k.rts—na—	k.rtsnam = कृत्स्नम् = all [adjective, neuter] [nominative case, 1, accusative case, 2]
2b	ma—	a = अ = not [prefix, adverb, indeclinable]
	dhar—mo—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
	'bhi—bha—va—tyu—	abhibhavati = अभिभवति = (he/she/it) humiliates; wins; overcomes [verb, present tense, third person, singular] [root: अभिभू = abhibhuu]
	ta	uta = उत = or; and [conjunction, indeclinable]

## 8.40 Bhagavad Giitaa: Chapter 1, Verse 40

- 1a अधर्माभिभवात्कृष्ण  
adharmābhibhavaatk.r.s.na
- 1b प्रदुष्यन्ति कुलस्त्रियः  
pradu.syanti kulastriya.h
- 2a स्त्रीषु दुष्टासु वार्ष्णेय  
strii.su du.s.taasu vaar.s.neya
- 2b जायते वर्णसङ्करः  
jaayate var.nasa”nkara.h

(Arjuna said to K.r.s.na:)

From non-virtue-defeat, O K.r.s.na, the clan women become defiled. In the defiled women, O descendent of Vaar.s.neya (O K.r.s.na), a color-mixture is born. (A “color mixture” is a child of parents of mixed castes, and is viewed as a bad person.)

- 1a अधर्माभिभवात्कृष्ण

a—	a = अ = not [prefix, adverb, indeclinable]
dhar—maa—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
bhi—bha—vaat—	abhibhavaat = अभिभवात् = from defeat; subjugation; humiliation [noun, male, ablative case, 5] [from अभिभवः = abhibhava.h]
k.r—.s.na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]

1b	प्रदुष्यन्ति	pra—du—.syan—ti	(they) become defiled; fall; worsen [verb, present tense, third person, plural] [root: प्रदुष् = pradu.s]
	कुलस्त्रियः	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
		stri—ya(—h(a))	(?) women [noun, female, plural] [from स्त्री = strii]
2a	स्त्रीषु	strii—.su	at/in/on a/the women [noun, female, plural, locative case, 7] [from स्त्री = strii]
	दुष्टासु	du—.s.taa—su	at/in/on something defiled; defective; wicked [adjective, female, plural, locative case, 7] [from दुष्टा = du.s.taa]
	वार्ण्ये	vaar—.s.ne—ya	O descendent of Vaar.s.neya = O K.r.s.na [noun, male, vocative case, 8] [from वार्ण्ये = vaar.s.neya.h]
2b	जायते	jaa—ya—te	jaayate = जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: जन् = jan]
	वर्णसङ्करः	var—.na—	var.na.h = वर्णः = color [noun, male]
		sa”n—ka—ra(—h(a))	सङ्करः = mixture [noun, male]

## 8.41 Bhagavad Giitaa: Chapter 1, Verse 41

- 1a सङ्करो नरकायैव  
sa”nkaro narakaayaiva
- 1b कुलघ्नानां कुलस्य च  
kulaghnaanaa.m kulasya ca
- 2a पतन्ति पितरो ह्येषां  
patanti pitaro hye.saa.m
- 2b लुप्तपिण्डोदकक्रियाः  
luptapi.n.dodakakriyaa.h

(Arjuna said to K.r.s.na:)

A mixture (a child of parents of mixed castes; a bad person) is hellish, really, (being) of clan-killers, and of a clan. Surely, the fathers (ancestors) of these (mixtures) fall, (because of) lost-food-water-actions (that is, the mixtures do not offer food or water to their ancestors).

- 1a सङ्करो sa”n—ka—ro sa”nkara.h  
= सङ्करः  
= mixture  
= child of parents of mixed castes  
= bad person  
[noun, male]
- नरकायैव na—ra—kaa—yai— narakaayate  
= नरकायते  
= (he/she/it) is hellish  
[verb, present tense, third person, singular]  
[root: नरकाय = narakaaya]
- va eva = एव = really; thus  
[adverb, indeclinable]

1b	कुलघ्नानां	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
		ghnaa—naa.m	ghnaanaam = घ्नानां = of killers [noun, male, plural, genitive case, 6] [from घ्नः = ghna.h]
	कुलस्य	ku—la—sya	kulasya = कुलस्य = of a/the clan; community [noun, neuter, genitive case, 6] [noun root: कुल = kula]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	पतन्ति	pa—tan—ti	(they) fall; sink [verb, present tense, third person, plural] [root: पत् = pat]
	पितरो	pi—ta—ro	pitara.h = पितरः = (O) fathers; ancestors [noun, male, plural] [nominative case, 1, vocative case, 8] [from पितृ = pit.r]
	ह्येषां	hye—	hi = हि = surely [adverb, indeclinable]
		.saa.m	e.saam = एषाम् = (?) ete.saam = एतेषाम् = of these/them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]

## 2b लुप्तपिण्डोदकक्रियाः

lup—ta—	lost; robbed; broken; hurt [adjective]
pi.n—.do—	pi.n.da.h = पिण्डः = ball of food offered to dead ancestors [noun, male]
da—ka—	udakam = उदकम् = water [noun, neuter] [nominative case, 1, accusative case, 2]
kri—yaa(—h(aa))	actions; work; doing [noun, female, plural] [nominative case, 1, accusative case, 2, vocative case, 8] [from क्रिया = kriyaa]



## 8.42 Bhagavad Giitaa: Chapter 1, Verse 42

- 1a दोषैरेतैः कुलघ्नानां  
do.sairetai.h kulaghnaanaa.m
- 1b वर्णसङ्करकारकैः  
var.nasa”nkarakaarakai.h
- 2a उत्साद्यन्ते जातिधर्माः  
utsaadyante jaatidharmaa.h
- 2b कुलधर्माश्च शाश्वताः  
kuladharmaa”sca ”saa”svataa.h

(Arjuna said to K.r.s.na:)

By using these defects of clan-killers, by using color-mixture-acting, the birth-acts-of-virtue and eternal clan-acts-of-virtue sink. (A “color mixture” is a child of parents of mixed castes, and is viewed as a bad person.)

- 1a दोषैरेतैः do—sai— do.sai.h  
= दोषैः  
= by using defects; wickedness; sins  
[noun, male, plural, instrumental case, 3]  
[from दोषः = do.sa.h]
- re—tai(—h(i)) etai.h = एतैः = by using these/them  
[pronoun, demonstrative, third person]  
[male, neuter, plural, instrumental case, 3]  
[noun root: तद् = tad]
- कुलघ्नानां ku—la— kulam = कुलम् = clan; community  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: कुल = kula]
- ghnaa—naa.m ghnaanaam  
= घ्नानाम्  
= of killers  
[noun, male, plural, genitive case, 6]  
[from घ्नः = ghna.h]



## 1b वर्णसङ्करकारकैः

var—na—	var.na.h = वर्णः = color [noun, male]
sa”n—ka—ra—	sa”nkara.h = सङ्करः = mixture [noun, male]
kaa—ra—kai(—h(i))	by using things acting; working; doing [noun, male, plural, instrumental case, 3] [from कारकः = kaaraka.h]

2a उत्साद्यन्ते	ut—saa—dyan—te	(?) [similar:] [verb, present tense, third person, singular] [उत्सदति = utsadati] [(he/she/it) sinks; falls; gets lost] [root: उद्सद् = udsad]
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जातिधर्माः	jaa—ti—	jaati.h = जातिः = birth; genus [noun, female]
	dhar—maa(—h(aa))	dharmaa.h = धर्माः (O) (acts of) virtue; religions; laws; customs [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: धर्म = dharma]

2b कुलधर्माश्च	ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
	dhar—maa”s—	dharmaa.h = धर्माः (O) (acts of) virtue; religions; laws; customs [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: धर्म = dharma]
	ca	ca = च = and [conjunction, indeclinable]
शाश्वताः	”saa—”sva—taa(—h(aa))	(O) eternal [adjective, male, plural] [nominative case, 1, vocative case, 8] [from शाश्वतः = ”saa”svata.h]

### 8.43 Bhagavad Giitaa: Chapter 1, Verse 43

- 1a उत्सन्नकुलधर्माणां  
utsannakuladharmaa.naa.m
- 1b मनुष्याणां जनार्दन  
manu.syaa.naa.m janaardana
- 2a नरके नियतं वासो  
narake niyata.m vaaso
- 2b भवतीत्यनुशुश्रुम  
bhavatiityanu”su”sruma

(Arjuna said to K.r.s.na:)

Of decayed-clan-acts-of-virtue of men—O man-disturbance (O K.r.s.na)—in hell, definitely, the dwelling is, thus ... (?) ....

- 1a उत्सन्नकुलधर्माणां

ut—san—na—	उत्सन्न = decayed; destroyed; disappeared [adjective]
ku—la—	kulam = कुलम् = clan; community [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कुल = kula]
dhar—maa—.naa.m	dharmaa.naam = धर्माणाम् = of (acts of) virtue; religions; laws; customs [noun, male, plural, genitive case, 6] [noun root: धर्म = dharma]

1b	मनुष्याणां	ma—nu—.syaa—.naa.m	manu.syaa.naam = मनुष्याणाम् = of husbands; humans; men [noun, male, plural, genitive case, 6] [from मनुष्यः = manu.sya.h]
	जनार्दन	ja—naar—	jana.h = जनः = born thing; living thing; man [noun, male, nominative case, 1] [noun root: जन = jana]
		da—na	ardana = अर्दन = O disturbance; distress; excitement [noun, neuter, vocative case, 8] [noun root: अर्दन = ardana]
2a	नरके	na—ra—ke	narake = नरके = at/in/on hell [noun, male, neuter, locative case, 7] [noun root: नरक = naraka]
	नियतं	ni—ya—ta.m	niyatam = नियतम् = restrained; limited; usual; definite; restrainedly; limitedly; usually; definitely [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नियत = niyata]
	वासो	vaa—so	vaasa.h = वासः = garment; dwelling; situation [noun, male]
2b	भवतीत्यनुशुश्रुम	bha—va—tii—	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
		tya—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		nu—”su—”sru—ma	anu”su”sruma = अनुशुश्रुम = (?)

### 8.44 Bhagavad Giitaa: Chapter 1, Verse 44

- 1a अहो बत महत्पापं  
aho bata mahatpaapa.m
- 1b कर्तुं व्यवसिता वयम्  
kartu.m vyavasitaa vayam
- 2a यद्राज्यसुखलोभेन  
yadraajyasukhalobbhena
- 2b हन्तुं स्वजनमुद्यताः  
hantu.m svajanamudyataa.h

(Arjuna said to K.r.s.na:)

Ah! Alas. We (are) resolute to do (on doing) a big evil. Whatever kingdom—happily, by using a strong desire, (we are) ready to kill a family.

- 1a अहो a—ho ah!  
[interjection, indeclinable]
- बत ba—ta alas  
[interjection, indeclinable]
- महत्पापं ma—hat— mahat = महत् = (O) mighty; great  
[adjective]  
[female, nominative case, 1, vocative case, 8]  
[neuter, nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[adjective root: महत् = mahat]
- paa—pa.m paapam = पापम् = evil  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective root: पाप = paapa]

1b	कर्तुं	kar—tu.m	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	व्यवसिता	vya—va—si—taa	vyavasitaa.h = व्यवसिताः = (O) tricked; resolute; done [adjective, male, plural] [nominative case, 1, vocative case, 8] [from व्यवसितः = vyavasita.h]
	वयम्	va—yam	vayam = वयम् = we [pronoun, first person, plural, nominative case, 1] [noun root: अस्मद् = asmad]
<hr/>			
2a	यद्राज्यसुखलोभेन	ya—draa—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		jya—	raajyam = राज्यम् = kingdom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: राज्य = raajya]
		su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
		lo—bhe—na	लोभेन = by using strong desire; greed; confusion [noun, male, instrumental case, 3] [from लोभः = lobha.h]

2b	हन्तुं	han—tu.m	hantum = हन्तुम् = to hit; hurt; kill [verb, infinitive] [verb root: हन् = han]
	स्वजनमुद्यताः	sva—ja—na—mu—	svajanam = स्वजनम् = family; relative [noun, male, accusative case, 2] [from स्वजनः = svajana.h]
		dya—taa(—h(aa))	udyataa.h = उद्यताः = ready; starting; doing [adjective, male, plural] [nominative case, 1, vocative case, 8] [from उद्यतः = udyata.h]



## 8.45 Bhagavad Giitaa: Chapter 1, Verse 45

1ab	यदि	मामप्रतीकारमशस्त्रं	शस्त्रपाणयः		
	yadi	maamapraatiikaarama	sastra.m	sastrapaa.naya.h	
2ab	धार्तराष्ट्रा	रणे	हन्युस्तन्मे	क्षेमतरं	भवेत्
	dhaartaraa.s.traa	ra.ne	hanyustanme	k.sematara.m	bhavet

(Arjuna said to K.r.s.na:)

If whatever sons of Dh.r.taraa.s.tra (with) a weapon (in) hand (kill) me, (with) no remedy (and) (with) no weapon, on the battlefield—that, for me, (is) more comfortable.

1a	यदि	ya—di	yadi = यदि = if [conjunction, indeclinable]
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मामप्रतीकारमशस्त्रं

maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
—	a = अ = not [prefix, adverb, indeclinable]
pra—tii—kaa—ra—	pratiikaaram = प्रतीकारम् = remedy [noun, male, accusative case, 2] [from अप्रतीकारः = apratiikaara.h]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	”sa—stra.m	”sastram = शस्त्रम् = weapon [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शस्त्र = ”sastra]
शस्त्रपाणयः	”sa—stra—	”sastram = शस्त्रम् = weapon [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शस्त्र = ”sastra]
	paa—na—	paa.na.h = पाणः = hand [noun, male]
	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
2a धार्तराष्ट्रा	dhaar—ta—raa—s.traa	dhaartaraa.s.traa.h = धार्तराष्ट्राः = (O) sons of Dh.rtaara.s.tra [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: धार्तराष्ट्र = dhaartaraa.s.tra]
रणे	ra—ne	at/in/on a/the fight; battlefield; war [noun, neuter, locative case, 7] [from रणम् = ra.nam]
हन्युस्तन्मे	ha—nyu—	(?) [similar: verb, present tense, third person, singular,] [हन्यते = hanyate = (he/she/it) is hit; killed] [root: हन् = han]

2b	stan—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
क्षेमतरं	k.se—ma—	comfortable; secure [adjective] [from: adjective, क्षेम = k.sema]
	ta—ra.m	taram = तरम् = more [suffix, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: तर = tara]
भवेत्	bha—vet	(?) [similar: verb, present tense, third person, singular,] [भवति = bhavati = (he/she/it) is] [root: भू = bhuu]



## 8.46 Bhagavad Giitaa: Chapter 1, Verse 46

- 0 सञ्जय उवाच  
sa~njaya uvaaca
- 1a एवमुक्त्वाऽर्जुनः सङ्घो  
evamuktvaarjuna.h sa"nkhye
- 1b रथोपस्थ उपाविशत्  
rathopastha upaavi"sat
- 2a विसृज्य सशरं चापं  
vis.rjya sa"sara.m caapa.m
- 2b शोकसंविग्नमानसः  
"sokasa.mvignamaanasa.h

Sa~njaya said (to King Dh.rtaraa.s.tra):

Really, having said (these things), Arjuna, on the battlefield, (in) the chariot middle part, (enters), let(ting) go (of) an arrow and bow—sorrow(ful), terrified, mental(ly).

- 0 सञ्जय sa~n—ja—ya sa~njaya.h = सञ्जयः = Sa~njaya  
[noun, proper, male, nominative case, 1]  
[noun root: सञ्जय = sa~njaya]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	एवमुक्तार्जुनः	e—va—mukt—	evam = एवम् = really; thus [adverb, indeclinable]
		vaar—	uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
		ju—na(—h(a))	arjuna.h = अर्जुनः = Arjuna [noun, male]
	सङ्घे	sa”n—khye	sa”nkhye = सङ्घे = at/in/on a/the war; battle [noun, neuter, locative case, 7] [noun root: सङ्घ = sa”nkhya]
1b	रथोपस्थ	ra—tho—	ratha.h = रथः = chariot; cart; warrior; (act of) joy [noun, male, nominative case, 1] [noun root: रथ = ratha]
		pa—stha	upastha.h = उपस्थः = penis; middle part; lap [noun, male]
	उपाविशत्	u—paa—vi—”sat	(?) upaavi”sati = उपाविशति = (he/she/it) enters [verb, present tense, third person, singular] [root: उपाविश् = upaavi”s]
2a	विसृज्य	vi—s.r—jya	sent out; let go; brought about [adjective]
	सशरं	sa—”sa—ra.m	sa”saram = सशरम् = with an arrow [adjective] [from: noun, male, शरः = ”sara.h = arrow]
	चापं	caa—pa.m	caapam = चापम् = arc; Sagittarius; bow (in archery) [noun, male, accusative case, 2] [from चापः = caapa.h]

- 2b शोकसंविग्नमानसः "so—ka— "soka.h = शोकः = burning; hot;  
 fire; heat; sorrow; suffering  
 [adjective, noun, male, nominative case, 1]  
 [adjective root: शोक = "soka]
- sa.m—vig—na— संविग्न  
 = terrified; disturbed; agitated  
 [adjective]
- maa—na—sa(—h(a)) मानसः  
 = mental; spiritual; tacit  
 [adjective, male]

## Chapter 9

# Bhagavad Giitaa: Chapter 2

## 9.1 Bhagavad Giitaa: Chapter 2, Verse 1

0	सञ्जय	उवाच	
	sa~njaya	uvaaca	
1ab	तं	तथा	कृपयाविष्टमश्रुपूर्णकुलेक्षणम्
	ta.m	tathaa	k.rpayaa.vi.s.ta.ma"srupuur.naakulek.sa.nam
2ab	विषीदन्तमिदं	वाक्यमुवाच	मधुसूदनः
	vi.siidantamida.m	vaakyamuvaaca	madhusuudana.h

Sa~njaya said (to King Dh.rtaraa.s.tra):

(To) him (Arjuna), thus, by using kindness, (with) a filled-tear-full-confused-eye, (with) grief—this statement (was) said (by) Madhu-killer (K.r.s.na): ...

(K.r.s.na killed a demon named “Madhu,” whose name means “honey.”)

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]

1a	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
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	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
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कृपयाविष्टमश्रुपूर्णकुलेक्षणम्

k.r—pa—yaa—	k.rpayaa = कृपया = by using kindness; compassion; grace; favor [noun, female, instrumental case, 3] [noun root: कृपा = k.rpaa]
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vi—.s.ta—	aavi.s.tam = आविष्टम् = entered by; filled with [adjective, neuter]
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1b	ma—”sru—	(?) a”srum = अश्रुम् = tear (eye) [noun, neuter]
	puur—.naa—	puur.na = पूर्ण = plentiful; full [adjective]
	ku—le—	aakula = आकुल = confused; anxious [adjective]
	k.sa—.nam	iik.sa.nam = ईक्षणम् = seeing; eye [noun, neuter]
2a	विषीदन्तमिदं	vi.siidantam = विषीदन्तम् = (?) [similar: noun, neuter, विषादनम् = vi.saadanam] [= grief]
	da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	वाक्यमुवाच	vaakyam = वाक्यम् = vocalization; speech; phrase [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: वाक्य = vaakya]
2b	mu—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
	मधुसूदनः	madhu = मधु = (O) honey [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मधु = madhu]
	suu—da—na(—h(a))	suudana.h = सूदनः = killing; destruction [noun, male, nominative case, 1] [noun root: सूदन = suudana]

## 9.2 Bhagavad Giitaa: Chapter 2, Verse 2

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a कुतस्त्वा कश्मलमिदं  
kutastvaa ka”smalamida.m
- 1b विषमे समुपस्थितम्  
vi.same samupasthitam
- 2ab अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन  
anaaryaju.s.tamasvargyamakiirtikaramarjuna

God (K.r.s.na) said (to Arjuna):

From where, (to) you, (was) this weakness, on a (metaphorical) uneven road, started? A non-Aryan (non-honorable person) (is) loved (in) non-heaven. Non-reputation (is) the tax, O Arjuna.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	कुतस्त्वा	ku—ta—	kuta.h = कुतः = from where [part of speech (?)]
		stvaa	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	कश्मलमिदं	ka—”sma—la—mi—	ka”smalam = कश्मलम् = dirtiness; weakness; cowardice [noun, neuter]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
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1b	विषमे	vi—.sa—me	at/in/on a/the uneven road; difficulty; distress [noun, neuter, locative case, 7] [from विषमम् = vi.samam]
	समुपस्थितम्	sa—mu—pa—sthi—tam	samupasthitam = समुपस्थितम् = steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: समुपस्थित = samupasthita]

## 2a अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन

a—naar—	an = अन् = not [prefix, adverb, indeclinable]
ya	aarya.h = आर्यः = Aryan; honorable person [noun, male]
ju—.s.ta—ma—	ju.s.tam = जुष्टम् = loved; visited [adjective, male, accusative case, 2] [from जुष्टः = ju.s.ta.h]
—	a = अ = not [prefix, adverb, indeclinable]
svar—gya—	svargyam = स्वर्ग्यम् = heaven [adjective, male, accusative case, 2] [from अस्वर्ग्यः = asvargya.h]

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2b	ma—	a = अ = not [prefix, adverb, indeclinable]
	kiir—ti—	kiirti.h = कीर्तिः = fame; reputation [noun, female, nominative case, 1] [noun root: कीर्ति = kiirti]
	ka—ra—mar—	karam = करम् = tax; hand; sunlight; moonlight [noun, male, accusative case, 2] [from करः = kara.h]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]



### 9.3 Bhagavad Giitaa: Chapter 2, Verse 3

1a क्लैब्यं मा स्म गमः पार्थ  
klaibya.m maa sma gama.h paartha

1b नैतत्त्वय्युपपद्यते  
naitattvayyupapadyate

2a क्षुद्रं हृदयदौर्बल्यं  
k.sudra.m h.rdayadaurbalya.m

2b त्यक्तोत्तिष्ठ परन्तप  
tyaktvotti.s.tha parantapa

(K.r.s.na said to Arjuna:)

Weakness (is) not surely going, O son of P.rthaa (O Arjuna). This is not suitable in you. Having abandoned a small heart weakness, get up, O enemy-fire (O Arjuna).

1a	क्लैब्यं	klai—bya.m	weakness; cowardice [noun, neuter]
	मा	maa	not [adverb, indeclinable]
	स्म	sma	surely [adverb, indeclinable]
	गमः	ga—ma(—h(a))	going [noun, male]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

1b	नैतत्त्वय्युपपद्यते	nai—	na = न = not [adverb, indeclinable]
		tat—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		tvay—yu—	tvayi = त्वयि = at/in/on you [pronoun, second person, singular, locative case, 7] [from त्वम् = tvam]
		pa—pa—dya—te	upapadyate = उपपद्यते = (he/she/it) happens; goes to; gets; is suitable [verb, present tense, third person, singular] [from उपपद् = upapad]
2a	क्षुद्रं	k.su—dra.m	k.sudram = क्षुद्रम् = small [adjective, neuter] [nominative case, 1, accusative case, 2]
	हृदयदौर्बल्यं	h.r—da—ya—	h.rdayam = हृदयम् = heart [noun, neuter] [nominative case, 1, accusative case, 2]
		daur—ba—lya.m	daurbalyam = दौर्बल्यम् = weakness [noun, neuter] [nominative case, 1, accusative case, 2]
2b	त्यक्तोत्तिष्ठ	tyakt—vot—	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
		ti—.s.tha	utti.s.tha = उत्तिष्ठ = (you) stand up; get up; rise [verb, imperative mood, second person, singular] [verb root: उद् + स्था = ud + sthaa] [verb root: उत्था = utthaa]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]

## 9.4 Bhagavad Giitaa: Chapter 2, Verse 4

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a कथं भीष्ममहं सङ्घे  
katha.m bhii.smamaha.m sa”nkhye
- 1b द्रोणं च मधुसूदन  
dro.na.m ca madhusuudhana
- 2a इषुभिः प्रतियोत्स्यामि  
i.subhi.h pratiyotsyaami
- 2b पूजार्हावरिसूदन  
puujarhaavarisuudana

Arjuna said (to K.r.s.na):

How—(to) Bhii.sma—(will) I, in the war—and (to) Dro.na—O Madhu-killing (O K.r.s.na), by using arrows, resist—(these two men are) respectable—O enemy-killing (O K.r.s.na)?

0	अर्जुन	ar—ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	कथं	ka—tha.m	katham = कथम् = how [adverb]
	भीष्ममहं	bhii—.sma—ma—	bhii.smam = भीष्मम् = Bhii.sma [noun, male, accusative case, 2] [from भीष्मः = bhii.s.ma.h]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	सङ्घे	sa”n—khye	sa”nkhye = सङ्घे = at/in/on a/the war; battle [noun, neuter, locative case, 7] [noun root: सङ्घा = sa”nkhya]



1b	द्रोणं	dro—na.m	dro.nam = द्रोणम् = Dro.na [noun, male, accusative case, 2] [from द्रोणः = dro.na.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	मधुसूदन	ma—dhu—	madhu = मधु = (O) honey [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मधु = madhu]
		suu—da—na	suudana = सूदन = O killing; destruction [noun, neuter, vocative case, 8] [noun root: सूदन = suudana]
2a	इषुभिः	i—.su—bhi(—h(i))	by using arrows [noun, female, plural, instrumental case, 3] [from इषुः = i.su.h]
	प्रतियोत्स्यामि	pra—ti—yot—syaa—mi	(?) [similar: noun, male, प्रतियोगः = pratiyoga.h] [= opposition; counterpart; resistance]
2b	पूजार्हाविरसूदन	puu—jaar—haa—va—	puujaarhau = पूजार्हौ = respectable; venerable; honorable [adjective, male, dual] [from पूजार्हः = puujaarha.h]
		ri—	ari.h = अरिः = enemy [noun, male]
		suu—da—na	suudana = सूदन = O killing; destruction [noun, neuter, vocative case, 8] [noun root: सूदन = suudana]

## 9.5 Bhagavad Giitaa: Chapter 2, Verse 5

- 1a गुरुनहत्वा हि महानुभावान्  
guruunahatvaa hi mahaanubhaavaan
- 1b श्रेयो भोक्तुं भैक्ष्यमपीह लोके  
”sreyo bhoktu.m bhaik.syamapiiha loke
- 2a हत्वार्थकामास्तु गुरुनिहैव  
hatvaarthakaamaa.mstu guruunihaiva
- 2b भुञ्जीय भोगान् रुधिरप्रदिग्धान्  
bhu`njiiya bhogaanrudhirapradigdhaan

(Arjuna said to K.r.s.na:)

Not having killed teachers—surely great becomings—(it is) better to enjoy charity, also, in this world, in the world. But, having killed profit-desire teachers, in this world, really, ... (?) ...enjoyments (are) blood-stained.

(Note: Many verses have eight main syllables per line, but this verse has eleven main syllables per line.)

1a	गुरुनहत्वा	gu—ruu—na—	guruun = गुरुन् = teachers [noun, male, plural, accusative case, 2] [noun root: गुरु = guru]
		—	a = अ = not [prefix, adverb, indeclinable]
		ha—tvaa	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	महानुभावान्	ma—haa—nu—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		bhaa—vaan	ubhaavaan = उभावान् = becomings [noun, male, plural, accusative case, 2] [from: ऊभावः = uubhaava.h]

1b	श्रेयो	"sre—yo	"sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = "sreya]
	भोक्तुं	bhok—tu.m	bhoktum = भोक्तुम् = (?) to enjoy [verb, infinitive] [root: भुज् = bhuj] [similar: noun, male, भोक्तृ = bhok.tr] [= enjoyer]
	भैक्ष्यमपीह	bhai—k.sya—ma—	bhaik.syam = भैक्ष्यम् = charity [noun, neuter] [nominative case, 1, accusative case, 2]
		pii—	api = अपि = also [adverb, indeclinable]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	लोके	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]

2a	हत्वार्थकामांस्तु	ha—tvaar—	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
		tha—	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]
		kaa—maa.m—	kaamaam = कामाम् = wish; desire [noun, female, accusative case, 2] [from कामा = kaamaa]
		stu	tu = तु = but [conjunction, indeclinable]
	गुरुनिहैव	gu—ruu—ni—	guruun = गुरुन् = teachers [noun, male, plural, accusative case, 2] [noun root: गुरु = guru]
		hai—	iha = इह = in this world; here; now [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
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2b	भुञ्जीय	bhu~n—jii—ya	(?)
	भोगान्नुधिरप्रदिग्धान्	bho—gaa—	bhogaan = भोगान् = (acts of) enjoyment; eating [noun, male, plural, accusative case, 2] [noun root: भोग = bhoga]
		nru—dhi—ra—	rudhiram = रुधिरम् = blood [noun, neuter]
		pra—dig—dhaan	प्रदिग्धान् = stained; covered; smeared [noun, male, plural, accusative case, 2] [from प्रदिग्धः = pradigdha.h]

## 9.6 Bhagavad Giitaa: Chapter 2, Verse 6

- 1a न चैतद्विद्मः कतरन्नो गरीयो  
 na caitadvidma.h kataranno gariiyo
- 1b यद्वा जयेम यदि वा नो जयेयुः  
 yadvaa jayema yadi vaa no jayeyu.h
- 2a यानेव हत्वा न जिजीविषामस्  
 yaaneva hatvaa na jijiiivi.saamas
- 2b तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः  
 te.avasthitaa.h pramukhe dhaartaraa.s.traa.h

(Arjuna said to K.r.s.na:)

No, and this knowledge—one of two things for us (is) greater: if (we) conquer, (or) if, yes or no, (they) conquer us. Really, not having killed whomever, (we) will certainly live. Those standing at a paramount place (are) the sons of Dh.rtaraa.s.traa.

(Note: Many verses have eight main syllables per line, but this verse has twelve, twelve, eleven, and eleven main syllables per line.)

1a	न	na	na = न = not [adverb, indeclinable]
	चैतद्विः	cai—	ca = च = and [conjunction, indeclinable]
		ta—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		dvid—ma(—h(a))	vidma.h = विद्मः = (?) [similar: noun, neuter, विद्मन् = vidman] [= wisdom; knowledge; intelligence]
	कतरन्नो	ka—ta—ran—	katarat = कतरत् = one of two things [pronoun, neuter]
		no	na.h = नः = us; for us; of us (our) [pronoun, first person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	गरीयो	ga—rii—yo	gariiya.h = गरीयः = greater; heavier; more valuable [adjective, male]
1b	यद्वा	ya—dvaa	if; whether [conjunction]
	जयेम	ja—ye—ma	(we) win; are victorious; conquer [verb, subjunctive (potential) mood, first person, plural] [root: जि = ji]
	यदि	ya—di	yadi = यदि = if [conjunction, indeclinable]
	वा	vaa	“yes/no question”
	नो	no	na.h = नः = us; for us; of us (our) [pronoun, first person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	जयेयुः	ja—ye—yu(—h(u))	(they) may win; conquer [verb, subjunctive (potential) mood, third person, plural] [root: जि = ji]

2a	यानेव	yaa—ne—	yaan = यान् = those/they which; those/they who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, plural] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		va	eva = एव = really; thus [adverb, indeclinable]
	हत्वा	hat—vaa	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
	न	na	na = न = not [adverb, indeclinable]
	जिजीविषामस्	ji—jii—vi—.saa—mas	(?) [similar: verb, future tense (certain),] [first person, plural, जीविष्यामः = jiivi.syaama.h] [= (we) will live] [root: जीव् = jiiv]



2b	तेऽवस्थिताः	te—	<p>te = ते = those/they (two); for you; of you (your)</p> <p>[pronoun, demonstrative, third person]</p> <p>[male, plural, nominative case, 1]</p> <p>[female, dual, nominative case, 1, accusative case, 2]</p> <p>[neuter, dual, nominative case, 1, accusative case, 2]</p> <p>[noun root: तद् = tad]</p> <p>[pronoun, second person, singular]</p> <p>[dative case, 4, genitive case, 6]</p> <p>[noun root: युष्मद् = yu.smad]</p>
		'va—sthi—taa(—h(aa))	<p>avasthitaa.h = अवस्थिताः</p> <p>= (O) standing; staying; situated; steadfast</p> <p>[adjective, male, plural]</p> <p>[nominative case, 1, vocative case, 8]</p> <p>[adjective root: अवस्थित = avasthita]</p>
	प्रमुखे	pra—mu—khe	<p>at/in/on something paramount</p> <p>[adjective, male, locative case, 7]</p> <p>[from प्रमुखः = pramukha.h]</p>
	धार्तराष्ट्राः	dhaar—ta—raa—.s.traa(—h(aa))	<p>dhaartaraa.s.traa.h = धार्तराष्ट्राः</p> <p>= (O) sons of Dh.rtaraa.s.tra</p> <p>[noun, male, plural]</p> <p>[nominative case, 1, vocative case, 8]</p> <p>[noun root: धार्तराष्ट्र = dhaartaraa.s.tra]</p>

## 9.7 Bhagavad Giitaa: Chapter 2, Verse 7

- 1a कार्पण्यदोषोपहतस्वभावः  
kaarpa.nyado.sopahatasvabhaava.h
- 1b पृच्छामि त्वां धर्मसम्मूढचेताः  
p.rcchaami tvaa.m dharmasammuu.dhacetaa.h
- 2a यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
yacchreya.h syaanni”scita.m bruuhi tanme
- 2b शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्  
”si.syaste.aha.m ”saadhi maa.m tvaa.m prapannam

(Arjuna said to K.r.s.na:)

(In my) poverty-defect hurt-self-behavior, (I) ask you, (with) virtue-stupefied nerves (of me)—that which (is) better ... (?) ..., surely, tell, surely that (best thing) for me. I (am) a student of you ... (?) ... I (am) suppliant (myself to) you.

(Note: Many verses have eight main syllables per line, but this verse has eleven main syllables per line.)

## 1a कर्पण्यदोषोपहतस्वभावः

kaar—pa—.nya—	kaarpa.nyam = कर्पण्यम् = pity; poverty; parsimony [noun, neuter] [nominative case, 1, accusative case, 2]
do—.so—	do.sa.h = दोषः = defect; wickedness [noun, male, nominative case, 1]
pa—ha—ta—	upahata.h = उपहतः = hit; hurt; killed [adjective, male, nominative case, 1]
sva	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
bhaa—va(—h(a))	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]

1b पृच्छामि	p.rc—chaa—mi	(I) ask [verb, present tense, first person, singular] [root: प्रच्छ् = prach]
त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
धर्मसम्मूढचेताः	dhar—ma—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
	sam—muu—.dha	sammuu.dha.h = सम्मूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: सम्मूढ = sammuu.dha]
	ce—taa(—.h(aa))	चेताः = nerves [noun, female, plural] [from चेता = cetaa]

2a यच्छ्रेयः	yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	chre—ya(—h(a))	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]
स्यान्निश्चितं	syaan—	(?)
	ni”s—ci—ta.m	ni”scitam = निश्चितम् = surely [adverb, indeclinable]
ब्रूहि	bruu—	(?) [similar: verb, present tense, third person, singular,] [ब्रूते = bruute = (he/she/it) says] [root: ब्रू = bruu]
	hi	hi = हि = surely [adverb, indeclinable]
तन्मे	tan—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

2b	शिष्यस्तेऽहं	"si—.sya—	"si.sya.h = शिष्यः = student; scholar; disciple [noun, male]
		ste—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	शाधि	"saa—dhi	(?)
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	प्रपन्नम्	pra—pan—nam	approaching; suppliant [adjective, male, accusative case, 2] [from प्रपन्नः = prapanna.h]



## 9.8 Bhagavad Giitaa: Chapter 2, Verse 8

1a न हि प्रपश्यामि ममापनुद्याद्  
na hi prapa"syaami mamaapanudyaad

1b यच्छोकमुच्छोषणमिन्द्रियाणाम्  
yacchokamuccho.sa.namindriyaa.naam

2a अवाप्य भूमावसपत्नमृद्धं  
avaapya bhuumaavasapatnam.rddha.m

2b राज्यं सुराणामपि चाधिपत्यम्  
raajya.m suraa.naamapi caadhipatyam

(Arjuna said to K.r.s.na:)

Surely, I do not see the driving away of me (of) the sorrow which (is) drying the senses (of me), (or) getting—on the ground, (with) no enemy—a wealthy kingdom of the gods, and also power.

(Note: Many verses have eight main syllables per line, but this verse has eleven main syllables per line.)

1a न	na	na = न = not [adverb, indeclinable]
हि	hi	hi = हि = surely [adverb, indeclinable]
प्रपश्यामि	pra—pa—"syaa—mi	prapa"syaami = प्रपश्यामि = (I) see [verb, present tense, first person, singular] [verb root: प्रदृष् = prad.r.s]
ममापनुद्याद्	ma—maa—  pa—nu—dyaad	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]  apanudyaat = अपनुद्यात् = (?) [similar: adjective, अपनुद = apanuda] [= driving away]



## 1b यच्छोकमुच्छोषणमिन्द्रियाणाम्

yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
cho—ka—muc—	”sokam = शोकम् = burning; hot; fire; heat; sorrow; suffering [adjective, noun, male, accusative case, 2] [adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: शोक = ”soka]
cho—.sa—.na—min—	uccho.sa.nam = उच्छोषणम् = drying [adjective, male, accusative case, 2] [from उच्छोषणः = uccho.sa.na.h]
dri—yaa—.naam	indriyaa.naam = इन्द्रियाणाम् = of senses; powers; parts of the body [noun, neuter, plural, genitive case, 6] [noun root: इन्द्रिय = indriya]

2a	अवाप्य	a—vaa—pya	getting [adjective]
	भूमावसपत्नमृद्धं	bhuu—maa—va—	bhuumau = भूमौ = in/on the ground [adverb, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
		sa—pat—na—m.rd—	sapatnam = सपत्नम् = enemy [noun, male] [from: सपत्नः = sapatna.h]
		dha.m	.rddham = ऋद्धम् = abundant; wealthy [adjective, neuter]
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2b	राज्यं	raa—jya.m	raajyam = राज्यम् = kingdom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: राज्य = raajya]
	सुराणामपि	su—raa—.naa—ma—	suraa.naam = सुराणाम् = of suns; sages; gods [noun, male, plural, genitive case, 6] [noun root: सुर = sura]
		pi	api = अपि = also [adverb, indeclinable]
	चाधिपत्यम्	caa—	ca = च = and [conjunction, indeclinable]
		dhi—pa—tyam	aadhipatyam = आधिपत्यम् = power; rule [noun, neuter]



## 9.9 Bhagavad Giitaa: Chapter 2, Verse 9

0	सञ्जय	उवाच					
	sa~njaya	uvaaca					
1a	एवमुक्त्वा	हृषीकेशं					
	evamuktvaa	h.r.siike"sa.m					
1b	गुडाकेशः	परन्तपः					
	gu.daake"sa.h	parantapa.h					
2ab	न	योत्स्य	इति	गोविन्दमुक्त्वा	तूष्णीं	बभूव	ह
	na	yotsya	iti	govindamuktvaa	tuu.s.nii.m	babhuuva	ha

Sa~njaya said (to King Dh.rtaraa.s.tra):

Really, having said (these things) to K.r.s.na, Arjuna, the enemy-fire (the killer of enemies), (did) not (want to fight), thus. (To) K.r.s.na, having said (these things), (Arjuna) (became) quiet, surely.

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	एवमुक्त्वा	e—va—mukt—  vaa	evam = एवम् = really; thus [adverb, indeclinable]  uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
	हृषीकेशं	h.r.—.sii—ke—"sa.m	h.r.siike"sam = हृषीकेशम् = K.r.s.na [noun, male, accusative case, 2] [noun root: हृषीकेश = h.r.siike"sa]

1b	गुडाकेशः	gu—daa—ke—”sa(—h(a))	gu.daake”sa.h = गुडाकेशः = Arjuna [noun, male, nominative case, 1] [noun root: गुडाकेश = gu.daake”sa]
	परन्तपः	pa—ran—ta—pa(—h(a))	parantapa.h = परन्तपः = enemy-fire = Arjuna [noun, male, nominative case, 1] [noun root: परन्तप = parantapa]
2a	न	na	na = न = not [adverb, indeclinable]
	योत्स्य	yot—sya	(?) [similar: noun, male, योधः = yodha.h = fighter]
	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	गोविन्दमुक्त्वा	go—vin—da—	govindam = गोविन्दम् = K.r.s.na [noun, male, accusative case, 2] [noun root: गोविन्द = govinda]
2b		mukt—vaa	uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
	तूष्णीं	tuu—.s.nii.m	tuu.s.niim = तूष्णीम् = quietly [adverb, indeclinable]
	बभूव	ba—bhuv—va	(?) [similar: root, भू = bhuv = “to be”]
	ह	ha	surely [adverb]

## 9.10 Bhagavad Giitaa: Chapter 2, Verse 10

- 1a त्वमुवाच हृषीकेशः  
tvamuvaaca h.r.siike”sa.h
- 1b प्रहसन्निव भारत  
prahasanniva bhaarata
- 2a सेनयोरुभयोर्मध्ये  
senayorubhayormadhye
- 2b विषीदन्तमिदं वचः  
vi.siidantamida.m vaca.h

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

You, O descendant of Bharata (O Dh.rtaraa.s.tra)—K.r.s.na said, like comedy, in the middle of the two armies, this group of words (to Arjuna): ...

1a त्वमुवाच	tva—mu—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
हृषीकेशः	h.r—.sii—ke—”sa(—h(a))	h.r.siike”sa.h = हृषीकेशः = K.r.s.na [noun, male, nominative case, 1] [noun root: हृषीकेश = h.r.siike”sa]
1b प्रहसन्निव	pra—ha—san—	prahasanam = प्रहसनम् = comedy; ridicule; mocking [noun, neuter]
	ni—va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

2a	सेनयोरुभयोर्मध्ये	se—na—yo—ru—	senayo.h = सेनयोः = of/at/in/on two armies [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सेना = senaa]
		bha—yor—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		ma—dhye	madhye = मध्ये = at/in/on a/the middle [adjective, all genders, locative case, 7] [adjective root: मध्य = madhya]
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2b	विषीदन्तमिदं	vi—.sii—dan—ta—mi—	vi.siidantam = विषीदन्तम् = (?) [similar: verb, present tense, third person, singular,] [विषीदति = vi.siidati = (he/she/it) despairs; sinks] [root: विषद् = vi.sad]
		dam	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	वचः	va—ca(—.h(a))	(?) vacanam = वचनम् = speaking; word; phrase; pronunciation; speech [adjective, male, accusative case, 2] [noun, neuter, nominative case, 1, accusative case, 2] [adjective root: वचन = vacana]

### 9.11 Bhagavad Giitaa: Chapter 2, Verse 11

- 0 श्रीभगवानुवाच  
"sribhagavaanuvaaca
- 1a अशोच्यानन्वशोचस्त्वं  
a"socyaaananva"socastva.m
- 1b प्रज्ञावादांश्च भाषसे  
praj~naavaadaa.m"sca bhaa.sase
- 2a गतासूनगतासूंश्च  
gataasuunagataasuu.m"sca
- 2b नानुशोचन्ति पण्डिताः  
naanu"socanti pa.n.ditaa.h

God (K.r.s.na) said (to Arjuna):

You ... (?) ...not woeful, and (you) say wise sayings. Gone lives and not-gone lives—scholars do not lament (them).

- 0 श्रीभगवानुवाच "sri— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	अशोच्यानन्वशोचस्त्वं	a—	a = अ = not [prefix, adverb, indeclinable]
		”so—cyaa—nan—	”socyaan = शोच्यान् = woeful; regrettable [adjective, male, plural, accusative case, 2] [from शोच्यः = ”socya.h]
		va—”so—ca—	anva”soca.h = अन्वशोचः = (?)
		stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
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1b	प्रज्ञावादांश्च	pra—j~naa—	praj~naan = प्रज्ञान् = wise [adjective, male, plural, accusative case, 2] [noun root: प्रज्ञा = praj~naa]
		vaa—daa.m”s—	vaadaan = वादान् = sounding; speaking; sounds; speaking; theories; ideas [adjective, noun, male, plural] [accusative case, 2] [adjective root: वाद = vaada]
		ca	ca = च = and [conjunction, indeclinable]
	भाषसे	bhaa—.sa—se	(you) say [verb, present tense, second person, singular] [root: भाष् = bhaa.s]

2a	गतासूनगतासूँश्च	ga—taa—	gataan = गतान् = gone; dead; known; understood [adjective, male, plural, accusative case, 2] [adjective root: गत = gata]
		suu—na	asuun = असून् = breaths; lives; life; spirits [noun, male, plural, accusative case, 2] [noun root: असु = asu]
		—	a = अ = not [prefix, adverb, indeclinable]
		ga—taa—	gataan = गतान् = gone; dead; known; understood [adjective, male, plural, accusative case, 2] [adjective root: गत = gata]
		suu.m”s—	asuun = असून् = breaths; lives; life; spirits [noun, male, plural, accusative case, 2] [noun root: असु = asu]
		ca	ca = च = and [conjunction, indeclinable]
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2b	नानुशोचन्ति	naa—	na = न = not [adverb, indeclinable]
		nu—”so—can—ti	anu”socanti = अनुशोचन्ति = (they) lament; regret [verb, present tense, third person, plural] [root: अनुशुच् = anu”suc]
	पण्डिताः	pa.n—.di—taa(—h(aa))	scholars; philosophers; teachers [noun, male, plural] [from पण्डितः = pa.n.dita.h]



## 9.12 Bhagavad Giitaa: Chapter 2, Verse 12

- 1a न त्वेवाहं जातु नासं  
na tvevaaha.m jaatu naasa.m
- 1b न त्वं नेमे जनाधिपाः  
na tva.m neme janaadhipaa.h
- 2a न चैव न भविष्यामः  
na caiva na bhavi.syaama.h
- 2b सर्वे वयमतः परम्  
sarve vayamata.h param

(K.r.s.na said to Arjuna:)

But really, I possibly not/never not was, (or) you not (were), (or) these kings not (were). And really, (we) not/never will not be. We all from here (will be) paramount.

- 1a न na na = न = not  
[adverb, indeclinable]
- त्वेवाहं tve— tu = तु = but  
[conjunction, indeclinable]
- vaa— eva = एव = really; thus  
[adverb, indeclinable]
- ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- जातु jaa—tu possibly  
[adverb, indeclinable]
- नासं naa— na = न = not  
[adverb, indeclinable]
- sa.m aasam = आसम् = (I) was; was being; used to be  
[verb, past imperfect, first person, singular]  
[verb root: अस् = as]

1b न	na	na = न = not [adverb, indeclinable]
त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
नेमे	ne—	na = न = not [adverb, indeclinable]
	me	ime = इमे = these [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
जनाधिपाः	ja—naa—dhi—paa(—h(aa))	kings [noun, male, plural] [from जनाधिपः = janaadhipa.h]
2a न	na	na = न = not [adverb, indeclinable]
चैव	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
न	na	na = न = not [adverb, indeclinable]
भविष्यामः	bha—vi—.syaa—ma(—h(a))	(we) will be [verb, future tense (certain), first person, plural] [root: अस् = as, भू = bhuu]

2b सर्वे	sar—ve	<p>sarve = सर्वे = each; all</p> <p>[adjective, pronoun]</p> <p>[male, plural]</p> <p>[female, dual, nominative case, 1, accusative case, 2]</p> <p>[neuter, dual, nominative case, 1, accusative case, 2]</p> <p>[adjective root: सर्व = sarva]</p>
वयमतः	va—ya—ma—	<p>vayam = वयम् = we</p> <p>[pronoun, first person, plural, nominative case, 1]</p> <p>[noun root: अस्मद् = asmad]</p>
	ta(—h(a))	<p>ata.h = अतः = from here; therefore</p> <p>[adverb, indeclinable]</p>
परम्	pa—ram	<p>param = परम्</p> <p>= paramount; better/best; worse/worst;</p> <p>another; other; different; strange; past/after</p> <p>[adjective]</p> <p>[male, accusative case, 2]</p> <p>[neuter, nominative case, 1, accusative case, 2]</p> <p>[adjective root: पर = para]</p>



### 9.13 Bhagavad Giitaa: Chapter 2, Verse 13

- 1a देहिनोऽस्मिन्यथा देहे  
dehino.asminyathaa dehe
- 1b कौमारं यौवनं जरा  
kaumaara.m yauvana.m jaraa
- 2ab तथादेहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति  
tathaadehaantarapraaptirdhiirastatra na muhyati

(K.r.s.na said to Arjuna:)

Just as childhood, adolescence, (and) old age (are) of the soul of this body—likewise, a body-another-getting (occurs at death). (A) steadfast (person) there (is) not muddled (by these statements).

- 1a देहिनोऽस्मिन्यथा de—hi—no— dehina.h = देहिनः = from/of a/the  
man; spirit; soul; living thing  
[noun, male]  
[ablative case, 5, genitive case, 6]  
[noun root: देहिन् = dehin]
- 'smin— asmin = अस्मिन् = at/in/on this  
[pronoun, demonstrative, third person]  
[male, neuter, locative case, 7]  
[noun root: इदम् = idam]
- ya—thaa just as  
[adverb, indeclinable]
- देहे de—he dehe = देहे = at/in/on a/the body  
[noun, male, locative case, 7]  
[noun root: देह = deha]



1b	कौमारं	kau—maa—ra.m	kaumaaram = कौमारम् = childhood [noun, neuter] [nominative case, 1, accusative case, 2]
	यौवनं	yau—va—na.m	yauvanam = यौवनम् = youth; adolescence [noun, neuter] [nominative case, 1, accusative case, 2]
	जरा	ja—raa	old age [noun, female, nominative case, 1]
2a	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	देहान्तरप्राप्तिर्धीरस्तत्र		
	de—haan—		deha.h = देहः = body [noun, male, nominative case, 1] [noun root: देह = deha]
	ta—ra—		antaram = अन्तरम् = another; other; different [adjective, male, accusative case, 2] [from अन्तरः = antara.h]
	praap—tir—		praapti.h = प्राप्तिः = getting [noun, female]
2b	dhii—ra—		dhiira.h = धीरः = steadfast; brave; intelligent [adjective, male]
	sta—tra		tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	मुह्यति	mu—hya—ti	(he/she/it) is mistaken; muddled [verb, present tense, third person, singular] [root: मुह् = muh]

## 9.14 Bhagavad Giitaa: Chapter 2, Verse 14

- 1a मात्रास्पर्शास्तु कौन्तेय  
maatraaspar”saastu kaunteya
- 1b शीतोष्णसुखदुःखदाः  
”siito.s.nasukhadu.hkhadaa.h
- 2ab आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत  
aagamaapaayino.anityaastaa.mstitik.sasva bhaarata

(K.r.s.na said to Arjuna:)

But material contacts, O son of Kunti (O Arjuna)—coldness, hotness, happiness, distress—(are) gifts(?)—(they have) an appearance (and) disappearance, (and are) not-eternal. The self (is) something above those, O descendant of Bharata (O Arjuna).

- 1a मात्रास्पर्शास्तु maa—traa— मात्रा = material  
[noun, female]
- spar—”saa spar”saa.h = स्पर्शाः = contacts  
[noun, male, plural]  
[from स्पर्शः = spar”sa.h]
- stu tu = तु = but  
[conjunction, indeclinable]
- कौन्तेय kaun—te—ya kaunteya = कौन्तेय = O son of Kuntii  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: कौन्तेय = kaunteya]

1b शीतोष्णसुखदुःखदाः	"sii—to—	"siitam = शीतम् = (occurrence of) coldness [noun, neuter]
.s.na—	u.s.na.h	= उष्णः = (occurrence of) hotness [noun, male]
su—kha—	sukham = सुखम्	= happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
du.h—kha—	du.hkham = दुःखम्	= (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
daa(—h(aa))	दाः	= (?) [similar: noun, neuter, दम् = dam = gift]

## 2a आगमापायिनोऽनित्यास्तांस्तितिक्षस्व

aa—ga—maa—	aagama.h = आगमः = approach; appearance; acquisition [noun, male]
paa—yi—no—	apaayina.h = अपायिनः = (?) [similar: adjective, अपायिन् = apaayin] [= perishable; disappearing]
—	a = अ = not [prefix, adverb, indeclinable]
'ni—tyaa—	nityaa.h = नित्याः = (O) eternal; usual; constant [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: नित्य = nitya]

2b	staa.m—	<p>taan = तान् = those/them          [pronoun, demonstrative, third person]          [male, plural, accusative case, 2]          [noun root: तद् = tad]</p>
	sti—ti—k.sa—	<p>titik.sa.h          = तितिक्षः          = (?) something above          [noun, male]</p>
	sva	<p>sva.h = स्वः          = self; relative; friend; group member          [adjective, noun, male, nominative case, 1]          [adjective root: स्व = sva]</p>
भारत	bhaa—ra—ta	<p>bhaarata = भारत          = O son/descendant of Bharata          [noun, male, vocative case, 8]          [noun root: भारत = bhaarata]</p>



## 9.15 Bhagavad Giitaa: Chapter 2, Verse 15

1a यं हि न व्यथयन्त्येते  
ya.m hi na vyathayantyete

1b पुरुषं पुरुषर्षभ  
puru.sa.m puru.sar.sabha

2a समदुःखसुखं धीरं  
samadu.hkhasukha.m dhiira.m

2b सोऽमृतत्वाय कल्पते  
so.am.rtatvaaya kalpate

(K.r.s.na said to Arjuna:)

Surely, these do not hurt a man—O man-bull (O Arjuna)—who (is) the same (in) distress (and) happiness, (and is) brave. He is suitable for (non-death/immortality).

1a	यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	व्यथयन्त्येते	vya—tha—yan—tye—	vyathayanti = व्यथयन्ति = (they) hurt; disturb; scare [verb, present tense, third person, plural] [root: व्यथ् = vyath]
		te	ete = एते = these/they; these/they/them (two) [pronoun, demonstrative] [male, plural, nominative case, 1] [female, neuter, dual] [nominative case, 1, accusative case, 2] [noun root: तद् = tad]

1b	पुरुषं	pu—ru—.sa.m	<p>puru.sam = पुरुषम्          = man; soul; spirit; God          [noun, male, accusative case, 2]          [noun root: पुरुष = puru.sa]</p>
	पुरुषर्षभ	pu—ru—.sar—	<p>puru.sa.h = पुरुषः          = man; soul; spirit; God          [noun, male, nominative case, 1]          [noun root: पुरुष = puru.sa]</p>
		.sa—bha	<p>.r.sabha          = ऋषभ          = O bull          [noun, male, vocative case, 8]          [from ऋषभः = .r.sabha.h]</p>
<hr/>			
2a	समदुःखसुखं	sa—ma—	<p>sama          = सम          = same; equal; similar; straight; complete          [adjective]</p>
		du.h—kha—	<p>du.hkham = दुःखम्          = (act of) distress; in distress          [noun, neuter]          [nominative case, 1, accusative case, 2, adverb]          [noun root: दुःख = du.hkha]</p>
		su—kha.m	<p>sukham = सुखम्          = happy; (act of) happiness; happily          [adjective, male, accusative case, 2]          [adjective, noun, neuter]          [nominative case, 1, accusative case, 2]          [adverb]          [adjective root: सुख = sukha]</p>
	धीरं	dhii—ra.m	<p>dhiiiram          = धीरम्          = brave; strong; intelligent          [adjective, male, accusative case, 2]          [from धीरः = dhiira.h]</p>

2b	सोऽमृतत्वाय	so—	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
		'—	a = अ = not [prefix, adverb, indeclinable]
	m.r—ta—tvaa—ya	m.rtatvaaya	= मृतत्वाय = for something dead [adjective, neuter, dative case, 4] [from मृतम् = m.rtam]
	कल्पते	kal—pa—te	kalpate = कल्पते = (he/she/it) is suitable [verb, present tense, third person, singular] [verb root: कृप् = kl.rp]





## 9.16 Bhagavad Giitaa: Chapter 2, Verse 16

- 1a नासतो विद्यते भावो  
naasato vidyate bhaavo
- 1b नाभावो विद्यते सतः  
naabhaavo vidyate sata.h
- 2ab उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः  
ubhayorapi d.r.s.to.antastvanayostattvadar"sibhi.h

(K.r.s.na said to Arjuna:)

Being is not not-eternal. An eternal (thing) is not not-being. But also, the end/meaning (and) truth of both (these) things (are) seen, by people who know or see.

- 1a नासतो naa— na = न = not  
[adverb, indeclinable]
- a = अ = not  
[prefix, adverb, indeclinable]
- sa—to sata.h  
= सतः  
= (?) satata.h = सततः = eternal; continuous; constant  
[adjective, male, nominative case, 1]  
[adjective root: सतत = satata]
- विद्यते vi—dya—te vidyate = विद्यते = (he/she/it) is; exists  
[verb, present tense, third person, singular]  
[verb root: विद् = vid]
- भावो bhaa—vo bhaava.h = भावः  
= being (existence; living thing); behavior; birth  
[noun, male, nominative case, 1]  
[noun root: भाव = bhaava]

1b	नाभावो	naa—	na = न = not [adverb, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	bhaa—vo		bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]
	सतः	sa—ta(—h(a))	(?) satata.h = सततः = eternal; continuous; constant [adjective, male, nominative case, 1] [adjective root: सतत = satata]
<hr/>			
2a	उभयोरपि	u—bha—yo—ra—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		pi	api = अपि = also [adverb, indeclinable]
	दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः		
		d.r—s.to'n—	d.r.s.ta.h = दृष्टः = seen [adjective, past participle, male] [root: दृष् = d.r.s]
		ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]

2b	stva—	tu = तु = but [conjunction, indeclinable]
	na—yo—stat—	anayo.h = अनयोः = (?) of these two things; at/in/on these two things [pronoun, third person, male, dual] [genitive case, 6, locative case, 7] [from अनः = ana.h = this]
	tva—	tattvam = तत्त्वम् = truth; reality; essence; axiom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तत्त्व = tattva]
	dar—”si—bhi(—h(i))	(?) by using people who know or see [noun, male, plural, instrumental case, 3] [from दर्शिवस् = dar”sivas]



## 9.17 Bhagavad Giitaa: Chapter 2, Verse 17

- 1a अविनाशि तु तद्विद्धि  
avinaa”si tu tadviddhi
- 1b येन सर्वमिदं ततम्  
yena sarvamida.m tatam
- 2a विनाशमव्ययस्यास्य  
vinaa”samavyayasyaasya
- 2b न कश्चित्कर्तुमर्हति  
na ka”scitkartumarhati

(K.r.s.na said to Arjuna:)

(About the soul:) But (know that) that (is) not-perishable—by using this, all is covered. The decay of this not-decayable (thing)—not any (person) is able to do (it).

- 1a अविनाशि a— a = अ = not  
[prefix, adverb, indeclinable]
- vi—naa—”si vinaa”sin = विनाशिन् = perishable  
[adjective]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- तद्विद्धि ta— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- dvid—dhi viddhi.h = विद्धि:  
= piercing; knowing; (“know” (?))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]

1b	येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
	सर्वमिदं	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		idam	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	ततम्	ta—tam	covered; spread; stretched [adjective, neuter]
<hr/>			
2a	विनाशमव्ययस्यास्य	vi—naa—”sa—ma—	vinaa”sam = विनाशम् = decay; death; destruction [noun, male, accusative case, 2] [from विनाशः = vinaa”sa.h]
		—	a = अ = not [prefix, adverb, indeclinable]
		vya—ya—syaa—	vyayasya = व्ययस्य = of able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, genitive case, 6] [adjective, neuter, genitive case, 6] [adjective root: व्यय = vyaya]
		asya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]

2b न	na	na = न = not [adverb, indeclinable]
कश्चित्कर्तुमर्हति	ka"s—cit—	ka"scit = कश्चित् = any; little [adjective, male]
	kar—tu—mar—	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	ha—ti	arhati = अर्हति = (he/she/it) is able; can [verb, present tense, third person, singular] [verb root: अर्ह् = arh]





## 9.18 Bhagavad Giitaa: Chapter 2, Verse 18

- 1a अन्तवन्त इमे देहा  
antavanta ime dehaa
- 1b नित्यस्योक्ताः शरीरिणः  
nityasyoktaa.h "sariiri.na.h
- 2a अनाशिनोऽप्रमेयस्य  
anaa"sino.aprameyasya
- 2b तस्माद्युध्यस्व भारत  
tasmaadyudhyasva bhaarata

(K.r.s.na said to Arjuna:)

These bodies (are) said (to be) perishable—(the bodies) of the eternal, not-perishable, not-measurable soul. From that (knowledge)—fight, O descendant of Bharata (O Arjuna).

- 1a अन्तवन्त an—ta—van—ta (?)  
[similar: adjective, अन्तवत् = antavat]  
[= perishable]
- इमे i—me ime = इमे = these  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]
- देहा de—haa dehaa.h = देहाः = bodies  
[noun, male, plural, nominative case, 1]  
[noun root: देह = deha]

1b	नित्यस्योक्ताः	ni—tya—syok—	nityasya = नित्यस्य = of eternal; usual; constant [adjective, male, neuter, genitive case, 6] [adjective root: नित्य = nitya]
		taa(—h(aa))	uktaa.h = उक्ताः = (O) uttered; said [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: उक्त = ukta]
	शरीरिणः	”sa—rii—ri—.na(—h(a))	(?) [similar: noun, male: शरीरिन् = ”sariirin] [= soul; being; man; creature]
2a	अनाशिनोऽप्रमेयस्य	a—	a = अ = not [prefix, adverb, indeclinable]
		naa—”si—no—	naa”sina.h = नाशिनः = from/of perishable; destructive; destroying [adjective, male] [ablative case, 5, genitive case, 6] [adjective root: नाशिन् = naa”sin]
		’—	a = अ = not [prefix, adverb, indeclinable]
		pra—me—ya—sya	prameyasya = प्रमेयस्य = of something measurable; proved [adjective, male, genitive case, 6] [from अप्रमेयः = aprameya.h]
2b	तस्माद्युध्यस्व	tas—maa—dyu—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		dhya—sva	yudhyasva = युध्यस्व = (?) [similar: noun, neuter, युद्धम् = yuddham] [= war; fight]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 9.19 Bhagavad Giitaa: Chapter 2, Verse 19

- 1a य एनं वेत्ति हन्तारं  
ya ena.m vetti hantaara.m
- 1b यश्चैनं मन्यते हतम्  
ya”scaina.m manyate hatam
- 2a उभौ तौ न विजानीतो  
ubhau tau na vijaaniito
- 2b नायं हन्ति न हन्यते  
naaya.m hanti na hanyate

(K.r.s.na said to Arjuna:)

(About the soul:) He who feels (that) this (soul) (is) a killer, and he who thinks (that) this (soul) (is) killed—those two (statements are) not (knowledgeable). This (soul) does not kill (and) is not killed.

- 1a य ya ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- एनं e—na.m enam = एनम् = (?) this  
[pronoun, demonstrative, male, neuter]  
[nominative case, 1, accusative case, 2]
- वेत्ति vet—ti vetti = वेत्ति = (he/she/it) knows  
[verb, present tense, third person, singular]  
[verb root: विद् = vid]
- हन्तारं han—taa—ra.m hantaaram  
= हन्तारम्  
= (?)  
[similar: noun, male, हन्तृ = hant.r = killer]

1b	यश्चैनं	ya”s—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		cai—	ca = च = and [conjunction, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	मन्यते	ma—nya—te	manyate = मन्यते = (he/she/it) thinks [verb, present tense, third person, singular] [verb root: मन् = man]
	हतम्	ha—tam	hit; hurt; killed [adjective, male, accusative case, 2] [from हतः = hata.h]
<hr/>			
2a	उभौ	u—bhau	two [adjective]
	तौ	tau	those two; they two [pronoun, third person, male, dual] [from सः = sa.h]
	न	na	na = न = not [adverb, indeclinable]
	विजानीतो	vi—jaa—nii—to	vijaaniita.h = विजानीतः = (?) [similar: verb, present tense, third person, singular,] [विजानीते = vijaaniite = (he/she/it) knows;] [understands; learns] [root: विज्ञा = vij~naa]

2b	नायं	naa—	na = न = not [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	हन्ति	han—ti	hanti = हन्ति = (he/she/it) hits; hurts; kills [verb, present tense, third person, singular] [verb root: हन् = han]
	न	na	na = न = not [adverb, indeclinable]
	हन्यते	ha—nya—te	hanyate = हन्यते = (he/she/it) is hit; killed [verb, present tense, third person, singular] [verb root: हन् = han]



## 9.20 Bhagavad Giitaa: Chapter 2, Verse 20

- 1a न जायते म्रियते वा कदाचिन्  
na jaayate mriyate vaa kadaacin
- 1b नायं भूत्वा भविता वा न भूयः  
naaya.m bhuutvaa bhavita vaa na bhuuya.h
- 2a अजो नित्यः शाश्वतोऽयं पुराणो  
ajo nitya.h "saa"svato.aya.m puraa.no
- 2b न हन्यते हन्यमाने शरीरे  
na hanyate hanyamaane "sariire

(K.r.s.na said to Arjuna:)

(About the soul:) (The soul is) not born (and) does (not) die, yes/no, sometimes? This (soul is) not having been, (not) will possibly be, yes/no, (and) not ... (?) ...? This (soul is) not-born, eternal, eternal [sic], (and) old. (This soul) is not killed (and is) not in being killed in the body.

(Note: Many verses have eight main syllables per line, but this verse has eleven main syllables per line.)

1a	न	na	na = न = not [adverb, indeclinable]
	जायते	jaa—ya—te	jaayate = जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: जन् = jan]
	म्रियते	mri—ya—te	(he/she/it) dies [verb, present tense, third person, singular] [root: मृ = m.r]
	वा	vaa	"yes/no question"
	कदाचिन्	ka—daa—cin	kadaacit = कदाचित् = sometimes [adverb, indeclinable]



1b	नायं	naa—	na = न = not [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
	भविता	bha—vi—taa	(he/she/it) will possibly be [verb, future tense (possible), third person, singular] [root: अस् = as, or भू = bhuu]
	वा	vaa	“yes/no question”
	न	na	na = न = not [adverb, indeclinable]
	भूयः	bhuu—ya(—h(a))	(?)

2a	अजो	a—	a = अ = not [prefix, adverb, indeclinable]
		jo	ja.h = जः = born; born thing; birth [adjective, noun, male, nominative case, 1] [adjective root: ज = ja]
	नित्यः	ni—tya(—h(a))	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
	शाश्वतोऽयं	”saa—”sva—to—	”saa”svata.h = शाश्वतः = eternal [adjective, male]
		’ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	पुराणो	pu—raa—.no	puraa.na.h = पुराणः = old; ancient [adjective, male, nominative case, 1] [adjective root: पुराण = puraa.na]
2b	न	na	na = न = not [adverb, indeclinable]
	हन्यते	ha—nya—te	hanyate = हन्यते = (he/she/it) is hit; killed [verb, present tense, third person, singular] [verb root: हन् = han]
	हन्यमाने	ha—nya—maa—ne	at/in/on being hit; killed [adjective, male, locative case, 7] [from हन्यमानः = hanyamaana.h]
	शरीरे	”sa—rii—re	”sariire = शरीरे = at/in/on a/the body [noun, neuter, locative case, 7] [noun root: शरीर = ”sariira]



## 9.21 Bhagavad Giitaa: Chapter 2, Verse 21

- 1a वेदाविनाशिनं नित्यं  
vedaavinaa"sina.m nitya.m
- 1b य एनमजमव्ययम्  
ya enamaJamavyayam
- 2a कथं स पुरुषः पार्थ  
katha.m sa puru.sa.h paartha
- 2b कं घातयति हन्ति कम्  
ka.m ghaatayati hanti kam

(K.r.s.na said to Arjuna:)

(About the soul:) He who (knows) (that) this (soul is) not-dead, eternal, not-born, (and) not-changeable—how (can) that man, O son of P.rthaa (O Arjuna), have (something) killed, (or) kill (something)?

- 1a वेदाविनाशिनं ve—daa veda.h = वेदः  
= (piece of) (sacred) knowledge  
[noun, male, nominative case, 1]  
[noun root: वेद = veda]
- a = अ = not  
[prefix, adverb, indeclinable]
- vi—naa—"si—na.m vinaa"sina.m  
= विनाशिनम्  
= (?)  
[similar:]  
[विनशनम् = vina"sana.m]  
[= death; disappearance; loss]  
[noun, neuter]
- नित्यं ni—tya.m nityam = नित्यम् = eternal; usual; constant;  
eternally; usually; constantly; always  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: नित्य = nitya]

1b य	ya	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
एनमजमव्ययम्	e—na—ma—	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	—	a = अ = not [prefix, adverb, indeclinable]
	ja—ma—	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
	—	a = अ = not [prefix, adverb, indeclinable]
	vya—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]
2a कथं	ka—tha.m	katham = कथम् = how [adverb, indeclinable]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
पुरुषः	pu—ru—sa(—h(a))	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b	कं	ka.m	kam = कम् = what/whom [pronoun, male, accusative case, 2] [from कः = ka.h]
	घातयति	ghaa—ta—ya—ti	(he/she/it) has something killed [verb, present tense, third person, singular] [root: हन् = han]
	हन्ति	han—ti	hanti = हन्ति = (he/she/it) hits; hurts; kills [verb, present tense, third person, singular] [verb root: हन् = han]
	कम्	kam	what/whom [pronoun, male, accusative case, 2] [from कः = ka.h]



## 9.22 Bhagavad Giitaa: Chapter 2, Verse 22

1a	वासांसि	जीर्णानि	यथा	विहाय						
	vaasaa.msi	jiir.naani	yathaa	vihaaya						
1b	नवानि	गृह्णाति	नरोऽपराणि							
	navaani	g.rh.naati	naro.aparaa.ni							
2ab	तथा	शरीराणि	विहाय	जीर्णान्यन्यानि	संयाति	नवानि	देही			
	tathaa	"sariiraa.ni	vihaaya	jiir.naanyanyaani	sa.myaati	navaani	dehii			

(K.r.s.na said to Arjuna:)

Just as old garments (are) abandoned, a man holds new others (other garments). Likewise, old bodies (are) abandoned, (and) a man meets new others (new other bodies).

Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.

1a	वासांसि	vaa—saa.m—si	(?) vaasaa.h = वासाः = garments; homes; situations [noun, male, plural] [from वासः = vaasa.h]
	जीर्णानि	jiir—.naa—ni	old; worn out [adjective, neuter, plural] [from जीर्णम् = jiir.nam] [nominative case, 1, accusative case, 2]
	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
	विहाय	vi—haa—ya	abandoned [adjective]



1b नवानि	na—vaa—ni	new [adjective, neuter, plural] [from नवम् = navam] [nominative case, 1, accusative case, 2]
गृह्णाति	g.rh—.naa—ti	(he/she/it) holds; takes; understands [verb, present tense, third person, singular] [root: ग्रह् = grah]
नरोऽपराणि	na—ro—	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
	'—	a = अ = not [prefix, adverb, indeclinable]
	pa—raa—.ni	paraa.ni = पराणि = paramount; better/best; worse/worst; another; other; different; strange [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: पर = para]
2a तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
शरीराणि	"sa—rii—raa—.ni	"sariiraa.ni = शरीराणि = (O) bodies [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: शरीर = "sariira]
विहाय	vi—haa—ya	abandoned [adjective]
जीर्णान्यन्यानि	jiir—.naa—	jiir.naani = जीर्णानि = old; worn out [adjective, neuter, plural] [from जीर्णम् = jiir.nam] [nominative case, 1, accusative case, 2]

2b	nya—nyaa—ni	<p>anyaani          = अन्यानि          = another; other; different          [adjective, neuter, plural]          [from अन्यम् = anyam]          [nominative case, 1, accusative case, 2]</p>
संयाति	sa.m—yaa—ti	<p>(he/she/it) meets; goes with          [verb, present tense, third person, singular]          [root: संया = sa.myaa]</p>
नवानि	na—vaa—ni	<p>new          [adjective, neuter, plural]          [root: नवम् = navam]          [nominative case, 1, accusative case, 2]</p>
देही	de—hii	<p>dehii = देही          = man; spirit; soul; living thing          [noun, male, nominative case, 1]          [noun root: देहिन् = dehin]</p>



## 9.23 Bhagavad Giitaa: Chapter 2, Verse 23

1a नैनं चिन्दन्ति शस्त्राणि  
naina.m chindanti "sastraa.ni

1b नैनं दहति पावकः  
naina.m dahati paavaka.h

2a न चैनं क्लेदयन्त्यापो  
na caina.m kledayantyaapo

2b न शोषयति मारुतः  
na "so.sayati maaruta.h

(K.r.s.na said to Arjuna:)

(About the soul:) Weapons do not cut this, fire does not burn this, and water does not wet this. Wind does not dry (this).

1a	नैनं	nai—	na = न = not [adverb, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	चिन्दन्ति	chin—dan—ti	(?) (they) cut [verb, present tense, third person, plural] [root: चिद् = chid]
	शस्त्राणि	"sa—straa—.ni	"sastraa.ni = शस्त्राणि = (O) weapons [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: शस्त्र = "sastra]

1b	नैनं	nai—	na = न = not [adverb, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	दहति	da—ha—ti	(he/she/it) distresses; burns [verb, present tense, third person, singular] [root: दह् = dah]
	पावकः	paa—va—ka(—h(a))	fire; purified person; kind of plant [noun, male]
2a	न	na	na = न = not [adverb, indeclinable]
	चैनं	cai—	ca = च = and [conjunction, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	क्लेदयन्त्यापो	kle—da—yan—tyaa—	kledayanti = क्लेदयन्ति = (they) wet [verb, present tense, third person, plural] [root: क्लिद् = klid]
		po	aapa.h = आपः = water [noun, male, nominative case, 1] [noun root: आप = aapa]
2b	न	na	na = न = not [adverb, indeclinable]
	शोषयति	”so—.sa—ya—ti	(he/she/it) dries [verb, present tense, third person, singular] [root: शुष् = ”su.s]
	मारुतः	maa—ru—ta(—h(a))	wind; air; breath [noun, male]

## 9.24 Bhagavad Giitaa: Chapter 2, Verse 24

1ab	अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य	एव च
	acchedyo.ayamadaahyo.ayamakledyo.a”so.sya	eva ca
2ab	नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः	
	nitya.h sarvagata.h sthaa.nuracalo.aya.m sanaatana.h	

(K.r.s.na said to Arjuna:)

(About the soul:) This (is) not-cuttable, this (is) not-burnable, not-wettable, not-dryable, really, and eternal, everywhere, stationary, not-moving. This (is) eternal.

1a अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य

ac—	a = अ = not [prefix, adverb, indeclinable]
che—dyo—	chedya.h = छेद्यः = (?) cuttable [adjective, male, nominative case, 1]
’ya—ma—	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
—	a = अ = not [prefix, adverb, indeclinable]
daa—hyo—	daahya.h = दाह्यः = (?) dryable [adjective, male, nominative case, 1]
’ya—	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]

1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	kle—dyo—	kledya.h = क्लेद्यः = (?) wettable [adjective, male, nominative case, 1]
	'—	a = अ = not [prefix, adverb, indeclinable]
	”so—.sya	”so.sya.h = शोष्यः = (?) dryable [adjective, male, nominative case, 1]
एव	e—va	eva = एव = really; thus [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
2a	नित्यः	ni—tya(—h(a))
		nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
सर्वगतः	sar—va—ga—ta(—h(a))	everywhere [adverb, male] [from: pronoun, male, सर्वः = sarva.h = each] [from: adjective, male, गतः = gata.h] [= gone; walked; spread]
स्थाणुरचलोऽयं	sthaa—.nu—	sthaa.nu.h = स्थाणुः = stationary; standing [adjective, male, nominative case, 1]
2b	ra—	a = अ = not [prefix, adverb, indeclinable]
	ca—lo—	cala.h = चलः = confused; shaking; moving [adjective, male, nominative case, 1]
	'ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
सनातनः	sa—naa—ta—na(—h(a))	eternal; ancient [adjective, male, nominative case, 1] [from: adjective, male, सनः = sana.h = ancient] [from: noun, neuter, तनम् = tanam = offspring]

## 9.25 Bhagavad Giitaa: Chapter 2, Verse 25

1ab अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते  
avyakto.ayamacintyo.ayamavikaaryo.ayamucyate

2a तस्मादेवं विदित्वैनं  
tasmaadeva.m viditvaina.m

2b नानुशोचितुमर्हसि  
naanu"socitumarhasi

(K.r.s.na said to Arjuna:)

(About the soul:) This (is) not-visible, this (is) not-thinkable, this (is) not-changeable—(it) is said. From that (situation)—really, having known this, (you) are not able to lament.

1a अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते

a— a = अ = not  
[prefix, adverb, indeclinable]

vyak—to— vyakta.h  
= व्यक्तः  
= visible  
[adjective, male, nominative case, 1]

'ya—ma— ayam = अयम् = this  
[pronoun, demonstrative, third person, male]  
[nominative case, 1]  
[noun root: इदम् = idam]

— a = अ = not  
[prefix, adverb, indeclinable]

cin—tyo— cintya.h  
= चिन्त्यः  
= thinkable  
[adjective, male, nominative case, 1]

'ya— ayam = अयम् = this  
[pronoun, demonstrative, third person, male]  
[nominative case, 1]  
[noun root: इदम् = idam]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	vi—kaar—yo—	vikaarya.h = विकार्यः = changeable [adjective, male, nominative case, 1]
	'ya—mu—	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
<hr/>		
2a तस्मादेवं	tas—maa—de—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	va.m	evam = एवम् = really; thus [adverb, indeclinable]
	विदित्वैनं	viditvaa = विदित्वा = (?) having known [verb, perfect participle] [root: विद् = vid]
	na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
<hr/>		
2b नानुशोचितुमर्हसि	naa—	na = न = not [adverb, indeclinable]
	nu—"so—ci—tu—mar—	anu"socitum = अनुशोचितुम् = to mourn [verb, infinitive] [verb root: अनुशुच् = anu"suc]
	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह् = arh]

## 9.26 Bhagavad Giitaa: Chapter 2, Verse 26

- 1a अथ चैनं नित्यजातं  
atha caina.m nityajaata.m
- 1b नित्यं वा मन्यसे मृतम्  
nitya.m vaa manyase m.rtam
- 2a तथापि त्वं महाबाहो  
tathaapi tva.m mahaabaaho
- 2b नैनं शोचितुमर्हसि  
naina.m "socitumarhasi

(K.r.s.na said to Arjuna:)

(About the soul:) Then, and yes/no, (you) think (that) this (soul is) eternal-born and eternal-dead? Thus, also, you, O great-arm (O Arjuna), are not able to lament this.

- 1a अथ a—tha atha = अथ = then  
[adverb, indeclinable]
- चैनं cai— ca = च = and  
[conjunction, indeclinable]
- na.m enam = एनम् = (?) this  
[pronoun, demonstrative, male, neuter]  
[nominative case, 1, accusative case, 2]
- नित्यजातं ni—tya— nitya.h = नित्यः  
= eternal; usual; constant  
[adjective, male, nominative case, 1]  
[adjective root: नित्य = nitya]
- jaa—ta.m jaatam  
= जातम्  
= born  
[adjective, male, accusative case, 2]  
[from जातः = jaata.h]

1b	नित्यं	ni—tya.m	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
	वा	vaa	“yes/no question”
	मन्यसे	ma—nya—se	manyase = मन्यसे = (you) think [verb, present tense, second person, singular] [verb root: मन् = man]
	मृतम्	m.r—tam	dead [adjective, male, accusative case, 2] [from मृतः = m.rta.h]
<hr/>			
2a	तथापि	ta—thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		pi	api = अपि = also [adverb, indeclinable]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
<hr/>			
2b	नैनं	nai—	na = न = not [adverb, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	शोचितुमर्हसि	”so—ci—tu—mar—	”socitum = शोचितुम् = to feel sorrow; lament [verb, infinitive] [verb root: शुच् = ”suc]
		ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह = arh]

## 9.27 Bhagavad Giitaa: Chapter 2, Verse 27

1ab जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च  
 jaatasya hi dhruvo m.rtyurdhruva.m janma m.rtasya ca

2a तस्मादपरिहार्येऽर्थे  
 tasmaadaparihaarye.arthe

2b न त्वं शोचितुमर्हसि  
 na tva.m"socitumarhasi

(K.r.s.na said to Arjuna:)

Surely, the death of a being (is) a North star (a fixed point, a fact). And the birth of a dead person (is) a North star. From that (knowledge), in not-separated-purpose, you are not able to lament.

1a जातस्य jaa—ta—sya of a/the being; animal; category  
 [noun, neuter, genitive case, 6]  
 [from जातम् = jaatam]

हि hi hi = हि = surely  
 [adverb, indeclinable]

ध्रुवो dhru—vo dhruva.h  
 = ध्रुवः  
 = North star  
 [noun, male, nominative case, 1]

मृत्युर्ध्रुवं m.r—tyur— m.rtyu.h  
 = मृत्युः  
 = death  
 [noun, male, nominative case, 1]

1b	dhru—va.m	North star [noun, male, accusative case, 2] [from ध्रुवः = dhruva.h]
जन्म	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
मृतस्य	m.r—ta—sya	of a dead person (?) [noun, male, genitive case, 6] [from मृतः = m.rta.h]
च	ca	ca = च = and [conjunction, indeclinable]
2a तस्मादपरिहार्येऽर्थे	tas—maa—da—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
—	—	a = अ = not [prefix, adverb, indeclinable]
pa—ri—haar—ye'r—	pa—ri—haar—ye'r—	parihaarye = परिहार्ये = at/in/on something separated; avoided; repeated [adjective, male, locative case, 7] [from परिहार्यः = pariharya.h]
the	the	arthe = अर्थे = at/in/on a/the purpose; profit; benefit [noun, male, neuter, locative case, 7] [noun root: अर्थ = artha]
2b न	na	na = न = not [adverb, indeclinable]
त्वंशोचितुमर्हसि	tva.m—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
”so—ci—tu—mar—	”so—ci—tu—mar—	”socitum = शोचितुम् = to feel sorrow; lament [verb, infinitive] [verb root: शुच् = ”suc]
ha—si	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह = arh]

## 9.28 Bhagavad Giitaa: Chapter 2, Verse 28

- 1a अव्यक्तादीनि भूतानि  
avyaktaadiini bhuutaani
- 1b व्यक्तमध्यानि भारत  
vyaktamadhyaani bhaarata
- 2a अव्यक्तनिधनान्येव  
avyktanidhanaanyeva
- 2b तत्र का परिदेवना  
tatra kaa paridevanaa

(K.r.s.na said to Arjuna:)

Beings are not-clear-first, clear-middle—O descendant of Bharata (O Arjuna)—and not-clear-end. Really, there (are) what lamentations?

- 1a अव्यक्तादीनि a— a = अ = not  
[prefix, adverb, indeclinable]
- vyak—taa— vyakta  
= व्यक्त  
= clear  
[adjective]
- dii—ni aadiini  
= आदीनि  
= first (?)  
[adjective, neuter, plural]  
[from आदि = addi]
- भूतानि bhuu—taa—ni bhuutaani = भूतानि  
= beings (living things); spirits; ghosts  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

1b	व्यक्तमध्यानि	vyak—ta—	clear [adjective]
		ma—dhyaa—ni	middle [adjective, neuter, plural] [from मध्यम् = madhyam]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	अव्यक्तनिधनान्येव	a—	a = अ = not [prefix, adverb, indeclinable]
		vyak—ta—	व्यक्त = clear [adjective]
		ni—dha—naa—nye—	nidhanaani = निधनानि = destruction; ends [noun, neuter, plural] [from निधनम् = nidhanam]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	तत्र	ta—tra	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	का	kaa	kaa = का = what/who [pronoun, interrogative, female] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
	परिदेवना	pa—ri—de—va—naa	paridevanaa.h = परिदेवनाः = lamentations (?) [noun, male, plural] [from परिदेवनः = paridevana.h]

## 9.29 Bhagavad Giitaa: Chapter 2, Verse 29

- 1a आश्चर्यवत्पश्यति कश्चिदेनम्  
aa”scaryavatpa”syati ka”scidenam
- 1b आश्चर्यवद्वदति तथैव चान्यः  
aa”scaryavadvadati tathaiva caanya.h
- 2a आश्चर्यवच्चैनमन्यः शृणोति  
aa”scaryavaccainamanya.h ”s.r.noti
- 2b श्रुत्वाप्येनं वेद न चैव कश्चित्  
”srutvaapyena.m veda na caiva ka”scit

(K.r.s.na said to Arjuna:)

(About the soul:) Any (person) sees this (soul as) miracle-full. And another (person) says “miracle-full,” thus, really. And another (person) hears (that) this (soul is) miracle-full. And also, having heard (this knowledge)—any person does not (know), really.

Note: In this verse, the numbers of main syllables in each half-line are eleven, twelve, eleven, and eleven, instead of the usual eight.

- 1a आश्चर्यवत्पश्यति aa”s—car—ya— aa”scaryam = आश्चर्यम्  
= miraculous; marvelous; wonderful; surprising;  
miracle; marvel; wonder; surprise  
[adjective, male, accusative case, 2]  
[adjective, noun, nominative case, 1, accusative case, 2]  
[adjective root: आश्चर्य = aa”scarya]
- vat— vat = वत् = full of  
[suffix]
- pa—”sya—ti pa”syati = पश्यति = (he/she/it) sees  
[verb, present tense, third person, singular]  
[verb root: दृष् = d.r.s]
- कश्चिदेनम् ka”s—ci—de ka”scit = कश्चित् = any; little  
[adjective, male]
- nam enam = एनम् = (?) this  
[pronoun, demonstrative, male, neuter]  
[nominative case, 1, accusative case, 2]



1b आश्चर्यवद्भवति	aa”s—car—ya—	aa”scaryam = आश्चर्यम् = miraculous; marvelous; wonderful; surprising; miracle; marvel; wonder; surprise [adjective, male, accusative case, 2] [adjective, noun, nominative case, 1, accusative case, 2] [adjective root: आश्चर्य = aa”scarya]
	va—	vat = वत् = full of [suffix]
	dva—da—ti	(he/she/it) says [verb, present tense, third person, singular] [root: वद् = vad]
तथैव	ta—thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
चान्यः	caa—	ca = च = and [conjunction, indeclinable]
	nya(—h(a))	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]

2a आश्चर्यवच्चैनमन्यः	aa"s—car—ya—	aa"scaryam = आश्चर्यम् = miraculous; marvelous; wonderful; surprising; miracle; marvel; wonder; surprise [adjective, male, accusative case, 2] [adjective, noun, nominative case, 1, accusative case, 2] [adjective root: आश्चर्य = aa"scarya]
	vac—	vat = वत् = full of [suffix]
	cai—	ca = च = and [conjunction, indeclinable]
	na—ma—	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	nya(—h(a))	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
शृणोति	"s.r—.no—ti	"s.r.noti = शृणोति = (he/she/it) hears [verb, present tense, third person, singular] [verb root: शृ = "sru]

2b	श्रुत्वाप्येनं	"sru—tvaa—	"srutvaa = श्रुत्वा = having heard [verb, perfect participle] [verb root: श्रु = "sru]
		pye—	api = अपि = also [adverb, indeclinable]
		na.m	ena.m = एनं = this (?) [pronoun, male, accusative case, 2] [from एनः = ena.h]
वेद	ve—da		veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
न	na		na = न = not [adverb, indeclinable]
चैव	cai—		ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
कश्चित्	ka"s—cit		ka"scit = कश्चित् = any; little [adjective, male]

### 9.30 Bhagavad Giitaa: Chapter 2, Verse 30

1a देही नित्यमवध्योऽयं  
dehii nityamavadhyo.aya.m

1b देहे सर्वस्य भारत  
dehe sarvasya bhaarata

2a तस्मात्सर्वाणि भूतानि  
tasmaatsarvaa.ni bhuutaani

2b न त्वं शोचितुमर्हसि  
na tva.m "socitumarhasi

(K.r.s.na said to Arjuna:)

This soul (is) eternally not-to-be-killed. This (soul is) in the body of all (beings), O descendant of Bharata (O Arjuna). From that (knowledge), you are not able to lament all beings.

1a देही	de—hii	dehii = देही = man; spirit; soul; living thing [noun, male, nominative case, 1] [noun root: देहिन् = dehin]
नित्यमवध्योऽयं	ni—tya—ma—	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
—	—	a = अ = not [prefix, adverb, indeclinable]
—	va—dhyo—	vadhya.h = वध्यः = to be killed [adjective, male, nominative case, 1]
’ya.m	—	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]

1b	देहे	de—he	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
	सर्वस्य	sar—va—sya	sarvasya = सर्वस्य = of each; all [adjective, pronoun, male, neuter] [genitive case, 6] [adjective root: सर्व = sarva]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	तस्मात्सर्वाणि	ta—smaat—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		sar—vaa—.ni	sarvaa.ni = सर्वाणि = each; all [adjective, pronoun, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
2b	न	na	na = न = not [adverb, indeclinable]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	शोचितुमर्हसि	"so—ci—tu—mar	"socitum = शोचितुम् = to feel sorrow; lament [verb, infinitive] [verb root: शुच् = "suc]
		ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह = arh]

### 9.31 Bhagavad Giitaa: Chapter 2, Verse 31

- 1a स्वधर्ममपि चावेक्ष्य  
svadharmamapi caavek.sya
- 1b न विकम्पितुमर्हसि  
na vikampitumarhasi
- 2ab धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते  
dharmaaaddhi yuddhaacchreyo.anyatk.satriyasya na vidyate

(K.r.s.na said to Arjuna:)

And also, (seeing) self-virtue, (you) are not able to tremble, (from virtue?). Surely, from the fight, a better, another (virtue?) of a person in the warrior caste does not exist.

- 1a स्वधर्ममपि sva— sva.h = स्वः  
= self; relative; friend; group member  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्व = sva]
- dharm—ma—ma— dharmam = धर्मम्  
= (act of) virtue; religion; law; custom  
[noun, male, accusative case, 2]  
[noun root: धर्म = dharma]
- pi api = अपि = also  
[adverb, indeclinable]
- चावेक्ष्य caa— ca = च = and  
[conjunction, indeclinable]
- ve—k.sya avek.sya  
= अवेक्ष्य  
= (?) “see; experience; consider”  
[similar: root: अवेक्ष् = avek.s]

1b न	na	na = न = not [adverb, indeclinable]
विकम्पितुमर्हसि	vi—kam—pi—tu—mar	vikampitum = विकम्पितुम् = to tremble; waver; change [verb, infinitive]
	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह् = arh]
2a धर्म्याद्धि	dhar—myaad—	dharmyaat = धर्म्यात् = (?) “nature” [from: noun, male, धर्मः = dharma.h = nature]
	dhi	hi = हि = surely [adverb, indeclinable]
युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य	yud—dhaac—	yuddhaat = युद्धात् = from a/the war; battle; fight [noun, neuter, ablative case, 5] [noun root: युद्ध = yuddha]
	chre—yo—	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]
	’nyat—	anyat = अन्यत् = another/other [adjective]
2b	k.sa—tri—ya—sya	of a person in the warrior caste [noun, male, genitive case, 6] [from क्षत्रियः = k.satriya.h]
न	na	na = न = not [adverb, indeclinable]
विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]

### 9.32 Bhagavad Giitaa: Chapter 2, Verse 32

- 1a यदृच्छया चोपपन्नं  
yad.rcchayaa copapanna.m
- 1b स्वर्गद्वारमपावृतम्  
svargadvaaramapaav.rtam
- 2a सुखिनः क्षत्रियाः पार्थ  
sukhina.h k.satriyaa.h paartha
- 2b लभन्ते युद्धमीदृशम्  
labhante yuddhamiid.r"sam

(K.r.s.na said to Arjuna:)

And, by using chance, an adequate heavenly door (is) open—people in the warrior caste (are) happy, O son of P.rthaa (O Arjuna)—(they) get such a fight.

- 1a यदृच्छया ya—d.rc—cha—yaa by using chance  
[noun, female, instrumental case, 3]
- चोपपन्नं co— ca = च = and  
[conjunction, indeclinable]
- pa—pan—na.m upapanna.m  
= उपपन्नं  
= adequate; having; existing  
[adjective, neuter]  
[nominative case, 1, accusative case, 2]



1b	स्वर्गद्वारमपावृतम्	svar—ga—	svarga.h = स्वर्गः = heavenly; heaven [adjective, noun, male, nominative case, 1] [adjective root: स्वर्ग = svarga]
		dvaa—ra—ma—	dvaaram = द्वारम् = door; gate; entrance [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: द्वार = dvaara]
		paa—v.r—tam	apaav.rtam = अपावृतम् = open; not covered; not restrained [adjective, neuter] [nominative case, 1, accusative case, 2]
2a	सुखिनः	su—khi—na(—h(a))	sukhina.h = सुखिनः = from/of a/the happy (man); (O) happy (men) [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: सुखिन् = sukhin]
	क्षत्रियाः	k.sa—tri—yaa(—h(aa))	people in the warrior caste [noun, male, plural] [from क्षत्रियः = k.satriya.h]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
2b	लभन्ते	la—bhan—te	labhante = लभन्ते = (they) get; learn; know; see [verb, present tense, third person, plural] [verb root: लभ् = labh]
	युद्धमीदृशम्	yud—dha—mii—	yuddham = युद्धम् = war; battle; fight [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: युद्ध = yuddha]
		d.r—”sam	iid.r”sam = ईदृशम् = like; such [adjective, neuter] [nominative case, 1, accusative case, 2]

### 9.33 Bhagavad Giitaa: Chapter 2, Verse 33

- 1a अथ चेत्त्वमिमं धर्म्यं  
atha cettvamima.m dharmya.m
- 1b सङ्ग्रामं न करिष्यसि  
sa"ngraama.m na kari.syasi
- 2a ततः स्वधर्मं कीर्तिं च  
tata.h svadharma.m kiirti.m ca
- 2b हित्वा पापमवाप्स्यसि  
hitvaa paapamavaapsyasi

(K.r.s.na said to Arjuna:)

Then, if you will not do this virtue fight—from that (situation), having abandoned self-virtue and fame, (you) will get evil.

- 1a अथ a—tha atha = अथ = then  
[adverb, indeclinable]
- चेत्त्वमिमं cet— cet = चेत् = if  
[conjunction, indeclinable]
- tva—mi— tvam = त्वम् = you  
[pronoun, second person, singular]  
[nominative case, 1]  
[noun root: युष्मद् = yu.smad]
- ma.m imam = इमम् = this  
[pronoun, demonstrative, third person]  
[male, accusative case, 2]  
[noun root: इदम् = idam]
- धर्म्यं dhar—mya.m (?) dharmam = धर्मम्  
= (act of) virtue; religion; law; custom  
[noun, male, accusative case, 2]  
[noun root: धर्म = dharma]

1b	सङ्ग्रामं	sa”n—graa—ma.m	sa”ngraamam = सङ्ग्रामम् = fight; battle; war [noun, male, accusative case, 2] [from सङ्ग्रामः = sa”ngraama.h]
	न	na	na = न = not [adverb, indeclinable]
	करिष्यसि	ka—ri—.sya—si	(?) (you) will do [verb, future tense (certain), second person, singular] [noun root: कृ = k.r]
2a	ततः	ta—ta(—h(a))	tata.h = ततः = from that; therefore [adverb, indeclinable]
	स्वधर्म	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
		dhar—ma.m	dharmam = धर्मम् = (act of) virtue; religion; law; custom [noun, male, accusative case, 2] [noun root: धर्म = dharmā]
	कीर्ति	kiir—ti.m	kiirtim = कीर्तिम् = fame; reputation [noun, female, accusative case, 2] [noun root: कीर्ति = kiirti]
	च	ca	ca = च = and [conjunction, indeclinable]
2b	हित्वा	hi—tvaa	hitvaa = हित्वा = having abandoned [verb, perfect participle] [verb root: हि = hi]
	पापमवाप्स्यसि	paa—pa—ma	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]
		vaap—sya—si	avaapsyasi = अवाप्स्यसि = (you) will attain; get [verb, future tense (certain), second person, singular] [verb root: अवाप् = avaap]

### 9.34 Bhagavad Giitaa: Chapter 2, Verse 34

- 1a अकीर्तिं चापि भूतानि  
akiirti.m caapi bhuutaani
- 1b कथयिष्यन्ति तेऽव्ययाम्  
kathayi.syanti te.avyayaam
- 2ab सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते  
sambhaavitasya caakiirtirmara.naadatiricyate

(K.r.s.na said to Arjuna:)

And also, beings will talk (about) not-reputation. They (are) not-changeable (?). And not-reputation of a respectable man prevails from (after) death.

- 1a अकीर्तिं a— a = अ = not  
[prefix, adverb, indeclinable]
- kiir—ti.m kiirtim = कीर्तिम् = fame; reputation  
[noun, female, accusative case, 2]  
[noun root: कीर्ति = kiirti]
- चापि caa— ca = च = and  
[conjunction, indeclinable]
- पि pi api = अपि = also  
[adverb, indeclinable]
- भूतानि bhuu—taa—ni bhuutaani = भूतानि  
= beings (living things); spirits; ghosts  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

1b	कथयिष्यन्ति	ka—tha—yi—.syan—ti	(they) will tell; talk [verb, future tense (certain), third person, plural] [root: कथ् = kath]
	तेऽव्ययाम्	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'—		a = अ = not [prefix, adverb, indeclinable]
	vya—yaam		vyayaam = व्ययाम् = changeable (?) [similar: व्यय = vyaya = changeable]
2a	सम्भावितस्य	sam—bhaa—vi—ta—sya	(?) of a/the respectable man [noun, male, genitive case, 6] [from सम्भावितः = sambhaavita.h]
	चाकीर्तिर्मरणादतिरिच्यते	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	kiir—tir—		kiirti.h = कीर्तिः = fame; reputation [noun, female, nominative case, 1] [noun root: कीर्ति = kiirti]
2b		ma—ra—.naa—da—	mara.naat = मरणात् = from death [noun, neuter, ablative case, 5] [from मरणम् = mara.nam]
		ti—ri—cya—te	atiricyate = अतिरिच्यते = (he/she/it) prevails [verb, present tense, third person, singular] [root: अतिरिच् = atiric]

### 9.35 Bhagavad Giitaa: Chapter 2, Verse 35

- 1a भयाद्रणादुपरतं  
bhayaadra.naaduparata.m
- 1b मंस्यन्ते त्वां महारथाः  
ma.msyante tvaa.m mahaarathaa.h
- 2a येषां च त्वं बहुमतो  
ye.saa.m ca tva.m bahumato
- 2b भूत्वा यास्यसि लाघवम्  
bhuutvaa yaasyasi laaghavam

(K.r.s.na said to Arjuna:)

From fear, from the battlefield—of which great-warriors will (think of?) you (as) stopped. And you, having been much-respected, strive for small importance.

- 1a भयाद्रणादुपरतं bha—yaa—dra— bhayaat = भयात् = from fear  
[noun, neuter, ablative case, 5]  
[noun root: भय = bhaya]
- .naa—du ra.naat  
= रणात्  
= from a/the battlefield  
[noun, neuter, ablative case, 5]  
[from रणम् = ra.nam]
- pa—ra—ta.m uparata.m  
= उपरतं  
= stopped  
[adjective, male, accusative case, 2]  
[from उपरतः = uparata.h]

1b	मंस्यन्ते	ma.m—syan—te	(they) will ... (?) [verb, future tense (certain), third person, plural]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	महारथाः	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		ra—thaa(—h(aa))	rathaa.h = रथाः = (O) chariots; carts; warriors; (acts of) joy [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: रथ = ratha]
2a	येषां	ye—.saa.m	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	च	ca	ca = च = and [conjunction, indeclinable]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	बहुमतो	ba—hu—	bahu.h = बहुः = many/much [adjective, male, female, nominative case, 1] [adjective root: बहु = bahu]
		ma—to	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]

2b	भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
	यास्यसि	yaa—sya—si	(you) create froth; strive for; exert yourself [verb, present tense, second person, singular] [root: यस् = yas]
	लाघवम्	laa—gha—vam	small importance [noun, neuter] [nominative case, 1, accusative case, 2] [from लाघवम् = laaghavam]





### 9.36 Bhagavad Giitaa: Chapter 2, Verse 36

1ab	अवाच्यवादांश्च	बहून्वदिष्यन्ति	तवाहिताः
	avaacyavaadaa.m”sca	bahuunvadi.syanti	tavaahitaa.h
2a	निन्दन्तस्तव	सामर्थ्यं	
	nindantastava	saamarthya.m	
2b	ततोदुःखतरं	नु	किम्
	tatodu.hkhatara.m	nu	kim

(K.r.s.na said to Arjuna:)

And the enemies of you will say many not-to-be-said sounds, abusing the ability of you. From that (situation), what distress-more (exists), certainly?

1a	अवाच्यवादांश्च	a—	a = अ = not [prefix, adverb, indeclinable]
	vaa—cya—	वाच्य	= to be said [adjective]
	vaa—daa.m”s—	vaadaan = वादान्	= sounding; speaking; sounds; speaking; theories; ideas [adjective, noun, male, plural] [accusative case, 2] [adjective root: वाद = vaada]
	ca	ca = च = and [conjunction, indeclinable]	
	बहून्वदिष्यन्ति	ba—huun—	bahuun = बहून् = many/much [adjective, male, plural, accusative case, 2] [adjective root: बहु = bahu]

1b	va—di—.syan—ti	(they) will say [verb, future tense (certain), third person, plural] [root: वद् = vad]
तवाहिताः	ta—vaa—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	hi—taa(—h(aa))	ahitaa.h = अहिताः = enemies [noun, male, plural] [from अहितः = ahita.h]
2a निन्दन्तस्तव	nin—dan—ta—	nindanta.h = निन्दन्तः = blaming/abusing (?)
	sta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
सामर्थ्यं	saa—mar—thya.m	saamarthyam = सामर्थ्यम् = ability [noun, neuter] [nominative case, 1, accusative case, 2]
2b ततोदुःखतरं	ta—to—	tata.h = ततः = from that; therefore [adverb, indeclinable]
	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
	ta—ra.m	more [suffix]
नु	nu	certainly
किम्	kim	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]

### 9.37 Bhagavad Giitaa: Chapter 2, Verse 37

1a हतो वा प्राप्स्यसि स्वर्गं  
hato vaa praapsyasi svarga.m

1b जित्वा वा भोक्ष्यसे महीम्  
jitvaa vaa bhok.syase mahiim

2a तस्मादुत्तिष्ठ कौन्तेय  
tasmaadutti.s.tha kaunteya

2b युद्धाय कृतनिश्चयः  
yuddhaaya k.rtani"scaya.h

(K.r.s.na said to Arjuna:)

(If) killed, yes/no, (you) will get heaven? (If) having been victorious, yes/no, (you) will often enjoy earth?  
From that (knowledge), get up, O son of Kuntii (O Arjuna). For the fight, (be) certain.

1a हतो ha—to hata.h  
= हतः  
= killed  
[adjective, male]

वा vaa “yes/no question”

प्राप्स्यसि praap—sya—si (you) will get  
[verb, future tense (certain), second person, singular]  
[root: प्राप् = praap]

स्वर्गं svar—ga.m svargam = स्वर्गम् = heavenly; heaven  
[adjective, noun, male, accusative case, 2]  
[adjective, neuter, nominative case, 1, accusative case, 2]  
[adjective root: स्वर्ग = svarga]

1b	जित्वा	ji—tvaa	having been victorious; won; overcome [verb, perfect participle] [root: जि = ji]
	वा	vaa	“yes/no question”
	भोक्ष्यसे	bho—k.sya—se	(you) will enjoy often; eat often [verb, future tense (certain), second person, singular] [root: भुज् = bhuj]
	महीम्	ma—hiim	earth [noun, female, accusative case, 2] [from मही = mahii]
<hr/>			
2a	तस्मादुत्तिष्ठ	ta—smaa—dut	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		ti—.s.tha	utti.s.tha = उत्तिष्ठ = (you) stand up; get up; rise [verb, imperative mood, second person, singular] [verb root: उद् + स्था = ud + sthaa] [verb root: उत्था = utthaa]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
<hr/>			
2b	युद्धाय	yud—dhaa—ya	yuddhaaya = युद्धाय = for a/the war; battle; fight [noun, neuter, dative case, 4] [noun root: युद्ध = yuddha]
	कृतनिश्चयः	k.r—ta—ni”s—ca—ya(—h(a))	certain [adjective, male] [from: adjective, male, कृतः = k.rta.h = done] [from: noun, male, निश्चयः = ni”scaya.h = decision]

### 9.38 Bhagavad Giitaa: Chapter 2, Verse 38

1a सुखदुःखे      समे      कृत्वा  
sukhadu.hkhe    same    k.rtvaa

1b लाभालाभौ      जयाजयौ  
laabhaalaabhou    jayaajayau

2a ततो      युद्धाय      युज्यस्व  
tato    yuddhaaya    yujyasva

2b नैवं      पापमवाप्स्यसि  
naiva.m    paapamavaapsyasi

(K.r.s.na said to Arjuna:)

Having acted in happiness-distress in sameness, (and also in) profit-not-profit (and in) victory-not-victory—from that (knowledge), for the fight, (be) similar. Thus, (you) will not get evil.

- 1a सुखदुःखे    su—kha—    sukham = सुखम्  
= happy; (act of) happiness; happily  
[adjective, male, accusative case, 2]  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सुख = sukha]
- du.h—khe    du.hkhe = दुःखे  
= at/in/on a/the (act of) distress  
[noun, neuter, locative case, 7]  
[noun root: दुःख = du.hkha]
- समे      sa—me      same = समे = at/in/on  
same; equal; similar; straight; complete  
[adjective, male, neuter, locative case, 7]  
[adjective root: सम = sama]
- कृत्वा      k.r—tvaa      k.rtvaa = कृत्वा  
= having acted; worked; done  
[verb, perfect participle]  
[noun root: कृ = k.r]

1b	लाभालाभौ	laa—bhaa—	laabha.h = लाभः = profit; gain; benefit [noun, male, nominative case, 1] [noun root: लाभ = laabha]
	—		a = अ = not [prefix, adverb, indeclinable]
		laa—bhau	laabha.h = लाभौ = (O) two profits; gains; benefits [noun, male, dual, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: लाभ = laabha]
	जयाजयौ	ja—yaa—	jaya.h = जयः = victory [noun, male, nominative case, 1] [noun root: जय = jaya]
	—		a = अ = not [prefix, adverb, indeclinable]
		ja—yau	जयौ = two victories [noun, male, dual] [from जयः = jaya.h]
<hr/>			
2a	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	युद्धाय	yud—dhaa—ya	yuddhaaya = युद्धाय = for a/the war; battle; fight [noun, neuter, dative case, 4] [noun root: युद्ध = yuddha]
	युज्यस्व	yu—jyas—va	similar (?) [similar: adjective, युज्य = yujya = similar]
<hr/>			
2b	नैवं	nai—	na = न = not [adverb, indeclinable]
		va.m	evam = एवम् = really; thus [adverb, indeclinable]
	पापमवाप्स्यसि	paa—pa—ma	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]
		vaap—sya—si	avaapsyasi = अवाप्स्यसि = (you) will attain; get [verb, future tense (certain), second person, singular] [verb root: अवाप् = avaap]

### 9.39 Bhagavad Giitaa: Chapter 2, Verse 39

- 1a एषा तेऽभिहिता साङ्ख्ये  
e.saa te.abhihitaa saa”nkhye
- 1b बुद्धियोगे त्विमां शृणु  
buddhiryoge tvimaa.m ”s.r.nu
- 2a बुद्ध्या युक्तो यया पार्थ  
buddhyaa yukto yayaa paartha
- 2b कर्मबन्धं प्रहास्यसि  
karmabandha.m prahaasyasi

(K.r.s.na said to Arjuna:)

This, for you, (is) said, in the Sankhya philosophy—intelligence in yoking. But hear this by using intelligence, yoked, O son of P.rthaa (O Arjuna)—by using which (you) will throw away the action-bond (of you).

- 1a एषा e—saa e.saa = एषा = this/she  
[pronoun, demonstrative, third person]  
[female, nominative case, 1]  
[noun root: तद् = tad]
- तेऽभिहिता te— te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]
- ’bhi—hi—taa abhihitaa  
= अभिहिता  
= said  
[adjective, female]
- साङ्ख्ये saa”n—khye in the Sankhya philosophy  
[noun, female, locative case, 7]  
[from साङ्ख्यम् = saa”nkhyam]



1b	बुद्धिर्योगे	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		yo—ge	yoge = योगे = at/in/on yoking [noun, male, locative case, 7] [noun root: योग = yoga]
	त्वमां	tvi—	tu = तु = but [conjunction, indeclinable]
		maa.m	imaam = इमाम् = this [pronoun, demonstrative, third person] [female, accusative case, 2] [noun root: इदम् = idam]
	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]
2a	बुद्ध्या	bud—dhyaa	buddhyaa = बुद्ध्या = by using brainpower; intelligence [noun, female, instrumental case, 3] [noun root: बुद्धि = buddhi]
	युक्तो	yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	यया	ya—yaa	by using which (?) [pronoun, female, instrumental case, 3] [from या = yaa]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b	कर्मबन्धं	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		ban—dha.m	bandham = बन्धम् = bond [noun, male, accusative case, 2] [from बन्धः = bandha.h]
	प्रहास्यसि	pra—haa—sya—si	(?) (you) will throw away; attack; hurt; [verb, future tense (certain), second person, singular] [root: प्रह् = prah.r]



## 9.40 Bhagavad Giitaa: Chapter 2, Verse 40

- 1a नेहाभिक्रमनाशोऽस्ति  
nehaabhikramanaa”so.asti
- 1b प्रत्यवायो न विद्यते  
pratyavaayo na vidyate
- 2a स्वल्पमप्यस्य धर्मस्य  
svalpamapyasya dharmasya
- 2b त्रायते महतो भयात्  
traayate mahato bhayaat

(K.r.s.na said to Arjuna:)

In this world is not an attempt-destruction (and) is not sin. Also, a small amount of this virtue saves from great fear.

1a नेहाभिक्रमनाशोऽस्ति	ne—	na = न = not [adverb, indeclinable]
	haa—	iha = इह = in this world; here; now [adverb, indeclinable]
	bhi—kra—ma	abhikrama.h = अभिक्रमः = attempt [noun, male, nominative case, 1]
	naa—”so—	naa”sa.h = नाशः = destruction; death [noun, male, nominative case, 1] [noun root: नाश = naa”sa]
	’sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]

1b	प्रत्यवायो	pra—tya—vaa—yo	pratyavaaya.h = प्रत्यवायः = sin; reverse; decrease [noun, male, nominative case, 1]
	न	na	na = न = not [adverb, indeclinable]
	विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]
<hr/>			
2a	स्वल्पमप्यस्य	sval—pa—ma—	svalpam = स्वल्पम् = small amount [noun, neuter] [nominative case, 1, accusative case, 2]
		pya—	api = अपि = also [adverb, indeclinable]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	धर्मस्य	dhar—ma—sya	dharmasya = धर्मस्य = of an/the (act of) virtue; religion; law; custom [noun, male, genitive case, 6] [noun root: धर्म = dharma]
<hr/>			
2b	त्रायते	traa—ya—te	(he/she/it) saves [verb, present tense, third person, singular] [root: त्रे = trai, or त्रा = traai]
	महतो	ma—ha—to	mahata.h = महतः = from/of/(O) mighty; great [adjective] [all genders, ablative case, 5, genitive case, 6] [male, plural, accusative case, 2] [female, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: महत् = mahat]
	भयात्	bha—yaat	bhayaat = भयात् = from fear [noun, neuter, ablative case, 5] [noun root: भय = bhaya]

## 9.41 Bhagavad Giitaa: Chapter 2, Verse 41

1ab व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन  
vyavasaayaatmikaa buddhirekeha kurunandana

2a बहुशाखा ह्यनन्ताश्च  
bahu"saakhaa hyanantaa"sca

2b बुद्धयोऽव्यवसायिनाम्  
buddhayo.avyavasaayinaam

(K.r.s.na said to Arjuna:)

Resoluteness (is) (based on?) one intelligence, in this world, O son of Kuru (O Arjuna). Surely, the (acts of) intelligence (of amateurs?) (are) many-branches (and are) infinite/eternal.

1a	व्यवसायात्मिका	vya—va—saa—yaat—	vyavasaaya.h = व्यवसायः = resoluteness [noun, male, nominative case, 1]
		mi—kaa	aatmikaa = आत्मिका = based on (?) [adjective, female, nominative case, 1]
	बुद्धिरेकेह	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
1b		re—ke—	ekaa = एका = one; alone; same [noun, adjective, female, nominative case, 1] [noun root: एक = eka]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	कुरुनन्दन	ku—ru—nan—da—na	O son of Kuru = O Arjuna [noun, male, vocative case, 8] [from कुरुनन्दनः = kurunandana.h] [from: noun, male, कुरुः = kuru.h = Kuru] [from: noun, male, नन्दनः = nandana.h]

2a बहुशाखा	ba—hu—	bahu.h = बहुः = many/much [adjective, male, female, nominative case, 1] [adjective root: बहु = bahu]
	”saa—khaa	”saakaa.h = शाकाः = (O) branches [noun, female, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: शाका = ”saakaa]
ह्यनन्ताश्च	hya—	hi = हि = surely [adverb, indeclinable]
	nan—taa”s—	anantaa.h = अनन्ताः = (O) infinite; eternal [adjective, female, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: अनन्त = ananta]
	ca	ca = च = and [conjunction, indeclinable]
2b बुद्धयोऽव्यवसायिनाम्	bud—dha—yo—	buddhaya.h = बुद्धयः = (O) (acts of) brainpower; intelligence [noun, female, plural] [nominative case, 1, vocative case, 8] [noun root: बुद्धि = buddhi]
	’vya—va—saa—yi—naam	avyavasaayinaam = अव्यवसायिनाम् = of amateurs (?) [noun, female, plural, genitive case, 6] [similar: noun, female, अव्यवसायी = avyavasaayii] [= amateur]

## 9.42 Bhagavad Giitaa: Chapter 2, Verse 42

1a यामिमां पुष्पितां वाचं  
yaamimaa.m pu.spitaa.m vaaca.m

1b प्रवदन्त्यविपश्चितः  
pravadantyaavipa”scita.h

2a वेदवादरताः पार्थ  
vedavaadarataa.h paartha

2b नान्यदस्तीति वादिनः  
naanyadastiiti vaadina.h

(K.r.s.na said to Arjuna:)

Not-wise knowledge-discussion-enjoyers say which-(and-)this flowery (group of words), O son of P.rthaa (O Arjuna): “Not-another (thing) is (the purpose of life),” ... (?) ....

1a यामिमां yaa—mi— yaam = याम् = that which; she who;  
whichever; whoever/whomever; whatever  
[pronoun, interrogative, female]  
[accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]  
  
maa.m imaam = इमाम् = this  
[pronoun, demonstrative, third person]  
[female, accusative case, 2]  
[noun root: इदम् = idam]  
  
पुष्पितां pu—.spi—taa.m flowery  
[adjective, female, accusative case, 2]  
[similar: पुष्पम् = pu.spam = flower]  
  
वाचं vaa—ca.m vaacam = वाचम् = word (?)



1b	प्रवदन्त्यविपश्चितः	pra—va—dan—tya—	pravadanti = प्रवदन्ति = (they) say [verb, present tense, third person, plural] [root: प्रवद् = pravad]
	—		a = अ = not [prefix, adverb, indeclinable]
	वि—पा”स—चि—ता(—h(a))		vipa”scita.h = विपश्चितः = wise [adjective, male]
2a	वेदवादरताः	ve—da—	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	वा—दा—		vaada.h = वादः = sounding; speaking; sound; speaking; theory; idea [adjective, noun, male, nominative case, 1] [adjective root: वाद = vaada]
	रा—ता(—h(aa))		rathaa.h = रथाः = (O) chariots; carts; warriors; (acts of) joy [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: रथ = ratha]
पार्थ	paar—tha		paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b नान्यदस्तीति	naa—	na = न = not [adverb, indeclinable]
	nya—da—	anyat = अन्यत् = another; other [adjective]
	stii—	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
वादिनः	vaa—di—na(—h(a))	vaadina.h = वादिनः = from/of speaking; speaker; (O) speaking; speakers [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: वादिन् = vaadin]



### 9.43 Bhagavad Giitaa: Chapter 2, Verse 43

- 1a कामात्मानः स्वर्गपरा  
kaamaatmaana.h svargaparaa
- 1b जन्मकर्मफलप्रदाम्  
janmakarmaphalapradaam
- 2a क्रियाविशेषबहुलां  
kriyaavi”se.sabahulaa.m
- 2b भोगैश्वर्यगतिं प्रति  
bhogai”svaryagati.m prati

(K.r.s.na said to Arjuna:)

“...desire-selves; heaven-paramount; birth-action-fruit gift; special action; to much enjoyment-wealth-movement.”

- 1a कामात्मानः kaa—maat— kaama.h = कामः = desire; love; lust  
[noun, male, nominative case, 1]  
[noun root: काम = kaama]
- maa—na(—h(a)) aatmaana.h = आत्मानः  
= (O) selves; souls  
[noun, male, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: आत्मन् = aatman]
- स्वर्गपरा svar—ga— svarga.h = स्वर्गः = heavenly; heaven  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्वर्ग = svarga]
- pa—raa paraa = परा  
= paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective, noun, female, nominative case, 1]  
[adjective root: पर = para]

1b	जन्मकर्मफलप्रदाम्	jan—ma—	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
		kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		pra—daam	gift [noun, female, accusative case, 2] [from प्रदा = pradaa]
2a	क्रियाविशेषबहुलां	kri—yaa—	action [noun, female]
		vi—”se—.sa	special [adjective]
		ba—hu—laa.m	many [adjective, female, accusative case, 2] [from बहुला = bahulaa]
2b	भोगैश्वर्यगतिं	bho—gai—	bhoga.h = भोगः = (act of) enjoyment; eating [noun, male, nominative case, 1] [noun root: भोग = bhoga]
		”svar—ya—	ai”svaryam = ऐश्वर्यम् = supremacy; power; wealth [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ऐश्वर्य = ai”svarya]
		ga—ti.m	movement [noun, female, accusative case, 2] [from गतिः = gati.h]
	प्रति	pra—ti	to

## 9.44 Bhagavad Giitaa: Chapter 2, Verse 44

- 1a भोगैश्वर्यप्रसक्तानां  
bhogai"svaryaprasaktaanaa.m
- 1b तयापहृतचेतसाम्  
tayaapah.rtacetasaam
- 2a व्यवसायात्मिका बुद्धिः  
vyavasaayaatmikaa buddhi.h
- 2b समाधौ न विधीयते  
samaadhau na vidhiyate

(K.r.s.na said to Arjuna:)

The enjoyment-wealth of near people—by using (that), the resolve of minds (is) taken. The intelligence in intense yoking (is) not distributed.

- 1a भोगैश्वर्यप्रसक्तानां bho—gai— bhoga.h = भोगः = (act of) enjoyment; eating  
[noun, male, nominative case, 1]  
[noun root: भोग = bhoga]
- "svar—ya— ai"svaryam = ऐश्वर्यम्  
= supremacy; power; wealth  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ऐश्वर्य = ai"svarya]
- pra—sak—taa—naa.m of near people; near things (?)  
[noun, male, plural, genitive case, 6]  
[from प्रसक्तः = prasakta.h]

1b	तयापहृतचेतसाम्	ta—yaa—	tayaa = तया = by using that/her [pronoun, demonstrative, third person] [female, instrumental case, 3] [noun root: तद् = tad]
		pa—h.r—ta—	apah.rta = अपहृत = taken; carried off; stolen [adjective]
		ce—ta—saam	cetasaam = चेतसाम् = of minds; thoughts [noun, neuter, plural, genitive case, 6] [noun root: चेतस् = cetas]
2a	व्यवसायात्मिका	vya—va—saa—yaat—	vyavasaaya.h = व्यवसायः = job; resolve; state [noun, male]
		mi—kaa	aatmikaa = आत्मिका = based on (?) [adjective]
	बुद्धिः	bud—dhi(—h(i))	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
2b	समाधौ	sa—maa—dhau	samaadhau = समाधौ = at/in/on intense yoking; concentration [noun, male, locative case, 7] [noun root: समाधि = samaadhi]
	न	na	na = न = not [adverb, indeclinable]
	विधीयते	vi—dhii—ya—te	(he/she/it) is distributed; allotted for; intended for [verb, present tense, third person, singular] [root: विधा = vidhaa]

## 9.45 Bhagavad Giitaa: Chapter 2, Verse 45

- 1a त्रैगुण्यविषया वेदा  
traigu.nyavi.sayaa vedaa
- 1b निस्त्रैगुण्यो भवार्जुन  
nistraigu.ny bhavaarjuna
- 2a निर्द्वन्द्वो नित्यसत्त्वस्थो  
nirdvandvo nityasattvastho
- 2b निर्योगक्षेम आत्मवान्  
niryogak.sema aatmavaan

(K.r.s.na said to Arjuna:)

The three strings (are) topics (and) knowledge. Be out of (be above) the three strings, O Arjuna—without-duality, eternal-goodness-steadfast, without-yoking-security, (self?).

- 1a त्रैगुण्यविषया trai— trii.ni = त्रीणि = three  
[noun, neuter, plural]
- gu— .nya— gu.nya.h = गुण्यः  
= (?) gu.na.h = गुणः = string; mode; attribute; merit;  
one of the three attributes in Hinduism:  
goodness, ignorance, passion  
[noun, male, nominative case, 1]  
[noun root: गुण = gu.na]
- vi— .sa—yaa vi.sayaa.h = विषयाः = topics  
[noun, male, plural]  
[from विषयः = vi.saya.h]
- वेदा ve—daa vedaa.h = वेदाः  
= (O) (pieces of) (sacred) knowledge  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: वेद = veda]



1b	निस्त्रैगुण्यो	ni—	out [adjective]
		strai—	trii.ni = त्रीणि = three [noun, neuter, plural]
		gu—nyo	gu.nya.h = गुण्यः = (?) gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
	भवार्जुन	bha—vaar—	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhuu]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	निर्द्वन्द्वो	nir—	ni.h = निः = without [preposition]
		dvan—dvo	dvandva.h = द्वन्द्वः = related to two things; duality [similar: noun, neuter, द्वन्द्वम् = dvandum]
	नित्यसत्त्वस्थो	ni—tya—	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
		sat—tva—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
		stho	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]

2b	निर्योगक्षेम	nir—	ni.h = निः = without [preposition]
		yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		k.se—ma	k.sema.h = क्षेमः = secure; peaceful; comfortable; security; peace; comfort [adjective, noun, male, nominative case, 1] [adjective root: क्षेम = k.sema]
	आत्मवान्	aat—ma—vaan	“self” (?) [from: prefix, आत्म = aatma = self]



## 9.46 Bhagavad Giitaa: Chapter 2, Verse 46

- 1a यावानर्थ उदपाने  
yaavaanartha udapaane
- 1b सर्वतः सम्प्लुतोदके  
sarvata.h samplutodake
- 2a तावान्सर्वेषु वेदेषु  
taavaansarve.su vede.su
- 2b ब्राह्मणस्य विज्ञानतः  
braahma.nasya vijaanata.h

(K.r.s.na said to Arjuna:)

Just as purpose (is) in a well, (and) each place (is) covered in water—similarly, the cleverness of a Brahman caste member (is) at all (acts of) knowledge.

- 1a यावानर्थ      yaa—vaa—nar—      yaavaan  
= यावान्  
= just as (?)
- tha      artha.h = अर्थः = purpose; profit; benefit  
[noun, male, nominative case, 1]  
[can be neuter: artham = अर्थम्]  
[noun root: अर्थ = artha]
- उदपाने      u—da—paa—ne      in a/the well  
[noun, neuter, locative case, 7]  
[from उदपानम् = udapaanam]
- 
- 1b सर्वतः      sar—va—ta(—h(a))      each place  
[noun, male]
- सम्प्लुतोदके      sam—plu—to—      sampluta  
= सम्प्लुत  
= covered  
[adjective]
- da—ke—      udake  
= उदके  
= in water  
[noun, neuter, locative case, 7]  
[from उदकम् = udakam]

2a	तावान्सर्वेषु	taa—vaan— sar—ve—.su	similarly (?)  सर्वेषु = sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
	वेदेषु	ve—de—.su	vede.su = वेदेषु = at/in/on (pieces of) (sacred) knowledge [noun, male, plural, locative case, 7] [noun root: वेद = veda]
2b	ब्राह्मणस्य	braah—ma—.na—sya	of a Brahman caste member (?) [male, noun, genitive case, 6] [from ब्राह्मनः = braahmana.h]
	विजानतः	vi—jaa—na—ta(—h(a))	cleverness (?) [noun, male] [from: noun, female, विजानता = vijaanataa = cleverness]

## 9.47 Bhagavad Giitaa: Chapter 2, Verse 47

- 1a कर्मण्येवाधिकारस्ते  
karma.nyevaadhikaaraste
- 1b मा फलेषु कदाचन  
maa phale.su kadaacana
- 2ab मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि  
maa karmaphalaheturbhuurmaa te sa”ngo.astvakarma.ni

(K.r.s.na said to Arjuna:)

Thus, authority of you in action (exists), (but) not in fruits/results, anytime. Do not be the action-fruit-purpose. Do not be sticking in the not-action of you.

- 1a कर्मण्येवाधिकारस्ते kar—ma—.nye— karma.ni = कर्मणि = at/in/on a/the  
act; action; work; doing; deed  
[noun, neuter, locative case, 7]  
[noun root: कर्मन् = karman]
- vaa— eva = एव = really; thus  
[adverb, indeclinable]
- dhi—kaa—ra— adhikaara.h  
= अधिकारः  
= authority  
[noun, male]
- ste te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]

1b	मा	maa	not
	फलेषु	pha—le—.su	phale.su = फलेषु = at/in/on fruits; results [noun, neuter, plural, locative case, 7] [noun root: फल = phala]
	कदाचन	ka—daa—ca—na	anytime [similar: adverb, कदा = kadaa = when]
2a	मा	maa	not
	कर्मफलहेतुर्भूर्मा	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		he—tur—	hetu.h = हेतुः = purpose [noun, male]
		bhuur—	bhuu.h = भूः = “be” (?) [from: root भू = bhuu]

2b	maa	मा = not
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
सङ्गोऽस्त्वकर्मणि	sa"n—go—	sa"nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa"nga]
	'stva—	astu = अस्तु = "(he/she/it) is" [verb, imperative mood, third person, singular] [verb root: अस् = as]
	—	a = अ = not [prefix, adverb, indeclinable]
	kar—ma—.ni	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]





## 9.48 Bhagavad Giitaa: Chapter 2, Verse 48

- 1a योगस्थः कुरु कर्माणि  
yogastha.h kuru karmaa.ni
- 1b सङ्गं त्यक्त्वा धनञ्जय  
sa"nga.m tyaktvaa dhana~njaya
- 2a सिद्धसिद्धोः समो भूत्वा  
siddhyasiddhyo.h samo bhuutvaa
- 2b समत्वं योग उच्यते  
samatva.m yoga ucyate

(K.r.s.na said to Arjuna:)

Yoking-steadfast, do actions, having abandoned sticking, O money-victory (O Arjuna). Having been the same in success-not-success is called equanimity-yoking.

- 1a योगस्थः yo—ga— yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- stha(—h(a)) stha.h = स्थः  
= situated; standing; staying; steadfast  
[adjective, male, nominative case, 1]  
[adjective root: स्थ = stha]
- कुरु ku—ru kuru = कुरु  
= (O) Kuru; (you) act; work; do  
[noun, proper, male, vocative case, 8]  
[noun root: कुरु = kuru]  
[verb, imperative mood, second person, singular]  
[noun root: कृ = k.r]
- कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	सङ्गं	sa”n—ga.m	sa”ngam = सङ्गम् = sticking; attachment; yoking; desire [noun, male, accusative case, 2] [noun root: सङ्ग = sa”nga]
	त्यक्त्वा	tyak—tvaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya	jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]
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2a	सिद्धिसिद्धोः	sid—dhya—	siddhi.h = सिद्धिः = success; perfection; fulfillment [noun, female, nominative case, 1] [noun root: सिद्धि = siddhi]
	—		a = अ = not [prefix, adverb, indeclinable]
		sid—dhyo(—h(o))	siddhyo.h = सिद्धोः = of/at/in/on (two acts of) success; perfection; fulfillment [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सिद्धि = siddhi]
	समो	sa—mo	sama.h = समः = same; equal; similar; straight; complete [adjective, male, nominative case, 1] [adjective root: सम = sama]
	भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]

2b	समत्वं	sa—ma—tva.m	samatvam = समत्वम् = equanimity [noun, neuter] [nominative case, 1, accusative case, 2]
	योग	yo—ga	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]



## 9.49 Bhagavad Giitaa: Chapter 2, Verse 49

1a दूरेण ह्यवरं कर्म  
duure.na hyavara.m karma

1b बुद्धियोगाद्धनञ्जय  
buddhiyogaaddhana~njaya

2a बुद्धौ शरणमन्विच्छ  
buddhau "sara.namanviccha

2b कृपणाः फलहेतवः  
k.rpa.naa.h phalahetava.h

(K.r.s.na said to Arjuna:)

Surely, by using distance, (keep) the lowest-thing-action from intelligence-yoking, O money-victory (O Arjuna). Desire shelter in intelligence. Poor men (desire?) the fruit/result (of an action).

1a दूरेण duu—re—.na duure.na = दूरेण = by using  
distant; distance  
[adjective, male, neuter, instrumental case, 3]  
[noun, neuter, instrumental case, 3]  
[adjective root: दूर = duura]

ह्यवरं hya— hi = हि = surely  
[adverb, indeclinable]

va—ra.m avara.m  
= अवरं  
= lowest thing  
[noun, neuter]  
[nominative case, 1, accusative case, 2]

कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

1b	बुद्धियोगाद्धनञ्जय	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		yo—gaad—	yogaat = योगात् = from yoking [noun, male, ablative case, 5] [noun root: योग = yoga]
		dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya	jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]
2a	बुद्धौ	bud—dhau	buddhau = बुद्धौ = at/in/on brainpower; intelligence [noun, female, locative case, 7] [noun root: बुद्धि = buddhi]
	शरणमन्विच्छ	"sa—ra—na—man—	"sara.nam = शरणम् = sheltering; protecting; shelter; protection; refuge [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: शरण = "sara.na]
		vic—cha	anviccha = अन्विच्छ = (you) desire; want; wish; seek [verb, imperative mood, second person, singular] [verb root: अन्विष् = anvi.s]
2b	कृपणाः	k.r—pa—naa(—h(aa))	poor men; misers [noun, male, plural] [from कृपणः = k.rpa.na.h]
	फलहेतवः	pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		he—ta—va(—h(a))	"urged; incited" (?) [from: adjective, हेत्व = hetva]

## 9.50 Bhagavad Giitaa: Chapter 2, Verse 50

- 1a बुद्धियुक्तो जहातीह  
buddhiyukto jahaatiiha
- 1b उभे सुकृतदुष्कृते  
ubhe suk.rtadu.sk.rte
- 2a तस्माद्योगाय युज्यस्व  
tasmaadyogaaya yujyasva
- 2b योगः कर्मसु कौशलम्  
yoga.h karmasu kau”salam

(K.r.s.na said to Arjuna:)

An intelligence-yoked (person) renounces, in this world, in two things—in goodness-badness. From that (knowledge), for yoking, (yoke?) in yoking-actions skill.

- 1a बुद्धियुक्तो bud—dhi— buddhi.h = बुद्धिः = brainpower; intelligence  
[noun, female, nominative case, 1]  
[noun root: बुद्धि = buddhi]
- yuk—to yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]
- जहातीह ja—haa—tii— jahaati  
= जहाति  
= (he/she/it) renounces; quits; loses  
[verb, present tense, third person, singular]  
[root: हा = haa]
- ha iha = इह = in this world; here; now  
[adverb, indeclinable]



1b	उभे	u—bhe—	at/in/on two things [adjective, neuter, locative case, 7] [from उभयम् = ubhayam]
	सुकृतदुष्कृते	su—k.r—ta—	suk.rtam = सुकृतम् = goodness [noun, neuter] [nominative case, 1, accusative case, 2]
		du—.sk.r—te	in badness [noun, neuter, locative case, 7] [from दुष्कृतम् = du.sk.rtam]
2a	तस्माद्योगाय	ta—smaa—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		dyo—gaa—ya	yogaaya = योगाय = for yoking [noun, male, dative case, 4] [noun root: योग = yoga]
	युज्यस्व	yu—jya—sva	“join; belong; fit” (?) [root: युज् = yuj]
2b	योगः	yo—ga(—h(a))	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	कर्मसु	kar—ma—su	karmasu = कर्मसु = at/in/on acts; actions; works; doings; deeds [noun, neuter, plural, locative case, 7] [noun root: कर्मन् = karman]
	कौशलम्	kau—”sa—lam	skill; fortune; cleverness [noun, neuter] [nominative case, 1, accusative case, 2]

## 9.51 Bhagavad Giitaa: Chapter 2, Verse 51

- 1a कर्मजं बुद्धियुक्ता हि  
karmaja.m buddhiyuktaa hi
- 1b फलं त्यक्त्वा मनीषिणः  
phala.m tyaktvaa manii.si.na.h
- 2a जन्मबन्धविनिर्मुक्ताः  
janmabandhavinirmuktaa.h
- 2b पदं गच्छन्त्यनामयम्  
pada.m gacchantyanaamayam

(K.r.s.na said to Arjuna:)

Surley, action-born, intelligence-yoked sages, having abandoned fruit(s)/result(s), (are) birth-bondage-free. (They) go (to) a place (of) health.

- 1a कर्मजं kar—ma— karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]
- ja.m jam = जम् = born; born thing; birth  
[adjective, noun, male, accusative case, 2]  
[adjective, neuter, nominative case, 1]  
[accusative case, 2]  
[adjective root: ज = ja]
- बुद्धियुक्ता bud—dhi— buddhi.h = बुद्धिः = brainpower; intelligence  
[noun, female, nominative case, 1]  
[noun root: बुद्धि = buddhi]
- yuk—taa yuktaa.h = युक्ताः = yoked  
[adjective, male, plural]  
[nominative case, 1, vocative case, 8]  
[adjective root: युक्त = yukta]
- हि hi hi = हि = surely  
[adverb, indeclinable]

1b फलं	pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
त्यक्ता	tyakt—vaa	tyaktvaa = त्यक्ता = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
मनीषिणः	ma—nii—.si—.na(—h(a))	manii.sina.h = मनीषिनः = from/of wise (man); (O) wise (men) [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: मनीषिन् = manii.sin]
2a जन्मबन्धविनिर्मुक्ताः	jan—ma—	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	ban—dha—	bandha.h = बन्धः = bundle; chain; bondage [noun, male]
	vi—nir—muk—taa(—h(aa))	free from (something) [adjective, male, plural] [from विनिर्मुक्तः = vinirmukta.h]
2b पदं	pa—da.m	padam = पदम् = part; place; pace; step; foot; word [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: पद = pada]
गच्छन्त्यनामयम्	gac—chan—tya—	gacchanti = गच्छन्ति = (they) go [verb, present tense, third person, plural] [verb root: गम् = gam]
	naa—ma—yam	anaamayam = अनामयम् = health [noun, neuter] [nominative case, 1, accusative case, 2]

## 9.52 Bhagavad Giitaa: Chapter 2, Verse 52

- 1a यदा ते मोहकलिलं  
yadaa te mohakalila.m
- 1b बुद्धिर्व्यतितरिष्यति  
buddhirvyatitari.syati
- 2a तदा गन्तासि निर्वेदं  
tadaa gantaasi nirveda.m
- 2b श्रोतव्यस्य श्रुतस्य च  
"srotavyasya "srutasya ca

(K.r.s.na said to Arjuna:)

When the intelligence of you will surpass the confusion thicket, then (you) are (going to be) (indifferent) of/to something to be heard and of/to something heard.

- 1a यदा ya—daa yadaa = यदा = when  
[adverb, conjunction, indeclinable]
- ते te te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]
- मोहकलिलं mo—ha— moha.h  
= मोहः  
= hallucination; bewilderment;  
confusion  
[noun, male, nominative case, 1]
- ka—li—la.m kalilam = कलिलम् = thicket  
[noun, neuter]  
[nominative case, 1, accusative case, 2]

1b	बुद्धिर्व्यतितरिष्यति	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		vya—ti—ta—ri—.sya—ti	(he/she/it) will surpass [verb, future tense (certain), third person] [singular] [root: व्यतितृ = vyatit.rr]
2a	तदा	ta—daa	tadaa = तदा = then [adverb, indeclinable]
	गन्तासि	gan—taa—	“go” (?)
		si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	निर्वेदं	nir—	ni.h = निः = without [preposition]
		ve—da.m	vedam = वेदम् = (piece of) (sacred) knowledge [noun, male, accusative case, 2] [noun root: वेद = veda]
2b	श्रोतव्यस्य	”sro—ta—vya—sya	of something (audible; to be heard; worth hearing) [adjective, male, genitive case, 6] [from श्रोतव्यः = ”srotavya.h]
	श्रुतस्य	”sru—ta—sya	of something heard [adjective, male, genitive case, 6] [from श्रुतः = ”sruta.h]
	च	ca	ca = च = and [conjunction, indeclinable]

### 9.53 Bhagavad Giitaa: Chapter 2, Verse 53

1a	श्रुतिविप्रतिपन्ना	ते	
	"srutivipratipannaa	te	
1b	यदा	स्थास्यति	निश्चला
	yadaa	sthaasyati	ni"scalaa
2ab	समाधावचला	बुद्धिस्तदा	योगमवाप्स्यसि
	samaadhaavacalaa	buddhistadaa	yogamavaapsyasi

(K.r.s.na said to Arjuna:)

When the confused knowledge intelligence of you will (stay) fixed, in complete concentration, not-moving—then (you) will get yoking.

1a	श्रुतिविप्रतिपन्ना	"sru—ti	"sruti.h = श्रुति: = knowledge; sound [noun, female, nominative case, 1]
	वि—प्रा—ति—पान—ना		mistaken; forbidden; confused [adjective, female]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
1b	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	स्थास्यति	sthaa—sya—ti	(he/she/it) will keep; put; fix (?) [verb, future tense (certain), third person, singular] [root: स्था = sthaa]
	निश्चला	ni"s—ca—laa	fixed [adjective, female]

2a	समाधौवचला	sa—maa—dhaa—va—	samaadhau = समाधौ = at/in/on intense yoking; concentration [noun, male, locative case, 7] [noun root: समाधि = samaadhi]
	—		a = अ = not [prefix, adverb, indeclinable]
		ca—laa—	calaa = चला = moving; disturbed [adjective, female]
	बुद्धिस्तदा	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
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2b		sta—daa	tadaa = तदा = then [adverb, indeclinable]
	योगमवाप्स्यसि	yo—ga—ma—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
		vaap—sya—si	avaapsyasi = अवाप्स्यसि = (you) will attain; get [verb, future tense (certain), second person, singular] [verb root: अवाप् = avaap]

## 9.54 Bhagavad Giitaa: Chapter 2, Verse 54

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a स्थितप्रज्ञस्य का भाषा  
sthitapraj~nasya kaa bhaa.saa
- 1b समाधिस्थस्य केशव  
samaadhisthasya ke"sava
- 2a स्थितधीः किं प्रभाषेत  
sthitadhii.h ki.m prabhaa.seta
- 2b किमासीत व्रजेत किम्  
kimaasiita vrajeta kim

Arjuna said (to K.r.s.na):

What language is of a steadfast-wise (man), (or) of a concentration-steadfast (man), O K.r.s.na? What steadfast-wisdom does (he) say? What does (he) sit near? (In) what (manner) does (he) walk?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	स्थितप्रज्ञस्य	sthi—ta—	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
		pra—j~na—sya	praj~nasya = प्रज्ञस्य = of wise [adjective, male, neuter, genitive case, 6] [noun root: प्रज्ञा = praj~naa]
	का	kaa	kaa = का = what/who [pronoun, interrogative, female] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
	भाषा	bhaa—saa	language; complaint; accusation [noun, female, nominative case, 1]
1b	समाधिस्थस्य	sa—maa—dhi—	samaadhi.h = समाधिः = intense yoking; concentration [noun, male, nominative case, 1] [noun root: समाधि = samaadhi]
		stha—sya	sthasya = स्थस्य = of situated; standing; staying; steadfast [adjective, male, neuter, genitive case, 6] [adjective root: स्थ = stha]
	केशव	ke—”sa—va	ke”sava = केशव = O hair-full (long-haired) man = O K.r.s.na [noun, male, vocative case, 8] [noun root: केशव = ke”sava] [similar:] [केशः = ke”sa.h = hair] [noun, male, nominative case, 1] [noun root: केश = ke”sa] [वत् = vat = full of] [suffix]

2a	स्थितधीः	sthi—ta—	resolute; firm; present [adjective]
		dhii(—h(ii))	dhii.h = धीः = (pieces of) knowledge; wisdom; thoughts [noun, female, plural, accusative case, 2] [noun root: धी = dhii]
	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	प्रभाषेत	pra—bhaa—.se—ta	(he/she/it) say; talk to; call (?) [verb, subjunctive (potential) mood, third person, singular] [root: प्रभाष् = prabhaa.s]
2b	किमासीत	ki—maa—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
		sii—ta	aasiita = आसीत = (he/she/it) sit near (?) [verb, subjunctive (potential) mood, third person, singular] [root: आसद् = aasad]
	व्रजेत	vra—je—ta	(he/she/it) walk; wander; move (?) [verb, subjunctive (potential) mood, third person, singular] [root: व्रज् = vraj]
	किम्	kim	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]



## 9.55 Bhagavad Giitaa: Chapter 2, Verse 55

0 श्रीभगवानुवाच

”sriibhagavaanuvaaca

1ab प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्  
prajahaati yadaa kaamaansarvaanpaartha manogataan

2a आत्मन्येवात्मना तुष्टः  
aatmanyevaatmanaa tu.s.ta.h

2b स्थितप्रज्ञस्तदोच्यते  
sthitapraj~nastadocyate

God (K.r.s.na) said (to Arjuna):

When a (man) abandons all desires—O son of P.rthaa (O Arjuna)—(and) mind-(goings)—thus, in the self, by using the self, (he is) satisfied—then, (he) is called steadfast-wise.

0	श्रीभगवानुवाच	”srii—	”srii = श्री = splendor; power; Lak.smi; “title of respect” [noun, female, nominative case, 1] [noun root: श्री = ”srii]
		bha—ga—vaa—nu—	bhagavaan = भगवान् = blessed one; God [noun, male, nominative case, 1] [noun root: भगवन्त् = bhagavant]
		vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]

1a	प्रजहाति	pra—ja—haa—ti	(he/she/it) quits; gets rid of; abandons [verb, present tense, third person, singular] [root: प्रहा = prahaa]
	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	कामान्सर्वान्पार्थ	kaa—maan—	kaamaan = कामान् = desires; love; lust [noun, male, plural, accusative case, 2] [noun root: काम = kaama]

1b	sar—vaan—	sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	मनोगतान्	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	ga—taan	gataan = गतान् = gone; dead; known; understood [adjective, male, plural, accusative case, 2] [adjective root: गत = gata]
2a	आत्मन्येवात्मना	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	vaat—	eva = एव = really; thus [adverb, indeclinable]
	ma—naa	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
	तुष्टः	tu—.s.ta(—h(a)) satisfied; pleased [adjective, male]
2b	स्थितप्रज्ञस्तदोच्यते	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
	pra—j~na—	wise [adjective]
	sta—do—	tadaa = तदा = then [adverb, indeclinable]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 9.56 Bhagavad Giitaa: Chapter 2, Verse 56

- 1a दुःखेष्वनुद्विग्नमनाः  
du.hkhe.svanudvignamanaa.h
- 1b सुखेषु विगतस्पृहः  
sukhe.su vigataspr.rha.h
- 2a वीतरागभयक्रोधः  
viitaraagabhayakrodha.h
- 2b स्थितधीर्मुनिरुच्यते  
sthitadhiirmunirucyate

(K.r.s.na said to Arjuna:)

Not-upset in (acts of) distress, destitute-desire in (acts of) happiness; gone-desire-fear-anger—(such a man) is called a steadfast-wisdom-monk.

1a	दुःखेष्वनुद्विग्नमनाः	du.h—khe—.sva—	du.hkhe.su = दुःखेषु = at/in/on (acts of) distress [noun, neuter, plural, locative case, 7] [noun root: दुःख = du.hkha]
		nu—	an = अन् = not [prefix, adverb, indeclinable]
		dvig—na—	advigna = उद्विग्न = upset [adjective]
		ma—naa(—h(aa))	(?) imaginary [adjective, male, plural] [from मनः = mana.h]
1b	सुखेषु	su—khe—.su	sukhe.su = सुखेषु = at/in/on happy; (acts of) happiness [adjective, male, plural, locative case, 7] [adjective, noun, neuter, plural] [locative case, 7] [adjective root: सुख = sukha]
	विगतस्पृहः	vi—ga—ta—	dark; gloomy; destitute [adjective]
		sp.r—ha(—h(a))	“desire; wish; pleasure” (?)

2a	वीतरागभयक्रोधः	vii—ta—	gone; lost; covered [adjective]
		raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
		bha—ya—	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
		kro—dha(—h(a))	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
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2b	स्थितधीर्मुनिरुच्यते	sthi—ta—	resolute; engaged in; present [adjective]
		dhiir—	dhii.h = धीः = (pieces of) knowledge; wisdom; thoughts [noun, female, plural, accusative case, 2] [noun root: धी = dhii]
		mu—ni—ru—	muni.h = मुनिः = monk; holy man; sage; ascetic [noun, male, nominative case, 1] [noun root: मुनि = muni]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 9.57 Bhagavad Giitaa: Chapter 2, Verse 57

1ab यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्  
ya.h sarvatraanabhisnehastattatpraapya "subhaa"subham

2a नाभिनन्दति न द्वेष्टि  
naabhinandati na dve.s.ti

2b तस्य प्रज्ञा प्रतिष्ठिता  
tasya praj~naa prati.s.thitaa

(K.r.s.na said to Arjuna:)

He who, everywhere, (is) not-(desiring), (that that?), gettable-goodness-not-goodness—(he) does not rejoice, (he) does not hate—the wisdom of him (is) complete.

1a यः ya(—h(a)) ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

सर्वत्रानभिस्नेहस्तत्तत्प्राप्य sar—va—traa— sarvatra = सर्वत्र = everywhere  
[adverb, indeclinable]

na— an = अन् = not  
[prefix, adverb, indeclinable]

bhi—sne—ha— abhisneha.h  
= अभिस्नेहः  
= desire; affection  
[adjective, male, nominative case, 1]



1b	stat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	praa—pya	suitable; attainable; available [adjective]
शुभाशुभम्	”su—bhaa—	”subham = शुभम् = auspiciousness; goodness; beauty; auspicious; good; beautiful [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective, male, accusative case, 2] [noun root: शुभ = ”subha]
	—	a = अ = not [prefix, adverb, indeclinable]
	”su—bham	”subham = शुभम् = auspiciousness; goodness; beauty; auspicious; good; beautiful [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective, male, accusative case, 2] [noun root: शुभ = ”subha]
2a नाभिनन्दति	naa—	na = न = not [adverb, indeclinable]
	bhi—nan—da—ti	abhinandati = अभिनन्दति = (he/she/it) greets; rejoices in; praises [verb, present tense, third person, singular] [root: अभिनन्द = abhinand]
न	na	na = न = not [adverb, indeclinable]
द्वेष्टि	dve—.s.ti	dve.s.ti = द्वेष्टि = (he/she/it) detests; dislikes [verb, present tense, third person, singular] [verb root: द्विष् = dvi.s]

2b तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
प्रज्ञा	pra—j~naa	praj~naa = प्रज्ञा = wisdom [noun, female, nominative case, 1] [noun root: प्रज्ञा = praj~naa]
प्रतिष्ठिता	pra—ti—.s.thi—taa	prati.s.thitaa = प्रतिष्ठिता = complete; established; steadfast [adjective, female, nominative case, 1] [adjective root: प्रतिष्ठित = prati.s.thita]



## 9.58 Bhagavad Giitaa: Chapter 2, Verse 58

- 1a यदा संहरते चायं  
yadaa sa.mharate caaya.m
- 1b कूर्मोऽङ्गानीव सर्वशः  
kuurmo.a"ngaaniiva sarva"sa.h
- 2ab इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता  
indriyaa.niindriyaarthebhyastasya praj~naa prati.s.thitaa

(K.r.s.na said to Arjuna:)

And when (a man) withdraws—like this turtle limb—all senses from sense-purposes, the wisdom of him (is) complete.

- 1a यदा ya—daa yadaa = यदा = when  
[adverb, conjunction, indeclinable]
- संहरते sa.m—ha—ra—te (he/she/it) takes; withdraws; destroys  
[verb, present tense, third person, singular]  
[root: संहृ = sa.mh.rr]
- चायं caa— ca = च = and  
[conjunction, indeclinable]
- ya.m ayam = अयम् = this  
[pronoun, demonstrative, third person, male]  
[nominative case, 1]  
[noun root: इदम् = idam]

1b	कूर्मोऽङ्गानीव	kuur—mo' "n—	kuurma.h = कूर्मः = tortoise; turtle [noun, male]
		gaa—nii—	a"ngaani = अङ्गानि = limb; part [noun, neuter, plural] [from अङ्गम् = a"ngam]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	सर्वशः	sar—va—"sa(—h(a))	sarva"s.a.h = सर्वशः = altogether [adverb, indeclinable]
2a	इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य	in—dri—yaa—.niin—	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
		dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		the—bhya—	arthebhya.h = अर्थेभ्यः = for/from a/the purpose; profit; benefit [noun, male, neuter, plural] [dative case, 4, ablative case, 5] [noun root: अर्थ = artha]
2b		sta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	प्रज्ञा	pra—j~naa	praj~naa = प्रज्ञा = wisdom [noun, female, nominative case, 1] [noun root: प्रज्ञा = praj~naa]
	प्रतिष्ठिता	pra—ti—.s.thi—taa	prati.s.thitaa = प्रतिष्ठिता = complete; established; steadfast [adjective, female, nominative case, 1] [adjective root: प्रतिष्ठित = prati.s.thita]

## 9.59 Bhagavad Giitaa: Chapter 2, Verse 59

- 1a विषया विनिवर्तन्ते  
vi.sayaa vinivartante
- 1b निराहारस्य देहिनः  
niraahaarasya dehina.h
- 2a रसवर्जं रसोऽप्यस्य  
rasavarja.m raso.apyasya
- 2b परं दृष्ट्वा निवर्तते  
para.m d.r.s.tvaa nivartate

(K.r.s.na said to Arjuna:)

Objects of fasting of a man return (as) taste-leaving-out. Also, of this (new, better) taste, having seen more, (the man) stops.

1a	विषया	vi—sa—yaa	vi.sayaa.h = विषया: = topics; objects [noun, male, plural] [from विषयः = vi.saya.h]
	विनिवर्तन्ते	vi—ni—var—tan—te	“return; end; stop” (?)
1b	निराहारस्य	ni—raa—haa—ra—sya	of fasting [noun, male, genitive case, 6] [from निराहारः = niraahaara.h]
	देहिनः	de—hi—na(—h(a))	dehina.h = देहिनः = from/of a/the man; spirit; soul; living thing [noun, male] [ablative case, 5, genitive case, 6] [noun root: देहिन् = dehin]

2a	रसवर्जं	ra—sa—	rasa.h = रसः = liquid; taste; seasoning [noun, male, nominative case, 1] [noun root: रस = rasa]
		var—ja.m	leaving out [noun, male, accusative case, 2] [from वर्जः = varja.h]
	रसोऽप्यस्य	ra—so—	rasa.h = रसः = liquid; taste; seasoning [noun, male, nominative case, 1] [noun root: रस = rasa]
		'pya—	api = अपि = also [adverb, indeclinable]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
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2b	परं	pa—ra.m	more; better; best [adjective, neuter]
	दृष्ट्वा	d.r.s.t—vaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
	निवर्तते	ni—var—ta—te	(he/she/it) disappears; stops; turns back [verb, present tense, third person, singular] [root: निवृत् = niv.rt]

## 9.60 Bhagavad Giitaa: Chapter 2, Verse 60

- 1a यततो ह्यपि कौन्तेय  
yatato hyapi kaunteya
- 1b पुरुषस्य विपश्चितः  
puru.sasya vipa”scita.h
- 2a इन्द्रियाणि प्रमाथीनि  
indriyaa.ni pramaathiini
- 2b हरन्ति प्रसभं मनः  
haranti prasabha.m mana.h

(K.r.s.na said to Arjuna:)

(?) ..., surely, also, O son of Kuntii (O Arjuna), the troubling senses of a wise man violently take the mind.

1a	यततो	ya—ta—to	yatata.h = यततः = (?)
	ह्यपि	hya—	hi = हि = surely [adverb, indeclinable]
		pi	api = अपि = also [adverb, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
1b	पुरुषस्य	pu—ru—.sa—sya	puru.sasya = पुरुषस्य = of a/the man; soul; spirit; God [noun, male, genitive case, 6] [noun root: पुरुष = puru.sa]
	विपश्चितः	vi—pa”s—ci—ta(—h(a))	wise (?)



2a	इन्द्रियाणि	in—dri—yaa—.ni	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
	प्रमाथीनि	pra—maa—thii—ni	troubling; agitating; destroying (?) [adjective, neuter, plural] [from प्रमाथिन् = pramaathin]
2b	हरन्ति	ha—ran—ti	(they) take; steal; destroy [verb, present tense, third person, plural] [root: हृ = h.rr]
	प्रसभं	pra—sa—bha.m	prasabham = प्रसभम् = violently; forcibly [adverb]
	मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]

## 9.61 Bhagavad Giitaa: Chapter 2, Verse 61

- 1a तानि सर्वाणि संयम्य  
taani sarvaa.ni sa.myamya
- 1b युक्त आसीत् मत्परः  
yukta aasiit matpara.h
- 2a वशे हि यस्येन्द्रियाणि  
va"se hi yasyendriyaa.ni
- 2b तस्य प्रज्ञा प्रतिष्ठिता  
tasya praj~naa prati.s.thitaa

(K.r.s.na said to Arjuna:)

Surely, a yoked (man) whose senses in desire—those all restrained—were from-me-paramount—the wisdom of him (is) complete.

- 1a तानि      taa—ni      taani = तानि = those/they/them  
[pronoun, demonstrative, third person]  
[neuter, plural, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- सर्वाणि      sar—vaa—ni      sarvaa.ni = सर्वाणि = each; all  
[adjective, pronoun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- संयम्य      sa.m—yam—ya      restrained; subdued; controlled  
[adjective]

1b	युक्त	yuk—ta	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	आसीत	aa—sii—ta	“(they) were” (?)
	मत्परः	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		pa—ra(—h(a))	para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]
2a	वशे	va—”se	va”se = वशे = at/in/on control; power [noun, male, locative case, 7] [noun root: वश = va”sa]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	यस्येन्द्रियाणि	ya—syen—	yasya = यस्य = of he who; it which; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
		dri—yaa—ni	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
2b	तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	प्रज्ञा	pra—j~naa	praj~naa = प्रज्ञा = wisdom [noun, female, nominative case, 1] [noun root: प्रज्ञा = praj~naa]
	प्रतिष्ठिता	pra—ti—.s.thi—taa	prati.s.thitaa = प्रतिष्ठिता = complete; established; steadfast [adjective, female, nominative case, 1] [adjective root: प्रतिष्ठित = prati.s.thita]

## 9.62 Bhagavad Giitaa: Chapter 2, Verse 62

- 1a ध्यायतो विषयान्पुंसः  
dhyaayato vi.sayaanpu.msa.h
- 1b सङ्गस्तेषूपजायते  
sa"ngaste.suupajaayate
- 2a सङ्गात्सञ्जायते कामः  
sa"ngaatsa~njaayate kaama.h
- 2b कामात्क्रोधोऽभिजायते  
kaamaatkrodho.abhijaayate

(K.r.s.na said to Arjuna:)

In the thinking of a man (about) topics, sticking in those (topics) is born. From sticking is born desire.  
From desire is born anger.

- 1a ध्यायतो dhyaa—ya—to dhyaaayata.h = ध्यायतः  
= from/of thinking  
[adjective, male]  
[ablative case, 5, genitive case, 6]  
[adjective root: ध्यायत = dhyaaayata]
- विषयान्पुंसः vi—sa—yaan— topics; objects; scopes  
[noun, male, plural, accusative case, 2]  
[from विषयः = vi.saya.h]
- pu.m—sa(—h(a)) of a/the man; person; soul (?)  
[noun, male, genitive case, 6]  
[from पुंस् = pu.ms]

1b	सङ्गस्तेषूपजायते	sa"n—ga—ste—	sa"nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa"nga]
		.suu—	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
		pa—jaa—ya—te	upajaayate = उपजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: उपजन् = upajan]
2a	सङ्गात्सञ्जायते	sa"n—gaat—	sa"nga.h = सङ्गात् = from sticking; attachment; yoking; desire [noun, male, ablative case, 5] [noun root: सङ्ग = sa"nga]
		sa~n—jaa—ya—te	sa~njaayate = सञ्जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: संजन् = sa.mjan]
	कामः	kaa—ma(—h(a))	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
2b	कामात्क्रोधोऽभिजायते	kaa—maat—	kaamaat = कामात् = from desire; love; lust [noun, male, ablative case, 5] [noun root: काम = kaama]
		kro—dho—	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
		'bhi—jaa—ya—te	abhijaayate = अभिजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: अभिजन् = abhijan]

### 9.63 Bhagavad Giitaa: Chapter 2, Verse 63

- 1a क्रोधाद्भवति सम्मोहः  
krodhaadbhavati sammoha.h
- 1b सम्मोहात्स्मृतिविभ्रमः  
sammohaatsm.rtivibhrama.h
- 2a स्मृतिभ्रंशाद्बुद्धिनाशो  
sm.rtibhra.m”saadbuddhinaa”so
- 2b बुद्धिनाशात्प्रणश्यति  
buddhinaa”saatpra.na”syati

(K.r.s.na said to Arjuna:)

From anger is confusion. From confusion—memory-illusion. From memory-loss—intelligence-loss. From intelligence-loss, (a man) dies.

1a	क्रोधाद्भवति	kro—dhaad—	krodhaat = क्रोधत् = from an/the (act of) anger; passion [noun, male, ablative case, 5] [noun root: क्रोध = krodha]
		bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
	सम्मोहः	sam—mo—ha(—h(a))	sammoha.h = सम्मोहः = confusion [noun, male, nominative case, 1] [noun root: सम्मोह = sammoha]
1b	सम्मोहात्स्मृतिविभ्रमः	sam—mo—haat—	sammoha.h = सम्मोहात् = from confusion [noun, male, ablative case, 5] [noun root: सम्मोह = sammoha]
		sm.r—ti—	sm.rti.h = स्मृतिः = remembering; tradition or literature based on memory [noun, female, nominative case, 1] [noun root: स्मृति = sm.rti]
		vi—bhra—ma(—h(a))	disturbance; mistake; illusion [noun, male, nominative case, 1]

2a	स्मृतिभ्रंशाद्बुद्धिनाशो	sm.r—ti—	sm.rti.h = स्मृतिः = remembering; tradition or literature based on memory [noun, female, nominative case, 1] [noun root: स्मृति = sm.rti]
		bhra.m—”saad—	bhra.m”saat = भ्रंशात् = from falling; loss; disappearance [noun, male, ablative case, 5] [from भ्रंशः = bhra.m”sa.h]
		bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		naa—”so	naa”sa.h = नाशः = destruction; death [noun, male, nominative case, 1] [noun root: नाश = naa”sa]
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2b	बुद्धिनाशात्प्रणश्यति	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		naa—”saat—	naa”saat = नाशात् = from destruction; death [noun, male, ablative case, 5] [noun root: नाश = naa”sa]
		pra—.na—”sya—ti	(he/she/it) disappears; dies; is lost [verb, present tense, third person, singular] [root: प्रणश् = pra.na”s]

## 9.64 Bhagavad Giitaa: Chapter 2, Verse 64

- 1a रागद्वेषविमुक्तैस्तु  
raagadve.savimuktaistu
- 1b विषयानिन्द्रियैश्चरन्  
vi.sayaanindriyai”scaran
- 2a आत्मवश्यैर्विधेयात्मा  
aatmava”syairvidheyaatmaa
- 2b प्रसादमधिगच्छति  
prasaadamadhigacchati

(K.r.s.na said to Arjuna:)

But by using desire-dislike-freed objects, by using senses, moving, by using self(-acts-of)-humbleness, dependent on the self—(a man) gets clearness.

1a	रागद्वेषविमुक्तैस्तु	raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
		dve—sa—	dve.sa.h = द्वेषः = (act of) dislike; detestation; hatred [noun, male, nominative case, 1] [noun root: द्वेष = dve.sa]
		vi—muk—tai—	vimuktai.h = विमुक्तैः = by using freed; liberated [adjective, male, instrumental case, 3] [adjective root: विमुक्त = vimukta]
		stu	tu = तु = but [conjunction, indeclinable]



1b	विषयानिन्द्रियैश्चरन्	vi—sa—yaa—nin—	vi.sayaan = विषयान् = topics; objects; scopes [noun, male, plural, accusative case, 2] [from विषयः = vi.saya.h]
		dri—yai”s—	indriyai.h = इन्द्रियैः = by using senses; powers; parts of the body [noun, neuter, plural, instrumental case, 3] [noun root: इन्द्रिय = indriya]
		ca—ran	caran = चरन् = moving; doing [verb, present participle] [verb root: चर् = car]
2a	आत्मवश्यैर्विधेयात्मा	aat—ma—	self [prefix]
		va—”syair—	va”syai.h = वश्यैः = by using (like) vassals [noun, adjective, male, plural] [instrumental case, 3] [noun root: वश्य = va”sya]
		vi—dhe—yaat—	vidheya = विधेय = dependent on [adjective]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
2b	प्रसादमधिगच्छति	pra—saa—da—ma—	prasaadam = प्रसादम् = (occurrence of) peace [noun, male, accusative case, 2] [noun root: प्रसाद = prasaada]
		dhi—gac—cha—ti	adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]

## 9.65 Bhagavad Giitaa: Chapter 2, Verse 65

1a प्रसादे सर्वदुःखानां  
prasaade sarvadu.hkhaanaa.m

1b हानिरस्योपजायते  
haanirasyopajaayate

2a प्रसन्नचेतसो ह्याशु  
prasannacetaso hyaa”su

2b बुद्धिः पर्यवतिष्ठते  
buddhi.h paryavati.s.thate

(K.r.s.na said to Arjuna:)

In calmness, the disappearance of all (acts of) distress is born of this happy mind. Surely, intelligence is near, fast.

1a प्रसादे pra—saa—de prasaade = प्रसादे = at/in/on an/the  
(occurrence of) peace  
[noun, male, locative case, 7]  
[noun root: प्रसाद = prasaada]

सर्वदुःखानां sar—va— sarva.h = सर्वः = each; all  
[adjective, pronoun, male]  
[adjective root: सर्व = sarva]

du.h—khaa—naa.m du.hkhaanaam = दुःखानाम्  
= of (acts of) distress  
[noun, neuter, plural, genitive case, 6]  
[noun root: दुःख = du.hkha]

1b	हानिरस्योपजायते	haa—ni—ra—	haani.h = हानिः = damage; loss; disappearance [noun, female]
		syo—	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
		pa—jaa—ya—te	upajaayate = उपजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: उपजन् = upajan]
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2a	प्रसन्नचेतसो	pra—san—na—	happy; kind; clear [adjective]
		ce—ta—so	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]
	ह्याशु	hyaa—	hi = हि = surely [adverb, indeclinable]
		”su	aa”su = आशु = fast [adjective]
<hr/>			
2b	बुद्धिः	bud—dhi(—h(i))	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	पर्यवतिष्ठते	par—ya—	pari = परि = near; around [adverb]
		va—ti—.s.tha—te	avati.s.thate = अवतिष्ठते = (he/she/it) stays; stands [verb, present tense, third person, singular] [verb root: अव + स्था = ava + sthaa]

## 9.66 Bhagavad Giitaa: Chapter 2, Verse 66

1a नास्ति बुद्धिरयुक्तस्य  
naasti buddhirayuktasya

1b न चायुक्तस्य भावना  
na caayuktasya bhaavanaa

2ab न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्  
na caabhaavayata.h "saantira"saantasya kuta.h sukham

(K.r.s.na said to Arjuna:)

Intelligences is not of a not-yoked (man). And feeling (is) not of a not-yoked (man). And peace (is) not of a not-(thinking?) (man). Of a not-peace (man), from where (is) happiness?

1a	नास्ति	naa—	na = न = not [adverb, indeclinable]
		sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	बुद्धिरयुक्तस्य	bud—dhi—ra	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		—	a = अ = not [prefix, adverb, indeclinable]
		yuk—ta—sya	yuktasya = युक्तस्य = of yoked [adjective, male, neuter, genitive case, 6] [adjective root: युक्त = yukta]

1b	न	na	na = न = not [adverb, indeclinable]
	चायुक्तस्य	caa—	ca = च = and [conjunction, indeclinable]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	yuk—ta—sya	yuktasya = युक्तस्य = of yoked [adjective, male, neuter, genitive case, 6] [adjective root: युक्त = yukta]	
	भावना	bhaa—va—naa	feeling; devotion; faith [noun, female]
2a	न	na	na = न = not [adverb, indeclinable]
	चाभावयतः	caa—	ca = च = and [conjunction, indeclinable]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	bhaa—va—ya—ta(—h(a))	bhaavayata.h = भावयतः = (?) one who thinks; causes; is devoted	
	शान्तिरशान्तस्य	”saan—ti—	”saanti.h = शान्तिः = peace [noun, female, nominative case, 1] [noun root: शान्ति = ”saanti]
2b		ra—	a = अ = not [prefix, adverb, indeclinable]
	”saan—ta—sya—	”saantasya = शान्तस्य = of peaceful; peace [adjective, noun, male, genitive case, 6] [adjective, neuter, genitive case, 6] [noun root: शान्त = ”saanta]	
	कुतः	ku—ta(—h(a))	kuta.h = कुतः = from where [part of speech (?)]
	सुखम्	su—kham	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]

## 9.67 Bhagavad Giitaa: Chapter 2, Verse 67

1a इन्द्रियाणां हि चरतां  
indriyaa.naa.m hi carataa.m

1b यन्मनोऽनुविधीयते  
yanmano.anuvidhiyate

2a तदस्य हरति प्रज्ञां  
tadasya harati praj~naa.m

2b वायुर्नावमिवाम्भसि  
vaayurnaavamivaambhasi

(K.r.s.na said to Arjuna:)

Surely, the mind which follows the (moving?) of senses—that (mind) of this (man) takes intelligence—like wind (and) a boat on water.

1a इन्द्रियाणां in—dri—yaa—.naa.m indriyaa.naam = इन्द्रियाणाम्  
= of senses; powers; parts of the body  
[noun, neuter, plural, genitive case, 6]  
[noun root: इन्द्रिय = indriya]

हि hi hi = हि = surely  
[adverb, indeclinable]

चरतां ca—ra—taa.m “not fixed; moving; wandering” (?)

1b	यन्मनोऽनुविधीयते	yan—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ma—no—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
		'nu—vi—dhii—ya—te	anuvindhiiyate = अनुविधीयते = (he/she/it) follows; yields; conforms [verb, present tense, third person, singular] [root: अनुविधा = anuvidhaa]
2a	तदस्य	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	हरति	ha—ra—ti	(he/she/it) destroys; takes; carries off [verb, present tense, third person, singular] [from हृ = h.rr]
	प्रज्ञां	pra—j~naa.m	praj~naam = प्रज्ञाम् = wisdom [noun, female, accusative case, 2] [noun root: प्रज्ञा = praj~naa]

2b वायुर्नावमिवाम्भसि	vaa—yur—	vaayu.h = वायुः = (god of) wind; air [noun, male, nominative case, 1] [noun root: वायु = vaayu]
	naa—va—mi	naavam = नावम् = boat; ship [noun, male, accusative case, 2] [noun root: नाव = naava]
	vaam—	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	bha—si	ambhasi = अभसि = at/in/on water (?) [noun, neuter, locative case, 7] [from अम्भस् = ambhas]





## 9.68 Bhagavad Giitaa: Chapter 2, Verse 68

1a तस्माद्यस्य महाबाहो  
tasmaadyasya mahaabaaho

1b निगृहीतानि सर्वशः  
nig.rhiitaani sarva”sa.h

2ab इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता  
indriyaa.niindriyaarthebhyastasya praj~naa prati.s.thitaa

(K.r.s.na said to Arjuna:)

From that (knowledge), O mighty-arm (O Arjuna), of him whose senses (are) all restrained, for sense-purposes—the wisdom of him (is) complete.

1a तस्माद्यस्य tas—maa—dya— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]

sya yasya = यस्य = of he who; it which;  
whichever; whoever/whomever; whatever  
[pronoun, interrogative, male, neuter]  
[genitive case, 6]  
[noun root: यद् = yad]  
[noun root: जो = jo]

महाबाहो ma—haa— mahaan = महान् = (O) mighty; great; big  
[adjective, male]  
[nominative case, 1, vocative case, 8]  
[adjective root: महत् = mahat]

baa—ho baaho = बाहो = O arm; forearm  
[noun, male, vocative case, 8]  
[noun root: बाहु = baahu]

1b निगृहीतानि ni—g.r—hii—taa—ni held down; held back; restrained  
[noun, neuter, plural]  
[from निगृहीतम् = nig.rhiitam]

सर्वशः sar—va—”sa(—h(a)) sarva”sa.h = सर्वशः = altogether  
[adverb, indeclinable]

2a	इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य	in—dri—yaa—niin—	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
		dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		the—bhya—	arthebhya.h = अर्थेभ्यः = for/from a/the purpose; profit; benefit [noun, male, neuter, plural] [dative case, 4, ablative case, 5] [noun root: अर्थ = artha]
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2a		sta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	प्रज्ञा	pra—j~naa	praj~naa = प्रज्ञा = wisdom [noun, female, nominative case, 1] [noun root: प्रज्ञा = praj~naa]
	प्रतिष्ठिता	pra—ti—.s.thi—taa	prati.s.thitaa = प्रतिष्ठिता = complete; established; steadfast [adjective, female, nominative case, 1] [adjective root: प्रतिष्ठित = prati.s.thita]

## 9.69 Bhagavad Giitaa: Chapter 2, Verse 69

- 1a या निशा सर्वभूतानां  
yaa ni"saa sarvabhūtaanaa.m
- 1b तस्यां जागर्ति संयमी  
tasyaa.m jaagarti sa.myamii
- 2a यस्यां जाग्रति भूतानि  
yasyaa.m jaagrati bhuutaani
- 2b सा निशा पश्यतो मुनेः  
saa ni"saa pa"syato mune.h

(K.r.s.na said to Arjuna:)

That which (is) night of all beings—in that, a man of restraint wakes up. That in which beings wake up—that (is) night of the seeing monk.

- 1a या yaa yaa = या = that which; she who;  
whichever; whoever; whatever  
[pronoun, interrogative, female]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- निशा ni—"saa ni"saa = निशा = night; dream  
[noun, female, nominative case, 1]  
[noun root: निशा = ni"saa]
- सर्वभूतानां sar—va— sarva.h = सर्वः = each; all  
[adjective, pronoun, male]  
[adjective root: सर्व = sarva]
- bhuu—taa—naa.m bhuutaanaam = भूतानाम्  
= of beings (living things); spirits; ghosts  
[noun, neuter, plural, genitive case, 6]  
[noun root: भूत = bhuuta]

1b	तस्यां	ta—syaam	tasyaam = तस्याम् = at/in/on that/her [pronoun, demonstrative, third person] [female, locative case, 7] [noun root: तद् = tad]
	जागर्ति	jaa—gar—ti	(he/she/it) wakes up; is vigilant; is attentive [verb, present tense, third person, singular] [root: जागृ = jaag.r]
	संयमी	sa.m—ya—mii	man of restraint (?)
2a	यस्यां	ya—syaa.m	yasyaam = यस्याम् = at/in/on that which; she who; whichever; whoever/whomever; whatever [pronoun, interrogative] [female, locative case, 7] [noun root: यद् = yad] [noun root: जो = jo]
	जाग्रति	jaa—gra—ti	(they) wake up; are vigilant; are attentive [verb, present tense, third person, plural] [root: जागृ = jaag.r]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
2b	सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
	निशा	ni—”saa	ni”saa = निशा = night; dream [noun, female, nominative case, 1] [noun root: निशा = ni”saa]
	पश्यतो	pa”s—ya—to	pa”syata.h = पश्यतः = visible [adjective, male]
	मुनेः	mu—ne(—h(e))	mune.h = मुनेः = from/of a/the monk; holy man; sage; ascetic [noun, male] [ablative case, 5, genitive case, 6] [noun root: मुनि = muni]

## 9.70 Bhagavad Giitaa: Chapter 2, Verse 70

- 1a आपूर्यमाणमचलप्रतिष्ठं  
aapuuryamaa.namacalapraati.s.tha.m
- 1b समुद्रमापः प्रविशन्ति यद्वत्  
samudramaapa.h pravi"santi yadvat
- 2a तद्वत्कामा यं प्रविशन्ति सर्वे  
tadvatkaamaa ya.m pravi"santi sarve
- 2b स शान्तिमाप्नोति न कामकामी  
sa "saantimaapnoti na kaamakaamii

(K.r.s.na said to Arjuna:)

Just as (rivers) enter a being-filled, not-moving, steadfast sea—likewise, all desires enter whomever—that desire-man-of-desire does not get peace.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a आपूर्यमाणमचलप्रतिष्ठं  
aa—puur—ya—maa—.na—ma— aapuuryamaa.nam  
= आपूर्यमाणम्  
= being filled  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]
- a = अ = not  
[prefix, adverb, indeclinable]
- ca—la— cala = चल = moving  
[adjective]
- pra—ti—.s.tha.m prati.s.tham = प्रतिष्ठम् = steadfast;  
center; base; point of support  
[adjective, male, accusative case, 2]  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective root: प्रतिष्ठ = prati.s.tha]

1b	समुद्रमापः	sa—mu—dra—maa—	samudram = समुद्रम् = sea; ocean [noun, male, accusative case, 2] [from समुद्रः = samudra.h]
		pa(—h(a))	aapa.h = आपः = water [noun, male, nominative case, 1] [noun root: आप = aapa]
	प्रविशन्ति	pra—vi—”san—ti	pravi”santi = प्रविशन्ति = (they) enter; devote themselves to; have sex with [verb, present tense, third person, plural] [verb root: प्रविश् = pravi”s]
	यद्वत्	ya—dvat	yadvat = यद्वत् = just as [adverb, indeclinable]
2a	तद्वत्कामा	ta—dvat—	tadvat = तद्वत् = likewise [adverb, indeclinable]
		kaa—maa	kaamaa.h = कामाः = (O) desires; love; lust [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: काम = kaama]
	यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	प्रविशन्ति	pra—vi—”san—ti	pravi”santi = प्रविशन्ति = (they) enter; devote themselves to; have sex with [verb, present tense, third person, plural] [verb root: प्रविश् = pravi”s]
	सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
शान्तिमाप्नोति	"saan—ti—maap—	"saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = "saanti]
	no—ti	aapnoti = आप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: आप् = aap]
न	na	na = न = not [adverb, indeclinable]
कामकामी	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	kaa—mii	man of desire (?)





## 9.71 Bhagavad Giitaa: Chapter 2, Verse 71

- 1ab विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः  
 vihaaya kaamaanya.h sarvaanpumaa.m”scarati ni.hsp.rha.h
- 2a निर्ममो निरहङ्कारः  
 nirmamo niraha”nkaara.h
- 2b स शान्तिमधिगच्छति  
 sa ”saantimadhigacchati

(K.r.s.na said to Arjuna:)

Despite desires, he who (of all men?) moves without-desiring, without(?), (is) humble—that (man) gets peace.

- 1a विहाय vi—haa—ya disregarding; overlooking; despite  
 [adjective]
- कामान्यः kaa—maa— kaamaan = कामान् = desires; love; lust  
 [noun, male, plural, accusative case, 2]  
 [noun root: काम = kaama]
- nya(—h(a)) ya.h = यः = that which; he who;  
 whichever; whoever; whatever  
 [pronoun, interrogative, male]  
 [nominative case, 1]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]
- सर्वान्पुमांश्चरति sar—vaan— sarvaan = सर्वान् = each; all  
 [adjective, pronoun]  
 [male, plural, accusative case, 2]  
 [adjective root: सर्व = sarva]

1b	pu—maa.m”s—	pumaan = पुमान् = men (?) [noun, male, plural, accusative case, 2] [from पुमन् = puman]
	ca—ra—ti	carati = चरति = (he/she/it) moves; acts; works; does [verb, present tense, third person, singular] [verb root: चर् = car]
निःस्पृहः	ni.h—	ni.h = निः = without [preposition]
	sp.r—ha(—h(a))	(?) desiring [adjective, male]
2a निर्ममो	nir—	ni.h = निः = without [preposition]
	ma—mo	mama.h = ममः = (?)
निरहङ्कारः	ni—ra—ha”n—kaa—ra(—h(a))	humble [adjective, male]
2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
शान्तिमधिगच्छति	”saan—ti—ma—	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]
	dhi—gac—cha—ti	adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]

## 9.72 Bhagavad Giitaa: Chapter 2, Verse 72

1a एषा ब्राह्मी स्थितिः पार्थ  
e.saa braahmii sthiti.h paartha

1b नैनां प्राप्य विमुह्यति  
nainaa.m praapya vimuhyati

2a स्थित्वास्यामन्तकालेऽपि  
sthitvaasyaamantakaale.api

2b ब्रह्मनिर्वाणमृच्छति  
brahmanirvaa.nam.rcchati

(K.r.s.na said to Arjuna:)

This divine situation, O son of P.rthaa (O Arjuna), (is) gettable. That (man) is not confused, having gotten in this (situation). At the end-time (death), also, (that man) gets the God-complete-happiness.

1a	एषा	e—saa	e.saa = एषा = this/she [pronoun, demonstrative, third person] [female, nominative case, 1] [noun root: तद् = tad]
	ब्राह्मी	braah—mii	divine; holy [adjective, female]
	स्थितिः	sthi—ti(—h(i))	position; state; situation [noun, female, nominative case, 1]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

1b	नैनां	nai—	na = न = not [adverb, indeclinable]
		naa.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	प्राप्य	praa—pya	accessible; attainable; suitable [adjective]
	विमुह्यति	vi—mu—hya—ti	(he/she/it) is confused; bewildered; stupefied [verb, present tense, third person, singular] [root: विमुह् = vimuh]
2a	स्थित्वास्यामन्तकालेऽपि	sthi—tvaa—	(?) having been accessible; having attained; having been suitable [verb, perfect participle]
		syaa—man—	asyaam = अस्याम् = at/in/on this [pronoun, demonstrative, third person] [female, locative case, 7] [noun root: इदम् = idam]
		ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
		kaa—le—	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
		'pi	api = अपि = also [adverb, indeclinable]
2b	ब्रह्मनिर्वाणमृच्छति	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		nir—vaa—.na—m.rc—	nirvaa.nam = निर्वाणम् = liberation; complete happiness; complete pleasure [noun, neuter]
		cha—ti	.rcchati = ऋच्छति = (he/she/it) rises; goes; gets [verb, present tense, third person, singular] [root: ऋ = .r]



## Chapter 10

# Bhagavad Giitaa: Chapter 3

## 10.1 Bhagavad Giitaa: Chapter 3, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a ज्यायसी चेत्कर्मणस्ते  
jyaayasii cetkarma.naste
- 1b मता बुद्धिर्जनार्दन  
mataa buddhirjanaardana
- 2a तत्किम् कर्मणि घोरे मां  
tatkim karma.ni ghore maa.m
- 2b नियोजयसि केशव  
niyojayasi ke'sava

Arjuna said (to K.r.s.na):

If intelligence (is) thought (better) for you of (than) action, O man-disturbance (O K.r.s.na), (then) that (is) in what action, in awfulness, (that) you command me, O hair-full (O K.r.s.na)?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	ज्यायसी	jyaa—ya—sii	(O) stronger; greater; larger; better [adjective, neuter, dual, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: ज्यायस् = jyaayas]
	चेत्कर्मणस्ते	cet—	cet = चेत् = if [conjunction, indeclinable]
		kar—ma—.na—	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
		ste	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
1b	मता	ma—taa	mataa = मता = thought; considered; viewed; respected [adjective, female, nominative case, 1] [adjective root: मत = mata]
	बुद्धिर्जनार्दन	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		ja—naar—	jana.h = जनः = born thing; living thing; man [noun, male, nominative case, 1] [noun root: जन = jana]
		da—na	ardana = अर्दन = O disturbance; distress; excitement [noun, neuter, vocative case, 8] [noun root: अर्दन = ardana]

2a	तत्किम्	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		kim—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	कर्मणि	kar—ma—.ni	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]
	घोरे	gho—re	at/in/on awfulness; horror [noun, male, locative case, 7] [from घोरः = ghora.h]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
2b	नियोजयसि	ni—yo—ja—ya—si	(you) join; appoint; command [verb, present tense, second person, singular] [root: नियुज् = niyuj]
	केशव	ke—”se—va	ke”sava = केशव = O hair-full (long-haired) man = O K.r.s.na [noun, male, vocative case, 8] [noun root: केशव = ke”sava] [similar:] [केशः = ke”sa.h = hair] [noun, male, nominative case, 1] [noun root: केश = ke”sa] [वत् = vat = full of] [suffix]



## 10.2 Bhagavad Giitaa: Chapter 3, Verse 2

- 1a व्यामिश्रेणेव वाक्येन  
vyaami"sre.neva vaakyena
- 1b बुद्धिं मोहयसीव मे  
buddhi.m mohayasiiva me
- 2a तदेकं वद निश्चित्य  
tadeka.m vada ni"scitya
- 2b येन श्रेयोऽहमाप्नुयाम्  
yena "sreyo.ahamaapnuyaam

(Arjuna said to K.r.s.na:)

As if by using a mixed statement—as if (you) bewilder the intelligence of me. Say that one resolute (thing), by using which, I (will get?) better.

- 1a व्यामिश्रेणेव vyaa—mi"s—re—.ne— व्यामिश्रेण  
= by using something mixed  
[adjective, neuter, instrumental case, 3]  
[from: व्यामिश्र = vyaami"sra]
- va iva = इव = seemingly; like; as if  
[adverb, preposition, conjunction, indeclinable]
- वाक्येन vaa—kye—na vaakyena = वाक्येन = by using a/the  
vocalization; speech; phrase  
[noun, neuter, instrumental case, 3]  
[noun root: वाक्य = vaakya]

1b	बुद्धिं	bud—dhi.m	buddhim = बुद्धिम् = brainpower; intelligence [noun, female, accusative case, 2] [noun root: बुद्धि = buddhi]
	मोहयसीव	mo—ha—ya—sii—	mohayasi = मोहयसि = (you) bewilder; deceive; trick [verb, present tense, second person, singular] [root: मुह् = muh]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
<hr/>			
2a	तदेकं	ta—de—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ka.m	eka.m = एकं = one [noun, neuter]
	वद	va—da—	vada = वद = (you) vocalize; say [verb, imperative mood, second person, singular] [verb root: वद् = vad]
	निश्चित्य	ni”s—ci—tya	assured; convinced; resolute [adjective]

2b येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
श्रेयोऽहमाप्नुयाम्	"sre—yo—	"sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = "sreya]
	'ha—maap—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	nu—yaam—	aapnuyaam = आप्नुयाम् = (?) [similar: verb, present tense, third person, singular,] [आप्नोति = aapnoti = (he/she/it) gets; enters; reaches] [root: आप् = aap]



### 10.3 Bhagavad Giitaa: Chapter 3, Verse 3

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca”
- 1a लोकेऽस्मिन्द्विविधा निष्ठा  
loke.asmindvividhaa ni.s.thaa
- 1b पुरा प्रोक्ता मयानघ  
puraa proktaa mayaanagha
- 2a ज्ञानयोगेन साङ्ख्यानं  
j~naanayogena saa”nkhyaanaa.m
- 2b कर्मयोगेन योगिनाम्  
karmayogena yoginaam

God (K.r.s.na) said (to Arjuna):

In this world (are) two kinds (of) old knowledge, said by using me, O one without sin (O Arjuna): by using knowledge-yoking of things in the Saa”nkhya philosophy, (and) by using action-yoking of men of yoking.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	लोकेऽस्मिन्द्विविधा	lo—ke—	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
		'smin—	asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]
		dvi—	द्वि = dvau = द्वौ = two [prefix, noun, male, dual]
		vi—dhaa	vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]
	निष्ठा	ni—.s.thaa	familiarity; knowledge; devotion [noun, female]
1b	पुरा	pu—raa	puraa = पुरा = previously; in the past; long ago [adverb, indeclinable]
	प्रोक्ता	prok—taa	said [adjective, female]
	मयानघ	ma—yaa—	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
		na—gha	anagha = अनघ = O one without sin; fault; blame [noun, male, vocative case, 8] [from अनघः = anagha.h]

2a	ज्ञानयोगेन	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
	साङ्ख्यानं	saa”n—khyaa—naa.m	of things in the Saa”nkhyaa philosophy [noun, neuter, plural, genitive case, 6]
2b	कर्मयोगेन	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
	योगिनाम्	yo—gi—naam	yoginaam = योगिनाम् = of yoked; men of yoking [adjective, noun, male, plural] [genitive case, 6] [adjective root: योगिन् = yogin]



## 10.4 Bhagavad Giitaa: Chapter 3, Verse 4

- 1ab न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽसुते  
na karma.naamanaarambhaannai.skarmya.m puru.so.a”snute
- 2a न च सन्न्यसनादेव  
na ca sannyasanaadeva
- 2b सिद्धिं समधिगच्छति  
siddhi.m samadhigacchati

(K.r.s.na said to Arjuna:)

Not from a not-attempt of acts (does) a man get indifference to actions. And not from abandonment, really, (does) (he) get success.

- 1a न na na = न = not  
[adverb, indeclinable]

कर्मणामनारम्भान्नैष्कर्म्यं

kar—ma—.naa—ma— karma.naam = कर्मणाम्  
= of acts; actions; works; doings; deeds  
[noun, neuter, plural, genitive case, 6]  
[noun root: कर्मन् = karman]

naa— an = अन् = not  
[prefix, adverb, indeclinable]

ram—bhaan— aarambhaat  
= आरम्भात्  
= from a/the beginning; attempt  
[noun, male, ablative case, 5]  
[noun root: आरम्भ = aarambha]

1b	nai.s—kar—mya.m	indifference to actions [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: निष्कर्म्य = nai.skarmya]
पुरुषोऽसृते	pu—ru—.so—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
	' "snu—te	(he/she/it) fills; gets; reaches [verb, present tense, third person, singular] [root: अश् = a"s]
2a न	na	na = न = not [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
सन्न्यसनादेव	san—nya—sa—naa—de—	sannyasanaat = सन्न्यसनात् = from giving up; resignation; renunciation [noun, neuter, ablative case, 5] [from सन्न्यसनम् = sannyasanam]
	va	eva = एव = really; thus [adverb, indeclinable]
2b सिद्धिं	sid—dhi.m	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
समधिगच्छति	sa—ma—dhi—gac—cha—ti	(he/she/it) surpasses; reads; reaches [verb, present tense, third person, singular] [root: समधिगम् = samadhigam]

## 10.5 Bhagavad Giitaa: Chapter 3, Verse 5

- 1a न हि कश्चित्क्षणमपि  
na hi ka”scitk.sa.namapi
- 1b जातु तिष्ठत्यकर्मकृत्  
jaatu ti.s.thatyakarmak.rt
- 2a कार्यते ह्यवशः कर्म  
kaaryate hyava”sa.h karma
- 2b सर्वः प्रकृतिजैर्गुणैः  
sarva.h prak.rti.jairgu.nai.h

(K.r.s.na said to Arjuna:)

Surely, not for any instant, also, never, (does) (a man) stay not-action-(doing). Surely, (he) brings about not-control-action by using all the nature-born gu.nas.

1a न	na	na = न = not [adverb, indeclinable]
हि	hi	hi = हि = surely [adverb, indeclinable]
कश्चित्क्षणमपि	ka”s—cit—	ka”scit = कश्चित् = any; little [adjective, male]
	k.sa—na—ma—	k.sa.nam = क्षणम् = for an instant [adverb]
	pi	api = अपि = also [adverb, indeclinable]

1b	जातु	jaa—tu	perhaps; never [adverb]
	तिष्ठत्यकर्मकृत्	ti—.s.tha—tya—	ti.s.thati = तिष्ठति = (he/she/it) stays [verb, present tense, third person, singular] [verb root: स्थ् = sthaa]
	—		a = अ = not [prefix, adverb, indeclinable]
	kar—ma—		karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	k.rt		कृत् = “to do” [verb, root]
<hr/>			
2a	कार्यते	kaar—ya—te	(?) (he/she/it) effects (brings about) [verb, present tense, third person, singular] [similar: noun, female, कार्यता = kaaryataa] [= effect]
	ह्यवशः	hya—	hi = हि = surely [adverb, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	va—”sa(—.h(a))		va”sa.h = वशः = control; power [noun, male, nominative case, 1] [noun root: वश = va”sa]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

2b सर्वः	sar—va(—h(a))	sarva.h = सर्वः = each; all [adjective, pronoun, male] [adjective root: सर्व = sarva]
प्रकृतिजैर्गुणैः	pra—k.r—ti—jair—	prak.rtijai.h = प्रकृतिजैः = by using things nature-born [adjective, male, plural, instrumental case, 3] [from प्रकृतिजः = prak.rti.ja.h] [from: noun, female, prak.rti.h = प्रकृतिः] [= nature; original state] [from: root, jan = जन् = “to give birth”]
	gu—.nai(—h(i))	gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]





## 10.6 Bhagavad Giitaa: Chapter 3, Verse 6

- 1a कर्मेन्द्रियाणि संयम्य  
karmendriyaa.ni sa.myamya
- 1b य आस्ते मनसा स्मरन्  
ya aaste manasaa smaran
- 2a इन्द्रियार्थान्विमूढात्मा  
indriyarthaanvimuu.dhaatmaa
- 2b मिथ्याचारः स उच्यते  
mithyaacaara.h sa ucyate

(K.r.s.na said to Arjuna:)

Action-senses (restrained), he who sits, by using the mind, remembering sense-purposes, (is) a stupid self. That (man) is called (wrong-conduct).

- 1a कर्मेन्द्रियाणि kar—men— karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]
- dri—yaa—ni indriyaa.ni = इन्द्रियाणि  
= (O) senses; powers; parts of the body  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: इन्द्रिय = indriya]
- संयम्य sa.m—ya—mya (?)  
[similar: noun, male, संयम्यः = sa.myamya.h]  
[= self-control; concentration; restraint]

1b य	ya	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
आस्ते	aa—ste	(he/she/it) sits; is present; remains [verb, present tense, third person, singular] [root: आस् = aas]
मनसा	ma—na—saa	manasaa = मनसा = by using a/the mind [noun, neuter, instrumental case, 3] [noun root: मनस् = manas]
स्मरन्	sma—ran	smaran = स्मरन् = remembering [verb, present participle] [verb root: स्मृ = sm.r]
<hr/>		
2a इन्द्रियार्थान्विमूढात्मा	in—dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
	thaa—	arthaan = अर्थान् = purposes; profits; benefits [noun, male, plural, accusative case, 2] [noun root: अर्थ = artha]
	vi—muu—.dhaat—	vimuu.dha.h = विमूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: विमूढ = vimuu.dha]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]

2b	मिथ्याचारः	mi—thyaa—	wrongly; falsely; improperly [adverb, indeclinable]
		caa—ra(—h(a))	aacaara.h = आचारः = conduct; manner; behavior [noun, male]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]



## 10.7 Bhagavad Giitaa: Chapter 3, Verse 7

- 1a यस्त्विन्द्रियाणि मनसा  
yastvindriyaa.ni manasaa
- 1b नियम्यारभतेऽर्जुन  
niyamyaarabhate.arjuna
- 2ab कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते  
karmendriyai.h karmayogamasakta.h sa vi"si.syate

(K.r.s.na said to Arjuna:)

But he who (has) senses (restrained), (and), by using the mind, begins—O Arjuna—by using action-senses—action-yoking, (and) is not-attached—that (man) is best.

- 1a यस्त्विन्द्रियाणि ya— ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- stvin— tu = तु = but  
[conjunction, indeclinable]
- dri—yaa—.ni indriyaa.ni = इन्द्रियाणि  
= (O) senses; powers; parts of the body  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: इन्द्रिय = indriya]
- मनसा ma—na—saa manasaa = मनसा  
= by using a/the mind  
[noun, neuter, instrumental case, 3]  
[noun root: मनस् = manas]

1b	नियम्यारभतेऽर्जुन	ni—ya—myaa—	niyamyaa = नियम्य = limited; restricted; restrained [adjective]
		ra—bha—te'r—	aarabhate = आरभते = (he/she/it) begins; undertakes [verb, present tense, third person, singular] [root: आरम् = aarabh]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	कर्मैन्द्रियैः	kar—men—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		dri—yai(—h(i))	indriyai.h = इन्द्रियैः = by using senses; powers; parts of the body [noun, neuter, plural, instrumental case, 3] [noun root: इन्द्रिय = indriya]
	कर्मयोगमसक्तः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		yo—ga—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
2b		ma—	a = अ = not [prefix, adverb, indeclinable]
		sak—ta(—h(a))	sakta.h = सक्तः = attached; devoted; engaged [adjective, male]
	स	sa	sa.h = सः = he/it [pronoun, third person, male]
	विशिष्यते	vi—”si—.sya—te	(he/she/it) excels; is best [verb, present tense, third person, singular] [root: विशिष् = vi”si.s]

## 10.8 Bhagavad Giitaa: Chapter 3, Verse 8

1a नियतं कुरु कर्म त्वं  
niyata.m kuru karma tva.m

1b कर्म ज्यायो ह्यकर्मणः  
karma jyaayo hyakarma.na.h

2a शरीरयात्रापि च ते  
"sariirayaatraapi ca te

2b न प्रसिध्येदकर्मणः  
na prasidhyedakarma.na.h

(K.r.s.na said to Arjuna:)

You, act action restrainedly. Surely, action is greater of (than) not-action. And also, the body journey of you (through life) may not succeed (with) not-action.

1a	नियतं	ni—ya—ta.m	niyatam = नियतम् = restrained; limited; usual; definite; restrainedly; limitedly; usually; definitely [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नियत = niyata]
	कुरु	ku—ru	kuru = कुरु = (O) Kuru; (you) act; work; do [noun, proper, male, vocative case, 8] [noun root: कुरु = kuru] [verb, imperative mood, second person, singular] [noun root: कृ = k.r]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]



1b	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	ज्यायो	jyaa—yo	jyaaya.h = ज्यायः = greater; bigger; stronger [adjective, male]
	ह्यकर्मणः	hya—	hi = हि = surely [adverb, indeclinable]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		kar—ma—.na(—h(a))	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
<hr/>			
2a	शरीरयात्रापि	”sa—rii—ra—	”sariiram = शरीरम् = body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शरीर = ”sariira]
		yaa—traa—	यात्रा = journey; going; way [noun, female]
		pi	api = अपि = also [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

2b न	na	na = न = not [adverb, indeclinable]
प्रसिध्येदकर्मणः	pra—si—dhye—da—	prasidhyet = प्रसिध्येत् = (he/she/it) may succeed; accomplish; effect [verb, subjunctive (potential) mood, third person, singular] [root: प्रसिध् = prasidh]
—	—	a = अ = not [prefix, adverb, indeclinable]
kar—ma—.na(—h(a))		karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]



## 10.9 Bhagavad Giitaa: Chapter 3, Verse 9

- 1a यज्ञार्थात्कर्मणोऽन्यत्र  
yaj~naarthaatkarma.no.anyatra
- 1b लोकोऽयं कर्मबन्धनः  
loko.aya.m karmabandhana.h
- 2a तदर्थं कर्म कौन्तेय  
tadartha.m karma kaunteya
- 2b मुक्तसङ्गः समाचर  
muktasa"nga.h samaacara

(K.r.s.na said to Arjuna:)

From the Yaj~na-purpose, (be) in action. Otherwise, this world (is) action-binding. (Being) abandoned-sticking (free from yoking), act that-purpose-action (act action for the purpose of Yaj~na), O son of Kuntii (O Arjuna).

Note: Yaj~na means “sacrifice” and is another name for “Vi.s.nu.”

- 1a यज्ञार्थात्कर्मणोऽन्यत्र
- |             |   |
|-------------|---|
| ya—j~naar—  | yaj~na.h = यज्ञः<br>= sacrifice; offering; worship; devotion<br>[noun, male, nominative case, 1]<br>[noun root: यज्ञ = yaj~na]                                      |
| thaat—      | arthaat = अर्थात् = from a/the<br>purpose; profit; benefit<br>[noun, male, neuter, ablative case, 5]<br>[noun root: अर्थ = artha]                                   |
| kar—ma—.no— | karma.na.h = कर्मणः = of/at/in/on<br>a/the act; action; work; doing; deed<br>[noun, neuter]<br>[genitive case, 6, locative case, 7]<br>[noun root: कर्मन् = karman] |
| nya—tra     | anyatra<br>= अन्यत्र<br>= elsewhere; otherwise; sometime else<br>[adverb, indeclinable]   |

1b	लोकोऽयं	lo—ko—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		'ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	कर्मबन्धनः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		ban—dha—na(—h(a))	बन्धनः = tying; binding; imprisonment [adjective, male] [from: noun, neuter, बन्धनम् = bandhanam]
2a	तदर्थं	ta—dar—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		tha.m	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

- 2b मुक्तसङ्गः muk—ta— मुक्त  
 = immune; free; abandoned  
 [adjective]
- sa”n—ga(—h(a)) sa”nga.h = सङ्गः  
 = sticking; attachment; yoking; desire  
 [noun, male, nominative case, 1]  
 [noun root: सङ्ग = sa”nga]
- समाचर sa—maa—ca—ra (you) act; work; do  
 [verb, imperative mood, second person, singular]  
 [verb root: समाचर् = samaacar]



## 10.10 Bhagavad Giitaa: Chapter 3, Verse 10

- 1a सहयज्ञाः प्रजाः सृष्ट्वा  
sahaya-j~naa.h prajaa.h s.r.s.tvaa
- 1b पुरोवाच प्रजापतिः  
purovaaca prajaapati.h
- 2ab अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्  
anena prasavi.syadhvame.sa vo.astvi.s.takaamadhu-k

(K.r.s.na said to Arjuna:)

With sacrifices, having created mankind long ago, the mankind-lord (Vi.s.nu), said, by using this, (bearing children?) “This (is) for you. (Be) loved (and) love-(yielding?).”

- 1a सहयज्ञाः sa—ha— saha = सह = with  
[preposition, indeclinable]
- yaj—~naa(—h(aa)) yaj~naa.h = यज्ञाः  
= (O) sacrifices; offerings; worship; devotion  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: यज्ञ = yaj~na]
- प्रजाः pra—jaa(—h(aa)) prajaa.h = प्रजाः  
= (O) seeds; descendants; people  
[noun, female, plural, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: प्रजा = prajaa]
- सृष्ट्वा s.r.s.t—vaa having created  
[verb, perfect participle]  
[root: (?)]



1b	पुरोवाच	pu—ro—	<p>puraa = पुरा = previously; in the past; long ago [adverb, indeclinable]</p>
		vaa—ca	<p>uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]</p>
प्रजापतिः		pra—jaa—	<p>prajaa = प्रजा = seed; descendant; person [noun, female, nominative case, 1] [noun root: प्रजा = prajaa]</p>
		pa—ti(—h(i))	<p>pati.h = पतिः = master/mistress; husband/wife; lord [noun, male, female, nominative case, 1] [noun root: पति = pati]</p>
<hr/>			
2a	अनेन	a—ne—na	<p>anena = अनेन = by using this [pronoun, demonstrative, third person] [male, neuter, instrumental case, 3] [noun root: इदम् = idam]</p>
	प्रसविष्यध्वमेष	pra—sa—vi—.sya—dhva—	<p>(?) [similar: adjective, प्रसविन् = prasavin] [= bearing children; bringing forth]</p>

2b	me—sa—	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	वोऽस्त्विष्टकामधुक् vo—	va.h = वः = you; for you; of you (your) [pronoun, second person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'stvi—	astu = अस्तु = “(he/she/it) is” [verb, imperative mood, third person, singular] [verb root: अस् = as]
	.s.ta—	i.s.ta = इष्ट = respected; loved; worshipped [adjective]
	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	dhuk	(?) dugha = दुग्ध = yielding [adjective]



## 10.11 Bhagavad Giitaa: Chapter 3, Verse 11

- 1a देवान्भावयतानेन  
devaanbhaavayataanena
- 1b ते देवा भावयन्तु वः  
te devaa bhaavayantu va.h
- 2a परस्परं भावयन्तः  
paraspara.m bhaavayanta.h
- 2b श्रेयः परमवाप्स्यथ  
”sreya.h paramavaapsyatha

(K.r.s.na said to Arjuna:)

The deities (are cherished?) by using this (offering) of you. The deities cherish you. Mutually (cherishing?) (is) better. (You) will get paramount.

- 1a देवान्भावयतानेन

de—vaan—	devaan = देवान् = deities [noun, male, plural, accusative case, 2] [noun root: देव = deva]
bhaa—va—ya—taa—	भावयता = (?) [similar: verb, present tense, third person,] [singular, भावयति = bhaavayati] [= (he/she/it) is devoted to; cherishes;] [thinks about] [root: भू = bhuu]
ne—na	anena = अनेन = by using this [pronoun, demonstrative, third person] [male, neuter, instrumental case, 3] [noun root: इदम् = idam]

1b	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	देवा	de—vaa	devaa.h = देवाः = (O) deities [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: देव = deva]
	भावयन्तु	bhaa—va—yan—tu	(they) are devoted to; cherish; think about [verb, imperative mood, third person, plural] [root: भू = bhuu]
	वः	va(—h(a))	va.h = वः = you; for you; of you (your) [pronoun, second person, plural] [accusative case, 2, dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
2a	परस्परं	pa—ra—spa—ra.m	mutually; each other; one another [adverb, indeclinable]
	भावयन्तः	bhaa—va—yan—ta(—h(a))	(?) devoted; cherished; thought about [adjective?, male?] [similar: verb, present tense, third person,] [singular, भावयति = bhaavayati] [= (he/she/it) is devoted to; cherishes;] [thinks about] [root: भू = bhuu]
2b	श्रेयः	”sre—ya(—h(a))	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]
	परमवाप्त्यथ	pa—ra—ma—	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
		vaap—sya—tha	avaapsyatha = अवाप्त्यथ = (you) will attain; get [verb, future tense (certain), second person, plural] [verb root: अवाप् = avaap]

## 10.12 Bhagavad Gīitaa: Chapter 3, Verse 12

- 1a इष्टान्भोगान्हि वो देवा  
i.s.taanhogaaanhi vo devaa
- 1b दास्यन्ते यज्ञभाविताः  
daasyante yaj~nabhaavita.h
- 2a तैर्दत्तानप्रदायैभ्यो  
tairdattaanapradaayaibhyo
- 2b यो भुङ्क्ते स्तेन एव सः  
yo bhu~nkte stena eva sa.h

(K.r.s.na said to Arjuna:)

Surely, the deities—sacrifice-cherished—will give you loved enjoyments. By using those given (enjoyments), (and) not-supply(ing) (sacrifices) ... (?) ..., he who enjoys—really, that (man) (is) a thief.

- 1a इष्टान्भोगान्हि i.s.—.taan— इष्टान्  
= respected; loved; worshipped  
[adjective, male, plural, accusative case, 2]  
[from इष्टः = i.s.ta.h]
- bho—gaan— bhogaan = भोगान् = (acts of) enjoyment; eating  
[noun, male, plural, accusative case, 2]  
[noun root: भोग = bhoga]
- hi hi = हि = surely  
[adverb, indeclinable]
- वो vo va.h = वः = you; for you; of you (your)  
[pronoun, second person, plural]  
[accusative case, 2, dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]
- देवा de—vaa devaa.h = देवाः = (O) deities  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: देव = deva]

1b दास्यन्ते	daa—syan—te	(they) will give [verb, future tense (certain), third person, plural] [root: दास् = daas]
यज्ञभाविताः	ya—j~na—	ya.j~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = ya.j~na]
	bhaa—vi—taa(—h(aa))	भाविताः = purified; created; cherished [adjective, male, plural] [from भावितः = bhaavita.h]
2a तैर्दत्तानप्रदायैभ्यो	tair—	tai.h = तैः = by using those/them [pronoun, demonstrative, third person] [male, neuter, plural, instrumental case, 3] [noun root: तद् = tad]
	dat—taa—na—	dattaan = दत्तान् = presented; granted; placed [adjective, male, plural, accusative case, 2] [from दत्तः = datta.h]
	—	a = अ = not [prefix, adverb, indeclinable]
	pra—daa—yai—	pradaaya.h = प्रदायः = supply [noun, male]
	bhyo	ebhya.h = ऐभ्यः = (?)

2b	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	भुङ्क्ते	bhu”nk—te	bhu”nkte = भुङ्क्ते = (he/she/it) enjoys; eats [verb, present tense, third person, singular] [verb root: भुज् = bhuj]
	स्तेन	ste—na	stena.h = स्तेनः = thief [noun, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	सः	sa(—.h(a))	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]





### 10.13 Bhagavad Giitaa: Chapter 3, Verse 13

- 1a यज्ञशिष्टाशिनः सन्तो  
yaj~na”si.s.taa”sina.h santo
- 1b मुच्यन्ते सर्वकिल्बिषैः  
mucyante sarvakilbi.sai.h
- 2a भुञ्जते ते त्वघं पापा  
bhu~njate te tvagha.m paapaa
- 2b येषचन्त्यात्मकारणात्  
yepacantyaatmakaara.naat

(K.r.s.na said to Arjuna:)

The sacrifice-superior-eating (people?) are free by using (are free from) all sins. But they who (enjoy?) sinful (food) (are) evil—those who cook from self-(action).

- 1a यज्ञशिष्टाशिनः ya—j~na— yaj~na.h = यज्ञः  
= sacrifice; offering; worship; devotion  
[noun, male, nominative case, 1]  
[noun root: यज्ञ = yaj~na]
- ”si—.s.taa— ”si.s.ta.h  
= शिष्टः  
= superior; set apart; remaining  
[adjective, male]
- ”si—na(—h(a)) aa”sina.h  
= आशिनः  
= eating  
[adjective, male, plural]
- सन्तो san—to santa.h  
= सन्तः  
= (?)

1b	मुच्यन्ते	mu—cyan—te	(they) are free; escape [verb, present tense, third person, plural] [root: मुच् = muc]
	सर्वकिल्बिषैः	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		kil—bi—.sai(—h(i))	किल्बिषैः = by using offences; diseases; sins [noun, neuter, plural, instrumental case, 3]
2a	भुञ्जते	bhu~n—ja—te	(?) [verb?, present tense, third person, singular]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	त्वघं	tva—	tu = तु = but [conjunction, indeclinable]
		gha.m—	agham = अघम् = sinful; bad; dangerous [adjective, male, accusative case, 2]
	पापा	paa—paa—	paapaa.h = पापाः = (O) evil [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: पाप = paapa]

2b येपचन्त्यात्मकारणात् ye—

ye = ये = those which/who; they which/who;  
 whichever; whoever; whatever  
 [pronoun, interrogative]  
 [male, plural, nominative case, 1]  
 [female, dual, nominative case, 1, accusative case, 2]  
 [neuter, dual, nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

pa—can—tyaat—

pacanti  
 = पचन्ति  
 = (they) cook; make mature; complete  
 [verb, present tense, third person, plural]  
 [from पच् = pac]

ma—

aatmaa = आत्मा = self; soul  
 [noun, male, nominative case, 1]  
 [noun root: आत्मन् = aatman]

kaa—ra—.naat

कारणात्  
 = from reason; cause; music instrument  
 [noun, neuter, ablative case, 5]



## 10.14 Bhagavad Giitaa: Chapter 3, Verse 14

- 1a अन्नाद्भवन्ति भूतानि  
annaadbhavanti bhuutaani
- 1b पर्जन्यादन्नसम्भवः  
parjanyaadannasambhava.h
- 2a यज्ञाद्भवति पर्जन्यो  
yaj~naadbhavati parjanyo
- 2b यज्ञः कर्मसमुद्भवः  
yaj~na.h karmasamudbhava.h

(K.r.s.na said to Arjuna:)

From food are beings. From rain (is) food-birth. From sacrifice is rain. Sacrifice (is) action-birth.

- 1a अन्नाद्भवन्ति an—naad— annaat  
= अन्नात्  
= from rice; corn; food  
[noun, neuter, ablative case, 5]  
[from अन्नम् = annam]
- bha—van—ti bhavanti = भवन्ति = (they) are  
[verb, present tense, third person, plural] IIII  
[verb root: भू = bhuu]
- भूतानि bhuu—taa—ni bhuutaani = भूतानि  
= beings (living things); spirits; ghosts  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

1b	पर्जन्यादन्नसम्भवः	par—jan—yaa—dan—	parjanyaat = पर्जन्यात् = from cloud; rain; raincloud [noun, male, ablative case, 5] [from पर्जन्यः = parjanya.h]
		na—	annam = अन्नम् = rice; corn; food [noun, neuter]
		sam—bha—va(—.h(a))	सम्भवः = occasion; appearance; production [noun, male]
2a	यज्ञाद्भवति	ya—j~naad—	yaj~naat = यज्ञात् = from sacrifice; offering; worship; devotion [noun, male, ablative case, 5] [noun root: यज्ञ = yaj~na]
		bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhūu]
	पर्जन्यो	par—ja—nyo	parjanya.h = पर्जन्यः = cloud; rain; raincloud [noun, male]
2b	यज्ञः	ya—j~na(—.h(a))	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
	कर्मसमुद्भवः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		sa—mud—bha—va(—.h(a))	समुद्भवः = origin; production; existence [noun, male]

## 10.15 Bhagavad Giitaa: Chapter 3, Verse 15

1a कर्म ब्रह्मोद्भवं विद्धि  
karma brahmodbhava.m viddhi

1b ब्रह्माक्षरसमुद्भवम्  
brahmaak.sarasamudbhavam

2a तस्मात्सर्वगतं ब्रह्म  
tasmaatsarvagata.m brahma

2b नित्यं यज्ञे प्रतिष्ठितम्  
nitya.m yaj~ne prati.s.thitam

(K.r.s.na said to Arjuna:)

(Know) (that) action (is) God-born. The God Vi.s.nu (is) the birthplace. From that (knowledge), the all-gone God (is) eternal, in a sacrifice, and steadfast.

1a कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

ब्रह्मोद्भवं brah—mod— brahma = ब्रह्म = (O) God; devotion  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: ब्रह्मन् = brahman]

bha—va.m udbhavam  
= उद्भवम्  
= growing; produced; appearing  
[adjective, neuter]

विद्धि vid—dhi viddhi.h = विद्धि:  
= piercing; knowing; (“know” (??))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]



1b	ब्रह्माक्षरसमुद्भवम्	brah—maa—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		k.sa—ra—	ak.sara.h = अक्षरः = Vi.s.nu; sword; Shiva [noun, male]
		sa—mud—bha—vam	समुद्भवम् = production; existence; source [noun, male, accusative case, 2?]
<hr/>			
2a	तस्मात्सर्वगतं	ta—smaat—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		ga—ta.m	gatam = गतम् = gone; dead; known; understood [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: गत = gata]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]

2b	नित्यं	ni—tya.m	<p>nityam = नित्यम् = eternal; usual; constant;  eternally; usually; constantly; always  [adjective]  [male, accusative case, 2]  [neuter, nominative case, 1, accusative case, 2]  [adverb]  [adjective root: नित्य = nitya]</p>
	यज्ञे	ya—j~ne	<p>yaj~ne = यज्ञे = at/in/on a/the  sacrifice; offering; worship; devotion  [noun, male, locative case, 7]  [noun root: यज्ञ = yaj~na]</p>
	प्रतिष्ठितम्	pra—ti—.s.thi—tam	<p>prati.s.thitam = प्रतिष्ठितम्  = complete; established; steadfast  [adjective]  [male, accusative case, 2]  [neuter, nominative case, 1, accusative case, 2]  [adjective root: प्रतिष्ठित = prati.s.thita]</p>



### 10.16 Bhagavad Giitaa: Chapter 3, Verse 16

1a एवं प्रवर्तितं चक्रं  
eva.m pravartita.m cakra.m

1b नानुवर्तयतीहयः  
naanuvartayatiihaya.h

2a अघायुरिन्द्रियारामो  
aghaayurindriyaaraamo

2b मोघं पार्थ स जीवति  
mogha.m paartha sa jiivati

(K.r.s.na said to Arjuna:)

Thus, he who does not follow the hallowed wheel/cycle in this world (has) a sinful-life (and) sense-pleasure.  
That (man) lives in vain, O son of P.rthaa (O Arjuna).

1a एवं e—va.m evam = एवम् = really; thus  
[adverb, indeclinable]

प्रवर्तितं pra—var—ti—ta.m hallowed; accomplished; established  
[adjective, neuter]

चक्रं ca—kra.m circle; cycle; wheel  
[noun, neuter]

1b	नानुवर्तयतीहयः	nāa—	na = न = not [adverb, indeclinable]
		nu—var—ta—ya—tii—	anuvartayati = अनुवर्तयति = (he/she/it) rolls after; follows up; carries out [verb, present tense, third person, singular] [root: अनुवृत् = anuv.rt]
		ha—	iha = इह = in this world; here; now [adverb, indeclinable]
		ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
<hr/>			
2a	अघायुरिन्द्रियारामो	a—ghaa—	agha = अघ = dangerous; sinful; impure [adjective]
		yu—rin—	ayu.h = अयुः = life; lifetime [noun, neuter]
		dri—yaa—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		raa—mo	aaraama.h = आरामः = garden; pleasure [noun, male]

2b मोघं	mo—gha.m	in vain [adverb, indeclinable]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
जीवति	jii—va—ti	(he/she/it) nourishes; lives; revives [verb, present tense, third person, singular] [root: जीव् = jiiv]



## 10.17 Bhagavad Giitaa: Chapter 3, Verse 17

1ab	यस्त्वात्मरतिरेव	स्यादात्मतृप्तश्च	मानवः
	yastvaatmaratireva	syaadaatmat.rpta"sca	maanava.h
2ab	आत्मन्येव	च सन्तुष्टस्तस्य	कार्यं न विद्यते
	aatmanyeva	ca santu.s.tastasya	kaarya.m na vidyate

(K.r.s.na said to Arjuna:)

But he who (has) self-love, really, may be self-satisfied and a man in the self, really, and satisfied. The action of him does not exist.

1a	यस्त्वात्मरतिरेव	ya—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	stvaat—		tu = तु = but [conjunction, indeclinable]
	ma—		aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]
	ra—ti—re—		rati.h = रतिः = sex; pleasure; love [noun, female]
	va		eva = एव = really; thus [adverb, indeclinable]
	स्यादात्मतृप्तश्च	syaa—	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]



1b	daat—ma—	aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]
	t.rp—ta”s—	t.rpta.h = तृप्तः = satisfied; replete; full [adjective, male]
	ca	ca = च = and [conjunction, indeclinable]
मानवः	maa—na—va(—h(a))	man; human; mankind [noun, male]
2a आत्मन्येव	aat—ma—nye—	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	va	eva = एव = really; thus [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
सन्तुष्टस्तस्य	san—tu—.s.ta—	santu.s.ta.h = सन्तुष्टः = content; pleased; satisfied [adjective, male]
2b	sta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
कार्यं	kaar—ya.m	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
न	na	na = न = not [adverb, indeclinable]
विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]

## 10.18 Bhagavad Giitaa: Chapter 3, Verse 18

- 1a नैव तस्य कृतेनार्थो  
naiva tasya k.rtenaartho
- 1b नाकृतेनेह कश्चन  
naak.rteneha ka"scana
- 2a न चास्य सर्वभूतेषु  
na caasya sarvabhūte.su
- 2b कश्चिदर्थव्यपन्नयः  
ka"scidarthavyapaa"sraya.h

(K.r.s.na said to Arjuna:)

(About the type of man described in the previous verse:)

Thus, by using the action of him, no purpose (exists)—(nor) by using the non-action (of him). And in this world, someone of (for) this man (does) not (exist) in all beings (who can offer) any purpose-shelter (to the man).

1a नैव	naī—	na = न = not [adverb, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
कृतेनार्थो	k.r—te—naar—	k.rtena = कृतेन = by using action; work [noun, neuter, instrumental case, 3] [from कृतम् = k.rtam]
	tho	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]

1b	नाकृतेनेह	naa—	na = न = not [adverb, indeclinable]
		—	a = अ = not [prefix, adverb, indeclinable]
		k.r—te—ne—	kr.tena = कृतेन = by using action; work [noun, neuter, instrumental case, 3] [from कृतम् = k.rtam]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	कश्चन	ka”s—ca—na	somebody [pronoun, noun, indeclinable]
2a	न	na	na = न = not [adverb, indeclinable]
	चास्य	caa—	ca = च = and [conjunction, indeclinable]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	सर्वभूतेषु	sar—va—	sarva.h = सर्वः = each; all [adjective, pronoun, male] [adjective root: सर्व = sarva]
		bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]
2b	कश्चिदर्थव्यपान्नायः	ka”s—ci—dar—	ka”scit = कश्चित् = any; little [adjective, male]
		tha—	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]
		vya—paa—”sra—ya(—h(a))	व्यपान्नायः = support; shelter; refuge [noun, male]

### 10.19 Bhagavad Giitaa: Chapter 3, Verse 19

- 1a तस्मादसक्तः सततं  
tasmaadasakta.h satata.m
- 1b कार्यं कर्म समाचर  
kaarya.m karma samaacara
- 2a असक्तो ह्याचरन्कर्म  
asakto hyaacarankarma
- 2b परमाप्नोति पूरुषः  
paramaapnoti puuru.sa.h

(K.r.s.na said to Arjuna:)

From that (knowledge)—not-yoked, act eternal-action action. Surely, not-yoked, acting action, a man gets a paramount (thing).

- 1a तस्मादसक्तः ta—smaa—da— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]
- a = अ = not  
[prefix, adverb, indeclinable]
- sak—ta(—h(a)) sakta.h  
= सक्तः  
= committed; clinging; attached  
[adjective, male]
- सततं sa—ta—ta.m satatam = सततम् = eternal; continuous; constant;  
eternally; continuously; constantly  
[adjective, neuter, male, accusative case, 2]  
[adverb]  
[adjective root: सतत = satata]

1b	कार्यं	kaar—ya.m	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	समाचर	sa—maa—ca—ra	samaacara.h = समाचरः = tradition; behavior; conduct [noun, male]
2a	असक्तो	a—	a = अ = not [prefix, adverb, indeclinable]
		sak—to	sakta.h = सक्तः = committed; clinging; attached [adjective, male]
	ह्याचरन्कर्म	hyaa—	hi = हि = surely [adverb, indeclinable]
		ca—ran—	aacaranam = आचरनम् = activity [noun, neuter]
		kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

2b	परमाप्नोति	pa—ra—maap—	<p>param = परम्          = paramount; better/best; worse/worst;          another; other; different; strange; past/after          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: पर = para]</p>
		no—ti	<p>aapnoti = आप्नोति          = (he/she/it) attains; gets          [verb, present tense, third person, singular]          [verb root: आप् = aap]</p>
	पुरुषः	puu—ru—.sa(—h(a))	<p>man; human; soul          [noun, male]</p>



## 10.20 Bhagavad Giitaa: Chapter 3, Verse 20

1ab कर्मणैव हि संसिद्धिमास्थिता जनकादयः  
 karma.naiva hi sa.msiddhimaasthitaa janakaadaya.h

2a लोकसङ्ग्रहमेवापि  
 lokasa”ngrahamevaapi

2b सम्पश्यन्कर्तुमर्हसि  
 sampa”syankartumarhasi

(K.r.s.na said to Arjuna:)

Thus, surely, by using action, success (was gotten by) sitting Janaka-(kings?). Thus, also, seeing the world-gathering (of people), (you) are able to act.

1a	कर्मणैव	kar—ma—.nai—	karma.naa = कर्मणा = by using a/the act; action; work; doing; deed [noun, neuter, instrumental case, 3] [noun root: कर्मन् = karman]
		va	eva = एव = really; thus [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	संसिद्धिमास्थिता	sa.m—sid—dhi—	sa.msiddhim = संसिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: संसिद्धि = sa.msiddhi]



1b	maa—sthi—taa	aasthitaa.h = आस्थिताः = (O) sitting; seated; staying [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: आस्थित = aasthita]
जनकादयः	ja—na—kaa—	janaka.h = जनकः = Janaka [noun, male]
	da—ya(—h(a))	aadaya.h = आदयः = (?)
2a लोकसङ्ग्रहमेवापि	lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
	sa”n—gra—ha—me—	sa”ngraham = सङ्ग्रहम् = collection; gathering [noun, male, accusative case, 2] [from सङ्ग्रहः = sa”ngraha.h]
	vaa—	eva = एव = really; thus [adverb, indeclinable]
	pi	api = अपि = also [adverb, indeclinable]
2b सम्पश्यन्कर्तुमर्हसि	sam—pa—”syam—	sampa”syam = सम्पश्यन् = seeing [verb, present participle] [verb root: सम्पश् = sampa”s]
	kar—tu—mar—	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह = arh]

## 10.21 Bhagavad Giitaa: Chapter 3, Verse 21

1a यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः  
yadyadaacarati "sre.s.thastattadevetaro jana.h

2a स यत्प्रमाणं कुरुते  
sa yatpramaa.na.m kurute

2b लोकस्तदनुवर्तते  
lokastadanuvartate

(K.r.s.na said to Arjuna:)

That which, that which, a king does—that, that, thus, a vile man (does, too). The measure which that (king) does, the world follows that.

1a यद्यदाचरति ya—dya— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

daa— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

ca—ra—ti aacarati = आचरति  
= (he/she/it) acts; works; does  
[verb, present tense, third person, singular]  
[verb root: आचर् = aacar]

श्रेष्ठस्तत्तदेवेतरो "sre—.s.tha— "sre.s.tha.h  
= श्रेष्ठः  
= king  
[noun, male]

2a	stat—ta—de—	tat tad = तत् तद् = that that; whatever [pronoun, adjective, indeclinable]
	ve—	eva = एव = really; thus [adverb, indeclinable]
	ta—ro	itara.h = इतरः = vile; other; rejected [adjective, male]
जनः	ja—na(—h(a))	being; man; person [noun, male]
2a स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
यत्प्रमाणं	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	pra—maa—na.m	pramaa.nam = प्रमाणम् = proof; means of knowledge; measure [noun, neuter]
कुरुते	ku—ru—te	kurute = कुरुते = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
2b लोकस्तदनुवर्तते	lo—ka—sta—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
	da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	nu—var—ta—te	anuvartate = अनुवर्तते (he/she/it) attends; follows; obeys [verb, present tense, third person, singular] [root: अनुवृत् = anuv.r]

## 10.22 Bhagavad Giitaa: Chapter 3, Verse 22

1a न मे पार्थास्ति कर्तव्यं  
na me paarthaasti kartavya.m

1b त्रिषु लोकेषु किञ्चन  
tri.su loke.su ki~ncana

2a नानवाप्तमवाप्तव्यं  
naanavaaptamavaaptavya.m

2b वर्त एव च कर्मणि  
varta eva ca karma.ni

(K.r.s.na said to Arjuna:)

Not for me, O son of P.rthaa (O Arjuna), is work in the three worlds—any. (Work is) not not-gotten, (or) to be gotten. And subsistence, thus, (is) in action.

1a	न	na	na = न = not [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	पार्थास्ति	par—thaa—	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
		sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	कर्तव्यं	kar—ta—vya.m	duty; obligation; work [noun, neuter]

1b	त्रिषु	tri—su	at/in/on three [noun, male, plural, locative case, 7] [from त्रिणी = tri.nii]
	लोकेषु	lo—ke—su	loke.su = लोकेषु = at/in/on worlds; mankind; places [noun, male, plural, locative case, 7] [noun root: लोक = loka]
	किञ्चन	ki~n—ca—na	(?) any [adjective, pronoun]
<hr/>			
2a	नानवाप्तमवाप्तव्यं	naa—	na = न = not [adverb, indeclinable]
		na—	an = अन् = not [prefix, adverb, indeclinable]
		vaap—ta—ma—	avaaptam = अवाप्तम् = gotten [adjective, neuter]
		vaap—ta—vya.m	avaaptavyam = अवाप्तव्यम् = to be gotten [adjective, neuter]
<hr/>			
2b	वर्त	var—ta—	varta.h = वर्तः = urethra; subsistence; livelihood [noun, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	कर्मणि	kar—ma—ni	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]

### 10.23 Bhagavad Giitaa: Chapter 3, Verse 23

- 1a यदि ह्यहं न वर्तेयं  
yadi hyaha.m na varteya.m
- 1b जातु कर्मण्यतन्द्रितः  
jaatu karma.nyatandrita.h
- 2a मम वर्त्मानुवर्तन्ते  
mama vartmaanuvartante
- 2b मनुष्याः पार्थ सर्वशः  
manu.syaa.h paartha sarva”sa.h

(K.r.s.na said to Arjuna:)

If, surely, I (am) not (subsisting?), ever, in action (and if I am not) not-weary—men, all together, follow the path of me, O son of P.rthaa (O Arjuna).

- 1a यदि ya—di yadi = यदि = if  
[conjunction, indeclinable]
- ह्यहं hya— hi = हि = surely  
[adverb, indeclinable]
- ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- न na na = न = not  
[adverb, indeclinable]
- वर्तेयं var—te—ya.m (?)  
[similar: noun, male, वर्तः = varta.h]  
[= urethra; subsistence; livelihood]

1b	जातु	jaa—tu	ever [adverb, indeclinable]
	कर्मण्यतन्द्रितः	kar—ma—.nya—	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		tan—dri—ta(—h(a))	tandrita.h = तन्द्रितः = weary; weak; listless [adjective, male]
2a	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	वर्तमानुवर्तन्ते	vart—maa—	vartman = वर्त्मान् = track of a wheel; path; way [noun, neuter]
		nu—var—tan—te	anuvartante = अनुवर्तन्ते = (they) attend; follow; obey [verb, present tense, third person, plural] [root: अनुवृत् = anuv.rt]
2b	मनुष्याः	ma—nu—.syaa(—h(aa))	humans; men; husbands [noun, male, plural] [from मनुष्यः = manu.sya.h]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	सर्वशः	sar—va—”sa(—h(a))	sarva”sa.h = सर्वशः = altogether [adverb, indeclinable]

## 10.24 Bhagavad Giitaa: Chapter 3, Verse 24

- 1a उत्सीदेयुरिमे लोका  
utsiideyurime lokaa
- 1b न कुर्या कर्म चेदहम्  
na kuryaa.m karma cedaham
- 2ab सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः  
sa”nkarasya ca kartaa syaamupahanyaamimaa.h prajaa.h

(K.r.s.na said to Arjuna:)

These worlds (may fall apart?) if I (do) not (do?) action—(I) may be the doer of a mixture (a child of a mixed-caste marriage—a bad person), and (I) may destroy these people.

- 1a उत्सीदेयुरिमे ut—sii—de—yu—ri— utsiideyu.h  
= उत्सीदेयुः  
= (?)  
[similar: verb, present tense, third person, singular,]  
[उत्सीदते = utsiidate = (he/she/it)]  
[falls into ruin; is abolished; disappears]  
[root: उत्सद् = utsad]
- me ime = इमे = these  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]
- लोका lo—kaa lokaa.h = लोकाः  
= (O) worlds; mankind; places  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: लोक = loka]



1b	न	na	na = न = not [adverb, indeclinable]
	कुर्या	kur—yaa.m	(?) do
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	चेदहम्	ce—da—	cet = चेत् = if [conjunction, indeclinable]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	सङ्करस्य	sa”n—ka—ra—sya	of a/the mixture; of a/the child of a mixed-caste marriage [noun, male, genitive case, 6] [from: sa”nkara.h = सङ्करः]
	च	ca	ca = च = and [conjunction, indeclinable]
	कर्ता	kar—taa	kartaa = कर्ता = doer [noun, male] [root: कृत् = k.rt]
	स्यामुपहन्यामिमाः	syaa—	syaam = स्याम् = (I) may be [verb, subjunctive (potential) mood, first person, singular] [verb root: अस् = as]
2b		mu—pa—ha—nyaa—mi—	upahanyaam = उपहन्याम् = (I) may destroy [verb, subjunctive (potential) mood, first person, singular] [root: उपहन् = upahan]
		maa(—h(aa))	imaa.h = इमाः = these [pronoun, demonstrative, third person] [female, plural] [nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	प्रजाः	pra—jaa(—h(aa))	prajaa.h = प्रजाः = (O) seeds; descendants; people [noun, female, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: प्रजा = prajaa]

## 10.25 Bhagavad Giitaa: Chapter 3, Verse 25

- 1a सक्ताः कर्मण्यविद्वांसो  
saktaa.h karma.nyavidvaa.msō
- 1b यथा कुर्वन्ति भारत  
yathaa kurvanti bhaarata
- 2ab कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम्  
kuryaadvidvaa.mstathaasakta”scikiir.surlokasa”ngraham

(K.r.s.na said to Arjuna:)

Just as not-knowing (men) act, yoked in action, O descendant of Bharata (O Arjuna)—likewise, a knowing (man) should act, not-yoked, eager(ly) (for) the world-gathering.

1a	सक्ताः	sak—taa(—h(aa))	yoked
	कर्मण्यविद्वांसो	kar—ma—.nya—	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	वि—dvaa.m—so	vidvaa.msa.h	= विद्वांसः = (?) knowing
1b	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
	कुर्वन्ति	kur—van—ti	(they) act; work; do
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

2a कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्गहम्

kur—yaa—dvi— kuryaat = कुर्यात् = (?) (he/she/it) should act; work; do

dvaa.m— vidvaan = विद्वान् = (?) knowing

stha—thaa— tathaa = तथा = thus; likewise  
[adverb, indeclinable]— a = अ = not  
[prefix, adverb, indeclinable]

sak—ta”s— sakta.h = सक्तः = yoked

2b ci—kiir—.sur— cikiir.su.h = चिकीर्षुः = eager

lo—ka— loka.h = लोकः = world; mankind; place  
[noun, male, nominative case, 1]  
[noun root: लोक = loka]

sa”n—gra—ham gathering

## 10.26 Bhagavad Giitaa: Chapter 3, Verse 26

- 1ab न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्  
 na buddhibheda.m janayedaj~naanaa.m karmasa"nginaam
- 2a जोषयेत्सर्वकर्माणि  
 jo.sayetsarvakarmaa.ni
- 2b विद्वान्युक्तः समाचरन्  
 vidvaanyukta.h samaacaran

(K.r.s.na said to Arjuna:)

(A wise man) may not create an intelligence-breaking of not-(knowledgeable-men) of action-yokings. A wise man may join all actions, yoked, practicing.

- 1a न na na = न = not  
 [adverb, indeclinable]
- बुद्धिभेदं bud—dhi— buddhi.h = बुद्धिः = brainpower; intelligence  
 [noun, female, nominative case, 1]  
 [noun root: बुद्धि = buddhi]
- bhe—da.m भेदम्  
 = betrayal; breaking; disturbance  
 [noun, male, accusative case, 2]  
 [from भेदः = bheda.h]
- जनयेदज्ञानां ja—na—ye— janayet  
 = जनयेत्  
 = (he/she/it) may create; cause; produce  
 [verb, subjunctive (potential) mood, third person, singular]  
 [root: जन् = jan]

1b	da—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—naa.m	j~naanaam = ज्ञानाम् = (?) j~naanaanaam = ज्ञानानाम् = of (things of) knowledge [noun, neuter, plural, genitive case, 6] [noun root: ज्ञान = j~naana]
कर्मसङ्गिनाम्	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	sa”n—gi—naam	सङ्गिनाम् = of things wordly; contacting; attached [adjective, neuter, plural, genitive case, 6] [from सङ्गिनम् = sa”nginam]
2a जोषयेत्सर्वकर्माणि	jo—.sa—yet—	जोषयेत् = (?) (he/she/it) may join [verb, subjunctive (potential) mood, third person, singular] [root: (?)]
	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
2b विद्वान्युक्तः	vi—dvaa—nyuk—	vidvaan = विद्वान् = (?) [similar: adjective, विद्वस् = vidvas] [= skilled; intelligent; wise]
	ta(—h(a))	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
समाचरन्	sa—maa—ca—ran	practicing [verb, present participle] [verb root: ? = ?]

## 10.27 Bhagavad Giitaa: Chapter 3, Verse 27

- 1a प्रकृतेः क्रियमाणानि  
prak.rte.h kriyamaa.naani
- 1b गुणैः कर्माणि सर्वशः  
gu.nai.h karmaa.ni sarva"sa.h
- 2a अहङ्कारविमूढात्मा  
aha"nkaaravimuu.dhaatmaa
- 2b कर्ताहमिति मन्यते  
kartaahamiti manyate

(K.r.s.na said to Arjuna:)

By using the threads of primal form, actions (are) being done, altogether. The ego from the stupid self thinks, "I am an actor."

- 1a प्रकृतेः pra—k.rt—te(—h(e)) prak.rte.h = प्रकृतेः = from/of  
a/the primal/original/uninflected form  
[noun, female]  
[ablative case, 5, genitive case, 6]  
[noun root: प्रकृति = prak.rti]
- क्रियमाणानि kri—ya—maa—.naa—ni (O) being done  
[adjective, neuter, plural, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[adjective root: क्रियमाण = kriyamaa.na]

1b	गुणैः	gu—.nai(—.h(i))	gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]
	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
	सर्वशः	sar—va—”sa(—.h(a))	sarva”sa.h = सर्वशः = altogether [adverb, indeclinable]
<hr/>			
2a	अहङ्कारविमूढात्मा	a—ha”n—kaa—ra—	aha”nkaara.h = अहङ्कारः = ego; egotism; pride [noun, male]
		vi—muu—.dhaat—	vimuu.dha.h = विमूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: विमूढ = vimuu.dha]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
<hr/>			
2b	कर्ताहमिति	kar—taa—	कर्ता = doer [noun, male]
		ha—mi—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मन्यते	ma—nya—te	manyate = मन्यते = (he/she/it) thinks [verb, present tense, third person, singular] [verb root: मन् = man]

## 10.28 Bhagavad Giitaa: Chapter 3, Verse 28

- 1a तत्त्ववित्तु महाबाहो  
tattvavittu mahaabaaho
- 1b गुणकर्मविभागयोः  
gu.nakarmavibhaagayo.h
- 2a गुणा गुणेषु वर्तन्त  
gu.naa gu.ne.su vartanta
- 2b इति मत्वा न सज्जते  
iti matvaa na sajjate

(K.r.s.na said to Arjuna:)

But a truth-(knower), O mighty-arm (O Arjuna), having thought of the thread-action-two-differences—threads are in threads, thus—does not stick.

- 1a तत्त्ववित्तु tat—tva— tattvam = तत्त्वम्  
= truth; reality; essence; axiom  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: तत्त्व = tattva]
- vit— vid = विद् = root for “to be”  
or “to know”
- tu tu = तु = but  
[conjunction, indeclinable]
- महाबाहो ma—haa— mahaan = महान् = (O) mighty; great; big  
[adjective, male]  
[nominative case, 1, vocative case, 8]  
[adjective root: महत् = mahat]
- baa—ho baaho = बाहो = O arm; forearm  
[noun, male, vocative case, 8]  
[noun root: बाहु = baahu]



1b	गुणकर्मविभागयोः	gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
	kar—ma—		karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	vi—bhaa—ga—yo(—h(o))		विभागयोः = of two parts; differences; at/in/on two parts; differences [noun, male, dual, genitive case, 6,] [locative case, 7] [from विभागः = vibhaaga.h]
2a	गुणा	gu—naa	gu.naa.h = गुणाः = (O) strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: गुण = gu.na]
	गुणेषु	gu—ne—su	gu.ne.su = गुणेषु = at/in/on strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, locative case, 7] [noun root: गुण = gu.na]
	वर्तन्ते	var—tan—ta	vartante = वर्तन्ते = (they) are [verb, present tense, third person, plural] [root: वृत् = v.rt]
2b	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मत्वा	ma—tvaa	(?) having thought [verb, perfect participle] [root: मन् = man]
	न	na	na = न = not [adverb, indeclinable]
	सज्जते	saj—ja—te	(?) (he/she/it) attaches [root: सज्ज् = sa,jj]

## 10.29 Bhagavad Giitaa: Chapter 3, Verse 29

- 1a प्रकृतेर्गुणसम्मूढाः  
prak.rtergu.nasammuu.dhaa.h
- 1b सज्जन्ते गुणकर्मसु  
sajjante gu.nakarmasu
- 2ab तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्  
taanak.rtsnavido mandaank.rtsnavinna vicaalayet

(K.r.s.na said to Arjuna:)

(Men) stupefied from a primal-form-string stick in string-actions. An all-(knowing) (man) may not (cause to waver) those not-all-(knowing) slow (men).

- 1a प्रकृतेर्गुणसम्मूढाः pra—k.r—ter— prak.rte.h = प्रकृतेः = from/of  
a/the primal/original/uninflected form  
[noun, female]  
[ablative case, 5, genitive case, 6]  
[noun root: प्रकृति = prak.rti]
- gu—na— gu.na.h = गुणः = string; mode; attribute; merit;  
one of the three attributes in Hinduism:  
goodness, ignorance, passion  
[noun, male, nominative case, 1]  
[noun root: गुण = gu.na]
- sam—muu—.dhaa(—h(aa))  
sammuu.dhaa.h = सम्मूढाः  
= (O) stupid; stupefied; confused; mad  
[adjective, male, plural]  
[nominative case, 1, vocative case, 8]  
[adjective root: सम्मूढ = sammuu.dha]

1b	सज्जन्ते	saj—jan—te	(?) (they) attach [root: सज्ज् = saj]
	गुणकर्मसु	gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		kar—ma—su—	karmasu = कर्मसु = at/in/on acts; actions; works; doings; deeds [noun, neuter, plural, locative case, 7] [noun root: कर्मन् = karman]
2a	तानकृत्स्नविदो	taa—na—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		—	a = अ = not [prefix, adverb, indeclinable]
		k.rts—na—	k.rtsna = कृत्स्न = all [adjective]
		vi—do	vida.h = विदः = knowledge; discovery [noun, male]
	मन्दान्कृत्स्नविन्न	man—daan—	मन्दान् = lazy; dull; slow [adjective, male, plural, accusative case, 2] [from मन्दः = manda.h]
2b		k.rts—na—	कृत्स्न = all [adjective]
		vin—	vid = विद् = root of “to be” or “to know”
		na	na = न = not [adverb, indeclinable]
	विचालयेत्	vi—caa—la—yet	(?) (he/she/it) may deviate; fail; waver [verb, subjunctive (potential) mood, third person, singular] [root: विचल् = vical]

### 10.30 Bhagavad Giitaa: Chapter 3, Verse 30

- 1a मयि सर्वाणि कर्माणि  
mayi sarvaa.ni karmaa.ni
- 1b सन्न्यस्याध्यात्मचेतसा  
sannyasyaadhyaatmacetasaa
- 2a निराशीर्निर्ममो भूत्वा  
niraa”siirnirmamo bhuutvaa
- 2b युध्यस्व विगतज्वरः  
yudhyasva vigatajvara.h

(K.r.s.na said to Arjuna:)

Having been in me—all actions of abandonment of the self, by using the mind, without-blessing, without-desiring-possesions—fight. Gone (is) the affliction.

- 1a मयि      ma—yi      mayi = मयि = at/in/on me  
[pronoun, first person, locative case, 7]  
[noun root: अस्मद् = asmad]
- सर्वाणि      sar—vaa—.ni      sarvaa.ni = सर्वाणि = each; all  
[adjective, pronoun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- कर्माणि      kar—maa—.ni      karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	सन्न्यस्याध्यात्मचेतसा	san—nya—syaa—	sannyaasya = सन्न्यास्य = of renunciation; asceticism; abandonment [noun, male, genitive case, 6] [from सन्न्यासः = sannyaasa.h]
		dhyaat—ma—	adhyaatmam = अध्यात्मम् = self; “above + self” (divine) [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अध्यात्म = adhyaatma]
		ce—ta—saa	cetasaa = चेतसा = by using a/the mind; thought [noun, neuter, instrumental case, 3] [noun root: चेतस् = cetas]
2a	निराशीनिर्ममो	ni—raa—	ni.h = निः = without [preposition]
		”siir—	aa”sii.h = आशीः = blessing [noun, female, nominative case, 1]
		nir—	ni.h = निः = without [preposition]
		ma—mo	mama.h = ममः = desiring possessions [adjective, male, nominative case, 1]
	भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
2b	युध्यस्व	yu—dhya—sva	(?) [similar: noun, neuter, युद्धम् = yuddham] [= war; battle; fight]
	विगतज्वरः	vi—ga—ta—	vigata = विगत = dead; disappeared; gone [adjective]
		jva—ra(—h(a))	jvara.h = ज्वरः = grief; affliction; fever [noun, male]

### 10.31 Bhagavad Giitaa: Chapter 3, Verse 31

1ab ये मे मतमिदं नित्यमनुतिष्ठन्तिमानवाः  
 ye me matamida.m nityamanuti.s.thantimaanavaa.h

2a श्रद्धावन्तोऽनसूयन्तो  
 "sraddhaavanto.anasuuyanto

2b मुच्यन्ते तेऽपि कर्मभिः  
 mucyante te.api karmabhi.h

(K.r.s.na said to Arjuna:)

Men who do this vote of me eternally, (with) faith, not-envious—they are free of, also, (actions).

1a ये	ye	<p>ye = ये = those which/who; they which/who;          whichever; whoever; whatever          [pronoun, interrogative]          [male, plural, nominative case, 1]          [female, dual, nominative case, 1, accusative case, 2]          [neuter, dual, nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
मे	me	<p>me = मे = for me; of me (my)          [pronoun, first person, dative case, 4, genitive case, 6]          [noun root: अस्मद् = asmad]</p>
मतमिदं	ma—ta—mi—	<p>matam = मतम्          = vote; opinion; approval          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: मत = mata]</p>
	da.m	<p>idam = इदम् = this          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: इदम् = idam]</p>
नित्यमनुतिष्ठन्तिमानवाः	ni—tya—	<p>nityam = नित्यम् = eternal; usual; constant;          eternally; usually; constantly; always          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adverb]          [adjective root: नित्य = nitya]</p>

1b	ma—nu—ti—.s.than—ti—	anuti.s.thanti = अनुतिष्ठन्ति = (?) (they) do [verb, present tense,] [third person, plural]
	maa—na—vaa(—h(aa))	maanavaa.h = मानवाः = men; humans [noun, male, plural] [from मानवः = maanava.h]
<hr/>		
2a	अद्वावन्तोऽनसूयन्तो	"srad—dhaa—
		"sraddhaa = अद्वा = faith; trust; confidence [noun, female, nominative case, 1] [noun root: अद्वा = "sraddhaa]
	van—to—	vanta.h = वन्तः = (?)
	'na—	an = अन् = not [prefix, adverb, indeclinable]
	suu—yan—to	asuuyanta.h = असूयन्तः = envious; jealous; displeased [adjective, male]



2b मुच्यन्ते	mu—cyan—te	(they) are free of; abstain from; released from [verb, present tense, third person, plural] [root: मुच् = muc]
तेऽपि	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'pi	api = अपि = also [adverb, indeclinable]
कर्मभिः	kar—ma—bhi(—h(i))	karmabhi.h = कर्मभिः = by using acts; actions; works; doings; deeds [noun, neuter, plural, instrumental case, 3] [noun root: कर्मन् = karman]

### 10.32 Bhagavad Giitaa: Chapter 3, Verse 32

1a ये त्वेतदभ्यसूयन्तो  
ye tvetadabhyasuuyanto

1b नानुतिष्ठन्ति मे मतम्  
naanuti.s.thanti me matam

2ab सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः  
sarvaj~naanavimuu.dhaa.mstaanviddhi na.s.taanacetasa.h

(K.r.s.na said to Arjuna:)

But those who (are envious?) do not do this vote of me. (Know) them (as) all-knowledge-stupefied, lost, not-of-the-mind.

1a ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
त्वेतदभ्यसूयन्तो	tve—	tu = तु = but [conjunction, indeclinable]
	ta—da—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	bhya—suu—yan—to	abhyasuuyanta.h = अभ्यसूयन्तः = (?) [similar: noun, female,] [अभ्यसूया = abhyasuuyaa] [= envy; jealousy; anger]

1b	नानुतिष्ठन्ति	naa—	na = न = not [adverb, indeclinable]
		nu—ti—.s.than—ti	anuti.s.thanti = अनुतिष्ठन्ति = (?) (they) do [verb, present tense, third person, plural]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	मतम्	ma—tam	matam = मतम् = vote; opinion; approval [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: मत = mata]
2a	सर्वज्ञानविमूढांस्तान्विद्धि	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		vi—muu—.dhaa.m—	vimuu.dhaan = विमूढान् = stupid; stupefied; confused; mad [adjective, male, plural, accusative case, 2] [adjective root: विमूढ = vimuu.dha]
		staan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]

2b	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
नष्टानचेतसः	na—s.taa—na	na.s.taan = नष्टान् = lost; damaged; spoiled [adjective, male, plural, accusative case, 2] [from नष्टः = na.s.ta.h]
—	—	a = अ = not [prefix, adverb, indeclinable]
	ce—ta—sa(—h(a))	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]



### 10.33 Bhagavad Giitaa: Chapter 3, Verse 33

1a सदृशं चेष्टते स्वस्याः  
sad.r”sa.m ce.s.ta.te svasyaa.h

1b प्रकृतेर्ज्ञानवानपि  
prak.rterj naanavaanapi

2a प्रकृतिं यान्ति भूतानि  
prak.rti.m yaanti bhuutaani

2b निग्रहः किं करिष्यति  
nigraha.h ki.m kari.syati

(K.r.s.na said to Arjuna:)

Suitably, a (knowing) (man) acts of (his own) primal form, also. Beings go (to) the primal form. What will restraint do?

1a	सदृशं	sa—d.r—”sa.m	similarly; suitably [adverb]
	चेष्टते	ce—.s.ta—te	(he/she/it) does; moves; strives [verb, present tense, third person, singular] [root: चेष्ट् = ce.s.t]
	स्वस्याः	sva—syaa(—h(aa))	safe; their own [adjective, male, plural] [from स्वस्यः = svasya.h]
1b	प्रकृतेर्ज्ञानवानपि	pra—k.r—ter—	prak.rte.h = प्रकृतेः = from/of a/the primal/original/uninflected form [noun, female] [ablative case, 5, genitive case, 6] [noun root: प्रकृति = prak.rti]
		j~naa—na—vaa—na—	j~naanavaan = ज्ञानवान् = (?) “knowing”
		pi	api = अपि = also [adverb, indeclinable]

2a	प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
<hr/>			
2b	निग्रहः	ni—gra—ha(—h(a))	boundary; restraint; punishment [noun, male]
	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	करिष्यति	ka—ri—.sya—ti	(he/she/it) will do [verb, future tense (certain), third person, singular] [root: कृ = k.r]

### 10.34 Bhagavad Giitaa: Chapter 3, Verse 34

- 1a इन्द्रियस्येन्द्रियस्यार्थे  
indriyasyendriyasyarthē
- 1b रागद्वेषौ व्यवस्थितौ  
raagadve.sau vyavasthitau
- 2ab तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ  
tayorna va"samaagacchetttau hyasya paripanthinau

(K.r.s.na said to Arjuna:)

(A man) may not come (to) the control of these two existing desire-dislike(-emotions) of the sense and in the purpose of the sense. Surely, of this (man), these two (things) (are) blocking.

1a	इन्द्रियस्येन्द्रियस्यार्थे	in—dri—ya—syen—	indriyasya = इन्द्रियस्य = of a/the sense; power; part of the body [noun, neuter, genitive case, 6] [noun root: इन्द्रिय = indriya]
		dri—ya—syaar—	indriyasya = इन्द्रियस्य = of a/the sense; power; part of the body [noun, neuter, genitive case, 6] [noun root: इन्द्रिय = indriya]
		the	arthē = अर्थे = at/in/on a/the purpose; profit; benefit [noun, male, neuter, locative case, 7] [noun root: अर्थ = artha]
1b	रागद्वेषौ	raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
		dve—.sau	dve.sau = द्वेषौ = (O) (two acts of) dislike; detestation; hatred [noun, male, dual, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: द्वेष = dve.sa]
	व्यवस्थितौ	vya—va—sthi—tau	existing; standing; placed [adjective, male, dual]



2a	तयोर्न	ta—yor—	tayo.h = तयोः = of those/them two; at/in/on those/them two [pronoun, third person, male, dual, genitive case, 6,] [locative case, 7] [from सः = sa.h]
		na	na = न = not [adverb, indeclinable]
	वशमागच्छेत्तौ	va—”sa—maa—	va”sam = वशम् = control; power [noun, male, accusative case, 2] [noun root: वश = va”sa]
		gac—chet—	aagacchet = आगच्छेत् = (he/she/it) may come [verb, subjunctive (potential) mood, third person, singular] [root: गम् = gam]
<hr/>			
2b		tau	तौ = those/they two [pronoun, third person, male, dual] [from सः = sa.h]
	ह्यस्य	hya—	hi = हि = surely [adverb, indeclinable]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	परिपन्थिनौ	pa—ri—pan—thi—nau	blocking; hindering [adjective, male, dual] [from परिपन्थिन् = paripanthin]

### 10.35 Bhagavad Giitaa: Chapter 3, Verse 35

- 1a श्रेयान्स्वधर्मो विगुणः  
”sreyaansvadharmo vigu.na.h
- 1b परधर्मात्स्वनुष्ठितात्  
paradharmaatsvanu.s.thitaat
- 2a स्वधर्मो निधनं श्रेयः  
svadharma nidhana.m ”sreya.h
- 2b परधर्मो भयावहः  
paradharmo bhayaavaha.h

(K.r.s.na said to Arjuna:)

Better (is) self-virtue (which is) bad, from (than) other-virtue (which is) well-done. An end in self-virtue (is) better from (than) other-virtue, (which is) fear-producing.

- 1a श्रेयान्स्वधर्मो ”sre—yaan— ”sreyaan = श्रेयान् = better; more  
[noun, male, plural, accusative case, 2]  
[noun root: श्रेय = ”sreya]
- sva— sva.h = स्वः  
= self; relative; friend; group member  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्व = sva]
- dhar—mo dharma.h = धर्मः  
= (act of) virtue; religion; law; custom  
[noun, male, nominative case, 1]  
[noun root: धर्म = dharma]
- विगुणः vi—gu—na(—h(a)) worthless; unsuccessful; bad  
[adjective, male]

1b	परधर्मात्स्वनुष्ठितात्	pa—ra—	पर = paramount; better/best; worse/worst; another; other; different; strange [adjective]
		dharm—maat—	dharmaat = धर्मात् = from an/the (act of) virtue; religion; law; custom [noun, male, ablative case, 5] [noun root: धर्म = dharma]
		sva—	su = सु = well [adverb, prefix]
		anu—.s.thi—taat	anu.s.thitaat = अनुष्ठितात् = done; accomplished; followed [adjective, male?, ablative case, 5]
2a	स्वधर्मे	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
		dharm—me	धर्मे = at/in/on manner; religion; devotion; virtue [noun, male, locative case, 7] [from धर्मः = dharm.h]
	निधनं	ni—dha—na.m	conclusion; end; destruction [noun, neuter]
	श्रेयः	”sre—ya(—h(a))	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]
2b	परधर्मो	pa—ra—	पर = paramount; better/best; worse/worst; another; other; different; strange [adjective]
		dharm—mo	dharm.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
	भयावहः	bha—yaa—	bhaya.h = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
		va—ha(—h(a))	aavaha.h = आवहः = producing; conveying; bringing [adjective, male]

### 10.36 Bhagavad Giitaa: Chapter 3, Verse 36

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a अथ केन प्रयुक्तोऽयं  
atha kena prayukto.aya.m
- 1b पापं चरति पूरुषः  
paapa.m carati puuru.sa.h
- 2a अनिच्छन्नपि वार्ष्णेय  
anicchannapi vaar.s.neya
- 2b बलादिव नियोजितः  
balaadiva niyojita.h

Arjuna said (to K.r.s.na):

Then, by using what suitable (thing), does this man move (to) evil, not-desiring, also, O descendant of V.r.s.ni (O K.r.s.na), from force, as if commanded?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	अथ	a—tha	atha = अथ = then [adverb, indeclinable]
	केन	ke—na	by using what/whom [pronoun, adjective, male, instrumental case, 3] [from कः = ka.h]
	प्रयुक्तोऽयं	pra—yuk—to—  'ya.m	prayukta.h = प्रयुक्तः = suitable; begun; done [adjective, male]  ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
1b	पापं	paa—pa.m	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]
	चरति	ca—ra—ti	carati = चरति = (he/she/it) moves; acts; works; does [verb, present tense, third person, singular] [verb root: चर् = car]
	पुरुषः	puu—ru—.sa(—h(a))	man; person; soul [noun, male]

2a	अनिच्छन्नपि	a—nic—	an = अन् = not [prefix, adverb, indeclinable]
		chan—	icchan = इच्छन् = (O) wanting; wishing; desiring [verb, present participle, male] [nominative case, 1, vocative case, 8] [verb root: इष् = i.s]
		na—pi	api = अपि = also [adverb, indeclinable]
	वार्ष्णेय	vaar—.s.ne—ya	O descendant of V.r.s.ni = O K.r.s.na [noun, male, vocative case, 8] [from वार्ष्णेयः = vaar.s.neya.h]
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2b	बलादिव	ba—laa—di—	balaat = बलात् = from force; strength [noun, neuter, ablative case, 5] [noun root: बल = bala]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	नियोजितः	ni—yo—ji—ta(—h(a))	commanded; attached; placed [adjective]



### 10.37 Bhagavad Giitaa: Chapter 3, Verse 37

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a काम एष क्रोध एष  
kaama e.sa krodha e.sa
- 1b रजोगुणसमुद्भवः  
rajogu.nasamudbhava.h
- 2a महाशनो महापाप्मा  
mahaa"sano mahaapaapmaa
- 2b विद्धेनमिह वैरिणम्  
viddhyenamiha vairi.nam

God (K.r.s.na) said (to Arjuna):

Desire—this anger, this passion-string-birth—(is) mighty-eating (and) mighty-evil. (Know) this (desire) in this world (as) enmity.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	काम	kaa—ma	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	एष	e—sa	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	क्रोध	kro—dha	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
	एष	e—sa	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
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1b	रजोगुणसमुद्भवः	ra—jo—	rajas = रजस् = one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, . . . ) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रजस् = rajas]
		gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		sa—mud—bha—va(—h(a))	
			समुद्भवः = production; existence; origin [noun, male]

2a	महाशनो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		”sa—no	a”sana.h = अशनः = (?) eating [similar: noun, neuter, अशनम् = a”sanam] [= eating; food]
	महापाप्मा	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		paap—maa	पाप्मा = (?) evil [similar: noun, male, पाप्मन् = paapman] [= evil; sin; calamity]
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2b	विद्धेनमिह	vid—dhye—	viddhi.h = विद्धिः = piercing; knowing; (“know” (??)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
		na—mi	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	वैरिणम्	vai—ri—.nam	(?) enmity [noun, neuter]



### 10.38 Bhagavad Giitaa: Chapter 3, Verse 38

1ab धूमेनाव्रियते वह्निर्यथादर्शो मलेन च  
dhuumenaavriyate vahniryathaadar”so malena ca

2ab यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्  
yatholbenaav.rto garbhastathaa tenedamaav.rtam

(K.r.s.na said to Arjuna:)

Just as by using smoke, a fire (is covered?)—(likewise,) a mirror (is covered) by using dirt. And just as, by using a womb, a fetus (is) covered—likewise, by using that (desire), this (being) (is) covered.

1a	धूमेनाव्रियते	dhuu—me—naa—	dhuumena = धूमेन = by using smoke; vapor; incense [noun, male, instrumental case, 3] [from धूमः = dhuuma.h]
		vri—ya—te	aavriyate = आव्रियते = (?) (he/she/it) is covered [verb, present tense, third person, singular] [root: (?)]
	वह्निर्यथादर्शो	vah—nir—	vahni.h = वह्निः = horse; fire [noun, male]
1b		ya—thaa—	yathaa = यथा = just as; properly [adverb, indeclinable]
		dar—”so	aadar”sa.h = आदर्शः = mirror; ideal; model [noun, male]
	मलेन	ma—le—na	by using dirt; dust; impurity [noun, neuter, instrumental case, 3] [from मलम् = malam]
	च	ca	ca = च = and [conjunction, indeclinable]

2a	यथोल्बेनावृतो	ya—thol—	yathaa = यथा = just as; properly [adverb, indeclinable]
		be—naa—	ulbena = उल्बेन = by using womb; cave; cover [noun, neuter, instrumental case, 3] [from उल्बम् = ulbam]
		v.r—to	aav.rta.h = आवृतः = hid; covered; coated [adjective, male]
	गर्भस्तथा	gar—bha—	garbha.h = गर्भः = interior; fetus; middle [noun, male]
<hr/>			
2b		sta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	तेनेदमावृतम्	te—ne—	tena = तेन = by using that/him [pronoun, third person, male, instrumental case, 3] [from सः = sa.h]
		da—maa—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
		v.r—tam	aav.rtam = आवृतम् = hid; covered; coated [adjective, male, accusative case, 2]

### 10.39 Bhagavad Giitaa: Chapter 3, Verse 39

- 1a आवृतं ज्ञानमेतेन  
aav.rta.m j~naanametena
- 1b ज्ञानिनो नित्यवैरिणा  
j~naanino nityavairi.naa
- 2a कामरूपेण कौन्तेय  
kaamaruupe.na kaunteya
- 2b दुष्पूरेणानलेन च  
du.spuure.naanalena ca

(K.r.s.na said to Arjuna:)

Covered (is) the knowledge—by using this (desire)—of the sage. The eternal-enemies, by using a desire-form, and by using fire, O son of Kuntii (O Arjuna) (are) hard to satisfy.

- 1a आवृतं aa—v.r—ta.m aav.rtam  
= आवृतम्  
= hid; covered; coated  
[adjective, neuter]
- ज्ञानमेतेन j~naa—na—me— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- te—na etena  
= एतेन  
= by using this/it  
[pronoun, third person, neuter, instrumental case, 3]  
[from एतत् = etat]

1b	ज्ञानिनो	j~naa—ni—no	j~naanina.h = ज्ञानिनः = (?) of a/the astrologer; fortune teller; sage [similar: noun, male, ज्ञानिन् = j~naanin] [= astrologer; fortune teller; sage]
	नित्यवैरिणा	ni—tya—	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
		vai—ri—.naa	(?) vairi.naa.h = वैरिणाः = enemies [noun, male, plural] [from वैरिणः = vairi.na.h]
2a	कामरूपेण	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		ruu—pe—.na	ruupe.na = रूपेण = by using a/the form [noun, neuter, instrumental case, 3] [noun root: रूप = ruupa]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
2b	दुष्पूरेणानलेन	du—.spuu—re—.naa—	du.spuure.na = दुष्पूरेण = hard to fill; hard to satisfy [adjective, neuter, instrumental case, 3] [from दुष्पूरम् = du.spuuram]
		na—le—na	analena = अनलेन = by using a/the (god of) fire; digestive fluid; number three; letter “r” [noun, male, instrumental case, 3]
	च	ca	ca = च = and [conjunction, indeclinable]

## 10.40 Bhagavad Giitaa: Chapter 3, Verse 40

1ab इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते  
indriyaa.ni manobuddhirasyaadhi.s.thaanamucyate

2a एतैर्विमोहयत्येष  
etairvimohayatye.sa

2b ज्ञानमावृत्य देहिनम्  
j~naanamaav.rtya dehinam

(K.r.s.na said to Arjuna:)

The senses, mind, (and) intelligence (are) the seat of this (desire)—(it) is said. By using these (things), this (desire) confuses knowledge, covering a man.

1a इन्द्रियाणि in—dri—yaa—.ni indriyaa.ni = इन्द्रियाणि  
= (O) senses; powers; parts of the body  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: इन्द्रिय = indriya]

मनो ma—no mana.h = मनः = manas = मनस्  
= mental; (O) mind  
[adjective, male]  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: मनस् = manas]

बुद्धिरस्याधिष्ठानमुच्यते

bud—dhi— buddhi.h = बुद्धिः = brainpower; intelligence  
[noun, female, nominative case, 1]  
[noun root: बुद्धि = buddhi]



1b	ra—syaa—	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	dhi—.s.thaa—na—mu—	adhi.s.thaanam = अधिष्ठानम् = seat; residence; place [noun, neuter]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
2a	एतैर्विमोहयत्येष e—tair—	etai.h = एतैः = by using these/them [pronoun, demonstrative, third person] [male, neuter, plural, instrumental case, 3] [noun root: तद् = tad]
	vi—mo—ha—ya—tye—	vimohayati = विमोहयति = (he/she/it) fascinates; confuses; bewilders [verb, present tense, third person, singular] [from विमुह् = vimuh]
	.sa	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
2b	ज्ञानमावृत्य j~naa—na—maa—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	v.r—tya	aav.rtya = आवृत्य = covering [adjective]
देहिनम्	de—hi—nam	dehinam = देहिनम् = man; spirit; soul; living thing [noun, male, accusative case, 2] [noun root: देहिन् = dehin]

### 10.41 Bhagavad Giitaa: Chapter 3, Verse 41

- 1a तस्मात्त्वमिन्द्रियाण्यादौ  
tasmaattvamindriyaa.nyaadau
- 1b नियम्य भरतर्षभ  
niyamyā bharatar.sabha
- 2a पाप्मानं प्रजहि ह्येनं  
paapmaana.m prajahi hyena.m
- 2b ज्ञानविज्ञाननाशनम्  
jñānavijñānanaśanam

(K.r.s.na said to Arjuna:)

From that (knowledge), you—(with) restrained senses at the beginning, O Bharata-bull (O Arjuna)—surely, win (over) evil—this knowledge-wisdom-destruction.

- 1a तस्मात्त्वमिन्द्रियाण्यादौ ta—smaat— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]
- tva—min— tvam = त्वम् = you  
[pronoun, second person, singular]  
[nominative case, 1]  
[noun root: युष्मद् = yu.smad]
- dri—yaa—.nyaa— indriyaa.ni = इन्द्रियाणि  
= (O) senses; powers; parts of the body  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: इन्द्रिय = indriya]
- dau aadau  
= आदौ  
= at the beginning  
[adverb, indeclinable]

1b	नियम्य	ni—ya—mya	limited; restricted; bound [adjective]
	भरतर्षभ	bha—ra—tar—	bharata = भरत = Bharata [noun, male]
		.sa—bha	.r.sabha.h = ऋषभः = male; bull; excellent thing [noun, male]
2a	पाप्मानं	paap—maa—na.m	(?) [similar: noun, neuter, पापम् = paapam] [= crime; evil; vice]
	प्रजहि	pra—ja—hi	(?) [similar:] [verb, present tense, third person, singular,] [प्रजयति = prajayati = (he/she/it) wins] [root: प्रजि = praji]
	ह्येनं	hye—	hi = हि = surely [adverb, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
2b	ज्ञानविज्ञाननाशनम्	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		vi—j~naa—na—	vij~naanam = विज्ञानम् = wisdom; science; skill [noun, neuter]
		naa—”sa—nam	नाशनम् = removal; destruction; loss [noun, neuter]

## 10.42 Bhagavad Giitaa: Chapter 3, Verse 42

1ab	इन्द्रियाणि	पराण्याहुरिन्द्रियेभ्यः	परं	मनः
	indriyaa.ni	paraa.nyaahurindriyebhya.h	para.m	mana.h
2ab	मनसस्तु	परा बुद्धिर्यो बुद्धेः	परतस्तु	सः
	manasastu	paraa buddhiryo buddhe.h	paratastu	sa.h

(K.r.s.na said to Arjuna:)

Senses (are) paramount—(says an) invocation. (More) paramount from (than) the senses (is) the mind. But (more) paramount from (than) the mind (is) intelligence. But that which (is) (more paramount?) from (than) intelligence (is) that—(the self).

1a	इन्द्रियाणि	in—dri—yaa—ni	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
	पराण्याहुरिन्द्रियेभ्यः	pa—raa—.nyaa—	paraa.ni = पराणि = paramount; better/best; worse/worst; another; other; different; strange [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: पर = para]
	हु—	ahu—	aahu.h = आहुः = call; invocation [noun, female]

1b	rin—dri—ye—bhya(—h(a))	indriyebhya.h = इन्द्रियेभ्यः = for/from senses; powers; parts of the body [noun, neuter, plural] [dative case, 4, ablative case, 5] [noun root: इन्द्रिय = indriya]
परं	pa—ra.m	other; greatest; beyond [adjective, neuter]
मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
2a	मनसस्तु ma—na—sa—	manasa.h = मनसः = from/of a/the mind [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: मनस् = manas]
	stu	tu = तु = but [conjunction, indeclinable]
परा	pa—raa	paraa = परा = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, nominative case, 1] [adjective root: पर = para]
बुद्धिर्यो	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]

2b	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
बुद्धेः	bud—dhe(—.h(e))	buddhe.h = बुद्धेः = from/of brainpower; intelligence [noun, female] [ablative case, 5, genitive case, 6] [noun root: बुद्धि = buddhi]
परतस्तु	pa—ra—ta—	parata.h = परतः = (?)
	stu	tu = तु = but [conjunction, indeclinable]
सः	sa(—.h(a))	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]



### 10.43 Bhagavad Giitaa: Chapter 3, Verse 43

1a एवं बुद्धेः परं बुद्ध्वा  
eva.m buddhe.h para.m buddhvaa

1b संस्तभ्यात्मानमात्मना  
sa.mstabhyaatmaanamaatmanaa

2a जहि शत्रुं महाबाहो  
jahi "satru.m mahaabaaho

2b कामरूपं दुरासदम्  
kaamaruupa.m duraasadam

(K.r.s.na said to Arjuna:)

Thus, (more) paramount from (than) intelligence (is) (the self)—having known that—strengthening the self, by using the self, win (over) the enemy, O mighty-arm (O Arjuna), (which is) the dangerous desire-form.

- 1a एवं e—va.m evam = एवम् = really; thus  
[adverb, indeclinable]
- बुद्धेः bud—dhe(—h(e)) buddhe.h = बुद्धेः  
= from/of brainpower; intelligence  
[noun, female]  
[ablative case, 5, genitive case, 6]  
[noun root: बुद्धि = buddhi]
- परं pa—ra.m param = परम्  
= paramount; better/best; worse/worst;  
another; other; different; strange; past/after  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: पर = para]
- बुद्ध्वा bud—dhvaa (?) having understood; awakened; learned  
[perfect participle]  
[root: (?)]



## 1b संस्तभ्यात्मानमात्मना

sa.m—sta—bhyaat— sa.mstabhya  
 = संस्तभ्य  
 = strengthening; supporting; encouraging  
 [adjective]

maa—na—maat— aatmaanam = आत्मानम् = self; soul  
 [noun, male, accusative case, 2]  
 [noun root: आत्मन् = aatman]

ma—naa aatmanaa = आत्मना = by using a/the self; soul  
 [noun, male, instrumental case, 3]  
 [noun root: आत्मन् = aatman]

2a जहि ja—hi (?) “win”

शत्रुं ”sa—tru.m ”satrum  
 = शत्रुम्  
 = enemy  
 [noun, male, accusative case, 2]  
 [from शत्रुः = ”satru.h]

महाबाहो ma—haa— mahaan = महान् = (O) mighty; great; big  
 [adjective, male]  
 [nominative case, 1, vocative case, 8]  
 [adjective root: महत् = mahat]

baa—ho baaho = बाहो = O arm; forearm  
 [noun, male, vocative case, 8]  
 [noun root: बाहु = baahu]

2b कामरूपं kaa—ma— kaama.h = कामः = desire; love; lust  
 [noun, male, nominative case, 1]  
 [noun root: काम = kaama]

ruu—pa.m ruupam = रूपम् = form  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: रूप = ruupa]

दुरासदम् du—raa—sa—dam difficult; dangerous  
 [adjective, neuter]



## Chapter 11

## Bhagavad Giitaa: Chapter 4

### 11.1 Bhagavad Gita: Chapter 4, Verse 1

0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca

1a इमं विवस्वते योगं  
ima.m vivasvate yoga.m

1b प्रोक्तवानहमव्ययम्  
proktavaanahamavyayam

2a विवस्वान्मनवे प्राह  
vivasvaanmanave praaha

2b मनुरिक्ष्वाकवेऽब्रवीत्  
manurik.svaakave.abraviit

God (K.r.s.na) said (to Arjuna):

I said this brilliant and imperishable union to Vivasvaan (the sun god), who said it to Manu (the father of mankind), who said to to King Ik.svaaku.

0 श्रीभगवानुवाच	"srii—	"srii = श्री = splendor; power; Lak.smi; "title of respect" [noun, female, nominative case, 1] [noun root: श्री = "srii]
	bha—ga—vaa—nu—	bhagavaan = भगवान् = blessed one; God [noun, male, nominative case, 1] [noun root: भगवन्त् = bhagavant]
	vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]

1a	इमं	i—ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
	विवस्वते	vi—va—sva—te	(?) [similar: adjective, विवस्वत् = vivasvate] [= shining; brilliant]
	योगं	yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
1b	प्रोक्तवानहमव्ययम्	prok—ta—vaa—na—	proktavaan = प्रोक्तवान् = (?) (he) said; declared [verb, past tense, third person, singular,] [male] [root: (?)]
		ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		—	a = अ = not [prefix, adverb, indeclinable]
		vya—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]
2a	विवस्वान्मनवे	vi—va—svaan—	विवस्वान् = Vivasvaan, the sun god [noun, male]
		ma—na—ve	मनवे = (?) Manu, the father of mankind [noun, male]
	प्राह	praa—ha	(?)

2b म॒नुरि॒क्ष्वाक॑वेऽब्र॒वीत्	ma—nu—	manu.h = म॒नुः = man; mankind; prayer [noun, male]
	rik—.svaa—ka—ve—	ik.svaakave = इ॒क्ष्वाक॑वे = (?) King Ik.svaaku [noun, male]
	'bra—viit	abraviit = अ॒ब्रवी॑त् = (?) (he/she/it) said [verb, past tense, third person, singular] [root: ब्रू = bruu]



## 11.2 Bhagavad Giitaa: Chapter 4, Verse 2

1ab एवं परम्पराप्राप्तमिमं राजर्षयो विदुः  
eva.m paramparaapraaptamima.m raajar.sayo vidu.h

2a स कालेनेह महता  
sa kaaleneha mahataa

2b योगो नष्टः परन्तप  
yogo na.s.ta.h parantapa

(K.r.s.na said to Arjuna:)

Thus this wise king-sage succession was accomplished. After some time, in this world—the greatness—that union was lost, O destroyer of enemies (O Arjuna).

1a एवं e—va.m evam = एवम् = really; thus  
[adverb, indeclinable]

परम्पराप्राप्तमिमं pa—ram—pa—raa— परम्परा  
= tradition; succession; continuation  
[noun, female]

praap—ta— praaptam  
= प्राप्तम्  
= gotten; accomplished; arrived  
[adjective, male, accusative case, 2]  
[from प्राप्तः = praapta.h]



1b	mi—ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
राजर्षयो	raa—jar—	raaja.h = राजः = king [noun, male]
	.sa—yo	.r.saya.h = ऋषयः = (?) [similar: noun, male, ऋषिः = .r.si.h] [= seer; sage; ascetic]
विदुः	vi—du(—h(u))	intelligent; wise [adjective, male]
2a स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
कालेनेह	kaa—le—ne—	kaalena = कालेन = by using a/the time; verb tense; death [noun, male, instrumental case, 3] [noun root: काल = kaala]
	ha	iha = इह = in this world; here; now [adverb, indeclinable]
महता	ma—ha—taa	greatness [noun, female]
2b योगो	yo—go	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
नष्टः	na.s—ta(—h(a))	lost; destroyed; spoiled [adjective, male]
परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]

### 11.3 Bhagavad Giitaa: Chapter 4, Verse 3

1a स एवायं मया तेऽद्य  
sa evaaya.m mayaa te.adya

1b योगः प्रोक्तः पुरातनः  
yoga.h prokta.h puraataka.h

2a भक्तोऽसि मे सखा चेति  
bhakto.asi me sakhaa ceti

2b रहस्यं ह्येतदुत्तमम्  
rahasya.m hyetaduttamam

(K.r.s.na said to Arjuna:)

That, thus, today—this ancient union is said by me for you, “You are my follower and friends.” Surely, this mystery is the best.

1a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	एवायं	evaa—	eva = एव = really; thus [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	तेऽद्य	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'dya		adya = अद्य = today [adverb, indeclinable]

1b	योगः	yo—ga(—h(a))	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	प्रोक्तः	prok—ta(—h(a))	said; declared; called [adjective, male]
	पुरातनः	pu—raa—ta—na(—h(a))	puraatana.h = पुरातनः = old; ancient [adjective, male, nominative case, 1] [adjective root: पुरातन = puraatana]
<hr/>			
2a	भक्तोऽसि	bhak—to—	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]
		'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	सखा	sa—khaa	sakhaa.h = सखाः = friends; companions; boyfriends [noun, male] [from सखः = sakha.h]
	चेति	ce—	ca = च = and [conjunction, indeclinable]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]

2b	रहस्यं	ra—ha—sya.m	rahasyam = रहस्यम् = mystery; secret [noun, neuter]
	ह्येतदुत्तमम्	hye—	hi = हि = surely [adverb, indeclinable]
		ta—dut—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]

## 11.4 Bhagavad Giitaa: Chapter 4, Verse 4

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a अपरं भवतो जन्म  
apara.m bhavato janma
- 1b परं जन्म विवस्वतः  
para.m janma vivasvata.h
- 2a कथमेतद्विजानीयां  
kathametadvijaaniyaa.m
- 2b त्वमादौ प्रोक्तवान् इति  
tvamaadau proktavaan iti

Arjuna said (to K.r.s.na):

“Your birth is lower (younger). The birth of Vivasvaan (the sun god) is higher (older). How may I know this: you, at the beginning, said (things to Vivasvaan)?”

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	अपरं	a—	a = अ = not [prefix, adverb, indeclinable]
		pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	भवतो	bha—va—to	bhavata.h = भवतः = your [pronoun, second person, singular, male] [genitive case, 6] [from भवान् = bhavaan]
	जन्म	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
<hr/>			
1b	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	जन्म	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	विवस्वतः	vi—va—sva—ta(—h(a))	of Vivasvaan (the sun god) [noun, male, genitive case, 6] [from विवस्वान् = vivasvaan]

2a	कथमेतद्विजानीयां	ka—tha—me—	katham = कथम् = how [adverb]
	tad		etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	vi—jaa—nii—yaa.m		vijaaniiyaam = विजानीयाम् = (?) (I) may know; understand; learn [verb, subjunctive (potential) mood, first person, singular] [root: विज्ञा = vij~naa]
2b	त्वमादौ	tva—maa—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	dau		adau = अदौ = at the beginning [adverb]
	प्रोक्तवान्	prok—ta—vaan	(?) (he) said; declared [verb, past tense, third person, singular, male] [root: (?)]
	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]





## 11.5 Bhagavad Giitaa: Chapter 4, Verse 5

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a बहूनि मे व्यतीतानि  
bahuuni me vyatiitaani
- 1b जन्मानि तव चार्जुन  
janmaani tava caarjuna
- 2a तान्यहं वेद सर्वाणि  
taanyaha.m veda sarvaa.ni
- 2b न त्वं वेत्थ परन्तप  
na tva.m vettha parantapa

God (K.r.s.na) said (to Arjuna):

Many of my and your births are passed, O Arjuna. I have knowledge of all of them. You do not, O destroyer of enemies (O Arjuna).

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	बहूनि	ba—huu—ni	bahuuni = बहूनि = (O) many/much [adjective, neuter, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	व्यतीतानि	vya—ti—taa—ni	passed; gone; abandoned [adjective, neuter, plural]
1b	जन्मानि	jan—maa—ni	janmaani = जन्मानि = (O) births [noun, neuter, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	चार्जुन	caar—	ca = च = and [conjunction, indeclinable]
		ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
2a	तान्यहं	taa—nya—	taani = तानि = those/they/them [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	वेद	ve—da	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	सर्वाणि	sar—vaa—ni	sarvaa.ni = सर्वाणि = each; all [adjective, pronoun, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]

2b न	na	na = न = not [adverb, indeclinable]
त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
वेत्थ	vet—tha	(?)
परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]



## 11.6 Bhagavad Giitaa: Chapter 4, Verse 6

- 1a अजोऽपि सन्नव्ययात्मा  
ajo.api sannavyayaatmaa
- 1b भूतानामीश्वरोऽपि सन्  
bhuutaanaamii”svaro.api san
- 2a प्रकृतिं स्वामधिष्ठाय  
prak.rti.m svaamadhi.s.thaaya
- 2b सम्भवाम्यात्ममायया  
sambhavaamyaatmamaayayaa

(K.r.s.na said to Arjuna:)

The self of the God (K.r.s.na) of beings is not born and not changing. Also, the self is in residence in matter. I exist using self-magic.

- 1a अजोऽपि a— a = अ = not  
[prefix, adverb, indeclinable]
- jo— ja.h = जः = born; born thing; birth  
[adjective, noun, male, nominative case, 1]  
[adjective root: ज = ja]
- ’pi api = अपि = also  
[adverb, indeclinable]
- सन्नव्ययात्मा san— सन् = (?)
- na— a = अ = not  
[prefix, adverb, indeclinable]
- vyaya—yaat— vyaya.h = व्ययः  
= able to change/decay/die; change;  
decay; loss; cost; expense; expenditure  
[adjective, noun, male, nominative case, 1]  
[adjective root: व्यय = vyaya]
- maa aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = atman]

1b	भूतानामीश्वरोऽपि	bhuu—taa—naa—mii”s—	<p>bhuutaanaam = भूतानाम्          = of beings (living things); spirits; ghosts          [noun, neuter, plural, genitive case, 6]          [noun root: भूत = bhuuta]</p>
		va—ro—	<p>ii”svara.h = ईश्वरः = god; God; lord          [noun, male, nominative case, 1]          [noun root: ईश्वर = ii”svara]</p>
		’pi	<p>api = अपि = also          [adverb, indeclinable]</p>
	सन्	san	(?)
2a	प्रकृतिं	pra—k.r—ti.m	<p>prak.rtim = प्रकृतिम्          = primal/original/uninflected form          [noun, female, accusative case, 2]          [noun root: प्रकृति = prak.rti]</p>
	स्वामधिष्ठाय	svaa—ma—	<p>svaam = स्वाम् = self          [noun, female, accusative case, 2]          [adjective root: स्व = sva]</p>
		dhi.s—.thaa—ya	<p>adhi.s.thaaya          = अधिष्ठाय          = (?)          [similar: noun, neuter, अधिष्ठानम् = adhi.s.thaanam]          [= position; site; residence]</p>
2b	सम्भवाम्यात्ममायया	sam—bha—vaa—myaat—	<p>sambhavaami = सम्भवामि          = (I) am (together with); meet          [verb, present tense, first person, singular]          [verb root: सम्भू = sambhuu]</p>
		ma—	<p>aatmaa = आत्मा = self; soul          [noun, male, nominative case, 1]          [noun root: आत्मन् = aatman]</p>
		maa—ya—yaa	<p>by using illusion; deception; magic          [noun, female, instrumental case, 3]          [from माया = maayaa]</p>

## 11.7 Bhagavad Giitaa: Chapter 4, Verse 7

1a यदा यदा हि धर्मस्य  
yadaa yadaa hi dharmasya

1b ग्लानिर्भवति भारत  
glaanirbhavati bhaarata

2a अभ्युत्थानमधर्मस्य  
abhyutthaanamadharmasya

2b तदात्मानं सृजाम्यहम्  
tadaatmaana.m s.rjaamyaham

(K.r.s.na said to Arjuna:)

When, when, surely, a decrease of virtue happens, O descendant of Bharata (O Arjuna), (and a) rise of non-virtue (happens), then I let go of myself (and appear as an avatar to influence human affairs).

1a यदा ya—daa yadaa = यदा = when  
[adverb, conjunction, indeclinable]

यदा ya—daa yadaa = यदा = when  
[adverb, conjunction, indeclinable]

हि hi hi = हि = surely  
[adverb, indeclinable]

धर्मस्य dhar—ma—sya dharmasya = धर्मस्य = of an/the  
(act of) virtue; religion; law; custom  
[noun, male, genitive case, 6]  
[noun root: धर्मे = dharma]



1b	ग्लानिर्भवति	glaa—nir—	glaani.h = ग्लानिः = decrease; faigue; sickness [noun, female]
		bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	अभ्युत्थानमधर्मस्य	a—bhyut—thaa—na—ma—	abhyutthaanam = अभ्युत्थानम् = rise; exaltation; power [noun, neuter]
		—	a = अ = not [prefix, adverb, indeclinable]
		dhar—ma—sya	dharmasya = धर्मस्य = of an/the (act of) virtue; religion; law; custom [noun, male, genitive case, 6] [noun root: धर्म = dharma]
2b	तदात्मानं	ta—daat—	tadaa = तदा = then [adverb, indeclinable]
		maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
	सृजाम्यहम्	s.r—jaa—mya—	s.rjaami = सृजामि = (I) let go; cause; get [verb, present tense, first person, singular] [root: सृज् = s.rj]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

## 11.8 Bhagavad Giitaa: Chapter 4, Verse 8

- 1a परित्राणाय साधूनां  
paritraa.naaya saadhuunaa.m
- 1b विनाशाय च दुष्कृताम्  
vinaa”saaya ca du.sk.rtaam
- 2a धर्मसंस्थापनार्थाय  
dharmasa.msthaapanaarthaaya
- 2b सम्भवामि युगे युगे  
sambhavaami yuge yuge

(K.r.s.na said to Arjuna:)

For the protection of saints, and for the death of evil, for the construction of respectable virtue—I exist, in eon after eon.

1a	परित्राणाय	pa—ri—traa—.naa—ya	for refuge; protection; deliverance [noun, neuter, dative case, 4] [from परित्राणम् = paritraa.nam]
	साधूनां	saa—dhuu—naa.m	saadhuunaam = साधूनाम् = of saints; seers; sages [noun, male, plural, genitive case, 6] [from साधुः = saadhu.h]
1b	विनाशाय	vi—naa—”saa—ya	for decay; death; destruction [noun, male, dative case, 4] [from विनाशः = vinaa”sa.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	दुष्कृताम्	du.s—k.r—taam	(?) [similar: noun, neuter, दुष्कृतम् = du.sk.rtam] [= evil; sin; guilt]

2a	धर्मसंस्थापनार्थाय	dhar—ma—	<p>dharm.h = धर्मः          = (act of) virtue; religion; law; custom          [noun, male, nominative case, 1]          [noun root: धर्म = dharm]</p>
		sa.m—sthaa—pa—naar—	<p>sa.msthaapanam          = संस्थापनम्          = fixing; establishing; construction          [noun, neuter]</p>
		thaa—ya	<p>arthaaya = अर्थाय = for a/the          purpose; profit; benefit          [noun, male, neuter, dative case, 4]          [noun root: अर्थ = artha]</p>
<hr/>			
2b	सम्भवामि	sam—bha—vaa—mi	<p>sambhavaami = सम्भवामि          = (I) am (together with); meet          [verb, present tense, first person, singular]          [verb root: सम्भू = sambhuu]</p>
	युगे	yu—ge	<p>at/in/on eon          [noun, neuter, locative case, 7]          [from युगम् = yugam]</p>
	युगे	yu—ge	<p>at/in/on eon          [noun, neuter, locative case, 7]          [from युगम् = yugam]</p>

## 11.9 Bhagavad Giitaa: Chapter 4, Verse 9

1ab	जन्म	कर्म	च	मे	दिव्यमेवं	यो	वेत्ति	तत्त्वतः
	janma	karma	ca	me	divyameva.m	yo	vetti	tattvata.h
2a	त्यक्त्वा	देहं	पुनर्जन्म					
	tyaktvaa	deha.m	punarjanma					
2b	नैति	मामेति	सोऽर्जुन					
	naiti	maameti	so.arjuna					

(K.r.s.na said to Arjuna:)

Really, one who knows my heavenly birth and action—really, he, having abandoned (his) body, does not go toward birth again, (but) goes toward me, O Arjuna.

1a	जन्म	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	च	ca	ca = च = and [conjunction, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	दिव्यमेवं	di—vya—	divyam = दिव्यम् = heavenly; divine; beautiful [adjective, neuter] [nominative case, 1, accusative case, 2]

1b	me—va.m	evam = एवम् = really; thus [adverb, indeclinable]
यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
तत्त्वतः	tat—tva—ta(—h(a))	really [adverb, indeclinable]
<hr/>		
2a	त्यक्त्वा	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
देहं	de—ha.m	deham = देहम् = body [noun, male, accusative case, 2] [noun root: देह = deha]
पुनर्जन्म	pu—nar—	puna.h = पुनः = again [adverb]
	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]

2b नैति	nai—	na = न = not [adverb, indeclinable]
	ti	eti = एति = (he/she/it) goes towards; goes near; approaches [verb, present tense, third person, singular] [verb root: इ = i]
मामेति	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	ti	eti = एति = (he/she/it) goes towards; goes near; approaches [verb, present tense, third person, singular] [verb root: इ = i]
सोऽर्जुन	so'r—	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]



## 11.10 Bhagavad Giitaa: Chapter 4, Verse 10

- 1a वीतरागभयक्रोधा  
viitaraagabhayakrodhaa
- 1b मन्मया मामुपाश्रिताः  
manmayaa maamupaa”sritaa.h
- 2a बहवो ज्ञानतपसा  
bahavo j~naanatapasaa
- 2b पूता मद्भावमागताः  
puutaa madbhaavamaagataa.h

(K.r.s.na said to Arjuna:)

Gone from desire, danger, and anger, using me, depending on me—many (people), using knowledge-penance, are pure in sentiment and happened.

- 1a वीतरागभयक्रोधा vii—ta— वीत  
= covered; hidden; gone  
[adjective]
- raa—ga— raaga.h = रागः  
= redness; desire; passion  
[noun, male, nominative case, 1]  
[noun root: राग = raaga]
- bha—ya— bhayam = भयम् = fear  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: भय = bhaya]
- kro—dhaa krodhaa.h = क्रोधाः  
= (O) (acts of) anger; passion  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: क्रोध = krodha]



1b	मन्मया	man—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	मामुपाश्रिताः	maa—mu—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		paa—”sri—taa(—h(aa))	upaa”sritaa.h = उपाश्रिताः = depending on; leaning on; lying on [adjective, male, plural] [from उपाश्रितः = upaa”srita.h]
<hr/>			
2a	बहवो	ba—ha—vo	bahava.h = बहवः = many [adjective, noun, pronoun, male]
	ज्ञानतपसा	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		ta—pa—saa	tapasaa = तपसा = by using fire; heat; suffering; austerity; asceticism [noun, neuter, instrumental case, 3] [noun root: तपस् = tapas]

2b	पूता	puu—taa	puutaa.h = पूताः = pure; clean; clear [adjective, male, plural]
	मझावमागताः	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		bhaa—va—maa—	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
		ga—taa(—h(aa))	aagataa.h = आगताः = (O) arrived; come [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: आगत = aagata]



### 11.11 Bhagavad Giitaa: Chapter 4, Verse 11

- 1a ये यथा मां प्रपद्यन्ते  
ye yathaa maa.m prapadyante
- 1b तांस्तथैव भजाम्यहम्  
taa.mstathaiva bhajaamyaham
- 2a मम वर्त्मानुवर्तन्ते  
mama vartmaanuvartante
- 2b मनुष्याः पार्थ सर्वशः  
manu.syaa.h paartha sarva”sa.h

(K.r.s.na said to Arjuna:)

Just as ones seek refuge with me, so, really, I honor those. Men follow my path, O prince (O Arjuna), all together.

- 1a ये ye ye = ये = those which/who; they which/who;  
whichever; whoever; whatever  
[pronoun, interrogative]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- यथा ya—thaa yathaa = यथा = just as; properly  
[adverb, indeclinable]
- मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- प्रपद्यन्ते pa—pa—dyan—te prapadyante = प्रपद्यन्ते  
= (they) act; work; do; go; attain  
[verb, present tense, third person, plural]  
[verb root: प्रपद् = prapad]

1b	तांस्तथैव	taa.m—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		sta—thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	भजाम्यहम्	bha—jaa—mya—	bhajaami = भजामि = (I) revere; honor; worship [verb, present tense, first person, singular] [root: भज् = bhaj]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	वर्तमानुवर्तन्ते	vart—maa—	vartman = वर्त्मन् = track of a wheel; path [noun, neuter]
		nu—var—tan—te	anuvartante = अनुवर्तन्ते = (they) obey; respect; follow [verb, present tense, third person, singular] [root: अनुवृत् = anuv.rt]
2b	मनुष्याः	ma—nu—.sysaa(—h(aa))	men; husbands; humans [noun, male, plural] [from मनुष्यः = manu.sya.h]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	सर्वशः	sar—va—”sa(—h(a))	sarva”sa.h = सर्वशः = altogether [adverb, indeclinable]

## 11.12 Bhagavad Giitaa: Chapter 4, Verse 12

1a काङ्क्षन्तः कर्मणां सिद्धिं  
kaa”nk.santa.h karma.naa.m siddhi.m

1b यजन्त इह देवताः  
yajanta iha devataa.h

2a क्षिप्रं हि मानुषे लोके  
k.sipra.m hi maanu.se loke

2b सिद्धिर्भवति कर्मजा  
siddhirbhavati karmajaa

(K.r.s.na said to Arjuna:)

In this world, gods honor the fulfillment of the desire of actions. Quickly, surely, in humanity, in the world, fulfillment is action-born.

1a काङ्क्षन्तः	kaa”nk—san—ta(—h(a))	(?) [similar: noun, female, काङ्क्षा = kaa”nk.saa] [= desire; wish]
कर्मणां	kar—ma—.naa.m	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]
सिद्धिं	sid—dhi.m	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]

1b यजन्त	ya—jan—ta	yajanti = यजन्ति = (they) honor; consecrate; worship [verb, present tense, third person, plural] [root: यज् = yaj]
इह	i—ha	iha = इह = in this world; here; now [adverb, indeclinable]
देवताः	de—va—taa(—h(aa))	gods [noun, male, plural] [from देवतः = devata.h]

2a	क्षिप्रं	k.si—pra.m	k.sipram = क्षिप्रम् = quickly; immediately; directly [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	मानुषे	maa—nu—.se	at/in/on manhood; humanity [noun, neuter, locative case, 7] [from मानुषम् = maanu.sam]
	लोके	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
<hr/>			
2b	सिद्धिर्भवति	sid—dhir—	siddhi.h = सिद्धिः = success; perfection; fulfillment [noun, female, nominative case, 1] [noun root: सिद्धि = siddhi]
		bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	कर्मजा	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		jaa	जा = produced; born [adjective]

### 11.13 Bhagavad Giitaa: Chapter 4, Verse 13

1a चातुर्वर्ण्यं मया सृष्टं  
caaturvar.nya.m mayaa s.r.s.ta.m

1b गुणकर्मविभागशः  
gu.nakarmavibhaaga”sa.h

2a तस्य कर्तारमपि मां  
tasya kartaaramapi maa.m

2b विद्धकर्तारमव्ययम्  
viddhyakartaaramavyayam

(K.r.s.na said to Arjuna:)

The four-saffron (a society with four levels?) was created by me, according to thread-action. Its doer is also me (I) ... knowing (?) ... non-doer (?) ... not changeable.

1a चातुर्वर्ण्यं caa—tu—ra— catvaari  
= चत्वारि  
= four  
[noun, all genders, plural]

var—.nya.m var.nyam  
= वर्ण्यम्  
= saffron (orange-yellow)  
[noun, neuter]

मया ma—yaa mayaa = मया = by using me  
[pronoun, first person, instrumental case, 3]  
[noun root: अस्मद् = asmad]

सृष्टं s.r.s—.ta.m .s.r.s.tam  
= षृष्टम्  
= abandoned; created; adorned  
[adjective, neuter]



1b	गुणकर्मविभागशः	gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		vi—bhaa—ga—”sa(—h(a))	
			विभागशः = accordingly; proportionately [adverb, indeclinable]
2a	तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	कर्तामपि	kar—taa—ra—ma—	kartaaram = कर्ताम् = (?) doer [noun, neuter] [similar: verb, infinitive, कर्तुम् = kartum] [= to do]
		pi	api = अपि = also [adverb, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]

2b विद्धकर्तारमव्ययम्	vid—dhya—	viddhi.h = विद्धि: = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
—	—	a = अ = not [prefix, adverb, indeclinable]
kar—taa—ra—ma—	—	kartaaram = कर्तारम् = (?) doer [noun, neuter] [similar:] [कर्तुम् = kartum = to do] [verb, infinitive]
—	—	a = अ = not [prefix, adverb, indeclinable]
vya—yam	—	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



### 11.14 Bhagavad Giitaa: Chapter 4, Verse 14

1a न मां कर्माणि लिम्पन्ति  
na maa.m karmaa.ni limpanti

1b न मे कर्मफले स्पृहा  
na me karmaphale sp.rhaa

2a इति मां योऽभिजानाति  
iti maa.m yo.abhijaanaati

2b कर्मभिर्न स बध्यते  
karmabhirna sa badhyate

(K.r.s.na said to Arjuna:)

“Actions do not defile me. A desire for action-fruit is not for me.”, says one who knows me. He does not suffer in action.

1a	न	na	na = न = not [adverb, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
	लिम्पन्ति	lim—pan—ti	(they) burn; smear; defile [verb, present tense, third person, plural] [root: लिप् = lip]

1b	न	na	na = न = not [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	कर्मफले	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—le	phale = फले = at/in/on a/the fruit; result [noun, neuter, locative case, 7] [noun root: फल = phala]
	स्पृहा	sp.r—haa	desire; wish [noun, female]
<hr/>			
2a	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	योऽभिजानाति	yo—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		bhi—jaa—naa—ti	abhijaanaati = अभिजानाति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: अभिज्ञा = abhij~naa]

2b	कर्मभिर्न	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		bhir—	bhi.h = भिः = (?)
		na	na = न = not [adverb, indeclinable]
स	sa	sa.h	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
बध्यते	ba—dhya—te	(?)	[similar: verb, present tense, third person, singular,] [बाध्यते = baadhyate] [= (he/she/it) is pressed; is acted upon; suffers] [root: बाध्]



### 11.15 Bhagavad Giitaa: Chapter 4, Verse 15

- 1a एवं ज्ञात्वा कृतं कर्म  
eva.m j~naatvaa k.rta.m karma
- 1b पूर्वैरपि मुमुक्षुभिः  
puurvairapi mumuk.subhi.h
- 2a कुरु कर्मैव तस्मात्त्वं  
kuru karmaiva tasmaattva.m
- 2b पूर्वैः पूर्वतरं कृतम्  
puurvai.h puurvatar.m k.rtam

(K.r.s.na said to Arjuna:)

Thus, having known action done by ancestors, (and) also sages who desired freedom—thus, therefore, you, do action done by more-ancient ancestors.

- 1a एवं e—va.m evam = एवम् = really; thus  
[adverb, indeclinable]
- ज्ञात्वा j~naat—vaa j~naatvaa = ज्ञात्वा = having known  
[verb, perfect participle]  
[verb root: ज्ञा = j~naa]
- कृतं k.r—ta.m k.rtam  
= कृतम्  
= done; gotten; prepared  
[adjective, neuter]
- कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]



1b	पूर्वैरपि	puur—vai—ra	puurvai.h = पूर्वैः = by using older brothers; forefathers; ancestors [noun, male, plural, instrumental case, 3] [from पूर्वः = puurva.h]
	pi	api = अपि	= also [adverb, indeclinable]
	मुमुक्षुभिः	mu—muk—su—bhi(—h(i))	by using sages who desire freedom [noun, male, plural, instrumental case, 3] [from मुमुक्षुः = mumuk.su.h]
2a	कुरु	ku—ru	kuru = कुरु = (O) Kuru; (you) act; work; do [noun, proper, male, vocative case, 8] [noun root: कुरु = kuru] [verb, imperative mood, second person, singular] [noun root: कृ = k.r]
	कर्मैव	kar—mai—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	va		eva = एव = really; thus [adverb, indeclinable]
	तस्मात्त्वं	tas—maat—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	tva.m		tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]

2b	पूर्वैः	puur—vai(—h(i))	by using older brothers; forefathers; ancestors
	पूर्वतरं	puur—va—	पूर्व = previous; old; ancient [adjective]
		ta—ra.m	taram = तरम् = more [suffix, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: तर = tara]
	कृतम्	k.r—tam	done; gotten; prepared [adjective, neuter]



### 11.16 Bhagavad Giitaa: Chapter 4, Verse 16

- 1a किं कर्म किमकर्मेति  
ki.m karma kimakarmeti
- 1b कवयोऽप्यत्र मोहिताः  
kavayo.apyatra mohitaa.h
- 2a तत्ते कर्म प्रवक्ष्यामि  
tatte karma pravak.syaami
- 2b यज्ज्ञात्वा मोक्ष्यसेऽशुभात्  
yajj~naatvaa mok.syase.a"subhaat

(K.r.s.na said to Arjuna:)

“What is action? What is non-action?” Also, here, wise people are deceived. I will teach that action for you. Having known (it), you will be free from non-grace.

1a	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	किमकर्मैति	ki—ma—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		kar—me—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	ti		iti = इति = thus; “end of quote” [adverb, indeclinable]

1b	कवयोऽप्यत्र	ka—va—yo—	kavaya.h = कवयः = wise [adjective, male]
		'pya—	api = अपि = also [adverb, indeclinable]
		tra	atra = अत्र = here [adverb, noun, indeclinable]
	मोहिताः	mo—hi—taa(—h(aa))	deceived [adjective, male, plural] [from मोहितः = mohita.h]
<hr/>			
2a	तत्ते	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	प्रवक्ष्यामि	pra—vak—.syaa—mi	pravak.syaami = प्रवक्ष्यामि = (I) will proclaim; say [verb, future tense (certain), first person, singular] [verb root: प्रवच् = pravac]

2b यज्ज्ञात्वा	yaj—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
मोक्ष्यसेऽशुभात्	mok—.sya—se—	(you) will be free [verb, future tense (certain), second person, singular] [root: मोक्ष् = mok.s]
	'—	a = अ = not [prefix, adverb, indeclinable]
	”su—bhaat	”subhaat = शुभात् = from auspiciousness; goodness; beauty; auspicious; good; beautiful [ablative case, 5] [noun, adjective, neuter] [adjective, male] [noun root: शुभ = ”subha]

### 11.17 Bhagavad Giitaa: Chapter 4, Verse 17

- 1a कर्मणो ह्यपि बोद्धव्यं  
 karma.no hyapi boddhavya.m
- 1b बोद्धव्यं च विकर्मणः  
 boddhavya.m ca vikarma.na.h
- 2a अकर्मणश्च बोद्धव्यं  
 akarma.na”sca boddhavya.m
- 2b गहना कर्मणो गतिः  
 gahanaa karma.no gati.h

(K.r.s.na said to Arjuna:)

Surely, also, something related to action is understandable. And something related to unlawful action is understandable. And something related to non-action is understandable. Progress related to action is hard to understand.

- 1a कर्मणो kar—ma—.no karma.na.h = कर्मणः = of/at/in/on  
 a/the act; action; work; doing; deed  
 [noun, neuter]  
 [genitive case, 6, locative case, 7]  
 [noun root: कर्मन् = karman]
- ह्यपि hya— hi = हि = surely  
 [adverb, indeclinable]
- पि pi api = अपि = also  
 [adverb, indeclinable]
- बोद्धव्यं bod—dha—vya.m boddhavyam  
 = बोद्धव्यम्  
 = knowable; understandable; observable  
 [adjective, male?, accusative case, 2?]  
 [from बोद्धव्यः = boddhavya.h]



1b	बोद्धव्यं	bod—dha—vya.m	boddhavyam = बोद्धव्यम् = knowable; understandable; observable [adjective, male?, accusative case, 2?] [from बोद्धव्यः = boddhavya.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	विकर्मणः	vi—kar—ma—.na(—h(a))	(?) [similar: noun, neuter, विकर्मन् = vikarman] [= unlawful action or work]
2a	अकर्मणश्च	a—	a = अ = not [prefix, adverb, indeclinable]
		kar—ma—.na”s—	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
		ca	ca = च = and [conjunction, indeclinable]
	बोद्धव्यं	bod—dha—vya.m	boddhavyam = बोद्धव्यम् = knowable; understandable; observable [adjective, male?, accusative case, 2?] [from बोद्धव्यः = boddhavya.h]
2b	गहना	ga—ha—naa	impenetrable; hard to understand; inaccessible [adjective, female]
	कर्मणो	kar—ma—.no	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
	गतिः	ga—ti(—h(i))	position; path; progress [noun, female]

## 11.18 Bhagavad Giitaa: Chapter 4, Verse 18

1ab कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः  
 karma.nyakarma ya.h pa"syedakarma.ni ca karma ya.h

2a स बुद्धिमान्मनुष्येषु  
 sa buddhimaanmanu.sye.su

2b स युक्तः कृत्स्नकर्मकृत्  
 sa yukta.h k.rtsnakarmak.rt

(K.r.s.na said to Arjuna:)

One may see non-action in something related to action. And one may see action in something related to non-action. He has knowledge among men. He is occupied with all actions done.

1a कर्मण्यकर्म kar—ma—.nya— karma.ni = कर्मणि = at/in/on a/the  
 act; action; work; doing; deed  
 [noun, neuter, locative case, 7]  
 [noun root: कर्मन् = karman]

— a = अ = not  
 [prefix, adverb, indeclinable]

kar—ma karma = कर्म  
 = (O) act; action; work; doing; deed  
 [noun, neuter, nominative case, 1]  
 [accusative case, 2, vocative case, 8]  
 [noun root: कर्मन् = karman]

यः ya(—h(a)) ya.h = यः = that which; he who;  
 whichever; whoever; whatever  
 [pronoun, interrogative, male]  
 [nominative case, 1]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

पश्येदकर्मणि pa—"sye— pa"syet = पश्येत् = (he/she/it) may see  
 [verb, subjunctive (potential) mood, third person, singular]  
 [root: पश् = pa"s]

1b	da—	a = अ = not	[prefix, adverb, indeclinable]
	kar—ma—ni	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]	
	च	ca = च = and [conjunction, indeclinable]	
	कर्म	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]	
	यः	ya(—h(a)) ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]	
<hr/>			
2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	बुद्धिमान्मनुष्येषु	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	maan—	मान् = (?)	
	ma—nu—.sye—.su	मनुष्येषु = at/in/on men; husbands; humans [noun, male, plural, locative case, 7] [from मनुष्यः = manu.sya.h]	

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
युक्तः	yuk—ta(—h(a))	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
कृत्स्नकर्मकृत्	k.rts—na—	all [adjective, noun, pronoun, adverb]
	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	k.rt	doing [adjective]



### 11.19 Bhagavad Giitaa: Chapter 4, Verse 19

- 1a यस्य सर्वे समारम्भाः  
yasya sarve samaarambhaa.h
- 1b कामसङ्कल्पवर्जिताः  
kaamasa”nkalpavarjita.h
- 2a ज्ञानाग्निदग्धकर्माणं  
j~naanaagnidagdhakarman.na.m
- 2b तमाहुः पण्डितं बुधाः  
tamaahu.h pa.n.dita.m budhaa.h

(K.r.s.na said to Arjuna:)

Of one (for whom) all undertakings are without desire, (his) action is burned by knowledge-fire. Wise men call him a wise man.

- |    |           |                         |   |
|----|-----------|-------------------------|---|
| 1a | यस्य      | ya—sya                  | yasya = यस्य = of he who; it which;<br>whichever; whoever/whomever; whatever<br>[pronoun, interrogative, male, neuter]<br>[genitive case, 6]<br>[noun root: यद् = yad]<br>[noun root: जो = jo]                            |
|    | सर्वे     | sar—ve                  | sarve = सर्वे = each; all<br>[adjective, pronoun]<br>[male, plural]<br>[female, dual, nominative case, 1, accusative case, 2]<br>[neuter, dual, nominative case, 1, accusative case, 2]<br>[adjective root: सर्व = sarva] |
|    | समारम्भाः | sa—maa—ram—bhāa(—h(aa)) | startings; undertakings; enterprises<br>[noun, male, plural]<br>[from समारम्भः = samaarambha.h]   |

1b कामसङ्कल्पवर्जिताः	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	sa”n—kal—pa—	sa”nkalpa.h = सङ्कल्पः = will; determination; conviction [noun, male, nominative case, 1] [noun root: सङ्कल्प = sa”nkalpa]
	var—ji—taa(—.h(aa))	without [adjective, male, plural] [from वर्जितः = varjita.h]
2a ज्ञानाग्निदग्धकर्माणं	j~naa—naag—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ni—	agni.h = अग्निः = fire; god of fire; digestive fluid; bile [noun, (proper,) male, nominative case, 1] [noun root: अग्नि = agni]
	dag—dha—	burned [adjective]
	kar—maa—.na.m	karmaa.nam = कर्माणम् = (?) [similar:] [कर्मन् = karman]

2b तमाहुः	ta—maa—	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	hu(—h(u))	aahu.h = आहुः = (?) [similar: noun, female, आहूः = aahuu.h] [= calling; invocation] [noun, female]
पण्डितं	pa.n—di—ta.m	pa.n.ditam = पण्डितम् = wise man; teacher [noun, male, accusative case, 2] [from पण्डितः = pa.n.dita.h]
बुधाः	bu—dhaa(—h(aa))	wise men [noun, male, plural] [from बुधः = budha.h]





## 11.20 Bhagavad Giitaa: Chapter 4, Verse 20

1a त्यक्त्वा कर्मफलासङ्गं  
tyaktvaa karmaphalaasa"nga.m

1b नित्यतृप्तो निराश्रयः  
nityat.rpto niraa"sraya.h

2a कर्मण्यभिप्रवृत्तोऽपि  
karma.nyabhiprav.rtto.api

2b नैव किञ्चित्करोति सः  
naiva ki~ncitkaroti sa.h

(K.r.s.na said to Arjuna:)

(About the kind of person mentioned in the last verse:)

Having abandoned action-fruit-attachment, (being) eternally satisfied, (being) without help, (being) busy with action—also, really, he does not do any (thing).

1a	त्यक्त्वा	tyakt—vaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	कर्मफलासङ्गं	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—laa—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		sa"n—ga.m	aasa"ngam = आसङ्गम् = attachment; devotedness; association [noun, male, accusative case, 2] [from आसङ्गः = aasa"nga.h]

1b	नित्यतृप्तो	ni—tya—	eternal; usual; always [adjective]
		t.rp—to	t.rpta.h = तृप्तः = satisfied; full [adjective, male]
	निराश्रयः	ni—raa—”sra—ya(—h(a))	without help; shelter; support [adjective, male]
2a	कर्मण्यभिप्रवृत्तोऽपि	kar—ma—.nya—	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]
		bhi—pra—v.rt—to—	abhiprav.rtta = अभिप्रवृत्त = busy with; doing [adjective]
		’pi	api = अपि = also [adverb, indeclinable]
2b	नैव	nai—	na = न = not [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	किञ्चित्करोति	ki~n—cit—	ki~ncit = किञ्चित् = any; little [adjective, neuter, adverb, indeclinable]
		ka—ro—ti	karoti = करोति = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
	सः	sa(—h(a))	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]

## 11.21 Bhagavad Giitaa: Chapter 4, Verse 21

- 1a निराशीर्यतचित्तात्मा  
niraa”siiryatacittaatamaa
- 1b त्यक्तसर्वपरिग्रहः  
tyaktasarvaparigraha.h
- 2a शारीरं केवलं कर्म  
”saariira.m kevala.m karma
- 2b कुर्वन्नाप्नोतिकिल्बिषम्  
kurvannaapnotikilbi.sam

(K.r.s.na said to Arjuna:)

(About the kind of person mentioned in the previous verse:)

(He has an) indifferent and controlled knowledge and self. (He has) abandoned each constraint. (He is) doing action for only the body (for life). He does not get injustice.

- 1a निराशीर्यतचित्तात्मा    ni—raa—”siir—    niraa”si.h  
= निराशिः  
= hopeless; indifferent; despairing  
[adjective, male?]
- ya—ta—    controlled; restrained; governed  
[adjective]
- cit—taat—    cittam  
= चित्तम्  
= knowledge; mind; heart  
[noun, neuter]
- maa    aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = atman]

1b	त्यक्तसर्वपरिग्रहः	tyak—ta—	त्यक्त = abandoned [adjective]
		sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		pa—ri—gra(—h(a))	परिग्रहः = enclosure; control; constraint [noun, male]
2a	शारीरं	”saa—rii—ra.m	”saariiram = शारीरम् = body; anatomy; feces [noun, neuter]
	केवलं	ke—va—la.m	kevalam = केवलम् = only [adjective, adverb, indeclinable]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
2b	कुर्वन्नाप्नोतिकिल्बिषम्	kur—van—	kurvan = कुर्वन् = acting; working; doing [verb, present participle] [noun root: कृ = k.r]
		naap—	na = न = not [adverb, indeclinable]
		no—ti—	aapnoti = आप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: आप् = aap]
		kil—bi—.sam	kilbi.sam = किल्बिषम् = injustice; sin; injury [noun, neuter]

## 11.22 Bhagavad Giitaa: Chapter 4, Verse 22

- 1a यदृच्छालाभसन्तुष्टो  
yad.rcchaalaabhasantu.s.to
- 1b द्वन्द्वातीतो विमत्सरः  
dvandvaatiito vimatsara.h
- 2a समः सिद्धावसिद्धौ च  
sama.h siddhaavasiddhau ca
- 2b कृत्वापि न निबध्यते  
k.rtvaaapi na nibadhyate

(K.r.s.na said to Arjuna:)

(About the type of person mentioned in the last verse:)

(He who is) satisfied with chance gain, (has) left duality, (is) not selfish, (is) the same in successful (things) and non-successful (things)—having done (actions), also, he is not bound.

- 1a यदृच्छालाभसन्तुष्टो ya—d.rc—chaa— यदृच्छा  
= chance; accident  
[noun, female]
- laa—bha— laabha.h = लाभः  
= profit; gain; benefit  
[noun, male, nominative case, 1]  
[noun root: लाभ = laabha]
- san—tu.s—to santu.s.ta.h  
= सन्तुष्टः  
= glad; pleased; satisfied  
[adjective, male]

1b	द्वन्द्वातीतो	dvan—dvaa—	dvandvam = द्वन्द्वम् = pair; duality [noun, neuter]
		tii—to	atiita.h = अतीतः = passed; neglected; left [adjective, male]
	विमत्सरः	vi—mat—sa—ra(—h(a))	not selfish; not envious [adjective, male]
2a	समः	sa—ma(—h(a))	sama.h = समः = same; equal; similar; straight; complete [adjective, male, nominative case, 1] [adjective root: सम = sama]
	सिद्धावसिद्धौ	sid—dhaa—va—	siddhau = सिद्धौ = accomplished; perfect; successful [adjective, male, dual]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		sid—dhau	siddhau = सिद्धौ = accomplished; perfect; successful [adjective, male, dual]
	च	ca	ca = च = and [conjunction, indeclinable]
2b	कृत्वापि	k.rt—vaa—	k.rtvaa = कृत्वा = having acted; worked; done [verb, perfect participle] [noun root: कृ = k.r]
		pi	api = अपि = also [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	निबध्यते	ni—ba—dhya—te	nibadhyate = निबध्यते = (he/she/it) is bound [verb, present tense, third person, singular] [verb root: निबन्ध् = nibandh]

## 11.23 Bhagavad Giitaa: Chapter 4, Verse 23

1a गतसङ्गस्य मुक्तस्य  
gataśaṅgasya muktasya

1b ज्ञानावस्थितचेतसः  
jñānavasthitacetasaḥ

2a यज्ञायाचरतः कर्म  
yajñaāyacarataḥ karma

2b समग्रं प्रविलीयते  
samagraṁ praviliyate

(K.r.s.na said to Arjuna:)

(About the type of person mentioned in the last verse:)

Of (a man whose) association is gone, of (a man who is) free, (for whom) knowledge is fixed in the mind—he dissolves in doing complete action for devotion.

1a गतसङ्गस्य ga—ta— gata.h = गतः  
= gone; dead; known; understood  
[adjective, male, nominative case, 1]  
[adjective root: गत = gata]

saṅga—sya saṅgasya = सङ्गस्य  
= of sticking; attachment; yoking; desire  
[noun, male, genitive case, 6]  
[noun root: सङ्ग = saṅga]

मुक्तस्य muk—ta—sya of something free; emancipated; abandoned  
[adjective, male, genitive case, 6]



1b ज्ञानावस्थितचेतसः

j~naa—naa—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
va—sthi—ta—	avasthita = अवस्थित = fixed; standing; placed [adjective]
ce—ta—sa(—h(a))	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]

2a यज्ञायाचरतः ya—j~naa—yaa— yaj~naaya = यज्ञाय = for  
sacrifice; offering; worship; devotion  
[noun, male, dative case, 4]  
[noun root: यज्ञ = yaj~na]

ca—ra—ta(—h(a))	aacarata.h = आचरतः = (?) doing [similar: verb, present tense, third person, singular,] [आचरति = acarati = (he/she/it) does] [root: आचर् = acar]
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कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

2b समग्रं sa—ma—gra.m samagram  
= समग्रम्  
= whole; complete; content  
[adjective, neuter]

प्रविलीयते pra—vi—lii—ya—te (he/she/it) dissolves; melts; vanishes  
[verb, present tense, third person, singular]  
[root: प्रविली = pravilii]

## 11.24 Bhagavad Giitaa: Chapter 4, Verse 24

1ab	ब्रह्मार्पणं	ब्रह्म	हविर्ब्रह्माग्नौ	ब्रह्मणा	हुतम्
	brahmaarpa.na.m	brahma	havirbrahmaagnau	brahma.naa	hutam
2a	ब्रह्मैव	तेन	गन्तव्यं		
	brahmaiva	tena	gantavya.m		
2b	ब्रह्मकर्मसमाधिना				
	brahmakarmasamaadhinaa				

(K.r.s.na said to Arjuna:)

God-giving, God-offering, God-fire, God-offering, God—really, by him, contemplative God-action is accomplished.

1a	ब्रह्मार्पणं	brah—maar—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		pa—.na.m	arpa.nam = अर्पणम् = inserting; delivery; giving [noun, neuter]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	हविर्ब्रह्माग्नौ	ha—vir—	havis = हविस् = offering; fire; water [noun, neuter]

1b	brah—maag—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	nau	agnau = अग्नौ = at/in/on a/the fire; god of fire; digestive fluid; bile [noun, (proper,) male, locative case, 7] [noun root: अग्नि = agni]
	ब्रह्मणा	(?) [similar: noun, neuter, ब्रह्मम् = brahman] [= God]
	हुतम्	offering; sacrifice [noun, neuter]
2a	ब्रह्मैव	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	va	eva = एव = really; thus [adverb, indeclinable]
	तेन	by using that/him [pronoun, third person, male, instrumental case, 3] [from सः = sa.h]
	गन्तव्यं	gantavyam = गन्तव्यम् = gone; approached; accomplished [adjective, male?, accusative case, 2] [from गन्तव्यः = gantavya.h]
2b	ब्रह्मकर्मसमाधिना	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	sa—maa—dhi—naa	समाधिना = (?) [similar: adjective, समाधिन् = samaadhin] [= contemplative]

## 11.25 Bhagavad Giitaa: Chapter 4, Verse 25

- 1a दैवमेवापरे यज्ञं  
daivamevaapare yaj~na.m
- 1b योगिनः पर्युपासते  
yogina.h paryupaasate
- 2a ब्रह्माग्नावपरे यज्ञं  
brahmaagnaavapare yaj~na.m
- 2b यज्ञेनैवोपजुह्वति  
yaj~nenaivopajuhvati

(K.r.s.na said to Arjuna:)

Fortune, really—a follower worships in a different sacrifice. Really, he sacrifices using God-fire, in a different sacrifice, using sacrifice.

- 1a दैवमेवापरे dai—va—me— daivam  
= दैवम्  
= fate; god; fortune  
[noun, neuter]
- vaa— eva = एव = really; thus  
[adverb, indeclinable]
- pa—re apare  
= अपरे  
= at/in/on something other; inferior; different  
[noun, male?, adjective, locative case, 7]  
[from अपरः = apara.h]
- यज्ञं yaj—~na.m yaj~nam = यज्ञम्  
= sacrifice; offering; worship; devotion  
[noun, male, accusative case, 2]  
[noun root: यज्ञ = yaj~na]

1b	योगिनः	yo—gi—na(—h(a))	yogina.h = योगिनः from/of yoked; man of yoking; (O) yoked; men of yoking [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: योगिन् = yogin]
	पर्युपासते	par—yu—paa—sa—te	(?) paryupaaste = पर्युपास्ते = (he/she/it) sits in a circle; does devotion [verb, present tense, third person, singular] [verb root: पर्युपास् = paryupaas]
2a	ब्रह्माग्नावपरे	brah—maag—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		naa—va—	agnau = अग्नौ = at/in/on a/the fire; god of fire; digestive fluid; bile [noun, (proper,) male, locative case, 7] [noun root: अग्नि = agni]
		pa—re	apare = अपरे = at/in/on something other; inferior; different [noun, male, locative case, 7] [from अपरः = apara.h]
	यज्ञं	yaj—~na.m	yaj~nam = यज्ञम् = sacrifice; offering; worship; devotion [noun, male, accusative case, 2] [noun root: यज्ञ = yaj~na]
2b	यज्ञेनैवोपजुह्वति	yaj—~ne—nai—	yaj~nena = यज्ञेन = by using sacrifice; offering; worship; devotion [noun, male, instrumental case, 3] [noun root: यज्ञ = yaj~na]
		vo—	eva = एव = really; thus [adverb, indeclinable]
		pa—juh—va—ti	upajuhvati = (?) [similar: verb, present tense, third person, singular,] [उपजुहोति = upajuhoti = (he/she/it) sacrifices] [root: उपहु = upahu]

## 11.26 Bhagavad Giitaa: Chapter 4, Verse 26

- 1a श्रोत्रादीनीन्द्रियाण्यन्ये  
”srotraadiiniindriyaa.nyanye
- 1b संयमाग्निषु जुह्वति  
sa.myamaagni.su juhvati
- 2a शब्दादीन्विषयानन्य  
”sabdaadiinvi.sayaananya
- 2b इन्द्रियाग्निषु  
indriyaagni.su

(K.r.s.na said to Arjuna:)

(About a follower mentioned in the last verse:)

He offers in the self-control fires the ear-eating (hearing) and other senses. He offers in the sense-fires the sound-eating (hearing) and other sensual enjoyments.

- 1a श्रोत्रादीनीन्द्रियाण्यन्ये
- |               |   |
|---------------|---|
| ”sro—traa—    | ”srotram = श्रोत्रम् = ear<br>[noun, neuter]  |
| dii—niin—     | aadiini = आदीनि = (?)<br>[similar: adjective, आदिन् = aadin]<br>[= eating]  |
| dri—yaa—.nya— | indriyaa.ni = इन्द्रियाणि<br>= (O) senses; powers; parts of the body<br>[noun, neuter, plural]<br>[nominative case, 1, accusative case, 2]<br>[vocative case, 8]<br>[noun root: इन्द्रिय = indriya] |
| nye           | anye = अन्ये<br>= at/in/on another; other; different; strange<br>[adjective, noun, male, neuter]<br>[locative case, 7]<br>[adjective root: अन्य = anya]   |

1b	संयमाग्निषु	sa.m—ya—maag—	sa.myama.h = संयमः = self-control; concentration; binding [noun, male]
		ni—su	agni.su = अग्निषु = at/in/on fires; gods of fire; digestive fluids; bile [noun, (proper,) male, plural, locative case, 7] [noun root: अग्नि = agni]
	जुहति	juh—va—ti	juhvati = जुहति = (he/she/it) makes an offering [verb, present tense, third person, singular] [verb root: हु = hu]
<hr/>			
2a	शब्दादीन्विषयानन्य	"sab—daa—	"sabda.h = शब्दः = sound; spoken sound; word [noun, male, nominative case, 1] [noun root: शब्द = "sabda]
		diin—	aadiin = आदीन् = beginnings [noun, male, plural, accusative case, 2] [noun root: आदि = aadi]
		vi—sa—yaa—na—	vi.sayaan = विषयान् = topics; sensual enjoyments; scopes [noun, male, accusative case, 2, plural] [from विषयः = vi.saya.h]
		nya	anyam = अन्यम् = another; other; different; strange [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अन्य = anya]
<hr/>			
2b	इन्द्रियाग्निषु	in—dri—yaag—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		ni—su	agni.su = अग्निषु = at/in/on fires; gods of fire; digestive fluids; bile [noun, (proper,) male, plural, locative case, 7] [noun root: अग्नि = agni]
	जुहति	juh—va—ti	juhvati = जुहति = (he/she/it) makes an offering [verb, present tense, third person, singular] [verb root: हु = hu]

## 11.27 Bhagavad Giitaa: Chapter 4, Verse 27

- 1a सर्वाणीन्द्रियकर्माणि  
sarvaa.niindriyakarmaa.ni
- 1b प्राणकर्माणि चापरे  
praa.nakarmaa.ni caapare
- 2a आत्मसंयमयोगाग्नौ  
aatmasa.myamayogaagnau
- 2b जुह्वति ज्ञानदीपिते  
juhvati j~naanadiipite

(K.r.s.na said to Arjuna:)

(About the follower mentioned in the last verse:)

He offers all sense-actions, breath-actions, and other self-control union in the fire, in the knowledge on fire.

- 1a सर्वाणीन्द्रियकर्माणि sar—vaa—.niin sarvaa.ni = सर्वाणि = each; all  
[adjective, pronoun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- dri—ya— indriyam = इन्द्रियम्  
= sense; power; part of the body  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: इन्द्रिय = indriya]
- kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]



1b प्राणकर्माणि	praa—na—	praa.na.h = प्राणः = breath; life; power [noun, male, nominative case, 1] [noun root: प्राण = praa.na]
	kar—maa—ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
चापरे	caa—	ca = च = and [conjunction, indeclinable]
	pa—re	apare = अपरे = at/in/on something different; other; strange [adjective, male, locative case, 7] [from अपरः = apara.h]
<hr/>		
2a आत्मसंयमयोगाग्नौ	aat—ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	sa.m—ya—ma	sa.myama.h = संयमः = self-control; concentration; binding [noun, male]
	yo—gaag—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	nau	agnau = अग्नौ = at/in/on a/the fire; god of fire; digestive fluid; bile [noun, (proper,) male, locative case, 7] [noun root: अग्नि = agni]

- 2b जुहति juh—va—ti juhvati = जुहति = (he/she/it) makes an offering  
 [verb, present tense, third person, singular]  
 [verb root: हु = hu]
- ज्ञानदीपिते j̃naa—na— j̃naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j̃naana]
- dii—pi—te दीपिते  
 = at/in/on something excited; illuminated; on fire  
 [adjective, neuter, locative case, 7]  
 [from दीपितम् = diipitam]



## 11.28 Bhagavad Giitaa: Chapter 4, Verse 28

- 1a द्रव्ययज्ञास्तपोयज्ञा  
dravyaya.j~naastapoyaj~naa
- 1b योगयज्ञास्तथापरे  
yogayaj~naastathaapare
- 2a स्वाध्यायज्ञानयज्ञाश्च  
svaadhyaaya.j~naanaya.j naa"sca
- 2b यतयः संशितव्रताः  
yataya.h sa.m"sitavrataa.h

(K.r.s.na said to Arjuna:)

Possession sacrifices, austerity sacrifices, union sacrifices, thus, and other studying-knowledge-sacrifices, (are done by) controlled and prepared men who have taken vows.

- 1a द्रव्ययज्ञास्तपोयज्ञा dra—vya— dravyam = द्रव्यम् = thing; possession  
[noun, neuter]
- ya.j—~naa— ya.j~naa.h = यज्ञाः  
= (O) sacrifices; offerings; worship; devotion  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: यज्ञ = ya.j~na]
- sta—po— tapa.h = तपः = tapas = तपस्  
= fire; heat; suffering; austerity;  
asceticism  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: तपस् = tapas]
- ya.j—~naa ya.j~naa.h = यज्ञाः  
= (O) sacrifices; offerings; worship; devotion  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: यज्ञ = ya.j~na]

1b	योगयज्ञास्तथापरे	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		yaj~naa—	yaj~naa.h = यज्ञाः = (O) sacrifices; offerings; worship; devotion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: यज्ञ = yaj~na]
		sta—thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		pa—re	apare = अपरे = at/in/on something different; other; strange [noun, male?, locative case, 7] [from अपरः = apara.h]
2a	स्वाध्यायज्ञानयज्ञाश्च	svaa—dhyaa—yaj—	svaadhyaya.h = स्वाध्यायः = studying; reciting; repeating [noun, male, nominative case, 1] [noun root: स्वाध्याय = svaadhyaya]
		~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		yaj~naa"s—	yaj~naa.h = यज्ञाः = (O) sacrifices; offerings; worship; devotion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: यज्ञ = yaj~na]
		ca	ca = च = and [conjunction, indeclinable]
2b	यतयः	ya—ta—ya(—h(a))	(?) [similar: adjective, यत = yata] [= governed; controlled; restrained]
	संशितव्रताः	sa.m—"si—ta—	संशित = prepared; decided; sharp [adjective]
		vra—taa(—h(aa))	व्रताः = about men who have taken vows [adjective, male, plural] [from व्रतः = vrata.h] [similar: noun, neuter, व्रतम् = vratam] [= conduct; rule; vow]

## 11.29 Bhagavad Giitaa: Chapter 4, Verse 29

- 1a अपाने जुह्वति प्राणं  
apaane juhvati praa.na.m
- 1b प्राणेऽपानं तथापरे  
praa.ne.apaana.m tathaapare
- 2a प्राणापानगती रुद्धा  
praa.naapaanagatii ruddhvaa
- 2b प्राणायामपरायणाः  
praa.naayaamaparaaya.naa.h
- 3a अपरे नियताहाराः  
apare niyataahaaraa.h
- 3b प्राणान्प्राणेषु जुह्वति  
praa.naanpraa.ne.su juhvati

(K.r.s.na said to Arjuna:)

(One person) offers the breath in downward air, the downward air in breath, thus. In another person, having stopped the breath-downward-air-path, the breath is restraining and going away. In another person, (with) suppressed foods, he offers breaths in breaths.

1a	अपाने	a—paa—ne	at/in/on downward air [noun, male, locative case, 7] [from अपानः = apaana.h]
	जुहति	juh—va—ti	juhvati = जुहति = (he/she/it) makes an offering [verb, present tense, third person, singular] [verb root: हु = hu]
	प्राणं	praa—na.m	praa.nam = प्राणम् = breath; life; power [noun, male, accusative case, 2] [noun root: प्राण = praa.na]
1b	प्राणेष्वपानं	praa—ne—	प्राणे = at/in/on breath; power; life [noun, male, locative case, 7] [from प्राणः = praa.na.h]
		'paa—na.m	apaanam = अपानम् = downward air [noun, male, accusative case, 2] [from अपानः = apaana.h]
	तथापरे	ta—thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		pa—re	apare = अपरे = at/in/on something different; other; strange [adjective, male?, locative case, 7] [from अपरः = apara.h]

2a प्राणापानगती	praa—naa—	praa.na.h = प्राणः = breath; life; power [noun, male, nominative case, 1] [noun root: प्राण = praa.na]
	paa—na—	apaana.h = अपानः = downward air [noun, male]
	ga—tii	(?) gati.h = गतिः = movement; path [noun, female]
रुद्धा	rud—dhvaa	(?) having stopped; suppressed; blocked [verb, perfect participle] [root: (?)]
<hr/>		
2b प्राणायामपरायणाः	praa—naa—	praa.na.h = प्राणः = breath; life; power [noun, male, nominative case, 1] [noun root: प्राण = praa.na]
	yaa—ma—	aayaama.h = आयामः = restraining; stopping; expanding [noun, male]
	pa—raa—ya—.naa(—h(aa))	(?) paraaya.naa.ni = परायणाणि = going away; ends; goals [noun, neuter, plural] [from परायणम् = paraaya.nam]



3a	अपरे	a—pa—re	at/in/on something different; other; strange [adjective, male?, locative case, 7] [from अपरः = apara.h]
	नियताहाराः	ni—ya—taa—	niyata.h = नियतः = restrained; limited; usual; definite [adjective, male, nominative case, 1] [adjective root: नियत = niyata]
		haa—raa(—h(aa))	aahaaraa.h = आहाराः = foods [noun, male, plural] [from आहारः = aahaara.h]
3b	प्राणान्प्राणेषु	praa—.naan—	praa.naan = प्राणान् = breaths; life; powers [noun, male, plural, accusative case, 2] [noun root: प्राण = praa.na]
		praa—.ne—.su	praa.ne.su = प्राणेषु = at/in/on breaths; lives; powers [noun, male, plural, locative case, 7] [from प्राणः = praa.na.h]
	जुह्वति	juh—va—ti	juhvati = जुह्वति = (he/she/it) makes an offering [verb, present tense, third person, singular] [verb root: हु = hu]

### 11.30 Bhagavad Giitaa: Chapter 4, Verse 30

- 1a सर्वेऽप्येते यज्ञविदो  
sarve.apyete yaj~navido
- 1b यज्ञक्षपितकल्मषाः  
yaj~nak.sapitakalma.saa.h
- 2a यज्ञशिष्टामृतभुजो  
yaj~na”si.s.taam.rtabhujo
- 2b यान्ति ब्रह्म सनातनम्  
yaanti brahma sanaatanam

(K.r.s.na said to Arjuna:)

Also, all these—(with) a sacrifice (of) knowledge, a sacrifice (of) destroyed sins, a sacrifice (of) a superior food hand—they achieve the eternal God.

- 1a सर्वेऽप्येते sar—ve— sarve = सर्वे = each; all  
[adjective, pronoun]  
[male, plural]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- ’pye— api = अपि = also  
[adverb, indeclinable]
- te ete = एते = these/they; these/they/them (two)  
[pronoun, demonstrative]  
[male, plural, nominative case, 1]  
[female, neuter, dual]  
[nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- यज्ञविदो yaj—~na— yaj~na.h = यज्ञः  
= sacrifice; offering; worship; devotion  
[noun, male, nominative case, 1]  
[noun root: यज्ञ = yaj~na]
- vi—do vida.h  
= विदः  
= knowledge; discovery  
[noun, male]

1b	यज्ञक्षपितकल्मषाः	yaj—~na—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
		k.sa—pi—ta—	ruined; suppressed; destroyed [adjective]
		kal—ma—.saa(—h(aa))	(?) kalma.saa.ni = कल्मषाणि = stains; sins; dirtiness [noun, neuter, plural] [from कल्मषम् = kalma.sam]
2a	यज्ञशिष्टामृतभुजो	yaj—~na—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
		”si.s—taa—	”si.sta = शिष्ट = polite; superior; gentleman-like [adjective]
		m.r—ta—	am.rtam = अमृतम् = abrosia; food of the gods; nectar [noun, neuter]
		bhu—ja	bhuja.h = भुजः = hand; arm; branch [noun, male]
2b	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	सनातनम्	sa—naa—ta—nam	eternal; ancient; primeval [adjective, neuter] [nominative case, 1, accusative case, 2]

### 11.31 Bhagavad Giitaa: Chapter 4, Verse 31

1a नायं लोकोऽस्त्ययज्ञस्य  
naaya.m loko.astyaya.j~nasya

1b कुतोऽन्यः कुरुसत्तम  
kuto.anya.h kurusattama

(K.r.s.na said to Arjuna:)

This world is not of non-sacrifice. From where (is sacrifice in) another (world), O very good Kuru (O Arjuna)?

1a	नायं	naa—	na = न = not [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	लोकोऽस्त्ययज्ञस्य	lo—ko—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		'stya—	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
		—	a = अ = not [prefix, adverb, indeclinable]
		yaj—~na—sya	yaj~nasya = यज्ञस्य = of a/the sacrifice; offering; worship; devotion [noun, male, genitive case, 6] [noun root: यज्ञ = yaj~na]

- 1b कुतोऽन्यः ku—to— kuta.h = कुतः = from where  
[part of speech (?)]
- 'nya(—h(a)) anya.h = अन्यः  
= another; other; different; strange  
[adjective, noun, male]  
[nominative case, 1]  
[adjective root: अन्य = anya]
- कुरुसत्तम ku—ru— kuru.h = कुरुः = Kuru  
[noun, proper, male, nominative case, 1]  
[noun root: कुरु = kuru]
- sat—ta—ma सत्तम  
= very good; very virtuous; very venerable  
[adjective]

### 11.32 Bhagavad Giitaa: Chapter 4, Verse 32

1a	एवं	बहुविधा	यज्ञा		
	eva.m	bahuvidhaa	yaj~naa		
1b	वितता	ब्रह्मणो	मुखे		
	vitataa	brahma.no	mukhe		
2ab	कर्मजान्विद्धि	तान्सर्वानेवं	ज्ञात्वा	विमोक्ष्यसे	
	karmajaanviddhi	taansarvaaneva.m	j~naatvaa	vimok.syase	

(K.r.s.na said to Arjuna:)

Really, many kinds of sacrifices are spread at the mouth of God. Know the action births. Really, having known all those, you will be free.

1a	एवं	eva.m	evam = एवम् = really; thus [adverb, indeclinable]
	बहुविधा	ba—hu—	bahu.h = बहुः = many/much [adjective, male, female, nominative case, 1] [adjective root: बहु = bahu]
		vi—dhaa	vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]
	यज्ञा	yaj—~naa	yaj~naa.h = यज्ञाः = (O) sacrifices; offerings; worship; devotion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: यज्ञ = yaj~na]

1b	वितता	vi—ta—taa	vitataa.h = वितताः = spread; covered; extended [adjective, male, plural] [from विततः = vitata.h]
	ब्रह्मणो	brah—ma—.no	brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion [noun, neuter, genitive case, 6, locative case, 7] [noun root: ब्रह्मन् = brahman]
	मुखे	mu—khe	at/in/on a/the mouth; front; tip [noun, neuter, locative case, 7] [from मुखम् = mukham]
2a	कर्मजान्विद्धि	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	jaan		jaan = जान् = born; born things; births [adjective, noun, male, plural] [accusative case, 2] [adjective root: ज = ja]
	vid—dhi		viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	तान्सर्वानिवं	taan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
	sar—vaa—		sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
2b		ne—va.m	evam = एवम् = really; thus [adverb, indeclinable]
	ज्ञात्वा	j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
	विमोक्ष्यसे	vi—mok—.sya—se	(you) will be free [verb, future tense (certain), second person, singular] [root: विमोक्ष् = vimok.s]

### 11.33 Bhagavad Giitaa: Chapter 4, Verse 33

1ab श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप  
 "sreyaandravyamayaadyaj~naajj~naanayaj~na.h parantapa

2a सर्वं कर्माखिलं पार्थ  
 sarva.m karmaakhila.m paartha

2b ज्ञाने परिसमाप्यते  
 j~naane parisamaapyate

(K.r.s.na said to Arjuna:)

A knowledge sacrifice has more credits than a sacrifice from a horse thing, O destroyer of enemies (O Arjuna). Each complete action, O prince (O Arjuna), in knowledge, completes (knowledge).

1a श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः

"sre—yaan— "sreyaan = श्रेयान् = better; more  
 [noun, male, plural, accusative case, 2]  
 [noun root: श्रेय = "sreya]

dra—vya— dravyam  
 = द्रव्यम्  
 = thing  
 [noun, neuter]

ma—yaa—dyaj— mayaāt  
 = मयात्  
 = from a/the/ mule; camel; horse  
 [noun, male, ablative case, 5]  
 [from मयः = maya.h]

~naaj— yaj~naat = यज्ञात् = from  
 sacrifice; offering; worship; devotion  
 [noun, male, ablative case, 5]  
 [noun root: यज्ञ = yaj~na]



1b	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	yaj~na(—h(a))	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]
2a सर्व	sar—va.m	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
कर्माखिलं	kar—maa—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	khi—la.m	akhilam = अखिलम् = entire; complete [adjective]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
2b ज्ञाने	j~naa—ne	j~naane = ज्ञाने = at/in/on (thing of) knowledge [noun, neuter, locative case, 7] [noun root: ज्ञान = j~naana]
परिसमाप्यते	pa—ri—sa—maa—pya—te	(he/she/it) completes [verb, present tense, third person, singular] [root: परिसमाप् = parisamaap]

### 11.34 Bhagavad Giitaa: Chapter 4, Verse 34

- 1a तद्विद्धि      प्रणिपातेन  
tadviddhi    pra.nipaatenā
- 1b परिप्रश्नेन      सेवया  
paripra"sena    sevayā
- 2a उपदेक्ष्यन्ति      ते    ज्ञानं  
upadek.syanti    te    j~naana.m
- 2b ज्ञानिनस्तत्त्वदर्शिनः  
j~naaninastattvadar"sina.h

(K.r.s.na said to Arjuna:)

Know that (the truth) by obeisance (to a wise person), by inquiry, and by service. They will start your knowledge. A wise person knows truth.

- 1a तद्विद्धि      tat—      tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- vid—dhi      viddhi.h = विद्धिः  
= piercing; knowing; ("know" (??))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]

प्रणिपातेन    pra—ni—paa—te—na

by using reverence; obeisance; prostration  
[noun, male, instrumental case, 3]  
[from प्रणिपातः = pra.nipaata.h]

1b परिप्रश्नेन    pa—ri—pra"s—ne—na

by using a/the inquiry; interrogation; question  
[noun, male, instrumental case, 3]  
[from परिप्रश्नः = paripra"sna.h]

सेवया      se—va—yaa

by using service; devotion; worship  
[noun, female, instrumental case, 3]  
[from सेवा = sevaa]

2a	उपदेक्ष्यन्ति	upa—dek—.syan—ti	(?) (they) will start [verb, future tense (certain), third person, plural] [root: (?)]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
2b	ज्ञानिनस्तत्त्वदर्शिनः	j~naa—ni—na—	j~naanina.h = ज्ञानिनः = (?) [similar: noun, male, ज्ञानिन् = j~naanin] [= wise person]
		stat—tva—	tattvam = तत्त्वम् = truth; reality; essence; axiom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तत्त्व = tattva]
		dar—”si—na(—h(a))	(?) [similar: adjective, दर्शिन् = dar”sin] [= seeing; examining; knowing]

### 11.35 Bhagavad Giitaa: Chapter 4, Verse 35

1ab यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव  
 ya.jj~naatvaa na punarmohameva.m yaasyasi paa.n.dava

2a येन भूतान्यशेषाणि  
 yena bhuutaanya"se.saa.ni

2b द्रक्ष्यस्यात्मन्यथो मयि  
 drak.syasyaatmanyatho mayi

(K.r.s.na said to Arjuna:)

Having known one (a wise person), really, you do not strive again (for) hallucination, O son of Paa.n.du (O Arjuna). Using one (a wise person), you will see (that) all living things are the self—therefore, in me.

1a यज्ज्ञात्वा yaj— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

j~naat—vaa j~naatvaa = ज्ञात्वा = having known  
 [verb, perfect participle]  
 [verb root: ज्ञा = j~naa]

न na na = न = not  
 [adverb, indeclinable]

पुनर्मोहमेवं pu—nar— puna.h = पुनः = again  
 [adverb]

mo—ha— moha.h  
 = मोहः  
 = hallucination; magic; bewilderment  
 [noun, male]

1b	me—va.m	evam = एवम् = really; thus [adverb, indeclinable]
यास्यसि	yaa—sya—si	(you) foam; exert yourself; strive [verb, present tense, second person, singular] [root: यस् = yas]
पाण्डव	paa.n—.da—va	paa.n.dava = पाण्डव = O son of Paa.n.du = O Arjuna [noun, male, vocative case, 8] [noun root: पाण्डव = paa.n.dava]
2a येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
भूतान्यशेषाणि	bhuu—taa—nya—	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	”se—.saa—.ni	a”se.saa.ni = अशेषाणि = perfect; all [adjective, neuter, plural] [from अशेषम् = a”se.sam]
2b द्रक्ष्यस्यात्मन्यथो	drak—.sya—syaat—	drak.syasi = द्रक्ष्यसि = (you) will see [verb, future tense (certain), second person, singular] [root: पश् = pa”s, दृष् = d.r.s]
	ma—nya—	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	tho	atho = अथो = now; likewise; therefore [adverb]
मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]

### 11.36 Bhagavad Giitaa: Chapter 4, Verse 36

- 1a अपि चेदसि पापेभ्यः  
api cedasi paapebhya.h
- 1b सर्वेभ्यः पापकृत्तमः  
sarvebhya.h paapak.rttama.h
- 2a सर्वं ज्ञानप्लवेनैव  
sarva.m j~naanaplavenaiva
- 2b वृजिनं सन्तरिष्यसि  
v.rjina.m santari.syasi

(K.r.s.na said to Arjuna:)

Also, if you are a sinner—of all people, doing the most sin—(then), using all-knowledge-swimming, really, you will cross sin.

- 1a अपि a—pi api = अपि = also  
[adverb, indeclinable]
- चेदसि ce—da— cet = चेत् = if  
[conjunction, indeclinable]
- si asi = असि = (you) are  
[verb, present tense, second person, singular]  
[verb root: अस् = as]
- पापेभ्यः paa—pe—bhya(—h(a))
- paapebhya.h = पापेभ्यः  
= for/from evil; evils  
[adjective, male, plural]  
[dative case, 4, ablative case, 5]  
[adjective, noun, neuter, plural]  
[dative case, 4, ablative case, 5]  
[adjective root: पाप = paapa]

1b	सर्वेभ्यः	sar—ve—bhya(—h(a))	<p>sarvebhya.h = सर्वेभ्यः          = for/from each; all          [adjective, pronoun]          [male, neuter, plural]          [dative case, 4, ablative case, 5]          [adjective root: सर्व = sarva]</p>
	पापकृत्तमः	paa—pa—	<p>paapam = पापम् = evil          [adjective, noun, neuter]          [nominative case, 1, accusative case, 2]          [adjective root: पाप = paapa]</p>
		k.rt—	<p>कृत्          = acting; doing          [adjective]</p>
		ta—ma(—h(a))	<p>tama.h = तमः = most          [suffix, adjective, male, nominative case, 1]          [adjective root: तम = tama]</p>
2a	सर्वं	sar—va.m	<p>sarvam = सर्वम् = each; all          [adjective, pronoun]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: सर्व = sarva]</p>
	ज्ञानस्रवेनैव	j~naa—na—	<p>j~naanam = ज्ञानम्          = (thing of) knowledge          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: ज्ञान = j~naana]</p>
		pla—ve—nai—	<p>plavena          = स्रवेन          = by using swimming; jumping; boat          [noun, male, instrumental case, 3]          [from स्रवः = plava.h]</p>
		va	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
2b	वृजिनं	v.r—ji—na.m	<p>v.rjinam          = वृजिनम्          = sin; evil; vice          [noun, neuter]          [nominative case, 1, accusative case, 2]</p>
	सन्तरिष्यसि	san—ta—ri—.sya—si	<p>(you) will save; cross; rescue          [verb, future tense (certain), second person, singular]          [root: संतृ = sa.mt.rr]</p>

### 11.37 Bhagavad Giitaa: Chapter 4, Verse 37

1ab यथैधांसिसमिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन  
yathaidhaa.msismiddho.agnirbhasmasaatkurute.arjuna

2a ज्ञानाग्निः सर्वकर्माणि  
j~naanaagni.h sarvakarmaa.ni

2b भस्मसात्कुरुते तथा  
bhasmasaatkurute tathaa

(K.r.s.na said to Arjuna:)

Just as fire does fuel on fire (to) ash, O Arjuna—likewise, knowledge-fire does all actions (to) ash.

1a यथैधांसि ya—thai— yathaa = यथा = just as; properly  
[adverb, indeclinable]  
  
dhaa.m—si edhaamsi = एधांस् = (?)  
[similar: noun, neuter, एधस् = edhas]  
[= fuel; happiness]

समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन

sa—mid—dho'g— samiddha  
= समिद्ध  
= on fire; lit  
[adjective]  
  
nir— agni.h = अग्निः  
= fire; god of fire; digestive fluid; bile  
[noun, (proper,) male, nominative case, 1]  
[noun root: अग्नि = agni]



1b	bhas—ma—saat—	भस्मसात् = (?) [similar: noun, neuter, भस्मन् = bhasman] [= ash]
	ku—ru—te'r—	kurute = कुरुते = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	ज्ञानाग्निः	j~naa—naag—
		j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ni(—h(i))	agni.h = अग्निः = fire; god of fire; digestive fluid; bile [noun, (proper,) male, nominative case, 1] [noun root: अग्नि = agni]
सर्वकर्माणि	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
2b	भस्मसात्कुरुते	bhas—ma—saat—
		भस्मसात् = (?) [similar: noun, neuter, भस्मन् = bhasman] [= ash]
	ku—ru—te	kurute = कुरुते = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]

### 11.38 Bhagavad Giitaa: Chapter 4, Verse 38

1a न हि ज्ञानेन सदृशं  
na hi j~naanena sad.r"sa.m

1b पवित्रमिह विद्यते  
pavitramiha vidyate

2a तत्स्वयं योगसंसिद्धः  
tatsvaya.m yogasa.msiddha.h

2b कालेनात्मनि विन्दति  
kaalenaatmani vindati

(K.r.s.na said to Arjuna:)

Surely, in this world, that does not exist that is like and as pure as knowledge. A self (with) action done, using time (over time), finds (knowledge) in the self.

1a	न	na	na = न = not [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	ज्ञानेन	j~naa—ne—na	j~naanena = ज्ञानेन = by using (thing of) knowledge [noun, neuter, instrumental case, 3] [noun root: ज्ञान = j~naana]
	सदृशं	sa—d.r—"sa.m	like; similar [adjective, neuter]
1b	पवित्रमिह	pa—vi—tra—mi—	pavitram = पवित्रम् = holy; saintly; pure [adjective, neuter]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]

2a	तत्स्वयं	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		sva—ya.m	svayam = स्वयम् = self [noun, indeclinable]
	योगसंसिद्धः	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		sa.m—sid—dha(—h(a))	gotten; done; accomplished [adjective]
<hr/>			
2b	कालेनात्मनि	kaa—le—naat—	kaalena = कालेन = by using a/the time; verb tense; death [noun, male, instrumental case, 3] [noun root: काल = kaala]
		ma—ni	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	विन्दति	vin—da—ti	vindati = विन्दति = (he/she/it) gets; finds [verb, present tense, third person, singular] [verb root: विद् = vid]

### 11.39 Bhagavad Giitaa: Chapter 4, Verse 39

- 1a श्रद्धावाल्लभते ज्ञानं  
 "sraddhaavaallabhate j~naana.m
- 1b तत्परः संयतेन्द्रियः  
 tatpara.h sa.myatendriya.h
- 2a ज्ञानं लब्ध्वा परां शान्तिम्  
 j~naana.m labdhvaa paraa.m "saantim
- 2b अचिरेणाधिगच्छति  
 acire.naadhigacchati

(K.r.s.na said to Arjuna:)

A faith person gets knowledge, (being) devoted to self-controlled sense. Having gotten knowledge, he gets the greatest peace soon.

- 1a श्रद्धावाल्लभते "srad—dhaa— "sraddhaa = श्रद्धा  
 = faith; trust; confidence  
 [noun, female, nominative case, 1]  
 [noun root: श्रद्धा = "sraddhaa]
- vaal— (?)
- la—bha—te labhate = लभते  
 = (he/she/it) gets; learns; knows; sees  
 [verb, present tense, third person, singular]  
 [verb root: लभ् = labh]
- ज्ञानं j~naa—na.m j~naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j~naana]

1b तत्परः	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	pa—ra(—h(a))	para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]
संयतेन्द्रियः	sa.m—ya—ten—	sa.myata = सम्यत् = self-controlled; contained; subdued [adjective]
	dri—ya(—h(a))	indriya.h = इन्द्रियः = (?) indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
2a ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
लब्ध्वा	lab—dhvaa	labdhvaa = लब्ध्वा = having gotten; learned; known; seen [verb, perfect participle] [verb root: लभ् = labh]
परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
शान्तिम्	”saan—tim	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]

## 2b अचिरेणाधिगच्छति

a—ci—re—.naa— acire.na  
 = अचिरेण  
 = soon  
 [adverb, indeclinable]

dhi—gac—cha—ti adhigacchati = अधिगच्छति  
 = (he/she/it) attains; gets; goes near; learns  
 [verb, present tense, third person, singular]  
 [verb root: अधि + गम् = adhi + gam]



## 11.40 Bhagavad Giitaa: Chapter 4, Verse 40

- 1a अज्ञश्चाश्रद्धधानश्च  
aj~na"scaa"sraddadhaana"sca
- 1b संशयात्मा विनश्यति  
sa.m"sayaatmaa vina"syati
- 2a नायं लोकोऽस्तिनपरो  
naaya.m loko.astinaparo
- 2b न सुखं संशयात्मनः  
na sukha.m sa.m"sayaatmana.h

(K.r.s.na said to Arjuna:)

The idiot-and-non-believing-and-doubt self is frustrated. The happiness of a doubt-self is not (present)—not this world, not the next (world).

1a	अज्ञश्चाश्रद्धधानश्च	aj—~na"s—	aj~na.h = अज्ञः = idiot; fool [noun, male]
	caa—		ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	"srad—da—dhaa—na"s—		"sraddadhaana.h = अश्रद्धाः = believing; trustful; faithful [adjective, male]
	ca		ca = च = and [conjunction, indeclinable]



1b	संशयात्मा	sa.m—"sa—yaat—	sa.m"saya.h = संशयः = doubt; danger; hesitation [noun, male]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
	विनश्यति	vi—na—"sya—ti	(he/she/it) is frustrated; blocked; destroyed [verb, present tense, third person, singular] [root: विनश् = vina"s]
<hr/>			
2a	नायं	naa—	na = न = not [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	लोकोऽस्तिनपरो	lo—ko—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		'sti—	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
		na—	na = न = not [adverb, indeclinable]
		pa—ro	para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]

2b न	na	na = न = not [adverb, indeclinable]
सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
संशयात्मनः	sa.m—”sa—yaat—	sa.m”saya.h = संशयः = doubt; danger; hesitation [noun, male]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]



### 11.41 Bhagavad Giitaa: Chapter 4, Verse 41

- 1a योगसन्न्यस्तकर्माणं  
yogasannyastakarmaa.na.m
- 1b ज्ञानसञ्छिन्नसंशयम्  
j~naanasa~nchinnasa.m"sayam
- 2a आत्मवन्तं न कर्माणि  
aatmavanta.m na karmaa.ni
- 2b निबध्नन्ति धनञ्जय  
nibadhnanti dhana~njaya

(K.r.s.na said to Arjuna:)

(With) union abandoned, (and with) doubt cut by magic-knowledge—actions do not bind the self, O money-winning (O Arjuna).

- 1a योगसन्न्यस्तकर्माणं yo—ga— yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- san—nyas—ta— सन्न्यस्त  
= (?)  
[similar: adjective, सन्न्यस्त = sa.mnyasta]  
[= abandoned; relinquished; consigned]
- kar—maa—.na.m कर्माणम्  
= magic  
[noun, neuter]

1b	ज्ञानसञ्छिन्नसंशयम्	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		sa~n—chin—na—	सञ्छिन्न = cut [adjective]
		sa.m—”sa—yam	संशयम् = doubt; danger; hesitation [noun, male, accusative case, 2] [from संशयः = sa.m”saya.h]
2a	आत्मवन्तं	aat—ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
		van—ta.m	vantam = वन्तम् = (?)
	न	na	na = न = not [adverb, indeclinable]
	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
2b	निबध्नन्ति	ni—badh—nan—ti	nibadhnanti = निबध्नन्ति = (they) bind; restrain [verb, present tense, third person, plural] [verb root: निबन्ध् = nibandh]
	धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya	jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]

## 11.42 Bhagavad Giitaa: Chapter 4, Verse 42

- 1a तस्मादज्ञानसम्भूतं  
tasmaada j~naanasambhuuta.m
- 1b हृत्स्थं ज्ञानासिनात्मनः  
h.rtstha.m j~naanaasinaatmana.h
- 2ab चित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत  
chittvaina.m sa.m"saya.m yogamaati.s.thotti.s.tha bhaarata

(K.r.s.na said to Arjuna:)

Therefore, non-knowledge is born in the heart and is existing with knowledge in the self. Having cut this doubt-action, do and stand, O descendant of Bharata (O Arjuna).

- 1a तस्मादज्ञानसम्भूतं tas—maa—da— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]
- a = अ = not  
[prefix, adverb, indeclinable]
- j~naa—na— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- sam—bhuu—ta.m sambhuutam  
= सम्भूतम्  
= combined; produced; born  
[adjective, neuter]

1b	हृत्स्थं	h.rt—	h.rtpi.n.dam = हृत्पिण्डम् = heart [noun, neuter]
		stha.m	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]
	ज्ञानासिनात्मनः	j~naa—naa—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		si—naat—	asinaa = असिना = (?)
		ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
2a	छित्त्वैनं	chit—tvai—	chittvaa = छित्त्वा = having chopped; cut; destroyed [verb, perfect participle] [verb root: छिद् = chid]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	संशयं	sa.m—”sa—ya.m	sa.m”sayam = संशयम् = doubt; danger; hesitation [noun, male, accusative case, 2] [from संशयः = sa.m”say.h]
	योगमातिष्ठोत्तिष्ठ	yo—ga—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]

2b	maa—ti.s—.thot—	aati.s.tha = आतिष्ठ = (?) aati.s.thataam = आतिष्ठताम् = (you) do; stand by [verb, imperative mood, second person, singular] [root: आस्था = aasthaa]
	ti.s—.tha	utti.s.tha = उत्तिष्ठ = (you) stand up; get up; rise [verb, imperative mood, second person, singular] [verb root: उद् + स्था = ud + sthaa] [verb root: उत्था = utthaa]
भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]



## Chapter 12

# Bhagavad Giitaa: Chapter 5

## 12.1 Bhagavad Giitaa: Chapter 5, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a सन्न्यासं कर्मणां कृष्ण  
sannyaasa.m karma.naa.m k.r.s.na
- 1b पुनर्योगं च शंससि  
punaryoga.m ca "sa.msasi
- 2a यच्छ्रेय एतयोरेकं  
yacchreya etayoreka.m
- 2b तन्मे ब्रूहि सुनिश्चितम्  
tanme bruuhi suni"scitam

Arjuna said:

O K.r.s.na, you say renunciation of actions again, and union. Which one in these two—confidence—that is for me—say, definitely.

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन् = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]
- 
- 1a सन्न्यासं san—nyaa—sa.m sannyaasam  
= सन्न्यासम्  
= renunciation; abandonment; asceticism  
[noun, male, accusative case, 2]  
[from सन्न्यासः = sannyaasa.h]
- कर्मणां kar—ma—.naa.m karma.naam = कर्मणाम्  
= of acts; actions; works; doings; deeds  
[noun, neuter, plural, genitive case, 6]  
[noun root: कर्मन् = karman]
- कृष्ण k.r.s—.na k.r.s.na = कृष्ण = O K.r.s.na  
[noun, proper, male, vocative case, 8]  
[noun root: कृष्ण = k.r.s.na]

1b	पुनर्योगं	pu—nar—	puna.h = पुनः = again [adverb]
		yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	च	ca	ca = च = and [conjunction, indeclinable]
	शंससि	”sa.m—sa—si	(you) say; predict; praise; revile [verb, present tense, second person, singular] [root: शस् = ”sa.ms]
<hr/>			
2a	यच्छ्रेय	yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		chre—ya	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]
	एतयोरेकं	e—ta—yo—re—	etayo.h = एतयोः = of these/them two; at/in/on these/them two [pronoun, third person, male, dual] [genitive case, 6, locative case, 7] [from एषः = e.sa.h]
		ka.m	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]

2b	तन्मे	tan—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	ब्रूहि	bruu—hi	(?) bruute = ब्रूते = (you) say; proclaim; tell [verb, imperative mood, second person, singular] [root: ब्रू = bruu]
	सुनिश्चितम्	su—ni”s—ci—tam	definitely [adverb]



## 12.2 Bhagavad Giitaa: Chapter 5, Verse 2

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a सन्न्यासः कर्मयोगश्च  
sannyasa.h karmayoga”sca
- 1b निःश्रेयसकरावुभौ  
ni.h”sreyasakaraavubhau
- 2ab तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते  
tayostu karmasannyasaatkarmayogo vi”si.syate

God (K.r.s.na) said:

Renunciation (of) action, and union—supreme happiness (is) the two, both. But, of those two—from action-renunciation, action-union is better.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	सन्न्यासः	san—nyaa—sa(—h(a))	renunciation; abandonment; asceticism [noun, male]
	कर्मयोगश्च	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		yo—ga”s—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		ca	ca = च = and [conjunction, indeclinable]
1b	निःश्रेयसकरावुभौ	ni.h—”sre—ya—sa—	ni.h”sreyasam = निःश्रेयसम् = supreme happiness [noun, neuter]
		ka—raa—	karau = करौ = two; two taxes; two sunbeams; two acts [noun, male, dual] [from करः = kara.h]
		vu—bhau	ubhau = उभौ = two; both [pronoun?, male?, dual] [from उबः = uba.h?]
2a	तयोस्तु	ta—yo—	tayo.h = तयोः = of those/them two; at/in/on those/them two [pronoun, third person, male, dual] [genitive case, 6, locative case, 7] [from सः = sa.h]
		tu	tu = तु = but [conjunction, indeclinable]
	कर्मसन्न्यासात्कर्मयोगो	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		san—nyaa—saat—	सन्न्यासात् = from renunciation; abandonment; asceticism [noun, male, ablative case, 5] [from सन्न्यासः = sannyaasa.h]

2b	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	yo—go	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
विशिष्यते	vi—”si—.sya—te	(he/she/it) is better; best [verb, present tense, third person, singular] [root: विशिष् = vi”si.s]





### 12.3 Bhagavad Giitaa: Chapter 5, Verse 3

- 1a ज्ञेयः स नित्यसन्न्यासी  
j~neya.h sa nityasannyaasii
- 1b यो न द्वेष्टि न काङ्क्षति  
yo na dve.s.ti na kaa"nk.sati
- 2a निर्द्वन्द्वो हि महाबाहो  
nirdvandvo hi mahaabaaho
- 2b सुखं बन्धात्प्रमुच्यते  
sukha.m bandhaatpramucyate

(K.r.s.na said to Arjuna:)

To be known, he is an eternal renouncer who does not hate and does not desire—indifferent to two things, surely, O great-arm (O Arjuna). Happily—from bondage, he is free.

- 1a ज्ञेयः j~ne—ya(—h(a)) to be known  
[adjective]
- स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]
- नित्यसन्न्यासी ni—tya— nitya.h = नित्यः  
= eternal; usual; constant  
[adjective, male, nominative case, 1]  
[adjective root: नित्य = nitya]
- सन्न्यासी san—nyaa—sii सन्न्यासी  
= renouncer  
[noun, male?]

1b	यो	yo	ya.h = (?) one/who/which [pronoun, male]
	न	na	na = न = not [adverb, indeclinable]
	द्वेष्टि	dve.s—ti	dve.s.ti = द्वेष्टि = (he/she/it) detests; dislikes [verb, present tense, third person, singular] [verb root: द्विष् = dvi.s]
	न	na	na = न = not [adverb, indeclinable]
	काङ्क्षति	kaa”nk—sa—ti	(he/she/it) wishes; expects; desires [verb, present tense, third person, singular] [root: काङ्क्ष = kaa”nk.s]
2a	निर्वन्दो	nir—dvan—dvo	nirdvandva.h = निर्वन्दः = indifferent to two things [adjective, male]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
2b	सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	बन्धात्प्रमुच्यते	ban—dhaat	बन्धात् = from a/the bond; bondage [noun, male, ablative case, 5] [from बन्धः = bandha.h]
		pra—mu—cya—te	(he/she/it) is free; loose; detached [verb, present tense, third person, singular] [root: प्रमुच् = pramuc]

## 12.4 Bhagavad Giitaa: Chapter 5, Verse 4

- 1a साङ्ख्ययोगैः पृथग्बालाः  
saa”nkhyayogau p.rthagbaalaa.h
- 1b प्रवदन्ति न पण्डिताः  
pravadanti na pa.n.ditaa.h
- 2ab एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम्  
ekamapyaaasthita.h samyagubhayorvindate phalam

(K.r.s.na said to Arjuna:)

Boys, not scholars, say that the two reasoning-unions are different. Also, one (who is) existing properly in two things gets fruit.

1a	साङ्ख्ययोगैः	saa”n—khya—	saa”nkyaa = साङ्ख्या = number; calculation; reasoning [noun, female]
		yo—gau	yogau = योगौ = two unions; actions; works [noun, male, dual] [from योगः = yoga.h]
	पृथग्बालाः	p.r—thag—	p.rthak = पृथक् = separately [adverb, indeclinable]
		baa—laa(—h(aa))	बालाः = boys [noun, male, plural] [from बालः = baala.h]
1b	प्रवदन्ति	pra—va—dan—ti	(they) sell; say; roar [verb, present tense, third person, plural] [root: प्रवद् = pravad]
	न	na	na = न = not [adverb, indeclinable]
	पण्डिताः	pa.n—di—taa(—h(aa))	wise men; scholars; teachers; [noun, male, plural] [from पण्डितः = pa.n.dit.ah]

2a	एकमप्यास्थितः	e—ka—ma—	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
		pyaa—	api = अपि = also [adverb, indeclinable]
		sthi—ta(—h(a))	aasthita.h = आस्थितः = sitting; seated; staying [adjective, male, nominative case, 1] [adjective root: आस्थित = aasthita]
	सम्यग्भयोर्विन्दते	sam—ya—	samyak = सम्यक् = exactly; properly; corectly [adverb, indeclinable]
<hr/>			
2b		gu—bha—yor—	ubhayo.h = उभयोः = of/at/in/on both [adjective, all genders, dual] [genitive case, 6, locative case, 7] [adjective root: उभय = ubhaya]
		vin—da—te	विन्दते = (he/she/it) gets; meets; marries [verb, present tense, third person, singular] [root: विद् = vid]
	फलम्	pha—lam	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]

## 12.5 Bhagavad Giitaa: Chapter 5, Verse 5

- 1a यत्साङ्गैः प्राप्यते स्थानं  
yatsaa"nkhyai.h praapyate sthaana.m
- 1b तद्योगैरपि गम्यते  
tadyogairapi gamyate
- 2a एकं साङ्गं च योगं च  
eka.m saa"nkhya.m ca yoga.m ca
- 2b यः पश्यति स पश्यति  
ya.h pa"syati sa pa"syati

(K.r.s.na said to Arjuna:)

One position is gotten using things of philosophy. That is also gone using unions. And one who sees a thing of philosophy and a union as one thing—he sees.

- 1a यत्साङ्गैः yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- saa"n—khyai(—h(i)) साङ्गैः  
= by using things of philosophy  
[noun, neuter, plural, instrumental case, 3]
- प्राप्यते praa—pya—te (?) (he/she/it) is gotten; is caused to get  
[verb, (?)]  
[root: प्राप् = praap]
- स्थानं sthaa—na.m sthaanam = स्थानम्  
= site; standing; staying; steadfastness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: स्थान = sthaana]

1b	तद्योगैरपि	ta—dyo—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		gai—ra—	yogai.h = योगैः = by using unions; actions; works [noun, male, plural, instrumental case, 3] [from योगः = yoga.h]
		pi	api = अपि = also [adverb, indeclinable]
	गम्यते	ga—mya—te	(?) (he/she/it) is gone; is caused to go [verb, (?)] [root: गम् = gam]
2a	एकं	e—ka.m	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	साङ्गं	saa”n—khyam	saa”nkhyam = साङ्गम् = thing of philosophy [noun, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	योगं	yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	च	ca	ca = च = and [conjunction, indeclinable]

2b यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]





## 12.6 Bhagavad Giitaa: Chapter 5, Verse 6

1a सन्न्यासस्तु महाबाहो  
sannyaasastu mahaabaaho

1b दुःखमाप्तुमयोगतः  
du.hkhamaaptumayogata.h

2a योगयुक्तो मुनिर्ब्रह्म  
yogayukto munirbrahma

2b न चिरेणाधिगच्छति  
na cire.naadhigacchati

(K.r.s.na said to Arjuna:)

But renunciation, O great-arm (O Arjuna), is non-action, to get grief. A union-joined a sage, using no delay, gets God.

1a सन्न्यासस्तु	san—nyaa—sa—	sannyaasa.h = सन्न्यासः = renunciation; abandonment; asceticism [noun, male]
	tu	tu = तु = but [conjunction, indeclinable]
महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]

1b	दुःखमाप्तुमयोगतः	du.h—kha—maap—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
		tu—ma—	aaptum = आप्तुम् = to get [verb, infinitive] [root: आप् = aap]
		—	a = अ = not [prefix, adverb, indeclinable]
		yo—ga—ta(—h(a))	yogata.h = योगतः = (?) [similar:] [योगः = yoga.h = yogaH] [noun, male]
2a	योगयुक्तो	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	मुनिर्ब्रह्म	mu—nir—	muni.h = मुनिः = monk; holy man; sage; ascetic [noun, male, nominative case, 1] [noun root: मुनि = muni]
		brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
2b	न	na	na = न = not [adverb, indeclinable]
	चिरेणाधिगच्छति	ci—re—.naa—	cire.na = चिरेण = by using delay [noun, neuter, instrumental case, 3] [from चिरम् = ciram]
		dhi—gac—cha—ti	adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]

## 12.7 Bhagavad Giitaa: Chapter 5, Verse 7

- 1a योगयुक्तो विशुद्धात्मा  
yogayukto vi"suddhaatmaa
- 1b विजितात्मा जितेन्द्रियः  
vijitaatmaa jitendriya.h
- 2a सर्वभूतात्मभूतात्मा  
sarvabhūtaatmabhūtaatmaa
- 2b कुर्वन्नपि न लिप्यते  
kurvannapi na lipyate

(K.r.s.na said to Arjuna:)

A union-joined (person is a) pure self, a conquered self, (and possesses) conquered sense. ... (?) Each being, self, being, self (?) ... Doing (action), also, he does not stick (to bad things).

- 1a योगयुक्तो    yo—ga—    yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- yuk—to    yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]
- विशुद्धात्मा    vi—"sud—dhaat—    vi"suddha  
= विशुद्ध  
= pure; clear; virtuous  
[adjective]
- maa    aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = aatman]

1b	विजितात्मा	vi—ji—taat—	vijita = विजित = subdued; conquered [adjective]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
	जितेन्द्रियः	ji—ten—	jita = जित = subdued; conquered [adjective]
		dri—ya(—h(a))	indriya.h = इन्द्रियः = (?) indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
2a	सर्वभूतात्मभूतात्मा	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taat—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
		bhuu—taat—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]

2b	कुर्वन्नपि	kur—van—	kurvan = कुर्वन् = acting; working; doing [verb, present participle] [noun root: कृ = k.r]
		na—pi	api = अपि = also [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	लिप्यते	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]



## 12.8 Bhagavad Giitaa: Chapter 5, Verse 8

- 1a नैव किञ्चित्करोमीति  
naiva ki~ncitkaromiiti
- 1b युक्तो मन्येत तत्त्ववित्  
yukto manyeta tattvavit
- 2ab पश्यञ्शृण्वन्स्पृशन्निघ्नन्नाच्छन्स्वपन्श्चसन्  
pa"sya~n"s.r.nvansp.r"sa~njighranna"snangacchansvapan"svasan

(K.r.s.na said to Arjuna:)

“Really, I do not (do) any (action),” a joined (person) thinks, truth-knowing. Seeing, hearing, touching, smelling, eating, going, sleeping, breathing, ...

- 1a नैव nai— na = न = not  
[adverb, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]
- किञ्चित्करोमीति ki~n—cit— ki~ncit = किञ्चित् = any; little  
[adjective, neuter, adverb, indeclinable]
- ka—ro—mii— karomi  
= करोमि  
= (I) do  
[verb, present tense, first person, singular]  
[root: कृ = k.r]
- ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]



1b युक्तो	yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
मन्येत	man—ye—ta	(he/she/it) thinks [verb, subjunctive (potential) mood, third person, singular] [root: मन् = man]
तत्त्ववित्	tat—tva—	tattvam = तत्त्वम् = truth; reality; essence; axiom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तत्त्व = tattva]
vit		वित् = (?) [similar: adjective, विद् = vid] [= knowing; getting; understanding]

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2a पश्यञ्शृण्वन्स्पृशन्जिघ्रन्घ्राञ्छन्स्वपन्श्चसन्		
pa—”sya~n	pa”syān = पश्यन् = seeing [verb, present participle] [verb root: दृष् = d.r.s]	
”s.r.n—van—	शृण्वन् = hearing [verb, present participle] [root: श्रु = ”sru]	
sp.r—”sa n—	sp.r”san = स्पृशन् = touching [verb, present participle] [root: स्पृश् = sp.r”s]	
ji—ghran—	जिघ्रन् = smelling [verb, present participle] [root: घ्रा = ghraa]	

2b	na”s—nan—	a”snaṁ = अस्नन् = eating [verb, present participle] [root: अश् = a”s]
	gac—chan—	गच्छन् = going [verb, present participle] [root: गम् = gam]
	sva—pan—	स्वपन् = sleeping [verb, present participle] [root: स्वप् = svap]
	”sva—san	श्वासन् = breathing [verb, present participle] [root: श्वस् = ”svas]



## 12.9 Bhagavad Giitaa: Chapter 5, Verse 9

1ab प्रलपन्विसृजन्गृह्णन्मिषन्निमिषन्नपि  
pralapanvis.rjang.rh.nannunmi.sannimi.sannapi

2a इन्द्रियाणीन्द्रियार्थेषु  
indriyaa.niindriyaarthe.su

2b वर्तन्त इति धारयन्  
vartanta iti dhaarayan

(K.r.s.na said to Arjuna:)

...talking, renouncing, getting, opening the eyes, closing the eyes, also—senses—they are undergoing in sense-meanings.”

1a प्रलपन्विसृजन्गृह्णन्मिषन्निमिषन्नपि

pra—la—pan— प्रलपन्  
= talking  
[verb, present participle]  
[root: प्रलप् = pralap]

vi—s.r—jan— विसृजन्  
= renouncing  
[verb, present participle]  
[root: विसृज् = vis.rj]

g.rh—.nan— गृह्णन्  
= getting  
[verb, present participle]  
[root: ग्रह् = grah]

1b	nun—mi—.san—	unmi.san = उन्मिषन् = shining; opening the eyes [verb, present participle] [root: उन्मिष् = unmis.]
	ni—mi—.san—	निमिषन् = sleeping; closing the eyes [verb, present participle] [root: निमिष् = nimi.s]
	na—pi	api = अपि = also [adverb, indeclinable]
2a	इन्द्रियाणीन्द्रियार्थेषु in—dri—yaa—.niin—	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
	dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
	the—.su	arthe.su = अर्थेषु = at/in/on purposes; profits; benefits [noun, male, neuter, plural] [locative case, 7] [noun root: अर्थ = artha]
2b	वर्तन्त var—tan—ta	vartante = वर्तन्ते = (they) are [verb, present tense, third person, plural] [root: वृत् = v.rt]
	इति i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	धारयन् dhaa—ra—yan	undergoing [verb, present participle] [root: धृ = dh.r]

## 12.10 Bhagavad Giitaa: Chapter 5, Verse 10

- 1a ब्रह्मण्याधाय कर्माणि  
brahma.nyaadhaaya karmaa.ni
- 1b सङ्गं त्यक्त्वा करोति यः  
sa”nga.m tyaktvaa karoti ya.h
- 2a लिप्यते न स पापेन  
lipyate na sa paapena
- 2b पद्मपत्रमिवाम्भसा  
padmapatramivaambhasaa

(K.r.s.na said to Arjuna:)

Having abandoned attachment, one does God-delivered actions. He is not attached using sin (is not attached to sin), as a lotus leaf using water (as a lotus leaf is not attached to water).

- 1a ब्रह्मण्याधाय brah—ma—.nyaa— brahma.ni  
= ब्रह्मणि  
= (?)  
[similar: noun, neuter, ब्रह्मम् = brahman]  
[= God]
- dhaa—ya aadhaaya  
= आधाय  
= (?) delivered; placed; given  
[part of speech (?)]
- कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	सङ्गं	sa”n—ga.m	sa”ngam = सङ्गम् = sticking; attachment; yoking; desire [noun, male, accusative case, 2] [noun root: सङ्ग = sa”nga]
	त्यक्त्वा	tyakt—vaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	करोति	ka—ro—ti	karoti = करोति = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
	यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
2a	लिप्यते	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]
	न	na	na = न = not [adverb, indeclinable]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	पापेन	paa—pe—na	paapena = पापेन = by using evil [adjective, male, instrumental case, 3] [adjective, noun, neuter] [instrumental case, 3] [adjective root: पाप = paapa]

2b पद्मपत्रमिवाम्भसा	pad—ma—	padma.h = पद्मः = lotus [noun, male]
	pa—tra—mi—	patram = पत्रम् = paper; leaf; letter (mail) [noun, neuter]
	vaam—	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	bha—saa	ambhasaa = अम्भसा = (?) by using water [noun, neuter, instrumental case, 3] [from अम्भस् = ambhas]





## 12.11 Bhagavad Giitaa: Chapter 5, Verse 11

- 1a कायेन मनसा बुद्ध्या  
kaayena manasaa buddhyaa
- 1b केवलैरिन्द्रियैरपि  
kevalairindriyairapi
- 2a योगिनः कर्म कुर्वन्ति  
yogina.h karma kurvanti
- 2b सङ्गं त्यक्त्वात्मशुद्धये  
sa”nga.m tyaktvaatma”suddhaye

(K.r.s.na said to Arjuna:)

Using the body, using the mind, using knowledge, using pure things, using senses, also, followers do action, having abandoned attachment, (with) soul-purity.

- 1a कायेन kaa—ye—na by using a/the body  
[noun, male, instrumental case, 3]  
[from कायः = kaaya.h]
- मनसा ma—na—saa manasaa = मनसा  
= by using a/the mind  
[noun, neuter, instrumental case, 3]  
[noun root: मनस् = manas]
- बुद्ध्या bud—dhyaa buddhyaa = बुद्ध्या  
= by using brainpower; intelligence  
[noun, female, instrumental case, 3]  
[noun root: बुद्धि = buddhi]

1b	केवलैरिन्द्रियैरपि	ke—va—lai—rin—	kevalai.h = केवलैः = by using things pure; alone; complete [adjective, male, plural, instrumental case, 3] [from केवलः = kevala.h]
		dri—yai—ra—	indriyai.h = इन्द्रियैः = by using senses; powers; parts of the body [noun, neuter, plural, instrumental case, 3] [noun root: इन्द्रिय = indriya]
		pi	api = अपि = also [adverb, indeclinable]
2a	योगिनः	yo—gi—na(—h(a))	yogina.h = योगिनः from/of yoked; man of yoking; (O) yoked; men of yoking [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: योगिन् = yogin]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	कुर्वन्ति	kur—van—ti	(they) do [verb, present tense, third person, plural] [root: कृ = k.r]
2b	सङ्गं	sa”n—ga.m	sa”ngam = सङ्गम् = sticking; attachment; yoking; desire [noun, male, accusative case, 2] [noun root: सङ्ग = sa”nga]
	त्यक्तात्मशुद्धये	tyakt—vaat—	tyaktvaa = त्यक्ता = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tya.j]
		ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
		”sud—dha—ye	शुद्धये = (?) [similar: adjective, शुद्ध = ”suddha] [= pure; correct; upright]

## 12.12 Bhagavad Giitaa: Chapter 5, Verse 12

1a युक्तः कर्मफलं त्यक्त्वा  
yukta.h karmaphala.m tyaktvaa

1b शान्तिमाप्नोति नैष्ठिकीम्  
"saantimaapnoti nai.s.thikiim

2a अयुक्तः कामकारेण  
ayukta.h kaamakaare.na

2b फले सक्तो निभध्यते  
phale sakto nibhadhyate

(K.r.s.na said to Arjuna:)

A (person of) union, having abandoned action-fruit (action-results), gets perfect peace. A (person of) non-union, using desire-action, attached to fruit (results), is bound.

1a युक्तः yuk—ta(—h(a)) yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]

कर्मफलं kar—ma— karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

pha—la.m phalam = फलम् = fruit; result  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: फल = phala]

त्यक्त्वा tyakt—vaa tyaktvaa = त्यक्त्वा  
= having abandoned; renounced; left  
[verb, perfect participle]  
[verb root: त्यज् = tyaj]

1b	शान्तिमाप्नोति	"saan—ti—maap—	"saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = "saanti]
		no—ti	aapnoti = आप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: आप् = aap]
	नैष्ठिकीम्	nai.s—.thi—kiim	fixed; constant; complete; perfect [adjective, female, accusative case, 2] [from नैष्ठिकी = nai.s.thikii]
2a	अयुक्तः	a—	a = अ = not [prefix, adverb, indeclinable]
		yuk—ta(—h(a))	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	कामकारेण	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		kaa—re—.na	कारेण = by using a/the song; tax; killing; action [noun, male, instrumental case, 3] [from कारः = kaara.h]
2b	फले	pha—le	phale = फले = at/in/on a/the fruit; result [noun, neuter, locative case, 7] [noun root: फल = phala]
	सक्तो	sak—to	sakta.h = सक्तः = near; engaged in; devoted to; attached to [adjective, male]
	निबध्यते	ni—bha—dhya—te	(he/she/it) is bound [verb, present tense, third person, singular] [from निबन्ध् = nibandh]

### 12.13 Bhagavad Giitaa: Chapter 5, Verse 13

- 1a सर्वकर्माणि मनसा  
sarvakarmaa.ni manasaa
- 1b सन्न्यस्यास्ते सुखं वशी  
sannyasyaaste sukha.m va”sii
- 2a नवद्वारे पुरे देही  
navadvaare pure dehii
- 2b नैव कुर्वन्न कारयन्  
naiva kurvanna kaarayan

(K.r.s.na said to Arjuna:)

All actions using the mind, and with renunciation—a person stays in happiness and in control at the nine gates at the city—the body—not really doing (actions) and not causing (actions).

(The words “nine gates” and a “city” refer to the male human body, with its nine openings: two ears, two eyes, two nostrils, one mouth, one anus, and one penis opening.)

- 1a सर्वकर्माणि sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]
- मनसा ma—na—saa manasaa = मनसा  
= by using a/the mind  
[noun, neuter, instrumental case, 3]  
[noun root: मनस् = manas]

1b	सन्न्यस्यास्ते	san—nya—syaa—	sannyasya = सन्न्यस्य = (?) [similar: noun, male, संन्यासः = sa.mnyaasa.h] [= renunciation; abandonment; asceticism]
		ste	aaste = आस्ते = (he/she/it) stays; continues; sits [verb, present tense, third person, singular] [root: आस् = aas]
	सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	वशी	va—”sii	va”sii = वशी = man of control; power [noun, male, nominative case, 1] [noun root: वश = va”sa]
<hr/>			
2a	नवद्वारे	na—va—	nava = nine [noun, all genders, plural]
		dvaa—re	dvaare = द्वारे = at/in/on a/the door; gate; entrance [noun, neuter, locative case, 7] [noun root: द्वार = dvaara]
	पुरे	pu—re	at/in/on a/the town; city [noun, neuter, locative case, 7] [from पुरम् = puram]
	देही	de—hii	dehii = देही = man; spirit; soul; living thing [noun, male, nominative case, 1] [noun root: देहिन् = dehin]

2b	नैव	nai—	na = न = not [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	कुर्वन्	kur—van—	kurvan = कुर्वन् = acting; working; doing [verb, present participle] [noun root: कृ = k.r]
		na	na = न = not [adverb, indeclinable]
	कारयन्	kaa—ra—yan	causing [verb, present participle] [root: कृ = k.r]





## 12.14 Bhagavad Giitaa: Chapter 5, Verse 14

1a न कर्तृत्वं न कर्माणि  
na kart.rtvam na karmaa.ni

1b लोकस्य सृजति प्रभुः  
lokasya s.rjati prabhu.h

2a न कर्मफलसंयोगं  
na karmaphalasa.myoga.m

2b स्वभावस्तु प्रवर्तते  
svabhaavastu pravartate

(K.r.s.na said to Arjuna:)

The leader of the world (of the city that is the male human body) does not produce being a doer, nor actions, nor action-fruit-combination. But nature starts (these things).

1a न na na = न = not  
[adverb, indeclinable]

कर्तृत्वं kar—t.r—tva.m kart.rtvam  
= कर्तृत्वम्  
= being a doer  
[noun, neuter]

न na na = न = not  
[adverb, indeclinable]

कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	लोकस्य	lo—ka—sya	of a/the world; human race; place [noun, male, genitive case, 6] [from लोकः = loka.h]
	सृजति	s.r—ja—ti	(he/she/it) lets go; hastens; produces [verb, present tense, third person, singular] [root: सृज् = s.rj]
	प्रभुः	pra—bhu(—h(u))	ruler; king; leader [noun, male]
2a	न	na	na = न = not [adverb, indeclinable]
	कर्मफलसंयोगं	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		sa.m—yo—ga.m	sa.myogam = संयोगम् = combination; connection; undertaking [noun, male, accusative case, 2] [from संयोगः = sa.myoga.h]
2b	स्वभावस्तु	sva—bhaa—va—	svabhaava.h = स्वभावः = disposition; nature [noun, male]
		stu	tu = तु = but [conjunction, indeclinable]
	प्रवर्तते	pra—var—ta—te	(he/she/it) starts; does; happens [verb, present tense, third person, singular] [root: प्रवृत् = prav.rt]

## 12.15 Bhagavad Giitaa: Chapter 5, Verse 15

- 1a नादत्ते कस्यचित्पापं  
naadatte kasyacitpaapa.m
- 1b न चैव सुकृतं विभुः  
na caiva suk.rta.m vibhu.h
- 2a अज्ञानेनावृतं ज्ञानं  
aj~naanenaav.rta.m j~naana.m
- 2b तेन मुह्यन्ति जन्तवः  
tena muhyanti jantava.h

(K.r.s.na said to Arjuna:)

Really, a ruler does not take the sin and good-action of anyone. Beings are confused by that (situation), using non-knowledge—covered knowledge.

- 1a नादत्ते      naa—      na = न = not  
[adverb, indeclinable]
- dat—te      aadatte  
                 = आदत्ते  
                 = (he/she/it) takes; accepts; robs  
                 [verb, present tense, third person, singular]  
                 [from आदा = aadaa]
- कस्यचित्पापं      ka—sya—cit—      kasyacit = कस्यचित् = (?)  
                 [similar: pronoun, male, neuter, कस्य = kasya]  
                 [= of whom (whose); of what]
- paa—pa.m      paapam = पापम् = evil  
                 [adjective, noun, neuter]  
                 [nominative case, 1, accusative case, 2]  
                 [adjective root: पाप = paapa]

1b	न	na	na = न = not [adverb, indeclinable]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	सुकृतं	su—	सु = good [prefix]
		k.r—ta.m	k.rtam = कृतम् = action [noun, neuter] [nominative case, 1, accusative case, 2]
	विभुः	vi—bhu(—h(u))	lord; ruler [noun, male]
<hr/>			
2a	अज्ञानेनावृतं	a—	a = अ = not [prefix, adverb, indeclinable]
		j~naa—ne—naa—	j~naanena = ज्ञानेन = by using (thing of) knowledge [noun, neuter, instrumental case, 3] [noun root: ज्ञान = j~naana]
		v.r—ta.m	aav.rtam = आवृतम् = covered; hidden; surrounded [adjective, neuter]
	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
<hr/>			
2b	तेन	te—na	by using that/him [pronoun, third person, male, plural, instrumental case, 3] [from सः = sa.h]
	मुह्यन्ति	mu—hyan—ti	(they) are confused; bewildered; wrong [verb, present tense, third person, plural] [root: मुह् = muh]
	जन्तवः	jan—ta—va(—h(a))	(?) [similar: root: जन् = jan] [= “to give birth; create; produce”]

## 12.16 Bhagavad Giitaa: Chapter 5, Verse 16

1a ज्ञानेन तु तदज्ञानं  
j~naanena tu tadj~naana.m

1b येषां नाशितमात्मनः  
ye.saa.m naa"sitamaatmana.h

2a तेषामादित्यवज्ज्ञानं  
te.saamaadityavajj~naana.m

2b प्रकाशयति तत्परम्  
prakaa"sayati tatparam

(K.r.s.na said to Arjuna:)

But by knowledge, that non-knowledge of the self of ones is destroyed. The sun-like knowledge of those illuminates that greatest one (God).

1a	ज्ञानेन	j~naa—ne—na	j~naanena = ज्ञानेन = by using (thing of) knowledge [noun, neuter, instrumental case, 3] [noun root: ज्ञान = j~naana]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	तदज्ञानं	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	—		a = अ = not [prefix, adverb, indeclinable]
	j~naa—na.m		j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]

1b	येषां	ye—saa.m	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	नाशितमात्मनः	naa—"si—ta—maat—	naa"sitam = नाशितम् = lost; expelled; destroyed [adjective, male, accusative case, 2] [from नाशितः = naa"sita.h]
		ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
2a	तेषामादित्यवज्ज्ञानं	te—saa—maa—	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
		di—tya—	aaditya.h = आदित्यः = sun [noun, male]
		vaj—	vat = वत् = full of [suffix]
		j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]

2b	प्रकाशयति	pra—kaa—”sa—ya—ti	prakaa”sayati = प्रकाशयति = (he/she/it) shines (on) [verb, present tense, third person, singular] [verb root: प्र + काश् = pra + kaa”s]
	तत्परम्	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	pa—ram		param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]





## 12.17 Bhagavad Giitaa: Chapter 5, Verse 17

- 1ab तद् बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः  
tad buddhayastadaatmaanastanni.s.thaastatparaaya.naa.h
- 2a गच्छन्त्यपुनरावृत्तिं  
gacchantyapunaraav.rtti.m
- 2b ज्ञाननिर्धूतकल्मषाः  
j~naananiirdhuutakalma.saa.h

(K.r.s.na said to Arjuna:)

That enlightened people, that self people, that dependent people, that devoted people—they go again, in a cycle, to knowledge, deprived of stains.

- 1a तद् बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः  
tad— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- bud—dha—ya— buddhaya.h = बुद्धयः  
= (O) (acts of) brainpower; intelligence  
[noun, female, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: बुद्धि = buddhi]
- sta—daat— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- maa—na— aatmaana.h = आत्मानः  
= (O) selves; souls  
[noun, male, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: आत्मन् = aatman]

1b	stan—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	ni.s—thaa—	ni.s.thaa.h = निष्ठाः = dependent on; devoted to [adjective, male, plural] [from निष्ठः = ni.s.tha.h]
	stat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	pa—raa—ya—.naa(—h(aa))	people who are devoted; engaged; dependent [noun, male, plural] [from परायणः = paraaya.na.h]
2a	गच्छन्त्यपुनरावृत्तिं	gac—chan—tya—
		gacchanti = गच्छन्ति = (they) go [verb, present tense, third person, plural] [verb root: गम् = gam]
	pu—na—raa—	apuna.h = अपुनः = (?) [similar: adverb, पुनः = puna.h] [= again]
	v.rt—ti.m	aav.rttim = आवृत्तिम् = return; cycle; repetition [noun, female, accusative case, 2] [from आवृत्तिः = aav.rtti.h]
2b	ज्ञाननिर्धूतकल्मषाः	j~naa—na—
		j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	nir—dhuu—ta—	निर्धूत = tormented; agitated; deprived [adjective]
	kal—ma—.saa(—h(aa))	कल्मषाः = dirt; stains [noun, male, plural] [from कल्मषः = kalma.sa.h]

## 12.18 Bhagavad Giitaa: Chapter 5, Verse 18

- 1a विद्याविनयसम्पन्ने  
vidyaavinayasampanne
- 1b ब्राह्मणे गवि हस्तिनि  
braahma.ne gavi hastini
- 2a शुनि चैव श्वपाके च  
”sumi caiva ”svapaake ca
- 2b पण्डिताः समदर्शिनः  
pa.n.ditaa.h samadar”sina.h

(K.r.s.na said to Arjuna:)

Knowledge and propriety are produced. And wise men are same-seeing (impartial) at a Brahman, (at) a cow, (at) a female elephant, (at) a female dog, and really, at a dog-eater (an outcast).

1a	विद्याविनयसम्पन्ने	vi—dyaa—	विद्या = knowledge; magic; science [noun, female]
		vi—na—ya—	vinaya.h = विनयः = propriety; control; discipline [noun, male]
		sam—pan—ne	सम्पन्ने = at/in/on something supplied; produced [adjective, male, locative case, 7] [from सम्पन्नः = sampanna.h]
1b	ब्राह्मणे	braah—ma—ne	at/in/on a Brahman [noun, male, locative case, 7] [from ब्राह्मणः = braahma.na.h]
	गवि	ga—vi	(?) [similar: noun, female, गवी = gavii] [= cow]
	हस्तिनि	ha—sti—ni	(?) [similar: noun, female, हस्तिनी = hastinii] [= female elephant]

2a	शुनि	"su—ni	(?) [similar: noun, female, शुनी = "sunii] [= female dog]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	श्वपाके	"sva—paa—ke	at/in/on a/the dog-eater; outcast [noun, male, locative case, 7] [from श्वपाकः = "svapaaka.h]
	च	ca	ca = च = and [conjunction, indeclinable]
2b	पण्डिताः	pa.n—.di—taa(—.h(aa))	wise men; scholars; teachers [noun, male, plural] [from पण्डितः = pa.n.dita.h]
	समदर्शिनः	sa—ma—dar—"si—na(—.h(a))	(?) [similar: adjective, सम = sama = same] [similar: adjective, दर्शिन् = dar"sin = seeing]

## 12.19 Bhagavad Giitaa: Chapter 5, Verse 19

- 1a इहैव तैर्जितः सर्गो  
ihaiva tairjita.h sargo
- 1b येषां साम्ये स्थितं मनः  
ye.saa.m saamyē sthita.m mana.h
- 2a निर्दोषं हि समं ब्रह्म  
nir-do.sa.m hi sama.m brahma
- 2b तस्माद्ब्रह्मणि ते स्थिताः  
tasmaadbrahma.ni te sthita.h

(K.r.s.na said to Arjuna:)

In this world, really, by those (people), creation is conquered: (people) of whom the mind is in sameness and is standing. Surely, (such a person) is without defect and equal (to) God. Therefore, they are standing (with) God.

- 1a इहैव i—hai— iha = इह = in this world; here; now  
[adverb, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]
- तैर्जितः tair— tai.h = तैः = by using those/them  
[pronoun, demonstrative, third person]  
[male, neuter, plural, instrumental case, 3]  
[noun root: तद् = tad]
- ji—ta(—h(a)) जितः  
= conquered; overcome; subdued  
[adjective, male]
- सर्गो sar—go sarga.h  
= सर्गः  
= offspring; creation; puff of air  
[noun, male]

1b	येषां	ye—saa.m	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	साम्ये	saa—mye	at/in/on sameness; equality; similarity [noun, neuter, locative case, 7] [from साम्यम् = saamyam]
	स्थितं	sthi—ta.m	sthitam = स्थितम् = standing; staying; situated; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थित = sthita]
	मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
2a	निर्दोषं	nir—do—sa.m	nirdo.sam = निर्दोषम् = without defect; guilt; stain [adjective, neuter]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	समं	sa—ma.m	samam = समम् = same; equal; similar; straight; complete [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: सम = sama]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]

2b तस्माद्ब्रह्मणि	tas—maad—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	brah—ma—.ni	ब्रह्मणि = (?) [similar: noun, neuter, ब्रह्मम् = brahmam] [= God]
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
स्थिताः	sthi—taa(—h(aa))	standing; present; devoted [adjective, male, plural] [from स्थितः = sthita.h]





## 12.20 Bhagavad Giitaa: Chapter 5, Verse 20

1a न प्रहृष्येत्प्रियं प्राप्य  
na prah.r.syetpriya.m praapya

1b नोद्विजेत्प्राप्य चाप्रियम्  
nodvijetpraapya caapriyam

2a स्थिरबुद्धिरसम्मूढो  
sthirabuddhirasammuu.dho

2b ब्रह्मविद्ब्रह्मणि स्थितः  
brahmavidbrahma.ni sthita.h

(K.r.s.na said to Arjuna:)

(A person) might not rejoice (in) attainable pleasure, and he might fear attainable non-pleasure. (He has a) stable-mind, (is) not foolish, (is) God-knowing, (and is) standing (with) God.

1a	न	na	na = न = not [adverb, indeclinable]
	प्रहृष्येत्प्रियं	pra—h.r—.syet—	(he/she/it) might rejoice [verb, subjunctive (potential) mood, third person, singular] [from: प्रहृष् = prah.r.s]
		pri—ya.m	priyam = प्रियम् = pleasing; pleasant; favorite; loved; dear [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: प्रिय = priya]
	प्राप्य	praa—pya	attainable; accessible; available [adjective]

1b नोद्विजेत्प्राप्य	nod—	na = न = not [adverb, indeclinable]
	vi—jet—	udvijet = उद्विजेत् = (he/she/it) might fear; shrink from; shudder [verb, subjunctive (potential) mood, third person, singular] [root: उद्विज् = udvij]
	praa—pya	attainable; accessible; available [adjective]
चाप्रियम्	caa—	ca = च = and [conjunction, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	pri—yam	priyam = प्रियम् = pleasing; pleasant; favorite; loved; dear [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: प्रिय = priya]
2a स्थिरबुद्धिरसम्मूढो	sthi—ra—	स्थिर = stable; fixed; resolute [adjective]
	bud—dhi—ra—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	—	a = अ = not [prefix, adverb, indeclinable]
	sam—muu—.dho	sammuu.dha.h = सम्मूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: सम्मूढ = sammuu.dha]

2b	ब्रह्मविद्ब्रह्मणि	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		vid—	विद् = knowing [adjective]
		brah—ma—.ni	ब्रह्मणि = (?) [similar: noun, neuter, ब्रह्मम् = brahmam] [= God]
स्थितः		sthi—ta(—h(a))	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]



## 12.21 Bhagavad Giitaa: Chapter 5, Verse 21

- 1a बाह्यस्पर्शेष्वसक्तात्मा  
baahyaspar”se.svasaktaatmaa
- 1b विन्दत्यात्मनि यत्सुखम्  
vindatyaatmani yatsukham
- 2a स ब्रह्मयोगयुक्तात्मा  
sa brahmayogayuktaatmaa
- 2b सुखमक्षयमश्नुते  
sukhamak.sayama”snute

(K.r.s.na said to Arjuna:)

(When) the self is not sticking to external touches, (a person) finds happiness in the self. That self is God-union-yoked. The person gets non-decaying happiness.

- 1a बाह्यस्पर्शेष्वसक्तात्मा    baa—hya—    बाह्य = external; outdoor  
[adjective]
- spar—”se—.sva—    spar”se.su  
= स्पर्शेषु  
= at/in/on contacts; touches; feelings  
[noun, male, plural, locative case, 7]  
[from स्पर्शः = spar”sa.h]
- a = अ = not  
[prefix, adverb, indeclinable]
- sak—taat—    sakta  
= सक्त  
= sticking; attached; engaged in  
[adjective]
- maa    aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = aatman]

1b	विन्दत्यात्मनि	vin—da—tyaat—	vindati = विन्दति = (he/she/it) gets; finds [verb, present tense, third person, singular] [verb root: विद् = vid]
		ma—ni	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	यत्सुखम्	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		su—kham	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	ब्रह्मयोगयुक्तात्मा	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		yuk—taat—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]

2b सुखमक्षयमश्रुते	su—kha—mak—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
—	—	a = अ = not [prefix, adverb, indeclinable]
.sa—ya—ma”s—	k.sayam = क्षयम् = decaying; dying; ending [adjective, neuter]	
nu—te	a”snute = अश्रुते = (he/she/it) reaches; gets; masters [verb, present tense, third person, singular] [from अश् = a”s]	





## 12.22 Bhagavad Giitaa: Chapter 5, Verse 22

1a ये हि संस्पर्शजा भोगा  
ye hi sa.mspar"sajaa bhogaa

1b दुःखयोनय एव ते  
du.hkhayonaya eva te

2a आद्यन्तवन्तः कौन्तेय  
aadyantavanta.h kaunteya

2b न तेषु रमते बुधः  
na te.su ramate budha.h

(K.r.s.na said to Arjuna:)

Surely, ones (who have) touch-produced pleasures (have) grief like (from) a womb. Really, those (pleasures have) a start and end, O son of Kuntii (O Arjuna). A wise man does not enjoy (in) them.

1a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	संस्पर्शजा	sa.m—spar—"sa—	sa.mspar"saa.h = संस्पर्शः = contact; touch; feeling [noun, male]
		jaa	jaa.h = जाः = (O) born; born things; births [adjective, noun, male, plural] [nominative case, 1, vocative case, 8] [adjective root: ज = ja]
	भोगा	bho—gaa	bhogaa.h = भोगाः = (O) (acts of) enjoyment; eating [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: भोग = bhoga]

1b	दुःखयोनय	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
		yo—na—ya	yonaya.h = योनयः = (?) [similar: adjective, योन्य = yonya] [= like a womb]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
<hr/>			
2a	आद्यन्तवन्तः	aa—dyan—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
		ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
		van—ta(—h(a))	वन्तः = (?)
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

2b	न	na	na = न = not [adverb, indeclinable]
	तेषु	te—su	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
	रमते	ra—ma—te	(he/she/it) enjoys; plays; is calm [verb, present tense, third person, singular] [from रम् = ram]
	बुधः	bu—dha(—h(a))	wise man; god [noun, male]



## 12.23 Bhagavad Giitaa: Chapter 5, Verse 23

- 1a शक्रोतीहैव यः सोढुं  
"saknotiihaiva ya.h so.dhu.m
- 1b प्राक्शरीरविमोक्षणात्  
praak"sariiravimok.sa.naat
- 2a कामक्रोधोद्वेगं वेगं  
kaamakrodhodbhava.m vega.m
- 2b स युक्तः स सुखी नरः  
sa yukta.h sa sukhii nara.h

(K.r.s.na said to Arjuna:)

In this world, really, one can endure, long ago, the body (from) abandonment, (and from) sexual love, and anger born of speed. He is joined. He is a happy man.

- 1a शक्रोतीहैव "sak—no—tii— "saknoti  
= शक्रोति  
= (he/she/it) can  
[verb, present tense, third person, singular]  
[from शक् = "sak]
- hai— iha = इह = in this world; here; now  
[adverb, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]
- यः ya(—h(a)) ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- सोढुं so—.dhu.m so.dhum  
= सोढुम्  
= to endure  
[verb, infinitive]

1b	प्राक्शरीरविमोक्षणात्	praak—	प्राक् = long ago [adverb, indeclinable]
	”sa—rii—ra—		”sariiram = शरीरम् = body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शरीर = ”sariira]
	vi—mok—sa—.naat		विमोक्षणात् = from abandonment; liberation [noun, neuter, ablative case, 5] [from विमोक्षणम् = vimok.sa.nam]
<hr/>			
2a	कामक्रोधोद्भवं	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	kro—dho—		krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
	bha—va.m		udbhavam = उद्भवम् = born; produced; coming from [adjective, neuter]
	वेगं	ve—ga.m	vegam = वेगम् = speed; agitation; force [noun, male, accusative case, 2] [from वेगः = vega.h]

2b	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	युक्तः	yuk—ta(—h(a))	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सुखी	su—khii	sukhii = सुखी = happy (man) [adjective, noun, male, nominative case, 1] [adjective root: सुखिन् = sukhin]
	नरः	na—ra(—h(a))	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]





## 12.24 Bhagavad Giitaa: Chapter 5, Verse 24

1ab योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः  
yo.anta.hsukho.antaraaramastathaantarjyotireva ya.h

2a स योगी ब्रह्मनिर्वाणं  
sa yogii brahmanirvaa.na.m

2b ब्रह्मभूतोऽधिगच्छति  
brahmabhuuto.adhigacchati

(K.r.s.na said to Arjuna:)

One (who is) inside-happy (and has) inside-pleasure—likewise, one (who has) inside-brightness, really—he (is an) ascetic, a God-being, (who) gets God-ultimate-happiness.

1a योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव

yo'n— ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

ta.h— anta.h = अन्तः = end; boundary; near; in  
[noun, adjective, male]  
[nominative case, 1, preposition]  
[noun root: अन्त = anta]

su—kho'n— sukha.h = सुखः = happy  
[adjective, male, nominative case, 1]  
[adjective root: सुख = sukha]

ta—raa— anta.h = अन्तः = end; boundary; near; in  
[noun, adjective, male]  
[nominative case, 1, preposition]  
[noun root: अन्त = anta]

raa—ma— aaraama.h  
= आरामः  
= pleasure; garden  
[noun, male]

1b	sta—thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	tar—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	jyo—ti—re—	jjyoti.h = ज्योतिः = (occurrence of) brightness [noun, male, nominative case, 1] [noun root: ज्योति = jjyoti]
	va	eva = एव = really; thus [adverb, indeclinable]
यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
2a स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
ब्रह्मनिर्वाणं	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	nir—vaa—.na.m	nirvaa.nam = निर्वाणम् = final liberation; ultimate happiness [noun, neuter] [nominative case, 1, accusative case, 2]

2b	ब्रह्मभूतोऽधिगच्छति	brah—ma—	<p>brahma = ब्रह्म = (O) God; devotion          [noun, neuter, nominative case, 1]          [accusative case, 2, vocative case, 8]          [noun root: ब्रह्मन् = brahman]</p>
		bhuu—to'—	<p>bhuuta.h          = भूतः          = spirit; being; person; creature          [noun, male]</p>
		dhi—gac—cha—ti	<p>adhigacchati = अधिगच्छति          = (he/she/it) attains; gets; goes near; learns          [verb, present tense, third person, singular]          [verb root: अधि + गम् = adhi + gam]</p>



## 12.25 Bhagavad Giitaa: Chapter 5, Verse 25

1ab	लभन्ते	ब्रह्मनिर्वाणमृषयः	क्षीणकल्मषाः
	labhante	brahmanirvaa.nam.r.saya.h	k.sii.nakalma.saa.h
2a	छिन्नद्वैधा	यतात्मानः	
	chinnadvaidhaa	yataatmaana.h	
2b	सर्वभूतहिते	रताः	
	sarvabhootahite	rataa.h	

(K.r.s.na said to Arjuna:)

They know God-ultimate-happiness (who are) thin-wicked (who do little wickedness), cut into two, controlled in the self, and enjoying in the benefit of each being.

1a	लभन्ते	la—bhan—te	labhante = लभन्ते = (they) get; learn; know; see [verb, present tense, third person, plural] [verb root: लभ् = labh]
	ब्रह्मनिर्वाणमृषयः	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		nir—vaa—.na—	निर्वाणम् = final liberation; ultimate happiness [noun, neuter]
1b		m.r—.sa—ya(—.h(a))	ऋषयः = (?)
	क्षीणकल्मषाः	k.sii—.na—	क्षीण = injured; weak; thin [adjective]
		kal—ma—.saa(—.h(aa))	wicked; stained; sinful [adjective, male, plural] [from कल्मषः = kalma.sa.h]

2a	छिन्नद्वैधा	chin—na—	छिन्न = cut; torn; divided [adjective]
		dvai—dhaa	dvaidhaa.h = द्वैधाः = having two parts [adjective, male, plural] [from द्वैधः = dvaidha.h]
	यतात्मानः	ya—taat—	yata = यत = controlled; subdued; governed [adjective]
		maa—na(—h(a))	aatmaana.h = आत्मानः = (O) selves; souls [noun, male, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: आत्मन् = aatman]
2b	सर्वभूतहिते	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		hi—te	at/in/on benefit; service; welfare [noun, neuter, locative case, 7] [from हितम् = hitam]
	रताः	ra—taa(—h(aa))	enjoying [adjective, male, plural] [from रतः = rata.h]

## 12.26 Bhagavad Giitaa: Chapter 5, Verse 26

- 1a कामक्रोधविमुक्तानां  
kaamakrodhavimuktaanaa.m
- 1b यतीनां यतचेतसाम्  
yatiinaa.m yatacetasaam
- 2a अभितो ब्रह्मनिर्वाणं  
abhito brahmanirvaa.na.m
- 2b वर्तते विदितात्मनाम्  
vartate viditaatmanaam

(K.r.s.na said to Arjuna:)

The desire and anger of people freed, of sages, of controlled minds—in the near future, God-ultimate-happiness is of the known-selves.

- |                        |                  |  |
|------------------------|------------------|--|
| 1a कामक्रोधविमुक्तानां | kaa—ma—          | kaama.h = कामः = desire; love; lust<br>[noun, male, nominative case, 1]<br>[noun root: काम = kaama]  |
|                        | kro—dha—         | krodha.h = क्रोधः = (act of) anger; passion<br>[noun, male, nominative case, 1]<br>[noun root: क्रोध = krodha]                             |
|                        | vi—muk—taa—naa.m | vimuktaanaam = विमुक्तानाम्<br>= of freed; liberated<br>[adjective, male, plural, genitive case, 6]<br>[adjective root: विमुक्त = vimukta] |



1b	यतीनां	ya—tii—naa.m	yatiinaam = यतीनाम् = of sages; ascetics; devotees [noun, male, plural, genitive case, 6] [from यतिः = yati.h]
	यतचेतसाम्	ya—ta—  ce—ta—saam	यत = controlled; subdued; governed [adjective]  cetasaam = चेतसाम् = of minds; thoughts [noun, neuter, plural, genitive case, 6] [noun root: चेतस् = cetas]
2a	अभितो	a—bhi—to	abhita.h = अभितः = near; on all sides [adverb]
	ब्रह्मनिर्वाणं	brah—ma—  nir—vaa—.na.m	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]  nirvaa.nam = निर्वाणम् = final liberation; ultimate happiness [noun, neuter]
2b	वर्तते	var—ta—te	(he/she/it) lives; is; behaves [verb, present tense, third person, singular] [root: वृत् = v.rt]
	विदितात्मनाम्	vi—di—taat—  ma—naam	vidita = विदित = known [adjective]  aatmanaam = आत्मनाम् = of selves; souls [noun, male, plural, genitive case, 6] [noun root: आत्मन् = aatman]

## 12.27 Bhagavad Giitaa: Chapter 5, Verse 27

- 1ab स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः  
 spar”saank.rtvaa bahirbaahyaa.m”scak.su”scaivaantare bhruvo.h
- 2a प्राणापानौ समौ कृत्वा  
 praa.naapaanau samau k.rtvaa
- 2b नासाभ्यन्तरचारिणौ  
 naasaabhyantaracaari.nau

(K.r.s.na said to Arjuna:)

Having done outside touches—eye and really, between two brows—having done the same exhalation and inhalation, moving the inside nose, ...

- 1a स्पर्शान्कृत्वा spar—”saan— स्पर्शान्  
 = contacts; touches; feelings  
 [noun, male, plural, accusative case, 2]  
 [from स्पर्शः = spar”sa.h]
- k.rt—vaa k.rtvaa = कृत्वा  
 = having acted; worked; done  
 [verb, perfect participle]  
 [noun root: कृ = k.r]
- बहिर्बाह्यांश्चक्षुश्चैवान्तरे ba—hir— bahi.h = बहिः = outside  
 [noun, adjective, adverb, indeclinable]
- baa—hyaa.m”s— baahyaan  
 = बाह्यान्  
 = outside; outer; external  
 [adjective, male, plural, accusative case, 2]  
 [from बाह्यः = baahya.h]

1b	cak—su”s—	cak.su.h = चक्षुः = eye [noun, male]
	cai—	ca = च = and [conjunction, indeclinable]
	vaan—	eva = एव = really; thus [adverb, indeclinable]
	ta—re	antare = अन्तरे = between; among; for [indeclinable]
भ्रुवोः	bhru—vo(—h(o))	of two brows; at/in/on two brows [noun, female, dual, [genitive case, 6, locative case, 7] [from भ्रुः = bhru.h]
2a प्राणापानौ	praa—.naa—	praa.naa.h = प्राणाः = (O) breaths; life; powers [noun, male, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: प्राण = praa.na]
	paa—nau	apaanau = अपानौ = downward air; two anuses; air exiting the anus [noun, male, dual] [from अपानः = apaana.h]
समौ	sa—mau	same; equal; similar [adjective, male, dual] [from समः = sama.h]
कृत्वा	kr.t—vaa	k.rtvaa = कृत्वा = having acted; worked; done [verb, perfect participle] [noun root: कृ = k.r]

2b	नासाभ्यन्तरचारिणौ	naa—saa—	<p>नास</p> <p>= (?)</p> <p>[similar: noun, male, नसः = nasa.h]</p> <p>[= nose]</p>
		bhyan—ta—ra—	<p>abhyantara</p> <p>= अभ्यन्तर</p> <p>= inside; inner</p> <p>[adjective]</p>
		caa—ri—.nau	<p>चारिणौ</p> <p>= living; moving; wandering</p> <p>[adjective, male, dual]</p> <p>[from चारिन् = caarin]</p>



## 12.28 Bhagavad Giitaa: Chapter 5, Verse 28

1ab यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः  
yatendriyamanobuddhirmunirmok.saparaaya.na.h

2a विगतेच्छाभयक्रोधो  
vigatecchaabhayakrodho

2b यः सदा मुक्त एव सः  
ya.h sadaa mukta eva sa.h

(K.r.s.na said to Arjuna:)

... (with) controlled sense, mind, and intelligence—a holy man has freeing as the goal, (with) gone want, fear, and anger. One always is freed, really—he.

1a यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः

ya—ten	yata
	= यत्
	= controlled; subdued; governed
	[adjective]

dri—va—ma—    indriyam = इन्द्रियम्  
 = sense; power; part of the body  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: इन्द्रिय = indriya]

no—                    mana.h = मनः = manas = मनस्  
                           = mental; (O) mind  
                           [adjective, male]  
                           [noun, neuter, nominative case, 1]  
                           [accusative case, 2, vocative case, 8]  
                           [noun root: मनस् = manas]

bud—dhir—      buddhi.h = बुद्धिः = brainpower; intelligence  
                          [noun, female, nominative case, 1]  
                          [noun root: बुद्धि = buddhi]

1b	mu—nir—	muni.h = मुनिः = monk; holy man; sage; ascetic [noun, male, nominative case, 1] [noun root: मुनि = muni]
	mok—sa—	mok.sa.h = मोक्षः = freedom; liberation [noun, male, nominative case, 1] [noun root: मोक्ष = mok.sa]
	pa—raa—ya—.na(—h(a))	being the goal [adjective, male]
2a	विगतेच्छाभयक्रोधो vi—ga—tec—	vigata = विगत = gone; dead [adjective]
	chaa—	icchaa = इच्छा = desire; want; wish [noun, female, nominative case, 1] [noun root: इच्छा = icchaa]
	bha—ya—	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
	kro—dho	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
2b	यः ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	सदा sa—daa	always; eternally [adverb, indeclinable]
	मुक्त muk—ta	freed; abandoned; gone [adjective]
	एव e—va	eva = एव = really; thus [adverb, indeclinable]
	सः sa(—h(a))	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]

## 12.29 Bhagavad Giitaa: Chapter 5, Verse 29

- 1a भोक्तारं यज्ञतपसां  
bhoktaara.m yaj~natapasaa.m
- 1b सर्वलोकमहेश्वरम्  
sarvalokamahe'svaram
- 2a सुहृदं सर्वभूतानां  
suh.rda.m sarvabhuutaanaa.m
- 2b ज्ञात्वा मां शान्तिमृच्छति  
j~naatvaa maa.m "saantim.rcchati

(K.r.s.na said to Arjuna:)

(I am) the enjoyer of the sacrifice of the ascetic, the each-world-great-leader, a friend of all beings—having known me, a person gets peace.

- 1a भोक्तारं bhok—taa—ra.m (?)  
[similar: noun, male, भोक्तृ = bhokt.r]  
[= enjoyer; eater; leader]
- यज्ञतपसां yaj—~na— yaj~na.h = यज्ञः  
= sacrifice; offering; worship; devotion  
[noun, male, nominative case, 1]  
[noun root: यज्ञ = yaj~na]
- ta—pa—saa.m tapasaam  
= तपसाम्  
= (?)  
[similar: noun, male, तापसः = taapasa.h]  
[= ascetic]



1b	सर्वलोकमहेश्वरम्	sar—va—	sarva.h = सर्वः = each; all [adjective, pronoun, male] [adjective root: सर्व = sarva]
		lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		ma—he”s—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		va—ram	ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]
2a	सुहृदं	su—h.r—da.m	suh.rdam = सुहृदम् = friend [noun, male, accusative case, 2] [from सुहृदः = suh.rda.h]
	सर्वभूतानां	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—taa—naa.m	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]
2b	ज्ञात्वा	j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	शान्तिमृच्छति	”saan—ti—m.rc—	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]
		cha—ti	.rcchati = ऋच्छति = (he/she/it) rises; goes; gets [verb, present tense, third person, singular] [root: ऋ = .r]



## Chapter 13

# Bhagavad Giitaa: Chapter 6

### 13.1 Bhagavad Giitaa: Chapter 6, Verse 1

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a अनाश्रितः कर्मफलं  
anaa"srita.h karmaphala.m
- 1b कार्यं कर्म करोति यः  
kaarya.m karma karoti ya.h
- 2a स सन्न्यासी च योगी च  
sa sannyaasii ca yogii ca
- 2b न निरग्निर्न चाक्रियः  
na niragnirna caakriya.h

God (K.r.s.na) said (to Arjuna):

Not attached to action-fruit, one does needed action. He is a renouncer of the world, and a devotee, and not without fire, and not not active.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a अनाश्रितः a—naa—”sri—ta(—h(a)) not dependent; not engaged; not attached  
[adjective, male]

कर्मफलं kar—ma— karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

pha—la.m phalam = फलम् = fruit; result  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: फल = phala]

---

1b कार्यं kaar—ya.m kaaryam = कार्यम्  
= act; action; work; doing; deed  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: कार्य = kaarya]

कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

करोति ka—ro—ti karoti = करोति  
= (he/she/it) acts; works; does  
[verb, present tense, third person, singular]  
[noun root: कृ = k.r]

यः ya(—h(a)) ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सन्न्यासी	san—nyaa—sii	(?) [similar: noun, male, सन्न्यासः = sa.mnyaasa.h] [= abandonment; renunciation; abstaining from food]
	च	ca	ca = च = and [conjunction, indeclinable]
	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2b	न	na	na = न = not [adverb, indeclinable]
	निरग्निर्न	ni—rag—	ni.h = निः = without [preposition]
		nir—	agni.h = अग्निः = fire; god of fire; digestive fluid; bile [noun, (proper,) male, nominative case, 1] [noun root: अग्नि = agni]
		na	na = न = not [adverb, indeclinable]
	चाक्रियः	caa—	ca = च = and [conjunction, indeclinable]
		kri—ya(—h(a))	akriya.h = अक्रियः = not active; not working [adjective, male]



## 13.2 Bhagavad Giitaa: Chapter 6, Verse 2

- 1ab यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव  
ya.m sannyaasamiti praahuryoga.m ta.m viddhi paa.n.dava
- 2a न ह्यसन्न्यस्तसङ्कल्पो  
na hyasannyastasa”nkalpo
- 2b योगी भवति कश्चन  
yogii bhavati ka”scana

(K.r.s.na said to Arjuna:)

“(Know) what renunciation?” That is knowing yoking, O son of Paa.ndu (O Arjuna). Surely, desire is not not [sic] abandoned (for) someone (who) is a devotee.

- 1a यं ya.m  
yam = यम् = that which; he who;  
whichever; whoever/whomever; whatever  
[pronoun, interrogative, male]  
[accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- सन्न्यासमिति san—nyaa—sa—mi— sannyaasam  
= सन्न्यासम्  
= abandonment; renunciation;  
asceticism; abstaining from food  
[noun, male, accusative case, 2]  
[from संन्यासः = sa.mnyaasa.h]
- ti  
iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- प्राहुर्योगं praa—hur— praahu.h  
= प्राहुः  
= (?)



1b	yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
पाण्डव	paa.n—.da—va	paa.n.dava = पाण्डव = O son of Paa.n.du = O Arjuna [noun, male, vocative case, 8] [noun root: पाण्डव = paa.n.dava]
2a न	na	na = न = not [adverb, indeclinable]
ह्यसन्न्यस्तसङ्कल्पो	hya—	hi = हि = surely [adverb, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	san—nya—sta—	sannyasta.h = सन्न्यस्तः = abandoned [adjective, male]
	sa”n—kal—po	sa”nkalpa.h = सङ्कल्पः = will; determination; conviction [noun, male, nominative case, 1] [noun root: सङ्कल्प = sa”nkalpa]
2b योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
कश्चन	ka”s—ca—na	someone; anyone [pronoun, indeclinable]

### 13.3 Bhagavad Giitaa: Chapter 6, Verse 3

- 1a आरुरुक्षोर्मुनेर्योगं  
aaruruk.sormuneryoga.m
- 1b कर्म कारणमुच्यते  
karma kaara.namucyate
- 2a योगारूढस्य तस्यैव  
yogaaruu.dhasyatasyaiva
- 2b शमः कारणमुच्यते  
"sama.h kaara.namucyate

(K.r.s.na said to Arjuna:)

The yoking of a monk wanting to succeed—action is viewed as the cause. The yoking of a monk after attaining his success—really, peace is viewed as the cause.

- 1a आरुरुक्षोर्मुनेर्योगं aa—ru—ruk—.sor— aaruruk.so.h  
= आरुरुक्षोः  
= from/of something wanting to succeed  
[adjective, male, ablative case, 5, genitive case, 6]  
[from आरुरुक्षुः = aaruruk.su.h]
- mu—ner— mune.h = मुनेः = from/of a/the  
monk; holy man; sage; ascetic  
[noun, male]  
[ablative case, 5, genitive case, 6]  
[noun root: मुनि = muni]
- yo—ga.m yogam = योगम् = yoking  
[noun, male, accusative case, 2]  
[noun root: योग = yoga]

1b	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	कारणमुच्यते	kaa—ra—.na—mu—	kaara.nam = कारणम् = cause [noun, neuter]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
2a	योगारूढस्यतस्यैव	yo—gaa—	yoga.h = योगः = yoking; union; action; work [noun, male]
		ruu—.dha—sya—	aaruu.dhasya = आरूढस्य = of something after rising; after attaining [adjective, male, genitive case, 6] [from आरूढः = aaruu.dha.h]
		ta—syai—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	शमः	”sa—ma(—h(a))	”sama.h = शमः = peace [noun, male, nominative case, 1] [noun root: शम = ”sama]
	कारणमुच्यते	kaa—ra—.na—mu—	kaara.nam = कारणम् = cause [noun, neuter]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

### 13.4 Bhagavad Giitaa: Chapter 6, Verse 4

1a यदा हि नेन्द्रियार्थेषु  
yadaa hi nendriyaarthe.su

1b न कर्मस्वनुषज्जते  
na karmasvanu.sajjate

2a सर्वसङ्कल्पसन्न्यासी  
sarvasa”nkalpasannyaasii

2b योगारूढस्तदोच्यते  
yogaaruu.dhastadocyate

(K.r.s.na said to Arjuna:)

Surely, when (a person) is not attached to sense in material things nor in action, and each desire is renounced, then he is viewed as having attained yoking.

1a	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	नेन्द्रियार्थेषु	nen—	na = न = not [adverb, indeclinable]
		dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		the—.su	arthe.su = अर्थेषु = at/in/on purposes; profits; benefits [noun, male, neuter, plural] [locative case, 7] [noun root: अर्थ = artha]

1b न	na	na = न = not [adverb, indeclinable]
कर्मस्वनुषज्जते	kar—ma—sva—	karmasu = कर्मसु = at/in/on acts; actions; works; doings; deeds [noun, neuter, plural, locative case, 7] [noun root: कर्मन् = karman]
	nu—.saj—ja—te	anu.sajjate = अनुषज्जते = (he/she/it) clings; sticks; is attached [verb, present tense, third person, singular] [root: अनुषज् = anu.sa`nj]
2a सर्वसङ्कल्पसन्न्यासी	sar—va—	sarva.h = सर्वः = each; all [adjective, pronoun, male] [adjective root: सर्व = sarva]
	sa`n—kal—pa—	sa`nkalpa.h = सङ्कल्पः = will; determination; conviction [noun, male, nominative case, 1] [noun root: सङ्कल्प = sa`nkalpa]
	san—nyaa—sii	(?) [similar: noun, male, संन्यासः = sa.mnyaasa.h] [= renunciation; abandonment;] [abstaining from food; asceticism]
2b योगारूढस्तदोच्यते	yo—gaa—	yoga.h = योगः = yoking; union; action; work [noun, male]
	ruu—.dha—sta—	aaruu.dha.h = आरूढः = risen; having attained [adjective, male]
	do—	tadaa = तदा = then [adverb, indeclinable]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

### 13.5 Bhagavad Giitaa: Chapter 6, Verse 5

- 1a उद्धरेदात्मनात्मानं  
uddharedaatmanaataamaana.m
- 1b नात्मानमवसादयेत्  
naatmaanamavasaadayet
- 2a आत्मैव ह्यात्मनो बन्धु  
aatmaiva hyaatmano bandhu
- 2b रात्मैव रिपुरात्मनः  
raatmaiva ripuraatmana.h

(K.r.s.na said to Arjuna:)

(A person) might save the self, using the self, and might not ruin the self. Really, surely, the self is a friend of the self. Really, the self is an enemy of the self.

- 1a उद्धरेदात्मनात्मानं

ud—dha—re—daat— uddharet  
= उद्धरेत्  
= (?) (he/she/it) might bring out; save; raise  
[verb, subjunctive (potential) mood, third person, singular]  
[root: उद्धृ = uddh.r]

ma—naat— aatmanaa = आत्मना = by using a/the self; soul  
[noun, male, instrumental case, 3]  
[noun root: आत्मन् = aatman]

maa—na.m aatmaanam = आत्मानम् = self; soul  
[noun, male, accusative case, 2]  
[noun root: आत्मन् = aatman]

## 1b नात्मानमवसादयेत्

naat—	na = न = not [adverb, indeclinable]
maa—na—ma—	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
va—saa—da—yet	avasaadayet = अवसादयेत् = (?) (he/she/it) might make unhappy; might ruin; might cause to sink [verb, subjunctive (potential) mood, third person, singular] [root: अवसद् = avasad]

---

2a आत्मैव	aat—mai—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	va	eva = एव = really; thus [adverb, indeclinable]
ह्यात्मनो	hyaat—	hi = हि = surely [adverb, indeclinable]
	ma—no	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
बन्धु	ban—dhu(—h(u))	बन्धुः = friend; relative; association [noun, male]

2b रात्मैव	raat—mai—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	va	eva = एव = really; thus [adverb, indeclinable]
रिपुरात्मनः	ri—pu—raat—	ripu.h = रिपुः = enemy; rogue [noun, male]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]





### 13.6 Bhagavad Giitaa: Chapter 6, Verse 6

- |    |   |                        |
|----|---|------------------------|
| 1a | बन्धुरात्मात्मनस्तस्य<br>bandhuraatmaatmanastasya |                        |
| 1b | येनात्मैवात्मना<br>yenaatmaivaatmanaa             | जितः<br>jita.h         |
| 2a | अनात्मनस्तु<br>anaatmanastu                       | शत्रुत्वे<br>"satrutve |
| 2b | वर्तेतात्मैव<br>vartetaatmaiva                    | शत्रुवत्<br>"satruvat  |

(K.r.s.na said to Arjuna:)

The self is a friend of his self. Using the self, really, the self is conquered. But enmity is of the non-self. The self might be, really, an enemy.

- |    |                       |               |   |
|----|-----------------------|---------------|---|
| 1a | बन्धुरात्मात्मनस्तस्य | ban—dhu—raat— | bandhu.h<br>= बन्धुः<br>= friend; relative; association<br>[noun, male]   |
|    |                       | maat—         | aatmaa = आत्मा = self; soul<br>[noun, male, nominative case, 1]<br>[noun root: आत्मन् = aatman]   |
|    |                       | ma—na—sta—    | aatmana.h = आत्मनः = from/of a/the self; soul;<br>selves; souls<br>[noun, male]<br>[ablative case, 5, genitive case, 6]<br>[plural, accusative case, 2]<br>[noun root: आत्मन् = aatman] |
|    | sya                   |               | tasya = तस्य = of that/him/it; his; its<br>[pronoun, demonstrative, third person]<br>[male, neuter, genitive case, 6]<br>[noun root: तद् = tad]   |

1b	येनात्मैवात्मना	ye—naat—	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
		mai—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
		vaat—	eva = एव = really; thus [adverb, indeclinable]
		ma—naa	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
	जितः	ji—ta(—h(a))	overcome; subdued; conquered [adjective, male]
2a	अनात्मनस्तु	a—naat—	an = अन् = not [prefix, adverb, indeclinable]
		ma—na—	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
		stu	tu = तु = but [conjunction, indeclinable]
	शत्रुत्वे	”sa—tru—tve	(?) [similar: noun, female, शत्रुता = ”satrutaa] [= enmity; hostility]

2b वर्तेतात्मैव	var—te—taat—	varteta = वर्तेत = (he/she/it) might be; live; behave [verb, subjunctive (potential) mood, third person, singular] [root: वृत् = v.rt]
	mai—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
	va	eva = एव = really; thus [adverb, indeclinable]
शत्रुवत्	”sa—tru—vat	(?) [similar: noun, female, शत्रुता = ”satrutaa] [= enmity; hostility]



### 13.7 Bhagavad Giitaa: Chapter 6, Verse 7

- 1a जितात्मनः प्रशान्तस्य  
jitaatmana.h pra"saantasya
- 1b परमात्मा समाहितः  
paramaatmaa samaahita.h
- 2a शीतोष्णसुखदुःखेषु  
"siito.s.nasukhadu.hkhe.su
- 2b तथा मानापमानयोः  
tathaa maanaapamaanayo.h

(K.r.s.na said to Arjuna:)

Of a conquered self and of a calm self, the self is highest. It is steadfast in coldness, hotness, happiness, distress—likewise, in honor and dishonor.

- 1a जितात्मनः ji—taat— jita  
= जित  
= conquered; overcome; subdued  
[adjective]
- ma—na(—h(a)) aatmana.h = आत्मनः = from/of a/the self; soul;  
selves; souls  
[noun, male]  
[ablative case, 5, genitive case, 6]  
[plural, accusative case, 2]  
[noun root: आत्मन् = aatman]
- प्रशान्तस्य pra—"saan—ta—sya of something calm  
[adjective, male, genitive case, 6]  
[from प्रशान्तः = pra"saanta.h]

1b	परमात्मा	pa—ra—maat—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	समाहितः	sa—maa—hi—ta(—h(a))	steadfast [adjective, male]
2a	शीतोष्णसुखदुःखेषु	”sii—to.s—	”siitam = शीतम् = coldness [noun, neuter]
		.na—	u.s.na.h = उष्णः = hotness; warmth [noun, male]
		su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
		du.h—khe—su	du.hkhe.su = दुःखेषु = at/in/on (acts of) distress [noun, neuter, plural, locative case, 7] [noun root: दुःख = du.hkha]
2b	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	मानापमानयोः	maa—naa—	maana.h = मानः = pride; honor; respect [noun, male, nominative case, 1] [noun root: मान = maana]
		pa—maa—na—yo(—h(o))	apamaanayo.h = अपमानयोः = of/at/in/on (two acts of) contempt; insult; disrespect [noun, male, dual] [genitive case, 6, locative case, 7] [noun root: अपमान = apamaana]

### 13.8 Bhagavad Giitaa: Chapter 6, Verse 8

- 1a ज्ञानविज्ञानतृप्तात्मा  
j~naanavij~naanat.rptaatmaa
- 1b कूटस्थो विजितेन्द्रियः  
kuu.tastho vijitendriya.h
- 2a युक्त इत्युच्यते योगी  
yukta ityucyate yogii
- 2b समलोष्ट्राश्मकाच्चनः  
samalo.s.traa”smakaa~ncana.h

(K.r.s.na said to Arjuna:)

“A knowledge-science-satisfied self; standing at a peak; with vanquished sense; yoked”—such a person is viewed as a devotee. A pile of stones, and gold, are the same (to the devotee).

1a ज्ञानविज्ञानतृप्तात्मा	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	vi—j~naa—na—	vij~naanam = विज्ञानम् = science; art; knowledge; understanding [noun, neuter]
	t.rp—taat—	t.rpta = तृप्त = satisfied; full [adjective]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]



1b	कूटस्थो	kuu—ta—	kuu.tam = कूटम् = mountain peak; horn; lie; plough [noun, neuter]
		stho	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]
	विजितेन्द्रियः	vi—ji—ten—	vijita = विजित = vanquished [adjective]
		dri—ya	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
2a	युक्त	yuk—ta	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	इत्युच्यते	i—tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]

2b समलोष्टाश्मकाच्चनः	sa—ma—	सम = same; equal; similar; straight; complete [adjective]
	lo.s—.t.raa”s—	लोष्ट = (?) [similar: root: लोष्ट् = lo.s.t] [= “to make a pile”]
	ma—	a”sma = अश्म = (?) [similar: adjective, आश्म = aa”sma] [= made of stone]
	kaa~n—ca—na(—h(a))	काच्चनः = like gold [adjective, male]



### 13.9 Bhagavad Giitaa: Chapter 6, Verse 9

1ab सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु  
suh.rnmitraaryudaasiinamadhyasthadve.syabandhu.su

2a साधुष्वपि च पापेषु  
saadhu.svapi ca paape.su

2b समबुद्धिर्विशिष्यते  
samabuddhirvi”si.syate

(K.r.s.na said to Arjuna:)

A friend, an enemy, a neutral person, a mediator, a disliked person—in relatives, in saints, also, and in sinners—(when these people are the) same, intelligence is the best.

1a सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु

su—h.rn— suh.rt = सुहृत् = friend  
[noun, male]

mi—traar— mitram = मित्रम् = friend  
[noun, neuter]

yu— ari.h  
= अरिः  
= enemy  
[noun, male]

daa—sii—na— udaasiina.h  
= उदासीनः  
= neutral person  
[noun, male]

1b	ma—dhya—stha—	madhyastha.h = मध्यस्थः = mediator [noun, male] [from: adjective, मध्य = madhya = middle] [from: adjective, स्थः = stha.h = standing]
	dve—.sya—	द्वेष्य = द्वेष्य = disliked; detested [adjective]
	ban—dhu—.su	बन्धुषु = at/in/on bonds; relatives; friends [noun, male, plural, locative case, 7] [from बन्धुः = bandhu.h]
2a	साधुष्वपि saa—dhu—.sva—	saadhu.su = साधुषु = at/in/on saints; sages; seers [noun, male, plural, locative case, 7] [from साधुः = saadhu.h]
	pi	api = अपि = also [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
पापेषु	paa—pe—.su	paape.su = पापेषु at/in/on evil; evils [adjective, male, plural, locative case, 7] [adjective, noun, neuter, plural] [locative case, 7] [adjective root: पाप = paapa]
2b	समबुद्धिर्विशिष्यते	
	sa—ma—	सम = same; equal; similar; straight; complete [adjective]
	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	vi—”si.s—ya—te	विशिष्यते = (he/she/it) is the best; better [verb, present tense, third person, singular] [root: विशिष् = vi”si.s]

### 13.10 Bhagavad Giitaa: Chapter 6, Verse 10

1ab योगी युञ्जीत सततमात्मानं रहसि स्थितः  
yogii yu~njiita satatamaatmaana.m rahasi sthita.h

2a एकाकी यतचित्तात्मा  
ekaakii yatacittaatamaa

2b निराशीरपरिग्रहः  
niraa"siiraparigraha.h

(K.r.s.na said to Arjuna:)

A devotee does, always, to the self: you abandon (people or things), are steadfast, are alone, have yoked-thought-self, are indifferent, and without possessions.

1a	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	युञ्जीत	yu~n—jii—ta	(?) [similar: adjective, युञ्जक = yu~njaka] [= doing]
	सततमात्मानं	sa—ta—ta—	satatam = सततम् = eternal; continuous; constant; eternally; continuously; constantly [adjective, neuter, male, accusative case, 2] [adverb] [adjective root: सतत = satata]
1b		maat—maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
	रहसि	ra—ha—si	(you) separate; leave; abandon [verb, present tense, second person, singular] [root: रह् = rah]
	स्थितः	sthi—ta(—h(a))	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]

2a	एकाकी	e—kaa—kii	alone [adverb]
	यतचित्तात्मा	ya—ta—	यत = yoked; controlled; subdued; governed [adjective]
		cit—taat—	cittam = चित्तम् = thought; knowledge; intelligence; mind [noun, neuter]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
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2b	निराशीरपरिग्रहः	ni—raa—”sii—ra—	niraa”si.h = निराशिः = (?) [similar: adjective, निराश = niraa”sa] [= indifferent; despairing]
		pa—ri—gra—ha(—h(a))	aparigraha.h = अपरिग्रहः = without possessions [adjective, male]

### 13.11 Bhagavad Giitaa: Chapter 6, Verse 11

- 1a शुचौ देशे प्रतिष्ठाप्य  
"sucau de"se prati.s.thaapya
- 1b स्थिरमासनमात्मनः  
sthiramaasanamaatmana.h
- 2a नात्युच्छ्रितं नातिनीचं  
naatyucchrita.m naatiniica.m
- 2b चैलाजिनकुशोत्तरम्  
cailaajinaku"sottaram

(K.r.s.na said to Arjuna:)

At a pure placed place, (at a) steadfast seat of the self, not very raised, not very lowered, (with) cloth (of) animal fur skin, with grass remainder, ...

1a शुचौ	"su—cau	(?) [similar: adjective, शुच = "suca = pure]
देशे	de—"se	at/in/on a/the country; kingdom; place [noun, male, locative case, 7] [from देशः = de"sa.h]
प्रतिष्ठाप्य	pra—thi.s—.thaa—pya	placed [adjective]
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1b स्थिरमासनमात्मनः	sthi—ra—maa—	sthiram = स्थिरम् = standing; staying; steadfast [adjective, neuter]
	sa—na—maat—	aasanam = आसनम् = seat [noun, neuter]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]



2a नात्युच्छ्रितं	naa—	na = न = not [adverb, indeclinable]
	tyuc—	ati = अति = very [adverb, indeclinable]
	chri—ta.m	ucchritam = उच्छ्रितम् = raised [adjective, neuter]
नातिनीचं	naa—	na = न = not [adverb, indeclinable]
	ti—	ati = अति = very [adverb, indeclinable]
	nii—ca.m	niicam = नीचम् = lowered [adjective, neuter]
<hr/>		
2b चैलाजिनकुशोत्तरम्	cai—la—	cailam = चैलम् = cloth; clothes [noun, neuter]
	ji—na—	ajinam = अजिनम् = animal fur skin [noun, neuter]
	ku—”sot—	ku”sa.h = कुशः = grass [noun, male]
	ta—ram	uttaram = उत्तरम् = excellence; remainder; end; answer [noun, neuter]

### 13.12 Bhagavad Giitaa: Chapter 6, Verse 12

- 1a तत्रैकाग्रं मनः कृत्वा  
tatraikaagra.m mana.h k.rtvaa
- 1b यतचित्तेन्द्रियक्रियः  
yatacittendriyakriya.h
- 2ab उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये  
upavi"syasane yu~njyaadyogamaatmavi"suddhaye

(K.r.s.na said to Arjuna:)

There, (with) one-apex (focused) mind, having done yoked-thought-sense-action, seated on the seat, doing yoking, the self is virtuous.

- 1a तत्रैकाग्रं ta—traí— tatra = तत्र = there  
[adverb, pronoun, noun, indeclinable]
- kaa— ekam = एकम् = one; alone; same  
[noun, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: एक = eka]
- gram agram  
= अग्रम्  
= apex; origin  
[noun, neuter]
- मनः ma—na(—h(a)) mana.h = मनः = manas = मनस्  
= mental; (O) mind  
[adjective, male]  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: मनस् = manas]
- कृत्वा k.rt—vaa k.rtvaa = कृत्वा  
= having acted; worked; done  
[verb, perfect participle]  
[noun root: कृ = k.r]

1b	यतचित्तेन्द्रियक्रियः	ya—ta—	यत = yoked; controlled; subdued; governed [adjective]
		cit—ten—	cittam = चित्तम् = thought; knowledge; intelligence; mind [noun, neuter]
		dri—ya—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		kri—ya(—h(a))	क्रियः = (?) [similar: noun, female, क्रिया = kriyaa] [= action; work]
2a	उपविश्यासने	u—pa—vi—”syaa—	upavi”sya = उपविश्य = seated [adjective, indeclinable]
		sa—ne	aasane = आसने = at/in/on a/the seat [noun, neuter, locative case, 7] [from आसनम् = aasanam]
	युञ्ज्याद्योगमात्मविशुद्धये	yu~n—jyaa—	yu~njyaat = युञ्ज्यात् = (?) [similar: adjective, युञ्जक = yu~njaka] [= doing]
2b		dyo—ga—maat—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
		ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
		vi—”sud—dha—ye	विशुद्धये = (?) [similar: adjective, विशुद्ध = vi”suddha] [= virtuous; pure; clean]

### 13.13 Bhagavad Giitaa: Chapter 6, Verse 13

- 1a समं कायशिरोग्रीवं  
sama.m kaaya”sirogriiva.m
- 1b धारयन्नचलं स्थिरः  
dhaarayannacala.m sthira.h
- 2a सम्प्रेक्ष्य नासिकाग्रं स्वं  
sampirek.sya naasikaagra.m sva.m
- 2b दिशश्चानवलोकयन्  
di”sa”scaanavalokayan

(K.r.s.na said to Arjuna:)

(Have) a straight body, head, and neck—holding, not moving, steadfast—seeing carefully the nose apex of the self, and not looking in all directions.

- 1a समं sa—ma.m samam = समम्  
= same; equal; similar; straight; complete  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सम = sama]
- कायशिरोग्रीवं kaa—ya— kaaya.h  
= कायः  
= body; house  
[noun, male]
- ”si—ro— ”sira.h  
= शिरः  
= head  
[noun, male]
- grii—va.m griivam  
= ग्रीवम्  
= neck  
[noun, male, accusative case, 2]  
[from ग्रीवः = griiva.h]

1b	धारयन्नचलं	dhaa—ra—yan—	dhaarayan = धारयन् = bearing; holding [present participle] [root: धृ = dh.r]
		na—	a = अ = not [prefix, adverb, indeclinable]
		ca—la.m	calam = चलम् = trembling; disturbed; moving [adjective, male, accusative case, 2] [from अचलः = acala.h]
	स्थिरः	sthi—ra(—h(a))	steadfast; still [adjective, male]
2a	सम्प्रेक्ष्य	sam—prek—.sya	(?) [similar: root: सम्प्रेक्ष् = samprek.s] [= “to see carefully”]
	नासिकाग्रं	naa—si—kaa—	नासिका = nose; nostril [noun, female]
		gra.m	agram = अग्रम् = apex [noun, neuter]
	स्वं	sva.m	self; soul; friend; relative; wealth [noun, male, accusative case, 2] [from स्वः = sva.h]
2b	दिशश्चानवलोकयन्	di—”sa”s—	di”sa.h = (?) [similar: noun, female, दिशा = di”saa] [= direction; domain]
		caa—	ca = च = and [conjunction, indeclinable]
		na—va—lo—ka—yan	anavalokayan = अनवलोकयन् = not looking [present participle] [root: (?)]

### 13.14 Bhagavad Giitaa: Chapter 6, Verse 14

1ab प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रतेस्थितः  
pra"saantaatmaa vigatabhiirbrahmacaarivratesthita.h

2a मनः संयम्य मच्चित्तो  
mana.h sa.myamya maccitto

2b युक्त आसीत् मत्परः  
yukta aasiita matpara.h

(K.r.s.na said to Arjuna:)

(The following text is not a complete sentence:)

A peaceful soul, gone fear, in a God-person vow, still, a subdued mind, a mind from me, yoked, seated, best from me.

1a प्रशान्तात्मा pra—"saan—taat— pra"saanta  
= प्रशान्त  
= peaceful; pulverized  
[adjective]  
  
maa aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = aatman]

विगतभीर्ब्रह्मचारिव्रतेस्थितः

vi—ga—ta— विगत  
= dead; gone; dark  
[adjective]  
  
bhiir— bhii.h  
= भीः  
= fear  
[noun, female]

1b	brah—ma—caa—ri—	ब्रह्मचारि = (?) [similar: noun, neuter, ब्रह्मम् = brahmam] [= God]
	vra—te—	व्रते = at/in/on a/the vow [noun, neuter, locative case, 7] [from व्रतम् = vratam]
	sthi—ta(—h(a))	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
2a	मनः      ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	संयम्य      sa.m—ya—mya	subdued [adjective]
	मच्चित्तो      mac—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	cit—to	citta.h = चित्तः = mind [noun, neuter] [nominative case, 1, accusative case, 2]
2b	युक्त      yuk—ta	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	आसीत्      aa—sii—ta	(?) [similar: noun, neuter, आसितम् = aasitam = seat]
	मत्परः      mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	pa—ra(—h(a))	para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]

### 13.15 Bhagavad Giitaa: Chapter 6, Verse 15

1a युञ्जन्नेवं सदात्मानं  
yu~njanneva.m sadaatmaana.m

1b योगी नियतमानसः  
yogii niyatamaanasa.h

2a शान्तिं निर्वाणपरमां  
"saanti.m nirvaa.naparamaa.m

2b मत्संस्थामधिगच्छति  
matsa.msthaamadhigacchati

(K.r.s.na said to Arjuna:)

Really, always yoking the self, a devotee (has a) controlled mind. From me, he gets peace, ultimate happiness, and the primary union.

1a युञ्जन्नेवं    yu~n—jan—    yu~njan = युञ्जन् = yoking  
[verb, present participle]  
[verb root: ? = ?]

ne—va.m    evam = एवम् = really; thus  
[adverb, indeclinable]

सदात्मानं    sa—daat    sadaa  
= सदा  
= always; eternally  
[adverb, indeclinable]

maa—na.m    aatmaanam = आत्मानम् = self; soul  
[noun, male, accusative case, 2]  
[noun root: आत्मन् = aatman]



1b	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	नियतमानसः	ni—ya—ta—	niyata.h = नियतः = restrained; limited; usual; definite [adjective, male, nominative case, 1] [adjective root: नियत = niyata]
		maa—na—sa(—h(a))	related to the mind [adjective, male]
2a	शान्तिं	”saan—ti.m	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]
	निर्वाणपरमां	nir—vaa—.na—	nirvaa.nam = निर्वाणम् = ultimate happiness [noun, neuter]
		pa—ra—maa.m	paramaam = परमाम् = paramount; better/best; worse/worst [adjective, female, accusative case, 2] [adjective root: परम = parama]
2b	मत्संस्थामधिगच्छति	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		sa.m—sthaa—ma—	संस्था = union; organization; end [noun, female]
		dhi—gac—cha—ti	adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]

### 13.16 Bhagavad Giitaa: Chapter 6, Verse 16

- 1a नात्यश्नतस्तु योगोऽस्ति  
naatya”snatastu yogo.asti
- 1b न चैकान्तमनश्नतः  
na caikaantamana”snata.h
- 2a न चातिस्वप्नशीलस्य  
na caatisvapna”siilasya
- 2b जाग्रतो नैव चार्जुन  
jaagrato naiva caarjuna

(K.r.s.na said to Arjuna:)

But yoking is not too much eating, and not only not eating, and not too much sleep of the disposition, and not being awake, really, O Arjuna.

- 1a नात्यश्नतस्तु    naa—    na = न = not  
[adverb, indeclinable]
- tya”s—    ati = अति = very  
[adverb, indeclinable]
- na—ta—    a”snata.h  
= अश्नतः  
= (?) of something eating  
[adjective, male(?), genitive case, 6]  
[from अश्नत् = a”snat]
- stu    tu = तु = but  
[conjunction, indeclinable]
- योगोऽस्ति    yo—go—    yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- ’sti    asti = अस्ति = (he/she/it) is  
[verb, present tense, third person, singular]  
[verb root: अस् = as]

1b न	na	na = न = not [adverb, indeclinable]
चैकान्तमनसतः	cai—	ca = च = and [conjunction, indeclinable]
	kaan—ta—ma—	ekaantam = एकान्तम् = only [adverb, indeclinable]
	na—	an = अन् = not [prefix, adverb, indeclinable]
	”sna—ta(—h(a))	a”snata.h = अस्तः = (?) of something eating [adjective, male(?), genitive case, 6] [from अस्त = a”snat]
<hr/>		
2a न	na	na = न = not [adverb, indeclinable]
चातिस्वप्नशीलस्य	caa—	ca = च = and [conjunction, indeclinable]
	ti—	ati = अति = very [adverb, indeclinable]
	svap—na—	svapna.h = स्वप्नः = sleep; sleepiness; dream [noun, male, nominative case, 1] [noun root: स्वप्न = svapna]
	”sii—la—sya	शीलस्य = of a/the shape; disposition; virtue [noun, neuter, genitive case, 6] [from शीलम् = ”siilam]

2b	जाग्रतो	jaa—gra—to	jaagrata.h = जाग्रतः = (?) [similar: verb, present tense, third person, singular,] [जाग्रति = jaagrati = (he/she/it) is awake; watchful] [root: जागृ = jaag.r]
	नैव	nai—	na = न = not [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	चार्जुन	caar—	ca = च = and [conjunction, indeclinable]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]



### 13.17 Bhagavad Giitaa: Chapter 6, Verse 17

- 1a युक्ताहारविहारस्य  
yuktaahaaravihaarasya
- 1b युक्तचेष्टस्य कर्मसु  
yuktace.s.tasya karmasu
- 2a युक्तस्वप्नावबोधस्य  
yuktasvapnaavabodhasya
- 2b योगो भवति दुःखहा  
yogo bhavati du.hkhahaa

(K.r.s.na said to Arjuna:)

Yoked in eating of a pastime, yoked in action of movement, yoked in sleep of wakefulness, yoking is hurtful to distress.

- 1a युक्ताहारविहारस्य yuk—taa— yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]
- haa—ra— aahaara.h  
= आहारः  
= food; diet; eating  
[noun, male]
- vi—haa—ra—sya विहारस्य  
= of a/the pastime; excursion  
[noun, male, genitive case, 6]  
[from विहारः = vihaara.h]

1b	युक्तचेष्टस्य	yuk—ta—	yuktam = युक्तम् = yoked [adjective, male, accusative case, 2] [adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: युक्त = yukta]
		ce.s—ta—sya	चेष्टस्य = of movement; lifestyle; behavior [noun, neuter, genitive case, 6] [from चेष्टम् = ce.s.tam]
	कर्मसु	kar—ma—su	karmasu = कर्मसु = at/in/on acts; actions; works; doings; deeds [noun, neuter, plural, locative case, 7] [noun root: कर्मन् = karman]
2a	युक्तस्वप्नावबोधस्य	yuk—ta—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
		svap—naa—	svapna.h = स्वप्नः = sleep; sleepiness; dream [noun, male, nominative case, 1] [noun root: स्वप्न = svapna]
		va—bo—dha—sya	avabodhasya = अवबोधस्य = of wakefulness; knowledge [noun, male, genitive case, 6] [from अवबोधः = avabodha.h]
2b	योगो	yo—go	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
	दुःखहा	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
		haa	हा = “hurt” [suffix]

### 13.18 Bhagavad Giitaa: Chapter 6, Verse 18

1ab यदा विनियतं चित्तमात्मन्येवावतिष्ठते  
yadaa viniyata.m cittamaatmanyevaavati.s.thate

2a निस्पृहः सर्वकामेभ्यो  
nisp.rha.h sarvakaamebhyo

2b युक्त इत्युच्यते तदा  
yukta ityucyate tadaa

(K.r.s.na said to Arjuna:)

When the mind is controlled in the self—really, a person stands, indifferent to each desire—then the person is viewed as “yoked.”

1a	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	विनियतं	vi—ni—ya—ta.m	viniyatam = विनियतम् = controlled; restrained [adjective, neuter]
	चित्तमात्मन्येवावतिष्ठते	cit—ta—	cittam = चित्तम् = thought; knowledge; intelligence; mind [noun, neuter]
1b		maat—ma—nye—	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		va—ti.s—.tha—te	avati.s.thate = अवतिष्ठते = (he/she/it) stays; stands [verb, present tense, third person, singular] [verb root: अव + स्था = ava + sthaa]



2a	निस्पृहः	ni—	ni.h = निः = without [preposition]
		sp.r—ha(—h(a))	sp.rha.h = स्पृहः = desirous [adjective, male]
	सर्वकामेभ्यो	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		kaa—me—bhyo	kaamebhya.h = कामेभ्यः = for/from desires; love; lust [noun, male, plural] [dative case, 4, ablative case, 5] [noun root: काम = kaama]
<hr/>			
2b	युक्त	yuk—ta	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	इत्युच्यते	i—tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
	तदा	ta—daa	tadaa = तदा = then [adverb, indeclinable]

### 13.19 Bhagavad Giitaa: Chapter 6, Verse 19

- 1a यथा दीपो निवातस्थो  
yathaa diipo nivaatasthō
- 1b नेङ्गते सोपमा स्मृता  
neṅgate sopamaa smṛtaa
- 2a योगिनो यतचित्तस्य  
yogino yatacittasya
- 2b युञ्जतो योगमात्मनः  
yuñjato yogamaatmana.h

(K.r.s.na said to Arjuna:)

Just as a lamp that is sheltered from wind and standing does not move, that similarity is regarded as: the controlled thought of a devotee is doing yoking of the self.

- 1a यथा ya—thaa yathaa = यथा = just as; properly  
[adverb, indeclinable]
- दीपो dii—po diipa.h  
= दीपः  
= lamp; light  
[noun, male]
- निवातस्थो ni—vaa—ta— निवात  
= sheltered from wind; safe  
[adjective]
- sthō stha.h = स्थः  
= situated; standing; staying; steadfast  
[adjective, male, nominative case, 1]  
[adjective root: स्थ = stha]

1b	नेङ्गते	ne”n—	na = न = not [adverb, indeclinable]
		ga—te	ingate = इङ्गते = (he/she/it) goes to; moves [verb, present tense, third person, singular] [root: इङ् = i”ng]
	सोपमा	so—	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
		pa—maa	upamaa = उपमा = equality; similarity; comparison [noun, female]
	स्मृता	sm.r—taa	sm.rtaa = स्मृता = remembered [adjective, female, nominative case, 1] [adjective root: स्मृत = sm.rta]
2a	योगिनो	yo—gi—no	yogina.h = योगिनः from/of yoked; man of yoking; (O) yoked; men of yoking [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: योगिन् = yogin]
	यतचित्तस्य	ya—ta—	यत = controlled; subdued; governed [adjective]
		cit—ta—sya	चित्तस्य = of thought; knowledge; intelligence; mind [noun, neuter, genitive case, 6] [from चित्तम् = cittam]

2b युञ्जतो	yu~n—ja—to	yu~njata.h = युञ्जतः = from/of yoking; yokings [verb, present participle, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [verb root: ? = ?]
योगमात्मनः	yo—ga—maat—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	ma—na(—.h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]



### 13.20 Bhagavad Giitaa: Chapter 6, Verse 20

- 1a यत्रोपरमते चित्तं  
yatroparamate citta.m
- 1b निरुद्धं योगसेवया  
niruddha.m yogasevayaa
- 2a यत्र चैवात्मनात्मानं  
yatra caivaatmanaatmaana.m
- 2b पश्यन्नात्मनि तुष्यति  
pa”syannaatmani tu.syati

(K.r.s.na said to Arjuna:)

Wherever the restrained mind stops, using yoking-service (is). And wherever, really, seeing the self, using the self, in the self, a person is satisfied.

- 1a यत्रोपरमते ya—tro— yatra  
= यत्र  
= wherever  
[adverb, indeclinable]
- pa—ra—ma—te uparamate  
= उपरमते  
= (he/she/it) stops  
[verb, present tense, third person, singular]  
[root: उपरम् = uparam]
- चित्तं cit—ta.m cittam  
= चित्तम्  
= mind; thought; knowledge; intelligence  
[noun, neuter]

1b	निरुद्धं	ni—rud—dha.m	niruddham = निरुद्धम् = restrained [adjective, neuter]
	योगसेवया	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		se—va—yaa	सेवया = by using service; reverence; addiction; indulgence [noun, female, instrumental case, 3] [from सेवा = sevaa]
2a	यत्र	ya—tra	wherever [adverb, indeclinable]
	चैवात्मनात्मानं	cai—	ca = च = and [conjunction, indeclinable]
		vaat—	eva = एव = really; thus [adverb, indeclinable]
		ma—naat—	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
		maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
2b	पश्यन्नात्मनि	pa—”syān—	pa”syān = पश्यन् = seeing [verb, present participle] [verb root: दृष् = d.r.s]
		naat—ma—ni	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	तुष्यति	tu—.sya—ti	(he/she/it) is satisfied; calm [verb, present tense, third person, singular] [root: तुष् = tu.s]

### 13.21 Bhagavad Giitaa: Chapter 6, Verse 21

1ab सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्  
sukhamaatyantika.m yattadbuddhigraahyamatiindriyam

2a वेत्ति यत्र न चैवायं  
vetti yatra na caivaaya.m

2b स्थितश्चलति तत्त्वतः  
sthita”scalati tattvata.h

(K.r.s.na said to Arjuna:)

What infinite happiness—that is to be understood by intelligence and beyond-sense. And really, wherever this (man) knows (this happiness), he is still and does not move intrinsically.

1a सुखमात्यन्तिकं su—kha—maa— sukham = सुखम्  
= happy; (act of) happiness; happily  
[adjective, male, accusative case, 2]  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सुख = sukha]

tyan—ti—ka.m aatyantikam  
= आत्यन्तिकम्  
= infinite; endless; continuous  
[noun, neuter]

यत्तद्बुद्धिग्राह्यमतीन्द्रियम् yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

tad— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]



1b		bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		graa—hya—ma—	graahyam = ग्राह्यम् = to be understood; acknowledged; taken [adjective, neuter]
		tiin—	ati = अति = very; beyond [adverb, indeclinable]
		dri—yam	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
2a	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
	यत्र	ya—tra	wherever [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	चैवायं	cai—	ca = च = and [conjunction, indeclinable]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
2b	स्थितश्चलति	sthi—ta”s—	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
		ca—la—ti	चलति = (he/she/it) moves; plays [verb, present tense, third person, singular] [root: चल् = cal]
	तत्त्वतः	tat—tva—ta(—h(a))	intrinsically [adverb, indeclinable]

### 13.22 Bhagavad Giitaa: Chapter 6, Verse 22

1a यं लब्ध्वा चापरं लाभं  
ya.m labdhvaa caapara.m laabha.m

1b मन्यते नाधिकं ततः  
manyate naadhika.m tata.h

2a यस्मिन्स्थितो न दुःखेन  
yasminsthito na du.hkhena

2b गुरुणापि विचाल्यते  
guru.naapi vicaalyate

(K.r.s.na said to Arjuna:)

Having gotten one (occurrence of happiness) and other getting, a person thinks (that there is) no additional (thing) from there. In one (occurrence of happiness), the person is still—by distress, by a teacher, also, the person does not swerve.

1a	यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	लब्ध्वा	lab—dhvaa	labdhvaa = लब्ध्वा = having gotten; learned; known; seen [verb, perfect participle] [verb root: लभ् = labh]
	चापरं	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	पा—रा	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	लाभं	laa—bha.m	laabham = लाभम् = profit; gain; benefit [noun, male, accusative case, 2] [noun root: लाभ = laabha]

1b	मन्यते	man—ya—te	manyate = मन्यते = (he/she/it) thinks [verb, present tense, third person, singular] [verb root: मन् = man]
	नाधिकं	naa—	na = न = not [adverb, indeclinable]
		dhi—ka.m	adhikam = अधिकम् = additional; better; next [adjective, male, accusative case, 2] [from अधिकः = adhika.h]
	ततः	ta—ta(—h(a))	tata.h = ततः = from that; therefore [adverb, indeclinable]
2a	यस्मिन्स्थितो	yas—min—	yasmin = यस्मिन् = at/in/on that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [locative case, 7] [noun root: यद् = yad] [noun root: जो = jo]
		sthi—to	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
	न	na	na = न = not [adverb, indeclinable]
	दुःखेन	du.h—khe—na	du.hkhena = दुःखेन = by using an/the (act of) distress [noun, neuter, instrumental case, 3] [noun root: दुःख = du.hkha]
2b	गुरुणापि	gu—ru—.naa—	guru.naa = गुरुणा = by using a/the teacher [noun, male, instrumental case, 3] [noun root: गुरु = guru]
		pi	api = अपि = also [adverb, indeclinable]
	विचाल्यते	vi—caa—lya—te	vicaalayati = विचालयति = (he/she/it) swerves; diverts; shakes [verb, present tense, third person, singular] [from विचल् = vical]



### 13.23 Bhagavad Giitaa: Chapter 6, Verse 23

1ab तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्  
 ta.m vidyaaddu.hkhasa.myogaviyoga.m yogasa.mj~nitam

(K.r.s.na said to Arjuna:)

That abandonment from getting distress-contact (distress from contacting material objects) is called yoking.

1a तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
विद्याद्दुःखसंयोगवियोगं	vi—dyaad—	vidyaat = विद्यात् = from getting [noun, neuter, ablative case, 5] [from विद्यम् = vidyam]
	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
	sa.m—yo—ga—	sa.myoga.h = संयोगः = yoking; combination; compound [noun, male, nominative case, 1] [noun root: संयोग = sa.myoga]

1b	vi—yo—ga.m	viyogam = वियोगम् = division; abandonment [noun, male, accusative case, 2] [from वियोगः = viyoga.h]
योगसंज्ञितम्	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	sa.m—j~ni—tam	संज्ञितम् = sa~nj~nitam = सञ्ज्ञितम् = called; said [adjective, male, accusative case, 2] [from सञ्ज्ञितः = sa~nj~nita.h]

### 13.24 Bhagavad Giitaa: Chapter 6, Verse 24

- 1a स निश्चयेन योक्तव्यो  
sa ni"scayena yoktavyo
- 1b योगोऽनिर्विण्णचेतसा  
yogo.anirvi.n.nacetasaa
- 2ab सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः  
sa"nkalpaprabhavaankaamaa.mstyaktvaa sarvaana"se.sata.h
- 3a मनसैवेन्द्रियग्रामं  
manasaivendriyagraama.m
- 3b विनियम्य समन्ततः  
viniyamy samantata.h

(K.r.s.na said to Arjuna:)

He (a person), using resoluteness, is yoked—yoking—not depressed, using the mind, having abandoned will, births, and desires—all, completely. By the mind, really, the sense-gamut is restricted everywhere.

- 1a स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]
- निश्चयेन ni"s-ca—ye—na by using resoluteness  
[noun, male, instrumental case, 3]  
[from निश्चयः = ni"scaya.h]
- योक्तव्यो yok—ta—vyo yuktavya.h  
= योक्तव्यः  
= to be yoked; united; done  
[adjective, male]



1b	योगोऽनिर्विण्णचेतसा	yo—go—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	'—		a = अ = not [prefix, adverb, indeclinable]
	nir—vi.n—na—		nirvi.n.na = निर्विण्ण = depressed [adjective]
	ce—ta—saa		cetasaa = चेतसा = by using a/the mind; thought [noun, neuter, instrumental case, 3] [noun root: चेतस् = cetas]
<hr/>			
2a	सङ्कल्पप्रभवान्कामास्त्यक्ता		
	sa”n—kal—pa—		sa”nkalpa.h = सङ्कल्पः = will; determination; conviction [noun, male, nominative case, 1] [noun root: सङ्कल्प = sa”nkalpa]
	pra—bha—vaan—		प्रभवान् = births [noun, male, plural, accusative case, 2] [from प्रभवः = prabhava.h]
	kaa—maa.m—		kaamaan = कामान् = desires; love; lust [noun, male, plural, accusative case, 2] [noun root: काम = kaama]
<hr/>			
2b	styakt—vaa		tyaktvaa = त्यक्ता = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
सर्वानशेषतः	sar—vaa—na—		sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
	”se—sa—ta(—h(a))		a”se.sata.h = अशेषतः = completely [adverb]

3a	मनसैवेन्द्रियग्रामं	ma—na—sai—	<p>manasaa = मनसा          = by using a/the mind          [noun, neuter, instrumental case, 3]          [noun root: मनस् = manas]</p>
		ven—	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
		dri—ya—	<p>indriyam = इन्द्रियम्          = sense; power; part of the body          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: इन्द्रिय = indriya]</p>
		graa—ma.m	<p>graamam          = ग्रामम्          = village; people; gamut          [noun, male, accusative case, 2]          [from ग्रामः = graama.h]</p>
3b	विनियम्य	vi—ni—ya—mya	<p>restricted          [adjective]</p>
	समन्ततः	sa—man—ta—ta(—h(a))	<p>everywhere          [adverb]</p>



### 13.25 Bhagavad Giitaa: Chapter 6, Verse 25

1ab शनैः शनैरुपरमेदुद्ध्या धृतिगृहीतया  
 "sanai.h "sanairupamedbuddhyaa dh.rtig.rhiitayaa

2a आत्मसंस्थं मनः कृत्वा  
 aatmasa.mstha.m mana.h k.rtvaa

2b न किञ्चिदपि चिन्तयेत्  
 na ki~ncidapi cintayet

(K.r.s.na said to Arjuna:)

Slowly, slowly, a person may stop, using intelligence, using determination gotten. The mind, having done self-together-stillness, may think of not any (thing), also.

1a शनैः "sa—nai(—h(i)) slowly; gradually; leisurely  
 [adverb]  
 शनैरुपरमेदुद्ध्या "sa—nai—ru— "sanai.h  
 = शनैः  
 = slowly; gradually; leisurely  
 [adverb]  
 pa—ra—med— uparamet  
 = उपरमेत्  
 = (he/she/it) may stop  
 [verb, subjunctive (potential) mood, third person, singular]  
 [root: उपरम् = uparam]

1b bud—dhyaa buddhyaa = बुद्ध्या  
 = by using brainpower; intelligence  
 [noun, female, instrumental case, 3]  
 [noun root: बुद्धि = buddhi]  
 धृतिगृहीतया dh.r—ti— dh.rti.h  
 = धृतिः  
 = determination  
 [noun, female]  
 g.r—hii—ta—yaa गृहीतया  
 = by using something gotten; grasped  
 [adjective, female, instrumental case, 3]  
 [from गृहीता = g.rhiitaa]

2a	आत्मसंस्थं	aat—ma—	aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]
		sa.m—stha.m	sa.mstham = संस्थम् = same (together) + standing; staying; still [adjective, male, accusative case, 2] [from: adjective, सम = sama] [from: adjective, male, स्थः = stha.h]
	मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	कृत्वा	k.rt—vaa	k.rtvaa = कृत्वा = having acted; worked; done [verb, perfect participle] [noun root: कृ = k.r]
<hr/>			
2b	न	na	na = न = not [adverb, indeclinable]
	किञ्चिदपि	ki~n—ci—da—	ki~ncit = किञ्चित् = any; little [adjective, neuter, adverb, indeclinable]
		pi	api = अपि = also [adverb, indeclinable]
	चिन्तयेत्	cin—ta—yet	(he/she/it) may think [verb, subjunctive (potential) mood, third person, singular] [root: चिन्त् = cint]

### 13.26 Bhagavad Giitaa: Chapter 6, Verse 26

1a यतो यतो निश्चलति  
yato yato ni"scalati

1b मनश्चलमस्थिरम्  
mana"sca~ncalamasthiram

2ab ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्  
tatastato niyamyaitadaatmanyeva va"sa.m nayet

(K.r.s.na said to Arjuna:)

From where, from where, the mind is not changing, moving to and fro, and not steadfast. From there, from there, this authorization (for the mind) to be restrained may lead in (into) the self, really.

1a यतो ya—to yata.h = यतः  
= from what/which/whom; because; since  
[conjunction, indeclinable]

यतो ya—to yata.h = यतः  
= from what/which/whom; because; since  
[conjunction, indeclinable]

निश्चलति ni"s—ca—la—ti (?)  
[similar: adjective, निश्चल = ni"scala]  
[= not changing; not moving]

1b	मनश्चञ्चलमस्थिरम्	ma—na”s—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
		ca~n—ca—la—ma—	ca~ncalam = चञ्चलम् = shaking; moving to and fro [adjective, male, accusative case, 2] [from चञ्चलः = ca~ncala.h]
		—	a = अ = not [prefix, adverb, indeclinable]
		sthi—ram	sthiram = स्थिरम् = steadfast [adjective, male, accusative case, 2] [from अस्थिरः = asthira.h]
<hr/>			
2a	ततस्ततो	ta—ta—sta—	tata.h = ततः = from that; therefore [adverb, indeclinable]
		to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	नियम्यैतदात्मन्येव	ni—ya—myai—	niyamya = नियम्य = to be restrained [adjective]
		ta—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]

2b	daat—ma—nye—	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
	va	eva = एव = really; thus [adverb, indeclinable]
	वशं va—”sa.m	va”sam = वशम् = control; power [noun, male, accusative case, 2] [noun root: वश = va”sa]
	नयेत् na—yet	(he/she/it) may guide; lead [verb, subjunctive (potential) mood, third person, singular] [root: नी = nii]





### 13.27 Bhagavad Giitaa: Chapter 6, Verse 27

1a प्रशान्तमनसं ह्येनं  
pra"saantamanasa.m hyena.m

1b योगिनं सुखमुत्तमम्  
yogina.m sukhamuttamam

2a उपैति शान्तरजसं  
upaiti "saantara.jasa.m

2b ब्रह्मभूतमकल्मषम्  
brahmabhuutamakalma.sam

(K.r.s.na said to Arjuna:)

Surely, this peaceful mind (of a) devotee gets the ultimate happiness. (He has) peaceful passion, (is) a God-being, and (is) not wicked.

1a	प्रशान्तमनसं	pra—"saan—ta—ma—	pra"saantam = प्रशान्तम् = peaceful; pulverized [adjective, neuter]
		na—sa.m	manasam = मनसम् = mind [noun, neuter]
	ह्येनं	hye—	hi = हि = surely [adverb, indeclinable]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]

1b	योगिनं	yo—gi—na.m	yoginam = योगिनम् = yoked; man of yoking [adjective, noun, male, accusative case, 2] [adjective root: योगिन् = yogin]
	सुखमुत्तमम्	su—kha—mut—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
		ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]
2a	उपैति	u—pai—ti	(he/she/it) goes to; gets; learns [verb, present tense, third person, singular] [from उपे = upe]
	शान्तरजसं	”saan—ta—	”saantam = शान्तम् = peaceful; peace [adjective, noun, male, nominative case, 1] [adjective, neuter, nominative case, 1] [accusative case, 2] [noun root: शान्त = ”saanta]
		ra—ja—sa.m	rajasam = रजसम् = (?) passion [noun, neuter, accusative case, 2] [from रजस् = rajas]

2b	ब्रह्मभूतमकल्मषम्	brah—ma—	<p>brahma = ब्रह्म = (O) God; devotion          [noun, neuter, nominative case, 1]          [accusative case, 2, vocative case, 8]          [noun root: ब्रह्मन् = brahman]</p>
		bhuu—ta—ma—	<p>bhuutam = भूतम् = being (living thing)          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: भूत = bhuuta]</p>
		—	<p>a = अ = not          [prefix, adverb, indeclinable]</p>
		kal—ma—.sam	<p>kalma.sam          = कल्मषम्          = black; dirty; wicked          [adjective, neuter]</p>



### 13.28 Bhagavad Giitaa: Chapter 6, Verse 28

- 1a युञ्जन्नेवं सदात्मानं  
 yuñjanneva.m sadaatmaana.m
- 1b योगी विगतकल्मषः  
 yogii vigatakalma.sa.h
- 2ab सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते  
 sukhena brahmasa.mspar"samatyanta.m sukhama"snute

(K.r.s.na said to Arjuna:)

Really, always doing the self, a devotee is gone (from) wicked(ness). Using happiness, he gets God-contact and happiness, completely.

1a	युञ्जन्नेवं	yuñ—jan—	yuñjan = युञ्जन् = yoking [verb, present participle] [verb root: ? = ?]
		ne—va.m	evam = एवम् = really; thus [adverb, indeclinable]
	सदात्मानं	sa—daat—	sadaa = सदा = always; eternally [adverb, indeclinable]
		maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
1b	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	विगतकल्मषः	vi—ga—ta—	विगत = gone; dead; dark [adjective]
		kal—ma—.sa(—h(a))	कल्मषः = black; dirty; wicked [adjective, male]

2a सुखेन	su—khe—na	sukhena = सुखेन = by using a/the happy; (act of) happiness [adjective, male, instrumental case, 3] [adjective, noun, neuter, instrumental case, 3] [adjective root: सुख = sukha]
ब्रह्मसंस्पर्शमत्यन्तं	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	sa.m—spar—”sa—	sa.mspar”sam = संस्पर्शम् = contact; touch; feeling [noun, male, accusative case, 2] [from संस्पर्शः = sa.mspar”sa.h]
2b	ma—tyan—ta.m	atyantam = अत्यन्तम् = very; completely; forever [adverb, indeclinable]
सुखमश्नुते	su—kha—ma”s	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	nu—te	a”snute = अश्नुते = (he/she/it) gets; reaches; masters [verb, present tense, third person, singular] [from अश् = a”s]

### 13.29 Bhagavad Giitaa: Chapter 6, Verse 29

- 1a सर्वभूतस्थमात्मानं  
sarvabhūtaasthamaatmaana.m
- 1b सर्वभूतानिचात्मनि  
sarvabhūtaanicaatmani
- 2a ईक्षते योगयुक्तात्मा  
iik.sate yogayuktaatmaa
- 2b सर्वत्र समदर्शनः  
sarvatra samadarśana.h

(K.r.s.na said to Arjuna:)

Each being is standing (in) the self. And each being is in the self. Yoking looks (at) the yoked self, everywhere, and is all-seeing.

- 1a सर्वभूतस्थमात्मानं sar—va— sarvam = सर्वम् = each; all  
[adjective, pronoun]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- bhuu—ta— bhuutam = भूतम् = being (living thing)  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]
- stha—maat— stham = स्थम्  
= situated; standing; staying; steadfast  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: स्थ = stha]
- maa—na.m aatmaanam = आत्मानम् = self; soul  
[noun, male, accusative case, 2]  
[noun root: आत्मन् = aatman]



1b	सर्वभूतानिचात्मनि	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—taa—ni—	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		caat—	ca = च = and [conjunction, indeclinable]
		ma—ni	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
2a	ईक्षते	iik—sa—te	(he/she/it) thinks; looks [verb, present tense, third person, singular] [from ईक्ष् = iik.s]
	योगयुक्तात्मा	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		yuk—taat—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
2b	सर्वत्र	sar—va—tra	sarvatra = सर्वत्र = everywhere [adverb, indeclinable]
	समदर्शनः	sa—ma—	sama.h = समः = same; equal; similar; straight; complete [adjective, male, nominative case, 1] [adjective root: सम = sama]
		dar—”sa—na(—h(a))	दर्शनः = seeing [adjective, male]

### 13.30 Bhagavad Giitaa: Chapter 6, Verse 30

1a यो मां पश्यति सर्वत्र  
yo maa.m pa"syati sarvatra

1b सर्वं च मयि पश्यति  
sarva.m ca mayi pa"syati

2a तस्याहं न प्रणश्यामि  
tasyaaha.m na pra.na"syaami

2b स च मे न प्रणश्यति  
sa ca me na pra.na"syati

(K.r.s.na said to Arjuna:)

One sees me everywhere, and he sees each (being) in me. I do not disappear of him (from him). And he does not disappear for me (from me).

1a यो yo ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]

पश्यति pa—"sya—ti pa"syati = पश्यति = (he/she/it) sees  
[verb, present tense, third person, singular]  
[verb root: दृष् = d.r.s]

सर्वत्र sar—va—tra sarvatra = सर्वत्र = everywhere  
[adverb, indeclinable]

1b	सर्व	sar—va.m	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	च	ca	ca = च = and [conjunction, indeclinable]
	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
<hr/>			
2a	तस्याहं	ta—syaa—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	न	na	na = न = not [adverb, indeclinable]
	प्रणश्यामि	pra—.na—”syaa—mi	(I) perish; disappear; escape [verb, present tense, first person, singular] [root: प्रणश् = pra.na”s]
<hr/>			
2b	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	च	ca	ca = च = and [conjunction, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	न	na	na = न = not [adverb, indeclinable]
	प्रणश्यति	pra—.na—”sya—ti	(he/she/it) perishes; disappears; escapes [verb, present tense, third person, singular] [root: प्रणश् = pra.na”s]

### 13.31 Bhagavad Giitaa: Chapter 6, Verse 31

1a सर्वभूतस्थितं यो मां  
sarvabhūtaasthita.m yo maa.m

1b भजत्येकत्वमास्थितः  
bhajatyekatvamaasthita.h

2a सर्वथा वर्तमानोऽपि  
sarvathaa vartamaano.api

2b स योगी मयि वर्तते  
sa yogii mayi vartate

(K.r.s.na said to Arjuna:)

Each being standing—one cherishes me (in) oneness and (is) seated. Atogether, present, also, that devotee lives in me.

1a	सर्वभूतस्थितं	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		sthi—ta.m	sthitam = स्थितम् = standing; staying; situated; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थित = sthita]
यो	yo		ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
मां	maa.m		maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]

1b	भजत्येकत्वमास्थितः	bha—ja—tye—	bhajati = भजति = (he/she/it) cherishes [verb, present tense, third person, singular] [verb root: भज् = bha.j]
		ka—tva—maa—	ekatvam = एकत्वम् = oneness [noun, neuter]
		sthi—ta(—h(a))	aasthita.h = आस्थितः = sitting; seated; staying [adjective, male, nominative case, 1] [adjective root: आस्थित = aasthita]
2a	सर्वथा	sar—va—thaa	altogether [adverb, indeclinable]
	वर्तमानोऽपि	var—ta—maa—no—	vartamaana.h = वर्तमानः = present (here) [adjective, male]
		'pi	api = अपि = also [adverb, indeclinable]
2b	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	वर्तते	var—ta—te	(he/she/it) is; lives; behaves [verb, present tense, third person, singular] [root: वृत् = v.rt]



### 13.32 Bhagavad Giitaa: Chapter 6, Verse 32

- 1a आत्मौपम्येन सर्वत्र  
aatmaupamyena sarvatra
- 1b समं पश्यति योऽर्जुन  
sama.m pa"syati yo.arjuna
- 2a सुखं वा यदि वा दुःखं  
sukha.m vaa yadi vaa du.hkha.m
- 2b स योगी परमो मतः  
sa yogii paramo mata.h

(K.r.s.na said to Arjuna:)

One sees, using self-similarity, everywhere, the same (thing), O Arjuna. Happiness, yes/no? If distress, yes/no? That devotee is paramount.

- 1a आत्मौपम्येन    aat—mau—    aatman = आत्मन् = O self; soul  
[noun, male, vocative case, 8]  
[noun root: आत्मन् = aatman]
- pa—mye—na    aupamyena  
                         = औपम्येन  
                         = by using similarity; equality; comparison  
                         [noun, neuter, instrumental case, 3]  
                         [from औपम्यम् = aupamyam]
- सर्वत्र                    sar—va—tra    sarvatra = सर्वत्र = everywhere  
[adverb, indeclinable]



1b	समं	sa—ma.m	samam = समम् = same; equal; similar; straight; complete [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: सम = sama]
	पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
	योऽर्जुन	yo’r—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	वा	vaa	“yes/no question”
	यदि	ya—di	yadi = यदि = if [conjunction, indeclinable]
	वा	vaa	“yes/no question”
	दुःखं	du.h—kha.m	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]

2b	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	परमो	pa—ra—mo	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
	मतः	ma—ta(—h(a))	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]



### 13.33 Bhagavad Giitaa: Chapter 6, Verse 33

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a योऽयं योगस्त्वया प्रोक्तः  
yo.aya.m yogastvayaa prokta.h
- 1b साम्येन मधुसूदन  
saamyena madhusuudana
- 2a एतस्याहं न पश्यामि  
etasyaaha.m na pa"syaami
- 2b चञ्चलत्वात्स्थितिं स्थिराम्  
ca~ncalatvaatsthiti.m sthiraam

Arjuna said (to K.r.s.na):

This one yoking using you, proclaimed (by you), using sameness, O Honey-slayer (O K.r.s.na). (K.r.s.na killed a demon called "Honey.") I do not see (of) this. (I am) shaking and steadfast.

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	योऽयं	yo—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		'ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	योगस्त्वया	yo—ga—stva—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		yaa	tvayaa = त्वया = by using you [pronoun, second person, singular, instrumental case, 3] [from त्वम् = tvam]
	प्रोक्तः	prok—ta.h	proclaimed; perceived [adjective, male]
1b	साम्येन	saa—mye—na	by using sameness; equality; similarity [noun, neuter, locative case, 7] [from साम्यम् = saamyam]
	मधुसूदन	ma—dhu—	madhu = मधु = (O) honey [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मधु = madhu]
		suu—da—na	suudana = सूदन = O killing; destruction [noun, neuter, vocative case, 8] [noun root: सूदन = suudana]
2a	एतस्याहं	e—ta—syaa—	etasya = एतस्य = of this/him/it [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	न	na	na = न = not [adverb, indeclinable]
	पश्यामि	pa—”syaa—mi	pa”syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]

2b चञ्चलत्वात्स्थितिं	ca~n—ca—la—tvaat—	(?) [similar: adjective, चञ्चल = ca~ncala] [= shaking; moving to and fro]
	sthi—ti.m	sthitim = स्थितिम् = steadfastness [noun, female]
स्थिराम्	sthi—raam	steadfast [adjective, female, accusative case, 2] [from स्थिरा = sthiraa]



### 13.34 Bhagavad Giitaa: Chapter 6, Verse 34

1a चञ्चलं हि मनः कृष्ण  
ca~ncala.m hi mana.h k.r.s.na

1b प्रमाथि बलवद्दृढम्  
pramaathi balavadd.r.dham

2a तस्याहं निग्रहं मन्ये  
tasyaaha.m nigraha.m manye

2b वायोरिव सुदुष्करम्  
vaayoriva sudu.skaram

(Arjuna said to K.r.s.na:)

Surely, the mind is shaking, O K.r.s.na, assaulting with a force like iron. I think the confinement of it is as if greatly (more) difficult (than confinement) of the wind.

1a चञ्चलं ca~n—ca—la.m ca~ncalam  
= चञ्चलम्  
= shaking; moving to and fro  
[adjective, male, accusative case, 2]  
[from चञ्चलः = ca~ncala.h]

हि hi hi = हि = surely  
[adverb, indeclinable]

मनः ma—na(—h(a)) mana.h = मनः = manas = मनस्  
= mental; (O) mind  
[adjective, male]  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: मनस् = manas]

कृष्ण k.r.s—na k.r.s.na = कृष्ण = O K.r.s.na  
[noun, proper, male, vocative case, 8]  
[noun root: कृष्ण = k.r.s.na]



1b	प्रमाथि	pra—maa—thi	(?) [similar: verb, present tense, third person, singular,] [प्रमाथयति = pramaathayati] [= (he/she/it) assaults; annoys] [root: प्रमथ् = pramath]
	बलवद्दृढम्	ba—la—	balam = बलम् = force; strength [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बल् = bala]
		vad—	वद् = like; full of [suffix]
		d.r—.dham	दृढम् = fortress; iron [noun, neuter]
2a	तस्याहं	ta—syaa—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	निग्रहं	ni—gra—ha.m	nigraham = निग्रहम् = confinement; punishment; dislike [noun, male, accusative case, 2] [from निग्रहः = nigraha.h]
	मन्ये	ma—nye	(I) think [verb, present tense, first person, singular] [root: मन् = man]
2b	वायोरिव	vaa—yo—ri—	vaayo.h = वायोः = of (god of) wind; air [noun, male] [ablative case, 5, genitive case, 6] [noun root: वायु = vaayu]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	सुदुष्करम्	su—	सु = good; greatly [prefix]
		du.s—ka—ram	दुष्करम् = difficulty [noun, neuter]

### 13.35 Bhagavad Giitaa: Chapter 6, Verse 35

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a असंशयं महाबाहो  
asa.m"saya.m mahaabaaho
- 1b मनो दुर्निग्रहं चलम्  
mano durnigraha.m calam
- 2a अभ्यासेन तु कौन्तेय  
abhyaasena tu kaunteya
- 2b वैराग्येण च गृह्यते  
vairaagye.na ca g.rhyate

God (K.r.s.na) said (to Arjuna):

No doubt, O great-arm (O Arjuna)—the mind is difficult to restrain and is moving. But by practice, O son of Kuntii (O Arjuna), and by aversion, (it can be) domesticated.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	असंशयं	a—	a = अ = not [prefix, adverb, indeclinable]
		sa.m—”sa—ya.m	sa.m”sayam = संशयम् = doubt; danger [noun, male, accusative case, 2] [from संशयः = sa.m”sayā.h]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
1b	मनो	ma—no	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	दुर्निग्रहं	dur—ni—gra—ha.m	durnigraham = दुर्निग्रहम् = difficult to restrain [adjective, male, accusative case, 2] [from दुर्निग्रहः = durnigraha.h]
	चलम्	ca—lam	shaking; moving [adjective, male, accusative case, 2] [from चलः = cala.h]
2a	अभ्यासेन	a—bhyaa—se—na	by using practice [noun, male, instrumental case, 3] [from अभ्यासः = abhyaasa.h]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

- 2b वैराग्येण vai—raa—gye—.na by using aversion; freedom; indifference  
 [noun, neuter, instrumental case, 3]  
 [from वैराग्यम् = vairaagyam]
- च ca ca = च = and  
 [conjunction, indeclinable]
- गृह्यते g.r—hya—te (?)  
 [similar: adjective, गृह्य = g.rhya]  
 [= related to a house; domestic]



### 13.36 Bhagavad Giitaa: Chapter 6, Verse 36

- 1a असंयतात्मना योगो  
asa.myataatmanaa yogo
- 1b दुष्प्राप इति मे मतिः  
du.spraapa iti me mati.h
- 2a वश्यात्मना तु यतता  
va"syaatmanaa tu yatataa
- 2b शक्योऽवाप्तुमुपायतः  
"sakyo.avaaptumupaayata.h

(K.r.s.na said to Arjuna:)

"Yoking using a not-subdued self is difficult," is my opinion. But using a submissive self, trying—(it is) possible to get an advantage.

- 1a असंयतात्मना a— a = अ = not  
[prefix, adverb, indeclinable]
- sa.m—ya—taat— sa.myata  
= संयत  
= subdued  
[adjective]
- ma—naa aatmanaa = आत्मना = by using a/the self; soul  
[noun, male, instrumental case, 3]  
[noun root: आत्मन् = aatman]
- योगो yo—go yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]

1b	दुष्प्राप	du.s—praa—pa	difficult to get; reach [adjective]
	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	मतिः	ma—ti(—.h(i))	opinion [noun, female]
2a	वश्यात्मना	va—”syaat—	va”sya.h = वश्यः = (like a) vassal [noun, adjective, male, nominative case, 1] [noun root: वश्य = va”sya]
		ma—naa	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	यतता	ya—ta—taa	(?) [similar: verb, present tense, third person, singular,] [यतते = yatate = (he/she/it) tries] [root: यत् = yat]
2b	शक्योऽवाप्तुमुपायतः	”sa—kyo—	”sakya.h = शक्यः = possible [adjective]
		’vaap—tu—mu—	avaaptum = अवाप्तुम् = to attain; get [verb, infinitive] [verb root: अवाप् = avaap]
		paa—ya—ta(—.h(a))	upaayata.h = उपायतः = (?) [similar: noun, male, उपायः = upaaya.h] [= strategem; advantage; approach]

### 13.37 Bhagavad Giitaa: Chapter 6, Verse 37

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a अयतिः श्रद्धयोपेतो  
ayati.h "sraddhayopeto
- 1b योगाच्चलितमानसः  
yogaaccalitamaanasa.h
- 2a अप्राप्य योगसंसिद्धिं  
apraapya yogasa.msiddhi.m
- 2b कां गतिं कृष्ण गच्छति  
kaa.m gati.m k.r.s.na gacchati

Arjuna said (to K.r.s.na):

The non-devotee, using faith, (has) come from yoking, shaking (in) the mind, not procuring (success).  
What yoking-complete-success path does he go (on), O K.r.s.na?

0	अर्जुन	ar—ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	अयतिः	a—	a = अ = not [prefix, adverb, indeclinable]
		ya—ti(—h(i))	devotee; sage; ascetic [noun, male]
	श्रद्धयोपेतो	"sradd—dha—yo—	"sraddhayaa = श्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: श्रद्धा = "sraddhaa]
		pe—to	upeta.h = उपेतः = come [adjective, male]



1b	योगाच्चलितमानसः	yo—gaac—	yogaat = योगात् = from yoking [noun, male, ablative case, 5] [noun root: योग = yoga]
		ca—lit—ta—	चलित = gone; shaking; deviated [adjective]
		maa—na—sa(—h(a))	मानसः = related to the mind or spirit [adjective, male]
2a	अप्राप्य	a—	a = अ = not [prefix, adverb, indeclinable]
		praa—pya	प्राप्य = procurable [adjective]
	योगसंसिद्धिं	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		sa.m—sid—dhi.m	sa.msiddhim = संसिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: संसिद्धि = sa.msiddhi]
2b	कां	kaa.m	kaam = काम् = what/whom [pronoun, female, accusative case, 2] [from का = kaa]
	गतिं	ga—ti.m	gatim = गतिम् = going; path [noun, female, accusative case, 2] [from गतिः = gati.h]
	कृष्ण	k.r.s—na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]
	गच्छति	gac—cha—ti	gacchati = गच्छति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: गम् = gam]

### 13.38 Bhagavad Giitaa: Chapter 6, Verse 38

1ab कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति  
kaccinnobhayavibhra.s.ta”schinnaabhramiva na”syati

2a अप्रतिष्ठो महाबाहो  
apra.ti.s.tho mahaabaaho

2b विमूढो ब्रह्मणः पथि  
vimuu.dho brahma.na.h pathi

(Arjuna said to K.r.s.na:)

(About the non-devotee:)

Are not both (spiritual and material success) vanished and cut—as if a cloud disappears—and not steadfast, O great-arm (O K.r.s.na)? The path (away) from God is foolish.

1a कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव

kac—cin—	kaccit = कच्चित् = (?)
no—	na = न = not [adverb, indeclinable]
bha—ya—	ubhaya = उभय = both [adjective]
vi—bhra.s—.ta”s—	vibhra.s.ta.h = विभ्रष्टः = vanished; deviated [adjective, male]

1b	chin—na—	cut; split [adjective]
	bhra—mi—	abhram = अभ्रम् = cloud [noun, neuter]
	va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
नश्यति	na—”sya—ti	(he/she/it) dies; disappears [verb, present tense, third person, singular] [root: नश् = na”s]
2a	अप्रतिष्ठो	a—
		a = अ = not [prefix, adverb, indeclinable]
	pra—ti.s—.tho	prati.s.thita.h = प्रतिष्ठितः = complete; established; steadfast [adjective, male, nominative case, 1] [adjective root: प्रतिष्ठित = prati.s.thita]
महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
2b	विमूढो	vi—muu—.dho
		vimuu.dha.h = विमूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: विमूढ = vimuu.dha]
ब्रह्मणः	brah—ma—.na(—h(a))	brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion [noun, neuter, genitive case, 6, locative case, 7] [noun root: ब्रह्मन् = brahman]
पथि	pa—thi	(?) [similar: noun, male, पथः = patha.h] [= path]

### 13.39 Bhagavad Giitaa: Chapter 6, Verse 39

1a एतन्मे संशयं कृष्ण  
etanme sa.m"saya.m k.r.s.na

1b छेतुमर्हस्यशेषतः  
chettumarhasya"se.sata.h

2a त्वदन्यः संशयस्यास्य  
tvadanya.h sa.m"sayasyaasya

2b छेत्ता न ह्युपपद्यते  
chettaa na hyupapadyate

(Arjuna said to K.r.s.na:)

This is my doubt, O K.r.s.na. You are able to cut (it) fully (from me). Surely, a cutter of this doubt is not suitable and different from you. (That is: There is no cutter like you).

1a	एतन्मे	e—tan—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	me		me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	संशयं	sa.m—"sa—ya.m	sa.m"sayam = संशयम् = doubt [noun, male, accusative case, 2] [from संशयः = sa.m"saya.h]
	कृष्ण	k.r.s—na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]

1b	छेत्तुमर्हस्यशेषतः	chet—tu—mar—	chettum = छेत्तुम् = (?) to cut [verb, infinitive]
		ha—sya—	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह् = arh]
		”se—sa—ta(—h(a))	a”se.sata.h = अशेषतः = fully [adverb]
2a	त्वदन्यः	tva—da—	tvat = त्वत् = from you [pronoun, second person, ablative case, 5] [from त्वम् = tvam]
		nya(—h(a))	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
	संशयस्यास्य	sa.m—”sa—ya—syaa—	sa.m”sayasya = संशयस्य = of doubt [noun, male, genitive case, 6] [from संशयः = sa.m”saya.h]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
2b	छेत्ता	chet—taa	cutter [noun, gender(?)]
	न	na	na = न = not [adverb, indeclinable]
	ह्युपपद्यते	hyu—	hi = हि = surely [adverb, indeclinable]
		pa—pa—dya—te	upapadyate = उपपद्यते = (he/she/it) happens; approaches; reaches; is suitable [verb, present tense, third person, singular] [root: उपपद् = upapad]

### 13.40 Bhagavad Giitaa: Chapter 6, Verse 40

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a पार्थ नैवेह नामुत्र  
paartha naiveha naamutra
- 1b विनाशस्तस्य विद्यते  
vinaa"sastasya vidyate
- 2ab न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति  
na hi kalyaa.nak.rtk"sciddurgati.m taata gacchati

God (K.r.s.na) said (to Arjuna):

O Prince (O Arjuna), really, not in this world, not in the next world, does his (a devotee's) destruction exist. Surely, a good-doing (person) does not go to any distress, O dear person (O Arjuna).

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	नैवेह	nai—	na = न = not [adverb, indeclinable]
		ve—	eva = एव = really; thus [adverb, indeclinable]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	नामुत्र	naa	na = न = not [adverb, indeclinable]
		mu—tra	amutra = अमुत्र = in the next world/life [adverb]
1b	विनाशस्तस्य	vi—naa—”sa—sta—	vinaa”sasa.h = विनाशसः = decay; death; destruction [noun, male]
		sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]
2a	न	na	na = न = not [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	कल्याणकृत्कश्चिद्गुर्गतिं		
		ka—lyaa—.na—	काल्याण = good; fortunate; lovely [adjective]
		k.rt—	कृत् = doing [adjective]
		ka”s—cid—	ka”scit = कश्चित् = any; little [adjective, male]

2b	dur—ga—ti.m	durgatim = दुर्गतिम् = distress; poverty [noun, female, accusative case, 2] [from दुर्गतिः = durgati.h]
तात	taa—ta	O father; O dear person [noun, male, vocative case, 8] [from तातः = taata.h]
गच्छति	gac—cha—ti	gacchati = गच्छति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: गम् = gam]





### 13.41 Bhagavad Giitaa: Chapter 6, Verse 41

1ab	प्राप्य	पुण्यकृतां	लोकानुषित्वा	शाश्वतीः	समाः
	praapya	pu.nyak.rtaa.m	lokaanu.sitvaa	"saa"svatii.h	samaa.h
2a	शुचीनां	श्रीमतां	गेहे		
	"suciinaa.m	"sriimataa.m	gehe		
2b	योगभ्रष्टोऽभिजायते				
	yogabhra.s.to.abhijaayate				

(K.r.s.na said to Arjuna:)

Of procurable pure-doings—worlds, having been lived in, similar to earths—a yoking-decayed (person) is born in the house of things pure, of things eminent.

1a	प्राप्य	praa—pya	procurable; suitable [adjective]
	पुण्यकृतां	pu—.nya—	पुण्य = pure; holy; good [adjective]
		k.r—taa.m	कृताम् = (?) of doing [adjective, male(?), plural, genitive case, 6] [from कृतः = k.rta.h]
	लोकानुषित्वा	lo—kaa—	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]

1b	nu—sit—vaa	u.sitvaa = उषित्वा = (?) having been lived in [verb, perfect participle] [root: वस् = vas]
शाश्वतीः	"saa"s—va—tii(—h(ii))	earths [noun, female, plural, accusative case, 2] [from शाश्वती = "saa"svatii]
समाः	sa—maa(—h(aa))	samaa.h = समाः = same; equal; similar; straight; complete [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: सम = sama]
2a शुचीनां	"su—cii—naa.m	of things pure [adjective, male, plural, genitive case, 6] [from शुचीनः = "sucina.h]
श्रीमतां	"srii—ma—taa.m	"sriimataam = श्रीमताम् = (?) of things eminent; wealthy; beautiful [adjective, male, plural, accusative case, 2] [from श्रीमत् = "sriimat]
गेहे	ge—he	at/in/on a/the house [noun, neuter, locative case, 7] [from गेहम् = geham]
2b योगभ्रष्टोऽभिजायते	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	bhra.s—to—	bhra.s.ta.h = भ्रष्टः = decayed; disappeared; gone [adjective, male]
	'bhi—jaa—ya—te	abhijaayate = अभिजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: अभिजन् = abhijan]

### 13.42 Bhagavad Giitaa: Chapter 6, Verse 42

- 1a अथवा योगिनामेव  
athavaa yoginaameva
- 1b कुले भवति धीमताम्  
kule bhavati dhiimataam
- 2a एतद्धि दुर्लभतरं  
etaddhi durlabhatara.m
- 2b लोके जन्म यदीदृशम्  
loke janma yadiid.r”sam

(K.r.s.na said to Arjuna:)

Also—yes or no—really, he is in a clan of wise devotees. This, surely, is more difficult to get in the world: a birth which is similar to this (situation).

1a	अथवा	a—thaa—	atha = अथ = then [adverb, indeclinable]
		vaa	वा = “yes/no question”
	योगिनामेव	yo—gi—naa—me—	yoginaam = योगिनाम् = of yoked; men of yoking [adjective, noun, male, plural] [genitive case, 6] [adjective root: योगिन् = yogin]
		va	eva = एव = really; thus [adverb, indeclinable]
1b	कुले	ku—le	at/in/on a/the clan; community; caste [noun, neuter, locative case, 7]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
	धीमताम्	dhii—ma—taam	(?) of things wise [adjective, male, plural, genitive case, 6] [from धीमत् = dhiimat]

2a	एतद्धि	e—tad—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		dhi	hi = हि = surely [adverb, indeclinable]
	दुर्लभतरं	dur—la—bha—	दुर्लभ = rare; difficult to get [adjective]
		ta—ra.m	taram = तरम् = more [suffix, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: तर = tara]
<hr/>			
2b	लोके	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
	जन्म	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	यदीदृशम्	ya—dii—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		d.r—”sam	iid.r”sam = ईदृशम् = similar to this [adjective, neuter]

### 13.43 Bhagavad Giitaa: Chapter 6, Verse 43

1a तत्र तं बुद्धिसंयोगं  
tatra ta.m buddhisa.myoga.m

1b लभते पौर्वदेहिकम्  
labhate paurvadehikam

2a यतते च ततो भूयः  
yatate ca tato bhuuya.h

2b संसिद्धौ कुरुनन्दन  
sa.msiddhau kurunandana

(K.r.s.na said to Arjuna:)

There, (he) gets that intelligence-compound of the (his) past body. And (he) tries from there (to be) successful (in his two lives: past and current), O Kuru-son (O Arjuna).

1a	तत्र	ta—tra	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	बुद्धिसंयोगं	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		sa.m—yo—ga.m	sa.myogam = संयोगम् = chance; contact; compound [noun, male, accusative case, 2] [from संयोगः = sa.myoga.h]

1b	लभते	la—bha—te	labhate = लभते = (he/she/it) gets; learns; knows; sees [verb, present tense, third person, singular] [verb root: लभ् = labh]
	पौर्वदेहिकम्	paur—va—	पौर्व = past [adjective]
		de—hi—kam	देहिकम् = of the body [adjective, male, accusative case, 2] [from देहिकः = dehika.h]
2a	यतते	ya—ta—te	(he/she/it) tries [verb, present tense, third person, singular] [root: यत् = yat]
	च	ca	ca = च = and [conjunction, indeclinable]
	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	भूयः	bhuu—ya(—h(a))	(?)
2b	संसिद्धौ	sa.m—sid—dhau	successful [adjective, male, dual] [from संसिद्धः = sa.msiddha.h]
	कुरुनन्दन	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
		nan—da—na	nandana = नन्दन = O son [noun, male, vocative case, 8] [from नन्दनः = nandana.h]

### 13.44 Bhagavad Giitaa: Chapter 6, Verse 44

1a पूर्वाभ्यासेन तेनैव  
puurvaabhyaasena tenaiva

1b ह्रियते ह्यवशोऽपिसः  
hriyate hyava”so.apisa.h

2a जिज्ञासुरपि योगस्य  
jij~naasurapi yogasya

2b शब्दब्रह्मातिवर्तते  
”sabdadbrahmaativartate

(K.r.s.na said to Arjuna:)

Using that previous repetition, really, (he) is taken, surely. Also, he is not dependent. Also, (he is) inquisitive. (He is) a priest (who) overcomes the word of (texts about) yoking.

1a पूर्वाभ्यासेन puur—vaa— पूर्वा  
= previous; earlier  
[adjective]

bhya—se—na abhyaasena  
= अभ्यासेन  
= by using repetition; practice  
[noun, male, instrumental case, 3]  
[from अभ्यासः = abhyaasa.h]

तेनैव te—nai— tena = तेन = by using that/him  
[pronoun, third person, male, instrumental case, 3]  
[from सः = sa.h]

va eva = एव = really; thus  
[adverb, indeclinable]



1b	ह्रियते	hri—ya—te	(he/she/it) is taken [verb, present tense, third person, singular] [root: हृ = h.r]
	ह्यवशोऽपि सः	hya—	hi = हि = surely [adverb, indeclinable]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	va—”so—	va—”sa.h	= वशः = control; power [noun, male, nominative case, 1] [noun root: वश = va”sa]
	’pi	api	= अपि = also [adverb, indeclinable]
	sa(—h(a))	sa.h	= सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
2a	जिज्ञासुरपि	ji—j~naa—su—ra—	jj~naasu.h = जिज्ञासुः = inquisitive [adjective, male]
	pi	api	= अपि = also [adverb, indeclinable]
	योगस्य	yo—ga—sya	of yoking; union; action; work; doing [noun, male, genitive case, 6] [from योगः = yoga.h]
2b	शब्दब्रह्मातिवर्तते	”sab—da—	”sabda.h = शब्दः = sound; spoken sound; word [noun, male, nominative case, 1] [noun root: शब्द = ”sabda]
	brah—maa—	brahma.h	= ब्रह्मः = priest [noun, male]
	ti—var—ta—te	ativartate	= अतिवर्तते = (he/she/it) overcomes [verb, present tense, third person, singular] [root: अतिवृत् = ativ.rt]

### 13.45 Bhagavad Giitaa: Chapter 6, Verse 45

- 1a प्रयत्नाद्यतमानस्तु  
prayatnaadyatamaanastu
- 1b योगी संशुद्धकिल्बिषः  
yogii sa.m"suddhakilbi.sa.h
- 2ab अनेकजन्मसंसिद्धस्ततो याति परां गतिम्  
anekajanmasa.msiddhastato yaati paraa.m gatim

(K.r.s.na said to Arjuna:)

But from effort (and) controlled-pride, a devotee is purified-sin (purified of sin). (After) more than one successful birth, from there, he goes (on) a paramount going (or path).

- 1a प्रयत्नाद्यतमानस्तु    pra—yat—naa—dya—    prayatnaat  
= प्रयत्नात्  
= from effort  
[noun, male, ablative case, 5]  
[from प्रयत्नः = prayatna.h]
- ta—    yata  
= यत  
= controlled; restrained; governed  
[adjective]
- maa—na—    maana.h = मानः  
= pride; honor; respect  
[noun, male, nominative case, 1]  
[noun root: मान = maana]
- stu    tu = तु = but  
[conjunction, indeclinable]

1b	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	संशुद्धकिल्बिषः	sa.m—”sud—dha—	संशुद्ध = purified [adjective]
		kil—bi—.sa(—h(a))	(?) [similar: noun, neuter, किल्बिषं = kilbi.sam] [= sin; injury; injustice]
2a	अनेकजन्मसंसिद्धस्ततो	a—ne—ka—	अनेक = more than one [adjective]
		jan—ma—	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
		sa.m—sid—dha—	sa.msiddha.h = संसिद्धः = successful [adjective, male]
2b		sta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	याति	yaa—ti	(he/she/it) goes [verb, present tense, third person, singular] [root: या = yaa]
	परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
	गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]

### 13.46 Bhagavad Giitaa: Chapter 6, Verse 46

- 1a तपस्विभ्योऽधिको योगी  
tapasvibhyo.adhiko yogii
- 1b ज्ञानिभ्योऽपि मतोऽधिकः  
jñānibhyo.api mato.adhika.h
- 2a कर्मिभ्यश्चाधिको योगी  
karmibhya"scaadhiko yogii
- 2b तस्माद्योगी भवार्जुन  
tasmaadyogii bhavaarjuna

(K.r.s.na said to Arjuna:)

A devotee is better for/from (than) ascetics. (A devotee is) also viewed as better for/from (than) sages. And a devotee is better for/from (than) workers. Therefore, be a devotee, O Arjuna.

- 1a तपस्विभ्योऽधिको ta—pa—svi—bhyo— tapasvibhya.h  
= तपस्विभ्यः  
= (?) for/from ascetics; poor people  
[noun, male, plural]  
[dative case, 4, ablative case, 5]  
[from तपस्विन् = tapasvin]
- 'dhi—ko adhika.h  
= अधिकः  
= more; better  
[adjective, adverb, male]
- योगी yo—gii yogii = योगी = yoked; man of yoking  
[adjective, noun, male, nominative case, 1]  
[adjective root: योगिन् = yogin]

1b	ज्ञानिभ्योऽपि	j̃naa—ni—bhyo—	j̃naanibhya.h = ज्ञानिभ्यः = (?) for/from sages; fortune tellers; astrologers [noun, male, plural] [dative case, 4, ablative case, 5] [from ज्ञानिन् = j̃naanin]
		'pi	api = अपि = also [adverb, indeclinable]
	मतोऽधिकः	ma—to—	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]
		'dhi—ka(—h(a))	adhika.h = अधिकः = more; better [adjective, male]
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2a	कर्मिभ्यश्चाधिको	kar—mi—bhya"s—	karmibhya.h = कर्मिभ्यः = (?) for/from workers [noun, male, plural] [dative case, 4, ablative case, 5] [from कर्मिन् = karmin]
		caa—	ca = च = and [conjunction, indeclinable]
		dhi—ko	adhika.h = अधिकः = more; better [adjective]
	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]

2b तस्माद्योगी	tas—maa—dyo—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
भवार्जुन	bha—vaar—	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhū]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]



### 13.47 Bhagavad Giitaa: Chapter 6, Verse 47

- 1a योगिनामपि सर्वेषां  
yoginaamapi sarve.saa.m
- 1b मद्गतेनान्तरात्मना  
madgatenaantaraatmanaa
- 2a श्रद्धावान्भजते यो मां  
”sraddhaavaanbhajate yo maa.m
- 2b स मे युक्ततमो मतः  
sa me yuktatamo mata.h

(K.r.s.na said to Arjuna:)

Also, of all devotees, one (who) is using something known in me, using the self, agreeing—he cherishes me. He is viewed as more yoked for me.

- 1a योगिनामपि yo—gi—naa—ma— yoginaam = योगिनाम्  
= of yoked; men of yoking  
[adjective, noun, male, plural]  
[genitive case, 6]  
[adjective root: योगिन् = yogin]
- pi api = अपि = also  
[adverb, indeclinable]
- सर्वेषां sar—ve—.saa.m sarve.saam = सर्वेषाम् = of each; all  
[adjective, pronoun]  
[male, neuter, plural, genitive case, 6]  
[adjective root: सर्व = sarva]



1b	मद्गतेनान्तरात्मना	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		ga—te—naan—	gatena = गतेन = by using something gone; known [adjective, male, instrumental case, 3] [from गतः = gata.h]
		ta—raat—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
		ma—naa	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
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2a	श्रद्धावान्भजते	”srad—dhaa—vaan—	श्रद्धावान् = (?) [similar: adjective, श्रद्धावत् = ”sraddhaavat] [= agreeing]
		bha—ja—te	bhajate = भजते = (he/she/it) cherishes [verb, present tense, third person, singular] [verb root: भज् = bhaj]
	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
युक्ततमो	yuk—ta—	yoked [adjective]
	ta—mo	tama.h = तमः = most [suffix, adjective, male, nominative case, 1] [adjective root: तम = tama]
मतः	ma—ta(—h(a))	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]

Chapter 14

Bhagavad Giitaa: Chapter 7

## 14.1 Bhagavad Giitaa: Chapter 7, Verse 1

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a मय्यासक्तमनाः पार्थ  
mayyaasaktamanaa.h paartha
- 1b योगं युञ्जन्मदाश्रयः  
yoga.m yu~njanmadaa"sraya.h
- 2a असंशयं समग्रं मां  
asa.m"saya.m samagra.m maa.m
- 2b यथा ज्ञास्यसि तच्छृणु  
yathaa j~naasyasi tacch.r.nu

God (K.r.s.na) said (to Arjuna):

Minds attached in me, O prince (O Arjuna), (are) practicing yoking, (taking) shelter in me, and (with) no doubt. Just as (?) you will know me completely. Hear that.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca— uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	मय्यासक्तमनाः	may—yaa—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
		sak—ta—	aasakta = आसक्त = attached [adjective]
		ma—naa(—h(aa))	manaa.h = मनाः = (O) mental [adjective, male, plural] [nominative case, 1, vocative case, 8] [noun root: मनस् = manas]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
1b	योगं	yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	युञ्जन्मदाश्रयः	yu~n—jan—	yu~njan = युञ्जन् = yoking [verb, present participle] [verb root: ? = ?]
		ma—daa—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		”sra—ya(—h(a))	aa”sraya.h = आश्रयः = shelter [noun, male]
2a	असंशयं	a—	a = अ = not [prefix, adverb, indeclinable]
		sa.m—”sa—ya.m	sa.m”sayam = संशयम् = doubt; danger [noun, male, accusative case, 2] [from संशयः = sa.m”say.h]
	समग्रं	sa—ma—gra.m	samagram = समग्रम् = completely [adverb] [from समग्रः = samagra.h]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]

2b यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
ज्ञास्यसि	j~naa—sya—si	(?) (you) will know [verb, future tense (certain), second person, singular] [root: ज्ञा = j~naa]
तच्छृणु	tac—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
ch.r—.nu		”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]



## 14.2 Bhagavad Giitaa: Chapter 7, Verse 2

1ab	ज्ञानं	तेऽहं	सविज्ञानमिदं	वक्ष्याम्यशेषतः
	j~naana.m	te.aha.m	savij~naanamida.m	vak.syaamyase.sata.h
2ab	यज्ज्ञात्वा	नेह	भूयोऽन्यज्ज्ञातव्यमवशिष्यते	
	yajj~naatvaa	neha	bhuuyo.anyajj~naatavyamava"si.syate	

(K.r.s.na said to Arjuna:)

For you, I will say fully this knowledge with knowledge. One, having known (this knowledge)—not another (thing) in this world remains to be known.

1a	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	तेऽहं	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	सविज्ञानमिदं	sa—	saha = सह = with [preposition, indeclinable]
		vi—j~naa—na—	vij~naanam = विज्ञानम् = knowledge; science; art [noun, neuter] [nominative case, 1, accusative case, 2]



1b	mi—da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
वक्ष्याम्यशेषतः	va—k.syaa—mya—	vak.syaami = वक्ष्यामि = (I) will say [verb, future tense (certain), first person, singular] [root: वच् = vac]
	”se—sa—ta(—h(a))	a”se.sata.h = अशेषतः = fully [adverb]
2a यज्ज्ञात्वा	ya.j—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
नेह	ne—	na = न = not [adverb, indeclinable]
	ha	iha = इह = in this world; here; now [adverb, indeclinable]
भूयोऽन्यज्ज्ञातव्यमवशिष्यते	bhuu—yo—	bhuuya.h = भूयः = (?)
	nya.j—	anyat = अन्यत् = another [adjective, pronoun]
2b	j~naa—ta—vya—ma—	j~naatavyam = ज्ञातव्यम् = to be known [adjective, neuter(?)]
	va—”si—sya—te	ava”si.syate = अवशिष्यते = (he/she/it) remains [verb, present tense, third person, singular] [root: अवशिष् = ava”si.s]

### 14.3 Bhagavad Giitaa: Chapter 7, Verse 3

- 1a मनुष्याणां सहस्रेषु  
manu.syaa.naa.m sahasre.su
- 1b कश्चिद्यतति सिद्धये  
ka”scidyatati siddhaye
- 2a यततामपि सिद्धानां  
yatataamapi siddhaanaa.m
- 2b कश्चिन्मां वेत्ति तत्त्वतः  
ka”scinmaa.m vetti tattvata.h

(K.r.s.na said to Arjuna:)

Any of a thousand men tries (and is) successful (in knowing me). Also, of people who try, of people successful, any knows me truthfully.

- 1a मनुष्याणां ma—nu—.syaa—.naa.m manu.syaa.naam  
= मनुष्यानाम्  
= of men  
[noun, male, plural, genitive case, 6]  
[from मनुष्यः = manu.sya.h]
- सहस्रेषु sa—ha—sre—.su at/in/on a/the thousand things  
[noun, male, plural, locative case, 7]  
[from सहस्रिन् = sahasrin]

1b	कश्चिद्यतति	ka”s—ci—dya—	ka”scit = कश्चित् = any; little [adjective, male]
		ta—ti	yatati = यतति = (?) yatate = यतते = (he/she/it) tries [verb, present tense, third person, singular] [root: यत् = yat]
	सिद्धये	sid—dha—ye	(?) [similar: adjective, सिद्ध = siddha] [= successful]
2a	यततामपि	ya—ta—taa—ma—	yatataam = यतताम् = (?) of people who try [noun, male, plural, genitive case, 6] [from (?)]
		pi	api = अपि = also [adverb, indeclinable]
	सिद्धानां	sid—dhaa—naa.m	siddhaanaam = सिद्धानाम् = of people/things successful [adjective, male, plural, genitive case, 6] [from सिद्धः = siddha.h]
2b	कश्चिन्मां	ka”s—cin—	ka”scit = कश्चित् = any; little [adjective, male]
		maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
	तत्त्वतः	tat—tva—ta(—h(a))	truthfully [adverb, indeclinable]

## 14.4 Bhagavad Giitaa: Chapter 7, Verse 4

- 1a भूमिरापोऽनलो वायुः  
bhuumiraapo.analo vaayu.h
- 1b खं मनो बुद्धिरेव च  
kha.m mano buddhireva ca
- 2a अहङ्कार इतीयं मे  
aha'nkaara itiiya.m me
- 2b भिन्ना प्रकृतिरष्टधा  
bhinnaa prak.rтира.s.tadhaa

(K.r.s.na said to Arjuna:)

Earth, water, fire, air, vacuum, mind, brainpower—really, and ego—thus, this is my primal form, broken eight-fold.

- 1a भूमिरापोऽनलो bhuu—mi—raa— bhuumi.h  
= भूमिः  
= earth; land; ground  
[noun, female]
- po— aapa.h = आपः = water  
[noun, male, nominative case, 1]  
[noun root: आप = aapa]
- 'na—lo anala.h  
= अनलः  
= fire; digestion  
[noun, male]
- वायुः vaa—yu(—h(u)) vaayu.h = वायुः = (god of) wind; air  
[noun, male, nominative case, 1]  
[noun root: वायु = vaayu]

1b	खं	kha.m	kham = खम् = hole; cave; vacuum [noun, neuter]
	मनो	ma—no	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	बुद्धिरेव	bud—dhi—re—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	अहङ्कार	a—ha”n—kaa—ra	aha”nkaara.h = अहङ्कारः = ego; pride [noun, male]
	इतीयं	i—tii—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		ya.m	iyam = इयम् = this [pronoun, demonstrative, third person] [female, nominative case, 1] [noun root: इदम् = idam]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

2b भिन्ना	bhin—naa	broken; divided; different [adjective, female]
प्रकृतिरष्टधा	pra—k.r—ti—ra—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
	.s.ta—	a.s.ta = अष्ट = eight [noun, all genders, plural]
	dhaa	dhaa.h = धाः = having [adjective, male, plural] [from धः = dha.h]



## 14.5 Bhagavad Giitaa: Chapter 7, Verse 5

- 1a अपरेयमितस्त्वन्यां  
apareyamitastvanyaa.m
- 1b प्रकृतिं विद्धि मे पराम्  
prak.rti.m viddhi me paraam
- 2a जीवभूतां महाबाहो  
jiiwabhuutaa.m mahaabaaho
- 2b ययेदं धार्यते जगत्  
yayeda.m dhaaryate jagat

(K.r.s.na said to Arjuna:)

Not paramount is this (material) from this world, but (know) another, paramount, primal form of me, (for) life-being, O great-arm (O Arjuna). By this (is done) the world.

- 1a अपरेयमितस्त्वन्यां
- a— a = अ = not  
[prefix, adverb, indeclinable]
- pa—re— para  
= पर  
= paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective]
- ya—mi— iyam = इयम् = this  
[pronoun, demonstrative, third person]  
[female, nominative case, 1]  
[noun root: इदम् = idam]
- ta— ita.h = इतः = from this world; from here; from now  
[adverb, indeclinable]
- stva— tu = तु = but  
[conjunction, indeclinable]
- nyaa.m anyaam = अन्याम् = another; other; different; strange  
[adjective, female, accusative case, 2]  
[from अन्या = anyaa]



1b	प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
	विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	पराम्	pa—raam	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
<hr/>			
2a	जीवभूतां	jii—va—	jiiva.h = जीवः = life; living being [noun, male]
		bhuu—taa.m	bhuutaam = भूताम् = being; spirit [noun, neuter]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]

2b	ययेदं	ya—ye—	yayaa = यया = (?) by using one/whom/what [pronoun, neuter, instrumental case, 3] [from यत् = yat]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	धारयते	dhaar—ya—te	(?) dhaarayati = धारयति = (he/she/it) bears; carries; wears [verb, present tense, third person, singular] [verb root: धृ = dh.r]
	जगत्	ja—gat	jagat = जगत् = (O) world; meter with $4 \times 12$ syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]



## 14.6 Bhagavad Giitaa: Chapter 7, Verse 6

- 1a एतद्योनीनि भूतानि  
etadyoniini bhuutaani
- 1b सर्वाणीत्युपधारय  
sarvaa.niityupadhaaraya
- 2a अहं कृत्स्नस्य जगतः  
aha.m k.rtsnasya jagata.h
- 2b प्रभवः प्रलयस्तथा  
prabhava.h pralayastathaa

(K.r.s.na said to Arjuna:)

This (is the) vagina (of) all beings, thus. Understand (that) I (am) the place of birth and the pulverization of all of the world, thus.

- 1a एतद्योनीनि e—ta—dyo— etat = एतत् = this/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- nii—ni yoniini  
= योनीनि  
= (?)  
[similar: noun, female, योनी = yonii]  
[= vagina]
- भूतानि bhuu—taa—ni bhuutaani = भूतानि  
= beings (living things); spirits; ghosts  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

1b	सर्वाणीत्युपधारय	sar—vaa—.nii—	sarvaa.ni = सर्वाणि = each; all [adjective, pronoun, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		pa—dhaa—ra—ya	upadhaaraya = उपधारय = (?) upadhaarayatu = उपधारयतु = (you) understand [verb, imperative mood, second person, singular] [root: उपधृ = upadh.r]
2a	अहं	a—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	कृत्स्नस्य	k.rts—na—sya	of all [adjective, neuter, genitive case, 6] [from कृत्स्नम् = k.rtsnam]
	जगतः	ja—ga—ta(—h(a))	jagata.h = जगतः = from/of a/the world; meter with 4 × 12 syllables [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: जगत् = jagat]
2b	प्रभवः	pra—bha—va(—h(a))	place of birth [noun, male]
	प्रलयस्तथा	pra—la—ya—sta—	pralaya.h = प्रलयः = pulverization [noun, male]
		thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]

## 14.7 Bhagavad Giitaa: Chapter 7, Verse 7

1ab	मत्तः	परतरं	नान्यत्किञ्चिदस्ति	धनञ्जय
	matta.h	paratara.m	naanyatki~ncidasti	dhana~njaya
2a	मयि	सर्वमिदं	प्रोतं	
	mayi	sarvamida.m	prota.m	
2b	सूत्रे	मणिगणा	इव	
	suutre	ma.niga.naa	iva	

(K.r.s.na said to Arjuna:)

After me is not any other paramount-more (thing), O money-victory (O Arjuna). Each is in me, as if this (is) gem-groups pierced on a string.

1a	मत्तः	mat—ta(—h(a))	from me; after me [adverb, indeclinable]
	परतरं	pa—ra—	पर = paramount; better/best; worse/worst; another; other; different; strange [adjective]
		ta—ra.m	taram = तरम् = more [suffix, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: तर = tara]
	नान्यत्किञ्चिदस्ति	naa—	na = न = not [adverb, indeclinable]
		nyat—	anyat = अन्यत् = another; other; strange; different [adjective]

	ki~n—ci—da—	ki~ncit = किञ्चित् = any; little [adjective, neuter, adverb, indeclinable]
	sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
	ja—ya	jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]
2a मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
सर्वमिदं	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
प्रोतं	pro—ta.m	protam = प्रोतम् = pierced; strung; sewn [adjective, neuter]

2b सूत्रे	suu—tre	at/in/on a/the string; saying [noun, neuter, locative case, 7] [from सूत्रम् = suutram]
मणिगणा	ma—ni—	ma.ni.h = मणिः = gem [noun, male]
	ga—naa	ga.naa.h = गणाः = groups [noun, male, plural] [from गणः = ga.na.h]
इव	i—va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]





## 14.8 Bhagavad Giitaa: Chapter 7, Verse 8

- 1a रसोऽहमप्सु कौन्तेय  
raso.ahamapsu kaunteya
- 1b प्रभास्मि शशिसूर्ययोः  
prabhaasmi "sa"sisuuryayo.h
- 2a प्रणवः सर्ववेदेषु  
pra.nava.h sarvavede.su
- 2b शब्दः खे पौरुषं नृषु  
"sabda.h khe pauru.sa.m n.r.su

(K.r.s.na said to Arjuna:)

I (am) the flavor in water, O son of Kuntii (O Arjuna). I am the light of the moon-sun, the syllable "aum" in meditation in all holy texts, the sound in vacuum, and prowess in men.

- 1a रसोऽहमप्सु ra—so— rasa.h = रसः  
= liquid; taste; seasoning  
[noun, male, nominative case, 1]  
[noun root: रस = rasa]
- 'ha—map— aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- su apsu  
= अप्सु  
= in water  
[adjective]
- कौन्तेय kaun—te—ya kaunteya = कौन्तेय = O son of Kuntii  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: कौन्तेय = kaunteya]

1b	प्रभास्मि	pra—bhaa—	प्रभा = light [noun, female]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	शशिसूर्ययोः	”sa—”si—	”sa”sin = शशिन् = moon [noun, male]
		suur—ya—yo(—h(o))	suuryayo.h = सूर्ययोः = of/at/in/on two suns; gods of the sun [noun, male, dual] [genitive case, 6, locative case, 7] [noun root: सूर्य = suurya]
2a	प्रणवः	pra—na—va(—h(a))	the syllable “aum” in meditation [noun, male]
	सर्ववेदेषु	sar—va—	sarva = सर्व = each; all [adjective, pronoun, adverb]
		ve—de—su	vede.su = वेदेषु = at/in/on (pieces of) (sacred) knowledge [noun, male, plural, locative case, 7] [noun root: वेद = veda]
2b	शब्दः	”sab—da(—h(a))	”sabda.h = शब्दः = sound; spoken sound; word [noun, male, nominative case, 1] [noun root: शब्द = ”sabda]
	खे	khe	at/in/on a/the cave; hole; vacuum; ether [noun, neuter, locative case, 7] [from खम् = kham]
	पौरुषं	pau—ru—.sa.m	pauru.sam = पौरुषम् = prowess; manliness [noun, neuter]
	नृषु	n.r—.su	at/in/on men [noun, male, plural, locative case, 7] [from नृ = n.r = man]

## 14.9 Bhagavad Giitaa: Chapter 7, Verse 9

1a पुण्यो गन्धः पृथिव्यां च  
pu.nyo gandha.h p.rthivyaa.m ca

1b तेजश्चास्मि विभावसौ  
teja"scaasmi vibhaavasau

2a जीवनं सर्वभूतेषु  
jiivana.m sarvabhute.su

2b तपश्चास्मि तपस्विषु  
tapa"scaasmi tapasvi.su

(K.r.s.na said to Arjuna:)

And I am the pure fragrance in the ground, and the sharpness in fire, the life in all beings, and I am the torment in ascetics.

1a पुण्यो pu—.nyo pu.nya.h  
= पुण्यः  
= pure; good  
[adjective, male]

गन्धः gan—dha(—h(a)) fragrance  
[noun, male]

पृथिव्यां p.r—thi—vyaa.m p.rthivyaam = पृथिव्याम्  
= at/in/on a/the earth; land  
[noun, female, locative case, 7]  
[noun root: पृथिवी = p.rthivii]

च ca ca = च = and  
[conjunction, indeclinable]

1b	तेजश्चास्मि	te—ja”s—	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
	caa—		ca = च = and [conjunction, indeclinable]
	smi		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	विभावसौ	vi—bhaa—va—sau	at/in/on a/the fire; sun; moon [noun, male, locative case, 7] [from विभावसुः = vibhaavasuh]
2a	जीवनं	jii—va—na.m	jiivanam = जीवनम् = life [noun, neuter]
	सर्वभूतेषु	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]
2b	तपश्चास्मि	ta—pa”s—	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	caa—		ca = च = and [conjunction, indeclinable]
	smi		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	तपस्विषु	ta—pa—svi—.su	at/in/on ascetics [noun, male, plural, locative case, 7] [from तपस्विन् = tapasvin]

### 14.10 Bhagavad Giitaa: Chapter 7, Verse 10

1a बीजं मां सर्वभूतानां  
biija.m maa.m sarvabhutaanaa.m

1b विद्धि पार्थ सनातनम्  
viddhi paartha sanaatanam

2a बुद्धिर्बुद्धिमतामस्मि  
buddhirbuddhimataamasmi

2b तेजस्तेजस्विनामहम्  
tejastejasvinaamaham

(K.r.s.na said to Arjuna:)

(Know) me (as the) eternal seed of all beings, O prince (O Arjuna). (I) am the intelligence of intelligence-thought. I (am) the sharpness of sharp people.

1a	बीजं	bii—ja.m	biijam = बीजम् = seed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बीज = biija]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	सर्वभूतानां	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taa—naa.m	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]

1b	विद्धि	vid—dhi	viddhi.h = विद्धि: = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	सनातनम्	sa—naa—ta—nam	eternal; ancient [adjective, neuter]
2a	बुद्धिर्बुद्धिमतामस्मि	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		bud—dhi—	buddhim = बुद्धिम् = brainpower; intelligence [noun, female, accusative case, 2] [noun root: बुद्धि = buddhi]
		ma—taa—ma—	mataam = मताम् = thought; considered; viewed; respected [adjective, female, accusative case, 2] [adjective root: मत = mata]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b	तेजस्तेजस्विनामहम्	te—ja—ste—	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
		ja—svi—naa—ma—	tejasvinaam = तेजस्विनाम् = (?) of people/things sharp; powerful; heroic [adjective, male, plural, genitive case, 6] [from तेजस्विन् = tejasvin]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

### 14.11 Bhagavad Giitaa: Chapter 7, Verse 11

1a बलं बलवतां चाहं  
bala.m balavataa.m caaha.m

1b कामरागविवर्जितम्  
kaamaraagavivarjitam

2a धर्माविरुद्धो भूतेषु  
dharmaaviruddho bhuute.su

2b कामोऽस्मि भरतर्षभ  
kaamo.asmi bharatar.sabha

(K.r.s.na said to Arjuna:)

And I (am) the force of forceful people, (and) not having sexual-love-desire. (I) am the sexual love in beings (and) not inverse to goodness, O Bharata-bull (O Arjuna).

1a	बलं	ba—la.m	balam = बलम् = force; strength [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बल = bala]
	बलवतां	ba—la—va—taa.m	balavataam = बलवताम् = (?) of people/things forceful; strong [adjective, neuter, plural, genitive case, 6] [from बलवत् = balavat]
	चाहं	caa—	ca = च = and [conjunction, indeclinable]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]



1b	कामरागविवर्जितम्	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
		vi—var—ji—tam	विवर्जितम् = not having [adjective, neuter(?)]
2a	धर्माविरुद्धो	dhar—maa—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
		—	a = अ = not [prefix, adverb, indeclinable]
		vi—rud—dho	viruddha.h = विरुद्धः = inverse [adjective, male]
	भूतेषु	bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]
2b	कामोऽस्मि	kaa—mo—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		'smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	भरतर्षभ	bha—ra—tar—	bharata.h = भरतः = Bharata [noun, male]
		.sa—bha	.r.sabha = ऋषभ = O bull; best person/thing [noun, male, vocative case, 8] [from ऋषभः = .r.sabha.h]

## 14.12 Bhagavad Giitaa: Chapter 7, Verse 12

1a ये चैव सात्त्विका भावा  
ye caiva saattvikaa bhaavaa

1b राजसास्तामसाश्च ये  
raajasaastaamasaa"sca ye

2a मत्त एवेति तान्विद्धि  
matta eveti taanviddhi

2b न त्वहं तेषु ते मयि  
na tvaha.m te.su te mayi

(K.r.s.na said to Arjuna:)

And really, behaviors—(occurrences of) truth, (occurrences of) passion, and (occurrences of) ignorance—(are) from me, really, thus. But (know) those. I am not in those. Those (are) in me.

1a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	सात्त्विका	saat—tvi—kaa	saattvikaa.h = सात्त्विकाः = true [adjective, male, plural] [from सात्त्विकः = saattvika.h]
	भावा	bhaa—vaa	bhaavaa.h = भावाः = beings (existences; living things); behaviors; births [noun, male, plural, nominative case, 1] [noun root: भाव = bhaava]

1b	राजसास्तामसाश्च	raa—ja—saa—staa—	raajasaa.h = राजसाः = passionate [adjective, male, plural] [from राजसः = raajasa.h]
		ma—saa”s—	taamasaa.h = तामसाः = (things of) one of the three gu.nas; ignorance; darkness; hell; inertia [adjective, noun, male, plural] [from तामसः = taamasa.h]
		ca	ca = च = and [conjunction, indeclinable]
ये	ye		ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
2a	मत्त	mat—ta	matta.h = मत्तः = from me [adverb, indeclinable]
	एवेति	e—ve—	eva = एव = really; thus [adverb, indeclinable]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	तान्विद्धि	taan—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]

2b	न	na	na = न = not [adverb, indeclinable]
	त्वहं	tva—	tu = तु = but [conjunction, indeclinable]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	तेषु	te—.su	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]



### 14.13 Bhagavad Giitaa: Chapter 7, Verse 13

- 1ab त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्  
 tribhirgu.namayairbhaavairebhi.h sarvamida.m jagat
- 2a मोहितं नाभिजानाति  
 mohita.m naabhijaanaati
- 2b मामेभ्यः परमव्ययम्  
 maamebhya.h paramavyayam

(K.r.s.na said to Arjuna:)

Using the strings made of three behaviors (truth, passion, ignorance), each (in) this deceived world does not know me—paramount and not changeable.

1a त्रिभिर्गुणमयैर्भावैरेभिः

tri—bhir— tribhi.h  
 = त्रिभिः  
 = (?) by using three people/things  
 [noun, female, plural, instrumental case, 3]  
 [from त्रिः = tri.h]

gu—na— gu.na.h = गुणः = string; mode; attribute; merit;  
 one of the three attributes in Hinduism:  
 goodness, ignorance, passion  
 [noun, male, nominative case, 1]  
 [noun root: गुण = gu.na]

ma—yair— mayai.h  
 = मयैः  
 = (?) made of  
 [adjective, male, plural, instrumental case, 3]  
 [from मयः = maya.h]

bhaa—vai— bhaavai.h  
 = भावैः  
 = by using births; behaviors  
 [noun, male, plural, instrumental case, 3]  
 [from भावः = bhaava.h]

1b	re—bhi(—h(i))	ebhi.h = एभिः = (?)
सर्वमिदं	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
जगत्	ja—gat	jagat = जगत् = (O) world; meter with $4 \times 12$ syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
2a मोहितं	mo—hi—ta.m	mohitam = मोहितम् = deceived [adjective, neuter]
नाभिजानाति	naa—	na = न = not [adverb, indeclinable]
	bhi—jaa—naa—ti	abhijaanaati = अभिजानाति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: अभिज्ञा = abhij~naa]

2b	मामेभ्यः	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	bhya(—h(a))	ebhya.h	= एभ्यः = (?)
	परमव्ययम्	pa—ra—ma—	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	—	a	a = अ = not [prefix, adverb, indeclinable]
	vya—yam	vyayam = व्ययम्	= able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]





### 14.14 Bhagavad Giitaa: Chapter 7, Verse 14

- 1a दैवी ह्येषा गुणमयी  
daivii hye.saa gu.namayii
- 1b मम माया दुरत्यया  
mama maayaa duratyayaa
- 2a मामेव ये प्रपद्यन्ते  
maameva ye prapadyante
- 2b मायामेतां तरन्ति ते  
maayaametaa.m taranti te

(K.r.s.na said to Arjuna:)

Surely, this (divine) string (attribute) made of my magic is difficult to understand. Really, whoever attains me—they swim (across) (they attain) this magic.

- 1a दैवी dai—vii female deity; goddess  
[noun, female]
- ह्येषा hye— hi = हि = surely  
[adverb, indeclinable]
- .saa e.saa = एषा = this/she  
[pronoun, demonstrative, third person]  
[female, nominative case, 1]  
[noun root: तद् = tad]
- गुणमयी gu—.na— gu.na.h = गुणः = string; mode; attribute; merit;  
one of the three attributes in Hinduism:  
goodness, ignorance, passion  
[noun, male, nominative case, 1]  
[noun root: गुण = gu.na]
- मा—yii मयी  
= (?) made of  
[adjective, female]

1b	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	माया	maa—yaa	magic; illusion; deception [noun, female]
	दुरत्यया	du—ra—tya—yaa	difficult to understand [adjective, female]
2a	मामेव	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	वा		eva = एव = really; thus [adverb, indeclinable]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	प्रपद्यन्ते	pra—pa—dyan—te	prapadyante = प्रपद्यन्ते = (they) act; work; do; go; attain [verb, present tense, third person, plural] [verb root: प्रपद् = prapad]

2b	मायामेतां	maa—yaa—me—	maayaam = मायाम् = magic; illusion; deception [noun, female, accusative case, 2] [from माया = maayaa]
		taa.m	etaam = एताम् = this/her [pronoun, demonstrative, third person] [female, accusative case, 2] [noun root: तद् = tad]
	तरन्ति	ta—ran—ti	(they) swim; sail; attain [verb, present tense, third person, plural] [root: तृ = t.rr]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]



## 14.15 Bhagavad Giitaa: Chapter 7, Verse 15

1a न मां दुष्कृतिनो मूढाः  
na maa.m du.sk.rtino muu.dhaa.h

1b प्रपद्यन्ते नराधमाः  
prapadyante naraadhamaa.h

2a माययापहतज्ञाना  
maayayaapah.rta.j~naanaa

2b आसुरं भावमाश्रिताः  
aasura.m bhaavamaa"sritaa.h

(K.r.s.na said to Arjuna:)

A stupid bad person does not attain me. The lowest men, (whose) knowledge (is) stolen by magic, (are) occupying demonic behavior.

1a न	na	na = न = not [adverb, indeclinable]
मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
दुष्कृतिनो	du.s—k.r—ti—no	du.sk.rtina.h = दुष्कृतिनः = (?) [similar: noun, male, दुष्कृत् = du.sk.rt] [= bad person]
मूढाः	muu—.dhaa(—h(aa))	muu.dhaa.h = मूढाः = (O) stupid; stupefied; confused; mad [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: मूढ = muu.dha]

1b	प्रपद्यन्ते	pra—pa—dyan—te	prapadyante = प्रपद्यन्ते = (they) act; work; do; go; attain [verb, present tense, third person, plural] [verb root: प्रपद् = prapad]
	नराधमाः	na—raa—	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
		dha—maa(—h(aa))	adhamaa.h = अधमाः = lowest; worst [adjective, male, plural] [from अधमः = adhama.h]
2a	माययापहृतज्ञाना	maa—ya—yaa—	मायया = by using magic; illusion; deception [noun, female, instrumental case, 3] [from माया = maayaa]
		pa—h.r—ta—	apah.rta = अपहृत = stolen; taken [adjective]
		j~naa—naa	ज्ञाना = (?) j~naanaani = ज्ञानानि = (O) (things of) knowledge [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: ज्ञान = j~naana]
2b	आसुरं	aa—su—ra.m	aasuram = आसुरम् = demoniacal; demon [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1, accusative case, 2] [adjective root: आसुर = aasura]
	भावमाश्रिताः	bhaa—va—maa—	bhaavam
		”sri—taa(—h(aa))	aa”sritaa.h = आश्रिताः = occupying; following; dependent on [adjective, male, plural] [from आश्रितः = aa”srita.h]

## 14.16 Bhagavad Giitaa: Chapter 7, Verse 16

1a चतुर्विधा भजन्ते मां  
caturvidhaa bhajante maa.m

1b जनाः सुकृतिनोऽर्जुन  
janaa.h suk.rtinno.arjuna

2a आर्तो जिज्ञासुरर्थार्थी  
aarto jij~naasurarthaarthii

2b ज्ञानी च भरतर्षभ  
j~naanii ca bharatar.sabha

(K.r.s.na said to Arjuna:)

Four forms (of) good-acting beings cherish me, O Arjuna: the distressed, the wanting-to-know-purpose, the person of profit, and the person of knowledge—O Bharata-bull (O Arjuna).

1a चतुर्विधा ca—tur— चतुर्  
= four  
[noun]

vi—dhaa vidhaa.h = विधाः  
= (O) kinds; types; forms; piercings;  
foods for an elephant  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: विध = vidha]

भजन्ते bha—jan—te bhajante = भजन्ते = (they) cherish  
[verb, present tense, third person, plural]  
[verb root: भज् = bhaj]

मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]



1b	जनाः	ja—naa(—h(aa))	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]
	सुकृतिनोऽर्जुन	su—	सु = good; very [prefix]
		k.r—ti—no'r—	k.r.tina.h = कृतिनः = (?) acting; working; doing [adjective, male, plural] [from कृतिन् = k.rtin]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
<hr/>			
2a	आर्तो	aar—to	aarta.h = आर्तः = distressed [adjective, male]
	जिज्ञासुर्थार्थी	ji—j~naa—su—rar—	jij~naasu.h = जिज्ञासुः = wanting to know [adjective, male]
		thaar—	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]
		thii	arthii = अर्थी = person of purpose; profit; benefit [noun, male, nominative case, 1] [noun root: अर्थ = artha]

2b	ज्ञानी	j̃naa—nii	man of knowledge [noun, male]
	च	ca	ca = च = and [conjunction, indeclinable]
	भरतर्षभ	bha—ra—tar—	bharata = भरत = Bharata [noun, male]
		.sa—bha	.r.sabha = ऋषभ = O bull; best person/thing [noun, male, vocative case, 8] [from ऋषभः = .r.sabha.h]



## 14.17 Bhagavad Giitaa: Chapter 7, Verse 17

1a तेषां ज्ञानी नित्ययुक्त  
te.saa.m j~naanii nityayukta

1b एकभक्तिर्विशिष्यते  
ekabhaktirvi"si.syate

2ab प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः  
priyo hi j~naanino.atyarthamaha.m sa ca mama priya.h

(K.r.s.na said to Arjuna:)

Of those, a person of knowledge (who is) eternal(ly)-yoked (in) one devotion is the best. Surely, greatly, I (am) a friend of a person of knowledge, and he (is) a friend of me.

1a तेषां te—saa.m te.saam = तेषाम् = of them; their  
[pronoun, demonstrative, third person]  
[male, neuter, plural, genitive case, 6]  
[noun root: तद् = tad]

ज्ञानी j~naa—nii man of knowledge  
[noun, male]

नित्ययुक्त ni—tya— nitya.h = नित्यः  
= eternal; usual; constant  
[adjective, male, nominative case, 1]  
[adjective root: नित्य = nitya]

yuk—ta— yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]

1b एकभक्तिर्विशिष्यते e—ka— एक  
= one  
[adjective]

bhak—tir— bhakti.h = भक्तिः = devotion; faith  
[noun, female, nominative case, 1]  
[noun root: भक्ति = bhakti]

vi—"si—.sya—te (he/she/it) is better; best  
[verb, present tense, third person, singular]  
[root: विशिष् = vi"si.s]

2a	प्रियो	pri—yo	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	ज्ञानिनोऽत्यर्थमहं	j~naa—ni—no—	j~naanina.h = ज्ञानिनः = (?) of a/the person of knowledge; fortuneteller; astrologer [noun, male, genitive case, 6] [from ज्ञानिन् = j~naanin]
		'tyar—tha—	atyartham = अत्यर्थम् = very; greatly [adverb, indeclinable]
2b		ma—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	च	ca	ca = च = and [conjunction, indeclinable]
	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]

### 14.18 Bhagavad Giitaa: Chapter 7, Verse 18

- 1a उदाराः सर्व एवैते  
udaaraa.h sarva evaite
- 1b ज्ञानी त्वात्मैव मे मतम्  
j~naanii tvaatmaiva me matam
- 2a आस्थितः स हि युक्तात्मा  
aasthita.h sa hi yuktaatmaa
- 2b मामेवानुत्तमां गतिम्  
maamevaanuttamaa.m gatim

(K.r.s.na said to Arjuna:)

Really, all these (are) munificent, but a person of knowledge, of the self of me, really, (in my) opinion, (is) sitting (in me). Surely, he is yoked (to) the self (of) me—really, the ultimate path.

- 1a उदाराः u—daa—raa(—h(aa)) munificent  
[adjective, male, plural]  
[from उदारः = udaara.h]
- सर्व sar—va each; all  
[adjective, pronoun, adverb]
- एवैते e—vai—  
eva = एव = really; thus  
[adverb, indeclinable]
- te ete = एते = these/they; these/they/them (two)  
[pronoun, demonstrative]  
[male, plural, nominative case, 1]  
[female, neuter, dual]  
[nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

1b	ज्ञानी	j~naa—nii	man of knowledge [noun, male]
	त्वात्मैव	tvaat—	tu = तु = but [conjunction, indeclinable]
		mai—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
		va	eva = एव = really; thus [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	मतम्	ma—tam	matam = मतम् = vote; opinion; approval [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: मत = mata]
<hr/>			
2a	आस्थितः	aa—sthi—ta(—h(a))	aasthita.h = आस्थितः = sitting; seated; staying [adjective, male, nominative case, 1] [adjective root: आस्थित = aasthita]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	युक्तात्मा	yuk—taat—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]

2b	मामेवानुत्तमां	maa—me	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		nut—ta—maa.m	anuttamaam = अनुत्तमाम् = ultimate; best [adjective, female, accusative case, 2] [from अनुत्तमा = anuttamaa]
	गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]





### 14.19 Bhagavad Giitaa: Chapter 7, Verse 19

- 1a बहूनां जन्मनामन्ते  
bahuunaa.m janmanaamante
- 1b ज्ञानवान्मां प्रपद्यते  
jñānavaanmaa.m prapadyate
- 2a वासुदेवः सर्वमिति  
vaasudeva.h sarvamiti
- 2b स महात्मा सुदुर्लभः  
sa mahaatmaa sudurlabha.h

(K.r.s.na said to Arjuna:)

At end end of many births, a knowledge (person) attains me—God (of) all—thus. He is a great-self—very rare.

- 1a बहूनां ba—huu—naa.m bahuunaam = बहूनाम् = of many/much  
[adjective, all genders, plural, genitive case, 6]  
[adjective root: बहु = bahu]
- जन्मनामन्ते jan—ma—naa—man— janmanaam = जन्मनाम् = of births  
[noun, neuter, plural, genitive case, 6]  
[noun root: जन्म = janma]
- te ante = अन्ते = at/in/on a/the  
end; boundary; near  
[noun, adjective, male, locative case, 7]  
[adjective, neuter, locative case, 7]  
[neuter, female, dual]  
[nominative case, 1, accusative case, 2]  
[noun root: अन्त = anta]

1b	ज्ञानवान्मां	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		vaan—	वान् = (?)
		maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	प्रपद्यते	pra—pa—dya—te	prapadyate = प्रपद्यते = (he/she/it) acts; works; does; goes; attains [verb, present tense, third person, singular] [verb root: प्रपद् = prapad]
<hr/>			
2a	वासुदेवः	vaa—su—	vaasu.h = वासुः = God [noun, male]
		de—va(—h(a))	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
	सर्वमिति	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
महात्मा	ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
सुदुर्लभः	su—	सु = good; very [prefix]
	dur—la—bha(—h(a))	durlabha.h = दुर्लभः = difficult to get; rare [adjective, male]



## 14.20 Bhagavad Giitaa: Chapter 7, Verse 20

- 1a कामैस्तैस्तैर्हृतज्ञानाः  
kaamaistaistairh.rta.j~naanaa.h
- 1b प्रपद्यन्तेऽन्यदेवताः  
prapadyante.anyadevataa.h
- 2a तं तं नियममास्थाय  
ta.m ta.m niyamamaasthaaya
- 2b प्रकृत्या नियताः स्वया  
prak.rtyaa niyataa.h svayaa

(K.r.s.na said to Arjuna:)

By “those-those” (some) desires, lost-(pieces-of-)knowledge (happens). Strange deities do a “that-that” (some) agreement, siding with a primal form—(the deities are) restrained by the self.

- 1a कामैस्तैस्तैर्हृतज्ञानाः

kaa—mai—	kaamai.h = कामैः = by using sexual love; love; desires [noun, male, plural, instrumental case, 3] [from कामः = kaama.h]
stai—	tai.h = तैः = by using those/them [pronoun, demonstrative, third person] [male, neuter, plural, instrumental case, 3] [noun root: तद् = tad]
stair—	tai.h = तैः = by using those/them [pronoun, demonstrative, third person] [male, neuter, plural, instrumental case, 3] [noun root: तद् = tad]
h.r—ta—	हृत = taken; lost; stolen [adjective]
j~naa—naa(—h(aa))	(?) [similar: noun, neuter, ज्ञानम् = j~naanam] [= knowledge]

1b प्रपद्यन्तेऽन्यदेवताः

pra—pa—dyan—te— prapadyante = प्रपद्यन्ते  
 = (they) act; work; do; go; attain  
 [verb, present tense, third person, plural]  
 [verb root: प्रपद् = prapad]

'nya— anya.h = अन्यः  
 = another; other; different; strange  
 [adjective, noun, male]  
 [nominative case, 1]  
 [adjective root: अन्य = anya]

de—va—taa(—h(aa)) देवताः  
 = deities  
 [noun, male, plural]  
 [from देवतः = devata.h]

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2a तं ta.m tam = तम् = that/him  
 [pronoun, demonstrative, third person]  
 [male, accusative case, 2]  
 [noun root: तद् = tad]

तं ta.m tam = तम् = that/him  
 [pronoun, demonstrative, third person]  
 [male, accusative case, 2]  
 [noun root: तद् = tad]

नियममास्थाय ni—ya—ma—maa— niyamam  
 = नियमम्  
 = agreement; promise; rule  
 [noun, male, accusative case, 2]  
 [from नियमः = niyama.h]

sthaa—ya aasthaaya  
 = आस्थाय  
 = (?)  
 [similar: root, आस्था = aasthaa]  
 [= “to side with”]

2b	प्रकृत्या	pra—k.r—tyaa	prak.rtyaa = प्रकृत्या = by using a/the primal/original/uninflected form [noun, female, instrumental case, 3] [noun root: प्रकृति = prak.rti]
	नियताः	ni—ya—taa(—h(aa))	niyataa.h = नियताः = (O) restrained; limited; usual; definite [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: नियत = niyata]
	स्वया	sva—yaa	by using a/the self; soul [noun, male, instrumental case, 3] [from स्वः = sva.h]





## 14.21 Bhagavad Giitaa: Chapter 7, Verse 21

1a यो यो यां यां तनुं भक्तः  
yo yo yaa.m yaa.m tanu.m bhakta.h

1b अद्भ्यार्चितुमिच्छति  
”sraddhayaarcitumicchati

2a तस्य तस्याचलां अद्धां  
tasya tasyaacalaa.m ”sraddhaa.m

2b तामेव विदधाम्यहम्  
taameva vidadhaamyaham

(K.r.s.na said to Arjuna:)

“Who-who” (whichever) devotee likes to praise “a what-what” (whatever) form (of a deity), using faith “of-him-of-him” (of him)—really, I distribute that non-shaking faith.

1a	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	यां	yaa.m	yaam = याम् = that which; she who; whichever; whoever/whomever; whatever [pronoun, interrogative, female] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	यां	yaa.m	yaam = याम् = that which; she who; whichever; whoever/whomever; whatever [pronoun, interrogative, female] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	तनुं	ta—nu.m	tanum = तनुम् = body; form [noun, female, accusative case, 2] [from तनुः = tanu.h]
	भक्तः	bhak—ta(—h(a))	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]

## 1b अद्वयार्चितुमिच्छति

"srad—dha—yaar—	"sraddhayaa = अद्वया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: अद्वा = "sraddhaa]
ci—tu—mic—	arcitum = अर्चितुम् = to praise; honor [verb, infinitive] [root: अर्च् = arc]
cha—ti	icchatī = इच्छति = (he/she/it) desire; want; wish [verb, present tense, third person, singular] [verb root: इष् = i.s]

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2a तस्य	ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
तस्याचलां	ta—syaa—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
—	—	a = अ = not [prefix, adverb, indeclinable]
—	ca—laa.m	calaam = चलाम् = shaking; confused [adjective, female, accusative case, 2] [from चला = calaa]
अद्वां	"srad—dhaa.m	"sraddhaam = अद्वाम् = faith; trust; confidence [noun, female, accusative case, 2] [noun root: अद्वा = "sraddhaa]

2b	तामेव	taa—me—	taam = ताम् = that/her [pronoun, demonstrative, third person] [female, accusative case, 2] [noun root: तद् = tad]
		va	eva = एव = really; thus [adverb, indeclinable]
	विदधाम्यहम्	vi—da—dhaa—mya—	vidadhaami = विदधामि = (I) do; distribute [verb, present tense, first person, singular] [root: विधा = vidhaa]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

## 14.22 Bhagavad Giitaa: Chapter 7, Verse 22

1ab	स	तया	श्रद्धया	युक्तस्तस्याराधनमीहते
	sa	tayaa	"sraddhayaa	yuktastasyaaraadhanamiihate
2ab	लभते	च	ततः	कामान्मयैव विहितान्हितान्
	labhate	ca	tata.h	kaamaanmayaiva vihitaanhitaan

(K.r.s.na said to Arjuna:)

He, using that faith, desires (to be) yoked (to) his homage. And from there, he gets those desires done, using me, really, surely.

1a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	तया	ta—yaa	tayaa = तया = by using that/her [pronoun, demonstrative, third person] [female, instrumental case, 3] [noun root: तद् = tad]
	श्रद्धया	"srad—dha—yaa	"sraddhayaa = श्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: श्रद्धा = "sraddhaa]
	युक्तस्तस्याराधनमीहते		
	yuk—ta—		yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]

1b	sta—syaa—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	raa—dha—na—mii—	aaraadhanam = आराधनम् = homage [noun, neuter]
	ha—te	iihate = ईहते = (he/she/it) desires; tries for [verb, present tense, third person, singular] [root: ईह् = iih]
2a	लभते	la—bha—te
		labhate = लभते = (he/she/it) gets; learns; knows; sees [verb, present tense, third person, singular] [verb root: लभ् = labh]
	च	ca
		ca = च = and [conjunction, indeclinable]
	ततः	ta—ta(—h(a))
		tata.h = ततः = from that; therefore [adverb, indeclinable]
	कामान्मयैव	kaa—maan—
		kaamaan = कामान् = desires; love; lust [noun, male, plural, accusative case, 2] [noun root: काम = kaama]
2b	ma—yai—	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	va	eva = एव = really; thus [adverb, indeclinable]
	विहितान्हितान्	vi—hi—taan—
		विहितान् = done [adjective, male, plural, accusative case, 2] [from विहितः = vihita.h]
	hi—	hi = हि = surely [adverb, indeclinable]
	taan	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]

### 14.23 Bhagavad Giitaa: Chapter 7, Verse 23

- 1a अन्तवत्तु फलं तेषां  
antavattu phala.m te.saa.m
- 1b तद्भवत्यल्पमेधसाम्  
tadbhavatyalpamedhasaam
- 2a देवान्देवयजो यान्ति  
devaandevayajo yaanti
- 2b मद्भक्ता यान्ति मामपि  
madbhaktaa yaanti maamapi

(K.r.s.na said to Arjuna:)

But that fruit of them—(people of) small (occurrences of) knowledge—is having an end. (These) deity-worshippers go (to) the deities. (My) devotees go (to) me, also.

- 1a अन्तवत्तु an—ta—vat— अन्तवत्  
= having an end  
[adjective]
- tu tu = तु = but  
[conjunction, indeclinable]
- फलं pha—la.m phalam = फलम् = fruit; result  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: फल = phala]
- तेषां te—.saa.m te.saam = तेषाम् = of them; their  
[pronoun, demonstrative, third person]  
[male, neuter, plural, genitive case, 6]  
[noun root: तद् = tad]



1b तद्वत्त्यल्पमेधसाम्

tad— tat = तत् = that/it  
 [pronoun, demonstrative, third person]  
 [neuter, nominative case, 1, accusative case, 2]  
 [noun root: तद् = tad]

bha—va—tyal— bhavati = भवति = (he/she/it) is  
 [verb, present tense, third person, singular]  
 [verb root: भू = bhuu]

pa— alpa  
 = अल्प  
 = small  
 [adjective]

me—dha—saam मेधसाम्  
 = (?) of (occurrences of) knowledge  
 [noun, male, plural, accusative case, 2]  
 [from मेधस् = medhas]

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2a देवान्देवयजो de—vaan— devaan = देवान् = deities  
 [noun, male, plural, accusative case, 2]  
 [noun root: देव = deva]

de—va— deva.h = देवः = deity  
 [noun, male, nominative case, 1]  
 [noun root: देव = deva]

ya—jo yaja.h  
 = यजः  
 = (?) worshipper(s)  
 [noun, male]

यान्ति yaan—ti yaanti = यान्ति = (they) go  
 [verb, present tense, third person, plural]  
 [verb root: या = yaa]

2b	मङ्गला	mad—	(?) “me”
		bhak—taa	bhaktaa.h = भक्ताः = devotees [noun, male, plural, nominative case, 1] [noun root: भक्त = bhakta]
	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	मामपि	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		pi	api = अपि = also [adverb, indeclinable]



## 14.24 Bhagavad Giitaa: Chapter 7, Verse 24

- 1a अव्यक्तं व्यक्तिमापन्नं  
avyakta.m vyaktimaapanna.m
- 1b मन्यन्ते मामबुद्धयः  
manyante maamabuddhaya.h
- 2a परं भावमजानन्तो  
para.m bhaavamajaananto
- 2b ममाव्ययमनुत्तमम्  
mamaavyayamanuttamam

(K.r.s.na said to Arjuna:)

(Non-intelligent people) think (of) me (as) not visible and (as) a person attained, (not knowing that) my behavior is paramount, not-changeable, and ultimate.

- 1a अव्यक्तं a— a = अ = not  
[prefix, adverb, indeclinable]
- vyak—ta.m vyaktam  
= व्यक्तम्  
= visible; evident; clear  
[adjective, male, accusative case, 2]  
[from व्यक्तः = vyakta.h]
- व्यक्तिमापन्नं vyak—ti—maa— vyaktim  
= व्यक्तिम्  
= person  
[noun, male, accusative case, 2]  
[from व्यक्तिः = vyakti.h]
- pan—na.m aapannam  
= आपन्नम्  
= attained  
[adjective, male, accusative case, 2]  
[from आपन्नः = aapanna.h]

1b	मन्यन्ते	ma—nyan—te	(they) think [verb, present tense, third person, plural] [root: मन् = man]
	मामबुद्धयः	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	bud—dha—ya(—h(a))	buddhaya.h = बुद्धयः = (O) (acts of) brainpower; intelligence [noun, female, plural] [nominative case, 1, vocative case, 8] [noun root: बुद्धि = buddhi]	

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2a	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	भावमजानन्तो	bhaa—va—ma—	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	jaa—nan—to	jaananta.h	jaananta.h = जानन्तः = (?) [similar:] [ज्ञानम् = j~naanam]

2b	ममाव्ययमनुत्तमम्	ma—maa—	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	—		a = अ = not [prefix, adverb, indeclinable]
	vya—ya—ma—		vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]
	nut—ta—mam		anuttamam = अनुत्तमम् = ultimate; best [adjective, male, accusative case, 2] [from अनुत्तमः = anuttama.h]



## 14.25 Bhagavad Giitaa: Chapter 7, Verse 25

1a नाहं प्रकाशः सर्वस्य  
naaha.m prakaa”sa.h sarvasya

1b योगमायासमावृतः  
yogamaayaasamaav.rta.h

2a मूढोऽयं नाभिजानाति  
muu.dho.aya.m naabhijaanaati

2b लोको मामजमव्ययम्  
loko maamajamavyayam

(K.r.s.na said to Arjuna:)

I am not clear of (to) all (people who do) yoking (and are) dumb. I (am) magic-surrounded. The world does not know me (as) not-born and not-changeable.

1a	नाहं	naa—	na = न = not [adverb, indeclinable]
	ha.m		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	प्रकाशः	pra—kaa—”sa(—h(a))	bright; clear; visible [adjective, male]
	सर्वस्य	sar—va—sya	sarvasya = सर्वस्य = of each; all [adjective, pronoun, male, neuter] [genitive case, 6] [adjective root: सर्व = sarva]



## 1b योगमायासमावृतः

yo—ga—

yoga.h = योगः = yoking  
 [noun, male, nominative case, 1]  
 [noun root: योग = yoga]

maa—yaa—

माया  
 = magic; illusion; deception  
 [noun, female]

sa—maa—v.r—ta(—h(a))

समावृतः  
 = surrounded; covered; hidden  
 [adjective, male]

## 2a मूढोऽयं

muu—.dho—

muu.dha.h = मूढः  
 = stupid; stupefied; confused; mad  
 [adjective, male]  
 [adjective root: मूढ = muu.dha]

ya.m

ayam = अयम् = this  
 [pronoun, demonstrative, third person, male]  
 [nominative case, 1]  
 [noun root: इदम् = idam]

## नाभिजानाति

naa—

na = न = not  
 [adverb, indeclinable]

bhi—jaa—naa—ti

abhijaanaati = अभिजानाति = (he/she/it) knows  
 [verb, present tense, third person, singular]  
 [verb root: अभिज्ञा = abhij~naa]

2b लोको	lo—ko	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
मामजमव्ययम्	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	—	a = अ = not [prefix, adverb, indeclinable]
	ja—ma—	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
	—	a = अ = not [prefix, adverb, indeclinable]
	vya—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



## 14.26 Bhagavad Giitaa: Chapter 7, Verse 26

- 1a वेदाहं समतीतानि  
vedaaha.m samatiitaani
- 1b वर्तमानानि चार्जुन  
vartamaanaani caarjuna
- 2a भविष्याणि च भूतानि  
bhavi.syaa.ni ca bhuutaani
- 2b मां तु वेद न कश्चन  
maa.m tu veda na ka"scana

(K.r.s.na said to Arjuna:)

I (know) the past and present—O Arjuna—future, and beings. But not anyone (knows) me.

- 1a वेदाहं ve—daa— veda.h = वेदः  
= (piece of) (sacred) knowledge  
[noun, male, nominative case, 1]  
[noun root: वेद = veda]
- aha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- समतीतानि sa—ma—tii—taa—ni past  
[adjective, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[from समतीतम् = samatiitam]
- 
- 1b वर्तमानानि var—ta—maa—naa—ni present (time)  
[adjective, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[from वर्तमानम् = vartamaanam]
- चार्जुन caar— ca = च = and  
[conjunction, indeclinable]
- ju—na arjuna = अर्जुन = O Arjuna  
[noun, proper, male, vocative case, 8]  
[noun root: अर्जुन = arjuna]

2a	भविष्याणि	bha—vi—.syaa—ni	future [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [from भविष्यम् = bhavi.syam]
	च	ca	ca = च = and [conjunction, indeclinable]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
2b	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	वेद	ve—da	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	न	na	na = न = not [adverb, indeclinable]
	कश्चन	ka”s—ca—na	anyone [pronoun, indeclinable]

## 14.27 Bhagavad Giitaa: Chapter 7, Verse 27

- 1a इच्छाद्वेषसमुत्थेन  
icchaadve.sasamutthena
- 1b द्वन्द्वमोहेन भारत  
dvandvamohena bhaarata
- 2a सर्वभूतानि सम्मोहं  
sarvabhutaani sammoha.m
- 2b सर्गे यान्ति परन्तप  
sarge yaanti parantapa

(K.r.s.na said to Arjuna:)

Using desire and dislike derived, using duality-confusion, O descendant of Bharata (O Arjuna), all beings in creation go (to) stupidity, O destroying of enemies (O Arjuna).

- 1a इच्छाद्वेषसमुत्थेन ic—chaa— icchaa = इच्छ = desire; want; wish  
[noun, female, nominative case, 1]  
[noun root: इच्छा = icchaa]
- dve—sa— dve.sa.h = द्वेषः  
= (act of) dislike; detestation; hatred  
[noun, male, nominative case, 1]  
[noun root: द्वेष = dve.sa]
- sa—mut—the—na समुत्थेन  
= by using someone/something derived  
[adjective, male, instrumental case, 3]  
[from समुत्थः = samuttha.h]

1b	द्वन्द्वमोहेन	dvan—dva—	द्वन्द्वम् = duality [noun, neuter]
		mo—he—na	मोहेन = by using confusion [noun, male, instrumental case, 3] [from मोहः = moha.h]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	सर्वभूतानि	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	सम्मोहं	sam—mo—ha.m	sammoham = सम्मोहम् = confusion [noun, male, accusative case, 2] [noun root: सम्मोह = sammoha]
2b	सर्गे	sar—ge	at/in/on creation [noun, male, locative case, 7] [from सर्गः = sarga.h]
	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]

## 14.28 Bhagavad Giitaa: Chapter 7, Verse 28

1a येषां त्वन्तगतं पापं  
ye.saa.m tvantagata.m paapa.m

1b जनानां पुण्यकर्मणाम्  
janaanaa.m pu.nyakarma.naam

2a ते द्वन्द्वमोहनिर्मुक्ता  
te dvandvamohanirmuktaa

2b भजन्ते मां दृढव्रताः  
bhajante maa.m d.r.dhavrataa.h

(K.r.s.na said to Arjuna:)

But the end of ones (whose) sin is gone, (and) the pure action of beings—those (people) are freed (from) duality-mistake(s). They cherish me (with) a firm vow.



1a	येषां	ye—saa.m	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	त्वन्तगतं	tvan—	tu = तु = but [conjunction, indeclinable]
		ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
		ga—tam	gatam = गतम् = gone; dead; known; understood [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: गत = gata]
	पापं	paa—pa.m	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]

1b	जनानां	ja—naa—naa.m	janaanaam = जनानाम् = of born things; living things; men [noun, male, plural, genitive case, 6] [noun root: जन = jana]
	पुण्यकर्मणाम्	pu—.nya—	पुण्य = pure [adjective]
		kar—ma—.naam	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]
2a	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	द्वन्द्वमोहनिर्मुक्ता	dvan—dva—	dvandvam = द्वन्द्वम् = duality [noun, neuter]
		mo—ha—	moha.h = मोहः = mistake; confusion [noun, male]
		nir—muk—taa	nirmuktaa.h = निर्मुक्ताः = freed [adjective, male, plural, locative case, 7] [from निर्मुक्तः = nirmukta.h]

2b	भजन्ते	bha—jan—te	bhajante = भजन्ते = (they) cherish [verb, present tense, third person, plural] [verb root: भज् = bhaj]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	दृढव्रताः	d.r—.dha—	दृढ = firm [adjective]
		vra—taa(—h(aa))	व्रताः = (?) [similar: noun, neuter, व्रतम् = vratam = vow]

## 14.29 Bhagavad Giitaa: Chapter 7, Verse 29

- 1a जरामरणमोक्षाय  
jaraamara.namok.saaya
- 1b मामाश्रित्य यतन्ति ये  
maamaa”sritya yatanti ye
- 2ab ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्  
te brahma tadvidu.h k.rtsnamadhyaatma.m karma caakhilam

(K.r.s.na said to Arjuna:)

Ones try me, for freeing (from) old age and death, seeking refuge. Those (are) that God, wise (about) all (things) of the self and all action.

- 1a जरामरणमोक्षाय ja—raa— jaraa  
= जरा  
= old age  
[noun, female]
- ma—ra—.na— mara.nam  
= मरणम्  
= death  
[noun, neuter]
- mo—k.saa—ya mok.syaaya = मोक्षाय  
= for freedom; liberation  
[noun, male, dative case, 4]  
[noun root: मोक्ष = mok.sa]

1b	मामाश्रित्य	maa—maa—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	”sri—tya	aa”sritya	= आश्रित्य = doing; seeking refuge [adjective]
	यतन्ति	ya—tan—ti	(?) yatante = यतन्ते = (they) try [verb, present tense, third person, plural] [root: यत् = yat]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]

2a	ते	te	<p>te = ते = those/they (two); for you; of you (your)</p> <p>[pronoun, demonstrative, third person]</p> <p>[male, plural, nominative case, 1]</p> <p>[female, dual, nominative case, 1, accusative case, 2]</p> <p>[neuter, dual, nominative case, 1, accusative case, 2]</p> <p>[noun root: तद् = tad]</p> <p>[pronoun, second person, singular]</p> <p>[dative case, 4, genitive case, 6]</p> <p>[noun root: युष्मद् = yu.smad]</p>
	ब्रह्म	brah—ma	<p>brahma = ब्रह्म = (O) God; devotion</p> <p>[noun, neuter, nominative case, 1]</p> <p>[accusative case, 2, vocative case, 8]</p> <p>[noun root: ब्रह्मन् = brahman]</p>
	तद्विदुः	tad—	<p>tat = तत् = that/it</p> <p>[pronoun, demonstrative, third person]</p> <p>[neuter, nominative case, 1, accusative case, 2]</p> <p>[noun root: तद् = tad]</p>
		vi—du(—h(u))	<p>wise</p> <p>[adjective, male]</p>
	कृत्स्नमध्यात्मं	k.rts—na—	<p>k.rtsnam</p> <p>= कृत्स्नम्</p> <p>= all</p> <p>[adjective, neuter]</p>
2b		ma—dhyaat—ma.m	<p>adhyaatmam = अध्यात्मम्</p> <p>= self; “above + self” (divine)</p> <p>[adjective]</p> <p>[male, accusative case, 2]</p> <p>[neuter, nominative case, 1, accusative case, 2]</p> <p>[adjective root: अध्यात्म = adhyaatma]</p>
	कर्म	kar—ma—	<p>karma = कर्म</p> <p>= (O) act; action; work; doing; deed</p> <p>[noun, neuter, nominative case, 1]</p> <p>[accusative case, 2, vocative case, 8]</p> <p>[noun root: कर्मन् = karman]</p>
	चाखिलम्	caa—	<p>ca = च = and</p> <p>[conjunction, indeclinable]</p>
		khil—lam	<p>akhilam</p> <p>= अखिलम्</p> <p>= all</p> <p>[adjective, neuter]</p>



### 14.30 Bhagavad Giitaa: Chapter 7, Verse 30

- 1a साधिभूताधिदैवं मां  
saadhibhuutaadhidaiva.m maa.m
- 1b साधियज्ञं च ये विदुः  
saadhiyaj na.m ca ye vidu.h
- 2a प्रयाणकालेऽपि च मां  
prayaa.nakaale.api ca maa.m
- 2b ते विदुर् युक्तचेतसः  
te vidur yuktacetasa.h

(K.r.s.na said to Arjuna:)

With God, and with sacrifice, ones (know) God—me. And also, at the departure-time (at death), they (know) me, yoked in the mind.

- 1a साधिभूताधिदैवं saa— saha = सह = with  
[preposition, indeclinable]
- dhi—bhuu—taa— adhibhuutam = अधिभूतम्  
= above + being; God; creation  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: अधिभूत = adhibhuuta]
- dhi—dai—va.m adhidaivam  
= अधिदैवम्  
= God  
[noun, male, accusative case, 2]  
[from अधिदैवः = adhidaiva.h]
- मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]



1b	साधियज्ञं	saa—	saha = सह = with [preposition, indeclinable]
		dhi—ya—j~na.m	adhiyaj~nam = अधियज्ञम् = sacrifice [noun, male, accusative case, 2] [from अधियज्ञः = adhiyaj~na.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	विदुः	vi—du(—h(u))	wise [adjective, male]
2a	प्रयाणकालेऽपि	pra—yaa—na—	prayaa.nam = प्रयाणम् = departure; trip [noun, neuter]
		kaa—le—	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
		'pi	api = अपि = also [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]

2b ते	te	<p>te = ते = those/they (two); for you; of you (your)</p> <p>[pronoun, demonstrative, third person]</p> <p>[male, plural, nominative case, 1]</p> <p>[female, dual, nominative case, 1, accusative case, 2]</p> <p>[neuter, dual, nominative case, 1, accusative case, 2]</p> <p>[noun root: तद् = tad]</p> <p>[pronoun, second person, singular]</p> <p>[dative case, 4, genitive case, 6]</p> <p>[noun root: युष्मद् = yu.smad]</p>
विदुर्	vi—du(—h(u))	<p>wise</p> <p>[adjective, male]</p>
युक्तचेतसः	yuk—ta—	<p>yuktam = युक्तम् = yoked</p> <p>[adjective, male, accusative case, 2]</p> <p>[adjective, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[adjective root: युक्त = yukta]</p>
	ce—ta—sa(—h(a))	<p>cetasa.h = चेतसः</p> <p>= from/of a/the mind; thought;</p> <p>O minds; thoughts</p> <p>[noun, neuter]</p> <p>[ablative case, 5, genitive case, 6]</p> <p>[plural, vocative case, 8]</p> <p>[noun root: चेतस् = cetas]</p>

## Chapter 15

# Bhagavad Giitaa: Chapter 8

### 15.1 Bhagavad Giitaa: Chapter 8, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a किम् तद्ब्रह्म किमध्यात्मं  
kim tadbrahma kimadhyaatma.m
- 1b किं कर्म पुरुषोत्तम  
ki.m karma puru.sottama
- 2ab अधिभूतं च किं प्रोक्तमधिदैवं किम् उच्यते  
adhibhuuta.m ca ki.m proktamadhidaiva.m kim ucyate

Arjuna said (to K.r.s.na):

What (is) that God? What (is) the self? What (is) action, O man-ultimate (O K.r.s.na)? And what (is) said (about) creation? What is God called?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	किम्	kim	<p>kim = किम् = what</p> <p>[pronoun, interrogative, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: किम् = kim]</p> <p>[noun root: कौन = kauna]</p>
	तद्ब्रह्म	tad—	<p>tat = तत् = that/it</p> <p>[pronoun, demonstrative, third person]</p> <p>[neuter, nominative case, 1, accusative case, 2]</p> <p>[noun root: तद् = tad]</p>
		brah—ma	<p>brahma = ब्रह्म = (O) God; devotion</p> <p>[noun, neuter, nominative case, 1]</p> <p>[accusative case, 2, vocative case, 8]</p> <p>[noun root: ब्रह्मन् = brahman]</p>
	किमध्यात्मं	ki—ma—	<p>kim = किम् = what</p> <p>[pronoun, interrogative, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: किम् = kim]</p> <p>[noun root: कौन = kauna]</p>
		dhyaat—ma.m	<p>adhyaatmam = अध्यात्मम्</p> <p>= self; “above + self” (divine)</p> <p>[adjective]</p> <p>[male, accusative case, 2]</p> <p>[neuter, nominative case, 1, accusative case, 2]</p> <p>[adjective root: अध्यात्म = adhyaatma]</p>

1b	किं	ki.m	<p>kim = किम् = what</p> <p>[pronoun, interrogative, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: किम् = kim]</p> <p>[noun root: कौन = kauna]</p>
	कर्म	kar—ma	<p>karma = कर्म</p> <p>= (O) act; action; work; doing; deed</p> <p>[noun, neuter, nominative case, 1]</p> <p>[accusative case, 2, vocative case, 8]</p> <p>[noun root: कर्मन् = karman]</p>
	पुरुषोत्तम	pu—ru—.sot—	<p>puru.sa.h = पुरुषः</p> <p>= man; soul; spirit; God</p> <p>[noun, male, nominative case, 1]</p> <p>[noun root: पुरुष = puru.sa]</p>
		ta—ma	<p>uttama = उत्तम</p> <p>= O ultimate; uppermost; best</p> <p>[adjective, male, neuter, vocative case, 8]</p> <p>[adjective root: उत्तम =uttama]</p>
2a	अधिभूतं	a—dhi—bhuu—ta.m	<p>adhibhuutam = अधिभूतम्</p> <p>= above + being; God; creation</p> <p>[noun, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: अधिभूत = adhibhuuta]</p>
	च	ca	<p>ca = च = and</p> <p>[conjunction, indeclinable]</p>
	किं	ki.m	<p>kim = किम् = what</p> <p>[pronoun, interrogative, neuter]</p> <p>[nominative case, 1, accusative case, 2]</p> <p>[noun root: किम् = kim]</p> <p>[noun root: कौन = kauna]</p>
	प्रोक्तमधिदैवं	prok—ta—	<p>proktam</p> <p>= प्रोक्तम्</p> <p>= said</p> <p>[adjective, neuter]</p>

2b	ma—dhi—dai—va.m	adhidaivam = अधिदैवम् = God [noun, male, accusative case, 2] [from अधिदैवः = adhidaiva.h]
किम्	kim	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 15.2 Bhagavad Giitaa: Chapter 8, Verse 2

1a अधियज्ञः कथं कोऽत्र  
adhiyaj~na.h katha.m ko.atra

1b देहेऽस्मिन्मधुसूदन  
dehe.asminmadhusuudana

2a प्रयाणकाले च कथं  
prayaa.nakaale ca katha.m

2b ज्ञेयोऽसि नियतात्मभिः  
j~neyo.asi niyataatmabhi.h

(Arjuna said to K.r.s.na:)

How—what is a god of a sacrifice here, in this body, O honey-killing (O K.r.s.na)? (K.r.s.na killed a demon named “honey.”) And at the time of departure (at death), how are you to be known by restrained-selves (by people who know self-control)?

1a अधियज्ञः a—dhi—ya—j~na(—h(a))

sacrifice; god of a sacrifice  
[noun, male]

कथं ka—tha.m katham = कथम् = how  
[adverb, indeclinable]

कोऽत्र ko— ka.h = कः = what/who  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: किम् = kim]  
[noun root: कौन = kauna]

'tra atra = अत्र = here  
[adverb, noun, indeclinable]



1b	देहेऽस्मिन्मधुसूदन	de—he—	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
		'smin—	asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]
		ma—dhu—	madhu = मधु = (O) honey [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मधु = madhu]
		suu—da—na	suudana = सूदन = O killing; destruction [noun, neuter, vocative case, 8] [noun root: सूदन = suudana]
2a	प्रयाणकाले	pra—yaa—.na—	prayaa.nam = प्रयाणम् = departure; trip [noun, neuter]
		kaa—le	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
	च	ca	ca = च = and [conjunction, indeclinable]
	कथं	ka—tha.m	katham = कथम् = how [adverb, indeclinable]
2b	ज्ञेयोऽसि	j~ne—yo—	j~neya.h = ज्ञेयः = to be known [adjective, male]
		'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	नियतात्मभिः	ni—ya—taat—	niyata.h = नियतः = restrained; limited; usual; definite [adjective, male, nominative case, 1] [adjective root: नियत = niyata]
		ma—bhi(—h(i))	aatmabhi.h = आत्मभिः = by using selves; souls [noun, male, plural, instrumental case, 3] [noun root: आत्मन् = aatman]

### 15.3 Bhagavad Giitaa: Chapter 8, Verse 3

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a अक्षरं ब्रह्म परमं  
ak.sara.m brahma parama.m
- 1b स्वभावोऽध्यात्ममुच्यते  
svabhaavo.adhyaatmamucyate
- 2a भूतभावोद्भवकरो  
bhuutabhaavodbhavakaro
- 2b विसर्गः कर्मसंज्ञितः  
visarga.h karmasa.mj~nita.h

God (K.r.s.na) said (to Arjuna):

God (is) not changeable (and is) paramount. The self-behavior (of God) is called the self. Being-birth-doing is called action.

- 0 श्रीभगवानुवाच

”srii—	”srii = श्री = splendor; power; Lak.smi; “title of respect” [noun, female, nominative case, 1] [noun root: श्री = ”srii]
bha—ga—vaa—nu—	bhagavaan = भगवान् = blessed one; God [noun, male, nominative case, 1] [noun root: भगवन्त् = bhagavant]
vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]

1a	अक्षरं a—	a = अ = not [prefix, adverb, indeclinable]
	k.sa—ra.m	k.saram = क्षरम् = changeable; perishable [adjective, neuter]
	ब्रह्म brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	परमं pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
1b	स्वभावोऽध्यात्ममुच्यते	
	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
	bhaa—vo—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	'dhyaat—ma—mu—	adhyaatmam = अध्यात्मम् = self; “above + self” (divine) [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अध्यात्म = adhyaatma]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

2a	भूतभावोद्भवकरो	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		bhaa—vod—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
		bha—va—	udbhava.h = उद्भवः = birth [noun, male]
		ka—ro	kara.h = करः = tax; doing; sunbeam; moonbeam [noun, male]
<hr/>			
2b	विसर्गः	vi—sar—ga(—h(a))	birth; departure; discharge [noun, male]
	कर्मसंज्ञितः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		sa.m—j~ni—ta(—h(a))	संज्ञितः = called; named [adjective, male]



## 15.4 Bhagavad Giitaa: Chapter 8, Verse 4

1a अधिभूतं क्षरो भावः  
adhibhuuta.m k.saro bhaava.h

1b पुरुषश्चाधिदैवतम्  
puru.sa"scaadhidaivatam

2a अधियज्ञोऽहमेवात्र  
adhiyaj~no.ahamevaatra

2b देहे देहभृतां वर  
dehe dehabh.rtaa.m vara

(K.r.s.na said to Arjuna:)

Creation is changeable. And the behavior-spirit is God. I am the god of a sacrifice, really, here in the body of people/things bearing a body, O best (O Arjuna).

- 1a अधिभूतं a—dhi—bhuu—ta.m adhibhuutam = अधिभूतम्  
= above + being; God; creation  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: अधिभूत = adhibhuuta]
- क्षरो k.sa—ro k.sara.h  
= क्षरः  
= changeable; perishable  
[adjective, male]
- भावः bhaa—va(—h(a)) bhaava.h = भावः  
= being (existence; living thing); behavior; birth  
[noun, male, nominative case, 1]  
[noun root: भाव = bhaava]

1b	पुरुषश्चाधिदैवतम्	pu—ru—.sa”s—	<p>puru.sa.h = पुरुषः          = man; soul; spirit; God          [noun, male, nominative case, 1]          [noun root: पुरुष = puru.sa]</p>
		caa—	<p>ca = च = and          [conjunction, indeclinable]</p>
		dhi—dai—va—tam	<p>adhidaivatam          = अधिदैवतम्          = God          [noun, neuter]</p>
2a	अधियज्ञोऽहमेवात्र	a—dhi—ya—j~no—	<p>adhiyaj~na.h          = अधियज्ञः          = sacrifice; god of a sacrifice          [noun, male]</p>
		’ha—me—	<p>aham = अहम् = I          [pronoun, first person, nominative case, 1]          [noun root: अस्मद् = asmad]</p>
		vaa	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
		tra	<p>atra = अत्र = here          [adverb, noun, indeclinable]</p>
2b	देहे	de—he	<p>dehe = देहे = at/in/on a/the body          [noun, male, locative case, 7]          [noun root: देह = deha]</p>
	देहभृतां	de—ha—	<p>deha.h = देहः = body          [noun, male, nominative case, 1]          [noun root: देह = deha]</p>
		bh.r—taa.m	<p>bh.rtaam          = भृताम्          = (?) of people/things bearing          [adjective, male, plural, genitive case, 6]          [from भृत् = bh.rt]</p>
	वर	va—ra—	<p>O best          [adjective, male, vocative case, 8]          [from वरः = vara.h]</p>

## 15.5 Bhagavad Giitaa: Chapter 8, Verse 5

- 1a अन्तकाले च मामेव  
antakaale ca maameva
- 1b स्मरन्मुक्त्वा कलेवरम्  
smaranmuktvaa kalevaram
- 2a यः प्रयाति स मद्भावं  
ya.h prayaati sa madbhaava.m
- 2b याति नास्त्यत्र संशयः  
yaati naastyatra sa.m" saya.h

(K.r.s.na said to Arjuna:)

And at the end-time (at death), really, remembering me, having been freed (from the) body, one goes—he goes (to) my behavior. Doubt is not here.

- 1a अन्तकाले an—ta— anta.h = अन्तः = end; boundary; near; in  
[noun, adjective, male]  
[nominative case, 1, preposition]  
[noun root: अन्त = anta]
- kaa—le kaale = काले = at/in/on a/the  
time; verb tense; death  
[noun, male, locative case, 7]  
[noun root: काल = kaala]
- च ca ca = च = and  
[conjunction, indeclinable]
- मामेव maa—me maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- va eva = एव = really; thus  
[adverb, indeclinable]



1b	स्मरन्मुक्ता	sma—ran—	smaran = स्मरन् = remembering [verb, present participle] [verb root: स्मृ = sm.r]
		mukt—vaa	मुक्ता = having been freed [verb, perfect participle] [root: मुच् = muc]
	कलेवरम्	ka—le—va—ram	body [noun, neuter]
2a	यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	प्रयाति	pra—yaa—ti	(he/she/it) goes [verb, present tense, third person, singular] [root: प्रया = prayaa]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	मद्भावं	mad—	मद् = (?) “me”
		bhaa—va.m	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
2b	याति	yaa—ti	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
	नास्त्यत्र	naa—	na = न = not [adverb, indeclinable]
		styaa—	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
		tra	atra = अत्र = here [adverb, noun, indeclinable]
	संशयः	sa.m—”sa—ya(—h(a))	doubt; danger [noun, male]

## 15.6 Bhagavad Giitaa: Chapter 8, Verse 6

1a यं यं वापि स्मरन्भावं  
ya.m ya.m vaapi smaranbhaava.m

1b त्यजत्यन्ते कलेवरम्  
tyajatyante kalevaram

2a तं तमेवैति कौन्तेय  
ta.m tamevaiti kaunteya

2b सदा तद्भावभावितः  
sadaa tadbhaavabhaavita.h

(K.r.s.na said to Arjuna:)

Also, yes/no, remembering “what-what” (whatever) behavior, a (man) abandons, at the end (at death), “that-that” (whatever) body. Really, thus, O son of Kuntii (O Arjuna)—always, that behavior (is) born.

1a यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
वापि	vaa—	vaa = वा = “yes/no question”
	pi	api = अपि = also [adverb, indeclinable]
स्मरन्भावं	sma—ran	smaran = स्मरन् = remembering [verb, present participle] [verb root: स्मृ = sm.r]
	bhaa—va.m	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]

1b	त्यजत्यन्ते	tya—ja—tyan—	tyajati = त्यजति = (he/she/it) abandons [verb, present tense, third person, singular] [root: त्यज् = tyaj]
	te		ante = अन्ते = at/in/on a/the end; boundary; near [noun, adjective, male, locative case, 7] [adjective, neuter, locative case, 7] [neuter, female, dual] [nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	कलेवरम्	ka—le—va—ram	body [noun, neuter] [nominative case, 1, accusative case, 2]
2a	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	तमेवैति	ta—me—	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	vai—		eva = एव = really; thus [adverb, indeclinable]
	ti		iti = इति = thus; “end of quote” [adverb, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

2b सदा	sa—daa	always [adverb, indeclinable]
तद्भावभावितः	tad—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	bhaa—vi—ta(—h(a))	भावितः = born [adjective, male]

## 15.7 Bhagavad Giitaa: Chapter 8, Verse 7

1a तस्मात्सर्वेषु कालेषु  
tasmaatsarve.su kaale.su

1b मामनुस्मर युध्य च  
maamanusmara yudhya ca

2ab मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः  
mayyarpitamano buddhirmaamevai.syasyasa.m” saya.h

(K.r.s.na said to Arjuna:)

Therefore, at all times, remembering me, fight, and, (with your) mind (and) intelligence placed in me, really, you will attain me, no doubt.

1a तस्मात्सर्वेषु tas—maat— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]

sar—ve—.su sarve.su = सर्वेषु = at/in/on each; all  
[adjective, pronoun]  
[male, neuter, plural, locative case, 7]  
[adjective root: सर्व = sarva]

कालेषु kaa—le—.su kaale.su = कालेषु = at/in/on  
times; verb tenses; deaths  
[noun, male, plural, locative case, 7]  
[noun root: काल = kaala]

1b	मामनुस्मर	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		nu—sma—ra	anusmara = अनुस्मर = (?) anusmaran = अनुस्मरन् = remembering [verb, present participle] [verb root: अनुस्मृ = anusm.r]
	युध्य	yu—dhya	yudhyasva = युध्यस्व = (you) fight [verb, imperative mood, second person, singular] [root: युध् = yudh]
	च	ca	ca = च = and [conjunction, indeclinable]

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## 2a मय्यर्पितमनोबुद्धिर्मा मे वैश्यस्य संशयः

	may—yar—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	pi—ta—	arpita = अर्पित = placed [adjective]
	ma—no—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]

2b	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	vai—	eva = एव = really; thus [adverb, indeclinable]
	.sya—sya—	e.syasi = एष्यसि = (you) will go to; attain [verb, future tense (certain), second person, singular] [root: एष् = e.s]
	—	a = अ = not [prefix, adverb, indeclinable]
	sa.m—”sa—ya(—h(a))	sa.m”saya.h = संशयः = doubt; danger [noun, male]





## 15.8 Bhagavad Giitaa: Chapter 8, Verse 8

- 1a अभ्यासयोगयुक्तेन  
abhyaasayogayuktena
- 1b चेतसा नान्यगामिना  
cetasaa naanyagaaminaa
- 2a परमं पुरुषं दिव्यं  
parama.m puru.sa.m divya.m
- 2b याति पार्थानुचिन्तयन्  
yaati paarthaanucintayan

(K.r.s.na said to Arjuna:)

Using yoked-repetition-yoking, using the mind, (and) not another going, thinking, a man goes (to) the paramount, divine, man (K.r.s.na), O prince (O Arjuna).

- 1a अभ्यासयोगयुक्तेन a—bhyaa—sa— abhyaasa.h  
= अभ्यासः  
= repetition; practice  
[noun, male]
- yo—ga— yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- yuk—te—na yuktena = युक्तेन = by using yoked  
[adjective, male, neuter, instrumental case, 3]  
[adjective root: युक्त = yukta]

1b	चेतसा	ce—ta—saa	cetasaa = चेतसा = by using a/the mind; thought [noun, neuter, instrumental case, 3] [noun root: चेतस् = cetas]
	नान्यगामिना	naa—	na = न = not [adverb, indeclinable]
		nya—	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
		gaa—mi—naa	गमिना = going [adjective]
2a	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
	पुरुषं	pu—ru—.sa.m	puru.sam = पुरुषम् = man; soul; spirit; God [noun, male, accusative case, 2] [noun root: पुरुष = puru.sa]
	दिव्यं	di—vya.m	divyam = दिव्यम् = divine [adjective, male, accusative case, 2] [from दिव्यः = divya.h]
2b	याति	yaa—ti	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
	पार्थानुचिन्तयन्	paar—thaa—	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
		ni—cin—ta—yan	anucintayan = अनुचिन्तयन् = thinking [verb, present participle] [root: अनुचिन्त् = anucint]

## 15.9 Bhagavad Giitaa: Chapter 8, Verse 9

- 1a कविं पुराणमनुशासितारम्  
kavi.m puraa.namanu"saasitaaram
- 1b अणोरणीयांसमनुस्मरेद्यः  
a.nora.niiyaa.msamanusmaredya.h
- 2a सर्वस्य धातारमचिन्त्यरूपम्  
sarvasya dhaataaramacintyaruupam
- 2b आदित्यवर्णं तमसः परस्तात्  
aadityavar.na.m tamasa.h parastaat

(K.r.s.na said to Arjuna:)

One may remember (God as) a sage, ancient, a governor, of the atom, the creator of all, a non-thinkable form, a sun-color, above darkness.

(Note: In this verse, in each line, the number of main syllables is 11, 10, 11, 11. Usually, in a verse, in each line, the number of main syllables is eight.)

- 1a कविं ka—vi.m kavim  
= कविम्  
= sage; bard; poet  
[noun, male, accusative case, 2]  
[from कविः = kavi.h]

पुराणमनुशासितारम्

- pu—raa—.na—ma— puraa.nam = पुराणम् = old; ancient  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: पुराण = puraa.na]
- nu—"saa—si—taa—ram anu"saasitaaram  
= अनुशासितारम्  
= (?)  
[similar: adjective, अनुशासित = anu"saasita]  
[= governed]

1b अणोरणीयांसमनुस्मरेद्यः

a.no—ra—	a.no.h = अणोः = from/of a/the atom [noun, male] [ablative case, 5, genitive case, 6] [from अणुः = a.nu.h]
.nii—yaa.m—sa—ma—	a.niiyaa.msam = अणीयांसम् = (?)
nu—sma—re—	anusmaret = अनुस्मरेत् = (?) anusmareta = अनुस्मरेत = (he/she/it) may remember [verb, subjunctive (potential) mood, third person, singular] [root: अनुस्मृ = anusm.r]
dya(—.h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]

2a	सर्वस्य	sar—va—sya	sarvasya = सर्वस्य = of each; all [adjective, pronoun, male, neuter] [genitive case, 6] [adjective root: सर्व = sarva]
धातारमचिन्त्यरूपम्			
		dhaa—taa—ra—ma—	dhaataaram = धातारम् = (?) creator [noun, male, accusative case, 2] [from धातृ = dhaat.r]
		—	a = अ = not [prefix, adverb, indeclinable]
		cin—tya—	cintya = चिन्त्य = thinkable [adjective]
		ruu—pam	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
<hr/>			
2b	आदित्यवर्ण	aa—di—tya—	aaditya.h = आदित्यः = sun [noun, male]
		var—.na.m	var.nam = वर्णम् = color [noun, male, accusative case, 2] [from वर्णः = var.na.h]
	तमसः	ta—ma—sa(—h(a))	tamasa.h = तमसः = from/of one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: तमस् = tamas]
	परस्तात्	pa—ra—staat	above; after; beyond [preposition]



### 15.10 Bhagavad Giitaa: Chapter 8, Verse 10

- 1a प्रयाणकाले मनसाचलेन  
 prayaa.nakaale manasaacalena
- 1b भक्त्या युक्तो योगबलेन चैव  
 bhaktyaa yukto yogabalena caiva
- 2a भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
 bhruvormadhye praa.namaave"sya samyak
- 2b स तं परं पुरुषमुपैति दिव्यम्  
 sa ta.m para.m puru.samupaiti divyam

(K.r.s.na said to Arjuna:)

At the time of departure (at death), using a mind not-confused, using faith yoked, using yoking-force, and, really, (with) life in the middle of two brows, exactly—that man attains the paramount, divine (man: K.r.s.na).

(Note: In this verse, in each line, the number of main syllables is 11, 11, 11, 12. Usually, in a verse, in each line, the number of main syllables is eight.)



1a	प्रयाणकाले	pra—yaa—.na—	prayaa.nam = प्रयाणम् = departure; trip [noun, neuter]
		kaa—le	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
	मनसाचलेन	ma—na—saa—	manasaa = मनसा = by using a/the mind [noun, neuter, instrumental case, 3] [noun root: मनस् = manas]
		—	a = अ = not [prefix, adverb, indeclinable]
		ca—le—na	calena = चलेन = by using something shaking; confused [adjective, neuter, instrumental case, 3] [from चलम् = calam]

1b	भक्त्या	bhak—tyaa	bhaktyaa = भक्त्या = by using devotion; faith [noun, female, instrumental case, 3] [noun root: भक्ति = bhakti]
	युक्तो	yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	योगबलेन	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
		ba—le—na	balena = बलेन = by using force; strength [noun, neuter, instrumental case, 3] [noun root: बल = bala]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
<hr/>			
2a	भ्रुवोर्मध्ये	bhru—vor—	bhruvo.h = भ्रुवोः = of/at/in/on two brows [noun, female, dual] [genitive case, 6, locative case, 7]
		ma—dhye	madhye = मध्ये = at/in/on a/the middle [adjective, all genders, locative case, 7] [adjective root: मध्य = madhya]
	प्राणमावेश्य	praa—.na—maa—	praa.nam = प्राणम् = breath; life; power [noun, male, accusative case, 2] [noun root: प्राण = praa.na]
		ve—”sya	aave”sya = आवेश्य = (?)
	सम्यक्	sa—myak	exactly; correctly; well [adverb, indeclinable]

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
पुरुषमुपैति	pu—ru—.sa—mu—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
	pai—ti	upaiti = उपैति = (?) upeti = उपेति = (he/she/it) attains [verb, present tense, third person, singular] [root: उपे = upe]
दिव्यम्	di—vyam	divine [adjective, male, accusative case, 2] [from दिव्यः = divya.h]

### 15.11 Bhagavad Giitaa: Chapter 8, Verse 11

- 1a यदक्षरं वेदविदो वदन्ति  
yadak.sara.m vedavido vadanti
- 1b विशन्ति यद्यतयो वीतरागाः  
vi"santi yadyatayo viitaraagaa.h
- 2a यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
yadicchanto brahmacarya.m caranti
- 2b तत्ते पदं सङ्गहेन प्रवक्ष्ये  
tatte pada.m sa"ngrahe.na pravak.sye

(K.r.s.na said to Arjuna:)

Sages (who have) vanished-passions (who) say the syllable "aum" of meditation (of) sacred-knowledge-discovery, (who) enter desire-chastity, behave. For you, using ... (?) ..., I will teach that step.

(Note: In this verse, in each line, the number of main syllables is 11, 11, 11, 11. Usually, in a verse, in each line, the number of main syllables is eight.)

1a	यदक्षरं	ya—da—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		k.sa—ra.m	ak.saram = अक्षरम् = letter (of the alphabet); syllable; the syllable “aum” of meditation [noun, neuter] [nominative case, 1, accusative case, 2]
	वेदविदो	ve—da—	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
		vi—do	vida.h = विदः = knowledge; discovery [noun, male]
	वदन्ति	va—dan—ti	vadanti = वदन्ति = (they) vocalize; say [verb, present tense, third person, plural] [verb root: वद् = vad]

1b	विशन्ति	vi—"san—ti	vi"santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विश् = vi"s]
	यद्यतो	ya—dya	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ta—yo	yataya.h = यतयः = sages; devotees; ascetics [noun, male, plural] [from यतिः = yati.h]
	वीतरागाः	vii—ta—	वीत = vanished; gone [adjective]
		raa—gaa(—h(aa))	raagaa.h = रागाः = (O) redness; desires; passions [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: राग = raaga]
2a	यदिच्छन्तो	ya—dic—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		chan—to	icchanta.h = इच्छन्तः = (O) wanting; wishing; desiring [verb, present participle, male, plural] [nominative case, 1, vocative case, 8] [verb root: इष् = i.s]
	ब्रह्मचर्यं	brah—ma—car—ya.m	brahmacaryam = ब्रह्मचर्यम् = chastity [noun, neuter] [nominative case, 1, accusative case, 2]
	चरन्ति	ca—ran—ti	(they) go; behave [verb, present tense, third person, plural] [root: चर् = car]

2b	तत्ते	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	पदं	pa—da.m	padam = पदम् = part; place; pace; step; foot; word [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: पद = pada]
	सङ्गहेण	sa”n—gra—he—.na	by using ... (?) ... [noun, male, locative case, 7] [from सङ्गः = sa”ngra.h]
	प्रवक्ष्ये	pra—va—k.sye	(I) will say; teach [verb, future tense (certain), third person, singular] [from प्रवच् = pravac]

## 15.12 Bhagavad Giitaa: Chapter 8, Verse 12

- 1a सर्वद्वाराणि संयम्य  
sarvadvaaraa.ni sa.myamya
- 1b मनो हृदि निरुध्य च  
mano h.rdi nirudhya ca
- 2ab मूर्ध्नाधायात्मनः प्राणमास्थितो योगधारणाम्  
muurdhnyaadhaayaatmana.h praa.namaasthito yogadhaara.naam

(K.r.s.na said to Arjuna:)

All doors (of the body) restrained—and the mind restrained on the heart—the breath of the self placed (at the) head—sitting—(these situations) are of people remembering yoking.

- 1a सर्वद्वाराणि sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- dvaa—raa—.ni dvaaraa.ni = द्वाराणि  
= (O) doors; gates; entrances  
[noun, neuter, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: द्वार = dvaara]
- संयम्य sa.m—ya—mya restrained  
[adjective]



1b	मनो	ma—no	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	हृदि	h.r—di	(?) at/in/on a/the heart [noun, neuter, locative case, 7] [from हृद् = h.rd]
	निरुध्य	ni—ru—dhya	(?) [similar: root, निरुध् = nirudh] [= “to restrain”]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	मूर्ध्याधायात्मनः	muurdh—nyaa—	muurdhni = मूर्ध्नि = (?) [similar: noun, male, मूर्धन् = muurdhan] [= summit; head]
		dhaa—yaat—	aadhaaya = आधाय = (?) placed; given [part of speech(?)]
		ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
	प्राणमास्थितो	praa—na—	praa.nam = प्राणम् = breath; life; power [noun, male, accusative case, 2] [noun root: प्राण = praa.na]

2b	maa—sthi—to	aasthita.h = आस्थितः = sitting; seated; staying [adjective, male, nominative case, 1] [adjective root: आस्थित = aasthita]
योगधारणाम्	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	dhaa—ra—.naam	धारणाम् = of people/things remembering; keeping; bearing [adjective, male, plural, genitive case, 6] [from धारणः = dhaara.na.h]



### 15.13 Bhagavad Giitaa: Chapter 8, Verse 13

- 1a ओं इत्येकाक्षरं ब्रह्म  
o.m ityekaak.sara.m brahma
- 1b व्याहरन्मामनुस्मरन्  
vyaaharanmaamanusmaran
- 2a यः प्रयाति त्यजन्देहं  
ya.h prayaati tyajandeha.m
- 2b स याति परमां गतिम्  
sa yaati paramaa.m gatim

(K.r.s.na said to Arjuna:)

“Om.” Saying the one syllable “om” in meditation, remembering God—me—one goes, abandoning the body. He goes (on) the paramount path.

- 1a ओं o.m a syllable in meditation
- इत्येकाक्षरं i—tye— iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- kaa— ekam = एकम् = one; alone; same  
[noun, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: एक = eka]
- k.sa—ra.m ak.saram  
= अक्षरम्  
= letter (of the alphabet); syllable;  
the syllable “om” in meditation  
[noun, neuter]  
[nominative case, 1, accusative case, 2]
- ब्रह्म brah—ma brahma = ब्रह्म = (O) God; devotion  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: ब्रह्मन् = brahman]

1b	व्याहरन्मामनुस्मरन्	vyaa—ha—ran—	व्याहरन् = saying [verb, present participle] [root: व्याह् = vyaah.r]
		maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		nu—sma—ran	anusmaran = अनुस्मरन् = remembering [verb, present participle] [verb root: अनुस्मृ = anusm.r]
2a	यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	प्रयाति	pra—yaa—ti	(he/she/it) goes [verb, present tense, third person, singular] [root: प्रया = prayaa]
	त्यजन्देहं	tya—jan—	त्यजन् = abandoning [verb, present participle] [root: त्यज् = tyaj]
		de—ha.m	deham = देहम् = body [noun, male, accusative case, 2] [noun root: देह = deha]
2b	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	याति	yaa—ti	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
	परमां	pa—ra—maa.m	paramaam = परमाम् = paramount; better/best; worse/worst [adjective, female, accusative case, 2] [adjective root: परम = parama]
	गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]

### 15.14 Bhagavad Giitaa: Chapter 8, Verse 14

- 1a अनन्यचेताः सततं  
ananyacetaa.h satata.m
- 1b यो माम् स्मरति नित्यशः  
yo maam smarati nitya”sa.h
- 2a तस्याहं सुलभः पार्थ  
tasyaaha.m sulabha.h paartha
- 2b नित्ययुक्तस्य योगिनः  
nityayuktasya yogina.h

(K.r.s.na said to Arjuna:)

One (who is) always not-another mind remembers me eternally. Of him, I (am) easy to get, O prince (O Arjuna)—of an eternal(ly)-yoked person.

- 1a अनन्यचेताः a—na— an = अन् = not  
[prefix, adverb, indeclinable]
- nya— anyam = अन्यम्  
= another; other; different; strange  
[adjective, noun]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: अन्य = anya]
- ce—taa(—h(aa)) चेताः  
= (?)  
[similar: noun, neuter, चेतस् = cetas]  
[= mind]
- सततं sa—ta—ta.m satatam = सततम् = eternal; continuous; constant;  
eternally; continuously; constantly  
[adjective, neuter, male, accusative case, 2]  
[adverb]  
[adjective root: सतत = satata]

1b	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	माम्	maam	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	स्मरति	sma—ra—ti	(he/she/it) remembers [verb, present tense, third person, singular] [from स्मृ = sm.r]
	नित्यशः	ni—tya—”sa(—h(a))	eternally [adverb]
<hr/>			
2a	तस्याहं	ta—syaa—	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	सुलभः	su—la—bha(—h(a))	easy to get [adjective, male] [from: prefix, सु = su = good; very] [from: root, लभ् = labh = “to learn; get”]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b	नित्ययुक्तस्य	ni—tya—	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
	yuk—ta—sya		yuktasya = युक्तस्य = of yoked [adjective, male, neuter, genitive case, 6] [adjective root: युक्त = yukta]
योगिनः	yo—gi—na(—h(a))		yogina.h = योगिनः from/of yoked; man of yoking; (O) yoked; men of yoking [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: योगिन् = yogin]





## 15.15 Bhagavad Giitaa: Chapter 8, Verse 15

- 1a मामुपेत्य पुनर्जन्म  
maamupetya punarjanma
- 1b दुःखालयमशाश्वतम्  
du.hkhaalayama"saa"svatam
- 2a नाप्नुवन्ति महात्मानः  
naapnuvanti mahaatmaana.h
- 2b संसिद्धिं परमां गताः  
sa.msiddhi.m paramaa.m gataa.h

(K.r.s.na said to Arjuna:)

Approaching me in “again-born” (after being born again), (devotees are) not (in a) non-eternal distress-place. They (are) of a great-self, (and are) gone (to) a paramount success.

- 1a मामुपेत्य    maa—mu—    maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- pe—tya    upetya = उपेत्य = approaching  
[adjective]
- पुनर्जन्म    pu—nar—    puna.h = पुनः = again  
[adverb]
- jan—ma    janma = जन्म = (O) birth  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: जन्म = janma]

1b दुःखालयमशाश्वतम्

du.h—khaa— du.hkham = दुःखम्  
 = (act of) distress; in distress  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2, adverb]  
 [noun root: दुःख = du.hkha]

la—ya—ma— aalayam  
 = आलयम्  
 = house; place  
 [noun, male, accusative case, 2]  
 [from आलयः = aalaya.h]

— a = अ = not  
 [prefix, adverb, indeclinable]

”saa—”sva—tam ”saa”svatam  
 = शाश्वतम्  
 = eternal  
 [adjective, male, accusative case, 2]  
 [from शाश्वतः = ”saa”svata.h]

2a नाप्नुवन्ति naap— na = न = not  
 [adverb, indeclinable]

nu—van—ti aapnuvanti  
 = आप्नुवन्ति  
 = (they) ... (?) ...  
 [verb, present tense, third person, plural]  
 [root: (?)]

महात्मानः ma—haat— mahaan = महान् = (O) mighty; great; big  
 [adjective, male]  
 [nominative case, 1, vocative case, 8]  
 [adjective root: महत् = mahat]

maa—na(—h(a)) aatmana.h = आत्मनः = from/of a/the self; soul;  
 selves; souls  
 [noun, male]  
 [ablative case, 5, genitive case, 6]  
 [plural, accusative case, 2]  
 [noun root: आत्मन् = aatman]

- 2b संसिद्धिं sa.m—sid—dhi.m sa.msiddhim = संसिद्धिम्  
 = success; perfection; fulfillment  
 [noun, female, accusative case, 2]  
 [noun root: संसिद्धि = sa.msiddhi]
- परमां pa—ra—maa.m paramaam = परमाम्  
 = paramount; better/best; worse/worst  
 [adjective, female, accusative case, 2]  
 [adjective root: परम = parama]
- गताः ga—taa(—h(aa)) gataa.h = गताः  
 = (O) gone; dead; known; understood  
 [adjective, male, plural]  
 [nominative case, 1, vocative case, 8]  
 [adjective root: गत = gata]



## 15.16 Bhagavad Giitaa: Chapter 8, Verse 16

- 1a आब्रह्मभुवनाल्लोकाः  
aabrahmabhuvanaallokaa.h
- 1b पुनरावर्तिनोऽर्जुन  
punaraavartino.arjuna
- 2a मामुपेत्य तु कौन्तेय  
maamupetya tu kaunteya
- 2b पुनर्जन्म न विद्यते  
punarjanma na vidyate

(K.r.s.na said to Arjuna:)

From the place of God, (to) the worlds again, of a person returning, O Arjuna—but, approaching me, O son of Kuntii (O Arjuna), a (man) is not again-born.

- 1a आब्रह्मभुवनाल्लोकाः
- |                |  |
|----------------|--|
| aa—            | आ<br>= (?)   |
| brah—ma—       | brahma = ब्रह्म = (O) God; devotion<br>[noun, neuter, nominative case, 1]<br>[accusative case, 2, vocative case, 8]<br>[noun root: ब्रह्मन् = brahman] |
| bhu—va—naal—   | bhuvanaat<br>= भुवनात्<br>= from a/the being; house; place<br>[noun, neuter, ablative case, 5]<br>[from भुवनम् = bhuvanam]                             |
| lo—kaa(—h(aa)) | lokaa.h = लोकाः<br>= (O) worlds; mankind; places<br>[noun, male, plural]<br>[nominative case, 1, vocative case, 8]<br>[noun root: लोक = loka]          |

## 1b पुनरावर्तिनोऽर्जुन

pu—na—raa—	puna.h = पुनः = again [adverb]
var—ti—no'r—	aavartina.h = आवर्तिनः = (?) from/of a/the person/thing curling; returning [adjective, male] [ablative case, 5, genitive case, 6]
ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]

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2a मामुपेत्य	maa—mu—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	pe—tya	upetya = उपेत्य = approaching [adjective]
तु	tu	tu = तु = but [conjunction, indeclinable]
कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

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2b पुनर्जन्म	pu—nar—	puna.h = पुनः = again [adverb]
	jan—ma	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
न	na	na = न = not [adverb, indeclinable]
विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]

## 15.17 Bhagavad Giitaa: Chapter 8, Verse 17

1ab सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणोविदुः  
sahasrayugaparyantamaharyadbrahma.novidu.h

2a रात्रिं युगसहस्रान्तां  
raatri.m yugasahasraantaa.m

2b तेऽहोरात्रविदो जनाः  
te.ahoraatravido janaa.h

(K.r.s.na said to Arjuna:)

A thousand-eon(s) is (until) a day of the one God, (it is known). Near a night is a thousand-eon(s). Those men (know about) the day and night.

1a सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणोविदुः

sa—has—ra— sahasra.h = सहस्रः = thousand  
[noun, male, nominative case, 1]  
[noun root: सहस्र = sahasra]

yu—ga— yugam  
= युगम्  
= eon  
[noun, neuter]

par—yan—ta— paryantam  
= पर्यन्तम्  
= until  
[preposition]



1b	ma—har—	aha.h = अहः = (?) [similar: noun, neuter, अहम् = aham = day]
	yad—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	brah—ma—.no	brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion [noun, neuter, genitive case, 6, locative case, 7] [noun root: ब्रह्मन् = brahman]
	vi—du(—h(u))	wise [adjective, male]
<hr/>		
2a रात्रिं	raa—tri.m	raatrim = रात्रिम् = night [noun, female, accusative case, 2] [noun root: रात्रि = raatri]
युगसहस्रान्तां	yu—ga—	yugam = युगम् = eon [noun, neuter]
	sa—ha—sraan—	sahasra.h = सहस्रः = thousand [noun, male, nominative case, 1] [noun root: सहस्र = sahasra]
	taam	antaam = अन्ताम् = near [adjective, female, accusative case, 2] [noun root: अन्त = anta]

2b तेऽहोरात्रविदो	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'ho—	aha.h = अहः = (?) [similar: noun, neuter, अहम् = aham = day]
	raa—tra—	(?) raatri.h = रात्रिः = night [noun, female, nominative case, 1] [noun root: रात्रि = raatri]
	vi—do	vida.h = विदः = discovery; knowledge [noun, male]
जनाः	ja—naa(—h(aa))	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]



## 15.18 Bhagavad Giitaa: Chapter 8, Verse 18

1a अव्यक्ताद्व्यक्तयः सर्वाः  
avyaktaadvyaktaya.h sarvaa.h

1b प्रभवन्त्यहरागमे  
prabhavantyaharaagame

2a रात्र्यागमे प्रलीयन्ते  
raatryaagame praliiyante

2b तत्रैवाव्यक्तसंज्ञके  
tatraivaavyaktasa.mj~nake

(K.r.s.na said to Arjuna:)

From something not visible, all visible things prevail at the day-approach. At the night-approach, they are absorbed there—really, a non-visible sign.

1a अव्यक्ताद्व्यक्तयः

a—

a = अ = not  
[prefix, adverb, indeclinable]

vyak—taa—dvyak—

vyaktaat  
= व्यक्तात्  
= from someone/something visible; clear  
[adjective, male, ablative case, 5]  
[from व्यक्तः = vyakta.h]

ta—ya(—h(a))

vyaktaya.h  
= व्यक्तयः  
= (?)  
[similar: adjective, व्यक्त = vyakta]  
[= visible; clear]

सर्वाः sar—vaa(—h(aa))

each; all  
[pronoun, adjective, adverb, female, plural]  
[from सर्वा = sarvaa]

## 1b प्रभवन्त्यहरागमे

pra—bha—van—tya—	prabhavanti = प्रभवन्ति = (they) prevail; are powerful [verb, present tense, third person, plural] [verb root: प्रभू = prabhuu]
ha—raa—	aha.h = अहः = day [noun, male]
ga—me	aagame = आगमे = at/in/on a/the approach [noun, male, locative case, 7] [from आगमः = aagama.h]

## 2a रात्र्यागमे

raa—tryaa—	raatri.h = रात्रिः = night [noun, female, nominative case, 1] [noun root: रात्रि = raatri]
ga—me	aagame = आगमे = at/in/on a/the approach [noun, male, locative case, 7] [from आगमः = aagama.h]

## प्रलीयन्ते

pra—lii—yan—te	(they) perish; are absorbed into [verb, present tense, third person, plural] [from प्रली = pralii]
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## 2b तत्रैवाव्यक्तसंज्ञके

ta—traī—	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
vaa	eva = एव = really; thus [adverb, indeclinable]
—	a = अ = not [prefix, adverb, indeclinable]
vyak—ta—	vyakta = व्यक्त = visible; clear [adjective]
sa.m—j~na—ke	संज्ञके = sa~nj~nake = संज्ञके = (?) [similar: noun, female, संज्ञा = sa~nj~naa] [= sign; name]

## 15.19 Bhagavad Giitaa: Chapter 8, Verse 19

1a भूतग्रामः स एवायं  
bhuutagraama.h sa evaaya.m

1b भूत्वा भूत्वा प्रलीयते  
bhuutvaa bhuutvaa praliiyate

2a रात्र्यागमेऽवशः पार्थ  
raatryaagame.ava”sa.h paartha

2b प्रभवत्यहरागमे  
prabhavatyaharaagame

(K.r.s.na said to Arjuna:)

That being-gamut—really, this (is) having been, having been. (A being) is absorbed at the night-approach, not submissive, O prince (O Arjuna). (A being) is powerful at the day-approach.

1a भूतग्रामः bhuu—ta— bhuuta.h  
= भूतः  
= being; spirit; man; creature  
[noun, male]

graa—ma(—h(a)) graama.h  
= ग्रामः  
= gamut; village; community  
[noun, male]

स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]

एवायं e—vaa— eva = एव = really; thus  
[adverb, indeclinable]

ya.m ayam = अयम् = this  
[pronoun, demonstrative, third person, male]  
[nominative case, 1]  
[noun root: इदम् = idam]

1b	भूत्वा	bhuut—vaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
	भूत्वा	bhuut—vaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
	प्रलीयते	pra—lii—ya—te	(he/she/it) perishes; is absorbed [verb, present tense, third person, singular] [root: प्रली = pralii]
<hr/>			
2a	रात्र्यागमेऽवशः	raa—tryaa—	raatri.h = रात्रिः = night [noun, female, nominative case, 1] [noun root: रात्रि = raatri]
		ga—me—	aagame = आगमे = at/in/on a/the approach [noun, male, locative case, 7] [from आगमः = aagama.h]
		—	a = अ = not [prefix, adverb, indeclinable]
		va—”sa(—.h(a))	va”sa.h = वशः = control; power [noun, male, nominative case, 1] [noun root: वश = va”sa]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
<hr/>			
2b	प्रभवत्यहरागमे	pra—bha—va—tya—	prabhavati = प्रभवति = (he/she/it) is powerful; prevails [verb, present tense, third person, singular] [root: प्रभू = prabhuu]
		ha—raa—	aha.h = अहः = day [noun, male]
		ga—me	aagame = आगमे = at/in/on a/the approach [noun, male, locative case, 7] [from आगमः = aagama.h]

## 15.20 Bhagavad Giitaa: Chapter 8, Verse 20

1ab परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः  
parastasmaattu bhaavo.anyo.avyakto.avyaktaatsanaatana.h

2a यः स सर्वेषु भूतेषु  
ya.h sa sarve.su bhuute.su

2b नश्यत्सु न विनश्यति  
na”syatsu na vina”syati

(K.r.s.na said to Arjuna:)

Therefore, but, the paramount behavior (is) different (from) a non-visible thing (and) from a visible (thing). That eternal one does not vanish in all beings destroyed.

1a परस्तस्मात्तु pa—ra—sta— para.h = परः  
= paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective, male, nominative case, 1]  
[adjective root: पर = para]

smaat— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]

tu tu = तु = but  
[conjunction, indeclinable]

भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः

bhaa—vo— bhaava.h = भावः  
= being (existence; living thing); behavior; birth  
[noun, male, nominative case, 1]  
[noun root: भाव = bhaava]

nyo anya.h = अन्यः  
= another; other; different; strange  
[adjective, noun, male]  
[nominative case, 1]  
[adjective root: अन्य = anya]



1b	—	a = अ = not [prefix, adverb, indeclinable]
	vyak—to	vyakta.h = व्यक्तः = visible; clear [adjective, male]
	—	a = अ = not [prefix, adverb, indeclinable]
	vyak—taat—	vyaktaat = यक्तात् = from a/the person/thing visible; clear [adjective, male, ablative case, 5] [from व्यक्तः = vyakta.h]
	sa—naa—ta—na(—h(a))	सनातनः = eternal; ancient [adjective, male]
<hr/>		
2a	यः ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	स sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सर्वेषु sar—ve—.su	sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
	भूतेषु bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]

2b नश्यत्सु	na—”syat—su	(?) at/in/on people/things destroyed [adjective, neuter, plural, locative case, 7] [from नश्यत् = na”syat]
न	na	na = न = not [adverb, indeclinable]
विनश्यति	vi—na—”sya—ti	(he/she/it) vanishes; dies; is destroyed [verb, present tense, third person, singular] [root: विनश् = vina”s]



## 15.21 Bhagavad Giitaa: Chapter 8, Verse 21

1ab अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्  
avyakto.ak.sara ityuktastamaahu.h paramaa.m gatim

2a यं प्राप्य न निवर्तन्ते  
ya.m praapya na nivartante

2b तद्धाम परमं मम  
taddhaama parama.m mama

(K.r.s.na said to Arjuna:)

Not-visible and not-changeable—that one (is) said ... (?) ...—they do not abandon the attainable paramount path. That (is) my paraount home.

1a अव्यक्तोऽक्षर a— a = अ = not  
[prefix, adverb, indeclinable]

vyak—to— vyakta.h  
= व्यक्तः  
= visible; clear  
[adjective, male]

— a = अ = not  
[prefix, adverb, indeclinable]

k.sa—ra— k.sara.h  
= क्षरः  
= changeable; perishable  
[adjective, male]

इत्युक्तस्तमाहुः i—tyuk— iti = इति = thus; “end of quote”  
[adverb, indeclinable]

ta— ukta.h = उक्तः = uttered; said  
[adjective, male, nominative case, 1]  
[adjective root: उक्त = ukta]

1b	sta—maa—	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	hu(—h(u))	aahu.h = आहुः = (?)
परमां	pa—ra—maa.m	paramaam = परमाम् = paramount; better/best; worse/worst [adjective, female, accusative case, 2] [adjective root: परम = parama]
गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]
2a यं	ya.m	yam = यम् = that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male] [accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
प्राप्य	praa—pya	attainable [adjective]
न	na	na = न = not [adverb, indeclinable]
निवर्तन्ते	ni—var—tan—te	(they) abandon; return [verb, present tense, third person, plural] [from निवृत् = niv.rt]

2b	तद्धाम	tad—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	dhaa—ma	dhaamam = धामम् = home [noun, neuter]	
परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]	
मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]	



## 15.22 Bhagavad Giitaa: Chapter 8, Verse 22

- 1a पुरुषः स परः पार्थ  
puru.sa.h sa para.h paartha
- 1b भक्त्या लभ्यस्त्वनन्यया  
bhaktyaa labhyastvananyayaa
- 2a यस्यान्तः स्थानि भूतानि  
yasyaanta.h sthaani bhuutaani
- 2b येन सर्वमिदं ततं  
yena sarvamida.m tata.m

(K.r.s.na said to Arjuna:)

That God is paramount, O Arjuna. By faith, (God is) attainable, but not by a strange (faith). Steadfast beings (are) (in) of God. Using (God), each (of these beings) is spread.

- 1a पुरुषः pu—ru—sa(—h(a)) puru.sa.h = पुरुषः  
= man; soul; spirit; God  
[noun, male, nominative case, 1]  
[noun root: पुरुष = puru.sa]
- स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]
- परः pa—ra(—h(a)) para.h = परः  
= paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective, male, nominative case, 1]  
[adjective root: पर = para]
- पार्थ paar—tha paartha = पार्थ = O son of P.rthaa  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: पार्थ = paartha]



1b भक्त्या	bhak—tyaa	bhaktyaa = भक्त्या = by using devotion; faith [noun, female, instrumental case, 3] [noun root: भक्ति = bhakti]
लभ्यस्त्वनन्यया	la—bhya—	labhya.h = लभ्यः = learnable; attainable [adjective, male]
	stva—	tu = तु = but [conjunction, indeclinable]
	na—	an = अन् = not [prefix, adverb, indeclinable]
	nya—yaa	anyayaa = अन्यया = by using a/the person/thing another; other; different; strange [adjective, female, instrumental case, 3] [from अन्या = anyaa]
2a यस्यान्तः	ya—syaan—	yasya = यस्य = of he who; it which; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	ta(—h(a))	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
स्थानि	sthaa—ni	sthaani = स्थानि = (O) situated; standing; staying; steadfast [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: स्थ = stha]
भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]

2b येन	ye—na	(?) by using one/whom/what [pronoun, male, instrumental case, 3] [from यः = ya.h]
सर्वमिदं	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
ततं	ta—ta.m	tatam = ततम् = spread; extended [adjective, neuter]



### 15.23 Bhagavad Giitaa: Chapter 8, Verse 23

1ab यत्र काले अनावृत्तिमावृत्तिं चैव योगिनः  
yatra kaale anaav.rttimaav.rtti.m caiva yogina.h

2a प्रयाता यान्ति तं कालं  
prayaataa yaanti ta.m kaala.m

2b वक्ष्यामि भरतर्षभ  
vak.syaami bharatar.sabha

(K.r.s.na said to Arjuna:)

Wherever, at a time, a non-return and a return, really, dead yoked person go (to)—I will say that time, O Bharata-bull (O Arjuna).

1a यत्र	ya—tra	wherever [adverb]
काले	kaa—le	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
अनावृत्तिमावृत्तिं	a—naa—	an = अन् = not [prefix, adverb, indeclinable]
	v.rt—ti—	aav.rttim = आवृत्तिम् = return [noun, female, accusative case, 2] [from आवृत्तिः = aav.rtti.h]

1b	maa—v.rt—ti.m	aav.rttim = आवृत्तिम् = return [noun, female, accusative case, 2] [from आवृत्तिः = aav.rtti.h]
चैव	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
योगिनः	yo—gi—na(—h(a))	yogina.h = योगिनः from/of yoked; man of yoking; (O) yoked; men of yoking [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: योगिन् = yogin]
2a	प्रयाता	pra—yaa—taa
		prayaataa.h = प्रयाताः = gone; dead [adjective, male, plural] [from प्रयातः = prayaata.h]
यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
कालं	kaa—la.m	kaalam = कालम् = time; verb tense; death [noun, male, accusative case, 2] [noun root: काल = kaala]

- 2b वक्ष्यामि va—k.syaa—mi (I) will say  
 [verb, future tense (certain), first person, singular]  
 [root: वच् = vac]
- भरतर्षभ bha—ra—tar— bharata  
 = भरत  
 = Bharata  
 [noun, male]
- .sa—bha .r.sabha  
 = ऋषभ  
 = O bull; best person/thing  
 [noun, male, vocative case, 8]  
 [from ऋषभः = .r.sabha.h]



## 15.24 Bhagavad Giitaa: Chapter 8, Verse 24

- 1a अग्निर्ज्योतिरहः शुक्लः  
agnirjyotiraha.h "sukla.h
- 1b षण्मासा उत्तरायणम्  
.sa.nmaasaa uttaraaya.nam
- 2a तत्र प्रयाता गच्छन्ति  
tatra prayaataa gacchanti
- 2b ब्रह्म ब्रह्मविदो जनाः  
brahma brahmavido janaa.h

(K.r.s.na said to Arjuna:)

The dead (people are) there: fire, brightness, day, white thing, six months, north, equinox or solstice. The beings (who are) God-(knowing) go (to) God.

- 1a अग्निर्ज्योतिरहः ag—nir— agni.h = अग्निः  
= fire; god of fire; digestive fluid; bile  
[noun, (proper,) male, nominative case, 1]  
[noun root: अग्नि = agni]
- jyo—ti—ra— jyoti.h = ज्योतिः  
= (occurrence of) brightness  
[noun, male, nominative case, 1]  
[noun root: ज्योति = jyoti]
- ha(—h(a)) aha.h  
= अहः  
= day  
[noun, male]
- शुक्लः "su—kla(—h(a)) (?)  
[similar: noun, neuter, शुक्लम् = "suklam]  
[= white thing]



1b	षण्मासा	.sa.n—	.sa.t = षट् = six [noun, all genders, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [from षष् = .sa.s]
		maa—saa	maasaa.h = मासाः = moons; months [noun, male, plural] [from मासः = maasa.h]
	उत्तरायणम्	ut—ta—raa—	उत्तर = ultimate; better; north [adjective]
		ya—.nam	aya.nam = अयणम् = (?) ayanam = अयनम् = going; equinox; solstice [noun, neuter]
<hr/>			
2a	तत्र	ta—tra	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	प्रयाता	pra—yaa—taa	prayaataa.h = प्रयाताः = gone; dead [adjective, male, plural] [from प्रयातः = prayaata.h]
	गच्छन्ति	gac—chan—ti	gacchanti = गच्छन्ति = (they) go [verb, present tense, third person, plural] [verb root: गम् = gam]

2b	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	ब्रह्मविदो	brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		vi—do	vida.h = विदः = discovery; knowledge [noun, male]
	जनाः	ja—naa(—h(aa))	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]



## 15.25 Bhagavad Giitaa: Chapter 8, Verse 25

1a	धूमो	रात्रिस्तथा	कृष्णः		
	dhuumo	raatristathaa	k.r.s.na.h		
1b	षण्मासा	दक्षिणायनम्			
	.sa.nmaasaa	dak.si.naayanam			
2ab	तत्र	चान्द्रमसं	ज्योतिर्योगी	प्राप्य	निवर्तते
	tatra	caandramasa.m	jyotiryogii	praapya	nivartate

(K.r.s.na said to Arjuna:)

The smoke, the night, thus, the blackness—six months, the south equinox or solstice—there, brightness—a yoked person returns (from) the attainable moon (after dying and going there).

1a	धूमो	dhuu—mo	dhuuma.h = धूमः = smoke; vapor; mist [noun, male]
	रात्रिस्तथा	raa—tri—sta—	raatri.h = रात्रिः = night [noun, female, nominative case, 1] [noun root: रात्रि = raatri]
		thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	कृष्णः	k.r.s.—na(—h(a))	blackness; darkness [noun, male]

1b	षण्मासा	.sa.n—	.sa.t = षट् = six [noun, all genders, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [from षष् = .sa.s]
		maa—saa	maasaa.h = मासाः = moons; months [noun, male, plural] [from मासः = maasa.h]
	दक्षिणायनम्	da—k.si—.naa—	dak.si.na = दक्षिण = south [adjective]
		ya—nam	ayanam = अयनम् = going; equinox; solstice [noun, neuter]
2a	तत्र	ta—tra	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	चान्द्रमसं	caan—dra—ma—sa.m	(?) candramasam = चन्द्रमसम् = moon [noun, male, accusative case, 2(?)] [from चन्द्रमस् = candramas]
	ज्योतिर्योगी	jyo—tir—	jyoti.h = ज्योतिः = (occurrence of) brightness [noun, male, nominative case, 1] [noun root: ज्योति = jyoti]
2b		yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	प्राप्य	praa—pya	procurable; attainable [adjective]
	निवर्तते	ni—var—ta—te	(he/she/it) abandons; returns [verb, present tense, third person, singular] [from निवृत् = niv.rt]

## 15.26 Bhagavad Giitaa: Chapter 8, Verse 26

- 1a शुक्लकृष्णे गती ह्येते  
 "suklak.r.s.ne gatii hyete
- 1b जगतः शाश्वते मते  
 jagata.h "saa"svate mate
- 2ab एकया यात्यनावृत्तिमन्ययावर्तते पुनः  
 ekayaa yaatyanaav.rttimanyayaavartate puna.h

(K.r.s.na said to Arjuna:)

Surely, these two paths, in whiteness and blackness, (exist), from the world, in eternity, in the opinion (of people). By one (path—the path of whiteness), a man goes (to) final freedom. By the other (path—the path of blackness), a man returns (to earth) again.

- 1a शुक्लकृष्णे "su—kla— "suklam  
 = शुक्लम्  
 = white thing  
 [noun, neuter]
- k.r.s—.ne कृष्णे  
 = at/in/on blackness; darkness  
 [noun, male, locative case, 7]  
 [from कृष्णः = k.r.s.na.h]
- गती ga—tii two goings; paths  
 [noun, female, dual]  
 [from गतिः = gati.h]
- ह्येते hye— hi = हि = surely  
 [adverb, indeclinable]
- te ete = एते = these/they; these/they/them (two)  
 [pronoun, demonstrative]  
 [male, plural, nominative case, 1]  
 [female, neuter, dual]  
 [nominative case, 1, accusative case, 2]  
 [noun root: तद् = tad]

1b	जगतः	ja—ga—ta(—h(a))	jagata.h = जगतः = from/of a/the world; meter with 4 × 12 syllables [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: जगत् = jagat]
	शाश्वते	”saa—”sva—te	at/in/on eternity [noun, neuter, locative case, 7] [from शाश्वतम् = ”saa”svatam]
	मते	ma—te	mate = मते = at/in/on a/the vote; opinion; approval [noun, neuter, locative case, 7] [noun root: मत = mata]
2a	एकया	e—ka—yaa	by using one [noun, female, instrumental case, 3] [from एका = ekaa]
	यात्यनावृत्तिमन्ययावर्तते	yaa—tya—	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
		naa—v.rt—ti—	anaav.rttim = अनावृत्तिम् = final freedom [noun, female, accusative case, 2] [from अनावृत्तिः = anaav.rtti.h]
2b		ma—nya—yaa—	anyayaa = अन्यया = by using a/the person/thing another; other; different; strange [adjective, female, instrumental case, 3] [from अन्या = anyaa]
		var—ta—te	आवर्तते = (he/she/it) returns [verb, present tense, third person, singular] [root: आवृत् = aav.rt]
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]

## 15.27 Bhagavad Giitaa: Chapter 8, Verse 27

1ab नैते सृती पार्थ जानन्योगी मुह्यति कश्चन  
naite s.rtii paartha jaananyogii muhyati ka"scana

2a तस्मात्सर्वेषु कालेषु  
tasmaatsarve.su kaale.su

2b योगयुक्तो भवार्जुन  
yogayukto bhavaarjuna

(K.r.s.na said to Arjuna:)

Knowing these two paths, O prince (O Arjuna), a yoked person—anybody—is not confused. Therefore, at all times, be yoking-yoked, O Arjuna.

1a	नैते	nai—	na = न = not [adverb, indeclinable]
	ते		ete = एते = these/they; these/they/them (two) [pronoun, demonstrative] [male, plural, nominative case, 1] [female, neuter, dual] [nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	सृती	s.r—tii	two paths [noun, female, dual] [nominative case, 1, accusative case, 2] [from सृतिः = s.rti.h]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	जानन्योगी	jaa—na—	knowing [verb, present participle] [root: ज्ञा = j~naa]



1b	nyo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	मुह्यति	(he/she/it) is mistaken; confused [verb, present tense, third person, singular] [root: मुह् = muh]
	कश्चन	ka's—ca—na somebody; anybody [pronoun, indeclinable]
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2a	तस्मात्सर्वेषु	tas—maat— tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	sar—ve—su	sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
	कालेषु	kaa—le—su kaale.su = कालेषु = at/in/on times; verb tenses; deaths [noun, male, plural, locative case, 7] [noun root: काल = kaala]
<hr/>		
2b	योगयुक्तो	yo—ga— yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	भवार्जुन	bha—vaar— bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhuu]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]

## 15.28 Bhagavad Giitaa: Chapter 8, Verse 28

- 1a वेदेषु यज्ञेषु तपःसु चैव  
vede.su yaj~ne.su tapa.hsu caiva
- 1b दानेषु यत्पुण्यफलं प्रदिष्टम्  
daane.su yatpu.nyaphala.m pradi.s.tam
- 2a अत्येति तत्सर्वमिदं विदित्वा  
atyeti tatsarvamida.m viditvaa
- 2b योगी परं स्थानमुपैति चाद्यम्  
yogii para.m sthaanamupaiti caadyam

(K.r.s.na said to Arjuna:)

In (pieces of) sacred knowledge, in sacrifices, in torments, and, really, in gifts, one surpasses that pure, indicated fruit. And having known this, a yoked person approaches a primeval paramount place.

(Note: In this verse, in each line, the number of main syllables is 11, 11, 11, 11. Usually, in a verse, in each line, the number of syllables is eight.)

- 1a वेदेषु ve—de—su vede.su = वेदेषु = at/in/on  
(pieces of) (sacred) knowledge  
[noun, male, plural, locative case, 7]  
[noun root: वेद = veda]
- यज्ञेषु ya—j~ne—su yaj~ne.su = यज्ञेषु = at/in/on  
sacrifices; offerings; worship; devotion  
[noun, male, plural, locative case, 7]  
[noun root: यज्ञ = yaj~na]
- तपःसु ta—pa.h—su (?) tape.su  
= तपेषु  
= at/in/on heat; troubles; torments  
[noun, male, plural, locative case, 7]  
[from तपः = tapa.h]
- चैव cai— ca = च = and  
[conjunction, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]

1b	दानेषु	daa—ne—.su	daane.su = दानेषु = at/in/on donations; distributions; gifts; (acts of) giving; charity [noun, neuter, plural, locative case, 7] [noun root: दान = daana]
	यत्पुण्यफलं	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		pu—.nya—	pu.nyam = पुण्यम् = pure [adjective, neuter]
		pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	प्रदिष्टम्	pra—di—.s.tam	indicated [adjective, neuter]
2a	अत्येति	a—tye—ti	(?) (he/she/it) surpasses [verb, present tense, third person, singular] [root: (?)]
	तत्सर्वमिदं	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	विदित्वा	vi—dit—vaa	having known [verb, perfect participle] [root: विद् = vid]

2b	योगी	yo—gii	yogii = योगी = yoked; man of yoking [adjective, noun, male, nominative case, 1] [adjective root: योगिन् = yogin]
	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	स्थानमुपैति	sthaa—na—mu—	sthaanam = स्थानम् = site; standing; staying; steadfastness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: स्थान = sthaana]
		pai—ti	upaiti = उपैति = (?) upeti = उपैति = (he/she/it) approaches [verb, present tense, third person, singular] [root: उपे = upe]
	चाद्यम्	caa—	ca = च = and [conjunction, indeclinable]
		dyam	aadyam = आद्यम् = older; primeval [adjective, neuter]

## Chapter 16

# Bhagavad Giitaa: Chapter 9

## 16.1 Bhagavad Giitaa: Chapter 9, Verse 1

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a इदं तु ते गुह्यतमं  
ida.m tu te guhyatama.m
- 1b प्रवक्ष्याम्यनसूयवे  
pravak.syaamyanasuuyave
- 2a ज्ञानं विज्ञानसहितं  
j~naana.m vij~naanasahita.m
- 2b यज्ज्ञात्वा मोक्ष्यसेऽशुभात्  
yajj~naatvaa mok.syase.a"subhaat

God (K.r.s.na) said (to Arjuna):

But for you, I will say this secret-most knowledge—not in displeasure—associated with science and art, which, having known (it), you will be free from non-happiness.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	इदं	i—da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	गुह्यतमं	gu—hya—	guhyam = गुह्यम् = mystery; secret; privacy; genitals; anus [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [noun root: गुह्य = guhya]
		ta—ma.m	tamam = तमम् = most [suffix, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: तम = tama]
1b	प्रवक्ष्याम्यनसूयवे	pra—va—k.syaa—mya—	pravak.syaami = प्रवक्ष्यामि = (I) will proclaim; say [verb, future tense (certain), first person, singular] [verb root: प्रवच् = pravac]
		na—	an = अन् = not [prefix, adverb, indeclinable]
		suu—ya—ve	asuuyave = असूयवे = (?) asuuyaayaam = अनसूयायाम् = at/in/on envy; jealousy; displeasure [noun, female, locative case, 7] [from असूया = asuuyaa]

2a	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	विज्ञानसहितं	vi—j~naa—na—	vij~naanam = विज्ञानम् = knowledge; science; art [noun, neuter] [nominative case, 1, accusative case, 2]
		sa—hi—ta.m	sahitam = सहितम् = associated with [adjective]
2b	यज्ज्ञात्वा	yaj—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
	मोक्ष्यसेऽशुभात्	mo—k.sa—se—	मोक्ष्यसे = (you) will be free [verb, future tense (certain), second person, singular] [root: मोक्ष् = mok.s]
		—	a = अ = not [prefix, adverb, indeclinable]
		”su—bhaat	”subhaat = शुभात् = from auspiciousness; goodness; beauty; auspicious; good; beautiful [ablative case, 5] [noun, adjective, neuter] [adjective, male] [noun root: शुभ = ”subha]







1b	पवित्रमिदमुत्तमम्	pa—vi—tra—mi—	pavitram = पवित्रम् = pure; holy [adjective, neuter]
		da—mut—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
		ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]
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2a	प्रत्यक्षावगमं	pra—tya—k.saa—	pratyak.sa = प्रत्यक्ष = perceptible [adjective]
		va—ga—ma.m	avagamam = अवगमम् = understanding [noun, male, accusative case, 2] [from अवगमः = avagama.h]
	धर्म्यं	dhar—mya.m	dharmyam = धर्म्यम् = good [adjective, male, accusative case, 2] [from धर्म्यः = dharmya.h]

2b सुसुखं	su—	सु = good; very [prefix]
	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
कर्तुमव्ययम्	kar—tu—ma—	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	—	a = अ = not [prefix, adverb, indeclinable]
	vya—vyam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



### 16.3 Bhagavad Giitaa: Chapter 9, Verse 3

- 1a अश्रद्धधानाः पुरुषा  
a”sraddadhaanaa.h puru.saa
- 1b धर्मस्यास्य परन्तप  
dharmasyaasya parantapa
- 2a अप्राप्य मां निवर्तन्ते  
apraapya maa.m nivartante
- 2b मृत्युसंसारवर्त्मनि  
m.rtyusa.msaaaravartmani

(K.r.s.na said to Arjuna:)

Non-faithful men of this goodness, O killing of enemies (O Arjuna)—they abandon me—not procurable—  
(they are) on the death-life-road.

- 1a अश्रद्धधानाः a— a = अ = not  
[prefix, adverb, indeclinable]
- ”srad—da—dhaa—naa(—h(aa)) अश्रद्धधानाः  
= faithful  
[adjective, male, plural]  
[from अश्रद्धानः = ”sraddadhaana.h]
- पुरुषा pu—ru—.saa puru.saa.h = पुरुषाः  
= (O) men; souls; spirits; Gods  
[noun, male, plural]  
[nominative case, 1, vocative case, 8]  
[noun root: पुरुष = puru.sa]

1b	धर्मस्यास्य	dhar—ma—syaa—	dharmasya = धर्मस्य = of an/the (act of) virtue; religion; law; custom [noun, male, genitive case, 6] [noun root: धर्म = dharma]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]
2a	अप्राप्य	a—	a = अ = not [prefix, adverb, indeclinable]
		praa—pya	प्राप्य = procurable; attainable [adjective]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	निवर्तन्ते	ni—var—tan—te	(they) abandon; return [verb, present tense, third person, plural] [root: निवृत् = niv.rt]
2b	मृत्युसंसारवर्त्मनि	m.r—tyu—	m.rtyu.h = मृत्युः = death [noun, male]
		sa.m—saa—ra—	sa.msaaara.h = संसारः = life [noun, male]
		vart—ma—ni	वर्त्मनि = (?) at/in/on a/the road; rut of a wheel [noun, neuter, locative case, 7] [from वर्त्मन् = vartman]

## 16.4 Bhagavad Giitaa: Chapter 9, Verse 4

1a मया ततमिदं सर्वं  
mayaa tatamida.m sarva.m

1b जगदव्यक्तमूर्तिना  
jagadavyaktamuurtinaa

2a मत्स्थानि सर्वभूतानि  
matsthaani sarvabhutaani

2b न चाहं तेष्ववस्थितः  
na caaha.m tesvavasthita.h

(K.r.s.na said to Arjuna:)

By me, all this world is spread, by (my) non-visible form. All beings (are) standing (in me), and I am not standing in them.

1a	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	ततमिदं	ta—ta—mi—	tatam = ततम् = spread [adjective, neuter]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	सर्वं	sar—va.m	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]



1b	जगदव्यक्तमूर्तिना	ja—ga—da—	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
		—	a = अ = not [prefix, adverb, indeclinable]
		vyak—ta—	vyakta = व्यक्त = visible [adjective]
		muur—ti—naa	मुर्तिना = (?) muurtyaa = मूर्त्या = by using a/the form [noun, female, instrumental case, 3] [from मूर्तिः = muurti.h]
<hr/>			
2a	मत्स्थानि	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		sthaa—ni	sthaani = स्थानि = (O) situated; standing; staying; steadfast [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: स्थ = stha]
	सर्वभूतानि	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taa—ni	भूतानि

2b न	na	na = न = not [adverb, indeclinable]
चाहं	caa—	ca = च = and [conjunction, indeclinable]
	ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
तेष्ववस्थितः	te—.sva—	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
	va—sthi—ta(—h(a))	avasthita.h = अवस्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: अवस्थित = avasthita]



## 16.5 Bhagavad Giitaa: Chapter 9, Verse 5

- 1a न च मत्स्थानि भूतानि  
na ca matsthaani bhuutaani
- 1b पश्य मे योगमैश्वरम्  
pa"sya me yogamai"svaram
- 2a भूतभृन्न च भूतस्थो  
bhuutabh.rnna ca bhuutastho
- 2b ममात्मा भूतभावनः  
mamaatmaa bhuutabhaavana.h

(K.r.s.na said to Arjuna:)

And beings are not standing (in) me. See my yoking power. (I am) being-bearing and not being-standing. My self is the being-creator.

1a	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	मत्स्थानि	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		sthaa—ni	sthaani = स्थानि = (O) situated; standing; staying; steadfast [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: स्थ = stha]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]

1b	पश्य	pa—"sya	pa"sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	योगमैश्वरम्	yo—ga—mai—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
		"sva—ram	ऐश्वरम् = power [noun, neuter] [nominative case, 1, accusative case, 2]
<hr/>			
2a	भूतभृन्न	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		bh.rn—	bh.rt = भृत् = bearing [adjective]
		na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	भूतस्थो	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		stho—	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]

2b	ममात्मा	ma—maat—	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	मा	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
	भूतभावनः	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	भावावा ना	bhaa—va—na(—h(a))	भावनः = creator [noun, male]



## 16.6 Bhagavad Giitaa: Chapter 9, Verse 6

- 1a यथाकाशस्थितो नित्यं  
yathaakaa"sasthito nitya.m
- 1b वायुः सर्वत्रगो महान्  
vaayu.h sarvatrago mahaan
- 2a तथा सर्वाणि भूतानि  
tathaa sarvaa.ni bhuutaani
- 2b मत्स्थानीत्युपधारय  
matsthaaniityupadhaaraya

(K.r.s.na said to Arjuna:)

Just as air is sky-standing, eternal, everywhere, going, and great—likewise, all beings standing (in me are great), thus—consider (these words).

- 1a यथाकाशस्थितो ya—thaa— yathaa = यथा = just as; properly  
[adverb, indeclinable]
- kaa—"sa— aakaa"sa.h  
= आकाशः  
= sky; open space; heaven  
[noun, male]
- sthi—to sthita.h = स्थितः  
= standing; staying; situated; steadfast  
[adjective, male, nominative case, 1]  
[adjective root: स्थित = sthita]
- नित्यं ni—tya.m nityam = नित्यम् = eternal; usual; constant;  
eternally; usually; constantly; always  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: नित्य = nitya]



1b वायुः	vaa—yu(—h(u))	vaayu.h = वायुः = (god of) wind; air [noun, male, nominative case, 1] [noun root: वायु = vaayu]
सर्वत्रगो	sar—va—tra—  go	sarvatra = सर्वत्र = everywhere [adverb, indeclinable]  ga.h = गः = going [adjective, male]
महान्	ma—haan	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
2a तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
सर्वाणि	sar—vaa—.ni	sarvaa.ni = सर्वाणि = each; all [adjective, pronoun, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
2b मत्स्थानीत्युपधारय	mat—  sthaa—nii—  tyu—  pa—dhaa—ra—ya	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]  sthaani = स्थानि = (O) situated; standing; staying; steadfast [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: स्थ = stha]  iti = इति = thus; “end of quote” [adverb, indeclinable]  upadhaarayatu = उपधारयतु = (you) consider [verb, imperative mood, second person, singular] [root: उपधृ = upadh.r]

## 16.7 Bhagavad Giitaa: Chapter 9, Verse 7

- 1a सर्वभूतानि कौन्तेय  
sarvabhuutaani kaunteya
- 1b प्रकृतिं यान्ति मामिकाम्  
prak.rti.m yaanti maamikaam
- 2a कल्पक्षये पुनस्तानि  
kalpak.saye punastaani
- 2b कल्पादौ विसृजाम्यहम्  
kalpaadau vis.rjaamyaham

(K.r.s.na said to Arjuna:)

All beings, O son of Kuntii (O Arjuna), go to my primeval form at the end of the eon. Again, at the beginning of an eon, I release them.

1a	सर्वभूतानि	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taa—ni	भूतानि
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
1b	प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	मामिकाम्	maa—mi—kaam	(?) [similar: pronoun, first person, accusative case, 2] [माम् = maam = me] [noun root: अस्मद् = asmad]

2a	कल्पक्षये	kal—pa—	kalpa.h = कल्पः = period of time; medicine; law; similarity [noun, male, nominative case, 1] [noun root: कल्पः = kalpa.h]
		k.sa—ye	क्षये = at/in/on decay; destruction; end [noun, male, locative case, 7] [from क्षयः = k.saya.h]
	पुनस्तानि	pu—na—staa—	puna.h = पुनः = again [adverb]
	ni		taani = तानि = those/they/them [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
<hr/>			
2b	कल्पादौ	kal—paa—	kalpa.h = कल्पः = period of time; medicine; law; similarity [noun, male, nominative case, 1] [noun root: कल्पः = kalpa.h]
		dau	aadau = आदौ = in the beginning [adverb]
	विसृजाम्यहम्	vi—s.r—jaa—mya—	vis.rjaami = विसृजामि = (I) release; abandon [verb, present tense, third person, singular] [root: विसृज् = vis.rj]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

## 16.8 Bhagavad Giitaa: Chapter 9, Verse 8

- 1a प्रकृतिं स्वामवष्टभ्य  
prak.rti.m svaamava.s.tabhya
- 1b विसृजामि पुनः पुनः  
vis.rjaami puna.h puna.h
- 2ab भूतग्रामम् इमंकृत्स्नमवशं प्रकृतेर्वशात्  
bhuutagraamam ima.mk.rtsnamava"sa.m prak.rterva"saat

(K.r.s.na said to Arjuna:)

I release the self-stoppable primeval form again (and) again. All this being-gamut (is) the non-will (and) from the will of the primeval form.

- 1a प्रकृतिं pra—k.r—ti.m prak.rtim = प्रकृतिम्  
= primal/original/uninflected form  
[noun, female, accusative case, 2]  
[noun root: प्रकृति = prak.rti]
- स्वामवष्टभ्य svaa—ma— svaam = स्वाम् = self  
[noun, female, accusative case, 2]  
[adjective root: स्व = sva]
- va—.s.ta—bhya ava.s.tabhya  
= अवष्टभ्य  
= seizable; stoppable  
[adjective]
- 
- 1b विसृजामि vi—s.r—jaa—mi (I) release; abandon  
[verb, present tense, first person, singular]  
[root: विसृज् = vis.rj]
- पुनः pu—na(—h(a)) puna.h = पुनः = again  
[adverb]
- पुनः pu—na(—h(a)) puna.h = पुनः = again  
[adverb]

2a	भूतग्रामम्	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		graa—mam	ग्रामम् = gamut; village; community [noun, male, accusative case, 2] [from ग्रामः = graama.h]
	इमंकृत्स्नमवशं	i—ma.m—	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
		k.rts—na—	k.rtsnam = कृत्स्नम् = all [adjective, male, accusative case, 2] [from कृत्स्नः = k.rtsna.h]
<hr/>			
2b		a—	a = अ = not [prefix, adverb, indeclinable]
		ma—va—”sa.m	va”sam = वशम् = control; power [noun, male, accusative case, 2] [noun root: वश = va”sa]
	प्रकृतेर्वशात्	pra—k.r—ter—	prak.rte.h = प्रकृतेः = from/of a/the primal/original/uninflected form [noun, female] [ablative case, 5, genitive case, 6] [noun root: प्रकृति = prak.rti]
		va—”saat	va”saat = वशात् = from control; power [noun, male, ablative case, 5] [noun root: वश = va”sa]

## 16.9 Bhagavad Giitaa: Chapter 9, Verse 9

- 1a न च मां तानि कर्माणि  
na ca maa.m taani karmaa.ni
- 1b निबध्नन्ति धनञ्जय  
nibadhnanti dhana~njaya
- 2ab उदासीनवदासीनमसक्तं तेषु कर्मसु  
udaasiinavadaasiinamasakta.m te.su karmasu

(K.r.s.na said to Arjuna:)

And those actions do not bind me, O money-victory (O Arjuna). (I am) indifferent-full, sitting, not-attached in (to) those actions.

- 1a न na na = न = not  
[adverb, indeclinable]
- च ca ca = च = and  
[conjunction, indeclinable]
- मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- तानि taa—ni taani = तानि = those/they/them  
[pronoun, demonstrative, third person]  
[neuter, plural, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b निबध्नन्ति ni—badh—nan—ti nibadhnanti = निबध्नन्ति  
 = (they) bind; restrain  
 [verb, present tense, third person, plural]  
 [verb root: निबन्ध् = nibandh]

धनञ्जय dha—na~n— dhanam = धनम् = money  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: धन = dhana]

ja—ya jaya = जय = O victory  
 [noun, male, vocative case, 8]  
 [noun root: जय = jaya]

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2a उदासीनवदासीनमसक्तं

u—daa—sii—na— (?) udaasiin  
 = उदासीन्  
 = indifferent  
 [adjective]

va—daa— vat = वत् = full of  
 [suffix]

sii—na— aasiinam  
 = आसीनम्  
 = sitting  
 [adjective, male(?), accusative case, 2]  
 [from आसीन् = aasiin]

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2b ma— a = अ = not  
 [prefix, adverb, indeclinable]

sak—ta.m saktam  
 = सक्तम्  
 = sticking; attached  
 [adjective, male, accusative case, 2]  
 [from सक्तः = sakta.h]

तेषु te—su te.su = तेषु = at/in/on those/them  
 [pronoun, demonstrative, third person]  
 [male, neuter, plural, locative case, 7]  
 [noun root: तद् = tad]

कर्मसु kar—ma—su karmasu = कर्मसु = at/in/on  
 acts; actions; works; doings; deeds  
 [noun, neuter, plural, locative case, 7]  
 [noun root: कर्मन् = karman]

## 16.10 Bhagavad Giitaa: Chapter 9, Verse 10

1a मयाध्यक्षेण प्रकृतिः  
mayaadhyak.se.na prak.rti.h

1b सूयते सचराचरम्  
suuyate sacaraacaram

2a हेतुनानेन कौन्तेय  
hetunaanena kaunteya

2b जगद्विपरिवर्तते  
jagadviparivartate

(K.r.s.na said to Arjuna:)

By me—the leader—the primal form is born. Moving-and-not-moving, for this reason, O son of Kuntii (O Arjuna), the world returns (in its cycle of creation and destruction).

1a मयाध्यक्षेण ma—yaa— mayaa = मया = by using me  
[pronoun, first person, instrumental case, 3]  
[noun root: अस्मद् = asmad]

dhya—k.se—.na adhyak.se.na  
= अध्यक्षेण  
= by using a/the leader  
[noun, male, instrumental case, 3]  
[from अध्यक्षः = adhyak.sa.h]

प्रकृतिः pra—k.r—ti(—h(i)) prak.rti.h = प्रकृतिः  
= primal/original/uninflected form  
[noun, female, nominative case, 1]  
[noun root: प्रकृति = prak.rti]



1b	सूयते	suu—ya—te	(he/she/it) is born [verb, present tense, third person, singular] [root: सू = suu]
	सचराचरम्	sa—	स = “joining” [prefix]
		ca—raa—	cara = चर = moving [adjective]
		—	a = अ = not [prefix, adverb, indeclinable]
		ca—ram	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]
2a	हेतुनानेन	he—tu—naa—	हेतुना = for a/the reason [noun, male, instrumental case, 3] [from हेतुः = hetu.h]
		ne—na	anena = अनेन = by using this [pronoun, demonstrative, third person] [male, neuter, instrumental case, 3] [noun root: इदम् = idam]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
2b	जगद्विपरिवर्तते	ja—ga—dvi	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
		pa—ri—var—ta—te	viparivartate = विपरिवर्तते = (he/she/it) returns [verb, present tense, third person, singular] [root: विपरिवृत् = vipariv.rt]

## 16.11 Bhagavad Giitaa: Chapter 9, Verse 11

1a अवजानन्ति मां मूढा  
avajaananti maa.m muu.dhaa

1b मानुषीं तनुमाश्रितम्  
maanuu.sii.m tanumaa"sritam

2a परं भावमजानन्तो  
para.m bhaavamajaananto

2b मम भूतमहेश्वरम्  
mama bhuutamahe"svaram

(K.r.s.na said to Arjuna:)

Fools despise me, occupying a woman form. (Fools are) not knowing (about) my paramount existence, the being-great-God.

1a अवजानन्ति a—va—jaa—nan—ti (they) despise  
[verb, present tense, third person, plural]  
[root: अवज्ञा = avaj~naa]

मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]

मूढा muu—.dhaa muu.dhaa.h = मूढाः  
= (O) stupid; stupefied; confused; mad  
[adjective, male, plural]  
[nominative case, 1, vocative case, 8]  
[adjective root: मूढ = muu.dha]

1b	मानुषीं	maa—nu—.sii.m	maanusiim = मानुषीम् = woman [noun, female, accusative case, 2] [from मानुषी = maanu.sii]
	तनुमाश्रितम्	ta—nu—maa—	tanum = तनुम् = form; body [noun, male, accusative case, 2] [from तनुः = tanu.h]
		”sri—tam	aa”sritam = आश्रितम् = occupying [adjective, male, accusative case, 2] [from आश्रितः = aa”srita.h]
2a	परं	pa—ra.m	paramount; another; other; different; strange [adjective, male, accusative case, 2] [from परः = para.h]
	भावमजानन्तो	bhaa—va—ma—	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		jaa—nan—to	jaananta.h = जानन्तः = (?) knowing [similar:] [जानन्ति = jaananti = (they) know] [verb, present tense, third person, plural] [root: ज्ञा = j~naa]

2b	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	भूतमहेश्वरम्	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		ma—he—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		”sva—ram	ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]



## 16.12 Bhagavad Giitaa: Chapter 9, Verse 12

- 1a मोघाशा      मोघकर्माणो  
moghaa"saa   moghakarmaa.no
- 1b मोघज्ञाना      विचेतसः  
moghaj~naanaa   vicetasa.h
- 2a राक्षसीमासुरीं      चैव  
raak.sasiimaasurii.m   caiva
- 2b प्रकृतिं      मोहिनीं      श्रिताः  
prak.rti.m   mohinii.m   "sritaa.h

(K.r.s.na said to Arjuna:)

Useless getting, useless action, useless knowledge—confused people (are) mixed (with) a demon, demoness, and really, a primeval form, (and) a fascinating woman.

- 1a मोघाशा      mo—ghaa—      मोघ  
= मोघ  
= useless  
[adjective]
- "saa      aa"saa.h  
= आशाः  
= getting; food  
[noun, male, plural]  
[from आशः = aa"saa.h]
- मोघकर्माणो      mo—gha—      मोघ  
= useless  
[adjective]
- kar—maa—.no      karmaa.na.h  
= कर्माणः  
= related to action; work; doing  
[adjective, male]

1b	मोघज्ञाना	mo—gha—	मोघ = useless [adjective]
		j~naa—naa	j~naanaa.h = ज्ञानाः = (?) j~naanaani = ज्ञानानि = (O) (things of) knowledge [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: ज्ञान = j~naana]
	विचेतसः	vi—ce—ta—sa(—h(a))	(?) people/things confused [adjective, male(?), plural] [from चेतस् = cetas]
2a	राक्षसीमासुरीं	raa—k.sa—sii—maa—	raak.sasiim = राक्षसीम् = (?) [similar: noun, neuter, रक्षस् = rak.sas] [= demon; evil being]
		su—rii.m	aasuriim = आसुरीम् = demoness [noun, female, accusative case, 2] [from आसुरी = aasurii]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
	मोहिनीं	mo—hi—nii.m	mohiniim = मोहिनीम् = fascinating woman [noun, female, accusative case, 2] [from मोहिनी = mohinii]
	श्रिताः	”sri—taa(—h(aa))	mixed [adjective, male, plural] [from श्रितः = ”srita.h]

### 16.13 Bhagavad Giitaa: Chapter 9, Verse 13

- 1a महात्मानस्तु मां पार्थ  
mahaatmaanastu maa.m paartha
- 1b दैवीं प्रकृतिमाश्रिताः  
daivii.m prak.rtimaa"sritaa.h
- 2a भजन्त्यनन्यमनसो  
bhajantyananyamanaso
- 2b ज्ञात्वा भूतादिमव्ययम्  
j~naatvaa bhuutaadimavyayam

(K.r.s.na said to Arjuna:)

But great selves cherish me, occupying a female deity primeval form—O prince (O Arjuna)—having known not-another being of the mind, (at) the start, and not-changeable.

- 1a महात्मानस्तु ma—haat— mahaan = महान् = (O) mighty; great; big  
[adjective, male]  
[nominative case, 1, vocative case, 8]  
[adjective root: महत् = mahat]
- maa—na— aatmaana.h = आत्मानः  
= (O) selves; souls  
[noun, male, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: आत्मन् = atman]
- stu tu = तु = but  
[conjunction, indeclinable]
- मां maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- पार्थ paar—tha paartha = पार्थ = O son of P.rthaa  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: पार्थ = paartha]



1b	दैवीं	dai—vii.m	daiviim = दैवीम् = female deity; goddess [noun, female, accusative case, 2] [from दैवी = daivii]
	प्रकृतिमाश्रिताः	pra—k.r—ti—maa—	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
		”sri—taa(—h(aa))	aa”sritaa.h = आश्रिताः = occupying [adjective, male, plural] [from आश्रितः = aa”srita.h]
2a	भजन्त्यनन्यमनसो	bha—jan—tya—	bhajanti = भजन्ति = (they) cherish [verb, present tense, third person, plural] [verb root: भज् = bhaj]
		na—	an = अन् = not [prefix, adverb, indeclinable]
		nya—	anyam = अन्यम् = another; other; different; strange [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अन्य = anya]
		ma—na—so	manasa.h = मनसः = from/of a/the mind [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: मनस् = manas]

2b ज्ञात्वा	j~naat—vaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
भूतादिमव्ययम्	bhuu—taa—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	di—ma—	aadim = आदिम् = beginning [noun, male, accusative case, 2] [noun root: आदि = aadi]
	—	a = अ = not [prefix, adverb, indeclinable]
	vya—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



## 16.14 Bhagavad Giitaa: Chapter 9, Verse 14

- 1a सततं कीर्तयन्तो मां  
satata.m kiirtayanto maa.m
- 1b यतन्तश्च दृढव्रताः  
yatanta"sca d.r.dhavrataa.h
- 2a नमस्यन्तश्च मां भक्त्या  
namasyanta"sca maa.m bhaktyaa
- 2b नित्ययुक्ता उपासते  
nityayuktaa upaasate

(K.r.s.na said to Arjuna:)

Always, (they) praise me, and (they) try rigid-vows, and (they) pay homage (to) me, using faith.  
Eternal(ly)-yoked, they sit.

- 1a सततं sa—ta—ta.m satatam = सततम् = eternal; continuous; constant;  
eternally; continuously; constantly  
[adjective, neuter, male, accusative case, 2]  
[adverb]  
[adjective root: सतत = satata]
- कीर्तयन्तो kiir—ta—yan—to kiirtayanta.h  
= कीर्तयन्तः  
= (?)  
[similar: verb, present tense, third person, plural,]  
[कीर्तयन्ति = kiirtayanti = (they) praise]  
[root: कीर्त् = kiirt]
- मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]

1b	यतन्तश्च	ya—tan—ta”s—	yatanta.h = यतन्तः = (?) [verb, present tense, third person, plural,] [यतन्ते = yatante = (they) try] [root: यत् = yat]
	ca		ca = च = and [conjunction, indeclinable]
	दृढव्रताः	d.r—.dha—	दृढ = rigid [adjective]
	vra—taa(—h(aa))		व्रताः = (?) vrataani = व्रतानि = vows; religious practices; rules [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from व्रतम् = vratam]
<hr/>			
2a	नमस्यन्तश्च	na—ma—syan—ta”s—	namasyanta.h = नमस्यन्तः = (?) [similar: verb, present tense, third person, plural,] [नमस्यन्ति = namasyanti = (they) pay homage] [root: नमस्य = namasya]
	ca		ca = च = and [conjunction, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	भक्त्या	bhak—tyaa	bhaktyaa = भक्त्या = by using devotion; faith [noun, female, instrumental case, 3] [noun root: भक्ति = bhakti]

2b	नित्ययुक्ता	ni—tya—	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
		yuk—taa	yuktaa.h = युक्ताः = yoked [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: युक्त = yukta]
	उपासते	u—paa—sa—te	(?) upaaste = उपास्ते = (he/she/it) sits; does devotion [verb, present tense, third person, singular] [verb root: उपास् = upaas]



## 16.15 Bhagavad Giitaa: Chapter 9, Verse 15

- 1a ज्ञानयज्ञेन चाप्यन्ये  
j~naanayaj nena caapyanye
- 1b यजन्तो मामुपासते  
yajanto maamupaasate
- 2a एकत्वेन पृथक्त्वेन  
ekatvena p.rthaktvena
- 2b बहुधा विश्वतोमुखम्  
bahudhaa vi”svatomukham

(K.r.s.na said to Arjuna:)

Using knowledge-sacrifice, and also another (thing), a worshipper pays homage (to) me, using oneness, discretely, everywhere-face.

- 1a ज्ञानयज्ञेन j~naa—na— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- ya—j~ne—na yaj~nena = यज्ञेन = by using  
sacrifice; offering; worship; devotion  
[noun, male, instrumental case, 3]  
[noun root: यज्ञ = yaj~na]
- चाप्यन्ये caa— ca = च = and  
[conjunction, indeclinable]
- pya— api = अपि = also  
[adverb, indeclinable]
- nye anye = अन्ये  
= at/in/on another; other; different; strange  
[adjective, noun, male, neuter]  
[locative case, 7]  
[adjective root: अन्य = anya]



1b	यजन्तो	ya—jan—to	yajanta.h = यजन्तः = worshipper [noun, male]
	मामुपासते	maa—mu—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		paa—sa—te	upaasate = उपासते = (?) upaaste = उपास्ते = (he/she/it) sits; does devotion [verb, present tense, third person, singular] [verb root: उपास् = upaas]
2a	एकत्वेन	e—ka—tve—na	by using oneness [noun, neuter, locative case, 7] [from एकत्वम् = ekatvam]
	पृथक्केन	p.r—thak—tve—na	p.rthaktvena = पृथक्केन = separately [adverb, indeclinable]
2b	बहुधा	ba—hu—dhaa	diversely [adverb, indeclinable]
	विश्वतोमुखम्	vi—”sva—to—	vi”svata.h = विश्वतः = everywhere; everytime [adverb]
		mu—kham	मुखम् = mouth; snout; upper side; face [noun, neuter]

## 16.16 Bhagavad Giitaa: Chapter 9, Verse 16

- 1a अहं क्रतुरहं यज्ञः  
aha.m kraturaha.m yaj~na.h
- 1b स्वधाहमहमौषधम्  
svadhaahamahamau.sadham
- 2ab मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्  
mantro.ahamahamevaajyamahamagniraha.mhutam

(K.r.s.na said to Arjuna:)

I (am) intelligence. I (am) sacrifice. I (am) self-power. I (am) herb(s). I (am) magic speech. I, really, (am) melted butter. I (am) fire. I (am) sacrifice.

- 1a अहं a—ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- क्रतुरहं kra—tu—ra— kratu.h  
= क्रतुः  
= intelligence; rite; sacrifice  
[noun, male]
- ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- यज्ञः ya—j~na(—h(a)) yaj~na.h = यज्ञः  
= sacrifice; offering; worship; devotion  
[noun, male, nominative case, 1]  
[noun root: यज्ञ = yaj~na]

1b	स्वधाहमहमौषधम्	sva—dhaa—	स्वधा = self-power; self-state; sacrifice [noun, female]
		ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ha—mau—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		.sa—dham	au.sadham = औषधम् = medicine; herb [noun, neuter]

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2a मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्

		man—tro—	mantra.h = मन्त्रः = magic speech [noun, male]
		ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ha—me—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		.jya—	aa.jyam = आज्यम् = melted butter [noun, neuter]

2b	ma—ha—mag—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	ni—ra—	agni.h = अग्निः = fire; god of fire; digestive fluid; bile [noun, (proper,) male, nominative case, 1] [noun root: अग्नि = agni]
	ha.m—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	hu—tam	हुतम् = sacrifice [noun, neuter]



## 16.17 Bhagavad Giitaa: Chapter 9, Verse 17

- 1a पिताहमस्य जगतो  
pitaahamasya jagato
- 1b माता धाता पितामहः  
maataa dhaataa pitaamaha.h
- 2a वेद्यं पवित्रम् ओंकार  
vedya.m pavitram o.mkaara
- 2b ऋक् साम यजुरेव च  
.rk saama yajureva ca

(K.r.s.na said to Arjuna:)

I (am) the father of this world, the mother, the giver, (and) the paternal grandfather. (I am) to be known, pure, (and) the “o.m” syllable of meditation. (I am) the book of praise knowledge, the book of song knowledge, and the book of sacrifice-formula knowledge, really.

- 1a पिताहमस्य pi—taa— pitaa = पिता = father  
[noun, male, nominative case, 1]  
[noun root: पितृ = pit.r]
- ha—ma— aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- sya asya = अस्य = of this  
[pronoun, demonstrative, third person]  
[male, neuter, genitive case, 6]  
[noun root: इदम् = idam]
- जगतो ja—ga—to jagata.h = जगतः = from/of a/the  
world; meter with 4 × 12 syllables  
[noun, neuter]  
[ablative case, 5, genitive case, 6]  
[noun root: जगत् = jagat]

1b	माता	maa—taa	mother [noun, female]
	धाता	dhaa—taa	(?) [similar: noun, male, दातृ = daat.r] [= giver]
	पितामहः	pi—taa—ma—ha(—h(a))	pitaamaha.h = पितामहः = father of father; paternal grandfather [noun, male, nominative case, 1] [noun root: पितामह = pitaamaha]
2a	वेद्यं	ve—dya.m	vedyam = वेद्यम् = to be known [adjective, neuter]
	पवित्रम्	pa—vi—tram	pure [adjective, neuter]
	ओंकार	o.m— kaa—ra(—h(a))	the popular syllable of meditation a word used to describe a sound [noun, male]
2b	ऋक्	.rk	.rg veda = ऋग् वेद = praise knowledge = one of four main books of Hinduism [noun, male]
	साम	saa—ma	saama veda = साम वेद = song knowledge = one of four main books in Hinduism [noun, male]
	यजुरेव	ya—ju—re—	yajur veda, = यजुर् वेद = sacrifice-formula knowledge = one of four main books in Hinduism [noun, male]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]

### 16.18 Bhagavad Giitaa: Chapter 9, Verse 18

- 1a गतिर्भर्ता प्रभुः साक्षी  
gatiṛbhartaa prabhu.h saak.sii
- 1b निवासः शरणं सुहृत्  
nivaasa.h "sara.na.m suh.rt
- 2a प्रभवः प्रलयः स्थानं  
prabhava.h pralaya.h sthaana.m
- 2b निधानं बीजमव्ययम्  
nidhaana.m bijamavyayam

(K.r.s.na said to Arjuna:)

(I am) the path, husband, leader, witness, residence, refuge, friend, birthplace, destruction, site, repository,  
(and) the non-changeable seed.

- 1a गतिर्भर्ता ga—tir— gati.h  
= गतिः  
= going; path  
[noun, female]
- bhar—taa भर्ता  
= husband  
[noun, female]
- प्रभुः pra—bhu(—.h(u)) leader  
[noun, male]
- साक्षी saa—k.sii witness  
[noun, gender(?)]



1b	निवासः	ni—vaa—sa(—h(a))	nivaasa.h = निवासः = residence [noun, male, nominative case, 1] [noun root: निवास = nivaasa]
	शरणं	”sa—ra—na.m	”sara.nam = शरणम् = sheltering; protecting; shelter; protection; refuge [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: शरण = ”sara.na]
	सुहृत्	su—h.rt	friend [noun, male]
2a	प्रभवः	pra—bha—va(—h(a))	birthplace [noun, male]
	प्रलयः	pra—la—ya(—h(a))	destruction [noun, male]
	स्थानं	sthaa—na.m	sthaanam = स्थानम् = site; standing; staying; steadfastness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: स्थान = sthaana]
2b	निधानं	ni—dhaa—na.m	nidhaanam = निधानम् = repository [noun, neuter]
	बीजमव्ययम्	bii—ja—ma—	bijam = बीजम् = seed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बीज = biija]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		vyā—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]

## 16.19 Bhagavad Giitaa: Chapter 9, Verse 19

1a तपाम्यहमहं वर्षं  
tapaamyahamaha.m var.sa.m

1b निगृह्णाम्युत्सृजामिच  
nig.rh.naamyuts.rjaamica

2a अमृतं चैव मृत्युश्च  
am.rta.m caiva m.rtyu"sca

2b सदसच्चाहमर्जुन  
sadasaccaahamarjuna

(K.r.s.na said to Arjuna:)

I (am) (heat). I restrain and release rain. (I am) non-death and, really, death. And I (am) truth and non-truth, O Arjuna.

1a	तपाम्यहमहं	ta—paa—mya—	tapaami = तपामि = (?) [similar: noun, male, तपः = tapa.h] [= heat]
		ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	वर्षं	var—sa.m	var.sam = वर्षम् = rain [noun, male, accusative case, 2] [from वर्षः = var.sa.h]

## 1b निगृह्णाम्युत्सृजामिच

	ni—g.rh—.naa—myut—	nig.rh.naami = निगृह्णामि = (I) restrain [verb, present tense, first person, singular] [root: निग्रह् = nighrah]
	s.r—jaa—mi—	uts.rjaami = उत्सृजामि = (I) release [verb, present tense, first person, singular] [root: उत्सृज् = uts.rj]
	ca	ca = च = and [conjunction, indeclinable]
<hr/>		
2a अमृतं	a—	a = अ = not [prefix, adverb, indeclinable]
	m.r—ta.m	m.rtam = मृतम् = death [noun, neuter]
चैव	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
मृत्युश्च	m.r—tyu”s—	m.rtyu.h = मृत्युः = death [noun, male]
	ca	ca = च = and [conjunction, indeclinable]

2b	सदसच्चाहमर्जुन	sa—da—	sat = सत् = wise man; good man; truth; reality [noun, male]
		—	a = अ = not [prefix, adverb, indeclinable]
		sac—	sat = सत् = wise man; good man; truth; reality [noun, male]
		caa—	ca = च = and [conjunction, indeclinable]
		ha—mar—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]



## 16.20 Bhagavad Giitaa: Chapter 9, Verse 20

- 1a त्रैविद्या मां सोमपाः पूतपापा  
 traividyaa maa.m somapaa.h puutapaapaa
- 1b यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते  
 yaj~nairi.s.tvaa svargati.m praarthayante
- 2a ते पुण्यमासाद्य सुरेन्द्रलोकम्  
 te pu.nyamaasaadya surendralokam
- 2b अश्नन्ति दिव्यान्दिवि देवभोगान्  
 a”snanti divyaandivi devabhogaan

(K.r.s.na said to Arjuna:)

(People who know the) three (books of) knowledge, (and people who are) nectar-(drinkers), are pure-(of)-sins. Using sacrifices, having worshipped me, the self, they ask (for) a path, attaining the pure deity-Indra-world. They enjoy divine deity-(occurences-of-)enjoyment.

(Note: In this verse, each line has eleven main syllables. Usually, in a verse, each line has eight main syllables.)

1a	त्रैविद्या	trai—	(?) three [similar: noun, त्रीणि = trii.ni]
		vi—dyaa	विद्या = knowledge; magic [noun, female]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	सोमपाः	so—ma—	सोमः = nectar; magic drug; moon; air; water [noun, male]
		paa(—h(aa))	paa.h = पाः = (occurrences of) drinking [noun, male, plural] [from पः = pa.h]
	पूतपापा	puu—ta—	पूत = pure [adjective]
		paa—paa	paapaa.h = पापाः = (O) evil [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: पाप = paapa]

1b यज्ञैरिद्धा	ya—j~nai—ri.s.t—	yaj~nai.h = यज्ञैः = by using sacrifices; offerings; worship; devotion [noun, male, plural, instrumental case, 3] [noun root: यज्ञ = yaj~na]
	vaa	i.s.tvaa = इद्धा = (?) having worshipped [verb, perfect participle] [root: (?)]
स्वर्गतिं	svar—	svaa = स्वा = self [noun, female, nominative case, 1] [adjective root: स्व = sva]
	ga—ti.m	gatim = गतिम् = going; path [noun, female, accusative case, 2] [from गतिः = gati.h]
प्रार्थयन्ते	praar—tha—yan—te	(they) ask [verb, present tense, third person, plural] [root: प्रार्थ् = praarth]



2a	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	पुण्यमासाद्य	pu—nya—maa—	pu.nyam = पुण्यम् = pure; good; holy [adjective, male, accusative case, 2] [from पुण्यः = pu.nyah]
		saa—dya	aasaadya = आसाद्य = attaining [adjective]
	सुरेन्द्रलोकम्	su—ren—	sura.h = सुरः = sun; sage; god [noun, male, nominative case, 1] [noun root: सुर = sura]
		dra—	indra = इन्द्र = Indra, god of thunder [noun, male]
		lo—kam	lokam = लोकम् = world; mankind; place [noun, male, accusative case, 2] [noun root: लोक = loka]

2b	अश्नन्ति	a—”snaan—ti	(?) a”snaanti = अश्नन्ति = (they) enjoy; eat [verb, present tense, third person, singular] [root: अश् = a”s]
	दिव्यान्दिवि	di—vyaan	दिव्यान् = divine [adjective, male, accusative case, 2] [from दिव्यः = divya.h]
		di—vi	दिवि = (?)
	देवभोगान्	de—va—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		bho—gaan	bhogaan = भोगान् = (acts of) enjoyment; eating [noun, male, plural, accusative case, 2] [noun root: भोग = bhoga]



## 16.21 Bhagavad Giitaa: Chapter 9, Verse 21

1a ते तं भुक्त्वा स्वर्गलोकं विशालं  
te ta.m bhuktvaa svargaloka.m vi"saala.m

1b क्षीणे पुण्ये मर्त्यलोकं विशन्ति  
k.sii.ne pu.nye martyaloka.m vi"santi

2a एवं त्रयीधर्ममनुप्रपन्ना  
eva.m trayiidharmamanuprapannaa

2b गतागतं कामकामा लभन्ते  
gataagata.m kaamakaamaa labhante

(K.r.s.na said to Arjuna:)

They, having enjoyed that vast heavenly world, in a weakened and pure (state), they enter the mortal world. Really, following the three (books of) devotion, (and) desire-desiring, they get going and coming (they get death and birth).

(Note: This verse has eleven main syllables per line, instead of the usual eight.)

1a	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	भुक्त्वा	bhukt—vaa	bhuktvaa = भुक्त्वा = having enjoyed [verb, perfect participle] [verb root: भुज् = bhuj]
	स्वर्गलोकं	svar—ga—	svarga.h = स्वर्गः = heavenly; heaven [adjective, noun, male, nominative case, 1] [adjective root: स्वर्ग = svarga]
		lo—ka.m	lokam = लोकम् = world; mankind; place [noun, male, accusative case, 2] [noun root: लोक = loka]
	विशालं	vi—”saa—la.m	vast [adjective, male, accusative case, 2] [from विशालः = vi”saala.h]

1b क्षीणे	k.sii—.ne	at/in/on a/the person/thing weakened [adjective, male, locative case, 7] [from क्षीणः = k.sii.na.h]
पुण्ये	pu—.nye	at/in/on a/the person/thing pure; good; holy [adjective, male, locative case, 7] [from पुण्यः = pu.nya.h]
मर्त्यलोकं	mar—tya—	martya.h = मर्त्यः = mortal [adjective, male]
	lo—ka.m	lokam = लोकम् = world; mankind; place [noun, male, accusative case, 2] [noun root: लोक = loka]
विशन्ति	vi—”san—ti	vi”santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विश् = vi”s]
2a एवं	e—va.m	evam = एवम् = really; thus [adverb, indeclinable]
त्रयीधर्ममनुप्रपन्ना	tra—yii—	त्रयी = (?) three [similar: noun, त्रीणि = trii.ni]
	dhar—ma—ma—	dharmam = धर्मम् = (act of) virtue; religion; law; custom [noun, male, accusative case, 2] [noun root: धर्म = dharmā]
	nu—pra—pan—naa	anuprapannaa.h = अनुप्रपन्नाः = following [adjective, male, plural] [from अनुप्रपन्नः = anuprapanna.h]

2b गतागतं	ga—taa—	<p>gatam = गतम्          = gone; dead; known; understood          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: गत = gata]</p>
	ga—ta.m	<p>aagatam = आगतम् = arrived; come          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: आगत = aagata]</p>
कामकामा	kaa—ma—	<p>kaama.h = कामः = desire; love; lust          [noun, male, nominative case, 1]          [noun root: काम = kaama]</p>
	kaa—maa(—h(aa))	<p>kaamaa.h = कामाः          = (O) desires; love; lust          [noun, male, plural]          [nominative case, 1, vocative case, 8]          [noun root: काम = kaama]</p>
लभन्ते	la—bhan—te	<p>labhante = लभन्ते          = (they) get; learn; know; see          [verb, present tense, third person, plural]          [verb root: लभ् = labh]</p>

## 16.22 Bhagavad Giitaa: Chapter 9, Verse 22

- 1a अनन्याश्चिन्तयन्तो मां  
ananyaa”scintayanto maa.m
- 1b ये जनाः पर्युपासते  
ye janaa.h paryupaasate
- 2a तेषां नित्याभियुक्तानां  
te.saa.m nityaabhiyuktaanaa.m
- 2b योगक्षेमं वहाम्यहम्  
yogak.sema.m vahaamyaham

(K.r.s.na said to Arjuna:)

Beings who (surround) me, (thinking of) not-another (thing)—I carry the yoking-safety of those eternal(ly)-diligent (beings).

1a अनन्याश्चिन्तयन्तो

a—na—

an = अन् = not  
[prefix, adverb, indeclinable]

nyaa”s—

anyaa.h  
= अन्याः  
= another; other; different; strange  
[adjective, male, plural]  
[from अन्यः = anya.h]

cin—ta—yan—to

cintayanta.h  
= चिन्तयन्तः  
= (?)  
[similar: verb, present tense, third person, plural,]  
[चिन्तयन्ति = cintayanti = (they) think]  
[root: चिन्त् = cint]

मां maa.m

maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]



1b	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	जनाः	ja—naa(—h(aa))	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]
	पर्युपासते	par—yu—paa—sa—te	(?) paryupaaste = पर्युपास्ते = (he/she/it) sits in a circle; does devotion [verb, present tense, third person, singular] [verb root: पर्युपास् = paryupaas]
2a	तेषां	te—.saa.m	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
	नित्याभियुक्तानां	ni—tyaa—	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
		bhi—yuk—taa—naa.m	abhiyuktaanaam = अभियुक्तानाम् = of people/things attacked; diligent; learned [adjective, male, plural, genitive case, 6] [from अभियुक्तः = abhiyukta.h]

2b	योगक्षेमं	yo—ga—	yoga.h = योगः = yoking [noun, male]
		k.se—ma.m	k.semam = क्षेमम् = safety; comfort [noun, male, accusative case, 2] [from क्षेमः = k.sema.h]
	वहाम्यहम्	va—haa—mya—	vahaami = वहामि = (I) carry [verb, present tense, first person, singular] [root: वह् = vah]
	ham		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]



## 16.23 Bhagavad Giitaa: Chapter 9, Verse 23

- 1a येऽप्यन्यदेवताभक्ता  
ye.apyanyadevataabhaktaa
- 1b यजन्ते श्रद्धयान्विताः  
yajante "sraddhayaanvitaa.h
- 2a तेऽपि मामेव कौन्तेय  
te.api maameva kaunteya
- 2b यजन्त्यविधिपूर्वकम्  
yajantyavidhipuurvakam

(K.r.s.na said to Arjuna:)

Also, deities-devotees who worship another (deity) using faith, connected—they also worship me, really, O son of Kuntii (O Arjuna), with a non-(good-)behavior.

- 1a येऽप्यन्यदेवताभक्ता ye—  
ye = ये = those which/who; they which/who;  
whichever; whoever; whatever  
[pronoun, interrogative]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- pya—  
api = अपि = also  
[adverb, indeclinable]
- nya—  
anya.h = अन्यः  
= another; other; different; strange  
[adjective, noun, male]  
[nominative case, 1]  
[adjective root: अन्य = anya]
- de—va—taa—  
devataa.h = देवताः = deities  
[noun, male, plural]  
[from देवतः = devata.h]
- bhak—taa  
bhaktaa.h = भक्ताः = devotees  
[noun, male, plural, nominative case, 1]  
[noun root: भक्त = bhakta]

1b	यजन्ते	ya—jan—te	(they) worship [verb, present tense, third person, plural] [root: यज् = yaj]
	श्रद्धयान्विताः	"srad—dha—yaan—	"sraddhayaa = श्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: श्रद्धा = "sraddhaa]
		vi—taa(—h(aa))	anvitaa.h = अन्विताः = connected [adjective, male, plural] [from अन्वितः = anvita.h]
2a	तेऽपि	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'pi	api = अपि = also [adverb, indeclinable]
	मामेव	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		va	eva = एव = really; thus [adverb, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

- 2b यजन्त्यविधिपूर्वकम् ya—jan—tya— yajanti  
 = यजन्ति  
 = (they) worship  
 [verb, present tense, third person, plural]  
 [root: यज् = ya.j]
- vi—dhi— avidhi.h  
 = अविधिः  
 = not + behavior; rule  
 [noun, male]
- puur—va—kam पूर्वकम्  
 = with  
 [preposition, indeclinable]



## 16.24 Bhagavad Giitaa: Chapter 9, Verse 24

1a अहं हि सर्वयज्ञानां  
aha.m hi sarvayaḥnaanaa.m

1b भोक्ता च प्रभुरेव च  
bhoktaa ca prabhureva ca

2a न तु मामभिजानन्ति  
na tu maamabhijaananti

2b तत्त्वेनातश्च्यवन्ति ते  
tattvenaataśchyavanti te

(K.r.s.na said to Arjuna:)

Surely, I, of all sacrifices, (am) the enjoyer and master, really. And, but, they do not know me using the truth. Therefore, they fall.

1a	अहं	a—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	सर्वयज्ञानां	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		yaj—naa—naa.m	yajnaanaam = यज्ञानाम् = of sacrifices; offerings; worship; devotion [noun, male, plural, genitive case, 6] [noun root: यज्ञ = yajna]



1b	भोक्ता	bhok—taa	(?) [similar: noun, male, भोक्तृ = bhokt.r] [= enjoyer]
	च	ca	ca = च = and [conjunction, indeclinable]
	प्रभुरेव	pra—bhu—re—	prabhu.h = प्रभुः = master; leader [noun, male]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	न	na	na = न = not [adverb, indeclinable]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	मामभिजानन्ति	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		bhi—jaa—nan—ti	abhijaananti = अभिजानन्ति = (they) know [verb, present tense, third person, plural] [verb root: अभिज्ञा = abhij~naa]

2b	तत्त्वेनातश्च्यवन्ति	ta—tve—naa—	tattvena = तत्त्वेन = by using truth; reality; essence; axiom [noun, neuter, instrumental case, 3] [noun root: तत्त्व = tattva]
		ta”s—	ata.h = अतः = from here; therefore [adverb, indeclinable]
		cya—van—ti	च्यवन्ति = (?) cyavante = च्यवन्ते = (they) fall [verb, present tense, third person, plural] [root: च्यु = cyu]
ते	te		te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]



## 16.25 Bhagavad Giitaa: Chapter 9, Verse 25

1ab यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः  
 yaanti devavrataa devaanpit.Rnyaanti pit.rvrataa.h

2a भूतानि यान्ति भूतेज्या  
 bhuutaani yaanti bhuutejyaa

2b यान्ति मद्याजिनोऽपिमाम्  
 yaanti madyaajino.apimaam

(K.r.s.na said to Arjuna:)

Deity-vowers go (to) deities. Father-vowers go (to) fathers. Beings go (to) a being. (Worshippers) go (to) me. Sacrificers also (go to) me.

1a यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
देवव्रता	de—va—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
	vra—taa	व्रताः = vowers [noun, male, plural] [from व्रतः = vrata.h]
देवान्पितृन्यान्ति	de—vaan—	devaan = देवान् = deities [noun, male, plural, accusative case, 2] [noun root: देव = deva]

1b	pi—t.R—	pit.Rn = पितृन् = fathers; paternal ancestors [noun, male, plural, accusative case, 2] [from पितृ = pit.r]
	nyaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
पितृव्रताः	pi—t.r—	पितृ = father; paternal ancestor [noun, male]
	vra—taa(—h(aa))	वृताः = vowers [noun, male, plural] [from वृतः = v.rta.h]
<hr/>		
2a भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
भूतेज्या	bhuu—te—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	jjyaa	ijyaa.h = इज्याः = (occurrences of) reverence; worship [noun, male, plural] [from इज्यः = ijya.h]

2b	यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
	मद्याजिनोऽपिमाम्	ma—dyaa—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		ji—no—	yaaajina.h = याजिनः = (?) sacrificers; worshippers [noun, male(?), plural] [from याजिन् = yaajin]
		pi—	api = अपि = also [adverb, indeclinable]
		maam	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]



## 16.26 Bhagavad Giitaa: Chapter 9, Verse 26

- 1a पत्रं पुष्पं फलं तोयं  
 patra.m pu.spa.m phala.m toya.m
- 1b यो मे भक्त्या प्रयच्छति  
 yo me bhaktyaa prayacchati
- 2ab तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः  
 tadaha.m bhaktyupah.rta.ma"snaami prayataatmana.h

(K.r.s.na said to Arjuna:)

Whoever, for me, using faith, presents a leaf, flower, fruit, (or) water—I enjoy that faith-presented (thing).  
 (I am) of the pure-self.

- 1a पत्रं pa—tra.m patram  
 = पत्रम्  
 = leaf; letter (mail); sheet (paper)  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]
- पुष्पं pu—spa.m pu.spam  
 = पुष्पम्  
 = flower  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]
- फलं pha—la.m phalam = फलम् = fruit; result  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: फल = phala]
- तोयं to—ya.m toyam  
 = तोयम्  
 = water  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]



1b	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	भक्त्या	bhak—tyaa	bhaktyaa = भक्त्या = by using devotion; faith [noun, female, instrumental case, 3] [noun root: भक्ति = bhakti]
	प्रयच्छति	pra—yac—cha—ti	(he/she/it) presents [verb, present tense, third person, singular] [root: प्रयम् = prayam]
<hr/>			
2a	तदहं	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	भक्त्युपहृतमस्मामि	bhak—tyu—	bhakti.h = भक्तिः = devotion; faith [noun, female, nominative case, 1] [noun root: भक्ति = bhakti]
		pa—h.r—ta—	upah.rtam = उपहृतम् = presented; offered; sacrificed [adjective, neuter] [nominative case, 1, accusative case, 2]

2b	ma—”snaa—mi	a”snaami = अस्नामि = (I) enjoy [verb, present tense, first person, singular] [from अश् = a”s]
प्रयतात्मनः	pra—ya—taat—	prayata = प्रयत = pure; pious [adjective]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]



## 16.27 Bhagavad Giitaa: Chapter 9, Verse 27

- 1a यत्करोषि यदश्नासि  
yatkarō.si yada"snaasi
- 1b यज्जुहोषि ददासि यत्  
yajjuho.si dadaasi yat
- 2a यत्तपस्यसि कौन्तेय  
yattapasyasi kaunteya
- 2b तत्कुरुष्व मदर्पणम्  
tatkurū.sva madarpa.nam

(K.r.s.na said to Arjuna:)

Whatever you do, whatever you enjoy, whatever you worship, whatever you give, whatever religious austerities you do, O son of Kuntii (O Arjuna), that (is) a giving (to) me.

- 1a यत्करोषि yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- ka—ro—.si करोषि  
= (?) (you) act; work; do  
[verb, present tense, second person, singular]  
[root: कृ = k.r]
- यदश्नासि ya—da— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- "snaa—si a"snaasi  
= अश्नासि  
= (you) enjoy; eat  
[verb, present tense, second person, singular]  
[root: अश् = a"s]

1b	यज्जुहोषि	yaj—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ju—ho—.si	जुहोषि = (you) worship; sacrifice to [verb, present tense, second person, singular] [root: हु = hu]
	ददासि	da—daa—si	(you) give [verb, present tense, second person, singular] [root: दा = daa]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
2a	यत्तपस्यसि	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ta—pa—sya—si	तपस्यसि = (you) do religious austerities [verb, present tense, second person, singular] [root: तपस्य = tapasya]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

- 2b तत्कुरुष्व tat— tat = तत् = that/it  
 [pronoun, demonstrative, third person]  
 [neuter, nominative case, 1, accusative case, 2]  
 [noun root: तद् = tad]
- ku—ru—.sva कुरुष्व  
 = (?)
- मदर्पणम् ma—dar— mat = मत् = from me  
 [pronoun, first person, ablative case, 5]  
 [noun root: अस्मद् = asmad]
- pa—.nam arpa.nam  
 = अर्पणम्  
 = giving  
 [noun, neuter]



## 16.28 Bhagavad Giitaa: Chapter 9, Verse 28

- 1a शुभाशुभफलैरेवं  
"subhaa"subhaphalairaeva.m
- 1b मोक्ष्यसे कर्मबन्धनैः  
mok.syase karmabandhanai.h
- 2a सन्न्यासयोगयुक्तात्मा  
sannyasayogayuktaatmaa
- 2b विमुक्तो मामुपैष्यसि  
vimukto maamupai.syasi

(K.r.s.na said to Arjuna:)

Using auspicious and non-auspicious fruits, really, (you) will be free (from) action-bond. Freed (from) abandonment-yoking (and) the yoked-self, (you) will approach me.

- 1a शुभाशुभफलैरेवं "su—bhaa— "subham = शुभम्  
= auspiciousness; goodness; beauty;  
auspicious; good; beautiful  
[noun, adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective, male, accusative case, 2]  
[noun root: शुभ = "subha]
- a = अ = not  
[prefix, adverb, indeclinable]
- "su—bha— "subham = शुभम्  
= auspiciousness; goodness; beauty;  
auspicious; good; beautiful  
[noun, adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective, male, accusative case, 2]  
[noun root: शुभ = "subha]
- pha—lai—re— phalai.h = फलैः  
= by using fruits; results  
[noun, neuter, plural, instrumental case, 3]  
[noun root: फल = phala]
- va.m evam = एवम् = really; thus  
[adverb, indeclinable]



1b मोक्ष्यसे	mo—k.sya—se	(you) will be free [verb, future tense (certain), second person, singular] [root: मोक्ष् = mok.s]
कर्मबन्धनैः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	ban—dha—	bandha.h = बन्धः = bond [noun, male]
	nai(—h(i))	नैः = (?)
2a सन्न्यासयोगयुक्तात्मा	san—nyaa—sa—	sannyaasa.h = सन्न्यासः = abandonment [noun, male]
	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	yuk—taat—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
2b विमुक्तो	vi—muk—to	vimukta.h = विमुक्तः = freed; liberated [adjective, male, nominative case, 1] [adjective root: विमुक्त = vimukta]
मामुपैष्यसि	maa—mu—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	pai—.sya—si	upai.syasi = उपैष्यसि = (?) upe.syasi = उपैष्यसि = (you) will approach [verb, future tense (certain), second person, singular] [root: उपे = upe]

## 16.29 Bhagavad Giitaa: Chapter 9, Verse 29

- 1a समोऽहं सर्वभूतेषु  
samo.aha.m sarvabhūte.su
- 1b न मे देव्योऽस्ति न प्रियः  
na me dev.syo.asti na priya.h
- 2a ये भजन्ति तु मां भक्त्या  
ye bhajanti tu maa.m bhaktyaa
- 2b मयि ते तेषु चाप्यहम्  
mayi te te.su caapyaham

(K.r.s.na said to Arjuna:)

I (am) the same in all beings. For me, (a being) is not hated (and) not loved. But ones who cherish me using faith, in me—they—and also, I (am) in them.

- 1a समोऽहं sa—mo— sama.h = समः  
= same; equal; similar; straight; complete  
[adjective, male, nominative case, 1]  
[adjective root: सम = sama]
- aha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- सर्वभूतेषु sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- bhuu—te—.su bhuute.su = भूतेषु  
= at/in/on beings (living things); spirits; ghosts  
[noun, neuter, plural, locative case, 7]  
[noun root: भूत = bhuuta]

1b	न	na	na = न = not [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	देव्योऽस्ति	dev—syo—	dev.sya.h = देव्यः = hated [adjective, male]
		'sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	न	na	na = न = not [adverb, indeclinable]
	प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
2a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	भजन्ति	bha—jan—ti	bhajanti = भजन्ति = (they) cherish [verb, present tense, third person, plural] [verb root: भज् = bhaj]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	भक्त्या	bhak—tyaa	bhaktyaa = भक्त्या = by using devotion; faith [noun, female, instrumental case, 3] [noun root: भक्ति = bhakti]

2b मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
तेषु	te—su	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
चाप्यहम्	caa—	ca = च = and [conjunction, indeclinable]
	pya—	api = अपि = also [adverb, indeclinable]
	ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]



### 16.30 Bhagavad Giitaa: Chapter 9, Verse 30

- 1a अपि चेत्सुदुराचारो  
api cetsuduraacaaro
- 1b भजते मामनन्यभाक्  
bhajate maamananyabhaak
- 2a साधुरेव स मन्तव्यः  
saadhureva sa mantavya.h
- 2b सम्यग्व्यवसितो हि सः  
samyagvyavasito hi sa.h

(K.r.s.na said to Arjuna:)

Also if a very-bad-(behaving-person) cherishes me, not another ... (?) ...—really, he (is) to be thought about (as) a saint, correctly—he (is) convinced, surely.

- 1a अपि a—pi api = अपि = also  
[adverb, indeclinable]
- चेत्सुदुराचारो cet— cet = चेत् = if  
[conjunction, indeclinable]
- सु— सु  
= good; very  
[prefix]
- दु—raa—caa—ro duraacaara.h  
= दुराचारः  
= bad behavior  
[noun, male]

1b	भजते	bha—ja—te	bhajate = भजते = (he/she/it) cherishes [verb, present tense, third person, singular] [verb root: भज् = bhaj]
	मामनन्यभाक्	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		na—	an = अन् = not [prefix, adverb, indeclinable]
		nya—	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
		bhaak	भाक् = (?)
2a	साधुरेव	saa—dhu—re—	saadhu.h = साधुः = saint; sage [noun, male]
		va	eva = एव = really; thus [adverb, indeclinable]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	मन्तव्यः	man—ta—vya(—h(a))	to be thought about [adjective, male]
2b	सम्यग्व्यवसितो	sa—myag—	samyak = सम्यक् = exactly; correctly [adverb, indeclinable]
		vya—va—si—to	vyavasita.h = व्यवसितः = convinced [adjective, male]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	सः	sa(—h(a))	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]

### 16.31 Bhagavad Giitaa: Chapter 9, Verse 31

- 1a क्षिप्रं भवति धर्मात्मा  
k.sipra.m bhavati dharmaatmaa
- 1b शश्वच्छान्तिं निगच्छति  
"sa"svacchaanti.m nigacchati
- 2a कौन्तेय प्रतिजानीहि  
kaunteya pratijaaniihi
- 2b न मे भक्तः प्रणश्यति  
na me bhakta.h pra.na"syati

(K.r.s.na said to Arjuna:)

Quickly, (a man) is a good-conduct-self. (He) gets eternal peace. O son of Kuntii (O Arjuna), assert (that) my devotee does not die.

- 1a क्षिप्रं k.si—pra.m k.sipram  
= क्षिप्रम्  
= quickly; immediately  
[adverb, indeclinable]
- भवति bha—va—ti bhavati = भवति = (he/she/it) is  
[verb, present tense, third person, singular]  
[verb root: भू = bhū]
- धर्मात्मा dhar—maat— dharm.h = धर्मः  
= (act of) virtue; religion; law; custom  
[noun, male, nominative case, 1]  
[noun root: धर्म = dharma]
- maa aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = atman]



1b	शश्वच्छान्तिं	”sa—”svac—	”sa”svat = शश्वत् = eternal [adjective]
		chaan—ti.m	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]
	निगच्छति	ni—gac—cha—ti	(he/she/it) gets [verb, present tense, third person, singular] [root: निगम् = nigam]
2a	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
	प्रतिजानीहि	pra—ti—jaa—nii—hi	(?) pratijaanaatu = प्रतिजानातु = (you) assert [verb, imperative mood, second person, singular] [root: प्रतिज्ञा = pratij~naa]
2b	न	na	na = न = not [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	भक्तः	bhak—ta(—h(a))	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]
	प्रणश्यति	pra—.na—”sya—ti	(he/she/it) disappears; dies [verb, present tense, third person, singular] [root: प्रणश् = pra.na”s]

### 16.32 Bhagavad Giitaa: Chapter 9, Verse 32

- 1a मां हि पार्थ व्यपान्त्रित्य  
maa.m hi paartha vyapaa"sritya
- 1b येऽपि स्युः पापयोनयः  
ye.api syu.h paapayonaya.h
- 2ab स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्  
striyo vai"syaastathaa "suudraaste.api yaanti paraa.m gatim

(K.r.s.na said to Arjuna:)

Surely, O prince (O Arjuna), ones who go to me for refuge, also, ...sin ..., females of the third caste—likewise, people of the fourth caste—they, also, go (on) the paramount path.

- 1a मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- हि hi hi = हि = surely  
[adverb, indeclinable]
- पार्थ paar—tha paartha = पार्थ = O son of P.rthaa  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: पार्थ = paartha]
- व्यपान्त्रित्य vya—paa—"sri—tya (?)  
[similar: verb, present tense, third person, singular,]  
[व्यपान्त्रयति = vyapaa"srayati]  
[= (he/she/it) goes to for refuge]  
[root: व्यपान्त्रि = vyapaa"sri]

1b	येऽपि	ye—	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		'pi	api = अपि = also [adverb, indeclinable]
	स्युः	syu(—h(u))	(?)
	पापयोनयः	paa—pa—	paapam = पापम् = evil [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: पाप = paapa]
		yo—na—ya(—h(a))	योनयः = (?)
2a	स्त्रियो	stri—yo	striya.h = स्त्रियः = females; women [noun, female, plural] [from स्त्री = strii]
	वैश्यास्तथा	vai—”syaa—sta—	vai”syaa.h = वैश्याः = people of the third caste (farmers, traders, artisans) [noun, male, plural] [from वैश्यः = vai”sya.h]
		thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	शूद्रास्तेऽपि	”suu—draa—	”suudraa.h = शूद्राः = people of the fourth (lowest) caste (tenant farmers; servants) [noun, male, plural] [from शूद्रः = ”suudra.h]

2b	ste—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'pi	api = अपि = also [adverb, indeclinable]
यान्ति	yaan—ti	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]



### 16.33 Bhagavad Giitaa: Chapter 9, Verse 33

- 1a किं पुनर्ब्राह्मणाः पुण्या  
ki.m punarbraahma.naa.h pu.nyaa
- 1b भक्ता राजर्षयस्तथा  
bhaktaa raajar.sayastathaa
- 2ab अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्  
anityamasukha.m lokamima.m praapya bhajasva maam

(K.r.s.na said to Arjuna:)

What again? Pure priests, devotees, a king-sage, thus—this non-eternal, non-happiness world (is) procurable. (Worship) me.

- 1a किं ki.m kim = किम् = what  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: किम् = kim]  
[noun root: कौन = kauna]
- पुनर्ब्राह्मणाः pu—nar— puna.h = पुनः = again  
[adverb]  
braah—ma—.naa(—h(aa)) ब्राह्मणाः  
= (?) brahma.naa.h  
= ब्रह्मणाः  
= priests  
[noun, male, plural]  
[from ब्रह्मणः = brahma.na.h]
- पुण्या pu—.nyaa pu.nyaa.h = पुण्याः = pure; good; holy  
[adjective, male, plural]  
[from पुण्यः = pu.nya.h]

1b	भक्ता	bhak—taa	bhaktaa.h = भक्ताः = devotees [noun, male, plural, nominative case, 1] [noun root: भक्त = bhakta]
	राजर्षयस्तथा	raa—jar—	raaja.h = राजः = king [noun, male]
		.sa—ya—sta—	.r.saya.h = ऋषयः = (?) [similar: noun, male, ऋषिः = .r.si.h] [= sage; saint]
		tthaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
<hr/>			
2a	अनित्यमसुखं	a—	a = अ = not [prefix, adverb, indeclinable]
		ni—tya—ma—	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
		—	a = अ = not [prefix, adverb, indeclinable]
		su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	लोकमिमं	lo—ka—	lokam = लोकम् = world; mankind; place [noun, male, accusative case, 2] [noun root: लोक = loka]

2b	mi—ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
	प्राप्य praa—pya	procurable [adjective]
	भजस्व bha—ja—sva	(?) [similar: noun, neuter, भजनम् = bhajanam] [= sharing; adoration; worship]
	माम् maam	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]





### 16.34 Bhagavad Giitaa: Chapter 9, Verse 34

1a	मन्मना	भव	मद्भक्तो
	manmanaa	bhava	madbhakto
1b	मद्याजी	मां	नमस्कुरु
	madyaajii	maa.m	namaskuru
2ab	मामेवैष्यसि	युक्तैवमात्मानं	मत्परायणः
	maamevai.syasi	yuktvaivamaatmaana.m	matparaaya.na.h

(K.r.s.na said to Arjuna:)

(Thoughts about) me—be my devotee, my worshipper. Do (pay) homage (to) me. Really, (you) will attain me. Having been yoked to (my) self, really, (you are) devoted to me.

1a	मन्मना	man—	मन् = (?) “me”
	ma—naa	manaa.h = मनाः = (O) mental	
		[adjective, male, plural]	
		[nominative case, 1, vocative case, 8]	
		[noun root: मनस् = manas]	
	भव	bha—va—	bhava = भव = (you) be
			[verb, imperative mood, second person, singular]
			[verb root: भू = bhuu]
	मद्भक्तो	mad—	mat = मत् = from me
			[pronoun, first person, ablative case, 5]
			[noun root: अस्मद् = asmad]
		bhak—to	bhakta.h = भक्तः = devotee
			[noun, male, nominative case, 1]
			[noun root: भक्त = bhakta]

1b मद्याजी	ma—dyaa—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	jii	yaajii = याजी = (?) worshipper [noun, male(?)]
मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
नमस्कुरु	na—ma—sku	namas = नमस् = homage [noun, neuter]
	ru	kuru = कुरु = (O) Kuru; (you) act; work; do [noun, proper, male, vocative case, 8] [noun root: कुरु = kuru] [verb, imperative mood, second person, singular] [noun root: कृ = k.r]
<hr/>		
2a मामेवैष्यसि	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	vai—	eva = एव = really; thus [adverb, indeclinable]
	.sya—si	e.syasi = (?) (you) will attain [verb, future tense (certain), second person, singular] [root: एष् = e.s]
युक्तैवमात्मानं	yukt—vai—	yuktvaa = युक्ता = having been yoked [verb, perfect participle] [root: (?)]
	va—	evam = एवम् = really; thus [adverb, indeclinable]

2b	maat—maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
मत्परायणः	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	pa—raa—ya—.na(—h(a))	परायणः = devoted to [suffix]

## Chapter 17

# Bhagavad Giitaa: Chapter 10

## 17.1 Bhagavad Giitaa: Chapter 10, Verse 1

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a भूय एव महाबाहो  
bhuuya eva mahaabaaho
- 1b शृणु मे परमं वचः  
"s.r.nu me parama.m vaca.h
- 2a यत्तेऽहं प्रीयमाणाय  
yatte.aha.m priiyamaa.naaya
- 2b वक्ष्यामि हितकाम्यया  
vak.syaami hitakaamyayaa

God (K.r.s.na) said (to Arjuna:)

Being, really, O great-arm (O Arjuna), hear my paramount speech. I will say one (piece of) advice desireable (and) pleasing.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	भूय	bhuu—ya	bhuuya.h = भूयः = becoming; being [noun, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
1b	शृणु	”s.r—.nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
	वचः	va—ca(—h(a))	speech [noun, male]

2a	यत्तेऽहं	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	प्रीयमाणाय	prii—ya—maa—.naa—ya	(?) pleased [adjective(?)]
2b	वक्ष्यामि	va—k.syaa—mi	(I) will say [verb, future tense (certain), first person, singular] [root: वच् = vac]
	हितकाम्यया	hi—ta—	hitam = हितम् = advice; benefit; goodness [noun, neuter]
		kaa—mya—yaa	कम्यया = (?) by using a/the person/thing desirable [adjective, female(?), instrumental case, 3] [from काम्या = kaamyaa]





## 17.2 Bhagavad Giitaa: Chapter 10, Verse 2

1a न मे विदुः सुरगणाः  
na me vidu.h suraga.naa.h

1b प्रभवं न महर्षयः  
prabhava.m na mahar.saya.h

2a अहमादिहि देवानां  
ahamaadirhi devaanaa.m

2b महर्षीणां च सर्वशः  
mahar.sii.naa.m ca sarva”sa.h

(K.r.s.na said to Arjuna:)

(Neither) the god-groups (nor) a great-sage (know) my birth. I (am) the beginning, surely, of deities and great-sages, altogether.

1a	न	na	na = न = not [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	विदुः	vi—du(—h(u))	wise [adjective, male]
	सुरगणाः	su—ra—	sura.h = सुरः = sun; sage; god [noun, male, nominative case, 1] [noun root: सुर = sura]
		ga—.naa(—h(aa))	गणाः = groups [noun, male, plural] [from गणः = ga.na.h]

1b	प्रभवं	pra—bha—va.m	birth [noun, male, accusative case, 2] [from प्रभवः = prabhava.h]
	न	na	na = न = not [adverb, indeclinable]
	महर्षयः	ma—har—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		.sa—ya(—h(a))	.r.saya.h = ऋषयः = (?) [similar: noun, male, ऋषिः = .r.si.h] [= sage; saint]
2a	अहमादिर्हि	a—ha—maa—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		dir—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
		hi	hi = हि = surely [adverb, indeclinable]
	देवानां	de—vaa—naa.m	devaanaam = देवानाम् = of deities [noun, male, plural, genitive case, 6] [noun root: देव = deva]

2b	महर्षीणां	ma—har—	maha = मह = great [adjective]
		.sii—.naa.m	.r.sii.naam = ऋषीणाम् = of sages; saints [noun, male, plural, genitive case, 6] [from ऋषिः = .r.si.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	सर्वशः	sar—va—”sa(—h(a))	sarva”sa.h = सर्वशः = altogether [adverb, indeclinable]



### 17.3 Bhagavad Giitaa: Chapter 10, Verse 3

- 1a यो मामजमनादिं च  
yo maamajamanaadi.m ca
- 1b वेत्ति लोकमहेश्वरम्  
vetti lokamahe”svaram
- 2a असम्मूढः स मर्त्येषु  
asammuu.dha.h sa martye.su
- 2b सर्वपापैः प्रमुच्यते  
sarvapaapai.h pramucyate

(K.r.s.na said to Arjuna:)

One (who) knows me (as) not-born, not-beginning, (and as) the world-great-god—he is not-senseless in mortal beings. (He) is free using (of) all sins.

1a यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
मामजमनादिं	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	—	a = अ = not [prefix, adverb, indeclinable]
	ja—ma—	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
	naa—	an = अन् = not [prefix, adverb, indeclinable]
	di.m	aadim = आदिम् = beginning [noun, male, accusative case, 2] [noun root: आदि = aadi]
च	ca	ca = च = and [conjunction, indeclinable]

1b वेत्ति	vet—ti—	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
लोकमहेश्वरम्	lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
	ma—he—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	”sva—ram	ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]
2a असम्मूढः	a—	a = अ = not [prefix, adverb, indeclinable]
	sam—muu—.dha(—h(a))	sammuu.dha.h = सम्मूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: सम्मूढ = sammuu.dha]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
मर्त्येषु	mar—tye—.su	at/in/on mortal beings [noun, male, plural, locative case, 7] [from मर्त्यः = martya.h]
2b सर्वपापैः	sar—va—	sarva = सर्व = each; all [adjective, pronoun, adverb]
	paa—pai(—h(i))	paapai.h = पापैः = by using evil; evils [adjective, male, plural, instrumental case, 3] [adjective, noun, neuter, plural] [instrumental case, 3] [adjective root: पाप = paapa]
प्रमुच्यते	pra—mu—cya—te	(he/she/it) is free [verb, present tense, third person, singular] [root: प्रमुच् = pramuc]





## 17.4 Bhagavad Giitaa: Chapter 10, Verse 4

- 1a बुद्धिर्ज्ञानमसम्मोहः  
buddhirj~naanamasammoha.h
- 1b क्षमा सत्यं दमः शमः  
k.samaa satya.m dama.h "sama.h
- 2a सुखं दुःखं भवोऽभावो  
sukha.m du.hkha.m bhavo.abhaavo
- 2b भयं चाभयमेव च  
bhaya.m caabhayameva ca

(K.r.s.na said to Arjuna:)

Intelligence, knowledge, non-senselessness, (patience), truth, self-control, peace, happiness, distress, birth, non-birth, fear and non-fear, really, and ...

- 1a बुद्धिर्ज्ञानमसम्मोहः

bud—dhir— buddhi.h = बुद्धिः = brainpower; intelligence  
[noun, female, nominative case, 1]  
[noun root: बुद्धि = buddhi]

j~naa—na—ma— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]

— a = अ = not  
[prefix, adverb, indeclinable]

sam—mo—ha(—h(a)) sammoha.h = सम्मोहः = confusion  
[noun, male, nominative case, 1]  
[noun root: सम्मोह = sammoha]

1b क्षमा	k.sa—maa	k.samaa.h = क्षमाः = related to people/things suitable; bearable; patient [adjective, male, plural] [from क्षमः = k.sama.h]
सत्यं	sa—tya.m	satyam = सत्यम् = true; good; pure; sincere; truth; goodness; purity; sincerity [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: सत्य = satya]
दमः	da—ma(—h(a))	self-control [noun, male]
शमः	”sa—ma(—h(a))	”sama.h = शमः = peace [noun, male, nominative case, 1] [noun root: शम = ”sama]
2a सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
दुःखं	du.h—kha.m	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
भवोऽभावो	bha—vo—	bhava.h = भवः = being (living thing); birth; existence; goodness [noun, male, nominative case, 1] [noun root: भव = bhava]
	’—	a = अ = not [prefix, adverb, indeclinable]
	bhaa—vo	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]

2b	भयं	bha—ya.m	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
	चाभयमेव	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
		bha—ya—me—	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]



## 17.5 Bhagavad Giitaa: Chapter 10, Verse 5

1ab अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः  
 ahi.msaa samataa tu.s.tistapo daana.m ya”so.aya”sa.h

2a भवन्ति भावा भूतानां  
 bhavanti bhaavaa bhuutaanaa.m

2b मत्त एव पृथग्विधाः  
 matta eva p.rthagvidhaa.h

(K.r.s.na said to Arjuna:)

... non-injury, equality, contentment, religious austerity, donation, fame, non-fame are behaviors of beings (of me) really—separate kinds.

1a अहिंसा a— a = अ = not  
 [prefix, adverb, indeclinable]  
 hi.m—saa हिंसा  
 = injury  
 [noun, female]  
 समता sa—ma—taa sameness; equality  
 [noun, female]  
 तुष्टिस्तपो tu—.s.ti— tu.s.ti.h  
 = तुष्टिः  
 = contentment  
 [noun, female]

1b	sta—po	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
दानं	daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
यशोऽयशः	ya—”so—	ya”sa.h = यशः = fame [noun, male]
	’—	a = अ = not [prefix, adverb, indeclinable]
	ya—”sa(—h(a))	ya”sa.h = यशः = fame [noun, male]
2a भवन्ति	bha—van—ti	bhavanti = भवन्ति = (they) are [verb, present tense, third person, plural] [verb root: भू = bhuu]
भावा	bhaa—vaa	bhaavaa.h = भावाः = beings (existences; living things); behaviors; births [noun, male, plural, nominative case, 1] [noun root: भाव = bhaava]
भूतानां	bhuu—taa—naa.m	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]

2b मत्त	mat—ta(—h(a))	(?) “me”
एव	e—va	eva = एव = really; thus [adverb, indeclinable]
पृथग्विधाः	p.r—thag—	p.rthak = पृथक् = separately [adverb, indeclinable]
	vi—dhaa(—h(aa))	vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]





## 17.6 Bhagavad Giitaa: Chapter 10, Verse 6

- 1a महर्षयः सप्त पूर्वे  
mahar.saya.h sapta puurve
- 1b चत्वारो मनवस्तथा  
catvaaro manavastathaa
- 2a मद्भावा मानसा जाता  
madbhaavaa maanasaa jaataa
- 2b येषां लोक इमाः प्रजाः  
ye.saa.m loka imaa.h prajaa.h

(K.r.s.na said to Arjuna:)

Seven great sages, in (and) the previous four (great sages), (and) the Manus (fathers of the human race), thus, (are my) births (and) related to (my) mind. Ones (of) the world—these (people) bearing—(are) born (from them).

- 1a महर्षयः ma—har— मह  
= great  
[adjective]
- .sa—ya(—h(a)) .r.saya.h  
= ऋषयः  
= sages; saints  
[noun, male, plural]  
[from ऋषिः = .r.si.h]
- सप्त sap—ta seven  
[noun]
- पूर्वे puur—ve at/in/on a/the person/thing previous  
[adjective, male, locative case, 7]  
[from पूर्वः = puurva.h]

1b	चत्वारो	cat—vaa—ro	catvaara.h = चत्वारः = four [noun, male]
	मनवस्तथा	ma—na—va—sta—	manava.h = मनवः = Manus = fathers of the human race [noun, male, plural] [from मनुः = manu.h]
	thaa		tathaa = तथा = thus; likewise [adverb, indeclinable]
2a	मद्भावा	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	bhaa—vaa		bhaavaa.h = भावाः = beings (existences; living things); behaviors; births [noun, male, plural, nominative case, 1] [noun root: भाव = bhaava]
	मानसा	maa—na—saa	maanasaa.h = मानसाः = related to people/things of the mind [adjective, male, plural] [from मानसः = maanasa.h]
	जाता	jaa—taa	jaataa.h = जाताः = born [adjective, male, plural] [from जातः = jaata.h]

2b	येषां	ye—saa.m	ye.saam = येषाम् = of those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative] [male, neuter, plural, genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	लोक	lo—ka	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
	इमाः	i—maa(—h(aa))	imaa.h = इमाः = these [pronoun, demonstrative, third person] [female, plural] [nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	प्रजाः	pra—jaa(—h(aa))	prajaa.h = प्रजाः = (O) seeds; descendants; people [noun, female, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: प्रजा = prajaa]



## 17.7 Bhagavad Giitaa: Chapter 10, Verse 7

1a एतां विभूतिं योगं च  
etaa.m vibhuuti.m yoga.m ca

1b मम यो वेत्ति तत्त्वतः  
mama yo vetti tattvata.h

2a सोऽविकल्पेन योगेन  
so.avikalpena yogena

2b युज्यते नात्र संशयः  
yujyate naatra sa.m"saya.h

(K.r.s.na said to Arjuna:)

One (who) knows truthfully these power and yoking of me—he, using no-choice, using yoking, is yoked here, no doubt.

1a एतां e—taa.m etaan = एतान् = these/them  
[pronoun, demonstrative, third person]  
[male, plural, accusative case, 2]  
[noun root: तद् = tad]

विभूतिं vi—bhū—ti.m vibhuutim  
= विभूतिम्  
= power  
[noun, female, accusative case, 2]  
[from विभूतिः = vibhuuti.h]

योगं yo—ga.m yogam = योगम् = yoking  
[noun, male, accusative case, 2]  
[noun root: योग = yoga]

च ca ca = च = and  
[conjunction, indeclinable]

1b	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
	तत्त्वतः	tat—tva—ta(—h(a))	truthfully [adverb, indeclinable]
<hr/>			
2a	सोऽविकल्पेन	so—	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
		'—	a = अ = not [prefix, adverb, indeclinable]
		vi—kal—pe—na	vikalpena = विकल्पेन = by using variation; choice; option [noun, male, instrumental case, 3] [from अविकल्पः = avikalpa.h]
	योगेन	yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
<hr/>			
2b	युज्यते	yu—jya—te	(he/she/it) is yoked [verb, present tense, third person, singular] [root: युज् = yuj]
	नात्र	naa—	na = न = not [adverb, indeclinable]
		tra	atra = अत्र = here [adverb, noun, indeclinable]
	संशयः	sa.m—”sa—ya(—h(a))	doubt [noun, male]

## 17.8 Bhagavad Giitaa: Chapter 10, Verse 8

1a	अहं	सर्वस्य	प्रभवो
	aha.m	sarvasya	prabhavo
1b	मत्तः	सर्वं	प्रवर्तते
	matta.h	sarva.m	pravartate
2a	इति	मत्वा	भजन्ते मां
	iti	matvaa	bhajante maa.m
2b	बुधा	भावसमन्विताः	
	budhaa	bhaavasamanvitaa.h	

(K.r.s.na said to Arjuna:)

I (am) the birth of all. From me, each proceeds. Thus, having known (me), wise men associated with behavior cherish me.

1a	अहं	a—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	सर्वस्य	sar—va—sya	sarvasya = सर्वस्य = of each; all [adjective, pronoun, male, neuter] [genitive case, 6] [adjective root: सर्व = sarva]
	प्रभवो	pra—bha—vo	prabhava.h = प्रभवः = birth; power [noun, male]
1b	मत्तः	mat—ta(—h(a))	from me [adverb, indeclinable]
	सर्वं	sar—va.m	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	प्रवर्तते	pra—var—ta—te	(he/she/it) proceeds [verb, present tense, third person, singular] [root: प्रवृत् = prav.rt]



2a	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मत्वा	mat—vaa	having known [verb, perfect participle] [root: (?) मन् = man]
	भजन्ते	bha—jan—te	bhajante = भजन्ते = (they) cherish [verb, present tense, third person, plural] [verb root: भज् = bhaj]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
<hr/>			
2b	बुधा	bu—dhaa	budhaa.h = बूधाः = wise men [noun, male, plural] [from बुधः = budha.h]
	भावसमन्विताः	bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
		sa—man—vi—taa(—h(aa))	समन्विताः = associated with [adjective, male, plural] [from समन्वितः = samanvita.h]

## 17.9 Bhagavad Giitaa: Chapter 10, Verse 9

- 1a मच्चित्ता मद्गतप्राणा  
maccittaa madgatapraa.naa
- 1b बोधयन्तः परस्परम्  
bodhayanta.h parasparam
- 2a कथयन्तश्च मां नित्यं  
kathayanta"sca maa.m nitya.m
- 2b तुष्यन्ति च रमन्ति च  
tu.syanti ca ramanti ca

(K.r.s.na said to Arjuna:)

(About my devotees:) (Thoughts about) me, life gone (about) me, mutually informing and telling (one another about) me, eternally—and (they) are pleased and (they) enjoy (me).

- 1a मच्चित्ता mac— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]
- cit—taa cittaa.h  
= चित्ताः  
= related to the mind  
[adjective, male, plural]  
[from चित्तः = citta.h]
- मद्गतप्राणा mad— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]
- ga—ta— gata.h = गतः  
= gone; dead; known; understood  
[adjective, male, nominative case, 1]  
[adjective root: गत = gata]
- praa—.naa praa.naa.h = प्राणाः  
= (O) breaths; life; powers  
[noun, male, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: प्राण = praa.na]

1b	बोधयन्तः	bo—dha—yan—ta(—h(a))	(?) [similar: noun, male, बोधः = bodha.h] [= knowledge; informing]
	परस्परम्	pa—ra—spa—ram	mutually [adverb, indeclinable]
2a	कथयन्तश्च	ka—tha—yan—ta”s—	kathayanta.h = कथयन्तः = (?) “tell”
	ca		ca = च = and [conjunction, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	नित्यं	ni—tya.m	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
2b	तुष्यन्ति	tu—.syan—ti	(they) are pleased [verb, present tense, third person, plural] [root: तुष् = tu.s]
	च	ca	ca = च = and [conjunction, indeclinable]
	रमन्ति	ra—man—ti	(?) ramante = रमन्ते = (they) enjoy [verb, present tense, third person, plural] [root: रम् = ram]
	च	ca	ca = च = and [conjunction, indeclinable]

## 17.10 Bhagavad Giitaa: Chapter 10, Verse 10

- 1a तेषां सततयुक्तानां  
te.saa.m satatayuktaanaa.m
- 1b भजतां प्रीतिपूर्वकम्  
bhajataa.m priitipuurvakam
- 2a ददामि बुद्धियोगं तं  
dadaami buddhiyoga.m ta.m
- 2b येन मामुपयान्ति ते  
yena maamupayaanti te

(K.r.s.na said to Arjuna:)

Of those (people) eternal(ly)-yoked, (cherishing), friendliness-previous, I give that intelligence-yoking (to) those (who) approach me.

- 1a तेषां te—saa.m te.saam = तेषाम् = of them; their  
[pronoun, demonstrative, third person]  
[male, neuter, plural, genitive case, 6]  
[noun root: तद् = tad]
- सततयुक्तानां sa—ta—ta— satata.h = सततः = eternal; continuous; constant  
[adjective, male, nominative case, 1]  
[adjective root: सतत = satata]
- yuk—taa—naa.m yuktaanaam = युक्तानाम् = of yoked  
[adjective, male, neuter, plural]  
[genitive case, 6]  
[adjective root: युक्त = yukta]

1b	भजतां	bha—ja—taa.m	bhajataam = भजताम् = (?) [similar: verb, present tense, third person, singular,] [भजते = bhajate = (he/she/it) cherishes] [root: भज् = bhaj]
	प्रीतिपूर्वकम्	prii—ti—	priiti.h = प्रीतिः = friendliness [noun, female]
		puur—va—kam	पूर्वकम् = previous [adjective, male, accusative case, 2] [from पूर्वकः = puurvaka.h]
2a	ददामि	da—daa—mi	dadaami = ददामि = (I) give [verb, present tense, first person, singular] [verb root: दा = daa]
	बुद्धियोगं	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]

2b येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
मामुपयान्ति	maa—mu—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	pa—yaan—ti	upayaanti = उपयान्ति = (they) approach [verb, present tense, third person, plural] [root: उपया = upayaa]
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]



## 17.11 Bhagavad Giitaa: Chapter 10, Verse 11

- 1ab तेषामेवानुकम्पार्थमहमज्ञानजंतमः  
te.saamevaanukampaarthamahamaj~naanaja.mtama.h
- 2a नाशयाम्यात्मभावस्थो  
naa"sayaamyaatmabhaavastho
- 2b ज्ञानदीपेन भास्वता  
j~naanadiipena bhaasvataa

(K.r.s.na said to Arjuna:)

Really, the compassion-purpose of those—I ruin the non-knowledge—born (of) darkness, self-behavior-staying—using the knowledge-lamp-brightness.

- 1a तेषामेवानुकम्पार्थमहमज्ञानजंतमः

te—saa—me—	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
vaa—	eva = एव = really; thus [adverb, indeclinable]
nu—kam—paar—	anukampaa = अनुकम्पा = compassion; kindness [noun, female]
tha—	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]



1b	ma—ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ja.m—	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
	ta—ma(—h(a))	tama.h = तमः = tamas = तमस् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तमस् = tamas]
2a	नाशयाम्यात्मभावस्थो naa—”sa—yaa—myaat—	naa”sayaaami = नाशयामि = (I) ruin [verb, present tense, first person, singular] [root: नश् = na”s]
	ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	stho	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]

- 2b ज्ञानदीपेन j~naa—na— j~naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j~naana]
- dii—pe—na दीपेन  
 = by using a/the lamp; light  
 [noun, male, instrumental case, 3]  
 [from दीपः = diipa.h]
- भास्वता bhaa—sva—taa (?) by using brightness  
 [noun, male, instrumental case, 3]  
 [from भास्वत् = bhaasvat]



## 17.12 Bhagavad Giitaa: Chapter 10, Verse 12

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a परं ब्रह्म परं धाम  
para.m brahma para.m dhaama
- 1b पवित्रं परमं भवान्  
pavitra.m parama.m bhavaan
- 2ab पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्  
puru.sa.m "saa"svata.m divyamaadidevamaja.m vibhum

Arjuna said (to K.r.s.na):

O paramount God, O paramount residence, you (are) a pure (and) paramount man, eternal (and) divine, the first deity, not-born, (and) powerful.

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	धाम	dhaa—ma	O residence [noun, neuter, vocative case, 8] [from धामम् = dhaamam]
1b	पवित्रं	pa—vi—tra.m	pavitram = पवित्रम् = pure; holy [adjective, neuter]
	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
	भवान्	bha—vaan	you [pronoun, second person, singular, male]

2a	पुरुषं	pu—ru—sa.m	puru.sam = पुरुषम् = man; soul; spirit; God [noun, male, accusative case, 2] [noun root: पुरुष = puru.sa]
	शाश्वतं	”saa—”sva—ta.m	”saa”svatam = शाश्वतम् = eternal [adjective, neuter]
	दिव्यमादिदेवमजं	di—vya—	divyam = दिव्यम् = divine [adjective, neuter]
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2b		maa—di—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
		de—va—ma—	devam = देवम् = deity; divine [noun, male, accusative case, 2] [adjective, neuter] [noun root: देव = deva]
		—	a = अ = not [prefix, adverb, indeclinable]
		ja.m	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
	विभुम्	vi—bhum	powerful [adjective, male, accusative case, 2] [from विभुः = vibhu.h]



### 17.13 Bhagavad Giitaa: Chapter 10, Verse 13

- 1a आहुस्त्वामृषयः सर्वे  
aahustvaam.r.saya.h sarve
- 1b देवर्षिर्नारदस्तथा  
devar.sirnaaradastathaa
- 2a असितो देवलो व्यासः  
asito devalo vyaasa.h
- 2b स्वयं चैव ब्रवीषि मे  
svaya.m caiva bravii.si me

(Arjuna said to K.r.s.na:)

All sages—deity-sage—Naarada, likewise, Asita, Devala, and Vyaasa (know?) you. And (yourself), really, you say (something) for me.

- 1a आहुस्त्वामृषयः aa—hu— aahu.h  
= आहुः  
= (?)
- stvaa—m.r— tvaam = त्वाम् = you  
[pronoun, second person, singular]  
[accusative case, 2]  
[noun root: युष्मद् = yu.smad]
- .sa—ya(—h(a)) .r.saya.h  
= ऋषयः  
= sages; saints; ascetics  
[noun, male, plural]  
[from ऋषिः = .r.si.h]
- सर्वे sar—ve sarve = सर्वे = each; all  
[adjective, pronoun]  
[male, plural]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]



1b	देवर्षिर्नारदस्तथा	de—var—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		.sir—	.r.si.h = ऋषिः = sage; saint; ascetic [noun, male]
		naa—ra—da—sta—	naarada.h = नारदः = Naarada [noun, male]
		thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
2a	असितो	a—si—to	asita.h = असितः = Asita [noun, male]
	देवलो	de—va—lo	devala.h = देवलः = Devala [noun, male]
	व्यासः	vyaa—sa(—h(a))	Vyaasa [noun, male]
2b	स्वयं	sva—ya.m	svayam = स्वयम् = by the self [adverb, indeclinable]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	ब्रवीषि	bra—vii—.si	(you) say [verb, present tense, second person, singular] [root: ब्रू = bruu]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

## 17.14 Bhagavad Giitaa: Chapter 10, Verse 14

- 1a सर्वमेतदृतं मन्ये  
sarvameta.d.rta.m manye
- 1b यन्मां वदसि केशव  
yanmaa.m vadasi ke"sava
- 2a न हि ते भगवन्व्यक्तिं  
na hi te bhagavanvyakti.m
- 2b विदुर्देवा न दानवाः  
vidurdevaa na daanavaa.h

(Arjuna said to K.r.s.na:)

I think (about) all this truth (which) you say (to) me, O long-haired (O K.r.s.na). Surely, God, not deities and not demons (know) the visible form of you.

- 1a सर्वमेतदृतं sar—va—me— sarvam = सर्वम् = each; all  
[adjective, pronoun]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- ta—d.r— etat = एतत् = this/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- ta.m .rtam  
= ऋतम्  
= truth; vow; rule  
[noun, neuter]  
[nominative case, 1, accusative case, 2]
- मन्ये ma—nye (I) think  
[verb, present tense, first person, singular]  
[root: मन् = man]

1b	यन्मां	yan—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	वदसि	va—da—si	vadasi = वदसि = (you) vocalize; say [verb, present tense, second person, singular] [verb root: वद् = vad]
	केशव	ke—”sa—va	ke”sava = केशव = O hair-full (long-haired) man = O K.r.s.na [noun, male, vocative case, 8] [noun root: केशव = ke”sava] [similar:] [केशः = ke”sa.h = hair] [noun, male, nominative case, 1] [noun root: केश = ke”sa] [वत् = vat = full of] [suffix]
2a	न	na	na = न = not [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	भगवन्व्यक्तिं	bha—ga—van—	भगवन् = God [noun, gender(?), vocative case, 8] [from भगवन् = bhagavan]
		vyak—ti.m	व्यक्तिम् = visible form; inflection; vowel [noun, female, accusative case, 2] [from व्यक्तिः = vyakti.h]

2b	विदुर्देवा	vi—dur—	vidu.h = विदुः = wise [adjective, male]
		de—vaa	devaa.h = देवाः = (O) deities [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: देव = deva]
	न	na	na = न = not [adverb, indeclinable]
	दानवाः	daa—na—vaa(—.h(aa))	demons [noun, male, plural] [from दानवः = daanava.h]



### 17.15 Bhagavad Giitaa: Chapter 10, Verse 15

- 1a स्वयमेवात्मनात्मानं  
svayamevaatmanaatmaana.m
- 1b वेत्थ त्वं पुरुषोत्तम  
vettha tva.m puru.sottama
- 2a भूतभावन भूतेश  
bhuutabhaavana bhuute”sa
- 2b देवदेव जगत्पते  
devadeva jagatpate

(Arjuna said to K.r.s.na:)

By the self, really, by the self, you (know) (your) self, O ultimate-man, O being-birth-giver, O being-lord, O deity-deity (O deity of deities), O world-lord.

- 1a स्वयमेवात्मनात्मानं sva—ya—me— svayam  
= स्वयम्  
= by the self  
[adverb, indeclinable]
- vaat— eva = एव = really; thus  
[adverb, indeclinable]
- ma—naat— aatmanaa = आत्मना = by using a/the self; soul  
[noun, male, instrumental case, 3]  
[noun root: आत्मन् = aatman]
- maa—na.m aatmaanam = आत्मानम् = self; soul  
[noun, male, accusative case, 2]  
[noun root: आत्मन् = aatman]

1b	वेत्थ	vet—tha—	(?) [similar: verb, present tense, third person, singular,] [वेत्ति = vetti = (he/she/it) knows] [root: विद् = vid]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	पुरुषोत्तम	pu—ru—.sot—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
		ta—ma	uttama = उत्तम = O ultimate; uppermost; best [adjective, male, neuter, vocative case, 8] [adjective root: उत्तम =uttama]
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2a	भूतभावन	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		bhaa—va—na	bhaavana = भावन = O birth giver [noun, male, vocative case, 8] [from भावनः = bhaavana.h]
	भूतेश	bhuu—te—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		”sa	ii”sa = ईश = O lord [noun, male, vocative case, 8] [from ईशः = ii”sa.h]

2b	देवदेव	de—va—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		de—va	deva = देव = O deity [noun, male, vocative case, 8] [from देवः = deva.h]
	जगत्पते	ja—gat—	jagat = जगत् = (O) world; meter with $4 \times 12$ syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
		pa—te	pate = पते = (O) master/mistress; husband/wife; lord [noun, male, female, vocative case, 8] [noun root: पति = pati]





## 17.16 Bhagavad Giitaa: Chapter 10, Verse 16

- 1a वक्तुमर्हस्यशेषेण  
vaktumarhasya"se.se.na
- 1b दिव्या ह्यात्मविभूतयः  
divyaa hyaatmavibhuutaya.h
- 2ab याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि  
yaabhirvibhuutibhirlokaanimaa.mstvam vyaapya ti.s.thasi

(Arjuna said to K.r.s.na:)

(You) are able to say, using divine (things), surely, a (great?) self—using (items) of power, (you) stay (in) these penetrable worlds.

- 1a वक्तुमर्हस्यशेषेण vak—tu—mar— vaktum  
= वक्तुम्  
= to say  
[verb, infinitive]  
[root: वद् = vad]
- ha—sya— arhasi = अर्हसि = (you) are able; can  
[verb, present tense, second person, singular]  
[verb root: अर्ह् = arh]
- "se—.se—.na a"se.se.na  
= अशेषेण  
= by using all  
[adjective, male, genitive case, 6]  
[from अशेषः = a"se.sa.h]

1b	दिव्या	di—vyaa	divyaa.h = दिव्याः = divine [adjective, male, plural] [from दिव्यः = divya.h]
	ह्यात्मविभूतयः	hyaat—	hi = हि = surely [adverb, indeclinable]
		ma—	aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]
		vi—bhuu—ta—ya(—h(a))	
			विभूतयः = (?) [similar: adjective, विभूत = vibhuuta] [= great]
2a	याभिर्विभूतिभिर्लोकानिमांस्त्वं		
		yaa—bhir—	yaabhi.h = याभिः = by using those which/who; they which/who; whichever; whoever/whomever; whatever [pronoun, interrogative, female, plural] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
		vi—bhuu—ti—bhir—	vibhuutibhi.h = विभूतिभिः = by using (items of) power; wealth [noun, female, plural, instrumental case, 3] [from विभूतिः = vibhuuti.h]
		lo—kaa—	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]

2b	ni—maa.m—	imaan = इमान् = these [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: इदम् = idam]
	stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
व्याप्य	vyaa—pya	penetrable [adjective]
तिष्ठसि	ti—.s.tha—si	(you) stay [verb, present tense, second person, singular] [root: स्था = sthaa]



### 17.17 Bhagavad Giitaa: Chapter 10, Verse 17

- 1ab कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्  
 katha.m vidyaamaha.m yogi.mstvaa.m sadaa paricintayan
- 2a केषु केषु च भावेषु  
 ke.su ke.su ca bhaave.su
- 2b चिन्त्योऽसि भगवन्मया  
 cintyo.asi bhagavanmayaa

(Arjuna said to K.r.s.na:)

How (do) I (have) knowledge, O yoked man (O K.r.s.na), always thinking of you? And “in-what-in-what” (whatever) existences are you to be thought, O God, by me?

- 1a कथं ka—tha.m katham = कथम् = how  
 [adverb]
- विद्यामहं vi—dyaa—ma— vidyaam  
 = विद्याम्  
 = knowledge  
 [noun, female, accusative case, 2]  
 [from विद्या = vidyaa]
- ha.m aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]
- योगिंस्त्वां yo—gi.m— yogin  
 = योगिन्  
 = (?) O yoked man  
 = O K.r.s.na  
 [noun, male, vocative case, 8]  
 [from योगिन् = yogin]

1b	stvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
सदा	sa—daa	eternally; always [adverb, indeclinable]
परिचिन्तयन्	pa—ri—cin—ta—yan	thinking of [verb, present participle] [root: परिचिन्त् = paricint]
2a	केषु	ke.su = केषु = at/in/on what/whom [pronoun, interrogative, male, neuter] [plural, locative case, 7] [noun root: किम् = kim] [noun root: कौन = kauna]
केषु	ke—su	ke.su = केषु = at/in/on what/whom [pronoun, interrogative, male, neuter] [plural, locative case, 7] [noun root: किम् = kim] [noun root: कौन = kauna]
च	ca	ca = च = and [conjunction, indeclinable]
भावेषु	bhaa—ve—su	at/in/on births; behaviors; existences [noun, male, plural, locative case, 7] [from भावः = bhaava.h]
2b	चिन्त्योऽसि	cintya.h = चिन्त्यः = to be thought [adjective, male]
	'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
भगवन्मया	bha—ga—van—	भगवन् = (?) O God = O K.r.s.na [noun, gender(?), vocative case, 8] [from भगवन् = bhagavan]
	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]

## 17.18 Bhagavad Giitaa: Chapter 10, Verse 18

- 1a विस्तरेणात्मनो योगं  
vistare.naatmano yoga.m
- 1b विभूतिं च जनार्दन  
vibhuuti.m ca janaardana
- 2a भूयः कथय तृप्तिर्हि  
bhuuya.h kathaya t.rptirhi
- 2b शृण्वतो नास्ति मेऽमृतम्  
”s.r.nvato naasti me.am.rtam

(Arjuna said to K.r.s.na:)

Using detail of (your) self, O being-disturbance (O K.r.s.na), say (things about your) yoking and power. Contentment, surely—is not (hearing) (you like) nectar for me?

- 1a विस्तरेणात्मनो vi—sta—re—.naat— vistare.na  
= विस्तरेण  
= by using extensiveness; detail  
[noun, male, instrumental case, 3]  
[from विस्तरः = vistara.h]
- ma—no aatmana.h = आत्मनः = from/of a/the self; soul;  
selves; souls  
[noun, male]  
[ablative case, 5, genitive case, 6]  
[plural, accusative case, 2]  
[noun root: आत्मन् = aatman]
- योगं yo—ga.m yogam = योगम् = yoking  
[noun, male, accusative case, 2]  
[noun root: योग = yoga]



1b	विभूतिं	vi—bhuu—ti.m	vibhuutim = विभूतिम् = power; wealth [noun, female, accusative case, 2] [from विभूतिः = vibhuuti.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	जनार्दन	ja—naar—	jana.h = जनः = born thing; living thing; man [noun, male, nominative case, 1] [noun root: जन = jana]
		da—na	ardana = अर्दन = O disturbance; distress; excitement [noun, neuter, vocative case, 8] [noun root: अर्दन = ardana]
2a	भूयः	bhuu—ya(—h(a))	(?) [similar: noun, neuter, भूयम् = bhuuyam] [= being; becoming]
	कथय	ka—tha—ya	(?) kathayatu = कथयतु = (you) say [verb, imperative mood, second person, singular] [root: कथ् = kath]
	तृप्तिर्हि	t.rp—tir—	t.rpti.h = तृप्तिः = contentment [noun, female]
	hi		hi = हि = surely [adverb, indeclinable]

2b शृण्वतो	"s.r.n—va—to	"s.r.nvata.h = शृण्वतः = (?) [similar: verb, present tense, third person, singular,] [शृणोति = "s.r.noti = (he/she/it) hears] [root: श्रु = "sru]
नास्ति	naa—	na = न = not [adverb, indeclinable]
	sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
मेऽमृतम्	me—	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	'm.r—tam	am.rtam = अमृतम् = nectar; ambrosia [noun, neuter]



## 17.19 Bhagavad Giitaa: Chapter 10, Verse 19

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a हन्त ते कथयिष्यामि  
hanta te kathayi.syaami
- 1b दिव्या ह्यात्मविभूतयः  
divyaa hyaatmavibhuutaya.h
- 2a प्राधान्यतः कुरुश्रेष्ठ  
praadhaanyata.h kuru”sre.s.tha
- 2b नास्त्यन्तो विस्तरस्य मे  
naastyanto vistarasya me

God (K.r.s.na) said (to Arjuna):

(Interjection.) Those divine items of self-power, I will say (things about), surely, principally, O Kuru-best (O Arjuna). The extensiveness of me is no end.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	हन्त	han—ta	“interjection” [interjection, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	कथयिष्यामि	ka—tha—yi—.syaa—mi	(I) will say [verb, future tense (certain)] [first person, singular] [root: कथ् = kath]
1b	दिव्या	di—vyaa	divyaa.h = दिव्याः = divine [adjective, male, plural] [from दिव्यः = divya.h]
	ह्यात्मविभूतयः	hyaat—	hi = हि = surely [adverb, indeclinable]
		ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
		vi—bhuu—ta—ya(—h(a))	विभूतयः = (items of) power; wealth [noun, female, plural] [from विभूतिः = vibhuuti.h]
2a	प्राधान्यतः	praa—dhaa—nya—ta(—h(a))	principally [adverb, indeclinable]
	कुरुश्रेष्ठ	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
		”sre—.s.tha	श्रेष्ठ = O best [adjective, male, vocative case, 8] [from श्रेष्ठः = ”sre.s.tha.h]

2b	नास्त्यन्तो	naa—	na = न = not [adverb, indeclinable]
	styan—		asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	to		anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	विस्तरस्य	vi—sta—ra—sya	of extensiveness; detail [noun, male, genitive case, 6] [from विस्तरः = vistara.h]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]



## 17.20 Bhagavad Giitaa: Chapter 10, Verse 20

- 1a अहमात्मा गुडाकेश  
ahamaatmaa gu.daake"sa
- 1b सर्वभूताशयस्थितः  
sarvabhūtaa"sayasthita.h
- 2a अहमादिश्च मध्यं च  
ahamaadi"sca madhya.m ca
- 2b भूतानामन्त एव च  
bhuutaanaamanta eva ca

(K.r.s.na said to Arjuna:)

I (am) the self, O Arjuna, each-being-heart-staying (staying in the heart of each being). And I (am) the beginning and middle and end of beings, really.

- 1a अहमात्मा a—ha—maat— aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- maa aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = atman]
- गुडाकेश gu—.daa—ke—"sa gu.daake"sa = गुडाकेश = O Arjuna  
[noun, male, vocative case, 8]  
[noun root: गुडाकेश = gu.daake"sa]



1b	सर्वभूताशयस्थितः	sar—va—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		bhuu—taa—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		”sa—ya—	aa”saya.h = आशयः = mind; soul; heart; stomach [noun, male]
		sthi—ta(—h(a))	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
<hr/>			
2a	अहमादिश्च	a—ha—maa—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		di”s—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
		ca	ca = च = and [conjunction, indeclinable]
	मध्यं	ma—dhya.m	madhyam = मध्यम् = middle [adjective, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: मध्य = madhya]
	च	ca	ca = च = and [conjunction, indeclinable]

2b	भूतानामन्त	bhuu—taa—naa—man—	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]
		ta	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]



## 17.21 Bhagavad Giitaa: Chapter 10, Verse 21

1ab आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्  
aadityaanaamaha.m vi.s.nurjyoti.saa.m ravira.m”sumaan

2a मरीचिर्मरुतामस्मि  
mariicirmarutaamasmi

2b नक्षत्राणामहं शशी  
nak.satraa.naamaha.m ”sa”sii

(K.r.s.na said to Arjuna:)

Of the sons of Aaditi, I (am) Vi.s.nu. Of (occurrences of) brightness, (I am) the (luminous) sun. (I) am Mariici, of the gods of the winds or storms. Of stars, I (am) the moon.

1a आदित्यानामहं aa—di—tyaa—naa—ma—

aadityaanaam  
= of sons of Aaditi  
[noun, male, plural, genitive case, 6]  
[from आदित्यः = aaditya.h]

ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]

विष्णुर्ज्योतिषां vi—.s.nur— vi.s.nu.h  
= विष्णुः  
= Vi.s.nu  
[noun, male]

1b	jyo—ti—saam	jyotiinaam = ज्योतीनाम् = of (occurrences of) brightness [noun, male, plural, genitive case, 6] [noun root: ज्योति = jyoti]
रविरंशुमान्	ra—vi—ra.m—	ravi = रवि = sun [noun, male]
	”su—maan	a.m”sumaan = अंशुमान् = (?) [similar: adjective, अंशुमत् = a.m”sumat] [= luminous; radiant]
2a मरीचिर्मरुतामस्मि	ma—rii—cir—	mariici.h = मरीचिः = Mariici [noun, male]
	ma—ru—taa—ma—	marutaam = मरुताम् = (?) of gods of the wind or storms [noun, male, plural, genitive case, 6] [from मरुत् = marut]
	smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b नक्षत्राणामहं	na—k.sa—traa—.naa—ma—	nak.satraa.naam = नक्षत्राणाम् = of stars [noun, neuter, plural, genitive case, 6] [from नक्षत्रम् = nak.satram]
	ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
शशी	”sa—”sii	(?) ”sa”sikalaa = शशिकला = moon [noun, female]

## 17.22 Bhagavad Giitaa: Chapter 10, Verse 22

- 1a वेदानां सामवेदोऽस्मि  
vedaanaa.m saamavedo.asmi
- 1b देवानामस्मि वासवः  
devaanaamasmi vaasava.h
- 2a इन्द्रियाणां मनश्चास्मि  
indriyaa.naa.m mana"scaasmi
- 2b भूतानामस्मि चेतना  
bhuutaanaamasmi cetanaa

(K.r.s.na said to Arjuna:)

Of (occurrences of) (sacred) knowledge, (I) am the Saama Veda (the book of “song (sacred) knowledge”). Of deities, (I) am Vaasava (the king of the gods). Of senses, (I) am the mind. And of beings, (I) am consciousness.

- 1a वेदानां ve—daa—naa.m vedaanaam = वेदानाम्  
= of (pieces of) (sacred) knowledge  
[noun, male, plural, genitive case, 6]  
[noun root: वेद = veda]
- सामवेदोऽस्मि saa—ma— saaman  
= सामन्  
= song  
[noun, neuter]
- वेदोऽस्मि ve—do— veda.h = वेदः  
= (piece of) (sacred) knowledge  
[noun, male, nominative case, 1]  
[noun root: वेद = veda]
- ’smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]

1b	देवानामस्मि	de—vaa—naa—ma—	devaanaam = देवानाम् = of deities [noun, male, plural, genitive case, 6] [noun root: देव = deva]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	वासवः	vaa—sa—va(—h(a))	Vaasava = Indra = king of the gods [noun, male]
2a	इन्द्रियाणां	in—dri—yaa—.naa.m	indriyaa.naam = इन्द्रियाणाम् = of senses; powers; parts of the body [noun, neuter, plural, genitive case, 6] [noun root: इन्द्रिय = indriya]
	मनश्चास्मि	ma—na”s—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
		caa—	ca = च = and [conjunction, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b	भूतानामस्मि	bhuu—taa—naa—ma—	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	चेतना	ce—ta—naa	consciousness; sense; intelligence [noun, female]

### 17.23 Bhagavad Giitaa: Chapter 10, Verse 23

- 1a रुद्राणां शङ्करश्चास्मि  
rudraa.naa.m "sa"nkara"scaasmi
- 1b वित्तेशो यक्षरक्षसाम्  
vitte"so yak.sarak.sasaam
- 2a वसूनां पावकश्चास्मि  
vasuunaa.m paavaka"scaasmi
- 2b मेरुः शिखरिणामहम्  
meru.h "sikhari.naamaham

(K.r.s.na said to Arjuna:)

Of the sons of Rudra, (I) am "Siva, and of the nature and demon gods, (I am) the money-lord. Of the eight Vasu gods, (I) am fire, and of peaks (of mountains), I (am) Meru.

- 1a रुद्राणां ru—draa—.naa.m rudraa.naam = रुद्राणाम् = of sons of Rudra  
[noun, male, plural, genitive case, 6]  
[from रुद्रः = rudra.h]
- शङ्करश्चास्मि "sa"n—ka—ra"s— "sa"nkara.h  
= शङ्करः  
= "Siva  
[noun, male]
- caa— ca = च = and  
[conjunction, indeclinable]
- smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]



1b	वित्तेशो	vit—te—	vittam = वित्तम् = money [noun, neuter]
		”so	ii”sa.h = ईशः = lord [noun, male]
	यक्षरक्षसाम्	ya—k.sa—	yak.sa.h = यक्षः = nature god [noun, male]
		ra—k.sa—saam	rak.sasaam = रक्षसाम् = (?) of the Raak.sasa gods = of demons [noun, male, plural, genitive case, 6] [from रक्षः = raak.sa.h]
2a	वसूनां	va—suu—naa.m	of the eight Vasu gods [noun, male, plural, genitive case, 6] [from वसुः = vasu.h]
	पावकश्चास्मि	paa—va—ka”s—	paavaka.h = पावकः = fire; saint; purified person [noun, male]
		caa—	ca = च = and [conjunction, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b	मेरुः	me—ru(—h(u))	Meru [noun, female]
	शिखरिणामहम्	”si—kha—ri—.naa—ma—	”sikhari.naam = शिखरिणाम् = of peaks [noun, neuter, plural, genitive case, 6] [from शिखरम् = ”sikharam]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

## 17.24 Bhagavad Giitaa: Chapter 10, Verse 24

1a पुरोधसां च मुख्यं मां  
purodhasaa.m ca mukhya.m maa.m

1b विद्धि पार्थ बृहस्पतिम्  
viddhi paartha b.rhaspatim

2a सेनानीनामहं स्कन्दः  
senaaniinaamaha.m skanda.h

2b सरसामस्मि सागरः  
sarasaamasmi saagara.h

(K.r.s.na said to Arjuna:)

And of priests, O prince (O Arjuna), (know) me (as) the leader: B.rhaspati (the god of prayers). Of generals, I (am) Skanda (the god of war). Of (bodies of) water, (I) am the sea.

1a पुरोधसां pu—ro—dha—saa.m purodhasaam  
= पुरोधसाम्  
= (?) of priests  
[noun, male, plural, genitive case, 6]  
[from पुरोधस् = purodhas]

च ca ca = च = and  
[conjunction, indeclinable]

मुख्यं mu—khya.m mukhyam  
= मुख्यम्  
= leader  
[noun, male, accusative case, 2]  
[from मुख्यः = mukhya.h]

मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]

1b	विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	बृहस्पतिम्	b.r—ha—spa—tim	B.rhaspati = the god of prayers [noun, male, accusative case, 2] [from बृहस्पतिः = b.rhaspati.h]
<hr/>			
2a	सेनानीनामहं	se—naa—nii—naa—ma—	senaaniinaam = सेनानीनाम् = (?) of generals [noun, male, plural, genitive case, 6] [from सेनानी = senaanii]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	स्कन्दः	skan—da(—h(a))	Skanda = god of war, and son of ”Siva [noun, male]
<hr/>			
2b	सरसामस्मि	sa—ra—saa—ma—	sarasaam = सरसाम् = (?) of (bodies of) water [noun, neuter, plural, genitive case, 6] [from सरस् = saras]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	सागरः	saa—ga—ra(—h(a))	sea [noun, male]

## 17.25 Bhagavad Giitaa: Chapter 10, Verse 25

1a महर्षीणां भृगुरहं  
mahar.sii.naa.m bh.rguraha.m

1b गिरामस्म्येकमक्षरम्  
giraamasmyekamak.saram

2a यज्ञानां जपयज्ञोऽस्मि  
yaj~naanaa.m japayaj~no.asmi

2b स्थावराणां हिमालयः  
sthaavaraa.naa.m himaalaya.h

(K.r.s.na said to Arjuna:)

Of great sages, I (am) Bh.rgu. Of syllables, (I) am one syllable (the “o.m” in meditation). Of sacrifices, (I) am the muttering-prayer-sacrifice. Of things steadfast, (I am) the “winter-house” (“Himaalaya” mountains).

1a	महर्षीणां	ma—har—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	.sii—naa.m	.r.sii.naam	= ऋषीणाम् = of sages; saints; ascetics [noun, male, plural, genitive case, 6] [from ऋषिः = .r.s.i.h]
	भृगुरहं	bh.r—gu—ra—	bh.rgu.h = भृगुः = Bh.rgu [noun, male]
	ha.m		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

1b	गिरामस्येकमक्षरम्	gi—raa—ma—	giraam = गिराम् = (?) of speeches; words; syllables [noun, female, plural, genitive case, 6] [from गिर = gir]
	smye—		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	ka—ma—		ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	k.sa—ram		ak.saram = अक्षरम् = letter (of the alphabet); syllable; sound [noun, neuter]
2a	यज्ञानां	ya—j~naa—naa.m	ya.j~naanaam = यज्ञानाम् = of sacrifices; offerings; worship; devotion [noun, male, plural, genitive case, 6] [noun root: यज्ञ = ya.j~na]
	जपयज्ञोऽस्मि	ja—pa—	japa.h = जपः = muttering prayer [noun, male]
		ya—j~no—	ya.j~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = ya.j~na]
	'smi		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]

- 2b स्थावराणां sthaa—va—raa—.naa.m sthaavaraa.naam  
 = स्थावराणाम्  
 = of things standing; staying; steadfast  
 [noun, neuter, plural, genitive case, 6]  
 [from स्थावरम् = sthaavaram]
- हिमालयः hi—maa— हिमा  
 = winter  
 [noun, female]
- la—ya(—h(a)) aalaya.h  
 = आलयः  
 = house  
 [noun, male]



## 17.26 Bhagavad Giitaa: Chapter 10, Verse 26

- 1a अश्वत्थः सर्ववृक्षाणां  
a”svattha.h sarvav.rk.saa.naa.m
- 1b देवर्षीणां च नारदः  
devar.sii.naa.m ca naarada.h
- 2a गन्धर्वाणां चित्ररथः  
gandharvaa.naa.m citraratha.h
- 2b सिद्धानां कपिलो मुनिः  
siddhaanaa.m kapilo muni.h

(K.r.s.na said to Arjuna:)

Of all trees, (I am) the fig tree. And of deity-saints, (I am) Naarada. Of musician gods, (I am) Citraratha. Of successful men, (I am) the monk Kapila.

- 1a अश्वत्थः a—”svat—tha(—h(a)) fig tree  
[noun, male]
- सर्ववृक्षाणां sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- v.r—k.saa—.naa.m v.rk.saa.naam  
= वृक्षाणाम्  
= of trees  
[noun, male, plural, genitive case, 6]  
[from वृक्षः = v.rk.sa.h]



1b	देवर्षीणां	de—var—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		.sii—.naa.m	.r.sii.naam = ऋषीणाम् = of saints; sages; ascetics [noun, male, plural, genitive case, 6] [from ऋषिः = .r.si.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	नारदः	naa—ra—da(—h(a))	Naarada [noun, male]
2a	गन्धर्वाणां	gan—dhar—vaa—.naa.m	gandharvaa.naam = गन्धर्वाणाम् = of musician gods [noun, male, plural, genitive case, 6] [from गन्धर्वः = gandharva.h]
	चित्ररथः	ci—tra—ra—tha(—h(a))	Citraratha [noun, male]
2b	सिद्धानां	sid—dhaa—naa.m	siddhaanaam = सिद्धानाम् = of successful men [noun, male, plural, genitive case, 6] [from सिद्धः = siddha.h]
	कपिलो	ka—pi—lo	kapila.h = कपिलः = Kapila [noun, male]
	मुनिः	mu—ni(—h(i))	muni.h = मुनिः = monk; holy man; sage; ascetic [noun, male, nominative case, 1] [noun root: मुनि = muni]

## 17.27 Bhagavad Giitaa: Chapter 10, Verse 27

- 1a उच्चैःश्रवसमश्चानां  
uccai.h"sravasama"svaanaa.m
- 1b विद्धि माम् अमृतोद्भवम्  
viddhi maam am.rtodbhavam
- 2a ऐरावतं गजेन्द्राणां  
airaavata.m gajendraa.naa.m
- 2b नराणां च नराधिपम्  
naraa.naa.m ca naraadhipam

(K.r.s.na said to Arjuna:)

Of horses, (they) (know) me (as) Uccai.h"sravaaa, (of) a non-dead-birth (from the unending waves of the sea). Of elephants of Indra (god of the sky, king of the gods), (I am) Airaavata. And of men, (I am) the man-king.

1a उच्चैःश्रवसमश्चानां uc—cai.h—"sra—va—sa—ma—

uccai.h"sravasam  
= उच्चैःश्रवसम्  
= Uccai.h"sravaa  
[noun, male, accusative case, 2]  
[from उच्चैःश्रवसः = uccai.h"sravasa.h]

"svaa—naa.m a"svaanaam  
= अश्वानाम्  
= of horses  
[noun, male, plural, genitive case, 6]  
[from अश्वः = a"sva.h]

1b	विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	माम्	maam	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	अमृतोद्भवम्	a—	a = अ = not [prefix, adverb, indeclinable]
		m.r—tod—	m.rta = मृत = dead [adjective]
		bha—vam	udbhavam = उद्भवम् = birth [noun, male, accusative case, 2] [from उद्भवः = udbhava.h]
2a	ऐरावतं	ai—raa—va—ta.m	airaavatam = ऐरावतम् = Airaavata [noun, male, accusative case, 2] [from ऐरावतः = airaavata.h]
	गजेन्द्राणां	ga—jen—	gaja.h = गजः = elephant [noun, male]
		draa—naa.m	indraa.naam = इन्द्राणाम् = of things of Indra (god of the sky, king of the gods) [noun, male(?), plural, genitive case, 6] [from इन्द्रः = indra.h]

2b	नराणां	na—raa—.naa.m	naraa.naam = नराणाम् = of men [noun, male, plural, genitive case, 6] [noun root: नर = nara]
	च	ca	ca = च = and [conjunction, indeclinable]
	नराधिपम्	na—raa—	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
		dhi—pam	adhipam = अधिपम् = king [noun, male, accusative case, 2] [from अधिपः = adhipa.h]



## 17.28 Bhagavad Giitaa: Chapter 10, Verse 28

- 1a आयुधानामहं वज्रं  
aayudhaanaamaha.m vajra.m
- 1b धेनूनामस्मि कामधुक्  
dhenuunaamasmi kaamadhuk
- 2a प्रजनश्चास्मि कन्दर्पः  
prajana"scaasmi kandarpa.h
- 2b सर्पानामस्मि वासुकिः  
sarpaa.naamasmi vaasuki.h

(K.r.s.na said to Arjuna:)

Of weapons, I (am) the thunderbolt (the weapon of Indra, the god of the sky, and the king of gods). Of cows, (I) am the desire-yielding (cow). And impregnation—(I) am Cupid (the god of love). Of serpents, (I) am Vaasuki (the king of serpents).

- 1a आयुधानामहं aa—yu—dhaa—naa—ma— aayudhaanaam  
= आयुधानाम्  
= of weapons  
[noun, neuter, plural, genitive case, 6]  
[from आयुधम् = aayudham]
- ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- वज्रं va—jra.m vajram  
= वज्रम्  
= thunderbolt  
(weapon of Indra, god of the sky,  
and king of gods)  
[noun, neuter]

1b	धेनूनामस्मि	dhe—nuu—naa—ma—	dhenuunaam = धेनूनाम् = of cows [noun, female, plural, genitive case, 6] [from धेनुः = dhenu.h]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	कामधुक्	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		dhuk	धुक् = (?) [similar: adjective, दुग्ध = dugha] [= yielding]
2a	प्रजनश्चास्मि	pra—ja—na”s—	prajana.h = प्रजनः = father; impregnation [noun, male]
		caa—	ca = च = and [conjunction, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	कन्दर्पः	kan—dar—pa(—h(a))	Cupid (god of love) [noun, male]
2b	सर्पाणामस्मि	sar—paa—.naa—ma—	sarpaa.naam = सर्पाणाम् = of serpents [noun, male, plural, genitive case, 6] [from सर्पः = sarpa.h]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	वासुकिः	vaa—su—ki(—h(i))	Vaasuki (king of serpents) [noun, male]

## 17.29 Bhagavad Giitaa: Chapter 10, Verse 29

1a अनन्तश्चास्मि नागानां  
ananta"scaasmi naagaanaa.m

1b वरुणो यादसामहम्  
varu.no yaadasaamaham

2a पितृणामर्यमा चास्मि  
pit.R.naamaryamaa caasmi

2b यमः संयमतामहम्  
yama.h sa.myamataamaham

(K.r.s.na said to Arjuna:)

And of serpents, (I) am Ananta (the snake ridden by Vi.s.nu). Of (bodies of) water, I (am) Varu.na (the god of water). And of fathers (paternal ancestors), (I) am Aryamaa (the sun). Of things restraining, I (am) Yama (the god of death).

(Literally, "Ananta" means "no end": अनन्तः = ananta.h = an + anta.h = अन् + अन्तः = no + end.)

1a	अनन्तश्चास्मि	a—nan—ta"s—	ananta.h = अनन्तः = Ananta (the snake ridden by Vi.s.nu) [noun, male]
		caa—	ca = च = and [conjunction, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	नागानां	naa—gaa—naa.m	naagaanaam = नागानाम् = of cobras; serpents [noun, male, plural, genitive case, 6] [from नागः = naaga.h]



1b	वरुणो	va—ru—.no	varu.na.h = वरुणः = Varu.na (god of water) [noun, male]
	यादसामहम्	yaa—da—saa—ma—	yaadasaam = यादसाम् = (?) of (bodies of) water; water animals [noun, neuter, plural, genitive case, 6] [from यादस् = yaadas]
	ham		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	पितृणामर्यमा	pi—t.rr—.naa—mar—	pit.rr.naam = पितृणाम् = of fathers; paternal ancestors [noun, male, plural, genitive case, 6] [from पितृ = pit.r]
	ya—maa		aryamaa = अर्यमा = Aryamaa (sun) [noun, male]
	चास्मि	caa—	ca = च = and [conjunction, indeclinable]
	smi		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b	यमः	ya—ma(—h(a))	yama.h = यमः = Yama, the god of death; bridle; restraint [noun, male, nominative case, 1] [noun root: यम = yama]
	संयमतामहम्	sa.m—ya—ma—taa—ma—	sa.myamataam = संयमताम् = (?) of things restraining; controlling [similar: adjective, संयम = sa.myama]
	ham		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

### 17.30 Bhagavad Giitaa: Chapter 10, Verse 30

- 1a प्रह्लादश्चास्मि दैत्यानां  
prahlaada"scaasmi daityaanaa.m
- 1b कालः कलयतामहम्  
kaala.h kalayataamaham
- 2a मृगाणां च मृगेन्द्रोऽहं  
m.rgaa.naa.m ca m.rgendro.aha.m
- 2b वैनतेयश्च पक्षिणाम्  
vainateya"sca pak.si.naam

(K.r.s.na said to Arjuna:)

And of demons, (I) am Prahlaada (a son of a demon, but a devotee of Vi.s.nu). ... (?) ..., I (am) time.  
And of deer, I (am) the deer-(god). And of birds, (I am) Vainateya (Garu.da, the eagle ridden by Vi.s.nu).

- 1a प्रह्लादश्चास्मि prah—laa—da"s prahlaada.h  
= प्रह्लादः  
= Prahlaada (son of a demon,  
but a devotee of Vi.s.nu)  
[noun, male]
- caa— ca = च = and  
[conjunction, indeclinable]
- smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]
- दैत्यानां dai—tyaa—naa.m daityaanaam  
= दैत्यानाम्  
= of demons  
[noun, male, plural, genitive case, 6]  
[from दैत्यः = daitya.h]

1b	कालः	kaa—la(—h(a))	kaala.h = कालः = time; verb tense; death [noun, male, nominative case, 1] [noun root: काल = kaala]
	कलयतामहम्	ka—la—ya—taa—ma—	kalayataam = कलयताम् = (?)
	ham		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	मृगाणां	m.r—gaa—.naa.m	m.rgaa.naam = मृगाणाम् = of deer [noun, male, plural, genitive case, 6] [from मृगः = m.rga.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	मृगेन्द्रोऽहं	m.r—gen—	m.rga.h = मृगः = deer [noun, male]
		dro—	indra.h = इन्द्रः = god of the sky [noun, male]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2b	वैनतेयश्च	vai—na—te—ya”s—	vainateya.h = वैनतेयः = Vainateya = Garu.da (the eagle ridden by Vi.s.nu) [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
	पक्षिणाम्	pa—k.si—.naam	(?) of birds [noun, male, plural, genitive case, 6] [from पक्षिन् = pak.sin]

### 17.31 Bhagavad Giitaa: Chapter 10, Verse 31

- 1a पवनः पवतामस्मि  
pavana.h pavataamasmi
- 1b रामः शस्त्रभृतामहम्  
raama.h "sastrabh.rtaamaham
- 2a झषाणां मकरश्चास्मि  
jha.saa.naa.m makara"scaasmi
- 2b स्रोतसामस्मि जाह्नवी  
srotasaamasmi jaahnavii

(K.r.s.na said to Arjuna:)

Of purifiers, (I) am Pavana (the god of wind). Of weapon-hired-men, I (am) Raama. And of fish, (I) am an alligator. Of streams, (I) am the Ga"nga (Ganges) River.

- 1a पवनः pa—va—na(—h(a)) purifier; air; wind; Pavana (god of wind)  
[noun, male]
- पवतामस्मि pa—va—taa—ma— pavataam  
= पवताम्  
= (?) of purifiers  
[similar: verb, present tense, third person]  
[singular]  
[पवते = pavate = (he/she/it) purifies]  
[root: पू = puu]
- smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]

1b	रामः	raa—ma(—h(a))	Raama [noun, male]
	शस्त्रभृतामहम्	”sa—stra—	”sastram = शस्त्रम् = weapon [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शस्त्र = ”sastra]
		bh.r—taa—ma—	bh.rtaam = भृताम् = (?) of hired men [noun, male, plural, genitive case, 6] [from भृतः = bh.rta.h]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	झषाणां	jha—.saa—.naa.m	jha.saa.naam = झषाणाम् = of fish [noun, male, plural, genitive case, 6] [from झषः = jha.sa.h]
	मकरश्चास्मि	ma—ka—ra”s—	makara.h = मकरः = alligator; crocodile [noun, male]
		caa—	ca = च = and [conjunction, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
2b	स्रोतसामस्मि	sro—ta—saa—ma—	srotasaam = स्रोतसाम् = (?) of streams; rivers; flows [noun, neuter, plural, genitive case, 6] [from स्रोतस् = srotas]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	जाह्नवी	jaah—na—vii	the Ga”nga (Ganges) River [noun, female]

### 17.32 Bhagavad Giitaa: Chapter 10, Verse 32

- 1a सर्गाणामादिरन्तश्च  
sargaa.naamaadiranta"sca
- 1b मध्यं चैवाहमर्जुन  
madhya.m caivaahamarjuna
- 2a अध्यात्मविद्या विद्यानां  
adhyaatmaavidyaa vidyaanaa.m
- 2b वादः प्रवदतामहम्  
vaada.h pravadataamaham

(K.r.s.na said to Arjuna:)

Of created things, I (am) the beginning and end and middle, really, O Arjuna. Of (pieces of) knowledge, (I am) self-knowledge. Of (occurrences of) saying, I (am) a theory.

- 1a सर्गाणामादिरन्तश्च sar—gaa—.naa—maa— sargaa.naam  
= सर्गाणाम्  
= of created things  
[noun, male, plural, genitive case, 6]  
[from सर्गः = sarga.h]
- di—ran— aadi.h = आदिः = beginning  
[noun, male, nominative case, 1]  
[noun root: आदि = aadi]
- ta"s— anta.h = अन्तः = end; boundary; near; in  
[noun, adjective, male]  
[nominative case, 1, preposition]  
[noun root: अन्त = anta]
- ca ca = च = and  
[conjunction, indeclinable]

1b	मध्यं	ma—dhya.m	madhyam = मध्यम् = middle [adjective, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: मध्य = madhya]
	चैवाहमर्जुन	cai—	ca = च = and [conjunction, indeclinable]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		ha—mar—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	अध्यात्मविद्या	a—dhyaat—ma—	adhyaatmaa = अध्यात्मा = self; “above + self” (divine) [adjective, female, nominative case, 1] [adjective root: अध्यात्म = adhyaatma]
		vi—dyaa	विद्या = knowledge [noun, female]
	विद्यानां	vi—dyaa—naa.m	vidyaanaam = विद्यानाम् = of (pieces of) knowledge [noun, female, plural, genitive case, 6] [from विद्या = vidyaa]
2b	वादः	vaa—da(—h(a))	vaada.h = वादः = sounding; speaking; sound; speaking; theory; idea [adjective, noun, male, nominative case, 1] [adjective root: वाद = vaada]
	प्रवदतामहम्	pra—va—da—taa—ma—	pravadataam = प्रवदताम् = (?) of (occurrences of) saying [similar: verb, present tense, third person, singular] [प्रवदते = pravadate = (he/she/it) says] [root: प्रवद् = pravad]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

### 17.33 Bhagavad Giitaa: Chapter 10, Verse 33

- 1a अक्षराणामकारोऽस्मि  
ak.saraa.naamakaaro.asmi
- 1b द्वन्द्वः सामासिकस्य च  
dvandva.h saamaasikasya ca
- 2a अहमेवाक्षयः कालो  
ahamevaak.saya.h kaalo
- 2b धाताहं विश्वतोमुखः  
dhaataaha.m vi”svatomukha.h

(K.r.s.na said to Arjuna:)

Of letters (of the alphabet), (I) am the “a”-letter. And of a compound word, (I am) duality. I, really, (am) non-(decaying) time. I (am) in-all-directions-(facing).

- 1a अक्षराणामकारोऽस्मि a—k.sa—raa—.naa— ak.saraa.naam  
= अक्षराणाम्  
= of letters (of the alphabet);  
syllables; sounds  
[noun, neuter, plural, genitive case, 6]  
[from अक्षरम् = ak.saram]
- ma— a = अ = a  
[noun]
- kaa—ro— kaara.h  
= कारः  
= word used to represent a letter or sound  
[noun, male]
- ’smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]



1b	द्वन्द्वः	dvan—dva(—h(a))	(?) [similar: noun, neuter, द्वन्द्वम् = dvandvam] [= duality]
	सामासिकस्य	saa—maa—si—ka—sya	of a/the compound word [noun, neuter, genitive case, 6] [from सामासिकम् = saamaasikam]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	अहमेवाक्षयः	a—ha—me—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		(a)	a = अ = not [prefix, adverb, indeclinable]
		k.sa—ya(—h(a))	decay; destruction [noun, male]
	कालो	kaa—lo	kaala.h = कालः = time; verb tense; death [noun, male, nominative case, 1] [noun root: काल = kaala]
<hr/>			
2b	धाताहं	dhaa—taa—	धाता = (?)
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	विश्वतोमुखः	vi—”sva—to—	vi”svata.h = विश्वतः = in all directions; at all times [adverb, indeclinable]
		mu—kha(—h(a))	मुखः = (?) [similar: noun, neuter, मुखम् = mukham] [= mouth; muzzle; face]

### 17.34 Bhagavad Giitaa: Chapter 10, Verse 34

- 1ab मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्  
 m.rtyu.h sarvahara"scaahamudbhava"sca bhavi.syataam
- 2a कीर्तिः श्रीर्वाक्च नारीणां  
 kiirti.h "sriirvaakca naarii.naa.m
- 2b स्मृतिर्मेधा धृतिः क्षमा  
 sm.rtirmedhaa dh.rti.h k.samaa

(K.r.s.na said to Arjuna:)

And I (am) all-taking death. And of imminent things, (I am) birth. And of women, (I am) fame, splendor, voice, remembering, intelligence, steadfastness, (and) patience.

- 1a मृत्युः m.r—tyu(—h(u)) death; god of disease  
 [noun, male]
- सर्वहरश्चाहमुद्भवश्च sar—va— sarva.h = सर्वः = each; all  
 [adjective, pronoun, male]  
 [adjective root: सर्व = sarva]
- ha—ra"s— hara.h  
 = हरः  
 = taking  
 [adjective, male]
- caa— ca = च = and  
 [conjunction, indeclinable]
- ha— aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]

1b	mud—bha—va”s—	udbhava.h = उद्भवः = birth [noun, male]
	ca	ca = च = and [conjunction, indeclinable]
भविष्यताम्	bha—vi—.sya—taam	(?) of imminent things [adjective, male(?), plural, genitive case, 6] [from भविष्यत् = bhavi.syat]
2a कीर्तिः	kiir—ti(—h(i))	kiirti.h = कीर्तिः = fame; reputation [noun, female, nominative case, 1] [noun root: कीर्ति = kiirti]
श्रीर्वाक्च	”sriir—	zrI
	vaak—	वाक् = voice [noun, female]
	ca	ca = च = and [conjunction, indeclinable]
नारीणां	naa—rii—.naa.m	naarii.naam = नारीणाम् = of women [noun, female, plural, genitive case, 6] [from नारी = naarii]
2b स्मृतिर्मेधा	sm.r—tir—	sm.rti.h = स्मृतिः = remembering; tradition or literature based on memory [noun, female, nominative case, 1] [noun root: स्मृति = sm.rti]
	me—dhaa	मेधा = mental power; intelligence [noun, female]
धृतिः	dh.r—ti(—h(i))	steadfastness [noun, female]
क्षमा	k.sa—maa	(?) [similar: adjective, क्षम = k.sama] [= patient]

### 17.35 Bhagavad Giitaa: Chapter 10, Verse 35

- 1a बृहत्साम तथा साम्नां  
b.rhatsaama tathaa saamnaa.m
- 1b गायत्री छन्दसामहम्  
gaayatrii chandasaamaham
- 2ab मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः  
maasaanaa.m maarga"siir.so.aham.rtuunaa.m kusumaakara.h

(K.r.s.na said to Arjuna:)

Likewise, of songs, (I am) the big-song. Of songs, I (am) the song with 24 syllables. Of months, I (am) the ninth month (in the Hindu calendar, believed to be auspicious). Of seasons, (I am) the flower-abundance.

- 1a बृहत्साम b.r—hat— बृहत्  
= big  
[adjective]
- saa—ma saaman  
= सामन्  
= song  
[noun, neuter]
- तथा ta—thaa tathaa = तथा = thus; likewise  
[adverb, indeclinable]
- साम्नां saam—naa.m saamnaam  
= साम्नाम्  
= (?) saamaanaam  
= सामानाम्  
= of songs  
[noun, neuter, plural, genitive case, 6]  
[from सामन् = saaman]

1b	गायत्री	gaa—ya—trii	song with 24 syllables [noun, female]
	छन्दसामहम्	chan—da—saa—ma—	chandasaam = छन्दसाम् = (?) of songs [noun, neuter, plural, genitive case, 6] [from छन्दस् = chandas]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	मासानां	maa—saa—naa.m	maasaanaam = मासानाम् = of moons; months [noun, male, plural, genitive case, 6] [from मासः = maasa.h]
	मार्गशीर्षोऽहमृतनां	maar—ga—”siir—.so—	maarga”siir.sa.h = मार्गशीर्षः = ninth month in the Hindu calendar, believed to be auspicious [noun, male]
		’ha—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2b		m.r—tuu—naa.m	.rtuunaam = ऋतूनाम् = of seasons; times [noun, male, plural, genitive case, 6] [from ऋतुः = .rtu.h]
	कुसुमाकरः	ku—su—maa—	kusuman = कुसुमन् = flower; fruit [noun, neuter]
		ka—ra(—h(a))	aakara.h = आकरः = abundance [noun, male]

### 17.36 Bhagavad Giitaa: Chapter 10, Verse 36

- 1a द्यूतं छलयतामस्मि  
dyuuta.m chalayataamasmi
- 1b तेजस्तेजस्विनामहम्  
tejastejasvinaamaham
- 2a जयोऽस्मि व्यवसायोऽस्मि  
jayo.asmi vyavasaayo.asmi
- 2b सत्त्वं सत्त्ववतामहम्  
sattva.m sattvavataamaham

(K.r.s.na said to Arjuna:)

Of (occurrences of) cheating, (I) am gambling. Of bright things, I (am) brightness. Of determination, (I) am victory. Of strength-full-things, I (am) strength.

- 1a द्यूतं dyuu—ta.m dyuutam  
= द्यूतम्  
= plunder; game; gambling  
[noun, neuter]

छलयतामस्मि

cha—la—ya—taa—ma— chalayataam  
= छलयताम्  
= (?) of (occurrences of) cheating  
[noun, male(?), plural, genitive case, 6]  
[from छलयत् = chalayat]  
[similar: verb, present tense]  
[third person, singular]  
[छलयति = chalayati = (he/she/it) cheats]  
[root: छल् = chal]

smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]

1b तेजस्तेजस्विनामहम्

te—ja—ste—      teja.h = तेजः = tejas = तेजस्  
 = (O) fire; light; splendor; great person  
 [noun, neuter, nominative case, 1]  
 [accusative case, 2, vocative case, 8]  
 [noun root: तेजस् = tejas]

ja—svi—naa—ma—      tejasvinaam  
 = तेजस्विनाम्  
 = (?) of things bright  
 [adjective, neuter, plural, genitive case, 6]  
 [from तेजस्विन् = tejasvin]

ham      aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]

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2a जयोऽस्मि      ja—yo—      jaya.h = जयः = victory  
 [noun, male, nominative case, 1]  
 [noun root: जय = jaya]

'smi      asmi = अस्मि = (I) am  
 [verb, present tense, first person, singular]  
 [verb root: अस् = as]

व्यवसायोऽस्मि      vya—va—saa—yo—      vyavasaaya.h  
 = व्यवसायः  
 = job; effort; determination  
 [noun, male]

'smi      asmi = अस्मि = (I) am  
 [verb, present tense, first person, singular]  
 [verb root: अस् = as]

2b सत्त्वं	sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
सत्त्ववतामहम्	sat—tva—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	va—	vat = वत् = full of [suffix]
	taa—ma—	aam = आम् = of things ... [suffix, plural, genitive case, 6]
ham		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]





### 17.37 Bhagavad Giitaa: Chapter 10, Verse 37

- 1a वृष्णीनां वासुदेवोऽस्मि  
v.r.s.niinaa.m vaasudevo.asmi
- 1b पाण्डवानां धनञ्जयः  
paa.n.davaanaa.m dhana~njaya.h
- 2a मुनीनामप्यहं व्यासः  
muniinaamapyaha.m vyaasa.h
- 2b कवीनामुशना कविः  
kaviinaamu"sanaa kavi.h

(K.r.s.na said to Arjuna:)

Of descendants of V.r.s.ni, (I) am Vaasudeva (K.r.s.na). Of Paa.n.davas, (I am) money-victory. Of monks, also, I (am) Vyaasa. Of sages, (I am) the sage U"sanaa.

- 1a वृष्णीनां v.r—.s.nii—naa.m v.r.s.niinaam  
= वृष्णीनाम्  
= of descendants of V.r.s.ni  
[noun, male, plural, genitive case, 6]  
[from वृष्णिः = v.r.s.ni.h]
- वासुदेवोऽस्मि vaa—su—de—vo— vaasudeva.h  
= वासुदेवः  
= K.r.s.na  
[noun, male]
- 'smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]

1b पाण्डवानां	paa.n—da—vaa—naa.m	paa.n.davaanaam = पाण्डवानाम् = of Paa.n.davas [noun, male, plural, genitive case, 6] [from पाण्डवः = paa.n.dava.h]
धनञ्जयः	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
	ja—ya(—h(a))	jaya.h = जयः = victory [noun, male, nominative case, 1] [noun root: जय = jaya]
2a मुनीनामप्यहं	mu—nii—naa—ma—	muniinaam = मुनीनाम् = of monks; holy men; sages; ascetics [noun, male, plural, genitive case, 6] [noun root: मुनि = muni]
	pya—	api = अपि = also [adverb, indeclinable]
	ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
व्यासः	vyaa—sa(—h(a))	Vyaasa [noun, male]
2b कवीनामुशना	ka—vii—naa—mu—	kaviinaam = कवीनाम् = of poets; sages; owls [noun, male, plural, genitive case, 6] [from कविः = kavi.h]
	”sa—naa	उशना = U”sanaa [noun, male]
कविः	ka—vi(—h(i))	poet; sage; owl [noun, male]

### 17.38 Bhagavad Giitaa: Chapter 10, Verse 38

- 1a दण्डो दमयतामस्मि  
da.n.do damayataamasmi
- 1b नीतिरस्मि जिगीषताम्  
niitirasmi jigii.sataam
- 2a मौनं चैवास्मि गुह्यानां  
mauna.m caivaasmi guhyaanaa.m
- 2b ज्ञानं ज्ञानवतामहम्  
j~naana.m j~naanavataamaham

(K.r.s.na said to Arjuna:)

Of (occurrences of) subduing, (I) am a stick (punishment). Of people wanting to win, (I) am ethics. And really, of mysteries, (I) am silence. Of knowledge-full-people, I (am) knowledge.

- 1a दण्डो da.n—do da.n.dah  
= दण्डः  
= stick; rod; punishment  
[noun, male]
- दमयतामस्मि da—ma—ya—taa—ma damayataam  
= दमयताम्  
= (?) of (occurrences of) subduing  
[noun, male(?), plural, genitive case, 6]  
[from दमयत् = damayat]
- smi asmi = अस्मि = (I) am  
[verb, present tense, first person, singular]  
[verb root: अस् = as]

1b	नीतिरस्मि	nii—ti—ra—	niiti.h = नीतिः = policy; ethics; behavior; morality [noun, female]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	जिगीषताम्	ji—gii—.sa—taam	(?) of people wanting to win [noun, male(?), plural, genitive case, 6] [from जिगीषत् = jigii.sat]
<hr/>			
2a	मौनं	mau—na.m	maunam = मौनम् = silence [noun, neuter]
	चैवास्मि	cai—	ca = च = and [conjunction, indeclinable]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	गुह्यानां	gu—hyaa—naa.m	guhyaanaam = गुह्यानाम् = of mysteries; secrets; privacy; genitals; anuses [noun, neuter, plural, genitive case, 6] [noun root: गुह्य = guhya]

2b ज्ञानं	j̃naa—na.m	j̃naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j̃naana]
ज्ञानवतामहम्	j̃naa—na—	j̃naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j̃naana]
	va—	vat = वत् = full of [suffix]
	taa—ma—	aam = आम् = of ... [suffix, plural, genitive case, 6]
	ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]







1b बीजं	bii—ja.m	biijam = बीजम् = seed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बीज = biija]
तदहमर्जुन	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	ha—mar—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a न	na	na = न = not [adverb, indeclinable]
तदस्ति	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
विना	vi—naa	without [adverb, preposition, indeclinable]
यत्स्यान्मया	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	syaan—	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]

2b	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
भूतं	bhuu—ta.m	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
चराचरम्	ca—raa—	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]
—	—	a = अ = not [prefix, adverb, indeclinable]
	ca—ram	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]



## 17.40 Bhagavad Giitaa: Chapter 10, Verse 40

1a नान्तोऽस्ति मम दिव्यानां  
naanto.asti mama divyaanaa.m

1b विभूतीनां परन्तप  
vibhuutiinaa.m parantapa

2a एष तूद्देशतः प्रोक्तो  
e.sa tuudde"sata.h prokto

2b विभूतेर्विस्तरो मया  
vibhuutervistaro mayaa

(K.r.s.na said to Arjuna:)

(There) is no end of divine things (and) of (occurrences of) power of me, O destroying-of-enemies (O Arjuna). But this (speech) proclaimed by me (is) a (brief description) of the power vastness (of me).

1a	नान्तोऽस्ति	naan—	na = न = not [adverb, indeclinable]
	तो—		anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	स्ति		asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	दिव्यानां	di—vyaa—naa.m	divyaanaam = दिव्यानाम् = of divine things [noun, neuter, plural, genitive case, 6] [from दिव्यम् = divyam]

1b	विभूतीनां	vi—bhuu—tii—naa.m	vibhuutiinaam = विभूतीनाम् = of (occurrences of) power; wealth [noun, female, plural, genitive case, 6] [from विभूतिः = vibhuuti.h]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]
2a	एष	e—sa	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	तूद्देशतः	tuud—  de—”sa—ta(—h(a))	tu = तु = but [conjunction, indeclinable]  udde”sata.h = उद्देशतः = (?) udde”satas = उद्देशतस् = briefly; pointedly; distictly [adverb, indeclinable]
	प्रोक्तो	prok—to	prokta.h = प्रोक्तः = proclaimed; said [adjective, male]
2b	विभूतेर्विस्तरो	vi—bhuu—ter—  vi—sta—ro	vibhuute.h = विभूतेः = from/of power; wealth [noun, female] [ablative case, 5, genitive case, 6] [from विभूतिः = vibhuuti.h]  vistara.h = विस्तरः = vastness; detail [noun, male]
	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]

### 17.41 Bhagavad Giitaa: Chapter 10, Verse 41

- 1a यद्यद्विभूतिमत्सत्त्वं  
yadyadvibhuutimatsattva.m
- 1b श्रीमदूर्जितमेव वा  
”sriimaduurjitameva vaa
- 2a तत्तदेवावगच्छ त्वं  
tattadevaavagaccha tva.m
- 2b मम तेजोऽशसम्भवम्  
mama tejo.a.m”sasambhavam

(K.r.s.na said to Arjuna:)

“What-what” (whatever) power—(from me)—strength, splendid strength, really, yes/no—“that-that,” really, you—know the brightness-part-birth (of that quality from me).

- 1a यद्यद्विभूतिमत्सत्त्वं ya—dya— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]
- dvi— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]
- bhuu—ti— vibhuuti.h  
 = विभूतिः  
 = power; wealth  
 [noun, female]
- mat— mat = मत् = from me  
 [pronoun, first person, ablative case, 5]  
 [noun root: अस्मद् = asmad]
- sat—tva.m sattvam = सत्त्वम् = essence;  
 = living thing; life; strength; goodness  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: सत्त्व = sattva]

1b श्रीमदूर्जितमेव	"srii—ma—duur—	"sriimat = श्रीमत् = splendid [adjective]
	ji—ta—me—	uurjitam = ऊर्जितम् = strength; power [noun, neuter]
	va	eva = एव = really; thus [adverb, indeclinable]
वा	vaa	"yes/no question"
2a तत्तदेवावगच्छ	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	ta—de—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	vaa—	eva = एव = really; thus [adverb, indeclinable]
	va—gac—cha	avagaccha = अवगच्छ = (?) avagacchatu = अवगच्छतु = (you) know [verb, imperative mood, second person, singular] [root: अवगम् = avagam]
त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]



2b	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	तेजोऽंशसम्भवम्	te—jo'.m—	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
		”sa—	a.m”sa.h = अंशः = part [noun, male]
		sam—bha—vam	सम्भवम् = birth; existence [noun, male, accusative case, 2] [from सम्भवः = sambhava.h]

## 17.42 Bhagavad Giitaa: Chapter 10, Verse 42

- 1a अथवा बहुनैतेन  
athavaa bahunaitena
- 1b किं ज्ञातेन तवार्जुन  
ki.m j~naatena tavaarjuna
- 2ab विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्  
vi.s.tabhyaahamida.m k.rtsnamekaa.m"sena sthito jagat

(K.r.s.na said to Arjuna:)

Then, yes/no, what? Using many—using that thing known, of you, O Arjuna? I, using one part, (am) steadfast—stopped (is) all this world.

- 1a अथवा a—tha— atha = अथ = then  
[adverb, indeclinable]
- vaa वा = “yes/no question”
- बहुनैतेन ba—huu—nai— bahunaa = बहुना = by using many/much  
[adjective, male, neuter, instrumental case, 3]  
[adjective root: बहु = bahu]
- te—na etena  
= एतेन  
= by using that/it  
[pronoun, third person, neuter, instrumental case, 3]  
[from तत् = tat]

1b	किं	ki.m	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
	ज्ञातेन	j~naa—te—na	by using a/the person/thing known [adjective, neuter, instrumental case, 3] [from ज्ञातम् = j~naatam]
	तवार्जुन	ta—vaar—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
<hr/>			
2a	विष्टभ्याहमिदं	vi—.s.ta—bhyaa—	vi.s.tabhya = विष्टभ्य = (?) “stopped”
		ha—mi—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	कृत्स्नमेकांशेन	k.rts—na—	k.rtsnam = कृत्स्नम् = all [adjective, neuter]

2b	me—kaa.m—	eka.h = एकः = one; alone; same [noun, adjective, male, nominative case, 1] [noun root: एक = eka]
	”se—na	a.m”sena = अंशेन = by using a/the part [noun, male, instrumental case, 3] [from अंशः = a.m”sa.h]
स्थितो	sthi—to	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
जगत्	ja—gat	jagat = जगत् = (O) world; meter with $4 \times 12$ syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]

## Chapter 18

# Bhagavad Giitaa: Chapter 11

## 18.1 Bhagavad Giitaa: Chapter 11, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a मदनुग्रहाय परमं  
madanugrahaaya parama.m
- 1b गुह्यमध्यात्मसंज्ञितम्  
guhyamadhyaatmasa.mjñitam
- 2a यत्त्वयोक्तं वचस्तेन  
yattvayokta.m vacastena
- 2b मोहोऽयं विगतो मम  
moho.aya.m vigato mama

Arjuna said (to K.r.s.na):

For accommodation of me, the paramount mystery known (as) the self, which, that group of words, said by you—this confusion of me (is) gone.

(Note: Verse part 1a has nine main syllables instead the usual eight.)

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	मदनुग्रहाय	ma—da—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		nu—gra—haa—ya	anugrahaaya = अनुग्रहाय = for accommodation; kindness; favor [noun, male, dative case, 4] [from अनुग्रहः = anugraha.h]
	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
1b	गुह्यमध्यात्मसंज्ञितम्	gu—hya—ma—	guhyam = गुह्यम् = mystery; secret; privacy; genitals; anus [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [noun root: गुह्य = guhya]
		dhyaat—ma—	adhyaatmam = अध्यात्मम् = self; “above + self” (divine) [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अध्यात्म = adhyaatma]
		sa.m—j~ni—tam	संज्ञितम् = known; called; named [adjective, neuter]

2a	यत्त्वयोक्तं	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		tva—yok—	tvayaa = त्वया = by using you [pronoun, second person, singular, instrumental case, 3] [from त्वम् = tvam]
		ta.m	uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]
	वचस्तेन	va—ca—ste—	vacas = वचस् = voice; speech; word; group of words [noun, neuter]
		na	tena = तेन = by using that/it [pronoun, neuter, instrumental case, 3] [from तत् = tat]
<hr/>			
2b	मोहोऽयं	mo—ho—	moha.h = मोहः = confusion; bewilderment [noun, male]
		'ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	विगतो	vi—ga—to	vigata.h = विगतः = gone; dead [adjective, male]
	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]





## 18.2 Bhagavad Giitaa: Chapter 11, Verse 2

1a भवाप्ययौ हि भूतानां  
bhavaapyayau hi bhuutaanaa.m

1b श्रुतौ विस्तरशो मया  
”srutau vistara”so mayaa

2a त्वत्तः कमलपत्राक्ष  
tvatta.h kamalapatraak.sa

2b माहात्म्यमपि चाव्ययम्  
maahaatmyamapi caavyayam

(Arjuna said to K.r.s.na:)

Surely, the birth-(and)-disappearance of beings, (was heard) diffusely by me, from you, O lotus-leaf-non-destruction (O K.r.s.na). And also, the greatness (of you) (is) non-changeable.

1a	भवाप्ययौ	bha—vaa—	bhava.h = भवः = being (living thing); birth; existence; goodness [noun, male, nominative case, 1] [noun root: भव = bhava]
		pya—yau	apyayau = अप्ययौ = two disappearances [noun, male, dual] [from अप्ययः = apyaya.h]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	भूतानां	bhuu—taa—naa.m	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]

1b	श्रुतौ	"sru—tau	(?) [similar: verb, root, श्रु = "sru = "to hear"]
	विस्तरशो	vi—sta—ra—"so	vistara"sa.h = विस्तरशः = diffusely [adverb]
	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
2a	त्वत्तः	tvat—ta(—h(a))	(?) tvat = त्वत् = from you [pronoun, second person, singular, ablative case, 5] [from त्वम् = tvam]
	कमलपत्राक्ष	ka—ma—la—	kamala.h = कमलः = lotus [noun, male]
		pa—traa—	patram = पत्रम् = paper; sheet; letter; leaf [noun, neuter]
		—	a = अ = not [prefix, adverb, indeclinable]
		k.sa	क्ष = O destruction [noun, male, vocative case, 8] [from क्षः = k.sa.h]

2b	माहात्म्यमपि	maa—haa—mya—ma—	maahaatmyam = माहात्म्यम् = greatness [noun, neuter]
		pi	api = अपि = also [adverb, indeclinable]
	चाव्ययम्	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	vya—yam		vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



### 18.3 Bhagavad Giitaa: Chapter 11, Verse 3

1ab	एवमेतद्यथात्थ	त्वमात्मानं	परमेश्वर
	evametadyathaattha	tvamaatmaana.m	parame"svara
2ba	द्रष्टुमिच्छामि	ते रूपमैश्वरं	पुरुषोत्तम
	dra.s.tumicchaami	te ruupamai"svara.m	puru.sottama

(Arjuna said to K.r.s.na:)

Really, this (is) just as ... (?) ...you, (your)self, O paramount-God (O K.r.s.na). (I) wish to see the majestic form of you, O ultimate-man (O K.r.s.na).

1a	एवमेतद्यथात्थ	e—va—me—	evam = एवम् = really; thus [adverb, indeclinable]
	ta—dya—		etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	thaat—		yathaa = यथा = just as; properly [adverb, indeclinable]
	tha		aattha = आत्थ = (?)
	त्वमात्मानं	tva—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
1b	maat—maa—na.m		aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
	परमेश्वर	pa—ra—me—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
	"sva—ra		ii"svara = ईश्वर = (O) god; God; lord [noun, male, vocative case, 8] [noun root: ईश्वर = ii"svara]

2a	द्रष्टुमिच्छामि	dra—s.tu—mic—	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
	chaa—mi		icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	रूपमैश्वरं	ruu—pa—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
2b	mai—”sva—ra.m		ai”svaram = ऐश्वरम् = majestic; mighty [adjective, neuter]
	पुरुषोत्तम	pu—ru—.sot—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
	ta—ma		uttama = उत्तम = O ultimate; uppermost; best [adjective, male, neuter, vocative case, 8] [adjective root: उत्तम = uttama]

## 18.4 Bhagavad Giitaa: Chapter 11, Verse 4

1a मन्यसे यदि तच्छक्यं  
manyase yadi tacchakya.m

1b मया द्रष्टुमिति प्रभो  
mayaa dra.s.tumiti prabho

2a योगेश्वर ततो मे त्वं  
yoge'svara tato me tva.m

2b दर्शयात्मानमव्ययम्  
dar'sayaatmaanamavyayam

(Arjuna said to K.r.s.na:)

If (you) think it (is) able, using me, to see (your splendor), O lord, O yoking-God, from there, for me, you—show the non-changeable self (of you).

1a मन्यसे    ma—nya—se    manyase = मन्यसे = (you) think  
[verb, present tense, second person, singular]  
[verb root: मन् = man]

यदि    ya—di    yadi = यदि = if  
[conjunction, indeclinable]

तच्छक्यं    tac—    tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

cha—kya.m    "sakyam  
= शक्यम्  
= able  
[adjective, neuter]



1b	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	द्रष्टुमिति	dra—.s.tu—mi—	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
	ति	ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	प्रभो	pra—bho	O lord [noun, male, vocative case, 8] [from प्रभुः = prabhu.h]
<hr/>			
2a	योगेश्वर	yo—ge	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	”sva—ra	”sva—ra	ii”svara = ईश्वर = (O) god; God; lord [noun, male, vocative case, 8] [noun root: ईश्वर = ii”svara]
	ततो	ta—to	from there; from then [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	त्वं	tva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]

2b दर्शयात्मानमव्ययम्	dar—”sa—yaat—	dar”sayā = दर्शय = (?) dar”sayatu = दर्शयतु = (you) show [verb, imperative mood, second person, singular] [root: दृश् = d.r”s]
maa—na—ma—		aatmaanā = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
—		a = अ = not [prefix, adverb, indeclinable]
vya—yam		vyayā = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]



## 18.5 Bhagavad Giitaa: Chapter 11, Verse 5

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a पश्य मे पार्थ रूपाणि  
pa”sya me paartha ruupaa.ni
- 1b शतशोऽथ सहस्रशः  
”sata”so.atha sahasra”sa.h
- 2a नानाविधानि दिव्यानि  
naanaavidhaani divyaani
- 2b नानावर्णाकृतीनि च  
naanaavar.naak.rtiini ca

God (K.r.s.na) said (to Arjuna):

See the forms of me, O prince (O Arjuna), by hundreds, also, by thousands—various divine forms and various color forms.

- 0 श्रीभगवानुवाच ”srii—  
”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—va—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	पश्य	pa—"sya	pa"sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	रूपाणि	ruu—paa—.ni	ruupaa.ni = रूपाणि = (O) forms [noun, neuter] [nominative case, 1, vocative case, 8] [noun root: रूप = ruupa]
<hr/>			
1b	शतशोऽथ	"sa—ta—"so—	"sata"sah = शतशः = (?) by hundreds [adverb, indeclinable]
		'tha	atha = अथ = then [adverb, indeclinable]
	सहस्रशः	sa—ha—sra—"sa(—h(a))	by thousands [adverb]
<hr/>			
2a	नानाविधानि	naa—naa—	नाना = various; variously [adjective, adverb, indeclinable]
		vi—dhaa—ni	विधानि = (?) vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]
	दिव्यानि	di—vyaa—ni	divine [adjective, neuter, plural] [from दिव्यम् = divyam]

2b नानावर्णाकृतीनि	naa—naa—	नाना = various; variously [adjective, adverb, indeclinable]
	var—.naa—	var.na.h = वर्णः = color [noun, male]
	k.r—tii—ni	aak.rtiini = आकृतीनि = (?) [similar: noun, female, आकृती = aak.rtii] [= form]
च	ca	ca = च = and [conjunction, indeclinable]



## 18.6 Bhagavad Giitaa: Chapter 11, Verse 6

- 1ab पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा  
 pa”syaadityaanvasuunrudraana”svinau marutastathaa
- 2a बहून्यदृष्टपूर्वाणि  
 bahuunyah.r.s.tapuurvaa.ni
- 2b पश्याश्चर्याणि भारत  
 pa”syaa”scaryaa.ni bhaarata

(K.r.s.na said to Arjuna:)

See the Aadityas (gods), Vasus (gods), Rudras (gods), two A”sviniis, Maruts (gods), thus. See many marvels not seen (by) previous people, O descendant of Bharata (O Arjuna).

- 1a पश्यादित्यान्वसूनुद्रानश्विनौ

pa—”syaa— pa”sya = पश्य = (you) see  
 [verb, imperative mood, second person, singular]  
 [verb root: दृष् = d.r.s]

di—tyaan— aadityaan  
 = आदित्यान्  
 = the twelve Aadityas (gods)  
 [noun, male, plural, accusative case, 2]  
 [from आदित्यः = aaditya.h]

va—suun— वसून्  
 = the eight Vasus (attendant gods)  
 [noun, male, plural, accusative case, 2]  
 [from वसुः = vasu.h]

ru—draa— rudraan  
 = रुद्रान्  
 = the eleven Rudras (gods)  
 [noun, male, plural, accusative case, 2]  
 [from रुद्रः = rudra.h]



1b	na—"svi—nau	a"svinau = अश्विनौ = two A"sviniis [noun, male(?), dual] [from अश्विनः = a"svina.h]
मरुतस्तथा	ma—ru—ta—sta—	maruta.h = मरुतः = Maruts (gods of the wind or storms) [noun, male, plural] [from मरुत् = marut]
	thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
2a बहुन्यदृष्टपूर्वाणि	ba—huu—nya—	bahuuni = बहूनि = (O) many/much [adjective, neuter, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
	—	a = अ = not [prefix, adverb, indeclinable]
	d.r—.s.ta—	दृष्ट = seen [adjective]
	puur—vaa—.ni	पूर्वाणि = previous people/things [noun, neuter, plural] [from पूर्वम् = puurvam]
2b पश्याश्चर्याणि	pa—"syaa"s—	pa"sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
	car—yaa—.ni	aa"scaryaa.ni = आश्चर्याणि = (O) miraculous; marvelous; wonderful; surprising; miracles; marvels; wonders; surprises [adjective, noun, plural] [neuter, nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: आश्चर्य = aa"scarya]
भारत	bhaa—ra—ta—	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 18.7 Bhagavad Giitaa: Chapter 11, Verse 7

- 1a इहैकस्थं जगत्कृत्स्नं  
ihaikastha.m jagatk.rtsna.m
- 1b पश्याद्य सचराचरम्  
pa"syaadya sacaraacaram
- 2a मम देहे गुडाकेश  
mama dehe gu.daake"sa
- 2b यच्चान्यद्द्रष्टुमिच्छसि  
yaccaanyaddra.s.tumicchasi

(K.r.s.na said to Arjuna:)

In this world—one standing world, all—see today, with moving (and) non-moving (things) in the body of me, O Arjuna. And (you) wish to see (whatever) other (thing).

- 1a इहैकस्थं i—hai— iha = इह = in this world; here; now  
[adverb, indeclinable]
- ka— ekam = एकम् = one; alone; same  
[noun, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: एक = eka]
- stha.m stham = स्थम्  
= situated; standing; staying; steadfast  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: स्थ = stha]
- जगत्कृत्स्नं ja—gat— jagat = जगत्  
= (O) world; meter with 4 × 12 syllables  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: जगत् = jagat]
- k.rts—na.m k.rtsnam = कृत्स्नम् = all  
[adjective, neuter]

1b	पश्याद्य	pa—"syaa—	pa"sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
		dya	adya = अद्य = today [noun, adverb, indeclinable]
	सचराचरम्	sa—	saha = सह = with [preposition, indeclinable]
		ca—raa—	cara = चर = moving [adjective]
		—	a = अ = not [prefix, adverb, indeclinable]
		ca—ram	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]
<hr/>			
2a	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	देहे	de—he	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
	गुडाकेश	gu—.daa—ke—"sa	gu.daake"sya = गुडाकेश = O Arjuna [noun, male, vocative case, 8] [noun root: गुडाकेश = gu.daake"sya]

2b यच्चान्यद्द्रष्टुमिच्छसि	yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	caa—	ca = च = and [conjunction, indeclinable]
	nyad—	anyat = अन्यत् = (?) another; other; different; strange [adjective, neuter(?)] [nominative case, 1, accusative case, 2]
	dra—.s.tu—mic—	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
	cha—si	icchasi = इच्छसि = (you) desire; want; wish [verb, present tense, second person, singular] [verb root: इष् = i.s]



## 18.8 Bhagavad Giitaa: Chapter 11, Verse 8

- 1ab न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा  
na tu maa.m "sakyase dra.s.tumanenaiva svacak.su.saa
- 2a दिव्यं ददामि ते चक्षुः  
divya.m dadaami te cak.su.h
- 2b पश्य मे योगमैश्वरम्  
pa"sya me yogamai"svaram

(K.r.s.na said to Arjuna:)

But (you) are not able to see me using this self-eye, really. (I) give for you a divine eye. See the yoking power of me.

- 1a न na na = न = not  
[adverb, indeclinable]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- शक्यसे "sa—kya—se (you) are able; can  
[verb, present tense, second person, singular]  
[root: (?) शक् = "sak]
- 1b द्रष्टुमनेनैव dra—.s.tu— dra.s.tum = द्रष्टुम् = to see  
[verb, infinitive]  
[verb root: दृष् = d.r.s]

	ma—ne—nai—	anena = अनेन = by using this [pronoun, demonstrative, third person] [male, neuter, instrumental case, 3] [noun root: इदम् = idam]
	va	eva = एव = really; thus [adverb, indeclinable]
स्वचक्षुषा	sva—	svam = स्वम् = self [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्व = sva]
	ca—k.su—.saa	चक्षुषा = (?) by using seeing; eye [noun, neuter, instrumental case, 3] [from चक्षुस् = cak.sus]
2a दिव्यं	di—vya.m	divyam = दिव्यम् = divine [noun, neuter]
ददामि	da—daa—mi	dadaami = ददामि = (I) give [verb, present tense, first person, singular] [verb root: दा = daa]
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
चक्षुः	ca—k.su(—h(u))	eye [noun, male]

2b पश्य	pa—”sya	pa”sya = पश्य = (you) see [verb, imperative mood, second person, singular] [verb root: दृष् = d.r.s]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
योगमैश्वरम्	yo—ga—mai—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	”sva—ram	ai”svaram = ऐश्वरम् = power [noun, neuter] [nominative case, 1, accusative case, 2]





## 18.9 Bhagavad Giitaa: Chapter 11, Verse 9

- 0 सञ्जय उवाच  
sa~njaya uvaaca
- 1ab एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः  
evamuktvaa tato raajanmahaayoge'svaro hari.h
- 2a दर्शयामास पार्थाय  
dar'sayaamaasa paarthaaya
- 2b परमं रूपमैश्वरम्  
parama.m ruupamai'svaram

Sa~njaya said (to King Dh.rtaraa.s.tra):

Really, the great-yoking-god God (K.r.s.na), having said (these things), from there, O King (Dh.rtaraa.s.tra), (showed) to the prince (Arjuna) the paramount form power (of K.r.s.na).

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	एवमुक्त्वा	e—va—mukt— vaa	evam = एवम् = really; thus [adverb, indeclinable] uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	राजन्महायोगेश्वरो	raa—jan—	raajan = राजन् = O king [noun, male, vocative case, 8] [noun root: राजन् = raajan]

1b	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	yo—ge—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	”sva—ro	ii”svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii”svara]
हरिः	ha—ri(—h(i))	God [noun, male]
2a दर्शयामास	dar—”sa—yaa—maa—	dar”sayaam = दर्शयाम् = (?) [similar: verb, root, दृष् = d.r.s = “to see”]
	sa	aasa = आस = (?)
पार्थाय	paar—thaa—ya	to a/the prince = to Arjuna [noun, male, dative case, 4] [from पार्थः = paartha.h]
2b परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
रूपमैश्वरम्	ruu—pa—mai—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
	”sva—ram	ai”svaram = ऐश्वरम् = power [noun, neuter] [nominative case, 1, accusative case, 2]

## 18.10 Bhagavad Giitaa: Chapter 11, Verse 10

1ab अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्  
anekavaktranayanamanekaadbhutadar”sanam

2a अनेकदिव्याभरणं  
anekadivyaabhara.na.m

2b दिव्यानेकोद्यतायुधम्  
divyaanekodyataayudham

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

Many mouth(s) and eye(s). Many wonderful (sight)(s). Many divine decoration(s). Many divine, ready weapon(s).

1a अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्

a—ne—ka—	अनेक = many/much; various [adjective]
vak—tra—	vaktram = वक्त्रम् = mouth; muzzle; visage (face) [noun, neuter]
na—ya—na—	nayanam = नयनम् = eye; guiding; leading [noun, neuter]

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1b	ma—ne—kaad—	aneka = अनेक = many/much; various [adjective]
	bhu—ta—	adbhuta = अद्भुत = wonderful; miraculous; marvelous [adjective]
	dar—”sa—nam	दर्शनम् = seeing; philosophy [noun, neuter]

## 2a अनेकदिव्याभरणं

a—ne—ka—	अनेक = many/much; various [adjective]
di—vyaa—	divya = दिव्य = divine [adjective]
bha—ra—.na.m	aabhara.nam = आभरणम् = decoration [noun, neuter]

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## 2b दिव्यानेकोद्यतायुधम्

di—vyaa—	divya = दिव्य = divine [adjective]
ne—ko—	aneka = अनेक = many/much; various [adjective]
dya—taa—	udyata = उद्यत = ready; starting; doing [adjective]
yu—dham	aayudham = आयुधम् = weapon [noun, neuter]

## 18.11 Bhagavad Giitaa: Chapter 11, Verse 11

- 1a दिव्यमाल्याम्बरधरं  
divyamaalyaambaradhara.m
- 1b दिव्यगन्धानुलेपनम्  
divyagandhaanulepanam
- 2ab सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्  
sarvaa”scaryamaya.m devamananta.m vi”svatomukham

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

(About the form of K.r.s.na:) Divine garland. Wearing apparel. Divine fragrance ointment. All marvelous, divine, non-end(ing), all-directions-fac(ing).

- 1a दिव्यमाल्याम्बरधरं
- |            |   |
|------------|---|
| di—vya—    | दिव्य<br>= divine<br>[adjective]  |
| maa—lyaam— | maalaa<br>= माला<br>= garland; necklace<br>[noun, female]               |
| ba—ra—     | ambaram<br>= अम्बरम्<br>= apparel<br>[noun, neuter]                     |
| dha—ra.m   | dharam<br>= धरम्<br>= holding; wearing; carrying<br>[adjective, neuter] |

## 1b दिव्यगन्धानुलेपनम्

di—vya—	दिव्य = divine [adjective]
gan—dhaa—	gandha.h = गन्धः = fragrance [noun, male]
nu—le—pa—nam	anulepanam = अनुलेपनम् = anointment; ointment [noun, neuter]

## 2a सर्वाश्चर्यमयं

sar—vaa”s—	sarva = सर्व = each; all [adjective, pronoun, adverb]
car—ya—ma—ya.m	aa”scaryamayam = आश्चर्यमयम् = marvelous; miraculous; wonderful [adjective, neuter]
देवमनन्तं	de—va— devam = देवम् = deity; divine [noun, male, accusative case, 2] [adjective, neuter] [noun root: देव = deva]

## 2b

ma—nan—	an = अन् = not [prefix, adverb, indeclinable]
ta.m	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
विश्वतोमुखम्	vi—”sva—to— vi”svata.h = विश्वतः = in all directions; at all times [adverb, indeclinable]
mu—kham	मुखम् = mouth; muzzle; face [noun, neuter]

## 18.12 Bhagavad Giitaa: Chapter 11, Verse 12

- 1a दिवि सूर्यसहस्रस्य  
divi suuryasahasrasya
- 1b भवेद्युगपदुत्थिता  
bhavedyugapadutthitaa
- 2a यदि भाः सदृशी सा स्याद्  
yadi bhaa.h sad.r"sii saa syaad
- 2b भासस्तस्य महात्मनः  
bhaasastasya mahaatmana.h

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

If lights of a thousand divine sun(s) were together born—that suitable (light) would be the brightness of his great self (K.r.s.na).

- 1a दिवि di—vi (?) divya  
= दिव्य  
= divine  
[adjective]
- सूर्यसहस्रस्य suur—ya— suurya.h = सूर्यः = (god of the) sun  
[noun, male, nominative case, 1]  
[noun root: सूर्य = suurya]
- sa—ha—sra—sya sahasrasya = सहस्रस्य  
= of a/the thousand  
[noun, male, genitive case, 6]  
[noun root: सहस्र = sahasra]



1b	भवेद्युगपदुत्थिता	bha—ve—dyu—	bhavet = भवेत् = (?) (he/she/it) were; may be [verb, subjunctive (potential) mood, third person, singular] [root: भू = bhū]
		ga—pa—dut—	yugapat = युगपत् = together [adverb, indeclinable]
		thi—taa	utthitaa = उत्थिता = born [adjective, female]
<hr/>			
2a	यदि	ya—di	yadi = यदि = if [conjunction, indeclinable]
	भाः	bhaa(—h(aa))	lights [noun, female, plural] [from भा = bhaa]
	सदृशी	sa—d.r—”sii	suitable [adjective, female]
	सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
	स्याद्	syaad	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]

2b	भासस्तस्य	bhaa—sa—sta—	bhaasa.h = भासः = brightness; light [noun, male]
	sya		tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	महात्मनः	ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	ma—na(—h(a))		aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]



### 18.13 Bhagavad Giitaa: Chapter 11, Verse 13

1a तत्रैकस्थं जगत्कृत्स्नं  
tatraikastha.m jagatk.rtsna.m

1b प्रविभक्तमनेकधा  
pravibhaktamanekadhaa

2a अपश्यद्देवदेवस्य  
apa”syaddevadevasya

2b शरीरे पाण्डवस्तदा  
”sariire paa.n.davastadaa

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

Then, the Paa.n.dava (Arjuna) was seeing, in the body of the deity of the deit(ies) (in the body of K.r.s.na), there, one standing world, all, partitioned in many ways.

1a	तत्रैकस्थं	ta—traī—	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
		ka—	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
		stha.m	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]
	जगत्कृत्स्नं	ja—gat—	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
		k.rts—na.m	k.rtsnam = कृत्स्नम् = all [adjective, neuter] [nominative case, 1, accusative case, 2]
1b	प्रविभक्तमनेकधा	pra—vi—bhak—ta—ma—	pravibhaktam = प्रविभक्तम् = partitioned; divided [adjective, neuter] [nominative case, 1, accusative case, 2]
		ne—ka—dhaa	anekadhaa = अनेकधा = in many/various ways [adverb]

2a	अपश्यद्देवदेवस्य	a—pa—”syad—	apa”syat = अपश्यत् = (he/she/it) was seeing [verb, past imperfect, third person, singular] [from पश् = pa”s, दृष् = d.r.s]
		de—va—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		de—va—sya—	देवस्य = of a/the deity [noun, male, genitive case, 6] [from देवः = deva.h]
<hr/>			
2b	शरीरे	”sa—rii—re	”sariire = शरीरे = at/in/on a/the body [noun, neuter, locative case, 7] [noun root: शरीर = ”sariira]
	पाण्डवस्तदा	paa.n—.da—va—sta	paa.n.dava.h = पाण्डवः = Paa.n.dava = son of Paa.n.du [noun, proper, male, nominative case, 1] [noun root: पाण्डव = paa.n.dava]
		daa	tadaa = तदा = then [adverb, indeclinable]



## 18.14 Bhagavad Giitaa: Chapter 11, Verse 14

- 1a ततः स विस्मयाविष्टो  
tata.h sa vismayaavi.s.to
- 1b हृष्टरोमा धनञ्जयः  
h.r.s.taromaa dhana~njaya.h
- 2a प्रणम्य शिरसा देवं  
pra.namya "sirasaa deva.m
- 2b कृताञ्जलिरभाषत  
k.rtaa~njalirabhaa.sata

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

From there, he—money-victory (Arjuna)—wonder-filled, bristling (with excitement), (in a state of paying homage), using the (his) head, (done-homage?), was saying (homage) (to) the deity (K.r.s.na).

- 1a ततः ta—ta(—h(a)) tata.h = ततः = from that; therefore  
[adverb, indeclinable]
- स sa sa.h = सः = that/he  
[pronoun, demonstrative, third person]  
[male, nominative case, 1]  
[noun root: तद् = tad]
- विस्मयाविष्टो vi—sma—yaa— vismaya.h  
= विस्मयः  
= wonder  
[noun, male]
- vi—.s.to aavi.s.ta.h  
= आविष्टः  
= filled  
[adjective, male]



1b	हृष्टरोमा	h.r—s.ta—	हृष्ट = bristling; excited [adjective]
		ro—maa	रोमा = (?)
	धनञ्जयः	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya(—h(a))	jaya.h = जयः = victory [noun, male, nominative case, 1] [noun root: जय = jaya]
<hr/>			
2a	प्रणम्य	pr—na—mya	(?) state of paying homage [part of speech(?)]
	शिरसा	”si—ra—saa	(?) by using a/the head [from शिरस् = ”siras]
	देवं	de—va.m	devam = देवम् = deity; divine [noun, male, accusative case, 2] [adjective, neuter] [noun root: देव = deva]
<hr/>			
2b	कृताञ्जलिरभाषत	k.r—taa~n—	k.rta = कृत = acted on; worked on; done [adjective]
		ja—li—ra—	a~njali.h = अञ्जलिः = homage [noun, male]
		bhaa—sa—ta	abhaa.sata = अभाषत = (he/she/it) was saying [verb, past imperfect, third person, singular] [root: भाष् = bhaa.s]

## 18.15 Bhagavad Giitaa: Chapter 11, Verse 15

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a पश्यामि देवांस्तव देव देहे  
pa"syaami devaa.mstava deva dehe
- 1b सर्वास्तथा भूतविशेषसङ्घान्  
sarvaa.mstathaa bhuutavi"se.sasa"nghaan
- 2a ब्रह्माणमीशं कमलासनस्थम्  
brahmaa.namii"sa.m kamalaasanastham
- 2b ऋषींश्च सर्वानुरगांश्च दिव्यान्  
.r.sii.m"sca sarvaanuragaa.m"sca divyaan

Arjuna said (to K.r.s.na):

(I) see deities in the body of you, all—likewise, a being-special-assembly: Brahma (God), "Siva—lotus-sitting-staying—and saints and all divine serpents.

(Note: In this verse, each half-line (ignoring line 0) has eleven main syllables, instead of the usual eight.)

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	पश्यामि	pa—"syaa—mi	pa"syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]
	देवांस्तव	de—vaa.m—	devaan = देवान् = deities [noun, male, plural, accusative case, 2] [noun root: देव = deva]
		sta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	देव	de—va	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
	देहे	de—he	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]

1b	सर्वास्तथा	sar—vaa.m—	sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
		sta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	भूतविशेषसङ्घान्	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		vi—”se—.sa—	विशेष = special [adjective]
		sa”n—ghaan	सङ्घान् = assembly; association [noun, male, plural, accusative case, 2] [from सङ्घः = sa”ngha.h]
2a	ब्रह्माणमीशं	brah—maa—.na—mii	(?) Brahma; God [noun, male, accusative case, 2] [from (?) ब्रह्मा = brahmaa]
		”sa.m	ii”sam = ईशम् = ”Siva [noun, male, accusative case, 2] [from ईशः = ii”sa.h]
	कमलासनस्थम्	ka—ma—laa—	kamala.h = कमलः = lotus [noun, male]
		sa—na—	aasanam = आसनम् = sitting; seat [noun, neuter]
		stham	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]

2b ऋषींश्च	.r—.sii.m”s	.r.siin = ऋषीन् = saints; sages; ascetics [noun, male, plural, accusative case, 2] [from ऋषिः = .r.si.h]
	ca	ca = च = and [conjunction, indeclinable]
सर्वानुरगांश्च	sar—vaa—nu—	sarvaan = सर्वान् = each; all [adjective, pronoun] [male, plural, accusative case, 2] [adjective root: सर्व = sarva]
	ra—gaa.m”s—	uragaan = उरगान् = serpents [noun, male, plural, accusative case, 2] [from सर्पः = sarpa.h]
	ca	ca = च = and [conjunction, indeclinable]
दिव्यान्	di—vyaan	divine [adjective, male, plural, accusative case, 2] [from दिव्यः = divya.h]

## 18.16 Bhagavad Giitaa: Chapter 11, Verse 16

- 1a अनेकबाहूदरवक्त्रनेत्रं  
anekabaahuudaravaktranetra.m
- 1b पश्यामि त्वां सर्वतोऽनन्तरूपम्  
pa"syaami tvaa.m sarvato.anantaruupam
- 2a नान्तं न मध्यं न पुनस्तवादिं  
naanta.m na madhya.m na punastavaadi.m
- 2b पश्यामि विश्वेश्वरं विश्वरूपं  
pa"syaami vi"sve"svara vi"svaruupa

(Arjuna said to K.r.s.na:)

(I) see you, from all sides, (with) no-end-form—many, many, stomach(s), visage(s), eye(s). (I) see no end, no middle, no beginning, again, of you, O universe-God, O universe-form.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a अनेकबाहूदरवक्त्रनेत्रं

a—ne—ka	अनेक = many/much; various [adjective]
baa—huu—	bahu = बहु = (O) many/much [adjective, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
da—ra—	udaram = उदरम् = abdomen; stomach [noun, neuter] [nominative case, 1, accusative case, 2]
vak—tra—	vaktram = वक्त्रम् = visage (face); mouth; muzzle [noun, neuter] [nominative case, 1, accusative case, 2]
ne—tra.m	netram = नेत्रम् = eye [noun, neuter] [nominative case, 1, accusative case, 2]

1b पश्यामि	pa—”syaa—mi	pa”syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]
त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
सर्वतोऽनन्तरूपम्		
	sar—va—to—	sarvata.h = सर्वतः = from all sides [adverb]
	’nan—	an = अन् = not [prefix, adverb, indeclinable]
	ta—	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	ruu—pam	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]



2a	नान्तं	naan—	na = न = not [adverb, indeclinable]
		ta.m	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	न	na	na = न = not [adverb, indeclinable]
	मध्यं	ma—dhya.m	madhyam = मध्यम् = middle [adjective, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: मध्य = madhya]
	न	na	na = न = not [adverb, indeclinable]
	पुनस्तवादिं	pu—na—sta—	puna.h = पुनः = again [adverb]
		vaa—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
		di.m	aadim = आदिम् = beginning [noun, male, accusative case, 2] [noun root: आदि = aadi]

2b	पश्यामि	pa—"syaa—mi	pa"syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]
	विश्वेश्वर	vi—"sve—	vi"svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi"sva]
		"sva—ra	ii"svara = ईश्वर = (O) god; God; lord [noun, male, vocative case, 8] [noun root: ईश्वर = ii"svara]
	विश्वरूप	vi—"sva—	vi"svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi"sva]
		ruu—pa	रूप = O form; mark; sign [noun, neuter, vocative case, 8] [from रूपम् = ruupam]



## 18.17 Bhagavad Giitaa: Chapter 11, Verse 17

- 1a किरिटिनं गदिनं चक्रिणं च  
 kirii.tina.m gadina.m cakri.na.m ca
- 1b तेजोराशिं सर्वतो दीप्तिमन्तम्  
 tejoraa”si.m sarvato diiptimantam
- 2a पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्  
 pa”syaami tvaa.m durniriik.sya.m samantaad
- 2b दीप्तानलार्कद्युतिमप्रमेयम्  
 diiptaanalaarkadyutimaprameyam

(Arjuna said to K.r.s.na:)

(I) see you, difficult to see, from all sides—a crown, a club, and a discus, a sharpness-group, from all sides, brightness ... (?) ... , bright-fire-sun-dignity—not measureable.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a किरिटिनं ki—rii—.ti—na.m kirii.tinam  
 = किरिटिनम्  
 = (?) crown  
 [noun, gender(?), accusative case, 2]  
 [from किरिटिन् = kirii.tin]
- गदिनं ga—di—na.m gadinam  
 = गदिनम्  
 = (?) club (weapon)  
 [noun, gender(?), accusative case, 2]  
 [from गदिन् = gadin]
- चक्रिणं ca—kri—.na.m cakri.nam  
 = चक्रिणम्  
 = (?) discus  
 [noun, male, accusative case, 2]  
 [from चक्रिन् = cakrin]
- च ca  
 ca = च = and  
 [conjunction, indeclinable]

1b	तेजोराशिं	te—jo—	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
		raa—”si.m	raa”sim = राशिम् = group; amount; quantity [noun, male, accusative case, 2] [from राशिः = raa”si.h]
	सर्वतो	sar—va—to	sarvata.h = सर्वतः = from all sides [adverb]
	दीप्तिमन्तम्	diip—ti—	diipti.h = दीप्तिः = brightness; light [noun, female]
		man—tam	मन्तम् = (?)
2a	पश्यामि	pa—”syaa—mi	pa”syami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	दुर्निरीक्ष्यं	dur—	दुर् = difficult; bad [adjective]
		—ni—rii—k.sya.m	niriik.syam = निरीक्ष्यम् = to be seen [adjective, male, accusative case, 2] [from निरीक्ष्यः = niriik.sya.h]
	समन्ताद्	sa—man—taad	samantaat = समन्तात् = from all sides; from the surroundings [adjective, male, ablative case, 5] [from समन्तः = samanta.h]

## 2b दीप्तानलार्कद्युतिमप्रमेयम्

diip—taa—	dipta.h = दिप्तः = on fire; bright; excited [adjective]
na—laar—	anala.h = अनलः = fire; digestive fluid [noun, male]
ka—	arka.h = अर्कः = fire; sun [noun, male]
dyu—ti—ma—	dyutim = द्युतिम् = diginity; brightness [noun, female, accusative case, 2] [from द्युतिः = dyuti.h]
—	a = अ = not [prefix, adverb, indeclinable]
pra—me—yam	प्रमेयम् = provable; measurable [adjective, male, accusative case, 2] [from प्रमेयः = prameya.h]



## 18.18 Bhagavad Giitaa: Chapter 11, Verse 18

- 1a त्वमक्षरं परमं वेदितव्यं  
tvamak.sara.m parama.m veditavya.m
- 1b त्वमस्य विश्वस्य परं निधानम्  
tvamasya vi”svasya para.m nidhaanam
- 2a त्वमव्ययः शाश्वतधर्मगोप्ता  
tvamavyaya.h ”saa”svatadharmagoptaa
- 2b सनातनस्त्वं पुरुषो मतो मे  
sanaatanastva.m puru.so mato me

(Arjuna said to K.r.s.na:)

You (are) non-perishable, paramount, (and) to be known. You (are) the paramount resting place of this universe. You (are) the non-changeable eternal-goodness-shepherd. You (are) the eternal man—(in) the opinion of me.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	त्वमक्षरं	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	—		a = अ = not [prefix, adverb, indeclinable]
	k.sa—ra.m		k.saram = क्षरम् = perishable [adjective, neuter]
	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
	वेदितव्यं	ve—di—ta—vya.m	veditavyam = वेदितव्यम् = to be known [adjective, neuter]
<hr/>			
1b	त्वमस्य	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	sya		asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	विश्वस्य	vi—”sva—sya	vi”svasya = विश्वस्य = of a/the world; universe [noun, neuter, genitive case, 6] [noun root: विश्व = vi”sva]
	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	निधानम्	ni—dhaa—nam	repository; resting place [noun, neuter]

2a त्वमव्ययः	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
—	—	a = अ = not [prefix, adverb, indeclinable]
	vyaya—ya(—h(a))	vyaya.h = व्ययः = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, nominative case, 1] [adjective root: व्यय = vyaya]
शाश्वतधर्मगोप्ता	”saa—”sva—ta—	शाश्वत = eternal [adjective]
	dhar—ma—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
	gop—taa	गोप्ता = herdsman; shepherd [noun, female]
2b सनातनस्त्वं	sa—naa—ta—na—	sanaatana.h = सनातनः = eternal; ancient [adjective, male]
	stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
पुरुषो	pu—ru—.so	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
मतो	ma—to	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]



### 18.19 Bhagavad Giitaa: Chapter 11, Verse 19

- 1a अनादिमध्यान्तमनन्तवीर्यम्  
anaadimadhyantaamanantaviiryaṁ
- 1b अनन्तबाहुं शशिसूर्यनेत्रम्  
anantaabahuṁ śaśisūryanetram
- 2a पश्यामि त्वां दीप्तहुताशवक्त्रं  
paśyaami tvāṁ dīptahutaśavaktraṁ
- 2b स्वतेजसा विश्वमिदं तपन्तम्  
svatejasā viśvamidaṁ tapantaṁ

(Arjuna said to K.r.s.na:)

(About K.r.s.na:) No beginning, middle, (or) end. Non-end(ing) virility. Non-end(ing) arm (unlimited number of arms). The moon (and) sun (are your) eye(s). (I) see you—bright-fire-visage, using self-fire—this universe heat.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

## 1a अनादिमध्यान्तमनन्तवीर्यम्

a—naa—	an = अन् = not [prefix, adverb, indeclinable]
di—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
ma—dhyaan—	madhyam = मध्यम् = middle [adjective, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: मध्य = madhya]
ta—ma—	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
nan—	an = अन् = not [prefix, adverb, indeclinable]
ta—	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
viir—yam	वीर्यम् = virility [noun, neuter]

1b अनन्तबाहुं	a—nan—	an = अन् = not [prefix, adverb, indeclinable]
	ta—	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	baa—hu.m	baahum = बाहुम् = arm; forearm [noun, male, accusative case, 2] [from बाहुः = baahu.h]
शशिसूर्यनेत्रम्	"sa—"si—	"sa"sin = शशिन् = moon [noun, neuter]
	suur—ya—	suurya.h = सूर्यः = (god of the) sun [noun, male, nominative case, 1] [noun root: सूर्य = suurya]
	ne—tram	नेत्रम् = eye [noun, neuter]
2a पश्यामि	pa—"syaa—mi	pa"syaami = पश्यामि = (I) see [verb, present tense, first person, singular] [verb root: दृष् = d.r.s]
त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
दीप्तहुताशवक्त्रं	diip—ta—	दीप्त = on fire; bright; excited [adjective]
	hu—taa—"sa—	hutaa"s.h = हुताशः = fire; fear [noun, male]
	vak—tra.m	vaktram = वक्त्रम् = visage (face); mouth; muzzle [noun, neuter]

2b	स्वतेजसा	sva—	svam = स्वम् = self [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्व = sva]
	te—ja—saa		tejasaa = तेजसा = by using a/the fire; light; splendor; great person [noun, neuter, instrumental case, 3] [noun root: तेजस् = tejas]
	विश्वमिदं	vi—”sva—mi—	vi”svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi”sva]
	da.m		idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	तपन्तम्	ta—pan—tam	(?) tapanam = तपनम् = heat; distress [noun, neuter]

## 18.20 Bhagavad Giitaa: Chapter 11, Verse 20

- 1a द्यावापृथिव्योरिदमन्तरं हि  
dyaavaap.rthivyoridamantara.m hi
- 1b व्याप्तं त्वयैकेन दिशश्च सर्वाः  
vyaapta.m tvayaikena di"sa"sca sarvaa.h
- 2a दृष्ट्वाद्भुतं रूपमुग्रं तवेदं  
d.r.stvaadbhuta.m ruupamugra.m taveda.m
- 2b लोकत्रयं प्रव्यथितं महात्मन्  
lokatraya.m pravyathita.m mahaatman

(Arjuna said to K.r.s.na:)

In heaven (and) earth, inside, this (form of you), surely, (is) spread, using you, using one (using you alone), and (in) all direction(s). Having seen the fierce being-form of you, this world-group-of-three is pained, O great-self (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a द्यावापृथिव्योरिदमन्तरं

dyaa—vaa

द्यावा

= (?) heaven

p.r—thi—vyo—ri—

p.rthivyo.h = पृथिव्योः

= of/at/in/on two earths; lands

[noun, female, dual]

[genitive case, 6, locative case, 7]

[noun root: पृथिवी = p.rthivii]

da—man—

idam = इदम् = this

[pronoun, demonstrative, third person]

[neuter, nominative case, 1, accusative case, 2]

[noun root: इदम् = idam]

ta—ra.m

antaram

= अन्तरम्

= inside

[noun, adjective, adverb, preposition, indeclinable]

हि hi

hi = हि = surely

[adverb, indeclinable]



1b	व्याप्तं	vyaa—ta.m	vyaaptam = व्याप्तम् = full; spread [adjective, neuter]
	त्वयैकेन	tva—yai—	tvayaa = त्वया = by using you [pronoun, second person, singular, instrumental case, 3] [from त्वम् = tvam]
		ke—na	ekena = एकेन = by using one; alone; same [noun, adjective, male, neuter] [instrumental case, 3] [noun root: एक = eka]
	दिशश्च	di—”sa”s—	di”sa.h = दिशः = (?) di”saa = दिशा = direction [noun, female]
		ca	ca = च = and [conjunction, indeclinable]
	सर्वाः	sar—vaa(—h(aa))	each; all [pronoun, adjective, adverb, female, plural] [from सर्वा = sarvaa]

2a	दृष्ट्वाङ्गतं	d.r.s.t—vaa—	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
		bhuu—ta.m	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	रूपमुग्रं	ruu—pa—mu—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
		gra.m	ugram = उग्रम् = fierce [adjective, neuter]
तवेदं		ta—ve—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
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2b	लोकत्रयं	lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		tra—ya.m	trayam = त्रयम् = group of three [noun, neuter]
	प्रव्यथितं	pra—vya—thi—ta.m	pravyathitam = प्रव्यथितम् = pained; perturbed [adjective, neuter]
महात्मन्		ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		man	aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]



## 18.21 Bhagavad Giitaa: Chapter 11, Verse 21

- 1a अमी हि त्वां सुरसङ्घा विशन्ति  
amii hi tvaa.m surasa"nghaa vi"santi
- 1b केचिद्भीताः प्राञ्जलयो गृणन्ति  
kecidbhiitaa.h praa~njalayo g.r.nanti
- 2a स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः  
svastiityuktvaa mahar.sisiddhasa"nghaa.h
- 2b स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः  
stuvanti tvaa.m stutibhi.h pu.skalaabhi.h

(Arjuna said to K.r.s.na:)

... (?) ... Surely, the deity-groups enter you, ... (?) ..., afraid, upright. They praise (you). Having said "Success!", great-saint-successful-groups praise you, using resounding praises.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a अमी a—mii (?)
- हि hi hi = हि = surely  
[adverb, indeclinable]
- त्वां tvaa.m tvaam = त्वाम् = you  
[pronoun, second person, singular]  
[accusative case, 2]  
[noun root: युष्मद् = yu.smad]
- सुरसङ्घा su—ra— sura.h = सुरः = sun; sage; god  
[noun, male, nominative case, 1]  
[noun root: सुर = sura]
- sa"n—ghaa sa"nghaa.h  
= सङ्घाः  
= groups; assemblies; associations  
[noun, male, plural]  
[from सङ्घः = sa"ngha.h]
- विशन्ति vi—"san—ti vi"santi = विशन्ति  
= (they) act (as in a theater); enter  
[verb, present tense, third person, plural]  
[verb root: विश् = vi"s]

1b	केचिद्भीताः	ke—cid—	kecit = केचित् = (?)
		bhii—taa(—h(aa))	भीताः = afraid [adjective, male, plural] [from भीतः = bhiita.h]
	प्राञ्जलयो	praa~n—ja—la—yo	praa~njalaya.h = प्राञ्जलयः = (?) upright [adjective, male]
	गृणन्ति	g.r—nan—ti	(they) call out; praise [verb, present tense, third person, plural] [root: गृ = g.rr]
2a	स्वस्तीत्युक्त्वा	sva—stii—	(?) svasti.h = स्वस्तिः = success; “Success! (Hail!)” [noun, neuter, interjection, indeclinable]
		tyukt—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		vaa	uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
	महर्षिसिद्धसङ्घाः	ma—har—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		.si—	.r.si.h = ऋषिः = saint; sage; ascetic [noun, male]
		sid—dha—	सिद्ध = successful [adjective]
		sa”n—ghaa(—h(aa))	सङ्घाः = groups; assemblies; associations [noun, male, plural] [from सङ्घः = sa”ngha.h]

2b	स्तुवन्ति	stu—van—ti	(?) (they) praise; worship [similar: noun, male, स्तुवत् = stuvat] [= praiser; worshipper]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	स्तुतिभिः	stu—ti—bhi(—.h(i))	by using praises [noun, female, plural, instrumental case, 3] [from स्तुतिः = stuti.h]
	पुष्कलाभिः	pu—.ska—laa—bhi(—.h(i))	by using people/things resounding [adjective, female, plural, instrumental case, 3] [from पुष्कला = pu.skala]



## 18.22 Bhagavad Giitaa: Chapter 11, Verse 22

- 1a रुद्रादित्या वसवो ये च साध्या  
rudraadityaa vasavo ye ca saadhyaa
- 1b विश्वेऽश्विनौ मरुतश्चोष्मपाश्च  
vi"sve.a"svinau maruta"sco.smapaa"sca
- 2a गन्धर्वयक्षासुरसिद्धसङ्घा  
gandharvayak.saasurasiddhasa"nghaa
- 2b वीक्षन्ते त्वां विस्मिताश्चैव सर्वे  
viik.sante tvaa.m vismitaa"scaiva sarve

(Arjuna said to K.r.s.na:)

Rudra ("Siva), the Aadityaas, the Vasus—ones—and the Saadhyas, Vi"svedevas, the A"sviis, the Maruts, and ... (?) ..., and the Ghandarva(s), the Yak.sa(s), the non-deit(ies) (the demons), the successful-groups—(they) see you—and all (are) amazed, really.

(Note: In this verse, each half-line has eleven main syllables, except the last half-line, which has ten. The usual number is eight.)



1a	रुद्रादित्या	ru—draa—	rudra = रुद्र = Rudra (”Siva) [noun, male]
		di—tyaa	aadityaa.h = आदित्याः = Aadityaas [noun, male, plural] [from आदित्यः = aaditya.h]
	वसवो	va—sa—vo	vasava.h = वसवः = the eight Vasus [noun, male, plural] [from (?)]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	च	ca	ca = च = and [conjunction, indeclinable]
	साध्या	saa—dhyaa	saadhyaa.h = साध्याः = Saadhyas [noun, male, plural] [from साध्यः = saadhyaa.h]

1b विश्वेऽश्विनौ	vi—”sve—	vi”svedevaa.h = विश्वेदेवाः = Vi”svedevas [noun, male, plural] [from विश्वेदेवः = vi”svedeva.h]
	’ ”svi—nau	a”svinau = अश्विनौ = the two twin A”sviis [noun, male, dual] [from अश्विनः = a”svina.h]
मरुतश्चोष्मपाश्च	ma—ru—ta”s—	maruta.h = मरुतः = Maruts [noun, male, plural] [from मरुत् = marut]
	co—	ca = च = and [conjunction, indeclinable]
	.sma—paa”s—	u.smapaa.h = उष्मपाः = (?)
	ca	ca = च = and [conjunction, indeclinable]

2a गन्धर्वयक्षासुरसिद्धसङ्घा

ghan—dar—va—	घन्दर्व = a Ghandarva [noun, male]
ya—k.saa—	yak.sa = यक्ष = a Yak.sa [noun, male]
—	a = अ = not [prefix, adverb, indeclinable]
su—ra—	sura.h = सुरः = sun; sage; god [noun, male, nominative case, 1] [noun root: सुर = sura]
sid—dha—	सिद्ध = successful [adjective]
sa”n—ghaa	sa”nghaa.h = सङ्घाः = groups; assemblies; associations [noun, male, plural] [from सङ्घः = sa”ngha.h]

2b वीक्षन्ते	vii—k.san—te	(they) see; consider [verb, present tense, third person, plural] [from विक्ष् = vik.s]
त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
विस्मिताश्चैव	vi—smi—taa”s—	vismitaa.h = विस्मिताः = amazed [adjective, male, plural] [from विस्मितः = vismita.h]
	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]



### 18.23 Bhagavad Giitaa: Chapter 11, Verse 23

- 1a रूपं महत्ते बहुवक्त्रनेत्रं  
 ruupa.m mahatte bahuvaktranetra.m
- 1b महाबाहो बहुबाहूरुपादम्  
 mahaabaaho bahubaahuurupaadam
- 2a बहूदरं बहुदंष्ट्राकरालं  
 bahuudara.m bahuda.m.s.traakaraala.m
- 2b दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्  
 d.r.s.tvaa lokaa.h pravyathitaastathaaham

(Arjuna said to K.r.s.na:)

The great form of you: many visage(s) (and) eye(s), O great-arm (O K.r.s.na). Many arm(s), leg(s), (and) foot (feet). Many abdomen(s). Many tooth-dreadful(-thing(s)). Having seen (these things), the worlds (are) pained—likewise, I (am pained).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
महत्ते	ma—hat—	mahat = महत् = (O) mighty; great [adjective] [female, nominative case, 1, vocative case, 8] [neuter, nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: महत् = mahat]
	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
बहुवक्त्रनेत्रं	ba—hu—	bahu = बहु = (O) many/much [adjective, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
	vak—tra—	vaktram = वक्त्रम् = visage (face); mouth; muzzle [noun, neuter]
	ne—tra.m	netram = नेत्रम् = eye [noun, neuter]

1b महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
बहुबाहूरुपादम्	ba—hu—	bahu.h = बहुः = many/much [adjective, male, female, nominative case, 1] [adjective root: बहु = bahu]
	baa—huu—	baahu.h = बाहुः = arm; forearm [noun, male]
	ru—	uuru = ऊरु = leg; thigh; shank [noun, male]
	paa—dam	पादम् = foot [noun, male, accusative case, 2] [from पादः = paada.h]



2a बहुदरं	ba—huu—	bahu = बहु = (O) many/much [adjective, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
	da—ra.m	udaram = उदरम् = abdomen; stomach [noun, neuter]
	ba—hu—	bahu = बहु = (O) many/much [adjective, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [adjective root: बहु = bahu]
	da.m—s.traa—	दंष्ट्रा = tooth [noun, female]
	ka—raa—la.m	karaalam = करालम् = dreadful [adjective, neuter]
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2b दृष्ट्वा	d.r.s.t—vaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
लोकाः	lo—kaa(—h(aa))	lokaa.h = लोकाः = (O) worlds; mankind; places [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: लोक = loka]
प्रव्यथितास्तथाहम्	pra—vya—thi—taa—sta—	pravyathitaa.h = प्रव्यथिताः = pained; perturbed [adjective, male, plural] [from प्रव्यथितः = pravyathita.h]
	thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

## 18.24 Bhagavad Giitaa: Chapter 11, Verse 24

- 1a नभःस्पृशं दीप्तमनेकवर्णं  
 nabha.hsp.r”sa.m diiptamanekavar.na.m
- 1b व्यात्ताननं दीप्तविशालनेत्रम्  
 vyaattaanana.m diiptavi”saalanetram
- 2a दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 d.r.s.tvaa hi tvaa.m pravyathitaantaraatmaa
- 2b धृतिं न विन्दामि शमं च विष्णो  
 dh.rti.m na vindaami ”sama.m ca vi.s.no

(Arjuna said to K.r.s.na:)

Surely, having seen you—many sky-touching bright color(s), a vast mouth, a bright great eye—(my) self (is) pained inside. I do not get steadfastness and peace, O Vi.s.nu (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a नभःस्पृशं	na—bha(—h(a))—	nabha.h = नभः = sky [noun, male]
	sp.r—”sa.m	sp.r”sam = स्पृशम् = touching [adjective, male, accusative case, 2] [from स्पृशः = sp.r”sa.h]
दीप्तमनेकवर्णं	diip—ta—ma—	diiptam = दीप्तम् = on fire; bright; excited [adjective, male, accusative case, 2] [from दीप्तः = diipta.h]
	ne—ka—	aneka = अनेक = many/much; various [adjective]
	var—na.m	var.nam = वर्णम् = color [noun, male, accusative case, 2] [from वर्णः = var.na.h]
1b व्यात्ताननं	vyaat—taa—	vyaatta = व्यात्त = vast; open [adjective]
	na—na.m	aananam = आननम् = mouth; door; entrance [noun, neuter]
दीप्तविशालनेत्रम्	diip—ta—	दीप्त = on fire; bright; excited [adjective]
	vi—”saa—la—	विशाल = great [adjective]
	ne—tram	नेत्रम् = eye [noun, neuter]

2a	दृष्ट्वा	d.r.s.t—vaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	प्रव्यथितान्तरात्मा	pra—vya—thi—taan—	pravyathita = प्रव्यथित = pained; perturbed [adjective]
		ta—raat—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
2b	धृतिं	dh.r—ti.m	dh.rtim = धृतिम् = determination; steadfastness [noun, female, accusative case, 2] [from धृतिः = dh.rti.h]
	न	na	na = न = not [adverb, indeclinable]
	विन्दामि	vin—daa—mi	(I) get [verb, present tense, first person, singular] [root: विद् = vid]
	शमं	”sa—ma.m	”samam = शमम् = peace [noun, male, accusative case, 2] [noun root: शम = ”sama]
	च	ca	ca = च = and [conjunction, indeclinable]
	विष्णो	vi—.s.no	O Vi.s.nu [noun, male, vocative case, 8] [from विष्णुः = vi.s.nu.h]



## 18.25 Bhagavad Giitaa: Chapter 11, Verse 25

- 1a दंष्ट्राकरालानि च ते मुखानि  
da.m.s.traakaraalaani ca te mukhaani
- 1b दृष्ट्वैव कालानलसन्निभानि  
d.r.s.tvaiva kaalaanalasannibhaani
- 2a दिशो न जाने न लभे च शर्म  
di"so na jaane na labhe ca "sarma
- 2b प्रसीद देवेश जगन्निवास  
prasiida deve"sa jagannivaasa

(Arjuna said to K.r.s.na:)

Having seen the tooth-dreadful(-things) and mouths of you— really, death-fire-similar—I do not know directions, and (I) do not get safety. Please—O deity-lord (O K.r.s.na), O world-residence (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	दंष्ट्राकरालानि	da.m—s.traa—	दंष्ट्रा = tooth [noun, female]
		ka—raa—laa—ni	करालानि = dreadful [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [from करालम् = karaalam]
	च	ca	ca = च = and [conjunction, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	मुखानि	mu—khaa—ni	mouths; muzzles [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from मुखम् = mukham]
1b	दृष्ट्वैव	d.r.s.t—vai	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
		va	eva = एव = really; thus [adverb, indeclinable]
	कालानलसन्निभानि	kaa—laa—	kaala.h = कालः = time; verb tense; death [noun, male, nominative case, 1] [noun root: काल = kaala]
		na—la—	anala.h = अनलः = fire; digestive fluid [noun, male]
		san—ni—bhaa—ni	सन्निभानि = similar [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [from सन्निभम् = sannibham]

2a	दिशो	di—”so	di”sa.h = दिशः = (?) di”saa.h = दिशाः = directions [noun, female, plural] [nominative case, 1, accusative case, 2] [from दिशा = di”saa]
	न	na	na = न = not [adverb, indeclinable]
	जाने	jaa—ne	(I) know [verb, present tense, first person, singular] [root: (?) ज्ञा = j~naa]
	न	na	na = न = not [adverb, indeclinable]
	लभे	la—bhe	labhe = लभे = (I) get; learn; know; see [verb, present tense, first person, singular] [verb root: लभ् = labh]
	च	ca	ca = च = and [conjunction, indeclinable]
	शर्म	”sar—ma	”sarman = शर्मन् = safety; security; happiness [noun, neuter] [nominative case, 1, accusative case, 2]



2b	प्रसीद	pra—sii—da	(?) “to please” [similar: verb, present tense, third person, singular] [प्रसीदति = prasiidati = (he/she/it) pleases; is pleased] [root: प्रसद् = prasad]
	देवेश	de—ve—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
	”sa	ii”sa.h	= ईशः = lord; ”Siva [noun, male]
	जगन्निवास	ja—gan—	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
		ni—vaa—sa	nivaasa = निवास = O residence [noun, male, vocative case, 8] [noun root: निवास = nivaasa]

## 18.26 Bhagavad Giitaa: Chapter 11, Verse 26

- 1a अमी च त्वां धृतराष्ट्रस्य पुत्राः  
amii ca tvaa.m dh.rtaraa.s.trasya putraa.h
- 1b सर्वे सहैवावनिपालसङ्घैः  
sarve sahaivaavanipaalasa”nghai.h
- 2a भीष्मो द्रोणः सूतपुत्रस्तथासौ  
bhii.smo dro.na.h suutaputrastathaasau
- 2b सहास्मदीयैरपि योधमुख्यैः  
sahaasmadiiyairapi yodhamukhyai.h

(Arjuna said to K.r.s.na:)

And (to) you—all sons of (King) Dh.rtaraa.s.tra, with, really—using the ground-protector-groups, Bhii.sma, Dro.na, the caretaker-of-horses-son (Kar.na), thus. With—using people of us, also, using fight-leaders, ...

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a अमी a—mii (?)
- च ca ca = च = and  
[conjunction, indeclinable]
- त्वां tvaa.m tvaam = त्वाम् = you  
[pronoun, second person, singular]  
[accusative case, 2]  
[noun root: युष्मद् = yu.smad]
- धृतराष्ट्रस्य dh.r—ta—raa—.s.tra—sya of (King) Dh.rtaraa.s.tra  
[noun, male, genitive case, 6]  
[from धृतराष्ट्रः = dh.rtaraa.s.tra.h]
- पुत्राः pu—traa(—h(aa)) sons  
[noun, male, plural]  
[from पुत्रः = putra.h]

1b सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
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सहैवावनिपालसङ्घैः

sa—hai	saha = सह = with [preposition, indeclinable]
vaa—	eva = एव = really; thus [adverb, indeclinable]
va—ni—	avani.h = अवनिः = ground [noun, female]
paa—la—	paala.h = पालः = protector; guard; keeper [noun, male]
sa”n—ghai(—h(i))	सङ्घैः = by using groups; assemblies; associations [noun, male, plural, instrumental case, 3] [from सङ्घः = sa”ngha.h]

2a भीष्मो	bhii— .smo	Bhii.sma [noun, male]
द्रोणः	dro— .na(— .h(a))	Dro.na [noun, male]
सूतपुत्रस्तथासौ	suu—ta—	suuta.h = सूतः = charioteer; caretaker of horses [noun, male]
	pu—tra—sta—	putra.h = पुत्रः = son [noun, male]
	thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	sau	asau = असौ = (?)

2b	सहास्मदीयैरपि	sa—haa—	saha = सह = with [preposition, indeclinable]
		sma—dii—yai—ra—	asmadiiyai.h = अस्मदीयैः = (?)
		pi	api = अपि = also [adverb, indeclinable]
	योधमुख्यैः	yo—dha—	yodha.h = योधः = fight; fighter [noun, male]
		mu—khyai(—h(i))	मुख्यैः = by using leaders [noun, male, plural, instrumental case, 3] [from मुख्यः = mukhya.h]



## 18.27 Bhagavad Giitaa: Chapter 11, Verse 27

1a वक्त्राणि ते त्वरमाणा विशन्ति  
vaktraa.ni te tvaramaa.naa vi"santi

1b दंष्ट्राकरालानि भयानकानि  
da.m.s.traakaraalaani bhayaanakaani

2a केचिद्विलग्ना दशनान्तरेषु  
kecidvilagnaa da"sanaantare.su

2b सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः  
sand.r"syannte cuur.nitairuttamaa"ngai.h

(Arjuna said to K.r.s.na:)

... hastily, (they) enter the mouths of you—tooth-dreadful(-things)-dreadful—attached in the tooth-gaps.  
(They) are seen, using crushed uppermost-parts.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	वक्त्राणि	vak—traa—ni	visages (faces); mouths; muzzles [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from वक्त्रम् = vaktram]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	त्वरमाणा	tva—ra—	त्वर = hastily [adverb, indeclinable]
		—maa—naa	maa.naa.h = माणाः = (?)
	विशन्ति	vi—”san—ti	vi”santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विष् = vi”s]
1b	दंष्ट्राकरालानि	da.m—.s.traa—	दंष्ट्रा = tooth [noun, female]
		ka—raa—laa—ni	करालानि = dreadful [adjective, neuter, plural] [from करालम् = karaalam]
	भयानकानि	bha—yaa—na—kaa—ni	dreadful [adjective, neuter, plural] [from भयानकम् = bhayaanakam]

2a	केचिद्विलग्ना	ke—ci—dvi—	kecid = केचिद् = (?)
		lag—naa	vilagnaa.h = विलग्नाः = attached; hanging [adjective, male, plural] [from विलग्नः = vilagna.h]
	दशनान्तरेषु	da—”sa—naan—	da”sanam = दशनम् = tooth; bite [noun, neuter]
		ta—re—su	antare.su = अन्तरेषु = at/in/on the interiors; gaps [noun, neuter, plural, locative case, 7] [from अन्तरम् = antaram]
<hr/>			
2b	सन्दृश्यन्ते	dan—d.r—”syan—te	(they) are seen [verb, present tense, third person, plural] [root: सन्दृश् = sa.md.r”s]
	चूर्णितैरुत्तमाङ्गैः	cuur—.ni—tai—rut—	cuur.nitai.h = चूर्णितैः = by using people/things crushed [adjective, male, plural, instrumental case, 3] [from चूर्णितः = cuur.nita.h]
		ta—maa”n—	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]
	gai(—h(i))		a”ngai.h = अङ्गैः = by using parts [noun, neuter, plural, instrumental case, 3] [from अङ्गम् = a”ngam]





## 18.28 Bhagavad Giitaa: Chapter 11, Verse 28

1a यथा नदीनां बहवोऽम्बुवेगाः  
yathaa nadiinaa.m bahavo.ambuvegaa.h

1b समुद्रमेवाभिमुखा द्रवन्ति  
samudramevaabhimukhaa dravanti

2a तथा तवामी नरलोकवीरा  
tathaa tavaamii naralokaviiraa

2b विशन्ति वक्त्राण्यभिविज्वलन्ति  
vi"santi vaktraa.nyabhivijvalanti

(Arjuna said to K.r.s.na:)

Just as many water-forces of rivers flow, approaching the sea, really—likewise, man-world-heroes enter the mouths of you. (They) are on fire.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
नदीनां	na—dii—naa.m	nadiinaam = नदीनाम् = of rivers [noun, female, plural, genitive case, 6] [from नदी = nadii]
बहवोऽम्बुवेगाः	ba—ha—vo'm—	bahava.h = बहवः = many [adjective, male]
	bu—	ambu.h = अम्बुः = water [noun, male]
	ve—gaa(—h(aa))	vegaa.h = वेगाः = forces; outbursts [noun, male, plural] [from वेगः = vega.h]

1b	समुद्रमेवाभिमुखा	sa—mu—dra—me—	samudram = समुद्रम् = sea [noun, male, accusative case, 2] [from समुद्रः = samudra.h]
		vaa—	eva = एव = really; thus [adverb, indeclinable]
		bhi—mu—khaa	abhimukhaa.h = अभिमुखाः = approaching [adjective, male, plural] [from अभिमुखः = abhimukha.h]
	द्रवन्ति	dra—van—ti	dravanti = द्रवन्ति = (they) flow; run; melt; attack [verb, present tense, third person, plural] [verb root: दृ = dru]
2a	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	तवामी	ta—vaa—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
		mii	amii = अमी = (?)
	नरलोकवीरा	na—ra—	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
		lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		vii—raa	viiraa.h = वीराः = heroes [noun, male, plural] [from वीरः = viira.h]

2b	विशन्ति	vi—”san—ti	vi”santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विश् = vi”s]
	वक्त्राण्यभिविज्वलन्ति	vak—traa—.nya—	vaktraa.ni = वक्त्राणि = visages (faces); mouths; muzzles [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from वक्त्रम् = vaktram]
		bhi—vij—va—lan—ti	abhivijvalanti = अभिविज्वलन्ति = (they) are on fire [verb, present tense, third person, plural] [root: अभिविज्वल् = abhivijval]



## 18.29 Bhagavad Giitaa: Chapter 11, Verse 29

1a	यथा	प्रदीप्तं	ज्वलनं	पतङ्गा
	yathaa	pradiipta.m	jvalana.m	pata"ngaa
1b	विशन्ति	नाशाय	समृद्धवेगाः	
	vi"santi	naa"saaya	sam.rddhavegaa.h	
2a	तथैव	नाशाय	विशन्ति	लोकास्
	tathaiva	naa"saaya	vi"santi	lokaas
2b	तवापि	वक्त्राणि	समृद्धवेगाः	
	tavaapi	vaktraa.ni	sam.rddhavegaa.h	

(Arjuna said to K.r.s.na:)

Just as flying insects—(with) abundant speed—enter a burning fire for death—likewise, really, for death, (people) enter, also—(with) abundant speed—the mouths of you.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
	प्रदीप्तं	pra—diip—ta.m	pradiiptam = प्रदीप्तम् = shining; burning; excited [adjective, male, accusative case, 2] [from प्रदिप्तः = pradipta.h]
	ज्वलनं	jva—la—na.m	jvalanam = ज्वलनम् = fire [noun, male, accusative case, 2] [from ज्वलनः = jvalana.h]
	पतङ्गा	pa—ta"n—gaa	pata"ngaa.h = पतङ्गाः = flying insects [noun, male, plural] [from पतङ्गः = pata"nga.h]

1b	विशन्ति	vi—”san—ti	vi”santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विश् = vi”s]
	नाशाय	naa—”saa—ya	naa”saaya = नाशाय = for destruction; death [noun, male, dative case, 4] [noun root: नाश = naa”sa]
	समृद्धवेगाः	sa—m.rd—dha—	समृद्ध = successful; wealthy; abundant [adjective]
		ve—gaa(—h(aa))	वेगाः = speed; forces; outbursts [noun, male, plural] [from वेगः = vega.h]
<hr/>			
2a	तथैव	ta—thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	नाशाय	naa—”saa—ya	naa”saaya = नाशाय = for destruction; death [noun, male, dative case, 4] [noun root: नाश = naa”sa]
	विशन्ति	vi—”san—ti	vi”santi = विशन्ति = (they) act (as in a theater); enter [verb, present tense, third person, plural] [verb root: विश् = vi”s]
	लोकास्	lo—kaas	lokaa.h = लोकाः = (O) worlds; mankind; places [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: लोक = loka]

2b तवापि	ta—vaa—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	pi	api = अपि = also [adverb, indeclinable]
वक्त्राणि	vak—traa—.ni	visages (faces); mouths; muzzles [noun, neuter, plural] [from वक्त्रम् = vaktram]
समृद्धवेगाः	sa—m.rd—dha—	समृद्ध = successful; wealthy; abundant [adjective]
	ve—gaa(—.h(aa))	वेगाः = speed; forces; outbursts [noun, male, plural] [from वेगः = vega.h]





### 18.30 Bhagavad Giitaa: Chapter 11, Verse 30

- 1a लेलिह्यसे ग्रसमानः समन्तात्  
lelihyase grasamaana.h samantaal
- 1b लोकान्समग्रान्वदनैर्ज्वलद्भिः  
lokaansamagraanvadanairjvaladbhi.h
- 2a तेजोभिरापूर्य जगत्समग्रं  
tejobhiraapuurya jagatsamagra.m
- 2b भासस्तवोग्राः प्रतपन्ति विष्णो  
bhaasastavograa.h pratapanti vi.s.no

(Arjuna said to K.r.s.na:)

(You) lick, from all sides (of the mouths), all the human race, using the mouths, using fires. The brightness of you—using abundant and angry (occurrences of) splendor—(they) burn all the world, O Vi.s.nu (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a लेलिह्यसे le—li—hya—se (?) lelihyasi  
= लेलिह्यसि  
= (you) lick  
[verb, present tense, second person, singular]  
[root: लिह् = lih]

ग्रसमानः gra—sa—maa—na(—h(a))

(?)  
[similar: noun, neuter, ग्रसनम् = grasanam]  
[= swallowing; jaws; mouth]

समन्तात् sa—man—taal samantaat  
= समन्तात्  
= from all sides; from the surroundings  
[adjective, neuter, ablative case, 5]  
[from समन्तम् = samantam]

## 1b लोकान्समग्रान्वदनैर्ज्वलद्भिः

lo—kaan	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]
sa—ma—graan—	समग्रान् = all; complete [adjective, male, plural, accusative case, 2] [from समग्रः = samagra.h]
va—da—nair—	vadanai.h = वदनैः = by using visages (faces); mouths; occurrences of saying [noun, neuter, plural, instrumental case, 3] [from वदनम् = vadanam]
jva—lad—bhi(—h(i))	ज्वलद्भिः = (?) by using fires [noun, male, plural, instrumental case, 3] [from ज्वलत् = jvalat]

2a तेजोभिरापूर्य	te—jo—bhi—raa—	tejobhi.h = तेजोभिः = (?) by using ... [similar: noun, male, तेजोराशिः = tejoraa”si.h] [= splendor]
puur—ya		aapuurya = आपूर्य = (?) state of abundance [similar: noun, male, आपूरः = aapuura.h] [= abundance]
जगत्समग्रं	ja—gat—	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
sa—ma—gra.m		samagram = समग्रम् = all; complete [adjective, neuter] [nominative case, 1, accusative case, 2]

2b भासस्तवोग्राः	bhaa—sa—sta—	bhaasa.h = भासः = brightness; light [noun, male]
	vo—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	graa(—h(aa))	ugraa.h = उग्राः = angry; ferocious; terrible [noun, male, plural] [from उग्रः = ugra.h]
प्रतपन्ति	pra—ta—pan—ti	(they) burn; torment [verb, present tense, third person, plural] [root: प्रतप् = pratap]
विष्णो	vi—.s.no	O Vi.s.nu = O K.r.s.na [noun, male, vocative case, 8] [from विष्णुः = vi.s.nu.h]



### 18.31 Bhagavad Giitaa: Chapter 11, Verse 31

- 1a आख्याहि मे को भवानुग्ररूपो  
aakhyaahi me ko bhavaanugraruupo
- 1b नमोऽस्तु ते देववर प्रसीद  
namo.astu te devavara prasiida
- 2a विज्ञातुमिच्छामि भवन्तमाद्यं  
vij~naatumicchaami bhavantamaadya.m
- 2b न हि प्रजानामि तव प्रवृत्तिम्  
na hi prajaanaami tava prav.rttim

(Arjuna said to K.r.s.na:)

Say, surely, for me, who you—angry-form—(are). Be homage of you, O best deity (O K.r.s.na). Be pleased to know (that) I desire you first. Surely, I do not know the prediliction of you.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a आख्याहि	aa—khyaa—	आख्या = (?) aakhyaatu = आख्यातु = (you) say [verb, imperative mood, second person, singular] [root: आख्या = aakhya]
	hi	hi = हि = surely [adverb, indeclinable]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
को	ko	ka.h = कः = what/who [pronoun, interrogative, male] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
भवानुग्रूपो	bha—vaa—nu—	bhavaan = भवान् = you [pronoun, second person, singular]
	gra—	ugra = उग्र = angry; fierce; terrible [adjective]
	ruu—po	ruupa.h = रूपः = (?) ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]

1b	नमोऽस्तु	na—mo—	nama.h = नमः = homage [noun, male]
		'stu	astu = अस्तु = “(he/she/it) is” [verb, imperative mood, third person, singular] [verb root: अस् = as]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	देववर	de—va—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
		va—ra	वर = O best [adjective, male, vocative case, 8] [from वरः = vara.h]
	प्रसीद	pra—sii—da	(?) prasiidatu = प्रसीदतु = (you) please; be pleased [verb, imperative mood, second person, singular] [root: प्रसद् = prasad]



2a	विज्ञातुमिच्छामि	vi—j~naa—tu—mic—	vij~naatum = विज्ञातुम् = to know [verb, infinitive] [root: विज्ञा = vij~naa]
		chaa—mi	icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]
	भवन्तमाद्यं	bha—van—ta—maa—	bhavantam = भवन्तम् = you [pronoun, second person, singular] [accusative case, 2] [from भवान् = bhavaan]
		dya.m	aadyam = आद्यम् = first [adjective, neuter(?)]
2b	न	na	na = न = not [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	प्रजानामि	pra—jaa—naa—mi	prajaanaami = प्रजानामि = (I) know [verb, present tense, first person, singular] [verb root: प्रज्ञा = praj~naa]
	तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	प्रवृत्तिम्	pra—vr.t—tim	prediliction; profession [noun, female, accusative case, 2] [from प्रवृत्तिः = prav.rtti.h]

### 18.32 Bhagavad Giitaa: Chapter 11, Verse 32

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a कालोऽस्मि लोकक्षयकृत्प्रवृद्धो  
kaalo.asmi lokak.sayak.rtprav.rddho
- 1b लोकान्समाहर्तुमिह प्रवृत्तः  
lokaansamaahartumiha prav.rtta.h
- 2a ऋतेऽपि त्वां न भविष्यन्ति सर्वे  
.rte.api tvaa.m na bhavi.syanti sarve
- 2b येऽवस्थिताः प्रत्यनीकेषु योधाः  
ye.avasthita.h pratyaniike.su yodha.h

God (K.r.s.na) said (to Arjuna):

(I) am time (and) the powerful world-destruction-doer, start(ing) to smite worlds now. Except, also, you—the fighters who (are) standing at opposite places will not be (that is, they will die).

(Note: In this verse, each half-line (excluding line 0) has eleven main syllables, instead of the usual eight.)

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	कालोऽस्मि	kaa—lo—	kaala.h = कालः = time; verb tense; death [noun, male, nominative case, 1] [noun root: काल = kaala]
		'smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	लोकक्षयकृत्प्रवृद्धो	lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
		k.sa—ya—	k.saya.h = क्षयः = decay; destruction [noun, male]
		k.rt—	कृत् = actor; worker; doer [suffix]
		pra—v.rd—dho	prav.rddha.h = प्रवृद्धः = prosperous; powerful; old [adjective, male]
1b	लोकान्समाहर्तुमिह	lo—kaan—	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]
		sa—maa—har—tu—mi—	samaahartum = समाहर्तुम् = to smite [verb, infinitive] [root: समाहृ = samaah.r]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	प्रवृत्तः	pra—v.rt—ta(—h(a))	started [adjective, male]

2a ऋतेऽपि	.r—te—	except [preposition, conjunction, indeclinable]
	'pi	api = अपि = also [adverb, indeclinable]
त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
न	na	na = न = not [adverb, indeclinable]
भविष्यन्ति	bha—vi—.syan—ti	(they) will be [verb, future tense (certain)] [third person, plural] [root: अस् = as, भू = bhū]
सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
2b येऽवस्थिताः	ye—	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	'va—sthi—taa(—h(aa))	avasthita.h = अवस्थिताः = (O) standing; staying; situated; steadfast [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: अवस्थित = avasthita]
प्रत्यनीकेषु	pra—tya—nii—ke—.su	at/in/on opposite people/things [adjective, male, plural, locative case, 7] [from प्रत्यनीकः = pratyaniika.h]
योधाः	yo—dhaa(—h(aa))	fighters; fights [noun, male, plural] [from योधः = yodha.h]



### 18.33 Bhagavad Giitaa: Chapter 11, Verse 33

- 1a तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
 tasmaattvamutti.s.tha ya”so labhasva
- 1b जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम्  
 jitvaa ”satruunbhu”nk.sva raajya.m sam.rddham
- 2a मयैवैते निहताः पूर्वमेव  
 mayaivaite nihataa.h puurvameva
- 2b निमित्तमात्रं भव सव्यसाचिन्  
 nimittamaatra.m bhava savyasaacin

(K.r.s.na said to Arjuna:)

Therefore, you—stand up (and) (get) fame. Having won (over) the enemies, (enjoy) a successful kingdom. By me, really, these (fighters are) killed previously, really. Be one cause, O savyasaacin (O Arjuna).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	तस्मात्त्वमुत्तिष्ठ	ta—smaat—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
		tva—mut—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
		ti—.s.tha	utti.s.tha = उत्तिष्ठ = (you) stand up; get up; rise [verb, imperative mood, second person, singular] [verb root: उद् + स्था = ud + sthaa] [verb root: उत्था = utthaa]
	यशो	ya—"so	ya"sah = यशः = fame [noun, male]
	लभस्व	la—bha—sva	(?) [similar:] [लभते = labhate] [root: लभ् = labh]
1b	जित्वा	ji—tvaa	having won [verb, perfect participle] [root: जि = ji]
	शत्रून्भुङ्क्ष्व	"sa—truun—	शत्रून् = enemies [noun, male, plural, accusative case, 2] [from शत्रुः = "satru.h]
		bhu"n—k.sva	भुङ्क्ष्व = (?) [similar: verb, present tense, third person, singular] [भुङ्क्ते = bhu"nkte = (he/she/it) enjoys] [root: भुज् = bhuj]
	राज्यं	raa—jya.m	raajyam = राज्यम् = kingdom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: राज्य = raajya]
	समृद्धम्	sa—m.rd—dham	successful; abundant [adjective, neuter] [nominative case, 1, accusative case, 2]

2a	मयैवैते	ma—yai—	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
		vai—	eva = एव = really; thus [adverb, indeclinable]
		te	ete = एते = these/they; these/they/them (two) [pronoun, demonstrative] [male, plural, nominative case, 1] [female, neuter, dual] [nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	निहताः	ni—ha—taa(—h(aa))	hit; killed [adjective, male, plural] [from निहतः = nihata.h]
	पूर्वमेव	puur—va—me—	puurvam = पूर्वम् = previously [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
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2b	निमित्तमात्रं	ni—mit—ta—	nimittam = निमित्तम् = motive; cause [noun, neuter]
		maa—tra.m	maatram = मात्रम् = one thing [noun, neuter]
	भव	bha—va	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhuu]
	सव्यसाचिन्	sa—vya—saa—cin	(?) O savyasaacin = O Arjuna [noun, male(?), vocative case, 8] [from सव्यसाचिन् = savyasaacin]





### 18.34 Bhagavad Giitaa: Chapter 11, Verse 34

- 1a द्रोणं च भीष्मं च जयद्रथं च  
dro.na.m ca bhii.sma.m ca jayadratha.m ca
- 1b कर्णं तथान्यानपि योधवीरान्  
kar.na.m tathaanyaanapi yodhaviiraan
- 2a मया हतांस्त्वं जहि मा व्यथिष्ठा  
mayaa hataa.mstva.m jahi maa vyathi.s.thaa
- 2b युध्यस्व जेतासि रणे सपत्नान्  
yudhyasva jetaasi ra.ne sapatnaan

(K.r.s.na said to Arjuna:)

Dro.na and Bhii.sma and Jayadratha and Kar.na—likewise, other fighter-heroes, also—by me, (are) killed. You—do not abandon ... (?) .... (Fight) ... (?) ... enemies. (You) are in a fight.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	द्रोणं	dro—na.m	dro.nam = द्रोणम् = Dro.na [noun, male, accusative case, 2] [from द्रोणः = dro.na.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	भीष्मं	bhii—.sma.m	bhii.smam = भीष्मम् = Bhii.sma [noun, male, accusative case, 2] [from भीष्मः = bhii.sma.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	जयद्रथं	ja—ya—dra—tha.m	jayadratham = जयद्रथम् = Jayadratha [noun, male, accusative case, 2] [from जयद्रथः = jayadratha.h]
	च	ca	ca = च = and [conjunction, indeclinable]

1b कर्ण	kar—na.m	kar.nam = कर्णम् = Kar.na [noun, male, accusative case, 2] [from कर्णः = kar.na.h]
तथान्यानपि	ta—thaa—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	nyaa—na—	anyaan = अन्यान् = people/things another; other; strange; different [adjective, male, plural, accusative case, 2] [from अन्यः = anya.h]
	pi	api = अपि = also [adverb, indeclinable]
योधवीरान्	yo—dha—	yodha.h = योधः = fighter; fight [noun, male]
	vii—raan	वीरान् = heroes [noun, male, plural, accusative case, 2] [from वीरः = viira.h]

2a	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	हतांस्त्वं	ha—taa.m—	hataan = हतान् = hit; hurt; killed [adjective, male, plural, accusative case, 2] [from हतः = hata.h]
		stva.m—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	जहि	ja—hi	(?) jahaatu = जहातु = (you) abandon [verb, imperative mood, second person, singular] [root: हा = haa]
	मा	maa	not [adverb, indeclinable]
	व्यथिष्ठा	vya—thi—.s.thaa	vyathi.s.thaa.h = व्यथिष्ठाः = (?)
<hr/>			
2b	युध्यस्व	yu—dhya—sva	(?) [similar: verb, present tense, third person, singular] [युध्यते = yudhyate = (he/she/it) fights] [root: युध् = yudh]
	जेतासि	je—taa—	jetaa = जेता = (?)
		si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	रणे	ra—.ne	at/in/on a/the fight [noun, neuter, locative case, 7] [from रणम् = ra.nam]
	सपत्नान्	sa—pat—naan	enemies [noun, male, plural, accusative case, 2] [from सपत्नः = sapatna.h]

### 18.35 Bhagavad Giitaa: Chapter 11, Verse 35

- 0 सञ्जय उवाच  
sa~njaya uvaaca
- 1a एतच्छ्रुत्वा वचनं केशवस्य  
etacchrutvaa vacana.m ke"savasya
- 1b कृताञ्जलिर्वेपमानः किरीटी  
k.rtaa~njalirvepamaana.h kirii.tii
- 2a नमस्कृत्वा भूय एवाह कृष्णं  
namask.rtvaa bhuuya evaaha k.r.s.na.m
- 2b सगद्गदं भीतभीतः प्रणम्य  
sagadgada.m bhiitabhiita.h pra.namya

Sa~njaya said (to King Dh.rtaraa.s.tra):

Having heard this group of words of K.r.s.na—Arjuna plac(ed) his palms of his hands together, shaking, (as) homage. Having done (this) again, really, (Arjuna) said (to) K.r.s.na, with a stammer, (with great) fear, (homage).

(Note: In this verse, except for line 0, each half-line has eleven main syllables, instead of the usual eight.)

- 0 सञ्जय sa~n—ja—ya sa~njaya.h = सञ्जयः = Sa~njaya  
[noun, proper, male, nominative case, 1]  
[noun root: सञ्जय = sa~njaya]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	एतच्छ्रुत्वा	e—tac—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		chru—tvaa	”srutvaa = श्रुत्वा = having heard [verb, perfect participle] [verb root: श्रु = ”sru]
	वचनं	va—ca—na.m	vacanam = वचनम् = speaking; word; phrase; pronunciation; speech [adjective, male, accusative case, 2] [noun, neuter, nominative case, 1, accusative case, 2] [adjective root: वचन = vacana]
	केशवस्य	ke—”sa—va—sya	of K.r.s.na [noun, male, genitive case, 6] [from केशवः = ke”sava.h]
1b	कृताञ्जलिर्वेपमानः	k.r—taa~n—	k.r.ta = कृत = acted upon; worked on; done [adjective]
		ja—lir—	aa~njali.h = आञ्जलिः = placing the palms of the hands together; homage [noun, male]
		ve—pa—maa—na(—h(a))	वेपमानः = (?) [similar: noun, neuter, वेपनम् = vepanam] [= shaking]
	किरीटी	ki—rii—.tii	(?) Arjuna [noun, male]

2a	नमस्कृत्वा	na—ma—sk.r—	nama.h = नमः = homage [noun, male]
		tvaa	k.rtvaa = कृत्वा = having acted; worked; done [verb, perfect participle] [noun root: कृ = k.r]
	भूय	bhuu—ya	bhuuya.h = भूयः = again [adverb, indeclinable]
	एवाह	e—vaa—	eva = एव = really; thus [adverb, indeclinable]
		ha	aaha = आह = (?) (he/she/it) said [verb, past tense, third person, singular] [root: अह् = ah]
	कृष्णं	k.r.s—na.m	K.r.s.na [noun, male, accusative case, 2] [from कृष्णः = k.r.s.na.h]
2b	सगद्गदं	sa—gad—ga—da.m	sagadgadam = सगद्गदम् = with a stammer [adverb]
	भीतभीतः	bhii—ta—	bhiita.h = भीतः = fearful [adjective, male]
		bhii—ta(—h(a))	भीतः = fearful [adjective, male]
	प्रणम्य	pra—na—mya	(?) [similar: verb, present tense, third person, singular] [प्रणमते = pra.namate = (he/she/it) pays homage] [root: प्रणम् = pra.nam]





### 18.36 Bhagavad Giitaa: Chapter 11, Verse 36

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a स्थाने हृषीकेश तव प्रकीर्त्या  
sthaane h.r.siike”sa tava prakiirtyaa
- 1b जगत्प्रहृष्यत्यनुरज्यते च  
jagatprah.r.syatyanurajyate ca
- 2a रक्षांसि भीतानि दिशो द्रवन्ति  
rak.saa.msi bhiitaani di”so dravanti
- 2b सर्वे नमस्यन्ति च सिद्धसङ्घाः  
sarve namasyanti ca siddhasa”nghaa.h

Arjuna said (to K.r.s.na):

O K.r.s.na, in steadfastness of you, using celebration, the world rejoices and loves (you). (Demons)—(with) occurrences-of-fear—run (in every) direction, and all successful-groups pay homage.

(Note: In this verse, except for line 0, each half-line has eleven main syllables, instead of the usual eight.)

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	स्थाने	sthaa—ne	sthaane = स्थाने = at/in/on a/the site; standing; staying; steadfastness [noun, neuter, locative case, 7] [noun root: स्थान = sthaana]
	हृषीकेश	h.r—”sii—ke—”sa	h.r.siike”sa = हृषीकेश = O K.r.s.na [noun, male, vocative case, 8] [noun root: हृषीकेश = h.r.siike”sa]
	तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	प्रकीर्त्या	pra—kiir—tyaa	by using celebration [noun, female, instrumental case, 3] [from प्रकीर्तिः = prakiirti.h]
<hr/>			
1b	जगत्प्रहृष्यत्यनुरज्यते		
	ja—gat—		jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
	pra—h.r—.sya—tya—		prah.r.syati = प्रहृष्यति = (he/she/it) is glad; rejoices [verb, present tense, third person, singular] [root: प्रहृष् = prah.r.s]
	nu—ra—jya—te		anurajyate = अनुरज्यते = (?) anurajyati = अनुरज्यति = (he/she/it) loves [verb, present tense, third person, singular] [root: अनुरज् = anuraj]
	च	ca	ca = च = and [conjunction, indeclinable]

2a	रक्षांसि	ra—k.saa.m—si	(?) [similar: noun, neuter, रक्षस् = rak.sas] [= demon]
	भीतानि	bhii—taa—ni	(occurrences of) fear [noun, neuter, plural] [from भीतम् = bhiitam]
	दिशो	di—”so	di”sa.h = दिशः = (?) di”saa = दिशा = direction [noun, female]
	द्रवन्ति	dra—van—ti	dravanti = द्रवन्ति = (they) flow; run; melt; attack [verb, present tense, third person, plural] [verb root: दृ = dru]
2b	सर्वे	sar—ve	sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	नमस्यन्ति	na—ma—syan—ti	(they) pay homage [verb, present tense, third person, plural] [root: नमस्य = namasya]
	च	ca	ca = च = and [conjunction, indeclinable]
	सिद्धसङ्घाः	sid—dha—	सिद्ध = successful [adjective]
		sa”n—ghaa(—h(aa))	सङ्घाः = assemblies; associations; groups [noun, male, plural] [from सङ्घः = sa”ngha.h]



### 18.37 Bhagavad Giitaa: Chapter 11, Verse 37

- 1a कस्माच्च ते न नमेरन्महात्मन्  
kasmaacca te na nameranmahaatman
- 1b गरीयसे ब्रह्मणोऽप्यादिकर्त्रे  
gariiyase brahma.no.apyaadikartre
- 2a अनन्त देवेश जगन्निवास  
ananta deve”sa jagannivaasa
- 2b त्वमक्षरं सदसत्तत्परं यत्  
tvamak.sara.m sadasattatpara.m yat

(Arjuna said to K.r.s.na:)

And why, for you, not ... (?) ..., O great-self (O K.r.s.na)? (You are) more vaulable (than) Brhama—also, for the creator (you), no-end king, O world-residence (O K.r.s.na). You are that paramount one (who is) non-perishable, true, (and) non-true.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a	कस्माच्च	kas—maac—	kasmaat = कस्मात् = why [adverb, conjunction, indeclinable]
		ca	ca = च = and [conjunction, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	न	na	na = न = not [adverb, indeclinable]
	नमेरन्महात्मन्	na—me—ran—	नमेरन् = (?)
		ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		man	aatman = आत्मन् = O self; soul [noun, male, vocative case, 8] [noun root: आत्मन् = aatman]
1b	गरीयसे	ga—rii—ya—se	(?) at/in/on a/the person/thing more valuable/important/heavy [adjective, male, locative case, 7] [from (?) गरीयसः = gariiyasa.h]
	ब्रह्मणोऽप्यादिकर्त्रे	brah—ma—.no—	brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion [noun, neuter, genitive case, 6, locative case, 7] [noun root: ब्रह्मन् = brahman]
		'pyaa—	api = अपि = also [adverb, indeclinable]
		di—kar—tre	aadikartre = आदिकर्त्रे = for a/the creator [noun, male, dative case, 4] [from आदिकर्तृ = aadikart.r]

2a अनन्त	a—nan—	an = अन् = not [prefix, adverb, indeclinable]
	ta	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
देवेश	de—ve—”sa	deve”sa.h = देवेशः = king; prince [noun, male]
जगन्निवास	ja—gan—	jagat = जगत् = (O) world; meter with $4 \times 12$ syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
	ni—vaa—sa	nivaasa = निवास = O residence [noun, male, vocative case, 8] [noun root: निवास = nivaasa]



2b त्वमक्षरं	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
—	a = अ = not [prefix, adverb, indeclinable]	
k.sa—ra.m	k.saram = क्षरम् = perishable [adjective, neuter]	
सदसत्तत्परं	sa—da—	sat = सत् = true [adjective]
—	a = अ = not [prefix, adverb, indeclinable]	
sat—	सत् = true [adjective]	
tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]	
pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]	
यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]

### 18.38 Bhagavad Giitaa: Chapter 11, Verse 38

- 1a त्वमादिदेवः पुरुषः पुराणस्  
tvamaadideva.h puru.sa.h puraa.nas
- 1b त्वमस्य विश्वस्य परं निधानम्  
tvamasya vi"svasya para.m nidhaanam
- 2a वेत्तासि वेद्यं च परं च धाम  
vettaasi vedya.m ca para.m ca dhaama
- 2b त्वया ततं विश्वमनन्तरूप  
tvayaa tata.m vi"svamanantaruupa

(Arjuna said to K.r.s.na:)

You (are) the beginning diety, an ancient man. You, of this universe, (are) the paramount place of rest. ... (?) ... (you) are to be known and paramount and (worn?). Using you, the universe (is) spread, O non-end(ing)-form (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a त्वमादिदेवः tva—maa—  
tvam = त्वम् = you  
[pronoun, second person, singular]  
[nominative case, 1]  
[noun root: युष्मद् = yu.smad]
- di—  
aadi.h = आदिः = beginning  
[noun, male, nominative case, 1]  
[noun root: आदि = aadi]
- de—va(—h(a))  
deva.h = देवः = deity  
[noun, male, nominative case, 1]  
[noun root: देव = deva]
- पुरुषः pu—ru—sa(—h(a))  
puru.sa.h = पुरुषः  
= man; soul; spirit; God  
[noun, male, nominative case, 1]  
[noun root: पुरुष = puru.sa]
- पुराणस् pu—raa—nas  
puraa.na.h = पुराणः = old; ancient  
[adjective, male, nominative case, 1]  
[adjective root: पुराण = puraa.na]

1b	त्वमस्य	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	विश्वस्य	vi—”sva—sya	vi”svasya = विश्वस्य = of a/the world; universe [noun, neuter, genitive case, 6] [noun root: विश्व = vi”sva]
	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	निधानम्	ni—dhaa—nam	repository; place of rest [noun, neuter]

2a वेत्तासि	vet—taa—	vettaa = वेत्ता = (?) [similar: verb, present tense, third person, singular] [वेत्ति = vetti = (he/she/it) knows] [root: विद् = vid]
	si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
वेद्यं	ve—dya.m	vedyam = वेद्यम् = to be known [adjective, neuter]
च	ca	ca = च = and [conjunction, indeclinable]
परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
च	ca	ca = च = and [conjunction, indeclinable]
धाम	dhaa—ma	dhaamam = धामम् = wearing; abode; holding [noun, neuter]

2b त्वया	tva—yaa	by using you [pronoun, second person, singular, instrumental case, 3] [from त्वम् = tvam]
ततं	ta—ta.m	tatam = ततम् = spread [adjective, neuter]
विश्वमनन्तरूप	vi—”sva—ma—	vi”svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi”sva]
	nan—	an = अन् = not [prefix, adverb, indeclinable]
	ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	ruu—pa	ruupa = रूप = O form; mark; sign [noun, neuter, vocative case, 8] [from रूपम् = ruupam]

### 18.39 Bhagavad Giitaa: Chapter 11, Verse 39

- 1a वायुर्यमोऽग्निर्वरुणः शशाङ्कः  
 vaayuryamo.agnirvaru.na.h "sa"saa"nka.h
- 1b प्रजापतिस्त्वं प्रपितामहश्च  
 prajaapatistva.m prapitaamaha"sca
- 2a नमो नमस्तेऽस्तु सहस्रकृत्वः  
 namo namaste.astu sahasrak.rтва.h
- 2b पुनश्च भूयोऽपि नमो नमस्ते  
 puna"sca bhuyyo.api namo namaste

(Arjuna said to K.r.s.na:)

You (are) Vaayu (the god of wind), Yama (the god of death), Agni (the god of fire), Varu.na (the god of water), the moon, Brahma (God), and a paternal great-grandfather. Be homage, homage for you, a thousand doing(s), again and again, also, homage, homage for you.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a वायुर्यमोऽग्निर्वरुणः

vaa—yur—

vaayu.h = वायुः = (god of) wind; air  
 [noun, male, nominative case, 1]  
 [noun root: वायु = vaayu]

ya—mo'g—

yama.h = यमः = Yama, the god of death;  
 bridle; restraint  
 [noun, male, nominative case, 1]  
 [noun root: यम = yama]

nir—

agni.h = अग्निः  
 = fire; god of fire; digestive fluid; bile  
 [noun, (proper,) male, nominative case, 1]  
 [noun root: अग्नि = agni]

va—ru—.na(—h(a))

वरुणः  
 = god of water  
 [noun, male]

शशाङ्कः sa—"saa"n—ka(—h(a))

moon  
 [noun, male]

1b	प्रजापतिस्त्वं	pra—jaa—	prajaa = प्रजा = seed; descendant; person [noun, female, nominative case, 1] [noun root: प्रजा = prajaa]
		pa—ti—	pati.h = पतिः = master/mistress; husband/wife; lord [noun, male, female, nominative case, 1] [noun root: पति = pati]
		stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
	प्रपितामहश्च	pra—pi—taa—ma—ha”s—	prapitaamaha.h = प्रपितामहः = paternal great-grandfather [noun, male]
		ca	ca = च = and [conjunction, indeclinable]

2a नमो	na—mo	nam.h = नमः = homage [noun, male]
नमस्तेऽस्तु	na—ma—	nama.h = नमः = homage [noun, male]
	ste—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	'stu	astu = अस्तु = “(he/she/it) is” [verb, imperative mood, third person, singular] [verb root: अस् = as]
सहस्रकृत्वः	sa—ha—sra—	sahasra.h = सहस्रः = thousand [noun, male, nominative case, 1] [noun root: सहस्र = sahasra]
	k.r—tva(—h(a))	कृत्वः = (?) [similar: adjective, कृत् = k.rt] [= acting; working; doing]



2b	पुनश्च	pu—na”s—	puna.h = पुनः = again [adverb]
		ca	ca = च = and [conjunction, indeclinable]
	भूयोऽपि	bhuu—yo—	bhuuya.h = भूयः = again [adverb, indeclinable]
		’pi	api = अपि = also [adverb, indeclinable]
	नमो	na—mo	nama.h = नमः = homage [noun, male]
	नमस्ते	na—ma—	nama.h = नमः = homage [noun, male]
		ste	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

### 18.40 Bhagavad Giitaa: Chapter 11, Verse 40

- 1a नमः पुरस्तादथ पृष्ठतस्ते  
 nama.h purastaadatha p.r.s.thataste
- 1b नमोऽस्तु ते सर्वत एव सर्व  
 namo.astu te sarvata eva sarva
- 2a अनन्तवीर्यामितविक्रमस्त्वं  
 anantaviiryaamitavikramastva.m
- 2b सर्वं समाप्नोषि ततोऽसि सर्वः  
 sarva.m samaapno.si tato.asi sarva.h

(Arjuna said to K.r.s.na:)

Homage in the front, then in the back, for you. Be homage for you, from all sides, really, all. O non-end(ing)-virility (O K.r.s.na), you (are) non-limited valor. You attain all. From there, you are all.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a नमः	na—ma(—h(a))	homage [noun, male]
पुरस्तादथ	pu—ra—staa—da—	purastaat = पुरस्तात् = in the front [adverb, indeclinable]
	tha	atha = अथ = then [adverb, indeclinable]
पृष्ठतस्ते	p.r—.s.tha—ta—	p.r.s.thata.h = पृष्ठतः = in the back [adverb, indeclinable]
	ste	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

1b नमोऽस्तु	na—mo—	nama.h = नमः = homage [noun, male]
	'stu	astu = अस्तु = “(he/she/it) is” [verb, imperative mood, third person, singular] [verb root: अस् = as]
ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
सर्वत	sar—va—ta	sarvata.h = सर्वतः = from all sides; from the surroundings [adverb]
एव	e—va	eva = एव = really; thus [adverb, indeclinable]
सर्व	sar—va	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]

## 2a अनन्तवीर्यामितविक्रमस्त्वं

a—nan—	an = अन् = not [prefix, adverb, indeclinable]
ta—	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
viir—yaa—	viirya = वीर्य = O virility [noun, neuter, vocative case, 8] [from वीर्यम् = viiryam]
—	a = अ = not [prefix, adverb, indeclinable]
mi—ta—	मित = measured; limited; meted [adjective]
vi—kra—ma—	svikrama.h = विक्रमः = valor; force; going [noun, male]
stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]

2b सर्वः	sar—va.m	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
समाप्नोषि	sa—maap—no—.si	(?) samaapnosi = समाप्नोसि = (you) attain [verb, present tense, second person, singular] [from समाप् = samaap]
ततोऽसि	ta—to—	tata.h = ततः = from that; therefore [adverb, indeclinable]
	'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
सर्वः	sar—va(—h(a))	sarva.h = सर्वः = each; all [adjective, pronoun, male] [adjective root: सर्व = sarva]



### 18.41 Bhagavad Giitaa: Chapter 11, Verse 41

1a सखेति मत्वा प्रसभं यदुक्तं  
sakheti matvaa prasabha.m yadukta.m

1b हे कृष्ण हे यादव हे सखेति  
he k.r.s.na he yaadava he sakheti

2a अज्ञानता महिमानं तवेदं  
ajaanataa mahimaana.m taveda.m

2b मया प्रमादात्प्रणयेन वापि  
mayaa pramaadaatpra.nayena vaapi

(Arjuna said to K.r.s.na:)

Having thought, “O friend,” badly persistently, (I am) one (who) said, “O K.r.s.na,” “O Yaadava,” “O friend,” not (knowing) the greatness of you. This (situation), by me, (is) from error, using affection, yes/no?, also.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	सखेति	sa—khe—	sakha = सख = O friend [noun, male, vocative case, 8] [from सखः = sakha.h]
	ti		iti = इति = thus; “end of quote” [adverb, indeclinable]
	मत्वा	ma—tvaa	having thought [verb, perfect participle] [root: (?) मन् = man]
	प्रसभं	pra—sa—bha.m	prasabham = प्रसभम् = badly persistently; importunately [adverb]
	यदुक्तं	ya—duk—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	ta.m		uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]

1b	हे	he	O [interjection, indeclinable]
	कृष्ण	k.r.s—na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]
	हे	he	O [interjection, indeclinable]
	यादव	yaa—da—va	O Yaadava [noun, male(?), vocative case, 8] [from यादवः = yaadava.h]
	हे	he	O [interjection, indeclinable]
	सखेति	sa—khe—	sakha = सख = O friend [noun, male, vocative case, 8] [from सखः = sakha.h]
	ti		iti = इति = thus; “end of quote” [adverb, indeclinable]

2a	अजानता	a—	a = अ = not [prefix, adverb, indeclinable]
		jaa—na—taa	(?) “know”
	महिमानं	ma—hi—maa—na.m	(?) [similar: noun, female, महिमा = mahimaa] [= greatness]
	तवेदं	ta—ve—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
<hr/>			
2b	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	प्रमादात्प्रणयेन	pra—maa—daat—	प्रमादात् = from carelessness; error [noun, male, ablative case, 5] [from प्रमादः = pramaada.h]
		pra—.na—ye—na	प्रणयेन = by using affection; friendship; love [noun, male, instrumental case, 3] [from प्रणयः = pra.naya.h]
	वापि	vaa—	वा = “yes/no question”
		pi	api = अपि = also [adverb, indeclinable]

## 18.42 Bhagavad Giitaa: Chapter 11, Verse 42

- 1a यच्चावहासार्थमसत्कृतोऽसि  
yaccaavahaasaarthamasatk.rto.asi
- 1b विहारशय्यासनभोजनेषु  
vihaara”sayyaasanabhojane.su
- 2a एकोऽथवाप्यच्युत तत्समक्षं  
eko.athavaapyacyuta tatsamak.sa.m
- 2b तत्क्षामये त्वामहमप्रमेयम्  
tatk.saamaye tvaamahamaprameyam

(Arjuna said to K.r.s.na:)

And (I am) one (with) joke-purpose (and) non-true-act(ion), (while) you are pleasure-lying-down (or) sitting in occurrences of eating, (as) one (alone) or also that-visible (with people), O non-fallen (O K.r.s.na). I (ask?) you (for?) that non-measurable (pardon?).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a यच्चावहासार्थमसत्कृतोऽसि

yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
caa—	ca = च = and [conjunction, indeclinable]
va—haa—saar—	avahaasa.h = अवहासः = joke [noun, male]
tha—ma—	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
—	a = अ = not [prefix, adverb, indeclinable]
sat—	सत् = true [adjective]
k.r—to—	k.rta.h = कृतः = acted on; worked on; done [adjective, male]
'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]

## 1b विहारशय्यासनभोजनेषु

vi—haa—ra—	vihaara.h = विहारः = pleasure; recreation; temple [noun, male]
”say—yaa—	शय्या = bed; couch; lying down; sleep [noun, female]
sa—na—	aasanam = आसनम् = sitting; seat [noun, neuter]
bho—ja—ne—.su	भोजनेषु = at/in/on (occurrences of) enjoyment; eating; food; cooking [noun, neuter, plural, locative case, 7] [from भोजनम् = bhojanam]

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## 2a एकोऽथवाप्यच्युत

e—ko—	eka.h = एकः = one; alone; same [noun, adjective, male, nominative case, 1] [noun root: एक = eka]
’tha—vaa—	or [conjunction, indeclinable]
pya—	api = अपि = also [adverb, indeclinable]
—	a = अ = not [prefix, adverb, indeclinable]
cyu—ta	च्युत = O fallen; shaken [adjective, male, vocative case, 8] [from च्युतः = cyuta.h]
तत्समक्षं tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
sa—ma—k.sa.m	samak.sam = समक्षम् = visible [adjective, neuter]

2b तत्क्षामये tat— tat = तत् = that/it  
 [pronoun, demonstrative, third person]  
 [neuter, nominative case, 1, accusative case, 2]  
 [noun root: तद् = tad]

k.saa—ma—ye क्षामये  
 = at/in/on a/the person/thing pardoned  
 [adjective, neuter, locative case, 7]  
 [from क्षामयम् = k.saamayam]

त्वामहमप्रमेयम्

tvaa—ma— tvaam = त्वाम् = you  
 [pronoun, second person, singular]  
 [accusative case, 2]  
 [noun root: युष्मद् = yu.smad]

ha—ma— aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]

— a = अ = not  
 [prefix, adverb, indeclinable]

pra—me—yam प्रमेयम्  
 = provable; measurable  
 [adjective, neuter]

### 18.43 Bhagavad Giitaa: Chapter 11, Verse 43

- 1a पितॄन् लोकस्य चराचरस्य  
pitaasi lokasya caraacarasya
- 1b त्वमस्य पूज्यश्च गुरुर्गरीयान्  
tvamasya puujya"sca gururgariiyaan
- 2a न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो  
na tvatsamo.astyabhyadhika.h kuto.anyo
- 2b लोकत्रयेऽप्यप्रतिमप्रभाव  
lokatraye.apyapratimaprabhaava

(Arjuna said to K.r.s.na:)

(You) are the father of the world, of the moving-(and)-non-moving (things). You (are) worthy of this worship and more valuable (than) a teacher. Not (a person) is equal from (to) you—(or) another (person) greater, from where (in) the world-group-of-three, also, O non-measurable power (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	पितासि	pi—taa—	pitaa = पिता = father [noun, male, nominative case, 1] [noun root: पितृ = pit.r]
		si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	लोकस्य	lo—ka—sya	of a/the world; human race; place [noun, male, genitive case, 6] [from लोकः = loka.h]
	चराचरस्य	ca—raa—	cara.h = चरः = moving [adjective, male]
		—	a = अ = not [prefix, adverb, indeclinable]
		ca—ra—sya	चरस्य = of a/the person/thing moving [adjective, male, genitive case, 6] [from चरः = cara.h]
<hr/>			
1b	त्वमस्य	tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	पूज्यश्च	puu—jya”s—	puujya.h = पूज्यः = worthy of worship; veneration [adjective, male]
		ca	ca = च = and [conjunction, indeclinable]
	गुरुर्गरीयान्	gu—rur—	guru.h = गुरुः = teacher [noun, male, nominative case, 1] [noun root: गुरु = guru]
		ga—rii—yaan	गरीयान् = more valuable; heavier [adjective, male, plural, accusative case, 2] [from गरीयः = gariiya.h]

2a न na na = न = not  
[adverb, indeclinable]

त्वत्समोऽस्त्यभ्यधिकः

tvat— त्वत् = from you  
[pronoun, second person, singular, ablative case, 5]  
[from त्वम् = tvam]

sa—mo— sama.h = समः  
= same; equal; similar; straight; complete  
[adjective, male, nominative case, 1]  
[adjective root: सम = sama]

'stya— asti = अस्ति = (he/she/it) is  
[verb, present tense, third person, singular]  
[verb root: अस् = as]

bhya—dhi—ka(—h(a))

abhyadhika.h  
= अभ्यधिकः  
= great; greater  
[adjective, male]

कुतोऽन्यो ku—to— kuta.h = कुतः = from where  
[part of speech (?)]

'nyo anya.h = अन्यः  
= another; other; different; strange  
[adjective, noun, male]  
[nominative case, 1]  
[adjective root: अन्य = anya]

## 2b लोकत्रयेऽप्यप्रतिमप्रभाव

lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
tra—ye—	trayam = त्रयम् = group of three things [noun, neuter]
'pya—	api = अपि = also [adverb, indeclinable]
—	a = अ = not [prefix, adverb, indeclinable]
pra—ti—ma—	pratima = प्रतिम = measurable; matchable; comparable [adjective]
pra—bhaa—va	प्रभाव = O power [noun, male, vocative case, 8] [from प्रभावः = prabhaava.h]

### 18.44 Bhagavad Gītā: Chapter 11, Verse 44

- 1a तस्मात्प्रणम्य प्रणिधाय कायं  
tasmaatpra.namya pra.nidhaaya kaaya.m
- 1b प्रसादये त्वामहमीशमीड्यम्  
prasaadaye tvaamahamii”samii.dyam
- 2a पितेव पुत्रस्य सखेव सख्युः  
piteva putrasya sakheva sakhyu.h
- 2b प्रियः प्रियायार्हसि देव सोढुम्  
priva.h priyaayaarhasi deva so.dhum

(Arjuna said to K.r.s.na:)

Therefore I (bow for a placed body in peace?) (to) you, the lord-worthy-of-praise. Like a father of a son, like a friend of (another friend?), like a (male) loved one of a (female) loved one—(you) are able, O deity (O K.r.s.na), to endure (me).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- |    |                |                |  |
|----|----------------|----------------|--|
| 1a | तस्मात्प्रणम्य | tas—maat—      | तस्मात् = तस्मात् = from that/him; therefore<br>[pronoun, demonstrative, third person]<br>[male, ablative case, 5, adverb, indeclinable]<br>[noun root: तद् = tad] |
|    |                | pra—na—mya     | प्रणम्य<br>= (?)<br>[similar: verb, root, प्रणम् = pra.nam]<br>[= “to bow”]  |
|    | प्रणिधाय       | pra—ni—dhaa—ya | (?) for a/the person/thing placed<br>[adjective(?), male(?), dative case, 4]<br>[from प्रणिधः = pra.nidha.h]   |
|    | कायं           | kaa—ya.m       | kaayam<br>= कायम्<br>= body<br>[noun, male, accusative case, 2]<br>[from कायः = kaaya.h]   |

1b	प्रसादये	pra—saa—da—ye	(?) [similar: noun, male, प्रसादः = prasaada.h] [= peace; purity]
	त्वामहमीशमीडम्	tvaa—ma—	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
		ha—mii—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		”sa—mii—	ii”sam = ईशम् = lord [noun, male, accusative case, 2] [from ईशः = ii”sa.h]
		.dyam	ii.dyam = ईडम् = worthy of praise [adjective, male, accusative case, 2] [from ईडः = ii.dya.h]
<hr/>			
2a	पितेव	pi—te—	pitaa = पिता = father [noun, male, nominative case, 1] [noun root: पितृ = pit.r]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	पुत्रस्य	pu—tra—sya	of a/the son [noun, male, genitive case, 6] [from पुत्रः = putra.h]
	सखेव	sa—khe—	sakha.h = सखः = friend [noun, male]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	सख्युः	sa—khyu(—h(u))	(?)

2b प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
प्रियायार्हसि	pri—yaa—yaar—	priyaayaa.h = प्रियायाः = from/of pleasing; pleasant; favorite; loved; dear [adjective, noun, female] [ablative case, 5, genitive case, 6] [adjective root: प्रिय = priya]
	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह = arh]
देव	de—va	O deity [noun, male, vocative case, 8] [from देवः = deva.h]
सोढुम्	so—.dhum	(?) to endure [verb, infinitive] [root: सोढाय = so.dhaaya]



### 18.45 Bhagavad Giitaa: Chapter 11, Verse 45

1a अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा  
ad.r.s.tapuurva.m h.r.sito.asmi d.r.s.tvaa

1b भयेन च प्रव्यथितं मनो मे  
bhayena ca pravyathita.m mano me

2a तदेव मे दर्शय देव रूपं  
tadeva me dar"saya deva ruupa.m

2b प्रसीद देवेश जगन्निवास  
prasiida deve"sa jagannivaasa

(Arjuna said to K.r.s.na:)

(Your form), not seen previously, (I) am happy, having seen (it). The mind of me is using fear and (is) pained. Really, show that form for me, O deity (O K.r.s.na). Pardon (me) O deity-lord (O K.r.s.na), O world-residence (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	अदृष्टपूर्व	a—	a = अ = not [prefix, adverb, indeclinable]
		d.r—.s.ta—	दृष्ट = seen [adjective]
		puur—va.m	puurvam = पूर्वम् = previously [adverb]
	हृषितोऽस्मि	h.r—.si—to—	h.r.sita.h = हृषितः = happy [adjective, male]
		'smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	दृष्ट्वा	dr—.s.tvaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
1b	भयेन	bha—ye—na	bhayena = भयेन = by using fear [noun, neuter, instrumental case, 3] [noun root: भय = bhaya]
	च	ca	ca = च = and [conjunction, indeclinable]
	प्रव्यथितं	pra—vya—thi—ta.m	pravyathitam = प्रव्यथितम् = pained; perturbed [adjective, neuter]
	मनो	ma—no	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

2a	तदेव	ta—de—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		va	eva = एव = really; thus [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	दर्शय	dar—”sa—ya	dar”sayatu = दर्शयतु = (you) show [verb, imperative mood, second person, singular] [root: दृश् = d.r”s]
	देव	de—va	O deity = O K.r.s.na [noun, male, vocative case, 8] [from देवः = deva.h]
	रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]

2b प्रसीद	pra—sii—da	prasiidatu = प्रसीदतु = (you) pardon; are pleased; are clear [verb, imperative mood, second person, singular] [root: प्रसद् = prasad]
देवेश	de—ve—	deva.h = देवः = deity [noun, male, nominative case, 1] [noun root: देव = deva]
	”sa	ii”sa = ईश = O lord [noun, male, vocative case, 8] [from ईशः = ii”sa.h]
जगन्निवास	ja—gan—	jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
	ni—vaa—sa	nivaasa = निवास = O residence [noun, male, vocative case, 8] [noun root: निवास = nivaasa]

### 18.46 Bhagavad Giitaa: Chapter 11, Verse 46

- 1a किरिटिनं गदिनं चक्रहस्तम्  
kirii.tina.m gadina.m cakrahastam
- 1b इच्छामि त्वां द्रष्टुमहं तथैव  
icchaami tvaa.m dra.s.tumaha.m tathaiva
- 2a तेनैव रूपेण चतुर्भुजेन  
tenaiva ruupe.na caturbhujena
- 2b सहस्रबाहो भव विश्वमूर्ते  
sahasrabaaho bhava vi”svamuurte

(Arjuna said to K.r.s.na:)

I wish to see you—crown, club, wheel-hand (discus)—likewise, really, using that form, really, using four-hand(s), O thousand-arm (O K.r.s.na). Be (so), O universe-material (O K.r.s.na).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a किरिटिनं ki—rii—.ti—na.m kirii.tinam  
= किरिटिनम्  
= (?) crown  
[noun, gender(?), accusative case, 2]  
[from किरिटिन् = kirii.tin]
- गदिनं ga—di—na.m gadinam  
= गदिनम्  
= (?) club (stick)  
[noun, gender(?), accusative case, 2]  
[from गदिन् = gadin]
- चक्रहस्तम् ca—kra—  
चक्रम्  
= wheel; circle; discus  
[noun, neuter]
- has—tam hastam  
= हस्तम्  
= hand  
[noun, male, accusative case, 2, neuter(?)]  
[from हस्तः = hasta.h]

1b	इच्छामि	ic—chaa—mi	icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	द्रष्टुमहं	dra—.s.tu—ma—	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	तथैव	ta—thai—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
<hr/>			
2a	तेनैव	te—nai—	tena = तेन = by using that/him [pronoun, third person, male, instrumental case, 3] [from सः = sa.h]
		va	eva = एव = really; thus [adverb, indeclinable]
	रूपेण	ruu—pe—.na	ruupe.na = रूपेण = by using a/the form [noun, neuter, instrumental case, 3] [noun root: रूप = ruupa]
	चतुर्भुजेन	ca—tur—	चतुर् = “four” [noun]
		bhu—je—na	भुजेन = by using a/the hand; arm; branch; side [noun, male, instrumental case, 3] [from भुजः = bhuja.h]

2b	सहस्रबाहो	sa—has—ra—	sahasra.h = सहस्रः = thousand [noun, male, nominative case, 1] [noun root: सहस्र = sahasra]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
	भव	bha—va—	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhuu]
	विश्वमूर्ते	vi—”sva—	vi”svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi”sva]
		muur—te	मूर्ते = (?) O material [noun, female, vocative case, 8] [from मूर्ता = muurtaa]



## 18.47 Bhagavad Giitaa: Chapter 11, Verse 47

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a मया प्रसन्नेन तवार्जुनेदं  
mayaa prasannena tavaarjuneda.m
- 1b रूपं परं दर्शितमात्मयोगात्  
ruupa.m para.m dar"sitamaatmayogaat
- 2a तेजोमयं विश्वमनन्तमाद्यं  
tejomaya.m vi"svamanantamaadya.m
- 2b यन्मे त्वदन्येन न दृष्टपूर्वम्  
yanme tvadanyena na d.r.s.tapuurvam

God (K.r.s.na) said (to Arjuna):

By me, by pleasure of you, O Arjuna, this paramount form is shown—(my) self, from yoking—(my) univers(al), non-end(ing), first splendor. For me, not another person from (besides) you—not one (has) seen (it) previously.

(Note: In this verse, except for line 0, each half-line has eleven main syllables, instead of the usual eight.)

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
प्रसन्नेन	pra—san—ne—na	by using pleasure; happiness [noun, male, instrumental case, 3] [from प्रसन्नः = prasanna.h]
तवार्जुनेदं	ta—vaar—	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	ju—ne—	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
	da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
1b रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
दर्शितमात्मयोगात्	dar—”si—ta—maat—	dar”sitam = दर्शितम् = shown [adjective, neuter]
	ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् =aatman]
	yo—gaat	yogaat = योगात् = from yoking [noun, male, ablative case, 5] [noun root: योग = yoga]

2a तेजोमयं	te—jo—	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
	ma—ya.m	mayam = मयम् = (?)
विश्वमनन्तमाद्यं	vi—”sva—ma—	vi”svam = विश्वम् = world; universe [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: विश्व = vi”sva]
	nan—	an = अन् = not [prefix, adverb, indeclinable]
	ta—maa—	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	dya.m	aadyam = आद्यम् = first [adjective, neuter]

2b यन्मे	yan—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
त्वदन्येन	tva—da—	tvat = त्वत् = from you [pronoun, second person, singular, ablative case, 5] [from त्वम् = tvam]
	—	a = अ = not [prefix, adverb, indeclinable]
	nye—na	anyena = अन्येन = by using another; other; different; strange [adjective, noun, male, neuter] [instrumental case, 3] [adjective root: अन्य = anya]
न	na	na = न = not [adverb, indeclinable]
दृष्टपूर्वम्	d.r—.s.ta—	दृष्ट = seen [adjective]
	puur—vam	पूर्वम् = previously [adverb]

### 18.48 Bhagavad Giitaa: Chapter 11, Verse 48

- 1a न वेदयज्ञाध्ययनैर् दानैर्  
na vedayaj~naadhyayanairna daanair
- 1b न च क्रियाभिर्न तपोभिरुग्रैः  
na ca kriyaabhirna tapobhirugrai.h
- 2a एवरूपः शक्य अहं नृलोके  
eva.mruupa.h "sakya aha.m n.rloke
- 2b द्रष्टुं त्वदन्येन कुरुप्रवीर  
dra.s.tu.m tvadanyena kurupraviira

(K.r.s.na said to Arjuna:)

Not by (occurrences of) (sacred-)knowledge-sacrifice-studying, not by donations, not by acts, and not by (occurrences-of-)asceticism-formidable, really, (is my) form—I—possible, in the man-world, to (be) seen(n) by a person (different) from you, O Kuru-parmount-person (O Arjuna).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a न	na	na = न = not [adverb, indeclinable]
वेदयज्ञाध्ययनैर्	ve—da—	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	yaj—~naa—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
	dhya—ya—nair—	adhyayanai.h = अध्ययनैः = by using (occurrences of) studying [noun, neuter, plural, instrumental case, 3] [from अध्ययनम् = adhyayanam]
	na	na = न = not [adverb, indeclinable]
दानैर्	daa—nair	daanai.h = दानैः = by using donations; distributions; gifts; (acts of) giving; charity [noun, neuter, plural, instrumental case, 3] [noun root: दान = daana]

1b न	na	na = न = not [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
क्रियाभिर्न	kri—yaa—bhir—	kriyaabhi.h = क्रियाभिः = by using acts; works; doing [noun, female, plural, instrumental case, 3] [from क्रिया = kriyaa]
	na	na = न = not [adverb, indeclinable]
तपोभिरुग्रैः	ta—po—bhi—ru—	tapobhi.h = तपोभिः = by using fires; heat; suffering; austerities asceticism [noun, neuter, plural, instrumental case, 3] [noun root: तपस् = tapas]
	grai(—h(i))	ugrai.h = उग्रैः = by using people/things formidable [adjective, neuter, plural, instrumental case, 3] [from उग्रम् = ugram]
<hr/>		
2a एवरूपः	e—va.m—	evam = एवम् = really; thus [adverb, indeclinable]
	ruu—pa(—h(a))	(?) ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
शक्य	”sa—kya	able; possible [adjective]
अहं	a—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
नृलोके	n.r—	नृ = man [noun, male]
	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]

2b द्रष्टुं	dra—s.tu.m	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
त्वदन्येन	tva—da—	tvat = त्वत् = from you [pronoun, second person, singular, ablative case, 5] [from त्वम् = tvam]
	nye—na	anyena = अन्येन = by using another; other; different; strange [adjective, noun, male, neuter] [instrumental case, 3] [adjective root: अन्य = anya]
कुरुप्रवीर	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
	pra—vii—ra	O paramount person/thing [noun, male, vocative case, 8] [from प्रवीरः = praviira.h]

### 18.49 Bhagavad Giitaa: Chapter 11, Verse 49

1a मा ते व्यथा मा च विमूढभावो  
maa te vyathaa maa ca vimuu.dhabhaavo

1b दृष्ट्वा रूपं घोरमीदृण्ममेदम्  
d.r.s.tvaa ruupa.m ghoramiid.r.nmamedam

2a व्यपेतभीः प्रीतमनाः पुनस्त्वं  
vyapetabhii.h priitamanaa.h punastva.m

2b तदेव मे रूपमिदं प्रपश्य  
tadeva me ruupamida.m prapa"sya

(Arjuna said to K.r.s.na:)

No pain of you and no confused behavior—having seen this dreadful form of me, like this—using vanished pleased-minds again, you, really, see that, this form of me.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	मा	maa	not [adverb, indeclinable]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	व्यथा	vya—thaa	pain; anguish [noun, female]
	मा	maa	not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	विमूढभावो	vi—muu—.dha—	vimuu.dha.h = विमूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: विमूढ = vimuu.dha]
		bhaa—vo	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]

1b	दृष्ट्वा	d.r—s.tvaa	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
	रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
	घोरमीदृष्ममेदम्	gho—ra—mii—	ghoram = घोरम् = dreadful [adjective, neuter] [nominative case, 1, accusative case, 2]
		d.r.n—	iid.rk.sa = ईदृक्ष = like this [adjective]
		ma—me—	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
		dam	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
2a	व्यपेतभीः	vya—pe—ta—bhii(—h(ii))	by using people/things vanished [adjective, male, plural, instrumental case, 3] [from व्यपेतः = vyapeta.h]
	प्रीतमनाः	prii—ta—	प्रीत = pleased [adjective]
		ma—naa(—h(aa))	manaa.h = मनाः = (O) mental [adjective, male, plural] [nominative case, 1, vocative case, 8] [noun root: मनस् = manas]
	पुनस्त्वं	pu—na—	puna.h = पुनः = again [adverb]
		stva.m	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]

2b	तदेव	ta—de—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		va	eva = एव = really; thus [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	रूपमिदं	ruu—pa—mi—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	प्रपश्य	pra—pa—”sya	prapa”sya = प्रपश्य = (you) see [verb, imperative mood, second person, singular] [verb root: प्रदृष् = prad.r.s]

## 18.50 Bhagavad Giitaa: Chapter 11, Verse 50

- 0 सञ्जय उवाच  
sa~njaya uvaaca
- 1a इत्यर्जुनं वासुदेवस्तथोक्त्वा  
ityarjuna.m vaasudevastathoktvaa
- 1b स्वकं रूपं दर्शयामास भूयः  
svaka.m ruupa.m dar"sayaamaasa bhuuya.h
- 2a आश्वासयामास च भीतमेनं  
aa"svaasayaamaasa ca bhiitamena.m
- 2b भूत्वा पुनः सौम्यवपुर्महात्मा  
bhuutvaa puna.h saumyavapurmahaatmaa

Sa~njaya said (to King Dh.rtaraa.s.tra):

Thus, thus, K.r.s.na, having said (things) (to) Arjuna, (showed) the self form (of K.r.s.na) again. And (K.r.s.na) (encouraged) the fearful him (Arjuna), (with K.r.s.na's) again having been a mild-body (and a) great-self.

(Note: In this verse, except for line 0, each half-line has eleven main syllables, instead of the usual eight.)

- 0 सञ्जय sa~n—ja—ya sa~njaya.h = सञ्जयः = Sa~njaya  
[noun, proper, male, nominative case, 1]  
[noun root: सञ्जय = sa~njaya]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	इत्यर्जुनं	i—tyar—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		ju—na.m	arjunam = अर्जुनम् = Arjuna [noun, male, accusative case, 2] [from अर्जुनः = arjuna.h]
	वासुदेवस्तथोक्त्वा	vaa—su—de—va—sta—	vaasudeva.h = वासुदेवः = Vaasudeva = K.r.s.na [noun, male]
		thok—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		tvaa	uktvaa = उक्त्वा = having uttered; said [verb, perfect participle] [verb root: वद् = vad]
1b	स्वकं	sva—ka.m	svakam = स्वकम् = self [adjective, neuter]
	रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
	दर्शयामास	dar—”sa—yaa—maa—	dar”sayaam = दर्शयाम् = (?) [similar: verb, present tense, third person, singular] [दर्शयति = dar”sayati = (he/she/it) shows] [root: दृश् = d.r”s]
		sa	aasa = आस = (?)
	भूयः	bhuu—ya(—h(a))	again [adverb, indeclinable]

2a आश्वासयामास	aa—"svaa—sa—yaa—maa—	aa"svaasayaam = आश्वासयाम् = (?) [similar: verb, present tense] [third person, singular] [आश्वासयति = aa"svaasayati] [= (he/she/it) comforts; encourages] [root: आश्वास = aa"svas]
	sa	aasa = आस = (?)
च	ca	ca = च = and [conjunction, indeclinable]
भीतमेनं	bhii—ta—me—	bhiitam = भीतम् = fearful [adjective, male, accusative case, 2] [from भीतः = bhiita.h]
	na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
2b भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]
सौम्यवपुर्महात्मा	sau—mya—	सौम्य = mild; pleasant [adjective]
	va—pur—	vapu.h = वपुः = body [noun, male]
	ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]



### 18.51 Bhagavad Giitaa: Chapter 11, Verse 51

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1b तव सौम्यं जनार्दन  
tava saumya.m janaardana
- 1a दृष्ट्वेदं मानुषं रूपं  
d.r.s.tveda.m maanu.sa.m ruupa.m
- 2a इदानीमस्मि संवृत्तः  
idaaniimasmi sa.mv.rtta.h
- 2b सचेताः प्रकृतिं गतः  
sacetaa.h prak.rti.m gata.h

Arjuna said (to K.r.s.na):

Having seen this mild man form of you, O people-distress (O K.r.s.na), I am happened (I am in good) consciousness, (and my) primal form (is) gone.

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	दृष्ट्वेदं	d.r—s.tve—	d.r.s.tvaa = दृष्ट्वा = having seen [verb, perfect participle] [verb root: दृष् = d.r.s]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	मानुषं	maa—nu—sa.m	maanu.sam = मानुषम् = man [noun, male, accusative case, 2] [from मानुषः = maanu.sa.h]
	रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
1b	तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]
	सौम्यं	sau—mya.m	sauymam = सौम्यम् = mild; pleasant [adjective, neuter] [nominative case, 1, accusative case, 2]
	जनार्दन	ja—naar—	jana.h = जनः = born thing; living thing; man [noun, male, nominative case, 1] [noun root: जन = jana]
		da—na	ardana = अर्दन = O disturbance; distress; excitement [noun, neuter, vocative case, 8] [noun root: अर्दन = ardana]
2a	इदानीमस्मि	idaa—nii—ma—	idaanim = इदानीम् = now [adverb, indeclinable]
		smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	संवृत्तः	sa.m—v.rt—ta(—h(a))	happened [adjective, male]

2b सचेताः	sa—	स = (?)
	ce—taa(—h(aa))	चेताः = consciousness; minds [noun, neuter, plural] [from चेतः = ceta.h]
प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
गतः	ga—ta(—h(a))	gata.h = गतः = gone; dead; known; understood [adjective, male, nominative case, 1] [adjective root: गत = gata]



## 18.52 Bhagavad Giitaa: Chapter 11, Verse 52

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a सुदुर्दर्शमिदं रूपं  
sudurdar"samida.m ruupa.m
- 1b दृष्टवानसि यन्मम  
d.r.s.tavaanasi yanmama
- 2a देवा अप्यस्य रूपस्य  
devaa apyasya ruupasya
- 2b नित्यं दर्शनकाङ्क्षिणः  
nitya.m dar"sanakaa"nk.si.na.h

God (K.r.s.na) said (to Arjuna):

This form is very-difficult-to-be-seen. (You) are one (who) (has seen) (the form) of me. Deities also, of this eternal form, are sight-desirous.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	सुदुर्दर्शमिदं	su—	सु = good; very [prefix]
		dur—	दुर् = bad; difficult [prefix]
		dar—”sa—mi—	dar”sam = दर्शम् = to be seen [adjective, neuter]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	रूपं	ruu—pa.m	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
1b	दृष्टवानसि	d.r—.s.ta—vaa—na—	d.r.s.tavaan = दृष्टवान् = (?) seen [verb, past participle] [root: दृष् = d.r.s]
		si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	यन्मम	yan—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]

2a	देवा	de—vaa	devaa.h = देवाः = (O) deities [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: देव = deva]
	अप्यस्य	a—pya—	api = अपि = also [adverb, indeclinable]
		sya	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	रूपस्य	ruu—pa—sya	ruupasya = रूपस्य = of a/the form [noun, neuter, genitive case, 6] [noun root: रूप = ruupa]
2b	नित्यं	ni—tya.m	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
	दर्शनकाङ्क्षिणः	dar—”sa—na—	dar”sanam = दर्शनम् = sight [noun, neuter]
		kaa”n—k.si—.na(—h(a))	काङ्क्षिणः = (?) desirous [adjective, male, plural] [from काङ्क्षिन् = kaa”nk.sin]



### 18.53 Bhagavad Giitaa: Chapter 11, Verse 53

- 1a नाहं वेदैर्न तपसा  
naaha.m vedairna tapasaa
- 1b न दानेन न चेज्यया  
na daanena na cejyayaa
- 2a शक्य एवंविधो द्रष्टुं  
”sakya eva.mvidho dra.s.tu.m
- 2b दृष्टवानसि मां यथा  
d.r.s.tavaanasi maa.m yathaa

(K.r.s.na said to Arjuna:)

Not by (pieces of) (sacred) knowledge, not by penance, not by donation, and no by sacrifice, really, (am) I, (my) form, able to (be) see(n). You (have) seen me just as (I was).

- 1a नाहं naa— ha.m na = न = not  
[adverb, indeclinable]  
aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- वेदैर्न ve—dair— na वेदै.h = वेदैः = by using  
(pieces of) (sacred) knowledge  
[noun, male, plural, instrumental case, 3]  
[noun root: वेद = veda]
- na na = न = not  
[adverb, indeclinable]
- तपसा ta—pa—saa tapasaa = तपसा = by using  
fire; heat; suffering; austerity;  
asceticism  
[noun, neuter, instrumental case, 3]  
[noun root: तपस् = tapas]



1b	न	na	na = न = not [adverb, indeclinable]
	दानेन	daa—ne—na	daanena = दानेन = by using a/the donation; distribution; gift; giving; charity [noun, neuter, instrumental case, 3] [noun root: दान = daana]
	न	na	na = न = not [adverb, indeclinable]
	चेज्यया	ce—  jya—yaa	ca = च = and [conjunction, indeclinable]  ijyayaa = इज्यया = by using a/the sacrifice; offering [noun, female, instrumental case, 3] [from इज्या = ijyaa]
2a	शक्य	”sa—kya	able; possible [adjective]
	एवंविधो	e—va.m—  vi—dho	evam = एवम् = really; thus [adverb, indeclinable]  vidha.h = विधः = kind; type; form; piercing; food for an elephant [noun, male, nominative case, 1] [noun root: विध = vidha]
	द्रष्टुं	dra—.s.tu.m	dra.s.tum = द्रष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
2b	दृष्टवानसि	d.r—.s.ta—vaa—na—  si	d.r.s.tavaan = दृष्टवान् = (?) seen [verb, past participle] [root: दृष् = d.r.s]  asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]

## 18.54 Bhagavad Gītā: Chapter 11, Verse 54

- 1a भक्त्या त्वनन्यया शक्य  
bhaktyaa tvananyayaa "sakya
- 1b अहमेवंविधोऽर्जुन  
ahameva.mvidho.arjuna
- 2a ज्ञातुं द्रष्टुं च तत्त्वेन  
j~naatu.m dra.s.tu.m ca tattvena
- 2b प्रवेष्टुं च परन्तप  
prave.s.tu.m ca parantapa

(K.r.s.na said to Arjuna:)

But by faith, and not another (thing), (it is) possible—I, really, (my) form, O Arjuna—to know and to see, and, by truth, to cover (my form), O destroying of enemies (O Arjuna).

- 1a भक्त्या bhak—tyaa bhaktyaa = भक्त्या = by using devotion; faith  
[noun, female, instrumental case, 3]  
[noun root: भक्ति = bhakti]
- त्वनन्यया tva— tu = तु = but  
[conjunction, indeclinable]
- na— an = अन् = not  
[prefix, adverb, indeclinable]
- nya—yaa anyayaa  
= अन्यया  
= by using a/the person/thing  
another; other; different; strange  
[adjective, female, instrumental case, 3]  
[from अन्या = anyaa]
- शक्य "sa—kya able; possible  
[adjective]

1b	अहमेवंविधोऽर्जुन	a—ha—me—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		va.m—	evam = एवम् = really; thus [adverb, indeclinable]
		vi—dho'r—	vidha.h = विधः = kind; type; form; piercing; food for an elephant [noun, male, nominative case, 1] [noun root: विध = vidha]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	ज्ञातुं	j~naa—tu.m	j~naatum = ज्ञातुम् = to know [verb, infinitive] [verb root: ज्ञा = j~naa]
	दृष्टुं	dra—.s.tu.m	dra.s.tum = दृष्टुम् = to see [verb, infinitive] [verb root: दृष् = d.r.s]
	च	ca	ca = च = and [conjunction, indeclinable]
	तत्त्वेन	tat—tve—na	tattvena = तत्त्वेन = by using truth; reality; essence; axiom [noun, neuter, instrumental case, 3] [noun root: तत्त्व = tattva]
2b	प्रवेष्टुं	pra—ve—.s.tu.m	prave.s.tum = प्रवेष्टुम् = to cover; surround [verb, infinitive] [root: प्रवेष्ट् = prave.s.t]
	च	ca	ca = च = and [conjunction, indeclinable]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]

## 18.55 Bhagavad Giitaa: Chapter 11, Verse 55

- 1a मत्कर्मकृन्मत्परमो  
matkarmak.rnmatparamo
- 1b मद्भक्तः सङ्गवर्जितः  
madbhakta.h sa”ngavarjita.h
- 2a निर्वैरः सर्वभूतेषु  
nirvaira.h sarvabhūte.su
- 2b यः स मामेति पाण्डव  
ya.h sa maameti paa.n.dava

(K.r.s.na said to Arjuna:)

(Whoever is) action-acting from me, paramount from me, a devotee from me, devoid of attachment, peaceful (to) all beings—he approaches me, O son of Paa.n.du (O Arjuna).

1a मत्कर्मकृन्मत्परमो

mat— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]

kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मेन् = karman]

k.rn— k.rt = कृत् = acting; working; doing  
[adjective]

mat— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]

pa—ra—mo parama.h = परमः  
= paramount; better/best; worse/worst  
[adjective, male, nominative case, 1]  
[adjective root: परम = parama]

1b	मद्भक्तः	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		bhak—ta(—h(a))	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]
	सङ्गवर्जितः	sa”n—ga—	sa”nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa”nga]
		var—ji—ta(—h(a))	वर्जितः = devoid of [adjective, male]
<hr/>			
2a	निर्वैरः	nir—vai—ra(—h(a))	peaceful [adjective, male]
	सर्वभूतेषु	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]

2b यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
मामेति	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	ti	eti = एति = (he/she/it) goes towards; goes near; approaches [verb, present tense, third person, singular] [verb root: इ = i]
पाण्डव	paa.n—.da—va	paa.n.dava = पाण्डव = O son of Paa.n.du = O Arjuna [noun, male, vocative case, 8] [noun root: पाण्डव = paa.n.dava]

## Chapter 19

# Bhagavad Giitaa: Chapter 12

## 19.1 Bhagavad Giitaa: Chapter 12, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a एवं सततयुक्ता ये  
eva.m satatayuktaa ye
- 1b भक्तास्त्वां पर्युपासते  
bhaktaastvaa.m paryupaasate
- 2a ये चाप्यक्षरमव्यक्तं  
ye caapyak.saramavyakta.m
- 2b तेषां के योगवित्तमाः  
te.saa.m ke yogavittamaa.h

Arjuna said (to K.r.s.na):

Really, eternal(ly)-yoked devotees who (worship) you—and, also (whoever worships) the non-changeable (and) non-visible (Brahma, or God)—of those, who are yoked-(knowing)-most?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	एवं	e—va.m	evam = एवम् = really; thus [adverb, indeclinable]
	सततयुक्ता	sa—ta—ta—	satata.h = सततः = eternal; continuous; constant [adjective, male, nominative case, 1] [adjective root: सतत = satata]
		yuk—taa	yuktaa.h = युक्ताः = yoked [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: युक्त = yukta]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
1b	भक्तास्त्वां	bhak—taa—	bhaktaa.h = भक्ताः = devotees [noun, male, plural, nominative case, 1] [noun root: भक्त = bhakta]
		stvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	पर्युपासते	par—yu—paa—sa—te	(?) paryupaaste = पर्युपास्ते = (he/she/it) sits in a circle; does devotion [verb, present tense, third person, singular] [verb root: पर्युपास् = paryupaas]

2a ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
चाप्यक्षरमव्यक्तं	caa—	ca = च = and [conjunction, indeclinable]
	pya—	api = अपि = also [adverb, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	k.sa—ra—ma—	k.saram = क्षरम् = perishable; changeable [adjective, neuter]
	—	a = अ = not [prefix, adverb, indeclinable]
	vyak—ta.m	vyaktam = व्यक्तम् = visible; clear [adjective, neuter]
2b तेषां	te—.saa.m	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
के	ke	what/who [pronoun, male, plural] [from कः = ka.h]
योगवित्तमाः	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	vit—	वित् = (?) “known”
	ta—maa(—h(aa))	tamaa.h = तमाः = (O) most [suffix, adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: तम = tama]



## 19.2 Bhagavad Giitaa: Chapter 12, Verse 2

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a मय्यावेश्य मनो ये मां  
mayyaave"sya mano ye maa.m
- 1b नित्ययुक्ता उपासते  
nityayuktaa upaasate
- 2ab श्रद्धया परयोपेतास्ते मे युक्ततमा मताः  
"sraddhayaa parayopetaaste me yuktatamaa mataa.h

God (K.r.s.na) said (to Arjuna):

In me, ones (who) (attain) me, (in) mind, (are) eternal(ly)-yoked (and) (wait). Using faith, using the paramount (thing), having (things), they, for me, (are) thought (to be) the yoked-most.

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	मय्यावेश्य	may—yaa—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
		ve—”sya	aave”sya = आवेश्य = (?) [similar: verb, present tense, third person, singular] [आवेशयति = aave”sayati] [= (he/she/it) approaches; attains; enters] [root: आविश् = aavis”]
	मनो	ma—no	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
1b	नित्ययुक्ता	ni—tya—	nitya.h = नित्यः = eternal; usual; constant [adjective, male, nominative case, 1] [adjective root: नित्य = nitya]
		yuk—taa	yuktaa.h = युक्ताः = yoked [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: युक्त = yukta]
	उपासते	u—paa—sa—te	(?) upaaste = उपास्ते = (he/she/it) sits; does devotion [verb, present tense, third person, singular] [verb root: उपास् = upaas]

2a	श्रद्धया	"srad—dha—yaa	"sraddhayaa = श्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: श्रद्धा = "sraddhaa]
	परयोपेतास्ते	pa—ra—yo—	parayaa = परया = by using paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, instrumental case, 3] [adjective root: पर = para]
		pe—taa—	upetaa.h = उपेताः = having [adjective, male, plural] [from उपेतः = upeta.h]
2b		ste	te = ते = te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	युक्ततमा	yuk—ta—	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]
		ta—maa	tamaa.h = तमाः = (O) most [suffix, adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: तम = tama]
	मताः	ma—taa(—h(aa))	mataa.h = मताः = (O) thought; considered; viewed; respected [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: मत = mata]



### 19.3 Bhagavad Giitaa: Chapter 12, Verse 3

1ab	येत्वक्षरमनिर्देश्यमव्यक्तं	पर्युपासते
	yetvak.saramanirde"syamavyakta.m	paryupaasate
2a	सर्वत्रगमचिन्त्यं	च
	sarvatragamacintya.m	ca
2b	कूटस्थमचलं	ध्रुवम्
	kuu.tasthamacala.m	dhruvam

(K.r.s.na said to Arjuna:)

But ones (who) (worship) the non-changeable, the non-definite, the non-visible, the everywhere-(going), the non-thinkable, and the best-standing, the non-moving, the fixed, ...

1a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
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त्वक्षरमनिर्देश्यमव्यक्तं

tva—	tu = तु = but [conjunction, indeclinable]
—	a = अ = not [prefix, adverb, indeclinable]
k.sa—ra—ma—	k.saram = क्षरम् = perishable; changeable [adjective, neuter] [nominative case, 1, accusative case, 2]
—	a = अ = not [prefix, adverb, indeclinable]
nir—de—"sya—	nirde"syam = निर्देश्यम् = definite [adjective, neuter] [nominative case, 1, accusative case, 2]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	vyak—ta.m	vyaktam = व्यक्तम् = visible; clear [adjective, neuter] [nominative case, 1, accusative case, 2]
पर्युपासते	par—yu—paa—sa—te	(?) paryupaaste = पर्युपास्ते = (he/she/it) sits in a circle; does devotion [verb, present tense, third person, singular] [verb root: पर्युपास् = paryupaas]
<hr/>		
2a सर्वत्रगमचिन्त्यं	sar—va—tra—	sarvatra = सर्वत्र = everywhere [adverb, indeclinable]
	ga—ma—	gam = गम् = “to go” [verb, root]
	—	a = अ = not [prefix, adverb, indeclinable]
	cin—tya.m	cintyam = चिन्त्यम् = thinkable [adjective, neuter] [nominative case, 1, accusative case, 2]
च	ca	ca = च = and [conjunction, indeclinable]

2b कूटस्थमचलं	kuu—ta—	kuu.tam = कूटम् = mountain peak; best [noun, neuter]
	stha—ma—	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]
	—	a = अ = not [prefix, adverb, indeclinable]
	ca—la.m	calam = चलम् = moving [adjective, neuter] [nominative case, 1, accusative case, 2]
ध्रुवम्	dhru—vam	fixed [adjective, neuter] [nominative case, 1, accusative case, 2]



## 19.4 Bhagavad Giitaa: Chapter 12, Verse 4

- 1a सन्नियम्येन्द्रियग्रामं  
sanniyamyendriyagraama.m
- 1b सर्वत्र समबुद्धयः  
sarvatra samabuddhaya.h
- 2a ते प्राप्नुवन्ति मामेव  
te praapnuvanti maameva
- 2b सर्वभूतहिते रताः  
sarvabhuutahite rataa.h

(K.r.s.na said to Arjuna:)

... (precision?) (of) the sense-village (all the senses), everywhere the same-intelligence—those attain me, really, pleased at each-being-good.

- 1a सन्नियम्येन्द्रियग्रामं

san—ni—ya—myen— sanniyamya  
= सन्नियम्य  
= (?)  
[similar: noun, male, सन्नियमः = sa.mniyama.h]  
[= precision]

dri—ya— indriyam = इन्द्रियम्  
= sense; power; part of the body  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: इन्द्रिय = indriya]

graa—ma.m graamam  
= ग्रामम्  
= gamut; village  
[noun, male, accusative case, 2]  
[from ग्रामः = graama.h]

1b	सर्वत्र	sar—va—tra	sarvatra = सर्वत्र = everywhere [adverb, indeclinable]
	समबुद्धयः	sa—ma—	सम = same; equal; similar; straight; complete [adjective]
		bud—dha—ya(—h(a))	buddhaya.h = बुद्धयः = (O) (acts of) brainpower; intelligence [noun, female, plural] [nominative case, 1, vocative case, 8] [noun root: बुद्धि = buddhi]
2a	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	प्राप्नुवन्ति	praap—nu—van—ti	(they) attain [verb, present tense, third person, plural] [root: प्राप् = praap]
	मामेव	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		va	eva = एव = really; thus [adverb, indeclinable]

2b	सर्वभूतहिते	sar—va—	<p>sarvam = सर्वम् = each; all  [adjective, pronoun]  [male, accusative case, 2]  [neuter, nominative case, 1, accusative case, 2]  [adjective root: सर्व = sarva]</p>
		bhuu—ta—	<p>bhuutam = भूतम् = being (living thing)  [noun, neuter]  [nominative case, 1, accusative case, 2]  [noun root: भूत = bhuuta]</p>
		hi—te	<p>हिते  = at/in/on a/the good  [noun, neuter, locative case, 7]  [from हितम् = hitam]</p>
रताः		ra—taa(—h(aa))	<p>pleased  [adjective, male, plural]  [from रतः = rata.h]</p>



## 19.5 Bhagavad Giitaa: Chapter 12, Verse 5

1ab क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्  
kle”so.adhikataraste.saamavyaktaasaktacetasaam

2a अव्यक्ता हि गतिर्दुःखं  
avyaktaa hi gatirdu.hkha.m

2b देहवद्भिरवाप्यते  
dehavadbhiravaapyate

(K.r.s.na said to Arjuna:)

The distress is more, more, of those of minds non-non-attached [sic] (to) the non-visible, non-visible [sic]. Surely, the going is an occurrence of distress. Body ... (?) ...causes a person/thing to attain a person/thing.

1a क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्

kle—”so—      kle”sa.h = क्लेशः = distress  
[noun, male]

’dhi—ka—      adhika = अधिक = more; better  
[adjective]

ta—ra—ste—      tara.h = तरः = more  
[suffix, adjective, male, nominative case, 1]  
[adjective root: तर = tara]

.saa—      te.saam = तेषाम् = of them; their  
[pronoun, demonstrative, third person]  
[male, neuter, plural, genitive case, 6]  
[noun root: तद् = tad]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	vyak—taa—	vyakta = व्यक्त = visible; clear [adjective]
	—	a = अ = not [prefix, adverb, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	sak—ta—	सक्त = sticking; attached [adjective]
	ce—ta—saam	cetasaam = चेतसाम् = of minds; thoughts [noun, neuter, plural, genitive case, 6] [noun root: चेतस् = cetas]
<hr/>		
2a	अव्यक्ता a—	a = अ = not [prefix, adverb, indeclinable]
	vyak—taa	व्यक्ता = visible; clear [adjective, female]
हि	hi	hi = हि = surely [adverb, indeclinable]
गतिर्दुःखं	ga—tir—	gati.h = गतिः = going [noun, female]
	du.h—kha.m	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]

## 2b देहवद्भिरवाप्यते

de—ha—	deha.h = देहः = body [noun, male, nominative case, 1] [noun root: देह = deha]
vad—bhi—ra—	vadbhi.h = वद्भिः = (?)
vaa—pya—te	avaapyate = अवाप्यते = (?) avaapayati = अवापयति = (he/she/it) causes a person/thing to attain a person/thing [verb, present tense, third person, singular] [root: अवाप् = avaap]



## 19.6 Bhagavad Giitaa: Chapter 12, Verse 6

- 1a ये तु सर्वाणि कर्माणि  
ye tu sarvaa.ni karmaa.ni
- 1b मयि सन्न्यस्य मत्पराः  
mayi sannasya matparaa.h
- 2a अनन्येनैव योगेन  
ananyenaiva yogena
- 2b मां ध्यायन्त उपासते  
maa.m dhyayanta upaasate

(K.r.s.na said to Arjuna:)

But ones (for whom) all actions (are) in me, of abandonment—from me, paramount (things)—not using another (thing)—really, using yoking (and) (thinking), (they) (pay) homage (to) me.

- 1a ये ye ye = ये = those which/who; they which/who;  
whichever; whoever; whatever  
[pronoun, interrogative]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- सर्वाणि sar—vaa—.ni sarvaa.ni = सर्वाणि = each; all  
[adjective, pronoun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[adjective root: सर्व = sarva]
- कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	सन्न्यस्य	san—nya—sya	(?) “of abandonment” [similar: noun, male, संन्यासिन् = sa.mnyaasin] [= person who abandons worldly things]
	मत्पराः	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		pa—raa(—h(aa))	paraa.h = पराः = (O) paramount; better/best; worse/worst; another; other; different; strange [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: पर = para]
2a	अनन्येनैव	a—na—	an = अन् = not [prefix, adverb, indeclinable]
		nye—nai—	anyena = अन्येन = by using another; other; different; strange [adjective, noun, male, neuter] [instrumental case, 3] [adjective root: अन्य = anya]
		va	eva = एव = really; thus [adverb, indeclinable]
	योगेन	yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
2b	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	ध्यायन्त	dhyaa—yan—ta	(?) [similar: noun, female, ध्या = dhyaa] [= thinking; meditation]
	उपासते	u—paa—sa—te	(?) upaaste = उपास्ते = (he/she/it) sits; does devotion [verb, present tense, third person, singular] [verb root: उपास् = upaas]

## 19.7 Bhagavad Giitaa: Chapter 12, Verse 7

1a तेषामहं समुद्धर्ता  
te.saamaha.m samuddhartaa

1b मृत्युसंसारसागरात्  
m.rtyusa.msaarasaagaraat

2a भवामि न चिरात्पार्थ  
bhavaami na ciraatpaartha

2b मय्यावेशितचेतसाम्  
mayyaave"sitacetaaam

(K.r.s.na said to Arjuna:)

Of those of minds in me, I am a person who uproots—death (and) life from the sea—not from a thing lasting a long time, O prince (O Arjuna).

1a	तेषामहं	te—saa—ma—	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
	ha.m		aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	समुद्धर्ता	sa—mud—dhar—taa	person who uproots or exterminates [noun, male] [from समुद्धर्त् = samuddhart.r]

## 1b मृत्युसंसारसागरात्

m.r—tyu—	m.rtyu.h = मृत्युः = death [noun, male]
sa.m—saa—ra—	sa.msaara.h = संसारः = life [noun, male]
saa—ga—raat	सागरात् = from the sea [noun, male, ablative case, 5] [from सागरः = saagara.h]

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2a भवामि	bha—vaa—mi	bhavaami = भवामि = (I) am [verb, present tense, first person, singular] [verb root: भू = bhuu]
न	na	na = न = not [adverb, indeclinable]
चिरात्पार्थ	ci—raat—	चिरात् = from a person/thing lasting a long time [adjective, male, ablative case, 5] [from चिरः = cira.h]
	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

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## 2b मय्यावेशितचेतसाम्

may—yaa—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
ve—”si—ta—	aave”sita = आवेशित = (?)
ce—ta—saam	cetasaam = चेतसाम् = of minds; thoughts [noun, neuter, plural, genitive case, 6] [noun root: चेतस् = cetas]

## 19.8 Bhagavad Giitaa: Chapter 12, Verse 8

- 1a मय्येव मन आधत्स्व  
mayyeva mana aadhatsva
- 1b मयि बुद्धिं निवेशय  
mayi buddhi.m nive"saya
- 2a निवसिष्यसि मय्येव  
nivasi.syasi mayyeva
- 2b अत ऊर्ध्वं न संशयः  
ata uurdhva.m na sa.m"saya.h

(K.r.s.na said to Arjuna:)

In me, really, (your) mind (deposits). In me, put (your) intelligence. (You) will live in me, really. From here, (be) upright (and have) no doubt.

- 1a मय्येव may—ye— mayi = मयि = at/in/on me  
[pronoun, first person, locative case, 7]  
[noun root: अस्मद् = asmad]
- va eva = एव = really; thus  
[adverb, indeclinable]
- मन ma—na mana.h = मनः = manas = मनस्  
= mental; (O) mind  
[adjective, male]  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: मनस् = manas]
- आधत्स्व aa—dhat—sva (?)  
[similar: verb, present tense, third person, singular]  
[आधत्ते = aadhatte = (he/she/it) deposits]  
[root: आधा = aadhaa]



1b	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	बुद्धिं	bud—dhi.m	buddhim = बुद्धिम् = brainpower; intelligence [noun, female, accusative case, 2] [noun root: बुद्धि = buddhi]
	निवेशय	ni—ve—”sa—ya	nive”sayatu = निवेशयतु = (you) put [verb, imperative mood, second person, singular] [root: निविश् = nivis”]
2a	निवसिष्यसि	ni—va—si—.sya—si	(you) will live [verb, future tense (certain), second person, singular] [root: निवस् = nivas]
	मय्येव	may—ye—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	अत	a—ta	ata.h = अतः = from here; therefore [adverb, indeclinable]
	ऊर्ध्व	uur—dhva.m	uurdhvam = ऊर्ध्वम् = upright [adjective, neuter]
	न	na	na = न = not [adverb, indeclinable]
	संशयः	sa.m—”sa—ya(—h(a))	doubt [noun, male]

## 19.9 Bhagavad Giitaa: Chapter 12, Verse 9

- 1a अथ चित्तं समाधातुं  
atha citta.m samaadhaatu.m
- 1b न शक्नोषि मयि स्थिरम्  
na "sakno.si mayi sthiram
- 2a अभ्यासयोगेन ततो  
abhyaasayogena tato
- 2b मामिच्छाप्तुं धनञ्जय  
maamicchaaptu.m dhana~njaya

(K.r.s.na said to Arjuna:)

Else, (if) (you) are not able to think deeply in me, (with) a steadfast mind—from there, using repetition-yoking, (get) a wish to attain me, O money-victory (O Arjuna).

- 1a अथ a—tha atha = अथ = then  
[adverb, indeclinable]
- चित्तं cit—ta.m cittam  
= चित्तम्  
= mind  
[noun, neuter]
- समाधातुं sa—maa—dhaa—tu.m samaadhaatum  
= समाधातुम्  
= to think deeply  
[verb, infinitive]  
[root: समाध्यै = samaadhyai]

1b	न	na	na = न = not [adverb, indeclinable]
	शक्नोषि	”sak—no—.si	(you) can; are able [verb, present tense, second person, singular] [root: शक् = ”sak]
	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	स्थिरम्	sthi—ram	steadfast [adjective, neuter]
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2a	अभ्यासयोगेन	a—bhyaa—sa—	abhyaasa.h = अभ्यासः = repetition; practice [noun, male]
		yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
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2b	मामिच्छाप्तुं	maa—mic—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		chaap—	icchaa = इच्छ = desire; want; wish [noun, female, nominative case, 1] [noun root: इच्छा = icchaa]
		tu.m	aaptum = आप्तुम् = to attain [verb, infinitive] [root: आप् = aap]
	धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
		ja—ya	jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]

## 19.10 Bhagavad Giitaa: Chapter 12, Verse 10

1a अभ्यासेऽप्यसमर्थोऽसि  
abhyaase.apyasamartho.asi

1b मत्कर्मपरमो भव  
matkarmaparamo bhava

2a मदर्थमपि कर्माणि  
madarthamapi karmaa.ni

2b कुर्वन्सिद्धिमवाप्स्यसि  
kurvansiddhimavaapsyasi

(K.r.s.na said to Arjuna:)

In repetition, also, (if) (you) are not sufficient (for) paramount from-me-action, be from-me-profit, also. (You) will attain success doing actions.

1a अभ्यासेऽप्यसमर्थोऽसि

a—bhyaa—se— अभ्यासे  
= at/in/on repetition; practice  
[noun, male, locative case, 7]  
[from अभ्यासः = abhyaasa.h]

'pya— api = अपि = also  
[adverb, indeclinable]

— a = अ = not  
[prefix, adverb, indeclinable]

sa—mar—tho— samartha.h = समर्थः = sufficient; suitable; able  
[adjective]

'si asi = असि = (you) are  
[verb, present tense, second person, singular]  
[verb root: अस् = as]

1b	मत्कर्मपरमो	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pa—ra—mo	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
	भव	bha—va	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhuu]
2a	मदर्थमपि	ma—dar—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		tha—ma—	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
		pi	api = अपि = also [adverb, indeclinable]
	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]

## 2b कुर्वन्सिद्धिमवाप्स्यसि

kur—van—	kurvan = कुर्वन् = acting; working; doing [verb, present participle] [noun root: कृ = k.r]
sid—dhi—ma—	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
vaap—sya—si	avaapsyasi = अवाप्स्यस्यि = (you) will attain; get [verb, future tense (certain), second person, singular] [verb root: अवाप् = avaap]



### 19.11 Bhagavad Giitaa: Chapter 12, Verse 11

- 1a अथैतदप्यशक्तोऽसि  
athaitadapya"sakto.asi
- 1b कर्तुं मद्योगमाश्रितः  
kartu.m madyogamaa"srita.h
- 2a सर्वकर्मफलत्यागं  
sarvakarmaphalatyaaga.m
- 2b ततः कुरु यतात्मवान्  
tata.h kuru yataatmavaan

(K.r.s.na said to Arjuna:)

Else, also, (if) (you) are not able to do this—from-me-yoking—(then), (take) refuge (in) each-action-fruit-abandonment. From there, do a yoked-self.

- 1a अथैतदप्यशक्तोऽसि

a—thai— atha = अथ = then  
[adverb, indeclinable]

ta—da— etat = एतत् = this/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

pya— api = अपि = also  
[adverb, indeclinable]

— a = अ = not  
[prefix, adverb, indeclinable]

"sak—to— "sakta.h = शक्तः = able  
[adjective, male]

'si asi = असि = (you) are  
[verb, present tense, second person, singular]  
[verb root: अस् = as]



1b कर्तुं	kar—tu.m	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
मद्योगमाश्रितः	ma—dyo—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	ga—maa—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
	”sri—ta(—h(a))	aa”srita.h = आश्रितः = taking refuge; occupying [adjective, male]

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## 2a सर्वकर्मफलत्यागं

	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	tyaa—ga.m	tyaagam = त्यागम् = abandonment [noun, male, accusative case, 2] [from त्यागः = tyaga.h]

2b ततः	ta—ta(—h(a))	tata.h = ततः = from that; therefore [adverb, indeclinable]
कुरु	ku—ru	kuru = कुरु = (O) Kuru; (you) act; work; do [noun, proper, male, vocative case, 8] [noun root: कुरु = kuru] [verb, imperative mood, second person, singular] [noun root: कृ = k.r]
यतात्मवान्	ya—taat—	yata = यत = yoked [adjective]
	ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	vaan	वान् = (?)



## 19.12 Bhagavad Giitaa: Chapter 12, Verse 12

1ab श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्धानंविशिष्यते  
 "sreyo hi j~naanamabhyaasaa jj~naanaaddhyaana.mvi" si.syate

2ab ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्  
 dhyanaatkarmaphalatyaagastyagaacchaantiranantaram

(K.r.s.na said to Arjuna:)

Surely, knowledge (is) better (than) repetition. Deep thought (is better) (than) knowledge. Action-fruit-abandonment (is better) (than) deep thought. Peace (is better) (than) abandonment, Afterwards, (peace) is best.

1a श्रेयो "sre—yo "sreya.h = श्रेयः = better; more  
 [noun, adjective, male, nominative case, 1]  
 [noun root: श्रेय = "sreya]

हि hi hi = हि = surely  
 [adverb, indeclinable]

ज्ञानमभ्यासाज्ज्ञानाद्धानंविशिष्यते

j~naa—na—ma— j~naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j~naana]

bhya—saa j— abhyaasaat  
 = अभ्यासात्  
 = from repetition; practice  
 [noun, male, ablative case, 5]  
 [from अभ्यासः = abhyaasa.h]

1b	j~naa—naad—	j~naanaat = ज्ञानात् = from (thing of) knowledge [noun, neuter, ablative case, 5] [noun root: ज्ञान = j~naana]
	dhyaa—na.m—	dhyaanam = ध्यानम् = deep thought [noun, neuter]
	vi—”si—.sya—te	विशिष्यते = (he/she/it) is best; better [verb, present tense, third person, singular] [root: विशिष् = vi”si.s]

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## 2a ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्

	dhyaa—naat—	ध्यानात् = from deep thought [noun, neuter, ablative case, 5] [from ध्यानम् = dhyaanam]
	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	tyaa—ga—	tyaaga.h = त्यागः = abandonment [noun, male]

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2b	styaa—gaac—	tyaagaat = त्यागात् = from abandonment [noun, male, ablative case, 5] [from त्यागः = tyaga.h]
	chaan—ti—ra—	”saanti.h = शान्तिः = peace [noun, female, nominative case, 1] [noun root: शान्ति = ”saanti]
	nan—ta—ram	anantaram = अनन्तरम् = afterwards [adverb, indeclinable]

### 19.13 Bhagavad Giitaa: Chapter 12, Verse 13

- 1a अद्वेष्टा सर्वभूतानां  
adve.s.taa sarvabhūtaanaa.m
- 1b मैत्रः करुण एव एव  
maitra.h karu.na eva eva
- 2a निर्ममो निरहङ्कारः  
nirmamo niraha”nkaara.h
- 2b समदुःखसुखः क्षमी  
samadu.hkhasukha.h k.samii

(K.r.s.na said to Arjuna:)

(Having) no-enemy, friendly of (to) all-beings, lamentable, really, and without possessions, unselfish, same-(if)-distressed-(or-if)-happy, forgiv(ing), ...

- 1a अद्वेष्टा a— a = अ = not  
[prefix, adverb, indeclinable]
- dve—s.taa द्वेष्टा  
= enemy  
[noun, male]  
[from द्वेष्ट = dve.s.t.r]
- सर्वभूतानां sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- bhuu—taa—naa.m bhuutaanaam = भूतानाम्  
= of beings (living things); spirits; ghosts  
[noun, neuter, plural, genitive case, 6]  
[noun root: भूत = bhuuta]

1b	मैत्रः	mai—tra(—h(a))	friendly [adjective, male]
	करुण	ka—ru—.na	lamentable; miserable; mournful [adjective]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	निर्ममो	nir—ma—mo	nirmama.h = निर्ममः = indifferent; without possessions [adjective, male]
	निरहङ्कारः	ni—ra—ha”n—kaa—ra(—h(a))	unselfish; humble [adjective, male]
2b	समदुःखसुखः	sa—ma—	सम = same; equal; similar; straight; complete [adjective]
		du.h—kha—	du.hkha.h = दुःखः = distressed [adjective, male]
		su—kha.h	sukha.h = सुखः = happy [adjective, male, nominative case, 1] [adjective root: सुख = sukha]
	क्षमी	k.sa—mii	(?) [similar: noun, female, क्षमा = k.samaa] [= forgiveness; tolerance; patience]

## 19.14 Bhagavad Giitaa: Chapter 12, Verse 14

1a सन्तुष्टः सततं योगी  
santu.s.ta.h satata.m yogii

1b यतात्मा दृढनिश्चयः  
yataatmaa d.r.dhani"scaya.h

2ab मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः  
mayyarpitamano buddhiryo madbhakta.h sa me priya.h

(K.r.s.na said to Arjuna:)

...always satisfied, a yoked person, a yoked-self, (with) firm determination, (with) the mind (and) intelligence placed in me—(whoever) (fits this description) (is) a from-me-devotee. He (is) (a) favorite of me.

1a सन्तुष्टः san—tu—.s.ta(—h(a)) satisfied  
[adjective, male]

सततं sa—ta—ta.m satatam = सततम् = eternal; continuous; constant;  
eternally; continuously; constantly  
[adjective, neuter, male, accusative case, 2]  
[adverb]  
[adjective root: सतत = satata]

योगी yo—gii yogii = योगी = yoked; man of yoking  
[adjective, noun, male, nominative case, 1]  
[adjective root: योगिन् = yogin]



1b	यतात्मा	ya—taat—	yata = यत = yoked [adjective]
		maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	दृढनिश्चयः	d.r—.dha—	दृढ = firm [adjective]
		ni”s—ca—ya(—h(a))	निश्चयः = determination [noun, male]
<hr/>			
2a	मय्यर्पितमनोबुद्धिर्यो	may—yar—	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
		pi—ta—	arpita = अर्पित = placed [adjective]
		ma—no—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
		bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]

2b	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
मद्भक्तः	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	bhak—ta(—h(a))	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]



### 19.15 Bhagavad Giitaa: Chapter 12, Verse 15

- 1a यस्मान्नोद्विजते लोको  
 yasmaannodvijate loko
- 1b लोकान् नोद्विजते च यः  
 lokaan nodvijate ca ya.h
- 2ab हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः  
 har.saamar.sabhayodvegairmukto ya.h sa ca me priya.h

(K.r.s.na said to Arjuna:)

From one (of whom) the world is not afraid—and one (who) is not afraid (of) the worlds—one (who is) happiness-non-patience-fear-distress-free—and he (is) (a) favorite of me.

- 1a यस्मान्नोद्विजते yas—maan— yasmaat  
 = यस्मात्  
 = (?) from one/whom/what  
 [pronoun, male, ablative case, 5]  
 [from यः = ya.h]
- no— na = न = not  
 [adverb, indeclinable]
- dvi—ja—te udvijate  
 = उद्विजते  
 = (he/she/it) is afraid; agitated; grieved  
 [verb, present tense, third person, singular]  
 [root: उद्विज् = udvij]
- लोको lo—ko loka.h = लोकः = world; mankind; place  
 [noun, male, nominative case, 1]  
 [noun root: लोक = loka]

1b	लोकान्	lo—kaan	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]
	नोद्विजते	no—	na = न = not [adverb, indeclinable]
		dvi—ja—te	udvijate = उद्विजते = (he/she/it) is afraid; agitated; grieved [verb, present tense, third person, singular] [root: उद्विज् = udvij]
	च	ca	ca = च = and [conjunction, indeclinable]
	यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]

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## 2a हर्षामर्षभयोद्वेगैर्मुक्तो

	har—saa—	har.sa.h = हर्षः = happiness [noun, male]
	—	a = अ = not [prefix, adverb, indeclinable]
	mar—sa—	mar.sa.h = मर्षः = patience; endurance [noun, male]
	bha—yo—	bhaya.h = भयः = fear [noun, male]
	dve—gair—	udvega.h = उद्वेगः = distress [noun, male]

2b	muk—to	mukta.h = मुक्तः = free (liberated) [adjective, male]
यः	ya(—.h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
च	ca	ca = च = and [conjunction, indeclinable]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
प्रियः	pri—ya(—.h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]



## 19.16 Bhagavad Giitaa: Chapter 12, Verse 16

- 1a अनपेक्षः शुचिर्दक्ष  
 anapek.sa.h "sucirdak.sa
- 1b उदासीनो गतव्यथः  
 udaasiino gatavyatha.h
- 2a सर्वारम्भपरित्यागी  
 sarvaarambhaparityaagii
- 2b यो मद्भक्तः स मे प्रियः  
 yo madbhakta.h sa me priya.h

(K.r.s.na said to Arjuna:)

Not-looking-around, pure, wise, indifferent, gone-pain, each-action-abandoner—one (who fits this description) (is) a from-me-devotee. He (is) (a) favorite of me.

- 1a अनपेक्षः a—na— an = अन् = not  
 [prefix, adverb, indeclinable]
- pe—k.sa(—h(a)) apek.sa.h  
 = अपेक्षः  
 = (?)  
 [similar: noun, female, अपेक्षा = apek.saa]  
 [= looking around; consideration]
- शुचिर्दक्ष "su—cir— "suci.h  
 = शुचिः  
 = white; pure; clear; bright  
 [adjective, male]
- da—k.sa दक्ष  
 = wise  
 [adjective]



1b	उदासीनो	u—daa—sii—no	udaasiina.h = उदासीनः = indifferent; neutral [adjective, male]
	गतव्यथः	ga—ta—	gata.h = गतः = gone; dead; known; understood [adjective, male, nominative case, 1] [adjective root: गत = gata]
		vya—tha(—h(a))	व्यथः = (?) [similar: noun, female, व्यथा = vythaa] [= pain]

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## 2a सर्वात्मपरित्यागी

sar—vaa—	sarva = सर्व = each; all [adjective, pronoun, adverb]
ram—bha—	aarambha.h = आरम्भः = start; action [noun, male]
pa—ri—tyaa—gii	परित्यागी = abandoner [noun, male]

2b	यो	yo	<p>ya.h = यः = that which; he who;          whichever; whoever; whatever          [pronoun, interrogative, male]          [nominative case, 1]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
	मद्भक्तः	mad—	<p>mat = मत् = from me          [pronoun, first person, ablative case, 5]          [noun root: अस्मद् = asmad]</p>
		bhak—ta(—h(a))	<p>bhakta.h = भक्तः = devotee          [noun, male, nominative case, 1]          [noun root: भक्त = bhakta]</p>
	स	sa	<p>sa.h = सः = that/he          [pronoun, demonstrative, third person]          [male, nominative case, 1]          [noun root: तद् = tad]</p>
	मे	me	<p>me = मे = for me; of me (my)          [pronoun, first person, dative case, 4, genitive case, 6]          [noun root: अस्मद् = asmad]</p>
	प्रियः	pri—ya(—h(a))	<p>priya.h = प्रियः          = pleasing; pleasant; favorite; loved; dear          [adjective, noun, male]          [adjective root: प्रिय = priya]</p>



### 19.17 Bhagavad Giitaa: Chapter 12, Verse 17

- 1a यो न हृष्यति न द्वेष्टि  
yo na h.r.syati na dve.s.ti
- 1b न शोचति न काङ्क्षति  
na "socati na kaa"nk.sati
- 2a शुभाशुभपरित्यागी  
"subhaa"subhaparityaagii
- 2b भक्तिमान्यः स मे प्रियः  
bhaktimaanya.h sa me priya.h

(K.r.s.na said to Arjuna:)

One (who) is not excited, does not detest, is not sorrowful, does not desire, (is) a good-(and)-not-good-abandoner—(is) a devotee who—he (is) a favorite of me.

- 1a यो yo ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- न na na = न = not  
[adverb, indeclinable]
- हृष्यति h.r.—sya—ti (he/she/it) is happy; excited  
[verb, present tense, third person, singular]  
[root: हृष् = h.r.s]
- न na na = न = not  
[adverb, indeclinable]
- द्वेष्टि dve—s.ti dve.s.ti = द्वेष्टि = (he/she/it) detests; dislikes  
[verb, present tense, third person, singular]  
[verb root: द्विष् = dvi.s]

1b	न	na	na = न = not [adverb, indeclinable]
	शोचति	"so—ca—ti	"socati = शोचति = (he/she/it) feels sorrow; laments [verb, present tense, third person, singular] [verb root: शुच् = "suc]
	न	na	na = न = not [adverb, indeclinable]
	काङ्क्षति	kaa"n—k.sa—ti	(he/she/it) wishes; desires [verb, present tense, third person, singular] [root: काङ्क्ष = kaa"nk.s]
<hr/>			
2a	शुभाशुभपरित्यागी		
	"su—bhaa—	"subham = शुभम् = auspiciousness; goodness; beauty; auspicious; good; beautiful [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective, male, accusative case, 2] [noun root: शुभ = "subha]	
	—	a = अ = not [prefix, adverb, indeclinable]	
	"su—bha—	"subham = शुभम् = auspiciousness; goodness; beauty; auspicious; good; beautiful [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective, male, accusative case, 2] [noun root: शुभ = "subha]	
	pa—ri—tyaa—gii	परित्यागी = abandoner [noun, male]	

2b	भक्तिमान्यः	bhak—ti—maa—	bhaktimaan = भक्तिमान् = (?) [similar: noun, female, भक्तिः = bhakti.h] [= faith; devotion]
		nya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]



## 19.18 Bhagavad Giitaa: Chapter 12, Verse 18

1a समः शत्रौ च मित्रे च  
sama.h "satrau ca mitre ca

1b तथा मानापमानयोः  
tathaa maanaapamaanayo.h

2a शीतोष्णसुखदुःखेषु  
"siito.s.nasukhadu.hkhe.su

2b समः सङ्गविवर्जितः  
sama.h sa"ngavivarjita.h

(K.r.s.na said to Arjuna:)

Same (at an enemy) and at a friend, and likewise, at honor-(and)-dishonor, at (occurrences of) coldness-hotness-happiness-distress—same (being) sticking-abandoned, ...

1a समः sa—ma(—h(a)) sama.h = समः  
= same; equal; similar; straight; complete  
[adjective, male, nominative case, 1]  
[adjective root: सम = sama]

शत्रौ "sa—trau (?)  
[similar: noun, male, शत्रुः = "satru.h]  
[= enemy]

च ca ca = च = and  
[conjunction, indeclinable]

मित्रे mi—tre at/in/on a/the friend  
[noun, neuter, locative case, 7]  
[from मित्रम् = mitram]

च ca ca = च = and  
[conjunction, indeclinable]



1b	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	मानापमानयोः	maa—naa—	maana.h = मानः = pride; honor; respect [noun, male, nominative case, 1] [noun root: मान = maana]
		pa—maa—na—yo(—h(o))	apamaanayo.h = अपमानयोः = of/at/in/on (two acts of) contempt; insult; disrespect [noun, male, dual] [genitive case, 6, locative case, 7] [noun root: अपमान = apamaana]
2a	शीतोष्णसुखदुःखेषु		
		”sii—to—	”siitam = शीतम् = coldness [noun, neuter]
		.s.na—	u.s.na.h = उष्णः = hotness; warmth; heat [noun, male]
		su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
		du.h—khe—su	du.hkhe.su = दुःखेषु = at/in/on (acts of) distress [noun, neuter, plural, locative case, 7] [noun root: दुःख = du.hkha]

2b	समः	sa—ma(—h(a))	sama.h = समः = same; equal; similar; straight; complete [adjective, male, nominative case, 1] [adjective root: सम = sama]
	सङ्गविवर्जितः	sa”n—ga—	sa”nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa”nga]
	वि—var—ji—ta(—h(a))		विवर्जितः = abandoned [adjective, male]



## 19.19 Bhagavad Giitaa: Chapter 12, Verse 19

- 1a तुल्यनिन्दास्तुतिर्मौनी  
tulyanindaastutirmaunii
- 1b सन्तुष्टो येन केनचित्  
santu.s.to yena kenacit
- 2ab अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः  
aniketa.h sthiramatirbhaktimaanme priyo nara.h

(K.r.s.na said to Arjuna:)

...equal (in) reproach (and) praise, (in) silence, satisfied by whatever person or thing, non-residence(-having), (of) a steadfast opinion, devot(ed)—(such a person is) a favorite man of me.

- 1a तुल्यनिन्दास्तुतिर्मौनी
- |          |   |
|----------|---|
| tu—lya—  | तुल्य<br>= equal; similar<br>[adjective]                                |
| nin—daa— | निन्दा<br>= abuse; blame; reproach<br>[noun, female]                    |
| stu—tir— | stuti.h<br>= स्तुतिः<br>= praise<br>[noun, female]                      |
| mau—nii  | मौनी<br>= (?)<br>[similar: noun, neuter, मौनम् = maunam]<br>[= silence] |

1b	सन्तुष्टो	san—tu—.s.to	santu.s.ta.h = सन्तुष्टः = satisfied [adjective, male]
	येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
	केनचित्	ke—na—cit	by using a/the person/thing [adverb, indeclinable]
2a	अनिकेतः	a—	a = अ = not [prefix, adverb, indeclinable]
		ni—ke—ta(—h(a))	निकेतः = residence; house [noun, male]
	स्थिरमतिर्भक्तिमान्मे	sthi—ra—	स्थिर = steadfast [adjective]
		ma—tir—	mati.h = मतिः = opinion [noun, female]
2b		bhak—ti—maan—	भक्तिमान् = (?) [similar: noun, female, भक्तिः = bhakti.h] [= faith; devotion]
		me	मे = me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	प्रियो	pri—yo	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
	नरः	na—ra(—h(a))	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]

## 19.20 Bhagavad Giitaa: Chapter 12, Verse 20

1a ये तु धर्मा॒मृतमिदं  
ye tu dharmam.rtamida.m

1b यथोक्तं पर्युपासते  
yathokta.m paryupaasate

2a श्रद्धा॒ना मत्प॑रमा  
”sraddadhaanaa matparamaa

2b भक्तास्तेऽतीव मे प्रियाः  
bhaktaaste.atiiva me priyaa.h

(K.r.s.na said to Arjuna:)

But ones (in) this devotion-non-(death)—just as (it is) said—(they) worship, (are) faithful, (are) from-me-paramount. Those devotees (are) very favorite (people) of me.

1a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	धर्मामृतमिदं	dhar—maa—	dharma.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharma]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		m.r—ta—mi—	m.rtam = मृतम् = dead [adjective, neuter]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
1b	यथोक्तं	ya—thok—	yathaa = यथा = just as; properly [adverb, indeclinable]
		ta.m	uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]
	पर्युपासते	par—yu—paa—sa—te	(?) paryupaaste = पर्युपास्ते = (he/she/it) sits in a circle; does devotion [verb, present tense, third person, singular] [verb root: पर्युपास् = paryupaas]

2a	श्रद्धधाना	"srad—da—dhaa—naa	"sraddadhaanaa.h = श्रद्धधानाः = faithful [adjective, male, plural] [from श्रद्धधानः = "sraddadhaana.h]
	मत्परमा	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		pa—ra—maa	paramaa.h = परमाः = (O) paramount; better/best; worse/worst [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: परम् = parama]
2b	भक्तास्तेऽतीव	bhak—taa—	bhaktaa.h = भक्ताः = devotees [noun, male, plural, nominative case, 1] [noun root: भक्त = bhakta]
		ste—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'tii—va	atiiva = अतीव = very [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	प्रियाः	pri—yaa(—h(aa))	priyaa.h = प्रियाः = (O) pleasing; pleasant; favorite; loved; dear [adjective, noun, male, plural] [nominative case, 1, vocative case, 8] [adjective root: प्रिय = priya]



## Chapter 20

# Bhagavad Giitaa: Chapter 13

## 20.1 Bhagavad Giitaa: Chapter 13, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a प्रकृतिं पुरुषं चैव  
prak.rti.m puru.sa.m caiva
- 1b क्षेत्रं क्षेत्रज्ञमेव च  
k.setra.m k.setraj~nameva ca
- 2a एतद्वेदितुमिच्छामि  
etadveditumicchaami
- 2b ज्ञानं ज्ञेयं च केशव  
j~naana.m j~neya.m ca ke'sava

Arjuna said (to K.r.s.na):

The primal form, man, and really, the place, really, and the place-knower—I wish to know this knowledge (and) (thing) to be known, O K.r.s.na.

- 0 अर्जुन ar—jun—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]
- 
- 1a प्रकृतिं pra—k.r—ti.m prak.rtim = प्रकृतिम्  
= primal/original/uninflected form  
[noun, female, accusative case, 2]  
[noun root: प्रकृति = prak.rti]
- पुरुषं pu—ru—sa.m puru.sam = पुरुषम्  
= man; soul; spirit; God  
[noun, male, accusative case, 2]  
[noun root: पुरुष = puru.sa]
- चैव cai— ca = च = and  
[conjunction, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]

1b क्षेत्रं	k.se—tra.m	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
क्षेत्रज्ञमेव	k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	j~na—me—	j~nam = ज्ञम् = knowing [adjective, neuter] [nominative case, 1, accusative case, 2]
	va	eva = एव = really; thus [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]

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## 2a एतद्वेदितुमिच्छामि

e—ta—dve—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
di—tu—mic—	veditum = वेदितुम् = to know [verb, infinitive] [root: (?) विद् = vid]
chaa—mi	icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]

- 2b ज्ञानं j~naa—na.m j~naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j~naana]
- ज्ञेयं j~ne—ya.m j~neyam  
 = ज्ञेयम्  
 = to be known  
 [adjective, neuter]
- च ca ca = च = and  
 [conjunction, indeclinable]
- केशव ke—”sa—va ke”sava = केशव  
 = O hair-full (long-haired) man  
 = O K.r.s.na  
 [noun, male, vocative case, 8]  
 [noun root: केशव = ke”sava]  
 [similar:]  
 [केशः = ke”sa.h = hair]  
 [noun, male, nominative case, 1]  
 [noun root: केश = ke”sa]  
 [वत् = vat = full of]  
 [suffix]



## 20.2 Bhagavad Giitaa: Chapter 13, Verse 2

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a इदं शरीरं कौन्तेय  
ida.m ”sariira.m kaunteya
- 1b क्षेत्रमित्यभिधीयते  
k.setramityabhidhiyate
- 2a एतद्यो वेत्ति तं प्राहुः  
etadyo vetti ta.m praahu.h
- 2b क्षेत्रज्ञ इति तद्विदः  
k.setraj~na iti tadvida.h

God (K.r.s.na) said (to Arjuna):

This body, O son of Kuntii (O Arjuna) is known (as) “place.” One (who) knows this—(he) (is known) (as) “place-know(er)”—that-knowledge.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	इदं	i—da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	शरीरं	”sa—rii—ra.m	”sariiram = शरीरम् = body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शरीर = ”sariira]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

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## 1b क्षेत्रमित्यभिधीयते

k.se—tra—mi—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
tya—	iti = इति = thus; “end of quote” [adverb, indeclinable]
bhi—dhii—ya—te	abhidhiyate = अभिधीयते = (?) (he/she/it) thinks about; shines [verb, present tense, third person, singular] [verb root: अभिधी = abhidhii]

2a	एतद्यो	e—ta—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		dyo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
	तं	ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	प्राहुः	praa—hu(—h(u))	(?) “is known”
2b	क्षेत्रज्ञ	k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
		j~na	ज्ञ = knowing [adjective]
	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	तद्विदः	ta—dvi—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		da(—h(a))	vida.h = विदः = knowledge [noun, male]





### 20.3 Bhagavad Giitaa: Chapter 13, Verse 3

- 1a क्षेत्रज्ञं चापि मां विद्धि  
k.setraj~na.m caapimaa.m viddhi
- 1b सर्वक्षेत्रेषु भारत  
sarvak.setre.su bhaarata
- 2a क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
k.setrak.setraj~nayorj naana.m
- 2b यत्तज्ज्ञानं मतं मम  
yattajj~naana.m mata.m mama

(K.r.s.na said to Arjuna:)

And also, (know) me (as) the place-know(er) in all places, O son of Bharata (O Arjuna). Place-(and)-place-know(er) knowledge—one (who has) that (has) knowledge, (in) the opinion of me.

- 1a क्षेत्रज्ञं k.se—tra— k.setram = क्षेत्रम् = place  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: क्षेत्र = k.setra]
- j~na.m j~nam  
= ज्ञम्  
= knowing  
[adjective, neuter]
- चापि मां caa— ca = च = and  
[conjunction, indeclinable]
- pi api = अपि = also  
[adverb, indeclinable]
- maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- विद्धि vid—dhi viddhi.h = विद्धि:  
= piercing; knowing; (“know” (??))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]

1b	सर्वक्षेत्रेषु	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		k.se—tre—su	k.setre.su = क्षेत्रेषु = at/in/on places [noun, neuter, plural, locative case, 7] [noun root: क्षेत्र = k.setra]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

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## 2a क्षेत्रक्षेत्रज्ञयोर्ज्ञानं

	k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	j~na—yor—	j~nayo.h = ज्ञयोः = of/at/in/on two people/things knowing [adjective, neuter, dual] [genitive case, 6, locative case, 7] [from ज्ञम् = j~nam]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]

2b	यत्तज्ज्ञानं	yat—	<p>yat = यत् = that which;          whichever; whoever; whatever          [pronoun, interrogative, neuter]          [nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
		taj—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
	j~naa—na.m	j~naanam = ज्ञानम्	<p>= (thing of) knowledge          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: ज्ञान = j~naana]</p>
	मतं	ma—ta.m	<p>matam = मतम्          = vote; opinion; approval          [noun, neuter]          [nominative case, 1, accusative case, 2]          [noun root: मत = mata]</p>
	मम	ma—ma	<p>mama = मम = of me (my)          [pronoun, first person, genitive case, 6]          [noun root: अस्मद् = asmad]</p>



## 20.4 Bhagavad Giitaa: Chapter 13, Verse 4

1a तत्क्षेत्रं यच्च यादृक्च  
tatk.setra.m yacca yaad.rkca

1b यद्विकारि यतश्च यत्  
yadvikaari yata"sca yat

2a स च यो यत्प्रभावश्च  
sa ca yo yatprabhaava"sca

2b तत्समासेन मे शृणु  
tatsamaasena me "s.r.nu

(K.r.s.na said to Arjuna:)

What that place (is) and (is) similar (to), and what bad change (is) from where, and what he (the place-knower) (is) and who (he is)—what (his) effect (is)—and hear that, using the joining (summary) of me.

1a	तत्क्षेत्रं	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		k.se—tra.m	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	यच्च	yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ca	ca = च = and [conjunction, indeclinable]
	यादृक्च	yaa—d.rk—	यादृक् = (?) यादृक्ष = yaad.rk.sa = similar [adjective]
		ca	ca = च = and [conjunction, indeclinable]

1b	यद्विकारि	ya—dvi—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		kaa—ri	vikaari = वीकारि = (?) [similar: noun, male, विकारः = vikaara.h] [= bad change]
	यतश्च	ya—ta”s—	yata.h = यतः = from what/which/whom; because; since [conjunction, indeclinable]
		ca	ca = च = and [conjunction, indeclinable]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]



2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	च	ca	ca = च = and [conjunction, indeclinable]
	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	यत्प्रभावश्च	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		pra—bhaa—va”s—	prabhaava.h = प्रभावः = effect [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
2b	तत्समासेन	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		sa—maa—se—na	समासेन = by using joining [noun, male, instrumental case, 3] [from समासः = samaasa.h]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]

## 20.5 Bhagavad Giitaa: Chapter 13, Verse 5

- 1a ऋषिभिर्बहुधा गीतं  
 .r.sibhirbahudhaa giita.m
- 1b छन्दोभिर्विविधैः पृथक्  
 chandobhirvividhai.h p.rthak
- 2a ब्रह्मसूत्रपदैश्चैव  
 brahmasuutrapadai"scaiva
- 2b हेतुमद्भिर्विनिश्चितैः  
 hetumadbhirvini"scitai.h

(K.r.s.na said to Arjuna:)

(About the knowledge of the place and the place-knower:)

Using poets, many times sung, using various chants, separately, using God-saying-words, and really, reason ... (?) ... , using sure (things).

- 1a ऋषिभिर्बहुधा .r—.si—bhir— .r.sibhi.h  
 = ऋषिभिः  
 = by using ascetics; saints; sages; poets  
 [noun, male, plural, instrumental case, 3]  
 [from ऋषिः = .r.si.h]
- ba—hu—dhaa बहुधा  
 = many times; many ways  
 [adverb, indeclinable]
- गीतं gii—ta.m giitam  
 = गीतम्  
 = sung  
 [adjective, neuter]

1b	छन्दोभिर्विविधैः	chan—do—bhir—	chandobhi.h = छन्दोभिः = (?) by using chants [noun, male, plural, instrumental case, 3] [from (?)]
		vi—vi—dhai(—h(i))	विविधैः = by using people/things various [adjective, male, plural, instrumental case, 3] [from विविधः = vividha.h]
	पृथक्	p.r—thak	p.rthak = पृथक् = separately [adverb, indeclinable]

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## 2a ब्रह्मसूत्रपदैश्चैव

brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
suu—tra—	suutram = सूत्रम् = string; short sentence; saying [noun, neuter]
pa—dai”s—	padai.h = पदैः = by using parts; places; paces; steps; foots; words [noun, neuter, plural, instrumental case, 3] [noun root: पद = pada]
cai—	ca = च = and [conjunction, indeclinable]
va	eva = एव = really; thus [adverb, indeclinable]

2b हेतुमद्भिर्विनिश्चितैः

he—tu—

hetu.h  
= हेतुः  
= reason  
[noun, male]

mad—bhir—

madbhi.h  
= मद्भिः  
= (?)

vi—ni”s—ci—tai(—.h(i))

vini”scitai.h  
= विनिश्चितैः  
= by using people/things sure  
[adjective, male, plural, instrumental case, 3]  
[from विनिश्चितः = vini”scita.h]



## 20.6 Bhagavad Giitaa: Chapter 13, Verse 6

1a महाभूतान्यहङ्कारो  
mahaabhuutaanyaha"nkaaro

1b बुद्धिरव्यक्तमेव च  
buddhiravyaktameva ca

2a इन्द्रियाणि दशैकं च  
indriyaa.ni da"saika.m ca

2b पञ्च चेन्द्रियगोचराः  
pa~nca cendriyagocaraa.h

(K.r.s.na said to Arjuna:)

Great beings (are) the ego, intelligence, and the non-visible, really. And ten-one (eleven) senses and five sense-sense[sic]-organ(s) moving ...

1a महाभूतान्यहङ्कारो

ma—haa—

महा

= great

[adjective]

bhuu—taa—nya—

bhuutaani = भूतानि

= beings (living things); spirits; ghosts

[noun, neuter, plural]

[nominative case, 1, accusative case, 2]

[noun root: भूत = bhuuta]

ha"n—kaa—ro

aha"nkaara.h

= अहङ्कारः

= ego; pride

[noun, male]

1b	बुद्धिरव्यक्तमेव	bud—dhi—ra—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	—		a = अ = not [prefix, adverb, indeclinable]
	vyak—ta—me—	vyaktam = व्यक्तम् = visible; clear [adjective, neuter]	
	va		eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	इन्द्रियाणि	in—dri—yaa—.ni	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
	दशैकं	da—”sai—	da”sa = दश = ten [noun]
		ka.m	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	च	ca	ca = च = and [conjunction, indeclinable]

2b पञ्च	pa~n—ca	five [noun, all genders, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [from पञ्चन् = pa~ncan]
चेन्द्रियगोचराः	cen—	ca = च = and [conjunction, indeclinable]
	dri—ya—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
	go	go.h(?) = गोः = sense organ [noun, male]
	ca—raa(—h(aa))	चराः = moving [adjective, male, plural] [from चरः = cara.h]





## 20.7 Bhagavad Giitaa: Chapter 13, Verse 7

1a इच्छा द्वेषः सुखं दुःखं  
icchaa dve.sa.h sukha.m du.hkha.m

1b सङ्घातश्चेतना धृतिः  
sa"ngahaata"scetanaa dh.rti.h

2a एतत्क्षेत्रं समासेन  
etatk.setra.m samaasena

2b सविकारमुदाहृतम्  
savikaaramudaah.rtam

(K.r.s.na said to Arjuna:)

... desire, detestation, happiness, distress, group, sense, steadfastness—this place, using joining, (is) changing, (it is) said.

1a	इच्छा	ic—chaa	icchaa = इच्छ = desire; want; wish [noun, female, nominative case, 1] [noun root: इच्छा = icchaa]
	द्वेषः	dve—sa(—h(a))	dve.sa.h = द्वेषः = (act of) dislike; detestation; hatred [noun, male, nominative case, 1] [noun root: द्वेष = dve.sa]
	सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	दुःखं	du.h—kha.m	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]

1b	सङ्घातश्चेतना	sa"n—ghaa—ta"s—	sa"nghaata.h = सङ्घातः = group [noun, male]
		ce—ta—naa	चेतना = sense [noun, female]
	धृतिः	dh.r—ti(—h(i))	steadfastness [noun, female]
2a	एतत्क्षेत्रं	e—tat—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		k.se—tra.m	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	समासेन	sa—maa—se—na	by using joining [noun, male, instrumental case, 3] [from समासः = samaasa.h]
2b	सविकारमुदाहृतम्	sa—vi—kaa—ra—mu—	savikaaram = सविकारम् = changing [adjective, neuter]
		daa—h.r—tam	udaah.rtam = उदाहृतम् = said [adjective, neuter]

## 20.8 Bhagavad Giitaa: Chapter 13, Verse 8

1ab अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्  
amaanitvamadamdbhitvamahi.msaa k.saanitiraarjavam

2a आचार्योपासनं शौचं  
aacaaryopaasana.m "sauca.m

2b स्थैर्यमात्मविनिग्रहः  
sthairyamaatmavinigraha.h

(K.r.s.na said to Arjuna:)

Non-pride (humility), sincerity, non-harm, patience, sincerity, teacher-homage, purity, steadfastness, self-control, ...

1a अमानित्वमदम्भित्वमहिंसा

a— a = अ = not  
[prefix, adverb, indeclinable]

maa—ni—tva—ma— maanitvam  
= मानित्वम्  
= pride  
[noun, neuter]

dam—bhi—tva— adambhitvam  
= अदम्भित्वम्  
= sincerity  
[noun, neuter]

1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	hi.m—saa	हिंसा = harm; hostility [noun, female]
क्षान्तिरार्जवम्	k.saan—ti—raar—	k.saanti.h = क्षान्तिः = patience [noun, female]
	ja—vam	aarjavam = आर्जवम् = sincerity [noun, neuter]
<hr/>		
2a आचार्योपासनं	aa—caar—yo—	aacaarya.h = आचार्यः = teacher [noun, male]
	paa—sa—na.m	upaasanam = उपासनम् = seat; sitting; homage [noun, neuter]
शौचं	”sau—ca.m	”saucam = शौचम् = purity; cleanliness [noun, neuter]
<hr/>		
2b स्थैर्यमात्मविनिग्रहः		
	sthair—ya—maat—	sthairyam = स्थैर्यम् = steadfastness [noun, neuter]
	ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	vi—ni—gra—ha(—h(a))	विनिग्रहः = control [noun, male]

## 20.9 Bhagavad Giitaa: Chapter 13, Verse 9

1ab	इन्द्रियार्थेषु	वैराग्यमनहङ्कार	एव च
	indriyaarthe.su	vairaagyamanaha”nkaara	eva ca
2ab	जन्ममृत्युजराव्याधितुःखदोषानुदर्शनम्		
	janmam.rtyujaraavyaadhidu.hkhado.saanudar”sanam		

(K.r.s.na said to Arjuna:)

...At sense-purposes indifference, non-ego, really, and birth, death, old age, disease, distress, defect, thinking, ...

1a	इन्द्रियार्थेषु	in—dri—yaar—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
		the—.su	arthe.su = अर्थेषु = at/in/on purposes; profits; benefits [noun, male, neuter, plural] [locative case, 7] [noun root: अर्थ = artha]
	वैराग्यमनहङ्कार	vai—raa—gya—	vairaagyam = वैराग्यम् = indifference [noun, neuter]
1b		ma—na—	an = अन् = not [prefix, adverb, indeclinable]
		ha”n—kaa—ra	aha”nkaara.h = अहङ्कारः = ego; pride [noun, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]

## 2a जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्

jan—ma—      janma = जन्म = (O) birth  
 [noun, neuter, nominative case, 1]  
 [accusative case, 2, vocative case, 8]  
 [noun root: जन्म = janma]

m.r—tyu—      m.rtyu.h  
 = मृत्युः  
 = death  
 [noun, male]

ja—raa—      जरा  
 = old age; decrepitude  
 [noun, female]

vyaa—dhi—      vyaadhi.h  
 = व्याधिः  
 = disease; sickness  
 [noun, male]

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2b      du.h—kha—      du.hkham = दुःखम्  
 = (act of) distress; in distress  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2, adverb]  
 [noun root: दुःख = du.hkha]

do—saa—      do.sa.h  
 = दोषः  
 = defect; sin; evil  
 [noun, male]

nu—dar—”sa—nam      anudar”sanam  
 = अनुदर्शनम्  
 = thinking  
 [noun, neuter]

## 20.10 Bhagavad Giitaa: Chapter 13, Verse 10

- 1a असक्तिरनभिष्वङ्गः  
asaktiranabhi.sva”nga.h
- 1b पुत्रदारगृहादिषु  
putradaarag.rhaadi.su
- 2ab नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु  
nitya.m ca samacittatvami.s.taani.s.topapatti.su

(Arjuna said to K.r.s.na:)

...non-attachment, non-intense-attachment (for) a son, a wife, house-beginnings, eternally—and equanimity (in things) worthy of desire (and) not worthy of desire, in attainments, ...

- 1a असक्तिरनभिष्वङ्गः a— a = अ = not  
[prefix, adverb, indeclinable]
- sak—ti—ra— sakti.h  
= सक्तिः  
= attachment  
[noun, female]
- na— an = अन् = not  
[prefix, adverb, indeclinable]
- bhi—.sva”n—ga(—h(a)) abhi.sva”nga.h  
= अभिष्वङ्गः  
= intense attachment  
[noun, male]



1b	पुत्रदारगृहादिषु	pu—tra—	putra.h = पुत्रः = son [noun, male]
		daa—ra—	daara.h = दारः = wife [noun, male(?)]
		g.r—haa—	g.rham = गृहम् = house [noun, neuter]
		di—.su	aadi.su = आदिषु = at/in/on beginnings [noun, male, plural, locative case, 7] [from आदिः = aadi.h]
2a	नित्यं	ni—tya.m	nityam = नित्यम् = eternal; usual; constant; eternally; usually; constantly; always [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नित्य = nitya]
	च	ca	ca = च = and [conjunction, indeclinable]
	समचित्तत्वमिष्टानिष्टोपपत्तिषु		
		sa—ma—cit—ta—tva—	samacittatvam = समचित्तत्वम् = equanimity [noun, neuter]

2b	mi—s.taa—	i.s.ta = इष्ट = worthy of desire; love; sacrifice [adjective]
	ni—	an = अन् = not [prefix, adverb, indeclinable]
	.s.to—	i.s.ta = इष्ट = worthy of desire; love; sacrifice [adjective]
	pa—pat—ti—.su	upapatti.su = उपपत्तिषु = at/in/on attainments; proofs [noun, female, plural, locative case, 7] [from उपपत्तिः = upapatti.h]



## 20.11 Bhagavad Giitaa: Chapter 13, Verse 11

- 1a मयि चानन्ययोगेन  
mayi caananyayogena
- 1b भक्तिरव्यभिचारिणी  
bhaktiravyabhicaari.nii
- 2ab विविक्तदेशसेवित्वमरतिर्जनसंसदि  
viviktadeśasevitvamaratirjanasa.msadi

(K.r.s.na said to Arjuna:)

...in me, and using not-another-yoking, devotion, non-adulteress, alone, place-residing, no sex, man-meeting, ...

1a मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
चानन्ययोगेन	caa—	ca = च = and [conjunction, indeclinable]
	na—	an = अन् = not [prefix, adverb, indeclinable]
	nya—	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
	yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]

1b भक्तिरव्यभिचारिणी bhak—ti—ra— bhakti.h = भक्तिः = devotion; faith  
[noun, female, nominative case, 1]  
[noun root: भक्ति = bhakti]

— a = अ = not  
[prefix, adverb, indeclinable]

vya—bhi—caa—ri—.nii व्यभिचारिणी  
= adulteress  
[noun, female]

2a विविक्तदेशसेवित्वमरतिर्जनसंसदि

vi—vik—ta— विविक्त  
= alone  
[adjective]

de—”sa— de”sa.h  
= देशः  
= country; place  
[noun, male]

se—vi—tva— sevitvam  
= सेवित्वम्  
= (?) residing  
[adjective]

2b ma— a = अ = not  
[prefix, adverb, indeclinable]

ra—tir— rati.h  
= रतिः  
= sex; sexual pleasure  
[noun, female]

ja—na— jana.h  
= जनः  
= man  
[noun, male]

sa.m—sa—di संसदि  
= (?)  
[similar: noun, female, संसद् = sa.msad]  
[= sitting; group; meeting]

## 20.12 Bhagavad Giitaa: Chapter 13, Verse 12

- 1a अध्यात्मज्ञाननित्यत्वं  
adhyaatmaj~naananityatva.m
- 1b तत्त्वज्ञानार्थदर्शनम्  
tattvaj~naanaarthadar"sanam
- 2ab एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा  
etajj~naanamiti proktamaj~naana.m yadato.anyathaa

(K.r.s.na said to Arjuna:)

...eternal self-knowledge, truth-knowledge-purpose opinion—this (is) knowledge, thus, (it is) said. Non-knowledge (is) what (is) from here in another way.

- 1a अध्यात्मज्ञाननित्यत्वं
- a—dhyaat—ma—      adhyaatmam = अध्यात्मम्  
= self; “above + self” (divine)  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: अध्यात्म = adhyaatma]
- j~naa—na—      j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- ni—tya—tva.m      nityatvam  
= नित्यत्वम्  
= (?)  
[similar: adjective, नित्य = nitya = eternal]

## 1b तत्त्वज्ञानार्थदर्शनम्

tat—tva—	tattvam = तत्त्वम् = truth; reality; essence; axiom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तत्त्व = tattva]
j~naa—naar—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
tha—	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]
dar—”sa—nam	दर्शनम् = sight; opinion [noun, neuter]

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2a एतज्ज्ञानमिति	e—taj—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	j~naa—na—mi—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
प्रोक्तमज्ञानं	prok—ta—	proktam = प्रोक्तम् = proclaimed; said [adjective, neuter]

2b	ma—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
यदतोऽन्यथा	ya—da—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	to—	ata.h = अतः = from here; therefore [adverb, indeclinable]
	'nya—thaa	anyathaa = अन्यथा = in another way [adverb, indeclinable]





## 20.13 Bhagavad Giitaa: Chapter 13, Verse 13

- 1a ज्ञेयं यत्तत्प्रवक्ष्यामि  
j~neya.myattatpravak.syaami
- 1b यज्ज्ञात्वामृतमश्नुते  
yajj~naatvaam.rtama”snute
- 2a अनादि मत्परं ब्रह्म  
anaadi matpara.m brahma
- 2b न सत्तन्नासदुच्यते  
na sattannaasaducyate

(K.r.s.na said to Arjuna:)

(I) will teach that which (is) to be known, which, having known (it), (you) will attain non-dea(th). God is (without)-beginning, from-me-paramount, not true—that—not not-true, (it is) said.

- 1a ज्ञेयं j~ne—ya.m j~neyam = ज्ञेयम् = to be known  
[adjective, neuter]

यत्तत्प्रवक्ष्यामि

yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

tat— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

pra—va—k.sya—mi pravak.syaami = प्रवक्ष्यामि = (I) will proclaim; say  
[verb, future tense (certain), first person, singular]  
[verb root: प्रवच् = pravac]

## 1b यज्ज्ञात्वामृतमश्नुते

yaj—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
j~naa—tvaa—	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
—	a = अ = not [prefix, adverb, indeclinable]
m.r—ta—ma—	m.rtam = मृतम् = dead [adjective, neuter]
”snu—te	a”snute = अश्नुते = (he/she/it) attains; masters [verb, present tense, third person, singular] [root: अश् = a”s]

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2a अनादि	a—naa—	an = अन् = not [prefix, adverb, indeclinable]
	di	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
मत्परं	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]

2b न na na = न = not  
[adverb, indeclinable]

सत्तन्नासदुच्यते

sat— सत्  
= true; good  
[adjective]

tan— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

naa— na = न = not  
[adverb, indeclinable]

— a = अ = not  
[prefix, adverb, indeclinable]

sa—du— sat  
= सत्  
= true; good  
[adjective]

cya—te ucyaate = उच्यते  
= (he/she/it) is uttered; said; called  
[verb, present tense, third person, singular]  
[verb root: वच् = vac]



## 20.14 Bhagavad Giitaa: Chapter 13, Verse 14

1ab	सर्वतः	पाणिपादं	तत्सर्वतोऽक्षिशिरोमुखम्
	sarvata.h	paa.nipaada.m	tatsarvato.ak.si”siromukham
2a	सर्वतः	श्रुतिमल्लोके	
	sarvata.h	”srutimalloke	
2b	सर्वमावृत्य	तिष्ठति	
	sarvamaav.rtya	ti.s.thati	

(K.r.s.na said to Arjuna:)

(About God (K.r.s.na):)

From all sides, a hand (and) a foot (are)—that. From all sides, an eye, a head, (and) a mouth (are). From all sides, an ear (is). From me, in the world, each (thing) (is) covered. (God) stays.

1a	सर्वतः	sar—va—ta(—h(a))	from all sides; from everywhere [adverb]
	पाणिपादं	paa—ni—	paa.ni.h = पाणिः = hand; store [noun, male]
		paa—da.m	paadam = पादम् = foot; one-fourth; section of text [noun, male, accusative case, 2] [from पादः = paada.h]
	तत्सर्वतोऽक्षिशिरोमुखम्		
		tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]

1b	sar—va—to—	sarvata.h = सर्वतः = from all sides; from everywhere [adverb]
	'k.si—	ak.si = अक्षि = eye [noun, neuter]
	"si—ro—	"sira.h = शिरः = head; couch; bed [noun, male]
	mu—kham	मुखम् = mouth; muzzle; face [noun, neuter]
<hr/>		
2a	सर्वतः sar—va—ta(—h(a))	from all sides; from everywhere [adverb]
	श्रुतिमल्लोके "sru—ti—	"sruti.h = श्रुतिः = ear; hearing; knowledge [noun, female]
	mal—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
<hr/>		
2b	सर्वमावृत्य sar—va—maa—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	v.r—tya	aav.rtya = आवृत्य = (?) covered; turned [adjective]
	तिष्ठति ti—s.tha—ti	ti.s.thati = तिष्ठति = (he/she/it) stays [verb, present tense, third person, singular] [verb root: स्था = sthaa]

## 20.15 Bhagavad Giitaa: Chapter 13, Verse 15

- 1a सर्वेन्द्रियगुणाभासं  
sarvendriyagu.naabhaasa.m
- 1b सर्वेन्द्रियविवर्जितम्  
sarvendriyavivarjitam
- 2a असक्तं सर्वभृच्चैव  
asakta.m sarvabh.rccaiva
- 2b निर्गुणं गुणभोक्तृ च  
nirgu.na.m gu.nabhokt.r ca

(K.r.s.na said to Arjuna:)

(About God:)

Each sense string wrong-appearance, freed of each sense, not attached, bearing each (being), and, really, without a string—and a string enjoyer.

- 1a सर्वेन्द्रियगुणाभासं

sar—ven— sarva = सर्व = each; all  
[adjective, pronoun, adverb]

dri—ya— indriyam = इन्द्रियम्  
= sense; power; part of the body  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: इन्द्रिय = indriya]

gu—naa— gu.na.h = गुणः = string; mode; attribute; merit;  
one of the three attributes in Hinduism:  
goodness, ignorance, passion  
[noun, male, nominative case, 1]  
[noun root: गुण = gu.na]

bhaa—sa.m aabhaasam  
= आभासम्  
= wrong appearance; wrong logic  
[noun, male, accusative case, 2]  
[from आभासः = aabhaasa.h]



## 1b सर्वेन्द्रियविवर्जितम्

sar—ven—	sarva = सर्व = each; all [adjective, pronoun, adverb]
dri—ya—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
vi—var—ji—tam	विवर्जितम् = freed; free of; abandoned [adjective, neuter]

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2a असक्तं	a—	a = अ = not [prefix, adverb, indeclinable]
	sak—ta.m	saktam = सक्तम् = sticking; attached; devoted [adjective, neuter]
सर्वभूच्चैव	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
	bh.rc—	bh.rt = भृत् = bearing; wearing [adjective]
	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]

2b	निर्गुणं	nir—	ni.h = निः = without [preposition]
		gu—.na.m	gu.nam = गुणम् = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, accusative case, 2] [noun root: गुण = gu.na]
	गुणभोक्तृ	gu—.na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		bhok—t.r	भोक्तृ = enjoyer [noun, male]
	च	ca	ca = च = and [conjunction, indeclinable]



## 20.16 Bhagavad Giitaa: Chapter 13, Verse 16

1ab बहिरन्तश्च भूतानामचरं चरमेव च  
 bahiranta"sca bhuutaanaamacara.m carameva ca

2a सूक्ष्मत्वात्तदविज्ञेयं  
 suuk.smatvaattadavij~neya.m

2b दूरस्थं चान्तिके च तत्  
 duurastha.m caantike ca tat

(K.r.s.na said to Arjuna:)

(About God:)

Outside and inside of beings, non-moving and moving, really. It (God) is (subtle) (and) non-knowable. And it (God) is distant-standing and near.

1a	बहिरन्तश्च	ba—hi—ran—	bahi.h = बहिः = outside [noun, adjective, adverb, preposition, indeclinable]
	ta"s—		anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	ca		ca = च = and [conjunction, indeclinable]
	भूतानामचरं	bhuu—taa—naa—	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत = bhuuta]

1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	ca—ra.m	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]
	चरमेव ca—ra—me—	caram = चरम् = moving [adjective, neuter] [or] [adjective, male, accusative case, 2] [from चरः = cara.h]
	va	eva = एव = really; thus [adverb, indeclinable]
	च ca	ca = च = and [conjunction, indeclinable]
<hr/>		
2a	सूक्ष्मत्वात्तदविज्ञेयं	
	suu—k.sma—tvaat—	सूक्ष्मत्वात् = (?) [similar: noun, female, सूक्ष्मता = suuk.smataa] [= subtlety; accuracy; fineness]
	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	—	a = अ = not [prefix, adverb, indeclinable]
	vi—j~ne—ya.m	vij~neyam = विज्ञेयम् = knowable [adjective, neuter]

2b	दूरस्थं	duu—ra—	<p>duuram = दूरम् = distant; distance          [adjective, male, neuter, accusative case, 2]          [noun, neuter, nominative case, 1]          [accusative case, 2]          [adjective root: दूर = duura]</p>
		stha.m	<p>stham = स्थम्          = situated; standing; staying; steadfast          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: स्थ = stha]</p>
	चान्तिके	caan—	<p>ca = च = and          [conjunction, indeclinable]</p>
		ti—ke	<p>antike          = अन्तिके          = near          [adjective, adverb, preposition, indeclinable]</p>
	च	ca	<p>ca = च = and          [conjunction, indeclinable]</p>
	तत्	tat	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>



## 20.17 Bhagavad Giitaa: Chapter 13, Verse 17

1a	अविभक्तं	च	भूतेषु
	avibhakta.m	ca	bhuute.su
1b	विभक्तमिव	च	स्थितम्
	vibhaktamiva	ca	sthitam
2a	भूतभर्तृ	च	तज्ज्ञेयं
	bhuutabhart.r	ca	tajj~neya.m
2b	ग्रसिष्णु	प्रभविष्णु	च
	grasi.s.nu	prabhavi.s.nu	ca

(K.r.s.na said to Arjuna:)

(About God:)

(God is) non-separated, and as if separated in beings, and steadfast, and the being-maintainer. It (God) (is) to be known, (is) swallowing, and (is) influential.

1a	अविभक्तं	a—	a = अ = not [prefix, adverb, indeclinable]
	vi—bhak—ta.m	vibhaktam	= विभक्तम् = separated; divided [adjective, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	भूतेषु	bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]



1b	विभक्तमिव	vi—bhak—ta—mi—	vibhaktam = विभक्तम् = separated; divided [adjective, neuter]
		va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	स्थितम्	sthi—tam	sthitam = स्थितम् = standing; staying; situated; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थित = sthita]
2a	भूतभर्तृ	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		bhar—t.r	भर्तृ = bearer; maintainer; master [noun, male]
	च	ca	ca = च = and [conjunction, indeclinable]
	तज्ज्ञेयं	taj—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		j~ne—ya.m	j~neyam = ज्ञेयम् = to be known [adjective, neuter]
2b	ग्रसिष्णु	gra—si—.s.nu	swallowing; absorbing [adjective]
	प्रभविष्णु	pra—bha—vi—.s.nu	influential [adjective]
	च	ca	ca = च = and [conjunction, indeclinable]

## 20.18 Bhagavad Giitaa: Chapter 13, Verse 18

1ab ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते  
 jyoti.saamapi tajjyotistamasa.h paramucyate

2a ज्ञानं ज्ञेयं ज्ञानगम्यं  
 j~naana.m j~neya.m j~naanagamya.m

2b हृदि सर्वस्य विष्ठितम्  
 h.rdi sarvasya vi.s.thitam

(K.r.s.na said to Arjuna:)

(About God:)

Also, (God is) of (occurrences of) brightness. It (God) (is) paramount (to) brightness (and) darkness, (it is) said. (God) is knowledge, to be known, knowledge-able-to-be-gone-to, standing (in) the heart of each (being).

1a	ज्योतिषामपि	jyo—to—.saa—ma—	jyoti.saam = ज्योतिषाम् = (?) jyotinaam = ज्योतिनाम् = of (occurrences of) brightness [noun, male, plural, genitive case, 6] [from ज्योतिः = jyoti.h]
	पि		api = अपि = also [adverb, indeclinable]
	तज्ज्योतिस्तमसः	taj—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		jyo—ti—	jyoti.h = ज्योतिः = (occurrence of) brightness [noun, male, nominative case, 1] [noun root: ज्योति = jyoti]

1b	sta—ma—sa(—h(a))	tamasa.h = तमसः = from/of one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: तमस् = tamas]
	परमुच्यते pa—ra—mu—	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
2a	ज्ञानं j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ज्ञेयं j~ne—ya.m	j~neyam = ज्ञेयम् = to be known [adjective, neuter]
	ज्ञानगम्यं j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ga—mya.m	gamyam = गम्यम् = able to be gone to; gotten; known [adjective, neuter]
2b	हृदि h.r—di	(?) [similar: noun, neuter, हृद् = h.rd = heart]
	सर्वस्य sar—va—sya	sarvasya = सर्वस्य = of each; all [adjective, pronoun, male, neuter] [genitive case, 6] [adjective root: सर्व = sarva]
	विष्ठितम् vi—.s.thi—tam	standing [adjective]

## 20.19 Bhagavad Giitaa: Chapter 13, Verse 19

1a इति क्षेत्रं तथा ज्ञानं  
iti k.setra.m tathaa j~naana.m

1b ज्ञेयं चोक्तं समासतः  
j~neya.m cokta.m samaasata.h

2a मद्भक्त एतद्विज्ञाय  
madbhakta etadvij~naaya

2b मद्भावायोपपद्यते  
madbhaavaayopapadyate

(K.r.s.na said to Arjuna:)

Thus, the place, and thus, the knowledge to be known, (is) said, succinctly. A from-me-devotee (knows) this (and) attains from-be-behavior.

1a इति i—ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]

क्षेत्रं k.se—tra.m k.setram = क्षेत्रम् = place  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: क्षेत्र = k.setra]

तथा ta—thaa tathaa = तथा = thus; likewise  
[adverb, indeclinable]

ज्ञानं j~naa—na.m j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]

1b	ज्ञेयं	jñe—ya.m	jñeyam = ज्ञेयम् = to be known [adjective, neuter]
	चोक्तं	cok—	ca = च = and [conjunction, indeclinable]
		ta.m	uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]
	समासतः	sa—maa—sa—ta(—h(a))	succinctly [adjective]
2a	मद्भक्त	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		bhak—ta	bhakta.h = भक्तः = devotee [noun, male, nominative case, 1] [noun root: भक्त = bhakta]
	एतद्विज्ञाय	e—ta—dvi—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		jñnaa—ya	vijñnaaya = विज्ञाय = (?) [similar: verb, root, विज्ञा = vijñnaa] [= “to know”]
2b	मद्भावायोपपद्यते		
		mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		bhaa—vaa—yo—	bhaavaaya = भावाय = (?) [similar: noun, male, भावः = bhaava.h] [= birth; behavior; existence]
		pa—pa—dya—te	upapadyate = उपपद्यते = (he/she/it) happens; attains; goes [verb, present tense, third person, singular] [root: उपपद् = upapad]

## 20.20 Bhagavad Giitaa: Chapter 13, Verse 20

- 1a प्रकृतिं पुरुषं चैव  
prak.rti.m puru.sa.m caiva
- 1b विद्ध्यनादी उभावपि  
viddhyanaadii ubhaavapi
- 2a विकारांश्च गुणांश्चैव  
vikaaraa.m”sca gu.naa.m”scaiva
- 2b विद्धि प्रकृतिसम्भवान्  
viddhi prak.rtisambhavaan

(K.r.s.na said to Arjuna:)

Both (pieces of knowledge): (know) (that) the primal form and man, really, (have) no-beginning—also, (know) changes and strings and really, primal-form births.

- 1a प्रकृतिं pra—k.r—ti.m prak.rtim = प्रकृतिम्  
= primal/original/uninflected form  
[noun, female, accusative case, 2]  
[noun root: प्रकृति = prak.rti]
- पुरुषं pu—ru—.sa.m puru.sam = पुरुषम्  
= man; soul; spirit; God  
[noun, male, accusative case, 2]  
[noun root: पुरुष = puru.sa]
- चैव cai— ca = च = and  
[conjunction, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]

1b	विद्धिनादी	vid—dhya—	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
		naa—	an = अन् = not [prefix, adverb, indeclinable]
		dii	aadii = आदी = (?) aadi.h = आदिः = beginning [noun, male]
	उभावपि	u—bhaa—va—	ubhau = उभौ = both [pronoun, adjective, conjunction]
		pi	api = अपि = also [adverb, indeclinable]
<hr/>			
2a	विकारांश्च	vi—kaa—raa.m”s—	vikaaraan = विकारान् = changes; bad changes; sicknesses; diseases [noun, male, plural, accusative case, 2] [from विकारः = vikaara.h]
		ca	ca = च = and [conjunction, indeclinable]
	गुणांश्चैव	gu—.naa.m”s—	gu.naan = गुणान् = strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, accusative case, 2] [noun root: गुण = gu.na]
		cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]

2b	विद्धि	vid—dhi	<p>viddhi.h = विद्धिः          = piercing; knowing; (“know” (?))          [noun, female, nominative case, 1]          [noun root: विद्धि = viddhi]</p>
	प्रकृतिसम्भवान्	pra—k.r—ti—	<p>prak.rti.h = प्रकृतिः          = primal/original/uninflected form          [noun, female, nominative case, 1]          [noun root: प्रकृति = prak.rti]</p>
		sam—bha—vaan	<p>सम्भवान्          = births; existences          [noun, male, plural, accusative case, 2]          [from सम्भवः = sambhava.h]</p>





## 20.21 Bhagavad Giitaa: Chapter 13, Verse 21

- 1a कार्यकारणकर्तृत्वे  
kaaryakaara.nakart.rtve
- 1b हेतुः प्रकृतिरुच्यते  
hetu.h prak.rtirucyate
- 2a पुरुषः सुखदुःखानां  
puru.sa.h sukhadu.hkhaanaa.m
- 2b भोक्तृत्वे हेतुरुच्यते  
bhokt.rtve heturucyate

(K.r.s.na said to Arjuna:)

The act and cause in being a creator (is) the reason (for) the primal form, (it is) said. Man (is) the reason of (for) (occurrences of) happiness (and) distress, in enjoyment, (it is) said.

- 1a कार्यकारणकर्तृत्वे
- kaar—ya— kaaryam = कार्यम्  
= act; action; work; doing; deed  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: कार्य = kaarya]
- kaa—ra—.na— kaara.nam  
= कारणम्  
= cause; reason  
[noun, neuter]
- kar—t.r—tve कर्तृत्वे  
= at/in/on being a creator  
[noun, neuter, locative case, 7]  
[from कर्तृत्वम् = kart.rtvam]

1b	हेतुः	he—tu(—h(u))	reason [noun, male]
	प्रकृतिरुच्यते	pra—k.r—ti—ru—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
2a	पुरुषः	pu—ru—sa(—h(a))	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
	सुखदुःखानां	su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
		du.h—khaa—naa.m	du.hkhaanaam = दुःखानाम् = of (acts of) distress [noun, neuter, plural, genitive case, 6] [noun root: दुःख = du.hkha]
2b	भोक्तृत्वे	bhok—t.r—tve	at/in/on enjoyment [noun, neuter, locative case, 7] [from भोक्तृत्वम् = bhokt.rtvam]
	हेतुरुच्यते	he—tu—ru—	hetu.h = हेतुः = reason [noun, male]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 20.22 Bhagavad Giitaa: Chapter 13, Verse 22

- 1a पुरुषः प्रकृतिस्थो हि  
puru.sa.h prak.rtistho hi
- 1b भुङ्क्ते प्रकृतिजान्गुणान्  
bhu”nkte prak.rti jaangu.naan
- 2a कारणं गुणसङ्गोऽस्य  
kaara.na.m gu.nasa”ngo.asya
- 2b सदसद्योनिजन्मसु  
sadasadyonijanmasu

(K.r.s.na said to Arjuna:)

Man, standing (in) the primal form, surely enjoys the primal-form-born strings. The cause (is) the string-association of this (man). Good(ness) and non-good(ness) (are) in the place-of-birth births (in the different kinds of living things).

- 1a पुरुषः pu—ru—.sa(—h(a)) puru.sa.h = पुरुषः  
= man; soul; spirit; God  
[noun, male, nominative case, 1]  
[noun root: पुरुष = puru.sa]
- प्रकृतिस्थो pra—k.r—ti— prak.rti.h = प्रकृतिः  
= primal/original/uninflected form  
[noun, female, nominative case, 1]  
[noun root: प्रकृति = prak.rti]
- stho stha.h = स्थः  
= situated; standing; staying; steadfast  
[adjective, male, nominative case, 1]  
[adjective root: स्थ = stha]
- हि hi hi = हि = surely  
[adverb, indeclinable]

1b	भुङ्क्ते	bhu”nk—te	bhu”nkte = भुङ्क्ते = (he/she/it) enjoys; eats [verb, present tense, third person, singular] [verb root: भुज् = bhu]
	प्रकृतिजान्गुणान्	pra—k.r—ti—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
	jaan—		jaan = जान् = born; born things; births [adjective, noun, male, plural] [accusative case, 2] [adjective root: ज = ja]
	gu—naan		gu.naan = गुणान् = strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, accusative case, 2] [noun root: गुण = gu.na]
2a	कारणं	kaa—ra—.na.m	kaara.nam = कारणम् = cause; reason [noun, neuter]
	गुणसङ्गोऽस्य	gu—.na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
	sa”n—go—		sa”nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa”nga]
	’sya		asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]

## 2b सदसद्योनिजन्मसु

sa—da—	sat = सत् = true; good
—	a = अ = not [prefix, adverb, indeclinable]
sa—dyo—	sat = सत् = true; good [adjective]
ni—	yonih = योनिः = place of birth; female genitals [noun, female]
jan—ma—su	janmasu = जन्मसु = at/in/on births [noun, neuter, plural, locative case, 7] [noun root: जन्म = janma]



## 20.23 Bhagavad Giitaa: Chapter 13, Verse 23

- 1a उपद्रष्टानुमन्ता च  
upadra.s.taanumantaa ca
- 1b भर्ता भोक्ता महेश्वरः  
bhartaa bhoktaa mahe”svara.h
- 2a परमात्मेति चाप्युक्तो  
paramaatmeti caapyukto
- 2b देहेऽस्मिन्पुरुषः परः  
dehe.asminpuru.sa.h para.h

(K.r.s.na said to Arjuna:)

An onlooker and permitter, bearer, enjoyer—is the great God, the paramount-self, thus, and also, (it is) said. In this body (is) the paramount man (God).

- 1a उपद्रष्टानुमन्ता u—pa— upa = उप = on; above  
[preposition, adverb, indeclinable]
- dra—.s.taa— द्रष्टा  
= seer; looker  
[noun, male]  
[from द्रष्टृ = dra.s.t.r]
- nu—man—taa anumantaa  
= अनुमन्ता  
= permitter  
[noun, male]  
[from अनुमन्तृ = anumant.r]
- च ca ca = च = and  
[conjunction, indeclinable]



1b	भर्ता	bhar—taa	bearer; maintainer; master [noun, male] [from भर्तृ = bhart.r]
	भोक्ता	bhok—taa	enjoyer [noun, male] [from भोक्तृ = bhokt.r]
	महेश्वरः	ma—he—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		”sva—ra(—h(a))	ii”svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii”svara]
<hr/>			
2a	परमात्मेति	pa—ra—maat—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
		me—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् =aatman]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	चाप्युक्तो	caa—	ca = च = and [conjunction, indeclinable]
		pyuk—	api = अपि = also [adverb, indeclinable]
		to	ukta.h = उक्तः = uttered; said [adjective, male, nominative case, 1] [adjective root: उक्त = ukta]

2b	देहेऽस्मिन्पुरुषः	de—he—	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
	'smin		asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]
	pu—ru—.sa(—h(a))		puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
परः	pa—ra(—h(a))		para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]



## 20.24 Bhagavad Giitaa: Chapter 13, Verse 24

- 1a य एवं वेत्ति पुरुषं  
ya eva.m vetti puru.sa.m
- 1b प्रकृतिं च गुणैः सह  
prak.rti.m ca gu.nai.h saha
- 2a सर्वथा वर्तमानोऽपि  
sarvathaa vartamaano.api
- 2b न स भूयोऽभिजायते  
na sa bhuuyo.abhijaayate

(K.r.s.na said to Arjuna:)

Whoever, really, knows man and the primal form, using strings—with—in all ways, present, also—he is not born again.

- 1a य ya ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- एवं e—va.m evam = एवम् = really; thus  
[adverb, indeclinable]
- वेत्ति vet—ti vetti = वेत्ति = (he/she/it) knows  
[verb, present tense, third person, singular]  
[verb root: विद् = vid]
- पुरुषं pu—ru—.sa.m puru.sam = पुरुषम्  
= man; soul; spirit; God  
[noun, male, accusative case, 2]  
[noun root: पुरुष = puru.sa]

1b	प्रकृतिं	pra—k.r—ti.m	prak.rtim = प्रकृतिम् = primal/original/uninflected form [noun, female, accusative case, 2] [noun root: प्रकृति = prak.rti]
	च	ca	ca = च = and [conjunction, indeclinable]
	गुणैः	gu—.nai(—h(i))	gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]
	सह	sa—ha	saha = सह = with [preposition, indeclinable]
2a	सर्वथा	sar—va—thaa	in all ways [adverb, indeclinable]
	वर्तमानोऽपि	var—ta—maa—no—  'pi	vartamaana.h = वर्तमानः = present [noun, male]  api = अपि = also [adverb, indeclinable]
2b	न	na	na = न = not [adverb, indeclinable]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	भूयोऽभिजायते	bhuu—yo—  'bhi—jaa—ya—te	bhuuya.h = भूयः = again [adverb, indeclinable]  abhijaayate = अभिजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: अभिजन् = abhijan]

## 20.25 Bhagavad Giitaa: Chapter 13, Verse 25

1a ध्यानेनात्मनि पश्यन्ति  
dhyaanenaatmani pa"syanti

1b केचिदात्मानमात्मना  
kecidaatmaanamaatmanaa

2a अन्ये साङ्ख्येन योगेन  
anye saa"nkhyena yogena

2b कर्मयोगेन चापरे  
karmayogena caapare

(K.r.s.na said to Arjuna:)

Using deep thought in the self, (people) see ... (?) ... the self, using the self. In another (person), (he sees) using a kind of philosophy. In another (person), (he sees) using yoking and action-yoking.

1a ध्यानेनात्मनि dhyaa—ne—naat— dhyaanena  
= ध्यानेन  
= by using deep thought  
[noun, male, instrumental case, 3]  
[from ध्यानम् = dhyaanam]

ma—ni aatmani = आत्मनि = at/in/on a/the self; soul  
[noun, male, locative case, 7]  
[noun root: आत्मन् = aatman]

पश्यन्ति pa—"syant—ti pa"syanti = पश्यन्ति = (they) see  
[verb, present tense, third person, plural]  
[verb root: दृष् = d.r.s]

## 1b केचिदात्मानमात्मना

ke—ci—daat—      kecid  
= केचिद्  
= (?)

maa—na—maat—      aatmaanam = आत्मानम् = self; soul  
[noun, male, accusative case, 2]  
[noun root: आत्मन् = aatman]

ma—naa      aatmanaa = आत्मना = by using a/the self; soul  
[noun, male, instrumental case, 3]  
[noun root: आत्मन् = aatman]

2a अन्ये      a—nye      anye = अन्ये  
= at/in/on another; other; different; strange  
[adjective, noun, male, neuter]  
[locative case, 7]  
[adjective root: अन्य = anya]

साङ्ख्येन      saa”n—khye—na      by using a kind of philosophy  
[noun, neuter, instrumental case, 3]  
[from साङ्ख्यम् = saa”nkhyam]

योगेन      yo—ge—na      yogena = योगेन = by using yoking  
[noun, male, instrumental case, 3]  
[noun root: योग = yoga]

2b कर्मयोगेन      kar—ma—      karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

yo—ge—na      yogena = योगेन = by using yoking  
[noun, male, instrumental case, 3]  
[noun root: योग = yoga]

चापरे      caa—      ca = च = and  
[conjunction, indeclinable]

pa—re      apare  
= अपरे  
= at/in/on a/the person/thing another; other; different  
[adjective, male, locative case, 7]  
[from अपरः = apara.h]

## 20.26 Bhagavad Giitaa: Chapter 13, Verse 26

- 1a अन्ये त्वेवमजानन्तः  
 anye tvevamajaananta.h
- 1b श्रुत्वान्येभ्य उपासते  
 "srutvaanyebhya upaasate
- 2a तेऽपि चातितरन्त्येव  
 te.api caatitarantyeva
- 2b मृत्युं श्रुतिपरायणाः  
 m.rtyu.m "srutiparaaya.naa.h

(K.r.s.na said to Arjuna:)

But, really, in another (person)—not-knowledgeable—having heard (things) in (from) another person ... (?) ..., (he) pays homage. And also, those (people) travel through death, dependent on hearing.

- 1a अन्ये a—nye anye = अन्ये  
 = at/in/on another; other; different; strange  
 [adjective, noun, male, neuter]  
 [locative case, 7]  
 [adjective root: अन्य = anya]
- त्वेवमजानन्तः tve— tu = तु = but  
 [conjunction, indeclinable]
- va—ma— evam = एवम् = really; thus  
 [adverb, indeclinable]
- a = अ = not  
 [prefix, adverb, indeclinable]
- jaa—nan—ta(—h(a)) जानन्तः = (?)  
 [similar: noun, neuter, ज्ञानम् = j~naanam]



1b	श्रुत्वान्येभ्य	"sru—tvaa—	"srutvaa = श्रुत्वा = having heard [verb, perfect participle] [verb root: श्रु = "sru]
		nye—bhya	anyebhya.h = अन्येभ्यः = for/from another; other; different; strange [adjective, male, neuter, plural] [dative case, 4, ablative case, 5] [adjective root: अन्य = anya]
	उपासते	u—paa—sa—te	(?) upaaste = उपास्ते = (he/she/it) sits; does devotion [verb, present tense, third person, singular] [verb root: उपास् = upaas]
2a	तेऽपि	te—	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
		'pi	api = अपि = also [adverb, indeclinable]
	चातितरन्त्येव	caa—	ca = च = and [conjunction, indeclinable]
		ti—ta—ran—tye—	atitaranti = अतितरन्ति = (they) travel through [verb, present tense, third person, plural] [root: तृ = t.rr]
		va	eva = एव = really; thus [adverb, indeclinable]

2b	मृत्युं	m.r—tyu.m	m.rtyum = मृत्युम् = death [noun, male, accusative case, 2] [from मृत्युः = m.rtyu.h]
	श्रुतिपरायणाः	”sru—ti—	”sruti.h = श्रुतिः = ear; hearing; knowledge [noun, female]
	परायणाः	pa—raa—ya—.naa(—h(aa))	परायणाः = dependent on; paramount [suffix, male, plural] [from परायणः = paraaya.na.h]



## 20.27 Bhagavad Giitaa: Chapter 13, Verse 27

1ab यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्  
 yaavatsa~njaayate ki~ncitsattva.m sthaavaraja"ngamam

2ab क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ  
 k.setrak.setraj~nasa.myogaattadviddhi bharatar.sabha

(K.r.s.na said to Arjuna:)

While any life happens—standing (still) (or) moving—it is) from the place(-and-the)-place-know(er) yoking. Know that, O Bharata-bull (O Arjuna).

1a	यावत्सञ्जायते	yaa—vat—	yaavat = यावत् = while; until [conjunction, indeclinable]
		sa~n—jaa—ya—te	sa~njaayate = सञ्जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: संजन् = sa.mjan]
	किञ्चित्सत्त्वं	ki~n—cit—	ki~ncit = किञ्चित् = any; little [adjective, neuter, adverb, indeclinable]
1b		sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	स्थावरजङ्गमम्	sthaa—va—ra—	स्थावर = standing (still) [adjective]
		ja"n—ga—mam	जङ्गमम् = moving; living [adjective, neuter]

## 2a क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि

k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
k.se—tra—	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
j~na—	ज्ञः = knowing [adjective, male]
sa.m—yo—gaat—	संयोगात् = from chance; yoking; combination; compound [noun, male, ablative case, 5] [from संयोगः = sa.myoga.h]

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2b	ta—dvid—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
भरतर्षभ	bha—ra—tar—	bharata = भरत = Bharata [noun, male]
	.sa—bha	r.s.abha = ऋषभ = O bull; best [noun, male, vocative case, 8] [from ऋषभः = .r.sabha.h]

## 20.28 Bhagavad Giitaa: Chapter 13, Verse 28

1a समं सर्वेषु भूतेषु  
sama.m sarve.su bhuute.su

1b तिष्ठन्तं परमेश्वरम्  
ti.s.thanta.m parame”svara.m

2a विनश्यत्स्वविनश्यन्तं  
vina”syatsvavina”syanta.m

2b यः पश्यति स पश्यति  
ya.h pa”syati sa pa”syati

(K.r.s.na said to Arjuna:)

Same in all beings, staying, (is) the paramount-God—in destroy(able) (beings), (and) not-destroy(able).  
Whoever sees (this knowledge)—he sees.

- 1a समं sa—ma.m samam = समम्  
= same; equal; similar; straight; complete  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सम = sama]
- सर्वेषु sar—ve—su sarve.su = सर्वेषु = at/in/on each; all  
[adjective, pronoun]  
[male, neuter, plural, locative case, 7]  
[adjective root: सर्व = sarva]
- भूतेषु bhuu—te—su bhuute.su = भूतेषु  
= at/in/on beings (living things); spirits; ghosts  
[noun, neuter, plural, locative case, 7]  
[noun root: भूत = bhuuta]

1b तिष्ठन्तं	ti—s.than—ta.m	ti.s.thantam = तिष्ठन्तम् = (?) [similar: verb, present tense, third person, plural] [तिष्ठन्ति = ti.s.thanti = (they) stay] [root: स्था = sthaa]
परमेश्वरम्	pa—ra—me—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
”sva—ram		ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]

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## 2a विनश्यत्स्वविनश्यन्तं

vi—na—”syat—sva—	vina”syatsu = विनश्यत्सु = (?) at/in/on people/things dead; destroyed; lost [similar: verb, present tense, third person, singular] [विनश्यति = vina”syati] [= (he/she/it) dies; is destroyed; is lost] [root: विनश् = vina”s]
—	a = अ = not [prefix, adverb, indeclinable]
vi—na—”syant—ta.m	vina”syantam = विनश्यन्तम् = (?) [similar: verb, present tense, third person, plural] [विनश्यन्ति = vina”syanti] [= (they) die; are destroyed; are lost] [root: विनश् = vina”s]

2b	यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]





## 20.29 Bhagavad Giitaa: Chapter 13, Verse 29

- 1a समं पश्यन्हि सर्वत्र  
sama.m pa"syantahi sarvatra
- 1b समवस्थितमीश्वरम्  
samavasthitamii"svaram
- 2a न हिनस्त्यात्मनात्मानं  
na hinastyaatmanaatmaana.m
- 2b ततो याति परां गतिम्  
tato yaati paraa.m gatim

(K.r.s.na said to Arjuna:)

Surely, equally seeing God everywhere, equally steadfast—a (person) does not hurt the self, using the self. From there, (the person) goes (on) a paramount path.

- 1a समं sa—ma.m samam = समम्  
= same; equal; similar; straight; complete  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सम = sama]
- पश्यन्हि pa—"syantahi pa"syant = पश्यन् = seeing  
[verb, present participle]  
[verb root: दृष् = d.r.s]
- hi hi = हि = surely  
[adverb, indeclinable]
- सर्वत्र sar—va—tra sarvatra = सर्वत्र = everywhere  
[adverb, indeclinable]

1b समवस्थितमीश्वरम्

sa—ma—	सम = same; equal; similar; straight; complete [adjective]
va—sthi—ta—mii—	avasthitam = अवस्थितम् = standing; staying; situated; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अवस्थित = avasthita]
”sva—ram	ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]

2a न

na	na = न = not [adverb, indeclinable]
हिनस्त्यात्मनात्मानं	hi—na—styaat— hinasti = हिनस्ति = (he/she/it) hurts; harms; kills [verb, present tense, third person, singular] [root: हिस् = hi.ms]
ma—naat—	aatmanaa = आत्मना = by using a/the self; soul [noun, male, instrumental case, 3] [noun root: आत्मन् = aatman]
maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]

2b ततो

ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
याति	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
परां	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
गतिम्	ga—tim going; path [noun, female, accusative case, 2] [from गतिः = gati.h]

### 20.30 Bhagavad Giitaa: Chapter 13, Verse 30

1a प्रकृत्यैव च कर्माणि  
prak.rtyaiva ca karmaa.ni

1b क्रियमाणानि सर्वशः  
kriyamaa.naani sarva”sa.h

2ab यः पश्यति तथात्मानमकर्तारं स पश्यति  
ya.h pa”syati tathaatmaanamakartaara.m sa pa”syati

(K.r.s.na said to Arjuna:)

The primal form, really, and actions acted, altogether—one (who) sees, thus, the self (as) a non-actor (non-doer)—he sees.

1a	प्रकृत्यैव	pra—k.r—tyai—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
	va		eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
1b	क्रियमाणानि	kri—ya—maa—.naa—ni	(?) acted; worked; done [adjective, neuter, plural] [from क्रियमाणम् = kriyamaa.nam]
	सर्वशः	sar—va—”sa(—h(a))	sarva”sa.h = सर्वशः = altogether [adverb, indeclinable]

2a यः	ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
तथात्मानमकर्तारं	ta—thaat—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	maa—na—	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
2b	ma—	a = अ = not [prefix, adverb, indeclinable]
	kar—taa—ra.m	kartaaram = कर्तारम् = (?) kartaram = कर्तरम् = actor; worker; doer [noun, male, accusative case, 2] [from कर्तृ = kart.r]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]

### 20.31 Bhagavad Giitaa: Chapter 13, Verse 31

1ab यदा भूतपृतग्भावमेकस्थमनुपश्यति  
yadaa bhuutap.rtagbhaavamekasthamanupa”syati

2a तत एव च विस्तारं  
tata eva ca vistaara.m

2b ब्रह्म सम्पद्यते तदा  
brahma sampadyate tadaa

(K.r.s.na said to Arjuna:)

When a (person) sees being(s)—(separate) existence(s)—(as) one (existence), standing—from there, really, and expansion—then (the person) attains God.

1a यदा ya—daa yadaa = यदा = when  
[adverb, conjunction, indeclinable]

भूतपृतग्भावमेकस्थमनुपश्यति

bhuu—ta— bhuutam = भूतम् = being (living thing)  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

p.r—thag— p.rthak = पृथक् = separately  
[adverb, indeclinable]

bhaa—va— bhaavam = भावम्  
= being (existence; living thing); behavior; birth  
[noun, male, accusative case, 2]  
[noun root: भाव = bhaava]

1b	me—ka—	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	stha—ma—	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]
	nu—pa—”sya—ti	anupa”syati = अनुपश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: अनुदृष् = anud.r.s]
2a	तत	tata.h = ततः = from that; therefore [adverb, indeclinable]
	एव	eva = एव = really; thus [adverb, indeclinable]
	च	ca = च = and [conjunction, indeclinable]
	विस्तारं	vistaaram = विस्तारम् = width; expansion; amplitude [noun, male, accusative case, 2] [from विस्तारः = vistaara.h]
2b	ब्रह्म	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	सम्पद्यते	(he/she/it) succeeds; attains [verb, present tense, third person, singular] [root: सम्पद् = sampad]
	तदा	tadaa = तदा = then [adverb, indeclinable]

## 20.32 Bhagavad Giitaa: Chapter 13, Verse 32

1ab अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः  
anaaditvaannirgu.natvaatparamaatmaayamavyaya.h

2a शरीरस्थोऽपि कौन्तेय  
”sariirastho.api kaunteya

2b न करोति न लिप्यते  
na karoti na lipyate

(K.r.s.na said to Arjuna:)

From not having a beginning, from (not) having strings, this paramount self is non-changeable, (and) body-standing, also, O son of Kuntii (O Arjuna). (It) does not act. (It) is not attached.

1a अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः

a—naa—	an = अन् = not [prefix, adverb, indeclinable]
di—tvaan—	aaditvaat = आदित्वात् = (?) from having a beginning [noun, neuter, ablative case, 5] [from आदित्वम् = aaditvam]
nir—	ni.h = निः = without [preposition]
gu—na—tvaat—	गुणत्वात् = (?) from having strings; attributes [noun, neuter, ablative case, 5] [from गुणत्वम् = gu.natvam]



1b	pa—ra—maat—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
	maa—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	ya—ma—	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	—	a = अ = not [prefix, adverb, indeclinable]
	vya—ya(—h(a))	vyaya.h = व्ययः = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, nominative case, 1] [adjective root: व्यय = vyaya]
<hr/>		
2a	शरीरस्थोऽपि "sa—rii—ra—	"sariiram = शरीरम् = body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शरीर = "sariira]
	stho—	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]
	'pi	api = अपि = also [adverb, indeclinable]
कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]

2b न	na	na = न = not [adverb, indeclinable]
करोति	ka—ro—ti	karoti = करोति = (he/she/it) acts; works; does [verb, present tense, third person, singular] [noun root: कृ = k.r]
न	na	na = न = not [adverb, indeclinable]
लिप्यते	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]



### 20.33 Bhagavad Giitaa: Chapter 13, Verse 33

1ab	यथा	सर्वगतं	सौक्ष्म्यादाकाशं	नोपलिप्यते
	yathaa	sarvagata.m	sauk.smyaadaakaa”sa.m	nopalipyate
2a	सर्वत्रावस्थितो	देहे		
	sarvatraavasthito	dehe		
2b	तथात्मा	नोपलिप्यते		
	tathaatmaa	nopalipyate		

(K.r.s.na said to Arjuna:)

Just as the sky (is) all-spread, from subtlety, (and) is not above-attached—likewise, the self (is) everywhere steadfast in the body (and) is not above-attached.

1a	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
	सर्वगतं	sar—va—  ga—ta.m	सर्व = each; all [adjective, pronoun, adverb]  gatam = गतम् = gone; dead; known; understood [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: गत = gata]
	सौक्ष्म्यादाकाशं	sau—k.smyaa—	sauk.smyaat = सौक्ष्म्यात् = from subtlety; minuteness; fineness [noun, ablative case, 5] [from सौक्ष्म्यम् = sauk.smyam]

1b	daa—kaa—”sa.m	aakaa”sam = आकाशम् = sky; space; heaven [noun, neuter]
नोपलिप्यते	no—	na = न = not [adverb, indeclinable]
	pa—	upa = उप = on; above [preposition, adverb, indeclinable]
	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]
2a सर्वत्रावस्थितो	sar—va—traa—	sarvatra = सर्वत्र = everywhere [adverb, indeclinable]
	va—sthi—to	avasthita.h = अवस्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: अवस्थित = avasthita]
देहे	de—he	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
2b तथात्मा	ta—thaat—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	maa	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = atman]
नोपलिप्यते	no—	na = न = not [adverb, indeclinable]
	pa—	upa = उप = on; above [preposition, adverb, indeclinable]
	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]

## 20.34 Bhagavad Giitaa: Chapter 13, Verse 34

- 1a यथा प्रकाशयत्येकः  
yathaa prakaa"sayatyeka.h
- 1b कृत्स्नं लोकमिमं रविः  
k.rtsna.m lokamima.mravi.h
- 2a क्षेत्रं क्षेत्री तथा कृत्स्नं  
k.setra.m k.setrii tathaa k.rtsna.m
- 2b प्रकाशयति भारत  
prakaa"sayati bhaarata

(K.r.s.na said to Arjuna:)

Just as one sun shines on this (whole) world—likewise, the (self) shines on the (whole) place (body), O descendant of Bharata (O Arjuna).

- 1a यथा ya—thaa yathaa = यथा = just as; properly  
[adverb, indeclinable]
- प्रकाशयत्येकः pra—kaa—"sa—ya—tye— prakaa"sayati = प्रकाशयति  
= (he/she/it) shines (on)  
[verb, present tense, third person, singular]  
[verb root: प्र + काश् = pra + kaa"s]
- eka.h = एकः = one; alone; same  
[noun, adjective, male, nominative case, 1]  
[noun root: एक = eka]

1b	कृत्स्नं	k.rts—na.m	k.rtsnam = कृत्स्नम् = all [adjective, male, accusative case, 2] [from कृत्स्नः = k.rtsna.h]
	लोकमिमंरविः	lo—ka—mi—	lokam = लोकम् = world; mankind; place [noun, male, accusative case, 2] [noun root: लोक = loka]
		ma.m—	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
		ra—vi(—h(i))	रविः = sun [noun, male]
2a	क्षेत्रं	k.se—tra.m	k.setram = क्षेत्रम् = place [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: क्षेत्र = k.setra]
	क्षेत्री	k.se—trii	(?) [similar: noun, neuter, क्षेत्रम् = k.setram] [= place]
	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	कृत्स्नं	k.rts—na.m	k.rtsnam = कृत्स्नम् = all [adjective, neuter] [nominative case, 1, accusative case, 2]
2b	प्रकाशयति	pra—kaa—”sa—ya—ti	prakaa”sayati = प्रकाशयति = (he/she/it) shines (on) [verb, present tense, third person, singular] [verb root: प्र + काश् = pra + kaa”s]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 20.35 Bhagavad Giitaa: Chapter 13, Verse 35

- 1ab क्षेत्रक्षेत्रज्ञयोरेवमन्तरं      ज्ञानचक्षुषा  
 k.setrak.setraj~nayorevamantara.m    j~naanacak.su.saa
- 2a भूतप्रकृतिमोक्षं      च  
 bhuutaprak.rtimok.sa.m    ca
- 2b ये विदुर्यान्ति ते परम्  
 ye viduryaanti te param

(K.r.s.na said to Arjuna:)

The difference (between) the place (and) the place-know(er), really—knowledge in the eyes—and liberation (of) a being (from the) primal-form—ones (who) (know) (these things)—they go (to) a paramount (place).

1a क्षेत्रक्षेत्रज्ञयोरेवमन्तरं

k.se—tra—      k.setram = क्षेत्रम् = place  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: क्षेत्र = k.setra]

k.se—tra—      k.setram = क्षेत्रम् = place  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: क्षेत्र = k.setra]

j~na—yo—re—    j~nayo.h  
 = ज्ञयोः  
 = knowing  
 [adjective, male, dual]  
 [genitive case, 6, locative case, 7]  
 [from ज्ञः = j~na.h]

va—      evam = एवम् = really; thus  
 [adverb, indeclinable]



1b	man—ta—ra.m	antaram = अन्तरम् = gap; difference [noun, neuter]
ज्ञानचक्षुषा	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ca—k.su—.saa	चक्षुषा = (?) cak.su.su = चक्षुषु = at/in/on eyes [noun, male, instrumental case, 3] [from चक्षुः = cak.su.h]
2a	भूतप्रकृतिमोक्षं	bhuu—ta—
		bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	pra—k.r—ti—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
	mo—k.sa.m	mok.sam = मोक्षम् = freedom; liberation [noun, male, accusative case, 2] [noun root: मोक्ष = mok.sa]
च	ca	ca = च = and [conjunction, indeclinable]

2b ये	ye	<p>ye = ये = those which/who; they which/who;          whichever; whoever; whatever          [pronoun, interrogative]          [male, plural, nominative case, 1]          [female, dual, nominative case, 1, accusative case, 2]          [neuter, dual, nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
विदुर्यान्ति	vi—dur—	<p>vidu.h          = विदुः          = wise          [adjective, male]</p>
	yaan—ti	<p>yaanti = यान्ति = (they) go          [verb, present tense, third person, plural]          [verb root: या = yaa]</p>
ते	te	<p>te = ते = those/they (two); for you; of you (your)          [pronoun, demonstrative, third person]          [male, plural, nominative case, 1]          [female, dual, nominative case, 1, accusative case, 2]          [neuter, dual, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]          [pronoun, second person, singular]          [dative case, 4, genitive case, 6]          [noun root: युष्मद् = yu.smad]</p>
परम्	pa—ram	<p>param = परम्          = paramount; better/best; worse/worst;          another; other; different; strange; past/after          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: पर = para]</p>

## Chapter 21

# Bhagavad Giitaa: Chapter 14

## 21.1 Bhagavad Giitaa: Chapter 14, Verse 1

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a परं भूयः प्रवक्ष्यामि  
para.m bhuuya.h pravak.syaami
- 1b ज्ञानानां ज्ञानमुत्तमम्  
j~naanaanaa.m j~naanamuttamam
- 2a यज्ज्ञात्वा मुनयः सर्वे  
yajj~naatvaa munaya.h sarve
- 2b परां सिद्धिमितो गताः  
paraa.m siddhimito gataa.h

God (K.r.s.na) said (to Arjuna):

Again, I will say the paramount, ultimate knowledge, of (occurrences) of knowledge—which, having known (it), all monks from here (have) gone (to) paramount success.

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	भूयः	bhuu—ya(—h(a))	again [adverb, indeclinable]
	प्रवक्ष्यामि	pra—va—k.syaa—mi	pravak.syaami = प्रवक्ष्यामि = (I) will proclaim; say [verb, future tense (certain), first person, singular] [verb root: प्रवच् = pravac]
1b	ज्ञानानां	j~naa—naa—naa.m	j~naanaanaam = ज्ञानानाम् = of (things of) knowledge [noun, neuter, plural, genitive case, 6] [noun root: ज्ञान = j~naana]
	ज्ञानमुत्तमम्	j~naa—na—mut—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम =uttama]

2a	यज्ज्ञात्वा	yaj—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		j~naa—tvaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
मुनयः	mu—na—ya(—h(a))		monks; saints; sages; ascetics [noun, male, plural] [from मुनिः = muni.h]
सर्वे	sar—ve		sarve = सर्वे = each; all [adjective, pronoun] [male, plural] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
<hr/>			
2b	परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
सिद्धिमितो	sid—dhi—mi—		siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
	to		ita.h = इतः = from here [adverb, indeclinable]
गताः	ga—taa(—h(aa))		gataa.h = गताः = (O) gone; dead; known; understood [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: गत = gata]



## 21.2 Bhagavad Giitaa: Chapter 14, Verse 2

- 1a इदं ज्ञानमुपाश्रित्य  
ida.m j~naanamupaa"sritya
- 1b मम साधर्म्यमागताः  
mama saadharmyamaagataa.h
- 2a सर्गेऽपि नोपजायन्ते  
sarge.api nopajaayante
- 2b प्रलये न व्यथन्ति च  
pralaye na vyathanti ca

(K.r.s.na said to Arjuna:)

Taking refuge in this knowledge of me—sameness (is) arrived in creation. Also, (people who know this knowledge) are not born in pulverization, and (they) are not afraid.

- 1a इदं i—da.m idam = इदम् = this  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]
- ज्ञानमुपाश्रित्य j~naa—na—mu— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- paa—"sri—tya upaa"sritya  
= उपाश्रित्य  
= (?)  
[similar: adjective, उपाश्रित = upaa"srita]  
[= leaning on; lying on; taking refuge in]



1b	मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]
	साधर्म्यमागताः	saa—dhar—mya—maa—	saadharmyam = साधर्म्यम् = sameness; similarity [noun, neuter]
		ga—taa(—h(aa))	aagataa.h = आगताः = (O) arrived; come [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: आगत = aagata]
2a	सर्गेऽपि	sar—ge—	सर्गे = at/in/on a/the behavior; creation; living thing [noun, male, locative case, 7] [from सर्गः = sarga.h]
		'pi	api = अपि = also [adverb, indeclinable]
	नोपजायन्ते	no—	na = न = not [adverb, indeclinable]
		pa—jaa—yan—te	upajaayante = उपजायन्ते = (they) are born (again) [verb, present tense, third person, plural] [verb root: जन् = jan]
2b	प्रलये	pra—la—ye	at/in/on a/the pulverization [noun, male, locative case, 7] [from प्रलयः = pralaya.h]
	न	na	na = न = not [adverb, indeclinable]
	व्यथन्ति	vya—than—ti	(?) vyathante = व्यथन्ते = (they) are afraid; are agitated [verb, present tense, third person, plural] [root: व्यथ् = vyath]
	च	ca	ca = च = and [conjunction, indeclinable]

### 21.3 Bhagavad Giitaa: Chapter 14, Verse 3

- 1a मम योनिर्महद्ब्रह्म  
mama yonirmahadbrahma
- 1b तस्मिन्गर्भं दधाम्यहम्  
tasmingarbha.m dadhaamyaham
- 2a सम्भवः सर्वभूतानां  
sambhava.h sarvabhuutaanaa.m
- 2b ततो भवति भारत  
tato bhavati bhaarata

(K.r.s.na said to Arjuna:)

I put the fetus, the origin of me, in him, the great God. The joining of all beings is from there, O descendant of Bharata (O Arjuna).

- 1a मम ma—ma mama = मम = of me (my)  
[pronoun, first person, genitive case, 6]  
[noun root: अस्मद् = asmad]
- योनिर्महद्ब्रह्म yo—nir— yoni.h  
= योनिः  
= origin; female genitals  
[noun, female]
- ma—had— mahat = महत् = (O) mighty; great  
[adjective]  
[female, nominative case, 1, vocative case, 8]  
[neuter, nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[adjective root: महत् = mahat]
- brah—ma brahma = ब्रह्म = (O) God; devotion  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: ब्रह्मन् = brahman]

1b	तस्मिन्गर्भं	ta—smin—	tasmin = तस्मिन् = at/in/on that/him/it [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: तद् = tad]
		gar—bha.m	garbham = गर्भम् = fetus [noun, male, accusative case, 2] [from गर्भः = garbha.h]
	दधाम्यहम्	da—dhaa—mya—	dadhaami = दधामि = (I) put [verb, present tense, first person, singular] [root: धा = dhaa]
		ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
2a	सम्भवः	sam—bha—va(—h(a))	joining; possibility [noun, male]
	सर्वभूतानां	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taa—naa.m	bhuutaanaam = भूतानाम् = of beings (living things); spirits; ghosts [noun, neuter, plural, genitive case, 6] [noun root: भूत् = bhuuta]
2b	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 21.4 Bhagavad Giitaa: Chapter 14, Verse 4

1a	सर्वयोनिषु	कौन्तेय			
	sarvayoni.su	kaunteya			
1b	मूर्तयः	सम्भवन्ति	याः		
	muurtaya.h	sambhavanti	yaa.h		
2ab	तासां	ब्रह्म	महद्योनिरहं	बीजप्रदः	पिता
	taasaa.m	brahma	mahadyoniraha.m	bijaprada.h	pitaa

(K.r.s.na said to Arjuna:)

In all origins, O son of Kuntii (O Arjuna), forms are born—which, of those—God-great-origin—I (am) the seed-giving father.

1a	सर्वयोनिषु	sar—va—	सर्व	
			= each; all	
			[adjective, pronoun, adverb]	
		yo—ni—.su	योनिषु	
			= at/in/on origins; female genitals	
			[noun, female, plural, locative case, 7]	
			[from योनिः = yoni.h]	
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii	
			= O Arjuna	
			[noun, male, vocative case, 8]	
			[noun root: कौन्तेय = kaunteya]	
1b	मूर्तयः	muur—ta—ya(—h(a))	forms	
			[noun, female, plural]	
			[from मूर्तिः = muurti.h]	
	सम्भवन्ति	sam—bha—van—ti	sambhavanti = सम्भवन्ति	
			= (they) are (together with); meet	
			[verb, present tense, third person, plural]	
			[verb root: सम्भू = sambhuu]	
	याः	yaa(—h(aa))	yaa.h = याः = those which/who; they which/who	
			whichever; whoever/whomever; whatever	
			[pronoun, interrogative, female, plural]	
			[nominative case, 1, accusative case, 2]	
			[noun root: यद् = yad]	
			[noun root: जो = jo]	

2a	तासां	taa—saa.m	taasaam = तासाम् = of these/them [pronoun, demonstrative, third person] [female, plural, genitive case, 6] [noun root: तद् = tad]
	ब्रह्म	brah—ma	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
	महद्योनिरहं	ma—ha—dyo—	mahat = महत् = (O) mighty; great [adjective] [female, nominative case, 1, vocative case, 8] [neuter, nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: महत् = mahat]
		ni—	yonih = योनिः = origin; female genitals [noun, female]
2b		ra—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	बीजप्रदः	bii—ja—	bijam = बीजम् = seed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बीज = bijja]
		pra—da(—h(a))	प्रदः = giving; causing [adjective, male]
	पिता	pi—taa	pitaa = पिता = father [noun, male, nominative case, 1] [noun root: पितृ = pit.r]

## 21.5 Bhagavad Giitaa: Chapter 14, Verse 5

- 1a सत्त्वं रजस्तम इति  
sattva.m rajastama iti
- 1b गुणाः प्रकृतिसम्भवाः  
gu.naa.h prak.rtisambhavaa.h
- 2a निबध्नन्ति महाबाहो  
nibadhnanti mahaabaaho
- 2b देहे देहिनमव्ययम्  
dehe dehinamavyayam

(K.r.s.na said to Arjuna:)

Goodness, passion, (and) ignorance, thus, (are) the strings. (When) primal-form-joinings (occur), the (strings) restrain the non-perishable being in the body, O great-arm (O Arjuna).

- 1a सत्त्वं sat—tva.m sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्वं = sattva]
- रजस्तम ra—ja—sta— rajas = रजस् = one of the three gu.nas;  
passion; emotion; darkness; dirtiness; menses;  
group of small particles (dust, pollen, mist, ...)  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: रजस् = rajas]
- ma tama.h = तमः = tamas = तमस्  
= one of the three gu.nas;  
ignorance; darkness; hell; inertia  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: तमस् = tamas]
- इति i—ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]

1b	गुणाः	gu—naa(—h(aa))	gu.naa.h = गुणाः = (O) strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: गुण = gu.na]
	प्रकृतिसम्भवाः	pra—k.r—ti—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
		sam—bha—vaa(—h(aa))	सम्भवाः = births; joinings; possibilities [noun, male, plural] [from सम्भवः = sambhava.h]
2a	निबध्नन्ति	ni—bhadh—nan—ti	nibadhnanti = निबध्नन्ति = (they) bind; restrain [verb, present tense, third person, plural] [verb root: निबन्ध् = nibandh]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]
2b	देहे	de—he	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
	देहिनमव्ययम्	de—hi—na—ma—	dehinam = देहिनम् = man; spirit; soul; living thing [noun, male, accusative case, 2] [noun root: देहिन् = dehin]
	—	—	a = अ = not [prefix, adverb, indeclinable]
		vyā—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]

## 21.6 Bhagavad Giitaa: Chapter 14, Verse 6

1ab तत्र सत्त्वंनिर्मलत्वात्प्रकाशकमनामयम्  
tatra sattva.mnirmalatvaatprakaa"sakamanaamayam

2a सुखसङ्गेन बध्नाति  
sukhasa"ngena badhnaati

2b ज्ञानसङ्गेन चानघ  
j~naanasa"ngena caanagha

(K.r.s.na said to Arjuna:)

There, goodness—from (non-)dirtiness, shining—binds non-sickness (and) happiness, using sticking—and knowledge, using sticking—O non-sin (O Arjuna).

1a तत्र ta—tra tatra = तत्र = there  
[adverb, pronoun, noun, indeclinable]

सत्त्वं sat—tva.m sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्व = sattva]

निर्मलत्वात्प्रकाशकमनामयम्

nir— ni.h = निः = without  
[preposition]

ma—la—tvaat— मलत्वात्  
= from dirtiness  
[noun, neuter, ablative case, 5]  
[from मलत्वम् = malatvam]



1b	pra—kaa—”sa—ka—ma—	prakaa”sakam = प्रकाशकम् = shining; showing; bright [adjective, neuter]
	naa—	an = अन् = not [prefix, adverb, indeclinable]
	ma—yam	aamayam = आमयम् = sickness; disease [noun, male, accusative case, 2] [from आमयः = aamaya.h]
2a	सुखसङ्गेन su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	sa”n—ge—na	sa”ngena = सङ्गेन = by using sticking; attachment; yoking; desire [noun, male, instrumental case, 3] [noun root: सङ्ग = sa”nga]
	बध्नाति badh—naa—ti	(he/she/it) binds [verb, present tense, third person, singular] [root: बन्ध् = bandh]

2b	ज्ञानसङ्गेन	j̃naa—na—	j̃naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j̃naana]
		sa”n—ge—na	sa”ngena = सङ्गेन = by using sticking; attachment; yoking; desire [noun, male, instrumental case, 3] [noun root: सङ्ग = sa”nga]
	चानघ	caa—	ca = च = and [conjunction, indeclinable]
		na—	an = अन् = not [prefix, adverb, indeclinable]
		gha	agha = अघ = O sin; evil [noun, neuter, vocative case, 8] [from अघम् = agham]



## 21.7 Bhagavad Giitaa: Chapter 14, Verse 7

1a रजो रागात्मकं विद्धि  
rajo raagaatmaka.m viddhi

1b तृष्णासङ्गसमुद्भवम्  
t.r.s.naasa”ngasamudbhavam

2a तन्निबध्नाति कौन्तेय  
tannibadhnaati kaunteya

2b कर्मसङ्गेन देहिनम्  
karmasa”ngena dehinam

(K.r.s.na said to Arjuna:)

(Know that) passion (is) made of passion, strong desire sticking (in) birth. It binds a being—O son of Kuntii (O Arjuna)—using action-sticking.

1a रजो ra—jo rajas = रजस् = one of the three gu.nas;  
passion; emotion; darkness; dirtiness; menses;  
group of small particles (dust, pollen, mist, ...)  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: रजस् = rajas]

रागात्मकं raaga—gaat— raaga.h = रागः  
= redness; desire; passion  
[noun, male, nominative case, 1]  
[noun root: राग = raaga]

ma—ka.m aatmaakam  
= आत्माकम्  
= made of  
[adjective, neuter]

विद्धि vid—dhi viddhi.h = विद्धिः  
= piercing; knowing; (“know” (?))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]

## 1b तृष्णासङ्गसमुद्भवम्

t.r—s.naa—	तृष्णा = strong desire [noun, female]
sa”n—ga—	sa”nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa”nga]
sa—mud—bha—vam	समुद्भवम् = source; birth [noun, male, accusative case, 2] [from समुद्भवः = samudbhava.h]

## 2a तन्निबध्नाति tan—

tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

ni—badh—naa—ti	nibadhnaati = निबध्नाति = (he/she/it) binds; restrains [verb, present tense, third person, singular] [verb root: निबन्ध् = nibandh]
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कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
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## 2b कर्मसङ्गेन

kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
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sa”n—ge—na	sa”ngena = सङ्गेन = by using sticking; attachment; yoking; desire [noun, male, instrumental case, 3] [noun root: सङ्ग = sa”nga]
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देहिनम्	de—hi—nam	dehinam = देहिनम् = man; spirit; soul; living thing [noun, male, accusative case, 2] [noun root: देहिन् = dehin]
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## 21.8 Bhagavad Giitaa: Chapter 14, Verse 8

- 1a तमस्त्वज्ञानजं विद्धि  
tamastvaj~naana.ja.m viddhi
- 1b मोहनं सर्वदेहिनाम्  
mohana.m sarvadehinaam
- 2ab प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत  
pramaadaalasyanidraabhistannibadhnaati bhaarata

(K.r.s.na said to Arjuna:)

But (know that) ignorance (is) non-knowledge-born—the confusion (of) all beings. It binds, using (occurrences of) carelessness, laziness, (and) sleep, O descendant of Bharata (O Arjuna).

- 1a तमस्त्वज्ञानजं ta—ma— tama.h = तमः = tamas = तमस्  
= one of the three gu.nas;  
ignorance; darkness; hell; inertia  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: तमस् = tamas]
- stva— tu = तु = but  
[conjunction, indeclinable]
- a = अ = not  
[prefix, adverb, indeclinable]
- j~naa—na— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- ja.m jam = जम् = born; born thing; birth  
[adjective, noun, male, accusative case, 2]  
[adjective, neuter, nominative case, 1]  
[accusative case, 2]  
[adjective root: ज = ja]
- विद्धि vid—dhi viddhi.h = विद्धिः  
= piercing; knowing; (“know” (?))  
[noun, female, nominative case, 1]  
[noun root: विद्धि = viddhi]

1b	मोहनं	mo—ha—na.m	mohanam = मोहनम् = confusion [noun, neuter]
	सर्वदेहिनाम्	sar—va—  de—hi—naam	सर्व = each; all [adjective, pronoun, adverb]  dehinaam = देहिनाम् = of men; spirits; souls; living things [noun, male, plural, genitive case, 6] [noun root: देहिन् = dehin]
2a	प्रमादालस्यनिद्राभिस्तन्निबध्नाति		
		pra—maa—daa—	pramaada.h = प्रमादः = carelessness; mistake; madness [noun, male]
		la—sya—	aalasyam = आलस्यम् = laziness [noun, neuter]
		ni—draa—bhi—	nidraabhi.h = निद्राभिः = by using (occurrences of) sleep; sleepiness [noun, female, plural, instrumental case, 3] [from निद्रा = nidraa]
2b		stan—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ni—badh—naa—ti	nibadhnaati = निबध्नाति = (he/she/it) binds; restrains [verb, present tense, third person, singular] [verb root: निबन्ध् = nibandh]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 21.9 Bhagavad Giitaa: Chapter 14, Verse 9

- 1a सत्त्वं सुखे सञ्जयति  
sattva.m sukhe sa~njayati
- 1b रजः कर्मणि भारत  
raja.h karma.ni bhaarata
- 2a ज्ञानमावृत्य तु तमः  
j~naanamaav.rtya tu tama.h
- 2b प्रमादे सञ्जयत्युत  
pramaade sa~njayatyuta

(K.r.s.na said to Arjuna:)

Goodness sticks in happiness, passion (sticks in) action, O descendant of Bharata (O Arjuna), but ignorance—knowledge-cover(ing)—sticks in madness.

- 1a सत्त्वं sat—tva.m sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्व = sattva]
- सुखे su—khe sukhe = सुखे = at/in/on a/the  
happy; (act of) happiness  
[adjective, male, locative case, 7]  
[adjective, noun, neuter, locative case, 7]  
[adjective root: सुख = sukha]
- सञ्जयति sa~n—ja—ya—ti sa~njayati = सञ्जयति  
= (he/she/it) conquers; sticks; is yoked  
[verb root: सजि = sa.mji]  
[verb root: सञ्ज = sa~nj]



1b	रजः	ra—ja(—h(a))	<p>rajas = रजस् = one of the three gu.nas;  passion; emotion; darkness; dirtiness; menses;  group of small particles (dust, pollen, mist, ...)  [noun, neuter]  [nominative case, 1, accusative case, 2]  [noun root: रजस् = rajas]</p>
	कर्मणि	kar—ma—ni	<p>karma.ni = कर्मणि = at/in/on a/the  act; action; work; doing; deed  [noun, neuter, locative case, 7]  [noun root: कर्मन् = karman]</p>
	भारत	bhaa—ra—ta	<p>bhaarata = भारत  = O son/descendant of Bharata  [noun, male, vocative case, 8]  [noun root: भारत = bhaarata]</p>
2a	ज्ञानमावृत्य	j~naa—na—maa—	<p>j~naanam = ज्ञानम्  = (thing of) knowledge  [noun, neuter]  [nominative case, 1, accusative case, 2]  [noun root: ज्ञान = j~naana]</p>
		v.r—tya	<p>aav.rtya  = आवृत्य  = (?) covered  [adjective]</p>
	तु	tu	<p>tu = तु = but  [conjunction, indeclinable]</p>
	तमः	ta—ma(—h(a))	<p>tama.h = तमः = tamas = तमस्  = one of the three gu.nas;  ignorance; darkness; hell; inertia  [noun, neuter]  [nominative case, 1, accusative case, 2]  [noun root: तमस् = tamas]</p>
2b	प्रमादे	pra—maa—de	<p>at/in/on carelessness; madness; mistake  [noun, male, locative case, 7]  [from प्रमादः = pramaada.h]</p>
	सञ्जयत्युत	sa~n—ja—ya—tyu—	<p>sa~njayati = सञ्जयति  = (he/she/it) conquers; sticks; is yoked  [verb root: सजि = sa.mji]  [verb root: सञ्ज = sa~nj]</p>
		ta	<p>uta = उत = or; also; “doubt”; “emphasis”  [indeclinable]</p>

## 21.10 Bhagavad Giitaa: Chapter 14, Verse 10

- 1a रजस्तमश्चाभिभूय  
rajastama"scaabhibhuuya
- 1b सत्त्वं भवति भारत  
sattva.m bhavati bhaarata
- 2a रजः सत्त्वं तमश्चैव  
raja.h sattva.m tama"scaiva
- 2b तमः सत्त्वं रजस्तथा  
tama.h sattva.m rajastathaa

(K.r.s.na said to Arjuna:)

Passion and ignorance—goodness is superiority, O descendant of Bharata (O Arjuna). Passion (and) goodness—and ignorance (is sometimes superiority), really. Ignorance (and) goodness—passion (is sometimes superiority), thus.

- 1a रजस्तमश्चाभिभूय

ra—ja—sta—      rajas = रजस् = one of the three gu.nas;  
passion; emotion; darkness; dirtiness; menses;  
group of small particles (dust, pollen, mist, . . . )  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: रजस् = rajas]

ma"s—      tama.h = तमः = tamas = तमस्  
= one of the three gu.nas;  
ignorance; darkness; hell; inertia  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: तमस् = tamas]

caa—      ca = च = and  
[conjunction, indeclinable]

bhi—bhuu—ya      abhibhuuyam  
= अभिभूयम्  
= superiority  
[noun, neuter]

1b	सत्त्वं	sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
<hr/>			
2a	रजः	ra—ja(—h(a))	rajas = रजस् = one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, ...) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रजस् = rajas]
	सत्त्वं	sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	तमश्चैव	ta—ma”s—	tama.h = तमः = tamas = तमस् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तमस् = tamas]
	cai—		ca = च = and [conjunction, indeclinable]
	va		eva = एव = really; thus [adverb, indeclinable]

2b तमः	ta—ma(—h(a))	tama.h = तमः = tamas = तमस् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तमस् = tamas]
सत्त्वं	sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
रजस्तथा	ra—ja—stha—	rajas = रजस् = one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, ...) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रजस् = rajas]
	thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]



## 21.11 Bhagavad Giitaa: Chapter 14, Verse 11

1ab	सर्वद्वारेषु	देहे ऽस्मिन्प्रकाश	उपजायते
	sarvadvaare.su	dehe.asminprakaa”sa	upajaayate
2ab	ज्ञानं	यदा तदा	विद्याद्विवृद्धं सत्त्वमित्युत
	j~naana.m	yadaa tadaa	vidyaadviv.rddha.m sattvamityuta

(K.r.s.na said to Arjuna:)

At all doors on this body, brightness is knowledge—when (this situation happens), then goodness is from getting powerful, thus.

1a	सर्वद्वारेषु	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		dvaa—re—.su	dvaare.su = द्वारेषु = at/in/on doors; gates; entrances [noun, neuter, plural, locative case, 7] [noun root: द्वार = dvaara]
	देहे ऽस्मिन्प्रकाश	de—he—	dehe = देहे = at/in/on a/the body [noun, male, locative case, 7] [noun root: देह = deha]
		’smin—	asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]
1b		pra—kaa—”sa	prakaa”sa.h = प्रकाशः = brightness; light; clearness; splendor [noun, male]
	उपजायते	u—pa—jaa—ya—te	upajaayate = उपजायते = (he/she/it) is born (again) [verb, present tense, third person, singular] [verb root: उपजन् = upajan]

2a	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	तदा	ta—daa	tadaa = तदा = then [adverb, indeclinable]
	विद्याद्विवृद्धं	vi—dyaa—	vidyaat = विद्यात् = from getting [noun, neuter, ablative case, 5] [from विद्यम् = vidyam]
2b		dvi—v.rd—dha.m	viv.rddham = विवृद्धम् = powerful; abundant [adjective, neuter]
	सत्त्वमित्युत	sat—tva—mi—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
		tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		ta	uta = उत = or; also; “doubt”; “emphasis” [indeclinable]

## 21.12 Bhagavad Giitaa: Chapter 14, Verse 12

- 1a लोभः प्रवृत्तिरारम्भः  
lobha.h prav.rttiraarambha.h
- 1b कर्मणामशमः स्पृहा  
karma.naama"sama.h sp.rhaa
- 2a रजस्येतानि जायन्ते  
rajasyetaani jaayante
- 2b विवृद्धे भरतर्षभ  
viv.rddhe bharatar.sabha

(K.r.s.na said to Arjuna:)

Strong-desire behavior beginning—action, non-peace, desire, passion—these are born in abundan(ce), O Bharata-bull (O Arjuna).

- 1a लोभः lo—bha(—.h(a)) strong desire; greed  
[noun, male]
- प्रवृत्तिरारम्भः pra—vr.t—ti—raa— prav.rtti.h  
= प्रवृत्तिः  
= behavior  
[noun, female]
- ram—bha(—.h(a)) aarambha.h  
= आरम्भः  
= beginning; undertaking  
[noun, male]



1b	कर्मणामशमः	kar—ma—.naa—ma—	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]
	—		a = अ = not [prefix, adverb, indeclinable]
	”sa—ma(—h(a))		”sama.h = शमः = peace [noun, male, nominative case, 1] [noun root: शम = ”sama]
	स्पृहा	sp.r—haa	desire; wish [noun, female]
2a	रजस्येतानि	ra—ja—sye—	rajasi = रजसि = at/in/on one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, ...)           [noun, neuter, locative case, 7] [noun root: रजस् = rajas]
	taa—ni		etaani = एतानि = these/they [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	जायन्ते	jaa—yan—te	jaayante = जायन्ते = (they) are born [verb, present tense, third person, plural] [verb root: जन् = jan]
2b	विवृद्धे	vi—vr.d—dhe	at/in/on a/the person/thing powerful; abundant [adjective, male, locative case, 7] [from विवृद्धः = viv.rddha.h]
	भरतर्षभ	bha—ra—tar—	bharata = भरत = Bharata [noun, male]
	.sa—bha		.r.sabha = ऋषभ = O bull; best [noun, male, vocative case, 8] [from ऋषभः = .r.sabha.h]

### 21.13 Bhagavad Giitaa: Chapter 14, Verse 13

- 1a अप्रकाशोऽप्रवृत्तिश्च  
aprakaa”so.aprav.rtti”sca
- 1b प्रमादो मोह एव च  
pramaado moha eva ca
- 2a तमस्येतानि जायन्ते  
tamasyetaani jaayante
- 2b विवृद्धे कुरुनन्दन  
viv.rddhe kurunandana

(K.r.s.na said to Arjuna:)

Non-light, non-behavior, madness, and confusion, really, and ignorance—these are born in abundan(ce),  
O Kuru-son (O Arjuna).

- 1a अप्रकाशोऽप्रवृत्तिश्च
- |                |  |
|----------------|--|
| a—             | a = अ = not<br>[prefix, adverb, indeclinable]  |
| pra—kaa—”so—   | prakaa”sa.h<br>= प्रकाशः<br>= light; brightness; clearness; splendor<br>[noun, male]       |
| ,              | a = अ = not<br>[prefix, adverb, indeclinable]  |
| pra—v.rt—ti”s— | prav.rtti.h<br>= प्रवृत्तिः<br>= behavior; tendency; action; work; doing<br>[noun, female] |
| ca             | ca = च = and<br>[conjunction, indeclinable]  |

1b	प्रमादो	pra—maa—do	pramaada.h = प्रमादः = carelessness; madness; mistake [noun, male]
	मोह	mo—ha	moha.h = मोहः = confusion; bewilderment [noun, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	तमस्येतानि	ta—ma—syē—	tamasi = तमसि = at/in/on one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, locative case, 7] [noun root: तमस् = tamas]
		taa—ni	etaani = एतानि = these/they [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	जायन्ते	jaa—yan—te	jaayante = जायन्ते = (they) are born [verb, present tense, third person, plural] [verb root: जन् = jan]
<hr/>			
2b	विवृद्धे	vi—v.rd—dhe	at/in/on a/the person/thing powerful; abundant [adjective, male, locative case, 7] [from विवृद्धः = viv.rddha.h]
	कुरुनन्दन	ku—ru—	kuru.h = कुरुः = Kuru [noun, proper, male, nominative case, 1] [noun root: कुरु = kuru]
		nan—da—na	नन्दन = O son [noun, male, vocative case, 8] [from नन्दनः = nandana.h]

## 21.14 Bhagavad Giitaa: Chapter 14, Verse 14

- 1a यदा सत्त्वे प्रवृद्धे तु  
yadaa sattve prav.rddhe tu
- 1b प्रलयं याति देहभृत्  
pralaya.m yaati dehabh.rt
- 2ab तदोत्तमविदां लोकानमलान्प्रतिपद्यते  
tadottamavidaa.m lokaanamalaanpratipadyate

(K.r.s.na said to Arjuna:)

But when, in (much) goodness, a body-bearing (being) goes (to) pulverization, then (he) attains ultimate (pieces of) knowledge (and) non-dirtiness worlds.

- 1a यदा ya—daa kyadaa = यदा = when  
[adverb, conjunction, indeclinable]
- सत्त्वे sat—tve sattve = सत्त्वे = at/in/on a/the essence;  
= living thing; life; strength; goodness  
[noun, neuter, locative case, 7]  
[noun root: सत्त्व = sattva]
- प्रवृद्धे pra—v.rd—dhe at/in/on a/the person/thing powerful; many; old  
[adjective, neuter, locative case, 7]  
[from प्रवृद्धम् = prav.rddham]
- तु tu tu = तु = but  
[conjunction, indeclinable]

1b	प्रलयं	pra—la—ya.m	pralayam = प्रलयम् = pulverization [noun, male, accusative case, 2] [from प्रलयः = pralaya.h]
	याति	yaa—ti	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
	देहभृत्	de—ha—	deha.h = देहः = body [noun, male, nominative case, 1] [noun root: देह = deha]
		bh.rt	भृत् = bearing; wearing [adjective]
2a	तदोत्तमविदां	ta—dot—	tadaa = तदा = then [adverb, indeclinable]
		ta—ma—	uttama.h = उत्तमः = ultimate; uppermost; best [adjective, male, nominative case, 1] [adjective root: उत्तम =uttama]
		vi—daa.m	vidaam = विदाम् = (?) vidaan = विदान् = (pieces of) knowledge [noun, male, plural, accusative case, 2] [from विदः = vida.h]
	लोकानमलान्प्रतिपद्यते		
		lo—kaa—	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]

2b	na—	a = अ = not [prefix, adverb, indeclinable]
	ma—laan—	मलान् = (pieces of) dirt; dirtiness [noun, male, plural, accusative case, 2] [from मलः = mala.h]
	pra—ti—pa—dya—te	प्रतिपद्यते = (he/she/it) attains [verb, present tense, third person, singular] [root: प्रतिपद् = pratipad]



## 21.15 Bhagavad Giitaa: Chapter 14, Verse 15

1a रजसि प्रलयं गत्वा  
rajasi pralaya.m gatvaa

1b कर्मसङ्गिषु जायते  
karmasa”ngi.su jaayate

2a तथा प्रलीनस्तमसि  
tathaa praliinastamasi

2b मूढयोनिषु जायते  
muu.dhayoni.su jaayate

(K.r.s.na said to Arjuna:)

In passion, having gone (to) pulverization, (a person) is born in action-stickings. Likewise, dead, in ignorance, (a person) is born in stupid stations in life.

1a रजसि ra—ja—si rajasi = रजसि  
= at/in/on one of the three gu.nas;  
passion; emotion; darkness; dirtiness; menses;  
group of small particles (dust, pollen, mist, ...)  
[noun, neuter, locative case, 7]  
[noun root: रजस् = rajas]

प्रलयं pra—la—ya.m pralayam  
= प्रलयम्  
= pulverization  
[noun, male, accusative case, 2]  
[from प्रलयः = pralaya.h]

गत्वा ga—tvaa gatvaa = गत्वा = having gone  
[verb, perfect participle]  
[verb root: गम् = gam]



1b	कर्मसङ्गिषु	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		sa”n—gi—su	सङ्गिषु = (?) sa”nge.su = सङ्गेषु = at/in/on sticking; attachments; yokings; desires [noun, male, plural, locative case, 7] [noun root: सङ्ग = sa”nga]
	जायते	jaa—ya—te	jaayate = जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: जन् = jan]
2a	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	प्रलीनस्तमसि	pra—lii—na—sta—	praliina.h = प्रलीनः = dead; disappeared; dissolved [adjective, male]
		ma—si	tamasi = तमसि = at/in/on one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, locative case, 7] [noun root: तमस् = tamas]
2b	मूढयोनिषु	muu—.dha—	muu.dhaa = मूढा = stupid; stupefied; confused; mad [adjective, female] [adjective root: मूढ = muu.dha]
		yo—ni—.su	योनिषु = (?) at/in/on births; female genitals; stations in life [noun, female, plural, locative case, 7] [from योनिः = yoni.h]
	जायते	jaa—ya—te	jaayate = जायते = (he/she/it) is born [verb, present tense, third person, singular] [verb root: जन् = jan]

## 21.16 Bhagavad Giitaa: Chapter 14, Verse 16

1a	कर्मणः	सुकृतस्याहुः			
	karma.na.h	suk.rtasyaahu.h			
1b	सात्त्विकं	निर्मलं	फलम्		
	saattvika.m	nirmala.m	phalam		
2ab	रजसस्तु	फलं	दुःखमज्ञानं	तमसः	फलम्
	rajasastu	phala.m	du.hkhamaj~naana.m	tamasa.h	phalam

(K.r.s.na said to Arjuna:)

Of good action acted—(is called) good, without-dirtiness, fruit. But the fruit of passion (is) distress. Non-knowledge (is) the fruit of ignorance.

1a	कर्मणः	kar—ma—.na(—h(a))	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
	सुकृतस्याहुः	su—	सु = good; very [prefix]
		k.r—ta—syaa—	k.rtasya = कृतस्य = of a/the person/thing acted; worked; done [adjective, neuter, genitive case, 6] [from कृतम् = k.rtam]
		hu(—h(u))	aahu.h = आहुः = (?) [similar: noun, female, आहू = aahuu = call]

1b	सात्त्विकं	saat—tvi—ka.m	saattvikam = सात्त्विकम् = good; energetic [adjective, neuter]
	निर्मलं	nir—	ni.h = निः = without [preposition]
		ma—la.m	malam = मलम् = dirt; dirtiness [noun, neuter]
	फलम्	pha—lam	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
<hr/>			
2a	रजसस्तु	ra—ja—sa—	rajasa.h = रजसः = from/of one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, . . .) [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: रजस् = rajas]
		stu	tu = तु = but [conjunction, indeclinable]
	फलं	pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	दुःखमज्ञानं	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]

2b	ma—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
तमसः	ta—ma—sa(—h(a))	tamasa.h = तमसः = from/of one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: तमस् = tamas]
फलम्	pha—lam	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]



## 21.17 Bhagavad Giitaa: Chapter 14, Verse 17

1a सत्त्वात्सञ्जायते ज्ञानं  
sattvaatsa~njaayate j~naana.m

1b रजसो लोभ एव च  
rajaso lobha eva ca

2a प्रमादमोहौ तमसो  
pramaadamohau tamaso

2b भवतोऽज्ञानमेव च  
bhavato.aj~naanameva ca

(K.r.s.na said to Arjuna:)

From goodness, knowledge is born. From passion, desire (is born), really. And madness(-and)-confusion (are born) from darkness—from you—and non-knowledge, really.

1a सत्त्वात्सञ्जायते sat—tvaat—      sattvaat = सत्त्वात् = from a/the essence;  
= living thing; life; strength; goodness  
[noun, neuter, ablative case, 5]  
[noun root: सत्त्व = sattva]

sa~n—jaa—ya—te      sa~njaayate = सञ्जायते = (he/she/it) is born  
[verb, present tense, third person, singular]  
[verb root: संजन् = sa.mjan]

ज्ञानं      j~naa—nam      j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]

1b	रजसो	ra—ja—so	<p>rajasa.h = रजसः          = from/of one of the three gu.nas;          passion; emotion; darkness; dirtiness; menses;          group of small particles (dust, pollen, mist, . . . )          [noun, neuter]          [ablative case, 5, genitive case, 6]          [noun root: रजस् = rajas]</p>
	लोभ	lo—bha	<p>lobha.h          = लोभः          = desire; greed          [noun, male]</p>
	एव	e—va	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
	च	ca	<p>ca = च = and          [conjunction, indeclinable]</p>
<hr/>			
2a	प्रमादमोहौ	pra—maa—da—	<p>pramaada.h          = प्रमादः          = madness; mistake; carelessness          [noun, male]</p>
		mo—hau	<p>मोहौ          = two occurrences of confusion; bewilderment          [noun, male, dual]          [from मोहः = moha.h]</p>
	तमसो	ta—ma—so	<p>tamasa.h = तमसः = from/of          one of the three gu.nas;          ignorance; darkness; hell; inertia          [noun, neuter]          [ablative case, 5, genitive case, 6]          [noun root: तमस् = tamas]</p>

2b	भवतो ज्ञानमेव	bha—va—to—	bhavata.h = भवतः = from/of you [pronoun, second person, singular, male] [ablative case, 5, genitive case, 6] [from भवान् = bhavaan]
		'—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—na—me—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]	
	va	eva = एव = really; thus [adverb, indeclinable]	
च	ca	ca = च = and [conjunction, indeclinable]	





## 21.18 Bhagavad Giitaa: Chapter 14, Verse 18

1a ऊर्ध्वं गच्छन्ति सत्त्वस्था  
uurdhva.m gacchanti sattvasthaa

1b मध्ये तिष्ठन्ति राजसाः  
madhye ti.s.thanti raajasaa.h

2a जघन्यगुणवृत्तिस्था  
jaghanyagu.nav.rttisthaa

2b अधो गच्छन्ति तामसाः  
adho gacchanti taamasaa.h

(K.r.s.na said to Arjuna:)

Goodness-standing people go up. People in passion stay in the middle. The lowest-string-action-standing people: people in ignorance go down.

1a ऊर्ध्वं uur—dhva.m uurdhvam  
= ऊर्ध्वम्  
= up  
[adverb]

गच्छन्ति gac—chan—ti gacchanti = गच्छन्ति = (they) go  
[verb, present tense, third person, plural]  
[verb root: गम् = gam]

सत्त्वस्था sat—tva— sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्व = sattva]

sthaa sthaa.h = स्थाः  
= (O) situated; standing; staying; steadfast  
[adjective, male, plural]  
[nominative case, 1, vocative case, 8]  
[adjective root: स्थ = stha]

1b	मध्ये	ma—dhye	madhye = मध्ये = at/in/on a/the middle [adjective, all genders, locative case, 7] [adjective root: मध्य = madhya]
	तिष्ठन्ति	ti—s.than—ti	ti.s.thanti = तिष्ठन्ति = (they) stay [verb, present tense, third person, plural] [verb root: स्थ् = sthaa]
	राजसाः	raa—ja—saa(—h(aa))	people in dust-like particles; passion; menstrual waste [noun, male, plural] [from राजसः = raajasa.h]
2a	जघन्यगुणवृत्तिस्था	ja—gha—nya—	जघन्य = least; lowest; last [adjective]
		gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		v.rt—ti—	v.rtti.h = वृत्तिः = action; work; doing; behavior [noun, female]
		sthaa	sthaa.h = स्थाः = (O) situated; standing; staying; steadfast [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: स्थ् = stha]
2b	अधो	a—dho	adha.h = अधः = down [adverb, indeclinable]
	गच्छन्ति	gac—chan—ti	gacchanti = गच्छन्ति = (they) go [verb, present tense, third person, plural] [verb root: गम् = gam]
	तामसाः	taa—ma—saa(—h(aa))	(things of) one of the three gu.nas; ignorance; darkness; hell; inertia [adjective, noun, male, plural] [from तामसः = taamasa.h]

## 21.19 Bhagavad Giitaa: Chapter 14, Verse 19

1a नान्यं गुणेभ्यः कर्तारं  
naanya.m gu.nebhya.h kartaara.m

1b यदा द्रष्टानुपश्यति  
yadaa dra.s.taanupa"syati

2a गुणेभ्यश्च परं वेत्ति  
gu.nebhya"sca para.m veti

2b मद्भावं सोऽधिगच्छति  
madbhaava.m so.adhigacchati

(K.r.s.na said to Arjuna:)

When a seer sees not-another person (as) a (string)-actor—and (he) knows the paramount (string)—he gets from-me-behavior.

1a	नान्य	naa—	na = न = not [adverb, indeclinable]
	nya.m	anyam = अन्यम् = person another; other; different; strange [noun, male, accusative case, 2] [from अन्यः = anya.h]	
गुणेभ्यः	gu—ne—bhya(—h(a))	gu.nebhya.h = गुणेभ्यः = for/from strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural] [dative case, 4, ablative case, 5] [noun root: गुण = gu.na]	
कर्तारं	kar—taa—ra.m	kartaaram = कर्तारम् = (?) actor; worker; doer [noun, male, accusative case, 2] [from कर्तृ = kart.r]	

1b	यदा	ya—daa	yadaa = यदा = when [adverb, conjunction, indeclinable]
	द्रष्टानुपश्यति	dra—.s.taa—	द्रष्टा = seer (looker); judge [noun, male] [from द्रष्टृ = dra.s.t.r]
		nu—pa—”sya—ti	anupa”syati = अनुपश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: अनुदृष् = anud.r.s]
2a	गुणेभ्यश्च	gu—.ne—bhya”s—	gu.nebhya.h = गुणेभ्यः = for/from strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural] [dative case, 4, ablative case, 5] [noun root: गुण = gu.na]
		ca	ca = च = and [conjunction, indeclinable]
	परं	pa—ra.m	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]

2b मद्भावं	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	bhaa—va.m	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
सोऽधिगच्छति	so—	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	'dhi—gac—cha—ti	adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]



## 21.20 Bhagavad Giitaa: Chapter 14, Verse 20

1ab गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्  
gu.naanetaanatiitya triindehii dehasamudbhavaan

2ab जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते  
janmam.rtyujaraadu.hkhairvimukto.am.rtama”snute

(K.r.s.na said to Arjuna:)

A living thing with a body transcend(s) these three strings (goodness, ignorance, and passion) (and) body-births. Using (occurrences of) birth-death-old-age-distress—freed (from these things)—(he) attains non-(death).

1a गुणानेतानतीत्य gu—.naa—ne— gu.naan = गुणान्  
= strings; modes; attributes; merits;  
the three attributes in Hinduism:  
goodness, ignorance, passion  
[noun, male, plural, accusative case, 2]  
[noun root: गुण = gu.na]

taa—na— etaan = एतान् = these/them  
[pronoun, demonstrative, third person]  
[male, plural, accusative case, 2]  
[noun root: तद् = tad]

tii—tya atiitya  
= अतीत्य  
= transcendental  
[adjective]

त्रीन्देही triin— trii.ni = त्रीणि = three  
[noun, neuter]



1b	de—hii	dehii = देही = man; spirit; soul; living thing [noun, male, nominative case, 1] [noun root: देहिन् = dehin]
	देहसमुद्भवान् de—ha—	deha.h = देहः = body [noun, male, nominative case, 1] [noun root: देह = deha]
	sa—mud—bha—vaan	समुद्भवान् = births; origins [noun, male, plural, accusative case, 2] [from समुद्भवः = samudbhava.h]
<hr/>		
2a	जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते	
	jan—ma—	janma = जन्म = (O) birth [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: जन्म = janma]
	m.r—tyu—	m.rtyu.h = मृत्युः = death [noun, male]
	ja—raa—	जरा = old age; decrepitude [noun, female]
	du.h—khair—	du.hkhai.h = दुःखैः = by using (acts of) distress [noun, neuter, plural, instrumental case, 3] [noun root: दुःख = du.hkha]
<hr/>		
2b	vi—muk—to—	vimukta.h = विमुक्तः = freed; liberated [adjective, male, nominative case, 1] [adjective root: विमुक्त = vimukta]
	'—	a = अ = not [prefix, adverb, indeclinable]
	m.r—ta—ma	मृतम् = dead [adjective, neuter]
	”snu—te	a”snute = अश्नुते = (he/she/it) attains; enjoys [verb, present tense, third person, singular] [root: अश् = a”s]

## 21.21 Bhagavad Giitaa: Chapter 14, Verse 21

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1ab कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो  
kairli"ngaistriingu.naanetaanatiito bhavati prabho
- 2ab किमाचारः कथंचैतांस्त्रीन्गुणानतिवर्तते  
kimaacaara.h katha.mcaitaa.mstriingu.naanativartate

Arjuna said (to K.r.s.na):

Using what attributes is a person passed through these three strings (goodness, ignorance, passion), O lord (O K.r.s.na). What behavior (does the person have)? And how does (the person) travel though these three strings?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a कैलिङ्गैस्त्रीन्गुणानेतानतीतो

kair—	kai.h = कैः = by using what/whom [pronoun, interrogative, male, neuter] [plural, instrumental case, 3] [noun root: किम् = kim] [noun root: कौन = kauna]
li”n—gai—	li”ngai.h = लिङ्गैः = by using genders; penises; marks; attributes [noun, neuter, plural, instrumental case, 3] [from लिङ्गम् = li”ngam]
striin—	trii.ni = त्रीणि = three [noun, neuter]
gu—.naa—ne—	gu.naan = गुणान् = strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, accusative case, 2] [noun root: गुण = gu.na]
taa—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]

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1b	na—tii—to	atiita.h = अतीतः = gone; passed through [adjective, male]
भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
प्रभो	pra—bho	O lord [noun, male, vocative case, 8] [from प्रभुः = prabhu.h]

2a	किमाचारः	ki—maa—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
		caa—ra(—h(a))	aacaara.h = आचारः = behavior; good behavior; rule [noun, male]
	कथं	ka—tha.m	katham = कथम् = how [adverb, indeclinable]
	चैतांस्त्रीन्गुणानतिवर्तते		
		cai—	ca = च = and [conjunction, indeclinable]
		taa.m—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
2b		striin—	trii.ni = त्रीणि = three [noun, neuter]
		gu—.naa—na—	gu.naan = गुणान् = strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, accusative case, 2] [noun root: गुण = gu.na]
		ti—var—ta—te	ativartate = अतिवर्तते = (he/she/it) travels through [verb, present tense, third person, singular] [root: अतिवृत् = ativ.rt]



## 21.22 Bhagavad Giitaa: Chapter 14, Verse 22

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a प्रकाशं च प्रवृत्तिं च  
prakaa"sa.m ca prav.rtti.m ca
- 1b मोहमेव च पाण्डव  
mohameva ca paa.n.dava
- 2a न द्वेष्टि सम्प्रवृत्तानि  
na dve.s.ti samprav.rttaani
- 2b न निवृत्तानि काङ्क्षति  
na niv.rttaani kaa"nk.sati

God (K.r.s.na) said (to Arjuna):

Brightness and tendency and mistake, really—and—O son of Paa.n.du (O Arjuna)—(whoever) does not detest (these things when they are) started—(whoever) does not desire (these things when they are) vanished, . . .

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	प्रकाशं	pra—kaa—”sa.m	prakaa”sam = प्रकाशम् = brightness; light; clearness; splendor [noun, male, accusative case, 2] [from प्रकाशः = prakaa”sa.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	प्रवृत्तिं	pra—v.rt—ti.m	prav.rttim = प्रवृत्तिम् = tendency; behavior; action; work; doing [noun, female, accusative case, 2] [from प्रवृत्तिः = prav.rtti.h]
	च	ca	ca = च = and [conjunction, indeclinable]
1b	मोहमेव	mo—ha—me—	moham = मोहम् = mistake; confusion; bewilderment [noun, male, accusative case, 2] [from मोहः = moha.h]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	पाण्डव	paa.n—.da—va	paa.n.dava = पाण्डव = O son of Paa.n.du = O Arjuna [noun, male, vocative case, 8] [noun root: पाण्डव = paa.n.dava]
2a	न	na	na = न = not [adverb, indeclinable]
	द्वेष्टि	dve—.s.ti	dve.s.ti = द्वेष्टि = (he/she/it) detests; dislikes [verb, present tense, third person, singular] [verb root: द्विष् = dvi.s]
	सम्प्रवृत्तानि	sam—pra—v.rt—taa—ni	started; gone [adjective, neuter, plural] [from सम्प्रवृत्तम् = samprav.rttam]

2b न	na	na = न = not [adverb, indeclinable]
निवृत्तानि	ni—v.rt—taa—ni	vanished; gone [adjective, neuter, plural] [from निवृत्तम् = niv.rttam]
काङ्क्षति	kaa”n—k.sa—ti	(he/she/it) wishes; desires; waits [verb, present tense, third person, singular] [root: काङ्क्ष् = kaa”nk.s]





## 21.23 Bhagavad Giitaa: Chapter 14, Verse 23

- 1a उदासीनवदासीनो  
udaasiinavadaasiino
- 1b गुणैर्यो न विचाल्यते  
gu.nairyo na vicaalyate
- 2a गुणा वर्तन्त इत्येवं  
gu.naa vartanta ityeva.m
- 2b योऽवतिष्ठति नेङ्गते  
yo.avati.s.thati ne"ngate

(K.r.s.na said to Arjuna:)

...—neutrality-full, seated, using strings—whoever (is like this) does not swerve. (They) are strings, thus, really. Whoever stands does not go ...

- 1a उदासीनवदासीनो u—daa—sii—na—    udaasiina.h  
= उदासीनः  
= neutrality; neutral person;  
philosopher; ascetic  
[noun, male]
- va—daa—    vat = वत् = full of  
[suffix]
- sii—no    aasiina.h  
= आसीनः  
= seated  
[adjective, male]

1b	गुणैर्यो	gu—.nai—	gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]
		yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	न	na	na = न = not [adverb, indeclinable]
	विचाल्यते	vi—caa—lya—te	vicaalayati = विचालयति = (he/she/it) swerves; diverts; stirs up [verb, present tense, third person, singular] [root: विचल् = vical]
2a	गुणा	gu—.naa	gu.naa.h = गुणाः = (O) strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: गुण = gu.na]
	वर्तन्त	var—tan—te	(they) are [verb, present tense, third person, plural] [root: वृत् = v.rt]
	इत्येवं	i—tye—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		va.m	evam = एवम् = really; thus [adverb, indeclinable]

2b योऽवतिष्ठति	yo—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	'va—ti—.s.tha—ti	avati.s.thati = अवतिष्ठति = (he/she/it) stays; stands [verb, present tense, third person, singular] [verb root: अव + स्था = ava + sthaa]
नेङ्गते	ne"n—	na = न = not [adverb, indeclinable]
	ga—te	i"ngate = इङ्गते = (he/she/it) goes; moves [verb, present tense, third person, singular] [root: इङ्ग = i"ng]



## 21.24 Bhagavad Giitaa: Chapter 14, Verse 24

- 1a समदुःखसुखः स्वस्थः  
samadu.hkhasukha.h svastha.h
- 1b समलोष्टाश्मकान्ननः  
samalo.s.taa”smakaa~ncana.h
- 2ab तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः  
tulyapriyaapriyo dhiirastulyanindaatmasa.mstuti.h

(K.r.s.na said to Arjuna:)

...—same (in) distress (and) happiness—self-standing—same (in the presence of) a lump of soil, stone, (or) gold—equal(ly) (disposed to) a favorite (person) (and) a non-favorite (person)—steadfast—equal(ly) (disposed to) reproach (and) self-praise ...

- 1a समदुःखसुखः sa—ma— सम  
= same; equal; similar; straight; complete  
[adjective]
- du.h—kha— du.hkham = दुःखम्  
= (act of) distress; in distress  
[noun, neuter]  
[nominative case, 1, accusative case, 2, adverb]  
[noun root: दुःख = du.hkha]
- su—kha(—h(a)) sukha.h = सुखः = happy  
[adjective, male, nominative case, 1]  
[adjective root: सुख = sukha]
- स्वस्थः sva— sva.h = स्वः  
= self; relative; friend; group member  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्व = sva]
- stha(—h(a)) stha.h = स्थः  
= situated; standing; staying; steadfast  
[adjective, male, nominative case, 1]  
[adjective root: स्थ = stha]

## 1b समलोष्टाश्मकाच्चनः

sa—ma—	सम = same; equal; similar; straight; complete [adjective]
lo—.s.taa—	lo.s.tam = लोष्टम् = lump of soil [noun, neuter]
”sma—	a”sman = अश्मन् = stone [noun, neuter]
kaa~n—ca—na(—h(a))	काच्चनः = (?) kaa~ncanam = काच्चनम् = gold [noun, neuter]

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## 2a तुल्यप्रियाप्रियो

tu—lya—	equal; similar; comparable [adjective]
pri—yaa—	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
—	a = अ = not [prefix, adverb, indeclinable]
pri—yo	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]

## धीरस्तुल्यनिन्दात्मसंस्तुतिः

dhii—ra—	धीर = steadfast [adjective]
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2b	stu—lya—	tulya = तुल्य = equal; similar; comparable [adjective]
	nin—daat—	nindaa = निन्दा = abuse; blame; reproach [noun, female]
	ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	sa.m—stu—ti(—h(i))	संस्तुतिः = praise [noun, female]





## 21.25 Bhagavad Giitaa: Chapter 14, Verse 25

- 1ab मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः  
 maanaapamaanayostulyastulyo mitraaripak.sayo.h
- 2a सर्वारम्भपरित्यागी  
 sarvaarambhaparityaagii
- 2b गुणातीतः स उच्यते  
 gu.naatiita.h sa ucyate

(K.r.s.na said to Arjuna:)

...—equal (in) honor (and) dishonor—equal(ly) (disposed in the presence of) a friend (and) an enemy—  
 abandoner (in) all-undertaking(s)—he (such a person) is called string-passed-through (“successful”).

1a मानापमानयोस्तुल्यस्तुल्यो

maa—na—

maana.h = मानः  
 = pride; honor; respect  
 [noun, male, nominative case, 1]  
 [noun root: मान = maana]

pa—maa—na—yo—stu—

apamaanayo.h = अपमानयोः = of/at/in/on  
 (two acts of) contempt; insult; disrespect  
 [noun, male, dual]  
 [genitive case, 6, locative case, 7]  
 [noun root: अपमान = apamaana]

lya

tulya  
 = तुल्य  
 = equal; similar; comparable  
 [adjective]

1b	stu—lyo	tulya.h = तुल्यः = equal; similar; comparable [adjective, male]
	मित्रारिपक्षयोः mi—traa—	mitram = मित्रम् = friend [noun, neuter]
	ri—	ari.h = अरिः = enemy [noun, male]
	pa—k.sa—yo(—h(o))	पक्षयोः = of/at/in/on two parts [noun, male, dual] [genitive case, 6, locative case, 7] [from पक्षयः = pak.saya.h]

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## 2a सर्वात्मपरित्यागी

sar—va—	sarva = सर्व = each; all [adjective, pronoun, adverb]
ram—bha—	aarambha.h = आरम्भः = start; undertaking [noun, male]
pa—ri—tyaa—gii	परित्यागी = (?) abandoner [noun, male]

2b	गुणातीतः	gu—naa—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
	tii—ta(—h(a))	atiita.h = अतीतः = gone; passed through [adjective, male]	
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]	
उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]	



## 21.26 Bhagavad Giitaa: Chapter 14, Verse 26

- 1a मां च योऽव्यभिचारेण  
maa.m ca yo.avyabhicaare.na
- 1b भक्तियोगेन सेवते  
bhaktiyogena sevate
- 2ab सगुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते  
sagu.naansamatiityaitaanbrahmabhuyaya kalpate

(K.r.s.na said to Arjuna:)

And whoever, using non-deviation (and) devotion-yoking, serves me—he (is) passed through these strings—he is suited (for) God-becoming.

- 1a मां maa.m maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- च ca ca = च = and  
[conjunction, indeclinable]
- योऽव्यभिचारेण yo—  
ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- ’—  
a = अ = not  
[prefix, adverb, indeclinable]
- vya—bhi—caa—re—.na व्यभिचारेण  
= by using a/the deviation; violation; vice  
[noun, male, instrumental case, 3]  
[from व्यभिचारः = vyabhicaara.h]

1b	भक्तियोगेन	bhak—ti—	bhakti.h = भक्तिः = devotion; faith [noun, female, nominative case, 1] [noun root: भक्ति = bhakti]
		yo—ge—na	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
	सेवते	se—va—te	(he/she/it) serves; stays [verb, present tense, third person, singular] [root: सेव् = sev]
2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	गुणान्समतीत्यैतान्ब्रह्मभूयाय		
		gu—naa—	gu.naan = गुणान् = strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, accusative case, 2] [noun root: गुण = gu.na]
		sa—ma—tii—tyai—	samatiitya = समतीत्य = (?) gone; passed through [adjective(?)]
		taan—	etaan = एतान् = these/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
2b		brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		bhuu—yaa—ya	भूयाय = (?) [similar: noun, neuter, भूयम् = bhuuyam] [= being; becoming]
	कल्पते	kal—pa—te	kalpate = कल्पते = (he/she/it) is suitable [verb, present tense, third person, singular] [verb root: कृप् = kl.rp]

## 21.27 Bhagavad Giitaa: Chapter 14, Verse 27

1ab ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च  
brahma.no hi prati.s.thaahamam.rtasyaavyayasya ca

2a शाश्वतस्य च धर्मस्य  
"saa"svatasya ca dharmasya

2b सुखस्यैकान्तिकस्य च  
sukhasyaikaantikasya ca

(K.r.s.na said to Arjuna:)

Surely, I (am) steadfastness, of the non-dead (and) non-changeable and eternal and devotion (and) happiness and complete God.

1a ब्रह्मणो bra—ma—.no brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion  
[noun, neuter, genitive case, 6, locative case, 7]  
[noun root: ब्रह्मन् = brahman]

हि hi hi = हि = surely  
[adverb, indeclinable]

प्रतिष्ठाहममृतस्याव्ययस्य

pra—ti—.s.thaa— प्रतिष्ठा  
= steadfastness; resting; ceremony  
[noun, female]

ha— aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	m.r—ta—syaa—	m.rtasya = मृतस्य = of a/the person/thing dead [adjective, male, genitive case, 6] [from मृतः = m.rta.h]
	—	a = अ = not [prefix, adverb, indeclinable]
	vyā—ya—sya	vyayasya = व्ययस्य = of able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, genitive case, 6] [adjective, neuter, genitive case, 6] [adjective root: व्यय = vyaya]
च	ca	ca = च = and [conjunction, indeclinable]
2a	शाश्वतस्य "saa—"sva—ta—sya	of a/the person/thing eternal [adjective, male, genitive case, 6] [from शाश्वतः = "saa"svata.h]
च	ca	ca = च = and [conjunction, indeclinable]
धर्मस्य	dhar—ma—sya	dharmasya = धर्मस्य = of an/the (act of) virtue; religion; law; custom [noun, male, genitive case, 6] [noun root: धर्म = dharma]
2b	सुखस्यैकान्तिकस्य	
	su—kha—syai—	sukhasya = सुखस्य = of a/the happy; (act of) happiness [adjective, male, genitive case, 6] [adjective, noun, neuter, genitive case, 6] [adjective root: सुख = sukha]
	kaan—ti—ka—sya	aikaantikasya = ऐकान्तिकस्य = of a/the person/thing complete; exclusive [adjective, male, genitive case, 6] [from ऐकान्तिकः = aikaantika.h]
च	ca	ca = च = and [conjunction, indeclinable]



## Chapter 22

# Bhagavad Giitaa: Chapter 15

## 22.1 Bhagavad Giitaa: Chapter 15, Verse 1

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्  
uurdhvamūlamadha.h”saakhama”svattha.m praahuravyayam
- 2a छन्दांसि यस्य पर्णानि  
chandaa.msi yasya par.naani
- 2b यस्तं वेद स वेदवित्  
yasta.m veda sa vedavit

God (K.r.s.na) said (to Arjuna):

An upright root, a branch below—(there is) a fig tree, non-perishable, whose leaves (are) chant(s). One who (knows) that (tree)—he (knows).

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca— uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a ऊर्ध्वमूलमधःशाखमश्वत्थं

uur—dhva—	ऊर्ध्व = upright [adjective]
muu—la—ma—	muulam = मूलम् = root; origin; base [noun, neuter]
dha.h—	adha.h = अधः = “down”; below [adverb, preposition, indeclinable]
”saa—kha—	”saakham = शाखम् = (?) ”saakhaam = शाखाम् = branch; part [noun, female, accusative case, 2] [from शाखा = ”saakhaa]

1b ma—”svat—tha.m a”svattham = अश्वत्थम् = fig tree  
[noun, male, accusative case, 2]  
[from अश्वत्थः = a”svattha.h]

प्राहुरव्ययम्	praa—hu—ra—	praahu.h = प्राहुः = (?)
—		a = अ = not [prefix, adverb, indeclinable]
vya—yam		vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]

2a छन्दांसि chan—daa.m—si (?)  
[similar: noun, neuter, छन्दस् = chandas]  
[= chant]

यस्य ya—sya yasya = यस्य = of he who; it which;  
whichever; whoever/whomever; whatever  
[pronoun, interrogative, male, neuter]  
[genitive case, 6]  
[noun root: यद् = yad]  
[noun root: जो = jo]

पर्णानि par—.naa—ni leaves; wings  
[noun, neuter, plural]  
[from पर्णम् = par.nam]

2b	यस्तं	ya—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		ta.m	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad]
	वेद	ve—da	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	वेदवित्	ve—da—	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
		vit	वित् = (?)



## 22.2 Bhagavad Giitaa: Chapter 15, Verse 2

- 1a अधश्चोर्ध्वं      प्रसृतास्तस्य      शाखा  
adha”scordhva.m    pras.rtaastasya    ”saakhaa
- 1b गुणप्रवृद्धा      विषयप्रवालाः  
gu.naprav.rddhaa    vi.sayapravaalaa.h
- 2a अधश्च      मूलान्यनुसन्ततानि  
adha”sca    muulaanyanusantataani
- 2b कर्मानुबन्धीनि      मनुष्यलोके  
karmaanubandhiini    manu.syaloke

(K.r.s.na said to Arjuna:)

The branch(es) of that (tree) (are) spread down and up—string-powerful—object-new-leaves. And the roots (are) extended down, action-attached in the man-world.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)



1a	अधश्चोर्ध्वं	a—dha”s—	adha.h = अधः = “down”; below [adverb, preposition, indeclinable]
		cor—	ca = च = and [conjunction, indeclinable]
		dhva.m	uurdhvam = ऊर्ध्वम् = upright [adjective, neuter]
	प्रसृतास्तस्य	pra—s.r—taa—	pra.srtaa.h = प्रसृताः = stretched; spread [adjective, male, plural] [from प्रसृतः = pras.rta.h]
		sta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	शाखा	”saa—khaa	branch; part [noun, female]
1b	गुणप्रवृद्धा	gu—.na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		pra—v.rd—dhaa	prav.rddhaa.h = प्रवृद्धाः = powerful; many; old [adjective, male, plural] [from प्रवृद्धः = prav.rddha.h]
	विषयप्रवालाः	vi—.sa—ya	vi.sa.ya.h = विषयः = topic; country; object [noun, male]
		pra—vaa—laa(—h(aa))	प्रवालाः = new leaves; new branches; sprouts; shoots [noun, male, plural] [from प्रवालः = pravaala.h]

2a अधश्च	a—dha”s—	adha.h = अधः = “down”; below [adverb, preposition, indeclinable]
	ca	ca = च = and [conjunction, indeclinable]
	मूलान्यनुसन्ततानि	muu—laa—nya— muulaani = मूलानि = roots; bases; origins [noun, neuter, plural] [from मूलम् = muulam]
	nu—san—ta—taa—ni	anusantataani = अनुसन्ततानि = (?) continued; extended [adjective, neuter, plural] [from अनुसन्ततम् = anusantatam]
<hr/>		
2b कर्मानुबन्धीनि	kar—maa—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	nu—ban—dhii—ni	anubandhiini = अनुबन्धीनि = (?) [similar: adjective, अनुबन्धिन् = anbandhin] [= attached]
	मनुष्यलोके	ma—nu—.sya— manu.sya.h = मनुष्यः = man [noun, male]
	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]



### 22.3 Bhagavad Giitaa: Chapter 15, Verse 3

- 1a न रूपमस्येह तथोपलभ्यते  
na ruupamasyeha tathopalabhyate
- 1b नान्तो न चादिर्न च सम्प्रतिष्ठा  
naanto na caadirna ca samprati.s.thaa
- 2a अश्वत्थमेनं सुविरूढमूलम्  
a”svatthamena.m suviruu.dhamuulam
- 2b असङ्गशस्त्रेण दृढेन चित्त्वा  
asa”nga”sastre.na d.r.dhena chittvaa

(K.r.s.na said to Arjuna:)

In this world, thus, (a person) does not learn the form of this (tree): not the end, and not the beginning, and not the permanence. Using the rigid weapon (of) non-association, having cut this good-born-root fig tree, ...

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight. Exception: half-line 1a has twelve main syllables.)

1a न	na	na = न = not [adverb, indeclinable]
रूपमस्येह	ruu—pa—ma—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
	sye—	asya = अस्य = of this [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: इदम् = idam]
	ha	iha = इह = in this world; here; now [adverb, indeclinable]
तथोपलभ्यते	ta—tho—	tathaa = तथा = thus; likewise [adverb, indeclinable]
	pa—la—bhya—te	upalabhyate = उपलभ्यते = (?) upalabhate = उपलभते = (he/she/it) learns; gets [verb, present tense, third person, singular] [root: उपलभ् = upalabh]

1b	नान्तो	naan—	na = न = not [adverb, indeclinable]
		to	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
	न	na	na = न = not [adverb, indeclinable]
	चादिर्न	caa—	ca = च = and [conjunction, indeclinable]
		dir—	aadi.h = आदिः = beginning [noun, male, nominative case, 1] [noun root: आदि = aadi]
		na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	सम्प्रतिष्ठा	sam—pra—ti—.s.thaa	high rank; permanence; perserverance [noun, female]

2a	अश्वत्थमेनं	a—"svat—tha—me—	a"svattham = अश्वत्थम् = fig tree [noun, male, accusative case, 2] [from अश्वत्थः = a"svattha.h]
		na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
	सुविरूढमूलम्	su—	सु = good; very [prefix]
		vi—ruu—.dha—	विरूढ = born [adjective]
		muu—lam	मूलम् = root; base; origin [noun, neuter] [nominative case, 1, accusative case, 2]
<hr/>			
2b	असङ्गशस्त्रेण	a—	a = अ = not [prefix, adverb, indeclinable]
		sa"n—ga—	sa"nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa"nga]
		"sa—stre—.na	"sastre.na = शस्त्रेण by using a/the weapon [noun, neuter, instrumental case, 3] [noun root: शस्त्र = "sastra]
	दृढेन	d.r—.dhe—na	by using a/the person/thing rigid; hard; steadfast [adjective, male, instrumental case, 3] [from दृढः = d.r.dha.h]
	छित्त्वा	chit—tvaa	chittvaa = छित्त्वा = having chopped; cut; destroyed [verb, perfect participle] [verb root: छिद् = chid]

## 22.4 Bhagavad Giitaa: Chapter 15, Verse 4

- 1a ततः पदं तत्परिमार्गितव्यं  
tata.h pada.m tatparimaargitavya.m
- 1b यस्मिन्गता न निवर्तन्ति भूयः  
yasmingataa na nivartanti bhuuya.h
- 2a तमेव चाद्यं पुरुषं प्रपद्ये  
tameva caadya.m puru.sa.m prapadye
- 2b यतः प्रवृत्तिः प्रसृता पुराणी  
yata.h prav.rtti.h pras.rtaa puraa.nii

(K.r.s.na said to Arjuna:)

...From there, that step to be sought after, in which, gone, (people) do not return again. And really, (a person) seeks refuge with him, the the older God, from whom action (is) spread (among) cities.

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a ततः	ta—ta(—h(a))	tata.h = ततः = from that; therefore [adverb, indeclinable]
पदं	pa—da.m	padam = पदम् = part; place; pace; step; foot; word [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: पद = pada]
तत्परिमार्गितव्यं	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	pa—ri—maar—gi—ta—vya.m	parimaargitavyam = परिमार्गितव्यम् = to be sought after [adjective, neuter]



1b	यस्मिन्गता	ya—smin—	<p>yasmin = यस्मिन् = at/in/on that which; he who;          whichever; whoever/whomever; whatever          [pronoun, interrogative, male, neuter]          [locative case, 7]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
		ga—taa	<p>gataa.h = गताः          = (O) gone; dead; known; understood          [adjective, male, plural]          [nominative case, 1, vocative case, 8]          [adjective root: गत = gata]</p>
	न	na	<p>na = न = not          [adverb, indeclinable]</p>
	निवर्तन्ति	ni—var—tan—ti	<p>(?) nivartante          = निवर्तन्ते          = (they) vanish; stop; retreat; return          [verb, present tense, third person, plural]          [root: निवृत् = niv.rt]</p>
	भूयः	bhuu—ya(—h(a))	<p>again          [adverb, indeclinable]</p>
2a	तमेव	ta—me—	<p>tam = तम् = that/him          [pronoun, demonstrative, third person]          [male, accusative case, 2]          [noun root: तद् = tad]</p>
		va	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
	चाद्यं	caa—	<p>ca = च = and          [conjunction, indeclinable]</p>
		dya.m	<p>aadyam          = आद्यम्          = older; earlier; previous          [adjective, male, accusative case, 2]          [from आद्यः = aadya.h]</p>
	पुरुषं	pu—ru—sa.m	<p>puru.sam = पुरुषम्          = man; soul; spirit; God          [noun, male, accusative case, 2]          [noun root: पुरुष = puru.sa]</p>
	प्रपद्ये	pra—pa—dye	<p>(?) prapadyate = प्रपद्यते          = (he/she/it) acts; works; does; goes; attains          [verb, present tense, third person, singular]          [verb root: प्रपद् = prapad]</p>

2b यतः	ya—ta(—h(a))	yata.h = यतः = from what/which/whom; because; since [conjunction, indeclinable]
प्रवृत्तिः	pra—v.rt—ti(—h(i))	tendency; behavior; action; work; doing [noun, female]
प्रसृता	pra—s.r—taa	stretched; spread [adjective, female]
पुराणी	pu—raa—.nii	towns; cities [noun, neuter, plural]



## 22.5 Bhagavad Giitaa: Chapter 15, Verse 5

- 1a निर्मानमोहा      जितसङ्गदोषा  
nirmaanamohaa    jitasangado.saa
- 1b अध्यात्मनित्या      विनिवृत्तकामाः  
adhyaatmanityaa    vinivrttakaamaa.h
- 2a द्वन्द्वैर्विमुक्ताः      सुखदुःखसंज्ञैर्  
dvandvairvimuktaa.h    sukhadu.hkhasa.mj~nair
- 2b गच्छन्त्यमूढाः      पदमव्ययं      तत्  
gacchantyamuu.dhaa.h    padamavyaya.m    tat

(K.r.s.na said to Arjuna:)

Without-pride-mistakes, (with) conquered-attachment-defects, self-eternal(ly)-freed(-of)-sexual-desire, freed (from) the dualities (of) happiness (and) distress, using pieces of knowledge—(such people) go, non-stupid, (at a) step, (to) that non-changeable (God).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

1a निर्मानमोहा	nir—	ni.h = निः = without [preposition]
	maa—na—	maana.h = मानः = pride; honor; respect [noun, male, nominative case, 1] [noun root: मान = maana]
	mo—haa	mohaa.h = मोहाः = mistakes; confusion; bewilderment [noun, male, plural] [from मोहः = moha.h]
जितसङ्गदोषा	ji—ta—	जित = conquered [adjective]
	sa”n—ga—	sa”nga.h = सङ्गः = sticking; attachment; yoking; desire [noun, male, nominative case, 1] [noun root: सङ्ग = sa”nga]
	do—.saa	do.saa.h = दोषाः = defects; evil; sins [noun, male, plural] [from दोषः = do.sa.h]
1b अध्यात्मनित्या	a—dhyaat—ma—	adhyaatma.h = अध्यात्मः = self; “above + self” (divine) [adjective, male, nominative case, 1] [adjective root: अध्यात्म = adhyaatma]
	ni—tyaa	nityaa.h = नित्याः = (O) eternal; usual; constant [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: नित्य = nitya]
विनिवृत्तकामाः	vi—ni—v.rt—ta—	विनिवृत्त = freed [adjective]
	kaa—maa(—h(aa))	kaamaa.h = कामाः = (O) desires; love; lust [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: काम = kaama]

2a द्वन्द्वैर्विमुक्ताः	dvan—dvair—	dvandvai.h = द्वन्द्वैः = by using the dualities [noun, neuter, plural, instrumental case, 3] [from द्वन्द्वम् = dvandvam]
	vi—muk—taa(—h(aa))	vimuktaa.h = विमुक्ताः = (O) freed; liberated [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: विमुक्त = vimukta]
सुखदुःखसंज्ञैर्	su—kha—	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
	sa.m—j~nair	sa.mj~nai.h = संज्ञैः = (?) sa.mj~naabhi.h = संज्ञाभिः = sa~nj~naabhi.h = सञ्ज्ञाभिः = by using nouns; names; pieces of knowledge [noun, female, plural, instrumental case, 3] [from सञ्ज्ञा = sa~nj~naa]

2b	गच्छन्त्यमूढाः	gac—chan—tya—	gacchanti = गच्छन्ति = (they) go [verb, present tense, third person, plural] [verb root: गम् = gam]
	—		a = अ = not [prefix, adverb, indeclinable]
	muu—dhaa(—h(aa))		muu.dhaa.h = मूढाः = (O) stupid; stupefied; confused; mad [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: मूढ = muu.dha]
	पदमव्ययं	pa—da—ma—	padam = पदम् = part; place; pace; step; foot; word [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: पद = pada]
	—		a = अ = not [prefix, adverb, indeclinable]
	vya—ya.m		vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]
	तत्	tat	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]

## 22.6 Bhagavad Giitaa: Chapter 15, Verse 6

- 1a न तद्भासयते सूर्यो  
na tadbhaasayate suuryo
- 1b न शशाङ्को न पावकः  
na "sa"saa"nko na paavaka.h
- 2a यद्गत्वा न निवर्तन्ते  
yadgatvaa na nivartante
- 2b तद्धाम परमं मम  
taddhaama parama.m mama

(K.r.s.na said to Arjuna:)

The sun does not shine on that (on the residence of me). Nor the moon. Nor fire. One, having gone (to) that paramount residence of me, does not return.

- 1a न na na = न = not  
[adverb, indeclinable]
- तद्भासयते tad— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- bhaa—sa—ya—te भासयते  
= (he/she/it) shows; shines on  
[verb, present tense, third person, singular]  
[root: भास् = bhaas]
- सूर्यो suur—yo suurya.h = सूर्यः = (god of the) sun  
[noun, male, nominative case, 1]  
[noun root: सूर्य = suurya]



1b	न	na	na = न = not [adverb, indeclinable]
	शशाङ्को	"sa—"saa"n—ko	"sa"saa"nka.h = शशाङ्कः = moon [noun, male]
	न	na	na = न = not [adverb, indeclinable]
	पावकः	paa—va—ka(—h(a))	fire; god of fire; saint [noun, male]
<hr/>			
2a	यद्गत्वा	yad—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		ga—tvaa	gatvaa = गत्वा = having gone [verb, perfect participle] [verb root: गम् = gam]
	न	na	na = न = not [adverb, indeclinable]
	निवर्तन्ते	ni—var—tan—te	(they) vanish; stop; retreat; return [verb, present tense, third person, plural] [root: निवृत् = niv.rt]

2b तद्धाम	tad—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	dhaa—ma	dhaamam = धामम् = residence [noun, neuter] [nominative case, 1, accusative case, 2]
परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
मम	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]



## 22.7 Bhagavad Giitaa: Chapter 15, Verse 7

- 1a ममैवांशो जीवलोके  
mamaivaa.m”so jiivaloke
- 1b जीवभूतः सनातनः  
jiivabhuuta.h sanaatana.h
- 2a मनःषष्ठानीन्द्रियाणि  
mana.h.sa.s.thaaniindriyaa.ni
- 2b प्रकृतिस्थानि कर्षति  
prak.rtisthaani kar.sati

(K.r.s.na said to Arjuna:)

Really, a part of me (is) in the life-world. An eternal life-devotee masters the mind-six-senses, (while being) primal-form-standing.

- 1a ममैवांशो ma—mai— mama = मम = of me (my)  
[pronoun, first person, genitive case, 6]  
[noun root: अस्मद् = asmad]
- vaa.m— eva = एव = really; thus  
[adverb, indeclinable]
- ”so a.m”sa.h  
= अंशः  
= part  
[noun, male]
- जीवलोके jii—va— jiiva.h  
= जीवः  
= life  
[noun, male]
- lo—ke loke = लोके = at/in/on  
a/the world; mankind; place  
[noun, male, locative case, 7]  
[noun root: लोक = loka]

1b जीवभूतः	jii—va—	jiiva.h = जीवः = life [noun, male]
	bhuu—ta(—h(a))	भूतः = son; devotee; ascetic [noun, male]
सनातनः	sa—naa—ta—na(—h(a))	eternal [adjective, male]
<hr/>		
2a मनःषष्ठानीन्द्रियाणि		
	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	.sa—s.thaa—niin—	षष्ठानि = six people/things [noun, neuter, plural] [nominative case, 1, accusative case, 2]
	dri—yaa—ni	indriyaa.ni = इन्द्रियाणि = (O) senses; powers; parts of the body [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: इन्द्रिय = indriya]
<hr/>		
2b प्रकृतिस्थानि	pra—k.r—ti—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
	sthaa—ni	sthaani = स्थानि = (O) situated; standing; staying; steadfast [adjective, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [adjective root: स्थ = stha]
कर्षति	kar—sa—ti	(he/she/it) pulls; takes; masters [verb, present tense, third person, singular] [root: कृष् = k.r.s]

## 22.8 Bhagavad Giitaa: Chapter 15, Verse 8

- 1a शरीरं यदवाप्नोति  
 "sariira.m yadavaapnoti
- 1b यच्चाप्युत्क्रामतीश्वरः  
 yaccaapyutkraamatii"svara.h
- 2a गृहीत्वैतानि संयाति  
 g.rhiitvaitaani sa.myaati
- 2b वायुर्गन्धानिवाशयात्  
 vaayurgandhaanivaa"sayaat

(K.r.s.na said to Arjuna:)

What (being) attains a body, and also, what (being) goes up (to) God—having taken these (things), (the being) travels with (them)—(like) wind-scents from a receptacle.

- 1a शरीरं "sa—rii—ra.m "sariiram = शरीरम् = body  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: शरीर = "sariira]
- यदवाप्नोति ya—da— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]
- avaap—no—ti avaapnoti = अवाप्नोति  
 = (he/she/it) attains; gets  
 [verb, present tense, third person, singular]  
 [verb root: अवाप् = avaap]

1b यच्चाप्युत्क्रामतीश्वरः

yac—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
caa—	ca = च = and [conjunction, indeclinable]
pyut—	api = अपि = also [adverb, indeclinable]
kraa—ma—tii—	utkraamati = उत्क्रामति = (he/she/it) goes up; goes over [verb, present tense, third person, singular] [root: उत्क्रम् = utkram]
”sva—ra(—h(a))	ii”svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii”svara]

2a गृहीत्वैतानि	g.r—hii—tvai—	g.rhiitvaa = गृहीत्वा = having taken [verb, perfect participle] [root: ग्रह् = grah]
	taa—ni	etaani = एतानि = these/they [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
संयाति	sa.m—yaa—ti	(he/she/it) meets; travels with [verb, present tense, third person, singular] [root: संया = sa.myaa]

## 2b वायुर्गन्धानिवाशयात्

vaa—yur—	vaayu.h = वायुः = (god of) wind; air [noun, male, nominative case, 1] [noun root: वायु = vaayu]
gan—dhaa—ni—	gandhaan = गन्धान् = scents [noun, male, plural, accusative case, 2] [from गन्धः = gandha.h]
vaa—	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
”sa—yaat	aa”sayaat = आशयात् = from a/the residence; receptacle; resting place [noun, male, ablative case, 5] [from आशयः = aa”saya.h]





## 22.9 Bhagavad Giitaa: Chapter 15, Verse 9

1a श्रोत्रं चक्षुः स्पर्शनं च  
 "srotra.m cak.su.h spar"sana.m ca

1b रसनं घ्राणमेव च  
 rasana.m ghraa.nameva ca

2a अधिष्ठाय मनश्चायं  
 adhi.s.thaaya mana"scaaya.m

2b विषयानुपसेवते  
 vi.sayaanupasevate

(K.r.s.na said to Arjuna:)

An ear, an eye, and touch, a tongue, a nose, really, and—(standing)—and this mind. (A being) serves (these) objects.

1a श्रोत्रं "sro—tra.m "srotram  
 = श्रोत्रम्  
 = ear; hearing  
 [noun, neuter]

चक्षुः ca—k.su(—h(u)) eye  
 [noun, male]

स्पर्शनं spar—"sa—na.m spar"sanam  
 = स्पर्शनम्  
 = touch  
 [noun, neuter]

च ca ca = च = and  
 [conjunction, indeclinable]

1b	रसनं	ra—sa—na.m	rasanam = रसनम् = tongue; taste [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रसन = rasana]
	घ्राणमेव	ghraa—na—me—	ghraa.nam = घ्राणम् = nose; smell [noun, neuter]
	वा	va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	अधिष्ठाय	a—dhi—.s.thaa—ya	(?) [similar: verb, present tense, third person, singular] [अधितिष्ठति = adhiti.s.thati] [= (he/she/it) attains; overcomes; stands on] [root: अधिस्था = adhisthaa]
	मनश्चायं	ma—na”s—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	चा	caa—	ca = च = and [conjunction, indeclinable]
	याम्	ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
2b	विषयानुपसेवते		
		vi—.sa—yaa—nu—	vi.sayaan = विषयान् = topics; countries; objects [noun, male, plural, accusative case, 2] [from विषयः = vi.saya.h]
		pa—se—va—te	upasevate = उपसेवते = (he/she/it) serves; pays homage; stays [verb, present tense, third person, singular] [root: उपसेव् = upasev]

## 22.10 Bhagavad Giitaa: Chapter 15, Verse 10

- 1a उत्क्रामन्तं स्थितं वापि  
utkraamanta.m sthita.m vaapi
- 1b भुञ्जानं वा गुणान्वितम्  
bhuñjaana.m vaa gu.naanvitam
- 2a विमूढा नानुपश्यन्ति  
vimuu.dhaa naanupaśyanti
- 2b पश्यन्ति ज्ञानचक्षुषः  
paśyanti jñānacakṣuṣaḥ

(K.r.s.na said to Arjuna:)

(About people who understand dying and being born in new bodies:)

(Going up), steadfast, yes/no? Also, (enjoying), yes/no, string-having? Stupid (people) do not see. Knowledge-eyes (people) see.

- 1a उत्क्रामन्तं ut—kraa—man—ta.m utkraamantam  
= उत्क्रामन्तम्  
= (?)  
[similar: verb, present tense, third person, singular]  
[उत्क्रामति = utkraamati]  
[= (he/she/it) goes up; goes over]  
[root: उत्क्रम् = utkram]
- स्थितं sthi—ta.m sthitam = स्थितम्  
= standing; staying; situated; steadfast  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: स्थित = sthita]
- वापि vaa— वा = “yes/no question”  
pi api = अपि = also  
[adverb, indeclinable]

1b	भुञ्जानं	bhu~n—jaa—na.m	(?) [similar: verb, present tense, third person, singular] [भुनक्ति = bhunakti = (he/she/it) enjoys] [root: भुज् = bhuj]
	वा	vaa	“yes/no question”
	गुणान्वितम्	gu—.naan—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		vi—ta.m	anvitam = अन्वितम् = having [adjective, neuter]
2a	विमूढा	vi—muu—.dhaa	vimuu.dhaa.h = विमूढाः = (O) stupid; stupefied; confused; mad [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: विमूढ = vimuu.dha]
	नानुपश्यन्ति	naa—	na = न = not [adverb, indeclinable]
		nu—pa—”syant—ti	anupa”syanti = अनुपश्यन्ति = (they) see [verb, present tense, third person, plural] [verb root: अनुदृष् = anud.r.s]
2b	पश्यन्ति	pa—”syant—ti	pa”syanti = पश्यन्ति = (they) see [verb, present tense, third person, plural] [verb root: दृष् = d.r.s]
	ज्ञानचक्षुषः	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		ca—k.su—.sa(—h(a))	चक्षुषः = (?) eyes; (occurrences of) seeing [noun, neuter, plural] [from चक्षुस् = cak.sus]

## 22.11 Bhagavad Giitaa: Chapter 15, Verse 11

- 1a यतन्तो योगिनश्चैनं  
yatanto yogina"scaina.m
- 1b पश्यन्त्यात्मन्यवस्थितम्  
pa"syantyaatmanyavasthitam
- 2a यतन्तोऽप्यकृतात्मानो  
yatanto.apyak.rtaatmaano
- 2b नैनं पश्यन्त्यचेतसः  
naina.m pa"syantyacetasa.h

(K.r.s.na said to Arjuna:)

... (?) ... And yoked people see this (situation) in the self, steadfast. ... (?) ... Also, non-acted-on-selves—non-minds—do not see this (situation).

- 1a यतन्तो ya—tan—to yatanta.h  
= यतन्तः  
= (?)
- योगिनश्चैनं yo—gi—na"s— yogina.h = योगिनः  
from/of yoked; man of yoking;  
(O) yoked; men of yoking  
[adjective, noun, male]  
[ablative case, 5, genitive case, 6]  
[plural, nominative case, 1, vocative case, 8]  
[adjective root: योगिन् = yogin]
- cai— ca = च = and  
[conjunction, indeclinable]
- na.m enam = एनम् = (?) this  
[pronoun, demonstrative, male, neuter]  
[nominative case, 1, accusative case, 2]

## 1b पश्यन्त्यात्मन्यवस्थितम्

pa—"syant—tyaat—	pa"syanti = पश्यन्ति = (they) see [verb, present tense, third person, plural] [verb root: दृष् = d.r.s]
ma—nya—	aatmani = आत्मनि = at/in/on a/the self; soul [noun, male, locative case, 7] [noun root: आत्मन् = aatman]
va—sthi—tam	avasthitam = अवस्थितम् = standing; staying; situated; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: अवस्थित = avasthita]

## 2a यतन्तोऽप्यकृतात्मानो

ya—tan—to—	yatanta.h = यतन्तः = (?)
'pya—	api = अपि = also [adverb, indeclinable]
—	a = अ = not [prefix, adverb, indeclinable]
k.r—taat—	k.rta = कृत = acted on; worked on; done [adjective]
maa—no	aatmaana.h = आत्मानः = (O) selves; souls [noun, male, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: आत्मन् = aatman]

2b नैनं	nai—	na = न = not [adverb, indeclinable]
	na.m	enam = एनम् = (?) this [pronoun, demonstrative, male, neuter] [nominative case, 1, accusative case, 2]
पश्यन्त्यचेतसः	pa—”syant—tya—	pa”syanti = पश्यन्ति = (they) see [verb, present tense, third person, plural] [verb root: दृष् = d.r.s]
—	—	a = अ = not [prefix, adverb, indeclinable]
	ce—ta—sa(—h(a))	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]





## 22.12 Bhagavad Giitaa: Chapter 15, Verse 12

- 1a यदादित्यगतं तेजो  
yadaadityagata.m tejo
- 1b जगद्भासयतेऽखिलम्  
jagadbhaasayate.akhilam
- 2a यच्चन्द्रमसि यच्चाग्नौ  
yaccandramasi yaccaagnau
- 2b तत्तेजो विद्धि मामकम्  
tattejo viddhi maamakam

(K.r.s.na said to Arjuna:)

What sun-gone fire shines on all the world? What in the moon? And what in a fire? (Know) that fire of me.

- 1a यदादित्यगतं ya—daa— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- di—tya— aaditya.h  
= आदित्यः  
= sun  
[noun, male]
- ga—ta.m gatam = गतम्  
= gone; dead; known; understood  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: गत = gata]
- तेजो te—jo teja.h = तेजः = tejas = तेजस्  
= (O) fire; light; splendor; great person  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: तेजस् = tejas]

1b जगद्भासयतेऽखिलम्

ja—gad— jagat = जगत्  
 = (O) world; meter with 4 × 12 syllables  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [vocative case, 8]  
 [noun root: जगत् = jagat]

bhaa—sa—ya—te भासयते  
 = (he/she/it) shows; shines on  
 [verb, present tense, third person, singular]  
 [root: भास् = bhaas]

khi—lam akhilam  
 = अखिलम्  
 = all  
 [adjective, neuter]

---

2a यच्चन्द्रमसि yat— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

can—dra—ma—si चन्द्रमसि  
 = (?) at/in/on a/the moon  
 [noun, male, locative case, 7]  
 [from चन्द्रमस् = candramas]

यच्चाग्नौ yat— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

caag— ca = च = and  
 [conjunction, indeclinable]

nau agnau = अग्नौ  
 = at/in/on a/the fire; god of fire; digestive fluid; bile  
 [noun, (proper,) male, locative case, 7]  
 [noun root: अग्नि = agni]

2b तत्तेजो	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	te—jo	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
मामकम्	maa—ma—kam	of me (my) [pronoun, first person, genitive case, 6]



## 22.13 Bhagavad Giitaa: Chapter 15, Verse 13

- 1a गामाविश्य च भूतानि  
gaamaavi”sya ca bhuutaani
- 1b धारयाम्यहमोजसा  
dhaarayaamyahamojasaa
- 2a पुष्णामि चौषधीः सर्वाः  
pu.s.naami cau.sadhii.h sarvaa.h
- 2b सोमो भूत्वा रसात्मकः  
somo bhuutvaa rasaatmaka.h

(K.r.s.na said to Arjuna:)

Using power, I bear beings and (enter) ... (?) .... And having been the moon, (and) made of juice, (I) cause all plants to prosper.

- 1a गामाविश्य gaa—maa— gaam  
= गाम्  
= (?)
- vi—”sya aavi”sya  
= आविश्य  
= (?)  
[similar: verb, present tense, third person, singular]  
[आविश्यति = aavi”syati]  
[= (he/she/it) attains; approaches; enters]  
[root: आविश् = aavis”]
- च ca ca = च = and  
[conjunction, indeclinable]
- भूतानि bhuu—taa—ni bhuutaani = भूतानि  
= beings (living things); spirits; ghosts  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]

1b धारयाम्यहमोजसा

dhaa—ra—yaa—mya— dhaarayaami  
 = धारयामि  
 = (I) bear; wear; carry  
 [verb, present tense, first person, singular]  
 [root: धृ = dh.r]

ha—mo— aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]

ja—saa ojasaa  
 = ओजसा  
 = (?) by using power  
 [noun, neuter, instrumental case, 3]  
 [from ओजस् = ojas]

2a पुष्णामि pu—s.naa—mi (I) propser; cause to prosper  
 [verb, present tense, first person, singular]  
 [root: पुष् = pu.s]

चौषधीः cau— ca = च = and  
 [conjunction, indeclinable]

.sa—dhii(—h(ii)) au.sadhii.h  
 = औषधीः  
 = (?) o.sadhii.h  
 = ओषधीः  
 = herbs; plants; remedies  
 [noun, female, plural, accusative case, 2]  
 [from ओषधिः = o.sadhi.h]

सर्वाः sar—vaa(—h(aa)) each; all  
 [pronoun, adjective, adverb, female, plural]  
 [nominative case, 1, accusative case, 2]  
 [from सर्वा = sarvaa]

2b	सोमो	so—mo	soma.h = सोमः = moon [noun, male]
	भूत्वा	bhuu—tvaa	bhuutvaa = भूत्वा = having been [verb, perfect participle] [verb root: भू = bhuu]
	रसात्मकः	ra—saat—	rasa.h = रसः = liquid; taste; seasoning [noun, male, nominative case, 1] [noun root: रस = rasa]
	मा—का(—h(a))		aatmaka.h = आत्मकः = made of [suffix]





## 22.14 Bhagavad Giitaa: Chapter 15, Verse 14

- 1a अहं वैश्वानरो भूत्वा  
aha.m vai"svaanaro bhuutvaa
- 1b प्राणिनां देहमाश्रितः  
praa.ninaa.m dehamaa"srita.h
- 2a प्राणापानसमायुक्तः  
praa.naapaanasamaayukta.h
- 2b पचाम्यन्नं चतुर्विधम्  
pacaamyanna.m caturvidham

(K.r.s.na said to Arjuna:)

I—having been the fire of breathing things, body-occupying, yoked (to) breath (and) air going down to the anus—digest four kind(s) (of) food.

- 1a अहं a—ha.m aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- वैश्वानरो vai—"svaa—na—ro vai"svaanara.h  
= वैश्वानरः  
= sun; fire; digestion  
[noun, male]
- भूत्वा bhuu—tvaa bhuutvaa = भूत्वा = having been  
[verb, perfect participle]  
[verb root: भू = bhuu]

1b प्राणिनां	praa—ni—naa.m	praa.ninaam = प्राणिनाम् = (?) of breathing/living things [noun, male, plural, genitive case, 6] [from प्राणिन् = praa.nin]
देहमाश्रितः	de—ha—maa—	deham = देहम् = body [noun, male, accusative case, 2] [noun root: देह = deha]
	”sri—ta(—h(a))	aa”srita.h = आश्रितः = occupying [adjective, male]
<hr/>		
2a प्राणापानसमायुक्तः		
	praa—naa—	praa.na.h = प्राणः = breath; life; power [noun, male, nominative case, 1] [noun root: प्राण = praa.na]
	paa—na—	apaana.h = अपानः = air going down to the anus [noun, male]
	sa—maa—yuk—ta(—h(a))	समायुक्तः = yoked [adjective, male]
<hr/>		
2b पचाम्यन्नं	pa—caa—myan—	pacaami = पचामि = (I) cook; perfect; digest [verb, present tense, first person, singular] [root: पच् = pac]
	na.m	annam = अन्नम् = food [noun, neuter] [nominative case, 1, accusative case, 2]
चतुर्विधम्	ca—tur—	चतुर् [noun]
	vi—dham	विधम् = kind; type [noun, male, accusative case, 2] [from विधः = vidha.h]

## 22.15 Bhagavad Giitaa: Chapter 15, Verse 15

- 1a सर्वस्य चाहं हृदि सन्निविष्टो  
sarvasya caaha.m h.rdi sannivi.s.to
- 1b मत्तः स्मृतिर्ज्ञानमपोहनं च  
matta.h sm.rtirj~naanamapohana.m ca
- 2a वेदैश्च सर्वैरहमेव वेद्यो  
vedai"sca sarvairahameva vedyo
- 2b वेदान्तकृद्वेदविदेव चाहम्  
vedaantak.rdvedavideva caaham

(K.r.s.na said to Arjuna:)

And I (am) in the heart of all, attached. From me, (comes) remembering, knowledge, and reasoning. And, using all (pieces of) (sacred) knowledge, I (am), really, to be known. And really, I (am) a kind-of-Hindu-philosophy-doer (and) (sacred-)knowledge-(knower).

(Note: In this verse, each half-line has eleven main syllables, instead of the usual eight.)

- 1a सर्वस्य sar—va—sya sarvasya = सर्वस्य = of each; all  
[adjective, pronoun, male, neuter]  
[genitive case, 6]  
[adjective root: सर्व = sarva]
- चाहं caa— ha.m ca = च = and  
[conjunction, indeclinable]  
aham = अहम् = I  
[pronoun, first person, nominative case, 1]  
[noun root: अस्मद् = asmad]
- हृदि h.r—di (?) at/in/on a/the heart  
[noun, neuter, locative case, 7]  
[from हृद् = h.rd]
- सन्निविष्टो san—ni—vi—.s.to sannivi.s.ta.h  
= सन्निविष्टः  
= sticking; attached  
[adjective, male]

1b	मत्तः	ma—ta(—h(a))	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	स्मृतिर्ज्ञानमपोहनं	sm.r—tir—	sm.rti.h = स्मृतिः = remembering; tradition or literature based on memory [noun, female, nominative case, 1] [noun root: स्मृति = sm.rti]
		j~naa—na—ma—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
		po—ha—na.m	apohanam = अपोहनम् = reasoning [noun, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	वेदैश्च	ve—dai”s—	vedai.h = वेदैः = by using (pieces of) (sacred) knowledge [noun, male, plural, instrumental case, 3] [noun root: वेद = veda]
		ca	ca = च = and [conjunction, indeclinable]
	सर्वैरहमेव	sar—vai—ra—	sarvai.h = सर्वैः = by using each; all [pronoun, adjective, adverb, male, plural] [instrumental case, 3] [from सर्वः = sarva.h]
		ha—me—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
		va	eva = एव = really; thus [adverb, indeclinable]
	वेद्यो	ve—dyo	vedya.h = वेद्यः = to be known [adjective, male]

2b वेदान्तकृद्वेदविदेव	ve—daan—ta—	vedaanta.h = वेदान्तः = a kind of Hindu philosophy [noun, male]
	k.r—dve—	k.rt = कृत् = actor; worker; doer [suffix]
	da—	veda.h = वेदः = (piece of) (sacred) knowledge [noun, male, nominative case, 1] [noun root: वेद = veda]
	vi—de	vit = वित् = (?)
	va	eva = एव = really; thus [adverb, indeclinable]
चाहम्	caa—	ca = च = and [conjunction, indeclinable]
	ham	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]



## 22.16 Bhagavad Giitaa: Chapter 15, Verse 16

- 1a द्वाविमौ पुरुषौ लोके  
dvaavimau puru.sau loke
- 1b क्षरश्चाक्षर एव च  
k.sara"scaak.sara eva ca
- 2a क्षरः सर्वाणि भूतानि  
k.sara.h sarvaa.ni bhuutaani
- 2b कूटस्थोऽक्षर उच्यते  
kuu.tastho.ak.sara ucyate

(K.r.s.na said to Arjuna:)

These two (kinds of) men (are) in the world: perishable and non-perishable, really. And all beings (are called) perishable. A non-perishable (being) is called mountain-peak-standing (best).

- 1a द्वाविमौ dvaa— dvau = द्वौ = two  
[noun, male, dual]
- vi—mau imau = इमौ = these two  
[pronoun, male, dual]  
[from अयम् = ayam]
- पुरुषौ pu—ru—.sau puru.sau = पुरुषौ  
= (O) two men; souls; spirits; Gods  
[noun, male, dual]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: पुरुष = puru.sa]
- लोके lo—ke loke = लोके = at/in/on  
a/the world; mankind; place  
[noun, male, locative case, 7]  
[noun root: लोक = loka]



1b	क्षरश्चाक्षर	k.sa—ra”s—	k.sara.h = क्षरः = perishable [adjective, male]
		caa—	ca = च = and [conjunction, indeclinable]
		—	a = अ = not [prefix, adverb, indeclinable]
		k.sa—ra	k.sara.h = क्षरः = perishable [adjective, male]
	एव	e—va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	क्षरः	k.sa—ra(—h(a))	perishable [adjective, male]
	सर्वाणि	sar—vaa—ni	sarvaa.ni = सर्वाणि = each; all [adjective, pronoun, neuter, plural] [nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
	भूतानि	bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]

2b कूटस्थोऽक्षर	kuu—ta—	kuu.tam = कूटम् = illusion; lie; mountain peak [noun, neuter]
	stho—	stha.h = स्थः = situated; standing; staying; steadfast [adjective, male, nominative case, 1] [adjective root: स्थ = stha]
	'—	a = अ = not [prefix, adverb, indeclinable]
	k.sa—ra(—h(a))	क्षरः = perishable [adjective, male]
उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]



## 22.17 Bhagavad Giitaa: Chapter 15, Verse 17

- 1a उत्तमः पुरुषस्त्वन्यः  
uttama.h puru.sastvanya.h
- 1b परमात्मेत्युदाहृतः  
paramaatmetyudaah.rta.h
- 2a यो लोकत्रयमाविश्य  
yo lokatrayamaavi”sya
- 2b विभर्त्यव्यय ईश्वरः  
bibhartyavyaya ii”svara.h

(K.r.s.na said to Arjuna:)

But the ultimate man (is) another (person, besides the previous mentioned two types of men)—the paramount self—thus, (it is) said, who (enters) the (group of three worlds) (and) bears (them)—the non-changeable God.

- 1a उत्तमः ut—ta—ma(—h(a)) uttama.h = उत्तमः  
= ultimate; uppermost; best  
[adjective, male, nominative case, 1]  
[adjective root: उत्तम = uttama]
- पुरुषस्त्वन्यः pu—ru—sa—  
puru.sa.h = पुरुषः  
= man; soul; spirit; God  
[noun, male, nominative case, 1]  
[noun root: पुरुष = puru.sa]
- stva—  
tu = तु = but  
[conjunction, indeclinable]
- nya(—h(a))  
anya.h = अन्यः  
= another; other; different; strange  
[adjective, noun, male]  
[nominative case, 1]  
[adjective root: अन्य = anya]

1b परमात्मेत्युदाहृतः

pa—ra—maat—	parama.h = परमः = paramount; better/best; worse/worst [adjective, male, nominative case, 1] [adjective root: परम = parama]
me—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
daa—h.r—ta(—h(a))	udaah.rta.h = उदाहृतः = uttered; said; called [adjective, male]

2a यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
लोकत्रयमाविश्य	lo—ka—	loka.h = लोकः = world; mankind; place [noun, male, nominative case, 1] [noun root: लोक = loka]
	tra—ya—maa—	trayam = त्रयम् = group of three [noun, neuter]
	vi—”sya	aavi”sya = आविश्य = (?) [similar: verb, present tense, third person, singular] [आविशति = aavi”sati] [= (he/she/it) approaches; attains; enters] [root: आविश् = aavis”]

2b	बिभर्त्यव्यय	bi—bhar—tya—	bibharti = बिभर्ति = (he/she/it) bears; carries [verb, present tense, third person, singular] [root: भृ = bh.r]
	—		a = अ = not [prefix, adverb, indeclinable]
	vya—ya		vyaya.h = व्ययः = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, nominative case, 1] [adjective root: व्यय = vyaya]
	ईश्वरः	ii—”sva—ra(—.h(a))	ii”svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii”svara]



## 22.18 Bhagavad Giitaa: Chapter 15, Verse 18

1ab यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः  
 yasmaatk.saramatiito.ahamak.saraadapi cottama.h

2a अतोऽस्मि लोके वेदे च  
 ato.asmi loke vede ca

2b प्रथितः पुरुषोत्तमः  
 prathita.h puru.sottama.h

(K.r.s.na said to Arjuna:)

Because I (am) having-gone-through the perishable (world) (and) (am) from the non-perishable (world)—and also, (I am) ultimate—from here (therefore), (I) am—in the world, and in (sacred) knowledge—known (as) the ultimate man.

1a यस्मात्क्षरमतीतोऽहमक्षरादपि

yas—maat— यस्मात्  
 = (?) from one/whom/what; because  
 [pronoun, male, ablative case, 5, indeclinable]  
 [from यः = ya.h]

k.sa—ra—ma— k.saram = क्षरम् = perishable  
 [adjective, neuter]

tii—to— atiita.h  
 = अतितः  
 = having gone through  
 [adjective, male]

'ha— aham = अहम् = I  
 [pronoun, first person, nominative case, 1]  
 [noun root: अस्मद् = asmad]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	k.sa—raa—da—	k.saraat = क्षरात् = from a/the person/thing perishable [adjective, male, ablative case, 5] [from क्षरः = k.sara.h]
	pi	api = अपि = also [adverb, indeclinable]
चोत्तमः	cot—	ca = च = and [conjunction, indeclinable]
	ta—ma(—h(a))	uttama.h = उत्तमः = ultimate; uppermost; best [adjective, male, nominative case, 1] [adjective root: उत्तम = uttama]
<hr/>		
2a	अतोऽस्मि	a—to—
		ata.h = अतः = from here; therefore [adverb, indeclinable]
	'smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
लोके	lo—ke	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
वेदे	ve—de	vede = वेदे = at/in/on a/the (piece of) (sacred) knowledge [noun, male, locative case, 7] [noun root: वेद = veda]
च	ca	ca = च = and [conjunction, indeclinable]

2b	प्रथितः	pra—thi—ta(—h(a))	known; spread; famous [adjective, male]
	पुरुषोत्तमः	pu—ru—sot—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
		ta—ma(—h(a))	uttama.h = उत्तमः = ultimate; uppermost; best [adjective, male, nominative case, 1] [adjective root: उत्तम =uttama]



## 22.19 Bhagavad Giitaa: Chapter 15, Verse 19

- 1a यो मामेवमसम्मूढो  
yo maamevamasammuu.dho
- 1b जानाति पुरुषोत्तमम्  
jaanaati puru.sottamam
- 2a स सर्वविद्भजति मां  
sa sarvavidbhajati maa.m
- 2b सर्वभावेन भारत  
sarvabhaavena bhaarata

(K.r.s.na said to Arjuna:)

Really, whoever (is) non-stupid, knows me, the ultimate man. He, all-(knowing), serves me, using all-behavior, O son of Bharata (O Arjuna).

1a यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
मामेवमसम्मूढो	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	va—ma—	evam = एवम् = really; thus [adverb, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	sam—muu—.dho	sammuu.dha.h = सम्मूढः = stupid; stupefied; confused; mad [adjective, male, nominative case, 1] [adjective root: सम्मूढ = sammuu.dha]

1b	जानाति	jaa—naa—ti	(he/she/it) knows [verb, present tense, third person, singular] [root: ज्ञा = j~naa]
	पुरुषोत्तमम्	pu—ru—.sot—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
		ta—mam—	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]
2a	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सर्वविद्भजति	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		vid—	vit = वित् = (?)
		bha—ja—ti	bhajati = भजति = (he/she/it) cherishes [verb, present tense, third person, singular] [verb root: भज् = bhaj]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
2b	सर्वभावेन	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhaa—ve—na	bhaavena = भावेन = by using a/the being (existence; living thing); behavior; birth [noun, male, instrumental case, 3] [noun root: भाव = bhaava]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 22.20 Bhagavad Giitaa: Chapter 15, Verse 20

1ab इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ  
iti guhyatama.m "saastramidamukta.m mayaanagha

2ab एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत  
etadbuddhvaa buddhimaansyaatk.rtak.rtya"sca bhaarata

(K.r.s.na said to Arjuna:)

Thus, this secret-most text (is) said by me, O non-sin (O Arjuna). Having known this—intelligence may be, and action-action [sic]—O son of Bharata (O Arjuna).

1a इति i—ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]

गुह्यतमं gu—hya— guhyam = गुह्यम्  
= mystery; secret; privacy; genitals; anus  
[noun, adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: गुह्य = guhya]

ta—ma.m tamam = तमम् = most  
[suffix, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: तम = tama]

शास्त्रमिदमुक्तं "saa—stra— "saastram  
= शास्त्रम्  
= text  
[noun, neuter]

1b	mi—da—muk—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	ta.m	uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]
मयानघ	ma—yaa—	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
	na—	an = अन् = not [prefix, adverb, indeclinable]
	gha	agha = अघ = O sin; evil [noun, neuter, vocative case, 8] [from अघम् = agham]
2a	एतद्बुद्धा	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	bud—dhvaa	बुद्धा = (?) having known [verb, perfect participle] [root: (?) बुध् = budh]
	बुद्धिमान्स्यात्कृतकृत्यश्च	
	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	maan—	मान् = (?)
	syaat—	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]

2b	k.r—ta—	k.rtam = कृतम् = action; work; doing [noun, neuter]
	k.r—tya”s—	k.rtya.h = कृत्यः = (?) k.rtyam = कृत्यम् = action; work; doing [noun, neuter]
	ca	ca = च = and [conjunction, indeclinable]
भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]



## Chapter 23

# Bhagavad Giitaa: Chapter 16

## 23.1 Bhagavad Giitaa: Chapter 16, Verse 1

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1ab अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः  
abhaya.m sattvasa.m"suddhirj~naanayogavyavasthiti.h
- 2a दानं दमश्च यज्ञश्च  
daana.m dama"sca yaj~na"sca
- 2b स्वाध्यायस्तप आर्जवम्  
svaadhyayaastapa aarjavam

God (K.r.s.na) said (to Arjuna):

Non-fear, life-purity, knowledge-yoking-(steadfastness), donation and restraint, and sacrifice, study, asceticism, sincerity, ...

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	अभयं a—	a = अ = not [prefix, adverb, indeclinable]
	bha—ya.m	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
	सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः	
	sat—tva—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	sa.m—”sud—dhir—	sa.m”suddhi.h = संशुद्धिः = purity [noun, female]
1b	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	yo—ga—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
	vya—va—sthi—ti(—h(i))	व्यवस्थितिः = (?) [similar: adjective, व्यवस्थित = vyavasthita] [= steadfast]

2a	दानं	daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
	दमश्च	da—ma”s—	dama.h = दमः = restraint; control [noun, male]
		ca	ca = च = and [conjunction, indeclinable]
	यज्ञश्च	ya—j~na”s—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
		ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2b	स्वाध्यायस्तप	svaa—dhyaa—ya—sta—	svaadhyaya.h = स्वाध्यायः = studying; reciting; repeating [noun, male, nominative case, 1] [noun root: स्वाध्याय = svaadhyaya]
		pa	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	आर्जवम्	aar—ja—vam	sincerity; honesty; straightness [noun, neuter]



## 23.2 Bhagavad Giitaa: Chapter 16, Verse 2

1ab अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्  
 ahi.msaa satyamakrodhastyaaga.h "saantirapai"sunam

2a दया भूतेष्वलोलुप्त्वं  
 dayaa bhuute.svaloluptva.m

2b मार्दवं ह्रीरचापलम्  
 maardava.m hriiracaapalam

(K.r.s.na said to Arjuna:)

...non-harm, truth, non-anger, abandonment, peace, non-slander/non-libel, compassion in beings, non-greed, gentleness, modesty, non-fickleness ...

1a अहिंसा a— a = अ = not  
 [prefix, adverb, indeclinable]

hi.m—saa हिंसा  
 = harm; hurt; violence; killing  
 [noun, female]

सत्यमक्रोधस्त्यागः

sa—tya—ma— satyam = सत्यम्  
 = true; good; pure; sincere;  
 truth; goodness; purity; sincerity  
 [adjective, noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [adjective root: सत्य = satya]

— a = अ = not  
 [prefix, adverb, indeclinable]

kro—dha— krodha.h = क्रोधः = (act of) anger; passion  
 [noun, male, nominative case, 1]  
 [noun root: क्रोध = krodha]

1b	styaa—ga(—h(a))	tyaaga.h = त्यागः = abandonment [noun, male]
शान्तिरपैशुनम्	”saan—ti—ra—	”saanti.h = शान्तिः = peace [noun, female, nominative case, 1] [noun root: शान्ति = ”saanti]
—	—	a = अ = not [prefix, adverb, indeclinable]
	pai—”su—nam	पैशुनम् = slander; libel [noun, neuter]
2a दया	da—yaa	compassion [noun, female]
भूतेष्वलोलुप्त्वं	bhuu—te—.sva—	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]
—	—	a = अ = not [prefix, adverb, indeclinable]
	lo—lup—tva.m	loluptvam = लोलुप्त्वं = (?) lolupatvam = लोलुपत्वम् = greed [noun, neuter]
2b मार्दवं	maar—da—va.m	maardavam = मार्दवम् = softness; gentleness; kindness [noun, neuter]
ह्रीरचापलम्	hrii—ra—	hrii.h = ह्रीः = shame; shyness; modesty [noun, female]
—	—	a = अ = not [prefix, adverb, indeclinable]
	caa—pa—lam	चापलम् = fickleness [noun, neuter]

### 23.3 Bhagavad Giitaa: Chapter 16, Verse 3

1ab	तेजः	क्षमा	धृतिः	शौचमद्रोहो	नातिमानिता
	teja.h	k.samaa	dh.rti.h	”saucamadroho	naatimaanitaa
2ab	भवन्ति	सम्पदं	दैवीमभिजातस्य	भारत	
	bhavanti	sampada.m	daiviimabhijaatasya	bhaarata	

(K.r.s.na said to Arjuna:)

...fire, forgiveness, steadfastness, purity, non-treachery, not-very-pride—(these things) are wealth of a person born to a female deity, O son of Bharata (O Arjuna).

1a	तेजः	te—ja(—h(a))	teja.h = तेजः = tejas = तेजस् = (O) fire; light; splendor; great person [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: तेजस् = tejas]
	क्षमा	k.sa—maa	forgiveness; tolerance; patience [noun, female]
	धृतिः	dh.r—ti(—h(i))	steadfastness [noun, female]
	शौचमद्रोहो	”sau—ca—	”saucam = शौचम् = purity; cleanliness [noun, neuter]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	dro—ho	droha.h = द्रोहः = rebellion; treachery [noun, male]
नातिमानिता	naa—	na = न = not [adverb, indeclinable]
	ti—	ati = अति = very [adverb, indeclinable]
	maa—ni—taa	मानिता = pride; honor; esteem [noun, female]
2a भवन्ति	bha—van—ti	bhavanti = भवन्ति = (they) are [verb, present tense, third person, plural] [verb root: भू = bhuu]
सम्पदं	sam—pa—da.m	sampadam = सम्पदम् = wealth [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सम्पद = sampada]
दैवीमभिजातस्य	dai—vii—	daiviim = दैवीम् = female deity [noun, female, accusative case, 2] [from दैवी = daivii]
2b	ma—bhi—jaa—ta—sya	abhijaatasya = अभिजातस्य = of a/the person/thing born [adjective, male, genitive case, 6] [from अभिजातः = abhijaata.h]
भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]

## 23.4 Bhagavad Giitaa: Chapter 16, Verse 4

- 1a दम्भो दर्पोऽभिमानश्च  
dambho darpo.abhimaana"sca
- 1b क्रोधः पारुष्यमेव च  
krodha.h paaru.syameva ca
- 2a अज्ञानं चाभिजातस्य  
aj~naana.m caabhijaatasya
- 2b पार्थ सम्पदमासुरीम्  
paartha sampadamaasuriim

(K.r.s.na said to Arjuna:)

Deceit, pride, and pride [sic], anger, and roughness, really, and non-knowledge (are) the wealth of a person born (to) a female demon, O prince (O Arjuna).

- 1a दम्भो dam—bho dambha.h  
= दम्भः  
= deceit; feigning; hypocrisy  
[noun, male]
- दर्पोऽभिमानश्च dar—po— darpa.h  
= दर्पः  
= pride  
[noun, male]
- 'bhi—maa—na"s— abhimaana.h  
= अभिमानः  
= pride  
[noun, male]
- ca ca = च = and  
[conjunction, indeclinable]

1b क्रोधः	kro—dha(—h(a))	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
पारुष्यमेव	paa—ru—sya—me—	paaru.syam = पारुष्यम् = roughness; harshness; insult [noun, neuter]
	va	eva = एव = really; thus [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
2a अज्ञानं	a—	a = अ = not [prefix, adverb, indeclinable]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
चाभिजातस्य	caa—	ca = च = and [conjunction, indeclinable]
	bhi—jaa—ta—sya	abhijaatasya = अभिजातस्य = of a/the person/thing born [adjective, male, genitive case, 6] [from अभिजातः = abhijaata.h]
2b पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
सम्पदमासुरीम्	sam—pa—da—maa—	sampadam = सम्पदम् = wealth [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सम्पद = sampada]
	su—riim	aasuriim = आसुरीम् = female demon [noun, female, accusative case, 2] [from आसुरी = aasurii]

## 23.5 Bhagavad Giitaa: Chapter 16, Verse 5

1a	दैवी	सम्पद्विमोक्षाय			
	daivii	sampadvimok.saaya			
1b	निबन्धायासुरी	मता			
	nibandhaayaasurii	mataa			
2ab	मा शुचः	सम्पदं	दैवीमभिजातोऽसि	पाण्डव	
	maa "suca.h	sampada.m	daiviimabhijaato.asi	paa.n.dava	

(K.r.s.na said to Arjuna:)

Using female-deity-wealth liberation—using female-demon-thought binding—no grief. (You) are born (of) wealth (of) a female deity, O son of Paa.n.du (O Arjuna).

1a	दैवी	dai—vii	female deity [noun, female]
	सम्पद्विमोक्षाय	sam—pa—dvi—  mo—k.saa—ya	sampad = सम्पद् = wealth; splendor; success [noun, female]  विमोक्षाय = by using a/the liberation [noun, male, instrumental case, 3] [from विमोक्षः = vimok.sa.h]
1b	निबन्धायासुरी	ni—ban—dhaa—yaa—  su—rii	nibandhaaya = निबन्धाय = by using a/the binding; written work [noun, male, instrumental case, 3] [from निबन्धः = nibandha.h]  aasurii = आसुरी = female demon [noun, female]
	मता	ma—taa	mataa = मता = thought; considered; viewed; respected [adjective, female, nominative case, 1] [adjective root: मत = mata]

2a	मा	maa	not [adverb, indeclinable]
	शुचः	"su—ca(—h(a))	(?) [similar: noun, female, शुचा = "sucaa] [grief]
	सम्पदं	sam—pa—da.m	sampadam = सम्पदम् = wealth [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सम्पद = sampada]
	दैवीमभिजातोऽसि	dai—vii—	daiviim = दैवीम् = female deity [noun, female, accusative case, 2] [from दैवी = daivii]
<hr/>			
2b		ma—bhi—jaa—to—	abhijaata.h = अभिजातः = born [adjective, male]
		'si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	पाण्डव	paa.n—.da—va	paa.n.dava = पाण्डव = O son of Paa.n.du = O Arjuna [noun, male, vocative case, 8] [noun root: पाण्डव = paa.n.dava]

## 23.6 Bhagavad Giitaa: Chapter 16, Verse 6

1ab	द्वौ	भूतसर्गौ	लोकेऽस्मिन्दैव	आसुर	एव	च
	dvau	bhuutasargau	loke.asmindaiva	aasura	eva	ca
2a	दैवो	विस्तरशः	प्रोक्त			
	daivo	vistara”sa.h	prokta			
2b	आसुरं	पार्थ	मे	शृणु		
	aasura.m	paartha	me	”s.r.nu		

(K.r.s.na said to Arjuna:)

Two being-creations (are) in this world: divine (and) demon, really. Divine, in great detail, (was) said (by me). O prince (O Arjuna), hear (about) the demon (from) me.

1a	द्वौ	dvau	two [noun, male, dual]
	भूतसर्गौ	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
		sar—gau	सर्गौ = two behaviors; offsprings; creations [noun, male, dual] [from सर्गः = sarga.h]
	लोकेऽस्मिन्दैव	lo—ke—	loke = लोके = at/in/on a/the world; mankind; place [noun, male, locative case, 7] [noun root: लोक = loka]
		’smin—	asmin = अस्मिन् = at/in/on this [pronoun, demonstrative, third person] [male, neuter, locative case, 7] [noun root: इदम् = idam]

1b	dai—va	daiva.h = दैवः = divine [adjective, male]
आसुर	aa—su—ra	aasura.h = आसुरः = demoniacal; demon [adjective, noun, male, nominative case, 1] [adjective root: आसुर = aasura]
एव	e—va	eva = एव = really; thus [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
2a	दैवो	dai—vo daiva.h = दैवः = divine [adjective, male]
विस्तरशः	vi—sta—ra—”sa(—h(a))	in great detail; to a great extent [adverb]
प्रोक्त	prok—ta	proclaimed; said [adjective]
2b	आसुरं	aa—su—ra.m aasuram = आसुरम् = demoniacal; demon [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1, accusative case, 2] [adjective root: आसुर = aasura]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]

## 23.7 Bhagavad Giitaa: Chapter 16, Verse 7

1a प्रवृत्तिं च निवृत्तिं च  
prav.rtti.m ca niv.rtti.m ca

1b जना न विदुरासुराः  
janaa na viduraasuraa.h

2a न शौचं नापि चाचारो  
na "sauca.m naapi caacaaro

2b न सत्यं तेषु विद्यते  
na satya.m te.su vidyate

(K.r.s.na said to Arjuna:)

Demon living things (know) no proclivity, and no stopping. Also, no purity, and no good behavior, (and) no truth is in them.

1a प्रवृत्तिं pra—v.rt—ti.m prav.rttim  
= प्रवृत्तिम्  
= proclivity; behavior; action; work; doing  
[noun, female, accusative case, 2]  
[from प्रवृत्तिः = prav.rtti.h]

च ca  
ca = च = and  
[conjunction, indeclinable]

निवृत्तिं ni—v.rt—ti.m niv.rttim  
= निवृत्तिम्  
= stopping  
[noun, female, accusative case, 2]  
[from निवृत्तिः = niv.rtti.h]

च ca  
ca = च = and  
[conjunction, indeclinable]



1b	जना	ja—naa	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]
	न	na	na = न = not [adverb, indeclinable]
	विदुरासुराः	vi—du—raa	vidu.h = विदुः = intelligent; wise [adjective, male]
		su—raa(—h(aa))	aasuraa.h = आसुराः = (O) demoniacal; demons [adjective, noun, male, plural] [nominative case, 1, vocative case, 8] [adjective root: आसुर = aasura]
2a	न	na	na = न = not [adverb, indeclinable]
	शौचं	”sau—ca.m	”saucam = शौचम् = purity; cleanliness [noun, neuter]
	नापि	naa—	na = न = not [adverb, indeclinable]
		pi	api = अपि = also [adverb, indeclinable]
	चाचारो	caa—	ca = च = and [conjunction, indeclinable]
		caa—ro	aacaara.h = आचारः = good behavior; customary behavior [noun, male]

2b	न	na	na = न = not [adverb, indeclinable]
	सत्यं	sa—tya.m	satyam = सत्यम् = true; good; pure; sincere; truth; goodness; purity; sincerity [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: सत्य = satya]
	तेषु	te—.su	te.su = तेषु = at/in/on those/them [pronoun, demonstrative, third person] [male, neuter, plural, locative case, 7] [noun root: तद् = tad]
	विद्यते	vi—dya—te	vidyate = विद्यते = (he/she/it) is; exists [verb, present tense, third person, singular] [verb root: विद् = vid]



### 23.8 Bhagavad Giitaa: Chapter 16, Verse 8

1a असत्यमप्रतिष्ठं ते  
asatyamaprati.s.tha.m te

1b जगदाहुरनीश्वरम्  
jagadaahuraniisvaram

2a अपरस्परसम्भूतं  
aparasparasambhuuta.m

2b किमन्यत्कामहैतुकम्  
kimanyatkaamahaitukam

(K.r.s.na said to Arjuna:)

Those (demons) (say) (that) the world (is) non-(true), non-steadfast, non-restrained, (and) non-mutual-born. What else, (besides) sexual-desire-(motive)?

1a	असत्यमप्रतिष्ठं	a—	a = अ = not [prefix, adverb, indeclinable]
	sa—tya—ma—		satyam = सत्यम् = true; good; pure; sincere; truth; goodness; purity; sincerity [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: सत्य = satya]
	—		a = अ = not [prefix, adverb, indeclinable]
	pra—ti—.s.tha.m		prati.s.tham = प्रतिष्ठम् = steadfast; center; base; point of support [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: प्रतिष्ठ = prati.s.tha]
ते	te		te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
1b	जगदाहुरनीश्वरम्		
	ja—ga—daa—		jagat = जगत् = (O) world; meter with 4 × 12 syllables [noun, neuter] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: जगत् = jagat]
	hu—ra—		aahu.h = आहुः = (?) “say”
	nii—		an = अन् = not [prefix, adverb, indeclinable]
	”sva—ram		ii”svaram = ईश्वरम् = god; God; lord [noun, male, accusative case, 2] [noun root: ईश्वर = ii”svara]

## 2a अपरस्परसम्भूतं

a—	a = अ = not [prefix, adverb, indeclinable]
pa—ra—spa—ra	परस्पर = mutual [adjective]
sam—bhuu—ta.m	sambhuutam = सम्भूतम् = born [adjective, neuter]

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## 2b किमन्यत्कामहैतुकम्

ki—ma—	kim = किम् = what [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: किम् = kim] [noun root: कौन = kauna]
nyat—	anyat = अन्यत् = another; other; else [adjective]
kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
hai—tu—kam	हैतुकम् = caused by; motivated by [adjective, neuter]



## 23.9 Bhagavad Giitaa: Chapter 16, Verse 9

- 1a एतां दृष्टिमवष्टभ्य  
etaa.m d.r.s.timava.s.tabhya
- 1b नष्टात्मानोऽल्पबुद्धयः  
na.s.taatmaano.alpabuddhaya.h
- 2a प्रभवन्त्युग्रकर्माणः  
prabhavantyugrakarmaa.na.h
- 2b क्षयाय जगतोऽहिताः  
k.sayaaya jagato.ahitaa.h

(K.r.s.na said to Arjuna:)

This seeing (is) to be stopped. The damaged selves (the demons)—small (occurrences of) intelligence—prevail. Ghastly (actions), using decay, (are) non-advantageous (to) the world.

- 1a एतां e—taa.m etaam = एताम् = this/her  
[pronoun, demonstrative, third person]  
[female, accusative case, 2]  
[noun root: तद् = tad]
- दृष्टिमवष्टभ्य d.r—.s.ti—ma— d.r.s.tim  
= दृष्टिम्  
= seeing  
[noun, female, accusative case, 2]  
[from दृष्टिः = d.r.s.ti.h]
- va—.s.ta—bhya ava.s.tabhya  
= अवष्टभ्य  
= to be stopped  
[adjective]



## 1b नष्टात्मानोऽल्पबुद्धयः

na—s.taata—	na.s.ta = नष्ट = damaged; failed; destroyed [adjective]
maa—no'l—	aatmaana.h = आत्मानः = (O) selves; souls [noun, male, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: आत्मन् = aatman]
pa—	alpa = अल्प = small [adjective]
bud—dha—ya(—h(a))	buddhaya.h = बुद्धयः = (O) (acts of) brainpower; intelligence [noun, female, plural] [nominative case, 1, vocative case, 8] [noun root: बुद्धि = buddhi]

## 2a प्रभवन्त्युग्रकर्माणः

pra—bha—van—tyu—	prabhavanti = प्रभवन्ति = (they) prevail; are powerful [verb, present tense, third person, plural] [verb root: प्रभू = prabhuu]
gra—	ugra = उग्र = ghastly [adjective]
kar—maa—.na(—h(a))	कर्माणः = (?) [similar:] [कर्मन् = karman]

2b क्षयाय	k.sa—yaa—ya	by using decay [noun, male, instrumental case, 3] [from क्षयः = k.saya.h]
जगतोऽहिताः	ja—ga—to—	jagata.h = जगतः = from/of a/the world; meter with 4 × 12 syllables [noun, neuter] [ablative case, 5, genitive case, 6] [noun root: जगत् = jagat]
	'—	a = अ = not [prefix, adverb, indeclinable]
	hi—taa(—h(aa))	hitaa.h = हिताः = advantageous; beneficial; good [adjective, male, plural] [from हितः = hita.h]



### 23.10 Bhagavad Giitaa: Chapter 16, Verse 10

- 1a काममाश्रित्य दुष्पूरं  
kaamamaa"sritya du.spuura.m
- 1b दम्भमानमदान्विताः  
dambhamaanamadaanvitaa.h
- 2ab मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिब्रताः  
mohaadg.rhiitvaasadgraahaanpravartante.a"sucivrataa.h

(K.r.s.na said to Arjuna:)

Seeking refuge (in) difficult-to-satisfy sexual love, having a deceit(ful) mind (and) lust, from a mistake, having taken non-true (occurrences of) taking, (the demons) start non-pure vows.

- 1a काममाश्रित्य kaa—ma—maa— kaamam = कामम् = desire; love; lust  
[noun, male, accusative case, 2]  
[noun root: काम = kaama]
- "sri—tya aa"sritya  
= आश्रित्य  
= seeking refuge  
[adjective]
- दुष्पूरं du—.spuu—ra.m du.spuuram  
= दुष्पूरम्  
= difficult to satisfy  
[adjective, male, accusative case, 2]  
[from दुष्पूरः = du.spuura.h]

## 1b दम्भमानमदान्विताः

dam—bha—	dambha.h = दम्भः = deceit; feigning; hypocrisy [noun, male]
maa—na—	maana.h = मानः = pride; honor; respect [noun, male, nominative case, 1] [noun root: मान = maana]
ma—daan—	mada.h = मदः = lust; passion; drunkenness; pride [noun, male]
vi—taa(—h(aa))	anvitaa.h = अन्विताः = having [adjective, male, plural] [from अन्वितः = anvita.h]

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## 2a मोहानृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिब्रताः

mo—haad—	moha.h = मोहात् = from a/the mistake; confusion; bewilderment [noun, male, ablative case, 5] [from मोहः = moha.h]
g.r—hii—tvaa—	gṛhītvā = having taken; held [verb, perfect participle] [root: ग्रह् = grah]
—	a = अ = not [prefix, adverb, indeclinable]
sad—	sat = सत् = true; good [adjective]
graa—haan—	grāhān = (occurrences of) taking; holding [noun, male, plural, accusative case, 2] [from ग्राहः = graaha.h]

2b	pra—var—tan—te	प्रवर्तन्ते = (they) start [verb, present tense, third person, plural] [root: प्रवृत् = prav.rt]
	'—	a = अ = not [prefix, adverb, indeclinable]
	”su—ci—	शुचि = pure; clean; white [adjective]
	vra—taa(—h(aa))	व्रताः = (?) vrataani = व्रतानि = vows; rules; behaviors [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from व्रतम् = vratam]



### 23.11 Bhagavad Giitaa: Chapter 16, Verse 11

1a चिन्तामपरिमेयां च  
cintaamaparimeyaa.m ca

1b प्रलयान्तामुपाश्रिताः  
pralayaantaamupaa”sritaa.h

2a कामोपभोगपरमा  
kaamopabhogaparamaa

2b एतावदितिनिश्चिताः  
etaavaditini”scitaa.h

(K.r.s.na said to Arjuna:)

(About demons:)

A thought of anxiety (is) non-few. And (demons are) taking refuge in death-near(ness). (Demons are) sexual-love-enjoyment-paramount. So much. Thus. Sure.

1a चिन्तामपरिमेयां

cin—taa—ma— cintaam = चिन्ताम् = thought of anxiety  
[noun, female, accusative case, 2]  
[from चिन्ता = cintaa]

— a = अ = not  
[prefix, adverb, indeclinable]

pa—ri—me—yaa.m parimeyaam  
= परिमेयाम्  
= measurable; few; limited  
[adjective, female, accusative case, 2]  
[from परिमेया = parimeyaa]

च ca ca = च = and  
[conjunction, indeclinable]



## 1b प्रलयान्तामुपाश्रिताः

pra—la—yaan—	pralaya.h = प्रलयः = end; death; destruction [noun, male]
taa—mu—	antaam = अन्ताम् = near [adjective, female, accusative case, 2] [noun root: अन्त = anta]
paa—”sri—taa(—.h(aa))	उपाश्रिताः = lying on; leaning on; taking refuge in [adjective, male, plural] [from उपाश्रितः = upaa”srita.h]

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## 2a कामोपभोगपरमा

kaa—mo—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
pa—bho—ga—	upabhoga.h = उपभोगः = enjoyment; eating; consumption [noun, male]
pa—ra—maa	paramaa.h = परमाः = (O) paramount; better/best; worse/worst [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: परम = parama]

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## 2b एतावदितिनिश्चिताः

e—taa—va—di—	etaavat = एतावत् = so much; so many [adverb]
ti—	iti = इति = thus; “end of quote” [adverb, indeclinable]
ni”s—ci—taa(—.h(aa))	निश्चिताः = sure [adjective, female, plural] [from निश्चिता = ni”scitaa]

## 23.12 Bhagavad Giitaa: Chapter 16, Verse 12

- 1a आशापाशशतैर्बद्धाः  
aa"saapaa"sa"satairbaddhaa.h
- 1b कामक्रोधपरायणाः  
kaamakrodhaparaaya.naa.h
- 2ab ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्  
iihante kaamabhogaarthamanyayenaarthasa~ncayaan

(K.r.s.na said to Arjuna:)

(About demons:)

Bound by hundreds (of) hope-binding(s), devoted to sexual love (and) anger, (demons) desire sexual-love-enjoyment-profit, using non-law profit piles.

- 1a आशापाशशतैर्बद्धाः
- |                  |   |
|------------------|---|
| aa—"saa—         | आशा = space; hope<br>[noun, female]   |
| paa—"sa—         | paa"sa.h<br>= पाशः<br>= rope; noose; binding<br>[noun, male]  |
| "sa—tair—        | "satai.h<br>= शतैः<br>= by using hundreds<br>[noun, neuter, plural, instrumental case, 3]<br>[from शतम् = "satam] |
| bad—dhaa(—h(aa)) | बद्धाः<br>= bound; binded<br>[adjective, male, plural]<br>[from बद्धः = baddha.h]                                 |

## 1b कामक्रोधपरायणाः

kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
kro—dha—	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
pa—raa—ya—.naa(—h(aa))	परायणाः = dependent on; devoted to; absorbed in [adjective, male, plural, suffix] [from परायणः = paraaya.na.h]

2a ईहन्ते ii—han—te	(they) wish; desire [verb, present tense, third person, plural] [root: ईह् = iih]
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## कामभोगार्थमन्यायेनार्थसञ्चयान्

kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
bho—gaar—	bhoga.h = भोगः = (act of) enjoyment; eating [noun, male, nominative case, 1] [noun root: भोग = bhoga]
tha—	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]

2b ma—	a = अ = not [prefix, adverb, indeclinable]
nyaa—ye—naar—	न्यायेन = by using law; rule [noun, male, instrumental case, 3] [from न्यायः = nyaaya.h]
tha	artha.h = अर्थः = purpose; profit; benefit [noun, male, nominative case, 1] [can be neuter: artham = अर्थम्] [noun root: अर्थ = artha]
sa~n—ca—yaan	सञ्चयान् = savings; piles [noun, male, plural, accusative case, 2] [from सञ्चयः = sa~ncaya.h]

### 23.13 Bhagavad Giitaa: Chapter 16, Verse 13

1ab इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्  
idamadya mayaa labdhamima.m praapsye manoratham

2a इदमस्तीदमपि मे  
idamastiidamapi me

2b भविष्यति पुनर्धनम्  
bhavi.syati punardhanam

(K.r.s.na said to Arjuna:)

(About the thinking of demons:)

This, today, using me, (is) gotten. This (gets?) mind-joy. This is. This, also, for me, will be, again, money.

1a इदमद्य i—da—ma— idam = इदम् = this  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]

dya adya = अद्य = today  
[noun, adverb, indeclinable]

मया ma—yaa mayaa = मया = by using me  
[pronoun, first person, instrumental case, 3]  
[noun root: अस्मद् = asmad]

लब्धमिमं lab—dha— labdham  
= लब्धम्  
= gotten  
[adjective, neuter]

1b	mi—ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
प्राप्त्ये	praap—syē	(?) [similar: verb, infinitive, प्राप्तुम् = praaptum] [= to get]
मनोरथम्	ma—no—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
	ra—tham	ratham = रथम् = chariot; cart; warrior; (act of) joy [noun, male, accusative case, 2] [noun root: रथ = ratha]
2a	इदमस्तीदमपि	i—da—ma—
		idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	stii—	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	da—ma—	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	pi	api = अपि = also [adverb, indeclinable]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]

- 2b भविष्यति bha—vi—.sya—ti (he/she/it) will be  
 [verb, future tense (certain), third person, singular]  
 [root: अस् = as, भू = bhuu]
- पुनर्धनम् pu—nar— puna.h = पुनः = again  
 [adverb]
- dha—nam dhanam = धनम् = money  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: धन = dhana]



## 23.14 Bhagavad Giitaa: Chapter 16, Verse 14

1ab असौ मया हतः शत्रुर्हनिष्ये चापरानपि  
asau mayaa hata.h "satrurhani.sye caaparaanapi

2a ईश्वरोऽहमहं भोगी  
ii"svaro.ahamaha.m bhogii

2b सिद्धोऽहं बलवान्सुखी  
siddho.aha.m balavaansukhii

(K.r.s.na said to Arjuna:)

(About the thinking of demons:)

... (?) ..., using me, an enemey (is) killed. And (I) will kill others, also. I (am) a lord. I (am) an enjoyer.  
I (am) successful, full of strength, (and) a happy person.

1a असौ	a—sau	(?)
मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
हतः	ha—ta(—h(a))	hit; hurt; killed [adjective, male]
शत्रुर्हनिष्ये	"sa—trur—	"satru.h = शत्रुः = enemy [noun, male]



1b	ha—ni—.sye	हनिष्ये = (?) (I) will kill [verb, future tense (certain), first person, singular] [root: हन् = han]
चापरानपि	caa—	ca = च = and [conjunction, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	pa—raa—na—	paraan = परान् = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, plural] [accusative case, 2] [adjective root: पर = para]
	pi	api = अपि = also [adverb, indeclinable]
2a ईश्वरोऽहमहं	ii—"sva—ro—	ii"svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii"svara]
	'ha—ma—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
भोगी	bho—gii	(?) enjoyer [noun, male(?)] [similar: noun, male, भोगः = bhoga.h] [= enjoyment; eating]

2b	सिद्धोऽहं	sid—dho—	siddha.h = सिद्धः = successful [adjective, male]
		'ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	बलवान्सुखी	ba—la—	bala.h = बलः = strength; force [noun, male]
		vaan—	वान् = (?) full of [suffix, male, plural] [from वत् = vat]
		su—khii	sukhii = सुखी = happy (man) [adjective, noun, male, nominative case, 1] [adjective root: सुखिन् = sukhin]



### 23.15 Bhagavad Giitaa: Chapter 16, Verse 15

- 1a आढ्योऽभिजनवानस्मि  
aa.dhyo.abhijanavaanasmi
- 1b कोऽन्योऽस्ति सदृशो मया  
ko.anyo.asti sad.r"so mayaa
- 2a यक्ष्ये दास्यामि मोदिष्य  
yak.sye daasyaami modi.sya
- 2b इत्यज्ञानविमोहिताः  
ityaj~naanavimohitaa.h

(K.r.s.na said to Arjuna:)

(About the thinking of demons:)

(I) am rich (and) full of noble birth. What other person is similar (to) me? (I) will sacrifice (things). (I) will give (things). (I) will be merry. Thus, (demons have) non-knowledge (and are) confused.

- 1a आढ्योऽभिजनवानस्मि

aa—dhyo—	aa.dhya.h = आढ्यः = rich [adjective, male]
'bhi—ja—na—	abhijana.h = अभिजनः = noble birth [noun, male]
vaa—na—	vaan = वान् = (?) full of [suffix, male, plural] [from वत् = vat]
smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]

1b	कोऽन्योऽस्ति	ko—	ka.h = कः = what/who [pronoun, interrogative, male] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
		'nyo—	anya.h = अन्यः = another; other; different; strange [adjective, noun, male] [nominative case, 1] [adjective root: अन्य = anya]
		'sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	सदृशो	sa—d.r—”so	sad.r”sa.h = सदृशः = similar [adjective, male]
	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
2a	यक्ष्ये	ya—k.sye	(?) (I) will sacrifice to [verb, future tense (certain), first person, singular] [root: यज् = ya.j]
	दास्यामि	daa—syaa—mi	(I) will give [verb, future tense (certain), first person, singular] [root: दास् = daas]
	मोदिष्ये	mo—di—.sya	modi.sye = मोदिष्ये = (I) will be merry [verb, future tense (certain), first person, singular] [root: मुद् = mud]

2b इत्यज्ञानविमोहिताः

i—tya—

iti = इति = thus; “end of quote”  
[adverb, indeclinable]

—

a = अ = not  
[prefix, adverb, indeclinable]

j~naa—na—

j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]

vi—mo—hi—taa(—h(aa))

विमोहिताः  
= confused  
[adjective, male, plural]  
[from विमोहितः = vimohita.h]



## 23.16 Bhagavad Giitaa: Chapter 16, Verse 16

- 1a अनेकचित्तविभ्रान्ता  
anekacittavibhraantaa
- 1b मोहजालसमावृताः  
mohajaalasamaav.rtaa.h
- 2a प्रसक्ताः कामभोगेषु  
prasaktaa.h kaamabhoge.su
- 2b पतन्ति नरकेऽशुचौ  
patanti narake.a"sucan

(K.r.s.na said to Arjuna:)

(About demons:)

Much-mind-confused—mistake-web-surrounded—in (occurrences of) eternal-sexual-love-enjoyment—  
(demons) fall in hell, not (clean).

- 1a अनेकचित्तविभ्रान्ता

a—ne—ka—	अनेक = many/much [adjective]
cit—ta—	cittam = चित्तम् = mind; heart; knowledge [noun, neuter]
vi—bhraan—taa	vibhraantaa.h = विभ्रान्ताः = confused; bewildered; wandering [adjective, male, plural] [from विभ्रान्तः = vibhraanta.h]



## 1b मोहजालसमावृताः

mo—ha—	moha.h = मोहः = mistake; confusion; bewilderment [noun, male]
jaa—la—	jaalam = जालम् = web [noun, neuter]
sa—maa—v.r—taa(—h(aa))	समावृताः = surrounded; hidden; covered [adjective, male, plural] [from समावृतः = samaav.rta.h]

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2a प्रसक्ताः	pra—sak—taa(—h(aa))	eternal [adjective, male, plural] [from प्रसक्तः = prasakta.h]
कामभोगेषु	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
	bho—ge—su	bhoge.su = भोगेषु = at/in/on (acts of) enjoyment; eating [noun, male, plural, locative case, 7] [noun root: भोग = bhoga]

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2b पतन्ति	pa—tan—ti	(they) fall [verb, present tense, third person, plural] [root: पत् = pat]
नरकेऽशुचौ	na—ra—ke—	narake = नरके = at/in/on hell [noun, male, neuter, locative case, 7] [noun root: नरक = naraka]
	'—	a = अ = not [prefix, adverb, indeclinable]
	”su—cau	शुचौ = (?) [similar: adjective, शुच = ”suca = pure]

## 23.17 Bhagavad Giitaa: Chapter 16, Verse 17

1a आत्मसम्भाविताः स्तब्धा  
aatmasambhaavitaa.h stabdhaa

1b धनमानमदान्विताः  
dhanamaanamadaanvitaa.h

2a यजन्ते नामयज्ञैस्ते  
yajante naamayaj~naiste

2b दम्भेनाविधिपूर्वकम्  
dambhenaavidhipuurvakam

(K.r.s.na said to Arjuna:)

(About demons:)

Self-respected, stiff, money-mind(ed), having sexual desire—(demons) sacrifice (in name only), using sacrifices. They, using deceit, (are) non-law-previous.

1a आत्मसम्भाविताः

aat—ma

aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = aatman]

sam—bhaa—vi—taa(—h(aa))

सम्भाविताः = respected  
[adjective, male, plural]  
[from सम्भावितः = sambhaavita.h]

स्तब्धा stab—dhaa

stabdhaa.h  
= स्तब्धाः  
= stiff  
[adjective, male, plural]  
[from स्तब्धः = stabdha.h]

## 1b धनमानमदान्विताः

dha—na—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
maa—na—	maana.h = मानः = pride; honor; respect [noun, male, nominative case, 1] [noun root: मान = maana]
ma—daan—	mada.h = मदः = sexual desire; passion; drunkenness [noun, male]
vi—taa(—h(aa))	anvita.h = अन्विताः = having [adjective, male, plural] [from अन्वितः = anvita.h]

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2a यजन्ते	ya—jan—te	(they) sacrifice to [verb, present tense, third person, plural] [root: यज् = yaj]
नामयज्ञैस्ते	naa—ma—	naamam = नामम् = name; noun [noun, neuter]
	ya—j~nai—	yaj~nai.h = यज्ञैः = by using sacrifices; offerings; worship; devotion [noun, male, plural, instrumental case, 3] [noun root: यज्ञ = yaj~na]
	ste	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

## 2b दम्भेनाविधिपूर्वकम्

dam—bhe—naa—	dambhena = दम्भेन = by using deceit; feigning; hypocrisy [noun, male, instrumental case, 3] [from दम्भः = dambha.h]
—	a = अ = not [prefix, adverb, indeclinable]
vi—dhi—	vidhi.h = विधिः = law; rule [noun, male]
puur—va—kam	पूर्वकम् = previous [adjective, neuter]



### 23.18 Bhagavad Giitaa: Chapter 16, Verse 18

- 1a अहङ्कारं बलं दर्पं  
aha"nkaara.m bala.m darpa.m
- 1b कामं क्रोधं च संश्रिताः  
kaama.m krodha.m ca sa.m"sritaa.h
- 2a मामात्मपरदेहेषु  
maamaatmaparadehe.su
- 2b प्रद्विषन्तोऽभ्यसूयकाः  
pradvi.santo.abhyasuuyakaa.h

(K.r.s.na said to Arjuna:)

(About demons:)

Seeking refuge in ego, strength, pride, sexual love, and anger, (demons) (are) (dislikeful) (and) envious (of) me, the parmaount self in bodies.

- 1a अहङ्कारं a—ha"n—kaa—ra.m aha"nkaaram  
= अहङ्कारम्  
= ego; pride; arrogance  
[noun, male, accusative case, 2]  
[from अहङ्कारः = aha"nkaara.h]
- बलं ba—la.m balam = बलम् = force; strength  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: बल = bala]
- दर्पं dar—pa.m darpam  
= दर्पम्  
= pride; arrogance  
[noun, male, accusative case, 2]  
[from दर्पः = darpa.h]

1b	कामं	kaa—ma.m	kaamam = कामम् = desire; love; lust [noun, male, accusative case, 2] [noun root: काम = kaama]
	क्रोधं	kro—dha.m	krodham = क्रोधम् = (act of) anger; passion [noun, male, accusative case, 2] [noun root: क्रोध = krodha]
	च	ca	ca = च = and [conjunction, indeclinable]
	संश्रिताः	sa.m—”sri—taa(—.h(aa))	seeking refuge in; residing [adjective, male, plural] [from संश्रितः = sa.m”srita.h]

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## 2a मामात्मपरदेहेषु

maa—maat—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
pa—ra—	पर = paramount; better/best; worse/worst; another; other; different; strange [adjective]
de—he—su	dehe.su = देहेषु = at/in/on bodies [noun, male, plural, locative case, 7] [noun root: देह = deha]

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## 2b प्रद्विषन्तोऽभ्यसूयकाः

pra—dvi—.san—to—	pradvi.santa.h = प्रद्विषन्तः = (?) [similar: verb, root, प्रद्विष् = pradvi.s] [= “to dislike; show dislike”]
’bhya—suu—ya—kaa(—.h(aa))	abhyasuuyakaa.h = अभ्यसूयकाः = envious [adjective, male, plural] [from अभ्यसूयकः = abhyasuuyaka.h]

### 23.19 Bhagavad Giitaa: Chapter 16, Verse 19

1ab तानहं द्विषतः क्रूरान्संसारेषु नराधमान्  
 taanaha.m dvi.sata.h kruuraansa.msaare.su naraadhamaan

2ab क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु  
 k.sipaamyajasrama”subhaanaasurii.sveva yoni.su

(K.r.s.na said to Arjuna:)

I strike those (who are) detesting, terrible-in-lives, man-lowest, eternally non-auspicious, in female demons, really, in stations in life.

1a	तानहं	taa—na—	taan = तान् = those/them [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: तद् = tad]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	द्विषतः	dvi—sa—ta(—h(a))	(?) detesting [adjective, male, plural, accusative case, 2] [from द्विषत् = dvi.sat]
	क्रूरान्संसारेषु	kruu—raan—	क्रूरान् = terrible [adjective, male, plural, accusative case, 2] [from क्रूरः = kruura.h]
1b		sa.m—saa—re—su	संसारेषु = at/in/on lives [noun, male, plural, locative case, 7] [from संसारः = sa.msaara.h]
	नराधमान्	na—raa—	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
		dha—maan	adhamaan = अधमान् = lowest; worst [adjective, male, plural, accusative case, 2] [from अधः = adha.h]



2a क्षिपाम्यजस्रमशुभानासुरीष्वेव

k.si—paa—mya— k.sipaami  
 = क्षिपामि  
 = (I) strike; destroy  
 [verb, present tense, first person, singular]  
 [root: क्षिप् = k.sip]

ja—sra—ma— ajasram  
 = अजस्रम्  
 = eternally  
 [adverb, indeclinable]

— a = अ = not  
 [prefix, adverb, indeclinable]

”su—bhaa— ”subhaan = शुभान्  
 = auspicious; good; beautiful  
 [adjective, male, plural, accusative case, 2]  
 [noun root: शुभ = ”subha]

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2b naa—su—rii—.sve— aasurii.su  
 = आसुरीषु  
 = (?) at/in/on female demons  
 [noun, female, plural, locative case, 7]  
 [from: आसुरी = aasurii]

va eva = एव = really; thus  
 [adverb, indeclinable]

योनिषु yo—ni—.su at/in/on births; female genitals;  
 stations in life  
 [noun, male, plural, locative case, 7]  
 [from योनिः = yoni.h]

## 23.20 Bhagavad Giitaa: Chapter 16, Verse 20

- 1a आसुरीं योनिमापन्ना  
aasurii.m yonimaapannaa
- 1b मूढा जन्मनिजन्मनि  
muu.dhaa janmanijanmani
- 2a मामप्राप्यैव कौन्तेय  
maamapraapyaiiva kaunteya
- 2b ततो यान्त्यधमां गतिम्  
tato yaantyadhamaa.m gatim

(K.r.s.na said to Arjuna:)

The female demon station in life (is) procured (by demons), (who are) mistaken, in birth, in birth [sic] (in many births). Me—(I am) non-procurable, really, O son of Kuntii (O Arjuna). From there, (they) go (on) the lowest path.

- 1a आसुरीं aa—su—rii.m aasuriim  
= आसुरीम्  
= female demon  
[noun, female, accusative case, 2]  
[from आसुरी = aasurii]
- योनिमापन्ना yo—ni—maa— yonim  
= योनिम्  
= birth; female genitals; station in life  
[noun, male, accusative case, 2]  
[from योनिः = yoni.h]
- pan—naa aapannaa.h  
= आपन्नाः  
= procured  
[adjective, male, plural]  
[from आपन्नः = aapanna.h]

1b	मूढा	muu—.dhaa	muu.dhaa.h = मूढः = (O) stupid; stupefied; confused; mad [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: मूढ = muu.dha]
	जन्मनिजन्मनि	jan—ma—ni—	janmani = जन्मनि = at/in/on a/the birth [noun, neuter, locative case, 7] [noun root: जन्म = janma]
		jan—ma—ni	janmani = जन्मनि = at/in/on a/the birth [noun, neuter, locative case, 7] [noun root: जन्म = janma]
2a	मामप्राप्यैव	maa—ma—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		—	a = अ = not [prefix, adverb, indeclinable]
		praa—pyai—	praapya = प्राप्य = procurable [adjective]
		va	eva = एव = really; thus [adverb, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
2b	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	यान्त्यधमां	yaan—tya—	yaanti = यान्ति = (they) go [verb, present tense, third person, plural] [verb root: या = yaa]
		dha—maa.m—	adhamaam = अधमाम् = lowest; worst [adjective, female, accusative case, 2] [from अधमा = adhamaa]
	गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]

### 23.21 Bhagavad Giitaa: Chapter 16, Verse 21

1a	त्रिविधं	नरकस्येदं		
	trividha.m	narakasyeda.m		
1b	द्वारं	नाशनमात्मनः		
	dvaara.m	naa"sanamaatmana.h		
2ab	कामः	क्रोधस्तथा	लोभस्तस्मादेतत्तृयं	त्यजेत्
	kaama.h	krodhastathaa	lobhastasmaadetattraya.m	tyajet

(K.r.s.na said to Arjuna:)

(There are) three kind(s) (of) hell—this door—destruction of the self: sexual love, anger, thus, longing. Therefore, (a person) abandons this group of three.

1a	त्रिविधं	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dha.m	vidham = विधम् = kind [noun, male, accusative case, 2] [from विधः = vidha.h]
	नरकस्येदं	na—ra—ka—sye—	narakasya = नरकस्य = of hell [noun, male, neuter, genitive case, 6] [noun root: नरक = naraka]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]

1b द्वारं	dvaa—ra.m	dvaaram = द्वारम् = door; gate; entrance [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: द्वार = dvaara]
नाशनमात्मनः	naa—”sa—na—maat—	naa”sanam = नाशनम् = destruction [noun, neuter]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
2a कामः	kaa—ma(—h(a))	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
क्रोधस्तथा	kro—dha—sta—	krodha.h = क्रोधः = (act of) anger; passion [noun, male, nominative case, 1] [noun root: क्रोध = krodha]
	thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
लोभस्तस्मादेतत्तृयं	lo—bha—	lobha.h = लोभः = longing; desire; greed [noun, male]

2b	sta—smaa—de—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	tat—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	tra—ya.m	trayam = त्रयम् = group of three [noun, neuter] [nominative case, 1, accusative case, 2]
त्यजेत्	tya—jet	(?) tyajate = त्यजते = (he/she/it) is freed; abandons [verb, present tense, third person, singular] [root: त्यज् = tyaj]



## 23.22 Bhagavad Giitaa: Chapter 16, Verse 22

- 1a एतैर्विमुक्तः कौन्तेय  
etairvimukta.h kaunteya
- 1b तमोद्वारैस्त्रिभिर्नरः  
tamodvaaraistribhirnara.h
- 2ab आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्  
aacaratyaatmana.h "sreyastato yaati paraa.m gatim

(K.r.s.na said to Arjuna:)

Freed by these three hell-doors—O son of Kuntii (O Arjuna)—a man acts from self-confidence. From there, (he) goes (on) the paramount path.

- 1a एतैर्विमुक्तः e—tair—  
etai.h = एतैः = by using these/them  
[pronoun, demonstrative, third person]  
[male, neuter, plural, instrumental case, 3]  
[noun root: तद् = tad]
- vi—muk—ta(—h(a)) vimukta.h = विमुक्तः = freed; liberated  
[adjective, male, nominative case, 1]  
[adjective root: विमुक्त = vimukta]
- कौन्तेय kaun—te—ya  
kaunteya = कौन्तेय = O son of Kuntii  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: कौन्तेय = kaunteya]



1b तमोद्वारैस्त्रिभिर्नरः

ta—mo—	tama.h = तमः = tamas = तमस् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तमस् = tamas]
dvaa—rai—stri—	dvaarai.h = द्वारैः = by using doors; gates; entrances [noun, neuter, plural, instrumental case, 3] [noun root: द्वार = dvaara]
bhir—	tribhi.h = त्रिभिः = (?) by using three [noun, neuter, plural, instrumental case, 3] [(?) from त्रीणि = trii.ni]
na—ra(—.h(a))	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]

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2a आचरत्यात्मनः	aa—ca—ra—tyaat—	aacarati = आचरति = (he/she/it) acts; works; does [verb, present tense, third person, singular] [verb root: आचर् = aacar]
	ma—na(—.h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
श्रेयस्ततो	”sre—ya—	”sreya.h = श्रेयः = better; more [noun, adjective, male, nominative case, 1] [noun root: श्रेय = ”sreya]

2b	sta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
याति	yaa—ti	yaati = याति = (he/she/it) goes [verb, present tense, third person, singular] [verb root: या = yaa]
परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]



### 23.23 Bhagavad Giitaa: Chapter 16, Verse 23

- 1a यः शास्त्रविधिमुत्सृज्य  
ya.h "saastravidhimuts.rjya
- 1b वर्तते कामकारतः  
vartate kaamakaarata.h
- 2a न स सिद्धिमवाप्नोति  
na sa siddhimavaapnoti
- 2b न सुखं न परां गतिम्  
na sukha.m na paraa.m gatim

(K.r.s.na said to Arjuna:)

Whoever is abandoning (written rules) (and is) sexual-love-acting—he attains no success, no happiness, (and) no paramount path.

- 1a यः ya(—h(a)) ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

शास्त्रविधिमुत्सृज्य

- "saa—stra— "saastram  
= शास्त्रम्  
= book; written work; rule  
[noun, neuter]
- vi—dhi—mut— vidhim  
= विधिम्  
= law; rule; behavior; ceremony  
[noun, male, accusative case, 2]  
[from विधिः = vidhi.h]
- s.r—jya uts.rjya  
= उत्सृज्य  
= abandoning  
[adjective]

1b	वर्तते	var—ta—te	(he/she/it) is; exists [verb, present tense, third person, singular] [root: वृत् = v.rt]
	कामकारतः	kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		kaa—ra—ta(—h(a))	कारतः = (?) [similar: noun, male, कारः = kaara.h] [= action; work; doing]
2a	न	na	na = न = not [adverb, indeclinable]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सिद्धिमवाप्नोति	sid—dhi—ma—	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
		vaap—no—ti	avaapnoti = अवाप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: अवाप् = avaap]

2b न	na	na = न = not [adverb, indeclinable]
सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
न	na	na = न = not [adverb, indeclinable]
परां	pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
गतिम्	ga—tim	going; path [noun, female, accusative case, 2] [from गतिः = gati.h]



## 23.24 Bhagavad Giitaa: Chapter 16, Verse 24

1a तस्माच्छास्त्रं प्रमाणं ते  
tasmaacchaastra.m pramaa.na.m te

1b कार्याकार्यव्यवस्थितौ  
kaaryaakaaryavyavasthitau

2a ज्ञात्वा शास्त्रविधानोक्तं  
j~naatvaa "saastravidhaanokta.m

2b कर्म कर्तुमिहार्हसि  
karma kartumihaarhasi

(K.r.s.na said to Arjuna:)

Therefore, (here is) the written proof for you (of) steadfast-action(-and)-non-action. Having known the written rule(s), said (by me)—in this world, (you) are able to do action.

1a तस्माच्छास्त्रं tas—maac— tasmaat = तस्मात् = from that/him; therefore  
[pronoun, demonstrative, third person]  
[male, ablative case, 5, adverb, indeclinable]  
[noun root: तद् = tad]

chaa—stra.m "saastram  
= शास्त्रम्  
= book; written work; rule  
[noun, neuter]

प्रमाणं pra—maa—.na.m pramaa.nam  
= प्रमाणम्  
= proof; measure  
[noun, neuter]

ते te te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]



## 1b कार्याकार्यव्यवस्थितौ

kaar—yaa—	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
—	a = अ = not [prefix, adverb, indeclinable]
kaar—ya—	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
vya—va—sthi—tau	व्यवस्थितौ = steadfast [adjective, male, dual] [from व्यवस्थितः = vyavasthita.h]

2a ज्ञात्वा	j~naa—tvaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]
शास्त्रविधानोक्तं	”saa—stra—	”saastram = शास्त्रम् = book; written work; rule [noun, neuter] [nominative case, 1, accusative case, 2]
	vi—dhaa—nok—	vidhaanam = विधानम् = rule; law [noun, neuter] [nominative case, 1, accusative case, 2]
	ta.m	uktam = उक्तम् = uttered; said [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उक्त = ukta]

2b कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
कर्तुमिहार्हसि	kar—tu—mi—	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	haar—	iha = इह = in this world; here; now [adverb, indeclinable]
	ha—si	arhasi = अर्हसि = (you) are able; can [verb, present tense, second person, singular] [verb root: अर्ह् = arh]

Chapter 24

Bhagavad Giitaa: Chapter 17

## 24.1 Bhagavad Giitaa: Chapter 17, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a येशास्त्रविधिमुत्सृज्य  
ye”saastravidhimuts.rjya
- 1b यजन्ते श्रद्धयान्विताः  
yajante ”sraddhayaanvitaa.h
- 2a तेषां निष्ठा तु का कृष्ण  
te.saa.m ni.s.thaa tu kaa k.r.s.na
- 2b सत्त्वमाहो रजस्तमः  
sattvamaaho rajastama.h

Arjuna said (to K.r.s.na):

Ones who sacrifice using faith—having—abandoning the written rule(s)—but what (about) the steadfastness of those, O K.r.s.na? Goodness? Passion? Ignorance?

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
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## शास्त्रविधिमुत्सृज्य

"saa—stra—	"saastram = शास्त्रम् = book; written work; rule [noun, neuter]
vi—dhi—mut—	vidhim = विधिम् = law; rule; behavior [noun, male, accusative case, 2] [from विधिः = vidhi.h]
s.r—jya	uts.rjya = उत्सृज्य = abandoning [adjective]

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1b	यजन्ते	ya—jan—te	(they) sacrifice [verb, present tense, third person, plural] [root: यज् = yaj]
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श्रद्धयान्विताः	"srad—dha—yaan—	"sraddhayaa = श्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: श्रद्धा = "sraddhaa]
	vi—taa(—h(aa))	anvitaa.h = अन्विताः = having [adjective, male, plural] [from अन्वितः = anvita.h]

2a	तेषां	te—saa.m	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
	निष्ठा	ni—s.thaa	steadfastness [noun, female]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	का	kaa	kaa = का = what/who [pronoun, interrogative, female] [nominative case, 1] [noun root: किम् = kim] [noun root: कौन = kauna]
	कृष्ण	k.r—s.na	k.r.s.na = कृष्ण = O K.r.s.na [noun, proper, male, vocative case, 8] [noun root: कृष्ण = k.r.s.na]
<hr/>			
2b	सत्त्वमाहो	sat—tva—maa—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	हो	ho	aaho = आहो = “expression of doubt” [indeclinable]
	रजस्तमः	ra—ja—sta—	rajas = रजस् = one of the three gu.nas; passion; emotion; darkness; dirtiness; menses; group of small particles (dust, pollen, mist, ...) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रजस् = rajas]
	मा(—h(a))		tama.h = तमः = tamas = तमस् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तमस् = tamas]



## 24.2 Bhagavad Giitaa: Chapter 17, Verse 2

- 0 श्रीभगवानुवाच  
"sriibhagavaanuvaaca
- 1a त्रिविधा भवति श्रद्धा  
trividhaa bhavati "sraddhaa
- 1b देहिनां सा स्वभावजा  
dehinaa.m saa svabhaavajaa
- 2a सात्त्विकी राजसी चैव  
saattvikii raajasii caiva
- 2b तामसी चेति तां शृणु  
taamasii ceti taa.m "s.r.nu

God (K.r.s.na) said (to Arjuna):

Faith is three kinds. Of living bodies, that self-birth-born (faith is) in goodness, in passion, and, really, in darkness. And thus, hear that (faith).

- 0 श्रीभगवानुवाच "srii— "srii = श्री  
= splendor; power; Lak.smi; "title of respect"  
[noun, female, nominative case, 1]  
[noun root: श्री = "srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]



1a	त्रिविधा	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dhaa	vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	अद्धा	”srad—dhaa	”sraddhaa = अद्धा = faith; trust; confidence [noun, female, nominative case, 1] [noun root: अद्धा = ”sraddhaa]
1b	देहिनां	de—hi—naa.m	dehinaam = देहिनाम् = of men; spirits; souls; living things [noun, male, plural, genitive case, 6] [noun root: देहिन् = dehin]
	सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
	स्वभावजा	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
		bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
		jaa	जा = born [adjective, female]

2a	सात्त्विकी	saat—tvi—kii	(?) at/in/on essence; goodness; life; living thing [noun, neuter, locative case, 7] [(?) from सत्त्वम् = sattvam]
	राजसी	raa—ja—sii	(?) at/in/on passion; dust-like particle; impurity; menstrual waste [noun, neuter, locative case, 7] [(?) from रजस् = rajas]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
2b	तामसी	taa—ma—sii	at/in/on one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, locative case, 7] [(?) from तमस् = tamas]
	चेति	ce—	ca = च = and [conjunction, indeclinable]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	तां	taa.m	taam = ताम् = that/her [pronoun, demonstrative, third person] [female, accusative case, 2] [noun root: तद् = tad]
	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]



### 24.3 Bhagavad Giitaa: Chapter 17, Verse 3

- 1a सत्त्वानुरूपा सर्वस्य  
sattvaanuruupaa sarvasya
- 1b श्रद्धा भवति भारत  
”sraddhaa bhavati bhaarata
- 2a श्रद्धामयोऽयं पुरुषो  
”sraddhaamayo.aya.m puru.so
- 2b यो यच्छ्रद्धः स एव सः  
yo yacchraddha.h sa eva sa.h

(K.r.s.na said to Arjuna:)

According to goodness, faith is of each (person), O son of Bharata (O Arjuna). The faith ... (?) ... (of) this man—who—(is) what he is faithful with, really.

- 1a सत्त्वानुरूपा sat—tvaa—  
sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्व = sattva]
- nu—ruu—paa anuruupaa.h  
= अनुरूपाः  
= according to  
[adjective, preposition, male, plural]  
[from अनुरूपः = anuruupa.h]
- सर्वस्य sar—va—sya sarvasya = सर्वस्य = of each; all  
[adjective, pronoun, male, neuter]  
[genitive case, 6]  
[adjective root: सर्व = sarva]

1b	श्रद्धा	"srad—dhaa	"sraddhaa = श्रद्धा = faith; trust; confidence [noun, female, nominative case, 1] [noun root: श्रद्धा = "sraddhaa]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
<hr/>			
2a	श्रद्धामयोऽयं	"srad—dhaa—	"sraddhaa = श्रद्धा = faith; trust; confidence [noun, female, nominative case, 1] [noun root: श्रद्धा = "sraddhaa]
		ma—yo—	maya.h = मयः = (?)
		'ya.m	ayam = अयम् = this [pronoun, demonstrative, third person, male] [nominative case, 1] [noun root: इदम् = idam]
	पुरुषो	pu—ru—s.o	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]

2b	यो	yo—	<p>ya.h = यः = that which; he who;          whichever; whoever; whatever          [pronoun, interrogative, male]          [nominative case, 1]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
	यच्छ्रद्धः	yac—	<p>yat = यत् = that which;          whichever; whoever; whatever          [pronoun, interrogative, neuter]          [nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
	chrad—dha(—h(a))		<p>”sraddha.h          = श्रद्धः          = faithful; trustful          [adjective, male]</p>
	स	sa	<p>saha = सह = with          [preposition, indeclinable]</p>
	एव	e—va	<p>eva = एव = really; thus          [adverb, indeclinable]</p>
	सः	sa(—h(a))	<p>sa.h = सः = that/he          [pronoun, demonstrative, third person]          [male, nominative case, 1]          [noun root: तद् = tad]</p>



## 24.4 Bhagavad Giitaa: Chapter 17, Verse 4

1ab यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः  
 yajante saattvikaa devaanyak.sarak.saa.msi raajasaa.h

2a प्रेतान्भूतगणांश्चान्ये  
 pretaanbhuutaga.naa.m"scaanye

2b यजन्ते तामसा जनाः  
 yajante taamasaa janaa.h

(K.r.s.na said to Arjuna:)

Good (men) sacrifice (to) deities. Passionate (men sacrifice to) spirit-(demons). Ignorant men sacrifice (to) ghosts, spirit-groups, and in another.

1a यजन्ते ya—jan—te (they) sacrifice  
 [verb, present tense, third person, plural]  
 [root: यज् = ya,j]

सात्त्विका saat—tvi—kaa saattvikaa.h  
 = सात्त्विकाः  
 = true; good; pure; full of life  
 [adjective, male, plural]  
 [from सात्त्विकः = saattvika.h]

देवान्यक्षरक्षांसि de—vaa— devaan = देवान् = deities  
 [noun, male, plural, accusative case, 2]  
 [noun root: देव = deva]



1b	nya—k.sa—	yak.sam = यक्षम् = spirit; ghost [noun, neuter]
	ra—k.saa.m—si	कक्षांसि = (?) [similar: noun, male, राक्षः = raak.sa.h] [= demon]
राजसाः	raa—ja—saa(—h(aa))	passionate; related to a dust-like particle; impure; related to menstrual waste [adjective, male, plural] [from राजसः = raajasa.h]
<hr/>		
2a	प्रेतान्भूतगणांश्चान्ये	
	pre—taan—	प्रेतान् = ghosts; dead people [noun, male, plural, accusative case, 2] [from प्रेतः = preta.h]
	bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
	ga—.naa.m”s—	ga.naan = गणान् = groups [noun, male, plural, accusative case, 2] [from गणः = ga.na.h]
	caa—	ca = च = and [conjunction, indeclinable]
	nye	anye = अन्ये = at/in/on another; other; different; strange [adjective, noun, male, neuter] [locative case, 7] [adjective root: अन्य = anya]

- 2b यजन्ते ya—jan—te (they) sacrifice  
 [verb, present tense, third person, plural]  
 [root: यज् = yaj]
- तामसा taa—ma—saa taamasaa.h  
 = तामसाः  
 = (things of) one of the three gu.nas;  
 ignorance; darkness; hell; inertia  
 [adjective, noun, male, plural]  
 [from तामसः = taamasa.h]
- जनाः ja—naa(—h(aa)) janaa.h = जनाः  
 = (O) born things; living things; men  
 [noun, male, plural]  
 [nominative case, 1, vocative case, 8]  
 [noun root: जन = jana]



## 24.5 Bhagavad Giitaa: Chapter 17, Verse 5

- 1a अशास्त्रविहितं घोरं  
a"saastravihita.m ghora.m
- 1b तप्यन्ते ये तपो जनाः  
tapyante ye tapo janaa.h
- 2a दम्भाहङ्कारसंयुक्ताः  
dambhaaha"nkaarasa.myuktaa.h
- 2b कामरागबलान्विताः  
kaamaraagabalaanvitaa.h

(K.r.s.na said to Arjuna:)

Men who suffer suffering (which is) non-written, done, (and) terrible, are deceit-ego-yoked, (and are) sexual-love(-and)-desire(-and)-strength-having.

- 1a अशास्त्रविहितं a— a = अ = not  
[prefix, adverb, indeclinable]
- "saa—stra— "saastram  
= शास्त्रम्  
= book; written work; rule  
[noun, neuter]  
[nominative case, 1, accusative case, 2]
- vi—hi—ta.m vihitam  
= विहितम्  
= acted on; worked on; done  
[adjective, neuter]  
[nominative case, 1, accusative case, 2]
- घोरं gho—ra.m ghoram  
= घोरम्  
= terrible  
[adjective, neuter]  
[nominative case, 1, accusative case, 2]

1b	तप्यन्ते	ta—pyan—te	(they) heat; torment; suffer [verb, present tense, third person, plural] [root: तप् = tap]
	ये	ye	ye = ये = those which/who; they which/who; whichever; whoever; whatever [pronoun, interrogative] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	तपो	ta—po	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	जनाः	ja—naa(—h(aa))	janaa.h = जनाः = (O) born things; living things; men [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: जन = jana]
2a	दम्भाहङ्कारसंयुक्ताः		
		dam—bhaa—	dambha.h = दम्भः = deceit; feigning; hypocrisy [noun, male]
		ha”n—kaa—ra—	aha”nkaara.h = अहङ्कारः = ego; pride; arrogance [noun, male]
		sa.m—yuk—taa(—h(aa))	संयुक्ताः = yoked [adjective, male, plural] [from युक्तः = yukta.h]

## 2b कामरागबलान्विताः

kaa—ma—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
ba—laan—	balam = बलम् = force; strength [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: बल = bala]
vi—taa(—.h(aa))	anvitaa.h = अन्विताः = having [adjective, male, plural] [from अन्वितः = anvita.h]



## 24.6 Bhagavad Giitaa: Chapter 17, Verse 6

- 1a कर्षयन्तः शरीरस्थं  
kar.sayanta.h "sariirastha.m
- 1b भूतग्राममचेतसः  
bhuutagraamamacetasa.h
- 2a मां चैवान्तः शरीरस्थं  
maa.m caivaanta.h "sariirastha.m
- 2b तान्विद्ध्यासुरनिश्चयान्  
taanviddhyasurani"scayaan

(K.r.s.na said to Arjuna:)

(Torturing)—body-standing, of a being-village-non-mind—me, and really, in the body-standing—(know) those (as) demon(-occurrences-of)-steadfastness.

- 1a कर्षयन्तः kar—sa—yan—ta(—h(a)) (?)  
[similar: verb, present tense, third person]  
[singular]  
[कर्षयति = kar.sayati]  
[= (he/she/it) ploughs; tears; tortures]  
[root: कृष् = k.r.s]
- शरीरस्थं "sa—rii—ra—  
"sariiram = शरीरम् = body  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: शरीर = "sariira]
- stha.m  
stham = स्थम्  
= situated; standing; staying; steadfast  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: स्थ = stha]



1b भूतग्राममचेतसः

bhuu—ta—	bhuutam = भूतम् = being (living thing) [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
graa—ma—ma—	graamam = ग्रामम् = gamut; village; community [noun, male, accusative case, 2] [from ग्रामः = graama.h]
—	a = अ = not [prefix, adverb, indeclinable]
ce—ta—sa(—h(a))	cetasa.h = चेतसः = from/of a/the mind; thought; O minds; thoughts [noun, neuter] [ablative case, 5, genitive case, 6] [plural, vocative case, 8] [noun root: चेतस् = cetas]

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2a मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
चैवान्तः	cai—	ca = च = and [conjunction, indeclinable]
	vaan—	eva = एव = really; thus [adverb, indeclinable]
	ta(—h(a))	anta.h = अन्तः = end; boundary; near; in [noun, adjective, male] [nominative case, 1, preposition] [noun root: अन्त = anta]
शरीरस्थं	”sa—rii—ra—	”sariiram = शरीरम् = body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: शरीर = ”sariira]
	stha.m	stham = स्थम् = situated; standing; staying; steadfast [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्थ = stha]

## 2b तान्विद्धासुरनिश्चयान्

taan—	<p>taan = तान् = those/them          [pronoun, demonstrative, third person]          [male, plural, accusative case, 2]          [noun root: तद् = tad]</p>
vid—dhyaa—	<p>viddhi.h = विद्धिः          = piercing; knowing; (“know” (?))          [noun, female, nominative case, 1]          [noun root: विद्धि = viddhi]</p>
su—ra	<p>aasura.h = आसुरः = demoniacal; demon          [adjective, noun, male, nominative case, 1]          [adjective root: आसुर = aasura]</p>
ni”s—ca—yaan	<p>निश्चयान्          = (occurrences of) steadfastness          [noun, male, plural, accusative case, 2]          [from निश्चयः = ni”scaya.h]</p>



## 24.7 Bhagavad Giitaa: Chapter 17, Verse 7

- 1a आहारस्त्वपि सर्वस्य  
aahaarastvapi sarvasya
- 1b त्रिविधो भवति प्रियः  
trividho bhavati priya.h
- 2a यज्ञस्तपस्तथा दानं  
yaj~nastapastathaa daana.m
- 2b तेषां भेदमिमं शृणु  
te.saa.m bhedamima.m "s.r.nu

(K.r.s.na said to Arjuna:)

But also, the food of each (person) is (of) three favorite kind(s): sacrifice, austerity, thus, donation. Of those, hear this difference.

- 1a आहारस्त्वपि aa—haa—ra— aahaara.h  
= आहारः  
= diet; food; eating  
[noun, male]
- stva— tu = तु = but  
[conjunction, indeclinable]
- pi api = अपि = also  
[adverb, indeclinable]
- सर्वस्य sar—va—sya sarvasya = सर्वस्य = of each; all  
[adjective, pronoun, male, neuter]  
[genitive case, 6]  
[adjective root: सर्व = sarva]

1b	त्रिविधो	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dho	vidha.h = विधः = kind; type; form; piercing; food for an elephant [noun, male, nominative case, 1] [noun root: विध = vidha]
	भवति	bha—va—ti	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhuu]
	प्रियः	pri—ya(—h(a))	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
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2a	यज्ञस्तपस्तथा	ya—j~na—sta—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
		pa—sta—	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
		thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	दानं	daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]

2b	तेषां	te—saa.m	te.saam = तेषाम् = of them; their [pronoun, demonstrative, third person] [male, neuter, plural, genitive case, 6] [noun root: तद् = tad]
	भेदमिमं	bhe—da—mi—	bhedam = भेदम् = difference; gap [noun, male, accusative case, 2] [from भेदः = bheda.h]
		ma.m	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]



## 24.8 Bhagavad Giitaa: Chapter 17, Verse 8

1ab आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः  
aayu.hsattvabalaarogyasukhapriitivivardhanaa.h

2a रस्याः स्निग्धाः स्थिरा हृद्या  
rasyaa.h snigdhaa.h sthira h.rdyaa

2b आहाराः सात्त्विकप्रियाः  
aahaaraa.h saattvikapriyaa.h

(K.r.s.na said to Arjuna:)

Good-favorite foods (are) life-goodness-strength-health-happiness-pleasure-increasing. (They are) savory, oily, steadfast, (and) pleasing to the heart.

1a आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः

aa—yu.h— आयुः  
= life; man; mankind; offspring  
[noun, male]

sat—tva— sattvam = सत्त्वम् = essence;  
= living thing; life; strength; goodness  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: सत्त्व = sattva]

ba—laa— balam = बलम् = force; strength  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: बल = bala]

ro—gya aarogyam  
= आरोग्यम्  
= health  
[noun, neuter]



1b	su—kha	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
	prii—ti—	priiti.h = प्रीतिः = pleasure; friendliness [noun, female]
	vi—var—dha—naa(—h(aa))	विवर्धनाः = increasing [adjective, male, plural] [from विवर्धनः = vivardhana.h]
2a	रस्याः ra—syaa(—h(aa))	savory; juicy [adjective, male, plural] [from रस्यः = rasya.h]
	स्निग्धाः snig—dhaa(—h(aa))	oily [adjective, male, plural] [from स्निग्धः = snigdha.h]
	स्थिरा sthi—raa	sthiraa.h = स्थिराः = steadfast [adjective, male, plural] [from स्थिरः = sthira.h]
	हृद्या h.r—dyaa	h.rdyaa.h = हृद्याः = pleasing to the heart [adjective, male, plural] [from हृद्यः = h.rdyaa.h]
2b	आहाराः aa—haa—raa(—h(aa))	diets; foods; (occurrences of) eating [noun, male, plural] [from आहारः = aahaara.h]
	सात्त्विकप्रियाः saat—tvi—ka—	सात्त्विक = true; good; pure; energetic [adjective]
	pri—yaa(—h(aa))	priyaa.h = प्रियाः = (O) pleasing; pleasant; favorite; loved; dear [adjective, noun, male, plural] [nominative case, 1, vocative case, 8] [adjective root: प्रिय = priya]

## 24.9 Bhagavad Giitaa: Chapter 17, Verse 9

- 1ab कट्वस्त्रलवणात्युष्णतीक्ष्णरूक्षविदाहिनः  
ka.tvamlalava.naatyu.s.natiik.s.naruuk.savidaahina.h
- 2a आहारा राजसस्येष्टा  
aahaaraa raajasasye.s.taa
- 2b दुःखशोकामयप्रदाः  
du.hkha"sokaamayapradaa.h

(K.r.s.na said to Arjuna:)

The desired foods of a passion (person are) of a bitter-sour-salty-very-hot-hot-rough-hot (thing). (They are) distress(-and)-heat(-and)-sickness-causing.

- 1a कट्वस्त्रलवणात्युष्णतीक्ष्णरूक्षविदाहिनः

ka—.tvam— ka.tu  
= कटु  
= caustic; acrid; bitter  
[adjective]

la— amla  
= अम्ल  
= acidic; sour  
[adjective]

la—va—.naa— lava.na  
= लवण  
= salty  
[adjective]

tyu— ati = अति = very  
[adverb, indeclinable]

.s.na— u.s.na  
= उष्ण  
= hot; pungent; acrid  
[adjective]

1b	tii—k.s.na—	तीक्ष्ण = hot; pungent; acidic [adjective]
	ruu—k.sa—	रूक्ष = rough; dry [adjective]
	vi—daa—hi—na(—h(a))	vidaahina.h = विदाहिनः = (?) from/of a/the person/thing hot; acrid; pungent [adjective, male(?)] [ablative case, 5, genitive case, 6] [from विदाहिन् = vidaahin]
2a	आहारा	aa—haa—raa
		aahaaraa.h = आहाराः = diets; foods; (occurrences of) eating [noun, male, plural] [from आहारः = aahaara.h]
	राजसस्येष्टा	raa—ja—sa—sye—
		raajasasya = राजसस्य = (?) of passion; dust-like particle; impurity; menstrual waste [noun, neuter, genitive case, 6] [(?) from रजस् = rajas]
	.s.taa	i.s.taa.h = इष्टाः = desired; cherished; worshipped [adjective, male, plural] [from इष्टः = i.s.ta.h]

2b दुःखशोकामयप्रदाः	du.h—kha—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
”so—kaa—	”soka.h = शोकः = burning; hot; fire; heat; sorrow; suffering [adjective, noun, male, nominative case, 1] [adjective root: शोक = ”soka]	
ma—ya—	aamaya.h = आमयः = sickness; disease [noun, male]	
pra—daa(—h(aa))	प्रदाः = giving; causing [adjective, male, plural] [from प्रदः = prada.h]	



## 24.10 Bhagavad Giitaa: Chapter 17, Verse 10

- 1a यातयामं गतरसं  
yaatayaama.m gatarasa.m
- 1b पूति पर्युषितं च यत्  
puuti paryu.sita.m ca yat
- 2a उच्छिष्टमपि चामेध्यं  
ucchi.s.tamapi caamedhya.m
- 2b भोजनं तामसप्रियम्  
bhojana.m taamasapriyam

(K.r.s.na said to Arjuna:)

The favorite food (of an) ignorant (person) is gone-three-hours (three hours old), gone-aroma (without aroma), putrid, stale, and, what—remaining, also, and non-pure.

- 1a यातयामं yaa—ta— yaata  
= यात  
= gone  
[adjective]
- yaa—ma.m yaamam  
= यामम्  
= (?)  
[similar: noun, female, यामा = yaamaa]  
[= period of three hours]
- गतरसं ga—ta— gata.h = गतः  
= gone; dead; known; understood  
[adjective, male, nominative case, 1]  
[adjective root: गत = gata]
- ra—sa.m rasam = रसम्  
= liquid; taste; seasoning  
[noun, male, accusative case, 2]  
[noun root: रस = rasa]

1b	पूति	puu—ti	putrid [adjective]
	पर्युषितं	par—yu—si—ta.m	paryu.sitam = पर्युषितम् = stale [adjective, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
<hr/>			
2a	उच्छिष्टमपि	uc—chi—.s.ta—ma—	ucchi.s.tam = उच्छिष्टम् = impure; remaining; rejected [adjective, neuter]
		pi	api = अपि = also [adverb, indeclinable]
	चामेध्यं	caa—	ca = च = and [conjunction, indeclinable]
		—	a = अ = not [prefix, adverb, indeclinable]
		me—dhya.m	medhyam = मेध्यम् = pure; holy; worthy for sacrifice [adjective, neuter]
<hr/>			
2b	भोजनं	bho—ja—na.m	bhojanam = भोजनम् = food; eating; enjoyment [noun, neuter]
	तामसप्रियम्	taa—ma—sa—	तामस = dark; ignorant; hellish [adjective]
		pri—yam	priyam = प्रियम् = pleasing; pleasant; favorite; loved; dear [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: प्रिय = priya]

## 24.11 Bhagavad Giitaa: Chapter 17, Verse 11

- 1a अफलाकाङ्क्षिभिर्यज्ञो  
aphalaakaa”nk.sibhiryaj~no
- 1b विधिदिष्टो य इज्यते  
vidhidi.s.to ya ijyate
- 2a यष्टव्यमेवेति  
ya.s.tavyameveti
- 2b समाधाय स सत्त्विकः  
samaadhaaya sa sattvika.h

(K.r.s.na said to Arjuna:)

The sacrifice by people desiring non-fruit (non-results), which is sacrificed law-displayed (according to the law), (and) to be worshipped—really, thus, that mind accomplishment is good.

- 1a अफलाकाङ्क्षिभिर्यज्ञो

a—	a = अ = not [prefix, adverb, indeclinable]
pha—laa—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
kaa”n—k.si—bhir—	aakaa”nk.sibhi.h = आकाङ्क्षिभिः = (?) by using people/things desiring [adjective, male, plural, instrumental case, 3] [from आकाङ्क्षिन् = aakaa”nk.sin]
ya—j~no	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]



1b	विधिदिष्टो	vi—dhi—	vidhi.h = विधि: = law; rule; behavior [noun, male]
		di—.s.to	di.s.ta.h = दिष्टः = displayed; shown [adjective, male]
	य	ya	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	इज्यते	i—jya—te	(he/she/it) is sacrificed to; worshipped [verb, present tense, third person, singular] [root: यज् = yaj]
2a	यष्टव्यमेवेति	ya—.s.ta—vya—me—	ya.s.tavyam = यष्टव्यम् = to be worshipped; adored [adjective, neuter]
		ve—	eva = एव = really; thus [adverb, indeclinable]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मनः	ma—na(—h(a))	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
2b	समाधाय	sa—maa—dhaa—ya	samaadhaaya.h = समाधायः = fix; completion; accomplishment [noun, male]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	सत्त्विकः	sat—tvi—ka(—h(a))	true; good; pure; energetic [adjective, male]

## 24.12 Bhagavad Giitaa: Chapter 17, Verse 12

- 1a अभिसन्धाय तु फलं  
abhisandhaaya tu phala.m
- 1b दम्भार्थमपि चैव यत्  
dambhaarthamapi caiva yat
- 2a इज्यते भरतश्रेष्ठ  
ijyate bharata"sre.s.tha
- 2b तं यज्ञं विद्धि राजसम्  
ta.m yaj~na.m viddhi raajasam

(K.r.s.na said to Arjuna:)

But fruit-desiring and deceit-purpose, also, really—what is sacrificed, O Bharata-best (O Arjuna)—(know) that sacrifice (as) passion.

- 1a अभिसन्धाय a—bhi—san—dhaa—ya desiring  
[adjective, indeclinable]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- फलं pha—la.m phalam = फलम् = fruit; result  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: फल = phala]

1b	दम्भार्थमपि	dam—bhaar—	dambha.h = दम्भः = deceit; feigning; hypocrisy [noun, male]
		tha—ma—	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
		pi	api = अपि = also [adverb, indeclinable]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
<hr/>			
2a	इज्यते	i—jya—te	(he/she/it) is sacrificed; worshipped [verb, present tense, third person, singular] [root: यज् = yaj]
	भरतश्रेष्ठ	bha—ra—ta—	भरत = Bharata [noun, male]
		”sre—.s.tha	श्रेष्ठ = O best [adjective, male, vocative case, 8] [from श्रेष्ठः = ”sre.s.tha.h]

2b	तं	ta.m	<p>tam = तम् = that/him</p> <p>[pronoun, demonstrative, third person]</p> <p>[male, accusative case, 2]</p> <p>[noun root: तद् = tad]</p>
	यज्ञं	ya—j~na.m	<p>yaj~nam = यज्ञम्</p> <p>= sacrifice; offering; worship; devotion</p> <p>[noun, male, accusative case, 2]</p> <p>[noun root: यज्ञ = yaj~na]</p>
	विद्धि	vid—dhi	<p>viddhi.h = विद्धिः</p> <p>= piercing; knowing; (“know” (?))</p> <p>[noun, female, nominative case, 1]</p> <p>[noun root: विद्धि = viddhi]</p>
	राजसम्	raa—ja—sam	<p>(?) passion; dirt-like particle; impurity; menstrual waste</p> <p>[noun, neuter, accusative case, 2]</p> <p>[(?) from रजस् = rajas]</p>



### 24.13 Bhagavad Giitaa: Chapter 17, Verse 13

- 1a विधिहीनमसृष्टान्नं  
vidhihiinamas.r.s.taanna.m
- 1b मन्त्रहीनमदक्षिणम्  
mantrahiinamadak.si.nam
- 2a श्रद्धाविरहितं यज्ञं  
”sraddhaavirahita.m ya.j~na.m
- 2b तामसं परिचक्षते  
taamasa.m paricak.sate

(K.r.s.na said to Arjuna:)

Law-absence, not-much food, hymn-absence, not-sincere, faith-abandoned sacrifice (is acknowledged as) ignorance.

- 1a विधिहीनमसृष्टान्नं
- |            |   |
|------------|---|
| vi—dhi—    | vidhi.h = विधि: = law; rule; behavior<br>[noun, male] |
| hii—na—ma— | hiinam = हीनम् = absence<br>[noun, neuter]            |
| —          | a = अ = not<br>[prefix, adverb, indeclinable]         |
| s.r—.s.ta— | सृष्ट<br>= many/much<br>[adjective]                   |
| na.m       | annam<br>= अन्नम्<br>= rice; food<br>[noun, neuter]   |

## 1b मन्त्रहीनमदक्षिणम्

man—tra—	mantra.h = मन्त्रः = hymn [noun, male]
hii—na—ma—	hiinam = हीनम् = absence [noun, neuter]
—	a = अ = not [prefix, adverb, indeclinable]
da—k.si—.nam	दक्षिणम् = south; sincere [adjective, male, accusative case, 2] [from दक्षिणः = dak.si.na.h]

## 2a श्रद्धाविरहितं

"srad—dhaa—	"sraddhaa = श्रद्धा = faith; trust; confidence [noun, female, nominative case, 1] [noun root: श्रद्धा = "sraddhaa]
vi—ra—hi—ta.m	virahitam = विरहितम् = abandoned [adjective, male, accusative case, 2] [from विरहितः = virahita.h]
यज्ञं ya—j~na.m	yaj~nam = यज्ञम् = sacrifice; offering; worship; devotion [noun, male, accusative case, 2] [noun root: यज्ञ = yaj~na]

## 2b तामसं

taa—ma—sa.m	taamasam = तामसम् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, accusative case, 2] [(?) from तमस् = tamas]
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## परिचक्षते

pa—ri—ca—k.sa—te	(?) [similar: verb, present tense, third person, singular] [परिचक्षे = parica.s.te = (he/she/it) acknowledges] [root: परिचक्ष् = paricak.s]
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## 24.14 Bhagavad Giitaa: Chapter 17, Verse 14

1ab देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्  
devadvijagurupraaj~napuujana.m "saucamaarjavam

2a ब्रह्मचर्यमहिंसा च  
brahmacaryamahimsaa ca

2b शारीरं तप उच्यते  
"saariira.m tapa ucyate

(K.r.s.na said to Arjuna:)

Deity(-and)-person-in-the-first-three-castes(-and)-teacher(-and)-wise-man-worship—purity, sincerity, God-religious-behavior, and non-harm—(this group of characteristics) is called body austerity.

1a देवद्विजगुरुप्राज्ञपूजनं

de—va deva.h = देवः = deity  
[noun, male, nominative case, 1]  
[noun root: देव = deva]

dvi—ja— dvija.h  
= द्विजः  
= person in the first three castes  
[noun, male]

gu—ru guru.h = गुरुः = teacher  
[noun, male, nominative case, 1]  
[noun root: गुरु = guru]

praa—j~na— praaj~na.h  
= प्राज्ञः  
= wise man  
[noun, male]



1b	puu—ja—na.m	puujanam = पूजनम् = worship [noun, neuter]
शौचमार्जवम्	”sau—ca—maar—	”saucam = शौचम् = purity; cleanliness [noun, neuter]
	ja—vam	aarjavam = आर्जवम् = sincerity; straightness [noun, neuter]

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## 2a ब्रह्मचर्यमहिंसा

brah—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
car—ya—ma—	caryam = चर्यम् = religious behavior [noun, neuter]
—	a = अ = not [prefix, adverb, indeclinable]
hi.m—saa	हिंसा = hurt; harm; killing [noun, female]
च	ca = च = and [conjunction, indeclinable]

2b	शारीरं	"saa—rii—ra.m	"saariiram = शारीरम् = body; anatomy; feces [noun, neuter]
	तप	ta—pa	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]



## 24.15 Bhagavad Giitaa: Chapter 17, Verse 15

- 1a अनुद्वेगकरं वाक्यं  
anudvegakara.m vaakya.m
- 1b सत्यं प्रियहितं च यत्  
satya.m priyahita.m ca yat
- 2a स्वाध्यायाभ्यसनं चैव  
svaadhyaayaabhyasana.m caiva
- 2b वाण्मयं तप उच्यते  
vaa.nmaya.m tapa ucyate

(K.r.s.na said to Arjuna:)

Non-anxiety-causing speech, truth, and favorite goodness, what—study and practice, really—(this group of characteristics) is called voice austerity.

- 1a अनुद्वेगकरं a—nu— an = अन् = not  
[prefix, adverb, indeclinable]
- dve—ga— udvega.h  
= उद्वेगः  
= shaking; anxiety  
[noun, male]
- ka—ra.m karam  
= करम्  
= acting; working; doing; causing  
[adjective, neuter]
- वाक्यं vaa—kya.m vaakyam = वाक्यम्  
= vocalization; speech; phrase  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: वाक् = vaakya]

1b सत्यं	sa—tya.m	satyam = सत्यम् = true; good; pure; sincere; truth; goodness; purity; sincerity [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: सत्य = satya]
प्रियहितं	pri—ya—	priya = प्रिय = (something) pleasing; pleasant; favorite; loved; dear [adjective, noun]
	hi—ta.m	hitam = हितम् = service; advice; goodness; benefit [noun, neuter]
च	ca	ca = च = and [conjunction, indeclinable]
यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
2a स्वाध्यायाभ्यसनं	svaa—dhyaa—yaa—	svaadhyaya.h = स्वाध्यायः = studying; reciting; repeating [noun, male, nominative case, 1] [noun root: स्वाध्याय = svaadhyaya]
	bhya—sa—na.m	abhyasanam = अभ्यसनम् = practice [noun, neuter]
चैव	cai—	ca = च = and [conjunction, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]

2b वाण्मयं	vaa.n—	vaak = वाक् = voice [noun, female]
	ma—ya.m	mayam = मयम् = (?)
तप	ta—pa	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]



## 24.16 Bhagavad Gītaa: Chapter 17, Verse 16

- |     |  |                               |
|-----|--|-------------------------------|
| 1a  | मनःप्रसादः<br>mana.hprasaada.h                           | सौम्यत्वं<br>saumyatva.m      |
| 1b  | मौनमात्मविनिग्रहः<br>maunamaatmavinigraha.h              |                               |
| 2ab | भावसंशुद्धिरित्येतत्तपो<br>bhaavasa.m"suddhirityetattapo | मानसमुच्यते<br>maanasamucyate |

(K.r.s.na said to Arjuna:)

Mind-peace, benevolence, slience, self-restraint, behavior-purity, thus—this (group of characteristics) is called austerity-mind.

- |    |            |                   |  |
|----|------------|-------------------|--|
| 1a | मनःप्रसादः | ma—na(—h(a))      | mana.h = मनः = manas<br>= mental; (O) mind<br>[adjective, male]<br>[noun, neuter, nominative case, 1]<br>[accusative case, 2, vocative case, 8]<br>[noun root: मनस् = manas] |
|    |            | pra—saa—da(—h(a)) | prasaada.h = प्रसादः<br>= (occurrence of) peace<br>[noun, male, nominative case, 1]<br>[noun root: प्रसाद = prasaada]  |
|    | सौम्यत्वं  | sau—mya—tva.m     | saumyatvam<br>= सौम्यत्वम्<br>= gentleness; benevolence<br>[noun, neuter]  |



## 1b मौनमात्मविनिग्रहः

mau—na—maat—	maunam = मौनम् = silence [noun, neuter]
ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
vi—ni—gra—ha(—h(a))	विनिग्रहः = restraint; division [noun, male]

## 2a भावसंशुद्धिरित्येतत्तपो

bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
sa.m—”sud—dhi—ri—	sa.m”suddhi.h = संशुद्धिः = purity; cleanliness; correction [noun, female]
tye—	iti = इति = thus; “end of quote” [adverb, indeclinable]
tat—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]

## 2b

ta—po	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
मानसमुच्यते maa—na—sa—mu—	maanasam = मानसम् = mind; soul; heart [noun, neuter]
cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 24.17 Bhagavad Giitaa: Chapter 17, Verse 17

1a श्रद्धया परया तप्तं  
"sraddhayaa parayaa tapta.m

1b तपस्तत्त्रिविधं नरैः  
tapastattrividha.m narai.h

2a अफलाकाङ्क्षिभिर्युक्तैः  
aphalaakaa"nk.sibhiryuktai.h

2b सात्त्विकं परिचक्षते  
saattvika.m paricak.sate

(K.r.s.na said to Arjuna:)

Using paramount faith, that austere austerity (is) three-kind(s), using men desiring non-fruit (non-results), (who are) yoked. (This austerity is acknowledged as) good.

1a श्रद्धया "srad—dha—yaa "sraddhayaa = श्रद्धया  
= by using faith; trust; confidence  
[noun, female, instrumental case, 3]  
[noun root: श्रद्धा = "sraddhaa]

परया pa—ra—yaa parayaa = परया  
= by using paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective, noun, female, instrumental case, 3]  
[adjective root: पर = para]

तप्तं tap—ta.m taptam  
= तप्तम्  
= hot; molten; angry; austere  
[adjective, neuter]

1b	तपस्तत्त्रिविधं	ta—pa—	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
		stat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dha.m	vidham = विधम् = kind [noun, male, accusative case, 2] [from विधः = vidha.h]
	नरैः	na—rai(—.h(i))	narai.h = नरैः = by using men [noun, male, plural, instrumental case, 3] [noun root: नर = nara]

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## 2a अफलाकाङ्क्षभिर्युक्तैः

	a—	a = अ = not [prefix, adverb, indeclinable]
	pha—laa—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	kaa”n—k.si—bhir—	aakaa”nk.sibhi.h = आकाङ्क्षभिः = by using people/things desiring [adjective, male(?), plural, instrumental case, 3] [(?) from आकाङ्क्षिन् = aakaa”nk.sin]
	yuk—tai(—.h(i))	युक्तैः = by using people/things yoked [adjective, male, plural, instrumental case, 3] [from युक्तः = yukta.h]

2b सात्त्विकं saat—tvi—ka.m

saattvikam

= सात्त्विकम्

= true; good; pure; energetic

[adjective, neuter]

परिचक्षते pa—ri—ca—k.sa—te

(?)

[similar: verb, present tense, third person, singular]

[परिचष्टे = parica.s.te = (he/she/it) acknowledges]

[root: परिचक्ष् = paricak.s]



## 24.18 Bhagavad Giitaa: Chapter 17, Verse 18

- 1a सत्कारमानपूजार्थं  
satkaaramaanapuujartham
- 1b तपो दम्भेन चैव यत्  
tapo dambhena caiva yat
- 2a क्रियते तदिह प्रोक्तं  
kriyate tadiha prokta.m
- 2b राजसं चलमध्रुवम्  
raajasa.m calamadhruvam

(K.r.s.na said to Arjuna:)

True-action-honor-honor-purpose austerity, using deceit—and really, one who (does) that in this world—  
(is) proclaimed (as) passion—trembling (and) non-eternal.

- 1a सत्कारमानपूजार्थं
- |           |   |
|-----------|---|
| sat—      | सत् = true; good<br>[adjective]   |
| kaa—ra—   | kaara.h = कारः = action; work; doing<br>[noun, male]  |
| maa—na—   | maana.h = मानः<br>= pride; honor; respect<br>[noun, male, nominative case, 1]<br>[noun root: मान = maana]   |
| puu—jaar— | पूजा<br>= honor; respect; worship<br>[noun, female]   |
| tha.m     | artham = अर्थम् = purpose; profit; benefit<br>[noun, male, accusative case, 2]<br>[neuter, nominative case, 1, accusative case, 2]<br>[noun root: अर्थ = artha] |

1b	तपो	ta—po	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	दम्भेन	dam—bhe—na	by using deceit; feigning; hypocrisy [noun, male, instrumental case, 3] [from दम्भः = dambha.h]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
<hr/>			
2a	क्रियते	kri—ya—te	(?) [similar: verb, root, कृ = k.r = “to do”]
	तदिह	ta—di—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ha	iha = इह = in this world; here; now [adverb, indeclinable]
	प्रोक्तं	prok—ta.m	proktam = प्रोक्तम् = proclaimed; said [adjective, neuter]

2b	राजसं	raa—ja—sa.m	raajasam = राजसम् = (?) passion; dust-like particle; impurity; menstrual waste [noun, neuter, accusative case, 2] [(?) from रजस् = rajas]
	चलमध्रुवम्	ca—la—ma—	calam = चलम् = trembling; moving [adjective, neuter]
	—		a = अ = not [prefix, adverb, indeclinable]
		dhru—vam	ध्रुवम् = eternal [adjective, neuter]





## 24.19 Bhagavad Giitaa: Chapter 17, Verse 19

- 1ab मूढग्राहेणात्मनो यत्पीडया क्रियते तपः  
 muu.dhagraahe.naatmano yatpii.dayaa kriyate tapa.h
- 2a परस्योत्सादनार्थं वा  
 parasyotsaadanaartha.m vaa
- 2b तत्तामसमुदाहृतम्  
 tattaamasamudaah.rtam

(K.r.s.na said to Arjuna:)

Using stupid grasping of the self, austerity which (is done this way), using pain, of other(-people's)-destruction-purpose, yes/no—that (is) called ignorance.

- 1a मूढग्राहेणात्मनो muu—.dha— muu.dha.h = मूढः  
 = stupid; stupefied; confused; mad  
 [adjective, male]  
 [adjective root: मूढ = muu.dha]
- graa—he—.naat— graahe.na  
 = ग्राहेण  
 = by using grasping  
 [noun, male, instrumental case, 3]  
 [from ग्राहः = graaha.h]
- ma—no aatmana.h = आत्मनः = from/of a/the self; soul;  
 selves; souls  
 [noun, male]  
 [ablative case, 5, genitive case, 6]  
 [plural, accusative case, 2]  
 [noun root: आत्मन् = aatman]
- यत्पीडया yat— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

1b	pīi—da—yaa	पिडया = by using pain [noun, female, instrumental case, 3] [from पीडा = pīi.daa]
	क्रियते kri—ya—te	(?) [similar: noun, female, क्रिया = kriyaa] [= action; work; doing]
	तपः ta—pa(—h(a))	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]

## 2a परस्योत्सादनार्थं

	pa—ra—syot—	parasya = परस्य = of a/the person/thing paramount; another; other; different; strange [noun, male, genitive case, 6] [from परः = para.h]
	saa—da—naar—	utsaadanam = उत्सादनम् = destruction; healing [noun, neuter]
	tha.m	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]
वा	vaa	“yes/no question”

## 2b तत्तामसमुदाहृतम्

tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
taa—ma—sa—mu—	<p>taamasam          = तामसम्          = one of the three gu.nas;          ignorance; darkness; hell; inertia          [noun, neuter, accusative case, 2]          [(?) from तमस् = tamas]</p>
daa—h.r—tam	<p>udaah.rtam          = उदाहृतम्          = uttered; said; called          [adjective, neuter]</p>



## 24.20 Bhagavad Giitaa: Chapter 17, Verse 20

- 1a दातव्यमिति यद्दानं  
daatavyamiti yaddaana.m
- 1b दीयतेऽनुपकारिणे  
diiyate.anupakaari.ne
- 2a देशे काले च पात्रे च  
de”se kaale ca paatre ca
- 2b तद्दानं सात्त्विकं स्मृतम्  
taddaana.m saattvika.m sm.rtam

(K.r.s.na said to Arjuna:)

Thus, a donation which is to be given, ... (?) ..., not at a benefactor, at a place, and at a time, and at (to) a competent person—that donation (is) remembered (as) good.

- 1a दातव्यमिति daa—ta—vya—mi— daatavyam  
= दातव्यम्  
= to be given  
[adjective, neuter]
- ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- यद्दानं yad— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- daa—na.m daanam = दानम्  
= donation; distribution; gift; giving; charity  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: दान = daana]

1b दीयतेऽनुपकारिणे

dii—ya—te—

दीयते  
= (?)

'nu—

an = अन् = not  
[prefix, adverb, indeclinable]

pa—kaa—ri—.ne

upakaari.ne  
= उपकारिणे  
= (?) at/in/on a/the benefactor  
[noun, male, locative case, 7]  
[(?) from उपकारिन् = upakaarin]

2a देशे de—”se

at/in/on at/the country; place  
[noun, male, locative case, 7]  
[from देशः = de”sa.h]

काले kaa—le

kaale = काले = at/in/on a/the  
time; verb tense; death  
[noun, male, locative case, 7]  
[noun root: काल = kaala]

च ca

ca = च = and  
[conjunction, indeclinable]

पात्रे paa—tre

at/in/on a/the leaf; cup; bowl; competent person  
[noun, neuter, locative case, 7]  
[from पात्रम् = paatram]

च ca

ca = च = and  
[conjunction, indeclinable]

2b तद्दानं	tad—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
सात्त्विकं	saat—tvi—ka.m	saattvikam = सात्त्विकम् = true; good; pure; energetic [adjective, neuter]
स्मृतम्	sm.r—tam	sm.rtam = स्मृतम् = remembered [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्मृत = sm.rta]





## 24.21 Bhagavad Giitaa: Chapter 17, Verse 21

- 1a यत्तु प्रत्युपकारार्थं  
yattu pratyupakaaraartha.m
- 1b फलमुद्दिश्य वा पुनः  
phalamuddi'sya vaa puna.h
- 2a दीयते च परिक्लिष्टं  
diiyate ca parikli.s.ta.m
- 2b तद्दानं राजसं स्मृतम्  
taddaana.m raajasa.m sm.rtam

(K.r.s.na said to Arjuna:)

But one (a donation)—regarding-benefit-purpose, for fruit (for results), yes/no, again, and reluctant—that donation (is) remembered (as) passion.

1a यत्तु	yat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	tu	tu = तु = but [conjunction, indeclinable]
प्रत्युपकारार्थं	pra—tyu—	prati = प्रति = regarding [preposition, indeclinable]
	pa—kaa—raar—	upakaara.h = उपकारः = benefit; benevolence; help [noun, male]
	tha.m	artham = अर्थम् = purpose; profit; benefit [noun, male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अर्थ = artha]

1b	फलमुद्दिश्य	pha—la—mud—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		di—”sya	uddi”sya = उद्दिश्य = for [preposition]
	वा	vaa	“yes/no question”
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]
2a	दीयते	dii—ya—te	(?)
	च	ca	ca = च = and [conjunction, indeclinable]
	परिक्लिष्टं	pa—ri—kli—.s.ta.m	parikli.s.tam = परिक्लिष्टम् = pained; afflicted; reluctant [adjective, neuter]
2b	तद्दानं	tad—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
	राजसं	raa—ja—sa.m	raajasam = राजसम् = (?) passion; dust-like particle; impurity; menstrual waste [noun, neuter, accusative case, 2] [(?) from रजस् = rajas]
	स्मृतम्	sm.r—tam	sm.rtam = स्मृतम् = remembered [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्मृत = sm.rta]

## 24.22 Bhagavad Giitaa: Chapter 17, Verse 22

1ab अदेशकाले यद्दानमपात्रेभ्यश्च दीयते  
ade"sakaale yaddaanamapaatrebhya"sca diiyate

2a असत्कृतमवज्ञातं  
asatk.rtamavaj~naata.m

2b तत्तामसमुदाहृतम्  
tattaamasamudaah.rtam

(K.r.s.na said to Arjuna:)

A donation which (is) at a non-place-time, and for not-competent people, ... (?) ...non-true action, without respect—that (donation is) called ignorance.

1a	अदेशकाले	a—	a = अ = not [prefix, adverb, indeclinable]
		de—"sa—	देशः = country; place [noun, male]
		kaa—le	kaale = काले = at/in/on a/the time; verb tense; death [noun, male, locative case, 7] [noun root: काल = kaala]
	यद्दानमपात्रेभ्यश्च	yad—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
		daa—na—	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]

1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	paa—tre—bhya”s	paatrebhya.h = पात्रेभ्यः = for/from leaves; cups; bowls; competent people [noun, neuter, plural] [dative case, 4, ablative case, 5] [noun root: पात्र = paatra]
	ca	ca = च = and [conjunction, indeclinable]
	दीयते dii—ya—te	(?)
2a	असत्कृतमवज्ञातं	
	a—	a = अ = not [prefix, adverb, indeclinable]
	sat—	सत् = true; good [adjective]
	k.r—ta—ma—	k.rtam = कृतम् = action; work; doing [noun, neuter]
	va—j~naa—ta.m	avaj~naatam = अवज्ञातम् = without respect [adjective, neuter]
2b	तत्तामसमुदाहृतम्	
	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	taa—ma—sa—mu—	taamasam = तामसम् = one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, accusative case, 2] [(?) from तमस् = tamas]
	daa—h.r—tam	udaah.rtam = उदाहृतम् = uttered; said; called [adjective, neuter]

## 24.23 Bhagavad Giitaa: Chapter 17, Verse 23

- 1a ओं तत्सदिति निर्देशो  
o.m tatsaditi nirde”so
- 1b ब्रह्मणस्त्रिविधः स्मृतः  
brahma.nastrividha.h sm.rta.h
- 2a ब्राह्मणास्तेन वेदाश्च  
braahma.naastena vedaa”sca
- 2b यज्ञाश्च विहिताः पुरा  
yaj~naa”sca vihitaa.h puraa

(K.r.s.na said to Arjuna:)

“O.m tat sat (o.m that true),” (is) an instruction from God—three kind(s)—remembered by those people with divine knowledge and (occurrences of) (sacred) knowledge and sacrifices decreed long ago.

- 1a ओं o.m traditional syllable of meditation
- तत्सदिति tat— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- sa—di— sat  
= सत्  
= true; good  
[adjective]
- ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- निर्देशो nir—de—”so nirde”sa.h  
= निर्देशः  
= instruction  
[noun, male]

1b	ब्रह्मणस्त्रिविधः	brah—ma—na—	brahma.na.h = ब्रह्मणः = of/at/in/on God; devotion [noun, neuter, genitive case, 6, locative case, 7] [noun root: ब्रह्मन् = brahman]
	stri—		trii.ni = त्रीणि = three [noun, neuter]
	vi—dha(—h(a))		vidha.h = विधः = kind; type; form; piercing; food for an elephant [noun, male, nominative case, 1] [noun root: विध = vidha]
	स्मृतः	sm.r—ta(—h(a))	sm.rta.h = स्मृतः = remembered [adjective, male, nominative case, 1] [adjective root: स्मृत = sm.rta]
2a	ब्राह्मणास्तेन	braah—ma—naa—ste—	braahma.naa.h = ब्राह्मणाः = people with divine knowledge [noun, male, plural] [from ब्राह्मणः = braahma.na.h]
	na		tena = तेन = by using that/him [pronoun, third person, male, instrumental case, 3] [from सः = sa.h]
	वेदाश्च	ve—daa”s—	vedaa.h = वेदाः = (O) (pieces of) (sacred) knowledge [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: वेद = veda]
	ca		ca = च = and [conjunction, indeclinable]
2b	यज्ञाश्च	ya—j~naa”s—	yaj~naa.h = यज्ञाः = (O) sacrifices; offerings; worship; devotion [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: यज्ञ = yaj~na]
	ca		ca = च = and [conjunction, indeclinable]
	विहिताः	vi—hi—taa(—h(aa))	decreed [adjective, male, plural] [from विहितः = vihita.h]
	पुरा	pu—raa	puraa = पुरा = previously; in the past; long ago [adverb, indeclinable]

## 24.24 Bhagavad Giitaa: Chapter 17, Verse 24

- 1a तस्माद् ओं इत्युदाहृत्य  
 tasmaad o.m ityudaah.rtya
- 1b यज्ञदानतपःक्रियाः  
 yaj~nadaanatapa.hkriyaa.h
- 2a प्रवर्तन्ते विधानोक्ताः  
 pravartante vidhaanoktaa.h
- 2b सततं ब्रह्मवादिनाम्  
 satata.m brahmavaadinaam

(K.r.s.na said to Arjuna:)

Therefore “O.m”—indicating—sacrifice-donation-austerity-actions start action, (it is) said, eternally, of God-wise(-persons).

- 1a तस्माद् tas—maad therefore  
 [adverb, indeclinable]
- ओं o.m traditional syllable of meditation
- इत्युदाहृत्य i—tyu— iti = इति = thus; “end of quote”  
 [adverb, indeclinable]
- daa—h.r—tya udaah.rtya  
 = उदाहृत्य  
 = indicating  
 [adjective]



## 1b यज्ञदानतपःक्रियाः

ya—j~na—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
daa—na—	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
ta—pa(—h(a))	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
kri—yaa(—h(aa))	क्रियाः = actions; works; doings [noun, female, plural] [from क्रिया = kriyaa]

2a प्रवर्तन्ते	pra—var—tan—te (they) start; happen [verb, present tense, third person, plural] [root: प्रवृत् = prav.rt]
विधानोक्ताः	vi—dhaa—nok— vidhaanam = विधानम् = action; work; doing [noun, neuter] [nominative case, 1, accusative case, 2]
taa(—h(aa))	uktaa.h = उक्ताः = (O) uttered; said [adjective, male, plural] [nominative case, 1, vocative case, 8] [adjective root: उक्त = ukta]

2b सततं	sa—ta—ta.m	<p>satatam = सततम् = eternal; continuous; constant;  eternally; continuously; constantly  [adjective, neuter, male, accusative case, 2]  [adverb]  [adjective root: सतत = satata]</p>
ब्रह्मवादिनाम्	brah—ma—	<p>brahma = ब्रह्म = (O) God; devotion  [noun, neuter, nominative case, 1]  [accusative case, 2, vocative case, 8]  [noun root: ब्रह्मन् = brahman]</p>
	vaa—di—naam	<p>vaadinaam = वादिनाम्  = of speaking; speakers  [adjective, noun, male, plural]  [genitive case, 6]  [adjective root: वादिन् = vaadin]</p>



## 24.25 Bhagavad Giitaa: Chapter 17, Verse 25

- 1a तदित्यनभिसन्धाय  
tadityanabhisandhaaya
- 1b फलं यज्ञतपःक्रियाः  
phala.m ya.j~natapa.hkriyaa.h
- 2a दानक्रियाश्च विविधाः  
daanakriyaa"sca vividhaa.h
- 2b क्रियन्ते मोक्षकाङ्क्षिभिः  
kriyante mok.sakaa"nk.sibhi.h

(K.r.s.na said to Arjuna:)

“Tat (that)”: non-desiring fruit (results)—sacrifice-austerity-actions and various donation-actions (are done), using liberation-(desires).

- 1a तदित्यनभिसन्धाय

ta—di— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

tya— iti = इति = thus; “end of quote”  
[adverb, indeclinable]

na— an = अन् = not  
[prefix, adverb, indeclinable]

bhi—san—dhaa—ya abhisandhaaya  
= अभिसन्धाय  
= desiring  
[adjective]

1b फलं	pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
यज्ञतपःक्रियाः	ya—j~na—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
	ta—pa(—h(a))	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
	kri—yaa(—h(aa))	क्रियाः = actions; works; doings [noun, female, plural] [nominative case, 1, accusative case, 2] [from क्रिया = kriyaa]
2a दानक्रियाश्च	daa—na—	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
	kri—yaa”s—	kriyaa.h = क्रियाः = actions; works; doings [noun, female, plural] [nominative case, 1, accusative case, 2] [from क्रिया = kriyaa]
	ca	ca = च = and [conjunction, indeclinable]
विविधाः	vi—vi—dhaa(—h(aa))	various [adjective, female, plural] [from विविधा = vividhaa] [nominative case, 1, accusative case, 2]

2b	क्रियन्ते	kri—yan—te	(?) [similar: verb, root, कृ = k.r] [= “to act; work; do”]
	मोक्षकाङ्क्षिभिः	mo—k.sa—	mok.sa.h = मोक्षः = freedom; liberation [noun, male, nominative case, 1] [noun root: मोक्ष = mok.sa]
	काङ्क्षिभिः	kaa”n—k.si—bhi(—h(i))	काङ्क्षिभिः = (?) kaa”nk.saabhi.h = काङ्क्षाभिः = by using desires [noun, female, plural, instrumental case, 3] [from काङ्क्षा = kaa”nk.saa]



## 24.26 Bhagavad Giitaa: Chapter 17, Verse 26

- 1a सद्भावे साधुभावे च  
sadbhaave saadhubhaave ca
- 1b सदित्येतत्प्रयुज्यते  
sadityetatprayujyate
- 2a प्रशस्ते कर्मणि तथा  
pra"saste karma.ni tathaa
- 2b सच्छब्दः पार्थ युज्यते  
sacchabda.h paartha yujyate

(K.r.s.na said to Arjuna:)

In true behavior and in good behavior, true, thus, this is suitable in a good action, thus. The “sat (true)” word is yoked, O prince (O Arjuna) ...

- 1a सद्भावे sad— sat  
= सत्  
= true; good  
[adjective]
- bhaa—ve भावे  
= at/in/on birth; behavior; existence; living thing  
[noun, male, locative case, 7]  
[from भावः = bhaava.h]
- साधुभावे saa—dhu— साधु  
= good  
[adjective]
- bhaa—ve भावे  
= at/in/on birth; behavior; existence; living thing  
[noun, male, locative case, 7]  
[from भावः = bhaava.h]
- च ca ca = च = and  
[conjunction, indeclinable]



## 1b सदित्येतत्प्रयुज्यते

	sa—di—	sat = सत् = true; good [adjective]
	tye—	iti = इति = thus; “end of quote” [adverb, indeclinable]
	tat—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	pra—yu—jya—te	प्रयुज्यते = (he/she/it) is suitable [verb, present tense, third person, singular] [root: प्रयुज् = prayuj]
2a	प्रशस्ते pra—”sa—ste	at/in/on a/the person/thing good [adjective, male, locative case, 7] [from प्रशस्तः = pra”sasta.h]
	कर्मणि kar—ma—.ni	karma.ni = कर्मणि = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कर्मन् = karman]
	तथा ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
2b	सच्छब्दः sac—	sat = सत् = true; good [adjective]
	chab—da(—h(a))	”sabda.h = शब्दः = sound; spoken sound; word [noun, male, nominative case, 1] [noun root: शब्द = ”sabda]
	पार्थ paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	युज्यते yu—jya—te	(he/she/it) is yoked [verb, present tense, third person, singular] [root: युज् = yuj]

## 24.27 Bhagavad Giitaa: Chapter 17, Verse 27

- 1a यज्ञे तपसि दाने च  
 yaj~ne tapasi daane ca
- 1b स्थितिः सदिति चोच्यते  
 sthiti.h saditi cocyate
- 2a कर्म चैव तदर्थीयं  
 karma caiva tadarthiiya.m
- 2b सदित्येवाभिधीयते  
 sadityevaabhidhiyate

(K.r.s.na said to Arjuna:)

In a sacrifice, in an austerity, and in a donation—and the situation, is called “sat” (true). And action, really, that (is) related, (is) “sat” (true), really, ... (?) ....

- 1a यज्ञे ya—j~ne yaj~ne = यज्ञे = at/in/on a/the  
 sacrifice; offering; worship; devotion  
 [noun, male, locative case, 7]  
 [noun root: यज्ञ = yaj~na]
- तपसि ta—pa—si tapasi = तपसि = at/in/on  
 fire; heat; suffering; austerity;  
 asceticism  
 [noun, neuter, locative case, 7]  
 [noun root: तपस् = tapas]
- दाने daa—ne daane = दाने = at/in/on a/the  
 donation; distribution; gift; giving; charity  
 [noun, neuter, locative case, 7]  
 [noun root: दान = daana]
- च ca ca = च = and  
 [conjunction, indeclinable]

1b	स्थितिः	sthi—ti(—h(i))	standing; steadfastness; state (situation) [noun, female]
	सदिति	sa—di—	sat = सत् = true; good [adjective]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	चोच्यते	co—	ca = च = and [conjunction, indeclinable]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
2a	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	तदर्थीयं	ta—dar—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		thii—ya.m	arthiiyam = अर्थीयम् = related to; destined for [adjective, neuter]

## 2b सदित्येवाभिधीयते

sa—di—

sat

= सत्

= true; good

[adjective]

tye—

iti = इति = thus; “end of quote”

[adverb, indeclinable]

vaa—

eva = एव = really; thus

[adverb, indeclinable]

bhi—dhii—ya—te

abhidhiyate = अभिधीयते

= (?) (he/she/it) thinks about; shines

[verb, present tense, third person, singular]

[verb root: अभिधी = abhidhii]



## 24.28 Bhagavad Giitaa: Chapter 17, Verse 28

1a	अश्रद्धया	हुतं	दत्तं	
	a”sraddhayaa	huta.m	datta.m	
1b	तपस्तप्तं	कृतं	च	यत्
	tapastapta.m	k.rta.m	ca	yat
2a	असदित्युच्यते	पार्थ		
	asadityucyate	paartha		
2b	न	च	तत्प्रेत्य	नो इह
	na	ca	tatpretya	no iha

(K.r.s.na said to Arjuna:)

And austerity—sacrifice, donation, hot water, action—which (is) not using faith (is) “asat” (non-true), (it is) said, O prince (O Arjuna). And that (is) not after death or (and) not in this world.

1a	अश्रद्धया	a—	a = अ = not [prefix, adverb, indeclinable]
	”srad—dha—yaa	”sraddhayaa = अश्रद्धया = by using faith; trust; confidence [noun, female, instrumental case, 3] [noun root: अश्नु = ”sraddhaa]	
	हुतं	hu—ta.m	hutam = हुतम् = sacrifice [noun, neuter]
	दत्तं	dat—tam	दत्तम् = donation; gift [noun, neuter]

1b	तपस्तप्तं	ta—pa—stap—	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
		ta.m	taptam = तप्तम् = hot water [noun, neuter]
	कृतं	k.r—ta.m	k.rtam = कृतम् = action; work; doing [noun, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	यत्	yat	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
2a	असदित्युच्यते	a—	a = अ = not [prefix, adverb, indeclinable]
		sa—di—	sat = सत् = true; good [adjective]
		tyu—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	तत्प्रेत्य	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		pre—tya	प्रेत्य = after death [adverb]
	नो	no	(?) na + u = न + उ = not + or
	इह	i—ha	iha = इह = in this world; here; now [adverb, indeclinable]



Chapter 25

Bhagavad Giitaa: Chapter 18

## 25.1 Bhagavad Giitaa: Chapter 18, Verse 1

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a सन्न्यासस्य महाबाहो  
sannyaasasya mahaabaaho
- 1b तत्त्वमिच्छामि वेदितुम्  
tattvamicchaami veditum
- 2a त्यागस्य च हृषीकेश  
tyaagasya ca h.r.siike"sa
- 2b पृथक्केशिनिषूदन  
p.rthakke"sini.suudana

Arjuna said (to K.r.s.na):

Of abandonment, O great-arm (O K.r.s.na), (I) wish to know the truth—and of abandonment, O K.r.s.na, separately, O Ke"si-destroyer (O K.r.s.na).

0	अर्जुन	ar—ju—na	arjuna.h = अर्जुनः = Arjuna [noun, proper, male, nominative case, 1] [noun root: अर्जुन = arjuna]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	सन्न्यासस्य	san—nyaa—sa—sya	of abandonment [noun, male, genitive case, 6] [from सन्न्यासः = sannyaasa.h]
	महाबाहो	ma—haa—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		baa—ho	baaho = बाहो = O arm; forearm [noun, male, vocative case, 8] [noun root: बाहु = baahu]

1b	तत्त्वमिच्छामि	tat—tva—mic—	tattvam = तत्त्वम् = truth; reality; essence; axiom [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तत्त्व = tattva]
		chaa—mi	icchaami = इच्छामि = (I) desire; want; wish [verb, present tense, first person, singular] [verb root: इष् = i.s]
	वेदितुम्	ve—di—tum	(?) to know [verb, infinitive] [root: विद् = vid]
2a	त्यागस्य	tyaa—ga—sya	of abandonment [noun, male, genitive case, 6] [from त्यागः = tyaaga.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	हृषीकेश	h.r—.sii—ke—”sa	h.r.siike”sa = हृषीकेश = O K.r.s.na [noun, male, vocative case, 8] [noun root: हृषीकेश = h.r.siike”sa]
2b	पृथक्केशिनिषूदन		
		p.r—thak—	p.r.thak = पृथक् = separately [adverb, indeclinable]
		ke—”si—	केशि = Ke”si (a horse demon who tried to kill K.r.s.na) [noun, male]
		ni—.suu—da—na	निषूदन = O destroyer [noun, male, vocative case, 8] [from निषूदनः = ni.suudana.h]

## 25.2 Bhagavad Giitaa: Chapter 18, Verse 2

- 0 श्रीभगवानुवाच  
”sriibhagavaanuvaaca
- 1a काम्यानां कर्मणां न्यासं  
kaamyaaanaa.m karma.naa.m nyaasa.m
- 1b सन्न्यासं कवयो विदुः  
sannyaasa.m kavayo vidu.h
- 2a सर्वकर्मफलत्यागं  
sarvakarmaphalatyaaga.m
- 2b प्राहुस्त्यागं विचक्षणाः  
praahustyaaga.m vicak.sa.naa.h

God (K.r.s.na) said (to Arjuna):

Abandonment of desireable actions, abandonment ... (?) .... Each-action-fruit-abandonment, abandonment ... (?) ....

- 0 श्रीभगवानुवाच ”srii— ”srii = श्री  
= splendor; power; Lak.smi; “title of respect”  
[noun, female, nominative case, 1]  
[noun root: श्री = ”srii]
- bha—ga—vaa—nu— bhagavaan = भगवान् = blessed one; God  
[noun, male, nominative case, 1]  
[noun root: भगवन्त् = bhagavant]
- vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a	काम्यानां	kaa—myaa—naa.m	kaamyanaam = काम्यानाम् = of people/things desirable [adjective, male, plural, genitive case, 6] [from काम्यः = kaamyah]
	कर्मणां	kar—ma—naa.m	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]
	न्यासं	nyaa—sa.m	nyaasam = न्यासम् = abandonment [noun, male, accusative case, 2] [from न्यासः = nyaasa.h]
1b	सन्न्यासं	san—nyaa—sa.m	sannyaasam = सन्न्यासम् = abandonment [noun, male, accusative case, 2] [from सन्न्यासः = sannyaasa.h]
	कवयो	ka—va—yo	kavaya.h = कवयः = (?)
	विदुः	vi—du(—h(u))	wise [adjective]

## 2a सर्वकर्मफलत्यागं

sar—va—	सर्व = each; all [adjective, pronoun, adverb]
kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
tyaa—ga.m	tyaagam = त्यागम् = abandonment [noun, male, accusative case, 2] [from त्यागः = tyaaga.h]

## 2b प्राहुस्त्यागं

praa—hu—styaa—	praahu.h = प्राहुः = (?)
ga.m	tyaagam = त्यागम् = abandonment [noun, male, accusative case, 2] [from त्यागः = tyaaga.h]

विचक्षणाः vi—ca—k.sa—.naa(—h(aa))

wise  
[adjective, male, plural]  
[from विचक्षणः = vicak.sa.na.h]



### 25.3 Bhagavad Giitaa: Chapter 18, Verse 3

- 1a त्याज्यं दोषवदित्येके  
tyaa.jya.m do.savadityeke
- 1b कर्म प्राहुर मनीषिणः  
karma praa.hur manii.si.na.h
- 2a यज्ञदानतपःकर्म  
yaj~nadaanatapa.hkarma
- 2b न त्याज्यमिति चापरे  
na tyaa.jyamiti caapare

(K.r.s.na said to Arjuna:)

“To be abandoned: defect-(fullness),” in one action, (say?) great minds. And “Sacrifice-donation-austerity-action (is) not to be abandoned,” (says) another (great mind).

- |    |              |            |   |
|----|--------------|------------|---|
| 1a | त्याज्यं     | tyaa—jya.m | tyaajyam<br>= त्याज्यम्<br>= to be abandoned<br>[adjective, neuter]                         |
|    | दोषवदित्येके | do—sa—     | do.sa.h<br>= दोषः<br>= defect; sin; evil<br>[noun, male]                                    |
|    |              | va—di—     | vat = वत् = full of<br>[suffix]   |
|    | त्ये—        |            | iti = इति = thus; “end of quote”<br>[adverb, indeclinable]                                  |
|    | के           |            | eke = एके = (O) one<br>[noun, adjective, female, vocative case, 8]<br>[noun root: एक = eka] |



1b	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	प्राहुर्	praa—hur	praahu.h = प्राहुः = (?)
	मनीषिणः	ma—nii—.si—.na(—h(a))	manii.sina.h = मनीषिनः = from/of wise (man); (O) wise (men) [adjective, noun, male] [ablative case, 5, genitive case, 6] [plural, nominative case, 1, vocative case, 8] [adjective root: मनीषिन् = manii.sin]
<hr/>			
2a	यज्ञदानतपःकर्म		
		ya—j~na—	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
		daa—na—	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
		ta—pa(—h(a))	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
		kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

2b न	na	na = न = not [adverb, indeclinable]
त्याज्यमिति	tyaa—jya—mi—	tyaajyam = त्याज्यम् = to be abandoned [adjective, neuter]
	ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
चापरे	caa—	ca = च = and [conjunction, indeclinable]
	pa—re—	apare = अपरे = at/in/on a/the person/thing paramount; another; other; different [adjective, male, locative case, 7] [from अपरः = apara.h]



## 25.4 Bhagavad Giitaa: Chapter 18, Verse 4

1a निश्चयं शृणु मे तत्र  
ni"scaya.m "s.r.nu me tatra

1b त्यागे भरतसत्तम  
tyaage bharatasattama

2a त्यागो हि पुरुषव्याघ्र  
tyaago hi puru.savyaaghra

2b त्रिविधः सम्प्रकीर्तितः  
trividha.h samprakiirtita.h

(K.r.s.na said to Arjuna:)

Hear the sureness of me, there, in abandonment, O Bharata-true-most (O Arjuna). Abandonment, surely, O man-tiger (O Arjuna)—three-kind(s) (are) called.

1a निश्चयं ni"s—ca—ya.m ni"scayam  
= निश्चयम्  
= sureness  
[noun, male. accusative case, 2]  
[from निश्चयः = ni"scaya.h]

शृणु "s.r—nu "s.r.nu = शृणु = (you) hear  
[verb, imperative mood, second person, singular]  
[verb root: श्रु = "sru]

मे me me = मे = for me; of me (my)  
[pronoun, first person, dative case, 4, genitive case, 6]  
[noun root: अस्मद् = asmad]

तत्र ta—tra tatra = तत्र = there  
[adverb, pronoun, noun, indeclinable]

1b	त्यागे	tyaa—ge	at/in/on abandonment [noun, male, locative case, 7] [from त्यागः = tyaaga.h]
	भरतसत्तम	bha—ra—ta—	भरत = Bharata [noun, male]
		sat—	सत् = true; good [adjective]
		ta—ma—	तम = O most [suffix, male, vocative case, 8] [from तमः = tama.h]
2a	त्यागो	tyaa—go	tyaaga.h = त्यागः = abandonment [noun, male]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	पुरुषव्याघ्र	pu—ru—.sa—	puru.sa.h = पुरुषः = man; soul; spirit; God [noun, male, nominative case, 1] [noun root: पुरुष = puru.sa]
		vyaa—ghra	व्याघ्र = O tiger [noun, male, vocative case, 8] [from व्याघ्रः = vyaaghra.h]
2b	त्रिविधः	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dha(—h(a))	विधः = kind [noun, male]
	सम्प्रकीर्तितः	sam—pra—kiir—ti—ta(—h(a))	called [adjective, male]

## 25.5 Bhagavad Giitaa: Chapter 18, Verse 5

- 1a यज्ञदानतपःकर्म  
yaj~nadaanatapa.hkarma
- 1b न त्याज्यं कार्यमेव तत्  
na tyaaajya.m kaaryameva tat
- 2a यज्ञो दानं तपश्चैव  
yaj~no daana.m tapa"scaiva
- 2b पावनानि मनीषिणाम्  
paavanaani manii.si.naam

(K.r.s.na said to Arjuna:)

Sacrifice-donation-austerity-action (is) not to-be-abandoned action, really—that. Sacrifice, donation, and austerity, really, (are) purifying of great minds.

- 1a यज्ञदानतपःकर्म
- |              |   |
|--------------|---|
| ya—j~na—     | yaj~na.h = यज्ञः<br>= sacrifice; offering; worship; devotion<br>[noun, male, nominative case, 1]<br>[noun root: यज्ञ = yaj~na]  |
| daa—na—      | daanam = दानम्<br>= donation; distribution; gift; giving; charity<br>[noun, neuter]<br>[nominative case, 1, accusative case, 2]<br>[noun root: दान = daana]                 |
| ta—pa(—h(a)) | tapa.h = तपः = tapas = तपस्<br>= fire; heat; suffering; austerity;<br>asceticism<br>[noun, neuter]<br>[nominative case, 1, accusative case, 2]<br>[noun root: तपस् = tapas] |
| kar—ma       | karma = कर्म<br>= (O) act; action; work; doing; deed<br>[noun, neuter, nominative case, 1]<br>[accusative case, 2, vocative case, 8]<br>[noun root: कर्मन् = karman]        |

1b	न	na	na = न = not [adverb, indeclinable]
	त्याज्यं	tyaa—jya.m	tyaajyam = त्याज्यम् = to be abandoned [adjective, neuter]
	कार्यमेव	kaar—ya—me—	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
		va	eva = एव = really; thus [adverb, indeclinable]
	तत्	tat	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
<hr/>			
2a	यज्ञो	ya—j~no	yaj~na.h = यज्ञः = sacrifice; offering; worship; devotion [noun, male, nominative case, 1] [noun root: यज्ञ = yaj~na]
	दानं	daa—na.m	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
	तपश्चैव	ta—pa"s—	tapa.h = तपः = tapas = तपस् = fire; heat; suffering; austerity; asceticism [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: तपस् = tapas]
		cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]

- 2b पावनानि paa—va—naa—ni pure; purifying  
 [adjective, neuter, plural]  
 [from पावनम् = paavanam]
- मनीषिणाम् ma—nii—.si—.naam manii.si.naam = मनीषिणाम्  
 = of wise (men)  
 [adjective, noun, male, plural]  
 [genitive case, 6]  
 [adjective root: मनीषिन् = manii.sin]





## 25.6 Bhagavad Giitaa: Chapter 18, Verse 6

- 1a एतान्यपि तु कर्माणि  
etaanyapi tu karmaa.ni
- 1b सङ्गं त्यक्त्वा फलानि च  
sa”nga.m tyaktvaa phalaani ca
- 2a कर्तव्यानीति मे पार्थ  
kartavyaaniiti me paartha
- 2b निश्चितं मतमुत्तमम्  
ni”scita.m matamuttamam

(K.r.s.na said to Arjuna:)

Also, but, these actions—(with your) having abandoned yoking and fruits (results)—(are) worthy actions, thus, for me, O prince (O Arjuna)—sure, ultimate opinion.

- 1a एतान्यपि e—taa—nya— etaani = एतानि = these/they  
[pronoun, demonstrative, third person]  
[neuter, plural, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- pi api = अपि = also  
[adverb, indeclinable]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- कर्माणि kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]

1b	सङ्गं	sa”n—ga.m	sa”ngam = सङ्गम् = sticking; attachment; yoking; desire [noun, male, accusative case, 2] [noun root: सङ्ग = sa”nga]
	त्यक्त्वा	tyak—tvaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	फलानि	pha—laa—ni	phalaani = फलानि = (O) fruits; results [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: फल = phala]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	कर्तव्यानीति	kar—ta—vyaa—nii—	kartavyaani = कर्तव्यानि = worthy actions; works; doings [noun, neuter, plural] [from कर्तव्यम् = kartavyam]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]

2b निश्चितं	ni”s—ci—ta.m	ni”scitam = निश्चितम् = sure [adjective, neuter]
मतमुत्तमम्	ma—ta—mut—	matam = मतम् = vote; opinion; approval [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: मत = mata]
	ta—mam	uttamam = उत्तमम् = ultimate; uppermost; best [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: उत्तम = uttama]



## 25.7 Bhagavad Giitaa: Chapter 18, Verse 7

- 1a नियतस्य तु सन्न्यासः  
niyatasya tu sannyaasa.h
- 1b कर्मणो नोपपद्यते  
karma.no nopapadyate
- 2ab मोहात्तस्य परित्यागस्तामसः परिकीर्तितः  
mohaattasya parityaagastaamasa.h parikiirtita.h

(K.r.s.na said to Arjuna:)

But abandonment of a customary action does not happen. From a mistake, the abandonment of that (customary action), (is) of ignorance, (it is) proclaimed.

1a	नियतस्य	ni—ya—ta—sya	niyatasya = नियतस्य = of restrained; limited; usual; definite [adjective, male, neuter, genitive case, 6] [adjective root: नियत = niyata]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	सन्न्यासः	san—nyaa—sa(—h(a))	abandonment [noun, male]
1b	कर्मणो	kar—ma—.no	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
	नोपपद्यते	no—	na = न = not [adverb, indeclinable]
		pa—pa—dya—te	upapadyate = उपपद्यते = (he/she/it) happens; attains; approaches [verb, present tense, third person, singular] [root: उपपद् = upapad]

2a	मोहात्तस्य	mo—haat—	मोहात् = from a/the mistake; confusion; bewilderment [noun, male, ablative case, 5] [from मोहः = moha.h]
		ta—sya	tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	परित्यागस्तामसः	pa—ri—tyaa—ga—	parityaaga.h = परित्यागः = abandonment [noun, male]
2b		staa—ma—sa(—h(a))	taamasa.h = तामसः = (?) from/of darkness; ignorance; hell [noun, neuter] [ablative case, 5, genitive case, 6] [(?) from तमस् = tamas]
	परिकीर्तितः	pa—ri—kiir—ti—ta(—h(a))	proclaimed; said [adjective, male]

## 25.8 Bhagavad Giitaa: Chapter 18, Verse 8

- 1a दुःखमित्येव यत्कर्म  
du.hkhamityeva yatkarma
- 1b कायक्लेशभयात्त्यजेत्  
kaayakleśabhayaattyajet
- 2a स कृत्वा राजसं त्यागं  
sa k.rtvaa raajasa.m tyaaga.m
- 2b नैव त्यागफलं लभेत्  
naiva tyaagaphala.m labhet

(K.r.s.na said to Arjuna:)

Distress, thus, really—what action, from body-distress-fear (is abandoned)—that (man), having done passion abandonment—not really, (is) abandonment-fruit (attained).

- 1a दुःखमित्येव du.h—kha—mi— du.hkham = दुःखम्  
= (act of) distress; in distress  
[noun, neuter]  
[nominative case, 1, accusative case, 2, adverb]  
[noun root: दुःख = du.hkha]
- tye— iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]
- यत्कर्म yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]



## 1b कायक्लेशभयात्त्यजेत्

kaa—ya—	kaaya.h = कायः = body; group [noun, male]
kle—”sa—	kle”sa.h = क्लेशः = distress [noun, male]
bha—yaat—	bhayaat = भयात् = from fear [noun, neuter, ablative case, 5] [noun root: भय = bhaya]
tya—jet	त्यजेत् = (?) [similar: verb, present tense, third person, singular] [त्यजते = tyajate = (he/she/it) abandons] [root: त्यज् = tyaj]

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2a स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
कृत्वा	k.r—tvaa	k.rtvaa = कृत्वा = having acted; worked; done [verb, perfect participle] [noun root: कृ = k.r]
राजसं	raa—ja—sa.m	raajasam = राजसम् = (?) passion; dirt-like particle; impurity; menstrual waste [noun, neuter, accusative case, 2] [(?) from रजस् = rajas]
त्यागं	tyaa—ga.m	tyaagam = त्यागम् = abandonment [noun, male, accusative case, 2] [from त्यागः = tyaga.h]

2b नैव	nai—	na = न = not [adverb, indeclinable]
	va	eva = एव = really; thus [adverb, indeclinable]
त्यागफलं	tyaa—ga—	tyaaga.h = त्यागः = abandonment [noun, male]
	pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
लभेत्	la—bhet	(?) [similar:] [लभते = labhate] [root: लभ् = labh]



## 25.9 Bhagavad Giitaa: Chapter 18, Verse 9

- 1a कार्यमित्येव यत्कर्म  
kaaryamityeva yatkarma
- 1b नियतं क्रियतेऽर्जुन  
niyata.m kriyate.arjuna
- 2a सङ्गं त्यक्त्वा फलं चैव  
sa”nga.m tyaktvaa phala.m caiva
- 2b स त्यागः सात्त्विको मतः  
sa tyaaga.h saattviko mata.h

(K.r.s.na said to Arjuna:)

Action, thus, really—what action (is) customary (to do), O Arjuna—having abandoned yoking and fruit (results), really—that abandonment is true. (This statement is) an opinion (of me).

- 1a कार्यमित्येव kaar—ya—mi— kaaryam = कार्यम्  
= act; action; work; doing; deed  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: कार्य = kaarya]
- tye— iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]
- यत्कर्म yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- kar—ma— karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

1b	नियतं	ni—ya—ta.m	niyatam = नियतम् = restrained; limited; usual; definite; restrainedly; limitedly; usually; definitely [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नियत = niyata]
	क्रियतेऽर्जुन	kri—ya—te'r—	kriyate = क्रियते = (?) [similar: verb, root, कृ = k.r] [= “to act; work; do”]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	सङ्गं	sa”n—ga.m	sa”ngam = सङ्गम् = sticking; attachment; yoking; desire [noun, male, accusative case, 2] [noun root: सङ्ग = sa”nga]
	त्यक्त्वा	tyak—tvaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]
	फलं	pha—la.m	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	चैव	cai—	ca = च = and [conjunction, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]

2b स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
त्यागः	tyaa—ga(—h(a))	abandonment [noun, male]
सात्त्विको	saat—tvi—ko	saattvika.h = सात्त्विकः = true; good; pure; energetic [adjective, male]
मतः	ma—ta(—h(a))	mata.h = मतः = thought; considered; viewed; respected [adjective, male, nominative case, 1] [adjective root: मत = mata]



## 25.10 Bhagavad Giitaa: Chapter 18, Verse 10

1a न द्वेष्ट्यकुशलं कर्म  
na dve.s.tyaku"sala.m karma

1b कुशले नानुषज्जते  
ku"sale naanu.sajjate

2a त्यागी सत्त्वसमाविष्टो  
tyaagii sattvasamaavi.s.to

2b मेधावी छिन्नसंशयः  
medhaavii chinnasa.m"saya.h

(K.r.s.na said to Arjuna:)

(He) does not detest non-happiness work—(he) is not attached in happiness—(such is) an abandoner.  
Goodness-having, a wise person (is) cut-doubt (has cut away doubt).

1a न na na = न = not  
[adverb, indeclinable]

द्वेष्ट्यकुशलं dve—.s.tya— dve.s.ti = द्वेष्टि = (he/she/it) detests; dislikes  
[verb, present tense, third person, singular]  
[verb root: द्विष् = dvi.s]

— a = अ = not  
[prefix, adverb, indeclinable]

कु—"sa—la.m ku"salam  
= कुशलम्  
= happiness; goodness  
[noun, neuter]

कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]



1b	कुशले	ku—”sa—le	at/in/on happiness; goodness [noun, neuter, locative case, 7] [from कुशलम् = ku”salam]
	नानुषज्जते	naa—	na = न = not [adverb, indeclinable]
		nu—.saj—ja—te	anu.sajjate = अनुषज्जते = (he/she/it) is attached to [verb, present tense, third person, singular] [root: अनुषज् = anu.sa`nj]
2a	त्यागी	tyaa—gii	abandoner [noun, male]
	सत्त्वसमाविष्टो	sat—tva—	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
		sa—maa—vi—.s.to	samaavi.s.ta.h = समाविष्टः = having [adjective, male]
2b	मेधावी	me—dhaa—vii	wise person [noun, male]
	छिन्नसंशयः	chin—na—	छिन्न = cut [adjective]
		sa.m—”sa—ya(—.h(a))	संशयः = doubt [noun, male]

## 25.11 Bhagavad Giitaa: Chapter 18, Verse 11

1a न हि देहभृता शक्यं  
na hi dehabh.rtaa "sakya.m

1b त्यक्तुं कर्मण्यशेषतः  
tyaktu.m karmaa.nya"se.sata.h

2a यस्तु कर्मफलत्यागी  
yastu karmaphalatyaagii

2b स त्यागीत्यभिधीयते  
sa tyaagiityabhidhiyate

(K.r.s.na said to Arjuna:)

Surely, a body-bearing (living thing) (is) not able to abandon actions fully. But one—an action-fruit abandoner—that abandoner, thus, ... (?) ...

1a	न	na	na = न = not [adverb, indeclinable]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	देहभृता	de—ha—	deha.h = देहः = body [noun, male, nominative case, 1] [noun root: देह = deha]
		bh.r—taa	bh.rtaa.h = भृताः = bearing; carrying; wearing [adjective, male, plural] [from भृत् = bh.rt]
	शक्यं	"sa—kya.m	"sakyam = शक्यम् = able; possible [adjective, neuter]

1b	त्यक्तुं	tyak—tu.m	tyaktum = त्यक्तुम् = to abandon; renounce; leave [verb, infinitive] [verb root: त्यज् = tyaj]
	कर्माण्यशेषतः	kar—maa—.nya—	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
		”se—.sa—ta(—h(a))	a”se.sata.h = अशेषतः = fully [adverb]
2a	यस्तु	ya—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
		stu	tu = तु = but [conjunction, indeclinable]
	कर्मफलत्यागी	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
		tyaa—gii	त्यागी = abandoner [noun, male]

2b स sa

sa.h = सः = that/he  
 [pronoun, demonstrative, third person]  
 [male, nominative case, 1]  
 [noun root: तद् = tad]

त्यागीत्यभिधीयते

tyaa—gii—

त्यागी  
 = abandoner  
 [noun, male]

tya—

iti = इति = thus; “end of quote”  
 [adverb, indeclinable]

bhi—dhii—ya—te

abhidhiiyate = अभिधीयते  
 = (?) (he/she/it) thinks about; shines  
 [verb, present tense, third person, singular]  
 [verb root: अभिधी = abhidhii]



## 25.12 Bhagavad Giitaa: Chapter 18, Verse 12

- 1a अनिष्टमिष्टं मिश्रं च  
ani.s.tami.s.ta.m mi"sra.m ca
- 1b त्रिविधं कर्मणः फलम्  
trividha.m karma.na.h phalam
- 2a भवत्यत्यागिनां प्रेत्य  
bhavatyatyaaginaa.m pretya
- 2b न तु सन्न्यासिनां क्वचित्  
na tu sannyaasinaa.m kvacit

(K.r.s.na said to Arjuna:)

Non-desired, desired, and mixed—(are) the three-kind(s) of action. (This) fruit is of non-abandoners. But after death, (it is) not of abandoners, somewhere.

- 1a अनिष्टमिष्टं a—ni— an = अन् = not  
[prefix, adverb, indeclinable]
- .s.ta—mi— i.s.tam  
= इष्टम्  
= desired; worshipped  
[adjective, neuter]
- .s.ta.m i.s.tam  
= इष्टम्  
= desired; worshipped  
[adjective, neuter]
- मिश्रं mi—"sra.m mi"sram  
= मिश्रम्  
= mixed
- च ca ca = च = and  
[conjunction, indeclinable]

1b	त्रिविधं	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dha.m	vidham = विधम् = kind [noun, male, accusative case, 2] [from विधः = vidha.h]
	कर्मणः	kar—ma—.na(—h(a))	karma.na.h = कर्मणः = of/at/in/on a/the act; action; work; doing; deed [noun, neuter] [genitive case, 6, locative case, 7] [noun root: कर्मन् = karman]
	फलम्	pha—lam	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
2a	भवत्यत्यागिनां	bha—va—tya—	bhavati = भवति = (he/she/it) is [verb, present tense, third person, singular] [verb root: भू = bhū]
		—	a = अ = not [prefix, adverb, indeclinable]
		tyaa—gi—naa.m	tyaaginaam = त्यागिनाम् = (?) of abandoners [noun, male, plural, genitive case, 6] [from त्यागिन् = tyagin]
	प्रेत्य	pre—tya	after death; in the next world [adverb, indeclinable]
2b	न	na	na = न = not [adverb, indeclinable]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	सन्न्यासिनां	san—nyaa—si—naa.m	sannyaasinaam = सन्न्यासिनाम् = (?) of abandoners [noun, male, plural, genitive case, 6] [from सन्न्यासिन् = sannyaasin]
	क्वचित्	kva—cit	somewhat; somewhere [adverb, indeclinable]

### 25.13 Bhagavad Giitaa: Chapter 18, Verse 13

- 1a पञ्चैतानि महाबाहो  
pa~ncaitaani mahaabaaho
- 1b कारणानि निबोध मे  
kaara.naani nibodha me
- 2a साह्ये कृतान्ते प्रोक्तानि  
saa”nkhye k.rtaante proktaani
- 2b सिद्धये सर्वकर्मणाम्  
siddhaye sarvakarma.naam

(K.r.s.na said to Arjuna:)

Know these five causes, O great-arm (O Arjuna). In a kind of philosophy of me, in an action-end, (it is) said, (is) (success) of all actions.

- 1a पञ्चैतानि pa~n—cai— pa~nca = पञ्च = five  
[noun, all genders, plural, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[from पञ्चन् = pa~ncan]
- etaani = एतानि = these/they  
[pronoun, demonstrative, third person]  
[neuter, plural, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- महाबाहो ma—haa— mahaan = महान् = (O) mighty; great; big  
[adjective, male]  
[nominative case, 1, vocative case, 8]  
[adjective root: महत् = mahat]
- baa—ho baaho = बाहो = O arm; forearm  
[noun, male, vocative case, 8]  
[noun root: बाहु = baahu]



1b	कारणानि	kaa—ra—.naa—ni	causes [noun, neuter, plural] [nominative case, 1, accusative case, 2] [from कारणम् = kaara.nam]
	निबोध	ni—bo—dha	(you) know [verb, imperative mood, second person, singular] [root: निभुध् = nibudh]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
2a	साङ्ख्ये	saa”n—khye	at/in/on a kind of philosophy [noun, neuter, locative case, 7] [from साङ्ख्यम् = saa”nkhyam]
	कृतान्ते	k.r—taan—	k.rtam = कृतम् = action; work; doing [noun, neuter]
	te		ante = अन्ते = at/in/on a/the end; boundary; near [noun, adjective, male, locative case, 7] [adjective, neuter, locative case, 7] [neuter, female, dual] [nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	प्रोक्तानि	prok—taa—ni	proclaimed; said [adjective, neuter, plural] [from प्रोक्तम् = proktam]
2b	सिद्धये	sid—dha—ye	(?) [similar: adjective, सिद्ध = siddha] [= successful]
	सर्वकर्मणाम्	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		kar—ma—.naam	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]

## 25.14 Bhagavad Giitaa: Chapter 18, Verse 14

- 1a अधिष्ठानं      तथा      कर्ता  
adhi.s.thaana.m    tathaa    kartaa
- 1b करणं      च      पृथग्विधम्  
kara.na.m    ca    p.rthagvidham
- 2a विविधाश्च      पृथक्चेष्टा  
vividhaa”sca    p.rthakce.s.taa
- 2b दैवं      चैवात्र      पञ्चमम्  
daiva.m    caivaatra    pa~ncamam

(K.r.s.na said to Arjuna:)

The place, thus, the actor, and separately, the action kind, and separately, various actions, and the deity—really, here (is) the fifth.

- 1a अधिष्ठानं    a—dhi—.s.thaa—na.m    adhi.s.thaanam  
= अधिष्ठानम्  
= steadfastness; authority; place  
[noun, neuter]
- तथा      ta—thaa      tathaa = तथा = thus; likewise  
[adverb, indeclinable]
- कर्ता      kar—taa      actor; worker; doer  
[noun, male]  
[from कृत् = k.rt]

1b	करणं	ka—ra—.na.m	kara.nam = करणम् = action; work; doing [noun, neuter]
	च	ca	ca = च = and [conjunction, indeclinable]
	पृथग्विधम्	p.r—thag—  vi—dham	p.rthak = पृथक् = separately [adverb, indeclinable]  विधम् = kind [noun, male, accusative case, 2] [from विधः = vidha.h]
2a	विविधाश्च	vi—vi—dhaa”s—  ca	vividhaa.h = विविधाः = various [adjective, female, plural] [from विविधा = vividhaa]  ca = च = and [conjunction, indeclinable]
	पृथक्चेष्टा	p.r—thak—  ce—.s.taa	p.rthak = पृथक् = separately [adverb, indeclinable]  ce.s.taa.h = चेष्टाः = actions; works; doings [noun, female, plural] [from चेष्टा = ce.s.taa]
2b	दैवं	dai—va.m	daivam = दैवम् = deity; destiny [noun, neuter]
	चैवात्र	cai—  vaa—  tra	ca = च = and [conjunction, indeclinable]  eva = एव = really; thus [adverb, indeclinable]  atra = अत्र = here [adverb, noun, indeclinable]
	पञ्चमम्	pa~n—ca—mam	fifth [noun]

## 25.15 Bhagavad Giitaa: Chapter 18, Verse 15

1ab शरीरवाष्मनोभिर्यत्कर्म प्रारभते नरः  
 "sariiravaa.nmanobhiryatkarma praarabhate nara.h

2a न्याय्यं वा विपरीतं वा  
 nyaayya.m vaa vipariita.m vaa

2b पञ्चैते तस्य हेतवः  
 pa~ncaite tasya hetava.h

(K.r.s.na said to Arjuna:)

Body, voice, mind—what action a man starts, correct, yes/no, (or) opposite, yes/no—these five of him ... (?) ...

1a शरीरवाष्मनोभिर्यत्कर्म

"sa—rii—ra— "sariiram = शरीरम् = body  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: शरीर = "sariira]

vaa.n— vaak  
 = वाक्  
 = voice  
 [noun, female]

ma—no—bhir— manobhi.h = मनोभिः  
 = by using minds  
 [noun, plural, instrumental case, 3]  
 [noun root: मनस् = manas]

yat— yat = यत् = that which;  
 whichever; whoever; whatever  
 [pronoun, interrogative, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: यद् = yad]  
 [noun root: जो = jo]

1b	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	प्रारभते	praa—ra—bha—te (he/she/it) starts [verb, present tense, third person, singular] [root: (?)]
	नरः	na—ra(—h(a)) nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
2a	न्याय्यं	nyaay—ya.m nyaayyam = न्याय्यम् = correct; proper; usual [adjective, neuter]
	वा	vaa “yes/no question”
	विपरीतं	vi—pa—rii—ta.m vipariitam = विपरीतम् = opposite [noun, neuter]
	वा	vaa “yes/no question”
2b	पञ्चैते	pa~n—cai— pa~nca = पञ्च = five [noun, all genders, plural, nominative case, 1] [accusative case, 2, vocative case, 8] [from पञ्चन् = pa~ncan]
	ते	ete = एते = these/they; these/they/them (two) [pronoun, demonstrative] [male, plural, nominative case, 1] [female, neuter, dual] [nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	तस्य	ta—sya tasya = तस्य = of that/him/it; his; its [pronoun, demonstrative, third person] [male, neuter, genitive case, 6] [noun root: तद् = tad]
	हेतवः	he—ta—va(—h(a)) (?)

## 25.16 Bhagavad Giitaa: Chapter 18, Verse 16

1ab	तत्रैवं	सति	कर्तारमात्मानं	केवलं	तु	यः
	tatraiva.m	sati	kartaaramaatmaana.m	kevala.m	tu	ya.h
2ab	पश्यत्यकृतबुद्धित्वान्न	स	पश्यति	दुर्मतिः		
	pa"syatyak.rtabuddhitvaanna	sa	pa"syati	durmati.h		

(K.r.s.na said to Arjuna:)

There, really, a female—but one who sees an actor-self only—(has) non-action intelligence. That man does not see—very bad mind.

1a	तत्रैवं	ta—traí—	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
		va.m	evam = एवम् = really; thus [adverb, indeclinable]
	सति	sa—ti	sati.h = सतिः = female; wife; virtuous woman [noun, female]
	कर्तारमात्मानं	kar—taa—ra—	kartaaram = कर्तारम् = actor; worker; doer [noun, male, accusative case, 2] [from कर्तृ = kart.r]

1b	maat—maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
	केवलं ke—va—la.m	kevalam = केवलम् = only [adjective, adverb, conjunction, indeclinable]
	तु tu	tu = तु = but [conjunction, indeclinable]
	यः ya(—h(a))	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]

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## 2a पश्यत्यकृतबुद्धित्वान्न

pa—”sya—tya—	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
—	a = अ = not [prefix, adverb, indeclinable]
k.r—ta—	k.rtam = कृतम् = action; work; doing [noun, neuter]
bud—dhi—tvaan—	buddhitvaat = बुद्धित्वात् = (?) [similar: noun, female, बुद्धिः = buddhi.h] [= brainpower; intelligence]

2b	na	na = न = not [adverb, indeclinable]
स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
पश्यति	pa—”sya—ti	pa”syati = पश्यति = (he/she/it) sees [verb, present tense, third person, singular] [verb root: दृष् = d.r.s]
दुर्मतिः	dur—	दुर् = very bad; very evil [adjective]
	ma—ti(—h(i))	मतिः = mind [noun, female]





## 25.17 Bhagavad Giitaa: Chapter 18, Verse 17

1a यस्य नाहङ्कृतो भावो  
yasya naaha”nk.rto bhaavo

1b बुद्धिर्यस्य न लिप्यते  
buddhiryasya na lipyate

2ab हत्वापि स इमाँल्लोकान् हन्ति न निबध्यते  
hatvaapi sa imaa/llokaanna hanti na nibadhyate

(K.r.s.na said to Arjuna:)

Of whom (there is) non-haughty behavior, of whom intelligence does not attach—also, having killed these (people), he does not kill (and) is not bound.

1a यस्य ya—sya (?) of one/whom/what  
[pronoun, male, genitive case, 6]  
[from यः = ya.h]

नाहङ्कृतो naa— na = न = not  
[adverb, indeclinable]

ha”n—k.r—to aha”nk.rta.h  
= अहङ्कृतः  
= haughty  
[adjective, male]

भावो bhaa—vo bhaava.h = भावः  
= being (existence; living thing); behavior; birth  
[noun, male, nominative case, 1]  
[noun root: भाव = bhaava]

1b	बुद्धिर्यस्य	bud—dhir—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
		ya—sya	yasya = यस्य = of he who; it which; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [genitive case, 6] [noun root: यद् = yad] [noun root: जो = jo]
	न	na	na = न = not [adverb, indeclinable]
	लिप्यते	li—pya—te	lipyate = लिप्यते = (he/she/it) sticks [verb, present tense, third person, singular] [verb root: लिप् = lip]
2a	हत्वापि	ha—tvaa	hatvaa = हत्वा = having hit; hurt; killed [verb, perfect participle] [verb root: हन् = han]
		pi	api = अपि = also [adverb, indeclinable]
	स	sa	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	इमाँल्लोकान्	i—maa/l—	imaan = इमान् = these [pronoun, demonstrative, third person] [male, plural, accusative case, 2] [noun root: इदम् = idam]
		lo—kaan—	lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]

2b	na	na = न = not [adverb, indeclinable]
हन्ति	han—ti	hanti = हन्ति = (he/she/it) hits; hurts; kills [verb, present tense, third person, singular] [verb root: हन् = han]
न	na	na = न = not [adverb, indeclinable]
निबध्यते	ni—ba—dhya—te	nibadhyate = निबध्यते = (he/she/it) is bound [verb, present tense, third person, singular] [verb root: निबन्ध् = nibandh]



## 25.18 Bhagavad Giitaa: Chapter 18, Verse 18

1a ज्ञानं ज्ञेयं परिज्ञाता  
j~naana.m j~neya.m parij~naataa

1b त्रिविधा कर्मचोदना  
trividhaa karmacodanaa

2a करणं कर्म कर्तेति  
kara.na.m karma karteti

2b त्रिविधः कर्मसङ्ग्रहः  
trividha.h karmasa"ngraha.h

(K.r.s.na said to Arjuna:)

Knowledge, (knowledge) to be known, (and) a knower (are) three-kinds (of) action-impelling (things).  
Action, action [sic], (and) an actor, thus, (are) three-kind(s) (of) action-group.

1a	ज्ञानं	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ज्ञेयं	j~ne—ya.m	j~neyam = ज्ञेयम् = to be known [adjective, neuter]
	परिज्ञाता	pa—ri—j~naa—taa	knower [noun, male(?)] [from परिज्ञातृ = parij~naat.r]

1b	त्रिविधा	tri—	trii.ni = त्रीणि = three [noun, neuter]
		vi—dhaa	vidhaa.h = विधाः = (O) kinds; types; forms; piercings; foods for an elephant [noun, male, plural] [nominative case, 1, vocative case, 8] [noun root: विध = vidha]
	कर्मचोदना	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		co—da—naa	codanaa.h = चोदनाः = impelling [adjective, male, plural] [from चोदनः = codana.h]
2a	करणं	ka—ra—.na.m	kara.nam = करणम् = action; work; doing [noun, neuter]
	कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	कर्तेति	kar—te—	kartaa = कर्ता = actor; worker; doer [noun, male] [from कर्त् = kart.r]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]

2b त्रिविधः	tri—	trii.ni = त्रीणि = three [noun, neuter]
	vi—dha(—h(a))	vidha.h = विधः = kind; type; form; piercing; food for an elephant [noun, male, nominative case, 1] [noun root: विध = vidha]
कर्मसङ्ग्रहः	kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	sa”n—gra—ha(—h(a))	सङ्ग्रहः = group [noun, male]





## 25.19 Bhagavad Giitaa: Chapter 18, Verse 19

1a ज्ञानं कर्म च कर्ता च  
j~naana.m karma ca kartaa ca

1b त्रिधैव गुणभेदतः  
tridhaiva gu.nabhedata.h

2a प्रोच्यते गुणसङ्ख्याने  
procyate gu.nasa"nkhyaane

2b यथावच्छृणु तान्यपि  
yathaavacch.r.nu taanyapi

(K.r.s.na said to Arjuna:)

Knowledge and action and actor, in three ways, really—string-difference, ... (?) ..., in a string-appearance. Just as (full?), hear these, also.

1a ज्ञानं j~naa—na.m j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]

कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

च ca ca = च = and  
[conjunction, indeclinable]

कर्ता kar—taa actor; worker; doer  
[noun, male]  
[from कर्तृ = kart.r]

च ca ca = च = and  
[conjunction, indeclinable]

1b	त्रिधैव	tri—dhai—	tridhaa = त्रिधा = in three ways [adverb, indeclinable]
		va	eva = एव = really; thus [adverb, indeclinable]
	गुणभेदतः	gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		bhe—da—ta(—h(a))	भेदतः = (?) [similar: noun, male, भेदः = bheda.h] [= difference; gap]
2a	प्रोच्यते	pro—cya—te	(?) [verb, present tense, third person, singular] [root: (?)]
	गुणसङ्ख्याने	gu—na—	gu.na.h = गुणः = string; mode; attribute; merit; one of the three attributes in Hinduism: goodness, ignorance, passion [noun, male, nominative case, 1] [noun root: गुण = gu.na]
		sa”n—khyaa—ne	सङ्ख्याने = at/in/on a/the appearance; counting [noun, neuter, locative case, 7] [from सङ्ख्यानम् = sa”nkhyaanam]
2b	यथावच्छृणु	ya—thaa—	yathaa = यथा = just as; properly [adverb, indeclinable]
		vac—	vat = वत् = full of [suffix]
		ch.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]
	तान्यपि	taa—nya—	taani = तानि = those/they/them [pronoun, demonstrative, third person] [neuter, plural, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		pi	api = अपि = also [adverb, indeclinable]

## 25.20 Bhagavad Giitaa: Chapter 18, Verse 20

- 1a सर्वभूतेषु येनैकं  
sarvabhūte.su yenaika.m
- 1b भावमव्ययमीक्षते  
bhaavamavyayamiik.sate
- 2a अविभक्तं विभक्तेषु  
avibhakta.m vibhakte.su
- 2b तज्ज्ञानं विद्धि सात्त्विकम्  
tajjñāna.m viddhi saattvikam

(K.r.s.na said to Arjuna:)

In all beings, by which one non-changeable existence (is), (a person) sees non-(division) in divided (beings).  
(Know) that good knowledge.

- 1a सर्वभूतेषु sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- bhuu—te—.su bhuute.su = भूतेषु  
= at/in/on beings (living things); spirits; ghosts  
[noun, neuter, plural, locative case, 7]  
[noun root: भूत = bhuuta]
- येनैकं ye—nai— yena = येन = by using that which; he who;  
whichever; whoever/whomever; whatever  
[pronoun, interrogative, male, neuter]  
[instrumental case, 3]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- ka.m ekam = एकम् = one; alone; same  
[noun, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: एक = eka]

## 1b भावमव्ययमीक्षते

bhaa—va—ma—	bhaavam = भावम् = being (existence; living thing); behavior; birth [noun, male, accusative case, 2] [noun root: भाव = bhaava]
—	a = अ = not [prefix, adverb, indeclinable]
vya—ya—mii—	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]
k.sa—te	iik.sate = ईक्षते = (he/she/it) sees [verb, present tense, third person, singular] [root: ईक्ष् = iik.s]

## 2a अविभक्तं a—

a = अ = not  
[prefix, adverb, indeclinable]

vi—bhak—ta.m	vibhaktam = विभक्तम् = divided [adjective, neuter]
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विभक्तेषु	vi—bhak—te—su	at/in/on people/things divided [adjective, neuter, plural, locative case, 7] [from विभक्तम् = vibhaktam]
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2b तज्ज्ञानं	taj—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
सात्त्विकम्	saat—tvi—kam	true; good; pure; energetic [adjective, neuter] [nominative case, 1, accusative case, 2]



## 25.21 Bhagavad Giitaa: Chapter 18, Verse 21

- 1a पृथक्त्वेन तु यज्ज्ञानं  
p.rthaktvena tu yajj~naana.m
- 1b नानाभावान्पृथग्विधान्  
naanaabhaavaanp.rthagvidhaan
- 2a वेत्ति सर्वेषु भूतेषु  
vetti sarve.su bhuute.su
- 2b तज्ज्ञानं विद्धि राजसम्  
tajj~naana.m viddhi raajasam

(K.r.s.na said to Arjuna:)

But separately, what knowledge—(a person) knows various behaviors (and) separate kinds in all beings—  
(know) that knowledge (as) passion.

- 1a पृथक्त्वेन p.r—thak—tve—na p.rthaktvena = पृथक्त्वेन = separately  
[adverb, indeclinable]
- तु tu tu = तु = but  
[conjunction, indeclinable]
- यज्ज्ञानं yaj— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- j~naa—na.m j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]



## 1b नानाभावान्पृथग्विधान्

naa—naa—	नाना = various [adjective, indeclinable]
bhaa—vaan—	भावान् = births; behaviors; existences; living things [noun, male, plural, accusative case, 2] [from भावः = bhaava.h]
p.r—thag—	p.rthak = पृथक् = separately [adverb, indeclinable]
vi—dhaan	vidhaan = विधान् = kinds; types; forms; piercings; foods for an elephant [noun, male, plural, accusative case, 2] [noun root: विध् = vidha]

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2a वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]
सर्वेषु	sar—ve—.su	sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
भूतेषु	bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत् = bhuuta]

2b	तज्ज्ञानं	taj—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	j~naa—na.m	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]	
	विद्धि	vid—dhi	viddhi.h = विद्धिः = piercing; knowing; (“know” (?)) [noun, female, nominative case, 1] [noun root: विद्धि = viddhi]
	राजसम्	raa—ja—sam	(?) passion; dirt-like particle; impurity; menstrual waste [noun, neuter, accusative case, 2] [(?) from रजस् = rajas]



## 25.22 Bhagavad Giitaa: Chapter 18, Verse 22

1ab यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्  
yattu k.rtsnavadekasminkaarye saktamahaitukam

2a अतत्त्वार्थवदल्पं च  
atattvaarthavadalpa.m ca

2b तत्तामसमुदाहृतम्  
tattaamasamudaah.rtam

(K.r.s.na said to Arjuna:)

But what (knowledge)—all-full, in one action, yoked, not having a cause, non-truth-profit-full, and little—that (knowledge) (is) ignorance, (it is) said.

1a यत्तु yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]  
  
tu tu = तु = but  
[conjunction, indeclinable]

कृत्स्नवदेकस्मिन्कार्ये

k.rts—na— कृत्स्न  
= all  
[adjective]

va—de— vat = वत् = full of  
[suffix]

ka—smin— ekasmin = एकस्मिन् = at/in/on  
one; alone; same  
[noun, adjective, male, neuter]  
[locative case, 7]  
[noun root: एक = eka]

1b                      kaar—ye                      kaarye = कार्ये = at/in/on a/the  
 act; action; work; doing; deed  
 [noun, neuter, locative case, 7]  
 [noun root: कार्य = kaarya]

सक्तमहैतुकम्    sak—ta—ma—    saktam  
 = सक्तम्  
 = sticking; attached; yoked  
 [adjective, neuter]

—                      a = अ = not  
 [prefix, adverb, indeclinable]

hai—tu—kam    हैतुकम्  
 = having a cause; reason  
 [adjective, neuter]

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2a    अतत्त्वार्थवदल्पं

a—                      a = अ = not  
 [prefix, adverb, indeclinable]

tat—tvaar—                      tattvam = तत्त्वम्  
 = truth; reality; essence; axiom  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: तत्त्व = tattva]

tha—                      artham = अर्थम् = purpose; profit; benefit  
 [noun, male, accusative case, 2]  
 [neuter, nominative case, 1, accusative case, 2]  
 [noun root: अर्थ = artha]

va—dal—                      vat = वत् = full of  
 [suffix]

pa.m                      alpam  
 = अल्पम्  
 = little  
 [adjective, neuter]

च                      ca                      ca = च = and  
 [conjunction, indeclinable]

## 2b तत्तामसमुदाहृतम्

tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
taa—ma—sa—mu—	<p>taamasam          = तामसम्          = one of the three gu.nas;          ignorance; darkness; hell; inertia          [noun, neuter, accusative case, 2]          [(?) from तमस् = tamas]</p>
daa—h.r—tam	<p>udaah.rtam          = उदाहृतम्          = uttered; said          [adjective, neuter]</p>



## 25.23 Bhagavad Giitaa: Chapter 18, Verse 23

1ab नियतं सङ्गरहितमरागद्वेषतः कृतम्  
 niyata.m sa”ngarahitamaraagadve.sata.h k.rtam

2a अफलप्रेप्सुना कर्म  
 aphalaprepsunaa karma

2b यत्तत्सात्त्विकमुच्यते  
 yattatsaattvikamucyate

(K.r.s.na said to Arjuna:)

Restrained, yoking-abandoning, non-desire(-and-non)-hating action—non-fruit-desiring action—what (action)—that (is called) good.

1a नियतं ni—ya—ta.m niyatam = नियतम्  
 = restrained; limited; usual; definite;  
 restrainedly; limitedly; usually; definitely  
 [adjective]  
 [male, accusative case, 2]  
 [neuter, nominative case, 1, accusative case, 2]  
 [adverb]  
 [adjective root: नियत = niyata]

सङ्गरहितमरागद्वेषतः

sa”n—ga— sa”nga.h = सङ्गः  
 = sticking; attachment; yoking; desire  
 [noun, male, nominative case, 1]  
 [noun root: सङ्ग = sa”nga]

ra—hi—ta— rahitam  
 = रहितम्  
 = abandoning  
 [adjective, neuter]



1b	ma—	a = अ = not [prefix, adverb, indeclinable]
	raa—ga—	raaga.h = रागः = redness; desire; passion [noun, male, nominative case, 1] [noun root: राग = raaga]
	dve—sa—ta(—h(a))	द्वेषतः = (?) [similar: noun, male, द्वेषट = dve.s.taa] [= hater]
कृतम्	k.r—tam	action; work; doing [noun, neuter]
2a	अफलप्रेप्सुना	a = अ = not [prefix, adverb, indeclinable]
	pha—la—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	prep—su—naa	प्रेप्सुना = (?) [similar: adjective, प्रेप्सु = prepsu] [= desiring]
कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

## 2b यत्तत्सात्त्विकमुच्यते

yat—	<p>yat = यत् = that which;          whichever; whoever; whatever          [pronoun, interrogative, neuter]          [nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
saat—tvi—ka—mu—	<p>saattvikam          = सात्त्विकम्          = true; good; pure; energetic          [adjective, neuter]</p>
cya—te	<p>ucyate = उच्यते          = (he/she/it) is uttered; said; called          [verb, present tense, third person, singular]          [verb root: वच् = vac]</p>



## 25.24 Bhagavad Giitaa: Chapter 18, Verse 24

- 1a यत्तु कामेप्सुना कर्म  
yattu kaamepsunaa karma
- 1b साहङ्कारेण वा पुनः  
saaha"nkaare.na vaa puna.h
- 2a क्रियते बहुलायासं  
kriyate bahulaayaasa.m
- 2b तद्राजसमुदाहृतम्  
tadraajasamudaah.rtam

(K.r.s.na said to Arjuna:)

But what desire-desire [sic] action, using pride, yes/no, again (is done with) much effort—that (action) is called passion.

- 1a यत्तु yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- tu tu = तु = but  
[conjunction, indeclinable]
- कामेप्सुना kaa—mep— kaama.h = कामः = desire; love; lust  
[noun, male, nominative case, 1]  
[noun root: काम = kaama]
- su—naa ipsunaa  
= इप्सुना  
= (?)  
[similar: noun, neuter, ईप्सनम् = iipsanam]  
[= desire]
- कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]

1b	साहङ्कारेण	saa—ha”n—kaa—re—.na	by using pride [noun, male, instrumental case, 3] [from सहङ्कारः = saha”nkaara.h]
	वा	vaa	“yes/no question”
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]
2a	क्रियते	kri—ya—te	(?) [verb, present tense, third person, singular] [root: (?)] [similar: verb, root, कृ = k.r = “to act; work; do”]
	बहुलायासं	ba—hu—laa—	bahula = बहुल = much/many [adjective]
		yaa—sa.m	aayaasam = आयासम् = effort; strain [noun, male, accusative case, 2] [from आयासः = aayaasa.h]
2b	तद्राजसमुदाहृतम्		
		ta—draa—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ja—sa—mu—	raajasam = राजसम् = (?) passion; dust-like particle; impurity; menstrual waste [noun, neuter, accusative case, 2] [(?) from रजस् = rajas]
		daa—h.r—tam	udaah.rtam = उदाहृतम् = uttered; said; called [adjective, neuter]

## 25.25 Bhagavad Giitaa: Chapter 18, Verse 25

1ab	अनुबन्धं	क्षयं	हिंसामनपेक्ष्य	च	पौरुषम्
	anubandha.m	k.saya.m	hi.msaamanapek.sya	ca	pauru.sam
2a	मोहादारभ्यते	कर्म			
	mohaadaarabhyate	karma			
2b	यत्तत्तामसमुच्यते				
	yattattaamasamucyate				

(K.r.s.na said to Arjuna:)

Not regarding binding, decay, killing, and manliness—from confusion, action (begins). What—that (action) is called ignorance.

1a	अनुबन्धं	a—nu—ban—dha.m	anubandham = अनुबन्धम् = sequence; succession; binding [noun, male, accusative case, 2] [from अनुबन्धः = anubandha.h]
	क्षयं	k.sa—ya.m	k.sayam = क्षयम् = decay [noun, male, accusative case, 2] [from क्षयः = k.saya.h]
	हिंसामनपेक्ष्य	hi.m—saa—	hi.msaam = हिंसाम् = hurt; harm; killing [noun, female, accusative case, 2] [from हिंसा = hi.msaa]

1b	ma—na—	an = अन् = not [prefix, adverb, indeclinable]
	pe—k.sya	apek.sya = अपेक्ष्य = regarding [adjective, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
पौरुषम्	pau—ru—.sam	manliness [noun, neuter] [nominative case, 1, accusative case, 2]
<hr/>		
2a मोहादारभ्यते	mo—haa—daa—	mohaāt = मोहात् = from a/the mistake; confusion; bewilderment [noun, male, ablative case, 5] [from मोहः = moha.h]
	ra—bhya—te	aaṛabhyate = आरभ्यते = (?) [similar: verb, present tense, third person, singular] [आरभते = aarabhate = (he/she/it) begins] [root: आरभ् = aarabh]
कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

## 2b यत्तत्तामसमुच्यते

yat—	<p>yat = यत् = that which;          whichever; whoever; whatever          [pronoun, interrogative, neuter]          [nominative case, 1, accusative case, 2]          [noun root: यद् = yad]          [noun root: जो = jo]</p>
tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
taa—ma—sa—mu—	<p>taamasam          = तामसम्          = one of the three gu.nas;          ignorance; darkness; hell; inertia          [noun, neuter, accusative case, 2]          [(?) from तमस् = tamas]</p>
cya—te	<p>ucyate = उच्यते          = (he/she/it) is uttered; said; called          [verb, present tense, third person, singular]          [verb root: वच् = vac]</p>





## 25.26 Bhagavad Giitaa: Chapter 18, Verse 26

- 1a मुक्तसङ्गोऽनहंवादी  
muktasa”ngo.anaha.mvaadii
- 1b धृत्युत्साहसमन्वितः  
dh.rtyutsaahasamanvita.h
- 2a सिद्धसिद्धोर्निर्विकारः  
siddhyasiddhyornirvikaara.h
- 2b कर्ता सात्त्विक उच्यते  
kartaa saattvika ucyate

(K.r.s.na said to Arjuna:)

Freed(-of)-yoking, non-arrogant, steadfastness(-and)-enthusiasm-yoked, non-changed-in-success(-and)-non-success—(such an) actor is called good.

- 1a मुक्तसङ्गोऽनहंवादी

muk—ta—

मुक्त  
= freed  
[adjective]

sa”n—go—

sa”nga.h = सङ्गः  
= sticking; attachment; yoking; desire  
[noun, male, nominative case, 1]  
[noun root: सङ्ग = sa”nga]

’na—

an = अन् = not  
[prefix, adverb, indeclinable]

ha.m—vaa—dii

aha.mvaadii  
= अहंवादी  
= (?)  
[similar: adjective, अहंवादिन् = aha.mvaadin]  
[= arrogant]

1b धृत्युत्साहसमन्वितः

dh.r—tyut—	dh.rti.h = धृतिः = steadfastness [noun, female]
saa—ha—	utsaaha.h = उत्साहः = enthusiasm [noun, male]
sa—man—vi—ta(—h(a))	समन्वितः = stuck; attached; yoked [adjective, male]

2a सिद्धिसिद्धोर्निर्विकारः

sid—dhya—	siddhi.h = सिद्धिः = success; perfection; fulfillment [noun, female, nominative case, 1] [noun root: सिद्धि = siddhi]
—	a = अ = not [prefix, adverb, indeclinable]
sid—dhyor—	siddhyo.h = सिद्धोः = of/at/in/on (two acts of) success; perfection; fulfillment [noun, female, dual] [genitive case, 6, locative case, 7] [noun root: सिद्धि = siddhi]
nir—	ni.h = निः = without [preposition]
vi—kaa—ra(—h(a))	विकारः = change [noun, male]

2b कर्ता

kar—taa	actor; worker; doer [noun, male] [from कर्तृ = kart.r]
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सात्त्विक

saat—tvi—ka	true; good; pure; energetic [adjective]
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उच्यते

u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]
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## 25.27 Bhagavad Giitaa: Chapter 18, Verse 27

- 1ab रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः  
 raagii karmaphalaprepsurlubdho hi.msaatmako.a"suci.h
- 2a हर्षशोकान्वितः कर्ता  
 har.sa"sokaanvita.h kartaa
- 2b राजसः परिकीर्तितः  
 raajasa.h parikiirtita.h

(K.r.s.na said to Arjuna:)

A desiring person, action-fruit-desiring, greedy, killing-having, non-clean, happiness(-and)-sorrow-having—(such an) actor is said (to be) of passion.

- 1a रागी raa—gii man of redness; desire; passion  
 [noun, male, nominative case, 1]  
 [similar:]  
 [noun, male, रागः = raaga.h]

कर्मफलप्रेप्सुर्लुब्धो

kar—ma— karma = कर्म  
 = (O) act; action; work; doing; deed  
 [noun, neuter, nominative case, 1]  
 [accusative case, 2, vocative case, 8]  
 [noun root: कर्मन् = karman]

pha—la— phalam = फलम् = fruit; result  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: फल = phala]

prep—sur prepsu.h = प्रेप्सुः = desiring  
 [adjective, male]

1b	lub—dho	lubdha.h = लुब्धः = greedy [adjective, male]
हिंसात्मकोऽशुचिः		
	hi.m—saat—	hi.msaa = हिंसा = hurt; harm; killing [noun, female]
	ma—ko—	aatmaka.h = आत्मकः = having [suffix, male]
	'—	a = अ = not [prefix, adverb, indeclinable]
	"su—ci(—h(i))	शुचिः = white; clean; pure [adjective, male]
2a	हर्षशोकान्वितः har—sa—	har.sa.h = हर्षः = happiness; sexual excitement; erection [noun, male]
	"so—kaan—	"soka.h = शोकः = burning; hot; fire; heat; sorrow; suffering [adjective, noun, male, nominative case, 1] [adjective root: शोक = "soka]
	vi—ta(—h(a))	anvita.h = अन्वितः = yoked; having [adjective, male]
कर्ता	kar—taa	actor; worker; doer [noun, male] [from कर्तृ = kart.r]
2b	राजसः raa—ja—sa(—h(a))	(?) from/of passion; dirt-like particle; impurity; menstrual waste [noun, neuter] [ablative case, 5, genitive case, 6] [(?) from रजस् = rajas]
परिकीर्तितः	pa—ri—kiir—ti—ta(—h(a))	proclaimed; said [adjective, male]

## 25.28 Bhagavad Giitaa: Chapter 18, Verse 28

1a अयुक्तः प्राकृतः स्तब्धः  
ayukta.h praak.rta.h stabdha.h

1b शठो नैष्कृतिकोऽलसः  
"sa.tho nai.sk.rtiko.alasa.h

2a विषादी दीर्घसूत्री च  
vi.saadii diirghasuutrii ca

2b कर्ता तामस उच्यते  
kartaa taamasa ucyate

(K.r.s.na said to Arjuna:)

Non-yoked, vulgar, stubborn, deceitful, ... (?) ..., non-moving, a despairing person, and a long-string-worker (procrastinator)—(such an) actor is said (to be) of ignorance.

1a अयुक्तः a— a = अ = not  
[prefix, adverb, indeclinable]  
yuk—ta(—h(a)) yukta.h = युक्तः = yoked  
[adjective, male, nominative case, 1]  
[adjective root: युक्त = yukta]  
प्राकृतः praa—k.r—ta(—h(a)) vulgar  
[adjective, male]  
स्तब्धः stab—dha(—h(a)) stubborn; stiff; slow  
[adjective, male]

1b	शठो	”sa—tho	”sa.tha.h = शठः = deceitful [adjective, male]
	नैष्कृतिकोऽलसः	nai—sk.r—ti—ko—	nai.sk.rtika.h = नैष्कृतिकः = (?)
		’—	a = अ = not [prefix, adverb, indeclinable]
		la—sa(—h(a))	लसः = moving [adjective, male]
2a	विषादी	vi—.saa—dii	(?) despairing person [similar: verb, present tense, third person, singular] [विषादयति = vi.saadayati = (he/she/it) despairs] [root: विषद् = vi.sad]
	दीर्घसूत्री	diir—gha—	दीर्घ = long [adjective]
		suu—trii	सूत्री = (?) string worker; tailor [noun, male] [similar: noun, neuter, सूत्रम् = suutram = string]
	च	ca	ca = च = and [conjunction, indeclinable]
2b	कर्ता	kar—taa	actor; worker; doer [noun, male] [from कर्तृ = kart.r]
	तामस	taa—ma—sa	taamasa.h = तामसः = (?) from/of darkness; ignorance; hell [noun, neuter] [ablative case, 5, genitive case, 6] [(?) from तमस् = tamas]
	उच्यते	u—cya—te	ucyate = उच्यते = (he/she/it) is uttered; said; called [verb, present tense, third person, singular] [verb root: वच् = vac]

## 25.29 Bhagavad Giitaa: Chapter 18, Verse 29

- 1a बुद्धेर्भेदं धृतेश्चैव  
buddherbheda.m dh.rte"scaiva
- 1b गुणतस्त्रिविधं शृणु  
gu.natastrividha.m "s.r.nu
- 2a प्रोच्यमानमशेषेण  
procyamaanama"se.se.na
- 2b पृथक्त्वेन धनञ्जय  
p.rthaktvena dhana~njaya

(K.r.s.na said to Arjuna:)

The difference of intelligence and of steadfastness, really—(hear) the string three-kind(s) ... (?) ..., using all, separately, O money-victory (O Arjuna).

- 1a बुद्धेर्भेदं bud—dher— buddhe.h = बुद्धेः  
= from/of brainpower; intelligence  
[noun, female]  
[ablative case, 5, genitive case, 6]  
[noun root: बुद्धि = buddhi]
- bhe—da.m bheda.m  
= भेदम्  
= difference; gap  
[noun, male, accusative case, 2]  
[from भेदः = bheda.h]
- धृतेश्चैव dh.r—te"s— dh.rte.h  
= धृतेः  
= from/of steadfastness  
[noun, female]  
[ablative case, 5, genitive case, 6]  
[from धृतिः = dh.rti.h]
- cai— ca = च = and  
[conjunction, indeclinable]
- va eva = एव = really; thus  
[adverb, indeclinable]



1b	गुणतस्त्रिविधं	gu—na—ta—	gu.nata.h = गुणतः = (?) [similar:] [गुणः = gu.na.h]
	stri—		trii.ni = त्रीणि = three [noun, neuter]
	vi—dha.m		vidham = विधम् = kind [noun, male, accusative case, 2] [from विधः = vidha.h]
	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]

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## 2a प्रोच्यमानमशेषेण

pro—cya—maa—na—ma—	procyamaanam = प्रोच्यमानम् = (?)
”se—.se—.na	a”se.se.na = अशेषेण = by using all [adjective, male, instrumental case, 3] [from अशेषः = a”se.sa.h]

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2b	पृथक्त्वेन	p.r—thak—tve—na	p.rthaktvena = पृथक्त्वेन = separately [adverb, indeclinable]
	धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
	ja—ya		jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]

### 25.30 Bhagavad Giitaa: Chapter 18, Verse 30

- 1a प्रवृत्तिं च निवृत्तिं च  
prav.rtti.m ca niv.rtti.m ca
- 1b कार्याकार्ये भयाभये  
kaaryaakaarye bhayaabhaye
- 2a बन्धं मोक्षं च या वेत्ति  
bandha.m mok.sa.m ca yaa veti
- 2b बुद्धिः सा पार्थ सात्त्विकी  
buddhi.h saa paartha saattvikii

(K.r.s.na said to Arjuna:)

And whoever knows proclivity and abstaining, in action(-and)-non-action, in fear(-and)-non-fear, binding and liberation—that intelligence, O prince (O Arjuna) is a good person.

- 1a प्रवृत्तिं pra—v.rt—ti.m prav.rttim  
= प्रवृत्तिम्  
= proclivity; behavior; action; work; doing  
[noun, female, accusative case, 2]  
[from प्रवृत्तिः = prav.rtti.h]
- च ca ca = च = and  
[conjunction, indeclinable]
- निवृत्तिं ni—v.rt—ti.m niv.rttim = निवृत्तिम् = abstaining  
[noun, female, accusative case, 2]  
[from निवृत्तिः = niv.rtti.h]
- च ca ca = च = and  
[conjunction, indeclinable]

1b	कार्याकार्ये	kaar—yaa—	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
	—		a = अ = not [prefix, adverb, indeclinable]
	kaar—ye		kaarye = कार्ये = at/in/on a/the act; action; work; doing; deed [noun, neuter, locative case, 7] [noun root: कार्य = kaarya]
	भयाभये	bha—yaa—	bhayam = भयम् = fear [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: भय = bhaya]
	—		a = अ = not [prefix, adverb, indeclinable]
	bha—ye		bhaye = भये = at/in/on fear [noun, neuter, locative case, 7] [noun root: भय = bhaya]
2a	बन्धं	ban—dha.m	bandham = बन्धम् = binding; bonding [noun, male, accusative case, 2] [from बन्धः = bandha.h]
	मोक्षं	mo—k.sa.m	mok.sam = मोक्षम् = freedom; liberation [noun, male, accusative case, 2] [noun root: मोक्ष = mok.sa]
	च	ca	ca = च = and [conjunction, indeclinable]
	या	yaa	yaa = या = that which; she who; whichever; whoever; whatever [pronoun, interrogative, female] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	वेत्ति	vet—ti	vetti = वेत्ति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: विद् = vid]

2b बुद्धिः	bud—dhi(—h(i))	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
सात्त्विकी	saat—tvi—kii	(?) person true; good; pure; energetic [noun, male]



### 25.31 Bhagavad Giitaa: Chapter 18, Verse 31

1a यया धर्ममधर्मं च  
yayaa dharmamadharmam ca

1b कार्यं चाकार्यमेव च  
kaarya.m caakaaryameva ca

2a अयथावत्प्रजानाति  
ayathaavatprajaanaati

2b बुद्धिः सा पार्थ राजसी  
buddhi.h saa paartha raajasii

(K.r.s.na said to Arjuna:)

Using whatever intelligence (that) does not-properly-full know good-conduct(-and)-non-good-conduct, and action and non-action, really, and—that (intelligence), O prince (O Arjuna) (is) a person of passion.

1a	यया	ya—yaa	(?) by using one/whom/what [pronoun, female, instrumental case, 3] [from या = yaa]
	धर्ममधर्मं	dhar—ma—ma—	dharmam = धर्मम् = (act of) virtue; religion; law; custom [noun, male, accusative case, 2] [noun root: धर्म = dharma]
	—		a = अ = not [prefix, adverb, indeclinable]
		dhar—ma.m	dharmam = धर्मम् = (act of) virtue; religion; law; custom [noun, male, accusative case, 2] [noun root: धर्म = dharma]
	च	ca	ca = च = and [conjunction, indeclinable]

1b	कार्यं	kaar—ya.m	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
	चाकार्यमेव	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
		kaar—ya—me—	kaaryam = कार्यम् = act; action; work; doing; deed [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: कार्य = kaarya]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	अयथावत्प्रजानाति		
		a—	a = अ = not [prefix, adverb, indeclinable]
		ya—thaa—	yathaa = यथा = just as; properly [adverb, indeclinable]
		vat—	vat = वत् = full of [suffix]
		pra—jaa—naa—ti	prajaanaati = प्रजानाति = (he/she/it) knows [verb, present tense, third person, singular] [verb root: प्रज्ञा = praj~naa]

2b बुद्धिः	bud—dhi(—h(i))	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
राजसी	raa—ja—sii	(?) person of passion; dust-like particle; impurity; menstrual waste [noun, male] [similar: noun, neuter, रजस् = rajas]





### 25.32 Bhagavad Giitaa: Chapter 18, Verse 32

- 1a अधर्मं धर्ममिति या  
adharma.m dharmamiti yaa
- 1b मन्यते तमसार्वता  
manyate tamasaarv.rtaa
- 2a सर्वार्थान्विपरीतांश्च  
sarvaarthaanvipariitaa.m"sca
- 2b बुद्धिः सा पार्थ तामसी  
buddhi.h saa paartha taamasii

(K.r.s.na said to Arjuna:)

Whatever intelligence thinks (that) non-good-conduct (is) good conduct, thus, using ignorance, covered, and all-purposes inver(ted)—that (intelligence), O prince (O Arjuna), (is) a person of ignorance.

- 1a अधर्मं a— a = अ = not  
[prefix, adverb, indeclinable]
- dharm—ma.m dharmam = धर्मम्  
= (act of) virtue; religion; law; custom  
[noun, male, accusative case, 2]  
[noun root: धर्म = dharma]
- धर्ममिति dharm—ma—mi— dharmam = धर्मम्  
= (act of) virtue; religion; law; custom  
[noun, male, accusative case, 2]  
[noun root: धर्म = dharma]
- ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- या yaa yaa = या = that which; she who;  
whichever; whoever; whatever  
[pronoun, interrogative, female]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]

1b	मन्यते	ma—nya—te	manyate = मन्यते = (he/she/it) thinks [verb, present tense, third person, singular] [verb root: मन् = man]
	तमसावृता	ta—ma—saar—	tamasaa = तमसा = by using one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, instrumental case, 3] [noun root: तमस् = tamas]
		v.r—taa	aav.rtaa = आवृता = (?) hidden; covered; surrounded [adjective, female(?)]
<hr/>			
2a	सर्वार्थान्विपरीतांश्च		
		sar—vaar—	sarva = सर्व = each; all [adjective, pronoun, adverb]
		thaan—	arthaan = अर्थान् = purposes; profits; benefits [noun, male, plural, accusative case, 2] [noun root: अर्थ = artha]
		vi—pa—rii—taa.m”s—	vipariitaan = विपरीतान् = inverse; opposite [adjective, male, plural, accusative case, 2] [from विपरीतः = vipariita.h]
		ca	ca = च = and [conjunction, indeclinable]

2b बुद्धिः	bud—dhi(—h(i))	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
तामसी	taa—ma—sii	at/in/on one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, locative case, 7] [(?) from तमस् = tamas]



### 25.33 Bhagavad Giitaa: Chapter 18, Verse 33

- 1a धृत्या यया धारयते  
dh.rtyaa yayaa dhaarayate
- 1b मनःप्राणेन्द्रियक्रियाः  
mana.hpraa.nendriyakriyaa.h
- 2a योगेनाव्यभिचारिण्या  
yogenaavyabhicaari.nyaa
- 2b धृतिः सा पार्थ सात्त्विकी  
dh.rti.h saa paartha saattvikii

(K.r.s.na said to Arjuna:)

Using whatever steadfastness—steadfastness bears mind-breath-sense-actions, using yoking, (and is) non-changeable—that (steadfastness), O prince (O Arjuna), (is) a person who is true.

- 1a धृत्या dh.r—tyaa by using steadfastness  
[noun, female, instrumental case, 3]  
[from धृतिः = dh.rti.h]
- यया ya—yaa (?) by using one/whom/what  
[pronoun, female, instrumental case, 3]  
[from या = yaa]
- धारयते dhaa—ra—ya—te dhaarayati = धारयति  
= (he/she/it) bears; carries; wears  
[verb, present tense, third person, singular]  
[verb root: धृ = dh.r]

## 1b मनःप्राणेन्द्रियक्रियाः

ma—na(—h(a))—	mana.h = मनः = manas = मनस् = mental; (O) mind [adjective, male] [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: मनस् = manas]
praa—.nen—	praa.na.h = प्राणः = breath; life; power [noun, male, nominative case, 1] [noun root: प्राण = praa.na]
dri—ya—	indriyam = इन्द्रियम् = sense; power; part of the body [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: इन्द्रिय = indriya]
kri—yaa(—h(aa))	क्रियाः = actions; works; doings [noun, female, plural] [nominative case, 1, accusative case, 2] [from क्रिया = kriyaa]

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## 2a योगेनाव्यभिचारिण्या

yo—ge—naa—	yogena = योगेन = by using yoking [noun, male, instrumental case, 3] [noun root: योग = yoga]
—	a = अ = not [prefix, adverb, indeclinable]
vya—bhi—caa—ri—.nyaa	व्यभिचारिण्या = (?) [similar: adjective, व्यभिचारिन् = vyabhicaarin] [= changeable]

2b धृतिः	dh.r—ti(—h(i))	steadfastness [noun, female]
सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
सात्त्विकी	saat—tvi—kii	(?) person who is true; good; pure; energetic [noun, male] [similar: adjective, सात्त्विक = saattvika]





### 25.34 Bhagavad Giitaa: Chapter 18, Verse 34

1ab	यया	तु	धर्मकामार्थान्धृत्या	धारयतेऽर्जुन
	yayaa	tu	dharmakaamaarthaandh.rtyaa	dhaarayate.arjuna
2a	प्रसङ्गेन	फलाकाङ्क्षी		
	prasa”ngena	phalaakaa”nk.sii		
2b	धृतिः	सा	पार्थ	राजसी
	dh.rti.h	saa	paartha	raajasii

(K.r.s.na said to Arjuna:)

But using whatever steadfastness—steadfastness bears good-conduct(-and)-sexual-love-purposes, O Arjuna, using yoking—fruit-desiring-person—that (steadfastness), O prince (O Arjuna) (is) a person of passion.

1a	यया	ya—yaa	(?) by using one/whom/what [pronoun, female, instrumental case, 3] [from या = yaa]
	तु	tu	tu = तु = but [conjunction, indeclinable]
	धर्मकामार्थान्धृत्या	dhar—ma—	dharm.h = धर्मः = (act of) virtue; religion; law; custom [noun, male, nominative case, 1] [noun root: धर्म = dharm]
		kaa—maar—	kaama.h = कामः = desire; love; lust [noun, male, nominative case, 1] [noun root: काम = kaama]
		thaan—	arthaan = अर्थान् = purposes; profits; benefits [noun, male, plural, accusative case, 2] [noun root: अर्थ = artha]

1b	dh.r—tyaa	धृत्या = by using steadfastness [noun, female, instrumental case, 3] [from धृतिः = dh.rti.h]
धारयतेऽर्जुन	dhaa—ra—ya—te'r—	dhaarayate = धारयते = dhaarayati = धारयति = (he/she/it) bears; carries; wears [verb, present tense, third person, singular] [verb root: धृ = dh.r]
	ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
2a	प्रसङ्गेन	pra—sa”n—ge—na
		by using yoking [noun, male, instrumental case, 3] [from प्रसङ्गः = prasa”nga.h]
फलाकाङ्क्षी	pha—laa—	phalam = फलम् = fruit; result [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: फल = phala]
	kaa”n—k.sii	aakaa”nk.sii = आकाङ्क्षी = (?) desiring person [noun, male] [similar: verb, root, आकाङ्क्ष् = aakaa”nk.s] [= “to desire”]
2b	धृतिः	dh.r—ti(—h(i))
		steadfastness [noun, female]
सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
राजसी	raa—ja—sii	(?) person of passion; dust-like particle; impurity; menstrual waste [noun, male] [similar: noun, neuter, रजस् = rajas]

### 25.35 Bhagavad Giitaa: Chapter 18, Verse 35

1a यया स्वप्नं भयं शोकं  
yayaa svapna.m bhaya.m "soka.m

1b विषादं मदमेव च  
vi.saada.m madameva ca

2a न विमुञ्चति दुर्मेधा  
na vimuñcati durmedhaa

2b धृतिः सा पार्थ तामसी  
dh.rti.h saa paartha taamasii

(K.r.s.na said to Arjuna:)

Using whatever (steadfastness) does not abandon sleep, fear, sorrow, sadness, and lust, really—that stupid steadfastness, O prince (O Arjuna), (is) a person of ignorance.

1a यया ya—yaa (?) by using one/whom/what  
[pronoun, female, instrumental case, 3]  
[from या = yaa]

स्वप्नं svap—na.m svapnam = स्वप्नम्  
= sleep; sleepiness; dream  
[noun, male, accusative case, 2]  
[noun root: स्वप्न = svapna]

भयं bha—ya.m bhayam = भयम् = fear  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: भय = bhaya]

शोकं "so—ka.m "sokam = शोकम् = burning; hot;  
fire; heat; sorrow; suffering  
[adjective, noun, male, accusative case, 2]  
[adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective root: शोक = "soka]

1b	विषादं	vi—saa—da.m	vi.saadam = विषादम् = sadness; depression [noun, male, accusative case, 2] [from विषादः = vi.saada.h]
	मदमेव	ma—da—me—	madam = मदम् = lust; passion [noun, male, accusative case, 2] [from मदः = mada.h]
		va	eva = एव = really; thus [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
2a	न	na	na = न = not [adverb, indeclinable]
	विमुञ्चति	vi—mu~n—ca—ti	(he/she/it) abandons [verb, present tense, third person, singular] [root: विमुच् = vimuc]
	दुर्मेधा	dur—me—dhaa	stupid [adjective, female]
2b	धृतिः	dh.r—ti(—h(i))	steadfastness [noun, female]
	सा	saa	saa = सा = that/she [pronoun, demonstrative, third person] [nominative case, 1] [noun root: तद् = tad]
	पार्थ	paar—tha	paartha = पार्थ = O son of P.rthaa = O Arjuna [noun, male, vocative case, 8] [noun root: पार्थ = paartha]
	तामसी	taa—ma—sii	at/in/on one of the three gu.nas; ignorance; darkness; hell; inertia [noun, neuter, locative case, 7] [(?) from तमस् = tamas]

### 25.36 Bhagavad Giitaa: Chapter 18, Verse 36

1a सुखं त्विदानीं त्रिविधं  
sukha.m tvidaanii.m trividha.m

1b शृणु मे भरतर्षभ  
"s.r.nu me bharatar.sabha

2a अभ्यासाद्रमते यत्र  
abhyaasaadramate yatra

2b दुःखान्तं च निगच्छति  
du.hkhaanta.m ca nigacchati

(K.r.s.na said to Arjuna:)

But now, hear (words) of me, O Bharata-bull (O Arjuna), (about) happiness—three-kind(s). From repetition, (a person) is happy, wherever, and attains a distress-end.

1a सुखं su—kha.m sukham = सुखम्  
= happy; (act of) happiness; happily  
[adjective, male, accusative case, 2]  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adverb]  
[adjective root: सुख = sukha]

त्विदानीं tvi— tu = तु = but  
[conjunction, indeclinable]

daa—nii.m idaaniim = इदानीम् = now  
[adverb, noun, indeclinable]

त्रिविधं tri— trii.ni = त्रीणि = three  
[noun, neuter]

vi—dha.m vidham = विधम् = kind  
[noun, male, accusative case, 2]  
[from विधः = vidha.h]

1b	शृणु	”s.r—.nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	भरतर्षभ	bha—ra—tar—	bharata = भरत = Bharata [noun, male]
		.sa—bha	.r.sabha = ऋषभ = O bull; best [noun, male, vocative case, 8] [from ऋषभः = .r.sabha.h]
2a	अभ्यासाद्रमते	a—bhyaa—saa—dra—	abhyaasaat = अभ्यासात् = from repetition; practice [noun, male, ablative case, 5] [from अभ्यासः = abhyaasa.h]
		ma—te	ramate = रमते = (he/she/it) enjoys; is happy [verb, present tense, third person, singular] [root: रम् = ram]
	यत्र	ya—tra	wherever; somewhere [adverb, indeclinable]
2b	दुःखान्तं	du.h—khaan—	du.hkham = दुःखम् = (act of) distress; in distress [noun, neuter] [nominative case, 1, accusative case, 2, adverb] [noun root: दुःख = du.hkha]
		ta.m	antam = अन्तम् = end; boundary; near [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: अन्त = anta]
	च	ca	ca = च = and [conjunction, indeclinable]
	निगच्छति	ni—gac—cha—ti	(he/she/it) attains [verb, present tense, third person, singular] [root: निगम् = nigam]

### 25.37 Bhagavad Giitaa: Chapter 18, Verse 37

- 1a यत्तदग्रे विषमिव  
yattadagre vi.samiva
- 1b परिणामेऽमृतोपमम्  
pari.naame.am.rtopamam
- 2ab तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्  
tatsukha.m saattvika.m proktamaatmabuddhiprasaadam

(K.r.s.na said to Arjuna:)

That which, at the start, (is) venom-like, (but) in (after) change, (is) the best ambrosia—that happiness (is) true, (it is) said—self-intelligence-peace-born.

- 1a यत्तदग्रे yat— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- ta—da— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- gre agre  
= अग्रे  
= at/in/on a/the top or start; best  
[noun, neuter, locative case, 7]  
[from अग्रम् = agram]
- विषमिव vi—sa—mi— vi.sam  
= विषम्  
= venom  
[noun, neuter]
- va iva = इव = seemingly; like; as if  
[adverb, preposition, conjunction, indeclinable]



## 1b परिणामेऽमृतोपमम्

pa—ri—.naa—me— परिणामे  
 = at/in/on change  
 [noun, male, locative case, 7]  
 [from परिणामः = pari.naama.h]

'm.r—to— am.rtam  
 = अमृतम्  
 = ambrosia; nectar  
 [noun, neuter]

pa—mam upamam  
 = उपमम्  
 = uppermost; best; similar  
 [adjective, neuter]

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2a तत्सुखं tat— tat = तत् = that/it  
 [pronoun, demonstrative, third person]  
 [neuter, nominative case, 1, accusative case, 2]  
 [noun root: तद् = tad]

su—kha.m sukham = सुखम्  
 = happy; (act of) happiness; happily  
 [adjective, male, accusative case, 2]  
 [adjective, noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [adverb]  
 [adjective root: सुख = sukha]

सात्त्विकं saat—tvi—ka.m saattvikam  
 = सात्त्विकम्  
 = true; good; pure; energetic  
 [adjective, neuter]

## प्रोक्तमात्मबुद्धिप्रसादजम्

prok—ta— proktam  
 = प्रोक्तम्  
 = proclaimed; said  
 [adjective, neuter]

2b	maat—ma—	aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
	pra—saa—da—	prasaada.h = प्रसादः = (occurrence of) peace [noun, male, nominative case, 1] [noun root: प्रसाद = prasaada]
	jam	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]



### 25.38 Bhagavad Giitaa: Chapter 18, Verse 38

1ab विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्  
vi.sayendriyasa.myogaadyattadagre.am.rtopamam

2a परिणामे विषमिव  
pari.naame vi.samiva

2b तत्सुखं राजसं स्मृतम्  
tatsukha.m raajasa.m sm.rtam

(K.r.s.na said to Arjuna:)

From object-sense-yoking—that, which, at the start, (is) the best ambrosia, (but) in (after) change, (is) venom-like—that happiness (is) remembered (as) passion.

1a विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्

vi—.sa—yen— vi.saya.h = विषयः = topic; object  
[noun, male]

dri—ya— indriyam = इन्द्रियम्  
= sense; power; part of the body  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: इन्द्रिय = indriya]

sa.m—yo—gaa— sa.myogaat  
= संयोगात्  
= from yoking; combination; compound  
[noun, male, ablative case, 5]  
[from संयोगः = sa.myoga.h]

1b	dyat—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	gre—	agre = अग्रे = at/in/on a/the top or start; best [noun, neuter, locative case, 7] [from अग्रम् = agram]
	'm.r—to—	am.rtam = अमृतम् = ambrosia; nectar [noun, neuter]
	pa—mam	upamam = उपमम् = uppermost; best; similar [adjective, neuter]
2a	परिणामे pa—ri—.naa—me	at/in/on change [noun, male, locative case, 7] [from परिणामः = pari.naama.h]
	विषमिव vi—sa—mi—	vi.sam = विषम् = venom [noun, neuter]
	va	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]

2b	तत्सुखं	tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
	su—kha.m		<p>sukham = सुखम्          = happy; (act of) happiness; happily          [adjective, male, accusative case, 2]          [adjective, noun, neuter]          [nominative case, 1, accusative case, 2]          [adverb]          [adjective root: सुख = sukha]</p>
	राजसं	raa—ja—sa.m	<p>raajasam          = राजसम्          = (?) passion; dust-like particle; impurity; menstrual waste          [noun, neuter, accusative case, 2]          [(?) from रजस् = rajas]</p>
	स्मृतम्	sm.r—tam	<p>sm.rtam = स्मृतम् = remembered          [adjective]          [male, accusative case, 2]          [neuter, nominative case, 1, accusative case, 2]          [adjective root: स्मृत = sm.rta]</p>



### 25.39 Bhagavad Giitaa: Chapter 18, Verse 39

- 1a यदग्रे चानुबन्धे च  
yadagre caanubandhe ca
- 1b सुखं मोहनमात्मनः  
sukha.m mohanamaatmana.h
- 2a निद्रालस्यप्रमादोत्थं  
nidraalasyapramaadottha.m
- 2b तत्तामसमुदाहृतम्  
tattaamasamudaah.rtam

(K.r.s.na said to Arjuna:)

Whatever (is) at the start and in the line of descendants, and (is) a happiness mistake of the self, (and is) sleep-laziness-madness-coming-forth—that (is) said (to be) ignorance.

- 1a यदग्रे ya—da— yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- gre agre  
= अग्रे  
= at/in/on a/the top or start; best  
[noun, neuter, locative case, 7]  
[from अग्रम् = agram]
- चानुबन्धे caa— ca = च = and  
[conjunction, indeclinable]
- nu—ban—dhe anubandhe  
= अनुबन्धे  
= at/in/on a/the sequence;  
line of descendants; binding  
[noun, male, locative case, 7]  
[from अनुबन्धः = anubandha.h]
- च ca ca = च = and  
[conjunction, indeclinable]



1b सुखं	su—kha.m	sukham = सुखम् = happy; (act of) happiness; happily [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adverb] [adjective root: सुख = sukha]
मोहनमात्मनः	mo—ha—na—maat—	mohanam = मोहनम् = mistake; confusion; bewilderment [noun, neuter]
	ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
<hr/>		
2a निद्रालस्यप्रमादोत्थं		
	ni—draa—	निद्रा = sleep; sleepiness [noun, female]
	la—sya—	aalasyam = आलस्यम् = laziness [noun, neuter]
	pra—maa—dot—	pramaada.h = प्रमादः = mistake; madness; carelessness [noun, male]
	tha.m	uttham = उत्थम् = coming forth [adjective, neuter]

## 2b तत्तामसमुदाहृतम्

tat—	<p>tat = तत् = that/it          [pronoun, demonstrative, third person]          [neuter, nominative case, 1, accusative case, 2]          [noun root: तद् = tad]</p>
taa—ma—sa—mu—	<p>taamasam          = तामसम्          = one of the three gu.nas;          ignorance; darkness; hell; inertia          [noun, neuter, accusative case, 2]          [(?) from तमस् = tamas]</p>
daa—h.r—tam	<p>udaah.rtam          = उदाहृतम्          = uttered; said          [adjective, neuter]</p>



## 25.40 Bhagavad Giitaa: Chapter 18, Verse 40

1a न तदस्ति पृथिव्यां वा  
na tadasti p.rthivyaa.m vaa

1b दिवि देवेषु वा पुनः  
divi deve.su vaa puna.h

2a सत्त्वं प्रकृतिजैर्मुक्तं  
sattva.m prak.rtijairmukta.m

2b यदेभिः स्यात्त्रिभिर्गुणैः  
yadebhi.h syaattribhirgu.nai.h

(K.r.s.na said to Arjuna:)

That is not—on the earth, yes/no, (or) in the divine deities, yes/no, again—a living thing (that is) primal-form-things-born (and) which may be freed using (from) the three strings (goodness, ignorance, passion).

1a	न	na	na = न = not [adverb, indeclinable]
	तदस्ति	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		sti	asti = अस्ति = (he/she/it) is [verb, present tense, third person, singular] [verb root: अस् = as]
	पृथिव्यां	p.r—thi—vyaa.m	p.rthivyaam = पृथिव्याम् = at/in/on a/the earth; land [noun, female, locative case, 7] [noun root: पृथिवी = p.rthivii]
	वा	vaa	“yes/no question”

1b	दिवि	di—vi	(?) “divine”
	देवेषु	de—ve—su	at/in/on deities [noun, male, plural, locative case, 7] [from देवः = deva.h]
	वा	vaa	“yes/no question”
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]
<hr/>			
2a	सत्त्वं	sat—tva.m	sattvam = सत्त्वम् = essence; = living thing; life; strength; goodness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: सत्त्व = sattva]
	प्रकृतिजैर्मुक्तं	pra—k.r—ti—	prak.rti.h = प्रकृतिः = primal/original/uninflected form [noun, female, nominative case, 1] [noun root: प्रकृति = prak.rti]
		jair—	jai.h = जैः = by using born; born things; births [plural, instrumental case, 3] [adjective, noun, male] [adjective, neuter] [adjective root: ज = ja]
		muk—ta.m	mukтам = मुक्तम् = freed [adjective, neuter]

2b यदेभिः	ya—de—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	bhi(—h(i))	ebhi.h = एभिः = (?)
स्यात्त्रिभिर्गुणैः	syaat—	syaat = स्यात् = (he/she/it) may be [verb, subjunctive (potential) mood, third person, singular] [verb root: अस् = as]
	tri—bhir—	tribhi.h = त्रिभिः = (?) by using three people/things [noun, male, plural, instrumental case, 3] [from (?)] [similar: noun, neuter, त्रीणि = trii.ni = three]
	gu—.nai(—h(i))	gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]



## 25.41 Bhagavad Giitaa: Chapter 18, Verse 41

- 1a ब्राह्मणक्षत्रियविशं  
braahma.nak.satriyavi"saa.m
- 1b शूद्राणां च परन्तप  
"suudraa.naa.m ca parantapa
- 2a कर्माणि प्रविभक्तानि  
karmaa.ni pravibhaktaani
- 2b स्वभावप्रभवैर्गुणैः  
svabhaavaprabhavairgu.nai.h

(K.r.s.na said to Arjuna:)

(Of) people in the first caste, (of) people in the second caste, of people in the third caste, and of people in the fourth caste—O destroying of enemies (O Arjuna)—actions (are) divided, using self-behavior-births-strings.

(Note: India had/has four main castes.)

- 1a ब्राह्मणक्षत्रियविशं
- |              |  |
|--------------|--|
| braah—ma—.na | braahma.na.h<br>= ब्राह्मणः<br>= person in the first caste (priests)<br>[noun, male]   |
| k.sa—tri—ya— | k.satriya.h<br>= क्षत्रियः<br>= person in the second caste<br>(warriors and governing people)<br>[noun, male]  |
| vi—"saa.m    | vi.saam<br>= विषाम्<br>= (?) vai"syaanaam<br>= वैश्यानाम्<br>= of people in the third caste (farmers)<br>[noun, male, plural, genitive case, 6]<br>[from वैश्यः = vai"sya.h] |



1b	शूद्राणां	"suu—draa—.naa.m	"suudraa.naam = शूद्राणाम् = of people in the fourth caste (tenant farmers and servants) [noun, male, plural, genitive case, 6] [from शूद्रः = "suudra.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	परन्तप	pa—ran—ta—pa	parantapa = परन्तप = O enemy-fire = O Arjuna [noun, male, vocative case, 8] [noun root: परन्तप = parantapa]
2a	कर्माणि	kar—maa—.ni	karmaa.ni = कर्माणि = (O) acts; actions; works; doings; deeds [noun, neuter, plural] [nominative case, 1, accusative case, 2] [vocative case, 8] [noun root: कर्मन् = karman]
	प्रविभक्तानि	pra—vi—bhak—taa—ni	divided [adjective, neuter, plural] [from प्रविभक्तम् = pravibhaktam]
2b	स्वभावप्रभवैर्गुणैः		
	sva—		sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
	bhaa—va—		bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	pra—bha—vair—		prabhavai.h = प्रभवैः = by using births; powers [noun, male, plural, instrumental case, 3] [from प्रभवः = prabhava.h]
	gu—.nai(—h(i))		gu.nai.h = गुणैः = by using strings; modes; attributes; merits; the three attributes in Hinduism: goodness, ignorance, passion [noun, male, plural, instrumental case, 3] [noun root: गुण = gu.na]

## 25.42 Bhagavad Giitaa: Chapter 18, Verse 42

- 1a शमो दमस्तपः शौचं  
 "samo damastapa.h "sauca.m
- 1b क्षान्तिरार्जवमेव च  
 k.saantiraarjavameva ca
- 2a ज्ञानं विज्ञानमास्तिक्यं  
 j~naana.m vij~naanamaastikya.m
- 2b ब्रह्मकर्म स्वभावजम्  
 brahmakarma svabhaavajam

(K.r.s.na said to Arjuna:)

Peace, self-control, austerity, purity, patience, sincerity, really, and knowledge, knowledge [sic], faith—a priest action (is) self-behavior-born.

- 1a शमो "sa—mo "sama.h = शमः = peace  
 [noun, male, nominative case, 1]  
 [noun root: शम = "sama]
- दमस्तपः da—ma—sta— dama.h  
 = दमः  
 = self-control  
 [noun, male]
- पा(—.h(a)) tapa.h = तपः = tapas = तपस्  
 = fire; heat; suffering; austerity;  
 asceticism  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: तपस् = tapas]
- शौचं "sau—ca.m "saucam  
 = शौचम्  
 = purity; cleanliness  
 [noun, neuter]

1b क्षान्तिरार्जवमेव

k.saan—ti—raar—

k.saanti.h  
 = क्षान्तिः  
 = patience  
 [noun, female]

ja—va—me—

aarjavam  
 = आर्जवम्  
 = sincerity; straightness; honesty  
 [noun, neuter]

va

eva = एव = really; thus  
 [adverb, indeclinable]

च

ca

ca = च = and  
 [conjunction, indeclinable]

2a ज्ञानं

j~naa—na.m

j~naanam = ज्ञानम्  
 = (thing of) knowledge  
 [noun, neuter]  
 [nominative case, 1, accusative case, 2]  
 [noun root: ज्ञान = j~naana]

विज्ञानमास्तिक्यं

vi—j~naa—na—maa—

vij~naanam  
 = विज्ञानम्  
 = knowledge; science; art  
 [noun, neuter]

sti—kya.m

aastikyam  
 = आस्तिक्यम्  
 = faith  
 [noun, neuter]

2b	ब्रह्मकर्म	brah—ma—	brahma.h = ब्रह्मः = person in the first caste (priests) [noun, male]
		kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
	स्वभावजम्	sva	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
		bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	jam		jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]



### 25.43 Bhagavad Giitaa: Chapter 18, Verse 43

- 1a शौर्यं तेजो धृतिर्दाक्ष्यं  
 "saurya.m tejo dh.rtirdaak.sya.m
- 1b युद्धे चाप्यपलायनम्  
 yuddhe caapyapalaayanam
- 2a दानमीश्वरभावश्च  
 daanamii"svarabhaava"sca
- 2b क्षात्रं कर्म स्वभावजम्  
 k.saatra.m karma svabhaava.jam

(K.r.s.na said to Arjuna:)

Heroism, splendor, steadfastness, skill in a fight—and also, non-fleeing, donation, and God-behavior—a person-in-the-second-caste action (is) self-behavior-born.

- 1a शौर्यं "saur—ya.m "sauryam  
 = शौर्यम्  
 = heorism  
 [noun, neuter]
- तेजो te—jo teja.h = तेजः = tejas = तेजस्  
 = (O) fire; light; splendor; great person  
 [noun, neuter, nominative case, 1]  
 [accusative case, 2, vocative case, 8]  
 [noun root: तेजस् = tejas]
- धृतिर्दाक्ष्यं dh.r—tir— dh.rti.h  
 = धृतिः  
 = steadfastness  
 [noun, female]
- daa—k.sya.m daak.syam  
 = दाक्ष्यम्  
 = skill  
 [noun, neuter]

1b युद्धे	yud—dhe	yuddhe = युद्धे = at/in/on war; battle; fight [noun, neuter, locative case, 7] [noun root: युद्ध = yuddha]
चाप्यपलायनम्	caa—	ca = च = and [conjunction, indeclinable]
	pya—	api = अपि = also [adverb, indeclinable]
	—	a = अ = not [prefix, adverb, indeclinable]
	pa—laa—ya—nam	पलायनम् = fleeing [noun, neuter]
<hr/>		
2a दानमीश्वरभावश्च		
	daa—na—mii—	daanam = दानम् = donation; distribution; gift; giving; charity [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: दान = daana]
	”sva—ra—	ii”svara.h = ईश्वरः = god; God; lord [noun, male, nominative case, 1] [noun root: ईश्वर = ii”svara]
	bhaa—va”s—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	ca	ca = च = and [conjunction, indeclinable]

2b क्षात्रं	k.saa—tra.m	k.saatram = क्षात्रम् = related to a person in the second caste (warriors and governing people) [adjective, neuter]
कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
स्वभावजम्	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
	bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
jam		jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]





## 25.44 Bhagavad Giitaa: Chapter 18, Verse 44

- 1a कृषिगोरक्ष्यवाणिज्यं  
k.r.sigorak.syavaa.nijya.m
- 1b वैश्यकर्म स्वभावजम्  
vai”syakarma svabhaavajam
- 2a परिचर्यात्मकं कर्म  
paricaryaاتمका.m karma
- 2b शूद्रस्यापि स्वभावजम्  
”suudrasyaapi svabhaavajam

(K.r.s.na said to Arjuna:)

Agriculture, a bull/cow to be guarded, commerce—a person-in-the-third-caste action (is) self-behavior-born. Service-having action (is) of a person in the fourth caste—also, self-behavior-born.

- 1a कृषिगोरक्ष्यवाणिज्यं
- |               |   |
|---------------|---|
| k.r.—si—      | k.r.si.h = कृषिः = agriculture<br>[noun, female]          |
| go—           | गो = bull; cow<br>[noun, male, female]                    |
| ra—k.sya—     | रक्ष्य = to be guarded<br>[adjective]                     |
| vaa—.ni—jya.m | vaa.nijyam<br>= वाणिज्यम्<br>= commerce<br>[noun, neuter] |

1b वैश्यकर्म	vai—”sya—	vai”sya.h = वैश्यः = person in the third caste (farmers) [noun, male]
	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
स्वभावजम्	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
	bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	jam	jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]
2a परिचर्यात्मकं	pa—ri—car—yaat—	paricaryaa = परिचर्या = service [noun, female]
	ma—ka.m	aatmakam = आत्मकम् = having [prefix, suffix]
कर्म	kar—ma	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

2b	शूद्रस्यापि	"suu—dra—syaa—	"suudrasya = शूद्रस्य = of a/the person in the fourth caste (tenant farmers and servants) [noun, male, genitive case, 6] [from शूद्रः = "suudra.h]
	pi		api = अपि = also [adverb, indeclinable]
	स्वभावजम्	sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
	bhaa—va—		bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
	jam		jam = जम् = born; born thing; birth [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: ज = ja]



## 25.45 Bhagavad Giitaa: Chapter 18, Verse 45

- 1a स्वे स्वे कर्मण्यभिरतः  
sve sve karma.nyabhirata.h
- 1b संसिद्धिं लभते नरः  
sa.msiddhi.m labhate nara.h
- 2a स्वकर्मनिरतः सिद्धिं  
svakarmanirata.h siddhi.m
- 2b यथा विन्दति तच्छृणु  
yathaa vindati tacch.r.nu

(K.r.s.na said to Arjuna:)

In the self, in the self [sic], in action, acting, a man attains success. Hear that—properly, (a man) attains self-action-acting success.

- 1a स्वे sve at/in/on a/the self  
[noun, male, locative case, 7]  
[from स्वः = sva.h]
- स्वे sve at/in/on a/the self  
[noun, male, locative case, 7]  
[from स्वः = sva.h]
- कर्मण्यभिरतः kar—ma—.nya— karma.ni = कर्मणि = at/in/on a/the  
act; action; work; doing; deed  
[noun, neuter, locative case, 7]  
[noun root: कर्मन् = karman]
- bhi—ra—ta(—h(a)) abhirata.h  
= अभिरतः  
= acting; working; doing  
[adjective, male]

1b	संसिद्धिं	sa.m—sid—dhi.m	sa.msiddhim = संसिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: संसिद्धि = sa.msiddhi]
	लभते	la—bha—te	labhate = लभते = (he/she/it) gets; learns; knows; sees [verb, present tense, third person, singular] [verb root: लभ् = labh]
	नरः	na—ra(—h(a))	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
2a	स्वकर्मनिरतः	sva—	svam = स्वम् = self [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्व = sva]
		kar—ma—	karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]
		ni—ra—ta(—h(a))	निरतः = acting; working; doing [adjective, male]
	सिद्धिं	sid—dhi.m	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
2b	यथा	ya—thaa	yathaa = यथा = just as; properly [adverb, indeclinable]
	विन्दति	vin—da—ti	vindati = विन्दति = (he/she/it) gets; finds [verb, present tense, third person, singular] [verb root: विद् = vid]
	तच्छृणु	tac—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		ch.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]

## 25.46 Bhagavad Giitaa: Chapter 18, Verse 46

1a यतः प्रवृत्तिर्भूतानां  
yata.h prav.rttirbhuutaanaa.m

1b येन सर्वमिदं ततम्  
yena sarvamida.m tatam

2a स्वकर्मणा तमभ्यर्च्य  
svakarma.naa tamabhyarcya

2b सिद्धिं विन्दति मानवः  
siddhi.m vindati maanava.h

(K.r.s.na said to Arjuna:)

From where (does) the behavior of beings (come)? Using what (is) all this spread? Using self-action (of) him (God) to be revered, a man attains success.

1a यतः ya—ta(—h(a)) yata.h = यतः  
= from what/which/whom; because; since  
[conjunction, indeclinable]

प्रवृत्तिर्भूतानां pra—v.rt—tir— prav.rtti.h  
= प्रवृत्तिः  
= proclivity; behavior; action; work; doing  
[noun, female]

bhuu—taa—naa.m bhuutaanaam = भूतानाम्  
= of beings (living things); spirits; ghosts  
[noun, neuter, plural, genitive case, 6]  
[noun root: भूत = bhuuta]



1b	येन	ye—na	yena = येन = by using that which; he who; whichever; whoever/whomever; whatever [pronoun, interrogative, male, neuter] [instrumental case, 3] [noun root: यद् = yad] [noun root: जो = jo]
	सर्वमिदं	sar—va—mi—	sarvam = सर्वम् = each; all [adjective, pronoun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: सर्व = sarva]
		da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	ततम्	ta—tam	stretched; spread [adjective, neuter]
<hr/>			
2a	स्वकर्मणा	sva—	svam = स्वम् = self [adjective, noun] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: स्व = sva]
		kar—ma—.naa	karma.naa = कर्मणा = by using a/the act; action; work; doing; deed [noun, neuter, instrumental case, 3] [noun root: कर्मन् = karman]
	तमभ्यर्च्य	ta—ma—	tam = तम् = that/him [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: तद् = tad] [pronoun, third person, male, accusative case, 2] [from सः = sa.h]
		bhyar—cya	abhyarcya = अभ्यर्च्य = to be revered [adjective]

2b	सिद्धिं	sid—dhi.m	siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
	विन्दति	vin—da—ti	vindati = विन्दति = (he/she/it) gets; finds [verb, present tense, third person, singular] [verb root: विद् = vid]
	मानवः	maa—na—va(—h(a))	man [noun, male]



## 25.47 Bhagavad Giitaa: Chapter 18, Verse 47

- 1a श्रेयान्स्वधर्मो विगुणः  
"sreyaansvadharmo vigu.na.h
- 1b परधर्मात्स्वनुष्ठितात्  
paradharmaatsvanu.s.thitaat
- 2a स्वभावनियतं कर्म  
svabhaavaniyata.m karma
- 2b कुर्वन्नाप्नोति किल्बिषम्  
kurvannaapnoti kilbi.sam

(K.r.s.na said to Arjuna:)

Better (is) bad self-good-conduct from (than) another good conduct acted on. Surely, (a person) does not attain sin (by) acting self-behavior-action.

- 1a श्रेयान्स्वधर्मो "sre—yaan— "sreyaan = श्रेयान् = better; more  
[noun, male, plural, accusative case, 2]  
[noun root: श्रेय = "sreya]
- sva— sva.h = स्वः  
= self; relative; friend; group member  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्व = sva]
- dhar—mo dharma.h = धर्मः  
= (act of) virtue; religion; law; custom  
[noun, male, nominative case, 1]  
[noun root: धर्म = dharma]
- विगुणः vi—gu— .na(— .h(a)) bad  
[adjective]

## 1b परधर्मात्स्वनुष्ठितात्

pa—ra—	पर = paramount; better/best; worse/worst; another; other; different; strange [adjective]
dhar—maat—	dharmaat = धर्मात् = from an/the (act of) virtue; religion; law; custom [noun, male, ablative case, 5] [noun root: धर्म = dharma]
sva—	su = सु = good; very [prefix]
nu—.s.thi—taat	anu.s.thitaat = अनुष्ठितात् = from a/the person/thing acted on; worked on; done [adjective, male, ablative case, 5] [from अनुष्ठितः = anu.s.thita.h]

## 2a स्वभावनियतं

sva—	sva.h = स्वः = self; relative; friend; group member [adjective, noun, male, nominative case, 1] [adjective root: स्व = sva]
bhaa—va—	bhaava.h = भावः = being (existence; living thing); behavior; birth [noun, male, nominative case, 1] [noun root: भाव = bhaava]
ni—ya—ta.m	niyatam = नियतम् = restrained; limited; usual; definite; restrainedly; limitedly; usually; definitely [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adverb] [adjective root: नियत = niyata]
कर्म	kar—ma karma = कर्म = (O) act; action; work; doing; deed [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: कर्मन् = karman]

2b	कुर्वन्नाप्नोति	kur—van—	kurvan = कुर्वन् = acting; working; doing [verb, present participle] [noun root: कृ = k.r]
		naap—	na = न = not [adverb, indeclinable]
		no—ti	aapnoti = आप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: आप् = aap]
	किल्बिषम्	kil—bi—.sam	sin; offence; guilt [noun, neuter]



## 25.48 Bhagavad Giitaa: Chapter 18, Verse 48

- 1a सहजं कर्म कौन्तेय  
sahaja.m karma kaunteya
- 1b सदोषमपि न त्यजेत्  
sado.samapi na tyajet
- 2a सर्वारम्भा हि दोषेण  
sarvaarambhaa hi do.se.na
- 2b धूमेनाग्निरिवावृताः  
dhuumenaagnirivaav.rtaa.h

(K.r.s.na said to Arjuna:)

Together-born (is) action, O son of Kuntii (O Arjuna), together (with) defect, also. Surely, all starts using a defect (should) not (be abandoned), like (just as) fire (is) covered by smoke.

- 1a सहजं sa—ha— saha = सह = with  
[preposition, indeclinable]
- ja.m jam = जम् = born; born thing; birth  
[adjective, noun, male, accusative case, 2]  
[adjective, neuter, nominative case, 1]  
[accusative case, 2]  
[adjective root: ज = ja]
- कर्म kar—ma karma = कर्म  
= (O) act; action; work; doing; deed  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: कर्मन् = karman]
- कौन्तेय kaun—te—ya kaunteya = कौन्तेय = O son of Kuntii  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: कौन्तेय = kaunteya]



1b	सदोषमपि	sa—	saha = सह = with [preposition, indeclinable]
		do—sa—ma—	do.sam = दोषम् = defect; sin; evil [noun, male, accusative case, 2] [from दोषः = do.sa.h]
		pi	api = अपि = also [adverb, indeclinable]
	न	na	na = न = not [adverb, indeclinable]
	त्यजेत्	tya—jet	(?) [similar: verb, present tense, third person, singular] [त्यजति = tyajati = (he/she/it) abandons] [root: त्यज् = tyaj]
<hr/>			
2a	सर्वारम्भा	sar—vaa—	sarva = सर्व = each; all [adjective, pronoun, adverb]
		ram—bhaa	aarambhaa.h = आरम्भाः = starts [noun, male, plural] [from आरम्भः = aarambha.h]
	हि	hi	hi = हि = surely [adverb, indeclinable]
	दोषेण	do—se—na	by using a/the defect; sin; evil [noun, male, instrumental case, 3] [from दोषः = do.sa.h]

## 2b धूमेनाग्निरिवावृताः

dhuu—me—naag—	dhuumena = धूमेन = by using smoke [noun, male, instrumental case, 3] [from धूमः = dhuuma.h]
ni—ri—	agni.h = अग्निः = fire; god of fire; digestive fluid; bile [noun, (proper,) male, nominative case, 1] [noun root: अग्नि = agni]
vaa—	iva = इव = seemingly; like; as if [adverb, preposition, conjunction, indeclinable]
v.r—taa(—h(aa))	aav.rtaa.h = आवृताः = spread; covered; surrounded [adjective, male, plural] [from आवृतः = aav.rta.h]



## 25.49 Bhagavad Giitaa: Chapter 18, Verse 49

- 1a असक्तबुद्धिः सर्वत्र  
asaktabuddhi.h sarvatra
- 1b जितात्मा विगतस्पृहः  
jitaatmaa vigatasp.rha.h
- 2a नैष्कर्म्यसिद्धिं परमां  
nai.skarmyasiddhi.m paramaa.m
- 2b सन्न्यासेनाधिगच्छति  
sannyaasenaadhigacchati

(K.r.s.na said to Arjuna:)

Non-yoked-intelligence everywhere, conquered-self, gone-(desire), absence of action—using abandonment, (such a person) attains paramount success.

- 1a असक्तबुद्धिः a— a = अ = not  
[prefix, adverb, indeclinable]
- sak—ta— सक्त  
= sticking; attached; yoked  
[adjective]
- bud—dhi(—h(i)) buddhi.h = बुद्धिः = brainpower; intelligence  
[noun, female, nominative case, 1]  
[noun root: बुद्धि = buddhi]
- सर्वत्र sar—va—tra sarvatra = सर्वत्र = everywhere  
[adverb, indeclinable]

1b	जितात्मा	ji—taat—	jita = जित = conquered; subdued [adjective]
	maa		aatmaa = आत्मा = self; soul [noun, male, nominative case, 1] [noun root: आत्मन् = aatman]
	विगतस्पृहः	vi—ga—ta—	विगत = gone; disappeared; dead [adjective]
	sp.r—ha(—h(a))		स्पृहः = (?) [similiar: noun, female, स्पृहा = sp.rhaa] [= desire]
2a	नैष्कर्म्यसिद्धिं	nai—.skar—mya—	nai.skyarmyam = नैष्कर्म्यम् = absence of action; work; doing [noun, neuter]
	sid—dhi.m		siddhim = सिद्धिम् = success; perfection; fulfillment [noun, female, accusative case, 2] [noun root: सिद्धि = siddhi]
	परमां	pa—ra—maa.m	paramaam = परमाम् = paramount; better/best; worse/worst [adjective, female, accusative case, 2] [adjective root: परम = parama]
2b	सन्न्यासेनाधिगच्छति		
	san—nyaa—se—naa—		sannyaasena = सन्न्यासेन = by using abandonment [noun, male, instrumental case, 3] [from सन्न्यासः = sannyaasa.h]
	dhi—gac—gha—ti		adhigacchati = अधिगच्छति = (he/she/it) attains; gets; goes near; learns [verb, present tense, third person, singular] [verb root: अधि + गम् = adhi + gam]

## 25.50 Bhagavad Giitaa: Chapter 18, Verse 50

- 1a सिद्धिं यथा ब्रह्म  
siddhi.m yathaa brahma
- 1b तथाप्नोति निबोध मे  
tathaapnoti nibodha me
- 2a समासेनैव कौन्तेय  
samaasenaiva kaunteya
- 2b निष्ठा ज्ञानस्य या परा  
ni.s.thaa j~naanasya yaa paraa

(K.r.s.na said to Arjuna:)

Just as success (is) procured (from) God—likewise, know of (from) me (that) (a peson) attains—using yoking, really, O son of Kuntii (O Arjuna)—the end of knowledge, which (is) paramount.

- 1a सिद्धिं sid—dhi.m siddhim = सिद्धिम्  
= success; perfection; fulfillment  
[noun, female, accusative case, 2]  
[noun root: सिद्धि = siddhi]
- प्राप्तो praap—to praapta.h  
= प्राप्तः  
= procured  
[adjective, male]
- यथा ya—thaa yathaa = यथा = just as; properly  
[adverb, indeclinable]
- ब्रह्म brah—ma brahma = ब्रह्म = (O) God; devotion  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: ब्रह्मन् = brahman]

1b	तथाप्नोति	ta—thaap—	tathaa = तथा = thus; likewise [adverb, indeclinable]
		no—ti	aapnoti = आप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: आप् = aap]
	निबोध	ni—bo—dha	(you) know [verb, imperative mood, second person, singular] [root: निबुध् = nibudh]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
2a	समासेनैव	sa—maa—se—nai—	samaasena = समासेन = by using a/the compoound; combination; yoking [noun, male, instrumental case, 3] [from समासः = samaasa.h]
		va	eva = एव = really; thus [adverb, indeclinable]
	कौन्तेय	kaun—te—ya	kaunteya = कौन्तेय = O son of Kuntii = O Arjuna [noun, male, vocative case, 8] [noun root: कौन्तेय = kaunteya]
2b	निष्ठा	ni—.s.thaa	end; steadfastness [noun, female]
	ज्ञानस्य	j~naa—na—sya	of knowledge [noun, neuter, genitive case, 6] [from ज्ञानम् = j~naanam]
	या	yaa	yaa = या = that which; she who; whichever; whoever; whatever [pronoun, interrogative, female] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	परा	pa—raa	paraa = परा = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, nominative case, 1] [adjective root: पर = para]

## 25.51 Bhagavad Giitaa: Chapter 18, Verse 51

1a बुद्ध्या विशुद्धया युक्तो  
buddhyaa vi"suddhayaa yukto

1b धृत्यात्मानं नियम्य च  
dh.rtyaatmaana.m niyamy ca

2a शब्दादीन्विषयांस्त्यक्त्वा  
"sabdaadiinvi.sayaa.mstyaktvaa

2b रागद्वेषौ व्युदस्य च  
raagadve.sau vyudasya ca

(K.r.s.na said to Arjuna:)

Using pure intelligence, and yoked—using steadfastness—(to) the self to be restrained, having abandoned sound-starts topics, and of desire(-and)-dislike-dry(ness) (indifference), ...

1a	बुद्ध्या	bud—dhyaa	buddhyaa = बुद्ध्या = by using brainpower; intelligence [noun, female, instrumental case, 3] [noun root: बुद्धि = buddhi]
	विशुद्धया	vi—"sud—dha—yaa	by using a/the person/thing pure [adjective, female, instrumental case, 3] [from विशुद्धा = vi"suddhaa]
	युक्तो	yuk—to	yukta.h = युक्तः = yoked [adjective, male, nominative case, 1] [adjective root: युक्त = yukta]



1b	धृत्यात्मानं	dh.r—tyaat—	dh.rtyaa = धृत्या = by using steadfastness [noun, female, instrumental case, 3] [from धृतिः = dh.rti.h]
		maa—na.m	aatmaanam = आत्मानम् = self; soul [noun, male, accusative case, 2] [noun root: आत्मन् = aatman]
	नियम्य	ni—ya—mya	to be restrained [adjective]
	च	ca	ca = च = and [conjunction, indeclinable]
<hr/>			
2a	शब्दादीन्विषयांस्त्यक्त्वा		
		"sab—daa—	"sabda.h = शब्दः = sound; spoken sound; word [noun, male, nominative case, 1] [noun root: शब्द = "sabda]
		diin	aadiin = आदीन् = beginnings [noun, male, plural, accusative case, 2] [noun root: आदि = aadi]
		vi—sa—yaa.m—	vi.sayaan = विषयान् = topics; regions; objects [noun, male, plural, accusative case, 2] [from विषयः = vi.saya.h]
		styak—tvaa	tyaktvaa = त्यक्त्वा = having abandoned; renounced; left [verb, perfect participle] [verb root: त्यज् = tyaj]

2b	रागद्वेषौ	raa—ga—	<p>raaga.h = रागः          = redness; desire; passion          [noun, male, nominative case, 1]          [noun root: राग = raaga]</p>
		dve—.sau	<p>dve.sau = द्वेषौ          = (O) (two acts of) dislike; detestation; hatred          [noun, male, dual, nominative case, 1]          [accusative case, 2, vocative case, 8]          [noun root: द्वेष = dve.sa]</p>
	व्युदस्य	vyu—da—sya	<p>of a/the person/thing dry          [adjective, male, genitive case, 6]          [from व्युदः = vyuda.h]</p>
	च	ca	<p>ca = च = and          [conjunction, indeclinable]</p>



## 25.52 Bhagavad Giitaa: Chapter 18, Verse 52

- 1a विविक्तसेवी लघ्वाशी  
viviktasevii laghvaa"sii
- 1b यतवाक्कायमानसः  
yataavaakkaayamaanasa.h
- 2a ध्यानयोगपरो नित्यं  
dhyaanayogaparo nitya.m
- 2b वैराग्यं समुपाश्रितः  
vairaagya.m samupaa"srita.h

(K.r.s.na said to Arjuna:)

...solitary-servant, little-eater, restrained-voice-body-mind, meditation-yoking-paramount eternally, indifference, supported, ...

- 1a विविक्तसेवी vi—vik—ta— विविक्त = separated; isolated; solitary  
[adjective]
- se—vii सेवी  
= (?) servant; resident  
[noun, male]  
[similar: adjective, सेविन् = sevin]  
[= serving; residing]
- लघ्वाशी la—ghvaa— laghu  
= लघु  
= little  
[adjective]
- "sii aa"sii  
= आशी  
= (?) eater  
[noun, male]  
[similar: noun, female, आशिः = aa"si.h]  
[= eating]

1b यतवाक्कायमानसः

ya—ta—

यत

= restrained  
[adjective]

vaak—

वाक्

= voice  
[noun, female]

kaa—ya—

kaaya.h

= कायः  
= body; group  
[noun, male]

maa—na—sa(—h(a))

मानसः

= mind  
[noun, neuter]

2a ध्यानयोगपरो dhyaa—na—

dhyaanam

= ध्यानम्  
= meditation  
[noun, neuter]

yo—ga—

yoga.h = योगः = yoking

[noun, male, nominative case, 1]  
[noun root: योग = yoga]

pa—ro—

para.h = परः

= paramount; better/best; worse/worst;  
another; other; different; strange  
[adjective, male, nominative case, 1]  
[adjective root: पर = para]

नित्यं

ni—tya.m

nityam = नित्यम् = eternal; usual; constant;  
eternally; usually; constantly; always  
[adjective]

[male, accusative case, 2]

[neuter, nominative case, 1, accusative case, 2]

[adverb]

[adjective root: नित्य = nitya]

2b वैराग्यं vai—raa—gya.m

vairaagyam

= वैराग्यम्  
= indifference  
[noun, neuter]

समुपाश्रितः

sa—mu—paa—”sri—ta(—h(a))

supported

[adjective, male]

### 25.53 Bhagavad Giitaa: Chapter 18, Verse 53

- 1a अहङ्कारं बलं दर्पं  
aha"nkaara.m bala.m darpa.m
- 1b कामं क्रोधं परिग्रहम्  
kaama.m krodha.m parigraham
- 2a विमुच्य निर्ममः शान्तो  
vimucya nirmama.h "saanto
- 2b ब्रह्मभूयाय कल्पते  
brahmabhuuyaaya kalpate

(K.r.s.na said to Arjuna:)

...arrogance, strength, arrogance, sexual love, anger, present (gift)—freed (of these previous things)—indifferent to material possessions, peaceful—(such a person) is suitable by God-becoming.

- 1a अहङ्कारं a—ha"n—kaa—ra.m aha"nkaaram  
= अहङ्कारम्  
= arrogance; ego; pride  
[noun, male, accusative case, 2]  
[from अहङ्कारः = aha"nkaara.h]
- बलं ba—la.m balam = बलम् = force; strength  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: बल = bala]
- दर्पं dar—pa.m darpam  
= दर्पम्  
= pride; arrogance  
[noun, male, accusative case, 2]  
[from दर्पः = darpa.h]

1b	कामं	kaa—ma.m	kaamam = कामम् = desire; love; lust [noun, male, accusative case, 2] [noun root: काम = kaama]
	क्रोधं	kro—dha.m	krodham = क्रोधम् = (act of) anger; passion [noun, male, accusative case, 2] [noun root: क्रोध = krodha]
	परिग्रहम्	pa—ri—gra—ham	present (gift); property; enclosure; homage [noun, male, accusative case, 2] [from परिग्रहः = parigraha.h]
2a	विमुच्य	vi—mu—cya	(?) [similar: verb, present tense, third person, singular] [विमुच्यते = vimucyate = (he/she/it) is freed] [root: विमुच् = vimuc]
	निर्ममः	nir—ma—ma(—h(a))	indifferent to material possessions [adjective, male]
	शान्तो	”saan—to	”saanta.h = शान्तः = peaceful; peace [adjective, noun, male, nominative case, 1] [noun root: शान्त = ”saanta]
2b	ब्रह्मभूयाय	bhra—ma—	brahma = ब्रह्म = (O) God; devotion [noun, neuter, nominative case, 1] [accusative case, 2, vocative case, 8] [noun root: ब्रह्मन् = brahman]
		bhuu—yaa—ya	भूयाय = by using being; becoming [noun, neuter, instrumental case, 3] [from भूयम् = bhuuyam]
	कल्पते	kal—pa—te	kalpate = कल्पते = (he/she/it) is suitable [verb, present tense, third person, singular] [verb root: कृप् = kl.rp]

## 25.54 Bhagavad Giitaa: Chapter 18, Verse 54

- 1a ब्रह्मभूतः प्रसन्नात्मा  
brahmabhuuta.h prasannaatmaa
- 1b न शोचति न काङ्क्षति  
na "socati na kaa"nk.sati
- 2a समः सर्वेषु भूतेषु  
sama.h sarve.su bhuute.su
- 2b मद्भक्तिं लभते पराम्  
madbhakti.m labhate paraam

(K.r.s.na said to Arjuna:)

A God-being, pleased-self is not sorrowful (and) does not desire. Same at all beings, (he) attains the paramount from-me-faith.

- 1a ब्रह्मभूतः brah—ma— brahma = ब्रह्म = (O) God; devotion  
[noun, neuter, nominative case, 1]  
[accusative case, 2, vocative case, 8]  
[noun root: ब्रह्मन् = brahman]
- bhuu—ta(—h(a)) भूतः  
= (?) bhuutam = भूतम् = being (living thing)  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: भूत = bhuuta]
- प्रसन्नात्मा pra—san—naat— prasanna  
= प्रसन्न  
= pleased; peaceful  
[adjective]
- maa aatmaa = आत्मा = self; soul  
[noun, male, nominative case, 1]  
[noun root: आत्मन् = aatman]



1b	न	na	na = न = not [adverb, indeclinable]
	शोचति	”so—ca—ti	(he/she/it) burns; is sorrowful [verb, present tense, third person, singular] [root: शुच् = ”suc]
	न	na	na = न = not [adverb, indeclinable]
	काङ्क्षति	kaa”n—k.sa—ti	(he/she/it) wishes; desires [verb, present tense, third person, singular] [root: काङ्क्ष् = kaa”nk.s]
2a	समः	sa—ma(—h(a))	sama.h = समः = same; equal; similar; straight; complete [adjective, male, nominative case, 1] [adjective root: सम = sama]
	सर्वेषु	sar—ve—.su	sarve.su = सर्वेषु = at/in/on each; all [adjective, pronoun] [male, neuter, plural, locative case, 7] [adjective root: सर्व = sarva]
	भूतेषु	bhuu—te—.su	bhuute.su = भूतेषु = at/in/on beings (living things); spirits; ghosts [noun, neuter, plural, locative case, 7] [noun root: भूत = bhuuta]
2b	मद्भक्तिं	mad—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		bhak—ti.m	bhaktim = भक्तिम् = devotion; faith [noun, female, accusative case, 2] [noun root: भक्ति = bhakti]
	लभते	la—bha—te	labhate = लभते = (he/she/it) gets; learns; knows; sees [verb, present tense, third person, singular] [verb root: लभ् = labh]
	पराम्	pa—raam	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]

## 25.55 Bhagavad Giitaa: Chapter 18, Verse 55

- 1a भक्त्या मामभिजानाति  
bhaktyaa maamabhijaanaati
- 1b यावान्यश्चास्मि तत्त्वतः  
yaavaanya"scaasmi tattvata.h
- 2a ततो मां तत्त्वतो ज्ञात्वा  
tato maa.m tattvato j~naatvaa
- 2b विशते तदनन्तरम्  
vi"sate tadanantaram

(K.r.s.na said to Arjuna:)

Using faith, (a person) knows me until which, and, I am, truthfully. From there, having known me, truthfully, (the person) enters that non-gap (God).

- 1a भक्त्या bhak—tyaa bhaktyaa = भक्त्या = by using devotion; faith  
[noun, female, instrumental case, 3]  
[noun root: भक्ति = bhakti]
- मामभिजानाति maa—ma— maam = माम् = me  
[pronoun, first person, accusative case, 2]  
[noun root: अस्मद् = asmad]
- bhi—jaa—naa—ti abhijaanaati = अभिजानाति = (he/she/it) knows  
[verb, present tense, third person, singular]  
[verb root: अभिज्ञा = abhij~naa]

1b	यावान्यश्चास्मि	yaa—vaa—	yaavaan = यावान् = until [preposition, conjunction]
	nya”s—		ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	caa—		ca = च = and [conjunction, indeclinable]
	smi		asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	तत्त्वतः	tat—tva—ta(—h(a))	truthfully [adverb, indeclinable]
2a	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	तत्त्वतो	tat—tva—to	tattvata.h = तत्त्वतः = truthfully [adverb, indeclinable]
	ज्ञात्वा	j~naa—tvaa	j~naatvaa = ज्ञात्वा = having known [verb, perfect participle] [verb root: ज्ञा = j~naa]

2b	विशते	vi—”sa—te	(?) vi”sati = विशति = (he/she/it) enters [verb, present tense, third person, singular] [root: विश् = vi”s]
	तदनन्तरम्	ta—da—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		nan—	an = अन् = not [prefix, adverb, indeclinable]
		ta—ram	antaram = अन्तरम् = difference; gap [noun, neuter]



## 25.56 Bhagavad Giitaa: Chapter 18, Verse 56

- 1a सर्वकर्माण्यपि सदा  
sarvakarmaa.nyapi sadaa
- 1b कुर्वाणो मद्व्यपाश्रयः  
kurvaa.no madvyapaa"sraya.h
- 2a मत्प्रसादादवाप्नोति  
matprasaadaadavaapnoti
- 2b शाश्वतं पदमव्ययम्  
"saa"svata.m padamavyayam

(K.r.s.na said to Arjuna:)

Also, eternally acting all actions, from-me-shelter, from-me-peace, (a person) attains the eternal, non-changeable place.

- 1a सर्वकर्माण्यपि sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- kar—maa—.nya— karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]
- pi api = अपि = also  
[adverb, indeclinable]
- सदा sa—daa eternally  
[adverb, indeclinable]

1b	कुर्वाणो	kur—vaa—.no	kurvaa.na.h = कुर्वाणः = acting; working; doing [adjective, male]
	मद्वापाश्रयः	ma—dvya—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		paa—"srya—ya(—h(a))	व्यपाश्रयः = shelter [noun, male]
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2a	मत्प्रसादादवाप्नोति		
		mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		pra—saa—daa—da—	prasaadaat = प्रसादात् = from an/the (occurrence of) peace [noun, male, ablative case, 5] [noun root: प्रसाद = prasaada]
		vaap—no—ti	avaapnoti = अवाप्नोति = (he/she/it) attains; gets [verb, present tense, third person, singular] [verb root: अवाप् = avaap]
<hr/>			
2b	शाश्वतं	"saa—"sva—ta.m	"saa"svatam = शाश्वतम् = eternal [adjective, neuter]
	पदमव्ययम्	pa—da—ma—	padam = पदम् = part; place; pace; step; foot; word [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: पद = pada]
	—		a = अ = not [prefix, adverb, indeclinable]
		vya—yam	vyayam = व्ययम् = able to change/decay/die; change; decay; loss; cost; expense; expenditure [adjective, noun, male, accusative case, 2] [adjective, neuter, nominative case, 1] [accusative case, 2] [adjective root: व्यय = vyaya]

## 25.57 Bhagavad Giitaa: Chapter 18, Verse 57

- 1a चेतसा सर्वकर्माणि  
cetasaa sarvakarmaa.ni
- 1b मयि सन्न्यस्य मत्परः  
mayi sannasya matpara.h
- 2a बुद्धियोगमुपाश्रित्य  
buddhiyogamupaa”sritya
- 2b मच्चित्तः सततं भव  
maccitta.h satata.m bhava

(K.r.s.na said to Arjuna:)

Using the mind, all actions in me, of abandonment, from-me-paramount, intelligence-yoking-taking-shelter, from-me-mind—eternally, be (so).

- 1a चेतसा ce—ta—saa cetasaa = चेतसा  
= by using a/the mind; thought  
[noun, neuter, instrumental case, 3]  
[noun root: चेतस् = cetas]
- सर्वकर्माणि sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- kar—maa—.ni karmaa.ni = कर्माणि  
= (O) acts; actions; works; doings; deeds  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[vocative case, 8]  
[noun root: कर्मन् = karman]



1b	मयि	ma—yi	mayi = मयि = at/in/on me [pronoun, first person, locative case, 7] [noun root: अस्मद् = asmad]
	सन्न्यस्य	san—nya—sya	(?) [similar: noun, male, genitive case, 6] [सन्न्यासस्य = sannyaasasya] [= of abandonment] [from सन्न्यासः = sannyaasa.h]
	मत्परः	mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	pa—ra(—h(a))		para.h = परः = paramount; better/best; worse/worst; another; other; different; strange [adjective, male, nominative case, 1] [adjective root: पर = para]

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## 2a बुद्धियोगमुपाश्रित्य

bud—dhi—	buddhi.h = बुद्धिः = brainpower; intelligence [noun, female, nominative case, 1] [noun root: बुद्धि = buddhi]
yo—ga—mu—	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]
paa—”sri—tya	upaa”sritya = उपाश्रित्य = (?) [similar: adjective, उपाश्रित = upaa”srita] [= taking shelter]

2b मच्चित्तः	mac—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
	cit—ta(—h(a))	चित्तः = mind [noun, neuter] [nominative case, 1, accusative case, 2]
सततं	sa—ta—ta.m	satatam = सततम् = eternal; continuous; constant; eternally; continuously; constantly [adjective, neuter, male, accusative case, 2] [adverb] [adjective root: सतत = satata]
भव	bha—va	bhava = भव = (you) be [verb, imperative mood, second person, singular] [verb root: भू = bhū]



## 25.58 Bhagavad Giitaa: Chapter 18, Verse 58

- 1a मच्चित्तः सर्वदुर्गाणि  
maccitta.h sarvadurgaa.ni
- 1b मत्प्रसादात्तरिष्यसि  
matprasaadaattari.syasi
- 2ab अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि  
atha cettvamaha”nkaaraanna ”sro.syasi vina”nk.syasi

(K.r.s.na said to Arjuna:)

From-me-mind—all difficulties, (you) will traverse—from-me-peace—then, if you, from arrogance, do not hear, (you) will die.

- 1a मच्चित्तः mac— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]
- cit—ta(—h(a)) चित्तः  
= mind  
[noun, neuter]  
[nominative case, 1, accusative case, 2]
- सर्वदुर्गाणि sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- dur—gaa—.ni दुर्गाणि  
= fortresses; difficulties  
[noun, neuter, plural]  
[nominative case, 1, accusative case, 2]  
[from दुर्गम् = durgam]

## 1b मत्प्रसादात्तरिष्यसि

mat—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
pra—saa—daat—	prasaadaat = प्रसादात् = from an/the (occurrence of) peace [noun, male, ablative case, 5] [noun root: प्रसाद = prasaada]
ta—ri—.sya—si	तरिष्यसि = (you) will traverse; get through; swim [verb, future tense (certain), second person, singular] [root: तृ = t.rr]

## 2a अथ

a—tha	atha = अथ = then [adverb, indeclinable]
चेत्वमहङ्कारान्न	cet— cet = चेत् = if [conjunction, indeclinable]
tva—ma—	tvam = त्वम् = you [pronoun, second person, singular] [nominative case, 1] [noun root: युष्मद् = yu.smad]
ha”n—kaa—raan—	aha”nkaaraat = अहङ्कारात् = from arrogance; ego; pride [noun, male, ablative case, 5] [from अहङ्कारः = aha”nkaara.h]

## 2b

na	na = न = not [adverb, indeclinable]
श्रोष्यसि	”sro—.sya—si (?) (you) will hear [verb, future tense (certain), second person, singular] [root: श्रु = ”sru]
विनङ्क्ष्यसि	vi—na”n—k.sya—si (?) (you) will be lost; die; disappear [verb, future tense (certain), second person, singular] [root: (?) विनश् = vina”s]

## 25.59 Bhagavad Giitaa: Chapter 18, Verse 59

- 1a यदहङ्कारमाश्रित्य  
yadaha”nkaaramaa”sritya
- 1b न योत्स्य इति मन्यसे  
na yotsya iti manyase
- 2a मिथ्यैष व्यवसायस्ते  
mithyai.sa vyavasaayaste
- 2b प्रकृतिस्त्वां नियोक्ष्यति  
prak.rtistvaa.m niyok.syati

(K.r.s.na said to Arjuna:)

What arrogance—seeking asylum—“I will not fight,” (you) think, mistakenly. This vocation of you—the primal form will do you.

- 1a यदहङ्कारमाश्रित्य

ya—da—

yat = यत् = that which;  
whichever; whoever; whatever  
[pronoun, interrogative, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: यद् = yad]  
[noun root: जो = jo]

ha”n—kaa—ra—maa—

aha”nkaaram  
= अहङ्कारम्  
= arrogance; ego; pride  
[noun, male, accusative case, 2]  
[from अहङ्कारः = aha”nkaara.h]

”sri—tya

aa”sritya  
= आश्रित्य  
= seeking asylum  
[adjective]

1b	न	na	na = न = not [adverb, indeclinable]
	योत्स्य	yot—sya	(?) yotsye = योत्स्ये = (?) (I) will fight [verb, future tense (certain), first person, singular] [root: युध् = yudh]
	इति	i—ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
	मन्यसे	ma—nya—se	manyase = मन्यसे = (you) think [verb, present tense, second person, singular] [verb root: मन् = man]
<hr/>			
2a	मिथ्यैष	mi—thyai—	mithyaa = मिथ्या = mistakenly; wrongly [adverb, indeclinable]
		.sa	e.sa.h = एषः = this/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	व्यवसायस्ते	vya—va—saa—ya—	vyavasaaya.h = व्यवसायः = vocation; steadfastness [noun, male]
		ste	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

- 2b प्रकृतिस्त्वां pra—k.r—ti— prak.rti.h = प्रकृतिः  
 = primal/original/uninflected form  
 [noun, female, nominative case, 1]  
 [noun root: प्रकृति = prak.rti]
- stvaa.m tvaam = त्वाम् = you  
 [pronoun, second person, singular]  
 [accusative case, 2]  
 [noun root: युष्मद् = yu.smad]
- नियोक्ष्यति ni—yo—k.sya—ti (?) (he/she/it) will do  
 [verb, future tense (certain), third person, singular]  
 [root: नियुज् = niyu]





## 25.60 Bhagavad Giitaa: Chapter 18, Verse 60

- 1a स्वभावजेन कौन्तेय  
svabhaavajena kaunteya
- 1b निबद्धः स्वेन कर्मणा  
nibaddha.h svena karma.naa
- 2ab कर्तुं नेच्छसियन्मोहात्करिष्यस्यवशोऽपि तत्  
kartu.m necchasiyanmohaatkari.syasyava”so.api tat

(K.r.s.na said to Arjuna:)

Using the self-behavior-birth, O son of Kuntii (O Arjuna), using the bound self, using acts—(you) do not wish to act. What, from a mistake, (you) will act—non-submissive—also, that.

- 1a स्वभावजेन sva— sva.h = स्वः  
= self; relative; friend; group member  
[adjective, noun, male, nominative case, 1]  
[adjective root: स्व = sva]
- bhaa—va— bhaava.h = भावः  
= being (existence; living thing); behavior; birth  
[noun, male, nominative case, 1]  
[noun root: भाव = bhaava]
- je—na jena = जेन = by using a/the  
born; born thing; birth  
[instrumental case, 3]  
[adjective, noun, male]  
[adjective, neuter]  
[adjective root: ज = ja]
- कौन्तेय kaun—te—ya kaunteya = कौन्तेय = O son of Kuntii  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: कौन्तेय = kaunteya]

1b	निबद्धः	ni—bad—dha(—h(a))	written; bound [adjective, male]
	स्वेन	sve—na	by using a/the self [noun, male, instrumental case, 3] [from स्वः = sva.h]
	कर्मणा	kar—ma—.naa	karma.naa = कर्मणा = by using a/the act; action; work; doing; deed [noun, neuter, instrumental case, 3] [noun root: कर्मन् = karman]
2a	कर्तुं	kar—tu.m	kartum = कर्तुम् = to act; work; do [verb, infinitive] [noun root: कृ = k.r]
	नेच्छसि	nec—	na = न = not [adverb, indeclinable]
	चासि	cha—si	icchasi = इच्छसि = (you) desire; want; wish [verb, present tense, second person, singular] [verb root: इष् = i.s]
	यन्मोहात्करिष्यस्यवशोऽपि		
	यान्	yan—	yat = यत् = that which; whichever; whoever; whatever [pronoun, interrogative, neuter] [nominative case, 1, accusative case, 2] [noun root: यद् = yad] [noun root: जो = jo]
	मोहात्	mo—haat—	मोहात् = from a/the mistake; confusion; bewilderment [noun, male, ablative case, 5] [from मोहः = moha.h]

2b	ka—ri—.sya—sya—	kari.syasi = करिष्यसि = (you) will act; work; do [verb, future tense (certain), second person, singular] [root: कृ = k.r]
	—	a = अ = not [prefix, adverb, indeclinable]
	va—”so—	va”sa.h = वशः = control; power [noun, male, nominative case, 1] [noun root: वश = va”sa]
	’pi	api = अपि = also [adverb, indeclinable]
	तत् tat	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]



## 25.61 Bhagavad Giitaa: Chapter 18, Verse 61

- 1a ईश्वरः सर्वभूतानां  
ii"svara.h sarvabhūtaanaa.m
- 1b हृद्देशेऽर्जुन तिष्ठति  
h.rdde"se.arjuna ti.s.thati
- 2a भ्रामयन्सर्वभूतानि  
bhraamayansarvabhūtaani
- 2b यन्त्रारूढानि मायया  
yantraaruu.dhaani maayayaa

(K.r.s.na said to Arjuna:)

The lord of all beings stays in the heart-place, O Arjuna. The roaming (of) all beings (is) machine-raised, using illusion.

- 1a ईश्वरः ii—"sva—ra(—h(a)) ii"svara.h = ईश्वरः = god; God; lord  
[noun, male, nominative case, 1]  
[noun root: ईश्वर = ii"svara]
- सर्वभूतानां sar—va—  
bhuu—taa—naa.m
- सर्व  
= each; all  
[adjective, pronoun, adverb]
- bhuutaanaam = भूतानाम्  
= of beings (living things); spirits; ghosts  
[noun, neuter, plural, genitive case, 6]  
[noun root: भूत = bhuuta]

1b	हृद्देशेऽर्जुन	h.rd—	हृद् = heart [noun, neuter]
		de—”se’r—	de”se = देशे = country; place [noun, male, locative case, 7] [from देशः = de”sa.h]
		ju—na	arjuna = अर्जुन = O Arjuna [noun, proper, male, vocative case, 8] [noun root: अर्जुन = arjuna]
	तिष्ठति	ti—.s.tha—ti	ti.s.thati = तिष्ठति = (he/she/it) stays [verb, present tense, third person, singular] [verb root: स्थ् = sthaa]
<hr/>			
2a	भ्रामयन्सर्वभूतानि		
		bhraa—ma—yan—	भ्रामयन् = (?) roaming [verb, present participle] [root: भ्रम् = bhram]
		sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhuu—taa—ni	bhuutaani = भूतानि = beings (living things); spirits; ghosts [noun, neuter, plural] [nominative case, 1, accusative case, 2] [noun root: भूत = bhuuta]
<hr/>			
2b	यन्त्रारूढानि	yan—traa—	yantram = यन्त्रम् = machine [noun, neuter]
		ruu—.dhaa—ni	aaruu.dhaani = आरूढानि = raised [adjective, neuter, plural] [from आरूढम् = aaruu.dham]
	मायया	maa—ya—yaa	by using illusion; deceit [noun, female, instrumental case, 3] [from माया = maayaa]

## 25.62 Bhagavad Giitaa: Chapter 18, Verse 62

- 1a तमेव शरणं गच्छ  
tameva "sara.na.m gaccha
- 1b सर्वभावेन भारत  
sarvabhaavena bhaarata
- 2a तत्प्रसादात्परां शान्तिं  
tatprasaadaatparaa.m "saanti.m
- 2b स्थानं प्राप्स्यसि शाश्वतम्  
sthaana.m praapsyasi "saa"svatam

(K.r.s.na said to Arjuna:)

Really, go (to) him (God) (for) shelter, using each behavior, O son of Bharata (O Arjuna). That—from peace, you will attain paramount peace—the eternal place.

- 1a तमेव ta—me— tam = तम् = that/him  
[pronoun, demonstrative, third person]  
[male, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, third person, male, accusative case, 2]  
[from सः = sa.h]
- va eva = एव = really; thus  
[adverb, indeclinable]
- शरणं "sa—ra—.na.m "sara.nam = शरणम् = sheltering; protecting;  
shelter; protection; refuge  
[adjective, male, accusative case, 2]  
[adjective, noun, neuter]  
[nominative case, 1, accusative case, 2]  
[adjective root: शरण = "sara.na]
- गच्छ gac—cha gaccha = गच्छ = (you) go  
[verb, imperative mood, second person, singular]  
[verb root: गम् = gam]



1b	सर्वभावेन	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		bhaa—ve—na	bhaavena = भावेन = by using a/the being (existence; living thing); behavior; birth [noun, male, instrumental case, 3] [noun root: भाव = bhaava]
	भारत	bhaa—ra—ta	bhaarata = भारत = O son/descendant of Bharata [noun, male, vocative case, 8] [noun root: भारत = bhaarata]
2a	तत्प्रसादात्परां	tat—	tat = तत् = that/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		pra—saa—daat—	prasaadaat = प्रसादात् = from an/the (occurrence of) peace [noun, male, ablative case, 5] [noun root: प्रसाद = prasaada]
		pa—raa.m	paraam = पराम् = paramount; better/best; worse/worst; another; other; different; strange [adjective, noun, female, accusative case, 2] [adjective root: पर = para]
	शान्तिं	”saan—ti.m	”saantim = शान्तिम् = peace [noun, female, accusative case, 2] [noun root: शान्ति = ”saanti]
2b	स्थानं	sthaa—na.m	sthaanam = स्थानम् = site; standing; staying; steadfastness [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: स्थान = sthaana]
	प्राप्स्यसि	praap—sya—si	(you) will attain [verb, future tense (certain), second person, singular] [root: प्राप् = praap]
	शाश्वतम्	”saa—”sva—tam	eternal [adjective, neuter] [nominative case, 1, accusative case, 2]

### 25.63 Bhagavad Giitaa: Chapter 18, Verse 63

- 1a इति ज्ञानमाख्यातं  
iti j~naanamaakhyaata.m
- 1b गुह्याद्गुह्यतरं मया  
guhyaadguhyatara.m mayaa
- 2a विमृश्यैतदशेषेण  
vim.r"syaitada"se.se.na
- 2b यथेच्छसि तथा कुरु  
yathecchasi tathaa kuru

(K.r.s.na said to Arjuna:)

Thus, for you, knowledge (is) said—from a mystery, (to) mystery-more—by me. Judiciously, using all this, just as (you) wish, thus, O Kuru (O Arjuna).

- 1a इति i—ti iti = इति = thus; “end of quote”  
[adverb, indeclinable]
- ते te te = ते = those/they (two); for you; of you (your)  
[pronoun, demonstrative, third person]  
[male, plural, nominative case, 1]  
[female, dual, nominative case, 1, accusative case, 2]  
[neuter, dual, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]  
[pronoun, second person, singular]  
[dative case, 4, genitive case, 6]  
[noun root: युष्मद् = yu.smad]
- ज्ञानमाख्यातं j~naa—na—maa— j~naanam = ज्ञानम्  
= (thing of) knowledge  
[noun, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: ज्ञान = j~naana]
- khyaa—ta.m aakhyaatam  
= आख्यातम्  
= said  
[adjective, neuter]

1b	गुह्याद्गुह्यतरं	gu—hyaad—	guhyaat = गुह्यात् = from a/the mystery; secret; privacy; genitals; anus [noun, neuter, ablative case, 5] [noun root: गुह्य = guhya]
		gu—hya—	guhyam = गुह्यम् = mystery; secret; privacy; genitals; anus [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [noun root: गुह्य = guhya]
		ta—ra.m	taram = तरम् = more [suffix, adjective, neuter] [nominative case, 1, accusative case, 2] [adjective root: तर = tara]
	मया	ma—yaa	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
<hr/>			
2a	विमृश्यैतदशेषेण		
		vi—m.r—”syai—	vim.r”sya = विमृश्य = judiciously; cautiously [adverb, indeclinable]
		ta—da—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
		”se—.se—.na	a”se.se.na = अशेषेण = by using all [adjective, neuter, instrumental case, 3] [from अशेषम् = a”se.sam]

2b	यथेच्छसि	ya—thec—	yathaa = यथा = just as; properly [adverb, indeclinable]
		cha—si	icchasi = इच्छसि = (you) desire; want; wish [verb, present tense, second person, singular] [verb root: इष् = i.s]
	तथा	ta—thaa	tathaa = तथा = thus; likewise [adverb, indeclinable]
	कुरु	ku—ru	kuru = कुरु = (O) Kuru; (you) act; work; do [noun, proper, male, vocative case, 8] [noun root: कुरु = kuru] [verb, imperative mood, second person, singular] [noun root: कृ = k.r]



## 25.64 Bhagavad Giitaa: Chapter 18, Verse 64

- 1a सर्वगुह्यतमं भूयः  
sarvaguhyatama.m bhuuya.h
- 1b शृणु मे परमं वचः  
”s.r.nu me parama.m vaca.h
- 2a इष्टोऽसि मे दृढमिति  
i.s.to.asi me d.r.dhamiti
- 2b ततो वक्ष्यामि ते हितम्  
tato vak.syaami te hitam

(K.r.s.na said to Arjuna:)

Again, hear each-mystery-most—of me—paramount speech. (You) are desired for me, firmly, thus. From there, (I) will say the benefit of you.

- 1a सर्वगुह्यतमं sar—va— सर्व  
= each; all  
[adjective, pronoun, adverb]
- gu—hya— guhyam = गुह्यम्  
= mystery; secret; privacy; genitals; anus  
[noun, adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: गुह्य = guhya]
- ta—ma.m tamam = तमम् = most  
[suffix, adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: तम = tama]
- भूयः bhuu—ya(—h(a)) again  
[adverb, indeclinable]

1b	शृणु	”s.r—nu	”s.r.nu = शृणु = (you) hear [verb, imperative mood, second person, singular] [verb root: श्रु = ”sru]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	परमं	pa—ra—ma.m	paramam = परमम् = paramount; better/best; worse/worst [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: परम = parama]
	वचः	va—ca(—h(a))	voice; speech; word; phrase [noun, neuter]
<hr/>			
2a	इष्टोऽसि	i—.s.ta—	i.s.ta.h = इष्टः = worshipped; desired [adjective, male]
		’si	asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	दृढमिति	d.r—.dha—mi—	d.r.dham = दृढम् = firmly; surely [adverb]
		ti	iti = इति = thus; “end of quote” [adverb, indeclinable]

2b	ततो	ta—to	tata.h = ततः = from that; therefore [adverb, indeclinable]
	वक्ष्यामि	va—k.syaa—mi	(I) will say [verb, future tense (certain), first person, singular] [root: वच् = vac]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	हितम्	hi—tam	good; benefit; profit [noun, neuter] [nominative case, 1, accusative case, 2]





## 25.65 Bhagavad Giitaa: Chapter 18, Verse 65

1a मन्मना भव मद्भक्तो  
manmanaa bhava madbhakto

1b मद्याजी मां नमस्कुरु  
madyaajii maa.m namaskuru

2a मामेवैष्यसि सत्यं ते  
maamevai.syasi satya.m te

2b प्रतिजाने प्रियोऽसि मे  
pratijaane priyo.asi me

(K.r.s.na said to Arjuna:)

Be from-me-devotion, from-me-devotion [sic], a from-me-worshipper (of) me. Salute me, really. (You) will attain the truth of you. (You) are a promise(d) and a loved (one) of me.

- 1a मन्मना man— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]
- ma—naa मना = devotion  
[noun, female]
- भव bha—va bhava = भव = (you) be  
[verb, imperative mood, second person, singular]  
[verb root: भू = bhuu]
- मद्भक्तो mad— mat = मत् = from me  
[pronoun, first person, ablative case, 5]  
[noun root: अस्मद् = asmad]
- bhak—to bhakti.h = भक्तिः = devotion; faith  
[noun, female, nominative case, 1]  
[noun root: भक्ति = bhakti]

1b	मद्याजी	ma—dyaa—	mat = मत् = from me [pronoun, first person, ablative case, 5] [noun root: अस्मद् = asmad]
		jii	yaa.jii = याजी = (?) worshipper; sacrificer [noun, male]
	मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
	नमस्कुरु	na—ma—sku—ru	(?) namaskarotu = नमस्करोतु = (he/she/it) salutes [verb, imperative mood, third person, singular] [root: नमस्कृ = namask.r]
2a	मामेवैष्यसि	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		vai—	eva = एव = really; thus [adverb, indeclinable]
		.sya—si	e.syasi = एष्यसि = (you) will go; attain [verb, future tense (certain), second person, singular] [root: एष् = e.s]
	सत्यं	sa—tya.m	satyam = सत्यम् = true; good; pure; sincere; truth; goodness; purity; sincerity [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: सत्य = satya]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]

2b	प्रतिजाने	pra—ti—jaa—ne	(?) [similar: noun, female, प्रतिज्ञा = pratij~naa] [= promise]
	प्रियोऽसि	pri—yo—	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
	'si		asi = असि = (you) are [verb, present tense, second person, singular] [verb root: अस् = as]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]



## 25.66 Bhagavad Giitaa: Chapter 18, Verse 66

- 1a सर्वधर्मान्परित्यज्य  
sarvadharmaanparityajya
- 1b मामेकं शरणं ब्रज  
maameka.m "sara.na.m vraja
- 2a अहं त्वां सर्वपापेभ्यो  
aha.m tvaa.m sarvapaapebhyo
- 2b मोक्षयिष्यामि मा शुचः  
mok.sayi.syaami maa "suca.h

(K.r.s.na said to Arjuna:)

Abandoning all good works, go (to) one shelter: me. I will free you (from) all (vices). (Do) not (be sorrowful).

- 1a सर्वधर्मान्परित्यज्य

sar—va—	सर्व = each; all [adjective, pronoun, adverb]
dhar—maan—	dharmaan = धर्मान् = (acts of) virtue; religions; laws; customs [noun, male, plural, accusative case, 2] [noun root: धर्म = dharma]
pa—ri—tya—jya	परित्यज्य = except; abandoning; leaving a space [indeclinable]

1b	मामेकं	maa—me—	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
		ka.m	ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	शरणं	”sa—ra—.na.m	”sara.nam = शरणम् = sheltering; protecting; shelter; protection; refuge [adjective, male, accusative case, 2] [adjective, noun, neuter] [nominative case, 1, accusative case, 2] [adjective root: शरण = ”sara.na]
	व्रज	vra—ja	(you) go [verb, imperative mood, second person, singular] [root: व्रज् = vraj]
2a	अहं	a—ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	त्वां	tvaa.m	tvaam = त्वाम् = you [pronoun, second person, singular] [accusative case, 2] [noun root: युष्मद् = yu.smad]
	सर्वपापेभ्यो	sar—va—	सर्व = each; all [adjective, pronoun, adverb]
		paa—pe—bhyo	paapebhya.h = पापेभ्यः = for/from evil; evils [adjective, male, plural] [dative case, 4, ablative case, 5] [adjective, noun, neuter, plural] [dative case, 4, ablative case, 5] [adjective root: पाप = paapa]

2b	मोक्षयिष्यामि	mo—k.sa—yi—.syaa—mi	mok.sayi.syaami = मोक्षयिष्यामि = (?) (I) will free; liberate [verb, future tense (certain), first person, singular] [verb root: मोक्ष् = mok.s]
	मा	maa	not [adverb, indeclinable]
	शुचः	”su—ca(—h(a))	(?) [similar: verb, root, शुच् = ”suc] [= “to be sorrowful”]





## 25.67 Bhagavad Giitaa: Chapter 18, Verse 67

- 1a इदं ते नातपस्काय  
ida.m te naatapaskaaya
- 1b नाभक्ताय कदाचन  
naabhaktaaya kadaacana
- 2a न चाशुश्रूषवे वाच्यं  
na caa”su”sruu.save vaacya.m
- 2b न च मां योऽभ्यसूयति  
na ca maa.m yo.abhyasuuyati

(K.r.s.na said to Arjuna:)

This (knowledge) for you (is) not (for) non-(austerity-people), (is) not (for) non-(devotion-people), any-time, and not (for) non-(service-people), and not to be said (for) one who envies me.

1a	इदं	i—da.m	idam = इदम् = this [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: इदम् = idam]
	ते	te	te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	नातपस्काय	naa—	na = न = not [adverb, indeclinable]
	—	—	a = अ = not [prefix, adverb, indeclinable]
	तापस्काय	ta—pa—skaa—ya	तपस्काय = (?) [similar: noun, neuter, तपस् = tapas] [= fire; heat; austerity]

1b	नाभक्ताय	naa—	na = न = not [adverb, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	bhak—taa—ya	भक्ताय = (?) [similar: noun, female, भक्तिः = bhakti.h] [= faith; devotion]	
	कदाचन	ka—daa—ca—na	anytime [adverb, indeclinable]
<hr/>			
2a	न	na	na = न = not [adverb, indeclinable]
	चाशुश्रूषवे	caa—	ca = च = and [conjunction, indeclinable]
	—		a = अ = not [prefix, adverb, indeclinable]
	”su—”sruu—sa—ve	शुश्रूषवे = (?) [similar: noun, female, शुश्रूषा = ”su”sruu.saa] [= service; reverence]	
	वाच्यं	vaa—cya.m	vaacyam = वाच्यम् = to be said [adjective, neuter]

2b न	na	na = न = not [adverb, indeclinable]
च	ca	ca = च = and [conjunction, indeclinable]
मां	maa.m	maam = माम् = me [pronoun, first person, accusative case, 2] [noun root: अस्मद् = asmad]
योऽभ्यसूयति	yo—	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	'bhya—suu—ya—ti	abhyasuuyati = अभ्यसूयति = (he/she/it) envies [verb, present tense, third person, singular] [root: (?)]



## 25.68 Bhagavad Giitaa: Chapter 18, Verse 68

- 1a य इदं परमं गुह्यं  
ya ida.m parama.m guhya.m
- 1b मद्भक्तेष्वभिधास्यति  
madbhakte.svabhidhaasyati
- 2a भक्तिं मयि परां कृत्वा  
bhakti.m mayi paraa.m k.rtvaa
- 2b मामेवैष्यत्यसंशयः  
maamevai.syatyasa.m”saya.h

(K.r.s.na said to Arjuna:)

Whoever says this paramount mystery from me in devotees—having acted the paramount devotion in me, really, (the person) attains me, no-doubt.

- 1a य ya ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- इदं i—da.m idam = इदम् = this  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: इदम् = idam]
- परमं pa—ra—ma.m paramam = परमम्  
= paramount; better/best; worse/worst  
[adjective]  
[male, accusative case, 2]  
[neuter, nominative case, 1, accusative case, 2]  
[adjective root: परम = parama]
- गुह्यं gu—hya.m guhyam = गुह्यम्  
= mystery; secret; privacy; genitals; anus  
[noun, adjective, neuter]  
[nominative case, 1, accusative case, 2]  
[noun root: गुह्य = guhya]

## 1b मङ्गलैष्वभिधास्यति

mad— mat = मत् = from me  
 [pronoun, first person, ablative case, 5]  
 [noun root: अस्मद् = asmad]

bhak—te—sva— bhakte.su  
 = भक्तेषु  
 = at/in/on devotees  
 [noun, male, plural, locative case, 7]  
 [from भक्तः = bhakta.h]

bhi—dhaa—sya—ti abhidhaasyati  
 = अभिधास्यति  
 = (?)  
 [similar: verb, root, अभिधा = abhidhaa]  
 [= “to say”]

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- 2a भक्तिं bhak—ti.m bhaktim = भक्तिम् = devotion; faith  
 [noun, female, accusative case, 2]  
 [noun root: भक्ति = bhakti]
- मयि ma—yi mayi = मयि = at/in/on me  
 [pronoun, first person, locative case, 7]  
 [noun root: अस्मद् = asmad]
- परां pa—raa.m paraam = पराम्  
 = paramount; better/best; worse/worst;  
 another; other; different; strange  
 [adjective, noun, female, accusative case, 2]  
 [adjective root: पर = para]
- कृत्वा k.r—tvaa k.rtvaa = कृत्वा  
 = having acted; worked; done  
 [verb, perfect participle]  
 [noun root: कृ = k.r]

## 2b मामेवैष्यत्यसंशयः

maa—me—

maam = माम् = me

[pronoun, first person, accusative case, 2]

[noun root: अस्मद् = asmad]

vai—

eva = एव = really; thus

[adverb, indeclinable]

.sya—tya—

e.syati

= एष्यति

= (?) (he/she/it) goes; attains

[verb, future tense (certain), third person, singular]

[root: एष् = e.s]

—

a = अ = not

[prefix, adverb, indeclinable]

sa.m—”sa—ya(—h(a))

sa.m”saya.h

= संशयः

= doubt

[noun, male]





## 25.69 Bhagavad Giitaa: Chapter 18, Verse 69

1a न च तस्मान्मनुष्येषु  
na ca tasmaanmanu.sye.su

1b कश्चिन्मे प्रियकृत्तमः  
ka”scinme priyak.rttama.h

2ab भविता न च मे तस्मादन्यः प्रियतरो भुवि  
bhavitaa na ca me tasmaadanya.h priyataro bhuvi

(K.r.s.na said to Arjuna:)

(About such a person described in the previous verse:)

And not, from him, in men, (is) any, for me, loved-acting-most ... (?) ... And not, for me, from him, (is) another (person) loved-more (in) mankind.

1a	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	तस्मान्मनुष्येषु	ta—smaan—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]
	ma—nu—.sye—.su	मनुष्येषु	= at/in/on men [noun, male, plural, locative case, 7] [from मनुष्यः = manu.sya.h]

1b	कश्चिन्मे	ka”s—cin—	ka”scit = कश्चित् = any; little [adjective, male]
		me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	प्रियकृत्तमः	pri—ya—	priya.h = प्रियः = pleasing; pleasant; favorite; loved; dear [adjective, noun, male] [adjective root: प्रिय = priya]
		k.rt—	कृत् = acting; working; doing [adjective]
		ta—ma(—h(a))	tama.h = तमः = most [suffix, adjective, male, nominative case, 1] [adjective root: तम = tama]
2a	भविता	bha—vi—taa	(?) [similar: verb, root, भू = bhuu = “to be”]
	न	na	na = न = not [adverb, indeclinable]
	च	ca	ca = च = and [conjunction, indeclinable]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	तस्मादन्यः	ta—smaa—	tasmaat = तस्मात् = from that/him; therefore [pronoun, demonstrative, third person] [male, ablative case, 5, adverb, indeclinable] [noun root: तद् = tad]

2b	da—nya(—h(a))	<p>anya.h = अन्यः          = another; other; different; strange          [adjective, noun, male]          [nominative case, 1]          [adjective root: अन्य = anya]</p>
प्रियतरो	pri—ya—	<p>priya.h = प्रियः          = pleasing; pleasant; favorite; loved; dear          [adjective, noun, male]          [adjective root: प्रिय = priya]</p>
	ta—ro	<p>tara.h = तरः = more          [suffix, adjective, male, nominative case, 1]          [adjective root: तर = tara]</p>
भुवि	bhu—vi	<p>(?)          [similar: noun, neuter, भुवनम् = bhuvanam]          [= man; mankind]</p>



## 25.70 Bhagavad Giitaa: Chapter 18, Verse 70

- 1a अध्येष्यते च य इमं  
adhye.syate ca ya ima.m
- 1b धर्म्यं संवादमावयोः  
dharma.m sa.mvaadamaavayo.h
- 2ab ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः  
j~naanayaj~nena tenaahami.s.ta.h syaamiti me mati.h

(K.r.s.na said to Arjuna:)

And whoever will study this legitimate communication of us two—by that knowledge-sacrifice, I may be worshipped, thus—the opinion of me.

- 1a अध्येष्यते a—dhye—.sya—te (?) adhye.syati  
= अध्येष्यति  
= (?) (he/she/it) will study  
[verb, future tense (certain), third person, singular]  
[root: अधी = adhi]
- च ca ca = च = and  
[conjunction, indeclinable]
- य ya ya.h = यः = that which; he who;  
whichever; whoever; whatever  
[pronoun, interrogative, male]  
[nominative case, 1]  
[noun root: यद् = yad]  
[noun root: जो = jo]
- इमं i—ma.m imam = इमम् = this  
[pronoun, demonstrative, third person]  
[male, accusative case, 2]  
[noun root: इदम् = idam]

1b धर्म्य	dhar—mya.m	dharmyam = धर्म्यम् = legitimate; legal; customary [adjective, male, accusative case, 2] [from धर्म्यः = dharmya.h]
संवादमावयोः	sa.m—vaa—da—maa—	sa.mvaadam = संवादम् = “same + speaking” = speaking; communication; agreement [noun, male, accusative case, 2] [noun root: संवाद = sa.mvaada]
	va—yo(—h(o))	aavayo.h = आवयोः = of/at/in/on us two [pronoun, first person, dual] [genitive case, 6, locative case, 7] [noun root: अस्मद् = asmad]
2a ज्ञानयज्ञेन	j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
	ya—j~ne—na	yaj~nena = यज्ञेन = by using sacrifice; offering; worship; devotion [noun, male, instrumental case, 3] [noun root: यज्ञ = yaj~na]
तेनाहमिष्टः	te—naa—	tena = तेन = by using that/him [pronoun, third person, male, instrumental case, 3] [from सः = sa.h]
	ha—	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]

2b	mi—s.ta(—h(a))	i.s.ta.h = इष्टः = desired; worshipped; loved [adjective, male]
स्यामिति	syaa—mi—	syaam = स्याम् = (I) may be [verb, subjunctive (potential) mood, first person, singular] [verb root: अस् = as]
	ti	iti = इति = thus; “end of quote” [adverb, indeclinable]
मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
मतिः	ma—ti(—h(i))	mind; opinion [noun, female]





## 25.71 Bhagavad Giitaa: Chapter 18, Verse 71

- 1a श्रद्धावाननसूयश्च  
 "sraddhaavaananasuuya"sca
- 1b शृणुयादपि यो नरः  
 "s.r.nuyaadapi yo nara.h
- 2ab सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम्  
 so.api mukta.h"subhaa/llokaanpraapnuyaatpu.nyakarma.naam

(K.r.s.na said to Arjuna:)

Faith-full and non-displeased—also, whichever man hears—he, also, (is) free (and) attains the auspicious worlds of pure-acts.

- 1a श्रद्धावाननसूयश्च
- |             |   |
|-------------|---|
| "srad—dhaa— | "sraddhaa = श्रद्धा<br>= faith; trust; confidence<br>[noun, female, nominative case, 1]<br>[noun root: श्रद्धा = "sraddhaa] |
| vaa—na—     | vaan<br>= वान्<br>= (?) full<br>[suffix, male, plural]<br>[from वत् = vat]  |
| na—         | an = अन् = not<br>[prefix, adverb, indeclinable]  |
| "suu—ya"s—  | a"suuya.h<br>= अशूयः<br>= displeased; envious<br>[adjective, male]  |
| ca          | ca = च = and<br>[conjunction, indeclinable]   |

1b	शृणुयादपि	"s.r—.nu—yaa—da—	"s.r.nuyaat = शृणुयात् = (?) [similar: verb, present tense, third person, singular] [शृणोति = "s.r.noti= (he/she/it) hears] [root: शृ = "sru]
	pi		api = अपि = also [adverb, indeclinable]
	यो	yo	ya.h = यः = that which; he who; whichever; whoever; whatever [pronoun, interrogative, male] [nominative case, 1] [noun root: यद् = yad] [noun root: जो = jo]
	नरः	na—ra(—h(a))	nara.h = नरः = man [noun, male, nominative case, 1] [noun root: नर = nara]
2a	सोऽपि	so—	sa.h = सः = that/he [pronoun, demonstrative, third person] [male, nominative case, 1] [noun root: तद् = tad]
	'pi		api = अपि = also [adverb, indeclinable]
	मुक्तः	muk—ta(—h(a))	free [adjective, male]
	शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्		
	"su—bhaa/1—		"subhaan = शुभान् = auspicious; good; beautiful [adjective, male, plural, accusative case, 2] [noun root: शुभ = "subha]
	lo—kaan—		lokaan = लोकान् = worlds; mankind; places [noun, male, plural, accusative case, 2] [noun root: लोक = loka]

2b	praap—nu—yaat—	प्राप्नुयात् = (?) [similar: verb, present tense, third person, singular] [प्राप्नोति = praapnoti = (he/she/it) attains] [root: प्राप् = praap]
	pu—.nya—	पुण्य = pure; holy [adjective]
	kar—ma—.naam	karma.naam = कर्मणाम् = of acts; actions; works; doings; deeds [noun, neuter, plural, genitive case, 6] [noun root: कर्मन् = karman]



## 25.72 Bhagavad Giitaa: Chapter 18, Verse 72

1a कच्चिदेतच्छ्रुतं पार्थ  
kaccidetacchruta.m paartha

1b त्वयैकाग्रेण चेतसा  
tvayaikaagre.na cetasaa

2a कच्चिदज्ञानसम्मोहः  
kaccida.j~naanasammoha.h

2b प्रणष्टस्ते धनञ्जय  
pra.na.s.taste dhana~njaya

(K.r.s.na said to Arjuna:)

... (?) ... that knowledge heard, O prince (O Arjuna), using you, using one-best mind. ... (?) ... non-knowledge-stupidity of you (is) gone, O money-victory (O Arjuna).

1a कच्चिदेतच्छ्रुतं kac—ci—de— kaccit  
= कच्चित्  
= (?)

tac— etat = एतत् = this/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]

chru—ta.m ”srutam  
= श्रुतम्  
= hearing; knowledge heard  
[noun, neuter]

पार्थ paar—tha paartha = पार्थ = O son of P.rthaa  
= O Arjuna  
[noun, male, vocative case, 8]  
[noun root: पार्थ = paartha]

1b	त्वयैकाग्रेण	tva—yai—	tvayaa = त्वया = by using you [pronoun, second person, singular, instrumental case, 3] [from त्वम् = tvam]
	kaa—		ekam = एकम् = one; alone; same [noun, adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [noun root: एक = eka]
	gre—na		agre.na = अग्रेण = by using a/the front; top; best [noun, neuter, instrumental case, 3] [from अग्रम् = agram]
	चेतसा	ce—ta—saa	cetasaa = चेतसा = by using a/the mind; thought [noun, neuter, instrumental case, 3] [noun root: चेतस् = cetas]

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## 2a कच्चिदज्ञानसम्मोहः

kac—ci—da—	kaccit = कच्चित् = (?)
—	a = अ = not [prefix, adverb, indeclinable]
j~naa—na—	j~naanam = ज्ञानम् = (thing of) knowledge [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: ज्ञान = j~naana]
sam—mo—ha(—h(a))	sammoha.h = सम्मोहः = confusion [noun, male, nominative case, 1] [noun root: सम्मोह = sammoha]

2b	प्रणष्टस्ते	pra—na—s.ta—	pra.na.s.ta.h = प्रणष्टः = gone; destroyed; dead [adjective, male]
	ste		te = ते = those/they (two); for you; of you (your) [pronoun, demonstrative, third person] [male, plural, nominative case, 1] [female, dual, nominative case, 1, accusative case, 2] [neuter, dual, nominative case, 1, accusative case, 2] [noun root: तद् = tad] [pronoun, second person, singular] [dative case, 4, genitive case, 6] [noun root: युष्मद् = yu.smad]
	धनञ्जय	dha—na~n—	dhanam = धनम् = money [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: धन = dhana]
	ja—ya		jaya = जय = O victory [noun, male, vocative case, 8] [noun root: जय = jaya]





### 25.73 Bhagavad Giitaa: Chapter 18, Verse 73

- 0 अर्जुन उवाच  
arjuna uvaaca
- 1a नष्टो मोहः स्मृतिर्लब्धा  
na.s.to moha.h sm.rtirlabdhaa
- 1b त्वत्प्रसादान्मयाच्युत  
tvatprasaadaanmayaacyuta
- 2a स्थितोऽस्मि गतसन्देहः  
sthito.asmi gatasandeha.h
- 2b करिष्ये वचनं तव  
kari.sye vacana.m tava

Arjuna said (to K.r.s.na):

(My) mistake (is) disappeared. (My) remembering (is) gotten. From you, (come) (occurrences) of peace, by me, O non-perishable (O K.r.s.na). (I) am steadfast. (My) doubt (is) gone. (I) will act the speech of you.

- 0 अर्जुन ar—ju—na arjuna.h = अर्जुनः = Arjuna  
[noun, proper, male, nominative case, 1]  
[noun root: अर्जुन = arjuna]
- उवाच u—vaa—ca uvaaca = उवाच = (he/she/it) uttered; said  
[verb, past tense, third person, singular]  
[verb root: वच् = vac]

1a नष्टो	na—s.to	na.s.ta.h = नष्टः = failed; damaged; destroyed; disappeared [adjective, male]
मोहः	mo—ha(—h(a))	mistake; confusion; bewilderment [noun, male]
स्मृतिर्लब्धा	sm.r—tir—	sm.rti.h = स्मृतिः = remembering; tradition or literature based on memory [noun, female, nominative case, 1] [noun root: स्मृति = sm.rti]
	lab—dhaa	लब्धा = gotten [adjective, female]

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## 1b त्वत्प्रसादान्मयाच्युत

tvat—	त्वत् = from you [pronoun, second person, singular, ablative case, 5] [from त्वम् = tvam]
pra—saa—daan—	prasaadaan = प्रसादान् = (occurrences of) peace [noun, male, plural, accusative case, 2] [noun root: प्रसाद = prasaada]
ma—yaa—	mayaa = मया = by using me [pronoun, first person, instrumental case, 3] [noun root: अस्मद् = asmad]
—	a = अ = not [prefix, adverb, indeclinable]
cyu—ta	च्युत = perishable; changeable; fallen [adjective, male, vocative case, 8] [from च्युतः = cyuta.h]

2a	स्थितोऽस्मि	sthi—to—	sthita.h = स्थितः = standing; staying; situated; steadfast [adjective, male, nominative case, 1] [adjective root: स्थित = sthita]
		'smi	asmi = अस्मि = (I) am [verb, present tense, first person, singular] [verb root: अस् = as]
	गतसन्देहः	ga—ta—	gata.h = गतः = gone; dead; known; understood [adjective, male, nominative case, 1] [adjective root: गत = gata]
		san—de—ha(—h(a))	सन्देहः = doubt [noun, male]
<hr/>			
2b	करिष्ये	ka—ri—.sye	(?) (I) will act; work; do [verb, future tense (certain), first person, singular] [root: कृ = k.r]
	वचनं	va—ca—na.m	vacanam = वचनम् = speaking; word; phrase; pronunciation; speech [adjective, male, accusative case, 2] [noun, neuter, nominative case, 1, accusative case, 2] [adjective root: वचन = vacana]
	तव	ta—va	tava = तव = of you (your) [pronoun, second person, singular] [genitive case, 6] [noun root: युष्मद् = yu.smad]



## 25.74 Bhagavad Giitaa: Chapter 18, Verse 74

0	सञ्जय	उवाच	
	sa~njaya	uvaaca	
1a	इत्यहं	वासुदेवस्य	
	ityaha.m	vaasudevasya	
1b	पार्थस्य	च	महात्मनः
	paarthasya	ca	mahaatmana.h
2ab	संवादमिममश्रौषमद्भुतं		रोमहर्षणम्
	sa.mvaadamimama"srau.samadbhuta.m		romahar.sa.nam

Sa~njaya said (to King Dh.rtaraa.s.tra):

Thus, I—of K.r.s.na and of the prince (Arjuna)—of the great-self—this communication ... (?) ...—a wonder—hole-happines (goose pimples).

0	सञ्जय	sa~n—ja—ya	sa~njaya.h = सञ्जयः = Sa~njaya [noun, proper, male, nominative case, 1] [noun root: सञ्जय = sa~njaya]
	उवाच	u—vaa—ca	uvaaca = उवाच = (he/she/it) uttered; said [verb, past tense, third person, singular] [verb root: वच् = vac]
1a	इत्यहं	i—tya—	iti = इति = thus; “end of quote” [adverb, indeclinable]
		ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
	वासुदेवस्य	vaa—su—de—va—sya	of Vaasudeva = of K.r.s.na [noun, male, genitive case, 6] [from वासुदेवः = vaasudeva.h]

1b	पार्थस्य	paar—tha—sya	of a/the prince = of Arjuna [noun, male, genitive case, 6] [from पार्थः = paartha.h]
	च	ca	ca = च = and [conjunction, indeclinable]
	महात्मनः	ma—haat—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		ma—na(—h(a))	aatmana.h = आत्मनः = from/of a/the self; soul; selves; souls [noun, male] [ablative case, 5, genitive case, 6] [plural, accusative case, 2] [noun root: आत्मन् = aatman]
2a	संवादमिममश्रौषमद्भुतं		
		sa.m—vaa—da—mi—	sa.mvaadam = संवादम् = “same + speaking” = speaking; communication; agreement [noun, male, accusative case, 2] [noun root: संवाद = sa.mvaada]
		ma—ma—	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
		”srau—.sa—	a”srau.sam = अश्रौषम् = (?)
2b		mad—bhu—ta.m	adbhutam = अद्भुतम् = wonder; marvel; miracle [noun, neuter]
	रोमहर्षणम्	ro—ma—	roma.h = रोमः = hole [noun, male]
		har—.sa—.nam	हर्षणम् = happiness; erection [noun, neuter]

## 25.75 Bhagavad Giitaa: Chapter 18, Verse 75

- 1ab व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम्  
 vyaasaprasaadaacchrutavaanetadguhyamaha.m param
- 2ab योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्  
 yoga.m yogeshvaraatk.r.s.naatsaak.saatkathayata.h svayam

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

From Vyaasa-peace, I heard this mystery—paramount yoking—from the yoking-lord—from K.r.s.na—visibly, (he said) (these things) himself.

- 1a व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं
- |               |   |
|---------------|---|
| vyaa—sa—      | व्यास<br>= Vyaasa<br>[noun, male]   |
| pra—saa—daac— | prasaadaat = प्रसादात् = from an/the<br>(occurrence of) peace<br>[noun, male, ablative case, 5]<br>[noun root: प्रसाद = prasaada] |
| chru—ta—vaa—  | ”srutavaan<br>= श्रुतवान्<br>= (?) (he) heard<br>[verb, past tense, third person, singular, male]<br>[root: श्रु = ”sru]          |



1b	ne—tad—	etat = एतत् = this/it [pronoun, demonstrative, third person] [neuter, nominative case, 1, accusative case, 2] [noun root: तद् = tad]
	gu—hya—ma—	guhyam = गुह्यम् = mystery; secret; privacy; genitals; anus [noun, adjective, neuter] [nominative case, 1, accusative case, 2] [noun root: गुह्य = guhya]
	ha.m	aham = अहम् = I [pronoun, first person, nominative case, 1] [noun root: अस्मद् = asmad]
परम्	pa—ram	param = परम् = paramount; better/best; worse/worst; another; other; different; strange; past/after [adjective] [male, accusative case, 2] [neuter, nominative case, 1, accusative case, 2] [adjective root: पर = para]
2a	योगं yo—ga.m	yogam = योगम् = yoking [noun, male, accusative case, 2] [noun root: योग = yoga]

योगेश्वरात्कृष्णात्साक्षात्कथयतः

yo—ge—	yoga.h = योगः = yoking [noun, male, nominative case, 1] [noun root: योग = yoga]
”sva—raat—	ii”svaraat = ईश्वरात् = god; God; lord [noun, male, ablative case, 5] [noun root: ईश्वर = ii”svara]
k.r—.s.naat—	कृष्णात् = from K.r.s.na [noun, male, ablative case, 5] [from कृष्णः = k.r.s.na.h]

2b

saa—k.saat—

साक्षात्

= visibly; obviously

[adverb, indeclinable]

ka—tha—ya—ta(—h(a))

कथयतः

= (?)

[similar: verb, present tense, third person, singular]

[कथयति = kathayati = (he/she/it) says]

[root: कथ् = kath]

स्वयम् sva—yam

myself; himself; herself; . . .

[adverb, indeclinable]



## 25.76 Bhagavad Giitaa: Chapter 18, Verse 76

1a राजन्संस्मृत्य संस्मृत्य  
raajansa.msm.rtya sa.msm.rtya

1b संवादमिममद्भुतम्  
sa.mvaadamimamadbhutam

2a केशवार्जुनयोः पुण्यं  
ke"savaarjunayo.h pu.nya.m

2b हृष्यामि च मुहुर्मुहुः  
h.r.syaami ca muhurmuhu.h

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

O King, (remembering?), (remembering?) this wonderful, pure communication of K.r.s.na(-and)-Arjuna—  
(and) (I) am very happy, again (and) again.

1a	राजन्संस्मृत्य	raa—jan—	raajan = राजन् = O king [noun, male, vocative case, 8] [noun root: राजन् = raajan]
		sa.m—sm.r—tya	संस्मृत्य = (?) [similar: adjective, संस्मृत = sa.msm.rta] [= remembered]
	संस्मृत्य	sa.m—sm.r—tya	(?) [similar: adjective, संस्मृत = sa.msm.rta] [= remembered]

## 1b संवादमिममद्भुतम्

sa.m—vaa—da—mi—	sa.mvaadam = संवादम् = “same + speaking” = speaking; communication; agreement [noun, male, accusative case, 2] [noun root: संवाद = sa.mvaada]
ma—mad—	imam = इमम् = this [pronoun, demonstrative, third person] [male, accusative case, 2] [noun root: इदम् = idam]
bhu—tam	adbhutam = अद्भुतम् = wonderful; marvelous; miraculous [noun, male, accusative case, 2] [from अद्भुतः = adbhuta.h]

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2a केशवार्जुनयोः	ke—”sa—vaar—	ke”sava.h = केशवः = K.r.s.na [noun, male]
	ju—na—yo(—h(o))	arjunayo.h = अर्जुनयोः = of/at/in/on two occurrences of Arjuna [noun, male, dual] [genitive case, 6, locative case, 7] [from अर्जुनः = arjuna.h]
पुण्यं	pu—nyam	pu.nyam = पुण्यम् = pure [adjective, male, accusative case, 2] [from पुण्यः = pun.ya.h]

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2b हृष्यामि	h.r—s.yaa—mi	(I) am very happy; sexually excited [verb, present tense, first person, singular] [root: हृष् = h.r.s]
च	ca	ca = च = and [conjunction, indeclinable]
मुहुर्मुहुः	mu—hur—	muhu.h = मुहुः = again; suddenly [adverb, indeclinable]
	mu—hu(—h(u))	मुहुः = again; suddenly [adverb, indeclinable]

## 25.77 Bhagavad Giitaa: Chapter 18, Verse 77

- 1a तच्च संस्मृत्य संस्मृत्य  
tacca sa.msm.rtya sa.msm.rtya
- 1b रूपमत्यद्भुतं हरेः  
ruupamatyadbhuta.m hare.h
- 2ab विस्मयो मे महान्राजन्द्ध्यामि च पुनः पुनः  
vismayo me mahaanraajan.h.r.syaami ca puna.h puna.h

(The secretary Sañjaya said to King Dh.rtaraa.s.tra:)

And (remembering?), (remembering?)—that very wonderful form of Hari (K.r.s.na)—a wonder for me, O great-king (O King Dh.rtaraa.s.tra). And (I) am very happy, again (and) again.

- 1a तच्च tac— tat = तत् = that/it  
[pronoun, demonstrative, third person]  
[neuter, nominative case, 1, accusative case, 2]  
[noun root: तद् = tad]
- ca ca = च = and  
[conjunction, indeclinable]
- संस्मृत्य sa.m—sm.r—tya (?)  
[similar: adjective, संस्मृत = sa.msm.rta]  
[= remembered]
- संस्मृत्य sam—sm.r—tya (?)  
[similar: adjective, संस्मृत = sa.msm.rta]  
[= remembered]

1b	रूपमत्यद्भुतं	ruu—pa—ma—	ruupam = रूपम् = form [noun, neuter] [nominative case, 1, accusative case, 2] [noun root: रूप = ruupa]
		tyad—	ati = अति = very [adverb, adjective, indeclinable]
		bhu—ta.m	adbhutam = अद्भुतम् = wonderful; marvelous; miraculous [adjective, neuter]
	हरेः	ha—re(—h(e))	from/of Hari = from/of K.r.s.na [noun, male] [ablative case, 5, genitive case, 6] [from हरिः = hari.h]
2a	विस्मयो	vi—sma—yo	vismaya.h = विस्मयः = wonder; bewilderment; arrogance [noun, male]
	मे	me	me = मे = for me; of me (my) [pronoun, first person, dative case, 4, genitive case, 6] [noun root: अस्मद् = asmad]
	महान्राजन्हृष्यामि		
		ma—haan—	mahaan = महान् = (O) mighty; great; big [adjective, male] [nominative case, 1, vocative case, 8] [adjective root: महत् = mahat]
		raa—jan—	raajan = राजन् = O king [noun, male, vocative case, 8] [noun root: राजन् = raajan]
2b		h.r—.syaa—mi	हृष्यामि = (I) am very happy; sexually excited [verb, present tense, first person, singular] [root: हृष् = h.r.s]
	च	ca	ca = च = and [conjunction, indeclinable]
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]
	पुनः	pu—na(—h(a))	puna.h = पुनः = again [adverb]

## 25.78 Bhagavad Giitaa: Chapter 18, Verse 78

- 1a यत्र योगेश्वरः कृष्णो  
yatra yoge"svara.h k.r.s.no
- 1b यत्र पार्थो धनुर्धरः  
yatra paartho dhanurdhara.h
- 2ab तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम  
tatra "sriirvijayo bhuutirdhruvaa niitirmatirmama

(The secretary Sa~njaya said to King Dh.rtaraa.s.tra:)

Wherever (there is) the yoking-lord K.r.s.na—wherever (there is) the prince (Arjuna), bow(in archery)-bearing—there (are) splendor, victory, power, and eternal morality. (These words are) the opinion of me.

- 1a यत्र ya—tra wherever  
[adverb, conjunction, indeclinable]
- योगेश्वरः yo—ge— yoga.h = योगः = yoking  
[noun, male, nominative case, 1]  
[noun root: योग = yoga]
- "sva—ra(—h(a)) ii"svara.h = ईश्वरः = god; God; lord  
[noun, male, nominative case, 1]  
[noun root: ईश्वर = ii"svara]
- कृष्णो k.r—.s.no k.r.s.na.h  
= कृष्णः  
= K.r.s.na  
[noun, male]



1b	यत्र	ya—tra	wherever [adverb, adjective, indeclinable]
	पार्थो	paar—tho	paartha.h = पार्थः = prince = Arjuna [noun, male]
	धनुर्धरः	dha—nur—	dhanu.h = धनुः = bow (in archery) [noun, male(?)]
		dha—ra(—h(a))	धरः = bearing; carrying; wearing [adjective, male]
2a	तत्र	ta—tra	tatra = तत्र = there [adverb, pronoun, noun, indeclinable]
	श्रीर्विजयो	”sriir—	”srii = श्री = splendor; power; Lak.smi; “title of respect” [noun, female, nominative case, 1] [noun root: श्री = ”srii]
		vi—ja—yo	vijaya.h = विजयः = victory [noun, male, nominative case, 1] [noun root: विजय = vijaya]
	भूतिर्भुवा	bhuu—tir—	bhuuti.h = भूतिः = power; wealth; well-being [noun, female]

2b	dhru—vaa	ध्रुवा = fixed; eternal; sure [adjective, female]
नीतिर्मतिर्मम	nii—tir—	niiti.h = नीतिः = morality [noun, female]
	ma—tir—	mati.h = मतिः = mind; opinion [noun, female]
	ma—ma	mama = मम = of me (my) [pronoun, first person, genitive case, 6] [noun root: अस्मद् = asmad]