



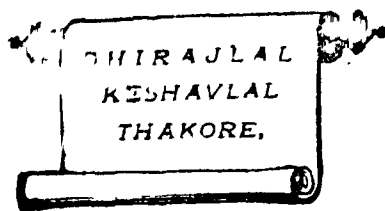
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श्रीराम



Glimpses of the Bhagawatgita and the Vedanta Philosophy.

BY

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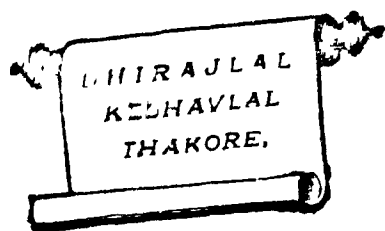
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Dedicated

TO

ALL THE SAINTS OF INDIA

The Saintly Queen Ahilyabai Holkar,

MY REVERED FATHER AND GURU, THE LATE

Rao Bahadur Udamanrao Tatya Burway,

and

MY REVERED MOTHER,

PARWATIBAI BURWAY,

with utmost reverence and gratitude.

M. W. Burway.

PREFACE.

I owe my study of Bhagawat Gita to my revered father, the late Rao Bahadur Waman Rao Tatya Burway and my revered brother, the late Pandit Ganpatrao Waman Burway who were lifelong students of the Upanishadas, the "Divine song", and other sacred works and eagerly and zealously delighted in passing sometime in the company of Saints and saintly persons. Both of them were eminently active officers of the Gwalior State and yet they were equally enthusiastic in their study of the Vedanta philosophy and their whole life was a befitting reply to those who allege that Vedanta teaches idleness.*

* In 1873 my father had the good luck to meet at Mandesore a Mahatma Swami Ramsingh of Hrishikesha. The Swami had come to Ujjain for the Sinhasta Mela and was on his way back to Hrishikesha. At my father's pressing solicitations, the Swamiji remained for about a month at Mandesore and then left for the Himalayas, his permanent abode. He was a Yogee of firm वैराग्य and felt a delight in helping sincere devotees by explaining the path of Parmartha. He never talked about anything except the Divine subject and that too after 10 O'Clock of the night. When my father asked the Swami whether it was necessary to leave the worldly life of activity for attaining Paramartha, the Swami said: "Where will you go? The world is made up of the five elements. Wherever you go you will meet them. Make संसार the stepping stone of Paramartha." The Swami has written a small but excellent work entitled "The light of the Soul" (आत्मप्रकाश)

° Saint Silnathji told me at Indore in 1900 that if I wanted to know what Paramartha is I should learn it from my father, who had "more light in his heart than many so-called Sadhus".

Silnathji and my father passed many a night in the discussion of the higher problems of life. It was my father's aim to seek the company of the well-known Sadhus that lived in these parts. The famous Saints Narayan Buwa, Dalvi Maharaj, Govindanand and others were always kind enough to be my father's guests along with the famous Shastris Gopalacharya, Narayan Shastri Vedabhashya and Waman Shastri Purandare of Gwalior and others. The discussion of the Upanishadas and the Anubhava of Saintly persons are necessary in the study of the Para Brahma and the process of the realization of the Soul.

In 1908 I had begun to write something like an Essay on Bhagawat Gita but the work proceeded at a very slow rate. In the July of 1914, Mr. K. S. Date, B. A., asked me to read a paper on Bhagawat Gita before the Indore Literary Club and I thought I would be failing in my duty if I did not comply with the request. I took up the Essay and finished it in December 1914, by which time, however, the Indore Literary Club became moribund for reasons of which the less said the better. Early in 1915, I was asked by Professor Kanayalal M. A., of the Daly Rajkumar College, Indore, to read the Essay to the Rajkumars. A meeting was arranged by the learned Professor and on the 23rd January 1915, I read portions of the Essay before the Assembly of the Rajkumars. The work was complete and ready for the Press in June 1915, but various causes delayed its publication.

The object of the present treatise is to attempt to remove several misconceptions, misunderstandings, and wrong views which are imposed upon the sublime subject of Vedanta and which I came across during my study of this sublime subject. The aim of the writer is to appeal for a religious awakening and Hindu union. How far I have succeeded in the work rests with the reader to judge. I have sanguine hopes that my appeal to all sections of the Hindu community to use their best endeavours with the help of Bhagawat Gita in bringing about a religious solidarity in India by submerging the sectarian prejudices would not fall on deaf ears, because I see that there is a religious awakening in India though on a meagre scale. Without a religious solidarity* the progress of India would be half-hearted and one-sided. With the aid of the Bhagawat Gita, Indian Renaissance should be effected under the happy

* Sir George Birdwood, one of the sincere well-wishers of India, rightly said at a meeting of the East India Association that "there could be no effective national life that was not based upon religious life".

The glitter of the Western civilization and the materialistic tendency are vanishing gradually. For a time Young India was dazzled. The "Eternal art", as the poet Pope says, educes good from evil and not only India but the world at large would certainly grow more faithful to the Almighty after the great evil of the War is over. Inscrutable are the workings of God.

Rule of Britain, which lends a helping hand to all constitutional and well-directed aspirations.

My observations with regard to the Jain and Bhudha sects of the Hindu Religion are based on evidence and I cherish very warm hopes that our Jaina and Bhudhist brethren would vouchsafe a kind and careful attention to this subject which is connected with the vital interests of the entire Hindu Community*.

I humbly yet ardently trust that my views may meet with the approval of my countrymen and may be servicable to some extent at least in aiding the national thought for a religious unity of the Hindu Community, so disunited and consequently incapable of sustained corporate action and energetic whole-hearted progress.

During the eminently sympathetic and happy regime of Lord Hardinge and through the laudable exertions of the Hon. Pandit Madan Mohan Malaviya, Dr. Sunderlal, the Maharaja of Darbhanga and other patriotic gentlemen, the Hindu University has become a realised fact and the long-felt desideratum should be supplied by making religious training a part and parcel of the University Curriculum.† In the Wilson

* Shree Budha's followers cannot reject the community to which he belonged. Pari Pasu with these considerations arises the question as to "who is a Hindu". Messrs Natesan and Co. of Madras have published a work entitled "The Essentials of Hinduism". A simple and satisfactory definition of the term "Hindu" is given thus by an eminent officer of the Indore State, Rai Bahadur S. M. Bapna, B. A., LL. B., B. Sc.: "He is a Hindu who professes any one of the religious sects that arose in India". Some gentlemen object to the term "Hindu" on the ground that it has an opprobrious import, as the term means "Slave" in Persian. Words in one language, sometimes, carry very objectionable meaning in another. The term "Hindu", whatever its Persian meaning may be, is now so familiarised and common that it would be vain to dispense with it. Some Pandits have also pointed out "Hindu" to be derived from "Indu" and much philological ingenuity has come into play for the defence of the term and its retaining in use.

† It is very refreshing to read the speech of the Hon'ble Pandit Madan Mohan Malviya delivered at the Empire Theatre in Bombay on the 8th January 1916, in which the patriotic Pandit, the leading spirit of the Hindu University, declared that religious training

College in Bombay, half an hour every day is devoted to the reading of Bible before the lectures for the day begin. Why should not this method be followed by the Colleges conducted by Hindu patronage? Would not the reading of Bhagawat Gita for half an hour in Hindu Colleges be a right beginning in the right direction? The Vaishnavas, the Jains, the Brahmasamajists, the Arya Samajists, the Prarthana Samajists, and the Sikhs, in fact all the sects of the Hindu religion have an equal admiration for Bhagawat Gita and the high ideas and ideals therein contained. Moreover, as the advice in Bhagawat Gita is nonsectarian and cosmopolitan, it would be quite convenient to use the "Divine Song" as a common text book for all sects to impress the necessity of proper faith in religion and God.

I earnestly appeal to the Bharat Dharma Mahamandal* and the Jain Dharma Mahamandal through the medium of this treatise on "Bhagawat Gita" to unite their energies for the advancement of the entire Hindu community by adopting measures that would tend to annihilate sectarian differences. When the Roman Catholics and the Protestants go hand in hand in spite of their differences, why should the Vaishnavas and the Jains grumble over petty differences in non-essential points? The differences are certainly apparent and not real.

I must address a few words to my readers. I lay no claim to originality, for can any such claim be rightly advanced in the presence of the Bhagawat Gita and the Supreme wisdom? The critics would be wasting their time if they find fault with me for any defect in elegance of diction. My object in writing this work in English is that it may be read in all parts of India and elsewhere. A philosophical treatise like the present one

would be an important characteristic of the instruction imparted to the students of the University. I was introduced to the Hon'ble Pandit Madan Mohan Malaviya by Rai Bahadur S. M. Bapna and I had the pleasure of discussing this subject personally with him.

* Mr. P. K. Chattarjee's "Early History of the Bharat Dharma Mahamandal" would repay perusal. It is very encouraging to see that H. E. the Viceroy (Lord Minto) was extremely sympathetic and sincere in the reception extended to the distinguished Deputation of the Mandal at the Government House Calcutta in 1908. Sikh Dharma Bhusan Rai Bhutasingh Bahadur, C. I. E., was amongst the Deputation of the Mandal.

is not likely to enlist the sympathy of the priest-hood but truth is stronger than the claims of the priestly order. If I have said any thing against caste and ritual, I have done so, not in the spirit of a sceptic, but with the aim of advocating that ritual (कर्मकाण्ड) is only the means to an end and that caste in the rigid sense in which it is understood generally, has no authority and sanction except to that extent as pointed out by the Lord in Gita. The object of this treatise is, of course, to appeal to the various sections of the Hindu community to sink their sectarian differences, as they are apparent and not real and to strengthen the entire Hindu community. The aim of the Bhagawat Gita is to elevate the whole humanity and the " Divine song " is the only book in the world that truly says, with Divine impartiality, that all religions are equally good and that the Almighty is approachable equally through them (Gita verse). Hence I have, in spite of my being an ardent Vedanti, desisted consistently from claiming special religious and philosophical superiority for the Hindus, though I have shown by several extracts from eminent European scholars how the Vedantic doctrine is admired all over the world,* and how Vedantism is the crestjewel of philosophy and human thought. I think there should be no Ahankar in the region of religion and philosophy and there is no cause for any feeling of humiliation if a follower of one religion borrows an idea from another religion for his guidance in treading the path of Paramartha (the highest good). Under these circumstances I am unable to accept the spirit of Ahankar adopted by gentlemen like Dr. Farquahar as else-

* Vide " Key of knowledge " by Mr. C. R. Jain, Bar-at-Law, Pages 16-17. Vedantism, Jainism and Buddhism are various aspects of the Adwaita philosophy and the highest stage to which human thought could approach. I beg to certainly differ from the learned author's estimate of Buddhism, as my observations in the Appendix A would point out. Buddhism, if essentially understood, is as lofty and sublime as Vedantism and Jainism. It should be the pride of Hindu authors to recognize this fact. I am heartily glad that Mr. C. R. Jain has done a real service to the Hindu community by showing how Vedantism and Jainism are essentially the same, though presenting different aspects of the same doctrine (Vide Mr. C. R. Jain's Presidential Address).

where mentioned in this work.* The Bhagawat Gita is to be read not certainly in a cursory but in a careful manner. A merely scholarly study of it should not be the goal. The aim must be to slowly and surely try to imbibe the Divine advice and translate it into our daily career gradually. A scholarly study of this work is just like the description of a banquet. Can the description appease the hunger? Young India must spend at least ten minutes a day for this subject, which would be as useful for this world as for the higher. Many persons think and say that they have reserved philosophy and religion for their oldage. Who can confidently say that he would attain to an old age and that too without impairing his faculties and capacity for grasping such an abstruse subject, so vitally connected with man's happiness and contentment?

Bhagawat Gita has been my solace and support in the midst of domestic anxieties and troubles, and the ups and downs of an official life. The "Divine song" has enabled me to steer clear of many difficulties which beset the path of one given to literary pursuits,† along with heavy official duties. Quietly and boldly I have borne the ridicule and the taunts of a few unsympathetic persons whose antipathy served as an incentive to me to work hard with the help of the Bhagawat Gita and I feel confident that my readers would certainly endorse this view, if they devote some minutes daily to the Divine advice. The Bhagawat Gita would disappoint none who sincerely and zealously seeks the help of the Bhagwan's unfailing words.

* A Mahomedan saint the Sani Saheb of Rampore once told me that when saints of different castes meet they do not observe any formality or restraint but behave in a free manner. This Saint never partook of animal food and was held in high esteem by the Hindus and the Mahomedans alike. The artificial differences of caste and religion vanish after a certain stage. Young India should not be under the delusion that what applies to the advanced State could be allowable in the case of beginners.

† A writer is always expected to bear criticism quietly. If the criticism is fair, it is welcome; unfair criticism is no criticism. Even in an advanced Province like Bombay it is sikenning to see that a useless storm is raging over that charming and erudite publication "Gitarahasya" by Mr. Tilak. I have elsewhere mentioned that such controversy is fruitless. I have carefully avoided the uninviting task of engaging in that futile

The conquest of India by Britain has indirectly led to the philosophical triumph of India over the whole world by opening the door of Indian philosophy. We have tangible evidence to say that the Hindu philosophical thought, developed by the Indian Rishees, is not only influencing the whole world but gradually bearing perceptible fruit in all directions.* This view would be clear from a perusal of the succeeding discussion. India therefore need not be down-cast or in despair regarding her future when the Almighty manifests Himself as Shree Krishna and says that "My devotees would never suffer". India should unhesitatingly and firmly cling to the mother Gita, which would fulfil India's human and super-human aspirations. Cynics and sceptics may laugh at this optimistic and sanguine view, but my readers should remember that cynics and sceptics have never ruled the world. They are a drop in the ocean and should serve as incentives to all zealous and sincere workers. The land that is purified and blessed by Shree Rama, Shree Krishna, Shree Budha, Shree Rishaba Deva, and Shree Shankaracharya has no reason to be despondent and gloomy.

In Appendix A I have shown how the Bhagawat Gita and the Upanishadas have influenced Buddhism and how it is wrong to say that Buddhism is Atheistic. In Appendix B, it is pointed out that Jainism is an aspect of Hinduism, of Vedantism and essentially the difference is only formal and not real. If Ahankar is thrust aside, Vedantism, Buddhism and Jainism are fully entitled to meet on a common platform and are certainly branches of a common trunk—the Adwaita philosophy of the Hindus. In Appendix E some anecdotes of Saints and

controversy. Mr. Tilak's view is as eminently correct as that of his opponents, the difference being in the stand-point from which they look at the subject.

* While America and Europe are, in a liberal spirit of impartiality, admiring the Adwaita philosophy of the Bhagawat Gita, Dr. Farquhar is advocating in his book "Gita and Gospel" that India is in need of an incarnate Saviour! Ahankar has no limit! When students of Bhagawat Gita readily admire Christ, why should Dr. Farquhar be so unkind to Shree Krishna? vide "Gita and Gospel" by Dr. Farquhar.

a few sayings of Shree Ramkrishna Paramahansa are given, as I think they are very servicable for a study of this subject as well as for preparing a right frame of mind.

I have to add one word of warning to the leaders of the various sects of the entire Hindu community.* They should never believe such wild statements as "The Sikhs are not Hindus" which one occasionally comes across. That the Sikhs are Hindus is undoubted and the logic of facts has already proved it entirely. I fail to understand why and how such wild statements could be made in defiance of the true state of things*.

Shree Krishna expects India to do her duty actively but righteously in the elevation of her social, religious and political status. Even at the cost of repetition, I appeal to all my Hindu brethren to achieve the sublime goal by a firm attempt to subdue their sectarian differences and thereby bring about a social and religious cohesion and substantial union among the entire Hindu community with the potent aid of Shree Krishna's immortal advice.

Now I have to perform the pleasant function of expressing my sincere thanks to all the large-hearted Hindu, Christian and Mahomedan gentlemen who have given support or have made useful suggestions to me in one way or other.† My best thanks are due to the Hon'ble Mr. O. V. Bosanquet, c. s. i., c. i. e., The Hon'ble Mr. J. B. Wood, c. i. e., Rai Bahadur S. M. Bapna, B. A., LL. B., B. Sc., R. B. Sardar M. V. Kibe, M.A., Mr. D. V. Kirtane, Bar-at-law, and Mr. J. L. Jaini M.A., Bar-at-law for their kindness and sympathy. Of course I

* Vide Buddhism by Dr. Rhys Davids, who says that Sikhs are not Hindus. page. It is enough to say in refutation of the learned Doctor that the founder of Sikh Panth was a Hindu of the Hindus, the composers of the "Grantha Sahib" are Hindus and that the Sikhs therefore cannot but be Hindus. The mere difference in the "Panth" does not destroy Hinduism. Dr. Rhys Davids forgets entirely that the Mahratta Hindu Saints Namdev and Trilochana are revered as Gurus by the Sikhs.

† Rai Bahadur Seth Sarupchand Hukumchand, Seth Ganga Sahai, Seth Jaykishandas, Mr. Azeezur Rahman Khan M. A., LL. B., Rai Sahib Dr. Surju Persad, Mr. Krishnarao Govind Reshimwale, Mr. Mathulal B. A., & R. B. Seth Kalyanmal have given me help and I thank them very heartily.

alone am responsible for the views and opinions expressed in this treatise. I beg to express my feelings of gratitude to Mrs. A. Besant for her kind letter and her generous permission to make free use of her English translation of the Bhagawat Gita.

I cannot finish the function of thanks-giving without gratefully mentioning the name of my revered mother who taught me “*सुखीं राम हातीं काम*”*. My best thanks are due to Mr. Mahadeorao Vishnu Marathe, of the Bombay High Court and to my nephew Mr. R. G. Burway, Student of the Holkar College, who has copied nearly the whole of the Manuscript and has helped me much in the Appendix A regarding Buddhism. In conclusion I pray the Almighty Shree Rama to bless India and England. May the Divine words of Shree Krishna be treasured up in every Hindu heart and be the source of the regeneration of India's spiritual as well as worldly greatness and glory.

Indore City
7th July 1916.

}

M. W. BURWAY.

* My mother died peacefully, while reciting the name of the Almighty on the 12th of March, in the manner mentioned in the Gita verse “*अन्तःकाले च मामेव स्मरन्मुक्त्वा कलेवरे*”. On that day she began her “*जप*” at about 10 A.M. At 10-30 Mr. R. B. Nayate and Govind Bhow Vaidya came to see her and she was quite conscious. At 1-15 P. M. she breathed her last after making a bow with both hands to the Almighty, reminding me of the above-mentioned Verse. This is an instance of long continued devotion and Heaven-ward will force.

CONTENTS.

	PAGE
Introduction	1
Chapter I	10
Chapter II	32
Chapter III	44
Chapter IV	49
Chapter V	57
Chapter VI	59
Chapter VII	66
Chapter VIII	68
Chapter IX	73
Chapter X	85
Chapter XI	95
Chapter XII	106
Chapter XIII	115
Chapter XIV	117
Chapter XV	121
Chapter XVI	125
Translation of Gita verses	...129—262
Appendix A	263
Appendix B	282
Appendix C	286
Appendix D	290
• Appendix E	...295—304
Opinions	...305—307

श्रीराम.

INTRODUCTION

Shri Bhagwat Gita is and would remain, for all time to come, as the greatest exponent of the Advaita philosophy of the Hindus. No effort to put forth strong evidence in support of this statement is necessary. A mere glance at the number of commentaries on Gita, written by illustrious saints of India and Indian scholars to expound the teachings of Shri Krishna in "The Song Celestial", would convince the reader that Gita engaged the attention of every great Hindu teacher and founder of religious sect. Shri Shankaracharya, the venerable advocate of the Vedant philosophy, Shri Madhavacharya and others, who differed diametrically in their beliefs, voluntarily united in their reverence and admiration for the Gita of Shri Krishna. Jain and Baudha scholars pay similar homage to the Divine song. European savants have been equally enthusiastic in their esteem for that immortal advice given to Arjun and through him to the world by Shri Krishna on the plains of Kurukshetra.* Gita is the essence of the Vedas and in importance it is scarcely less. The Vedant doctrine has reached its stage of

* It is rightly said that "गीता सुगीता कर्तव्या किमन्ये शास्त्रसंग्रहेः." Mrs. Annie Besant's study of Bhagwat Gita has produced some very excellent works that deserve careful perusal. Her admiration of Gita is thus expressed: "Among the priceless teachings that may be found in the great Hindu poem of the Mahabharata, there is none so rare and priceless as this, "The Lord's Song" (Bhagwat Gita). Since it fell from the Divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of His disciple and friend, how many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him?"

perfection in the Divine advice, imparted to Arjun at the beginning of the battle between the Kauravas and Pandavas. Shri Krishna's words solved the doubts arising in His disciple's mind and allayed the mis-givings that tormented him, when he saw the two forces engaged in the work of mutual destruction. Gita is considered as श्रुत्यर्थ or वेदार्थ i. e. the true meaning of the 'Revelations,' the sacred Vedas of the Hindus. The weighty words of Shri Krishna were instrumental in serving not only a temporary purpose in persuading Arjun to prepare for the war and to enlighten him in the path of knowledge but their influence and hold on the human mind is destined to be ever-lasting. Even in these days of scepticism and craving for personal enquiry into every-thing, Gita is more widely read and revered in all parts of the world than any other sacred book. Simple in its apparent meaning, for the Anustup Slokas require no great knowledge of Sanskrit to understand them, the Gita is full of sublime and unimpeachable arguments that appeal to every heart and the deeper one tries to enter into its meaning, the more profound and wide is the region of discussion until the human intellect comes to a stand-still. The Slokas of Gita are simple in their literal meaning but full of a deeper meaning, which constant thinking and study only could make clearer to the human understanding. The main purpose is difficult to understand without the help of those who have trodden the various paths of approaching the Almighty. Gita is advice and store-house of the experience relating to Divine knowledge. Apparently there appear some inconsistencies to those, who have not made a regular study of the book. Just as the Parmatma is un-knowable until the Jivatma is freed from the veil of Maya, so is the Gita the Divine song. Hence it is that the saintly scholars like Shankaracharya, Madhavacharya, Ramanujacharya, Dnyaneshwar, Tukaram, Tulsidas, Waman Pandit and several other honour-

ed and learned worthies have spent their best labours on elucidating the meaning of the Divine advice for the well-being of humanity. The late celebrated Subramhanya Shastri Dravid of Handia told the present writer that the learned Shastri every day found a new charm and the dawn of a new light while reciting Bhagwat Gîtâ. The Bhagwat Gita is divided into eighteen Chapters. The first six deal with Karma, the next six with Upasana (devotion or faith) and the last six with Dnyana (knowledge). This division is of great importance and must receive due attention from him, who wishes to study the Gita. The present tendency to shun Karma and devotion and to jump to the step of Dnyana (knowledge) at once is as ludicrous as the attempt to appear for the M. A. without passing the B. A. An old Sanskrit writer has well described this present tendency in the following words:—

“कलौ वेदान्तिनो भान्ति काल्युने बालका इव”

As long as there is merely lip-Vedanta the real Vedanta would certainly remain far away in the back ground. Some labour under the impression that Vedanta is possible to be studied along with a pursuit of immoral life.* To talk Vedanta is not enough for the attainment of the aim; one must live a Vedantic life if the goal is to be reached. Hence it is essential that the student of Vedanta must follow the

* In this connection the words of Saint Tulsidas deserve attention:—“कर्मप्रधानविश्वरचराखा जोसकरेसंतिसकलचाखा.” “रामझरोखेचेठ-केसबकामुजरालेत, जैसीजाकीचाकरीवैसोबाकोदेत.”

An immoral life would not be in harmony with the Divine law and life and hence it would not allow the devotee to reach the goal. If a person carried on an immoral life with devotional pursuits, the rule of subtraction would apply and produce no desired aim. Would a man, sincerely given to devotion, feel an inclination for leading the life of a drunken debauchee? Nature and Nature's God would certainly punish such a devotee.

rules laid down in the Gita. A great saint has well said :—
 “राममात्रा ज्यानें व्यात्री त्यानें पथ्यें सांभाळावीं.” “Tulsidas has duly
 observed :—“कहत कठिण समझत कठिण साधन कठिण विवेक;
 होई शुणाक्षर न्याय जो पुनिप्रत्यूह अनेक.”

I make mention of these things because in some quarters there is not only a vague idea of carrying on an immoral life along with Vedanta but even an attempt occasionally is made to justify it.* It is in condemnation of these pernicious ideas of life and conduct, while studying Vedanta, that the above remarks are cursorily made and I would further point out how the Bhagwat Gita explains the true path of real Vedanta and how to approach it, detailing the life and conduct of the true aspirer after knowledge (Dnyana). The three-fold division of Bhagwat Gita is important and worthy of being borne in mind, for therein are shown the gradual stages as to how the devotee should proceed according to his “अधिकार”† through the paths of कर्म, उपासना and ज्ञान (action, devotion and knowledge) and how he should behave during the preliminary stages of मुमुक्षु (aspirer after the knowledge of Brahma).‡

* All desires create bondage Does the desire for मोक्ष (salvation) create a bondage? Certainly it does not, because none is punished for aspiring to regain his own thing and his own status. The desires that offend the harmony of Law create troubles in this world and in the next.

† अधिकार arises from and means the amount of संस्कार (training) that the embodied soul has received in the various existences that are passed through.

‡ “क्रियैव कारणं सिद्धये, न तु ज्ञानार्थकोटयः । यः क्रियावान् स पंडितः.” Purity of life and conduct is imperatively essential for producing a “सत्त्विकवृत्ति” which is suited for the acquisition of the knowledge of the highest self. The preparation for the highest happiness and goal of life is gradually to be made from the earlier years. The division of life into the four आश्रम is well suited for this purpose. It is idle to think or to say that परमार्थ should be attended to in old age. The seed of परमार्थ is to be sown in childhood.

In the study of Bhagwatgita there is the necessity of having before our minds' eye the gradual advance into the region of the साधनचतुष्टय, the four methods* of spiritual exercise viz. श्रवण (hearing), मनन (deliberation) निदिध्यास (constant remembrance of the Almighty), साक्षात्कार (vision of the Almighty). Constant activity in the pursuit of worldly affairs is purified by the influence of the rivetting of the mind on the lotus-feet of the Almighty. "Remember me, while doing your duty actively and zealously"—this is the main burthen of the Song Divine and this must be borne in mind by India awakened, whereby there would be a happy accomplishment of the task of making संसार the stepping stone of a higher life.

The charm of Bhagwatgita appears all the more decided, when one finds that followers of the Dvait and the Advait schools† equally consider the "Song celestial" as

* These four methods are very well in harmony with the four Ashrams (ब्रह्मचर्याश्रम, गृहस्थाश्रम, वानप्रस्थाश्रम, and संन्यास) though of course extraordinary characters like शुक्राचार्य, प्रल्हाद, ध्रुव, महावीर and Narada and others became ज्ञानी, owing to the अधिकार acquired in former births, at an early age.

† The Dwait School (those who think that the Almighty and His devotees are perpetually to remain separate as Master and servants) and the followers of Advait (those who think that after the devotees have attained Jnana they would be thoroughly identified in inseparable union with the Almighty Brahma) find in Bhagwatgita a pedestal where they can unite and find material for the common purpose, the grand aim, of a religious solidarity and unity. In Bhagawatgita, speaking generally, the difference between Advait and Dvait is only formal. Advait begins where duly followed Dvait ends and this would be best illustrated by a study of the careers of saints like Tukaram, Surdas, Ramdas, Tulsidas and others, who rose to Advait stage after passing duly the Dvait stage by means of Bhakti, Dnyan, Yoga and other ways of worship of the infinite.

supporting their respective doctrines. The illustrious saints of India have, in their priceless works, supplied a most valuable material for solving some of the deep problems touched in Bhagwatgita.

The Dnyaneshwari, Ramdas' "Dasbodh," Tulsidas' Ramayan, Surdas' Sursagar, Tukarama's Gatha, Waman Pandit's Nigamsar and other works take their inspiration from the Bhagwatgita especially and generally from the Upanishads and give rise to that Dnyan and Bhagti-Marga (path of devotion with knowledge) which is entitled to much more importance than the criticism levelled at Mr. Tilak by Mr. Bhanu. Is Bhagwatgita कर्मयोगपर or संन्यासपर ?

I beg to humbly advocate that Gita advocates the "path of devotion" and that the Bhagwatgita is भक्तिपर. Is it not true? The truth is that every 'Marga' is true and that what is wanted is earnestness and perseverance. The beauty and charm of Bhagwatgita lies in the undeniable fact that that immortal work brings about a reconciliation between the various paths and points out that by Dvait or Advait, Bhakti, Yoga or Sanyas, the devotee, if earnest and persevering, will be united,* will be inseparably identified with the Infinite.

* The observations of Sir Rabindranath Tagore with regard to the "Dvait" in the West are remarkable: "though the West has accepted as its teacher him who boldly proclaimed his oneness with his father and exhorted his followers to be perfect as God, it has never been reconciled to the idea of our unity with the infinite being. It condemns, as a piece of blasphemy, any implication of man's becoming God. This is certainly not the idea that Christ preached nor perhaps the idea of Christian-mystics, but this seems to be the idea that has become popular in the Christian west"—Sadhana by Tagore.

Not only the recluse, but even the man of the world* by being honest and faithful and true to his God performs the best worship of the Almighty according to the Bhagwatgita. Righteous statesmen like Messrs. Gladstone and Bright, Lord Morley and Lord Hardinge, honest patriots like Edmund Burke, Charles Bradlaugh and Vishnu Shastri Chiplunkar, Mahadeo Govind Ranade, Dadabhoy Nowrojee and Surendranath Banerjee, illustrious scholars like Mr. Tilak and Rabindranath Tagore, famous Dewans like Rajah Sir Dinkar Rao and Dewan Bahadur R. Raghunath Rao, self-sacrificing Editors like Shishir Kumar Ghosh and Mrs. Besant—all these honest workers are the best worshippers of the Almighty in their own way. So says in the Gita the Lord Shree Krishna.

The infinite wisdom reveals the infinite ways of worship and identification with the Infinite in the Bhagwatgita and the "Divine song" must certainly be viewed in that light and when so viewed, where remains the necessity for a controversy about the Gita being entirely devoted to one path or other ?†

* 1. Vide Sadhana by R. Tagore where the following beautiful para occurs. "Where can I meet thee unless in this mine house made thine? Where can I join thee unless in this my work transferred into thy work? If I leave my home, I shall not reach thy home; if I cease my work I can never join thee in thy work. For thou dwellest in me and I in thee. Thou without me or I without thee are nothing. Therefore in the midst of our home and our work, the prayer rises "Lead me across!"

† Sir Rabindranath Tagore has expressed in a fascinating manner the phase of human duty in his Sadhana: "Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God. They make it easier for him to part with all that he has, not excepting his life. His existence is miserable and sordid till he finds some great idea which can truly claim his all, which can release him from

Why should the Infinite be so circumscribed ? Shree Krishna indulges in no such things, no isolation, no bigotry, no sectarianism is agreeable to Him. He is all, in all and for all, in accordance with the amount of self-surrender or self-sacrifice that is performed.*

The higher the life one leads, the greater the self-sacrifice and the more the scope for identification with the Infinite in the endless march of man. Under the circumstances the goal is self-sacrifice, as enjoined in Bhagwatgita and that goal is reached by Dvait and Advait† or any other path that may be suited to the disciple. Mere controversy is no path and no means to the goal of life.

One feels the temptation to ask why did the new sects rise during the latter half of the last century. Where was

all attachment to his belongings. Buddha and Jesus, and all our great prophets represent such great ideas. Where they bring forth their divine alm-bowl we feel we can not help giving, and we find that in giving is our truest joy and liberation, for it is uniting ourselves to that extent with the Infinite."

* "सेवादुरूपफलदो हि यथा महीपः" i. e. one who gives the fruit commensurate with the service like a king. Service is a form of self-sacrifice or worship, if it is rightly and honestly done. My Guru saint Narotumdasji of Rishikhesha served long and is now a sound भक्त, having an experience of Yoga and Samadhi and other ways of unification with the Almighty.

† There is Dvait in Advait and Advait in Dvait. The two are, seen from a higher standpoint, so connected that A Dvait begins where Dvait ends. Dvait and Advait depend on a stage of perfection the devotee has reached. Vasista Rishi is described as ritualist (कर्मकर्ता) but his earnestness and perseverance were such that he rose to the perfect stage of ज्ञानि by his Karma. Advaiti cannot help being united with the Infinite when he has reached the stage of perfection. As said in preceding pages, the perfect stage is accessible of course with difficulty. There is the only royal road of वेराग्य and ब्रह्माभ्यास (self-sacrifice and study) to be in tune with Brahma.

the necessity for them? What new doctrines do they preach? Do the new sects reveal anything that is not already fully mentioned in the sacred books of the Hindus? The foundation of the new sects has given rise to new forces for mutual annihilation by adverse criticism and fault-finding. India's misfortune is all the more accentuated and the possibility of a religious solidarity all the more deferred. I humbly ask what is there new in all these new sects except a desire to imitate the West and pray in the fashion in which our Christian brethren do? Can the Samajas show any aspect of religious thought, doctrine, or life that is not already and exhaustively included in the profuse Literature of the Hindus? The Shaivas, the Vaisnavas, the Jains and the Buddhists possess all the elements advocated by the new sects that sprang up about the latter half of the 19th century and the very idea of founding any new sect appears more or less entirely superfluous. India's attention should now be directed to sink the differences in religion and bring about a healthy conciliation between those various sects that have existed for many centuries and thereby augment that mutual sympathy which will facilitate the creation of a robust unity and substantial nationality¹. When Hinduism was in danger, the Sikh Gurus had to think of measures for saving it from

1. The worthy Haridas "Das Ganu" observed with characteristic wit and humour upon the tendency of the newly formed Samajas to accept saint Tukaram's Gatha without his "Pandurang." Would saint Tukaram like to be received in the Samajas without his "Vithal"? Do the Samajas do justice to the illustrious saint, when they pore over the pages of the "Gatha" without any regard for the presiding Diety, Shree Pandurang, of the Gatha? The attempt of the Samajas to receive Saint Tukaram without his Pandurang is just like inviting a mother and driving away her child. Would a constant devotee like Tukaram accept such a one-sided invitation from the Samajas?

the Moslem invaders*. What motive or reason was there for the recently created Samajas? I humbly beseech my brethren of the Samajas to refrain from misunderstanding me when I say that the panacea lies not in founding new sects but in utilizing that energy in well directing those, that have been in existence for centuries and that have been supported by the unassailable faith as laid down in the Bhagwatgita, the most tolerant, cosmopolitan and liberal in elevating the destiny of humanity.

CHAPTER I.

Before discussing the various aspects of the Vedanta philosophy in Bhagwat Gita, I should like to take a bird's eye-view of the contents of the eighteen Chapters.

I. The first chapter opens with a request from Dhritarashtra to hear what took place on the field of battle† between the Pandavas and Kauravas. Sanjaya relates the occurrence. Arjun sees the array of relations and friends on both the sides, bent on shedding blood for the acquirement of a worldly empire, the kingdom of Hastinapore, with its power, pomp

* Recently saint Chotesahib has published a book styled "Shree Satnam Anubhav." This worthy gentleman, a true follower of the Nanak Panth, has done a useful service in directing his efforts towards awakening a religious and pious spirit in the minds of his followers. It is a happy sign that Saint Chotesahib takes much interest in the religious unity of the Hindus.

† "But as all the acts of an Avatar are symbolical we may pass from the outer to the inner planes, and see in the fight of Kurukshetra the battle-field of the soul, and in the son of Dhritarashtra enemies it meets in its progress. Arjun becomes the type of the struggling soul of the disciple, and Shri Krishna is the Logos of the soul." Annie Besant.

cf. Kathopanishada : "आत्मानं राथिनां विद्धि शरीरं रथमेव तु । बुद्धिन्तु सारथिं विद्धि मनः प्रमहमेव च ॥ इन्द्रियाणि हयानाहुर्विषयांस्तुष्टुगोचरान् । आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

and enjoyments. Being a devotee of Shri Krishna and living constantly in Sat-Sanga (virtuous company) of his eldest brother Dharma, it was natural for Arjun to think lightly of waging a war with his kith and kin with the aim of gaining earthly objects. But the Lord ordained otherwise and then ensued the immortal dialogue and the Divine advice, which was intended not only for Arjun but through him for all those desirous of salvation in all times to come. Then Arjun laid down his bow in utter despair and declined to fight with the Kauravas, the Lord smiled graciously and commenced the soul-stirring Gita.

II. The second chapter is devoted to show that Arjun's dejection is baseless, and that duty should be done without any attachment आसक्ति, that grief for the dead and anxiety for the living is (useless) of no avail. Thus Arjun is advised to put himself in such a frame of mind as to be prepared for the battle with the Kauravas—the duty of a Kshatriya, the abandonment of which would cause his social degradation and moral fall. Loss of reputation is worse than death. . So Arjun is told to fight, considering lightly of defeat and success; pleasure and pain:

“सुखदुःखसमेकृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि” ॥

In fact a self-less devotion to duty is enjoined by Shri Krishna to his disciple. The lord has illustrated in several ways how Karma (action) could be done in this world without involving sin or foregoing any claim for परमार्थ.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथाऽसक्तः चि-
कीर्तुर्लोकसंग्रहम् ॥ १ ॥

This is the keynote of the argument of action and solves the question as to how action (karma) could be done without producing any bondage. (कर्मबंधन). To fully understand this, mere verbal explanation and discussion is not

sufficient.* Its significance could only be grasped by constant study, meditation and experience, and above all the society of those saintly persons, who have trodden the path of Paramartha, and who have got Sakshatkar.† Shri Krishna explains the manner of living and behaviour of स्थितप्रज्ञ (one whose mind has become steadfast i. e. does not run after a variety of worldly aims and objects) in Slokas 55 to 68. The control of the senses and their withdrawal from the vile pursuit of the sense object is the way to have a stead-fast mind. When the mind has become stead-fast, when the pangs of desire no longer torment and delude it, then a man obtains a tranquil condition of mind (शान्ति). This state is called the Divine state (ब्रह्मस्थिति) and when one reaches it, he is freed from all delusion and is fit for union with the Divine,‡ Shree Krishna.

* Nearly 16 years are required for passing the M. A. and LL. B. examinations, which ensure not more than a hundred rupees a month as salary. How many persons have sincerely devoted half the number of years to the service and contemplation of the Creator ? Those, who talk or discuss Gita, cannot do so in a satisfactory manner unless and until they pass some years in sincere Bhakti. A desire for verbal victory by ingenious arguments is not enough in the region of Parmartha.

† It is said of Shrimat Bhagwat Purana that it is a work that should be approached with devotion (भक्ति) and not with a mere intellectual or argumentative skill. The same may be said of Shri Bhagwat Gita.

‡ In the work called “ श्री गोपालतापिनी,” the meaning of the name (one of the innumerable names by which the Almighty is addressed) “ Krishna ” (श्रीकृष्ण) is thus given:

“ कृषिर्भूवाचकः शब्दो नञ्च निवृत्तिवाचकः ।
तयोरैक्यमिदं ब्रह्म कृष्ण इत्यभिधीयते ॥ १ ॥

Krishna thus means Brahma. Similarly Rama (श्रीराम) is thus explained :

“ रमन्ते योगिनोऽनन्ते नित्यानन्दे चिदात्मनि ।
इति रामपदेनासौ परंब्रह्माभिधीयते ” ॥ १ ॥

III. The third chapter opens with a very natural question from Arjun *viz* : “ If knowledge is superior even to self-less Karma (duty) why should he fight with the Kauravas—his nearest relations? The Lord then explains how the state of perfection (परमपद) could be reached as much by Yoga (self-less Karma) as by Sankhya (ज्ञान) ; how Karma is a means to the end and how it is impossible to attain to the stage of “ ज्ञानी ” without going through the ordeal of Karma for the purification of the mind. There is no royal road to knowledge or salvation. “ कर्मज्यायो ह्यकर्मणः ” So advises Bhagwan.

A life unselfishly led for the good of the people is the life dedicated to the service of the Almighty. The Lord tells Arjun how the great Janak and others attained to the state of मोक्ष by action done in this way : “ यद्यदाचरति श्रेष्ठस्तदेवेतरो जनः । स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ १ ॥

In the above Sloka, the Lord sets forth the responsibilities of big men and their influence for evil or good, for people follow what a great man does.

For one who has attained the perfect stage, action or inaction both are of no significance but the other people cannot go on if all action is stopped and moreover there would be no progress towards virtue if action is abandoned. The Lord says that even He has to do Karma for the well being of His creatures. A true seer (devotee) should think that properties of nature* lead to the performance of Karma and it is only अहंकार (Egoism) which leads the ignorant to believe that they are the agents or doers of Karma. He who has known the truth as regards the distinction of the self

Shri Ram Das well says :—“प्रपंचसाधुनिपरमार्थांचा लाभ केला तो नर भलाभला.”

* न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यतेह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ १ ॥

from the properties of nature and their working is never attached to the fruit or result thereof. This state is of course hard to attain and is, at once, the aim and object of all the Divine Advice. The Lord illustrates by examples the way how to perform Karma in this way without incurring sin or creating any कर्मबंधन (bondage due to action).

Karma is a means to the end till there is चित्तशुद्धि (purification of mind). Still the embodied soul (a human being) cannot absolutely renounce all Karma as long as the mortal coil is not shuffled off. So Shri Krishna tells his disciple.

In short in the third chapter the Lord enjoins the performance of self-less or disinterested Karma, whereby both the sojourn in this world and the world beyond the grave may be fully successful.

एवं बुद्धेः परं बुध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ १ ॥

Thus knowing the Almighty as beyond बुद्धी and controlling-self by the self, kill, O Mighty-armed, the enemy disguised in the form of desires which are difficult to be overcome.

IV. The fourth chapter deals with ज्ञानकर्मसंन्यासयोग. This Yoga was imparted by the Lord to the Sun, who gave it to Manu and Manu to Ikshwaku. The same Yoga is now disclosed to Arjun by the Lord. Arjun was surprised to hear that Shri Krishna taught it to Vaivaswata, born long before the Avatar of the Lord. Then follow the reasons which lead to the incarnations of the Lord on this earth. Whenever there is the decline of righteousness and the rise of sin, then the Lord, though unborn, ever-lasting and the supreme ruler of the universe, manifests Himself as an Avatar

to protect the righteous, to destroy the sinful and thereby to establish the moral and religious equilibrium.

In the last chapter, action without attachment (आसक्ति) to its fruit was enjoined as the means of the highest bliss. (मोक्ष). In this chapter the same aim is explained to be attainable through the medium of ज्ञानयोग (knowledge).

In this chapter Shri Krishna refers to the fourfold division of people into castes in accordance with their respective qualities and functions, but there is ample evidence in Gita to point out that all had the same right to approach the Divine in accordance with their respective अधिकार. The discussion as to how to remain unaffected by the actions* is very important and mere verbal explanations are of no advantage without a serious study and an aim to try to live up to it. Patience and perseverance with firm faith in, and devotion to, the Almighty leads to the highest bliss (परमार्थ). The Lord has well said that knowledge dawns gradually on him who qualifies himself by ज्ञान. Those only will attain to ज्ञान who are full of faith, who are devoted to Him, and who control their sense-organs. When ज्ञान is

Shri Shankaracharya calls it ब्रह्मयज्ञप्रशंसा.

1. In these days there is a tendency to impart गुरुउपदेश by money-loving Gurus. Although these paid Gurus may not do much harm, yet it should be borne in mind that Gurus who deprive their pupils of their wealth and sell knowledge are not the ideals that the Gita describes. Ramdas and Tukaram never took heavy Guru Dakshana. Greedy Gurus should be kept at arm's distance.

The honest performance of one's duty with the mind devoted to the Almighty Shri Krishna is the best sacrifice that one can offer to the Lord, the best means to be in union with Him and the safest way to cross the ocean of worldly misery and misfortunes.

(a) कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १ ॥

obtained, there at once arises perfect tranquility of mind. Arjun is advised to act in such a way that he may not be fettered by the various actions he performs. A person who has no interest in the fruit of action, who is contented and self-controlled, is not affected by the Karma, even though he performs it, for the good of the people. The aim of Karma is to attain knowledge. It is to be obtained by falling at the feet of those who have reached the higher stage and seen the तत्त्व. The purport of the whole chapter is given in the 41st verse.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवंतं न कर्माणि निबध्नन्ति धनंजय ॥ १ ॥

V. The fifth chapter opens with a natural question from Arjun as to which of the two कर्मसंन्यास or कर्मयोग should be followed and which is better. The inconsistency, which appeared to confound Arjun, is dispelled by the Lord, who says that when rightly understood, there is no such inconsistency and that both lead to the aim. Yet of the two कर्मसंन्यास or कर्मयोग, the path of Karma-Yoga is the more advantageous. Karmasanyas means the relinquishment of the fruit of actions performed and Karma Yoga is the performance of the actions in a self-less manner (without attachment to its fruit). Thus it would be seen that both practically lead to the same result, though the processes may differ.

The Lord has pointed out how कर्मसंन्यास and कर्मयोग lead to salvation. He, who has no personal desires and hates none, is always to be known as संन्यासी (an ascetic or saint); because he, being free from the influence of duality, is unaffected by the bondage generated by action (कर्मबंध) “ सांख्ययोगौ पृथक् बालाः प्रवदन्ति न पंडिताः ” This must be borne in the mind. It is clear from the Divine discussion in this chapter that Karma is not only a useful adjunct of knowledge but a

preliminary necessity for reaching the stage of perfection. The modern tendency is to despise Karma and it is condemnable for obvious reasons. In this chapter, the Lord has further explained to Arjun the frame of mind* a devotee should have, while performing every action with the goal of raising himself from the finite state to the infinite.† Those whose thoughts are always fixed on the Brahma, whose minds are identified with Brahma, who have completely thrown themselves at the mercy of the supreme Being and whose sole aim is Brahma, go to the region of the highest bliss, their sins being destroyed by ब्रह्मज्ञान‡. The remarks about the worldly pleasures are note-worthy. The pleasures arising out of contact are inferior to the higher pleasures that spring from within viz. pleasure of संतोष, of शांती, and of वैराग्य. Shri Krishna observes at the end that “that devotee knowing me as the Master of all sacrifices and performances, as the Almighty Lord of all the Worlds and as the friend of all the creation, obtains peaceful bliss.”

* The following Sloka from Yogvashista may be read with interest :—

“द्वौक्रमौचित्तनाशायज्ञानयोगश्चराचर
योगोवृत्तिनिरोधोद्दिज्ञानसम्यग्विवेक्षणम् ॥”

Yoga is thus a controlling of the outward going energy and directing it to Him and Dnyan is right perception.

† When a whole life is not sufficient for a complete proficiency in any one of the wordly sciences, how is it possible to rise to the Divine state in one life? Those who do not believe in the continuity of human existence or पुनर्जन्म may find this hard to believe :—“अनेकजन्मसंसिद्धिस्ततोयातिपरांगतिम्.”

‡ The following sloka well sets forth how the study of Brahma is performed :—

तच्चिन्तनं तत्कथनमन्योन्यं तत् प्रबोधनम् ।
एतदेकपरत्वंच ब्रह्माभ्यासं विदुर्बुधाः ॥ १ ॥

VI. In the sixth chapter the true Sanyasi and Yogi are described by the Lord. When Karma is performed, as advised by the Lord without regard to its fruit, then it is as good as Karma Sanyas. He is a true Sanyasi and Yogi who performs his Karma as a self-less duty and not he who has no sacrificial fire and who has left Karma. It should be borne clearly in mind that Shri Bhagwan never enjoins an embodied soul (a human being) to renounce the due performance of duties. One must perform his duty as long as the body and the soul are together. Even after the ज्ञान stage is reached, one must perform Karma for the good and enlightenment of the people at large. A ज्ञानी may perform Karma to elevate the ignorant who are groping in darkness.* The Lord has well described in this chapter how a युक्त (a devotee) lives the higher life intent on the nectar of knowledge and equibalanced in all states to which the flesh is heir.

Shri Krishna refers to Raj† Yoga and the diet and habits required for performing it duly. "One should effect

* When the higher light dawns on the human intellect and the veil of Maya is removed, the devotee reaches a stage where there is an inseparable identification with the Lord Almighty and there remains nothing to be desired or done. Yet the ज्ञानी should perform Karma to enlighten the general mass of humanity who follow what the great and the advanced do.

† योग is derived from युज् to join and literally means union. The union with the Almighty is the aim of the various paths of worship (service of the Almighty). It means, as Mrs. Besant says, harmony with the Divine law, the becoming one with the Divine Life by the *subdual* of all outward going (tendencies) energies. भक्तियोग, ज्ञानयोग, हठयोग, राजयोग, नामस्मरणयोग, सहजसमाधियोग etc. all lead to the aim when duly followed. A Yogi is described:—“ धैर्यं यस्य पिता क्षमाच जन्मनी शान्तिश्चिरं गेहिनी । सत्यं सूरुर्यं दयाच भगिनी आता मनःसंयमः । शय्या भूमितलं दिशोऽपि वसनं ज्ञानामृतं भोजनम् । एते यस्य कुटुम्बिनो वद सखं कस्मिन् भयं योगिनः ॥ १ ॥

his own salvation" is the aim placed before the disciple aspiring* after मोक्ष. "उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ १ ॥

This should be keenly attended to. Shri Krishna points out the high place which the Yogic mind reaches on attaining Yogic perfection. The felicity of Yogic perfection is such that before it all worldly pleasures, temporary and fleeting as they are, sink into insignificance. No worldly troubles can affect that felicity.

Arjun is advised to have a strict watch on the mind (मन) and to control it whenever it swerves from the right path. When the mind is become perfectly tranquil and freed from passions, when his sin is gone, and when he is fully identified with the Almighty, then the Yogi feels supreme happiness. It is noteworthy that Arjun frankly admits before the Lord the strength of the mind and his inability to curb it, as it is so unsteady, perverse and obstinate. The Lord advises Arjun to control the mind† by means of वैराग्य

* Here then there is clear evidence as to the free will of man and his power to raise himself. The controversial points of प्रारब्ध (fate) and पुरुषार्थ require to be duly noted. A man's nature and status is formed by the influence of the actions of his former existence but his innate power to rise higher is still with him. Just as the two wheels of the cart move together, so do fate and पुरुषार्थ (self exertion). In the every day life one meets with instances to illustrate this subject. One man is more lucky than another and the exertions of some do not succeed to their full extent. Yet all have a power to aim high and rise high.

† The saints of India have duly sung the power of the mind. The famous song (होरी) of Surdas "मन तोय कहाँ लगे समजाउ" is noteworthy. "मन एव मनुष्याणां कारणं बंधमोक्षयोः" (Mind is the cause of liberation or bondage of men). Compare Milton's Paradise Lost:—"Mind is its own place and can make a Heaven of Hell and a Hell of Heaven." The great Ramdas has said much on the force of mind. (Sunder Vilas, Binaya Patrika and Sursagar Vinaya Patrika all say much on this point) Again Surdas says:—"अरे मन कहा करे ताय, जिन दसमास जठरमे राख्य ताह दियो बिसराय."

and अभ्यास. What becomes of an imperfect Yogi ? This question of Arjun is important and the Lord solves it by assuring his disciple that a doer of righteous actions never meets with a bad end either in this world or in others. The training (संस्कार) which his intellect has received in a former birth rebegins and the process of Yogic perfection is carried on from one birth to another,* till he reaches the stage of perfect union with the Supreme Being. Shri Krishna observes :—“ The devotee who with mind rivetted in me and with sincere faith worships me, is superior to all and I consider him as the highest Yogi.”†

VII. The seventh chapter deals with the Yoga of ज्ञान (knowledge),‡ the attainment of which is the aim of all Karma.

This is the supreme efficacy of ज्ञान without which a perfect union with the Infinite and Unknown is impossible.§

* The indestructibility of action, good or bad, is emphasized upon. प्रारब्ध takes its rise from action. Actions done with a disinterested frame of mind solely with the view of dedicating them to the Lord, forge no bondage. Would the Lord accept a dedication of evil actions ? The great controller of the universe would certainly dispense justice if one ventures to do so.

† Compare saint Tulsidas' Ramayan :

“ जिमुथलबिन जलरहेन सकाई कोटी भांतिको इकरे हिउपाई

सथामोक्ष सुख सुनख गराइ रहै न सके हरि भक्ती विहाई. ’

“ भक्तिर्जनित्री ज्ञानस्य भक्तिर्मोक्षप्रदायिनी ”

‡ The English proverb “ knowledge is power ” should be remembered in this connection. A Persian poet says :—

Without knowledge God cannot be recognized.

§ Saint Tulsidas has described in his monumental work “ Ramayana ” the path of knowledge :

“ ज्ञानकोपेयकृपाणकीधारा पडतख गेशन लाग्यो हिबारा

जोनि विघ्न पंथ निवहरी सो कैवल्य परम पद लहरी ”

The Shruti is “ क्षुरस्य धारानि शितादुरत्यया

दुर्गमपियत्कवयो वदन्ति ”

साधिभूताधिदैवंमांसाधियज्ञं च ये विदुः

प्रयाणकालेऽपि च मांति विदुर्युक्तचेतसः

VIII. The eighth chapter is entitled the अक्षर or “ तारक ब्रह्मयोग. ” In the seven preceding chapters, the Lord taught Arjun the Tatva Marga i. e. the mode of finding the real from the unreal in the manifested universe. This was the objective side of the investigation. The subjective aspect of the inquiry is referred to henceforth.

Arjun expresses his desire to know Brahma with all the details. The merciful Almighty sets forth the subject to enlighten Arjun in this direction. The details are such as would form the subject of discussion for many a day.

IX. The ninth chapter deals with Raja Vidya (the prince of all Vidyas). The Lord says that the faithless would never approach Him. The Almighty describes the Divine constitution in which all creatures rest. The surest way to approach the Divine is to have अनन्यभक्ति (unswerving devotion) with a life and conduct as set forth above. *

मन्मना भव मद्भक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैनमात्मानं मत्परायणः ॥

This is the key-note of the theory of devotion † as explained by the Lord.

* Compare :—“ भक्तिप्रियो श्रीपतिः ”

Moropant says on this point as follows :—

भक्तिविना वक्ष नोहे शिष्याने वा मुदंगनादाने ।

कन्यादान फलाति पावे कैसा मुदंग नादाने ॥

† Shri Krishna already pointed out that there are different ways (forms of worship) of reaching the Divine stage. What is obtained by Sankhya is obtained by Yoga. Saint Tulsidas well says :—“ भक्तिज्ञानही नहि कहु भेदा । उभय हरहि भवसंभव खेदा ॥ ” All ways of approaching the Almighty have their own advantages and

X. The tenth chapter is styled the Vibhuti Yoga. The Lord says that the Infinite is not fully known to the Rishis and Gods whose first (creator) cause is the Almighty. Again the efficacy of भक्ति is set forth :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १ ॥

The Lord tells Arjun the various Vibhutis* and how He has manifested Himself in different forms and how after pervading the whole universe by a portion of His self (एकांश) He remains over and above all.†

disadvantages. हठयोग way is, if properly done, a short cut, provided there is no obstacle.

“हठयोग तो ऐसो हंके जैसी लंबी खजूर ।

चढे तो चाखे प्रेमरस गिरे तो चक्रणाचूर ॥”

But there is no royal road to मोक्ष as Saint Tukaram duly observes :—

“चणे खांव लोखंडाचे, मग ब्रह्मपदी नाचे.”

* The manifestations of the Supreme Self. The principal manifestations enumerated by Shri Krishna are but an infinitesimal portion of His incomprehensible nature. The Bhagwan has mentioned his principal manifestations to show to Arjun that the Divine nature and power were unbounded and that to rise to that state one must solely identify oneself with the Supreme by means of unswerving worship of the Infinite looking upon the subjective and the objective states of the Divine in their true light.

† Compare in this connection Tulsidas' famous verse :—

“पशुकीहोतपन्हैया नरकोकडूनहोय ।

नरअपनीकरनीकरेतोनरकोनारायणहोय ॥

Man has to rise from the finite to the Infinite stage. When nearly 13 years are required for being an M. A. LL. B., how many years should be required for reaching that stage? How many sincerely devote at least some time for the consideration of this subject? We are all so much engrossed with the struggle for the present that we have no thought for the future or the past. Saint Tukaram's advice is note-worthy.

“निश्चयाचें बळ, तुका झणे तेंचि फळ.”

XI. The eleventh chapter is called विश्वरूपदर्शन the vision of the universal form of the Almighty. Shri Krishna showed His universal form to Arjun to widen his pupil's vision regarding the Divine and to put into his mind a higher conception of worship. The subjective and the objective states* of the Supreme were duly made known to the sincere devotee in order to enable him to reach the higher stage and become perfectly identified† with the Lord. The universal form of the Almighty when seen by Arjun created awe and wonder and Arjun was naturally puzzled and unable to grasp the transcendental advice that resulted from the sight of that glorious manifestation of the Lord who again appeared to Arjun as before and appeased his mind.

XII. The 12th chapter deals with Bhakti Yoga (devotion to the Lord). This chapter requires some what detailed consideration and attention. The remarks about Saguna Bhakti and Nirguna Bhakti are very significant. Bhakti‡ is the best means of reaching the aim, the perfect

* Bhavabhuti's famous verse deserves notice:—

• विद्या कल्पेन मरुता मेधानां मूयसामपि ।

ब्रह्मणीव विवर्तानां कापि विप्रलयः कृतः ॥ १ ॥

† In the 9th chapter the Lord said to Arjun “पश्य मे योगमैश्वरं,” the Divine mysterious incomprehensible power of the Almighty. The whole of the creation was in Him like illusion of a serpent in a rope in darkness. (रज्जौ सर्पवत् भासः). The Lord desires to explain to Arjun that the perfect devotee should realise that there is no existence of the objective universe, real and independent of the Almighty. Young India should not labour under a mis-apprehension. This state is the highest that a devotee can reach after the acquisition of ज्ञान and the beginners of course must find it hard to appreciate, much less to realize it. The simile of gold and the ornaments is also very appropriate. In a subject so serious as this, ridicule without trying to understand what is really meant, is out of place.

‡ Devotion is of nine kinds :

“ श्रवणं कर्तनं विष्णोः स्मरणं पादसेवनम्

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ”

This sloka shows the grades and order of devotion.

identification with the Lord. How to perform this Bhakti? The present chapter along with the preceding ones sets forth the theory of devotion to the almighty. The difficulties of Nirguna Bhakti are described. Both forms of devotion lead to the aim but the embodied soul, the human being, can practice Nirguna Bhakti with much difficulty, and that too for obvious reasons. The Lord well shows how the mind should be rivetted to Him and how the pupil should relinquish desires and attachment to the worldly gains gradually.*

XIII. The 13th chapter is called क्षेत्रक्षेत्रज्ञविभागयोग. The human body is the क्षेत्र and the Lord is the क्षेत्रज्ञ. The microcosm or human body has in it the great Tatwas (earth, water, light, air and atmosphere), egoism, Buddhi, Avyakta, (undifferentiated matter) the ten senses and Mind and the five objects of the senses†. Knowing the Lord to be the first cause of all this through his mystic power, the devotee is to tread the onward path in the direction of knowledge. Vanity, Ostentation and Ahankar are the worst enemies of knowledge, as are also cupidity, anger and greed. Leaving these gradually the pupil should betake to Bhakti, (Avyabhicharini i. e. unswerving).‡ The

* The fourfold division of life is worthy of being borne in mind (ब्रह्मचर्याश्रम, गृहस्थाश्रम, वानप्रस्थ, संन्यास) as it is very much suited to a gradual rise, step by step, from the lower stage to the higher. The seed of devotion is to be sown in the childhood by creating faith and in the other आश्रम the development follows. Religious training is more or less neglected. संन्यास and स्तोत्रपाठ are almost banished. Every one tries to become a cheap ज्ञानी !

† The human body is made up of स्थूल (innert) and सूक्ष्म (ethereal) शरीर (portions of bodies visible to the eye and the mental mechanism).

‡ The Bhakti should be like that of a thorough Pativrata like Sita or Draupadi.

Supreme Self—beginning-less, devoid of qualities and imperishable—lives in the body and is yet not tainted by action, and does not act. Without a lamp one cannot read in darkness or do any other work. Does the lamp act or is it affected by the act done? Those who understand the difference between क्षेत्र and क्षेत्रज्ञ with the help of the eye of knowledge and also the liberation of all beings from Maya reach the highest beatitude.

XIV. The 14th chapter is about “गुणत्रयविभागयोग” *i. e.* the Yoga about the separation of the three qualities सत्त्व, रजस्, and तमः. A knowledge of the properties or qualities of things is quite necessary to grasp the magnitude of Parabrahma. When these qualities are understood then it is possible to become गुणातीत and perfectly in union with the Almighty. The Lord tells Arjun to be गुणातीत. “त्रैगुण्यविषया वेदाः निवृत्तैर्गुण्यो भवार्जुन.” How to become गुणातीत? This subject is very vast and important. In this work there is a scope only for a mere verbal discussion. The process of rising above the three qualities must indeed be very lengthy as it is the highest stage of perfection.

XV. The 15th chapter is styled the “पुराणपुरुषोत्तमयोग”. Its significance is remarkable.* In this chapter the importance of वैराग्य and पराभक्ति is portrayed. Step by step the devotee should rise from कर्म to भक्ति, from भक्ति to ज्ञान and from ज्ञान to मोक्ष (the highest bliss). The Controller and Creator of the universe is to be approached gradually, step by step, through the potent means of sincere devotion to Him whose abode, once reached, is gained for ever. The fifteenth chapter contains reference to many important points each requiring an independent and detailed discussion. The phenomenal world is likened to a tree, having its roots upwards and foliage and branches downwards. The tree is

* This chapter is daily recited by many a devout person.

firmly rooted in the Parama Purusha and is ever-lasting but it is to be cut by the axe of असंग (freedom from attachment to the phenomenal world) whereafter the highest place should be sought after.

XVI. The 16th discourse treats of the Divine and the devilish properties which go to constitute the Divine and the devilish natures.

The Divine virtues (qualities or properties) are
 1. Fearlessness, 2. Purity of mind 3. Perseverance in gaining knowledge, 4. Charity. 5 Self control. 6. sacrifice. 7. Study of the Vedas. 8. Pennance. 9. Sincerity or straight-forwardness. 10. Absence of injury (to any creature). 11. Truthfulness. 12. Freedom from anger. 13. Generosity. 14. Tranquility of mind. 15. Absence of wickedness. 16 Compassion for all creatures. 17. Freedom from greediness. 18. Gentleness or humility. 19. Modesty 20. Absence of bashfulness. 21 Dignity. 22. Forgiveness. 23. Courage. 24. Cleanliness. 25. Absence of hatred. 26. Freedom from excess of pride. These are the properties of the person born of the Daivi Prakriti (Divine nature).

1. Hypocrisy. 2. Vanity. 3. Self-conceit. 4. Anger. 5. Cruelty or hard-heartedness. 6. Unwisdom or ignorance. These are the attributes of the devilish nature. The Divine properties lead to freedom from bondage while the devilish properties lead to the straight road of bondage or hell. This chapter discusses the class of Atheists and their views. The Lord says that lust, wrath and greed are the gates that lead to hell. He who sets aside the sacred ordinances, and behaves as his own desires and whims lead him, does not obtain perfection nor happiness nor the highest bliss.

XVII. The 17th chapter discusses the three kinds of faith (श्रद्धा), arising according to the nature of each embodied soul from Satva, Raja, and Tama. The Lord well

lays down that the faith of each and every man is formed according to his own nature. Man is full of faith.* As his faith is so he becomes. The blessed Bhagwan sets forth the forms of worship, the diet of the devotees according to their bent based on the three Gunas.

The three kinds of penances are note-worthy.

- (a) The worship offered to the Almighty, to the learned Brahmins, to spiritual teachers, and to the wise, combined with purity, straight-forwardness, Brahmacharya† (celibacy)

* “तदभ्यासेन तद्भावो भवेद्धमरकीटवत् ”—What-ever a person constantly thinks of, that becomes his mental attitude and if the nature of that attitude is directed to Satva or Tama, then the person is blessed or banned.

A gentleman once asked me whether he would be required to leave the particular diet he was accustomed to take if he studied Gita. I referred the gentleman to this chapter and the exhaustive discussion thereon.

That man's temperament is affected by the diet he takes is more or less undoubted and that flesh and alcohol produce a Rajasik and Tamasik influence and so are not useful for a man bent on seeking the Parmarth.

- (a) “I sincerely hope that before the close of the century, not only will slaughter houses be abolished, but that the use of animal flesh as food will be absolutely abandoned”—Dr. Sir Benjamin Richardson, M. D., F. C. S.
- (b) “I maintain that flesh eating is unnecessary, un-natural and unwholesome”—Dr. John Wood M. D.
- (c) “I know how much of the prevailing diet is not merely a wasteful extravagance, but a source of serious evil to the Consumer. Sir Henry Thompson, M. D. F. R. C. S.

† Brahmacharya Ashram is followed by गृहस्थाश्रम (by legitimate marriage) and does not mean that one is enjoined to remain unmarried. Aik-Patni-Vrata (the vow of having one wife only) is equally meritorious, as the career of Shree Rama well proves.

and genuine innocence go to constitute the physical penance.

- (b) The speech that offends not and is truthful, pleasant and beneficial, and the study of the Vedas constitute the verbal penance.
- (c) The mental penance consists in tranquility, gentleness, silence, self-restraint and purity of motive. The Lord lays particular emphasis on श्रद्धा (faith) the value of which in the Psychological region is immense. Faith generates confidence and is the first condition of mind preliminary to all undertakings.* Hence a faithless and doubtful temper is unsuited as much for the worldly as for the higher pursuits. Why does a man forget his Creator? This is due to Maya†. The mode of charity enjoined by

* In these days it is necessary to emphasize the point about श्रद्धा (faith). Personal investigation and ascertainment of every point in the sphere of metaphysics would occasionally lead to despair, for life is so short. We must take some views about particular points on trust and be guided by the collective wisdom of the human race. Much unnecessary trouble is avoided by the medium of faith which is given such a prominent place by the Lord in the attainment of ज्ञान and the access to the परमपद (the highest Abode).

† Saint Tulsidas says as follows in this connection.

तुलसीपुरबपासे हरिचर्चानसुहाय
जैसेज्वरकेजोरसे भोजनक्रीरुचिजाय

The workings of Maya, which is generated by the force of ignorance, are wonderful. The Almighty has given His creatures (men) free will. Free-will when mis-used generates a sort of veil between us and the Parmeshwar. The rise of ज्ञान removes this veil. Maya thus rises from ignorance and undue attachment to and interest in wordly objects and desires. This Maya which baffles the

Shri Bhagwan should be borne in mind. That charity which is bestowed as a necessary duty on a fit and worthy person without expectation of a return at the right place and time, is called the Satwic charity.

Other kinds of charities need not be detailed. When doing everything the frame of mind should be one inclined to dedicate everything to the Almighty.

That which is done without faith is useless in this or the next world.

XVIII. The 18th chapter is the summary and the essence of all the preceding chapters. It is called the संन्यासयोग. It recapitulates and reconciles the different items of advice and inculcates Karma Yoga in a self-less way. Shri Bhagwan has in brief taught his unswerving disciple the path of duty* where-by he would become perfect from the hu-

attempts of the devotee and tries to throw him down if not on his guard, is of some service in the earlier stage of human existence, in as-much-as it is instrumental in leading the embodied soul from तामसी to Rajasi state and in inciting activity.

“अनात्मनिशरीरादौ आत्मबुद्धिस्तुयाभवेत् सैवमायेतिकीर्तिता” —

This is a brief description of Maya. “The considering of the body, etc. which are not the soul as one’s soul, is Maya.” This Maya can only be surmounted by the grace of the Almighty, the Lord of Maya, by throwing one’s self at His mercy :—

“देवीह्येषागुणमयीमममायादुरत्यया । मामेव्येषप्रपद्यंतेमायामितांतरन्तिते.”

* “In the midst of turmoil he must rest in the Lord of peace discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar, love to His Lord the flame burning upon it, all his acts physical and mental are sacrifices offered on the altar, and once offered he has with them no further concern.” Besant,

man as well as the super-human stand-point. When rightly understood, Sanyas and Tyaga coincide with Karma Yoga and are not opposed to it, if the devotee has no interest in the fruit of actions. Bhagwat Gita predominates over all systems by its unfailing method of inculcating the way by which the highest stage would be reached by the embodied soul in every condition and situation, provided the will is there.* Persons of every faith and condition receive the consoling hint from the Lord that they have no reason to be cast down and disappointed if they throw themselves on the mercy of the Almighty and pray to Him in the various modes indicated by Shri Bhagwan. The most sinful† are purified by the sanctifying influence of the All-Purifier.

One should perform the natural duties born with his class even if defective, because all professions or functions are enveloped by faults just as fire is with smoke. Nothing is absolutely faultless.‡ In short, ever remember the

* Those who follow the rigid rules of caste and think that one caste is superior to another by a natural right should bear this teaching in mind.

† Care should be taken in clearly understanding that there is no passport for committing sin continually. What is meant is that even the most sinful would be absolved if they are repentant and follow the path of Bhakti to the Almighty, the All-Purifier. Would a man, sincerely given to Bhakti, feel an inclination to indulge in sin?

Pope's words in this connection may be read with interest:—

“Honour and shame from no condition rise,

Act well your part and there all the honour lies.”

The words of the Hindusthani poet are still more note-worthy. Persons of every and any caste have the same right to serve the Almighty who is equally disposed towards all creatures.

“जातपातपूछे न कोई हरको भजे सो हरको होई”

‡ What part the sages of India have played in the uplifting of humanity and the development of human mind, would be learnt by the appreciative words of the late Prof. Max Muller;

Almighty, give up the mind to Him, while engaged in the performance of duties, and throw yourself at His mercy. This is the path* to reach Him. (Verse 65). Sanjaya thus recited from memory this Divine Dialogue to Dhritarashtra and added that “यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

तत्र श्रीविजयो भूतिर्धुवानीतिर्मतिर्मम ॥ १ ॥

Wherever there is Yogeshwar Krishna, wherever there is Partha the holder of bow, there verily reside wealth, victory, prosperity and firm morality.†

“If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life again I should point to India.”—Max Muller.

* “That the spiritual man need not be a recluse, that union with the divine life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the “ Bhagwat Gita ”—Annie Besant.

“ Moderation is therefore the key note of the Gita and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the one, the supreme Self” Ibid.

“ यज्ञाभान्ना परो लाभः यत्सुखान्ना परं सुखम् ।

यज्ञज्ञानान्नापरं ज्ञानं तद्वस्त्वैवधारयेत् ॥ १ ॥

† Here a few words must be said with regard to the immoral actions alleged to be done by some greedy Gurus, who under the cloak of their hypocritical advice indulge in impious pleasures at the cost of their pupils. Bhagwat Gita allows no sanction

CHAPTER II.

What philosophy does Bhagwat Gita inculcate ?

At the outset it may be said that "it showers the nectar of Advaita." It sets forth the Divine origin of man and the way to reach the Divine, being freed from the thralldom of Maya. The gradual stages and modes of treading in the path of Parmartha are clearly though succinctly shown by the Lord to Arjun. Bhagwat Gita is thus the basis of the Advaita or Vedant philosophy.* The eighteen chapters enjoin the force of कर्म, उपासना and ज्ञान and bring out a reconciliation between the various paths† that appear to be different,

whatever for the doubtful acts of these false Gurus, who deprive their pupils of their wealth and carry on secretly a devilish mode of immoral life like Mumbaji Buwa of the times of Saint Tukaram. Elsewhere something is said of such money-making and lewd Gurus, who cheat Rajahs and Maharajahs and others.

* The Vedantee should always have before his mind's eye the following sloka of Shri Shankaracharya:—

“सत्यपिभेदापगमे नाथ तवाहंनमामकीनस्त्वम् ।

सामुद्रोहि तरंगः कचन समुद्रो न तारंगः ॥ ”

† Of all the sacred books Bhagwat Gita is the only one that declares that all religions are good and that rightly followed all will lead to the aim.—

“अथान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः”

After one has followed the religion one professes to the extent of चित्तशुद्धि and has attained to the higher step, the following is the advice of the Lord to be borne in mind:—

“सर्व धर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः”

This Sloka is interpreted in two ways, and both interpretations are correct—“धर्म” means religion as well as the outward going energy (प्रवृत्ति) or tendency.

pointing out that all of them, duly understood and acted upon, lead to the aim of the devotee.

“सोऽहमस्मि” “He I am” or “That thou art”—“तत् त्वमसि”. These two short sentences form the basis of the whole doctrine of the Vedant or the Adwait philosophy and on the realization and proper understanding of their inner meaning lies the theory of Salvation. In these sentences “स” and “तत्” stand for the Almighty and अहम् and त्वम् for the finite soul. The identity of the Infinite soul and the finite “soul” are shown by the words अस्मि and असि.

The Adwait philosophy inculcates that the Supreme soul and the embodied soul are essentially one and that the finite being (जीवात्मा), freed from the veil of Maya (माया—Nescience) is Brahma. By समाधि and the other ways discussed herein, the embodied soul begins to realize the intrinsic condition and becomes identified with the Almighty. During समाधि, the embodied soul and the Supreme soul are in union “(समाधिः समतावस्था जीवात्मपरमात्मनोः)”. There is much to be done before one can reach the stage of being able to have a समाधि perfectly. The Bhagawat Gita shows साधन (the ways) of salvation and is thus a science for actual practice.* Young India must try to zealously practise

* It is not a mere verbal knowledge of “अहम् ब्रह्मास्मि” that is the aim. There should be a realisation, experience (अनुभव) of such a stage, the highest goal of the Vedanta philosophy, which is मोक्ष (salvation). When this stage is reached, then the devotee obtains an experience of the condition, described as follows :—

“भिद्यते हृदयप्रथिः । छिद्यन्ते सर्वसंशयाः ॥

क्षीयन्ते चास्य कर्माणि । तस्मिन् दृष्टे परावरे ॥”

“.....Samsâra or phenomenal existence, whose main factor is the bondage of births and deaths in succession, is unreal and is the result of illusion,—the ignorance by which the only and absolute reality, the Supreme self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory, for,

those spiritual exercises which once were her sole possession and which are treasured up in Gita.*

A few details about the Advaita or Vedant† philosophy are necessary in this paper.

since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or Moksha is relatively spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal." Vide Mr. Venkataramanan's Shankar.

* Elsewhere I have given extracts from the works of European scholars regarding their admiration of Bhagawat Gita and the Vedant philosophy. One more extract is presented to the reader from "Gita and Gospel" from the pen of Dr. J. N. Farquhar M. A. of Christ's Church, Oxford:—

"In the whole literature of the world, there are few poems worthy of comparison, either in point of general interest, or of practical influence, with the Bhagawatgita. It is a philosophical work, yet fresh and readable as poetry; a book of devotion, yet drawing its main inspiration from speculative systems; a dramatic scene from the most fateful battle of early Indian History, yet breathing the leisure and the subtleties of the schools; founded on a metaphysical theory originally Atheistic, yet teaching the most reverent adoration of the Lord of all; where shall we find a more fascinating study?"

Pandit Tattvabhushan tries to prove, in his "Krishna and the Gita" that Krishna has no historical existence, and Dr. J. N. Farquhar recommends that the vacancy be filled up by the appointment of the incarnate Saviour !

† "श्लोकार्थेन प्रवक्ष्यामि यदुक्तं ग्रंथकोटिभिः
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मेव नापरः"

In half a verse, I tell you what has been told in crores of books. Brahma is true; the world is false. Man's soul is Brahma and nothing else. This is the keynote of the Advaita philosophy. Shri Shankaracharya has described in most befitting manner the frame of mind which the devotee should have till he reaches the highest stage.

"देहबुद्ध्या तु दासोऽहम् जीवबुद्ध्या त्वरंशकः ।
आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥ १ ॥

The Vedant philosophy is discussed in the Upanishads. After passing through the preliminary stages of action and devotion, the devotee becomes fit for the higher stage which sets forth how the human soul is a spark of the Divine soul or Supreme being and how जीवात्मा can reunite with Parmatma. The 4 stages of Aryan life (as detailed above) are very well suited for gradual advancement towards the aim. * In order to have a decent acquaintance with this subject, the devotee must study the standard works *viz.* The Brahma Sutras (b) Bhagawat Gita, (c) Yoga Vasishta, (d) Shri Shankaracharya's Bhashya, (e) The Upanishadas. The process of जीवात्मा becoming ready to be united with परमात्मा is naturally a long one and must take a long time as Bhagawan well points out, † when He says:—

“ अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ”

The present tendency to shun Karma and Upasana is baneful for the attainment of Paramartha as mentioned above. We all acknowledge the gradual rise from one step to another in the pursuit of worldly sciences or arts. Why

* The greatest mistake made in these days is to jump at once to the highest stage and indulge in lip-Vedant. Mere verbal Vedant without the strong will to act up to the Vedantic life and conduct is not sufficient for the purpose just as a mere verbal discussion about the various articles that go to make up a splendid banquet would not appease hunger. The ancient Rishis have divided life into four Ashramas (stages) in which love and fear of God are gradually developed and the ground prepared for the higher life, the highest Bliss.

† “In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.”—Schopenhauer.

“It is impossible to read the Vedant or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India ”—Sir William Jones.

then and how can the present tendency to jump to the highest step be justifiable?*

Shri Tukaram's memorable words "आत्मा अनुभवीं चोखाळीत्या वाटा..." must always be borne in mind. Vedant does not discourage any good act, but on the contrary that greatest system of philosophy advocates the doing of everything for the public good and offering it up as the worship to the Supreme soul†. "What shall it profit a man, if he shall gain the whole world and lose his own soul?" This is a question worthy of being seriously considered. In this connection, I wish to quote the words of Victor Cousin, the greatest among the historians of Philosophy in France‡: "When

* Even at the cost of repetition it must be said emphatically that when several years are required to learn the arts or sciences that enable one to earn one's bread and live comfortably in this world, is it not necessary that much more time should be required for attaining the highest good? Where then lies the mistake? The fault lies with us, who while earning our bread, forget the higher duties and our God.

† The groundless assertion made by some well-meaning persons of hasty temperament that Vedant spreads idleness is as ridiculous as it is false. After teaching 18 chapters to Arjun, Shri Bhagawan prepares Arjun's mind for the struggle as a duty of Kshatriya. How then can it be said that the Vedant philosophy, based on the Bhagawat Gita, can lead to idleness or a neglect of one's own duties? Of course big men in India occasionally escape scot-free for making such groundless assertions against their religion or philosophy. (See Chiplunkar's Nibandhamala).

‡ Young India requires to be told by the western Savants what good things are in the Indian philosophy. Forty or fifty years ago a wave of scepticism had spread over this land, when there was an open attempt in some Indian quarters to cry down Eastern philosophy and religion. When European philosophers admitted and advocated the greatness of the Bhagawat Gita and Vedant philosophy, young India's eyes were opened and there is now reaction in the direction of acknowledging the errors of the past. Those, who wish to know more on this point, may find interesting

we read with attention the poetical and philosophical monuments of the East, above all those of India which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which make such contrast with the meanness of the results at which the European genius has some-times stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race, the native land of the highest * philosophy." The words of the French Philosopher Victor Cousin are enthusiastically endorsed by the valued testimony of Fredrick Schlegel, the great German philosopher who discovered the existence of Indo-European Family of Speech.

Fredrick Schlegel observes:—"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full blood of heavenly

details in "Nibandha Mala", the famous work of the great scholar Mr. Vishnu Shastri Chiplunkar. The reader would also meet with details in the patriotic newspapers like "Amrit Bazar Patrika" and others of that period. The great patriot and scholar Mr. Vishnu Shastri Chiplunkar has done real service to India by exposing the mischief done by some busy bodies.

Saint Tulsidas describes जीव (Soul) in his "Ramayan" as follows:

“ ईश्वरअंश जीव अविनाशी चेतन अमल सहजसुखराशी
 सो मायावश भयो हि गुसाईं बंध्यो की रमरकट कीनाई ॥ १ ॥

* The late Rai Bahadur Lala Baijnath has well shown in his article on the "Problem of Indian Education" how Indian Renaissance should be effected by the help of our ancient Rishis and philosophy. The western civilization has indirectly produced an influence on the Indian minds whereby love for God and religion is not only subordinated to the pursuit of personal comforts but often ignored. How often is the advice of Tulsidas neglected !

“ एकचड़ी आधीचड़ी आधचड़ीसे आध ।

तुलसीया सत्संगसेकटे कोटि अपराध ॥ ” “ सो सुननारकी एक लवहरकी ”

glory of the noon-day Sun, faltering and feeble and ever ready to be extinguished.....The Divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle, and incite him to consider a reunion and recorporation with Divinity as the one primary object of every action and exertion.* ”

Shri Gita preaches the philosophy which the great and the small may follow, without any distinction. Nothing is to be abandoned for the performance of the functions which lead to Paramartha, but everything, every good and useful thing, is to be done in a higher frame of mind, in a self-less manner. In the West philosophy and religion are separate. But Bhagawat Gita inculcates that there is no reason whatever for a divorce between them;† that philosophy तत्त्वज्ञान is the natural outcome of religion followed in accordance with the duties of the various stages (आश्रम) of life

* This admiration of the Vedant philosophy expressed so forcibly by the French and German philosophers is noteworthy. It may silence the tongue of ridicule in India. From the pursuit of a religious life arises the philosophic life and conduct. A careful observation of the daily life in a Hindu family of old type would well show how there is scope for a healthy growth of a pious temperament. The boys and children are required to perform Sandhya and recite morning and evening Stotras in adoration of the Almighty and there the germ of love and fear of God arises. The performance of the वैश्वदेव and नैवेद्य to God with the संकल्प “एको विष्णुर्महद्भूतं.....तत्सत्ब्रह्मार्पणमस्तु ” is noteworthy. It is not the opinion of the present writer that everything old should be adhered to. What is good should be adopted from foreign countries. Is love of God as strong in the heart of educated India as it was in ancient times ? If God ate up the नैवेद्य, then probably there would be some difficulty with reformed Indians !

† “Whether religion leads to philosophy or philosophy to religion, in India the two are inseparable, and they would never have been separated with us if the fear of man had not been greater than the fear of God or of truth”.—Max. Muller.

laid down in Shastras.* There is a tacit belief in certain quarters that the recesses in the mighty Himalaya or other mountain ranges are the only means of securing Yoga and the higher bliss. This view is correct only in a limited sense. Activity, however, is not to be shunned, for the constant refrain of the Lord's advice to Arjun is "Fight for duty's sake"† with the mind devoted to the Almighty.

The embodied soul owes a duty to the family, to his country, to the people amongst whom he moves or is born and the service of all these in a disinterested manner is a noble worship of God, the Creator of this phenomenal world in the ordinary sense, who pervades it, witnessing like a lamp the actions of the finite beings who are endowed with a power of raising themselves to the highest stage‡ and

* The following significant verse briefly mentioning the different sects of the Hindu Religion, is remarkable :

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो ।

बौद्धा बुद्ध इति प्रमाणपटवो कर्तेति नैय्यायिकाः ॥

अहंनिस्त्यथ जैनशासनरताः कर्मेति मीमांसकाः ।

सौड्यं वा विधातुं वाञ्छितफले चैलोक्यनाथो हरिः ॥ १ ॥

This verse would serve to show that Shaivas, Vaishnavas, Budhists, Jains and the other sects, have a common ground to stand upon and that the so-called differences are but differences of a superficial nature, differences that may disappear with the help of Bhagawat Gita. What a religious solidarity would arise if the aim of this sloka is realized !

† Those gentlemen who are prone to charge Vedant with the tendency of creating idleness or uncontrolled action should bear this in mind. There is no room for license or idleness, for the Lord is मर्यादापुरुषोत्तम and a study of nature well shows how order and regulated activity pervade the universe. In this connection it would be interesting to make some observations with regard to the "War", as enjoined by Shree Krishna and the "War", advocated by the German savant. Shree Krishna advised a war for duty. Germany carries on the war for ambition.

‡ "That thou art" (तत्त्वमसि). This is the aim to be realized and of course it is the highest stage. cf. Tulsidas' Ramayan :

"सोऽहमस्मि इति वृत्ति अखंडा । दीपशिखा सोहि परम मंचडा ॥

being reunited with the Parmatma. Why the Almighty created all this. This question is answered by the Upanishads thus : “एकोऽहम् बहुस्याम् प्रजायेय”. But such questions are out of place in the region of philosophy, just like the questions why Oxygen and Hydrogen produce water in the sphere of the physical sciences. Nor would any useful purpose be served by such inquisitiveness on the part of the devotee. The endeavours of every man are directed to secure comfort by acquiring wealth in these days of struggle for existence. The general tendency seems to be to care for today with little thought for tomorrow. The life to come is doubted and the past existence is ignored. In persons of such temperament it is difficult to plant श्रद्धा (faith). Blind faith in the region of the search after the Infinite is better and more safe than no faith at all. It is impossible for a finite being to investigate everything and then to believe it. The collective wisdom and experience of humanity cannot be thrown aside or ignored altogether.

In this connection I have only to say that too much of inquisitiveness or display of learning* is not desirable or

The late Rai Bahadur Lala Baijnath gives the following important piece of advice. “If man is to attain to the goal of life in the harmonious development of all his powers, physical, mental, moral and spiritual and after leading a happy life here to pass on to his everlasting bliss hereafter, then that is possible only by imbibing the spirit of the sages of ancient India. The importance of its ancient civilization and its ideals was fully realized by the late Prof: Max Muller.”

“When the awakening in Europe commenced in the 15th and 16th centuries the people turned to the ancient literatures of Greece and Rome, which brought about the Renaissance. Similarly the Indian Renaissance must be brought about by the ancient literature of India.”—Rai Bahadur Lala Baijnath, late Chief Justice of Indore.

* The great poet Waman Pandit was an exceedingly learned man and wherever he went he vanquished the local men of learning

required in treading the path of Paramartha. With strong faith in the Almighty, the devotee must proceed realising the moral in the well known words of the Maharashtra saint:—"कोणी निंदा कोणी वंदा॥ आम्हां स्वहिताचा धंदा."

The great mistake that is generally made in India, as elsewhere, lies in the stubborn antagonism which followers of one sect bear towards another. With the Bhagawat Gita before us there is no reason to do so, for the Almighty could be approached by various ways of worship and all are, if sincerely and truly followed, acceptable to the Supreme Being. Shri Bhagawan has said this to Arjun.

"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्"

True devotees must fearlessly and zealously proceed, working for the good of humanity and lending their help in the national uplift, bearing in mind the hopeful and unfailing words of Shri Krishna :

"तेषामेवानुकंपार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १ ॥

The Almighty never disregards His devotees. He gives them बुद्धियोग by which they can approach Him, provided they unswervingly and constantly devote* themselves to Him, living a life in harmony with the Divine Law.

and got अर्जुनपत्र. Shri Ramadas explained the vanity of the poet's undertaking. Waman Pandit devoted his energy thenceforth to the service of the Almighty and became a great saintly poet. Moropant describes Waman Pandit as follows:—

"वाटे सूक्तिश्रवणे मस्तक वाल्मीकिनेहि डोलविला ।

प्रभुनें झुलवाया मन वामन हा वेषुसाच बोलविला ॥

* A careful observation of the training which was given to children in ancient times shows how they were prepared for the battle of life. Cf. Raghuvarsha :

"शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् ।

वार्धक्ये मुनिवृत्तीनां योगिनान्ते तनुत्यजाम्"

How can a person be able to leave the body by Yoga like Bhishmacharya, unless there is a training from early boyhood ?

It should be ever borne in mind that a Bhakta will never be ruined in any sense of the term for the Bhagawan has emphatically told this to Arjun :*

“कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति”.

“न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति.”

With such Divine assurances and with the aid of the company of His devotees (saints)† the worker in the path of Paramartha should hope-fully and undoubtingly go on, trying and wishing to do good to all—his family, his country, and the world at large, because the very desire to do good to others is the surest way of securing one's own good.

While discussing the philosophy‡ of Shri Bhagawat Gita there is naturally the likelihood of a temptation to compare and contrast it with the philosophical systems of

* The Lord gives बुद्धियोग to His devotees :—

“तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।

दशमि बुद्धियोगं तं येन मामुपयान्ति ते.”

† Company of saints or good virtuous men given to devotion (भक्ति) sincerely is of great use in this direction, as thereby self-experience is revealed and the path of progress is made easy. Such स्वात्मानुभव (Self-experience) of saints is valuable to an eminent degree. Moropant describes the self-experience of the great saint Tukaram thus :—

“स्वात्मानुभव पहातां तुकया केवळ सखाचि जनकाचा ।

वैराग्ये डोलविला माया जेणे मुर्नाई सनकाचा ॥”

Tukaram's works bear a stamp of this self-experience and form an excellent help to the student of Paramarth.

‡ “...It is meant to lift the aspirant from the lower levels of renunciation where objects are renounced to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life.”
Annie Besant.

the West as profounded by Socrates, Aristotle, and Plato, of the ancient times and Kant, Bacon and Spencer of the modern times. As it is not the aim of this work to have a survey of all the philosophical systems of the world it would be beyond its scope to undertake such an attempt. Suffice it to say that of the ancient philosophers of the West, Plotinus makes the nearest approach to Vedant Philosophy.*

* Prof. Max Muller's extremely interesting lectures delivered in the Royal institution, Oxford, in March 1894 are worthy of perusal. He has tried to make the Vedant philosophy as familiar as possible to Western students of philosophy. Prof. Paul Deussen's writings also deserve a careful perusal.

CHAPTER III.



The Bhagawat Gita is as full of practical wisdom as of speculative lore. Man is to rise from the practical to the spiritual by steady progress*. This can not be done all at once. Steel is to be obtained from iron by exertion patiently carried on. Devotion is essential as the foundation with strong faith. Asceticism is the advanced state. The Sanyasi, the Jain Yati and the Budhistic Muni belong all to the advanced state, though in these days of scepticism and perversion of the prescribed path of discipleship, every one tries to become a ज्ञानी and संन्यासी at once, leaving aside the preliminary stages and spiritual exercises already alluded to in this work. The Ascetics, the Sages, the Yatees and the Munees are all worthy examples and living advice to mankind. It is no argument to say that because some hypocrites deceive people, therefore these worthy personages and their sacred order should be condemned by Young

* "The great spiritual laws, upon which the Vedant has founded its practical Ethics, hold just as good in the family, in the market, in the Senate, aye, in the battle field itself and teach (man) the way to lead, in whatever station of life he may be placed, a truly manlike, because a truly Godlike life."

"Man is, accordingly, told that the Absolute and Unrelated can not at once be intelligible to him, for it requires the most abstract contemplation and elevation of thought, which is beyond the ordinary powers of his intellect to accomplish; that till that stage of intellectual and spiritual attainment is reached, he must contain himself with contemplation and worshipping, as God, the Supreme Essence as differentiated entity in its manifestations in its works throughout the Universe, taking any of such manifestations as a symbol, through which to reach It in a proper, moral and religious attitude."—Ethics of the Vedant, by Vasudev J. Kirtikar.

India, or our Missionary friends. Nothing can be more instructive or interesting than the company of these persons, who have devoted their lives and energies to the search of the highest truth and who want nothing except an ordinary meal once in a day and ordinary clothes, required for the human body.* When the Christian Nations maintain the clergy at an enormous cost and willingly bear the enormous expense, should it be justifiable for Young-India to cavil at and despise the Sanyasees, the Yatees, and the Munees, who occasionally demand some monitary help either for a Sanscrit school or for teaching Yoga or the Vedant doctrines to the younger generation ? The ascetics serve, a most

* A real aspirer after salvation occasionally meets good saints, whose life work is best described by Shri Shankaracharya. "It is the innate character of the great ones to remove the sufferings of others, as it is the character of the Moon to allay the pains of those who are suffering from the intense heat of the Sun."

Dr. E. Caird describes such men as follows :—

"Such men seem still to grow beyond the end which hides them from our eyes. The great man in his life time stands before his contemporaries as an external image of excellence which may indeed awaken a new spirit in those who are able even partially, to appreciate it; but when the outward presence is removed, the awakened spirit reproduces the reality of fact in an idealised vision, which is truer than anything seen with the eyes of senseand this new idealised image in turn reacts in further developments of the same spiritual energy which produced it" (2 Evoj. Rel. 227).

"The person who has reached this degree of enlightenment, feels and answers everything and, just because he desires nothing for himself, is able to give everything to all.....He asks nothing save to be a channel with wider and wider bed along which the great Life may flow, and his only wish is that he may become a larger and larger vessel with less of obstacle in himself to hinder the outward pouring of the Life; working for nothing save to be of service." Annie Besant's Karma, p. 69.

useful purpose by 'awakening the human thought and directing it to a nobler purpose. "Such great and peaceful persons," says Shri Shankar, in Viveka Chudamani, "live regenerating the world like the coming of spring; and after having crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives." The practical, the ethical, the spiritual inspiration enjoined in Bhagawat Gita, is found to an eminent degree in the life and career of such saintly personages as Shri Dnyaneshwar, Aiknath, Ramadas, Suradas, Tulasidas, Tukaram of the past times and Vivekanand, Ramakrishna, Ramateertha* Ramasing, Kalee Mai, Ramajibuwa, Tarte-baba and Sheela-nathajee of our times.

I earnestly and humbly beseech young India to bear in mind that if they wish to follow the path of Paramarth, they should consider the lives of these saints as the best commentary of Bhagawat Gita and their ways of conduct as the best illustration of the Divine Song. India would not rise, unless

* Swami Ram Teerth was a Bhakta of Shri Krishna. "On the banks of the river Ravi, he spent many a night in spiritual exercises of concentration or Yoga.....At this stage of his spiritual development, he used to say that many a time he beheld a cloud-coloured Krishna with a bamboo flute on his lips and dancing on the head of cobra, face to face, with his eyes open and his senses all about him. 'This marked a particular stage of the Mind-concentration and it was nothing but the materialization of my own imagination, the precipitation of my own mind' said he afterwards'. He was a born ascetic." Life Sketch of Swami Rama Teertha by Mr. Puran, F. C. S.

The Swami's memorable work in America, Japan, and Egypt is well-known. Mohamedans accorded him a hearty welcome while hearing his lecture in Persian in their Mosque. The crave for forming a new Society was utterly discouraged by the great Swami, who said that "All Societies working in India were his own Societies and that he would work through them."

and until the united prayers* of the 24 crores of Hindus reach the Supreme Throne of the Almighty. The efficacy of a united prayer is too strong to be described in words and nothing would be more entitled to ensure the regeneration of the Bharat Bhumi† than this united prayer, arising

* India should try to bring about its religious, social, practical and industrial regeneration by the preliminary and prominent subject of religious solidarity being attended to with due care. The Hindus ought to be a Nation, in which Religion and Philosophy occupy a conspicuous place, because Religion and Philosophy are the special heirlooms of the Bharat Bhumi. In this connection, the reader will be much benefitted by a perusal of the admirable work by Mr. Meredith Townsend entitled "Asia and Europe."

Says Mr. Townsend:—"The truth is, the European is essentially secular, that is, intent on objects that he can see and the Asiatic essentially religious, that is, intent on obedience to powers which he can not see but can imagine." Let us seek our salvation, therefore, in every direction by the mercy of Providence and the righteous and ceaseless activity of our young generations.

† India's place among the Nations of the world is prominent as will be clear from the following extracts:—

- (a) "Whatever sphere of the human Mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art and primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only. "—" India: What can it teach us? By Max Muller.
- (b) "Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece to whose works Plato, Thales and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonders in Europe as well

from a religious solidarity, which undoubtedly would secure the grace of the Almighty. Brethren Shaiva, Vaishnava, Jaina, Sikha and Budha, bear in mind that you all belong to one and the same religion, that teaches devotion and worship according to the devotees's Adhikara and Samskar (capacity and training) and that enjoins the highest form of truth, eventually and ultimately leading the finite to the Infinite and fulfilling the highest goal of human energy and human destiny.*

as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation.?" Colonel Tod.

* See Flint's Theism. Flint says "Man is made in the image of God, but man is not the measure of God." According to the Vedant theory, the ultimate goal is a complete unification with the Almighty, when the veil of Maya (nescience) is fully removed. The Divine origin of man is inculcated by Vedanta.

Chapter IV.



I should be failing in my duty if I did not take this opportunity of lodging my humble yet emphatic protest against the mental attitude with which the subject of Vedant philosophy and the discussion thereon, is approached by some Indian scholars. In a subject so serious as Vedant, any hazardous or irreverent observations should be out of place. In the sphere of physical or worldly sciences, the course of intellect is, more or less, unfettered and advancement of knowledge keeps its space with the experience that one gains day-by-day by study and careful inspection. But the laws of physical sciences can not always be applicable to the science about the Soul. Intellect comes to a standstill and the mind is unable to approach the region of the Supreme Being. Paramarth has its own laws and regulations. Vasista Rishi has well said :—

न शास्त्रेणापि गुरुणा दृश्यते परमेश्वरः ।

उपदेशक्रमो राम व्यवस्थामात्रपालनं ॥ १ ॥

These observations occurred to me when reading a learned treatise on Bhagawat Gita. I have the highest respect for the author and his deep learning, but I was astonished to read the following sentence.

“.....Brahma as Ishwar, Creator, is only apparent and not real. You thus see how dangerously near Shankar is the denial of a Creator,—to Sankhya and Budhistic Nirisvara Vada, Atheism.”

To charge Shankaracharya, whose whole life was devoted to the service and contemplation of the Supreme Being, with advocating Atheistic principles is, to all intents and purposes, quite out of the question and untenable *.

* See Rajah Surya Rao Lectures on “Shree Krishna and Gita” by Pandit S. Tattvabhushan.

It would serve no purpose to indulge in a wordy warfare on this point. It is enough for our aim to say that Indian Savants should be more guarded when expressing an opinion about their systems of philosophy, as their own words are likely to be used as weapons in condemnation of their own philosophy, which has extorted admiration even from the Western Savants, who have no reason to be partial to the Vedant Philosophy and the exposition of that philosophy by Shankaracharya.

It is not the intention of the present writer to enter into greater discussion of the above remarks made by Pandit S. Tattvabhushan than to say that the system of philosophy, propounded by Shankaracharya, can never be suspected to advocate, directly or indirectly, any Atheistic tendency or proclivity. The stand point, from which he looks at the theory of creation, is as true as that propounded by Ramanujacharya. The Infinite can not and should not be circumscribed by any particular or limited view. Which, the Saguna or the Nirguna is the true Brahma? Both Saguna and Nirguna are true as our greatest saints like Tulasidas and Tukaram have said. The Bhagawat Gita solves the question also by admitting the reality of both. I beg humbly to protest against the irreverent frame of mind* with which some of the Indian scholars approach the illustrious and saintly personages like Shankaracharya and

* Shankaracharya's philosophy is so widely known and admired that no attempt is needed to defend it. The following extract may be read with interest: "He constructs out of the materials of the Upanishadas two systems: one esoteric, philosophical (called by him Nirguna Vidya, sometimes Paramarthic Avastha) containing the metaphysical truths for the few ones, rare in all times and countries who are able to understand it; and another exoteric, Theological (Saguna Vidya, Vyavaharika Avastha) for the general public, who want images, not abstract truth, worship, not meditation—" *Deussen.*

serious and sublime subjects like Bhagawat Gita. In fact they seem to suppose that Shreekrishna and Shankaracharya are applicants before them and that they are sitting in judgment on the works of the blessed authors. If educated India wishes to enter into the true spirit of Bhagawat Gita, then they must study that work in accordance with the views of the celebrated saints of India and in the light thrown by their commentaries on the sublime subject. It is devotion which would prevail in the region of the discussion of the Infinite—devotion* as pointed out by Shree Krishna and the great saints. Mere critical acumen, intellectual dodges and wordy war-fare, unaccompanied by श्रद्धा and भक्ति (faith and devotion) are, more or less, as useless in the direction of the study of the Bhagawat Gita or Vedant as blows given to water. The limited intellect of the finite being can not penetrate into the province of the knowledge of the Infinite, Omnipotent, Omnipresent and Omniscient, until and unless the grace of the Almighty has removed the veil of limitedness from the human intellect†. How are we to get the grace of the Almighty? It is through sincere and unswerving Bhakti and Brahma-bhysa and the company of the worthy saints ‡ that the Anubhava of the soul would arise. That the Vedant philosophy, as propounded by Shankaracharya, admits the rise of the neophyte from one

* What is said of Shreemat Bhagawat is true also in the case of Shrimat Bhagawat Gita:—

भक्त्या भागदत्तं शास्त्रं, न बुद्ध्या न च टीकया ॥

गृहिण्या गृहकृतवानि न पुंश्चल्या न वेद्यया ॥ १ ॥

† It is well said by the sages:—“धातुः प्रसादात् ” i. e. “by the grace of the Almighty ”

• ‡ Money-loving hypocrites, false Gurus are not of any use. Those who wish sincerely, can get the favour of Mahatmas after zealous search and desire.

step to another, from the lower to the higher need not be mentioned in detail*.

The merciful Lord has clearly shown the method of attaining the Brahma in the following Sloka :—

यदा भूतपृथग्भावमेकस्थमनुपश्यति

तत एक्यविस्तारं ब्रह्म संपश्यते तदा ॥ १ ॥

The Lord expects the devotee to pass through the stages of perfection in order to highten the value of the individual पुरुषार्थ. In the preceding pages something has been said on this point. This Sloka indirectly shows the inter relation between the Supreme Brahma and the phenominal world†. This process of analysis and synthasis with regard to the Para-Brahma and the external phenomenon, though easy in words, has taxed the mightest intellects and the greatest Rishis, who were favoured by the grace of the Almighty, have expressed their inability to express what the Anubhava (experience) of that state, in which there is an inseparable identification with the Para-Brahma, intrinsically means and

* The reader would be much benefitted by the weighty and interesting discussion of Dr. Paul Déussan on the subject. See "Aspects of the Vedant" published by Messrs: Natesan and Co. of Madras.

"Mark, that also the conception of God as a personal being—as Ishwar, is more exoteric and does not give us a confirm knowledge of Atma, and indeed, when we consider what is personality, how narrow in its limitation, how closely connected to egotism the counterpart of the Godly essence, who might think so low of God, to impute him personality?"

† Swami Vivekanand has marked the distinction between "Creation"—as it is believed in the West, as something coming out of nothing and as it is regarded by the Vedantic School, which looks upon "creation" as "projection" of that which already existed.

how it is capable of realization.* Even the Shrutis say “नेतिनेति” “Not this; not this.” Shree Krishna tells Arjun that the devotee himself, perfected by union (with the Brahma) knows that in the due course of time”. तत्त्वयं योग-संसिद्धः कालेनात्मनि विदंति.

Further-more the Lord advises Arjuna to acquire the true knowledge of Para-Brahma by falling at the feet of those sages who have seen the “तत्त्व” (Reality). All this discussion would go to show that the path of approaching the Divine requires much more than mere verbal discussion and wordy war-fare†. Pandit Tattva-bhushan‡ makes much of “modern science” and the “light it throws”, both of which however have not enabled humanity to advance in the knowledge of the Infinite even an inch further than the limit to which the ancient Rishis and Shankaracharya have carried us. On the other hand,

† “There is a great difference between knowledge, in which subject and object are distinct from each other, and Anubhava where subject and object coincide in the same. He who by Anubhava comes to the great intelligence: “Aham Brahma Asmi”, obtains a state called by Shankaracharya “Samadhan.”

* Educated India would be astounded to know that some of the devotees in Rishikesh and other parts of the Himalaya and the forests on the banks of the Nerbada have more of direct knowledge about the Brahma than those modern Indian Savants who have written volumes on the Vedant philosophy without undergoing the process of curbing Ahankar. Gentlemen of modern times should walk along the lines indicated by the late R. B. Lala Baijnath in his “Gita”.

† Pandit Tattvabhushan draws very queer conclusion, not justified by the teaching of Bhagawat Gita, when he says: “That the difference between the individual and the Universal self is everlasting, persisting even in the state of final liberation, is indeed nowhere taught in Gita in so many words. But that this is the doctrine held by the author may be gathered from the whole trend of his teachings”. P. 216. That the learned Pandit is far from being accurate can be gathered easily from the teaching of Bhagawat Gita.

it can safely be said that the paths pointed out by our Rishis and Shankaracharya and the help of the great Saints of India have enabled some Mahatmas, who are resolutely bent on Paramartha, to have the Atmanubhava and the "accomplished satisfaction" resulting therefrom. Even in these days, occasionally such Mahatmas can be seen, if there be a real desire and will.

A great European Savant, the late Colonel Alcott, has said that "the Western civilization has succeeded in having materialised the human soul, while the Indian philosophers have soulified the material body". What Colonel Alcott says has been supported, though in different words and in a different manner by many a Savant of the West. The more the Bhagawat Gita is read in Europe and America, the more is the materialistic school exposed to criticism. With the spread of the principles of Bhagawat Gita and the Vedant philosophy in Europe and America, the glitter of the Western civilization has been overshadowed by a deep and serious determination to see what the Truth is. India was taken aback and bewildered by the apparent glitter of the materialistic civilisation of the West consisting in the discoveries of the Steam Engine, telegraph and others, by which distance between one country and another is annihilated. We should admire these discoveries, but the European civilisation has not fathomed the innermost recesses of the mind. The West has produced much that is good for worldly comfort and temporal greatness. But has Europe as zealously advocated the grand principles of disinterested Karma, of humility and meekness, of वैराग्य and self-sacrifice, so nobly preached by Christian saints and by the venerable founder of Christianity? India is too much dazzled by the transient light of the Western civilisation and the triumphs of physical might. A day must dawn and will dawn, when with the help of Bhagawat Gita and the Vedant philosophy

India would be able to demonstrate to the West that there is much more to be achieved by man than the empty triumphs of physical force and the discoveries and inventions in the sphere of physical science.* It is not the object of the present writer to try to put down the importance of or to condemn the advancement of the physical science, while advocating the claim of the science of metaphysics. But it would certainly be a mistake to allow metaphysics to be subordinated in importance to the physical science. Europe has undoubtedly done a service to humanity by promoting education and general culture, but metaphysics and Parimartha have received a cold attention. That there is something beyond the worldly comforts and that every man must devote at least some time every day to the service and contemplation of the higher self remains yet to be fully realized in Europe. The success of the physical might is temporary, while the success of philosophy and religion is ever-lasting.†

* "In my journey through India I have noticed with satisfaction, that in philosophy till now our brothers in the East have maintained a very good tradition, better perhaps than the more active but less contemplative branches of the great Indo-Aryan family in Europe, where Empiricism, Realism and their natural consequence, Materialism, grow from day to day more exuberantly, whilst metaphysics, the very centre and heart of serious philosophy, are supported by a few ones, who have learned to brave the spirit of the age." *Paul Deussen.*

† It should be clearly understood that even European writers like MaxMuller and Monier Williams and others have admitted that India is more given to religion and philosophy than Europe. Colonel Alcott's opinion in this connection is else-where given.

• The following extracts from the June number of the "Indian Review", 1915, would be interesting in this connection :—

"The truth appears to me to be that material civilization has alone made incredible progress in Europe, and the spiritual elevation of man, which was so much talked about, had no solid

foundation and melted away under the strain of the desire for material good. And to justify this change, even a new philosophy has been invented, and the Superman for whose aggrandisement all men of ordinary powers should be sacrificed as a matter of right has come into prominence. The old German philosophy, that of Kant, Fichte, Schleiermacher and others, the tendency of which is to ennoble the human spirit, has paled away before that of Nietzsche. The reason may be that ennobling philosophy is all good for talk and insincere admiration; but when material interests come in for consideration and the desire for securing them becomes strong, it is unceremoniously flung away. This is the case with individuals as well as nations, and when they happen to be intelligent, they devise a new philosophy to justify their course of action."

Dr. Sir Ramkrishna Gopal Bhandarkar, K.C.I.E.

"The war has enabled us to see life, individual and national, in its true perspective and to discern in hard lesson the ancient truth often obscured that a nation *lives* truly and worthily only when it pursues material wealth as subservient to spiritual ends—for the cultivation and exaltation of its spirit of righteousness exemplified by the good and simple lives of its people, the pure tone of its literature and arts, the healing effects of its science, and the unsoiled character of its public men running on the same plane of high principle whether in public or private. 'We are learning to see a new value in truths, we learnt at our mother's knee', says Professor Jacks, Editor of the 'Hibbert Journal', in his article on 'England's Experience with the Real Things' published in the 'Yale Review'".

Sir Narayan Chandawarkar.

CHAPTER V.

—101—

In this work, it would be quite legitimate to take a passing view of the mis-use of intellectual activity which ventures to charge the Vedant philosophy with being defective in morals. It is amusing to see such a charge hurled against the Vedant philosophy. To enter into a lengthy deliberation of this groundless charge is unnecessary. Those who find fault with Vedant in this way, have not either cared to fully study the Vedant doctrines or they have read the Vedantic works with a prejudice against that philosophy. When two persons fight with regard to a point, a disinterested third person must be approached to judge justly the merits of their respective cases and pronounce the verdict. I would not, therefore, quote any Indian judgment or authority for exposing the vindictive falsity of the above mentioned charge. Dr. Paul Deussen, of Keil University, Prof. Max Muller, Dr. Goldstrucker, Schopenhaur, Victor Cousin, Frederic Schlegel and other European scholars have devoted much time to the impartial study of the Vedant Philosophy. Let us see what the European scholars say in this connection. Dr. Paul Deussen, Professor of Philosophy in the University of Keil, had refuted this charge in his Address before the Bombay Branch of the Royal Asiatic Society (25th February 1897). I think Dr. Deussen's opinion is so weighty and thoughtful that it deserves a careful study by those Indian gentlemen, who, in season and out of season, take a fancy in belittling the importance of the Vedant philosophy as propounded by the great Shankaracharya. Dr. Deussen says: "People have often reproached the Vedant Philosophy with being defective in morals and, indeed, the Indian genius is too contemplative to speak much of works; but the fact is, never-the-less, that the highest and purest morality is the immediate consequence of the Vedant. The

Gospels fix quite correctly as the highest law of morality: "Love your neighbour as yourselves." But why should I do so, since by the order of nature, I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible, but it is in the Veda, is in the great formula "Tat Tvam Asi", "which gives in three words metaphysics and morals altogether." This opinion expressed by an eminent and disinterested scholar would stifle the erroneous tendency of which the above charge is an offspring. There is no necessity of any more proof for refuting the said charge. Bhagawat Gita refutes it altogether, as the Bhagwan has said in the sloka: "समं पश्यन् हि सर्वत्र समवस्थितमीश्वरं"

CHAPTER VI.

Shri Krishna, the Author of Gita, as described by great saints and sages.



The Avatars (incarnations) have grades in accordance with the nature of the object that was to be accomplished in the respective avatar career. Matsya Avatar was of a few Kalas; Katsya was similar and so forth. Shri Krishna is of full 16 Kalas. So is the gradation of the Avatars described in the Purnas. Shri Rama is described as Maryada Purushottam and is the best ideal for humanity, finite mortal beings who cannot grasp the full Divine nature. Shri Krishna Avatar followed the Rama Avatar. In the Ramayan, it is described how a certain act, that could not be done in Rama Avatar, was promised to be done when the Lord would appear as the Avatar of Shri Krishna on earth in the Dwapara Yuga. Now this must be clearly understood before we pass on to see the Divine properties of Shri Krishna. The adverse criticism, the misunderstanding, the groundless vilification of short sighted critics—all these proceed without taking the pros and cons of the case into view. The deeper one goes philosophically, the more is one astounded to see how misunderstanding prevails about the Divine career of Shri Krishna.

(a) “Shri Krishna, the ancient and exalted...” Vyasa.

(b) “ Shri Krishna,..... the Mahatma the great soul,
the eternal.” Narada.

(c) “.....We worship Shri Krishna, not from caprice,
nor because he is related to us, nor for benefits
he may confer on us, but because He is the
worshipped of the good and the virtuous on
Earth, and the origin of happiness to all crea-
tures.....” Phishmacharya.

- (d) “Shri Krishna..... superior to Brahma himself, as the eternal Purusha, the Supreme Lord, the adored of all the Gods, distinguished by purity of body and mind, self-restraint, prowess, energy, handsomest of forms, patience, affluence, compassion..... Free from egotism, ever engaged in protecting all creatures, with senses under full control.....”

Shiva, Master of Yoga.

The greatest sages have thus spoken of Shri Krishna, whose words at the time of reviving the son of Abhimanyu, the prop and support of the race of Pandawas, deserve to be specially borne in mind. Shri Krishna said :—
“Never before have I uttered an untruth even in jest. Never have I turned away from battle. By the merit of these actions, let this child revive. As truth and righteousness are always established in me, let this child revive by the merit of these.

Again,

- (e) “Shri Krishna, by the power of the soul, causes the wheel of time, the wheel of the Universe, the wheel of Yoga to revolve incessantly and I tell thee truly that, that glorious being is alone the Lord of time, of death, and of this Universe.....wherever there is truthfulness, virtue, modesty, simplicity, there is Govinda, and where there is Krishna, success there must be.”

Sanjaya to Dhritarashtra.

- (f) “Shri Krishna was, with unanimous consent, given the first worship in the Rajasuya Yajna of

Yudhisthira, Bhishmacharya saying "who is there in the world more distinguished than Krishna".

(g) "Shri Krishna.....the Brahma."

Gopel Tapinee.

(h) " Shri Krishna.....the Almighty God."

Bhagawat Purana.

(i) " The other Avatars are for a particular purpose and of portions of the Divine power, while Krishna is the Almighty Himself (of sixteen Kalas.)".

It is necessary to bear in mind that the difference between one Avatar and another depends on the nature of the work that was to be accomplished during the Avatar career. The highest ideal presented for humanity is in the Avatar of Shri Rama, while in the Shri Krishna's Avatar, the Almighty's infinite power and ways were displayed in a manner that can not be imitated and followed by a finite being (the embodied soul) as long as man's innate status is not restored by the removal of the veil of ignorance or Maya. During the Avatar of Shri Rama, it was shown how a wife, a son, a brother, a king, a servant, &c., should behave and all the acts done were such as a finite and human being should do. But the infinite Divine power was occasionally displayed by Shri Krishna by such super-human acts as the holding of the Govardhan mountain on the finger tip, the killing of Kaunsa at an age of about 11 or 12 years, the dividing of the waters of the Jamna, the manifestation of Shri Krishna in sixteen thousand, eight hundred and one forms, when Narada, the great saint, asked whether Shri Krishna could dispense with some of the Gopees, &c. During the Avatar

of Shri Rama, Divine power* was displayed at the time of birth only, when the saintly Queen Kausalya had the supreme pleasure of the Divine vision, as prayed for by her. Superstition this may seem to Young India or those who profess other faiths than Hinduism. But have not other religions the more or less same or similar accounts of miracles in their sacred literature ? When we are asked to believe the latter, we must believe the former. In short, we have only to say that all accounts duly scanned lead us to the conclusion that Shri Krishna can not be judged by the human standard ; that when we believe one part of His career, we must believe the other and that the modern method of hyper-critics is not of any avail in discovering the truth about the power of the Avatar of Shri Krishna, as in the Divine power of the Almighty are centered the opposite qualities (विरोधी धर्म) *i. e.* that of being smaller than the smallest and greater than the greatest; whiter than the whitest and blacker than the blackest and these properties are beyond human conception and understanding.† Again we repeat that Yogeshwar is above

* The Avatar of Shri Rama was to show how a perfectly human character should be and how man should live a thoroughly moral and spiritual life. Miracles were not often worked in Shri Rama Avatar and all the acts done were in consonance with human power. But not so in Krishna Avatar. Where-ever and when ever it was necessary, super-human power was displayed. In its entirety, it is difficult for man to act up to the standard of Shri Krishna. The Yogeshwar is above the finite and the finite understanding.

† The Hindu Shastras, the Rishies, and the Saints have all unanimously extolled the virtue of Shukacharya.

A Brahmachari like Sukacharya, who is like Shree Krishna considered a perfect ज्ञानी, gives the first place to Shree Krishna. Why ? Can any body venture to doubt the वैराग्य and Yogic perfection of Shukacharya and his undoubted moral sublimity ? Is it not an evidence of the Divine Shree Krishna's being above any sinister motive in Rasalila ?

criticism. The Shri Krishna of the Bhagawat Gita, the Shri Krishna of Bhagawat Puran and the Shri Krishna of Mahabharat is the one Divine Shri Krishna of Infinite power whose immortal advice in Gita supplies the best and the most unfailing evidence of the futility of the misdirected attacks of the critics * and their wild theories. Man is incapable of possessing, much less of realising the inconceivable power of विरोधी धर्म (qualities which are opposed to one another) which repose in only the Infinite and the Divine. The Divine is not affected by the action which emanates from that power. If man is unable to fathom that power owing to his limited understanding, the best way is to try to attain to that power by spiritual exercises. The panacea does not lie in scepticism and in wild criticism in the region of these solemn problems.† When such undoubtedly admirable characters as Dharmaraja, Vyas, Shukacharya, Narada, Shiva and Bhishmacharaya willingly paid their homage to Shri Krishna,

* See Rao Bahadur O. V. Vaidya's Article in this connection refuting the arguments of Dr. Sir Ramakrishna Gopal Bhandarkar who wrote that there were three Krishnas. There might have been other eminent persons having that name but the Avatar of Shree Krishna, described in Shreemat Bhagawat and Mahabharat and other sacred writings must be one and the same and there is no evidence, direct or indirect, to maintain the other view. That the "Divine song" was from the Divine lips of Shree Krishna, the Avatar succeeding the Avatar of Shree Rama is a fact which the violence of intellectual artillery cannot shake, especially when the novel theory is unsupported by evidence.

† Do the present critics think that they can approach even a hundredth part of the virtue, morality and piety that were the characteristics of Vyas, Shiva, Narada, Suka, Bhishma, and Yudhishtira? None of the critics like Pandit Tattvabhushan or our Missionary friends have ever ventured to call in question the above mentioned illustrious characters that are entitled to the admiration of humanity to the end of time. Can the critics tell us why they all united in worshipping Shree Krishna?

would it be justifiable to think that they did so without knowing what He was ?*

All the worthy contemporaries of Shree Krishna have, in unequivocal terms, recognized the Divine power of Shree Krishna and his Avatar. The subsequent writers have done the same. Modern critics†, disregarding all the pros and cons of the case and believing the interested literary vilification of sectarian writers, have been doing an amount of harm in uprooting the faith (श्रद्धा) of Young India. Their motives, however well-meaning they may be, are open to

* In this connection the late Rai Bahadur Lala Baijnath well says :—

“This is the reason why the religion and philosophy of the Gita are, even after the lapse of so many centuries, followed by so many every where. This is also the reason why Krishna was loved, revered and worshipped by his contemporaries as well as by succeeding generations as an Avatar (incarnation of God) and stands as the greatest religious teacher of the world..... In ordinary life Krishna showed himself what a true follower of the religion of the Upanishadas ought to be, always behaving as the humblest of men; he was ever ready to serve all and do all the good he could and it was this trait of His lofty character and teaching that led him to be called an Avatar by Vyas and others. The actions he performed were always to lead humanity onwards, and therefore he can rightly be called an Avtar.....It is because this truth is often lost sight of, that so much controversy rages round Krishna, His teachings and worship. His ideal of the man of wisdom is that he should like Himself be entirely self-centred.....”

† Who these critics are and what are their motives need not be repeated again. Their main attack is regarding the question of morality in Shree Krishna's dance with the Gopees of Mathura and Brindawan. Is there any evidence of illicit love? Even according to the present standard of morality, is there any objection in such a dance? Is not a Ball of the same nature as Rasalila, in which, however, Shree Krishna danced with 16,801 Gopees? One can see a mole in the eyes of others but not a beam in his own. Vide Max-Muller's Life of “Ramakrishna”, p. 50.

grave objection and should be exposed by every sincere friend and well-wisher of India* and Indian aspirations. The lives and careers of Ramakrishna, Swami Vivekanand and Rama Tirtha† have extorted admiration even from the Americans, the Japanese and the Europeans—whom Young India wishes to imitate more in dress than in character—and they should form the guiding light of young Indians, who have been dazzled by the misrepresentations and misinterpretations by the interested critics and their fore-gone conclusions. Were not Ramakrishna and Rama Tirtha ardent admirers of Shree Krishna ?

* If persons, professing other faiths, attack the Rasalila and other sports of Shree Krishna, we have no reason to be much perturbed. But the wonder is that even some Hindu scholars, influenced directly or indirectly by these writings, have ventured to pour forth a torrent of misguiding and uncalled for vituperation, of which some notice was already taken. It is not our aim to belittle the importance of morality. What we wish to emphasise upon is that Yogees of perfect type are above morality which is intended for the earthly mortals and has small significance for those who have little interest in earthly desires and enjoyments. Even now, we can point out some saints to these sceptics, saints who freely mix with women, men and children without any object save that of imparting advice and doing service to humanity. Better it would be to try to understand Shree Krishna earnestly and really before venturing to assail Him, whose Avatar is the centre of admiration and devotion of millions of men in India and America and elsewhere. What earthly good would such attacks on Shree Krishna produce ?

† Elsewhere I have referred to Swami Rama Tirtha's devotion to Shree Krishna. A saintly person of deep erudition like Swami Rama Tirtha, whom along with the Hindus, the Japanese and the Mahomedans heartily admired for his saintly virtues, worshipped Shree Krishna and meditated on Him in his Samadhee. Swami Rama Tirtha is well known to have obtained *सम्यक्दर्शन* (Divine vision of Shree Krishna) as the advanced Yogees always do. Are we to understand that the critics, who assail Shree Krishna, have better qualifications to speak about Him than those who have the vision as mentioned above ? The critics with their prejudices, their social short-comings and other disqualifications, are not likely to be considered as competent Judges of Shree Krishna.

CHAPTER VII.

Chronology of Events in the Life

OF

Shree Krishna.

The Kaliyuga began in 3100 B. C. (1st of Chaitra Suddha of the year.) The Mahabharat war began on Magh Suddha 14th, 3102 B. C.* and Shree Krishna was in the 83rd year of his life. Following the mathematical calculations of the late Mr. Dinanath and of Professor Apte and Professor Gopalacharya of Madras, it may be said with human certainty that Shree Krishna was born on Shrawan Vaddya 8th 3185 B. C.† From this data and from the Mahabharat it would follow that Arjun was 18 years younger than Shree Krishna and that Shree Krishna's cousin Shree Neminath‡ may be almost accurately considered to have lived in or about 3100 B. C. The mathematical calculations of the above mentioned scholars have thrown abundant light on the most important subject of the Chronology of the events of Shree Krishna's Life. I need not refer herein to the attempts of German and other European Scholars to damage the antiquity of the Hindu Sacred Literature, as the late Mr. Justice Telang has fully exposed their web-footed arguments.

* Vide the work of the late Dinanath Joshi of Ujjain. This Authority is supported by the Mathematical calculations of Professor Apte, of the Victoria College, Gwalior. See also Balaram Mullick's works. Of course the difference of a few years counts not much in this connection.

† The Mahabharat, Harivans'a and Shreemat Bhagawata Puran support the above chronology which has been put to mathematical test and found accurate.

‡ Vide July Number of Jaina Gazette, 1904. Mr. J. L. Jaini was kind enough to give me the extract from the Jaina Gazette. It has strengthened my theory that the Jainas are as good Hindus as the Vaishnavas and Shaivas.

I give the following table, which would prove useful as well as interesting to our readers* :—

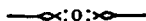
Year B. C.	Events	Shree Krishna's Age
3185	Birth	
3167	Kansa was killed.	18
3160	Marriage with Rukmini	25
3140	Founding of Indraprastha	45
3102	Mahabharat war	83
3066	Finish of Avatar Career	119

* Vide "Life of Shree Krishna" by Rao Bahadur C. V. Vaidya, Appendix, P. 2.

The student of Bhagawatgita and other sacred works would be greatly benefitted by the perusal of the most erudite work published some time ago by Mr. Tilak, the author of "The Arctic Home in the Vedas." The weighty observations of the eminent author in this respect are worthy of a careful consideration. Vide P. 564 of Mr. Tilak's Gita.

CHAPTER VIII.

The Rasalila.



Shri Krishna is the 8th incarnation of Vishnu. So the Hindus and their sacred works say. Some persons have come forward to attack Shree Krishna and the Rasa Lila with sixteen thousand Gopees. A question is asked by such sceptics : “Is Shreekrishna, who danced with sixteen thousand Gopees, the Author of Bhagavat Gita ? Supported by the interested and so unreliable writings of a few missionary* gentlemen, these Indian scholars, advocates of morality, have ventured to indulge in wild verbosity that is destined to die a natural death. It would be well to take a bird’s eye-view of their arguments and then to show how hollow they are. These assailants indulge in inconsistent and unfair criticism, in-as-much-as they believe their source of information in one part and disbelieve the rest. The Rasa Lila and other sports, which the critics say are tinged with moral looseness, were performed at the age of about 12. Can a human boy of 12 years of age carry on objectionable love with sixteen thousand Gopees ? What evidence have the critics to say that this love was not pure ? What authority have the critics to say that the Rasa Lila was immoral ?

The Rasa Lila was performed before the marriage of Shri Krishna. Whatever is to be the subject of criticism, must be considered as a whole, if there is to be a fair criticism. To take up a portion without regard to the rest, and to subject it to ridicule is not the province of fair criticism. The Author of Bhagavata, which is a venerable work, would not

* It is rejoicing to find that there are several liberal-minded Missionary gentlemen who do not like to indulge in such an attack and misrepresentation. I admire Dr. J. N. Farquhar’s attitude, though I differ from him on several points.

have spent his life-long labours for portraying a career of moral looseness.* But this argument weighs not much with the frame of mind of the critics, who do not wish to put faith into the Yogic power of the Avatars. Much less would the critics care to know that the Rasa Lila, the love of Radha-Krishna, and other sports of Shri Krishna have an allegorical veil and deeper meaning, when the whole is viewed from the higher stand-point of pure Bhakti Prema. That the higher is not affected by human laws and the Yogeshwara Krishna was the centre of the purest devotion of the Gopees could be shown from the very source of information, which the critics see with jaundiced eyes. Had the Authors of Bhagavata, Vishnu Purana, Brahma Vaivarta Purana and the Harivamsa no idea of morality? What motive could they have in praising a man of immoral conduct, if at all there be any immorality in the Rasa Lila? Why should sages like S'uka, Vyas and Narad have an admiration for Krishna? There would be no limit to controversy in these days. Suffice it to say that the Rasa Lila was an affair which, when viewed from all stand-points, had no ground for any tinge of moral deviation.† Just as light and air cannot be blamed for touching the persons of the female sex, so the Lord of Yoga, Shreekrishna, remained unaffected by the Rasa Lila,‡ in which there was

* Moral and immoral are terms applicable to humanity alone. Would air and light be condemned for touching the most pardana-shen ladies? Is not a perfect Yogee entitled to higher respect than light and air.

† An extremely learned Shastri once said :—"Tell the critics, that Shrikrishna was an incarnation of God, because He could dance at the age of 12 with sixteen thousand Gopees. Can a human boy do so at 12?"

‡ Much wordy warfare has been going on with regard to the "Krishna-cultus", Indian scholars defending "Shri Krishna" and some European scholars assailing Him with their usual prejudice. Pandit S. Tattwabhusan has spared no pains to help the

the prevalence of the purest love Bhakti Prema. Rasa Lila was not moreover a secret affair. It was openly done, when a large number took part in it. Let us ask from the common sense point of view whether there could be a chance for any irregular act in a Rasa Lila, in which it is mentioned each Gopi was accompanied by Shri Krishna, who had manifested Himself by His Yogic power into as many Shrikrishnas as there were Gopees.* Again it may be urged that such personages as the Author of Mahabharat, Bhagawat, Harivans'a, Brahma Vaivarta Puran and Garga Sanhita had as much regard for morality as our critics and they would never have unanimously admired Shri Krishna, if they had not, at that date, tangible evidence to satisfy them about the hero of their narrative. What motive could Shukacharya, the greatest of the ascetics†, have

Christian scholars, as a perusal of his "Krishna and Gita" would well show. He says (Vide P. 62 of his "Krishna and Gita") that "the Rasalila" is the most difficult to be defended !

Pandit Tattwabhusan admits that "All these authorities (Vishnu Puran, Harivans'a and Bhagawat) interpret Gopees' love for Krishna as piety, love to God....." What evidence can the learned Pandit put forth to justify any other interpretation? See "B. C. Chatterjee" and "D. N. Pal." in this connection.

* The following sloka is interesting in this connection :—

भगवानपि ता रात्रीः शरदोत्कृष्टमल्लिकाः ।

वीक्ष्य रंतुं मनश्चक्रे योगमायासमावृतः ॥ १ ॥

Shree Krishna manifested Himself into as many Krishnas as there were Gopees. If the Rasa Lila is done in this way where do our critics stand with their notions of morality?

† The वैराग्य of Shukacharya is known all over the world. His worth as ज्ञानी may be gathered from the following sloka :—

कृष्णो योगी युक्तस्यागी नृपौ जनकराघवौ ।

वशिष्ठः कर्मकर्ता च पंचैते ज्ञानिनः समाः ॥

Mutually opposite qualities (विरोधी धर्म) reside only in the paramatma e. g. The Almighty is described as smaller than the smallest and greater than the greatest. The incarnations have the same power. Under the circumstances the unlimited power of Shrikrishna cannot be doubted.

for praising Shri Krishna ? In fact there is no evidence to say or believe anything against the Divine Boy of 12 years, who worked greater miracles than those of Christ, whose avatar was for the establishment of the national righteousness, and who was in His human capacity incapable of doing any moral wrong and in His Divine capacity, was the purifier of every moral wrong.* Shri Krishna stands above the attacks of human criticism and His career, when viewed from the higher and more distinterested stand-point, is un-assailable.† The attacks of interested parties are the least likely to produce

* If saffron or cowdung is put into the fire, both are reduced to the same level. Human frailities are nothing in the presence of the Divine power.

As regards the Divinity of Krishna, the arguments of Weber may be mentioned en passant. He says that the Krishna-cultus is not found before the 5th or 6th century A. D ! Mr. Justice Telang says on this point as follows:—" There is positive evidence to show that the Divinity of Krishna is not a post-Christian innovation, but is as old at least as the time of Patanjali if not as old as the time of Panini." Professor Bhandarker shows that there are references to Shrikrishna's exploits in the Mahabhashya, which even Professor Weber admits to have been composed before the advent of Christ.

† It is impossible to divine why and how gentlemen like Pandit S. Tattvabhushan should feel inclined to hurl groundless charges against Shri-Krishna. "However the mischief done by His conservatism, his calling the absolute by the name of Krishna, his sanction of Deva worship and sacrifices is undoubted." P. 272.

So the Author of Gita, the book admired heartily by Missionary gentlemen like Dr. Farquhar, does mischief! Better it would be to withhold discussion of such prejudiced opinions of the Pandit.

any change† in the universal love that the Hindus feel for the Bhagwat Gita and the Author Shri Krishna.

† The reader would be interested to see how zealous attempts are being made, with the aid of wild interpretations and well conceived intellectual dodges, to prove that the "Krishna—Cultus"—whatever it means—belongs to a later origin "the mysterious Puran epoch." When did this "Puran epoch" begin and end? The late Babu Baloram Mullick observes: "Whatever may be the views of European savants, there is indubitable proof that some of these puranas existed in the eleventh or twelfth century before Christ. See "Krishna and Krishnaism." Commenting on this "Puran epoch" of Professor Weber Mr. Telang observes: "This is one of those vague expressions, highly objectionable and misleading, as I submit, which occur with unfortunate frequency in the discussions of our ancient Literature. The Puran epoch means, I suppose, the epoch in which the puranas were composed. Who knows when that occurred? I have already lodged my protest against Professor Wilson's opinion in this matter in the preface to my edition of the Ramayana."

"He began to practise and realise the Vaishnava ideal of love for God. This love, according to the Vaishnavas, becomes manifested practically in any one of the following relations—the relation of a servant to his master, of a friend to his friend, of a child to his parents, or vice versa, and a wife to her husband. The highest point of love is reached when the human soul can love his God as a wife loves her husband. The shepherdess of Braja had this sort of love towards the divine Shri Krishna, and there was no thought of carnal relationship. No man, they say, can understand this love of Shree Radha and Shree Krishna until he is perfectly free from all carnal desires. They even prohibit ordinary man to read the books, which treat of this love of Radha and Krishna, because they are still under the sway of passion. Ramakrishna, in order to realize this love, dressed himself in women's attire for several days, thought of himself as a woman, and at last succeeded in gaining his ideal. He saw the beautiful form of Shree Krishna in a trance, and was satisfied." Ramakrishna, His life and sayings. Page 50. *The Right Hon. F. Max Muller, K. M.*

CHAPTER IX.

The age of Bhagawat Gita.

When was the Bhagawat Gita composed ? This question must receive some consideration in this work. It is the aim of European Sanskrit scholars to try their best to destroy as far as it lies in their power the antiquity of the Sanskrit literature by means of ingenious interpretations and intellectual dodges.* Their attempt for a long time did not attract very serious attention. Everything has a limit and when that limit is transgressed, the consequences must follow. Professor Weber was unscrupulously bold enough to assert that Ramayana was copied from the Homer, an assertion which ended in a miserable collapse. Dr. Lorinser comes forward and piously declares that the author of the Gita borrowed many ideas from the Bible ! This learned Doctor too has met with a complete defeat and his statements have been exhaustively proved to be entirely groundless.† The object

* Mr. Justice Telang's words, in this connection should deserve careful attention. " It appears to me, I confess, that it is this reserve of " likings " and " satisfactions " and " foregone conclusions, " lying in the background of most of the logical artillery which European scholars have brought to bear upon the chronology of our ancient Literature, it is this that is temporarily doing damage to its antiquity." Telang's Bhagawat Gita.

† Even Dr. J. N. Farquhar has admitted that " Dr. Lorinser's attempt to prove that the Author of the Gita borrowed many ideas from the Bible must be pronounced a failure." See Gita and Gospel by Dr. Farquhar P. The late Mr. Justice Telang has well shown the nature of Dr. Lorinser's web-footed arguments and dogmatic assertions. See Bhagawat Gita by Telang P. Mr. John Davies observes. " Each of these writers (Lorinser and Telang) has approached the subject under the influence of an evident bias." See Bhagawat Gita by Mr. John Davies, P. 181. We would show later on that Mr. Davies is not altogether free from " bias."

of these benevolent gentlemen in making such reckless assertions is to attempt to show to the world that all the good ideas that are in the Bhagawat Gita owe their origin to the influence of Christianity ! How the idea travelled to India is told by Dr. Lorinser in a very amusing manner.* Lorinser and Weber avail themselves of a literary license, which it would be vain to justify.† The main spring of Dr. Lorinser's argument hinges on the flimsy assumption that the Avatars belong to the Purana period, and hence they must be post-Christian, that therefore it follows that the incarnation of Vishnu as Krishna is an imitation of the dogma regarding the person of Christ and finally that Bhagawat Gita of Shri Krishna borrowed Christian ideas.

* Dr. F. Lorinser published in Brestan in 1869 his German translation of Bhagawat Gita and in the appendix to that work, he has maintained :

- (a) That the Bhagawat Gita dates after Buddha.
- (b) That the Author of Bhagawat Gita must have been acquainted with the doctrines of the Christian faith.
- (c) That Bhagawat Gita was composed after the commencement of the Christian Era.

The reader would be greatly benefitted by the perusal of Mr. Tilak's " Bhagwat Gita." P. 585-588. Mr. Tilak's learned discussion throws profuse light on this subject and shows how the German scholars are entirely misled and mistaken. See also Telang's Gita.

† In his " Indischestudies—" Professor Weber has tried to stagger humanity by his astounding assertions. The learned Professor says inter-alia, that some Brahmans might have gone to Alexandria or Asia Minor to learn the monetheistic doctrine ! So, the conclusion is that the poor Indians had no knowledge of the monotheistic doctrine ! Mr. Telang has given a befitting reply to Professor Weber. See Telang's introduction to Bhagawat Gita, P. XXVIII. There is abundant evidence to prove monotheism in our ancient Sanskrit Literature.

This view of Dr. Lorinser* is so self-refuted and unsupported by any issue of evidence that it would be better to meet it with a flat denial. It is the best procedure to contradict a bare assertion by means of a bare denial, as the Indian peasants do with the help of their "Oontapatang" argument. Dr. Lorinser's assertion,† based on Weber, moreover to the effect that some Brahman might have gone to the Asia Minor or Alexandria and got himself acquainted with Christian ideas is such as

* The following are the six arbitrary periods assigned to the Sanskrit Literature by Western scholars and equally arbitrary is the method of inferring dates from the said periods :

- (a) Mantra period, relating to the composition of the Vedas.
- (b) Brahman period, relating to the composition of the early Brahmanas.
- (c) Upanishad period, relating to the prose Upanishadas.
- (d) The Sutra period, in which the Sutras, the verse Upanishadas, the Jain canon and the Bhudhist canon are supposed to be written.
- (e) The Dharma S'astra period, (1) Manu, Yajna Valkya, Narada. Third stage of Mahabharata and the Atharvana-Upanishad.
- (f) The Puran period.

These are the six arbitrary periods !

On the tottering foundations of these periods, attempts are made to damage the antiquity of the Bhagawat Gita and other ancient Sanskrit works !

† If the reader wishes to study this question fully he must carefully read Mr. Tilak's "Orion" and Mr. Telang's introduction to his Bhagawat Gita. I give the following extracts from Telang's Gita for ready reference :—

- (a) "I think it is perfectly safe to contend upon the strength of the various arguments above set forth, that the Gita must have preceded the Dharma S'astra of Manu by a very considerable period of time."
- (b) "We have shown that the internal evidence furnished by the Gita would lead to the conclusion that it was composed prior to the Christian Era."

affords a valid proof of the "German license of conjecture," if of nothing more.* Unfounded and gratuitous are these statements which well point out how the wish is father to the thought.† The Hindus have, with remarkable tenacity and accuracy maintained that traditional store of information about their Avatars and their sacred books, inspite of the anarchy and oppression of the Moslem and other invasions and those who want to assail them must

* The frame of mind with which some European scholars of Sanskrit approach the religious books of the Hindus requires to be carefully borne in mind, when trying to read their comments and criticism on Hindu religion and philosophy. In the preceding pages something has already been said about this subject. They look with Jaundiced eyes towards Bhagawat Gita and of this fact many instances have been quoted. Mr. John Davies says in the footnote to verse 51. II that "the expression seems to indicate that the Hindus were then comparatively a feeble race, subject to many kinds of disease." P. 39. "पद्मनाभयम्" is translated by Mrs. Besant as "blissful seat" and by Mr. Telang as "seat where no-unhappiness is." Is Mr. Davies right in his guess about Hindus being then feeble? What evidence could Mr. Davies produce to establish that the ancient Hindus, who lived in the bracing climate of the mountains and plains, were a feeble race? How can such an inference be drawn from the word अनामयम्.

† Dr. A. E. Gough says in his "Philosophy of the Upanishadas" (P. VII of Preface). as follows: "The date of the Upanishadas, like that of most of the ancient works of Sanskrit Literature, is altogether uncertain. Any date that may have been assigned is purely conjectural; and all that we can affirm in this regard is that in relation to that Literature they are of primitive antiquity, and the earliest documents of Indian religious metaphysics." Dr. Gough's work " The philosophy of the Upanishadas " was published in 1882, long after the publication of Dr. Lorinser and undoubtedly Dr. Cough must have seen the untenableness of the vague assertions.

take on their* shoulders the burden of proof. What proof do our assailants produce? In fact, none as has been duly demonstrated by the writings of eminent Indian scholars.†

The arbitrary method made use of by these European scholars of Sanskrit in fixing the periods of the ancient Sanskrit Literature is not only unjustifiable but in many respects highly objectionable and entirely unreliable. The six periods as detailed by them have consequently no terra firma and no authority.‡ The avowed motive of these

* Pandit Tattvabhushan, who has put his faith into the six arbitrary periods assigned by European Sanskrit scholars, seems to have taken no serious note of Mr. Justice Telang's protest in this connection and Dr. Gough's remarks also. Vide Telang's Gita and Gough's "Philosophy of Upanishadas" quoted supra.

† I cannot leave this topic without entering an emphatic protest against the perfectly arbitrary method of fixing dates in the history of Sanskrit Literature and philosophy which this example well illustrates. I feel convinced that the argument *ab silentio* has been in numerous cases impressed to do work to which it is not equal in any case, least of all in the case of a Literature of which large portions can almost be demonstrated to have perished. The evils of this vicious method, of course, do not stop there. Not only are hypotheses formed on the weakest possible foundations with the smallest possible collection of facts, but upon such hypotheses further super-structures of speculation are raised. And when that is done the essential weakness of the base is often effectually kept out of view. By such methods the whole of the Sanskrit Literature or nearly the whole of it is being shown to be much more recent than it has hitherto been thought"

Telang's Bhagawat Gita.

Would Indian scholars take this subject into their hands?

‡ While the great scholar Mr. Justice Telang has exposed this evil with great force, Pandit Tattvabhushan has ungrudgingly accepted and even adopted the above mentioned arbitrary methods in fixing dates of ancient Sanskrit works and on that basis has jumped to the conclusion that Shree Krishna is not a historical personage and that Bhagawat Gita does not emanate from him! Vide PP. 92/93 of "Krishna and Gita" by Pandit Tattvabhushan.

scholars is to try to bring down the antiquity of the ancient Sanskrit works and to show that they borrowed all the noble thoughts from the West, and that to all intents and purposes the West predominates over the East even in philosophy and religion !*

The history of the ten Avatars has been handed down from the earliest to the present generations. The Avatars of Narasinh, Parashuram, Krishna and Buddha have been worshiped in temples from one extremity of India to the other.† The Avatar of Krishna precedes Buddha. To those who have no belief in the Hindu Avatars we have nothing to say. But to those, who wish to ask us to upset their order by placing Buddha before Krishna we have only to say that we cannot do so unless there is tangible and convincing

* An interested witness is unreliable in a judicial case. An interested scholar like Dr. Lorinser is entitled to no greater respect, when he tries to damage the antiquity of Bhagawat Gita, as the following extract from his Essay well points out.

“ Our aim then here must be to establish that the Bhagawat Gita may be attributed to a period in which it is not impossible that its composer may have been acquainted with different books of the New Testament. ” Mr. Telang has exposed the web-footed argument of Dr. Lorinser and the obvious motive underlying the argument.

† The months and dates of these Avatars are clearly mentioned and there are annual celebrations in honour of them with as much precision as the anniversary of Washington, Gladston, Raja Ram Mohan Roy, Ranade and other great worthies. The Parashuram Jayantee takes place on Vaishakh Shuddha 2, Rama Jayanti on Chaitra Shuddha 9th, Krishna Jayanti on Shrawan Vaddya 8th and Buddha Jayanti on Ashwin Shuddha 10. Are the Hindus to cease believing in these undoubted facts? What is the evidence or what are the reasons for disbelieving the Avatars and dates above mentioned. On whom does the burden of proof lie?

evidence.* According to the law of evidence, the burden of proof lies on him who would fail if no evidence were given on either side. He who asserts a thing must prove it.† Is there any evidence put forth to support the assertion that the Avatar of Buddha precedes the Avatar of Krishna?

In the absense of any evidence worth the name there is no reason to give any weight to the interested and biased assertions of Prof. Weber or Dr. Lorinser or persons of that ilk.‡

* The Avatars are in the following order. मत्स्य, कूर्म, वराह, नृसिंह, वामन, परशुराम, राम, कृष्ण, बुद्ध, कल्कि.

The following sloka briefly describes the mission of the Avatars :—

दुष्टान्मर्दयते जगन्निवहते भूगोलमुद्रिधते ।
 दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
 पौलस्त्यं जयते हलिं कलयते कारुण्यमातन्वते ।
 म्लेच्छान्मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

† The Bhagawat Gita mentions the reasons for which the Infinite manifests Himself as an Avatar. "Whenever there is decay of righteousness and the rise of sin then I manifest myself for the protection of the good, for the destruction of the evil doer and the establishment of righteousness." When the Avatar of Christ is believed, there is no reason why other Avatars should be disbelieved. To believe the one and disbelieve the others would be certainly unjust.

‡ On this point, Mr. Telang observes : "I own, that to my mind this is one, out of many passages in this essay of Dr. Lorinser which convinces me that he has looked at the whole question under the overpowering influence of "bias" and also though perhaps unconsciously, with a violent desire to prove a foregone conclusion. Indeed this unscientific frame of mind, if I may say so, is betrayed by sundry passages in this essay." Pāndit S. Tattwabhusan observes : "And it is of that Krishna—though I cannot say I like this much abused name,—that I shall speak, God willing, in my third lecture." P. 90 "Much abused" by whom? Abuse from interested persons with a particular motive and aim is no abuse, as it

Shri Krishna precedes Buddha and the Bhagawat Gita of Shri Krishna must have been composed* before the Buddha Avatar i. e. several centuries before the Christian Era.† There is greater probability of Bhagawat Gita having influenced‡ the Western philosophy and religious ideas§ than being in-

is unsupported by valid reasons. Pity it is that the Pandit should have such unswerving faith in the prejudiced European scholars of Sanskrit and their endeavours to upset the wide-spreading influence of Shree Krishna and Bhagawat Gita.

* Professor Bhandarkar thinks that the style of Sayana Bhashya belongs to nearly the same period to which the style of Patanjalee's Mahabhashya belongs." Accepting this opinion, the late Mr. Justice Telang observes that the Bhagawat Gita must have been composed *at the latest*, somewhere about the 4th century B. C. Babu Dhirendranath Pal in his "Shri Krishna, His life and teachings" suggests Panini's date to belong to the twelfth or thirteenth century. B. C. This should necessitate a still greater antiquity for Gita.

The date of Panini has been much discussed by Mr. Telang and other Scholars whose weighty observations deserve a careful perusal. See P.

† See Bunkim Chandra Chatterjee's Krishna Charitra, pages 41 and 42 and Dhirendra Nath Pal's Krishna and Krishnaism page 16. For obvious reasons, this antiquity of Bhagawat Gita is disagreeable to Dr. J. N. Farquhar, whose arguments need not be discussed in details.

‡ In this connection Dean Milman says : "It is by no means improbable that tenets which had their origin in India have for many centuries predominated in or materially affected the Christianity of the whole Western world."

Colebrooke, in his essays, refers to the accounts of Pythagoras travelling to India and learning there the doctrines of the Indian philosophy. The Essenese had also, as mentioned by Dean Milman, some intercourse with the East.

§ The date of Bhagawat Gita is discussed by several scholars. The 35th sloka of the X Chapter, in which the Lord Krishna says "I am Margashirsha among the months" supplies evidence for a

fluenced by them. We have, however, no reason to deny the fact that similar thoughts and ideas can and may arise in different countries* from the genius of the scholars and saints belonging to the respective countries without the possibility of their influencing one another. Our object is simply to point out that Dr. Lorinser, along with his compatriots, is as far from truth in making the above discussed assertions as the North pole is from the South pole; that their biased opinions should be of no value in estimating the antiquity or worth of our sacred Literature and that Indian scholars should not be led away by such interested and prejudiced assertions, arising out of undue Ahankar† and a keen desire to belittle the importance

probably clear ascertainment of the date. The illustrious scholar Mr. Tilak has discussed this in his "Orion" and his weighty observations are well-known. Mr. Telang also has referred to this point. Mr. Lassen points out that according to Bentley Margashirsha was the first month of the year between 693 and 451, B. C.

The date of the book according to the modern Indian thinkers is said to be the fifteenth or the sixteenth century B. C. European Scholars ascribe to it a much later origin, while Mr. Gopal Ayar of Madras in his Hindu Chronology thinks that the Mahabharat war took place between the 14th and 31st October 1194 B. C. and the Gita must have been spoken at the same time. *See 'Bhagawat Gita in modern life' pages 8, 9 by Rai Bahadur Lala Baijnath B. A.

* A student of Bhagawat Gita should have no reason to feel jealous of the importance of any other religion, because the teachings of Shri Krishna directly prohibit any form of jealousy. Moreover the Adwaita philosophy is not at all prone to find fault with the religion of any country. The writer of these pages certainly believes that the doctrines taught by Lord Jesus Christ, when and if duly acted upon, prevent the encouragement of the tendency adopted by some European scholars out of Ahankar, which is prohibited by Jesus Christ.

† Mr. John Davies says (P. 200) that "the Bhagawat Gita cannot probably be referred to an earlier period than the third century. B.C. From a long study of the work, I infer that its author lived at or

and antiquity of the Sanskrit Literature generally and particularly of the Bhagawat-gita, which is engaging the attention of the world at large*, inspite of such systematic and long continued endeavours, on account of the sublime doctrines and exalted ideas† preached by Shri Krishna in the "Divine Song"

near the time of Kalidas who is supposed by Professor Lassen to have lived about the third century after Christ."

What grounds support Mr. Davies' "inference"? What reasons are there for Professor Lassens' "supposition"? Persons who have studied the Bhagawat Gita for a longer period than Mr. Davies think quite the other way and "infer" that the Bhagawat Gita was composed several centuries before Christ.

* I feel it a pleasant duty to present one more extract to our readers from Telang's Bhagawat Gita: "It appears to me that in these days, there has set in a powerful tendency in Europe to set down individual works and classes of works of our ancient Sanskrit Literature to as late a date as possible.....Those foregone conclusions easily throw these scholars in the frame of mind in which, to borrow the terse vigour of Chillingworth's language, they dream what they desire and believe their own dreams."

TELANG'S BHAGAWAT GITA,
INTRODUCTION P. C. XIX.

† One is astonished beyond measure to find a writer like Dr. A. E. Gough making the following invalid remarks in his philosophy of the Upanishadas P. 5. "In treating of Indian Philosophy, a writer has to deal with thoughts of a lower order than the thoughts of the every day life of Europe.....The great difficulty lies in this, that a low order of ideas has to be expressed in a high order of terms, and that the English words suggest a wealth of analysis and association altogether foreign to the thoughts that are to be reproduced. The effort is nothing less than an endeavour to revert to a ruder type of mental structure, to put aside our hereditary culture, and to become for the time barbarous." Is this an impartial, unprejudiced and true statement of facts? One feels tempted to ask whether Dr. Gough could produce evidence in support of these remarks! One is sorry to find that the study of the Upanishadas did not enable Dr. Gough to rise to a higher conception of culture!

which has been described as the "milk of all the Upanishadas". and which has been admired all over the world with such an enthusiasm as to excite the jealousy of some obviously interested persons of sectarian views.*

In connection with the date of Bhagawat Gita, the reader would be interested to read the following extract :—

"After finishing off my tour in the Bhilsa District, I came to Besnagar, the ancient Vidisa, two miles from Bhilsa, and was encamped there to undertake excavations, the results of which are briefly described in Part II of this report, a full account being reserved for the Archæological Annual where it will be accompanied by illustrations. This is the first excavation systematically conducted on a large scale in this circle. Though Besnagar is a mass of ruins spread over a length of at least two miles, it was a matter of no small difficulty to select a site which for the money spent upon its excavation would yield antiquities not only in fairly large quantities but of a period anterior to the Christian era, about which we are still comparatively in the dark. But this difficulty was practically removed when the discovery of an inscription on a column locally known as Kham Baba was made. The credit of bringing this record first to

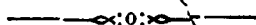
* In connection with this subject the reader will be surprised to read the following : "If a man will see this light, he must first loose himself from every tie, put away all the desires of his heart, part from his wife and children, and from all that he has, and retire into the solitude of the forest, there to engage in a long course of self-torture and of that suppression of every feeling, desire and thought that is to end in catalepsy and ecstatic vision." "Dr: A. E. Gough's Philosophy of the Upanishadas" P. 266. What an unbiased appreciation of the Upanishadas and of the religion they preach ! A mere glance at the four "Ashramas" of life would point out that nothing is to be left, unless the last stage arrives, while the Bhagawat Gita enjoins no such parting with "wife and children," nor the Upanishadas. See Besant's Gita.

the notice of the antiquarians is due to Dr. Marshall who visited Besnagar in 1909 and published an account of it in the Journal of R. A. Society for the same year, p. 1053. and 55. From the inscription it was clear that the column was a Garuda-dhvaja *i. e.* a pillar surmounted with a figure of Garuda, erected in honor of Vasudeva by a Hinduised Greek called Heliodorus, who came there as ambassador from the Greek Antialkidas of Taxila (near the present Sarai-kala of the Punjab) to the court of Bhagabhadra, ruler of Central India. Here then was indicated the definite site of a monument, *viz.* a temple of Vasudeva, and, for all practical purposes, a definite date, *viz.* 140 B. C., which from numismatic evidence, has been assigned to Antialkidas. It was thus quite natural for an excavation expert like Dr. Marshall, to infer that not far from it could be exhumed the remains of this Vasudeva Temple.”*

* Vide Progress report of the Archæological Survey of India. Western Circle 1914.

CHAPTER X.

The Vedas and Gita.



In "The Bhagwatgita", translated by Mr. John Davies, M. A. (1893), the author says on P. 40 in the foot-note to the fifty-second Sloka of the second Chapter that there is in the said Sloka "a bold defiance of the established religion i. e. the religion of the Vedas."

Translation by Mr.
Davies

Translation by Mr.
Besant

<p>Sloka 52. When thy mind shall pass over the tangled path of delusion thou wilt attain to a disdain of what has been revealed or shall be revealed hereafter.</p>	<p>When thy mind shall escape from this tangle of delusion then thou shalt rise to indifference as what has been heard and shall be heard.</p>
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Mr. Telang translates the Sloka thus :—

"When once the mind has crossed beyond the taint of ignorance then mayest thou be indifferent to all that thou hast heard or wilt hear."

Does the Bhagawat Gita inculcate a defiance of the Vedas? This is the question to be considered and of course

* When I mentioned this subject to Sakharam Shastri of Indore and Sadashiva Shastri of Mahidpore, they burst into a laughter, saying what authority was there to say so. Shripad Shastri, of Sanskrit College Indore, whose learning and special study of this subject is well known, said that the question was self-refuted and the person who raised the question, however high his learning may be in other subjects or sciences, had not understood the Sloka of the Bhagwatgita properly. I told the three learned men that these were the days of intellectual and literary hair-splitting and that a

it is the most important point. Before proceeding to discuss the subject, we should select the verses in the Bhagawat Gita bearing on the Vedas and then take a proper view of their whole significance. What Shri Krishna says about the Vedas in various verses should be considered as a whole.

45. II त्रैगुण्यविपर्यया वेदा निरुद्धगुणयो भवार्जुन

46. II तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः

53. II श्रुत्वा वेदप्रतिपत्ता ते यदा स्थास्यति निश्चला

VIII वेदेषु यज्ञेषु तपःसु चैव दानेषु यन्पुण्यफलं प्रदिष्टम्

1. नाहं वेदैर्न तपसा न दानेन न चेज्यया

These are the verses in which the Lord Shri Krishna has made a specific mention of the Vedas. Is there any disregard for the Vedas? The reader should bear in mind that Shri Krishna has, more than once, insisted upon "श्रद्धा", faith as an important factor in acquiring the state of शान्ति and the higher stage of existence. Again there is in Gita an emphatic exhortation that nothing should be

replied, well-worded and to the point, must be given to the critic of Mr. Davies. This circumstance would show how the European scholars of Sanskrit, who venture to make reckless assertions, are thought of by the learned Shastrees.

* In the Katha Upanishada it is mentioned that it is only through the grace of the Creator that one can see the Majesty of the Self. It is also mentioned that the Self cannot be gained by the Vedas. Will Mr. Davies come to the conclusion that the Katha Upanishada offers a defiance to the Vedas?

न कर्मणा प्रजया धनेन, त्यागेनैके अमृतत्वमानशुः ॥

(Neither by Karma Kanda nor by progeny nor by wealth but by renunciation (त्याग) can the highest bliss be obtained.). Different Shrutees have shown different ways, though ultimately they all lead to the same aim. Shri Krishna advises Arjun not to be confused by the variety of ways of salvation but to fix his mind steadily in (समाधि). I need not say that the full significance of (समाधि) is not expressed by the English word meditation.

done, that would shake or persons following the path of Arjuna should be gradually led from the lower path of devotion.* With the Bhagawat Gita Mr. John Davies has long studied that work†, is pointed out there is a defiance of the Vedic religion. to Mr. Davies and his learning, I beg to emphatically say that the Bhagawat Gita offers no defiance to the Vedas and that Mr. Davies is, per- consciously, mistaken in holding that view, as I would point out in a brief discussion.

(a) Shri Krishna is explaining the path of paramarth to Arjun, the way by which the disciple should rise to the highest stage ! The previous portions of the Vedas inculcate Karma Kand, sacrifice and ritual, for the devotee till he reaches a certain stage whereafter the higher spiritual exercise is to be gone through according to the Upanishadas (Dnyankanda)

(b) The gradual rise from the lower to the higher stage is pointed out by the Bhagawan and the

* Shri Krishna has imperatively and explicitly exhorted in the following well-known Sloka of Gita that nothing should be done to shake the faith of the public (vide Gita Verse 26. III. Chapter). Would not a defiance of the Vedas be a violent shaking of the public faith which Shri Krishna openly prohibits ?

† Mr. Davies appears to be confounded by the interpretation of “ श्रुति ” by Hindu commentators. He insists that श्रुति here must be taken for the Vedas. Even then no defiance to the Vedas could be possible. The मुमुक्षु (devotee) is naturally be-wildered or restless in his earlier stages till further progress brings on शान्ति. In trying to describe the “ Infinite ” the Shrutees themselves are bewildered and say “ नेति, नेति ”. What wonder then if a devotee is bewildered by the “ Shrutees ” ?

has passed the preliminary endeavour to become वेदातीत i. e. Karmakand. There is no reason to think that the Lord teaches Arjun to defy or to go beyond the Vedas. On the contrary "Karmakand" to some extent advocated.

A student has passed the B. A. examination and has read the books set for it and goes to the M. A. class, should he defy the B. A. or the previous text books ? A disciple has to pass through various spiritual exercises, as alluded to and set forth in Bhagawat Gita and other works, and when he reaches the perfect state, he has no concern with the past stages. In this light the advice of Shri Krishna should be rightly interpreted. To say that there is a defiance of the Vedas is to misunderstand the real situation and the real meaning of the Divine advice.

- (d) The Vedanta or the Upanishadas teach the advanced course for the devotee, "Dnyan-marga" (the path of knowledge) and the previous portion of the Vedas inculcate Karmakand for the beginner, the aspirer after salvation.

There cannot be a perfection at once. The disciple should gradually rise, step by step, and the Lord teaches Arjun that the higher stage is one which is above the three qualities, which are the subject-matter of the Karmakand in the Vedas. "Vedanta", "end of the Vedas", the Upanishadas are intended for the advanced devotee and a beginner cannot realise or appreciate the advanced course. In this sense Arjun is told to rise above the Vedas. Shrikrishna's teaching is thus in no way liable to be misunderstood for a disregard or defiance. European scholars of Sanskrit should

clearly understand that there is a regular course of study and exercise for a devotee and that there is no royal road to salvation. Mere lip-Vedanta is not enough for the purpose of attaining to the highest stage, as has already been pointed out in the preceding pages. A merely scholarly discussion of Vedanta* is not sufficient. One must try to live a Vedantic life.

The error in misunderstanding the attitude of Bhagawat Gita towards the Vedas arises from the manner in which Mr. Davies and other European scholars of Sanskrit look upon the subject, forgetting that there are stages in the progress of the devotee. What is applicable or useful to a beginner, cannot be equally applicable to one that has far advanced in the path of knowledge.† When the question is looked at

* The celebrated Subramhanya Shastri Dravid of Handia and Govind Shastri Moghe of Gwalior, whose vast knowledge of the Sanskrit language and the Upanishadas cannot of course be equalled by Mr. Davies or any other European scholar of Sanskrit, informed me that the Bhagawat Gita was the meaning of the Vedas “*ग्रन्थ*”.

Their life-long study of the Gita and the Upanishadas entitle their opinion to be of much more importance than that of Mr. Davies in this connection. The Bhagawat Gita cannot at all defy or disregard the Vedas.

† In the Mundaka Upanishada, the dialogue between Saunaka and Angiras will show how Mr. Davies is utterly mistaken in holding such a view. Saunaka asks Angiras “Holy sage, what must be known that all this Universe may be known?” Angiras replied: “Those that know the Vedas say that there are two sciences that are to be known, the superior science and the inferior.” Of these the inferior is the Rigveda, the Yajurveda, the Samaveda and the Atharwana veda and the instrumental sciences, the phonetic, the ritual.....The superior science is that by which the imperishable Principle is attained to.” Can the Vedas defy themselves? Has Mr. Davies cared to know the pros and cons of the subject before venturing such an opinion? See Gough’s philosophy of the Upanishadas. By the way it may be asked what motive is there in making such a reckless assertion? Does it not show that Mr. Davies

in this light, it would be clear that there is not the slightest reason or ground for any such defiance or disregard, as alleged by Mr. Davies. Not only the Hindu saints say the same thing, but even the Mohamadan saints, the Suffees, more or less, are of the same opinion. Ritual and idolatry are for the stage of the beginner till वित्तशुद्धि. Then there are other spiritual exercises.* When the devotee reaches the perfect state of Yogee, he has become वेदातीत or above "Karmakand". Is there any room for defiance in this process? There is an error in understanding the method, whereby as indicated by Bhagawat Gita, the devotee has to rise step by step.† The religious duties, spiritual exercises for a child should differ from those of an advanced person. This circumstance is

and others wish, by hook and by crook, to find imaginary defects in Bhagawat Gita? Young India should guard against such an evil of misrepresentation.

* During that period (the third or the fourth Period of life) he is absolved from the necessity of performing any sacrifice though he may or must undergo certain self-denials and penances. He is then allowed to meditate with perfect freedom on the great problems of life and death.....He is expected to study the Upanishadas. In these Upanishadas not only are all sacrificial duties rejected but the very Gods to whom the ancient prayers of the Veda were addressed, are put aside to make room for the one Supreme Being, called Brahma," P. 19-20 Max Muller's Vedanta.

† Professor Max Muller seems to have appreciated this gradual development, as the following extract will well show:

"It was recognized in India from very early times that the religion of a man cannot be and ought not to be the same as that of a child; and again with the growth of the mind the religious ideas of an old man much differ from those of an active man of the world. It is therefore a lesson all the more worth-learning from history, that one religion at least, and one of the most ancient, most powerful and most widely spread religions, has recognized this fact without the slightest hesitation." The Vedant philosophy by F. Maxmuller, P. 16-18.

generally not fully attended to by critics who come forward to offer their officious criticism in a dogmatic way. It is not only the European scholars of Sanskrit but even there are some Indian scholars, who, forgetting that there is a gradual rise in the spiritual progress, have occasionally attacked idolatry and Karma-kand enjoined by the Vedas for the preliminary period of a devotee.* Again it may be urged that persons of whatever colour or caste they may be, whose life is more or less spent in pursuing the materialistic modes or methods of life, are the least competent to pass an opinion on the teachings† of Bhagawat Gita, whatever the height of their learning may be in other branches of knowledge.‡

* Compare, in this connection, the following Sloka.

उत्तमा मानसी पूजा, मध्यमा ध्यानधारणा ।

अधमो हटयोगश्च, मूर्तिपूजाधमाधमा ॥

What is the significance of this verse? How to jump at once to the mental devotion. Can the first step be despised? Young India should carefully consider this.

† The aim of Bhagawat Gita is to spiritually and physically elevate the humanity, not to defy the Vedas or the sacred books of any other religion. If Mr. Davies has not been able to appreciate this, the fact cannot remain unnoticed by a careful student of Bhagawat Gita, which from start to finish is replete with such lofty and elevated discussion as allows no room for a defiance of the Vedas or Shastras (cf. Gita verse तस्माच्छास्त्रविधानोक्तं कर्म कर्तुमिहार्हं). When even Shastras are so much respected, how can the Vedas be defied? Mr. Davies then has clearly misunderstood the spirit of the verses which have mentioned the Vedas in the Bhagawat Gita. A defiance of the Vedas is impossible in such a work.

‡ For a spiritual life and exercise, what is most essential is faith and devotion combined with unflinching resolution. Much learning is useful if it is not accompanied by Ahankar. "Critical insight" may be, as it doubtedly is, of much use in other departments of learning but in the sphere of the Adwaita philosophy as advocated and taught by Bhagawat Gita; wordy warfare and "critical insight", which Mr. Davies says the Hindu commentators possess

We conclude this discussion* by an earnest appeal to our Christian brethren to adopt a more liberal and careful frame of mind, a more elevated attitude in their writings about the Bhagawat Gita, which teaches not only the highest form of religious toleration but decidedly offers a word of encouragement and praise to all religions emphasizing the fact that every one who rightly and truly follows one's own religion will approach† the Almighty.

so little, are of no special avail and are probably not so much required as a devout and active temper resolutely bent on "Union" with the Almighty.

* We present one more interesting extract to our readers in regard to this subject. "When the evening of life draws near and softens the lights and shades of conflicting opinions, when to agree with the spirit of truth within becomes far dearer to a man than to agree with the majority of the world without, these old questions appeal to him once more like long-forgotten friends, he learns to bear with those from whom formerly he differed and while he is willing to part with all that is non-essential—and most religious differences seem to arise from non-essentials—he clings all the more firmly to the few strong and solid planks that are left to carry him into the harbour, no longer distant from his sight. It is hardly credible how completely all other religions have overlooked these simple facts, how they have tried to force on the old and wise the food that was meant for babes".....Vedanta philosophy by Max-Muller.

† Shri Krishna's immortal advise to Arjun about following the religion that one professes is remarkable.

Religious difference is a contradiction in terms. All religious duties are to be followed upto a certain stage. When that final stage is reached then religious duty or karma in the worldly sense, vanishes. But until & unless that stage is reached one must behave according to the rules of the religion one professes, as said in the "Ramagita" यावन्नपश्येदखिलं मदात्मकम् । यावन्महाराधनतत्परो भवेत् ॥ अद्भुतलक्ष्मिर्जितभक्तिलक्षणो । यस्तस्य दृश्योऽहमहर्निशं हृदि ॥

(vide verse 58 Ramagita.)

In this connection, it would be interesting to notice the significant point of Ahankar (egoism) one meets with in the books written by some European scholars who think that almost every good idea or truth resides in or is due to the influence of Christianity.*

In matters connected with religion, the frame of mind should not be tinged with Ahankar, or partiality, but it must be such as to perceive truth wherever it is found. I beg to humbly ask Dr. Farquhar whether he has put forth strong evidence when he says "Clearly the freedom as well as Universality of Christianity is working with irresistible force within the very citadel of Hinduism".† I have only to observe with regard to this statement of Dr. Farquhar, that the citadal of Hinduism is so hospitable and impregnable with the help of the Bhagawat Gita and the Vedanta philosophy that it can heartily receive Christ and

* Elsewhere in this work I have alluded to Dr. Farquhar's " Gita & Gospel ". The learned author's new work " Modern religious movements in India " (Mack-Million & Co. 1915) would repay perusal, as the last chapter contains many interesting points. Of course it is not possible for the present writer to entirely agree with the learned Doctor, whose direct or indirect aim is to show the superiority of Christianity to other religions. A Vedantee pays the highest respect to Christ, just as he would do to all saints of any nationality or faith. But the Vedantee has no faith in "religious superiority. " Dr. Farquhar cannot convince the Vadantee, who is compelled to disagree with every attempt replete with Ahankar and boast of superiority.

† Vide P. 322 of " Modern religious movements in India " by Dr. J. N. Farquhar. It gives a good account of the religious movements, though occasionally Ahankar is upper-most. In my humble opinion it can as well be asserted that " the freedom " is due to the spread of Vedantic doctrine, which preaches with irresistable force the equality of humanity, and the Bhagawat Gita, which preaches that all religions duly followed are good and all men equal in the presence of the Supreme Throne.

Christianity with open arms and sincere pleasure without, in any way, losing its individuality and vigour.* It is the influence of the schools and colleges and the study of the Sanskrit Literature, which are so nobly encouraged under the aegis of the British Empire that even long-asleep India is awakening. It would be more accurate to say therefore that the religious, social and political movements are the result of the liberal Education Policy of the British Government rather than of the Missionary propaganda. Does Dr. Farquhar think that there is no room in Bhagawat Gita or other Hindu sacred works for the uplifting of the depressed classes? Are there no depressed classes in Europe? All these arguments would certainly fall on deaf ears, when Ahankar intervenes and leads to an attitude of partiality that makes the learned Doctor see every thing good in his own religion and in no others.†

* In the last chapter of Dr. Farquhar's book under the heading, "Significance of the movements" the learned author has touched several points, all directed to show that the religious and social reforms in India are more or less due to the influence of Christianity. I humbly think that Dr. Farquhar is not quite accurate in the sweeping assertions made by him. It is not the influence of Christianity, that it is the liberal education which the benign rule of Britannia has been imparting, which has caused a revival of the study of the Upanishadas and Bhagawat Gita and thereby brought about the religious movements.

† By tracing the growth of the religious, social and political movements to the influence of Christianity, Dr. Farquhar indirectly at least pays a tribute to the work done in India by Missionary gentlemen some of whom are really doing a good service to India. I admit that the colleges and schools founded by the various Missions are helping the cause of Indian advancement. What I humbly object to is the excess of Ahankar that one meets with at every step in the book above alluded to.

CHAPTER XI.

The Upanishadas and Dr. Gough.

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In Dr. A. E. Gough's "Philosophy of the Upanishadas" published in 1882, (Trubner's Oriental Series) the learned author has made several depreciating observations which the reader should be acquainted with. Dr. Gough speaks lightly of the Upanishadas and their "religion". How this view of the learned Doctor is diametrically opposed to the views of other European scholars of Sanskrit would be apparent from the following discussion. That Indian scholars would never care to agree with Dr. Gough requires no mention. It is rather astounding to see a scholar like Dr. Gough passing the remarks that "The new Theosophy is no more spiritual than the old observance of prescriptive sacra and that it is no aspiration and energy towards the true and the good, but only a yearning for repose from the miseries of life. Yet it is the highest product of the Indian mind." We cannot help observing that the learned Doctor has either not entered into the spirit of the religion of the Upanishadas or has misunderstood their teachings. We should be sorry to say that Dr. Gough has misinterpreted the meaning of the Upanishadas and the ideas and aims they place before mankind. There is in the Upanishadas more scope for goodness and truth than could be found in the sacred books of other nations.* In fact the Upanishadas are replete with truth and goodness, with "Aspiration and energy towards

* This could be very well pointed out by quotations from the very Upanishadas. But in this work, it is sufficient for our purpose to offer a general refutation of Dr. Gough's views mainly by quotations from the works of eminent European scholars, whose views would show that Dr. Gough is not only misled but in some places entirely wrong.

the true and the good" and with unsurpassed benevolence and if the "Bias" of Dr. Gough prevented him from discovering them in the Upanishadas, the fault lies with the learned Doctor rather than with the "Upanishadas" themselves, as the following observations would point out. Naturally the views of Indian scholars in refutation of these views are likely to be considered as "Biased" as are Dr. Gough's views about the "Upanishadas." So we would try to prove the untenable character of Dr. Gough's opinions about them by reproducing the opinions of equally, if not more, Eminent European scholars who have spent much more time in studying the subject than Dr. Gough has done. Dr. Gough's view is entirely contradicted by the more weighty words of Schopenhaur, Sir William Jones, Victor Gousin, F. Schlegel, Paul Deussen, and Professor Max Muller.* We present to our readers a long extract from Dr. Gough's work speaking in depreciating terms of the Upanishadas and their theosophy and then we would show how the said view is utterly mistaken:—

"There is little that is spiritual in all this. The primitive Indian philosophers teach that the individual self is to be annulled by being merged in the highest self. Their teaching in this regard has been so often mistaken and mis-stated that it is important to insist upon the difference

* Anyhow, let me tell you that a philosopher so thoroughly acquainted with all the historical systems of philosophy as Schopenhaur, and certainly not a man given to deal in extravagant praise of any philosophy but his own, delivered his opinion of the Vedant philosophy, as contained in the Upanishadas, in the following words:—"In the whole world there is no study so beneficial and so elevating as that of the Upanishadas. It has been the solace of my life, it will be the solace of my death." If these words of Schopenhaur's required any endorsement I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions:—P. 8, Max Muller's Vedant Philosophy.

between the ancient Indian mystic and the modern idealist. The difference must have made itself plain enough to the reader of these pages. He will have seen for himself how the Indian sages, as the Upanishadas picture them, seek for participation in the Divine life, not by pure feeling, high thought, and strenuous endeavour,—not by an unceasing effort to learn the true and do the right but by the crushing out of every feeling, and every thought, by vanity, apathy, inertion, ecstasy. They do not for a moment mean that the purely individual feelings and volitions are to be suppressed in order that the philosopher may live in free obedience to the motions of a higher common nature. Their highest self is little more than an empty name, a capat-mortum of the abstract understanding. Their pursuit is not a pursuit of perfect character, but of perfect characterlessness. They place perfection in the pure indetermination of thought, the final residue of prolonged abstraction ; not in the higher and higher types of life and thought successively intimated in the idealising tendencies of the mind, as among the progressive portions of the human race. The epithets of the sole reality, the highest self, are negative, or if positive they are unintelligible. It is a uniformity of indifferent being, thought and bliss. It is a mass of thought and bliss as fire is a mass of heat and light. It is thought always the same and ever objectless, thought without a thinker or things to think of. It is a bliss in which there is no soul to be glad, and no sense of gladness. It is a light which lightens itself, for there is nothing else for it to lighten. This is the gain above all gains, a bliss above all other bliss, a knowledge above all other knowledge. It is no part of the spirit of the Indian sages to seek to see things as they are, and to help to fashion them as ought to be, to let the power at work in the world work freely through them ; to become ‘Docile’ echoes of the

eternal voice, and pliant organs of the infinite will. This neither was nor could be the spirit of men of their race, their age and their environment. The time and the men of these things had not yet appeared. This is the spirit in which many a man now works, to whom Philosophy is a name, and who would smile to hear himself called an idealist. It is not the spirit of the ancient Indian sage, Brahminical or Buddhist. For these there is no quest of verity and of an active law of righteousness, but only a yearning after resolution into the fontal unity of indifferenced being ; or in the case of the Buddhist a yearning after a lapse into the void, a return to the primeval nothingness of things. The effort is to shake off every mode of personal existence, and to be out of the world for ever in the unbroken repose of absorption of annihilation.

Such as they are and have been shown to be, the Upanishads are the loftiest utterances of Indian intelligence. They are the work of a rude age, a deteriorated race, and a barbarous and un-progressive community. Whatever value the reader may assign to ideas they present they are the highest product of the ancient Indian mind, and almost the only elements of interest in Indian literature, which is at every stage replete with them to saturation."..... "Philosophy of the Upanishadas" by Dr. A. E. Gough, page, 266, 267, & 268, Trubner's Oriental Series. (a) 'They (Upanishadas,) are the work of a rude age, a deteriorated race and a barbarous unprogressive community' so says Dr. Gough. On this point Professor Maxmuller's words are as follows:—

"But if it seem strange to you that the old Indian philosophers should have known more about the soul than Greek or Mediaeval or modern philosophers, let us remember that however much the telescopes for observing the stars of heavens have been improved, the observatories of the soul

have remained much the same, for I cannot convince myself that the observations now made in the so called Physico-psychological laboratories of Germany, howsoever interesting to physiologists, would have proved of much help to our Vedantic philosophers. The rest and peace which are required for deep thought or for accurate observations of the movements of the soul, were more easily found in the silent forests of India than in the noisy streets of our so called centres of civilisation." Muller's Vedant philosophy page 7 & 8. Why have the Upanishadas, 'The work of a rude age and barbarous community', been held in such high estimation by European scholars, greater than the learned Doctor? To this question we find no answer in Dr. Gough's book. The Hindus hold the "Upanishadas" in the utmost reverence & their opinion will never be shaken by any remarks of Dr. Gough. But has Dr. Gough expressed a true state of facts when he says that there is "nothing spiritual, no aspiration and energy towards the true and the good", and "a yearning for repose from the miseries of life" in the Upanishadas? We confidently say that there is no foundation for the assertions of Dr. Gough. (b) The Upanishadas are intended for the Third and the Fourth stage (Ashram) of the Hindu life and there are in them the noble and lofty discussions fitted for the close of a worldly career.* From start to finish the Upani-

* The difference between the Vedant philosophy and other systems of philosophy should be carefully noted. We give below the opinion of professor MaxMuller, who is entitled to more importance than Dr. Gough: "It has been thought that this quietness is hardly the best outfit for the philosopher who, according to our views of philosophy, is to pile Ossa on Pelion in order to storm the fortress of truth and to conquer new realms on Earth and Heaven. Even faith, Shradha, which has given special offence as a requisite for Philosophy, because philosophy, according to Descartes, ought to begin with de omnibus dubitare, has its legitimate

shadas breath a spiritual atmosphere bracing the devotee's spirits for the higher bliss and the higher existence of which a due conception* is naturally difficult to obtain by man so long as he is fettered by his finite condition.†

place in the Vedanta philosophy, for, like Kant's philosophy, it leads us on to see that many things are beyond the limits of human understanding, and must be accepted or believed, without being understood.”

* In the same way the growth of the Divine idea is laid bare in the Veda as it is no where else.....As early a writer as Yaksha, about 500 B. C., has formed to himself a systematic theology.....nay he declares that it is owing to the greatness of the Deity that the one Divine self is celebrated as if it were many. It was this treasure of ancient religious thought which the sages of the Upanishadas inherited from their forefathers, and we shall now have to see what use they made of it, and how they at last discovered the true relation between what we call the Divine or the Infinite, as seen objectively in nature, and the Divine or the Infinite, as perceived subjectively in the soul of man. We shall then be better able to understand how they erected on this ancient foundation what was at the same time the most sublime philosophy and the most satisfying religion, the Vedant. ” Max-Muller page 29.

† “...We saw already that no one was admitted to the study of the Upanishadas who had not been properly initiated and introduced by a qualified teacher, and who had not fulfilled the duties, both civil and religious, incumbent on a house-holder. But even that was not enough. No one was supposed to be fit for true philosophical speculation who had not completely subdued his passions. The sea must no longer be swept by storms, if it is to reflect the light of the sun in all its divine calmness and purity..... ”

Young India should remember that no one is asked to leave one's wife and children but to do one's duty socially, politically, and religiously, and then to prepare oneself for the study of the Vedant. In another work which may be published if it please the Almighty, in a year or so, it will be pointed out how highly educated Indians are setting a pernicious example of utter disregard of duty by upsetting the lines of religion and social union.

(c) The Upanishadas aim towards the highest good of humanity and the greatest truth.* The very path of discipleship is replete with aspiration and energy towards the good and the true, as जिज्ञासा, वैराग्य, तितिक्षा, दान etc. are the inseparable accompaniments of the devotee. That Dr. Gough has not paid a serious attention to all these facts is apparent from the irresponsible and reckless way in which he has made his tottering assertions, which could be entirely exploded even with the help of the opinions of those European Scholars, who have studied the Upanishadas and who have no reason to be in any way partial to them.† The Mumukshu (Aspirer after salvation) has to go through so many stages requiring a boundless energy and resolution, as one of our greatest Saints Tukaram has well and tersely expressed :—“चणे खावे लोखंडाचे । तेव्हां ब्रह्मपदी नाचे” (the devotee has to eat “grams of iron” before he can dance on the pedestal of Brahma). Is there no energy in this progress and

* Referring to this subject, Professor Max-Muller says :—“What should they think and talk about, if not how they came to be where they were, and what they were, and what they would be here-after. The form of dialogue is very common in these works (Upanishadas,) and they also contain the discussion of a large number of sages, who are so terribly earnest in their endeavours after truth that they willingly offer their heads to their adversaries, if they can prove them to be wrong.” Page 24.

† “But while in the Upanishadas these various guesses at Truth seem thrown out at haphazard, they were afterwards woven together with wonderful patience and ingenuity. The uniform purpose running through all of them, was clearly brought out, and a system of philosophy was erected out of such diverse materials, which is not only perfectly coherent, but quite clear and distinct on almost every point of doctrine. Though here and there the Sutras admit of divergent interpretations, no doubt is left on any important point of Shankara’s philosophy which is more than can be said of any system of philosophy from the days of Plato to the days of Kant.” MAX MULLER P. 35.

process? (D). "There is yearning for repose from the miseries of life." There is no such yearning for repose from miseries but on the contrary there is resolution, firm, and fixed, to bravely bear them and rise above them (सहनं सर्व-दुःखानां तितिक्षा सा शुभा मता). Dr. Gough ought to have paused before making such a bold assertion.*

The student of the Vedant philosophy† is not advised or expected to be so weak-hearted as to yield to the " miseries of life " and seek repose from them. We cannot help, moreover, adding that the Upanishadas have been enjoying such a worldwide appreciation that any attempts at voluntary or involuntary misrepresentation of their aim are not likely to succeed and that Dr. Gough's observations, when compared and contrasted with the remarks of Professor Maxmuller and

* Dr. Gough's assertions seem as groundless as those of the early Missionaries, who declared that the God of the Indians was a large spider sitting in the centre of the universe. This misrepresentation arose from a simile (दृष्टान्त) in which it was explained, during the course of a dialogue, to the disciple that Bramha was the material as well as the efficient cause of the universe just as the spider was of the web.

How the illustration of a spider led to the misrepresentation by the early Missionaries need not be further expounded.

† Before finishing this discussion, it would be appropriate to present one more extract to our readers from the work of Max-muller: " I believe much of the excellency of the ancient Sanskrit philosophers is due to their having been undisturbed by the thought of there being a public to please or critics to appease. They thought of nothing but the work they had determined to do. The ancient Upanishadas describe the properly qualified student of philosophy in the following words (Brihadaranya Upanishad IV, 4, 23)." He therefore who knows the Self, after having become quiet, subdued, satisfied patient and collected, sees Self in Self, sees all as Self. ... In latter times they reduced these ancient philosophical intuitions to a system, and they reasoned them out with an exactness which may well excite our surprise and admiration." P. 41.

other impartial savants, sink into insignificance.* It would be, indeed, striking to many to read that the Indian philosophy has "thoughts of a lower order than the thoughts of the everyday life of Europe". So the sages of India, admired by greater scholars of Europe than Dr. Gough, spent their lives in "thoughts of a lower order"! Dr. Gough has not told us what the higher order of thought is. Are body-worship and materialistic civilization and culture higher than the discussion of the problems of life and death and of Para Brahma? Either Dr. Gough has failed to appreciate Indian philosophy or he has not tried seriously to enter fully into the spirit of the Upanishadas and their philosophy.† It is not our desire, it cannot be the desire of a true student of Bhagawatgita to attack any system of philosophy or religion. A true student of Bhagawatgita should try to desist from any tendency to find fault with the religious tenets of any nation.‡ But when Dr. Gough hurls

* Shree Shankaracharya's Bhashya on the "Upanishadas", now translated by Indian Scholars, would give an utter refutation to Dr. Gough's reckless views. Maxmuller expresses his appreciation of the Bhashya in the following terms. "However poetical and sometimes chaotic the language of the Upanishadas may be, Shankara, the author of the great commentary on the Vedant Sutras, knows how to reason accurately and logically, and be able to hold his own against any opponent, whether Indian or European."
(page 45).

† The ultimate problem of all thought is, it has been well remarked by a writer in the latest number of the "Mind", the relation of the finite to the infinite, of the universe to the Primal source of Being from Whom all existence proceeds". Is not "Eat, drink, and be merry" the thought of the majority in this world? Are such thoughts superior to the thoughts of the Upanishadas?

‡ As far as possible, I have tried to show the invalidity of Dr. Gough's assertions by the help of extracts from the works of European savants. Many Indian scholars like Mr. Justice Kirtikar and others could be quoted with equal force, but I think the best

extremely undeserved aspersions on the Upanishadas, it becomes a duty to expose the hollowness of these aspersions and to say that Mr. Gough is far from right when he makes the above mentioned groundless assertions* which can be easily refuted by an Indian student of the Upanishadas and which are contradicted by some eminent European savants, who have studied the Upanishadas in a more impartial and earnest way.† We conclude by observing that such attempts to find imaginary faults with the Upanishadas will not succeed in these days in belittling their undoubted and unsurpassed importance as the source of the sublimest

way would be to follow the principle of refuting Dr. Gough by extracts from the works of European savants.

* Dr. Gough says "Their pursuit is not of perfect character, but of perfect characterless". Does the learned Doctor hold that the Supreme Being has character? To attribute moral qualities to the Supreme Being is an attempt to degrade the Infinite into finite. The Infinite Para Brahma is above character or moral qualities and is indefinable. In Tennyson's "The Ancient Sage" our readers will find that the Almighty is called "nameless":

" If the Nameless should withdraw from all Thy frailty
counts most real, all thy world might vanish like thy shadow
in the dark ".

Surely the Infinite is above name, form and character, and He is indescribable. The pursuit of the Indian sages was to seek a thorough identification with the Supreme Being.

† A friend of mine advised me to give extracts from the Upanishadas to show how Dr. Gough's assertion about "A lower order of thought" is groundless. But I think there is no necessity of so much exertion for refuting an assertion which bears on its face the stamp of bias. Any student of the Upanishadas would find that they are full of the highest order of thought, of benevolence and spiritualism and deeprooted search after the highest Truth. There may be allegories and stories, mixed up with grains of the highest Truth.

philosophy and the most exalted, ancient and tolerant religion in the world.*

* Vide Dr. Deussen's Philosophy of the Vedant.

“ This fact may be for poor India in so many misfortunes a great consolation; for the eternal interests are higher than the temporary ones; and the System of the Vedanta, as founded on the Upanishads and Vadanta Sutras accomplished by Shankara's commentary on them—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in his researches of the eternal truth. ”

Foot-note:—The reader would be much benefitted by a perusal of the English translation of the Upanishadas by Mr. Sitaram Shastri B. A. , with the Commentary of Shree Shankaracharya, published by Sheshacharri B. S., L L. B., of the Madras High Court.

Every verse viewed in the light of Shree Shankaracharya's commentary and properly understood, contains grains of truth and thought of the highest order. Gold is not found in the mines in a lot but must be obtained by exertion from the ore. Scholars like Dr. Gough and others who have tried to speak lightly of the Upanishadas, have failed to catch their true spirit. The more one reads the Upanishadas, after having had some previous acquaintance with the preliminary books of study, the more one feels enchanted with their deep meaning & search after the Supreme Soul by means of various allegories, stories and illustrations. Their crave for a knowledge of the Infinite and Unknown and their earnestness require our unflinching reverence and respectful study.

CHAPTER XII.

While studying the Bhagavat Gita and other works of cognate nature, I came across some religious books published by Missionary gentlemen. I think I must not fail to notice them, as they directly or indirectly concern the present subject. In the sphere of philosophy and religion undue Ahankar (egoism) should be out of place. "Religious differences" is an expression, which jars upon the ears of a student of Bhagavat Gita. Where is the occasion for a religious difference? If the ignorant or those on the lower rungs of the ladder of "devotion" indulge in pursuing such differences, at least the advanced and the enlightened should try to stifle such useless difference. The Bhagavat Gita declares that all religions, if and when truly followed, lead to Him. Why should then our Christian friends endeavour to find imaginary defects in a work which preaches such exalted toleration and universal sympathy? That some of our Christian brethren are unnecessarily attacking the invulnerable points in the Citadel of Bhagavat Gita is undoubted.* The attack is unprovoked, in-as-much-as the Hindu religion, being of a non-prose-lytising nature, has never attacked the Christian faith and has no reason and motive to do so. Is religion a commodity in the Bazar to be sold off by advertisement and notification? In these days of civilisation, there should be more respect for religion and religious ideas.† What is a religion? Speaking broadly,

* The reader would be interested to read the following :—
 "The Gita has a Gospel to deliver, telling of a consecration of life's every work to the Selfless service of God and an Infinite love that at every place and every time pours forth its illimitable grace to all that seek after it".....Barnett.

† Occasionally our missionary friends show such an intolerant spirit in their criticism on the Hindu religion and philosophy that it is followed by an equally intolerant retort from the Hindu.

it is a way of worshipping the Infinite and the Divine. Why should educated and enlightened persons insist that the 'Infinite' can only be approached and accessible by their own or a particular way? When no Hindu scholar has attacked the Bible, why should our Christian friends think of unnecessarily assailing the Bhagavat Gita? Is the task worthy from a religious or any point of view* in these days of enlightenment and culture? Is there not sufficient evidence in the Christian sacred books to prove that persons professing other faiths, can approach the Almighty? Is there not indifference to earthly things, wife children, and others, advocated in Christian books†? Under such a state

scholars. I wish to do nothing of the kind. I wish to expose their feeble arguments and as an humble student of Vedant, I have no love for abuse or sharp retorts.

* A student of Bhagavat Gita should be the last to believe that the Almighty could be partial to a particular country or religion. There is no room for favouritism in nature and nature's God. The Hindustani poet's words "जातपात पूछे न कोई हरको भजेसो हरको होई" require careful attention. To say that God could be approached by a particular way or religion is nothing short of an attempt to set a limit to the "Infinite".

† The Christian sacred books teach as much indifference to worldly objects as the Hindu Sacred works:—

- (a) "If any man will come after me, let him deny himself and follow me" XVI 24.
- (b) "If he hate not his father and mother and wife and children, yea and his own life also, he cannot be my disciple." Luke XIV, 26.
- (c) "So long as a man clingeth unto the fragments and elements of this world, and above all to himself and holdeth converse with them and maketh great account of them he is deceived and blinded" Theol. Germ. 66.
- (d) "A man must begin by denying himself and willingly forsaking all things for God's sake. He who will have the one must let the other go" Ibid, P. 45-46.

of facts is it justifiable for persons professing one religion to unnecessarily attack another ? The enlightenment of the 20th Century requires a more liberal tendency, a higher frame of mind, a more generous and just attitude* from the followers of one religion towards another. I cannot help observing that a narrow spirit should be discontinued and discouraged by learned men following the noble pursuits† of religion and philosophy. Seekers after truth and

(e) “ Eschew bodily pleasures and rest in Me alone.

Desire to despise thyself, break the appetites and crush out all thy pleasures and desires ”—Suso

What has Dr. Gough to say in the face of these teachings ? We beg to submit that saints of all countries and of all faiths have, more or less, the same thoughts as elsewhere we have mentioned. It is only “ Ahankar ” which drives scholars like Dr. Gough to assert a superiority in the shere of religion and philosophy.

* In the Hibbert Lecture for 1893 Professor Upton passes the following remarks: “ Both in Brahmanism and Budhism, man’s ethical ideal is not regarded as real revelation of the essence and character of the eternal Self ; for in their view the end of ethics is not to realise in increasing fulness a sense of personal relationship to the Divine Self or the Father within us, but either to so use the human Self with the eternal Brahma as to virtually destroy all distinct sense of individual personality or else, as in the case of Buddhism to achieve that total extinguishing of the desire to live which appears to be equivalent to personal annihilation. The tendency of these systems of Hindu thought is to weaken and efface all personal passions & affections and so to destroy that distinct consciousness of individuality which in their view was not a privilege but rather an undesirable condition from which they sought redemption.” Is this a correct estimate of Brahmanism (Vedanta) and Budhism ? Elsewhere in this work the reader would find a sufficient refutation of Professor Upton’s misrepresentations or misunderstanding.

* Mr. Kirtikar (vide the “ Ethics of the Vedanta ”) makes the following observations, showing how Vedanta is influencing the Western thought: “ It is gratifying to find Christian theologians are willing now to interpret the Christian dogma by sentiments

the Infinite should never attempt to be dogmatic and intolerant. I beg to humbly yet ardently request our Christian friends to bear in mind that the path of approaching the Infinite cannot be restricted to a particular mode. The Infinite can be approached by infinite ways.* When duly examined and truly viewed, all religious differences are, in fact, of not much significance and consist in non-essentials and it is all the more to be regretted when men of enlightenment professing one religion revile and cavil† at

like those which the Vedanta has always entertained. The Supreme Self-surrender, the Neo-Platonic idea of the Logos, God's descent unto Him and love for him, the crucifixion of Jesus, that is, of the lower egohood in man, his resurrection on the rise of the Christ, that is, of the true Self in him, and his ascension or union with the Godhead all these become intelligible when thus interpreted "

See Hibbert Journal for April 1905 and the remarks of the Bishop of Ripon therein.

* I will recite here a story that I heard from a Mahomedan saint. "A king, disgusted with the empty joys of this world, resorted to a saint and asked him to show the way to approach the Almighty. The Saint told the king to always recite the holy name of "Kareem" (The Merciful Almighty). This was overheard by a person but with some mistake. For the word 'Kareem' the said person heard "Kareel" and he recited it with sincere zeal and desire. The Almighty was pleased sooner with the man with firm faith and unswerving devotion than with the King, though the former addressed the Almighty by the name of "Kareel". Would our Missionary friends attend to this story?

† My object in referring to this unpleasant subject is to emphasize the point that it is now of no avail for our Christian brethren to indulge in finding imaginary faults with the Hindu religion and philosophy. It is equally futile to assert a religious superiority, for truly speaking, there can be no such thing as a superiority or inferiority in the sphere of religion, when the Almighty is equally disposed towards all. Suppose a man forsakes all the existing religions but remembers and prays devoutly the Almighty. Would such a person not get salvation? Is the ultimate state of a devotee the same as that of a beginner? Is

those professing another religion. The wisest men of all nations have but one religion. The Hindu, the Christian and the Mahomedan Saints agree more or less in the validity of this principle and yet one is taken aback to see occasionally highly educated and well-informed persons reviling the Theosophy and philosophy of other nations. Is this desirable? Is this consistent with the spirit of Truth? Such and similar thoughts arise in one's mind by seeing certain publications, which not only attempt at obvious misinterpretations but they even indulge in occasionally intentional distortion† of which the less said the better in the

not a perfect devotee more or less above the religions as ordinarily meant?

* The Mahabharat well says that the worst sin is to give pain unnecessarily to others. Saikh Sadi, the famous Mohameden saintly poet, says "I have heard that persons given to the path of the Almighty never give pain to the minds even of the enemies". Shaikh Fari-uddeen Atar, a great Saint, says "Do not give pain to humanity. Do any thing other than this, because in our religion, there is no greater offence than this."

The Christian Saints preach equally noble principles. Is misrepresentation of the theosophy of other nations consistent with such advises of Saints?

† See Mr. Thomson's Bhagavat Gita in which that gentleman tries to be-little the importance of the Author of the Bhagavat Gita. Mr. Thomson however is charmed indirectly with the doctrines of the Gita and bursts forth, perhaps unconsciously, into the following admiration:—".....Would that in the present selfish age and this northern active clime the sensible and religious doctrine of Gita could be applied and successfully carried out by Christians, as we call ourselves. We, too, should have our final emancipation, our salvation ever as our only desire, and our Supreme Being, so far superior, so far more lovable than the imperfect deity of the Hindu philosopher.....ever as our chief object of love. We too should do our duty without self-interest and attachment..."Introduction to Mr. Thomson's Bhagavat Gita P. C. XXX.

interests of all parties concerned. Before completing my remarks on this subject, I wish to say a few words to our Missionary friends* about whose criticism Mr. Justice Kirtikar has said a good deal in his excellent essay on the "Ethics of the Vedanta". There can be no end to controversy and arguments in these days of exuberance of literary verbosity. The line of attack adopted by our Missionary friends towards the Bhagawat Gita is such as can be best answered by arguments derived from the Gita and the Gospel.† The student of Gita should never feel perturbed by the criticism of our Missionary friends, whose pronounced motives require no specific explanation. But even to these gentlemen I beg humbly to ask whether the criticism is fair and consistent with the ultimate aim of theosophy and

* ".....It is far easier and far more amusing for shallow critics to point out what is absurd and ridiculous in the religion and philosophy of the ancient world than for the earnest student to discover truth and wisdom *under strange disguises*. Some progress however has been made even during the short span of life that we can remember. The sacred books of the East are no longer a mere butt for the invectives of Missionaries or the sarcasms of philosophers. They have at last been recognised as historical documents, aye, as the most ancient documents in the history of the human mind, palaeontological records of an evolution that begins to elicit wider and deeper sympathies than the nebular formation of the planet on which we dwell for a season or the organic development of that Chrysalis which we call man. . ."

Right Hon'ble F. M. Muller.

† The Gita and the Gospel teach high ideals. Is consistent with "high ideals" to distort and misinterpret the meanings and teachings of sacred books of any nation? If any one wishes to find some proof of this tendency to misinterpretation, one should glance through the pages of "Hindu Philosophy examined by a Benares Pandit" published by the North Indian Bible Society. The Pandit's name is not found in the work and it is rather difficult to divine why such a publication should be anonymous. Why was the "Benares Pandit" afraid to publish his name?

philosophy.* Does Dr. Farquhar sincerely believe that "The Gita is the cry of the Hindu people for an incarnate Saviour"?† There remains no necessity for a "cry" after one has seriously and sincerely studied the Gita and this is the opinion not only of the Hindu scholars‡ but even of several eminent European savants, whose opinions have already been quoted in this work elsewhere. The student

* One would be astounded to read that an attempt was made to insinuate that there was a scope in Bhagavat Gita for a criminal disregard of law ! The attempt is as absurd as to say that a dictionary preaches murder be-cause that word is found in the Dictionary ! Is this a fair and just estimate of a venerable work like Bhagavat Gita ? On this point the reader would find some interesting discussion in the Pamphlet on "Hinduism" published in 1913 by R. B. Nanak Chand C. I. E. , I. C. S., P. 26-31.

† The disappointed may "cry" but why should those who are hopeful, do so ? The student of the Bhagavat Gita has the following mental conviction which can admit of no ground for a "cry" :

"The religion of Vedanta teaches that there is one God, but with many aspects. From spiritual childhood we must rise to spiritual youth and from spiritual youth to maturity; then we shall be one with the Infinite. It does not dispute, it has no particular form of worship nor does it ask that you do that or that; but its main theme is that any form of worship which appeals to the sincerity and earnestness of the soul of the devotee is right". Swami Abhedananda's lectures in America.

‡ I shall like to present an interesting extract from Swami Saradanand's Lecture in America for the perusal of our Missionary friends; "Will or nil, every man is advancing towards that through every act he is doing here. The worker by doing good to others, the philosopher by developing his reason, the lover of God by developing and directing his emotions, all will attain the superconscious plane, the highest stage of development.....Allow infinite variations in religious thoughts. Follow your own but do not try to bring every body to the same opinion. It can never be, for is not unity in diversity the law of nature? Is not the goal the same though the roads are different?"

of Bhagavat Gita, firm in his faith and devotion to the Almighty, cares solely for his "Dharma"* (duty in all its forms) and there-by aspires, in due course of time, to have a perfect identification with Paramatma. Consequently there is no reason for the reader of Gita to "cry"† for an incarnate Saviour. With due deference to the learning of our Missionary friends, I beg to respectfully urge that it would be more suitable to the times and more advantageous if they directed their admirable patience, preservance and exertions towards eradicating the roots of materialistic tendency and body-worship, which, as some European writers bitterly complain, are eating into the heart of Europe and shaking the foundation of a truly pious and religious life.‡ The principle of "plain living and high

* "..... These three phases of the Vedanta, the dualistic, the qualified non-dualistic, and the non-dualistic or monistic include all the sectarian religions of the world and impart the highest ideals given in all the Scriptures...As on the one hand, the religion of Vedanta embraces the special religions of the world, and the highest ideals of all the scriptures of the world, so on the other hand the philosophy of Vedanta embraces the highest ideals and ultimate conclusions of the greatest scientists, the deepest philosophers; the profoundest thinkers and the best metaphysicians of the world; therefore this religion is truly universal." Swami Abhedânanda.

† The Gita teaches the Adwaita or the Vadanta principles. The Vadantee's ultimate goal is to be one with the Supreme Being by the process of Karma, Devotion and knowledge. Why should the Vedanti then "cry" for any Saviour except the Almighty? Swami Saradananda well says in his American lectures as follows "The goal which the Vedanta points at is the goal to which all religions. all society, all humanity are rushing either consciously or unconsciously, through the process of evolution."

‡ How America and Europe are keenly studying the Bhagavat Gita and Vedanta philosophy would be apparent from the biographical sketches and accounts of Swamees Vivekananda, Ramtirtha, Abhedananda and others whose speeches deserve study.

thinking " requires to be enforced more rigidly in Europe and our Missionary friends would expend their energy in a better cause if they devoted their exertions in that direction rather than in finding imaginary faults and interpretations in Bhagavat Gita, and in endeavouring to belittle the importance of Gita, the Divine Song, the balm of the heart of humanity, and the ever-lasting prop and support of religion and philosophy.* Before concluding this discussion, I have only to add in the weighty words of the late Mr. Justice Kirtikar that " it is difficult for European writers to escape the criticism which they are pleased so freely to pass on others."

* The reader would be much delighted to read Swami Abhedananda's Lecture "Vedanta towards all Religions" delivered in America. The following extract would be interesting: "Like an impartial Judge, the religion of Vedanta gives the proper place to each of the sectarian religions in the grand evolution of the spiritual thoughts and systems of the world.....The religion of Vedant is therefore extremely comforting for those who have outgrown the doctrines and dogmas of special religions and I can assure you that it has brought the greatest comfort and consolation into the lives of those who are earnest and sincere seekers after truth."

CHAPTER XIII.



I take this opportunity of mentioning an incident showing the frame of mind with which the followers of the Vedant doctrines should look towards other religions and persons professing them. I think a day would soon come when the Vedanta would enable the followers of the various religions to extend the same sort of reception to one another in a truly religious spirit. I would like to refer to an interesting episode that occurred very recently. Swami Purna-nand had been to Indore in February 1915. During the Swamee's stay, and while I was with him I received an invitation to attend a Christian wedding and the Swamee enquired about it and asked me to attend it in a true Vedantic spirit. A Vedanti should go to the Hindu Temple, the Christian Church and the Mohamedan Mosque with an equal spirit of reverence, for God is worshipped in those sacred places and the Para Brahma manifests Himself in various forms and places. The Swami said that I should visit the Church(*) with the same reverence that the Christians do, because the Vedanta religion and the Vedanta philosophy are at war with no religion, but enjoin equal reverence to all ways of worshipping the Almighty. Would our Christian brethren take into consideration the noble words of the Swami, while criticising the Hindu Sacred books? The dawn of the twentieth century requires that a higher conception of religion

(*) When I entered the St Anne's Church, Indore, the first thing that prominently engaged my attention was the painting of Christ, to whom I made a bow from my seat. A gentleman who was sitting near me enquired "For whom is the Namaskar (bow) intended." I replied: "To the Almighty in the heart of Christ." When I mentioned this episode to the Swami, he said "That is the spirit in which a Vedantee should try to behave."

and religious frame of mind should be adopted and we all should extend to one another a generous consideration, forsaking the idea of an arbitrary superiority in religious matters*. Even at the cost of repetition and with utmost earnestness, I beg to appeal to my Hindu and Missionary brethren to vouchsafe a kind attention to this solemn and sublime subject and to use their noble attempts in discouraging every form of bitter criticism in the province of religious matters, which should be approached with due deference and without prejudice.† Christians and Hindus should extend to one another a more liberal treatment.

* Elsewhere I have pointed out that the notions about the "religious superiority" or religious differences are nothing but contradictions in terms. They have no terra firma of reason. I have met some Hindu and Mohamedan saints, who discourage every idea leading to such a tendency. Christian scholars like Max Muller, Paul Deussen and others, more or less, say the same thing. The Bhagwatgita allows no room for such ideas. In short, there is strong reason to cherish the hope that sooner or later with the vivifying influence of Vedantic doctrines, Hindus, Christians and Mohamedans will meet on a common ground of religious amity and will extend to one another that sympathy which a truly religious life enjoins and requires.

† It is occasionally a sad spectacle to see Hindu scholars and Missionary gentlemen indulging in acrimonious discussions and finding fault with one another with regard to the religions they profess. When we understand essentially what religion means, there is no reason for any such fault-finding and Bhagwatgita strongly prohibits any such attempts. With the enlightenment and culture of the twentieth century, the old ideas of religious superiority or inferiority should be abandoned, as every religion, truly and faithfully followed, must lead to the Almighty. Even those gentlemen, who attack the Koran, should know that there is ample scope in the Koran for a truly pious life that should lead to Him.

Those who wish to know more on this subject should read the literature published in the early eighties of the last century.

CHAPTER XIV.

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Bhagwatgita is thus the Gospel of duty in its innumerable shapes, of righteous action and progress. Duty is, when seen minutely, a search after or a service of Truth, another name of the nameless Para Brahma. The statesman and the judge, in the honest discharge of their respective functions, are serving, seeking after Truth.* The corrupt statesman, the corrupt judge, and the corrupt Vakeel try to pervert the straight course of Truth, thereby doing injustice to those committed to their care and thus rebel against duty, Truth. Is not justice a form of or co-extensive with Truth? The highest good of the greatest number is best inculcated by the Divine Song and this summon bonum depends on justice, on Truth. The more a statesman, a judge, a Vakeel or an ordinary human being is in touch with Truth the more he is expected to satisfactorily do his respective duty and thus to advance the good of other men.† The discharge

* “We cannot imagine anything which is not God. He is all that we with our five senses can imagine and more He is like a Chameleon; each man, each nation, sees one face of Him and at different times, in different forms—Let each man see and take of God whatever is suitable to him. Compare each animal absorbing from Nature whatever food is suitable to it.”

SWAMI VIVEKANANDA.

† “Charity never faileth; devotion to ideas never fails in sympathy, never becomes weary of sympathising with others. Love to enemies is not possible for ordinary men; they drive out others in order to live themselves. Only a very few men lived in the world who practised both. King Janaka was one of them. Such a man is superior even to Sannyasees. Sukadeva (Sukacharya), who was purity and renunciation (वैराग्य) embodied, made Janaka his Guru, and Janaka said to him “You are a born Sidha; whatever you know and your father taught you, is true. I assure you of this.” Swami Vivekananda.

of duty can tolerate no indolence, no desire to be the drones, the idle members of society. The Bhagawatgita is therefore as much useful for the guidance of the man of the world as for the man who, after doing the duty in this world, is about to leave it.

The young and the old, the poor and the rich, the Rulers and the Ruled—all have a noble and a safe path of duty depicted in the Song Celestial for their guidance and Salvation. If the human laws admit of no violation, will the Laws of Nature brook their violation? As disobedience of human law is a revolt against duty, so is the disobedience of the law of Nature and both involve some form of penalty. So virtue and vice, merit and sin (पाप पुण्य) depend on a performance of or revolt against duty. When the society adheres more to these laws,* there is naturally a better scope of the general good and the domain of duty is, to that extent, unfettered and free. When society is prone more to violate the human or Divine laws, the consequences must follow either by the increase in the number of the tenants of Jails or by some form of penalty which Nature and Nature's God may deem fit to meet out. A happy state of society depends therefore on the proper discharge of the respective duties of the individual members that go to constitute that society. Hence the merciful Lord Shree Krishna has expoun-

“.....Follow truth wherever she may lead you; carry ideas to their utmost logical conclusions. Don't be cowardly and hypocritical. ” *IBID.*

* “Moist wood placed upon a fire soon becomes dry and ultimately begins to burn. Similarly, the society of the pious drives away the moisture of greed and lust from the hearts of worldly men, and women, and the fire of Viveka (Discrimination) burns in them. — “The life and sayings of Ramkrishna,” by the Right Hon'ble Mr. F. MaxMuller, P. 182.

ded in the Gita the science* of duty in its countless aspects and has pointed out how its honest discharge helps the

* To England and the English people is due the credit of advocating and enforcing human liberty and the spirit of democracy. English histories well point out how the English people brought about the great change for the good of humanity and its elevation. Will the leaders of the Hindu society and the Darma Mahamandal seriously take up the cause of the "Untouchable" and thus prevent them from undergoing untold sufferings and from leaving the Hindu community? When a Mhar, a Balai, or a Chamar becomes a convert to Christianity or Mahomedanism the person is at once freed from his disqualification of being low caste. A Deccani Mhar became a Mahomedan and was able to be appointed the Jamadar of the judge court of Rampura and Bhanpura Zillas. Would the Hindu society take note of this significant question by elevating and alleviating the present condition of the so called "Untouchables" in the interest of humanity? I have seen some Vakeels objecting to administer the oath by Ganga to Balais in the court. I have always systematically argued the point with the Vakeels and invariably administered the Hindu form of oath by Ganga to the Balais, Mhars and Chamars, as they are undoubtedly Hindus.

"Although Hinduism is not a proselytizing creed and it has never embarked itself upon any proselytizing campaign, there is no reason why it should not be strong enough to hold and retain its own followers. A religion that does not convert cannot add to its numbers, but its position will be imperilled if it cannot readmit even those who were tempted away from it by conversion.....It would be highly discreditable to the genius of our ancient religion if we could not take back a convert. There are many Prayaschittas which would serve the purpose. This elementary reform is most urgent, for the daily drainage of persons from Hindu Society is eating into its very vitals. It is well to shake off this nightmare of self-sufficiency and to open our eyes to the working of the dissolving forces in Hindu Society".—Mr. Kanoo Mal's article "Social Evils and their Remedies" in the "East and West" for November 1915. Mr. Kanoo Mal's trenchant and just remarks about dress deserve notice. "Hindu females are better off than Males in this respect, in as much as they are loyal to certain stereotyped forms indicative of our Nationality. Some common dress compatible with the idea

worldly career and leads ultimately to the highest Bliss, when that duty is performed in the true spirit of self-surrender.

of Eastern propriety and indicative of our Nationality, requires to be adopted at an early date". The worst sinners in respect of this aspect of Nationality are those Hindus who have resided in Europe for some time and then returned to India. Do they not desire to appear and act like Sahibs? Without character, mere appearance is useless.

CHAPTER XV.

The yearning of the embodied soul to see the Almighty is natural, but only one in a thousand, as Shree Krishna says in Gita, strives earnestly to have a vision of the Infinite and only some of those, who so strive, know the Para-Brahma essentially. Why? Because the free-will given to humanity is often utilized for the temporary good, for the fleeting pleasures. This is due partly to Prarabdha and partly to the misuse of freewill on account of the want of proper training. Man's present needs preclude his looking far ahead, his diving deep into the future. Social environments, early influences and habits and unsound education affect the future career of the child. What is the state of the Hindu society and education? * Far from satisfactory, as I have elsewhere mentioned. Kalidas has well depicted in Raghuvansa the social condition of India of his time, when kings† and

* The Bharat Dharma Mahamandal, which has received the Viceregal support, should take up the important question that deserves solution at an early date. The collective experience and intellect of the nation, guided by the selections from the Shastras, must pronounce and promulgate salubrious hints for the improvement and unity of the Hindus and their social condition.

† A deep insight into the condition of the Indian Princes, who naturally are the guiding light of the immense population in their states, would show that there is more or less a religious indifference, which indirectly leads to a slackness in duty in all its forms. Would the Princes treasure up in their hearts the following verse from the Poet Bhawabhutee's Uttar Rama Charitra, in which Shree Râma says :—

स्नेहं दयां तथा सौख्यमपि वा जानकीमपि ॥
आराधनाय लोकस्य मुंचतो नास्ति मे व्यया ॥१॥

citizens* had strong faith in God and led zealously active mundane lives. It may not be possible to have a Hindu society of Kalidas' time in the 20th Century, but there can be no two opinions about the point of having a religious element in the educational Curriculum of Young India, so that there may be a healthy growth of faith† in God and man's ultimate aim during the temporary sojourn in this world may be fulfilled.

Educated India must ponder over the question as to whether there is not something beyond "Eat drink and be merry." The education of Young India must be such as would enable them to pursue the worldly life zealously as well as to slowly and gradually prepare them for a higher spiritual existence.‡ This can not be without religious

* Can there be a greater ideal for the Princes than the above mentioned one, which the Divine Shree Rama has presented to the world during His career? Does not this verse deserve to be printed in gold letters and put up in the Mayo Rajkumar and the Daly Rajkumar Colleges? How many among the Princes are earnestly trying to imitate that ideal?

† There is undoubtedly some religious awakening in India but it is by fits and starts. It deserves to be shaped properly to suit the progressive march of the Hindu society and to attain this goal there is the necessity of a social and religious Congress with its branches in all important towns for gradually bringing about such reforms in social and religious matters as the present times may require. This aim may well be attained through the exertions of the Social Service League or "Servants of India society", founded by the late Hon'ble Mr. Gokhale. The branches of this society are spreading far and wide and a corporate action would undoubtedly be facilitated by the initiative of the leaders of the Hindu Community in this direction. Would religious union engage their attention?

‡ The Hindu University which has been founded through the laudable exertions and support of Lord Hardinge, Pandit Madan Mohan Malwiya, the Maharajah of Durbhanga, Sir Harcourt Butler and several philanthropic Indian Princes and gentlemen, has now

instruction. The Bhagwatgita well points out how the aim could be attained.

Whenever there appear or are born saintly characters in a country or community, there is an elevation all round in morality, prosperity and unity. Religion is a solvent nation builder. A country with religious apathy* would be fit neither for a worthy worldly career nor for the Divine vision and the higher spiritual existence. This is pointed out by the history of all nations and India—the cradle and home of religion, of philosophy and civilization, of science and of arts—should awake to a sense of the grave responsibility.

a grand chance before it of introducing religious training into the Curriculum and of seeing that the younger generations are religiously sound. It is an idle thought to assert that religion would or could interfere with worldly activity. Bhagwatgita is the best answer to all such assertions. The Hindu University and the Bharat Dharma Mahamandal have a sacred duty to perform in improving the faith, the social condition and the religious calibre of Young India.

* “ A nation receives its principle of unity from the utmost depths of its collective life. This principle is nothing, if not derived from the fundamental interests of that life—interests round which the whole history of that nation must have revolved. This true unifying principle for the Indian people must be sought therefore within the sphere of such interests of their life as have created their history. If the bond of unity does not touch the inmost depth of heart in every unity in the nation, then it is bound to prove a fickle, treacherous bond.....Common political interests will never form the principle of nation or unity in India. Community of Political interests is a favourable condition no doubt but it will never be a sufficiently deep and lasting bond of national unity.....So in spite of all our religious diversities we must turn to religion to give us the principle of our national unity ”

“ PRABHUDHA BHARAT ”, P.

That educated India is, knowingly or unknowingly, apathetic or indifferent to some extent about religion and thus ignoring the advice in the Bhagwatgita requires to be duly borne in mind and zealously counteracted. It is rather disheartening to find some of our best leaders and political thinkers openly giving out that they have no time to think about religion and philosophy. Is it a glory to say so? Does it behave highly educated Hindu gentlemen to advocate such pernicious ideas and ideals? It is sad to find that some of our Hindu brethren, highly trained in England and America† and so naturally entitled to be the guide, the prop and the support of the younger generations and their destiny, are setting a very undesirable example by way of rebelling against religious faith and time-honoured institutions and thereby sowing the seeds of national and social anarchy.

* "In Europe political ideas form the national unity. In Asia religious ideals form the national unity. The unity in religion therefore is absolutely necessary as the first condition of the future of India. There must be the recognition of one religion throughout the length and breadth of this land. What do I mean by one religion? We know that our religion has certain common grounds, common to all our sects, however varying their conclusions may be..... We see how in Asia, and specially in India race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before the unifying power of religion. Therefore the first plank in the making of future India, the first step that is to be hewn out of the rock of ages, is the unification of religion." *Swami Vivekananda*. Elsewhere it is shown how all the sects, Vaishnaism, Jainism and Buddhism have a common fountain of inspiration and how there is the certainty of unity in the midst of diversity of religious notions and the various sects in India, if the leaders of the various sects seriously undertake this most important duty in a true spirit, leaving Ahankar aside for the while.

† The first thing these gentlemen do is to give up the Hindu mode of living. They say that they are habituated to such a life and do not prefer to give it up. Is four or five years' stay in Europe or America sufficient to counteract the habits or modes of living that they followed prior to their leaving for Europe or America? The words of Sir Narayan Chandavarkar are extremely interesting and to the point in this connection. Sir Narayan officially wrote denouncing the ways of England-returned Indian gentlemen.

CHAPTER XVI.

Recapitulation and Conclusion.



Before finishing this paper I wish to briefly refer to the following salient points :—

1. Bhagwat Gita lends no support whatever to that rigidity of the caste system which has undermined the national solidarity of India.

2. The Divine song, while discussing the path by which humanity should approach the Divine, enjoins the national uplift in all directions, in thought and action, and the advancement of society morally, mentally, and politically.

3. The limitations and shortcomings of the finite beings are such as stand in need of the hope-giving assurance from their Creator, Who ever is merciful but requires them to pass through the ordeals in order to enhance the value of पुण्यार्थ (self-prowess) whereby the human race should achieve its perfection.

4. There is no scope for idleness or idle discussions or any sinister act in the region of the Divine Advice which enjoins every form of activity* in the righteous direction.

5. Man is not asked to forsake his dearest and nearest relations or to renounce the world but on the contrary he is

* Compare in this connection the memorable words of St. Ramdas. “क्रियेवीण वाचाळता जाण व्यर्थ”

“Mere verbal discussion is incapable of reaching the stage of goodness unless it is accompanied by a firm determination to translate the said discussion into action and a desire to create that noble frame of mind which sees one's own good as indissolubly mixed up with the good of the people at large.

directed to pursue all the worldly pursuits* in a self-less manner remembering the merciful Almighty and dedicating every good act to him. A student of Bhagwat Gita is expected to be always active but the activity must be satwick (righteous)

6. The ways of charity and penance, of general conduct and bearing in this world and in fact the essential frame of mind, while doing acts, are so plainly and clearly defined that the devotee if perseverent can safely make his progress onward.†

* The great saint Tukaram's words in this connection are worthy of being noted :—

प्रथम भाव शुद्ध कर । अंगी बेराग्याचा भर ॥
भक्ति पाहीजे शिरजोर । याहूनि योग कोणता ॥
नको स्वयं स्त्रिया पोर । बांधी सोपे माढ्या घर ॥
आल्या अतिथा आदर । याहूनि धर्म कोणता ॥
करीं नामाचा गजर । जाणे संतांची कदर ॥
तुका ह्याने तोचि नर । ब्रह्मज्ञानी पुरता ॥

† Compare Moropant's well known Arya :

“भरला शब्दब्रह्मी न परब्रह्मी भरे तरी भ्रमला ।
शिणला शिकोनि घोडुनि, तत्वज्ञाला न सूझ तो गमला ॥

Learned men fall occasionally into the snare of undue pride (अहंकार) which leads to undesirable results.

अहंकार तो मूल है दुःख क्लेशको जान. स्वयं अभिमान राम भज मिटे मोह अज्ञान ॥

The persian poet Shaikh Sadi has painted the evil of अहंकार thus :—

“Pride ruined Azazeel and threw him into the clutches of humiliation”. Meekness is a very useful Quality both for this and the next worlds. Mere verbal knowledge is not enough for the aim, as the following Sanskrit sloka well says.

“आलोढ्य चतुरो वेदान् धर्मशास्त्राणि शूरिशः ।
यो वै ब्रह्म न जानाति दर्वी पाकरसं यथा.” ॥

7. The study of Bhagwat Gita and the acceptance of its cosmopolitan principles have been so world-wide as to give rise to the hope that a day will dawn when from Ceylon to Peking and Tokiyo, there would be a unanimous verdict that essentially there is but one religion, by whatever name it may be called, that prevails. En passant, it must be said that Indians who have suffered so much and so long from the evils of sectarianism should now awake to a sense of their duty and earnestly endeavour to rectify the errors of the past and to bring about a religious solidarity by uniting the various sects and submerging the superficial and the so-called religious differences which must bend their knee before the teachings of Bhagwat Gita, and the lofty principles which are enunciated for the highest good of humanity† by Shri Krishna Bhagwan.

* It should be noted that Buddha is the 9th Avatar of Shri Vishnu and that the Bhagwat Purana clearly states in the 5th chapter (see also Hari Vansha) that Rishaba Dewa is the Avatar of Bhagwan Vishnu. Budha Gaya which is sacred equally to the Vaishnavas and Buddhists supplies clear evidence that Buddha is equally acceptable to them. Pilgrims from China and Japan flock to Buddha Gaya in large numbers and so do the Vaishnavas and Shaivas. Rishabh Dewa founded the परम हंसपंथ or The Jain School, a sect that is in unison with the teachings of Bhagwat Gita. वासनानिरोध, अहिंसा, and परापकार are the three cardinal points in the system profounded by Lord Gautam Buddha. When Shri Bhagawan Budha and Shri Bhagwan Rishabh Dewa are incarnations of the Almighty Vishnu, why should there be a difference of such a nature as to entitle the sects to be so hard and fast in their unjustifiable isolatedness ? The Protestants, with their differences in many respects, have the same Christian religion that the Roman Catholics have. In spite of differences, the various sects (Shaivas, Vaishnavas, Jains and Buddhists) of the Hindu Religion have a common ground to stand upon and to lend a helping hand to one another.

† In spite of the noblest teachings of the Upanishads and the Bhagwat Gita and in spite of the well known principle of अहिंसा, there occasionally occurred in the early seventies of the last century free

Bhagavat Gita inculcates the uplift of humanity in all directions and shows the path by which the finite can reunite with the Infinite by means of selfless activity and righteous exertions for the public good with the mind devoted to Him.

fight between Vaishnavas and Shaivas in the Southern India and between the Shaivas and the Jains in Central India. Is this spectacle worthy of the teachings above referred to? The writer of these pages had an occasion to see such a fight at Bajrangar in Gwalior State. The Shaivas and Jains quarrelled and freely indulged in the use of lathis. It is to be hoped that such scenes arising out of undue influence of sectarianism may never take place again, as they are opposed to the Shaiva and Jain principles. The dawn of the present century has not presented any such unpleasant occurrence. On the contrary there have occurred some very note-worthy instances of harmony and goodwill. A very highly educated Jain Officer of liberal views had an अर्घ्य performed in the Temple of Shri Dhurjateshwar in Mahidpur in 1908 and distributed charity on the Shivaratri Day. The signs and spirit of the age appear certainly hopeful. The writer of these pages was requested to join a Jain Hindu worship and Procession during the Pachosan at Mahidpur and thought it a pleasure to join it along with the Soobha Pandit Nand Kishore in 1906.

Would the leaders of the various sects try, in the interests of humanity, to bring about a religious solidarity that may surely help the well-being of India and indirectly lead to a healthy development of union?

श्रीरामः ।

अथ श्रीमद्भगवद्गीता प्रारंभः ।

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Dhritarashtra said :—

“On the holy plain, on the field of Kuru, gathered together, eager for battle, what did they, O Sanjaya, my people and the Pandavas ?”

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya said :—

“Having seen arrayed the army of the Pandavas, the Prince Duryodhan approached his teacher, and spoke these words :”

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

“Behold this mighty host of the sons of Pandu, O teacher, arrayed by the son of Drupada, thy wise disciple.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

Heroes are these, mighty bowmen, to Bhima and Arjuna equal in battle; Yuyudhana, Virata, and Drupada of the great car.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

Dhrishtaketu, Chekitana and the valiant king of Kashi, Purujit and Kuntibhoja, and Shaibya, bull among men;

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Yudhamanyu the strong, and Uttamanujas the brave; Saubhadra and Draupadeyas, all of great cars.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

Know further all those who are our chiefs, O best of the twice-born, the leaders of my army; these I name to thee for thy information.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

Thou, Lord, and Bhishma, and Karna and Kripa, conquering in battle; Ashvatthama, Vikarna, and Saumdatti also;

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many others, heroes, for my sake renouncing their lives, with diverse weapons and missiles, and all well-skilled in war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

Yet insufficient seems this array of ours though marshalled by Bhishma, while that army of theirs seems sufficient, though marshalled by Bhima.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

Therefore in the rank and file let all, standing firmly in their respective divisions, guard Bhishma, even all ye generals."

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

To enhearten him, the Ancient of the Kurus, the grand-sire, the glorious, blew his conch, sounding on high a lion's roar.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

Then conches and kettledrums, tabors and drums and cowhorns, suddenly blared forth, and the sound was tumultuous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

Then, stationed in their great war-chariot, yoked to white horses, Madhava and the son of Pandu blew their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Panchajanya by Hrishiksha, and Devadatta by Dhananjaya. Vrikodara of terrible deeds, blew his mighty conch, Paundra;

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

The King Yudhishtira, the son of Kunti, blew Ananta-vijaya; Nakul and Sahadeva Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

And Kashya, of the great bow, and Shikhandi, the mighty car-warrior, Dhristadyumna and Virata and Satyaki, the unconquered.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

Drupada and the Draupadeyas, O Lord of the earth, and Saubhadra, the mighty-armed, on all sides their several conches blew.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

That tumultuous uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with sound.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरद्यम्य पाण्डवः ॥ २० ॥

Then, beholding the sons of Dhritarashtra standing arrayed, and the flight of missiles about to begin, he whose crest is an ape, the son of Pandu, took up his bow.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

And spoke this word to Hrishikesha, O Lord of earth:

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

Arjuna said:

In the midst, between the two armies, stay my chariot, O Achyuta,

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

That I may behold these standing, longing for battle, with whom I must strive in this outbreking war,

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

And gaze on those here gathered together ready to fight, desirous of pleasing in battle the evil-minded son of Dhritarashtra.

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Sanjaya said :—

Thus addressed by Gudakesha, Hrishiksha, O Bharata, having stayed that host of chariots in the midst, between the two armies,

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

Over against Bhishma, Drona, and all the rulers of the world, said, “ O Partha, behold these Kurus gathered together.”

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

Then saw Partha standing there, uncles and grandfathers, teachers, mother's brothers, cousins, sons, and grandsons, comrades,

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen thus standing arrayed, Kaunteya,

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ।

Deeply moved to pity, this uttered in sadness :

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

Arjun said :—

Seeing these my kinsmen, O Krishna, arrayed eager to fight,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

My limbs fail and my mouth is parched, my body quivers, and my hair stands on end,

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्तोऽभ्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Gandiva slips from my hand, and my skin burns all over, I am not able to stand, my mind is whirling,

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

And I see adverse omens, O Krishna, Nor do I foresee any advantage from slaying kinsmen in battle.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

For I desire not victory, O Krishna, nor kingdom, nor pleasures; what is kingdom to us, O Govind, what enjoyment, or even life?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

Those for whose sake we desire kingdom, enjoyments and pleasures, stand here in the battle, abandoning life and riches—

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ३४

Teachers, fathers, sons, as well as grandfathers, mother's brothers, fathers-in-law, grandsons, brothers in-law, and other relatives.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

These I do not wish to kill, though myself slain, O Madhusudan, even for the sake of the kingship of the three worlds; how then for earth?

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हृत्वैतानाततायिनः ॥ ३६ ॥

Slaying these sons of Dhritarashtra, what pleasures can be ours, O Janardan? Killing these desperadoes, sin will but take hold of us.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

Therefore we should not kill the sons of Dhritarashtra, our relatives; for how, killing our kinsmen, may we be happy, O Madhava?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

Although these, with intelligence overpowered by greed see no guilt in the destruction of a family, no crime in hostility to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

Why should not we learn to turn away from such a sin, O Janardan, who see the evils in the destruction of a family?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

In the destruction of a family the immemorial family traditions perish; in the perishing of tradition, lawlessness overcomes the whole family;

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥ ४१ ॥

Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt, women corrupted, O Varshneya, there ariseth caste-confusion;

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

This confusion draggeth to hell the slayers of the family, and the family; for their ancestors fall, deprived of rice-balls and libations.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

By these caste-confusing misdeeds of the slayers of the family, the everlasting caste customs and family customs are abolished.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुभम् ॥ ४४ ॥

The abode of the men whose family customs are extinguished, O Janardan, is everlastingly in hell. Thus have we heard.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Alas! in committing a great sin are we engaged, we who are endeavouring to kill kindred from greed of the pleasures of kingship.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धातराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

If the sons of Dhritarashtra, weapon-in-hand, should slay me unresisting, unarmed, in the battle, that would for me be the better.

सञ्जय उवाच ।

एकमुक्त्वाऽर्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Sanjaya said :

Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम

प्रथमोऽध्यायः ।

सञ्जय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said :

To him thus pity overcome, with smarting brimming eyes, despondent, Mathusudan spoke these words :

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The blessed Lord said :

Whence hath this dejection befallen thee in this perilous-strait ignoble, heaven-closing, infamous, O Arjuna ?

कलैव्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

Yield not to impotence, O Partha ! It doth not befit thee. Shake off this paltry faint-heartedness ! Stand up, Parantapa !

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said :

How, O Mudhusudan, shall I attack Bhishma and Drona with arrows in battle, they who are worthy of reverence, O slayer of foes ?

गुरुनहत्वा हि महानुभावान् ।

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥

Better in this world to eat even the beggar's crust than to stay these most noble Gurus. Slaying these Gurus, our well-wishers, I should taste of blood-besprinkled feasts.

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor know I which for us be the better that we conquer them, or they conquer us-these, whom having slain we should not care to live, even these arrayed against us, these sons of Dhritarashtra.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्भूदचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

My heart is weighed down with the voice of faintness; my mind is confused as to duty. I ask thee which may be the better that tell me decisively. I am thy disciple, suppliant to thee; teach me.

न हि प्रपश्यामि ममापनुद्याद्-

यच्छोकमुच्छ्रोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

For I see not that it would drive away this anguish that withers up my senses, if I should attain unrivalled monarchy on earth or even the sovereignty of the Shining Ones.

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjaya said :—

Gudakesha, conqueror of his foes, having thus addressed Hrishikesha and said to Govind, “I will not fight!” became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Then Hrishikesha, smiling, as it were, O Bharat, spoke these words to him, despondent, in the midst of the two armies:

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The blessed Lord said:—

Thou grievest for those that should not be grieved for, yet speakest words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

Nor at any time verily was I not, nor then, nor these princes of men, nor verily shall we ever cease to be, hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bharat.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

The man whom these torment nor, O chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by the seers of the essence of things.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

Know that to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ १८ ॥

These bodies of the embodied One, who is eternal, indestructible, and immeasurable, are known as finite, therefore fight, O Bharat.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, nor is he slain.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

He is not born, nor doth he die; nor having been, ceaseth he any more to be; unhorn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

Who knoweth him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain ?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man, casting off worn-out garments, taketh new ones so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

Weapons cleave him not, nor fire burneth him nor waters wet him, nor wind drieth him away.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, allpervasive, stable, immovable, ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Unmanifest, unthinkable, immutable, he is called; therefore knowing him as such, thou shouldst not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

Or if thou thinkest of him as being constantly born and constantly dying, even then, O mighty armed thou shouldst not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

Beings are unmanifest in their origin, manifest in their midmost state, O Bharat, unmanifest likewise are they in dissolution, what room then for lamentation?

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

As marvellous one regardeth him; as marvellous one speaketh thereof; as marvellous one heareth thereof; yet having heard none indeed understandeth.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

This dweller in the body of everyone is ever invulnerable, O Bharat, therefore thou shouldst not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

Further, looking to thine own duty thou shouldst not tremble; for there is nothing more welcome to a Kshatriya than righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

Happy the Kshatriyas, O Partha, who obtain such a fight offered unsought as an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

But if thou wilt not carry on this righteous warfare, then casting away thine own duty and thine honour, thou wilt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

Men will recount thy perpetual dishonour, and, to one highly esteemed, dishonour exceedeth death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

The great car-warriors will think thee fled from the battle from fear, and thou, that wast highly thought of by them, wilt be lightly held.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥

Many unseemly words will be spoken by thy enemies, slandering thy strength; what more painful than that?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Slain, thou wilt obtain heaven; victorious thou wilt enjoy the Earth; therefore stand up, O son of Kunti, resolute to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus thou shalt not incur sin.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This teaching set forth to thee is in accordance with the Sankhya; hear it now according to Yoga, imbued with which teaching, O Partha, thou shalt cast away the bonds of actions.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

In this there is no loss of effort, nor is there transgression. Even a little of this knowledge protects from great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

The determinate Reason is but one-pointed, O joy of the Kurus; many-branched and endless are the thoughts of the irresolute.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेद्वादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

Flowery speech is uttered by the foolish, rejoicing in the letters of the Vedas, O Partha, saying: "There is naught but this; "

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship.

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason, on contemplation steadily bent.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो मवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

The Vedas deal with the three attributes; be thou above these three attributes, O Arjuna; beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

All the Vedas are as useful to an enlightened Brahmana, as is a tank in a place covered all over with water.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

Thy business is with the action only, never with its fruits; let not the fruit of action be thy motive, nor be thou to inaction attached.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

Perform action, O Dhananjaya, dwelling in union with the divine, renouncing attachments and balanced evenly in success and failure: equilibrium is called yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Far lower than the Yoga of Discrimination is action, O Dhananjaya. Take thou refuge in the pure Reason; pitiable are they who work for fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

United to the Pure Reason, one abandoneth here both good and evil deeds; therefore cleave thou to Yoga; Yoga is skill in action.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

The sages, united to the Pure Reason, renounce the fruit which action yieldeth, and, liberated from the bonds of birth they go to the blissful seat.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When thy mind, bewildered by the Scriptures, shall stand immovable, fixed in contemplation, then shalt thou attain unto Yoga.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

Arjuna said :

What mark of him who is stable of mind, steadfast in contemplation, O Keshava ? How doth the stable-minded talk, how doth he sit, how walk ?

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Blessed Lord said :

When a man abandoneth, O Partha, all the desires of the heart, and is satisfied in the self by the Self, then is he called stable in mind.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passions, fear and anger, is called a sage of stable mind.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नामिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

He, who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well poised.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well poised.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects of senses, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमार्थानि हरन्ति प्रसभं मनः ॥ ६० ॥

O son of Kunti, the excited senses of even a wise man, though he be striving, impetuously carry away his mind.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Having restrained them all, he should sit harmonized, I his supreme goal; for whose senses are mastered, of him the understanding is well poised.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गत्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth;

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to the peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

In that Peace the extinction of all pains ariseth for him, for of him whose heart is peaceful the Reason soon attaineth equilibrium.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

There is no Pure Reason for the non-harmonized, nor for the non-harmonised is there concentration; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

Such of the roving senses as the mind yieldeth to, that hurries away the understanding, just as the gale hurries away a ship upon the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty armed, whose senses are all completely restrained from the objects of sense, of him the understanding is well poised.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the sage who seeth.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

Who so forsaketh all desires and goeth onwards free from Yearnings, selfless and without egoism—he goeth to Peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

This is the Eternal state, O son of Pritha, Having attained hitherto none is bewildered. Who, even at the death-hour, is established therein, he goeth to Nirvana of the Eternal.

इति श्रीमद्भगवद्गीता० साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna said :—

If it be thought by thee that knowledge is superior to action, O Janardan, why dost thou, O Keshava, enjoin on me this terrible action ?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

With these perplexing words thou only confusest my understanding; therefore tell me with certainty the one way by which I may reach bliss.

श्रीभगवानुवाच ।

लोकेस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

The Blessed Lord said :—

In this world there is a twofold path, as I before said, O sinless one; that of Yoga by knowledge, of the Sankhyas; and that of Yoga by action, of the yogis.

न कर्मणामनारम्भान्नैकं कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Man. winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Nor can any one, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

Who sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

But who, controlling the senses by the mind, O Arjuna, with the organs of action without attachment, performeth yoga by action, he is worthy.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

Perform thou right action for action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचार ॥ ९ ॥

The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son of Kunti, perform thou action.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

Having in ancient times emanated mankind together with sacrifice, the Lord of emanation said: "By this shall ye propagate; be this to you the giver of desires."

देवान्भावयताऽनेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

"With this nourish ye the Shining Ones, and may the Shining Ones nourish you; thus nourishing one another ye shall reap the supremest good.

इष्टान्मोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

"For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire. A thief verily is he who enjoyeth what is given by them without returning them aught.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The righteous, who eat the remains of sacrifice, are freed from all sins; but the impious, who dress food for their own sakes, they verily eat sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

From food creatures become; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action.

कर्म ब्रह्मोद्भवं विधिं ब्रह्माऽक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

Know thou that from Brahma action groweth; and Brahma from the Imperishable cometh. Therefore the Eternal, the all permeating, is ever present in sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Pritha, liveth in vain.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

But the man who rejoiceth in the Self, with the Self is satisfied, and is content in the Self, for him verily there is nothing to do,

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

For him there is no interest in things done, in this world, nor any in things not done, nor doth any object of his depend on any being.

तस्मादसक्तः सततं कार्यं कर्म समाचार ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action.

यद्यदाचरन्ति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that the people go.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

There is nothing in the three worlds, O Partha, that should be done by me, nor anything attained that might be attained; yet I mingle in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

For if I mingled not ever in action unwearied, men all round would follow my path, O son of Pritha.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these creatures.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

As the ignorant act from attachment to action, O Bharat, so should the wise act without attachment, desiring the welfare of the world.

न बुद्धिमेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony with me let him render all action attractive.

प्रकृतेःक्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

All actions are wrought by qualities of nature only. The self, deluded by egoism, thinketh "I am the doer".

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

But he, O mighty armed, who knoweth the essence of the divisions of the qualities and functions, holding that "the qualities move amid the qualities", is not attached.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

Those deluded by the qualities of nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect.

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

Surrendering all actions to me, with thy thoughts resting on the supreme self, from hope and egoism freed, and of mental fever cured engage in battle.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

Who abide ever in this teaching of mine full of faith and free from caviling, they too are released from actions.

ये त्वेतद्भ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

Who carp at my teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थनौ ॥ ३४ ॥

Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two; they are obstructors of the path,

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

. Better one's own duty though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्य बलादिव नियोजितः ॥ ३६ ॥

Arjuna said :—

But dragged on by what does a man commit sin, reluctantly indeed, O Varshneya, as it were by force constrained !

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

The Blessed Lord said :—

It is desire, it is wrath, begotten by the quality of motion; all consuming, all-polluting, know thou this as our foe here on earth.

धूमेनाऽव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so this is enveloped by it.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

The senses, the mind, and the Reason are said to be its seat; by these enveloping wisdom, it bewilders the dweller in the body.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin, destructive of wisdom and knowledge.

इन्द्रियाणि परण्याहु रिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

It is said that the senses are great; greater than the senses is the mind : greater than the mind is the Reason; but what is greater than the Reason, is He.

एवं बुद्धेः परं बुध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

Thus understanding Him as greater than the Reason, restraining the self by the self, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome.

इति श्रीमद्भगवद्गीतासूप० कर्मयोगो नाम तृतीयोऽध्यायः ३ ।

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनेव प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

The Blessed Lord said:

This imperishable Yoga I declared to Vivaswan; Vivaswan taught it to Manu; Manu to Ikshvaku told it.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

This, handed on down the line, the King Sages knew. The Yoga by great efflux of time decayed in the world, O Parantapa.

स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

This same ancient Yoga hath been to-day declared to thee by me, for thou art my devotee and my friend ; it is the supreme secret.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said:

Later was thy birth, earlier the birth of Vivaswan ; how then am I to understand that thou declaredst it in the beginning ?

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

The Blessed Lord said:

Many births have been left behind by me, and by thee,
O Arjuna. I know them all, but thou knowest not thine.,
O Parantapa.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Though unborn, the imperishable self, and also the Lord
of all beings, brooding over nature, which is Mine own, yet I
am born through My own Power.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

Whenever there is decay of righteousness, O Bharat, and
there is exaltation of unrighteousness, then I Myself come
forth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

For the protection of the good, for the destruction of evil-
doers, for the sake of firmly establishing righteousness, I am
born from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

He who thus knoweth My divine birth and action, in its
essence, having abandoned the body, cometh not to birth again,
but cometh unto Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Partha.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

They who long after success in action on earth, worship the Shining Ones; for in brief space verily, in this world of men, success is born of action.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

The four castes were emanated by Me, by the different distribution of qualities and actions; know Me to be the author of them, though the actionless and inexhaustible.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥ १४ ॥

Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

Having thus known, our fore-fathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden times.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

“ What is action, what inaction ? ” Even the wise are herein perplexed. Therefore, I will declare to thee the action by knowing which thou shalt be loosed from evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction ; mysterious is the path of action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called Sage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्याभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing any thing, although doing actions.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin.

यदृच्छालाभसन्तुष्टौ द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबद्धयते ॥ २२ ॥

Content with whatsoever, he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Of one with attachment dead, harmonious, with his thoughts established in wisdom, his works, sacrifices, all action melts away.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The Eternal the oblation, the Eternal the clarified butter, are offered in the Eternal the fire by the Eternal; unto the Eternal verily shall he go who in his action meditateth wholly upon the eternal.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Some Yogis offer up sacrifices, to the Shining Ones; others sacrifice only by pouring sacrifice into the fire of the Eternal,

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

Some pour as sacrifice hearing, and the other senses into the fires of restraint; some pour sound and the other objects of sense into the fires of senses as sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

Others again into the wisdom-kindled fire of union attained by self-control, pour as sacrifice all the functions of the senses and the functions of life;

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of Yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows;

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुध्वा प्राणायामपरायणाः ॥ २९ ॥

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming, in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the control of breathing.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

Others regular in food, pour as sacrifice their life breaths in life breaths. All these are knowers of sacrifice, and by sacrifice have destroyed their sins.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

The eaters of the life-giving remains of sacrifice go to the changeless Eternal. This world is not for the non-sacrificer. much less the other, O best of the Kurus.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्बिद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Many and various sacrifices are thus spread out before the Eternal. Know thou that all these are born of action, and thus knowing thou shalt be free.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिमप्यते ॥ ३३ ॥

Better than the sacrifice of any objects is the sacrifice of wisdom, O Partha. All actions in their entirety, O Partha, culminate in wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Learn thou this by discipleship, by investigation, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

And having known this, thou shalt not again fall into this confusion, O Pandava, for by this thou wilt see all beings without exception in the Self, and thus in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

Even if Thou art the most sinful of all sinners, yet shalt thou cross over all sin by raft of wisdom.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

Verily there is no purifier in this world like wisdom; he that is perfected in Yoga finds it in the Self in due season.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

The man who is full of faith obtaineth wisdom, and, he also who hath mastery over his senses; and, having obtained wisdom, he goeth swiftly to the supreme Peace.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

He who hath renounced actions by Yoga, who hath cloven as under doubt by wisdom, who is ruled by the self, actions do not bind him, O Dhananjaya.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छिच्छ्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, with the sword of the wisdom of the Self, cleaving asunder this ignorance-born doubt, dwelling in thy heart, be established in Yoga. Stand up, O Bharat.

इति श्रीमद्भगवद्गीतासूप० ज्ञानविभागयोगो नाम

चतुर्थोऽध्यायः ।

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said :—

Renunciation of actions Thou praisest, O Krishna, and then also Yoga. Of the two which one is better? That tell me conclusively.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

The Blessed Lord said :—

Renunciation and Yoga by action both lead to the highest bliss; of the two, Yoga by action is verily better than renunciation of action.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

He should be known as a perpetual ascetic, who neither hateth nor desireth; free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

Children, not sages, speak of the Sankhya, and the Yoga, as different; he who is duly established in one obtaineth the fruits of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The place which is gained by the Sankhya, is reached by the Yogis also. He seeth, who seeth that the Sankhya and the Yoga are one.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

But without Yoga, O mighty-armed, renunciation is hard to attain to; the Yoga-harmonized Muni swiftly goeth to the Eternal.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

He who is harmonized by Yoga the self-purified, self-ruled, the senses sublued, whose Self is the Self of all being, although acting he is not affected.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्नश्नन्गच्छन्स्वसन्स्वपन् ॥ ८ ॥

“I do not do anything,” should think the harmonized one, who knoweth the essence of things ; seeing, hearing, touching, smelling, eating, moving, sleeping, breathing.

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

Speaking, giving, grasping, opening and closing the eyes, he holdeth, “The senses move among the objects of senses.”

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

He who acteth, placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus leaf by the waters.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

Yogis, having abandoned attachment, perform action only by the body, by the mind, by the Reason, and even by the senses, for the purification of the self.

युक्तः कर्म फलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

The harmonized man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonized, impelled by desire, attached to fruit, are bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine gated city, neither acting nor causing to act.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

The Lord of the world produceth not the idea of agency, nor actions, nor the union together of action and its fruit; nature, however, manifesteth.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord accepteth neither the evil-doing nor yet the well-doing of any. Wisdom is enveloped by unwisdom; therefore with mortals are deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

Verily, in whom unwisdom is destroyed by the wisdom of the Self, in them wisdom, shining as the sun, reveals the Supreme.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Thinking of That, merged in That, established in That, solely devoted to That, they go whence there is no return, their sins dispelled by wisdom.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Even here on the earth everything is overcome by those whose mind remains balanced; the Eternal is incurruptable and balanced ; therefore they are established in the Eternal.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

With Reason firm, unperflexed, the knower of the Eternal established in the Eternal, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

He, whose self is unattached to external contacts and findeth joy in the Self, having the Self harmonized with the Eternal by Yoga, enjoys imperishable bliss.

ये हि संस्पर्शजा मोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

The delights that are contact-born, they are verily wombs of pain, for they have beginning, and ending, O Kaunteya; not in them may rejoice the wise.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonized, he is a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

He who is happy within, who rejoiceth within, who is illuminated within, that Yogi, becoming the Eternal, goeth to the Peace of the Eternal.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

Having external contacts excluded, and with gaze fixed between the eyebrows; having made equal the outgoing and and ingoing breaths moving within the nostrils;

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

With senses, mind, and Reason, ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

Having known Me as the enjoyer of sacrifice, and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.

इति श्रीमद्भगवद्गीतासूप०संन्यासयोगो नाम

पञ्चमोऽध्यायः ।

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

The Blessed Lord said :—

He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a Yogi, not he that is without fire, and without rites.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

That which is called renunciation, know thou that as Yoga, O Pandava; nor doth anyone become a Yogi with the formative will unrenounced.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

For a Sage who is seeking Yoga, action is called the means; for the same Sage, when he is enthroned in Yoga, serenity is called the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

When a man feeleth no attachment either for the objects of sense or of actions, renouncing the formative will, then, he is said to be enthroned in Yoga.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Let him raise the self by the Self and not let the self become depressed; for verily is the Self the friend of the self, and also the Self the self's enemy;

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

The Self is the friend of the self of him in whom the self by the Self is vanished; but to the unsubdued self the Self verily becometh hostile as an enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

The higher Self of him who is Self-controlled and peaceful is uniform in cold and heat, pleasure and pain, as well as in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

The Yogi who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone, and gold are the same, is said to be harmonized.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin, and kusha grass, one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

There, having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga for the purification of the self.

समं कायशिरोग्रिवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

Holding the body, head, and neck erect, immovably steady, looking fixedly at the point of nose, with unseeing gaze,

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चितो युक्त आसीत मत्परः ॥ १४ ॥

The self serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonized, let him sit aspiring after Me.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

The Yogi ever united thus with the Self, with the mind controlled, goeth to Peace, to the Supreme Bliss that abideth in Me.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

Yoga killeth out all pain for him, who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping, and waking.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said, "he is harmonized."

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

That in which the mind finds rest, quieted by the practices of Yoga; that in which he, seeing the Self by the Self, in the Self is satisfied;

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥ २१ ॥

That in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established he moveth not from the Reality;

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ २२ ॥

Which, having obtained, he thinketh there is no greater gain beyond it; wherein, established, he is not shaken even by heavy sorrow;

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

That should be known by the name of Yoga, this disconnection from the union with pain. This Yoga must be clung to with a firm conviction and with unresponding mind.

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य सपन्ततः ॥ २४ ॥

Abandoning without reserve all desires born of the imagination, by the mind curbing in the aggregate of the senses on every side,

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

Little by little let him gain tranquility, by means of Reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Supreme joy is for this Yogi whose mind is peaceful, whose passion-nature is calmed, who is sinless and of the nature of the Eternal.

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

The Yogi who thus, ever harmonizing the Self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the Eternal.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

The self, harmonized by Yoga, seeth the Self abiding in all beings, all beings in the Self, Everywhere he seeth the same.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

He who, through the likeness of the Self, O Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi.

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

Arjuna said :—

This Yoga, which Thou hast declared to be by equanimity, O Madhusudan, I see not a stable foundation for it, owing to restlessness;

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

For the mind is verily restless, O Krishna; it is impetuous, strong, and difficult to bend. I deem it as hard to curb as the wind.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

The Blessed Lord said :—

Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the Self-controlled it is attainable by properly directed energy.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna said :—

He who is unsubdued but who possesseth faith, with the mind wandering away from Yoga, failing to attain perfection in Yoga, what path doth he trade, O Krishna !

कच्चिन्नोमयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of the Eternal !

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

Deign, O Krishna, to completely dispel this doubt of mine; for there is none to be found save Thyself, able to destroy this doubt.

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥ ४० ॥

The Blessed Lord said :—

O son of Pritha, neither in this world nor in the life to come is their destruction for him; never doth any who worketh righteousness, O beloved, tread the path of woe.

प्राप्य पुण्यकृतांलोकानुपित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from Yoga is re-born in a pure and blessed house.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

Or he may even be born into a family of wise Yogis; but such a birth as that is most difficult to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

There he recovereth the characteristics belouging to this former body, and with these he again laboureth for perfection, O joy of the Kurus.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

By that former practice he is irresistibly swept away. Only wishing to know Yoga, even the seeker after Yoga goeth beyond the Brahmic world.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

But the Yogi, labouring with assiduity, purified from sin, fully perfected with manifold births, he reacheth the supreme goal.

तपस्विभ्योजधिको योगी ज्ञानिभ्योऽपि मतोजधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

The Yogi is greater than the ascetics; he is thought to be greater even than the wise; the Yogi is greater than the men of action; therefore become thou a Yogi, O Arjuna !

योगिनामपि सर्वेषां मद्भूतेनान्तरात्मना ।
श्रद्धावान्मजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

And among all Yogis, he who, full of faith, with the inner self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonized.

इति श्रीमद्भगवद्गीता० अध्यात्मयोगो नाम
षष्ठोऽध्यायः ।

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

The Blessed Lord said :—

With the mind clinging to Me, O Partha, performing Yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Among thousands of men scarce one striveth for perfection;
of the successful strivers scarce one knoweth Me in essence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Earth, water, fire, air, ether, Mind and Reason also and
Egoism—these are the eightfold divisions of My nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

This the inferior. Know my other nature, the higher,
the life element, O mighty-armed, by which the universe
is upheld.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Know this to be the womb of all beings. I am the source
of the fourthgoing of the whole universe and likewise the place
of its dissolving.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

There is naught whatsoever higher than I, O Dhananjaya.
All this is threaded on Me, as rows of pearls on a string.

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

I, the rapidity in waters, O son of Kunti, I, the radiance
in moon and sun; the Word of Power in all the Vedas, sound
in ether, and virility in men;

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

The pure fragrance of earths and the brilliance in fire am I, the life in all beings am I, and the austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

Know Me, O Partha, as the eternal seed of all beings. I am the Reason of the Reason, endowed, the splendour of splendid things am I.

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

And I the strength of the strong, devoid of desire and passion. In beings I am desire not contrary to duty, O Lord of the Bharatas.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

The natures that are harmonious, active, slothful, these know as from Me; not I in them, but they in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

All this world, deluded by these natures made by the three qualities, knoweth not Me, above these, imperishable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मासेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

This divine illusion of Mine, caused by the qualities, is hard to pierce; they who come to Me, they cross over this-illusion.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

The evil-doing, the deluded, the vilest men, they come not to Me, they whose wisdom is destroyed by illusion, who have embraced the nature of demons.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Fourfold in division are the righteous ones, who worship me, O Arjuna ; the suffering, the seeker for knowledge, the self-interested and the wise, O Lord of the Bhâratas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Of these the wise constantly harmonised, worshipping the One, is the best ; I am supremely dear to the wise, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

Noble are all these, but I hold the wise as verily Myself ; he, Self-united, is fixed on Me, the highest Path.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

At the close of many births, the man full of wisdom cometh unto Me ; " Vāsudeo is all," saith he, the Mahâtma, very difficult to find.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

They whose wisdom hath been rent away by desires go forth to the Shining Ones, restoring to various external observances, according to their own natures.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith on that man.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits ;

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

Finite indeed the fruit, that belongeth to those, who are of small intelligence. To the Shining Ones go the worshippers of the Shining Ones, but my devotees come unto Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

Those void of Reason think of me, the unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

Nor am I of all discovered, enveloped in My creation-illusion. This deluded world knoweth Me not, the unborn, the imperishable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

I know the beings that are past, that are present, that are to come, O Arjuna, but no one knoweth Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhārat, all beings walk this universe wholly deluded, O Parantapa.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

But those men of pure deeds, in whom sin is come to an end, they, freed from the delusive pairs of opposites, worship Me, steadfast in vows.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

They who, refuted in Me, strive for liberation from birth and death, they know the Eternal, the whole Self-knowledge, and all action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

They who know Me as the knowledge of the elements, as that of the Shining Ones, and as that of the Sacrifice, they harmonised in mind, know Me verily even in the time of the forthgoing.

इति श्रीमद्भगवद्गीता० ज्ञानयोगो नाम

सप्तमोऽध्यायः ।

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Arjuna said :—

What is that Eternal, what Self-knowledge, what action, O Purushottama? And what is declared to be the knowledge of the Elements, what is called the knowledge of the Shining Ones ?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

What is the knowledge of Sacrifice in this body, and how, O Madhusudan? And how at the time of forthgoing art Thou known by the Self-controlled ?

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

The Blessed Lord said :—

The indestructible, the supreme is the Eternal. His essential nature is called Self-knowledge; the emanation that causes the birth of beings in named action;

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

Knowledge of the Elements concerns My perishable nature, and the knowledge of the Shining Ones concerns the life-giving energy; the knowledge of Sacrifice concerns of Me, as wearing the body, O best of living beings.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being: there is no doubt of that.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६

Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

Therefore at all times think upon Me only and fight. With mind and Reason set upon Me, without doubt thou shalt come to Me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

With the mind not wandering after aught else, harmonized by continual practice, constantly meditating, O Partha, one goeth to the Spirit Supreme, divine.

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

He who thinketh upon the Ancient, the Omniscient, the All-Ruler, minuter than the minute, the supporter of all, of form unimaginal, refulgent as the sun beyond the darkness.

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

In the time of forthgoing, with unshaken mind, fixed in devotion, by the power of Yoga drawing together his life-breath

in the centre of the two eyebrows, he goeth to this Spirit, supreme, divine.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

That which is declared indestructible by the Veda-knowers, that which the controlled and passion-free enter, that desiring which Brahmacharya is performed, that path I will declare to thee with brevity,

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

All the gates closed, the mind confined in the heart, the life-breath fixed in his own head, concentrated by Yoga.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

“Om” the one-syllabled Eternal, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

He who thinketh upon Me constantly, not thinking ever of another, of him I am easily reached, O Partha, of this ever-harmonised Yogi.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Having come to Me, these Mahâtmas come not again to birth; the place of pain, non-eternal; they have gone to the highest bliss.

आब्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

The worlds, beginning with the world of Brahma, they come and go, O Arjuna; but he who cometh unto Me, O Kaunteya, he knoweth birth no more.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

The people who know the day of Brahma, a thousand ages in duration, and the night, a thousand ages in ending, they know day and night.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in that called the unmanifested.

भतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

This multitude of beings, going forth repeatedly, is dissolved at the coming of night; by ordination, O Partha, it streams forth at the coming of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

Therefore verily there existeth, higher than that unmanifested, another unmanifested, eternal, which in the destroying of all beings, is not destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

That unmanifested, "the Indestructible," It is called ;
It is named the highest Path. They who reach It return not.
That is My supreme abode.

**पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥**

He, the highest Spirit, O Partha, may be reached by
unswerving devotion to Him alone, in whom all beings abide,
by whom all This is pervaded.

**यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥**

That time wherein going forth Yogis return not, and
also that wherein going forth they return, that time shall I
declare to thee, O prince of the Bharatas.

**अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥**

Fire, Light, day-time, the bright fortnight, the six
months of the northern path—then, going forth, the men who
know the Eternal go to the Eternal.

**धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥**

Smoke, night-time, the dark fortnight also, the six months
of the southern path, then the Yogi, obtaining the moonlight,
returneth.

**शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥**

Light and darkness, these are thought to be world's ever-
lasting paths; by the one he goeth who returneth not, by the
other he who returneth again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

Knowing these paths, O Partha, the Yogi is no wise perplexed. Therefore in all times be firm, O Arjuna.

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

The fruit of meritorious deeds, attached in Vedas to sacrifices, to austerities, and also to almsgiving, the Yogi passeth all these by having known this, and goeth to the supreme and ancient Seat.

इति श्रीमद्भगवद्गीता० योगशास्त्रेऽक्षरब्रह्मयोगो नामाष्टमो-

ऽध्यायः ।

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुमात् ॥ १ ॥

The Blessed Lord said :—

To thee, the uncarping, verily shall I declare this profoundest Secret, wisdom with knowledge combined, which, having known, thou shalt be freed from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

Kingly Science, kingly Secret, supreme purifier, this; intentional, according to righteousness, very easy to perform, imperishable.

अश्रद्धाणाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death.

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतमावनः ॥ ५ ॥

Nor have beings root in Me, behold My sovereign Yoga ! The support of beings, yet not rooted in beings, My Self their efficient cause.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

As the mighty air everywhere moving is rooted in the ether, so all beings rest rooted in Me thus know thou.

सर्वभूतानि कौन्तेय प्रकृतिं यातिं मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

All beings, O Kaunteya, enter My lower nature at the end of a world-age; at the beginning of a world-age again I emanate them.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Hidden in Nature, which is Mine own, I emanate again and again all this multitude of beings, helpless, by the force of Nature.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

Nor do these works bind me, O Dhananjaya, enthroned on high, unattached to actions.

मयाऽध्यक्षेण प्रकृतिः सृयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

Under me as supervisor, Nature sends forth the moving and unmoving; because of this, O Kaunteya, the universe revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings;

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Empty of hope, empty of deeds, empty of wisdom, 'senseless, partaking of the deceitful, brutal and demoniacal nature.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
मजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

Verily the Mahátmās, O Pártha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever harmonized.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

Others also, sacrificing with the sacrifice of wisdom,
worship Me as the One and the Manifold everywhere present.

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

I the oblation; I the sacrifice; I the ancestral offering;
I the fire giving herb; the mantram I; I also the butter; I the
fire; the burnt offering I;

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७ ॥

I the Father of this universe, the Mother, the Supporter,
the Grandsire, the Holy One to be known, the Word of power,
and also Rik, Sama, and Yajur,

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

The Path, Husband, Lord, Witness, Abode, Shelter,
Lover, Origin, Dissolution, Foundation, Treasure-house, Seed
imperishable.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

I give heat; I hold back and send forth the rain; im-
mortality and also death, being and non-being am I, Arjuna.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

The knowers of the three, the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.

ते तं भुक्त्वा स्वर्गलोकं विशालम्
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ २१ ॥

They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security.

येऽप्यन्यदेवतामक्ता यजन्ते श्रद्धयाऽन्विताः
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

Even the devotees of other Shining Ones, who worship full of faith, they also worship Me, O son of Kunti, though contrary to the ancient rule.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

I am indeed the enjoyer of all sacrifices and also the Lord, but they know Me not in Essence, and hence they fall.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

They who worship the Shining Ones go to the Shining Ones; to the Ancestors go to the Ancestor-worshippers; to the

Elements go those who sacrifice to Elementals; but My worshippers come unto Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २६ ॥

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonized by the Yoga of renunciation, thou shalt come unto Me when set free.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved-

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे मत्तः प्रणश्यति ॥ ३१ ॥

Speedily he becometh dutiful and goeth to the Eternal peace, O Kaunteya, know thou for certain that My devotee perisheth never.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

They who take refuge with Me, O Partha, though of the womb of sin, Women, Vaishyas, even Shudras, they also tread the highest path.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

How much rather than the holy Brahmanas, and devoted royal saints; having obtained this transient joyless world, worship thou Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

On Me fix thy mind; be devoted to Me, sacrifice to Me, prostrate thyself before Me, harmonized thus in the Self, thou shalt come unto Me, having Me as thy supreme goal.

इति श्रीमद्भगवद्गीता० राजविद्याराजगुह्ययोगो नाम

नवमोऽध्यायः ।

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

The Blessed Lord said :—

Again, O mighty-armed, hear thou My supreme word, that, desiring thy welfare, I will declare to thee, who art beloved.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिहिं देवानां महर्षीणां च सर्वशः ॥ २ ॥

The multitude of the Shining Ones, or the great Rishis, know not My forthcoming, for I am the beginning of all the Shining Ones and the great Rishis.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sin.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

Reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear and also courage,

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Harmlessness, equanimity, content, austerity, almsgiving, fame and obloquy are the various characteristics of beings issuing from Me.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

The seven great Rishis, the ancient Four, and also the Manus, were born of My nature, and mind; of them this race was generated.

एतां विभृतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

He who knows in essence that sovereignty and Yoga of Mine, he is harmonised by unfaltering Yoga; there is no doubt thereof.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

I am the Generator of all; all evolves from Me; understanding thus, the wise adore Me in rapt emotion.

मच्चिता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

To these, ever, harmonious, worshipping in love, I give the Yoga of discrimination by which they come unto Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom.

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Arjuna said :—

Thou art the supreme Eternal, the supreme abode, the supreme purity, eternal divine man, primeval Diety, unborn, the Lord!

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

All the Rishis have thus acclaimed Thee, as also the divine Rishi, Narada; so Asita, Devala, and Vyas; and now Thou Thyself tellest Me.

सर्वमेतद्वतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

All this I believe true that thou sayest to me, O Keshava. Thy manifestation, O Blessed Lord, neither Shining Ones nor Danava comprehend.

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतमावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Thyself indeed knowest Thyself by Thyself, O Purushottama; Source of beings, Lord of beings, Shining One of Shining Ones, Ruler of the world !

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

Deign to tell without reserve of Thine own divine glories, by which glories Thou remainest pervading these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

How may I know Thee, O Yogi, by constant meditation? In what, in what aspects art Thou to be thought of by me, O Blessed Lord ?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

In detail tell me of Thy Yoga and Glory, O Janardan; for me there is never satiety in hearing Thy life-giving words.

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

The Blessed Lord said :—

Blessed be thou ! I will declare to thee My divine glory by its chief characteristics, O Best of the Kurus; there is no end to details of Me.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

I, O Gudakesha, I am, the Self, seated in the heart of all beings, I am the beginning, the middle, and also the end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

Of the Adityas I am Vishnu, of radiances the glorious sun; I am Marichi of the Maruts; of the asterisms the Moon am I.

वेदानां सामवंदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

Of the Vedas I am the Sama-Veda; I am Vasava of the Shining Ones; and of the senses I am the mind; I am of living beings the intelligence.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

And of the Rudras Shankara am I; Vitesha of the Yakshas and Rakshasas; and of the Vasus I am Pavak; Meru of high mountains am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

And know Me, O Partha, of household priests the chief, Brihaspati, of generals I am Skanda, of lakes I am the ocean.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

Of the great Rishis Bhrigu, of the speech I am the one syllable; of the sacrifices I am the sacrifice of silent repetitions; of immovable things the Himalaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

Aswattha of all trees; and of divine Rishis Narada; of Gandharvas, Chitraratha, of the perfected the Muni Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेद्राणां नराणां च नराधिपम् ॥ २७ ॥

Uchchaisravas of horses know Me, nectarborn; Airavata of lordly elephants, and of men the Monarch.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

Of weapons I am the thunderbolt, of cows I am Kama-dhuk; I am Kandarpa of progenitors, of serpents Vasuki am I.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

And I am Anant of Nagas; Varuna of sea-dwellers I; and of ancestors Aryaman; Yama of governors am I.

प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

And I am Pralhad of Daityas; of calculators time am I; and of wild beasts I the imperial beast; and Vainateya of birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

Of purifiers I am the wind; Rama of Warriors I; and I am Makara of fishes; of streams the Ganga am I.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Of creations the beginning and the ending, and also the middle am I, O Arjuna. Of sciences the science concerning the Self; the speech of orators I.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

Of letters the letter A I am; and the duality of a compound; I also everlasting Time, I the Supporter, whose face turns everywhere.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, speech, memory, intelligence, constancy, forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतुनां कुसुमाकरः ॥ ३५ ॥

Of hymns also Brihatsaman; Gayatri of metres am I; of months I am Margasirsha; of seasons the flowery.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

I am the gambling of the cheat; and splendour of splendid things I; I am victory, I am determination, and the truth of the truthful I.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

Of the Vrishnis Vasudeva am I ; of the Pandavas Dhananjaya ; of the Sages also I am Vyasa ; of poets Ushana the Bard.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

Of rulers I am the sceptre ; of those that seek victory I am statesmanship ; and of secrets I am also silence ; the knowledge of knowers am I.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

And whatsoever is the seed all beings, that am I, O Arjuna ; nor is there aught, moving or unmoving, that may exist bereft of Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

There is no end of My divine powers, O Parantapa. What has been declared is illustrative of My infinite glory.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

Whatever is glorious, good, beautiful, and mighty, understand thou that to go forth from a fragment of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

But what is the knowledge of all these details to thee, O Arjuna ? Having pervaded this whole universe with one fragment of Myself, I remain.

इति श्रीमद्भगवद्गीता० विभूतियोगो नाम दशमोऽध्यायः ।

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said :—

This word of the Supreme Secret concerning the Self, thou hast spoken out of compassion; by this my delusion is taken away.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वं कलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

The production and destruction of beings have been heard by me in detail from Thee, O Lotus-eyed, and also Thy imperishable greatness.

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

O Supreme Lord, even as Thou describest Thyself, O best of beings, I desire to see Thy form omnipotent.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

If Thou thinkest that It can be seen by me, O Lord, Lord of Yoga, then show me Thine imperishable Self.

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

The Blessed Lord said :—

Behold, O Partha, a Form of Me, a hundred-fold, a thousand-fold, various in kind, divine, various in colours and shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold the Adityas, the Vasus, the Rudras, the two Ashvins, and Maruts; behold many marvels never seen ere this, O Bharata.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥

Here, today, behold the whole universe, movable and immovable standing in one in My body, O Gudakesha, with aught else thou desirest to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगैश्वरम् ॥ ८ ॥

But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga.

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya said:—

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Partha his supreme Form as Lord.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Wearing divine necklaces and vestures, anointed with divine unguents, the God all marvellous, boundless, with face turned everywhere.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

If the splendour of a thousand suns, were to blaze out together in the sky, that might resemble the glory of that Mahatman.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

There Pandava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Dieties.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the Shining One, and with joined palms spoke.

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Arjuna said :—

Within Thy Form, O God, the Gods I see,
All grades of beings with distinctive marks;
Brahma, the Lord, upon his lotus-throne,
The Rishis all, and Serpents, the Divine.

अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस्तवादिं ।
 पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

With mouths, eyes, arms, beasts-multitudinous,
 I see thee everywhere, unbounded Form.
 Beginning, middle, end, nor source of Thee.
 Infinite Lord, infinite Form I find.

किरीटिनं गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
 दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

Shining, a mass of splendour everywhere,
 With discus, mace, tiara, I behold :
 Blazing as fire, as sun dazzling the gaze,
 From all sides in the sky immeasurable.

त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

Lofty beyond all thought, unperishing,
 Thou treasure-house supreme, all immanent;
 Eternal Dharmas changeless Gardian, Thou;
 As immemorial Man I think of thee.

अनादिमध्यान्तमनन्तवीर्य-
 मनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

Nor source, nor midst, nor end ; infinite force,
Unnumbered arms, the sun and moon Thine.
I see thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

By Thee alone are filled the earth, the heavens,
And all the regions that are stretched between ;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form.

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्धीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

To thee the troops of Suras enter in,
Same with joined palms in awe invoking thee;
Bands of Maharshis, Sidhas, cry: " All hail ! "
Chanting thy praises with resounding songs,

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

Rudras, Vasus, Sadhyas, and Adityas,
Vishwas, the Ashvins, Maruts, Ushmapas,
Gandharvas, Yakshas, Siddhas, Asuras,
In wondering multitudes behold Thee.

रूपं महत्ते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

Thy mighty Form, with mouths and eyes,
 Long-armed, with thighs and feet innumerate,
 Vast-bosomed, set with many fearful teeth,
 The worlds see terror-struck, as also I.

नभःस्पृशं दीप्तमनेकवर्णं
 व्याप्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Radiant, Thou touchest heaven, rainbow-hued,
 With opened mouths and shining vast-orbed eyes.
 My inmost self is quaking, having seen,
 My strength is withered, Vishnu, and my peace.

दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

Like Time's destroying flames I see Thy teeth,
 Upstanding, spread within expanded jaws,
 Naught know I anywhere, no shelter find.
 Mercy, O God ! refuge of all the worlds !

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
 सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

The sons of Dhritarashtra and with them,
The multitudes of all these kings of earth,
Bhishma, and Drona, this Suta's son,
And all the noblest warriors of our hosts,

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

Into thy gaping mouths they hurrying rush.
Tremendous-toothed and terrible to see;
Some caught within the gaps between Thy teeth
Are seen, their heads to powder crushed and ground.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into thy flaming mouths,
In haste, these mighty men, these lords of earth.

यथा प्रदीप्तिं ज्वलनं पतङ्गाः
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destined to fall.

लेलिह्यसे ग्रसमानः समन्ता-
 लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
 तेजोभिरापूर्य जगत्समग्रं
 भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

On every side, all swallowing, fiery tongued,
 Thou lickest up mankind, devouring all;
 Thy glory filleth space: the universe
 Is burning, Vishnu, with Thy blazing rays.

आख्याहि मे को भवानुग्ररूपो
 नमोऽस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Reveal Thy Self; what awful Form art Thou?
 I worship thee ! Have mercy, God supreme !
 Thine inner Being I am fain to know;
 This Thy forth-streaming Life bewilders me.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
 लोकान्समाहर्तुमिह प्रवृत्तः ।
 ऋतेऽपि त्वां न मविष्यन्ति सर्वे
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

The Blessed Lord said.

Time am I, laying desolate the world,
 Made manifest on earth to slay mankind !
 Not one of all these warriors ranged for strife
 Escapeth death, thou shalt alone survive.

तस्माच्चमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Therefore stand up ! win for thyself renown,
Conquer thy foes, enjoy the wealth-filled realm.
By Me they are already overcome,
Be Thou the outward cause, O Savyasachi (Arjuna).

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यान्पि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युद्धयस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

Drona, and Bhishma, and Jayadratha,
Karna, and all the other warriors here,
Are slain by Me, destroy them fearlessly.
Fight ! Thou shalt crush thy rivals in the field.

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णम्
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Sanjaya said :

Having heard these words of Keshava, he who
Weareth a diadem, with joined palms, quaking and
prostrating himself, spoke again to Krishna,
stammering with fear, casting down his face.

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna said :

Hrishiksha ! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Rakshasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall.

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

How should they be otherwise, O loftiest Self !
First cause ! Brahma himself less great Than Thou
Infinite God of Gods, home of all worlds,
Unperishing Sat, Asat; That supreme !

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

First of the Gods, the most ancient Man Thou art,
Supreme receptacle of all that lives;
Knower and known, the dwelling-place on high;
In Thy vast Form the universe is spread.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
 प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Thou art Vayu, and Yama, Agni, Moon,
 Varuna, Father, Grandsire of all;
 Hail hail to Thee ! a thousand times all hail !
 Hail unto Thee ! again, again all hail !

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वम्
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Prostrate in front of Thee, prostrate behind;
 Prostrate on every side to Thee, O All !
 In power boundless, measureless in strength,
 Thou holdest all : then Thou Thyself art All.

सखेति मत्वा प्रसभं यदुक्तम्
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदम्
 मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

If, thinking Thee but friend, importunate,
 O Krishna ! or O Yadava ! O Friend !
 I cried, unknowing of Thy majesty,
 And careless in the fondness of my love;

यच्चाऽवहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाऽप्यच्युत तत्समक्षम्
 तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

If jesting, I irreverence showed to Thee,
At play, reposing, sitting, or at meals,
Alone, O sinless One, or with my friends,
Forgive my error, O Thou boundless One.

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४३ ॥

Father of worlds, of all that moves and stands,
Worthier of reverence than the Guru's self,
There is none like to thee. Who passeth Thee ?
Pre-eminent Thy power in all the worlds.

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

Therefore I fall before Thee; with my body
I worship as is fitting; bless Thou me.
As father with the son, as friend with friend,
With the beloved as lover, bear with me.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
मयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपम्
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

I have seen that which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God, Thine other Form again—
Mercy, O God of Gods ! home of all worlds—

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before;
Put on again Thy four-armed shape, O Lord,
O thousand-armed, of forms innumerate.

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदम्
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यम्
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

The Blessed Lord said :—

Arjuna, by My favour thou hast seen,
This loftiest Form by Yoga's self revealed !
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.

न वेद्यज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

Nor sacrifice, nor Vedas, alms, nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man,
Foremost of Kurus, thou alone hast seen.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतमीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

Be not bewildered, be thou not afraid,
Because thou hast beheld this awful Form;
Cast fear away, and let thy heart rejoice;
Behold again Mine own familiar shape.

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम्
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

Sanjaya said :—

Vasudeva, having thus spoken to Arjuna, again manifested his own Form, and consoled the terrified one, the Mahatman again assuming a gentle form.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said :—

Beholding again Thy gentle human Form, O Janardan, I am now collected, and am restored to my own nature.

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

The Blessed Lord said :—

This Form of Mine beholden by thee is very hard to see.
Verily the Shining Ones ever long to behold this Form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offerings;

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

But by devotion to Me alone I can thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pandava.

इति श्रीमद्भगवद्गीता० विश्वरूपदर्शनयोगो

नमैकादशोऽध्यायः ।

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said :—

Those devotees who ever harmonized worship Thee, and those also who worship the Indestructible, the Unmanifested, whether of these is the more learned in Yoga ?

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

The Blessed Lord said :—

They who with mind fixed on Me ever harmonized worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal,

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole-hearted Yoga,

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

These I speedily lift up from the ocean of death and existence, O Partha, their minds being fixed on Me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

Place thy mind in Me, into Me let Thy Reason enter; then without doubt, thou shalt abide in Me hereafter.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

And if thou art not able firmly to fix thy mind on Me, then by the Yoga of practice seek to reach me, O Dhanunjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

If also thou art not equal to constant practice, be intent on My service; performing actions for My sake, thou shalt attain perfection.

अथैतदप्यशक्नोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

If even to do this thou hast not strength, then taking refuge in union with Me, renounce all fruit of action with the self controlled.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Better indeed is wisdom than constant practice; than wisdom meditation is better; than meditation renunciation of the fruit of action; on renunciation follows peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving.

**सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥**

Ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me.

**यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षमयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥**

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear, he is dear to Me.

**अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ॥
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥**

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to me.

**यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुमपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥**

He, who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, is dear to Me.

**समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णासुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥**

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachments,

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

They verily who partake of this life-giving wisdom as taught herein, endued with faith, I their supreme object, devotees, they are surpassingly dear to me.

इति श्रीमद्भगवद्गीता० भक्तियोगो नाम द्वादशोऽध्यायः ।

—
अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

Arjuna said:—

Matter and Spirit, even the Field and the Knower of the Field, wisdom and that which ought be known, these I fain would learn, O Keshava.

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

The Blessd Lord said :

This body, son of Kunti, is called the Field; that which knoweth it is called the Knower of the Field by the Sages.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Understand Me as the Knower of the Field in all Fields, O Bharat; Wisdom as to the Field and the Knower of the Field, that in My opinion is the wisdom.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

What that Field is and what nature, how modified and whence it is; and what he is and what His powers, hear that now briefly from Me.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

Rishis have sung in manifold ways, in many various chants, and in decisive Brahma-sutra verses, full of reasonings.

महामूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

The great Elements, Individuality, Reason, and also the unmanifested, the ten senses and the one, and the five pastures of the senses.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

Desire, aversion, pleasure, pain, combination, intelligence, firmness; these briefly described, constitute the Field and its modification.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control,

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥

Dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old-age, and sickness.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished for and unwished for events,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥

Unflinching devotion to Me by Yoga, without other objects, resort to sequestered places, absence of enjoyment in the company of men,

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

Constancy in the wisdom of the Self, understanding of the object of essential wisdom; that is declared to be the wisdom, all against it, is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

I will declare that which ought be known, that which being known immortality is enjoyed, the beginningless supreme Eternal, called neither being nor non-being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Everywhere That hath hands and feet, everywhere eyes, heads and mouths; all-hearing, He dwelleth in the world, enveloping all.

सर्वेन्द्रियगुणामासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभूच्चैव निर्गुणं गुणभोक्तु च ॥ १५ ॥

Shining with all sense-faculties, without any senses; unattached, supporting everything and free from qualities, enjoying qualities;

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is That.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतमर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

Not divided amid beings, and seated distributively; That is to be known as the supporter of all beings; He devours and generates.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १८ ॥

That, the Light of all lights, is said to be beyond darkness; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

Thus the Field, Wisdom and the Object of Wisdom, have been briefly told. My devotee, thus knowing, enters into My Being.

प्रकृतिं पुरुषं चैव विद्वचनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

Know thou that Matter and Spirit are both without beginning; and know thou also that Modifications and qualities are all Matter-born.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

Matter is called the cause of the generation of causes and effects, Spirit is called the cause of the enjoyment of pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदस्योनिजन्मसु ॥ २२ ॥

Spirit seated in Matter useth the qualities born of Matter; attachment to the qualities is the cause of his births in good and evil wombs.

उपद्रष्टाऽनुमन्ता च भर्ता मोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परं ॥ २३ ॥

Supervisor and permitter, supporter, enjoyer, the great Lord, and also the supreme Self; thus is styled in this body the supreme Spirit.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

Some by meditation behold the Self in the Self by the Self; Others by the Sankhya Yoga, and others by the Yoga of action;

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

Others also, ignorant of this, having heard of it from others, worship; and these also cross beyond death, adhering to what they had heard.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharats, that it is from the union between the Field and the Knower of the Field.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

Seated equally in all beings, the supreme Lord, unperishing within the perishing,—he who thus seeth, he seeth.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २९ ॥

Seeing everywhere indeed the same Lord equally dwelling, he doth not destroy the Self, and thus treads the highest path.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ ३० ॥

He who seeth that Matter verily performeth all actions, and that the Self is actionless, he seeth.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

When he perceiveth the diversified existence of beings as rooted in One, and spreading forth from it, then he reacheth the Eternal.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

Being beginningless and without qualities, the imperishable supreme Self, though seated in the body, O Kaunteya, worketh not nor is affected.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३३ ॥

As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body the Self is not affected.

यथाप्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

As the one sun illumineth the whole earth, so the Lord of the Field illumineth the whole field, O Bharat.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

They who by the eyes of wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter they go to the Supreme.

इति श्रीमद्भगवद्गीता० क्षेत्रक्षेत्रज्ञविभागयोगो नाम

त्रयोदशोऽध्यायः ।

—o—

चतुर्दशोऽध्यायः

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

The Blessed Lord said :—

I will again proclaim that supreme Wisdom, of all wisdom the best; which having known, all the sages have gone hence to the supreme Perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Having taken refuge in this Wisdom, and being assimilated to My own nature, they are not re-born even in the emanation of a Universe, nor are disquieted in the dissolution.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

My womb is the great Eternal; in that I place the germ; thence cometh the birth of all beings, O Bharat.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

In whatsoever wombs mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Harmony, Motion, Inertia, such are the qualities, Matter-born; they bind fast in the body, O great armed one, the indestructible dweller in the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

Of these Harmony, from its stainlessness, luminous, and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

Motion, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

But Inertia, know thou, born of un wisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence, and sloth, O Bharat.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

Harmony attacheth to bliss, Motion to action, O Bharat. Inertia, verily, having shrouded wisdom attacheth on the contrary to heedlessness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

Now Harmony prevai leth, having overpowered Motion and Inertia, O Bharat; now Motion, having overpowered Harmony and Inertia; and now Inertia, having overpowered Harmony and Motion.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Harmony is increasing.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

Greed, outgoing energy, undertaking of actions, restlessness, desire,—these are born of the increase of Motion, O best of the Bharats.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Darkness, stagnation, and heedlessness, and also delusion—These are born of the increase of Inertia, O joy of the Kurus.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

If Harmony verily prevaileth when the embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great sages.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

Having gone to dissolution in Motion, he is born among those attached to action; if dissolved in Inertia, he is born in the wombs of the senseless.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

It is said the fruit of a good action is harmonious and spotless; verily the fruit of Motion is pain; and the fruit of Inertia unwisdom.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

From harmony wisdom is born, and also greed from Motion; heedlessness and delusion are of Inertia and also of unwisdom.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

They rise upwards who are settled in Harmony; the active dwell in the mid-most place; the Inert go downwards, enveloped in the vilest qualities.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

When the seer perceiveth no agent other than the qualities, and knoweth That which is higher than the qualities, entereth into My Nature.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age, and sorrow, he drinketh the nectar of immortality.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

Arjuna said :—

What are the marks of him who hath crossed over the three qualities, O Lord? How acteth he, and how doth he go beyond these three qualities?

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

The Blessed Lord said :—

He, O Pandava, who hateth not radiance, not outgoing energy, nor even delusion, when present, nor longeth after them, absent;

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

He who, seated as a neutral, is unshaken by the qualities; who saying, "The qualities revolve", standeth apart immovable,

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and unloved, firm, the same in censure and in praise.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings,—he is said to have crossed over the qualities.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond the qualities, he is fit to become the Eternal.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

Or I am the abode of the Eternal, and of the indestructible nectar of immortality, of immemorial righteousness, and of unending bliss.

इति श्रीमद्भगवद्गीता० गुणत्रयविभागयोगो नाम

चतुर्दशोऽध्यायः ।

पञ्चदशोऽध्यायः

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद् स वेदवित् ॥ १ ॥

The Blessed Lord said :—

With roots above, branches below, the Aswattha is said to be indestructible; the leaves of it are hymns; he who knoweth it is a Veda-knower.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Downwards and upwards spread the branches of it, nourished by the qualities; the objects of the senses its buds; and its roots grow downwards, the bonds of action in the world of men.

न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्न च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरूढमूल-
 मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

Nor here may be acquired knowledge of its form, nor its end, nor its origin, nor its rooting place; this strongly rooted Aswattha having been cut down by the unswerving weapon of non-attachment.

ततः पदं तत्परिमार्गितव्यं
 यस्मिन्गता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

That path beyond may be sought, treading which there is no return. I go indeed to that Primal Man, whence the ancient energy forth-streamed.

निर्मानमोहा जितसङ्गदोषाः
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
 र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the Self, desire pacified,

liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible path.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्वत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Nor doth the sun lighten there, nor moon, nor fire; having gone thither they return not; that is My supreme abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

A portion of Mine own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses of which the mind is the sixth, veiled in matter.

शरीरं यद्वाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

When the Lord acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind takes fragrances from their retreats.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Enshrined in the ear, the eyes, the touch, the taste and the smell, and in the mind also, He enjoyeth the objects of the senses.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

The deluded do not perceive (Him) when He departeth or stayeth, or enjoyeth, swayed by the qualities; the wisdom-eyed perceive.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Yogis also, struggling, perceive Him, established in the Self, but though struggling, the unintelligent perceive Him not, their selves untrained.

यदादित्यगतं तेजो जगद्धासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Permeating the soil, I support beings by My vital energy, and having become the delicious Soma I nourish all plants.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

I, having become the Fire of Life take possession of the bodies of breathing things, and united with the life-breaths, I digest the four kinds of food.

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

And I am seated in the hearts of all, and from Me memory and wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed the Veda-knower and the author of the Vedanta.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are two Energies in this world, the destructible and the indestructible; the destructible is all beings, the unchanging is called the indestructible.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

The highest Energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit.

यो मामेवमसम्भूदो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

He who undeluded knoweth Me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bharat.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

Thus by Me this most secret teaching hath been told, O sinless One. This known, he hath become illumined, and hath finished his works, O Bharat.

इति श्रीमद्भगवद्गीता० पुराणपुरुषोत्तमयोगो नाम

पञ्चदशोऽध्यायः ।

षोडशोऽध्यायः

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

The Blessed Lord said :—

Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, selfrestraint, and sacrifice and study of the Scriptures, austerity, and straightforwardness,

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

Harmlessness, Truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Vigour, forgiveness, fortitude, purity, absence of envy and pride,—these are his who is born with the divine properties, O Bharat.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

Hypocrisy, arrogance and conceit, wrath and also harshness and un wisdom are his who is born, O Partha, with demoniacal properties.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pandava.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

Twofold is the animal creation in the world, the divine and the demoniacal; the divine hath been told at length; hear from me, O Partha, the demoniacal.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Demoniacal men know neither right energy nor right abstinence; nor purity, nor even propriety, nor truth is in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

“The universe is without truth, without basis,” they say, “without a God; brought about by mutual union, and caused by lust and nothing else.”

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

Surrendering themselves to insatiable desires, possessed with vanity, conceit, and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all,

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain hoards of wealth by unlawful means for gratification of desires.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

“ This to-day hath been won by me, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future.”

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

“ I have slain this enemy, and others also I shall slay; I am the Lord, I am the enjoyer, I am perfect, powerful, happy.”

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

“ I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give alms, I will rejoice.” Thus deluded by unwisdom,

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

Given over to egoism, power, insolence, lust, and wrath, these malicious ones hate Me in the bodies of others and in their own.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

These haters, evil, pitiless, vilest among men in this world, I ever throw down into demoniacal wombs.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

Cast into demoniacal wombs, deluded birth after birth, attaining not to Me, O Kaunteya, they sink into the lowest depths.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Triple is the gate of this hell, destructive of the self—lust, wrath, and greed. Therefore let man renounce these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

He who having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

Therefore let the Scriptures be thy authority, in determining what ought to be done, or what ought not to be done. Knowing what hath been declared by the ordinances of the Scriptures, thou oughtest to work in this world.

इति श्रीमद्भगवद्गीता० दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ।

—o—

सप्तदशोऽध्यायः
अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna said :—

Those that sacrifice full of faith, but casting aside the ordinances of the Scriptures, what is verily their condition, O Krishna? Is it one of Purity, Passion, or Darkness?

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

The Blessed Lord said :—

Threefold is by nature the inborn faith of the embodied,—pure, passionate, and dark. Hear thou of these.

सत्त्वाणुरूपो सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषोऽयो यच्छ्रद्धः स एव सः ॥ ३ ॥

The faith of each is shaped to his own nature, O Bharat. The man consists of his faith; that which his faith is, he is even that.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Pure men worship the Gods; the passionate, the gnomes and giants; the others, the dark folk, worship ghosts and troops of nature-spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

The men who perform severe austerities, unenjoined by the Scriptures, wedded to vanity and egoism, impelled by the force of their desires and passions,

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these demoniacal in their resolves.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

The food also which is dear to each is three-fold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

The foods that augment vitality, energy, vigor, health, joy, and cheerfulness, delicious, bland, substantial, and agreeable, are dear to the pure.

कद्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning, and which produce pain, grief and sickness.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

The sacrifice which is offered by men without desire for fruit, as enjoined by the ordinances, under the firm belief that sacrifice is a duty, that is pure.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्विराजसम् ॥ १२ ॥

The sacrifice offered with a view verily to fruit, and also induced for self-glorification, O best of the Bharatas, know thou that to be of passion.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

The sacrifice contrary to the ordinances, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

Worship given to the Gods, to the twice-born, to the teachers and to the wise, purity, straightforwardness, continence, and harmlessness, are called the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures, are called the austerity of speech.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

Mental happiness, equilibrium, silence, self-control, purity of nature,—this is called the austerity of mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonized, is said to be pure.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

The austerity which is practised with the object of gaining respect, honour, and worship, and for ostentation, is said to be of passion, unstable, and fleeting.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

That alms given to one who does nothing in return, believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

That given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

That alms given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

“Aum Tat Sat,” this has been considered to be the threefold designation of the Eternal. By that were ordained of old Brahmans, Vedas, and sacrifices.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

Therefore: with the pronunciation of “Aum” the acts of sacrifice, gift and austerity, as laid down in the ordinances, are always commenced by the knowers of the Eternal.

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

With the pronunciation of “Tat” and without aiming at fruit are performed the various acts of sacrifice, austerity, and gift, by those desiring liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

“Sat” is used in the sense of reality and goodness; likewise, O Partha, the word, “Sat” is used in the sense of a good work.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Steadfastness in sacrifice, austerity, and gift is also called “Sat”, and an action for the sake of the Supreme is also named “Sat”.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

Whatsoever is wrought without faith, oblation, gift, austerity, or other deed, “Asat” it is called, O Partha; it is naught, here or hereafter.

इति श्रीमद्भगवद्गीता० श्रद्धात्रयविभागयोगो नाम

सप्तदशोऽध्यायः ।

—o—

अष्टदशोऽध्यायः

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिपूदन ॥ १ ॥

Arjuna said :—

I desire, O mighty-armed, to know severally the essence of renunciation, O Hrishikesha, and of relinquishment, O Keshinishudana.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

The Blessed Lord said :—

Sages have known as renunciation the renouncing of works with desire; the relinquishing of the fruit of all actions is called relinquishment by the wise.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

“Action should be relinquished as an evil,” declare some thoughtful men; “acts of sacrifice, gift and austerity should not be relinquished,” say others.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

Hear my conclusions as to that relinquishment, O best of the Bharatas; since relinquishment, O tiger of men, has been explained as threefold.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

Acts of sacrifice, gift, and austerity should not be relinquished, but should be performed; sacrifice, gift, and also austerity are the purifiers of the intelligent.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

But even these actions should be done leaving aside attachment and fruit, O Partha; that is my certain and best belief.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

Verily renunciation of actions that are prescribed is not proper; the relinquishment thereof from delusion is said to be of darkness.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

He who relinquisheth an action from fear of physical suffering, saying, “Painful,” thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

He who performeth a prescribed action, saying, "It ought to be done," O Arjuna, relinquishing attachment and also fruit, that relinquishment is regarded as pure.

न द्वेष्ट्यकुशलं कर्म कुशलं नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

The relinquisher pervaded by purity, intelligent, and with doubts cut away, hateth not unpleasurable action, nor is attached to pleasurable.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action, he is said to be a relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

Good, evil and mixed—threefold is the fruit of action hereafter for the non-relinquisher; but there is none ever for the renouncer.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

These five causes, O might-armed, learn of Me as declared in the Sankhya system for the accomplishment of all actions :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

The body, the actor, the various organs, the diverse kinds of energies, and the presiding deities also, the fifth.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

Whatever action a man performeth by his body, speech, and mind, whether right or the reverse, these five are the causes thereof.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

That being so, he verily who—owing to untrained Reason—looketh on his Self, which is isolated, as the actor, he, of perverted intelligence, seeth not.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

He who is free from the egoistic notion, whose Reason is not affected, though he slay these people, he slayeth not, nor is bound.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

Knowledge, the knowable and the knower, the threefold impulse to action, the organ, the action, the actor, the threefold constituents of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यन्ते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

Knowledge, action and actor in the category of qualities, are also said to be severally threefold, from the difference of qualities; hear thou duly these also.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

That by which one indestructible Being is seen in all beings inseparate in the separated, know thou that knowledge as pure.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

But that knowledge which regardeth the several manifold existences in all beings as separate, that knowledge know thou as of passion.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

While that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be dark.

नियतं संगरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

But that action that is done by one longing for desires, or again with egoism, or with much effort, that is declared to be passionate.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

The action undertaken from delusion, without regard to capacity, and to consequences—loss and injury to others—that is declared to be dark.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्त्विक उच्यते ॥ २६ ॥

Liberated from attachment, not egoistic, endued with firmness and confidence, unchanged by success or failure, that actor is called pure.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

Impasioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

Discordant, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called dark.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

The division of Reason and of firmness also threefold according to the qualities, hear thou related, unreservedly and severally, O Dhananjaya.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Reason is pure, O Partha.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

That by which one understandeth every Right and Wrong, and also what ought to be done and what ought not to be done, that Reason, O Partha, is passionate.

अधर्मं धर्ममिति या मन्यते तमसा वृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ ताससी ॥ ३२ ॥

That which enwrapped in darkness, thinketh wrong to be right and seeth all things subverted, that Reason, O Partha, is of darkness.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

The unwavering firmness by which, through Yoga, one restraineth the activity of the mind, of the life breaths and of the sense organs, that firmness, O Partha, is pure.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty, desire, and wealth, that firmness, O Partha, is passionate.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Partha, is dark.

मुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

And now the threefold kinds of pleasure hear thou from Me, O Bull of the Bharats. That in which one by practice rejoiceth, and which putteth an end to pain;

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

Which at first is as venom but in the end is as nectar; that pleasure is said to be pure, born of the blissful knowledge of the Self.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राज संस्मृतम् ॥ ३८ ॥

That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted passionate.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

That pleasure which both at first and afterwards is delusive of the Self, arising from sleep, indolence and heedlessness, that is declared dark.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

There is not an entity, either on the earth or again in heaven among the Shining Ones, that is liberated from these three qualities, born of Matter.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

Of Brahmans, Kshatriyas, Vaisyas, and Shudras, O Parantapa, the duties have been distributed according to the qualities born of their own natures.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

Serenity, self-restraint, ansterity, purity, forgiveness, and also uprightness, wisdom, knowledge, belief in God, are the Brahmin's duty, born of his own nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

Prowess, splendour, firmness, and dexterity, and also not flying from battle, generosity, the nature of a Ruler are the Kshatriya duty, born of his own nature.

**कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥**

Ploughing, protection of kine, and trade are the Vaishya duty, born of his own nature. Action of the nature of service is the Shudra duty, born of his own nature.

**स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥**

Man reacheth perfection by each being intent on his own duty. Listen thou how perfection is won by him who is intent on his own duty.

**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥**

He from whom is the emanation of beings, by whom all this is pervaded, by worshipping Him in his own duty a man winneth perfection.

**श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥**

Better is one's duty, though destitute of merits, than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth not sin.

**सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥**

Congenital duty, O son of Kunti, though defective, ought not to be abandoned. All undertakings, indeed, are clouded by defects as fire by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यासिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

He whose Reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

How he who hath attained perfection obtaineth the Eternal, the highest state of wisdom, learn thou from Me only succinctly, O Kaunteya.

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

United to the Reason, purified, controlling the Self by firmness, having abandoned sound and the others, objects of the senses, having laid aside passion and malice.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Dwelling in solitude, abstimious, speech, body and mind subdued, constantly fixed in meditation and Yoga, taking refuge in dispassion.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रम्हभूयाय कल्पते ॥ ५३ ॥

Having cast aside egoism, violence, arrogance, desire, wrath, covetuousness, selfless and peaceful,—he is fit to become the Eternal.

ब्रम्हभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Becoming the Eternal, serene in the Self, he neither grieveth nor desireth; the same to all beings he obtaineth supreme devotion unto Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the Eternal, indestructible abode.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

Renouncing mentally all works in Me, intent on Me, resorting to the Yoga of discrimination, have thy thought ever on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥ ५८ ॥

Thinking on Me thou shalt overcome all obstacles by My grace : but if from egoism thou wilt not listen, thou shalt be utterly destroyed.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

Entrenched in egoism, thou thinkest, "I will not fight;" to no purpose thy determination; nature will constrain thee.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

O son of Kunti, bound by thine own duty, born of thine own nature, that which from delusion thou desireth not to do, even that helplessly thou shalt perform.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

The Lord dwelleth in the hearts of all beings, O Arjuna, by his elusive power, causing all beings to revolve, as though mounted on a potter's wheel.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

Flee unto Him for shelter with all thy feelings, O Bharat; by His grace thou shalt obtain supreme peace, the everlasting dwelling place.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

Thus hath wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected on it fully, then act thou as thou likest.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

Listen thou again to My supreme word, most secret of all; beloved art thou of Me, and steadfast of heart, therefore will I speak for thy benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Abandonning all duties come unto Me alone for shelter; sorrow not, I will liberate thee from all sins.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

Never is this to be spoken by thee to any one who is without ascetism, without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ ६८ ॥

He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt he shall come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

Nor is there any among men who performeth dearer service to Me than he, nor any other shall be more beloved by Me on earth than he.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

And he who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom: Such is My mind.

श्रद्धावाननसूयंश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

The man also, who full of faith, merely heareth it unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous.

कच्चिदेतच्छ्रुतं पार्थ त्वेयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

Hath this been heard, O son of Pritha, with one pointed mind, has thy delusion, caused by unwisdom, been destroyed, O Dhananjaya !

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna said :—

Destroyed is my delusion. I have gained knowledge through Thy grace, O immutable one. I am firm, my doubts have fled away. I will do according to Thy word.

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sanjaya said :

I heard this marvellous dialogue of Wasudeo and of great souled Partha, causing my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

By the favour of Vyas I listened to this secret and supreme Yoga from the Lord of Yoga, Krishna himself speaking before mine eyes.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

O King remembering, remembering this marvellous and holy dialogue between Keshava and Arjuna, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

Remembering, remembering, also that most marvellous form of Hari, great is my wonder O King. I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ ७८ ॥

Wherever is Krishna, Yoga's Lord, wherever is Partha, the archer, assured are there prosperity, victory, and happiness. So I think.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे संन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

श्रीकृष्णार्पणमस्तु ॥ शुभं भवतु ॥



APPENDIX A.

Budhism, a branch of Hinduism.



It has been already mentioned how a proper view of the sublime teachings of Bhagwatgita would conduce to an amicable agreement between the various sects of the Bharata religion viz Shaiva, Vaishnava, Budha, Jaina, Sikha and others which have recently sprung up in the last century. It is necessary that something should be said in detail how the "Panth" started by Lord Sakya Munee is a sect founded on the Upanishadas, the "Dnyan-Kanda" of the Vedas. That Budhism should be considered as outside the pale of Hinduism or Bharat religion is a great pity.* That Budhism should be considered as antagonistic to the Vedas is a still greater pity arising out of misunderstanding and misinterpretation of the aim of the Lord Budha and a total disregard of the fact that the Vedas are divided into two parts, the Karma-kanda and the Dnyanakanda.† That Gautma Budha

* See. Shastri's Budha, Preface P. II and Mr. Wasudeo Govind Apte's Boudha Parva P. 30-31. The following verse from Padma Purana, quoted by Vidyana Bhikshu in his 'Vidnyan Amrata' is remarkable:

“ मायावादमसृष्टास्त्रं प्रच्छन्नं बौद्धमेव तत् ।
मयैव कथितं देवि कलौ ब्राह्मणरूपिणा ॥

Speaking of Budhism, Mr. Shastri well observes:—Budhism is the glory of India and the Indians.

† Dr. Oldenberg entirely ignores the fact that the Sakya Munee, disciple of Brahmin Guru, based his principles on the Upanishadas (the latter portion of the Vedas), when the great scholar observes on p. 18 of 'Budha':—"We now proceed to trace step by step the process of that self-destruction of the Vedic religious thought which has produced Budhism as its positive

never offered a defiance as such to the Vedas is remarkable. A mere glance at the social condition of the Aryan people in the sixth century B. C. would suffice to show that there was much intellectual activity among them and the people had begun to have a love for the Dnyan Kanda of the Vedas more than for the Karma Kanda and the sacrifices.* Budha was the best exponent of the spirit and the inclinations of his age. That Shree Krishna's immortal saying "The Almighty incarnates Himself whenever there is decay of righteousness" was known to Budha and the principles enunciated by the great teacher were but the sequel† of Bhagwatgita, the sublime teachings of the Upanishadas and the Bramha Sutras. Budha was in fact, the expression of

outcome". In fact Buddhism is not the self-destruction "of the Vedic religious thoughts but the self-assertion of the Upanishadas, the Vedanta or latter portion of the Vedas. That this view is correct and just would be clear from the internal as well as the external evidence on the subject. Vide Apte's "Boudha-Dharma"—P. 39; Professor Rhys David's Buddhism page 85.

* See "Budha, His life, His Teaching, His Order" by Manmath Nath Shastri M. A. I disagree with the learned Shastri, when he says "The Vedic religion of the Brahmins had been much weakened by the metaphysics of the Upanishadas". Is not the religion deduced from the Upanishadas a Vedic religion? As the Upanishadas are the latter portion of the Vedas, the religion or philosophy based on them is as much Vedic as that based on the previous portion.

† It would be interesting to see how Budha in his first Sermon, freely adopted the principles laid down in Bhagwatgita for the guidance of the devotee:—

- (a) I have obtained emancipation by the destruction of Desire.
- (b) I have gained peace. Having myself gained knowledge, whom shall I call my Master?
- (c) To avoid the practice of self-mortification which is painful, unworthy, and unprofitable.

the national inclination of the age to follow the more agreeable and less severe principles of the Dnayn Kand in preference to sacrifices and penitential austerities. The Sakya Munee's explanation about the middle path or the eightfold path that opens the eyes and leads to understanding which leads to Peace of mind (शान्ति), to the higher wisdom, to full enlightenment and Nirvána, finds a close parallel in Bhagwatgita. The eight-fold path is (†)

- (a) Right views
- (b) Right aspiration
- (c) Right speech
- (d) Right conduct
- (e) Right livelihood
- (f) Right effort
- (g) Right mindfulness
- (h) Right contemplation

(e) The five aggregates which spring from attachment are painful.

The above mentioned are a few of the points touched upon in the first sermon of Budha called "Dharma-Chakra-Pravarthana Sutra" and they show how close is the identity between Shree-Krishna's Gita and Shree Budha's Dharma Sutra.

* In his "Buddhism," Professor Rhys Davids says on P. 85, as follows: "Buddhism was the child—the product of Hinduism. Gautam's whole training was Brahmanical, he probably deemed himself to be the most correct exponent of the spirit as distinct from the letter of the ancient faith, and it can only be claimed for him that he was the greatest, the wisest and the best of the Hindus." See Mr. Vasudeo Govind Apte's Budha Parva 38. It is observed by Mr. Apte that Buddhism is Protestant Brahmanism. Vide in this connection, Mr. Tilak's Gitarahasya, P. 565-519 for a clear view of this subject.

† Vide M. Shastri's Budha P. 43-44

The fact that Gautam Budha used to perform Dhyana in the morning, mid-day and in the evening unmistakably shows that He was a Yogi, it being immaterial whether he was fond of Raja-yoga, Hatayoga or other forms of Yoga*. From this and other causes it is evident that his life never lent any support to निरीश्वरवाद (Atheism) and it would be an invalid and impossible assertion to charge Buddhism with Atheistic tendency (*). Again Budha's goal of Nirvāna,

“ Considering the close relation in which the dogmatical terms of the Jains stand to those of the Budhas, it is difficult to believe that Tathagata and Tathagya should not originally have conveyed the very similar ideas. We think that on the long way from the original Magadha to the Pali and Sanskrit the term Tathagat (he who has arrived where there is emancipation) may very easily have undergone the change into $\frac{\text{Tathagya}}{\text{Tathagatha}}$ which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the Jainas.” Rhys. Davids and Oldenberg P. 82-83 S. B. E.

Compare in this connection, the 183rd verse of the Dhammapada, “ To cease from all wrong doings, to get virtue.

To cleanse one's own heart—this is the religion of the Budha ”

* See. P. 57 of Shastri's Budha, where it is mentioned that “ In the morning he cleansed his teeth and washed his face; after which he went to a retired place and performed the exercise of Dhyana.”

See Apte's Budha Parva P. 109 and pages 27-28-29. The “ Dhyana ” must be either “ आत्मचिंतन ” or “ ईश्वरचिंतन ”. According to the Vedanta school, between which and Buddhism there is some identity and common ground, the “ self ” is “ Paramatma ” divested of the sheath created by Maya (Nescience). Some betake to one and others to other forms of ध्यान but ध्यान must inseparably have a ध्येय. Undoubtedly the “ Dhyana ” of Budha could not be without a ध्येय which may be either Atma ‘ Self ’ or Almighty God. Moreover मोक्ष is impossible or a meaning-less term, if “ Jiva ” or “ Atma ” is not believed.

which clearly shows that he was taking his stand upon the same ground as expounded by Shree Krishna in Bhagwat-gita Verses, perfectly coincides with the मोक्ष of the Vedanti and its elucidation by Shankaracharya. Budha lays special stress upon कर्षण, तृष्णाभंग and निरासक्ति* (universal love, destruction of thirst or desires for worldly things, and freedom attachment to them) and these are included in the terms वैराग्य and दया, so forcibly inculcated in Bhagwatgita by Shree Krishna as to awaken inquisitiveness about the close

* A pursuit of च्यान and a desire for मोक्ष are entirely incompatible with Atheism and as both of them were Budha's pursuit and goal, it is impossible to think that he advocated Atheistic principles or that his system could admit of any such tendency. His great advocacy was of वैराग्य (Renunciation) and the attainment of Salvation thereby, as expressed in the Narayan Upanishada "न-कर्मणा, प्रजया, धनेन, त्यागेनैके अमृतत्वमानशुः" It is very significant that Budha and His tenets form the subject of discussion in Bhagwat and other Purans and in the Vidyaranya's works and other eminent sacred books. Gautama Budha freely admitted that He was not preaching a new religion but one founded on the ancient authorities. The more one dips into the subject, the more one lights upon the evidence to think that Buddhism is a noble product of Sankhya, combined with the influence of the Upanishadas and Bhagwatgita and is at once a triumph and glory of Hinduism. Is the Vedanti who says 'अहं ब्रह्मास्मि' an Atheist?

* Compare in this connection the verse from Adhyatma Ramayan and Shree Bhagwat Gita.

(a) क्रोध एष महान् शत्रुः तृष्णा वैतरणी नदी ।
संतोषो नन्दनवनं शान्तिरेव हि कामधुकु ॥

(b) अद्वैतासर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखः सुखः क्षमी ॥

" When all existences are put away,
When all notions are at an end,
When all things are perfectly known,
Then no more will craving come back "

" Shree Budha. "

Vide page 33 of 'The life of Budha' by W. W. Rockhill

parallel between the two Divine teachers of humanity. The कारुण्य or दया of Budha finds an equal room in Bhagwatgita. In short, it is enough to say, as Budha said, that Buddhism is not at all independant of or a stranger to Hinduism but undoubtedly its branch* springing from the common trunk of the Upanishdas and the Bhagwatgita, a branch that drew all its strength from the old sacred books of the Hindus and presented a new and vigorous Pantha to the world in accordance with the spirit of the age† and the teachings of the previous Avtar of Shree Krishna who was succeeded by Shree Budha.

* The reader would be interested to read that the holy place of Shree Jagannath or Puri is dedicated to Budha and the Temple is in honour of Shree Budha, the ninth Avtar of Vishnu. See Apte's Budha Parva P. 213-214 and Dr. Rajendra Lal Mitra's opinion quoted therein. The addage "जगन्नाथका भात, जगत्पसारेहात" is well known and is an unfailing indication of the Budha's principle in breaking the barrier of caste being accepted by the Hindus en masse. The most orthodox Hindu would unhesitatingly eat the cooked rice "Persad" distributed at the Shrine of Shree Jagannath at Puri.

† "Nagarjuna was a pupil of the Brahman Rahulbdra, who himself was a Mahayanist. This Brahman was much indebted to the sage Shree Krishna and still more to Ganesh. This quasi-historical notice, reduced to its less allegorical expression, means that Mahayanism is much indebted to Bhagwatgita and more even to Shaivism".

Kern's Manual of Indian Buddhism, P. 122.

The reader is referred to the "Gitarahasya" for a comprehensive view of this significant subject.

So one can strongly say that Shree Gautama Budha does not advocate a negation of "Atma". He emphasized upon वैराग्य and a virtuous moral life which naturally would ultimately lead to salvation and आत्मसाक्षात्कार. The very idea of मोक्ष connotes that of Jiva Atma, for certainly Budha could not think of मोक्ष for the body, this mortal coil!.

It is very happy to find that Shree Budha, the ninth Avatar of Shree Vishnu, and His mission on this earth are well depicted by eminent Hindu writers of old in the following terms:—

(1) यं शैवाः समुपासते शिव इति ब्रह्मोति वेदान्तिनो बौद्धा बुद्ध इति
प्रमाणपटवो कर्तेति नैयायिकाः। अर्हन् इत्यथ जैम शासनरताः कर्मेति
मीमांसकाः सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

(2) ततः कलौ संप्रवृत्ते संमोहाय सुरद्विषाम् ।
बुद्धो नाम्नाऽजनसुतः कीकटेषु भविष्यति

श्रीमद्भागवत.

(3) नीचानामसतां विमोहजजनं श्रोताध्वनिं दामिषात् !
भूताहिंसनमुख्यधर्ममतनोत्सर्वज्ञ एष प्रभुः ॥

—श्री आर्यविद्यामुद्राकर

(4) निन्दसि यज्ञविधेरहह श्रुतिजातम्
सदयहृदयकशिपपशुघातम्
केशव धृतबुद्धशरीर, जय जगदीश हरे ॥

—श्री गीतगोविंद.

(5) दुष्टान्मर्दयते जगन्निबहते भूगोलमुद्विभ्रते
दैत्यंदारयते बलिं छलयते क्षत्रक्षयं कुर्वते
पीलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
भलेच्छान्मूर्छयते दशाकृति कृते कृष्णाय तुभ्यं नमः ॥

(6) यस्यालीयत शल्कसीम्नि जलधिः पृष्ठे जगन्मंडलं ।
दंष्ट्रायां धरणी नखेदिति सुताधीशः पदोदसी
क्रोधे क्षत्रगणः शरे दशमुखः पाणौ प्रलंबासुरः
ध्याने विश्वमसावधारिणः कुलंकस्मै चिदस्मै नमः

—साहित्यदर्पणकार भट्ट विश्वनाथ.

(7) वेदायेन समुद्धृता वसुमती पृष्ठे धृताप्युद्धृता
दैत्येशो नखैर्हंतः फणिपते लोकां बलिः प्रापितः
क्षमाक्षत्राजगती दशास्यराहिता माता कृतारोहिणी
हिंसादोषवती धराप्यवनापायात्सनारायणः ॥

Such is the rapturous praise in the old Hindu works in honour of Shree Budha, the incarnation of Vishnu and the founder of

Quite close is the parallel between Shree Krishna's advice "उद्धरेदात्मनात्मानम्" (Gita verse) and Shree Gautama Budha's* last words to the disciples, "mendicants ! I now impress it upon you, decay is inherent in all component things; *work out* your own salvation with diligence". With the study of the original works, much more light would undoubtedly fall on the great mission of Budha. It is enough for our purpose to mention, in this connection, that even scholars like Professor Rhys Davids, freely admit that Buddhism is certainly not antagonistic to Hinduism. On the

Buddhism. Can it be said ever in the face of these extracts that Buddhism is antagonistic to Hinduism or that the Hindus do not regard Buddhism with reverence ? I beg to differ from Mr. Anagarika Dharmapala, who says that the Puranas do not regard Budha as a redeemer but as one who comes to send people to hell by misleading them ! It is enough to say that Budha is adored by Hindus as Avatar of Shree Vishnu. Can an Avatar mislead ? Can an Avatar preach Atheism ?

* See P. 83 of Buddhism by Professor Rhys Davids (1907) who remarks " But the foregoing account will be sufficient, I hope, to remove at least one misconception—the prevalent notion that Gautama was an enemy to Hinduism and that his chief claim on the gratitude of his countrymen lies in his having destroyed a system of iniquity and oppression and fraud. This is not the case. Gautama was born and brought up and lived and died a typical Indian " " We hear of no persecutions till long after the time of Asoka when Buddhism had become corrupt; and Buddhism grew and flourished side by side with the orthodox belief. So far from showing how depraved and oppressive Hinduism was, it shows precisely the contrary, for none will deny that there is much beautiful and noble in Buddhism, and Buddhism was the child, the product, of those phases of Indian belief out of which Hinduism afterwards arose. Gautama's whole training lay indeed outside of the ritualistic lore of the Brahmanas and the Brahmins ' "

Buddhism by

Dr. Rhys. Davids, page 85.

contrary Budha's purpose was to build it up, to strengthen it, not to destroy it." Many of the misconceptions, arising out of ignorance about the original Buddhist texts, would disappear when the technical terms "Dhyana" and "Samadhi" in which Gautama Budha had full faith and which he held led to Nirwan, are considered carefully with the help of the Yoga Sutras of Patanjali and other original works on the subject*.

The very terms Jivan-Mukti,† Moksha or Nirwan, Dhyana, Samadhi and Punarjanama connote and denote a

* Professor Rhys Davids says much about Budha's "Dhyana" and "Samadhi" (Vide P. 174 to 177 of his Buddhism). But it is certainly not possible to have a clear idea of these by mere superficial discussion or explanation. "Dhyana or Samadhi" can only be best explained by a Yogee and in India even now some Yogees can be found who would throw more light on the subject than the learned Professor's verbal discussion. The following story from Ward's 'Hindus' would be interesting to our readers. "Mr. Ward relates that whilst he was in India, an Englishman came across what "seemed to be a human being", in the thick jungle of the delta of the Ganges. The Englishman, I think with much inhumanity, "beat this lump of animated clay until the blood came", but the ascetic, for it was an ascetic, uttered no cry and seemed completely indifferent. The Englishman, astonished, appealed to his native servants, who told him that the man must be a Yogi. The Englishman carried him home, and fed him for a time, and then the servants grew weary of him. He was transferred to the house of a Brahmin, and certain wild young men played tricks upon him tempting him with impure women, etc., but no ill-usage could ruffle for a moment his dreamy lethargy. The Brahmin also grew tired of his guest and started him off in a boat to Benares. One evening when the ascetic went on shore a marvel occurred. A shining Rishi suddenly appeared and embraced the poor friendless one. Both disappeared" Ward's Hindus.

Samadhi means the state in which the Jivatma and Parmatma are in communion. (सभाधिःसमतावस्था जीवात्मपरमात्मनोः)

† See "Early Buddhism, 1908, by Dr. Rhys Davids P. 74. Dr. Rhys David's view is incorrect and the reader would be benefitted by

belief in some form of "Self" (Atma, Jiva); otherwise there would be a chaos. Who and what is to be Jiwan Mukta ? Nirwan for whom ? Dhyana of what ? and who or what is to be re-born ? These questions can not be satisfactorily answered, unless there is a belief in Jiva, " Self " or " Atma ". Virtue, which is the main prop of Buddhism, would totter if the object of virtue is taken away. It is indeed extremely surprising that a scholar like Dr. Rhys Davids with his indefatigable studies in Pali should have lent the support of his learning to various " perversions ", which are well exposed by Mr. Lillie and which fall down in the light of the evidence herein collected.* We repeat that there is no scope for Atheism and annihilation in the religion of Budha,

the perusal of Mr. Arthur Lillies ' " The popular life of Budha ". Mr. Arthur Lillie observes: In point of fact Buddhism, like the philosophy of the Vedas and the Vedantic school, has always been a pure idealism ". Introduction P. XI.

* See " Light of Asia " by Sir Edwin Arnold, who has a firm conviction that a third of mankind would never have been brought to believe in blank abstractions or in nothingness as the issue and crown of Being ".

In his " Sadhana " (Realisation of life). Sir Rabindra Nath Tagore says. " In his sermon to Sadhu Singha, Budha says " It is true, Simha, that I denounce activities, but only the activities, that lead to the evil in words, thoughts, or deeds. It is true, Simha, that I preach extinction, but only the extinction of pride, lust, evil thoughts, and ignorance; not that of forgiveness, love, charity, and truth. The doctrine of deliverance that Budha preached was the freedom from the thralldom of Avidya. It is this Avidya that creates the hard separateness of ego.....It is a spiritual sleep. Therefore he knows not the reality of his own soul. When he attains Budhi, awakenment from the sleep of self to the perfection of consciousness, he becomes Budha." P. 32. " This is the reason why Budha admonished us to free ourselves from the confinement of the life, self. P. 149. .

who, as He declared, was himself an Arhat* (emancipated soul or Jivatma) and the Brahmanist† (in tune with the Infinite.)

* Mr. Arthur Lillie thus comments on Dr. Rhys David's assertions:—"I own I am a little puzzled at the attitude assumed by Dr. Rhys Davids, in the presence of this Tevigga Sutta. The Sutra is one of the original Pali Sutras which Dr. Rhys Davids considers the paramount authorities on early Buddhism. One of the two inferences seems inevitable. Either the pretensions claimed for the Sutras or the charge of atheism must be withdrawn. Dr. Rhys David will do neither; moreover, he confuses Brahma with Brahmá. All through the Sutras he talks of union with the Brahmá; which was what the Yogi never sought to obtain. And this is the more astonishing, because in a foot note he lets us see that the Pali writer used the word Brahma."

"Man's progress in the path of eternal life is through a series of renunciations. We see every-where in the History of man that the spirit of renunciation is the deepest reality of the human soul. When the soul says of anything "I do not want it for I am above it," she gives utterance to the highest truth, that is in her." Sadhana P. 151. Budha's Renunciation must be viewed in this light and so Budha must be considered to have the whole-hearted realization of the supreme soul.

† Vasettha then puts this question: "It has been told me, Gautama, that Sarmana Gautama knows the way to the State of union with Brahma."

"Brahma I know, Vasettha" Says Budha in reply, "and the world of Brahma and the path leading to it." Mr. Arthur Lillie's Budha P. 132.

"The Sutra (Tewigga Sutta) plainly belongs to the "Little Vehicle" and shows that in the view of its disciples Budha proclaimed the existence of an intelligent, eternal God,"

Lillie, P. 129.

According to Budha, five "veils" hide Brahma, the formless, pure, all pervading, eternal, passionless God from mortal ken. The veils are: (a) Lustful Desire, (b) Malice, (c) sloth and idleness, (d) Pride, (e) Doubt. Budha says:—"To teach this higher life, a Tathagat from time to time is born into the world, blessed and worthy

Suffice it to say that Dr. Rhys Davids is entirely wrong when he says that Buddhism teaches Atheism, annihilation and the non-existence of soul. Why should the learned Doctor ignore the fact that Gautama Budha is an Avtar of

abounding in wisdom, a guide to erring mortals." (Mark the similarity between Budha and Shree Krishna when he says in Bhagwatgita that he incarnates Himself whenever there is a decay of righteousness and rise of sin). This is the Jain doctrine also, as Mr. Jagmandarlal Jaini, M. A. , informs the writer of these Pages.

* That Budha's life should be viewed in such a perverted light by Dr. Rhys Davids is a pity. Budha's reforms led to the following results :—

- (a) The most formidable priestly tyranny crumbled away before his attack.
- (b) The institution of caste was assailed and overturned.
- (c) Polygamy was for the time pronounced immoral and slavery condemned.
- (d) Woman was for the first time considered man's equal and allowed to develop her spiritual life.
- (e) Bloodshed was rigidly forbidden.
- (f) Also, for the first time in the religions history of mankind, the awakening of the spiritual life of the individual was substituted for religion by body corporate. Budha was the first to proclaim that duty was to be sought in the eternal principle of morality and justice, and not in the animal sacrifices and local formalities invented by the fancy of priests.
- (g) The principle of religious propagandism was for the first time introduced with its two great instruments, the Missionary and the preacher.
- (h) By these India, China, Bactria, and Japan were proselytized; and the Buddhist Missionaries overran Persia and Egypt. This success was effected by moral means alone, for Buddhism is the one religion virgin of coercion"—Lillie, P. VI.

the Almighty Vishnu and as such His Mission was to establish righteousness and spread the doctrine of love “ कश्चित् ” to all creatures and that it was only impossible for the Avatar to deny Himself and thereby the path of salvation to humanity for which the Avatar came to this world.*

The present discussion has exceeded the bounds that an Appendix can claim. But the subject is so sublime, and the misconceptions about Shree Budha so invalid and baseless that the present writer could not help entering into details. I quote the weighty words of Sir Rabindra Nath Tagore:† “ Man’s abiding happiness is not in getting anything but in

* “The Buddhist movement was the revolt of the higher Brahminism against the lower. It was led by one of the most searching reformers that ever appeared upon the page of History. He conceived that the only remedy lay in awakening the spiritual life of the individual. The bloody sacrifice, caste, the costly tank pilgrimages, must be swept away. Certain old Brahmins asked Budha if the Brahmin religion (Brahman Dharma) was the same as in ancient days. Budha replied that in the olden time, the Brahman Dharma was completely different. It was this Dharma that He professed to restore in its original purity.” Arther Lillie Page 127.

† It is more or less due to the misconception and perversions of Dr. Rhys Davids that I have been compelled to collect evidence to prove that Buddhism does not preach Atheism. Another dogmatic and wrong assertion of Dr. Rhys Davids is that the Sikhas are not Hindus (Vide P. 6 of his Buddhism, 1907). The Sikhas themselves believe, as they undoubtedly are, to be Hindus. Has the learned Doctor more authority than the Sikhs themselves to pronounce an opinion in this respect ? The present writer is aware how it was once held by some gentlemen that the Sikhs were not Hindus, but the mischief was nipped in the bud very soon. It is sufficient for our purpose to add that the Sikhs are undoubtedly Hindus and that a prominent member of the Sikh Community was in the Deputation of the Bharat Dharma Mahamandal that waited on H. E. Lord Minto. Vide P. 120 of Mr. K. C. Chatterjee’s Early History of the Bharat Dharma Mahamandal.

giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God. They make it easier for him to part with all that he has, not excepting his life. His existence is miserable and sordid till he finds some great idea which can truly claim his all, which can release him from all attachment to his belongings. Budha and Jesus and all our great prophets* represent such great ideas. When they bring forth their divine alms-bowl we feel we cannot help giving, and we find that in giving is our truest joy and liberation, for it is uniting ourselves to that extent with the Infinite". (2)

I fearlessly repeat that Buddhism†, an admirable product of the Sankhya-Yoga and Vedant philosophy of the Hindus, does not at all preach Atheism or annihilation, but on the

* Avatars or incarnations of the Divine come on earth to preach righteousness and love of God. The whole course of the history of religions of all nations bears witness to this fact. Dr. Rhys Davids tells us, however, that the Budha Avatar was for preaching Atheism ! The learned Doctor surpasses Dr. Farquhar who is pleased to say that Sankhya Philosophy is Atheistic. Is there any instance in the history of humanity of a prophet or Incarnation of the Almighty doing such an act ? That Budha is considered an Avatar is undoubted. What evidence can Dr. Rhys Davids produce for his novel theory ? The burden of proof certainly lies on the learned Doctor, who fails totally in establishing his allegations.

(2) Sadhana, P. 153

† The most striking and significant evidence about Shree Budha's hold on the Hindu mind is seen at Budha Gaya, where the "बोधिवृक्ष" or "अक्षयवट" (The tree of wisdom or the everlasting Vata tree) is still worshipped by the countless Hindu and Buddhist pilgrims that visit Gaya. Shree Budha meditated in Yoga Samadhi and attained wisdom under the tree. The "tree" of wisdom" and the Temple at Gaya are unmistakable evidence as to the reverence and regard which the Hindus entertain for the Sree Budha Avtar. Vide "The Imperial Gazetteer", Budha Gaya, by Sir William Hunter and see also General Cunningham's Report.

contrary Buddhism boldly preaches the purest worship of the intelligent eternal God, laying special emphasis on universal love,* virtue and moral purity and denouncing ritual and sacrifices and bodily austerities as the aim of existence.

Before finishing this survey of Buddhism I should like to present to our readers an instance of gross misrepresentation and unfounded assertion about the treatment of Buddhists in India :—

“The disciples of Budha were so ruthlessly persecuted that all were either slain, exiled, or made to change their faith. There is scarcely a case on record where a religious persecution was so successfully carried out as that by which Buddhism was driven out of India”.

Rev. W. T. Wilkins.
Daily Life and work in India.

London 1888, P. 110

This groundless and false assertion of Rev. W. T. Wilkins is strongly contradicted even by Professor T. W. Rhys Davids in the following words :—

“I do not believe a word of it. In the Journal of the Pali Text Society for 1896, I have discussed the question in detail, and have come to the conclusion, entirely endorsed

* There are several “Lives” of Shree Budha written by various authors, Dr. Rhys Davids, Rockhill, Shastri, Oldenberg, Apte, Lillie and others. The reader would be much interested in and benefitted by consulting Arthur Lillies “The popular Life of Budha” and Shastree’s and Apte’s works on the subject. Dr. Dhys Davids’ views, as has been mentioned above, are open to grave objections owing to his “Perversions”. The reader should never forget that Shree Budha is the ninth Avtar of the Hindus, though European writers do not seem to duly appreciate this fact. Shree Budha’s life and career would not be clearly understood unless the reader has some acquaintance with Yoga and Samadhi and Dhyana, as alluded to in the preceding pages. Vide ‘Creed of Budha’, an excellent work which shows how Dr. Rhys Davids is wrong.

by the late Professor Bulher, that the misconception has arisen from an erroneous inference drawn from expressions of vague boasting, of ambiguous imports, and doubtful authority”.

Dr. Rhys David's Buddhist India.

Page 319.

What is the object of the Rev. W. T. Wilkins in presenting to the world such an unfounded and false account about the persecution of the Buddhists in India ?

I refrain from any severe comment upon it, inasmuch as such a severe criticism is, in my opinion, out of place in a work of this nature. It would, at the same time, be failing in my duty if I did not expose the mischief that is likely to follow from such unauthorised statements in producing some shade of ill-feeling. It was the duty of Rev. W. T. Wilkins to ascertain the truth of the grave allegations made by him before giving them publicity,* because as Sir John Kaye well observes in his History of the Indian Mutiny, there is more responsibility in the act of accusing than in that of praising. But sometimes some European scholars evince a cynic contempt for the Eastern subjects—of which I have

* Buddhism suffered much from the fanatic and iconoclastic tendency of the Moslem invasions, as Mr. A. Dharmapala says in his “The Life and teachings of Budha”. “In the eleventh Century Buddhism found its dread foe in Baktyar Khilji the great vandal who destroyed the libraries of Nalanda and Odantapuri..... The great gulf that divided the two great families in India began after the invasion of India by Mahmud of Ghazni. Since that event the gulf became wider because every successor to the throne of the iconoclast was bound to continue the work of destruction”—Vide Pages 5 to 9 of “The Life and teachings of Budha,” by Mr. Dharmapala, who has well shown how the torch from the barren plains of Arabia “set fire to the Buddhist literature and destroyed the Buddhist works in several parts of Asia.”

said something elsewhere in this work—and express opinions not commensurate with the facts*.

Quite recently very novel conjectures, as unfounded as those of Davies, Weber and Lorinser, have been published. It would not be out of place to take a brief notice of them.

Was there any Persian influence in Ancient India ? This question has recently cropped up and receives some importance from the paper of Dr. Spooner, published in the Journal of the Royal Asiatic Society of Great Britain and Ireland for January and July, 1915. The present work has not much concern with that paper and its conjectures, based on shaky similarities of names of persons and places except so far as it relates to Shree Gaotama Buddha and the Atharva Veda.

As Dr Spooner has not put forth tangible evidence, his conclusions are not likely to convince the public on vital questions connected with history or religious works. Speaking generally it may well be said that Dr. Spooner† is

* Dr. spooner asks us practically to disbelieve all the ancient Sanskrit works regarding the family and birth of Shree Gautam Buddha and tells us that Shree Buddha was an offspring of Persian extraction. The learned Doctor is engaged in the Bihar Archaeological Researches supported by the generous help of Mr. Ratan Tata of Bombay. The arguements of the learned Doctor are far from convincing and would surely give rise to much controversy and wordy struggle. Of course, no Indian scholar or impartial European Savant can attach much weight to such wild conjectures in the absence of evidence to the point.

† The learned Doctor has spoken about the Zorastrian period of the Indian History. One feels compelled to ask when and where did that period begin and end ? “The Zoreastrian period of Indian History,” seems to have, in the absence of proof, no local habitation except in the imagination of the learned Doctor. At the same time it may be asked what justification is there for the haphazard conjecture that the Magadha Brahmins might have been Persian imigrants and that the magic of the Atharva Veda might

certainly not in better position, as far as his observations with regard to Atharva Veda and Gautum Buddha are concerned, than the enthusiastic gentleman who declared that the God of the Hindus was a large spider sitting in the centre of its web !

Is magic such a thing that it should entirely be the monopoly of the Persians and Persia ? If this is not the fact, and it cannot be proved to be so, then would it not be more reasonable to pause before making any capital out of the circumstance that magic is discussed in the Atharva Veda and that magic existed in Persia ? Similarity of ideas and identity of names of persons and places are not to be looked upon as the sole and sufficient evidence in deciding matters of antiquarian interest. Is it not possible to say, from the evidence of such a nature, that the Atharva Veda supplied the magic lore to Persia and the Persians* ? Gautama Budha has been described in more than one ancient work as

have been derived from them ! Mr H. Narayana Rao, B. A., LL. B., of Bombay, well remarks in his article in this connection in the East and West for November, 1915, that the conclusions of Dr. Spooner are so startling that the reader may feel tempted to exclaim that they must be all mere moonshine.

See Mr. Patwardhan's smashing observations in "The Mahratta" about this subject. The learned Editor of the "Vedic Magazine" also points out how Dr. Spooner is wrong. See the November No. of the Vedic Magazine.

* Is Magic a thing that cannot exist in any other country except Persia ? Is it not possible that it may live and grow in other countries independently of Persia ? The history of philosophy points out that several important ideas did flourish in the East as well as in the West independently of each other and without any possibility of mutual influence or contact. Without direct evidence, none can put his faith in the wild suppositions or conclusions of Dr. Spooner with regard to the Atharva Veda and Shree Gautama Budha. From Kalidasa's "Raghu-Vansa", one learns of the conquest of Persia by the Hindus.

“पारसीकानततो जेतुं प्रतस्थे स्थलवर्त्मनः”

Is it not more likely that the Hindus taught magic and other arts to the Persians ?

the Scion of a Rajput Family. Mere conjectures and surmises and verbal evidence cannot certainly shake that fact. More-over are these things to be decided by mere evidence and authority of the nature as put forth by Dr Spooner ?

Unless and until direct evidence of the strongest type comes forward, neither the Indians nor impartial scholars of the West can put their faith into the conclusions arrived at by Dr. Spooner with regard to the Atharva Veda and the Lord Shree Budha. India and her sacred books have an individuality and originality of their own and it is not likely that external influence could be ascribed or traced in the way above alluded to. Dr. Spooner is, therefore, destined to meet with the same or similar reception as Dr. Lorinser did at the hands of the late Mr. Justice Telang* when the former declared that the Gita was influenced by the Gospel. Young India should not be misguided by the conjectures of Davies, Weber, Lorinser and Spooner.

* Vide Telang's Bhagwat Gita, Introduction. Mr. Justice Telang's observations regarding their frame of mind, when European scholars dilate upon religious books of the Indians, should be carefully remembered. Is Persian civilization more ancient than that of the Hindus ? Had the Persians so much of religious and philosophical thought as to be able to influence that of other countries ? Persia and the Persians have no claim to such pretensions as Dr. Spooner wishes them to advance.

Vide Max Muller's "Six Systems of Hindu Philosophy, Introduction," in which the eminent author rightly says that the philosophical and other sacred books of the Hindus could not possibly be suspected of any external influence.

'A great Sanskrit scholar, a Shastree, who has studied the six schools of philosophy and has been a life-long student of Sanskrit, said: " why do these European scholars of Sanskrit, with their meagre knowledge of that language and literature, hazard such wild opinions and throw confusion into the minds of Young India ?"

APPENDIX B.

Elsewhere in this work, it is suggested how the Vaishnavas, Jains, Sikhs and Budhas form branches of one great religion, by whatever name it may be called. During the latter half of the last century, some writers, whose object was obvious, had tried to show that the Sikhs were not Hindus. Happily the attempt was nipped in the bud, as large-hearted and fore-sighted Sikh Sirdars saw through the evil that was to result from such a groundless advocacy. The Sikhs are as good Hindus as the Vaishnavas and the Jains, though some had tried to estrange the Jains from the Hindu community. The craving for the creating of such differences, of course, deserves no encouragement. In a recent Lecture on Jainism published by Mr. Amarchand Parmar,* the author says that Bharat Chakri (son of shri Rashabha Dewa, the first Tirthankar, mentioned in Shrimat Bhagwat as the Avatar of the Almighty Vishnu) compiled the Vedas. Mr. Amarchand further says that Ravana professed the Jain principles and that at the request of Saint Narad, Ravana stopped the performance of sacrifices, in which animal flesh was used. Again, in the Jain Ramayan, one finds ample evidence to think, inspite of all apparent differences, that Vishnavas and Jains cannot separate themselves in such a way as to justify the saying that they belong to two separate communities or that they belong to two different religions. What I humbly beg to advocate is that Vaishnavism and Jainism are only different sects of one and the same common Bharat or Hindu religion.†

* See " December Number of Vividha Dnyan Vistar, 1914, " in which Mr. Parmar's lecture is reviewed.

† ".....Even the Budhists and Jains will quote a passage from the Vedant philosophy as authority...All Schools of philosophy in India took different names for their systems..." Swami Vivekanand.

- (a) I had the opportunity to read the Jain Ramayan by Shree Hemachandra Charya. This work begins with the following verses:

अथश्रीसुव्रतस्वामी जितेन्द्रस्याञ्जनयुतेः
हरिवंशमृगाङ्कस्य तीर्थे संजातजन्मनः ॥
बलदेवस्यपद्मस्यविष्णोर्नारायणस्यच ।
प्रतिविष्णोरावणस्य चरितं परिकीर्त्यते ॥ २ ॥

- (b) Again, there is the “रामायण” by Shree Ravishe-
nacharya, of which much is said in the February
Number of the Jain Sidhanta Bhaskar of 1915.

- (c) “ My admiration for the Sublime teaching of
the Vedanta philosophy is no less and I am
prepared to maintain that the differences prevail-
ing between the followers of that great School
of thought and ourselves arise merely from a
misrepresentation of the texts. ”

Address by Mr. C. R. Jain,
President—Elect of Syadvad Jain Mahamandal.
December. 1913.

- (d) One of the strongest reasons for upholding the
view that Jains are within the pale of the Hindu
community is that intermarriages take place
between Vaisnava and Jain families. A thoroughly
conservative community like the Jains would
certainly not marry outside its own community.
Does not this circumstance show that the Jains
do not consider themselves to be outside the
Hindu community ? .
- (e) The 22nd Arhat of the Jainas, Shree Neminath,
was a cousin of Shree Krishna. Can the
followers of the Arhat profess to belong to a
different community ? (vide July No. of the
Jain Gazette, 1904).

- (f) All the Tirthankars of the Jains have been Kshatriyas by caste and several of them have led their holy lives in or about the sacred city of Benares. Can the followers of the Tirthankars profess themselves to be without the pale of the Hindu community when the Tirthankars themselves were Hindus?
- (g) “ That Mahabir and Budha, who are believed to have shown the spiritual path of salvation, came to be worshipped as the Gods of the respective sects was, therefore, perfectly natural and for this it is not necessary for the Jains to look to the Budhas. If at all the Jains had borrowed the idea from any one, they might have done so from their Brahman neighbours, about whose antiquities no doubts have been entertained. ”—

Presidential speech of

Dr. Tukaram Krishna Laddu

B. A., Ph. D., M. R. A. S. etc. 1914.

- (h) The first Tirthankar Rishabdeva is mentioned in the Bhagawat Purana as an Avatar of Shree Vishnu. The testimony of such a venerable work as the Bhagawat Puran cannot be lightly treated. Professor Laddu emphasises upon this point in his Presidential speech. A consideration of all such and similar causes leads naturally to the undoubted conclusion that the Jains are within the pale of the Hindu community and that Jainism is a branch like Shaivism, Vaisnavism or Buddhism of the Bharata or Hindu Religion—

(i) The following verses culled from the works of Jaina Acharyas will throw still further light on the point advocated by the present writer:—

- (1) अकारेण भवेद्विष्णू रेफेब्रह्माव्यवास्थितः ॥
हकारेणहरः प्रोक्तस्तस्यान्तेपरमंपदम् ॥ १ ॥
- (2) भवबीजाङ्गुरजनना रागायाः क्षयमुपागता यस्य ॥
ब्रह्मावाविष्णुर्वा हरोजिनोवानमस्तस्मै ॥
इति श्रीमद्धेमचंद्रसूरिविरचितश्रीमहादेवस्तोत्रम्

Does not the above evidence conclusively show that the Jains are Hindus exactly as the Shaivas and Vaishnavas are* ?

* The attempt to classify the Jains under a separate heading from the Hindu Community is entirely groundless and unjustifiable. I do not wish to enter into more comment of the rhapsodical methods of those, who venture to allege that Sikhs and Jains are not Hindus. Saint Chotesahib told me that the object of the Sikh Panth was to protect the Hindu religion from the Moslem invaders. Is this saint not entitled to greater respect than Dr. Rhys Davids ?

APPENDIX C.

—:o:—

We present to our readers for the purpose of contrast and comparison the following extracts from "the Arctic Home in the Vedas" which will prove extremely useful and would throw much light on the subject of antiquity of our sacred books:—"The estimate of Vedic Antiquity then generally current among Vedic scholars was based on the assignment of arbitrary periods of time to the different strata into which the Vedic Literature is divided; and it was believed that the oldest of these strata could not at the best be older than 2400 B. C. In my Orion however I tried to shew that all these estimates, beside being too modest, were vague and uncertain and that the Astronomical statements found in the Vedic literature supplied us with far more reliable data for correctly ascertaining the age of the different periods of Vedic Literature. These Astronomical statements, it was further shewn unmistakably, pointed out that the Vernal Equinox was in the Constellation of Mriga or Orion (about 4400 B. C.) during the period of the Vedic hymns and that it had receded to the Constellation of the Krittikas or Pleiades (about 2500 B. C.) in the days of the Brahmanas. Naturally enough these results were, at first, received by scholars in a sceptical spirit. But my position was strengthened when it was found that Dr. Jacobi, of Bonn, had independently arrived at the same conclusion, and soon after scholars like Professor Bloomfield, M. Barth, the late Dr. Bulhar, and others more or less freely acknowledged the force of my arguments.* The subsequent discovery by my

* Vide "The Arctic Home in the Vedas" by Mr. B. G. Tilak, Preface.

The late Mr. Justice Tenlane, M. A., LL. B., C. I. E., who exposed the "arbitrary periods" assigned to Vedic Literature by

friend the late Mr. Dixit, of a passage in the Shatapath Brahman, plainly stating that the Kritikas never swerved in these days from the due east, *i. e.* the Vernal Equinox, has served to dispel all lingering doubts about the age of the Brahmanas; while another Indian Astronomer, Mr. V. B. Ketkar, in a recent number of the Journal of the Bombay Branch of the Royal Asiatic Society, has mathematically worked out the statement in the Taittiriya Brahman (III l. 1. 5) that Brihaspati, or the planet Jupiter, was first discovered when confronting or nearly occulting the Star Tishya, and shewn that the observation was possible only at about 4650 B. C., thereby remarkably confirming my estimate of the oldest period of Vedic Literature. After this the high antiquity of the oldest vedic period may, I think, be now taken as fairly established." What has Dr. J. H. Farquhar and Pandit Tatwabhushan to say in the face of these arguments? The learned Doctor and the learned Pandit have put much faith in the "Six Arbitrary periods", the former trying to damage the antiquity of the Hindu Sacred Literature and the latter doubting the historicity of Shree Krishna on the authority of this flimsy ground*!

In that important book which has extorted interest and admiration even in Europe and America, Mr. Tilak has shewn that "when the polar home was destroyed by glaciation, the Aryan people that survived the catastrophe carried with them as much of their religion and worship as it was

some European scholars, did not live to see the most erudite work of Mr. Tilak, "The Arctic Home in the Vedas" which has exploded several false notions and has given a new start to the appreciation of the high antiquity of the Vedas. I have elsewhere referred to the "Six Arbitrary Periods" which should now melt into insignificance.

* See in this connection "Gitarahasya", in which Mr. Tilak has devoted a learned and lengthy discussion for the ascertaining of the period of Bhagavat Gita. Gita Rahasya P. 553-564.

possible to do under the circumstances; and the relic thus saved from the general wreck, was the basis of the Aryan religion in the Post Glacial age". After carrying the reader gently and pleasantly through elaborate astronomical, mathematical and other scientific authorities, Mr. Tilak arrives at the following five periods, which certainly should be perused by our readers who have been already introduced to the "arbitrary periods." "The whole period," says the eminent author of "The Arctic Home in the Vedas", from the commencement of the past glacial era to the birth of Budha may, on this theory, be approximately divided into four parts:—

10,000—8000 B. C. The destruction of the original Arctic Home by the last Ice age and the commencement of the Post Glacial period.

8000—5000 B. C.—The age of migration from the original Home.....This may be called the Aditi or pre-orion period*.

5000—3000 B. C.—The Orion Period, when the Vernal Equinox was in Orion. Many Vedic hymns can be traced to the early part of this period.

3000—1400 B. C.—The Kritika period, when the vernal equinox was in the Pleiades. The Taittiriya Samhita and the Brahmanas, which begin the series of Nakshatras with the Krittikas, are evidently the productions of this period. ...It was at the end of this period that the Vedanga-Jyotish was originally composed.

* Vide Tilak's "The Arctic Home in the Vedas," P. 454-455. Mr. Tilak observes, inter alia, as follows with regard to the Krita, Treta, Dwapara and Kali Yugas:—"Thus we are told that Kali Yuga is lying, Dwapara is slowly moving, Treta is standing up, and Krita is wandering." Krita Yuga, the first period after

1400-500 B. C. The Pre-Budhistic Period, when the Sutra and the Philosophical systems made their appearance*

the close of the Ice age may thus be assigned to the period ranging between 8000 to 5000 B. C.

कलिःशयानोभवतिसनिहानस्तुद्वापरः ।
उत्तिष्ठस्त्रेताभवति कृतंसंपद्यते चरन् ॥

The Puranas mention the following Presiding Incarnations for the four Yugas :

कृतेजनादनेदेवस्त्रेतायांरघुनन्दनः ।
द्वापरे रामकृष्णौच कलौ श्रीपादवल्लभः ॥

*. For a clear view of this subject so far as the Bhagavat Gita and its relation to Mahabharat, the Bhudha Literature and the Bible are concerned, the reader is referred to Mr. Tilak's Gita Rahasya, where there is an exhaustive treatment of the whole question with all its ramifications, pp. 565-588.

APPENDIX D.

—:o:—

The following extracts are from the “ Key of Knowledge ” by Mr. C. R. Jain:—

“ Wisdom, the child of intellect, conceived in an immaculate manner, tries to break away from the Manas, to regain his ‘lost’ Godhead, but the Manas, so long as its head is not crushed, bites his heel to drag him down to the world of senses, each time that he endeavours to soar above it for self-realization. This is best illustrated by the story of the Child Krishna subduing the serpent-King, Kaliya, by crushing its head, in the river Jamuna, (allegorically the mind-sluff). The lesson to be learnt from the story is that, in order to attain Nirvana, or in Christian terminology, to be redeemed, or saved, one must subdue the ‘fiery serpent’ of one’s mind, *i. e.* the desiring Manas, at an early date, in life”.—C. R. Jain, P. 180.

“ Robed in the beautiful white trousseau of spirituality, veiled in the halo of virgin purity, blushing with the hope of the realization of the sweetest of expectations of a maiden-passion, forgetting the father, the mother, the brother, the sister, and other distracting ties of the world, having turned her back on the toys and things and other attractions of childhood’s state, immersed Gopika-like in the sweet meditations of the Cow-herd’s (Shree Krishna’s) all-absorbing love, with the bouquet of the orange blossoms of pure thoughts, in one hand, and the lamp of Jnan (true wisdom) ever trimmed and ready to guide her steps towards the bridegroom, the moment He comes, in the other, the soul of the Yogi prepares herself for her union with the Lord. She has no fear, no uneasiness, no doubt about His coming and keeps the lamp constantly burning, lest He turn away on

seeing the bridal chamber plunged in darkness. The very idea of the wastage of oil is foreign to the notion of love. Better that all the oil in the world be consumed, in waiting and watching for the Lord, than that there should be the least disappointment in love. The bridegroom wants only undivided love; he is highly jealous in his love affairs. He does not allow the idols of cupidity and attachment to prevail against Him, and turns back at the faintest idea of calculating commercialism. If the bride fears the loss of oil, or allows her laziness to have the better of her love, the Bridegroom also fears the contamination of such a bride. "Therefore, take ye heed, watch and pray, for ye know not when the time is" (Mark, XIII. 33.). Such is the beautiful lesson to be learnt from the parable of the ten maidens spoken by Jesus. (Matthew, XXV. 1-12)"—C. R. Jain.

Page 279-283—"The Messiah also figures in Hinduism, in the guise of Krishna—the centre of a keen controversy between the Vaishnavites and their opponents, the former trying to place him on the pedestal of Divinity and the latter endeavouring to pull him down therefrom. None of the disputants, however, seem to understand the real nature of the divinity associated with Krishna, and are spending their energies in a fruitless dispute over empty words and concepts. There can be no doubt that there was a great Maharishi of the name of Krishna, since always an historical nucleus is necessary, as a foundation, for the superstructure of subsequent deification; and the fact that some of the Jaina Puranas contain a plain narrative of the principal events of his life, sufficiently proves him to have been an historical personage. It is this historical Krishna whom the Vishnu Puran and the Bhagawat have clothed in the poetical garments of the Messiah. The luring of the Gopis from the beds of their husbands, in the darkness of night, the moonlight dance on the bank of the Jumna, the stolen kisses and embraces, and

the like, all of which will be highly condemnable from a moral point of view, if ascribed to the Historical Krishna, are fully appropriate to the Messiah or Christos. As such, Krishna is the divine Ideal for the soul (gopi) to pour forth all her affection upon. She must wander out, in the solitude of night (when mind is not occupied with wordly things), on the banks of the placid Jamuna (mind-stuff, hence, mind), disregarding both her love for her husband (wordly attachments) and the fear of society. When she stands before her Lord, stripped of her clothes (*i. e.* wordly possessions), when she gives up even the last vestige of feminine modesty and joins her hands above her head, disregardful of her nudity and the rules of worldly decorum, then is the notion of duality between the Lover and the object of Love, replaced with the certainty of their oneness in the mind, and the fruit of Love enjoyed. The hopes and fears of the love-lorn gopis, their neglect of their house-hold duties, their abandoning of their children and husbands, their passionate yearning to be enfolded in the arms of the Beloved—all these are the pure allegories describing the degree of zeal, or, love, necessary for the realization of the great Ideal of Divine Perfection, personified as Christos, or Krishna, the Redeemer. The song of Solomon, no less immoral from the worldly point of view, is a similar allegory of Love between the Ideal and the individual soul. Jesus, too, likened the soul to a virgin in the parable of the ten virgins (Matt. XXV. 1-13)

These circumstances of the identity of thought, doctrine and method lead us to think that Jesus must have received his early training from the Indians. Judaism, too, must have played no small part in moulding his character, and the Egyptian culture must have also had a share in his training, if it be true that he had visited that land in his childhood. Egypt has always been famous for her mystic

ritualism, and although her civilization was fast declining about the time of the visit of Jesus, the atmosphere of the land must nevertheless have been thoroughly saturated with the tenets of mysticism and dogmatic philosophy. Although Jesus was young at the time, still the early impressions of such an atmosphere could not be lightly effaced from the impressionable mind of the child and their further and fuller development, in the future, depended merely on favourable opportunity. His interest in the Jewish faith was just the sort of stimulus required to keep his early impressions alive and it only needed a chance acquaintance with the Indian philosophy to fan the spark into a flame. His teachings, thus, form an epitome of the views of the diverse schools of divine knowledge which had, so to speak, filtered through his great mind.

Jesus might, no doubt, have worked out his system independently of the Hindoos and others, but the probability to the contrary is so great as to be almost conclusive on the point. A glance at the contents of the New Testament is sufficient to show that they are not only the repetitions of the doctrines of the earlier creeds, but also do not possess any of those characteristics—logical inference, sequence of causal law, systematic presentation and the like—which one naturally expects to find in an intellectually thought out system of philosophy. Most of its passages are only full of dogmas and myths. Rather than furnish an explanation of the nature of things, they themselves stand in need of being explained to be understood. The policy of observing secrecy might be responsible, to a certain extent, for these features of imperfection, but it is impossible to say that it accounts for them all. It is not to be supposed, however, that Jesus did not possess great wisdom and insight, since one may be a truly wise man without being a founder of a system of philosophy. His discourses bear ample testimony to the

ready wit and resourcefulness of his mind. To read his teachings from a pure materialistic point of view is to do him the greatest injustice; they have to be read in the light of the lamp of Vedanta, literally, the end, *i. e.*, the last word, of Knowledge.

To revert to the teachings of Jesus, another point which throws considerable light on the doctrine of the "Kingdom of God," is the nature of the qualifications which are necessary for an admission into heaven. On this point, it is pleasant to note that there is quite a wealth of material, although most of it is a repetition of the same principle over and over again. Without going into unnecessary details, the young master declared that the kingdom was intended for the poor, the meek, the merciful, the peacemakers, and for those who mourned, or hungered for righteousness, or were pure in heart. In the parable of the supper, the guests who were invited, after all, were the poor, the maimed, the halt and the blind. To literally construe the doctrine would be to put the kingdom on a par with an alms-house, a dispensary or an infirmary where poverty and rags and deformity and disease would form the most prominent qualifications for admission. To think that it was this idea which the Saviour was preaching to the people, and over which he was constantly quarrelling with the Pharisees, is to insult our own understanding more than anything else under the sun. Nor could the people have found in this picture much of an irresistible charm to be drawn to Christ thereby. Obviously, the Kingdom of Heaven was not meant to be a place where wretchedness and imperfections could revel, and disease display its disgusting ugliness."—C. R. Jain. These extracts contain references to Shree Krishna and the Gopis and their Divine love.

APPENDIX E.

It would be useful for a student of Bhagwat Gita to read the account of a particular frame of mind required for Paramartha and only those saints who have risen higher than the ordinary level, can speak about it with confidence. Saints like Ramdas, Tukaram, Tulsidas, Surdas, Dnyaneshwar, Guru Nanak, Chokhamela, Kabir and others who have a permanent hold on the Hindu minds, have said much in this connection in their writings and poems, which undoubtedly are a beneficial auxiliary to the study of the science which deals with the problems of the higher life and the divine origin of man. The very anecdotes that are current regarding their conduct and career are such as form a source of standing advice to the general public. Hence some anecdotes and sayings of saints are given in this work.

- (a) The Story about Ramdas Swami being above the influence of anger, when struck by the farmer through ignorance for taking sugarcane from his field, is worth remembering. Ramdas requested Shivaji not only to pardon but reward the farmer for his teaching a good lesson.
- (b) Chokhamela was persecuted by the Brahmans at Pandharpore. His humility and meekness are proverbial. The Brahmans were put to shame by Pandurang, who showed to the Brahmans that the Almighty is his who devotes himself to his God entirely, whatever his caste may be. Chokhamela was Mahar or Balai.
- (c) Udhav had begun to think that he was a greater devotee of Shri Krishna than Arjun. This was

an instance of Ahankar. Shri Krishna took Udhav with him to Arjun's house. Shri Krishna washed Arjun's hair and body and made him sleep on a sofa and began to put his ear to and smell Arjun's hair, while they were loosened for drying. Udhava asked Shri Krishna the reason for his smelling and his putting the ear near to Arjun's hair. The Lord asked Udhava to apply his ear to Arjun's hair, from which the name of "Shri Krishna" was audible. Udhava's Ahankar was pacified. A devotee should keep aloof from Ahankar. So constant was Arjun's भक्ति (devotion) to the Almighty Shree Krishna.

- (d) Janabai was a staunch devotee of Shree Pandurang. She worked with the sacred name of Vithal (another name of Pandurang) always in her mouth. Once a dispute arose between her and her neighbour regarding the cow-dung cakes dried up in Sun-shine. An umpire was resorted to for the decision of the dispute. The umpire asked Janabai to state the mark which distinguished her cakes from those of her neighbour. Janabai replied that those cakes, from which the name of Vithal was audible, were hers. The umpire put each cake to his ear and decided the matter instantly. This anecdote shows the depth of Janabai's devotion and the fact that even such devotees do not remain idle but work for their daily livelihood.
- (e) Saint Dnyaneshwar was sitting upon a broken wall, washing his hands and feet, when another Sadhu (inferior in Yogic perfection) came on tiger's back to see him. Saint Dnyaneshwar made the wall move by his Yogic power and

went forward some distance to receive the guest, who was taken aback to see the Yogic perfection of Dnyaneshwar, who advised his guest not to use the Sidhee (Yogic power) in such a way (by riding a tiger), as thereby there is a chance of the Yogic perfection being obstructed by the rise of Ahankar and the entanglements into worldly interests. A devotee should not care for Sidhee, which means nothing more than a fulfilment of worldly aspirations and desires.

(f) Saint Samsotabrez was a great saint. He was much advanced into the path of Yogic perfection. A certain person, whose son had died prematurely, took the dead body to the saint, who was melted into compassion and restored the son to life by uttering the words “कुंवेजनि” “Rise to life by my order.” The Mullahs were greatly incensed by the reports of this act, which they looked upon as nothing less than blasphemous. The Mullahs related the whole matter to the Emperor of Delhi, who also was greatly in wrath. The saint was greatly harassed, so much so that he left Delhi. The Emperor's throne shook on the day the saint abandoned the city. He was the greatest amongst the Sufists and a great saint.

(g) Saint Mansur shah is the most remarkable for his famous utterance “अनलहक” “I am God,” another way of expressing the Vedantic formula अहं ब्रह्मास्मि.” The Mullas persecuted the worthy Saint. The Saint was of course above the insult. St. Mansur shah may be described as the father of the Sufi school and a most esteemed

advocate of the higher principles of existence. He was “पैंचाहुवा” *i. e.* thoroughly identified with the Almighty.

- (h) Jelaluddin Molana Roomi, the pronounced advocate of Sufism, took his cue from St. Samsa Tabrej. His philosophy is remarkable for its noble advocacy of Adwait (non-dualistic) tendency. Of course the Mallas could not fully appreciate the worthy saint as the Hindu Bhatjees never did in the case of the illustrious Tukarama. This worthy saint withstood much persecution. His philosophical discussions are very pleasant and lofty and non-dualistic in their nature.
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Sayings of Shree Ramakrishna Paramahansa

(Guru of Vivekanand).



1. There are various sects among the Hindus; which sect or which creed should we then adopt? Parvati once asked Mahadeva, 'O Lord, what is the root of the Eternal, Everlasting All embracing, Bliss?' To her Mahadeva thus replied, "The root is faith." The peculiarities of creeds and sects matter little or nothing. Let every one perform with faith the devotions and the duties of his own creed.

2. Sometimes peace reigns in the heart, but why does it not always last long? The fire made by the burning of the bamboo is soon extinguished unless kept alive by constant blowing. Continual devotion is necessary to keep alive the fire of spirituality.

3. You cannot live in a sooty room without blackening your body to some extent, however small it may be with all your caution. So, if a man or a woman lives in the company of one of his or her opposite sex of the same age, with the greatest circumspection and control over his or her passion, still some carnal thought, however small, is sure to arise in his or her mind.

4. That man who, living in the midst of the temptations of the world attains perfection, is the true hero.

5. How may we find our God? The angler, anxious to hook a big and beautiful Rohitta-fish, waits calmly for hours together, having thrown the bait and the hook into the water, watching patiently until the bait is caught by the fish. similarly, the devotee who patiently goes on with his devotions is sure at last to find his God.

6. In what condition of mind does God-vision take place ? God is seen when the mind is tranquil. When the mental sea is agitated by the wind of desires, it cannot reflect God, and then God-vision is impossible.

7. How may we conquer the old Adam in us ? When the fruit grows out of the flower, the petals of the flower drop off of themselves. So, when the divinity in thee increases, the weakness of thy human nature will all vanish of their own accord.

8. Devotional practices are necessary only so long as tears of ecstasy do not flow at hearing the name of Hari. He needs no devotional practices whose heart is moved to tears at the mere mention of the name of Hari.

9. The truly devotional and spiritual practice suited for this Ironage (Kali-yuga) is the constant repetition of the name of the Lord of Love.

10. As a wet-nurse in a rich family brings up the child of her master, loving the baby as if it were her own, but knows well that she has no claim upon it; so think you also that you are but trustees and guardians of your children whose real father is the Lord God in Heaven.

11. As an unchaste woman, busily engaged in household affairs, is all the while thinking of her secret lover, even so, O thou man of the world, do thy round of wordly duties, but fix thy heart always on the Lord.

12. A wordly man is best known by his antipathy to whatever savours of religion. He does not like to hear any sacred music or psalm, or to utter the holy name of God, and even dissuades others from doing the same. He scoffs at prayers, and pours down a volley of abuse upon all religious societies and men.

13. Faith can achieve miracles, while vanity or egoism is the death of man.

14. There are two egos in man, one ripe and the other unripe. The ripe Ego thinks, 'Nothing is mine; whatever I see, or feel, or hear, nay, even this body is not mine, I am always free and eternal.' The unripe Ego, on the contrary, thinks, 'This is my house, my room, my child, my wife, my body, &c.'

15. Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

16. Thou shouldst sacrifice thy body, mind, and riches, to find God.

17. He finds God the quickest whose yearning and concentration are the greatest.

18. When the grace of the Almighty descends, every one will understand his mistakes; knowing this you should not dispute.

19. It is faith in the name of God that works miracles, for faith is life, and doubt is death.

20. God is in all men, but all men are not in God; that is the reason why they suffer.

21. When a wound is perfectly healed, the slough falls off of itself; but if the slough is taken off earlier, it bleeds. Similarly, when the perfection of knowledge is reached by a man, the distinctions of caste fall off from him, but it is wrong for the ignorant to break such distinctions.

22. A tree, laden with fruit, always bends low. So if thou wantest to be great, be low and meek.

23. Money can procure bread and butter only. Do not consider it therefore as it were thy sole end and aim.

24. As the young wife in a family shows her love and respect to her father-in-law, mother-in-law, and every other member of the family, and at the same time loves her husband more than these; similarly, being firm in thy devotion to the Deity of thy own choice (Ishta-Devata), do not despise other Deities, but honour them all.

25. Like unto a miser that longeth after gold, let thy heart pant after Him.

26. As on the troubled surface of rolling waters the moon shines in broken images, so on the unsettled mind of a wordly man engrossed in Maya, the perfect God shines with partial light only.

26. He who tries to give one an idea of God by mere book-learning is like the man who tries to give an idea of Kasi (Benares) by means of a map of picture.

27. Rights and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.

28. Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to call Him, in that very form and name you shall see Him.

29. The devotee who has seen God in one aspect only, knows Him in that aspect alone. But he who has seen Him in His manifold aspects, is alone in a position to say "All these forms are of one God, for God is multiform." He has forms and has no forms, and many are His forms which no one knows.

30. God is like the wishing tree : whosoever in His presence thinks that he is destitute and poor, remains as such,

but he who thinks and believes that the Lord fulfils all his wants, receives everything from Him.

31. At a certain stage of his path of devotion, the devotee finds satisfaction in God with form; at another stage, in God without form.

32. The Avatara or Saviour is the messenger of God. He is like the Viceroy of a mighty monarch. As when there is some disturbance in a far-off provinces the king sends his viceroy to quell it; so whenever there is any waning of religion in any part of the world, God sends His Avatara there.

33. Ordinarily, God is reached with great pains through prayers and penances, but when the flood of Incarnation descends, God is seen anywhere and everywhere.

34. Think not that Rama, Sita, Sri Krishna, Radha, Arjuna, etc., were not historical personages, but mere allegories, or that the scriptures have an inner and esoteric meaning only. Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and spiritually.

Christian sayings.

Jesus :—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." S. Matt 6. 33.

Saint John :—"The world passeth away and the lust thereof : but he that doeth the will of God abideth forever." First Epistle 2-17.

Saint Paul :—"The mind of the flesh is death; but the mind of the spirit is life and peace." Epistle to Romans 8-6.

Jesus :—" Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I in thee. " St. John 17-20.

Saint Peter :—Be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble-minded, not rendering evil for evil, or reviling for reviling."

First Epistle, 3-8.

Saint James :—God resisteth the proud, but giveth grace to the humble.....Draw nigh to God, and He will draw nigh to you. " Epistle, 4. 6 and 8.

Saint Paul :—" Ye are fellow-citizens with the Saints, and of the household of God." Epistle to Ephesians 2. 19.

OPINIONS.

—:o:—

(1) I have received your letter of the 6th March with the chapters, on which you ask my opinion. I am afraid the subject is a little out-side my line and that I am not qualified to offer an opinion which would be of any value, but what you have written shows that you have thoughtfully studied the subject on which you write. I return the chapters as you may require them.

With kind regards,

Yours Sincerely

(Sd.) J. B. WOOD,

I. C. S., C. I. E.

(2) I have read with much interest your Essay on “ Bhagawatgita ”. It gives me pleasure to see that your hard work had such a successful result. The Essay is both inspiring and instructive and I hope it will meet with a fitting reception when published.

Yours Sincerely

(Sd) S. M. BAPNA, Rai Bahadur

B. A., LL. B., B. SC.

(3) I have read portions of your treatise on the Bhagawatgita, which you lent me sometime ago, with great interest. On every page of it there is evidence of your wide reading and study. The book is more on the lines of Mr. Pawagi's productions than Mr. Tilak's recent work. Your work has, however, a distinctive value of its own, as it brings together all the correctives to some wrong views spread by writers

through interested motives and biased opinions and I congratulate you on it. I return your Manuscript with many thanks.

Yours Sincerely

(Sd.) M. V. KIBE, M. A., M. B. A. S.

Sirdar, Rao Bahadur.

(4) Thanks for your letting me read your Mss Notes. They are genuine and interesting as ever. By now, I think, I feel the trend of your thought and views. Your aim is very noble to bring about unification, at least, among the Hindus. I have read your account of Shri Krishna's personality and the ignorant way in which that great character has been misunderstood and maligned. Shri Krishna's is one of the most fascinating, powerful and cosmic personalities. The inherance of seemingly contradictory attributes (विरोधी धर्म) is indeed characteristic of the mysterious Infinite, which is All and in All. Looking in this light, the blissful sportiveness of Shri Krishna with the Gopis is only a manifestation of the great God of Love in the garb of Beauty the only aspect of Truth which matter can portray and comprehend. The admonition to young India to better appreciate the great and sacred traditions of their forbears is appropriate and needed.

I pray that your efforts may be crowned with success even in this martial and material era of Mammon and Mars !

Yours Sincerely

(Sd.) J. L. JAINI, M. A., Barrister-at Law.

(5) I have read with great interest the proofs which I now return. It will be a pleasure to read the other proofs if you Kindly send them at your convenience.

Yours Sincerely

(Sd.) H. H. HEATON, M. A.

(6) I return with thanks the Essay on the Bhagawat-gita which you so kindly gave me to read. I feel sure that your Essay will serve a useful purpose by placing before the public the thoughts of one, who though saturated with the best criticism of the West, is yet thoroughly conservative in his views about things Indian.....I do not share your views of the Rasalila and the loves of the Gopis.....

Yours Sincerely

(Sd.) P. V. KANE, M. A., LL. B.

By the Same Author.

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“.....कै. रा. सा. रानव्यांच्या इतिहासानंतर ईप्रजांत महाराष्ट्र लेखकानें लिहिलेले हे पहिलें पुस्तक पंधरा वर्षांनंतर पाहावयास यापबलें, यामुळें या पुस्तकाचा मान विशेष आहे.....सध्यांचा हिंदुस्थानचा बोल मराठीतून वसून ईप्रजांतून आहे, त्याचा खंड पडला तर पूर्वजांचें नांव बाकीच्या शिरादरीतून नष्ट होईल, ही भावना झालेले जे थोडे लोक आहेत त्यांत रा. रा. बर्वे हे आहेत, यामुळें आझी त्यांच्या कृतीला विशेष मान देतों. पुन्हां रा. रा. बर्वे यांचें अभिनंदन करून अशीच इतर पुस्तकें व विशेषतः मध्य आर्यावर्तातील अस्सल ऐतिहासिक लेख प्रसिद्ध करण्याबद्दल आझी त्यांना सुचवितों.”

—VIVIDHA-DNYAN-VISTAR, BOMBAY.

By the Same Author.

—:O:—

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ERRATA.

—:o:—

For	on Page,	Line	Read.
Diametrically	1	11	diametrically.
ls	"	18	is.
infinite	5	33	Infinite.
preeched	6	29	preached.
fascinating	7	32	fascinating.
A Dvaita	8	27	Advaita.
Omit 'more or less'	on page 9, line 16.		
elavating	10	8	elevating.
his	14	10	His.
omit 'to'	on page 15, line 3.		
me	20	10	Me.
his	22	15	His.
his	23	3	His.
almighty	24	3	Almighty.
pennance	26	9	penance.
note-worth	30	21	note-worthy.
on page 31, line 18,	put a coma after.		'eternal life'
craddle	37	8	cradle.
blood	37	17	flood.
profounded	43	7	propounded.
conclusion	53	28	conclusions.
undoubled	62	33	undoubted.
those	69	18	these.
paramatma	70	31	Paramatma.
avatar	71	4	Avatar.
puranas	72	10	Puranas.
ordinary man	72	30	ordinary men.
issue	75	2	tissue.
cough	76	34	Gough.
that	76	5	the.
Chatergee	80	21	Chatterjee.
philosophy	82	23	Philosophy.

For	on Page,	Line	Read.
Archaeological	83	11	Archaeologi- cal.
critic	86	18	criticism.
Characterless	104	15	characterless- ness.
Is consistent	111	28	Is it consis- tent.
preservance	113	9	perseverence.
stay	138	sloka 5	slay.
nor then	140	7	nor thou.
divine	146	27	Divine. .
me	155	27	Me.
supreme self	156	18	Supreme Self
eternal	163	15	Eternal.
fire	165	27	fire.
being	168	2	beings.
trade	178	14	tread
this	179	17	his.
needeth	180	22	needed.
Reason, endowed	182	8	Reason-en- dowed.
divine	182	24	Divine.
restoring	183	26	resorting.
in	186	13	is.
divine	187	14	Divine.
supreme, divine	188	1	Supreme, Di- vine.
firm	101	4	firm in Yoga.
In the last line on page 195 'to' is redundant after 'go'.			
विभृति	198	27	विभृति.
on page 199, in line 11 the coma after "ever" is redundant.			
eternal, divine	199	20	Eternal, Di- vine.
Diety	199	20	Deity.
nectarborn	202	12	nectar-born.
seed all beings	204	10	seed of all beings.

For	on Page,	Line	Read.
divine	206	13	Divine.
supreme	206	17	Supreme.
No coma after "suns" on page 207, line 5.			
Diety of Dieties	207	10	Deity of Deities.
mace	208	14	Mace.
Gardian	208	23	Guardian.
the sun & moon thine	209	2	the sun & moon thine eyes.
thee	209	18	Thee.
thee	46	11	Thee.
अष्टदश	248	9	अष्टादशोऽध्यायः
कुशलं	250	6	कुशले.
संसिद्धि	256	9	संसिद्धि.
one	261	8	One.
Hinduism	263	1	Hinduism.
Justice Tenlane	286	29	Justice Te- lang.
freedom attachment	267	7	freedom from attachment.
histriocity	287	20	historicity.

PREFACE.

sikening	VI	36	sickening.
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॥ ॐ तत्सद्ब्रह्मार्पणमस्तु ॥

॥ शुभंभवतु. ॥



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