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THE BHAGAVADGĪTĀ

AS A SYNTHESIS

BY
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Dedicated to the memory of
the late His Holiness Dr. Kurtakoti
Shankaracharya of Karvir Peeth

FOREWORD

A stanza in the *Bhāgavata-Purāṇa* (X. 43. 17 : *Mallānām aśanir nṛṇām naravarah strīṇām smarō mūrtimān...*), which beautifully illustrates the *Ullekha-alamkāra* of the rhetoricians (*bahubhīr bahudhollekḥād ekasyollekha ucyate* — *Candrāloka* 5. 19), describes how Kṛṣṇa simultaneously appeared differently to different persons. Whenever I think of the *Bhagavadgītā* (*BG*) I am reminded of this stanza, for, the *BG* also has, through the ages, appealed differently to different sorts of people. It is, therefore, not surprising that the *BG* has evoked an amazing variety of interpretations and doctrinal emphases. In its usual colophons (which, however, do not occur in the critical edition and which Shri Yardi also has chosen not to include in his edition), the *BG* is characterized as embodying the Mystic-teachings (*upaniṣads*) imparted by Lord Kṛṣṇa Himself (*bhagavadgītā*) through his dialogue with Arjuna (*Kṛṣṇārjunasaṁvāda*), the Brahman-lore (*brahmadeśa*), and the Yoga-precept (*yogaśāstra*). It is, accordingly, claimed that whosoever studies the *BG* thoroughly need not bother himself about the proximity of other Śāstric writings: *gītā sugītā kartavyā kim anyaiḥ śāstravistaraiḥ* (*MBh. Crit. Ed.* 6. 113*). In the history of the religio-philosophical literature of India, the *BG* has thus come to assume a uniquely influential position. It is indeed said to be the most seminal of all Hindu scriptures.

The present edition of the *BG* by Shri M. R. Yardi, which he has aptly entitled *Bhagavadgītā as a Synthesis*, follows the usual pattern of such works. It opens with an exhaustive Introduction (146 pages) which is followed by carefully edited Text and lucid Translation (I sorely missed the corner-references to chapter and stanza which should have been given on each page!) and explanatory notes. In view of the prolific commentarial literature which has been produced on the *BG*, it becomes particularly incumbent upon a critical student first to unlearn much of it. One needs

to begin with concerning oneself with what the *BG* itself says and not what others say it says. It is, therefore, highly reassuring to be told by Shri Yardi that he has attempted "to discover the true message of the *Gītā* unencumbered by the different interpretations of its illustrious commentators".

The following are some of the questions which emerge from even a cursory — but perceptive — reading of the *BG*: How far can the *BG* be regarded as a well structured, logically argued, and systematically developed religio-philosophical treatise? Do we find internal coherence, precision, and orderliness in the arrangement of the text? How is Kṛṣṇaism (which perhaps represents the earliest major phase of Classical Hinduism and of which the *BG* has come to be recognized as the basic gospel) related to Vedism? How does the *BG* stand vis-à-vis the *Mahābhārata*? What, after all, is the quintessential teaching of the *BG* which changed Arjuna's initial posture (denoting the *upakrama* of the text) expressed through the words, *na yotsya iti govindam uktvā tūṣṇīm babhūva ha* (II. 9cd), to his final decision (denoting the *upasaṁhāra* of the text) expressed through his words, *sthito'smi gatasamdehaḥ kariṣye vacanam tava* (XVIII. 73cd)? Shri Yardi has touched upon these questions (though not in such sharp formulations) in his Introduction with a view to clarifying his own position in that regard.

I earnestly hope that this edition of the *BG* by a discerning student and — I would add — a conscientious practitioner of the teachings of the *Gītā* will be found enlightening by all persons who are seriously interested in this "superb philosophical poem".

Bhandarkar Oriental
Research Institute,
Poona
February 5, 1991

R. N. Dandekar

PREFACE

The *Bhagavadgītā*, the Divine Song, has rightly found a place among the world's classics. It has been translated into Indian languages (1412 translations), into English (273 translations) and other languages (191 translations).¹ In the catalogue of the British Museum there is a reference to Ms No. 5651 with a condensed version of the *Gītā* ascribed to Abul Fazl, a scribe in the court of Mughal Emperor Akbar. Scholars also ascribe to him a separate Persian version of the *Gītā*, which contains the full text. Dara Shukoh, eldest son of the Mughal Emperor Shahajahan, translated the *Gītā* in 1656.² The *Gītā* was translated from Sanskrit into English by Sir Charles Wilkins, the first Librarian of the East India Company (later India Office Library). Warren Hastings, a soldier-statesman with little reputation for learning, said that the *Gītā* and the Indian scriptures "will survive when the British Dominion in India shall have long ceased to exist".³

The *Gītā* had a profound influence on contemporary Indian philosophical thought. It incorporated the Sāṅkhya, Yoga and Pāñcarātra systems into Vedānta and provided the germ for later development of the Bhāgavata Dharma. The two chief works of Mahāyana Buddhism seem deeply indebted to the teaching of the *Gītā*.⁴

The *Gītā* declares that God-realisation is the final aim of human life and that this could be attained through the practice of yogic discipline. However, the existence of God is not susceptible of direct proof. One of the arguments usually advanced is that this belief is, with a few exceptions, universally held. The great German

1. Winand M. Callewaert and Shilanand Hemraj : *Bhagavadgītā-nvāda*, pp. 113-114.
2. *Ibid.* pp. 334, 335.
3. *Ibid.* pp. 237, 238.
4. S. Rādhakrishnan, *BG*. 1976. ed. p. 11 f. n.

philosopher Kant was the first to point out that the concepts of time, space and causation exist only in their application to sensuous experience and do not belong to external world. He also held earlier that like these concepts the idea of God was also inherent in the mind of man. In his critique of Pure reason, he has shown the invalidity of intellectual proofs of God such as the ontological, the cosmological and the physico-theological, but he accepted in the Critique of Practical Reason the moral proof of God as the dispenser of the recompense of works.¹ Later he regarded this moral proof also as untenable. Kant, however, advanced the teleological argument in his last critique to prove the existence of God.²

The teleological argument is also not free from objection. If the world phenomena is governed by a design or purpose, then it is difficult to account for the existence of evil and unmerited suffering in this world. But if we do not admit a 'design', the only other alternative theory is that this world has come into existence by mere chance. As a world famous biologist, Piere Lecombe du Noüy has shown the time needed to form a single molecule of high dissymmetry in a material volume equal to that of our terrestrial globe is about 10^{243} billions of years (one followed by 243 zeroes). This time is infinitely longer than the estimated duration of the world. Although it is possible that such a chance may occur at any time, it is highly improbable. We have, therefore, to reject the possibility of explaining all natural phenomena by chance alone and fall back on 'a miracle or a hyper-scientific intervention'.³ As Noüy says, when we come to study the most interesting phenomena of the world, namely, life and eventually man, we are forced to posit an anti-chance as Eddington called it. The Sāṅkhya and Vedānta thinkers explain evil and suffering as due to law of *karma*, but it does not explain how *karma* arose when man was first created. When Śrī Ramakrishna was asked about it, he said, "I am a child of my Mother (Kālī); how do

1. Ranade, R. D. *The Bhagavadgītā as a Philosophy of God-realisation*, Nagpur, 1959, pp. 294-95.

2. *Ibid.* p. 59.

3. *Human Destiny*, Signet Book 1949, pp. 36, 37.

I know what she had in mind, when she created it?" The only satisfactory answer seems to be that the ways of God are inscrutable, beyond the reach of human intellect.

Saints of different faiths all over the world have testified to the existence of God at different times. This, however, was not a mere act of faith, but borne by their spiritual experience. Unless it is supported by deep rational thought, we cannot explain how the great German philosopher Emmanuel Kant, the nuclear physicist Schrödinger and the world-famous biologist Piere Lecombe du Noüy came to believe in God. Certain manuscripts written by Kant in his own hand-writing have been published by Erich Adickes under the title *Opus Postumum*. Kant says in a theocritic manner that it is God Himself and not merely the idea of God which is inherent in the human spirit. Further almost in a theological fashion he ascribes personality to God and speaks of him as "the Ideal of Power and wisdom in one".¹ This bears close comparison with a passage in *Śv. Up.* VI. 8 which says, 'Wisdom, power and action are inherent in Him.' Finally he tells us that it is God who is not merely in him but about him and over him and finally arrives at the conclusion "I, as Man, am myself this being", which is similar to the Vedantic view, "I am Brahman".

The great Nuclear physicist, Erwin Schrödinger, in his book *What is life* (pp. 90-91) says:

"Consciousness is never experienced in the plural, only in the singular ... consciousness is a singular of which the plural is unknown; that there is only one thing, and that what seems to be a plurality is merely a series of different aspects of this one thing, produced by a deception (the Indian *Māyā*)".

This, as Swami Ranganathananda has pointed in his book *Science and Religion* (p. 189), echoes the truth of the unity of Atman as pure consciousness which is the goal of Vedānta.

1. Ranade, *op. cit.* pp. 294, 296.

Piere Lecombe du Noüy makes this pertinent observation : ' Once more we repeat that there is not a single fact or a single hypothesis today, which gives an explanation of the birth of life or natural evolution. As far as the origin of life is concerned, we have briefly studied the problem in the first part of this book. Willingly we are, therefore, obliged to admit the idea of transcendent intervention, which the scientist may as well call God as anti-chance, or to simply recognise that we know nothing of these questions outside of a small number of mechanisms. This is not an act of faith, but an undisputed scientific statement ".¹

The Upaniṣadic thinkers aimed at a life of contemplation, preceded by renunciation, so did Lord Buddha. When the nun Gautamī asked Buddha to teach her the essence of *dharma*, he said, " Of whatever teaching thou art sure that it leads to passion and not to peace, to pride and not to humility, to the desiring of much and not the desiring of little; to the love of society and not to the love of solitude; to idleness and not to earnest striving, to a mind hard to pacify and a mind easy to pacify — that, O Gautami, that is not *dharma* ".² This is reminiscent of Yājñavalkya's advice to Gārgī in *Bṛh. Up.* (III. 8. 10).³ This is the way of knowledge in which a person renounces his family, society and action which are supposed to be the root-cause of all evil.

While in Jñānayoga action is to be totally annihilated, the *Gītā* also holds that it can be sublimated by relinquishment of the selfish motive and by dedication to God. The *Gītā* therefore expounds the way of action also, which does not involve a life of deprivation of the pleasures of life. A person can equally attain liberation, if he performs his duty without attachment and desire for its fruit. Śrī Jñāneśvara says that actions are like flowers which should be placed at the feet of God. The *Gītā* also says that devotion to God facilitates both kinds of Yoga by securing divine

1. *op. cit.* p. 98.

2. Dahlke, *Buddhist Essays*, p. 215.

3. See p. 40.

grace and that when Yoga conduces to knowledge, it culminates in *bhakti*, i. e. love and devotion to God.

The *Gītā* considers that these three ways are suitable for three types of persons with different temperaments. Long before Carl Jung, the *Gītā* has classified persons into three types according as the quality of *sattva*, *rajas* and *tamas* is predominant in them. Carl Jung has analysed these temperamental differences in human beings in his book, *Psychological Types of Men*, and has broadly categorized them as introvert and extrovert. If you further classify the introvert as intellectual introvert and emotional introvert, we have a perfect correspondence between these two classifications. The *Gītā* recommends the way of knowledge to the intellectual introvert, the way of action to the extrovert and the way of devotion to the emotional introvert.

The introverted mind, practically unknown in the West, plays an important part in the East. The seeker in the East tries to subdue the lower strata of the psyche through the discipline of the Yoga. He achieves this not through a supreme effort of the will, but by the gradual sublimation of the desires and ego-consciousness through Yoga, until they no longer interfere with the development of higher consciousness. Though the East allows scope to grace of an outside power, it believes that the seeker himself holds the key to self-liberation.

The Western man, however, does not believe that God is the inner controller (*antaryāmin*) dwelling in his heart. He regards him as the wholly Other, altogether, perfect and 'outside' him, the only Reality. He thinks that this Great Power has to be propitiated by 'fear, repentance, promises, submission, self-abasement, good deeds and praise.'¹ Since being mostly an extrovert, he finds it difficult to follow the path laid down by Jesus Christ, he has substituted for God the world, wealth or political power. To describe this western tendency, I can do no better than quote Carl Jung :

1. Otto, *Idea of the Holy*, p. 26 quoted by Carl Jung. See below.

"You get a complete picture of the Western man — assiduous, fearful, devout, self-abasing, enterprising, greedy and violent in his pursuit of the goods of this world's possessions, health, knowledge, technical mastery, public welfare, political power, conquest and so on. What are the great popular movements of our times? Attempts to grab the money and property of others and to protect our own. The mind is chiefly employed in devising suitable 'isms' to hide the real motives or to get more loot."¹

These are, however, two human types which are to be found everywhere. Lord Kṛṣṇa tells us that whether a person is introvert or extrovert, he should perform his duty without self-interest and become *sarva-bhūtahite-rataḥ*, i. e. work for the good of all beings. This does not mean, however, that one should not get a proper remuneration for the work done by him or legitimate profits in industry or trade. It only means that he should not work only from a selfish motive in total disregard of public weal.

Kant's views on this subject come surprisingly very close to the way of action as taught in the *Gītā*. Kant tells us that the categorical Imperative is the supreme rule which should guide our conduct. This exactly corresponds to what the *Gītā* calls 'duty for duty's sake' (XVIII. 8). In his critique of Practical Reason, Kant specifies that duty should be regarded as the law of nature, as a law universal and must conform to the concept of the kingdom of ends. The *Gītā* says that no one, wise or otherwise, can escape work, which is the law of nature (XVIII. 11). It must be dictated by aptitude and experience (IV. 13) and must be performed with skill, zeal and firmness (XVIII. 26), which is the law of reason. It should be performed for its own sake, giving up all attachment and desire for its fruit (XVIII. 26) and as a worship of God in a spirit of dedication.²

1. Carl Jung, *Psychology and the East*, translated by R. F. C. Hull Bollingen Paperback Edition, 1978, p. 110.

2. This paragraph is based on R. D. Ranade's *The Bhagavadgītā as a Philosophy of God-realisation*, Nagpur University, 1959, p. 198 ff.

Lastly I have to thank those who have helped me in the preparation and publication of this work. I thank Prof. R. N. Dandekar for agreeing to print this book under the aegis of the Bhandarkar Oriental Research Institute. I thank Prof. P. S. Sabnis for going through this work and making valuable suggestions. I am also grateful to Shri V. L. Manjul, the librarian of the Bhandarkar Oriental Research Institute, Pune, who not only made books from the library readily available to me, but also helped by preparing the author index. I am also beholden to Shri A. N. Gokhale of the Institute for correcting the proofs and also Shri D. R. Pawale of the Institute's Press for doing a neat printing job.

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Poona

February 4, 1991

M. R. Yardi

ABBREVIATIONS

ABORI — *Annals of the Bhandarkar Oriental Research Institute, Poona*

Ait. Br. — *Aitareya Brāhmaṇa*

AV — *Atharvaveda*

BG — *Bhagavadgītā*

Br/Bṛh. Up. — *Bṛhadāraṇyaka Upaniṣad*

BSOS — *Bulletin of the School of Oriental (and African) Studies, London*

Ch./Chān. Up. — *Chāndogya Upaniṣad*

CSM — *The Critical Studies in the Mahābhārata, Sukthankar Memorial Edition, Vol. I, 1944*

EHVS — *Materials for the Study of the Early History of the Vaiṣṇava Sect, by H. C. Raychaudhuri*

ERE — *Encyclopaedia of Religion and Ethics, ed. by Hastings*

HD — *History of Dharmaśāstra, by P. V. Kane*

HIL — *History of Indian Literature, by M. Winternitz*

Jai. Br. — *Jaiminiya Brāhmaṇa*

JRAS — *Journal of the Royal Asiatic Society, London*

Mbh — *Mahābhārata*

MD — *Mokṣadharmā*

MGG — *The Mahābhārata : Its Genesis and Growth, by M. R. Yardi*

M/MS — *Manusmṛti*

Muṇḍ. Up. — *Muṇḍaka Upaniṣad*

NS — *Nyāyasūtras*

Pr. Up. — *Pratna Upaniṣad*

RB — *Rāmānuja-Bhāṣya*

RV — *Rgveda*

Śat. Br. — *Śatapatha Brāhmaṇa*

ŚB — *Śāṅkara-Bhāṣya*

SBG — *Śrīmad Bhagavadgītā, by S. K. Belvalkar*

SEP — *Studies in Epics and Purāṇas of India, by A. D. Pusalker*

Śv. Up. — *Śvetāśvatara Upaniṣad*

Tai. Ar. — *Taittirīya Āraṇyaka*

Taitt./Tai. Up. — *Taittirīya Upaniṣad*

Taitt. Br. — *Taittirīya Brāhmaṇa*

Taitt. Saṁ. — *Taittirīya Saṁhitā*

VMT — *Vedic Mythological Tracts, by R. N. Dandekar*

VSMRS — *Vaiṣṇavism, Śaivism and Minor Religious Systems, by R. G. Bhandarkar*

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INTRODUCTION

The *Bhagavadgītā* is a superb philosophical poem which embodies the quintessence of the Upaniṣadic teaching. It has exercised and will continue to exercise the greatest influence on the Hindu minds as the revealed word of God. It has served as the prime authority on moral instruction and as a philosophical and religious text. It appeals to both the mind and the heart. It declares unequivocally that the formless God who appeals to the intellectual is the same as the Personal God, who appeals to the emotional. It affirms that God-realisation is the supreme end of human life and that it can be attained through dedication to knowledge (*jñānaniṣṭhā*). It lays down three paths of God-realisation, the path of knowledge for the ascetic and the intellectual, the path of action for the activist and the path of devotion for the emotionally-inclined. But it also makes it clear that whatever path one chooses initially, one ultimately attains the knowledge of God, which culminates in supreme devotion.

The *Gītā* does not form part of the scriptures, but the *Upaniṣads*, the *Gītā* and the *Brahmasūtra* form the triple canon (*prasthāna-trayī*) of Hindu religion, and are regarded as authoritative on the fundamental tenets of Vedānta. Any teaching, which does not conform to these tenets, is considered heterodox and not worthy of notice. On the other hand, those who have studied this triple Canon and have written commentaries on them are called Ācāryas and held in high regard by the Hindus. Our great religious leaders have written commentaries on them to demonstrate that they contain or support their particular doctrines. The earliest commentary on the *Gītā*, which is available now, is that of Śrī Śaṅkarācārya (seventh century A. D.). He, however, refers to some prima facie views held by a predecessor, who is commonly acknowledged to be Bodhāyana. Śrī Śaṅkara was followed by a succession of Ācāryas, who have interpreted the *Gītā* according to their own schools of thought. Among them are Śrī Rāmānuja, Śrī Nimbārka and his follower Keshava Kashmiri, Śrī Madhvācārya, Śrī Vallabhācārya

and Madhusūdana. The *Gītā* also has brought about a synthesis among the doctrines of Vedānta, Sāṅkhya-yoga and Pāñcarātra systems, which were prevalent in its times. One could almost say without exaggeration that the *Gītā* was the first 'ecumenical effort' to bring these different philosophical systems under the banner of Kṛṣṇa Vāsudeva, who came to be accepted as an incarnation of the Supreme God. The commentators of the *Gītā*, however, lost of the fact that the *Gītā* had tried to synthesize the prevailing systems that vied with one another to establish that their own interpretation conveyed the sole message of the *Gītā*. An attempt has, therefore, been made to discover the true message of the *Gītā* unencumbered by the different interpretations of its illustrious commentators.

I. Text and Division of the *Gītā*

The Text :

A critical edition of the *Gītā* has been brought out as part of the Critical Edition of the *Bhīṣmaparvan*, of which it forms a part, by the Bhandarkar Oriental Research Institute, Pune. Its editor, Dr. S. K. Belvalkar, has selected 41 Mss. for collation and has made use of 29 'testimonia' or quotations found in the BG. commentaries or translations of the text, two epitomes of Kṣemendra (A. D. 1050) and Amaracandra (13th Century A. D.), five *gītāsāras* and three translations and adaptations. The latter include an old Javanese text (10th Century A. D.), a Telugu adaptation, *Andhra Bhāratamu* (11th Century A. D.), the Persian version made by the Muslim poets and scholars at the court of Akbar (latter half of the sixteenth century).

In addition to the Śāradā and Devanāgarī Mss., there is a Kashmirian group of Mss., which contain fourteen additional stanzas and four half-stanzas unknown to the Vulgate as well as 282 exclusively Kashmirian variant readings. F. Otto Schrader in his *The Kashmirian Recension of the Bhagavadgītā* (Stuttgart, 1930, pp. 1-52) put forward the view that these Kashmirian sources "preserve a more authentic, and even an intrinsically superior text

of the BG. which he claims to be pre-Śāṅkara." As Belvalkar has pointed out, the contention of Schrader that the *Śāṅkarabhāṣya* was unknown in the days of Abhinavagupta is not true. For Bhāskara, a Kashmirian Pandit, who had written a commentary on the *Gītā*, unmistakably refers to this Bhāṣya. This Bhāskara was sufficiently senior to Abhinavagupta, who gives him the respectful appellation of Bhaṭṭa-Bhāskara. After a thorough scrutiny of the Kashmirian readings, Belvalkar came to the conclusion that they are of a secondary nature, as they remove only grammatical defects and improve the syntax. He further observes that according to the accepted canons of textual criticism, the irregular readings as preserved in the Śāṅkara-text are more likely to be authentic than the regular readings in the Kashmirian texts. He also finds that Schrader's claim that some Kashmirian readings improve the sense is also not borne out. Pusalker is also of the view that 'the additional stanzas effect no material addition, nor do they create any differences in the teaching or argument.'

The Old-Javanese version of the *Gītā* (probably dating as early as 1000 A. D.) raised the hope that a third recension the *Gītā* (in addition to the Vulgate and the Kashmirian recension) would some day see the light and confirm the views of some scholars about the existence of an *Ur-Gītā*, to which additions came to be made from time to time. This Old-Javanese version actually cites in Sanskrit a total of 80½ stanzas together with an equivalent of 56 stanzas preserved only in the Old-Javanese paraphrase. At the same time the version includes one entirely new Anuṣṭubh stanza, one Triṣṭubh half-stanza and two Anuṣṭubh quarter stanzas. After a thorough examination of this version, the Critical Editor came to the conclusion that this version was not of any help in constituting the critical text and that it did not lend support to an *Ur-Gītā* or any intermediate form of the current text. Agrawala observes: "Nobody would be justified in claiming that the text of the Bhagavadgītā known to the Javanese redactor was the "original" Bhagavadgītā. Rather,

1. *Studies in Epics and Purāṇas*, p. 144.

when his total effort of translating, paraphrasing or citing in original is critically examined, one cannot help coming to the conclusion that the Old-Javanese redactor was not a careful or deep Sanskrit scholar conversant with the technical terminology or philosophical trend or arguments of the Bhagavadgītā".¹

Belvalkar has himself stated that he has not departed from the principles of text-constitution as laid down so ably by Dr. V. S. Sukthankar in his Prolegomena to the *Adiparvan*. The result has been very satisfactory. Until now for all practical purposes Śrī Śaṅkara's text has been considered almost equivalent to the original. Belvalkar observes, 'We can accordingly conclude that except for a dozen variants the forms of the BG as preserved in the Bhāṣya of Śaṅkarācārya is still the earliest and the most authentic available manuscript evidence.' This itself shows that the critical Editor has been successful in reconstructing the *Gītā* from the available Mss. evidence. In this work I have followed the Critical Edition, and the references are to that text.

The question whether the *Gītā* was composed by one or more authors has been a matter of dispute among the scholars. Some Western scholars, supported by a few Indian scholars, have advanced various theories of the multiple authorship of the *Gītā*. To mention the more important, Humboldt, Holtzman, Hopkins, Garbe, Farquhar and Rudolph Otto among Western scholars and S. D. Pendse, G. V. Ketkar and G. S. Khair among Indian scholars have held that additions have come to be made to *Gītā* from time to time. Firstly they argue, the poem differs in style from beginning to end, so that the *Gītā* cannot be regarded as the work of a single author on consideration of its metrical form. Secondly the poem attempts to reconcile many different points of view, so that it abounds in 'contradictions', 'puzzling anomalies' and 'philosophical inconsistencies' and the different meanings given to the same words are indicative of its 'patch-work origin'. There is, however, no agreement among the different scholars regarding the size and form of the original *Gītā*.

1. Agrawala in S. K. Belvalkar, *SBG*, Intr. p. vi.

Humboldt was inclined to regard the original *Gītā* as closing with chapter XI and the last seven chapters as later additions. Holtzman held that the present *Gītā* was originally a pantheistic poem in the original *Mbh.*, which later became a Viṣṇuite work. Oldeberg rejected the last six chapters of the *BG* and thought the poetical passages were more original than the doctrinal ones. According to Otto (1930), the original *Gītā* consisted of only 133 verses and did not contain the doctrinal sections. Hopkins regards the *Gītā* as a Kṛṣṇite version of an older Viṣṇuite poem, which was originally an unsectarian work, perhaps a later upaniṣad. According to Farquhar, the *Gītā* was an old Upaniṣad later than the *Śvetāśvatara*, which was later adapted to the Kṛṣṇa cult. Garbe held that it was originally a Sāṅkhya tract, with which Vāsudeva-Kṛṣṇa cult came to be identified later. He thought all the Vedantic passages were later interpolations. On the other hand, G. S. Khair thinks that the distribution of Sāṅkhya passages among the different chapters suggests that these were later interpolations made at different times. He considers that the *Gītā* was written by three poet-philosophers during three different periods for different types of audiences. It is obvious that these widely different views about the original *Gītā* are based on subjective appreciation of internal evidence.

With the development of tests of homogeneity in the theory of statistics, it has now become possible to apply objective tests to the determination of authorship problems. A statistical study of the Anuṣṭubh style of the *adhyāyas* of the *Gītā* undertaken by this author shows that the variations of this style as between the eighteen *adhyāyas* are not significant to justify the assumption of its multiple authorship.¹ This supports the view held by a majority of Indian scholars and some Western scholars such as Hill and Edgerton that *Gītā* has come down to us in its original form, practically without change. The *Gītā* is undoubtedly the work of a single author, who worked out a broad synthesis of the schools of philosophic thought,

1. *MGG*, Appendix, I-A, pp. 171-175.

known at that time. The author has made an effort to harmonise the Upaniṣadic doctrines with cosmogony of the Sāṅkhya system and adopted the meditation of the Yoga system and exclusive devotion to God from the Pāñcarātra religion. The reason why the Sāṅkhya accounts are spread over different chapters of the *Gītā* is that different schools of Sāṅkhya were current in those times. The motif behind this syncretic effort is the central theme that all beings are parts of one supreme God in the incarnated form of Vāsudeva-Kṛṣṇa and that all known forms of worship, when addressed to Him and Him alone, lead to him. For this purpose, the author of the *Gītā* had to adapt the concepts and terminologies of different systems to this central theme with the minimum changes possible. It is evident that in this process all the loose ends could not be tied up, giving rise to anomalies and inconsistencies. But when one thinks of the different strands of the Hindu philosophic systems, one marvels how they came to be fused and harmonised at the brilliant hands of this author.

The Division of the *Gītā* :

Madhusūdana divides the *BG* into three parts of six chapters each, dealing mainly with *karma* (I-VI), *bhakti* (VII-XII) and *jñāna* (XIII-XVIII). Even a cursory study will show that all the three parts contain references to action, devotion and knowledge. Thus this division is not watertight and so does not help us to comprehend the main purport of the *Gītā*.

Śrī Rāmānuja, following the lead given by his teacher Yamunācārya, also divides the *Gītā* into three parts of six chapters each and explains them as follows : The first part explains that Self-realisation may be gained either by *karmayoga* followed by *jñāna-yoga* as taught in chap. II or by *karmayoga* containing within itself an element of *jñānayoga* as taught in chaps. III to VI. The second part expounds the nature of the Supreme Person as also his worship which is denoted by the term *bhakti*. The *yoga*, as explained in part I, remains imperfect without the knowledge of this Supreme Person and without devotion to Him. In the third part, the real

nature of *prakṛti*, of the Self, of the universe consisting of the combination of these two, the essential nature of the three disciplines of *karma*, *jñāna* and *bhakti*, which have been taught in the first two parts, are subjected to thorough scrutiny.

Saint Jñānadeva divides the *Gītā* into four parts (*ovīs* 1430-54). In the first ending with the fourth chapter the Lord says that one should give up actions which are prohibited and prompted by desire and perform all the actions without desire for their fruit and in a spirit of dedication to God. In the second part, which consists of the next chapters V to XII is described the nature of God, indicating how all actions should be performed as the worship of God. The verses beginning with 13 till the end chap. XII and the verses 7 to 11 of chap. XIII describe the characteristics of knowledge. These verses and the chapters XIII to XVI deal with *jñāna*, its attainment and result. So the *Gītā* contains the three sections *Karmakāṇḍa*, *Upāśmākāṇḍa* and *Jñānakāṇḍa* and so is a veritable short but sweet *śruti* text.

Colophons :

The colophons, which appear at the end of the chapters, do not find a place in the Critical Edition, nevertheless they throw light on the contents of the different chapters. Chap. I, bearing the title *viśāda-yoga*, describes the grief of Arjuna on the battlefield, which forms the basis of the Lord's instruction to Arjuna in the form of the *Gītā*. Chap. II, although entitled Sāṅkhyayoga, deals with both *Sāṅkhya-yoga* (verses 11-39) and also *Karmayoga* (verses 39-50). Chap. III expounds the *karmayoga* or the yoga of action, while chap. IV deals with *Sāṅkhyavibhāgayoga* or the yoga of knowledge. Chap. V, known as *Sannyāsayoga* lays down the renunciation of actions for the man of knowledge and renunciation for the fruit of action for the man of action. Chap. VI describes *Dhyānayoga* or the yoga of meditation, which is an internal aid to both kinds of yoga.

Chap. VII, described as *Jñāna-vijñāna-yoga*, deals with Vedānta as contrasted with Sāṅkhya knowledge. The Lord states that the latter knowledge is incomplete without the knowledge of God. The

prakṛti and *puruṣa* are not independent of God, but his very nature. The next chapter deals with *akṣarabrahmayoga* i. e. with the Imperishable Brahman, and chap. IX entitled *Rāja-vidyā-rāja-guhya-yoga*, states that the knowledge of the Absolute as immanent in all beings and transcendent over them, is superior to all other knowledges. Chap. X. *Vibhūtiyoga*, chap. XI. *Viśvadarśanayoga* and chap. XII. *Bhaktiyoga*, describe respectively the manifestations of God, His universal Form, and the nature of devotion. The yoga as practised by an ascetic or a man of action remains incomplete without the knowledge of God and devotion to Him.

The next three chapters, entitled *kṣetra kṣetrajñā-yoga*, *guṇa-traya-vibhāga-yoga* and the *puruṣottamayoga* deal respectively with the distinction between the Self and the non-Self, the nature and functions of the three qualities, and the distinction between the perishable *prakṛti* and the eternal Self. The Lord again repeats that he is the *kṣetrajñā* in all the bodies (XIII. 2) and the Supreme Self who transcends both the perishable *prakṛti* and the eternal Self. In the last three chapters the Lord sums up his teaching. In chap. XVI, *daivāsura-sāmpad-vibhāga-yoga*, he distinguishes between the divine and the demoniacal endowments and states that only those who practise the divine virtues are fit for the attainment of knowledge. In chap. XVII, *Śraddhātraya-vibhāga-yoga*, Lord Kṛṣṇa explains that man's whole attitude depends upon the quality of his faith. He then distinguishes between three types of persons according to the predominant quality in them. In the last chapter, *Mokṣa-sannyāsa-yoga*, the Lord says that liberation can be attained through *sannyāsa* i. e. renunciation of action or in action. He advises Arjuna that he should follow the path of disinterested action with devotion to Him, as he is, because of his predominant *rajas* quality, essentially a man of action.

Translation :

In the *Gītā* texts which have appeared during the last hundred years, a definite pattern has emerged; first the *śloka* or verse is given in the Sanskrit original, usually in the Devanāgarī and/or the Roman script. Then the natural order of the words (*anvaya*) is given

which forms the basis for literal translation. This is followed by translation in prose or verse. Then there is a commentary on a verse or a group of verses with references to the principal commentators. Explanatory notes giving historical or cultural features are given in footnotes. The reader is often confused by the contradictory and doctrinaire interpretations given by the commentators. Moreover, as pointed out by A. Lefevere in the context of Bible Translation,¹ 'the explanation, though often useful in itself, deprives the text of its direct impact on the reader and interrupts the living dialogue between the author and the reader.'

As regards English translation of the *Gītā*, Swāmī Prabhavānand and Christopher Isherwood state as follows : "The *Gītā* does not lend itself to such treatment. The Sanskrit in which it is written differs radically from modern English. It is compressed and telegraphic. It abounds in exact philosophical and religious terms. Its frame of reference is a system of cosmology unfamiliar to the Western thought. And indeed, it would be hard to evolve any uniform English style, modern or ancient, in which the *Gītā* could be satisfactorily rendered."² About Telang's scholarly translation in verse, Sir Edwin Arnold said that it lacked 'the dignity and grace of the original.'³ Although admitting that Sir Arnold Edwin's translation was the best from the literary point of view, Edgerton said that it did not aim at scholarly accuracy and often departed widely from the original.⁴ Swāmī Prabhavānand and C. Isherwood have clearly stated that 'they have aimed at an interpretation rather than at literal translation.' At the same time they maintained that 'their work is not a paraphrase and faithfully follows the original, except in a very difficult passages'. Zaehner was mainly concerned with what the *Gītā* actually said and not what others said it said. He considers the right approach to be (quoting E. Lamotte, *Notes sur la Gītā*) "putting

1. Quoted by Winand M. Callewaert and Shilanand Hemraj in *Bhagavad-gītānūvāda*, Ranchi, 1983, p. 43.
2. *Bhagavadgītā* (*The Song of God*), Madras 1946, Preface, p. 1.
3. *Bhagavadgītānūvāda*, p. 241.
4. *Ibid.*, p. 244.

as little as possible of oneself into it ... considering it as a whole that should be explained by itself and by the milieu out of which it grows". While his aim was to present an accurate translation, he has also appended notes 'for theologically important alternative translation'.¹

I have aimed at an accurate translation of the *Gītā* according to each line of the verse, as far as the structure of the English language would permit it. This is not always possible as the order of the words is not important in Sanskrit as their case is determined by the case endings. In translating it in English, therefore, their order becomes important. Where there is an agreement among the commentators regarding the meaning of a word, it is adopted. Where they differ, its usage in the scriptures or the Epic has been kept in view. After all the *Gītā* is a part of the Epic, and most of the passages on *Nīti* and *Dharma* in it including the *Gītā* have been contributed by Sauti and his father (fifth century B. C.). The parallelism in the *Gītā* and the Epic is due to their common authorship. One may, therefore, safely presume that these bards have used the same terminology in all these passages. Usually the explanatory notes on the names of persons in the text and on the terminology, difficult words and passages are given below the *śloka* and its translation or in the footnotes. I have thought it fit to append the Glossary of names and the Notes at the end. The Introduction gives a brief review of the historical development of philosophic thought culminating in the *Gītā*, its philosophy, the paths of God-realisation recommended by the *Gītā* and their suitability for different types of persons. This has hopefully enabled the author to give a precise and readable translation of the *Gītā* in English in juxtaposition with the original Sanskrit Text.

II. Date and Authorship

Date :

Further, by applying statistical methods, this author has been able to distinguish broadly five 'layers' or 'strata' of the *Mbh.*

1. *Bhagavadgītānandā*, pp. 247-248,

These five layers are found to be homogeneous in regard to the style of the Anuṣṭubh *ślokas* within themselves, but significantly different from one another. These styles are the same for the narrative and didactic passages and have practically remained the same over time. These five different styles therefore presuppose five different authors, who have been identified with Vaiṣamāyana, Sūta, Sauti, Harivaṃśa-kāra and the author of the *Parvasaṅgraha*. Now the *adhyāyas* belonging to one of these styles give a self-contained story of the *Mbh.* war and do not contain any episodes and the *Dharma* and *Nīti* passages. This fits in well with the original form of the Epic given in *Mbh.* I. 53. 43 as dissension, loss of kingdom and final victory. These *adhyāyas* have, therefore, been identified as comprising the original *Bhārata*, which was recited by Vaiṣampāyana at the *sarpasattra* of Janamejaya. The episodes (*upākhyānas*) including myths and legends and passages dealing with politics, religion and philosophy have been added by later redactors. Of the *Dharma* and *Nīti* passages, Sūta has added *Sanatsujātīya*, *Śukānupraśna*, *Bhṛgu-Bhāradvāja-Saṁvāda*, *Vasiṣṭha-Karālajanaka-Saṁvāda*, *Bhṛgu-Janaka-Saṁvāda*, *Yājñavalkya-Janaka-Saṁvāda*, *Pañca-śikha-Janaka-Saṁvāda* and the *Anugītā*. Sūta has dealt at length with the Sāṅkhya and Yoga doctrines, which had gained considerable popularity during his time. Many of the passages in the *Mokṣadharmā* and most of the *Dānadharma* section in the *Anuśāsanaparvan* have been added by Sauti. From the Anuṣṭubh style of the *Bhagavadgītā*, it is found that it was composed by Sauti, which incidentally explains the unsystematic manner in which the doctrine of the *Gītā* has been presented.¹ This fact enables us to fix beyond doubt the date of the *Gītā*.

There is definite astronomical evidence to show that Sauti could not have composed it before 450 B. C. According to Dikshīt,² the winter solstice in the Vedāṅga Jyotiṣa period used to take place at the beginning of Dhanīṣṭhā; at present its place is near about the

1. *MGG*, Intr., p. x.

2. S. B. Dikshīt, *History of Indian Astronomy*, translated by R. V. Vaidya, Calcutta 1969, Part I, p. 110.

commencement of Pūrvāṣādhā, and some years ago it used to be near Uttarāṣādhā. It must have, therefore, been taking place near Śravaṇa in some age. Now Dikshit read *śravaṇādīni ṛkṣāṇi* in *Mbh.* XIII. 44. 2 and thought that the expression *śravaṇādīni* conveyed that the winter solstice began in the Śravaṇa nakṣatra. However, according to the Critical Edition, the correct reading is *śraviṣṭhādīni ṛkṣāṇi*, where Śraviṣṭhā is only another name for Dhaniṣṭhā. This would mean that even in the time of Sūta, who has added the portion to the Epic, the winter solstice used to commence in Dhaniṣṭhā. Sauti later mentions that Viśvāmitra, in creating a new world, arranged for the winter solstice to begin in Śravaṇa (*Mbh.* I. 65. 34). According to Dikshit this new arrangement could not have come into vogue before 450 B. C. and so Sauti's time cannot be earlier than this. Further, it could not have been later than 450 B. C., as Lord Kṛṣṇa mentions that he is the month Mārgaśīrṣa among the months (*BG.* X. 35). This implies that the year began with Mārgaśīrṣa at the time the *Gītā* was composed. Now from the Table given by John Bentley in his *Historical View of the Indian Astronomy*, V. B. Ketkar¹ says that the year used to begin with Mārgaśīrṣa in the cycle 699 B. C.-452 B. C. The *Gītā* was, therefore, composed about 450 B. C., as soon after that the year began with Pausa.

Authorship :

Now it is evident that even a talented bard like Sauti could not have known the then existing schools of thought and worked out a brilliant synthesis like the *Gītā*. The question naturally arises, who could have given him the inspiration to undertake this stupendous work and provide him with the requisite background knowledge for that purpose? We find the answer in *Mbh.* I. 4, which tells us that Sauti had gone to recite the *Mbh.* at the twelve-year sacrificial session held by Śaunaka in the Naimiṣa forest. When Śaunaka met Sauti, he said that his father Sūta also used to visit him and regale him with stories of divine beings and primeval races of wise men

(*Mbh.* I. 5. 2). Thus both father and son had come under the strong influence of Kulapati Śaunaka. Śaunaka, as his name indicates, was a descendant of Śunaka, who belonged to one branch of the Bhṛgu clan. As observed by Dr. V. S. Sukthankar, "Dharma and Nīti elements are just the two topics in which the Bhṛgus had specialised and with which their names are prominently associated."¹ One may, therefore, reasonably guess that both Sūta and Sauti had gathered their material for writing the passages on politics, religion and philosophy in the Epic from their mentor Śaunaka. This seems to bear out, to some extent, the view of De Smet² that the author of the *Gītā* appears to have been a Bhārgava Brāhmin, who was a genius whether as a poet, a thinker or a religious man.

On the other hand, Kṛṣṇa is represented in the *Mbh.* as having told the *Gītā* to Arjuna on the battlefield before the start of war. While this is clearly incredible, it embodies a tradition about the identity of the *Mbh.* hero with the author of the *Gītā*. This traditional view is held by most of the Indian scholars and some western scholars such as Grierson, Garbe and Von Schroeder. However, Max Müller denies and Macdonell and Keith doubt the identity of the two Kṛṣṇas.³ Keith, who has dealt with this subject at some length, observes as follows : "In the *Chāndogya Upaniṣad*, we hear of a pupil Kṛṣṇa Devakīputra of Ghora Āṅgīrasa, who is credited with certain doctrines. We are asked to believe that this is an historical reference to the Kṛṣṇa of the epic. It is a much more credible hypothesis on the theory of identity of the Kṛṣṇas that we have in this Kṛṣṇa a euhemerism, a reduction to human rank of a tribal god, and it is the only hypothesis which does not raise serious difficulties as to the date of the divinity of Kṛṣṇa and his appearance in the epic."⁴ He further remarks that "the similarity between the names may be accidental as in the case of the Patañjalies of the *Mahā-*

1. *CSM.*, p. 335.

2. R. V. De Smet, *Gītā in Time and Beyond Time* in Kulkarni, ed. *The Bhagavadgītā and the Bible*, Delhi, 1972, pp. 1. 2.

3. *Vedic Index*, Vol. 1, p. 184.

4. *JRAS*, 1915, p. 548.

1. *Indian and Foreign Chronology*, Bombay, 1923.

bhāṣya and of the Yoga."¹ But his main objection against the identity of the two Kṛṣṇas is that while the Kṛṣṇa of the *Chānd. Up.* is a human teacher, Kṛṣṇa of the *Gītā* reveals himself as the Supreme Being and his divine nature is clearly known throughout the epic. The first two objections can be disposed of easily. According to R. N. Dandekar, chronology does not go against the assumption that Kṛṣṇa of the *Chānd. Up.* is the same as the *Mbh.* hero.² Further it seems somewhat improbable that there could be two persons at about the same time with identical names, with their mothers also bearing the uncommon name Devakī. As regards the last objection, we find that divine character of Lord Kṛṣṇa came to be established only in the later redactions of the epic.

There is sufficient evidence in the original *Bhārata* of Vaiśampāyana about the human character of Kṛṣṇa. When Jāmbavatī, Kṛṣṇa's wife, wanted a son from him, she asked him to pray to Śiva and obtain the boon of a son for her, as he had previously done so for Rukmiṇī. After he propitiated Lord Śiva and obtained from him this boon for her, Umā, delighted by his devotion to her spouse, asked him to choose boons from her, addressing him as *amaraprabhāva* i.e. one possessed of prowess equal to that of an immortal. When he was asked by Bhīṣma to describe the glory of god Śiva, he admitted of his being human. For he says, "how is it possible to know that great God, the final goal of all good men, by a mere human being (*naramātreṇa*, *Mbh.* XIII. 14. 7)?" Yudhiṣṭhira also makes no mention of his divinity, when he says that they had no friend like him, who knew how to take decisions at all times (*Mbh.* V. 70. 78). Buddhist and Jain traditions also clearly refer to Vāsudeva as a human hero.³ However, he was credited with a high degree of spiritual power and was recognised by the Vṛṣṇis as a human god, Vāsudeva. He later came to be identified along with Arjuna with the two divine sages Nara and Nārāyaṇa in the days of Vaiśampāyana and was recognised as partial incarnation of Viṣṇu in the days of Sauti.⁴

1. *JRAS*, 1915, pp. 249-250.

2. *Vaiṣṇavism and Śaivism* in *RGB*, p. 35.

3. Raychaudhuri, *EHVS.*, p. 35.

4. *MGG.*, pp. 92-94.

One of the grounds urged against the identity of Vāsudeva-Kṛṣṇa with the great teacher of the *Bhagavadgītā* is that the rule of *dharma* as taught in the *Bhagavadgītā* is not consistent with the advice given by Kṛṣṇa to the Pāṇḍavas to get rid of their principal opponents. We can only judge the conduct of the Pāṇḍavas and the advice given by Kṛṣṇa to them according to the moral standards current in those times. Vaiśampāyana himself considered the victory of Pāṇḍavas as a triumph of righteousness (*yato dharmas tato jayah*). Kṛṣṇa's advice to the Pāṇḍavas can be justified on the ground that they were necessitated by extraordinary circumstances. To meet such circumstances another rule of *dharma* was laid down known as *āpaddharma* which permitted a course of conduct, not ordinarily proper, in times of extreme distress or calamity. Everyone in those days would have thought that the end justified the means and that the reign of Yudhiṣṭhira was more likely to further the rule of *dharma* than the reign of Duryodhana.¹

Again some scholars are inclined to doubt whether the *Mbh.* hero, the propounder of the *Gītā* and the favourite and lover of the cowherdesses in Gokul be one and the same person. Winternitz, to quote one of them, thought that 'it was more likely that there were two or several traditional Kṛṣṇas, who were merged into one deity at a later date.'² There is sufficient evidence to show that the Gopālakṛṣṇa element was incorporated into the Vāsudeva-Kṛṣṇa cult at a later date. Significantly the references to Kṛṣṇa as a cowherd are to be found for the first time in Sauti's redaction of the epic (*Mbh.* II. 38). In his tirade against Kṛṣṇa at the Rājasūya sacrifice, Śiśupāla, king of Cedi, calls Kṛṣṇa a cowherd (*gopa*) but is silent about his relations with the *gopīs*. The Vulgate passage (*Mbh.* II. 68. 41-46) containing the word *gopījanavallabha*, which Garbe thought to be an old part of the epic, does not find a place in the Critical Edition and so is a much later interpolation. The stories of Kṛṣṇa's relations with *gopīs* do not figure in the Baudha Jātakas³

1. Winternitz, *HIL.*, Vol. I, p. 456.

2. *Ibid.*, p. 457.

3. Raychaudhuri, *EHVS*, p. 73.

and are to be found only in the *Harivamśa* and later Purāṇas. The legends which connect him with Rādhā are still of a later date, as Rādhā's name occurs for the first time in the ninth century A. D.¹ It is pertinent to note that Kṛṣṇa's early life as a cowherd finds a mention in the Epic only after the nomadic tribe of the Ābhīras came on the scene. Sūta mentions them for the first time in the *Mausalaparvan* (*adhyāya* 8), where they are said to have waylaid Arjuna, while escorting, after the death of Kṛṣṇa, Vṛṣṇi widows and orphans and decamped with their treasures and women. The Ābhīras followed the profession of cowherds, which is still the main occupation of their descendants, now known as Ahīrs. As pointed out by Dandekar, there can be little doubt that the cowherd child-god Kṛṣṇa originated among the nomadic community of the Ābhīras. It, therefore, seems evident that the legends which had grown round this child-god of the Ābhīras were incorporated into the early life of Vāsudeva-Kṛṣṇa in the *Harivamśa* by its author.

There are two other factors which support this tradition about Kṛṣṇa's authorship of the *Gītā*. As we shall show later, the *Gītā* brings about a synthesis between the ritual of the Vedas and the *brahmavidyā* of the Upaniṣads, between the Upaniṣadic doctrine of knowledge and the Pañcarātra doctrine of devotion and between human activity and spiritual development. Any theory about the authorship of the *Gītā* must take into account not only his knowledge of the Upaniṣadic doctrines but also his familiarity with the Pañcarātra creed. As the religious leader of the Vṛṣṇis and as the pupil of Ghora Āṅgiras, Kṛṣṇa was eminently suited to work out this synthesis.

It was not unusual for a scion of the Vṛṣṇi race to have gone to Ghora Āṅgiras to receive instruction in the esoteric doctrines of the Upaniṣads. That some Vārṣṇeyas had shown interest in the Vedic religion is borne out by their mention in the *Taitt. Sam.* (III. ii. 9. 3) and *Br. Up.* (III. x. 9. 5), the *Śat. Br.* (III. i. 1. 4) and the

1. Chatterji, *BSOS* VIII, pp. 457-466, quoted by Pusalker, *SEP* (1963), p. 111.

Jai. Br. (I. 6. 1). Of these Gobala Vārṣṇa is mentioned as a teacher in the *Taitt. Br.* and that Saṣa Vārṣṇeya had communion with the sun for religious instruction. Kṛṣṇa must have learnt from Ghora Āṅgiras all the Upaniṣadic lore, and not merely the special instruction of Ghora Āṅgiras referred to in *Ch. Up.*

This instruction contains a comparison of man's life with sacrifice, which frequently occurs in the *Gītā*. His privation is equated with initiation (*dīkṣā*) and his enjoyments with *upasad* ceremonies¹ and chantings. Virtues such as austerity, charity, uprightness, non-violence and truthfulness take the place of gifts (*dakṣiṇā*) given to the priests. When he procreates, that is said to be his new birth. Death is the final bath (*avabhṛtha*) of purification. The sage ended his instruction with the following words: In the final hour let him take refuge in these three thoughts, 'You are indestructible; you are the unshakable; you are the very essence of life.' Having heard this, Kṛṣṇa is said to have lost all thirst for knowledge. Finally the sage quoted two Ṛg verses bearing on the subject:

Proceeding from the primeval seed,
[The early morning light they see,
That gleameth higher than the heaven].
From out of darkness all around,
We, gazing on the higher light -
Yea, gazing on the higher light -
To Sūrya, god among the gods,
We have attained the highest light.

— yea, the highest light!²

In the *Gītā* too, we find that disinterested work is regarded as a kind of sacrifice, *yoga-yajña* (IV. 28), and the spiritual practices mentioned by Ghora Āṅgiras are included among the divine endowments (XVI. 1-3). In chapter VII, the Lord tells us how at the

1. In the *upasad* ceremonies the sacrificer is permitted to break his fast with milk.

2. From Hume, quoted in *The Bhagavadgītā*, by Hill, Intr. p. 2, pg. 3.

time of death one should remember him alone as the Supreme Being (VIII. 8) resplendent like the sun and beyond all darkness. We thus find in the *Gītā* a full statement of the doctrines imparted by Ghora Angiras to Devakīputra Kṛṣṇa. This would lend weight to the view that this Devakīputra Kṛṣṇa was the same as the Māhābhārata hero who had expounded the doctrine of the *Gītā*.

We have therefore to see how this teaching of Lord Kṛṣṇa came into the possession of Sauti, who had composed the *Bhagavadgītā*. We can make only an intelligent guess on this point. The ancestry of Lord Kṛṣṇa is traced to Yadu, son of Yayāti by Devayānī, who was the daughter of the Asura priest Śukra, grandson of Bhṛgu. The Bhārgava clan must have prized this connection and held Kṛṣṇa in high regard. It must have, therefore, preserved this teaching and handed it down the line. Śaunaka, whom Sauti calls Bhārgava, (*Mbh.* I. 16. 6) must have come into possession of it and later got it incorporated into the *Mahābhārata* through Sauti. As regards the contents of the *Gītā*, in view of Lord Kṛṣṇa's association with Ghora Angiras, all the Vedantic passages, namely, the first six chapters, VII, X and chapter XVI, and because of his connection with the Pañcarātra religion, the chapters XI, XII and XVIII relating to his *viśvarūpa* and exclusive devotion to God, must have formed part of his teaching. It is doubtful whether the Sāṅkhya had developed into different schools in his time, and so perhaps chapters VII, VIII and IX in the second sextet and chapters XIII, XIV and XVII in the third sextet are additions made by Sauti. If these six *adhyāyas*, which are mainly dissertations on Sāṅkhya, which had attained popularity in Sauti's time, are excluded, the remaining *adhyāyas* give a connected doctrine of man's place in this world and his relation to God.

III. Vedic Antecedents

For a better comprehension of the doctrines of the *Bhagavadgītā*, it is essential to know at least in broad outline the religious and philosophical thought that preceded it. The most ancient religious literature in India comprises the Vedas, which Gonda aptly describes as 'one of the most original and interesting productions of human

endeavour'. Traditionally the Vedas are held to be *apauruṣeya*, i. e. not of human origin. The *Bṛh. Up.* (II. 4. 10) declares that the Vedas are like the breath of the Infinite Being. This belief in the divine and impersonal character of the Vedas has invested them with great sanctity and authority. Various attempts have been made to give a rational meaning to this *apauruṣeyatva* of the Vedas, but they need not detain us here. We must, however, take note of the fact that this belief has formed the basis of both the religious thought and the social structure of the Hindus for countless generations even upto the present times. The Vedas are held to be eternal and infallible and scriptural authority has become the canon for the acceptability of a philosophical doctrine. Thus Bādarāyaṇa rejected the Sāṅkhya doctrine of *pradhāna* as the independent cause of the material world by calling it un-Vedic (*aśabdam*, *Brah. Sū.* 1. 1. 5). This extreme regard for scriptural authority had an unintended but an undesirable result in that later thinkers had to show considerable ingenuity in demonstrating that their own contributions to philosophic thought were really based on the Vedas.

The Vedas :

The term *Veda*, which literally means 'knowledge' is used in the plural to denote the four different types of collections, namely of hymns of praise to deities (*Rc* : *Ryveda*), of sacrificial formulae (*Yajus* : *Yajurveda*), of chants sung to certain fixed melodies (*Sāman* : *Sāmaveda*) and the *Atharvaveda*, comprising among others magical spells. This last received recognition only at a later date, as we find that the *Gītā* mentions only the three Vedas, *trayī-dharma* (IX. 21) and the knowers of the three Vedas, *traividyāḥ*, (IX. 20). In the Vedic period we come across two streams of thought bearing upon religion and philosophy, which may broadly be called liturgical and philosophical. The former consists of (i) the Samhitās or collections of hymns and (ii) Brāhmaṇas or prose works dealing with sacrificial rites and ceremonies. The latter consists of (i) Āraṇyakas or forest texts which contain the speculations of hermits living in forests and (ii) the Upaniṣads which are philosophical texts dealing with the central meaning of life. This classification is,

however, not exclusive, but merely indicative of two broad tendencies according as the emphasis is placed on ritual works or on ethical and spiritual practices.

The Cult of Sacrifice :

According to Śrī Śabara¹ the obvious purport of the Vedas is to impart to us knowledge about our duties and to lay down injunctions about the performance of such duties. The Sanskrit equivalent of duty is *dharma*, which has undergone changes of meaning in the Vedic and Sūtra period. In *RV* it means mostly 'religious ordinances and rites' and in some cases, 'the merit acquired in performing them'. In the *Āit. Br.* it has been used in the sense of 'the whole body of religious rites'. In the Sūtra period it came to mean first the *varṇadharmā* i. e. duties cast upon a person according to his caste and later it included the duties cast upon him according to his order of life, *āśramadharmā*.

The cult of sacrifice had become well established in the time of the Brāhmanas, which have exalted it as duty par excellence, *treṣṭhatamam karma*² (*Śat. Br.* I. 7. 1. 5). Every householder belonging to the first three castes was required to perform sacrifices, which were classified as obligatory and optional. Among the obligatory duties some were to be performed daily (*nitya*) and some periodically (*naimittika*). A householder has to perform the Agni-hotra sacrifice daily morning and evening and offer cow's milk into the sacred fire. This obligatory duty was to be performed throughout a man's life, and failure to do so gave rise to *pratyavāya* (cf. II. 40) or sin. It was also obligatory upon him to perform some periodical sacrifices such as the Darsapūrṇamāsa sacrifice on the new moon and the full moon days, the Cāturmāsya sacrifices and the *Agrāyana* sacrifices at the harvesting time. A householder was prohibited from eating the newly harvested crop without offering the new grain in the *Agrāyana* sacrifice.

1. His *Bhāṣya* on *Jaimini Sūtra* I. 1. 1.

2. Cf. *yajño vai mahimā* (*Śat. Br.* III. 2. 1. 8). See also *Taitt. Br.* III. 2. 14.

In addition there are a number of (*kāmya*) sacrifices, which are to be performed for securing some desired object or benefit, such as rain, long life, safe journey, birth of a son etc. In some Vedic sacrifices the offerings are simple such as melted butter (*ājya*), boiled rice or barley (*caru*) and rice cake (*puroḍāśa*). These are known as *haviryajñas*, although in two of them animals also are sacrificed. In others known as Soma sacrifices, the soma brew as well as animals are sacrificed. The latter are much more complicated and are spread over longer periods.

There is ample evidence that the sages of the *RV* were very well acquainted with sacrifice. We come across frequent references to sacred fires, kindling of the ritual fire, ritual performances, officiating priests etc. throughout its corpus.¹ In many of these rites, however, the magical element based on the concept of sympathetic magic, seems to have been present from the very beginning. The *Maṇḍūkā Sūkta* (*RV*. VII. 103), for instance, is not a satire on the priests as Muir and Max Müller thought, but a rain charm. According to Frazer, 'the intimate association of frogs and toads with water has earned for these creatures a wide-spread reputation as custodians of rain; and hence they often play a part in charms designed to draw needed showers from the sky'.² There was also a universal belief among almost all primitive tribes that there is a sympathetic relation between the commerce of the sexes and the fertility of the soil. According to Oldenberg, the relation of the chief queen and horse in the *Aśvamedha* sacrifice is clearly a fertility spell, while the obscene language between the queens and the priests could also be explained in the same way. In regard to the sacrificial rites prescribed in Brāhmaṇa literature, Keith pertinently observes, 'in the vast majority of these cases the nature of the ritual can be solved at once by the application of the concept of sympathetic magic, and this is one of the most obvious and undeniable facts in the whole of the

1. Jan Gonda, *Vedic Literature* (Saṁhitās and Brāhmanas), Wiesbaden, 1975, p. 84.

2. James George Frazer : *The Golden Bough*, Abridged Edition, London 1933, p. 73.

Vedic sacrifice; it is from the beginning to the end full of magical elements..”

These magical rites thus seem to have originated in tribal organisations which practised a primitive form of agriculture. There are, however, strong reasons to believe that the Ṛgvedic people led a pastoral life and did not depend on agriculture. The *RV* contains very few references to agriculture, and most of them appear in its first and tenth Maṇḍalas, which are admittedly later compositions. On the other hand, the desire for cattle finds an expression practically in every chapter of *RV*, and the exploits of Indra, the war hero and the chief god of the Vedic people, are mainly related to the seizing of the cattle of the Dasyus, discovering concealed cows and releasing the cows kept in captivity by the Paṇis in the mountain forests. How then did the magical rites based on agriculture find a place in a society, which was by and large pastoral in character? If they were, as is held by Macdonnell, the relic of a distant past, “derived from a much earlier age and afterwards continued throughout the priestly literature of later times”,¹ this tradition should have been common to the Aryan tribes living in those days. We shall, however, see later that many Aryan tribes and at least one important priestly clan, namely the Bhṛgu, were opposed to this cult of sacrifice. Further in quite a few instances, the desired result of a sacrifice seems to be far removed from the actual form of the sacrifice. For instance, three important sacrifices, the Aśvamedha, the Rājasūya and the Vājapeya, which were obviously fertility spells, were used for purposes unconnected with the nature of the ritual. The Rājasūya and Vājapeya sacrifices were undertaken for the coronation of the king and for acquisition of suzerainty by him. The Vājapeya then came to be performed as a preliminary rite before undertaking the Rājasūya sacrifice.² This would lead to the inference that the Vedic seers borrowed these magical rites from the local non-Aryan tribes and by

1. *ERE.*, Vol. VIII, p. 312.

2. N. N. Bhattacharyya, *Ancient Indian Rituals and their Social Contents*, Delhi 1975, pp. 11-12; 49-50.

incorporating hymns addressed to the Vedic deities, gave them sophisticated forms. They could now claim that they possessed extraordinary powers by which they could solicit, nay even command, special favours from the gods. Thus the relation between men and the divinities came to be viewed as one of mutual dependence (See III. 12-14).

In the early days when the Vedic ritual was simple, not only a Brahmin but also a prince could offer a sacrifice to the gods for himself and his people. But with the incorporation of fertility rites the Vedic ritual became so elaborate and complicated that the need was felt of a hieratic order who could devote themselves solely to its performance and to the preservation of its sacred hymnology. Further with the growth of military and administrative responsibilities, the ruling classes had little time for such ceremonies. This development gave rise to two elitist classes, the Brahmins and the Kṣatriyas, whose services now became indispensable for the performance and protection of the sacrifice. From a collective agricultural rite, the Aśvamedha became the exclusive privilege of a king, a symbol of royal supremacy. Only a Brahmin could now perform the *Bṛhaspatisava* for the attainment of priestly eminence. A number of optional rites came to be prescribed according to the number of the deities to be propitiated and the number of wants to be satisfied. Sacrificial rites thus came to be devised not only for rain and food but also for progeny, virile power, victory in a battle, prosperity of kinsmen, good fortune and also the general welfare. In addition to these temporal benefits, the sacrifices were supposed to bring religious rewards also such as a place in heaven after death. The heaven was the highest goal to which a sacrificer could aspire and indeed every sacrifice was described as a ship bound heavenwards.¹ This led to the attachment of more importance to the meticulous performance of the ritual rather than to spiritual practices such as Vedic study, austerity and truth.

In course of time, animal sacrifice came under strong condemnation especially by the Sāṅkhyas, who quoting the Vedic text ‘one

1. *tad vai sarva eva yajño nauḥ svargyā.*

should not kill any being', said that it was sinful. The ritualists, on the other hand, maintained that the particular injunction in regard to the killing of an animal in a sacrifice overrode the general injunction about non-killing. Partly as a result of these protests and partly because animals in the meantime had come to be regarded as wealth, there was a change in the public attitude towards animal sacrifice. Moreover, as stated before, the *śrauta* rites had become too complicated and time-consuming, and the need was felt for evolving simpler rites which could be performed without the ministrations of a priest. From ancient times it was an article of faith with the Hindus that a person was born with three debts which he owed to the sages, the gods and the manes, which he could repay by studying the Veda, sacrificing to the gods and begetting sons respectively. To these three debts were added, even as early as the Brāhmaṇa period, two more debts, which a person owed to the myriad creatures of the world and his fellow-beings. Thus the *Śat. Br.*¹ speaks of five *mahāyajñas* and describes them by way of praise as the 'great sacrificial sessions'. Of these the *devayajña* and the *pitryajña* could be performed by simply offering a faggot into the fire for the gods and by offering water to the manes. The *bhūtajajña* and *manuṣyayajña* consist in offering food to the living creatures and hospitality to a guest, while the study of the Veda constitutes *brahmayajña*. With the development of compassion for all creatures, there was a universal sentiment against wanton injury to living beings. The five great *yajñas*, therefore, came to be regarded as an act of expiation for the accidental destruction of life through five household things.² In respect of these five *mahāyajñas*, Dr. P. V. Kane observes³ that this institution was, morally and spiritually, a decided improvement over the *śrauta* sacrifices, as it was prompted by feelings of devotion, reverence, compassion and fellow feeling.

1. *pañcaiva mahāyajñāḥ tāny eva mahāsattrāṇi bhūtajajño manuṣyayajñāḥ pitryajño devayajño brahmayajña iti* (*Śat. Br.* XI. 5. 6. 1).

2. The fire-plate, the grind-stone, the broom, the pestle and the mortar and the water-pot. See Ś and Ānanda on III. 13.

3. *HD.* Vol. II, Part I, p. 697.

The architects of this sacrificial cult were known as *ṛṣis*, the Vedic seers. Sāyaṇa describes them by such epithets as *atīndriya-draṣṭāraḥ*, *mantradraṣṭāraḥ* etc. which would suggest that they 'saw' the hymns and sacrificial formulae in a state of religious ecstasy. The Vedic seers lived a full social life as householders and discharged their duties both as sacrificers (*yajamānas*) and as officiating priests at the sacrifices (*yājakas*) with exemplary diligence and meticulous attention. The sacrifices were, as mentioned before (p. 23 above), performed for temporal aspirations and for a place in heaven. Their compositions bear testimony to their sense of hope, optimism and zest of life. The wife of a sacrificer had a significant role in the sacrificial rites, and so great importance was attached to the *gārhasthyadharmā* i.e. the order of the householder. There is nothing in the Vedic literature expressly corresponding to *vānaprastha*, but we find a reference in *R̥ V* X. 136. 2 to the *munis*, who are said to be wind-girt and clad in brownish dirty garments. We come across the term *muni* not infrequently in the Brāhmaṇas and the epics, but even there the term seems to apply mostly to householders. The *Ait. Br.* (VI. 33) mentions one householder Aitasa as *muni*. Among the Upaniṣads, the *Bṛh.* (IV. 4. 22), for the first time, speaks of *munis* who had renounced the world and lived by begging, and references to ascetic life are to be found among the later Upaniṣads such as the *Kaṭha*, the *Muṇḍaka* and the *Jābāla*. However, even in the *Mbh.* we find that Mudgala and Asita Devala, who were householders living in hermitages, were called *munis*. Another hermit clan mentioned in the Vedas and known as *yatis*, which was associated with the Bhṛgu, was totally opposed to the cult of sacrifice, of which more later.

The Upaniṣads :

The Upaniṣads, on the other hand, embody the earliest efforts to give a philosophical explanation of the world. The term *upanīṣad* has been explained variously, but its general meaning seems to be *rahasya* or *guhya*, a secret or esoteric doctrine. Etymologically it is derived from *upa* (near), *ni* (down) and *sad* (sit), indicating that it is a secret doctrine which the disciples learn

from the teacher sitting at his feet. The origin of the Upaniṣads, as they have been handed down to us, cannot be definitely known, but they seem to have been incorporated as the concluding parts of the Vedas at a much later date. This is evident from the *Ch. Up.* VII. 1 in which Nārada approaches Sanatkumāra for instruction. When asked by the latter what he already knew, Nārada replies that he had read the Vedas and knows the Vedic *mantras*. There he mentions *brahmavidyā* separately and says that he has heard that only the knower of Brahman crosses over sorrow. The *Muṇḍ. Up.* I. 1. 5 describes the four Vedas as 'lower wisdom' and states that the higher wisdom is that by which the Supreme is known. The main concern of the Upaniṣads is to discover the nature of the ultimate reality by examining the external world and human experience.

The Upaniṣadic thinkers tried to ascertain the ultimate principle which lay behind this world of appearance. Just as an earthen pot can be known by knowing its cause—the clay, they wanted to know whether there is an ultimate principle by knowing which everything in this world can be known. In *Chān.* III. 4. 1, we find Śāṇḍilya cryptically defining it as *tajjalān*, as that which gives rise to this world (*ja*), reabsorbs it (*ī*) and supports (*ān*) it. They named this ultimate reality Brahman from the root *bṛh* 'to expand', 'to burst forth'. This derivation suggests that this ultimate reality burst forth and from this emerged the manifold world (*Tai.* II. 5. 2). It wished to become many and became manifest in two forms, the sentient and the insentient (*Tai.* II. 6). The ancient seers, however, soon found that this reality was supersensuous and beyond the reach of mind and speech,¹ and so failing to identify this reality in terms of human experience, they declared it as *neti neti*, nothing like it exists in life (*Bṛh.* III. 8). Yājñavalkya describes this reality in purely negative terms as follows: "This, O Gārgi, the wise call the Imperishable (*akṣara*). It is neither gross nor subtle, neither short nor long, neither glowing red nor adhesive, neither shadow nor darkness etc." (*Bṛh.* III. 8). And yet he dwells in earth, water,

1. *yato vāco nivartante / aprāpya manasā saha* (*Tai.* II. 4, 9).

fire, air, sky, heaven and the sun and controls them from within; he is the Inner Controller of beings (*antaryāmin*). Yājñavalkya further tells Gārgī that the sun, the moon etc. stand in their respective positions because of him and on him depends the spacial and temporal order of nature.

Further they realised by introspection that what we commonly regard as our Self (*ātman*), namely the body, the vital breaths, the mind or the intelligence, is not the true Self, since everyone of them is subject to change and limitation. They are merely the sheaths (*kośa*) of the true Self, who is the permanent and blissful soul (*Tai.* III). They called this Self also by the same term *ātman*, which has been a source of a great deal of confusion in its usage. Uddālaka identifies this individual Self with the ultimate reality in a famous passage, known as a *mahāvākya*, and tells his son, *tat tvam asi Śvetaketo* (*Chān.* VI. 8. 7). As pointed out by Śrī Bādarāyaṇa, however, in the *Brahma Sūtra* I. 2. 20, both the Kāṇva and Mādhyandina recensions of *Bṛh.* II. 7. 22 speak of the difference between the individual Self and the Inner Controller. Śrī Śāṅkara discusses this text and has made an attempt to explain this Upaniṣadic passage to suit his monistic doctrine. It is, however, pertinent to note that both Śrī Rāmānuja and Śrī Madhva use this text to support their doctrines of qualified monism (*viśiṣṭādvaita*) and dualism (*dvaita*) respectively.

This distinction came to be emphasized in later Upaniṣads such as the *Kaṭha*, *Muṇḍaka* and the *Śvetāśvatara*, and we find that the Self is said to be part of the Divine like a spark from fire¹ and the power of God is said to be supreme and of diverse kind.² In contrast the individual Self is said to be ignorant (*ajñā*) and powerless (*anīśa*) in *Śv. Up.* I. 9. The whole world, whatever exists, trembles in the presence of the Supreme Brahman. Through fear of Him the

1. *tad etat satyaṁ yathā sudṛṣṭāt pāvakaād visphuliṅgāḥ sahasraśaḥ prabhavante / sarāpāḥ tathā 'kṣarād vividhāḥ soṁya bhāvāḥ prajāyante tatra caivāpi yanti* || (*Muṇḍ.* II. 1. 1).

2. *parā 'sya śaktir vividhaiva śrīyate* (*Śv.* VI. 8).

fire burns, through fear of Him the sun blazes forth, through fear of Him Indra beats a retreat, and so do the wind and death the fifth. (*Kātha. Up.* VI. 3). God is not merely immanent, but also transcendent. He is now said to be the Lord of the universe and the individual Selves (*Śv. Up.* I. 10), whose commands none can overstep. From this it was short step to the monotheism of the *Śv. Up.* and the *Gītā*, which respectively identify Brahman with Lord Śiva and Lord Kṛṣṇa with Brahman and praise each of them as the Lord of the world.

The Cult of Tapas :

The cult of *tapas* finds a prominent place in the Upaniṣads. The creation myth of *Rgveda* (X. 190. 1) says that the creator of the universe prepared himself for this work of creation by the practice of *tapas*. This is repeated in the *Tai. Up.* II. 6. 1, which tells us that 'having performed austerity, He created all this, whatever is here'. The Upaniṣads further tell us that God-realisation is the goal of human life and austerity is the preparation for it. When Bhṛgu approached his father Varuṇa and requested him to instruct him (Bhṛgu) in the Vārunī *vidyā* (*Tai. Up.* III. 1), the latter did not straightway explain to him the doctrine of Brahman, but asked him to seek Brahman through austerity. Every time Bhṛgu came with an incorrect answer, he repeated this advice. Thereupon Bhṛgu himself, by continuous reflection, recognised him as food, as vital breath, as mind, as reason and finally as bliss. We read in the *Pr. Up.* I. 2 that when Sukeśa Bhāradvāja and five others went to sage Pippalāda for instruction on Brahman, the wise man told them to stay with him for a year and practise penance and chastity with faith, before he could teach them. It further states (I. 15) that 'those who practise penance and possess firmly rooted chastity — theirs is the world of Brahman'. In the *Tai. Up.* I. 9. 1 we come across the view of Taponitya that only penance should be practised for attainment of self-knowledge. The *Munḍ.* III. 2. 4 states that *ātman* cannot be attained by one through austerity which is devoid of *liṅga* (*aliṅgāt*). Śrī Śaṅkara takes *tapas* here to mean knowledge and *liṅga* renunciation, on which Deussen remarks that 'in this way anything can be interpreted in

any manner.' According to the latter, *tapas* has its usual meaning austerities and *aliṅga* means lacking 'in the right character, particularly the characteristic of knowledge'.¹ We read in the *Maitri.* 4. 4 that one frees oneself from evil through penance and that is why Brahman is known through knowledge, through penance and through meditation.

Two Conflicting Ideologies :

We thus notice that the thinking of the Upaniṣads was entirely distinct in spirit from the ritualism of the Brāhmaṇas. There is sufficient evidence to show that there existed mutual hostility between the exponents of the sacrificial cult and the austerity cult. The ritualists who devoted themselves to the systematic interpretation of the Vedic ritual, held that the Vedas have no purpose other than to lay down an injunction for the performance of a specific sacrificial rite (*Jaimini Sūtra*, I. 2. 1). The injunctions are of two kinds, those that prescribe certain rites (*vidhi*) and those that prohibit certain actions (*niṣedha*). In view of this, they declare that all Vedic passages which do not relate to an injunction are meaningless.² In particular they argue that those Upaniṣadic passages which speak of Brahman as a self-existent entity without enjoining any ritual action, do not serve any purpose.

The Upaniṣadic thinkers, on the other hand, are no less critical of the tendency of the ritualists who worship different deities with sacrifice for paltry favours. Thus the *Bṛh. Up.* I. 4. 10 refers contemptuously to a person, 'who worships another deity (that is other than Brahman)' and says that 'he is one and Brahman another'. It calls such a person a 'house-dog' of the gods, as he is satisfied with the crumbs of gifts which he receives from them. Later in the same Upaniṣad we come across a sarcastic remark of Yājñavalkya, "What is sacrifice — (mere killing of) animals" (III. 9. 6). The *Chān. Up.* I. 12 contains a satire on the ritualism of the Brāhmaṇas. But the *Munḍ. Up.* is more scathing in its attack

1. Deussen : *Sixty, Upaniṣads of The Vedas*, Vol. II, p. 585.

2. *āmnāyasya kriyarthatvād anarthakyam atadarthanām.*

on the empty formalism of the ritualists. It says that there are two kinds of knowledge, the lower i. e. ritual knowledge and the higher by which the Supreme is known (I. 1. 4). It further adds that those who remain confined to the ritual knowledge, no doubt, pose themselves as wise and learned, but they are like blind men led by the blind. The sacrifice-ship analogy is specifically ridiculed by calling it a fragile boat (I. 2. 7), which cannot save one from death. Those who go to heaven after performing sacrifices have to come down to the earth after their merit is exhausted (I. 2. 9). This is true not only of ritual works but also of meritorious deeds. Thus *Chān. Up.* V. 10. 7 says that even persons of virtuous conduct enter into better wombs after death and taking birth in righteous families, reap the reward of their virtuous deeds. According to the *Bṛh. Up.* IV. 4. 22 a person overcomes birth and death only when he attains to knowledge.

There is sufficient evidence to show that these two conflicting ideologies were sponsored by two eminent clans of priests, the Aṅgirasas and the Bṛguṣ. Both Aṅgiras and Bṛgu, their eponymous ancestors, had already come to be regarded as mythical figures in the early Vedic period. They are mentioned with Atharvans in *ṚV.* X. 14. 6 as the earliest sponsors of the fire cult. Both Indra and Aṅgiras find a prominent mention in *ṚV* and both are identified with the cult of sacrifice. Indra's greatness is celebrated in about 250 hymns of *ṚV*, which forms nearly one-fourth of the corpus, and he is said to be the leader — nay, the very soul of sacrifice. (*ŚB.* IX. 5. 1. 33). The Vedic gods are closely connected with the ritual system of which they form an integral part. The word Aṅgiras occurs about 90 times in the *ṚV*. and most of the prominent seers with two exceptions belong in one way or another to the Aṅgiras family. The two exceptions are Ṛṣamada of Maṇḍala II and Vasiṣṭha of Maṇḍala VII. Ṛṣamada was the son of Bhārgava Vitahavya who, when defeated by Pratardana, son of Divodāsa, took shelter in the hermitage of Bṛgu and embraced the profession of a Brahmin (*Mbh.* XIII. 31). The Ṛṣamadas were originally devotees of Varuṇa and also of Rudra (*ṚV.* II. 33), but later became

enthusiastic supporters of the Indra cult (*ṚV.* II. 12). We find further that one of the Ṛṣamadas implores Varuṇa (*ṚV.* II. 28. 9) that he should not be made to suffer for his or another's sin. Probably he refers to the sin committed by him or his ancestor by transferring his loyalty from Varuṇa to Indra. Vasiṣṭha too, who was the son of Mitrā-Varuṇa (*ṚV.* VII. 33. 11), became the priest and supporter of the Vedic Aryan king Sudās and helped him to win the victory over the ten kings in the Dāśarājña war. He ascribes his later misfortunes to the wrath of Varuṇa and bewails the fact that his kinship with Varuṇa has come to an end (*ṚV.* VII. 88). Generally speaking, one may say that the Aṅgirasas identified themselves with the Indra cult and made important contributions to the development of Vedic sacrifice.

Rahurkar¹ makes the pertinent observation that the sages who are traditionally regarded as the authors of *ṚV*, rarely figure as teachers in the Upaniṣads. Another ancient family of priests seems to have been associated with austerity and Upaniṣadic knowledge. The family of Bṛguṣ is connected with the *AV* which, originally known as *Atharvāṅgirasas*, later came to be known as Bṛgvaṅgirasas. Jan Gonda² finds this specially suggestive, as the speculative parts of *AV* deal with the universal soul, Brahman. The Atharvanic texts, in his view, are the immediate harbingers of the oldest Upaniṣads and as such attest to the continuity of the ancient speculative reflections. Bṛgu himself, as we saw before, practised austerities at the instruction of Varuṇa in order to realise the true nature of Brahman. The Bṛguṣ initially at least seem to have been opposed to the Vedic form of sacrifice, as they are said to have chased *Makha* (*ṚV.* IX. 101. 13). Sāyana, however, takes *Makha* to mean a demon for which there is no warrant. There is no mention of such a demon anywhere in the Vedic literature. Bṛguṣ and a hermit order of Yatis associated with them were generally opposed to Indra and the cult of sacrifice. Cyavana, who was a Bhārgava according to the *Sarvānukramaṇī*, is said to be a friend of the Aśvins

1. Rahurkar : *The Seers of the Rgveda*, Introduction p. xx.

2. *Vedic Literature*, pp. 267, 268, 295.

and an opponent of Indra and his devotee Paktha Turvayāna (*RV.* X. 61. 1-3). Another Bhārgava Jamadagni, father of Paraśurāma, is mentioned in *RV* as connected with Mitrā-Varuṇa, the Āśvins and Soma. He was a great ascetic and used to preach *akṣara brahman* (*Tai. Ar.* I. 9).

Two Cultures :

It appears that Bhṛgu were connected with the Asuras in one way or another. Bhṛgu himself was married to an Asura maiden Pulomā (*Mbh.* I. 5. 11) and his grandson Uśanas was the high priest of Asura king Vṛṣaparvan (*Tai. Sam.* II. 8. 5). Yayāti, the celebrated king of the lunar dynasty, was married to Devayānī, daughter of Uśanas (*Sukra*) and Śarmiṣṭhā, daughter of Vṛṣaparvan. Yayāti had five sons, Yadu and Turvaśu from Devayānī and Druhyu, Anu and Puru from Śarmiṣṭhā. The five tribes, Yadus, Turvaśus, Druhyus, Anus and Purus, claiming ancestry from them, took part in the Dāśarājña war against Indra's friend Sudās and the Bharatas. The ten kings who took part in this war are described as non-sacrificers, *ayajyavaḥ* (*RV.* VII. 83. 7). Thus the two important clans of priests, the Āgīrasas and the Bhṛgus, belonged to two different camps represented by the Devas and the Asuras. We come across accounts of how the austerities undertaken by the Asuras were interrupted by Indra, the Lord of gods, out of fear that they would thereby become strong and wrest from him his overlordship (*indrapada*). There are also other accounts in which we are told how the Asuras took every opportunity to destroy the sacrifices in order to weaken the power of the gods by depriving them of their customary offerings. The *Tāṇḍya Mahābr.* (XIV. 4. 7) tells us that the Vaikhānasa munis, who were the favourites of Indra,¹ were killed by one Rahasya Devamalimluc in a place which came to be known as Munimāraṇa. On the other hand, the hermit clan known as the Yatis, who were connected with the Bhṛgus, were thrown by Indra to the wolf-hounds (*Sālāvṛkas*, *Taitt. Sam.* VI. 28. 5).²

1. *indro munīnām sakha* (*RV.* VIII. 17. 14).

2. See Kane, *HD.* Vol. I, Part I, p. 9.

Both the *Ait. Br.* (VII. 2) and the *Mbh.* (XII. 15. 15) record this action of Indra throwing the Yatis to the wolf-hounds as sinful.

Thus this ideological conflict between the protagonists of ritualism and asceticism seem to have had deeper roots in two different cultures, which may be called the Asura culture and the Vedic culture. We find frequent references to the struggle between the Asuras and the Devas for supremacy not only in the *RV.* and the *Brāhmaṇas* but also in the *Śrauta* literature and the *Mbh.* The most important exploits of Indra invariably link the killing of the Asura kings with the destruction of their cities. It is stated that Indra conquered hundred cities from the Asura king Śambara (*RV.* IV. 30. 20) and gave their wealth to Divodāsa and Bharadvāja (*RV.* VI. 30. 4). He conquered seven cities of Asura king Śarat and made a gift of these to Purukutsa (*RV.* VI. 20. 10). He performed the terrible feat of killing his arch-enemy Vṛtra, destroyed ninety-nine cities and released the waters which were held up by Vṛtra (*RV.* I. 32. 11). The latter is probably a reference to the destruction of embankments which stored river water for supply of drinking water to the city people. We read in *RV.* III. 30. 9 that assisted by Agni, Indra destroyed nine enemy cities in one attempt, which would indicate that he resorted to incendiarism to destroy the enemy cities. Indra's epithets such as *purabhid* and *purandara* would suggest that he made a forced entry into the fortified settlements of enemies and destroyed them.¹ This literary evidence of the destruction of the Asura towns by the Vedic Aryans is supported by the archaeological remains of the Indus civilization. Thus both the literary and archaeological evidence seems to lend support to Sir Mortimer Wheeler's view² that the Vedic Aryans led by Indra were responsible for the ruin and destruction of the Indus civilization.

As pointed out by Sir John Marshall,³ these two civilizations were so unlike each other that it would be difficult to stipulate a common

1. Sukumari Bhattascharji, *The Indian Theogony*, p. 252.

2. *The Indus Civilization*, pp. 131-132.

3. *Mohenjadaro and Indus Civilization*, pp. 110-112.

Indo-Aryan source for them. The arguments advanced by Sir John are unquestionable, and we cannot do better than summarise them here. There are at Mohenjodaro and Harappa densely populated cities with solid commodious houses of brick with adequate sanitation, bathrooms, wells and other amenities. On the other hand, the Vedic people formed a prominently pastoral society and lived in houses largely constructed of bamboos in villages. The draft animal bull was prized by the Indus people above all animals, while the milk-yielding cow was held in special veneration by the Vedic people. The horse, which plays such an important part in the Vedic society, is unknown to the people at Mohenjodaro and Harappa, as it is not to be found among the figures of animals found at those places. The sea food was a common article of diet of the Indus people, while the Vedic Aryans were mainly meat-eaters, as there is no mention of fishing in the Vedas. The Vedic Aryans used, in the times of the Rgveda, gold, copper and bronze, but silver was more common than gold among the Indus people. While both of them employed copper and bronze for making vessels and utensils, the Indus people sometimes made use of stone also for this purpose, obviously a relic of the neolithic age. For offensive weapons both used the bow and the arrow, spear, dagger and the axe, but defensive armour such as the helmet and the coat of mail used by the Vedic people was quite unknown to the Indus people, which must have worked heavily to their disadvantage in armed conflicts between the two. While the Vedic religion was aniconic, icon worship was common among the Indus people, as is apparent from the remains at Mohenjodaro and Harappa. While in the Vedic pantheon the female element is in a subordinate position, the cults of Mother Goddess and Lord Śiva were prominent among the Indus people. Phallus worship, which was abhorrent to the Vedic people, was widely practised by the Indus people.

In an interesting monograph,¹ Dr. Malati Shendge has shown how the so called demons (*asuras*) had reached a height of urban civilization unusual in those times. The *asuras* also appear to have

1. *The Civilized Demons : The Harappans in Rgveda*, Delhi 1977,

been more advanced culturally in comparison with the Vedic Aryans. As compared with the Vedic god Indra with his drinking habits and amorous adventures, their Asura Varuṇa stands out prominently as the controller of the cosmic order. From the roughly carved seal found by Mackay from the remains at Mohenjodaro, it is apparent that they also worshipped the prototype of Lord Śiva seated in a yogic posture. This yogic posture suggests that this god was the Yogīśvara, the typical ascetic and self-mortifier, the embodiment of dispassion. We read in the *Mbh.* XIII. 18 that the Asura kings were his special proteges and obtained special boons from him by propitiating him with rigorous austerities. There were some well known Asura kings, who held advanced views on politics and moral conduct. In *Mbh.* III. 28, Prahlaḍa, an illustrious Asura king, is said to have explained to his grandson Bali the respective merits of soft and hard decisions. He told Bali that a king has to take soft or hard decisions as the occasions require. He taught Indra, who had approached him in the guise of a Brahmin, the rules of good conduct. He gifted Indra his virtue (*śīla*), as a result of which along with virtue righteousness, truth, good conduct and prosperity left him one by one and entered Indra (*Mbh.* XII. 124).

The following accounts of some illustrious Asura kings show that they had accepted their defeat by Indra with philosophic calm. After Indra had wrested the overlordship from Prahlaḍa, he went to see the latter and found him living in a desolate place, apparently calm and collected. When asked about the secret of his equanimity, Prahlaḍa explained to him the doctrine of *svabhāva*. He said whatever happens in this world is the result of the inherent nature (*svabhāva*) of things and that one should, therefore, watch the appearance and disappearance of all created things without attachment, without pride, free from all bonds and being indifferent to everything (*Mbh.* XII. 215). *Mbh.* records a similar dialogue between Bali and Indra, where Bali explains his defeat and loss of fortune to the inexorable march of time. He expounds the doctrine of *kāla*, which brings everything to fruition and establishes everything (*Mbh.* XII. 216). Namuci explains the secret of his equanimity by saying that

everything in this world is preordained and that he lives in peace as directed by the ordainer (*Mbh.* XII. 219). When Vṛtra was asked the same question by Uśanas, the former replied that there is no cause for elation or grief, as one gets his due as a result of his past actions (*Mbh.* XII. 270). In religious books such as the *Yoga-vāsiṣṭha* the story of Bali is given to illustrate disinterestedness (*anāsakti*).¹ Even if these dialogues are apocryphal, they seem to enshrine the tradition that the doctrines of *svabhāva*, *kāla* and *karma*, as also the qualities of equanimity and disinterestedness, on which the *Bhagavadgītā* lays such great emphasis, seem to have had their origin in the Asura culture.

Now the question arises, who were these *asuras* who, from all accounts, were a cultured and civilized people? Sāyaṇa's commentary does not throw any light on the identity of those whom Indra defeated. He calls some of them as *asuras*, others as enemy kings. The Vedic scholars generally assume that the *asuras* were non-Aryan tribes on the Indian soil, whose chiefs offered resistance to the invading Aryan hordes. There are, however, indications in the *ṚV* itself that the Vedic Aryans had to fight with Aryan tribes also. In *ṚV.* VI. 60. 6² Indra and Agni are praised for their conquest of Dāsas as well as Aryan foes. The *Brāhmaṇas* describe the *asuras* as *prajāpatyāḥ* i. e. sons of Prajāpati. Thus it is stated in the *Śat. Br.* IX. 5. 1. 12 that both the Devas and the Asuras had sprung from Prajāpati and entered upon their father's inheritance. The *Bṛh. Up.* I. 3. 1 tells us that Prajāpati had a twofold progeny, the Devas and the *asuras*, of whom the Devas were the younger and *asuras* were the elder. We cannot explain such statements unless both the Devas and the *asuras* belonged to the Aryan race, and the *asuras* entered India before the Vedic Aryans. The Asura-Varuṇa-religion of the *asuras* is akin to the Ahura-Mazda-religion of the Iranian Aryans, so that both of them could be said to have developed

1. Vettam Muni : *Purāṇic Encyclopaedia*, Delhi 1975, p.104.

2. For other references, see *ṚV.* VI. 22. 10, X. 69. 6, X. 83. 1, X. 102. 3 quoted by Kane : *HD.* Vol. II, Part I, p. 27.

out of a common religious ideology of their Aryan ancestors.¹ Vatsa Kanva mentions (*ṚV.* VIII. 6. 46) that he received wealth from Tirindira, son of Parśu, which according to Griffith are Iranian names (Tirindates and Persa). From this it is evident that there were close relations between Indians and Iranians in those days.² The Iranian Aryans must have come to know with horror and helplessness the destruction of a sister civilization by the Vedic Aryans led by Indra. Otherwise one cannot explain why the same conquests which led to the deification of the Vedic war-hero Indra in India led to his being represented as the arch devil in ancient Iran. Thus in the Avesta the word Ahura denotes the mighty God and the word *daeua* (*deva*) means a 'demon'. A victorious people usually ascribe their victory to their godlike qualities and denounce their defeated enemies as devils. Thus the *asuras* came to be regarded as demoniacal and the word *sura* was artificially coined to denote a god by regarding the *a* in the *asura* as a negative prefix and by dropping it.³ This pejorative sense in which the word *asura* came to be known later is also to be found in the *Gītā* (Cf. chapter XVI).

Assimilation of the Two Cultures :

As we saw before, with the growing popularity of the Indra cult some of the devotees of Varuṇa such as Gṛtsamada and Vasiṣṭha changed sides and became the enthusiastic supporters of Indra. Later the Vasiṣṭhas seem to have made serious attempts to bring about a compromise between the Varuṇa-religion and the Indra-religion by some such arguments as 'Indra conquers and Varuṇa rules' (*ṚV.* VII. 83. 9).⁴ However, as a result of these attempts Varuṇa got only a subordinate position in the Vedic pantheon, with hardly a dozen hymns to celebrate his glory. It is true that we come across passages in the *ṚV* which glorify Varuṇa as the

1. Dandekar, *VMT*, p. 181.

2. Rahurkar, *The Seers of the Rgveda*, p. 161.

3. Dandekar, *VMT*, p. 184, fn. 87.

4. *Ibid.*, p. 65.

supreme God, but they only seem to testify to his former glory. In fact we are told in *RV*. IV. 42 that Varuṇa tried to stake his claim to religious hegemony, but Indra flatly refused to give up his position as the mighty god. Eventually moral authority had to yield before superior might, and the poet had to concede Indra's claim to supremacy unreservedly. Although Varuṇa was accorded a special position by his association with Indra as a dual deity *indrāvaruṇau*, he never regained his former glory. From his position as the world's controller (*RV*. VII. 87. 5, 6), whose decrees all the gods followed (*RV*. VIII. 41. 7), he was reduced to the position of the god of ocean and lord of the aquatic creatures (*BG*. X. 29). The other god of the *asuras*, Rudra-Śiva, seems to have fared much better. He too was given an insignificant status in the *RV*. with only three whole hymns and was originally denied a share in the sacrificial offerings. His claim was allowed only after he had threatened the gods (*Śat. Br.* I. 7. 3) and destroyed the sacrifice of Dakṣa to which he was not invited (*Mbh.* XII. 274). He, however, became in the *Mbh.* period the supreme God Mahādeva) and in the later Paurāṇic period a member of the Hindu trinity (*trimūrti*).

This reconciliation between the two ideologies is reflected in the changed attitude of the Vedic seers to austerity (*tapas*). The word *tapas* occurs over a dozen times in the earlier Maṇḍalas of the *RV*, but it is mostly used in the sense of heat. Only in the tenth Maṇḍala the word means penance, austerities or self-mortification. In *RV*. X. 190. 1 it is stated that the eternal law and the truth, the sun and the moon and the universe are born of *tapas*.¹ Vedic scholars are now generally agreed about the supplementary character of the tenth Maṇḍala and its later incorporation in the *RV*. According to Gonda, this Maṇḍala contains some Atharvāṇic matter, consisting of speculations on the origin and the mysteries of the universe and the ultimate principle besides the presence of gods unknown to the other Maṇḍalas.² The hymn of creation (*RV*. X. 129) explains that the universe evolved from One, who is entirely different from a god

1. Kane, *HD*. Vol. V, Part II, p. 1415, fn. 2323.

2. Jan Gonda, *Vedic Literature*, p. 12.

like Indra or even Prajāpati or Viśvakarman. This One became manifest by his own intrinsic power, *tapas*. This is a tacit acknowledgment of the importance of *tapas* in the creation of the world. In the *Ait. Br.* and *Śat. Br.* it is indicated that *tapas* like sacrifice would bestow everything.¹ There is not much scope for the introduction of *tapas* in the actual performance of a sacrificial rite. But according to Thite,² *dīkṣā* and *tapas* are closely associated. It is stated in *KS*. XXIII. 2 that 'by means of *dīkṣā* and *tapas* sacrifice is obtained'. The *dīkṣā* contains the idea of self-mortification, austerity, fasting etc. In *Śat. Br.* IV. 4. 4, we are told that one who practises austerity to the point of abstaining from sexual intercourse will find a place in heaven. The Vedic sages also adopted the Upaniṣadic doctrines and by combining them with ritualistic tradition, incorporated them as the concluding portions of the Vedas, which then, as pointed out by Deussen, came to be known as Vedānta. This is borne out by the fact that the term Vedānta occurs only in such later Upaniṣads as the *Muṇḍaka* (III. 2. 6), the *Śvetāśvatara* (VI. 22) and the *Mahā-nārāyaṇa* (X. 8) and also the *Bhagavadgītā* (XV. 15).

We find the first indication of this synthesis in an important passage in the *Ch.* II. 23, which has a bearing on the meaning of *Dharma*. According to it there are three branches of religious duty (*dharmaśākhāḥ*), the first consisting of sacrifice, study of scriptures and the giving of gifts, the second consisting of penance and the third that of a student, observing continence and staying in the house of the teacher. It further adds that all these attain to the world of the meritorious, but the one abiding in Brahman attains to immortality. For the first time in this passage the householder has been given an equal status with the ascetic. It is, however, doubtful if this passage could be treated as a reference to the first four stages of life (*āśramas*), which became a prominent feature of Hindu society in later periods. Śrī Śaṅkara thinks that the concluding sentence of this passage refers to the fourth order,

1. Kane, *HD*. Vol. V, Part II, p. 1415, fn. 2323.

2. *Sacrifice in Brāhmaṇa Texts*, p. 121.

saṁnyāsa.¹ He argues that this ought to be so, as immortality, which is different from the meritorious world, is said to be its result. But the expression *brahmasaṁstha* does not mean one who has renounced the world. There is also a doubt whether even the first three stages of life are meant here. They are not mentioned in the usual order and a different world is promised for each of them.² Moreover the term *āśrama* does not occur in any of the earlier Upaniṣads commented upon by Śrī Śaṅkara or the *Bhagavadgītā*. Henceforth the spiritual practices preparatory to knowledge include both sacrificial rites and austerities. For instance, in the *Kena* IV. 8, austerities, self-control and work are said to be the very foundation of knowledge. In the *Mund.* it is stated that out of *akṣara* Brahman have originated the sacrificial formulae (*yajus*), sacrifice, and sacrificial gifts (II. 1. 5) and austerities, truthfulness and continence (II. 1. 6). The *Gītā* too declares that sacrifice and austerities purify the mind and ought to be practised without attachment (XVIII. 5. 6).

Yājñavalkya, who was the foremost theologian-philosopher of his time, was the first to realise the futility of sacrifice or other ritual works for the attainment of liberation. He abandoned wealth and family (*Bṛh. Up.* II. 4) and retired into solitude of the forest to practise austerity. We find Yājñavalkya telling Gārgi (*Bṛh. Up.* III. 8. 10), "Whoever, O Gārgi, in this world, without knowing the Imperishable (Brahman) performs sacrifices and penance for a thousand years, his merit will have an end. Whoever, O Gārgi, departs from this world without knowing this Imperishable is a wretch." He tells Janaka (IV. 4. 22) that for the attainment of God-realisation, the ancient sages rose above the desire for wealth, the desire for sons and the desire for other worlds and led the life of a mendicant. Thus both by precept and example, Yājñavalkya held that renunciation was an essential precondition for release.

But Yājñavalkya also believed that one had to achieve purification of the mind through work before renouncing the world. He states

1. ŚB. on Ch. II. 23.

2. Deussen, *Sixty Upaniṣads of the Veda*, Vol. I, p. 97.

Bṛh. Up. IV. 4. 22) that Vedic study, sacrifice, charity, austerities and fasting are preparations for the knowledge of Brahman. These practices are, however, said to bring only finite rewards, namely a temporary sojourn in the world of fathers (*Bṛh. Up.* VI. 2. 16). But they are held to be essential for the purification of the mind, without which there can be no true renunciation. But the Upaniṣads do not speak of renunciation as a fourth *āśrama* until a later date. The *Śv. Up.* VI. 22 recognises only three *āśramas*, as the expression *atyāśramibhyaḥ* seems to refer only to the monks, who had passed beyond three stages of life. The post-Buddhist *Maitrī Up.* IV. 3 says that it is improper for one to become a monk without passing through the (three) stages of life. Even Gauḍapādācārya refers only to three *āśramas* (*āśramās trividhāḥ*) in his *Kārikā* on *Māṇḍ. Up.* III. 6. It is only the *Jābāla Up.* of a later date which says that one may renounce the world even after studentship – nay a person may do so on the very day he becomes indifferent to the worldly life.¹

A further synthesis was sought to be achieved between the two ideologies by means of the doctrine of *Jñānakarmasamuccaya* i. e. a combination of both work and knowledge as the path of emancipation. The *Īśa* begins by saying that God is the indwelling spirit of this world and so one should enjoy the things of this world in a spirit of detachment. The next verse that follows states that one should wish to live for hundred years performing work, in which case one is not defiled by one's actions. Śrī Śaṅkara's explanation of these two verses does not carry conviction. He explains that the first verse refers to those who are competent to know the Self and states that such persons should find enjoyment in renunciation. He adds that the verses that follow call upon the ignorant to perform works prescribed by the Vedas. Śrī Bādarāyaṇa, however, states (*Br. Sū.* III. 4. 13) that there is no specific mention about this in the second verse, so that the latter is a general statement which applies to both the learned and the ignorant without distinction. The main purport of the Upaniṣad becomes clear in verse 11, which reads as follows:

1. *yā āhar eva virajet tad āhar eva pravrajat.*

*vidyām ca avidyām ca yas tad vedobhayam saha /
avidyayā mṛtyuṁ tīrtvā vidyayā 'mṛtam aśnute //*

Śrī Śaṅkara rightly equates *avidyā* with *karma*, but explains *vidyā* as *devatājñāna* i. e. knowledge of the deities and immortality as becoming one with the deity meditated upon. However, the word *vidyā* denotes *brahmavidyā* in all the Upaniṣads and the context also supports this. Also when Śrī Bādarāyaṇa states (*Br. Sū.* IV. 14) that the verse 2 is meant for the glorification of knowledge, he could not have meant it as *devatājñāna* only. The verse 11, therefore, means that he who combines the two crosses over death through work and attains to life eternal through knowledge of the Supreme.

Aparārka,¹ commenting on the *Yājñavalkya Smṛti* III. 205, explains this verse as follows : " Here *vidyā* means the knowledge of Brahman, *avidyā* ritual work. As a result of the combination of work and knowledge, he crosses over death i. e. sin resulting in death and attains to the immortal (Self) through knowledge. It is not proper to interpret the word *vidyā* as knowledge of deities as some do, as this will go against the context. From the context it is clear that the expression *īśāvāsyam* etc. refers only to the supreme God. Hence in the above hymn, a combination of knowledge and ritual work is indicated for the attainment of immortality. For bringing about this result, a different function has been predicated for work by the statement *avidyayā mṛtyuṁ tīrtvā*. The suffix *ktvā* indicates that work is subsidiary to knowledge. "

The Bhakti Cult :

The doctrine of *Bhakti*, which finds such a prominent mention in the *Gītā*, can be traced to the Vedic hymns to Varuṇa in the *R̥gveda*. This doctrine has always been associated in India with a personal God, in which the *bhakti* realises 'the unsurpassable greatness of God as against his own humble position' and yet feels 'an irresistible urge to establish a personal communion with Him'. The devotee also feels an acute sense of alienation, when he thinks

1. Quoted in Kane's *HD*, Vol. I, Part II, p. 717, fn. 1023.

that his God has deserted him for some reason. According to Dandekar¹ this feature of *bhakti* has been well brought out in the Varuṇa hymns of Vasiṣṭha in *R̥gveda* VII. 86. Vasiṣṭha, who calls himself as the kinsman, friend or servant of Varuṇa, had espoused the cause of Sudās, the friend of Indra, in the Dāśa-rājña war. He, therefore, thought that all the misfortunes he had to face in his later life were due to the wrath of Varuṇa which he had incurred by his apotasy. In *R̥V.* VII. 89 he explains away his moral lapse as due to a deficiency of will-power and plaintively asks him how their long-standing intimacy has come to an end. Thus according to Macnicol,² the feelings of awe and reverence which find an expression in the hymns to Varuṇa presage the beginnings of the Bhakti cult.

But the emphasis on devotion and divine grace become explicit only in the later Upaniṣads such as the *Kaṭha*, the *Muṇḍaka* and the *Śvetāśvatara*. There is an identical passage in the *Kaṭh. Up.* (I. 2. 23) and *Muṇḍ. Up.* (III. 2. 3), which says that this Self is not attained through study, learning and hearing and that God himself reveals his true nature to him, whom He chooses. But even the word *prasāda*, which denotes grace, finds a specific mention only in *Śv. Up.* VI. 21 and the word *bhakti* for Lord Śiva occurs only in the concluding verse of that Upaniṣad. Exclusive devotion to God, which results in his undeserving grace, inspires love rather than awe in the heart of his worshipper. Perhaps the later doctrine of *avatāra* may have had its origin in the human desire to worship a superman, who exhibited in a marked degree what are considered as divine attributes. Neither Varuṇa nor Śiva could have provided the sole inspiration for the concept of *bhakti* as we find it in the *Gītā*, with its accent on exclusive devotion and the doctrine of *avatāra*. We must, therefore, trace these ideas to a different source.

IV. The Epic Backdrop

The *Gītā* forms an integral part of the *Mahābhārata*, which contains a record of the philosophical systems which were current in

1. Dandekar, *VMT*, pp. 55, 341 ff.

2. Macnicol, *Indian Theism*, p. 10.

those times. During this period we come across two ancient systems known as Sāṅkhya, with its allied system Yoga, which had earned a reputation in the early religious and philosophical literature. The *Mokṣadharmā* (*Mbh.* XII. 290. 101) describes the Sāṅkhya as an ancient system with a vast literature.¹ Another system which was current in the Epic period was the Pañcarātra system with its doctrine of the *vyūhas*, the *avatāras* and exclusive devotion to God. Another doctrine that finds a mention in the Epic is known as the *Cārvākamata* or the *Lokāyata*. As will be shown in the next section, the *Gītā* has tried to bring about a synthesis of Vedānta with Sāṅkhya and Yoga and the Pañcarātra systems to the extent possible and adapted some of their doctrines and terminologies for this purpose.

The Sāṅkhya system had a non-Vedic origin as is clear from the fact that it is mentioned separately from the Vedas and Āraṇyakas in *MD.* (XII. 337. 1).² The Sāṅkhya system has received the highest encomiums in the ancient Brāhmaṇical and epic literature, and the Sāṅkhya teachers have been held in high regard by the ancient thinkers. Thus the *Atharvaṇa Parīṣiṣṭa* (X. iii. 3. 4) mentions the Sāṅkhya teachers Kapila, Āsuri and Pañcaśikha in connection with the *tarpaṇa* invocation while offering libations of water to the deceased ancestors. The *Āśvalāyana Grhyasūtra* in its *tarpaṇa* list gives directions for making respectful offerings to the Sāṅkhyas and Siddhas. They are mentioned in the epic in such flattering terms as *tattvacintakāḥ*, *sāṅkhyadarśināḥ* and *mahāprajñāḥ* (*MD.* 301). The Sāṅkhyas seem to have had such a pervasive influence over the other systems that it is said that whatever higher knowledge is to be found in the Vedas, the Sāṅkhyas (i. e. the Sāṅkhya schools), the Yoga and the various Purāṇas belongs to the Sāṅkhya thinkers (*MD.* 290. 103).

None of the Sāṅkhya texts which existed before the *Sāṅkhya-Kārikā* of Īśvarakṛṣṇa are extant now. Īśvarakṛṣṇa himself states that his *Kārikā* represents a summary of a work known as *Saṣṭi-tantra* (*SK.* 72), but this work also is not available. Although we

1. *sāṅkhyāṁ viśālaṁ paramaṁ purāṇam.*

2. *Sāṅkhyāṁ yogāṁ pañcarātraṁ vedāraṇyakam eva ca.*

get references to Sāṅkhya ideas and Yoga practices in later Upaniṣads such as the *Kaṭha*, the *Muṇḍaka*, and the *Śvetāśvatara*, our main source of the Sāṅkhya system in the ancient times is the *Mbh.* The great mass of material relating to Sāṅkhya found in the *Mokṣadharmā* (*Mbh.* XII. 168-353) and the *Anugītā* (*Mbh.* XIV. 16-50) shows the immense popularity which it had gained during this period. But the most ancient parts of *Mbh.* which relate to Sāṅkhya and Yoga are contained in *Śukānupraśna* (*adhyāyas* 224-227), *Vasiṣṭha-karāla-janaka-saṁvāda* (*adhyāyas* 291-296) and *Yājñavalkya-janaka-saṁvāda* (*adhyāyas* 298-306) of the *Mokṣadharmā* and the *Guru-Śiṣyasamvāda* (*adhyāyas*, 35-40) in the *Anugītā* added by Sūta and the *Bhagavadgītā* added by Sauti (450 B. C.). We have, however, to bear in mind that the epic accounts of Sāṅkhya in the above dialogues are ascribed to Vasiṣṭha, Yājñavalkya and Vyāsa, who are staunch Vedāntists.

According to the Sāṅkhyas, the world consists of two ultimate principles, the insentient *prakṛti* belonging to the realm of matter and a sentient *puruṣa* belonging to the realm of the spirit. According to Vasiṣṭha, the doctrine of *prakṛti* is based on inference. Thus from the material objects that we see in this world, we infer the existence of gross elements, from gross elements, of egoism, from egoism of the great principle (*mahat*) and from the latter of *prakṛti*, where one has to stop to avoid infinite regress. The *prakṛti* is, therefore, described as *aliṅga* i. e. without a distinguishing mark (XII. 291. 42). This eightfold *prakṛti* gives rise to sixteen *vikāras* or effects, namely, the five organs of sense, the five organs of action, the mind and the five objects of senses. In addition to these twenty-four categories, there is the twenty-fifth category, the *puruṣa* who is the conscious Self. Vasiṣṭha further tells us that the conception of *puruṣa* is also based on inference (XII. 291. 42). But the Sāṅkhya doctrine of *parārthatva* that every composite thing such as the body or the mind exists for another entity distinct from it, does not find a mention in the epic. The eternal *puruṣa* is distinct from the ever-changing *prakṛti* and remains unaffected even when in conjunction with it like a lotus leaf on water. The doctrine

of *guṇas* as qualities of *prakṛti* was also known to Sūta (XII. 293. 20-25), who gives an elaborate description of the psychic qualities which arise from the predominance of one quality over the other two in a person (XIV. 36-39). Man is said to suffer bondage so long as he identifies *puruṣa* with *prakṛti* or its *guṇas* through ignorance, but attains emancipation through discriminating knowledge between the two. Vasiṣṭha further tells Janaka (XII. 296) that when the Self realises his true nature through discriminating knowledge, he is to be regarded as the twenty-sixth principle, which is the eternal, stainless, primeval Brahman. According to Yājñavalkya, this twenty-sixth principle is the pure supreme Self without attributes, and when the individual Self realises himself as different from *prakṛti*, he becomes liberated and beholds the Supreme Self (XII. 306. 74).

Vasiṣṭha then proceeds to describe how this process of evolution takes place (XII. 291). The formless Brahman, which is self-existent and bountiful, creates the first embodied being of vast proportions, of infinite deeds and of cosmic form (*viśvarūpa*). This First-born is radiant, immutable and possessed of eight yogic powers¹ and is known as Hiraṇyagarbha. He has his hands and feet stretching in all directions, with eyes, ears, mouths and heads everywhere. In the yogic scripture he is known as the great principle (*mahat*), Viriñci and the First-born. In the Sāṅkhya he is known by diverse names. Undergoing modifications, Hiraṇyagarbha produces the principle of egoism also known as Prajāpati, from which arise the five great elements. From them evolves the *vikāra* group, namely, the mind, the ten sense organs and the five objects of senses. In the same *adhyāya*, Vasiṣṭha further explains how the dissolution

1. These yogic powers are given in the following verse :

*aṇimā laghimā prāptiḥ prākāmyaṁ mahimā tathā /
śītvam ca vaśitvam ca tathā kāmāvasāyitā //*

They are : (1) the power of becoming as small as an atom, (2) the power of levitation, (3) the power of obtaining anything at will, (4) irresistible will, (5) the power of increasing size, (6) supremacy, (7) the power of subduing others, (8) suppression of desire.

of the universe takes place after a long period. A *yuga* consists of twelve thousand years and four such *yugas* taken a thousand times make a *kalpa*, which forms a day of Brahmā, his night being of equal dimension. At the end of Brahmā's life, the dissolution of the world takes place and the process of creation starts afresh.¹

The accounts of Yoga as given by Vasiṣṭha and Yājñavalkya in the *Mokṣadharmā* are more or less similar. Although Yājñavalkya points out that the Vedas knew of the eightfold Yoga (*Mbh.* XII. 304. 7), it is clear that it could not refer to the *aṣṭāṅgayoga* of Patañjali, of whom there is no mention in the Epic. Vasiṣṭha states that mediation is an obligatory practice with the *yogins* and is their superb power. According to him, meditation is of two kinds, the one involving the regulation of breath and the other concentration of mind (XII. 294. 8). Yājñavalkya also states that the control of breath and concentration of mind constitute the two main characteristics of Yoga (XII. 304. 9). Vasiṣṭha then goes on to describe how one should practise meditation. He says that after giving up all attachments and observing moderation in diet, a person should subjugate his senses and fix his mind on the Self during the first and last part of the night. For this purpose, after withdrawing his senses from the sense-objects he should assume a posture as motionless as a block of stone and try to calm down his mind with the help of his understanding. When he does not hear nor smell, nor taste and see, when he is not sensitive to any touch, when he cherishes no thought and is not conscious of anything, he is said to be perfect in Yoga. At this time he shines like a lamp in a windless place² and becomes united with Brahman. Then the Self reveals himself in the heart of the *yogin* like a blazing fire or like the bright sun or like a flash of lightning in the sky. By such practices the *yogin* succeeds in realising the Self that transcends decay and death (XII. 309. 13-25).

It is thus obvious that what the Epic describes is a theistic Sāṅkhya-Yoga system, which deals with Sāṅkhya and Yoga toge-

1. Cf. BG. VIII. 16-19.

2. Cf. BG. VI. 19.

ther and treats them as one. Both Vasiṣṭha and Yājñavalkya assert that he who sees Sāṅkhya and Yoga as same and that both lead to the same goal, namely freedom from death, knows the truth (XII. 293, 304). This is also the view of the *Bhagavadgītā* (V. 5).

But there are also a number of passages in the *Mbh.* which indicate that they are two ancient systems (XII. 337. 68).¹ In the same *addhyāya* we are told that there are five systems, namely Sāṅkhya, Yoga, Pāñcarātra, the Vedas, and the Pāśupata, and that they hold different views, *nānāmatāni* (verse 59). It is also said that Sāṅkhya and Yoga were originally declared by two different sages, Kapila and Hiranyagarbha respectively. This finds independent corroboration in the *Ahīrbudhnyasāṁhitā* (XII. 32) which states that Hiranyagarbha had disclosed the entire system of Yoga in two different texts,² *nirodhasāṁhitā* and *karmasāṁhitā*. *Mbh.* XII. 289. 9 tells us that Sāṅkhya and Yoga do not have the same system (*darśanam na samam tayoḥ*) and gives reasons for holding this view. There we are told that both claim superiority for their own system and advance arguments in support of their claim. The followers of Yoga say that their system is superior, because, they ask, 'how can the *anīśvara* Sāṅkhya win release ? ' They further argue that only those who undergo the Yogic discipline acquire the necessary power or strength to destroy the bonds of action due to greed. Nīlakaṇṭha³ explains that the expression *anīśvaraḥ katham mucyed* suggests that it is difficult to attain liberation without God. He further adds that they adduce the above reasons to establish the excellence of their system (*svapakṣotkarṣāya ca*). Hopkins⁴ has rightly suggested that this passage is a clear indication of an atheistic Sāṅkhya.

Professor S. N. Dasgupta, however, has advanced the view that Sāṅkhya was probably theistic originally and became atheistic for

1. *Sāṅkhyam ca yogam ca sanātane dve.*
2. *ātau hiranyagarbheṇa dve prokte yogasāṁhite.*
3. *īśvaram vinā mokṣadāurlabhyasācanāt*, Nīl. *Mbh.* XII. 300. 2, Chitrashala Press.
4. E. W. Hopkins, *The Great Epic of India*, pp. 104-106.

the first time in the Sāṅkhya school of Caraka and Pañcasikha and became confirmed in this regard finally in Īśvarakṛṣṇa's *Sāṅkhya-kārikā*. In support of his view Dasgupta¹ cites the contents of *Śaṣṭitantra* an old Sāṅkhya text, as given in the *Ahīrbudhnya Sāṁhitā*. In this text, the topics of *Śaṣṭitantra* are grouped into thirty-two original principles (*prākṛtamaṇḍala*) and twenty-eight derivative principles (*vaikṛtamaṇḍala*). It is not known what exactly is the basis of Dasgupta's view that the Sāṅkhya is theistic, but if it is the expression *tatrā 'dyam brahmatantram tu*, it may be mentioned that the word *brahman* was also in current use to denote *prakṛti*, and the mere mention of *brahmatantra* is not sufficient to prove that Sāṅkhya was theistic. Both the series given in the *Ahīrbudhnya Sāṁhitā* are not to be found among the *tattvas* usually mentioned in the Sāṅkhya texts, especially in the *Sāṅkhya-kārikā*, which, its author says, is a summary of *Śaṣṭitantra* (*SK.* 72). In his commentary on this *kārikā*, Vācaspati quotes a verse from *Rājavārtika*,² which enumerates the sixty topics of *Śaṣṭitantra* as follows : (1) the existence of *prakṛti*, (2) its oneness, (3) its objectiveness, (4) its distinctness (from *puruṣa*), (5) its purposiveness (for the sake of *puruṣa*), (6) plurality of *puruṣas*, (7) isolation (of *puruṣa* from *prakṛti* at the end), (8) conjunction (of the *puruṣa* with *prakṛti* at the beginning), (9) duration, (10) inactivity of the *puruṣa*; these ten form the original categories. In addition to these there are the five kinds of Error, nine kinds of contentment and twenty-eight kinds of disabilities of the organs, which together with the eight forms of power make up the sixty topics. Vācaspati says that these sixty topics are dealt with in the seventy *kārikās*, which represent a complete system. The first ten topics known as *maulīkārthas* are referred to in the glosses on *Sāṅkhya-*

1. S. N. Dasgupta, *A History of Indian Philosophy*, Vol. I, Cambridge 1922, pp. 219-20 (See also M. D. Rāmānujācārya and Dr. Schrader, *Ahīrbudhnya Sāṁhitā*, pp. 108-110).
2. The author of *Rājavārtika* is not known. Garbe thinks that Bhoja is its author. *Tattvakaumudī*, Poona Oriental Series No. 10, Poona 1934, p. 29.

kārikā by Jayamaṅgala, Māthara and other Sāṅkhya texts¹ included in the Chowkhamba Sanskrit Series, No. 246.

Thus the Sāṅkhya differed not only from Yoga but also consisted of different schools, which had different terminologies and had different number of *tattvas* or principles.² *Mbh.* itself uses the word Sāṅkhya in the plural and the word Yoga in the singular in *MD.*³ The *Bhagavadgītā* and the *Mokṣadharmā* are found to employ different terminologies to denote the two ultimate principles of Sāṅkhyas. Probably the terms *kṣara* and *akṣara* belonged to an earlier school of Sāṅkhya, as they occur in the *Śvet.* and in the *Vasiṣṭha-Karāḷajanaka-Saṁvāda* in the *Mokṣadharmā*. The terminology *kṣetra* and *kṣetrajña* i. e. the Field and the Knower of the Field is ascribed to Pañcaśikha in *MD.* (XII. 211. 2). Another school of Sāṅkhya can be seen in the *Carakasamhitā*, which combined *puruṣa* with *avyakta* or *prakṛti* and accepted only twenty-four principles. Aśvaghoṣa employs the two terms *vyakta* and *avyakta* in expounding the philosophy of Arāḍa, the former Sāṅkhya teacher of Buddha. Yet another Sāṅkhya school is found to employ the terminology of *adhibhūta* and *adhyātma*, based on an analysis of the physical and the mental worlds and the interrelationship between the two. In the account of the Sāṅkhya given by Aśvaghoṣa, we do not find a mention of *guṇas* in the sense of qualities or constitutes of *prakṛti*. He, however, refutes the doctrine of *guṇas* in his *Budha carita* XXVI. 104 from which it appears that the theory of *guṇas* had received an elaborate treatment in yet another school of Sāṅkhya. Some of these different schools continued to exist even in later times, for in his commentary on *Yoga Sūtra* II. 23, Vyāsa mentions eight different theories about the cause of conjunction of *puruṣa* with

1. *Sāṅkhyasāṅgraha* : (i) *Sāṅkhya-tattva-vivecana* (p. 22), (ii) *Tattvayāthārthyadīpana* (p. 80), (iii) *Tattvasamāsasūtravṛtti* (p. 135).
2. The *MD.* lists different numbers of *tattvas* at different places, seventeen at XII. 267. 28, eighteen at XII. 239. 15, twenty at XII. 267. 30, twenty-four in *adhyāya* 296, twenty-five *tattvas* at XII. 298. 10, and elsewhere twenty-six *tattvas* already mentioned.
3. *vedeṣu sāṅkhyeṣu tathaiṣa yoge* (*Mbh.* XII. 290. 103),

prakṛti, and Vācaspati in his *Tattvavaiśārādī* explains that all these alternatives are taken from Sāṅkhya texts.

The development of Sāṅkhya and Yoga seems to have proceeded independently of each other, and their basic differences came to be crystallised in the *Yogasūtras* of Patañjali (1st century A. D.) and in the *Sāṅkhya-kārikā* of Īśvarakṛṣṇa (4th century A. D.). But even after the composition of the *Sāṅkhya-kārikā*, Paramārtha (6th century A. D.) tells us that there were eighteen schools of Sāṅkhya in his time. The *Sāṅkhyakārikā* was a landmark in the historical development of Sāṅkhya, as it unified all the differing Sāṅkhya schools and rendered all previous Sāṅkhya texts redundant. The unifying principle was provided by the doctrine of *satkārya*,¹ which is conspicuous by its absence in the Epic and the *Bhagavadgītā*. The school of Vārṣaganya had given some thought to the problem of causation, as is seen from Vasubandhu's quotation (*Abhidharmakośa*, IV. 64) 'That which is, exists; that which is not, does not exist. That which is not, does not come into existence, and that which is, is not destroyed' (Cf. *BG.* II. 16). Johnston rightly describes this 'as a half-way house' to the later theory of *satkāryavāda*, which states that the effect exists potentially in the cause. The gross elements are then regarded as the effect of subtle elements, the *tanmātras*, namely sound, colour, touch, taste and smell, which are now included in the *prakṛti* group. On the other hand, the gross elements, space, wind, fire, water and earth, which figure in the *prakṛti* group in the Epic Sāṅkhya, are now relegated to the *vikāra* group. With the development of this causal theory, the order of evolution in the classical Sāṅkhya starts with *prakṛti* as the primeval cause of the material universe, evolving successively into the great principle (*mahat*), egoism (*ahaṅkāra*) and the five *tanmātras*, which are the effects of *prakṛti* and causes of sixteen *vikṛtis*. These sixteen *vikṛtis* or effects are the ten senses, the mind and five gross elements. The *guṇas*, as existing potentially in the *prakṛti*,

1. *Early Sāṅkhya*, London 1937, p. 88. According to Johnston, this doctrine was not known to Nāgārjuna and so could not have arisen before the 3rd century A. D., pp. 66-67.

are now regarded as the constituents of *prakṛti*, latent in its state of equilibrium as well as its evolved products.

It will thus be seen that classical Sāṅkhya differs from classical Yoga in the two respects mentioned by the Epic. Classical Sāṅkhya is atheistic and regards knowledge as the exclusive means of liberation. In *kārikā* 65 Īśvarakṛṣṇa states that *prakṛti* binds herself by the seven aspects and liberates herself by one, which is evidently nothing else but discriminating knowledge. According to him, this knowledge could be attained by the study of Sāṅkhya scripture. Classical Yoga, on the other hand, is theistic, although its concept of God is that he is only a distinguished Self, *puruṣaviśeṣa*, untouched by actions, afflictions etc. The God of Patañjali is not the Upaniṣadic Brahman, which is the cause of the origination and dissolution of the world. Yoga also places great emphasis on the method of meditation for overcoming the bonds of actions and past impressions. Again while the Epic Sāṅkhya brings out very clearly the difference between *prakṛti* and *puruṣa*, it does not explain why these two dissimilar principles should come into conjunction. Patañjali, following Vāṛṣaganya, explains it by the doctrine of *avidyā*, according to which ignorance is the cause of conjunction. Īśvarakṛṣṇa, on the other hand, adopts the *puruṣārthatā* theory that *prakṛti* works to bring about either of the two goals of life, namely enjoyment and emancipation (*Yogo Sūtra*, II. 23). Perhaps this doctrine originated with Pāṇcaśikha, whom Īśvarakṛṣṇa mentions among the Sāṅkhya teachers.

From this it is evident that at least the classical Sāṅkhya and Yoga were different. We have, therefore, to find out in what sense both Vasiṣṭha and Yājñavalkya affirm that they are the same. Evidently the Epic Sāṅkhya-Yoga was the result of a conscious effort to bring about a synthesis of Sāṅkhya and Yoga with Vedānta. Vasiṣṭha and Yājñavalkya, as we saw before, added the twenty-sixth principle, Brahman, to the twenty-five principles of the Sāṅkhyas and made their *prakṛti* subservient to it. They also adopted the Yogic method of meditation as the method for concentrating the mind

on the Self. With these two major changes, the major differences between the two disappeared, and so they could claim that Sāṅkhya and Yoga were the same and that only the ignorant thought that they were different.

The Sāṅkhyas had also given considerable thought to the theory of action in general and to Vedic ritual in particular. They were totally opposed to the sacrificial rites as they involved destruction of life. They held that every kind of activity proceeds from *prakṛti* or more specifically from the *vyakta* or manifest forms of *prakṛti* and that actions which are produced by them cannot lead to the realisation of the Self. The Sāṅkhyas, therefore, believe that liberation can be attained only through knowledge preceded by renunciation. In his *Gṛhyasūtras* IV. 16. 1. Bodhāyana lays down the initiation ceremony for a monk as fixed by Kapila. In his *Dharmasūtra* II. 6. 7, he further tells us that the different *āśramas* came to be devised by Kapila, son of Prahlaḍa, because of his hostility to the Vedic gods and that sane men, therefore, should not pay any heed to them. By this Bodhāyana seems to suggest that there is only one order, that of the householder and the intention of Kapila in devising the *āśramas* was to wean away people from their householders' duties and to deprive the gods of their customary sacrificial offerings and make them less powerful. This seems to indicate that renunciation was originally a Sāṅkhya creed and due to its pervasive influence, it later came to be adopted as the fourth *āśrama*. It will be seen later that the main tenets of the theistic Sāṅkhya and Yoga as mentioned by Sūta were incorporated in the *Gītā* by Sauti.

The Pāñcarātra System :

We get a detailed account of the Pāñcarātra system in the *Nārāyaṇīya* section of the *Mokṣadharmā* added by Harivaṃśakāra (2nd century B. C.). The latter also refers to it as Sātvata dharma in *MD.* 332. 5, but it was known to Sūta as *Ekānta Dharma* (*MD.* 348. 4). The term Bhāgavata, however, which is often regarded as synonymous with the Pāñcarātra religion does not occur

in the *Mbh.*¹ Sauti refers to the Sātvata *vidhi* (*Mbh.* VI. 62. 39) according to which Saṅkarṣaṇa is said to have sung the praise of Vāsudeva. The doctrine of the four *vyūhas* was also known to Sauti, who mentions them in the the *Bhīṣmaparvan* (61. 64-67). Later in the *Anuśāsanaparvan*, he mentions these four *vyūhas* explicitly, where he refers to Vāsudeva as the pervader of the universe and without attributes and to Saṅkarṣaṇa as Jīva. It is, therefore, probable that the Pāñcarātra religion with its doctrine of *vyūhas*, image worship and its exclusive devotion to God had fully developed in Sauti's time.

Tradition invests the Pāñcarātra religion with great antiquity. It is said to owe its origin to Nārāyaṇa, who has his abode in Śvetadvīpa. This Nārāyaṇa is said to be the defender of the Sātvata religion, *sātvata dharmagoptā* (*MD.* 332. 5)² and both Sātyaki and Kṛtavarmaṇ, warriors of the Sātvata race, who took a prominent part in the Mahābhārata war, are referred to as his devotees. Nārāyaṇa is said to be a very ancient God, *pūrveṣām api pūrvajāḥ* (*Mbh.* VII. 172. 51), and probably as pointed out by Dandekar³ this same Nārāyaṇa finds a mention in *Sat. Br.* (XII. 3. 4) as *puruṣa Nārāyaṇa*.

In the meantime the Vedic people had progressed from their nomadic stage to the stage of peacetime agriculture and had no use for their war-god Indra. The latter's amorous escapades also must have offended their moral susceptibilities, and so they looked out for an innocuous Vedic god, who was closely connected with vegetation and fertility. Their choice fell upon Viṣṇu, who although a minor god in *RV.* fulfilled this requirement. Dandekar has collected abundant evidence from the Vedic hymns and rites to prove Viṣṇu's

1. The word Bhāgavata, which occurs in some manuscripts of *Mbh.* *yadā bhāgavato 'tyarīṣam āsīt rājā mahān vasuḥ* (*MD.* 324. 1) does not find a place in the Critical Edition.

2. Cf. *śāsvata dharmagoptā*, (*BG.* XI. 18).

3. *R. G. B. as an Indologist*, Research Unit Publication, No. 2, BORI, Poona 1976, p. 51.

connection with fertility and vegetation rites.¹ This is also supported by his theriomorphic bird form, the eagle, which according to Frazer is a fertility symbol in many primitive vegetation rites. Another aspect of his personality which accounts for this choice is his character as a 'preserver' or 'protector'. For a people engaged in peaceful occupations would normally expect their god to look after their *yogakṣema* i. e. acquisition of wealth and its preservation. Macdonnell has pointed out that Viṣṇu is described in the *RV.* as benevolent (I. 156. 5), innocuous and bountiful (VIII. 25. 12) and a generous protector (I. 155. 4).² The Vedic people thereafter tried to build up his image as a solar deity and glorified his three strides, which clearly represent the sun's ascent from the eastern horizon to the highest point in heaven. This is the highest abode of Viṣṇu, which a man of wisdom aspires to attain (*Kath.* I. 3. 9). He came to prominence in the days of the Brāhmaṇas and came to be identified with sacrifice (*Ait. Br.* I. 1). Viṣṇu, however, does not figure very prominently in Vaiṣampāyana's *Bhārata*. We find a mention of his three strides, his role as a preserver, and his identification with sacrifice only in the *adhyāyas* added by Sauti. But he had already come to be identified with Nārāyaṇa even before the days of Vaiṣampāyana. After stating that the gods had approached Nārāyaṇa with a request to make some arrangement for the governance of the world in *Mbh.* XII. 59. 93, Vaiṣampāyana refers to him in the very next verse as Viṣṇu. Further he describes Nārāyaṇa (*Mbh.* XIII. 14. 142) as the wielder of the conch, the discus and the mace, with the eagle-god as his mount, which are the epithets of Viṣṇu. This seems to have been the result of a process, which had already started, of identifying the Vedic gods with the local gods to give them a mass appeal.

Further in the original *Bhārata* itself (*Mbh.* VII. 85. 91), we find that Nārāyaṇa is mentioned along with Saṅkarṣaṇa. The latter was originally an agricultural deity of the Sātvata race, and the special features of his cult were its indulgence in intoxicating drinks and its association with the Nāga cult. There is sufficient evidence

1. Dandekar, *VMT*, pp. 88-89.

2. *Ibid.*, p. 81.

to show that a Saṅkarṣaṇa cult existed independently of the Nārāyaṇa cult. This is evident from a Mathurā sculpture of the second century B. C. depicting Saṅkarṣaṇa by himself. Eventually in Sauti's time the two Vṛṣṇi heroes, Vāsudeva and his brother Balarāma, came to be deified and worshipped as the incarnations of the Sātvata gods Nārāyaṇa and Saṅkarṣaṇa. The Ghosundi inscription in Rajputana (200 B. C.) mentions the construction of a stone-wall round the hall of worship of Saṅkarṣaṇa and Vāsudeva. Another inscription of the 1st century B. C. at Nānēghāṭa mentions the names of Saṅkarṣaṇa and Vāsudeva in a *dvandva* compound in the opening invocations of deities.

As stated by Raychaudhuri¹ we have, in the worship of Saṅkarṣaṇa and Vāsudeva, the germ of the *Vyūha* doctrine of the Pañcarātra. In the *Nārāyaṇīya* section of the *MD.*, we are told that Nārada went to Śvetadvīpa and sang a hymn in praise of Nārāyaṇa. When Nārada finished his hymn, the Supreme Being was highly pleased, and after showing him his universal form expounded to him the doctrine of Pañcarātra (*MD.* 326). The doctrine of four *vyūhas* seems to have come about after this creed came under the influence of the Sāṅkhyas. Nārāyaṇa himself explained to Nārada the doctrine of the *vyūhas* in the following words: "I am the soul of the universe, beyond mind and speech and beyond the three *guṇas*. I am the inactive Kṣetrajña, who transcends the twenty-four categories of the Sāṅkhyas. I am the Supreme Self known as Vāsudeva, who is unborn, unchangeable and eternal. I have four forms (*vyūhas*), namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha corresponding to the Supreme Self, the Jīva, the mind and egoism (*ahaṅkāra*). Aniruddha as *ahaṅkāra* is endowed with every kind of energy, and it is he, who after becoming manifest created the grandsire Brahma. Brahma then created the five great elements, earth, water, wind, light and space, and having created these five *mahābhūtas*, he created their attributes also, namely, smell, taste, touch, sight and sound. By combining the *mahābhūtas*, he created the whole world, consisting of the moving and non-moving objects

1. *Materials for the Study of the Early History of the Vaiṣṇava Sect*, p. 58.

out of the eight *prakṛtis*." Lord Nārāyaṇa calls himself the Supreme Self known as Vāsudeva and seems to identify the Upaniṣadic Brahman as the higher form of himself (Cf. VII. 24). Saṅkarṣaṇa as Jīva, Pradyumna as *manas* corresponding to the Sāṅkhya *buddhi* and Aniruddha as *ahaṅkāra*, together with the five great elements, form the *aṣṭadhā prakṛti* of the Sāṅkhyas. It is obvious that the *buddhi* and *ahaṅkāra* of the Sāṅkhyas later came to be personified into the two *vyūhas* by the inclusion of Pradyumna and Aniruddha, the son and the grandson of Vāsudeva. This attempt at synthesis is expressly referred to in XII. 326. 100, which says, "This scripture called Pañcarātra is a great *upaniṣad*, connected with the four Vedas and made up of Sāṅkhya and Yoga".

Nārāyaṇa then explained to Nārada the doctrine of the *avatāras* and told him of his six incarnations. This doctrine had a slow growth, as is evident from its accounts in the *Mbh.* Vaiṣampāyana does not mention it in explicit terms. He merely compares the exploits of Droṇa in the Bhārata war with those of Viṣṇu, when the latter fought with Hiraṇyākṣa (*Mbh.* VII. 13. 44) and with Hiraṇyakaśipu (*Mbh.* VIII. 164. 146). In the *Aranyakaparvan* of the *Mbh.* Sūta refers to the four incarnations of Viṣṇu, namely, the boar, the man-lion and the dwarf (100. 10-21) and later to Dāśarathi Rāma (299. 18). Sauti also mentions the earlier three incarnations mentioned above (VI. 63. 13) and states that Vāsudeva was a partial incarnation of Nārāyaṇa (I. 61. 90). In the *Nārāyaṇīya* section the Harivaṃśakāra mentions six incarnations: Varāha, Narasiṃha, Vāmana, Bhārgava Rāma, Dāśarathi Rāma and Kṛṣṇa (XII. 326. 71-83). But surprisingly he does not refer to the Fish incarnation, although he narrates the legend of the fish (*Arany.* 185). He also mentions the last incarnation Kalkin (*Arany.* 188. 89); this, however, seems to be a later interpolation, as he mentions only six incarnations in the *Harivaṃśa*. The ten incarnations which came into vogue later, beginning with Fish and Tortoise and ending with Buddha and Kalkin appear for the first time in *Varāha Purāṇa*. The *avatāra* doctrine was a cardinal doctrine of the Pañcarātra system, as it gave a plausible explanation for the deification of the human God Vāsudeva of the Vṛṣṇis as Nārāyaṇa.

Although the *Mokṣadharmā* (XII. 322. 19, 23) alludes to the *Sātvata vidhi*, the epic is silent about the ritualistic details of it. There is, however, some evidence that the *Sātvata vidhi* did consist of some rites even before the *Nārāyaṇīya* was composed. The earliest passage in which the word *Pañcarātra* occurs is in the *Śat. Br.* (VIII. 6. 1), in which *Puruṣa Nārāyaṇa* is said to have conceived of the idea of a *Pañcarātra sattrā* (i. e. sacrificial session for five days) as a means of obtaining superiority over all beings. There is a reference to this in *MD.* XII. 324, where we have the legend of Vasu, who incurred the wrath of the Brahmins and was cursed by them. Once there was a dispute between the gods and the sages, whether goat's meat or corn should be offered to the gods. The sages favoured corn for that purpose, while the gods insisted upon the killing of a goat. When the matter was referred to Vasu for his opinion he sided with the gods, whereupon the angry sages cursed him that he should enter the bowels of the earth and remain there forever. Here Vasu is said to have worshipped Hari i. e. *Nārāyaṇa* with five sacrifices five times (*pañcabhir yajñaiḥ pañca kālān*, XII. 324. 28) and was absolved from the curse by that God. It would thus appear that the sect took its name from the *Pañcarātra sattrā* of *Nārāyaṇa*, taken in a literal sense. There is a parallel for this in the *Navarātra* worship of the goddess *Durgā* in the first nine days of the month of *Aśvin*. The other explanations mentioned by Schrader¹ are too fanciful to deserve any serious consideration.

Unlike the *Sāṅkhya* and *Yoga*, the *Pañcarātra* does not place reliance on renunciation as the only way to salvation. It is stated that after the creation of the world, the gods and sages led by *Brahmā* approached *Nārāyaṇa* and entreated him to lay down their duties. He directed the seven sages *Sana*, *Sanatsujāta*, *Sanaka*, *Sanandana*, *Sanatkumāra*, *Kapila* and *Sanātana* to study *Sāṅkhya* and *Yoga* and teach the way of renunciation. On the other hand he told the gods to uphold the world, drawing strength from the sacrifices performed by men and instructed the seven sages *Marīci*, *Angiras*,

1. F. Otto Schrader, *Introduction to the Pañcarātra and Ahirbudhnyā Saṃhitā*, Madras 1916, pp. 24-25.

Atri, *Pulastya*, *Pulaha*, *Kratu* and *Vasiṣṭha* to study the *Vedas* and declare the way of action. These latter sages were known as *Citrakṣikhaṇḍins* who, according to the *Nārāyaṇīya*, are the first promulgators of the *Pañcarātra*. *Brahmā* then commanded the gods to go to their respective jurisdictions and promote the good of the world according to the ordinances.

Compassion to creatures and exclusive devotion to *Nārāyaṇa* are the two essential elements of the *Pañcarātra* religion. In another legend of king *Vasu* (*MD.* XII. 323), we are told that *Brhaspati* performed a horse sacrifice for him, at which three ancient sages *Eketa*, *Dvita* and *Trita* were present. As the king was full of compassion, he ordered that no animals should be killed on that occasion and the oblations were prepared according to the precepts of the *Aranyakas*. All gods except the *Bhagavat* remained present at the sacrifice to accept their shares. However, *Nārāyaṇa*, the God of gods, remained invisible and carried off the offering without manifesting himself. When *Brhaspati* got annoyed and insisted upon his presence, the three ancient sages pacified him by saying that this great God can be seen only by those who are intensely and exclusively devoted to him and are fit to receive his Grace. They told *Brhaspati* that they themselves had gone to *Śvetadvīpa* once to see *Nārāyaṇa*, but were unable to see him even after they had performed severe austerities over a long period. Because of its emphasis on *ekānta-bhakti* i. e. exclusive devotion to Lord *Nārāyaṇa*, the *Pañcarātra* religion is also known as *ekānta-dharma* (XII. 336). Although *Nārāyaṇīya* section was included in the *Mbh.* by *Harivaṃśakāra*, exclusive devotion to *Nārāyaṇa* was a central creed of the *Vṛṣṇis* and was incorporated in the *Gītā*.

The Lokāyata System :

The *Lokāyata* professed a purely materialistic doctrine, which, as *R. D. Ranade* puts it, 'has had the misfortune of being known to us only through the versions of its opponents'.¹ *Sauti* calls *Cārvāka* an

1. *Belvalkar and Ranade, History of Indian Philosophy*, Vol. II (1927), p. 459.

Asura in the garb of a Brahmin (*Mbh.* XII. 39. 22), but does not give us any account of his creed. The only clear and coherent account of Lokāyata doctrine is given by Haribhadra, a Jain monk (528 A. D.) and Mādhavācārya, a Vedantist. Haribhadra summarises the Lokāyata doctrine in his *Śaḍdarśana-samuccaya* (verse 80) and ascribes to it a purely negative attitude. According to it, he says, there is neither Self nor liberation, neither right nor wrong, nor any after effects of virtue and vice. Mādhavācārya in his *Sarvadarśana-saṅgraha* says that it holds that perception is the only source of knowledge and so denies the existence of any object belonging to a further world. It recognises only four original principles, namely, air, light, water and earth, rejecting *ākāśa* as it is only known through inference. When these four elements become transformed into a body, intelligence is produced in the same way as intoxicating power results from the mixture of certain ingredients. No intelligence survives after death, and there is no evidence that consciousness exists apart from the body. The body itself as distinguished by the attributes of intelligence is the Self. There is, therefore, no heaven, no liberation, nor any soul in the next world, and so wealth and satisfaction of desire are the only ends of human life.

The earliest mention of this doctrine is in the *Ch. Up.* VIII. 8, where Asura Virocana appears to have held that there is no Self apart from the body. It is described as the doctrine of the Asuras, and it is further stated that whoever follows it will perish. This, however, seems to be the view of a school of Asuras, for, as we saw earlier (p. 35) many Asuras worshipped Varuṇa as the Supreme God, the controller of morality and the austere Lord Śiva and practised austerity. The *Śv. Up.* I. 2 refers to the doctrine of chance, which ascribes whatever order we see in the world to mere accident. This Yadr̥cchāvāda seems to be the precursor of the Lokāyata doctrine, which also holds that the events of life are accidental. The doctrine seems to have gained popularity in the times of Sauti who mentions that when Duṣyanta went to the hermitage of Kāṇva he found that Lokāyatikas were taking part along with others in recitations. Pāṇini was acquainted with this doctrine, as Lokāyata is the second word in

the *ukthādigaṇa*, referred to in his *sūtra* IV. 2. 60. Kauṭilya in his *Arthaśāstra* I. 2 includes Lokāyata along with Sāṅkhya and Yoga in *Ānvikṣikī*, which means logic, philosophy. He thus writes about *Ānvikṣikī*: "Philosophy, viewing other sciences in the light of reason, does good to the world, steadies the mind in weal and woe, and imparts skills in knowledge, speech and action. Philosophy is ever declared to be the lamp of all lores, the means of accomplishing all deeds and the support of all duties". In one of the dialogues of Buddha we are told that mastery of the three Vedas, the ritual, phonology, exegesis as the fourth, legends the fifth, and proficiency in grammar and Lokāyata are the characteristics of a Brahmin.¹ There is, however, at another place a slightly derogatory statement, which merely says that they are 'addicted to the use of wrangling'.² Patañjali, in his *Mahābhāṣya* (*Sūtra* VII. 3. 45) states that Bhāguri expounds the Lokāyata doctrine. This would go to show that the Lokāyata had not only become prevalent among the people as its name suggests but also earned the recognition of other schools of thought.

In later literature, however, we find that the Lokāyata school gets a mixed reception. But as pointed out by Saleore,³ the Lokāyatas were very active in Karnāṭaka from the tenth to the fifteenth century A. D. and had established five well-known centres of learning there. We have epigraphical evidence about them as also the victories scored by Hindu and Jain teachers over the champions of rival doctrines including the Lokāyata. We find from a record dated 1381 A. D. that Bhāratīrtha, head of the Śringeri Maṭh, was praised for establishing the Advaita doctrine after refuting other schools including the school of Cārvākas. This is how his brother and successor Mādhavācārya came to be acquainted with the Lokāyata school and began his work on *Sarvadarśana-saṅgraha*, with a chapter on the Lokāyata doctrine. Saleore concludes his article with the observation

1. Rhys Davids, *Dialogues of the Buddha*, Vol. II, Part I, London 1969, pp. 138, 139.
2. *Ibid.*, p. 14.
3. *ABORI*, Silver Jubilee Volume, p. 389.

that 'the Lokāyatas were a most vigorous body of philosophers, whose presence was acknowledged with respect both by the Hindus and the Jains for more than five centuries.'¹

Both the critics of the Lokāyata school, Haribhadra and Mādhavācārya, concede that it is a *darśana* or a philosophical system. They are critical of it, because of (1) their denial of all means of knowledge other than perception and (2) their eat-drink and make-merry for tomorrow-we-die view of life. As regards the former, it is difficult to believe that anyone would be naive enough to dismiss all forms of inference without which even practical life would become impossible. That the Lokāyatikas admitted inference within the range of empirically known world is clear from the views of Purandara, whom Tucci describes as an author of the Cārvāka school, *cārvāka-mata-granthakāra*. Dasgupta² sums up Purandara's view in this regard as follows :

"Purandara, however, a follower of Cārvāka (probably of the seventh century), admits the usefulness of inference in determining the nature of all worldly things where perceptual experience is available, but inference cannot be employed for establishing any dogma regarding the transcendental world, or life after death or the laws of *karma* which cannot be available to ordinary perceptual experience." It seems probable that the Lokāyatikas ascribed validity only to inference based on observed facts and rejected all conclusions derived from inference based on *a priori* assumptions. Logic seems to have been a strong point of the Lokāyatikas, as in a record dated 1100 A. D. a Jain ascetic Gopanandi is said to have worsted six rival schools of logic,³ namely, Mīmāṃsā, Vaiśeṣika, Bauddha, Nyāya, Lokāyata and Sāṅkhya.

As regards the charge of moral laxity, Mādhavācārya mentions the Cārvāka dictum 'let us live happily and feed on ghee even though we have to run into debt for it.' In this regard, Dasgupta refers

1. *Ibid.*, p. 397.

2. *A History of Indian Philosophy*, Vol. III (Cambridge 1940), p. 536.

3. *ABORI*, Silver Jubilee Volume, pp. 394-95.

to Guṇaratna, who in his commentary on *Śaḍdarśanasamuccaya* speaks of Cārvākas as a nihilistic sect, who only eat well but do not accept the existence of virtue and vice.¹ According to Guṇaratna, they (the Cārvākas) drank wine and ate meat and were given to unrestricted sex indulgence. Each year they gathered together on a particular day and had unrestricted intercourse with women. They behaved like common people and for that reason they were called Lokāyata.' Since sexual promiscuity is restricted to a particular day, it is obvious that it formed an essential part of a fertility rite. Fertility rites were performed all over the world by ancient tribes and were based on the belief that the 'marriage of trees and plants could not be fertile without the real union of the human sexes'.² The Cārvāka episode in *Mbh.* XII. 39 shows that an enraged Cārvāka accused Yudhiṣṭhira of killing his kinsmen, which was considered as a heinous offence against the sacred ties of kinship. This suggests that while the Lokāyatikas did not accept the moral tenets of the Vedic scriptures, they observed the customs and morals of a tribal society. It is clear that the Lokāyatikas had progressed from the egoistic to tribal hedonism, which considered the happiness of the members of one's own tribe as the 'good'.

V. Gītā as a Synthesis

To the students of the Upaniṣads and the *Bhagavadgītā* it is obvious that the latter contains the quintessence of the Vedānta philosophy. This is epitomised in a well-known verse,³ which says that all the Upaniṣads are the cows and Lord Kṛṣṇa the cowherd, who has milked these cows. The colophon at the end of every *adhyāya* also points out that the *Gītā* deals with the *brahmavidyā* i. e. knowledge of the Supreme. While Lord Kṛṣṇa fully endorses the Vedānta doctrine that dedicated pursuit of knowledge alone leads to God realisation, he does not totally reject the Vedic deities and rites. He tells us that he is the three Vedas (IX. 17), the knower

1. *A History of Indian Philosophy*, Vol. III (Cambridge 1940), p. 533.

2. Frazer: *The Golden Bough*, Abridged Edition, London 1933, pp. 135-36.

3. *Sarvopaniṣado gūvo dogdhā gopālanandanah.*

as well as the knowable of the Vedas (XV. 15). Although he is the Supreme God, he declares that the Vedic deities are his aspects (*vibhūti*s, chap. X). He says that he is Viṣṇu among the Ādityas, the sun among the luminaries, Indra among the gods, Śaṅkara among the Rudras, Agni among the Vasus, and Varuna among aquatic deities, who comprise nearly all the important Vedic deities. He is, however, critical of the Vedic rites, as with a worship of a Vedic deity a person attains only to the abode of that deity. But that worship also eventually reaches him, as he is the Lord and enjoyer of sacrifice (IX. 24). Lord Kṛṣṇa further states that both sacrificial rites and austerities are purifying and so should be performed and not discarded (XVIII. 5). For if work is undertaken by recourse to Yoga i. e. in a disinterested spirit for the sake of the Lord, it leads eventually to freedom from action and liberation. The philosophy of the *Gītā*, as we shall see later, follows closely the Upaniṣadic doctrine of the Supreme Brahman and knowledge as essential for its realisation. Thus the *Gītā* brings about a synthesis between the Vedic deities and the Brahman and declares that the Vedic rites as laid down in the *Brāhmaṇas* (*karmakāṇḍa*), if performed without a selfish motive, will lead to the same result as self-knowledge preceded by renunciation as expounded in the Upaniṣads (*jñānakāṇḍa*).

As we saw, the earlier Upaniṣads such as the *Chāndogya* and *Brhadāranyaka* postulated that there is one Reality, which is the basis of this changing universe. They held that this Reality is without name and form and described it in purely negative terms. The ordinary people regard this Reality, which is devoid of all distinctions as good as non-existent. The *Brh. Up.* holds that this ultimate reality which is called Brahman is Being, *sanmātram hi brahma*. It is not mere void, but something which is very much existent and does not perish. It is *akṣara*, the Imperishable, which remains even after the dissolution of the world. This Brahman, as its name indicates, expands (from *brh* 'to grow') and produces the world of multiplicity. Thus unity and multiplicity are both aspects of the Supreme. As the *Brh. Up.* says, 'in the beginning this world was Brahman' (IV. 10-11), in which 'the space is woven like warp and woof'

(III. 8). The Brahman is thus the origin of this cosmic process of incessant change and is immanent in the world. While the early Upaniṣads do not describe the Brahman in personal terms, the later Upaniṣads look upon the Supreme as Personal God with auspicious attributes, who bestows grace upon his devotees. Later Upaniṣads such as the *Śvetāśvatara* and the *Nārāyaṇīya* identify the Supreme with Śiva and Viṣṇu. The Supreme is now conceived as a Person and symbols taken from life such as the ruler, father, mother or the ordainer are employed to describe his relation to living beings. As we shall show later the *Gītā* describes both these aspects of God without making any distinction between the formless God and Personal God and uses the symbols mentioned above.

The second stream of thought which has influenced the *Gītā* is the Sāṅkhya with its allied system Yoga. The *Gītā* refers to the Sāṅkhya seven times and it seems beyond doubt that all these relate to the Sāṅkhya system. In its verse XVIII. 13, the *Gītā* describes the five causes of action as *sāṅkhye kṛtānte proktāni*. Śrī Śaṅkara takes Sāṅkhya to mean Vedānta, 'in which the subjects to be known are fully stated, and *kṛtānta* as that knowledge, which puts an end to all future action'. Śrī Rāmānuja interprets Sāṅkhya as reasoning power and *kṛtānta* as its demonstrated conclusion. While agreeing with the interpretation of Śrī Śaṅkara Śrīdhara says that the word Sāṅkhya may also mean the Sāṅkhya system, and *kṛtānta* as the final conclusion reached by the Sāṅkhyas. The *Mokṣadharmā*, as we saw before (p. 44), uses the word Sāṅkhya to denote the Sāṅkhya system as also the Sāṅkhya thinkers (*Mbh.* XII. 306). The *Gītā* describes sage Kapila, the mythical founder of the Sāṅkhya system, as the foremost among the Siddhas and as a special manifestation of God (X. 26). Further the last three *adhyāyas* describe the three *guṇas* and their effect on human conduct and character, and verse XVIII. 19 clearly mentions that the classification of knowledge, action and agent is taken from the doctrine of the *guṇas*, which Śrī Śaṅkara himself calls the teaching of Kapila.¹ In verse III. 3, Lord Kṛṣṇa declares a twofold faith, the *karmayoga* for the yogins

1. *Guṇasāṅkhyāne kṛpīle śāstre* (ŚB on *Gītā* XVIII. 19),

and the *jñānayoga* for the Sāṅkhyas and equates the *jñānayoga* with the Sāṅkhyā in verse V. 4. Śrī Śaṅkara also describes this Sāṅkhyā as renunciation based on knowledge.¹

The Sāṅkhyā doctrine of the body and the Self is faithfully recorded in the *Gītā* in terms of *deha* and *dehin* (II. 16-30), *vyakta* and *avyakta* (VIII. 18-21), *kṣetra* and *kṣetrajñā* (XIII. 1-6), *prakṛti* and *puruṣa* (XV. 19-21) and *kṣara* and *akṣara* (XV. 16). The terms *deha* and *dehin* are not to be found in any extant Sāṅkhyā text but the *Gītā* explicitly states that what has been described so far is the Sāṅkhyā doctrine (II. 39). The different accounts of Sāṅkhyā spread over different *adhyāyas* as also the different terminologies employed indicate that different schools of Sāṅkhyā were in vogue in those times. It cannot be gainsaid that among the contemporary thinkers the Sāṅkhyas had attempted a logical explanation of the worldly phenomena in terms of two principles, the insentient *prakṛti* as the object of experience (*bhogyā*) and the sentient *puruṣa* as its experiencer (*bhoktr*). An outstanding feature of the Vedānta has been its readiness to absorb all advances of thought made by other systems, without compromising in any way its theistic creed. A true Vedāntist will never accept the Sāṅkhyā doctrine of the eightfold *prakṛti* as the independent cause of the material world. The *Gītā* declares that this eightfold *prakṛti* is the *aparā prakṛti*, the lower nature, of God. The higher nature of God consists of the individual Selves (*puruṣas*), contemplation of whom leads to emancipation. Thus Lord Kṛṣṇa enlarges the concept of *prakṛti* to include the *aṣṭhadhā prakṛti* as well as the *puruṣa*. He attempts thus a synthesis of the Sāṅkhyā and the Vedānta by stating that this twofold *prakṛti* is not different or independent of him, but constitutes his very nature.² He describes this relationship with it by such terms as *me* (VII. 4), *svā* (IX. 8) and *māmikā* (IX. 7), thereby rejecting the Sāṅkhyā doctrine of an independent *prakṛti*. Since all beings emerge from this twofold nature of his, he is the origin and the dissolution of the world (VII. 6). He is the

1. *Jñānāpekṣas tu saṁnyāsaḥ sāṅkhyā itī mayābhipretāḥ* (ŚB).

2. *Sāṅkhyāprakṛtir. apī madīyeti vyāvartitā* (Ānanda).

puruṣottama, the Supreme Being, who transcends the perishable *prakṛti* and the immutable Self (XV. 18).

The Sāṅkhyas explain how activity involves a person in bondage and results in a cycle of rebirths by their doctrine of *guṇas*. This Sāṅkhyā doctrine is incorporated in *adhyāya* XIV of the *Gītā*. As stated before, the Self becomes endowed with a body and mind as a result of his past actions. The latter are the products of *prakṛti* and possess its three *guṇas*, *sattva*, *rajas* and *tamas*. The *guṇas* are so called because they are subordinate to (*gauṇa*) and dependent upon the Self. The Sāṅkhyas regard them as the primary constituents of nature, but the *Gītā* seems to regard them as qualities or modes inhering in nature (Cf. *prakṛtijar guṇaiḥ*, III. 5). *Sattva* is the quality of illumination (*prakāśa*), *rajas* the quality of motion (*pravṛtti*) and *tamas* is the quality of inertia (*aprakāśa* and *apra-
vṛtti*). They also denote the mental qualities of goodness, passion and dullness. When one quality prevails over the other two in a person, it becomes known from the characteristic marks of his disposition. Thus when *sattva* predominates, the mind becomes illuminated and the light of knowledge manifests itself through his senses. Greed, restless activity and a constant search of excitement and pleasure are indicative of the dominance of *rajas*. Dullness, inaction, inattention and delusion are the characteristic marks of a *tāmāsa* disposition. Through goodness a person may attain the celestial world, but only to return to this mortal world after his merit is exhausted. When he is passionately attached to the material pleasures of this world, he performs good and bad deeds and so is reborn in the human world. But if he remains subject to inertia and ignorance throughout his life, he is born in the dull species such as cattle and trees. Thus so long as the embodied Self identifies himself with the body, he is bound by the qualities of *prakṛti* and goes through the perpetual round of births and deaths. Even if he reaches perfection in the moral plane, the highest world that he can attain is the world of Brahmā, which is also impermanent being subject to destruction at the time of the great Dissolution. The Sāṅkhyas, therefore, hold that one must rise in the spiritual plane by the steady applica-

tion to Sāṅkhyayoga, which is the extinction of desire and renunciation of action. Thus here Sāṅkhya is equated with the Jñānayoga of the Vedānta.¹

The *Gītā* has also adopted the technique of meditation from the Yoga system, which it recommends as the internal aid to Buddhi-yoga. In *MD.* (*Mbh.* XII. 232) Vyāsa instructs his son Śuka in the practice of Yoga in the following words: One who desires to practise Yoga should first endeavour to overcome the five obstacles, namely, desire, anger, cupidity, fear and sleep. He should overcome anger through self-restraint and desire through abandonment of selfish purpose. He should control sleep through determination, fear through vigilance and cupidity by waiting upon the holy men. Overcoming procrastination, he should control his mind through meditation, study of scriptures, charity, truthfulness, humility, simplicity, forbearance, purity of the body, mind and conduct and subjugation of the senses. When he has made sufficient progress in controlling the senses and the mind, he should repair to a secluded spot for intensive practice of meditation. Shunning company and eating moderately, he should discard all possessions and look with an equal eye at things possessed by him or lost. He should treat equally one who flatters and one who cavils and should not seek the good of one or evil of the other. When he practises Yoga in this manner even for six months, he passes beyond the Vedic ritual (Cf. VI. 44). Beholding all men full of anxiety, the *yogin* should view equally a clod of earth, a stone,...or the gold bar. Even if a person belongs to the lower caste or the fair sex, that person shall surely attain the supreme goal, by following the path indicated above. It will be seen that this account of Yoga stands on all fours with that contained in the sixth *adhyāya* of the *Gītā*.

Thus the process of assimilation of the Sāṅkhya and Yoga tenets in the Vedānta, which had already started in the later Upaniṣads² and the *Mokṣadharmā*, reached its culmination in the *Bhagavadgītā*. Śrī Śāṅkara makes this clear in explaining the term

1. *jñānāpekṣas tu saṁnyāsaḥ sāṅkhya iti mayābhīpretāḥ* (Śāṅkara).

2. See the author's *The Yoga of Patañjali*, p. 75.

guṇasaṅkhyāna in verse XVIII. 19. He says that the doctrine of the *guṇas*, which is the philosophy of Kapila, is valid in so far as it concerns the experience of the *guṇas*, even though it is contrary to the Vedānta doctrine of non-dual Brahman.¹ In his commentary on *Brahmasūtra* II. 1. 3, he quotes from *Śvet.* VI. 13, 'Knowing that divine cause which is to be apprehended by discrimination and meditation, one is freed from all fetters'. He explains that bliss cannot be attained by Sāṅkhya independently of the Vedic knowledge or by the path of Yoga and that 'by the words Sāṅkhya and Yoga, knowledge and meditation are meant here because of their resemblance'. He further says that 'we allow scope for these two systems to the extent that they do not contradict the Vedas'.²

The third stream of thought which went into the composition of the *Gītā* is that the Pāñcarātra religion of the Sātvata tribe. There was a Vāsudeva cult among the Vṛṣṇi clan to which Lord Kṛṣṇa belonged. As the latter possessed divine marks on his person from his very birth, he was recognised as a human god, Vāsudeva.³ Vāsudeva is mentioned by Lord Kṛṣṇa as one of his *vibhūti*s (X. 37). Both Kṛṣṇa and Arjuna, who had distinguished themselves in the Bhārata war, had come to be regarded as incarnations of Nara and Nārāyaṇa in the days of Vaiṣampāyana himself.⁴ Pāṇini refers to this identification in his *Sūtra* IV. 39. 98 where he derives the words Vāsudevakas and Ārjunakas to denote the worshippers of Vāsudeva and Arjuna respectively. The implication of the *dvandva* compound *Vāsudevārjudābhyām* is that both were regarded as equally divine and their worship seems to have been fairly common in the days of Pāṇini to justify his special derivation of the above words. Megasthenes also mentions that Herakles was held in special veneration

1. *tad api guṇasaṅkhyānaśāstraṁ guṇabhoktrviṣaye pramāṇam eva, paramārthabrahmaikatvaviṣaye yady api virudhyate* (ŚB on *Gītā* XVIII. 19).

2. *yena tv amśena na virudhyete teneṣṭam eva sāṅkhyayogasmṛtyoh sāvakaśaṁ tvam* (ŚB on *Brahmasūtra* II. 1. 3).

3. *sarveṣāṁ vāsudevānāṁ kṛṣṇe lakṣmīḥ pratiṣṭhītā* (*Mbh.* VIII. 27. 62).

4. See the author's *MGG*, p. 80.

by the Soursenoi tribe. Dr. Bhandarkar¹ identifies this tribe with the Sātvatas (the Śūrasena clan) and Herakles with Vāsudeva. This identification of Arjuna and Kṛṣṇa with Nara and Nārāyaṇa was well established in the days of Sauti who mentions it on a number of occasions.

Dr. Bhandarkar² states that when the *Gītā* was composed the identification of Vāsudeva with Nārāyaṇa had not taken place or that Vāsudeva had not come to be recognised as an incarnation of Viṣṇu. The reasons adduced are that firstly Nārāyaṇa does not find even a cursory mention in the *Gītā* and secondly that although Arjuna addresses Vāsudeva as Viṣṇu, the allusion seems to refer to the chief of the Ādityas (X. 21) and not to the Supreme Being. We have already seen that Nārāyaṇa had come to be equated with Viṣṇu in the days of Vaiṣampāyana only. This would explain why Nārāyaṇa was not separately mentioned in the *Gītā*. There is sufficient internal evidence to show that in Sauti's time (450 B. C.) Kṛṣṇa had come to be regarded as an incarnation of Nārāyaṇa-Viṣṇu. In the *Sabhāparvan* (33. 16) Sauti states that Nārāyaṇa, the Lord of the universe, was born in the house of the Yadus. In the *Udyoga-parvan* (81. 36) he describes Kṛṣṇa as *Śrīvatsalāñchana* i. e. one who bears a mark on his chest, which is an epithet of Viṣṇu. Bhīṣma tells Duryodhana (VI. 62. 18) that Vāsudeva is Nārāyaṇa and should not be disregarded as an ordinary human being and describes him as the boar, the man-lion and the dwarf, the incarnations of Viṣṇu. Yudhiṣṭhira sings in the *Kṛṣṇanāmastuti* (III. 43. 8) a hymn of praise to Kṛṣṇa, identifying him with Viṣṇu and calling him *śipiviṣṭa*, which epithet is exclusively employed in the Vedas with reference to Viṣṇu. Bhīṣma also identifies Kṛṣṇa with Viṣṇu and Nārāyaṇa in the *Bhīṣmastavarāja* (Śānti. 47). Dr. Dandekar, therefore, rightly remarks that the *Gītā* reflects the stage of Kṛṣṇaism after the latter had assimilated the Viṣṇu element.³

1. Dr. R. G. Bhandarkar, *VSMRS*, p. 13.

2. *Ibid.*, p. 18.

3. *VMT*, p. 85.

It is stated in the *Nārāyaṇīya* section of the *Mahābhārata* itself (XII. 336. 49) that this Pañcarātra religion was explained to Arjuna in the Bhārata war by the blessed Lord himself in the *Hariṣītā* i. e. the *Bhagavadgītā*. Of the two main doctrines of the Pañcarātra system, the *Gītā* does not mention the doctrine of the four *vyūhas*, and so Dr. Bhandarkar thought the *Gītā* was composed before the doctrines of the Bhāgavata, meaning Pañcarātra, were reduced to a system.¹ But Sauti refers to the four *vyūhas* in VI. 61. 64-67. Later he alludes to these four *vyūhas* explicitly in XIII. 143. 37 and describes Vāsudeva as the pervader of the universe and Saṅkarṣaṇa as *jīva*. It seems, therefore, that the Pañcarātra system with its four *vyūhas* was known to Sauti and was not deliberately accepted as it was contrary to Vedānta. Śrī Saṅkara in his Bhāṣya on Bādarāyaṇa's *Brahmasūtra* II. 2. 42 argues that Saṅkarṣaṇa could not have originated from Vāsudeva, because then the *jīva* would become a product and non-permanent and so would never attain liberation. He also comments on the very next *Sūtra* (II. 2. 43) that Pradyumna as mind cannot be a product of Saṅkarṣaṇa as *jīva*, as an instrument is not known to originate from an agent. However, the recognition of Vāsudeva-Kṛṣṇa alone would not be contrary to the Pañcarātra, as that creed speaks of one, two, three or four *vyūhas* (*Mbh.* XII. 336. 53).

The *Gītā*, however, has incorporated the second tenet of the Pañcarātra system, namely, the *ekāntabhakti* or exclusive devotion to Nārāyaṇa, the Supreme God. This is clear from such expressions as *maccitta*, *matpara*, *ekabhakti*, *ananyabhāk* etc., which signify that the devotee should have sole devotion for Him and also accept Him as the goal of life. Madhusūdana explains the *Gītā* verses XII. 9-11 as follows: "A devotee should, if possible, practise meditation of God, or if not he should follow the Bhāgavata dharma or even if that is not possible, he should renounce the fruit of his works." The word Bhāgavata² does not occur anywhere in the Critical Edition of the

1. *VSMRS*, p. 17.

2. *MD.* XII. 327. 2, 331. 43, 332. 26. Sørensen in his *Index to the Names in the Mahābhārata* (p. 118) says that the Bhāgavata is named after Viṣṇu or Kṛṣṇa etc. "an adorer of the Bhagavata".

Mbh. but is found to be used in the *Harivaṃśa* in the sense of a devotee of the Bhagavat. It is nowhere used as a synonym for Pañcarātra, and in fact, Bāṇa in his *Harṣacarita* (8th Uchvāsa), mentions the Bhāgavatas separately from the followers of Pañcarātra.¹ The Bhāgavata cult seems to have arisen later deriving its inspiration from the *Gītā* with its emphasis on Kṛṣṇa as the Supreme God. This cult further simplified the forms of worship, rating devotion (*bhakti*) and love (*bhāva*) as higher than elaborate ritual. The Bhāgavata religion, however, spread rapidly not only in place of its birth, but also in northern India. This is evident from the Besanagara inscription of the second century B. C. on a flagstaff erected by Heliodorus, an ambassador of the Greek king Antialcidas in the court of king Bhāgabhadra. In this inscription Heliodorus proudly calls himself Bhāgavata. The Nāṇeghāt inscription also shows that Bhāgavatism had also spread to the South in the first century B. C.

As regards the Lokāyata system, it is obvious that such a materialistic doctrine could not have figured in any scheme of synthesis with the theistic doctrine of Vedānta. That this system was known to Sauti is apparent from his mention of Cārvāka.² The main question is whether this doctrine is reflected in the *Gītā* in a different context. In *adhyāya* XVI, the *Gītā* describes two classes of beings in this world, the divine and the demoniacal, and gives the common traits of the latter at great length in verses 6-20. Śrī Śaṅkara and his followers identify the Asuras with Lokāyatikas.³ In his commentary Śrīdhara states that those who subscribe to the materialistic view regard this world as devoid of truth and without God as its maker and dispenser. They do not accept the authority of the Vedas and believe that the world is without any moral basis in the shape of right and wrong. The origination of the world, according to them, has come about by mere accident through the union of the sexes, and nothing but the passion of the male and the female is

1. Kane, *HD*. Vol. V, Part II, p. 955, fn. 1548.

2. *MGG*, p. 35.

3. *Lokāyatikadṛṣṭir iyaṃ* (ŚB. on *Gītā* XVI 8).

the cause of the continuous stream of life. They accept only what is perceived by the senses, and regard the gratification of the senses as the highest aim of life. In this connection Śrīdhara quotes two aphorisms of Brhaspati, the mythical founder of this school, 'sensual enjoyment is the only end of man' and 'the body endowed with consciousness is the Self'.

But the condemnation of the Asuras in the *Gītā* seems to refer to their moral depravity rather than their materialistic doctrine. Lord Kṛṣṇa describes their moral depravity in the following terms: "They have neither purity nor good conduct nor truth. These lost souls of dull wits and fierce deeds are born for the destruction of the world as its enemies. In search of excitement and sensual pleasures they accumulate wealth by unjust means and destroy everyone who comes in their way. They measure their success in life by their worldly achievements, power and eminence. Self-conceited, complacent and intoxicated with wealth, they perform sacrifices and austerities mainly for name and ostentation." He finally says (XVI. 19) that He casts such accursed persons into demoniacal wombs in future births. We have already seen that the Lokāyatikas were treated with deference by the adherents of other systems and there is very little evidence to show that they were morally depraved. Perhaps their only fault was that they were hedonists out and out.

The pursuit of individual happiness often involves causing pain or unhappiness to others and also does not furnish a standard for moral conduct. In order to get over this difficulty, materialists of the West such as Jeremy Bentham and J. S. Mill had to devise a theory of 'general happiness' so that those actions were held to be morally right, which gave 'the greatest happiness to the greatest number.'¹ Jeremy Bentham, while explaining how a person pursuing his own happiness can be prevented from causing pain to others, invoked three sanctions, namely, political sanction, social sanction and theological sanction.

1. *Encyclopaedia Britannica*, Vol. 3, p. 485.

From very ancient times 'universal happiness' has formed part of Vedic prayers, as in the following invocation :

May everyone in this world be happy;
May everyone be free from disease;
May everyone see prosperity;
May none come to grief.¹

The *Gītā* too enjoins upon everyone to regard the happiness or sorrow of every being as his own, *ātmaupamyena* (VI. 32). When Kṛṣṇa condemns the so-called Asuras he does not appear to refer to the Lokāyatikas. The other Ācāryas, Śrī Rāmānuja and Śrī Madhva, also do not take it as such. It is clear that whatever the ethical shortcomings of the Lokāyatas, hypocrisy was not one of them. It is impossible to believe that they performed sacrifices merely for name or out of hypocrisy. Lord Kṛṣṇa, therefore, seems to denounce the unbelievers possessed of *tamas* quality, who amass wealth by crooked means, commit atrocities and wreck the world. For them, he says, there is no hope of redemption either in this or in the future births (XVI. 20).

VI. Commentators of the *Gītā*

The illustrious commentators of the *Gītā*, however, lost sight of this syncretic approach and tried to prove that it fully endorsed only the philosophical doctrines held by them. They all claim to base their doctrines on the triple canon, the Upaniṣads, the *Gītā* and the *Brahmasūtras*. Their doctrines can be broadly classified as *Advaita*, *Dvaitādvaita*, *Viśiṣṭādvaita*, *Dvaita* and *Suddhādvaita*. The paths recommended by them for God-realisation may be classified as the path of knowledge, the path of action, the path of combination of knowledge and action or path of devotion. It is possible to attempt only brief descriptions of these different doctrines and paths. What follows is based on the accounts given by Dasgupta in

1. *sarve 'pi sukhinaḥ santu sarve santu nirāmayāḥ |*
sarve bhadrāṇi paśyantu mā kaścid duḥkham āpnuyāt ||

his *A History of Indian Philosophy*, and by Radhakrishnan in his *Indian Philosophy*.

Advaita School :

The earliest commentator of the *Gītā* is Śrī Śaṅkara, who expounded the monistic doctrine. According to him, the world that we perceive is finite, ephemeral and ever changing. The very effort to see the reality behind this means that this changing panorama of the world is not the ultimate reality. The world is *māyā*, which is relatively true, and so is not the ultimate truth. There is only one absolute reality – Brahman, which appears as the world and the living beings. The world is, therefore, a mere appearance superimposed upon this unchangeable reality. The aim of Vedānta is to reach beneath the surface of appearances and enquire into the ultimate reality underlying the macrocosm and the microcosm. This ultimate reality is the same in all beings and is embodied in the most important Vedic saying (*mahāvākya*) : 'You are that, O Śvetaketu'.

The perception of the world appearance, according to Śrī Śaṅkara, is due to Illusion, *māyā*, which has only a relative existence and is said to be *anirvacanīya* i. e. indefinable. Thus there are only two categories, the category of the real, which is the self-luminous Brahman and the category of the Indefinable, which is *māyā*. *Māyā* is said to be indefinable, as one cannot make a positive statement that it exists or a negative statement that it does not exist. Our knowledge of the Self is clouded by *avidyā*, ignorance, because of which the individual Self is not able to perceive its unity with the supreme Self, and this is the cause of his rebirth. As a result of this ignorance, we attribute to the Self activity, agency and enjoyment, which properly belong to the not-Self. Śrī Śaṅkara's followers differ in their views whether Brahman itself or jointly with *māyā* is the cause of the world. According to Maṇḍanamīśra, a direct disciple of Śrī Śaṅkara, it is the embodied Self (*jīva*) who, in his ignorance, creates for himself on the eternal Brahman the changing world appearance. This ignorance is destroyed by wisdom, which is attained

only when the mind becomes purified by being purged of all passions and desires. This wisdom, however, is not the knowledge gained from the study of scriptures or from the spiritual teacher, but the intuitive experience (*anubhava*) of the formless God.

The Bhedābheda School :

The doctrine of *bhedābheda* seems to have existed prior to Śrī Saṅkara, as he refers to a *Vṛttikāra*, Dramiḍācārya and Bhartṛprapañca. Ānandagiri identifies the *Vṛttikāra* with Bodhāyana. They were followed by Bhāskara who lived after Śrī Saṅkara, but before Śrī Rāmānuja and by Nimbārka, who lived sometime after Śrī Rāmānuja but before Śrī Madhva. According to them Brahman is not an undifferentiated mass of consciousness, and though in its causal state it is unity, its evolved form is one of multiplicity. Thus, the evolved forms though different are non-different in their causal state. They hold that there is real evolution (*pariṇāma*). The exponents of this doctrine believe that the world of matter has real existence, but it is essentially of the same nature as Brahman. Brahman becomes *jīva*, where it is united with the material products, viz. body, senses and the mind. The relation between the *jīva*, the world and the God is not one of absolute identity, as such a view would be contradictory to many Śruti passages. Nor are they absolutely different, as that also would go against some passages in the Upaniṣads. Both *jīva* and God are conscious entities and so different from the world of matter. *Jīva* is different from God, as his knowledge and activity are limited and as he is dependent upon the latter.

T. R. Chintamani has published excerpts from the commentary of Bhāskara, who is quoted by Abhinavagupta. According to Bhāskara, the world of matter has real existence, though it is essentially of the same nature as God. *Jīva* is identical with Brahman, but different from it due to the limiting adjuncts. Although Nimbārka wrote a short commentary on the *Brahmasūtra*, his follower Keśavakāśmiri wrote a commentary on the *Gītā* called the *Tattvapra-kāśikā*. Nimbārka holds that the universe is a real transformation (*pariṇāma*) of the subtle nature of God and so cannot be a mere illusion.

He also does not agree that the non-difference is the reality, while difference is due to limitations, as this would make Brahman subject to conditions. The number of *jīvas* is infinite, but all of them are guided and governed by God. The difference between the *jīva* and God is compatible with non difference on the analogy of the sun and its rays or fire and its sparks. According to Nimbārka, the *śakti* of Brahman is the material cause of the world, but the changes in this *śakti* do not affect the integrity of Brahman.

Viśiṣṭādvaita School :

Rāmānuja (11th century A. D.) wrote a commentary on the *Gītā* in accordance with his *Viśiṣṭādvaita* doctrine. His teacher Yāmūnācārya had demonstrated the existence of God by inference on the lines of the Nyāya system. Śrī Rāmānuja, however, holds that Īśvara cannot be proved by inference, but has to be acknowledged on the authority of the scriptures. Īśvara, according to Śrī Rāmānuja, is all-pervading in all space and time and so is not only the instrumental but also the material cause of the world. According to this school, the world of matter and individual selves have real existence of their own and neither of them is essentially the same as Brahman. But they form a unity with Brahman, who is their soul and inner (*antaryāmin*) controller. Thus Śrī Rāmānuja's doctrine is a monist doctrine, but with a qualification that God exists in manifold modes as souls and matter. It is, therefore, called *Viśiṣṭādvaita* or qualified non dualism.

The external world, according to Śrī Rāmānuja, is made up of the stuff of matter (*acit*), the primeval causal entity called *prakṛti*. This *prakṛti* exhibits qualities of *sattva*, *rajas* and *tamas* known as *guṇas*. In its fine essence, it forms the body of Īśvara and goes through different stages such as the subtle elements, egoism etc. *Prakṛti* is thus the body as well as a mode of Īśvara and when it becomes manifest, we have the state of creation.

Yāmūnācārya had already established the existence of self-conscious entities (*cit*), called the Selves. The individual Self is atomic and resides in one part of the body, but spreads his knowledge

over other parts of the body like the rays of a lamp. Thus while both matter and the Selves form the body of God, matter is completely dependent upon Him unlike the Selves, who have a freedom of choice. The Self possesses free will in his desires, effort and knowledge, but God helps him to realise his will in the external world. Ignorance (*avidyā*) arises from his association with matter and is the cause of his worldly desires and instincts. When this association breaks up through knowledge, the self gets rid of *avidyā* and becomes liberated. The Selves have confined individual existences even after liberation. In the state of dissolution, matter and unliberated selves remain in a subtle condition in the body of God, without distinction of nature and form. In this state Brahman is said to be in its causal state (*kāraṇāvasthā*). When creation takes place, the subtle matter becomes gross and the Selves enter into connection with material bodies according to their actions in their previous existences. It is then said to be in its effect condition (*kāryāvasthā*). For God the creation of the world is said to be mere *līlā* or sport, indicating his absolute freedom and joy in the act of creation.

Śrī Rāmānuja's philosophy is based on a long theistic tradition contained in the theistic Upaniṣads and the *Bhagavadgītā*. But it is also based on the Pāñcarātra religion as described in the *Nārāyaṇīya* section of the *Mahābhārata*, the *Viṣṇu Purāṇa* and the Vaiṣṇava Āgamas of Alvārs. Śrī Rāmānuja has tried to establish a philosophical basis for the worship of a personal God and faith in the saving grace of God, without rejecting the ritual of the Vedas.

Dvaita School :

Madhvācārya (13th century) is the founder of the Dvaita School, though there is reason to believe that this tradition existed prior to him. His followers regard him as an incarnation of the Wind-God, Vāyu, who came to this world to demolish the 'false' doctrine of Śrī Śaṅkara. As a disciple of Acyutaprekṣa, he had studied the views of Śrī Śaṅkara, but soon developed his own system, which was totally opposed to Advaitism of any kind. He too claims

that his doctrine is based on Vedic texts. His Brahman is Viṣṇu, who has a supernatural body and is endowed with all auspicious qualities. He does not deny that there are some scriptural texts which point to a Brahman without qualities such as *satyaṁ jñānam anantam brahma*, but says that they are subordinated to other texts which are of a dualistic import. Brahman possesses every kind of perfection. God's activity is the result of his overflowing perfection. Although he creates and destroys the world again and again he is not its material cause, because he asks, how can an unintelligent world be produced by the Supreme intelligence? He is thus transcendent over the world, but he is also immanent, since he is the inner ruler (*antaryāmin*) of all souls. He manifests himself in various forms, incarnates himself periodically and is said to be mystically present in all the sacred images.

The world process is real and cannot be regarded as false, for it is never negated in experience. No dialectical reasoning can prove the invalidity of direct and immediate experience which is free from misconception. All arguments that are advanced to prove the falsity of the world will also fall within world appearance and would be false themselves. His consort Lakṣmī is the personification of his creative energy and is capable of assuming various forms. Śrī Madhva holds that *jīva* is always different from Brahman, as two different things cannot at any time become non different and vice versa. The scriptural text of the *Gītā* definitely shows that God regards Himself as different from the individual soul (*BG. XV. 7*). Madhva, therefore, insists on a five-fold difference between God and the Self, between God and matter, between the Self and matter, between one Self and another and between one part of matter and another. The dualism of Śrī Madhva is, however, not an unqualified dualism as is commonly supposed, as the other categories are dependent on God and not independent of Him as in Sāṅkhya or Nyāya systems. According to him the Self has limited knowledge and power and depends upon the guidance of God. The Self is by nature blissful, but experiences pain and suffering because of his connection with the material body. So long as he is not freed from its impurities, he

wanders about from one existence to another. He attains salvation through the grace of God, which is achieved through devotion.

Śuddhādvaita School :

Śrī Vallabha (15th century) also offers a theistic interpretation of Vedānta known as *Śuddhādvaita* or pure non-dualism. In this he accepts the authority not only of the *Upaniṣads*, the *Bhagavad-gītā* and the *Brahmasūtra*, but also of the *Bhāgavata Purāṇa*. In his view the scriptures are the final authority and our reason cannot question its dictates. He holds that the whole world, consisting of *jīvas*, *kāla* and *prakṛti* or *māyā*, is real and has no separate existence from Brahman. Brahman manifests Himself of His own will as the individual selves and the world without undergoing any change in His essential nature. He thus manifests His qualities in these three different forms in different proportions. He accepts the *Bṛhadāraṇyaka* account of creation, that Brahman desired to become many and himself became the individual Selves and the world. Brahman is *sat-cit-ānanda* and becomes whatever He wills by the evolution (*āvirbhāva*) and involution (*tirobhāva*) of these qualities. In human and animal souls the quality of *ānanda* is suppressed, while in matter consciousness is also suppressed. This multiplicity, however, does not involve a change but only manifestation. It is for this reason that he holds that Brahman is the *samavāyikāraṇa* and not the *upādānakāraṇa*, which involves the doctrine of *pariṇāma* or change. But this *samavāya* is not a relation of inherence as held by the Nyāya writers, but of identity (*tādātmya*).

Śrī Vallabha does not accept that the world is unreal, *māyā*. The world is as real and eternal as the Brahman itself and *māyā* is nothing but the power which Īśvara produces by His free will. Where we go wrong is when we view the plural appearance of the world as an objective and independent reality. This is due to *avidyā*, which is located in the mind of man. The *jīva* is of identical essence with God, and there is no real difference between the two as between a spark and fire. The Self is both the doer and the enjoyer and is

atomic in size. He, however, pervades the whole body with his quality of intelligence, even as sandal paste applied to one part is felt all over the body. It is because of *avidyā* that the *jīva* becomes involved in various activities which constitute living. The *jīva* bound by *avidyā* cannot attain salvation except through the grace of God, which is gained only through devotion, *bhakti*.

As regards the paths of God-realisation, Śrī Śaṅkara lays great emphasis on the path of knowledge preceded by renunciation. He holds that the *karmayoga* brings about the purification of the mind and so is a preparation for *jñānayoga*. He also accords a place to *bhakti* as an aid to the acquisition of knowledge through the grace of God and not as a final instrument in the attainment of liberation. In his commentary on the *Gītārthasaṅgraha* of Yāmunācārya (verse 2), Śrī Rāmānuja admits that self-realisation may be achieved by the path of action followed by the path of knowledge as taught in Chap. II of the *Gītā*. But he adds that it can be attained through *karmayoga* containing within itself an element of *jñānayoga* as taught in chapters III and IV. Such knowledge, however, cannot be gained unless *karma* is destroyed through work undertaken in a spirit of dedication to God. According to him salvation is not possible without devotion and the grace of God, of which *jñāna* and *karma* are the means. In his later works, however, he seems to have veered round to the view that one cannot achieve liberation without *prapatti* i. e. complete self-surrender to God, without which one cannot gain the grace of God.

Among the upholders of *bhedābheda*vāda, the Vṛttikāra Bodhāyana who is criticised by Śrī Śaṅkara, regarded *jñānakarma-samuccaya* i. e. combination of action and knowledge as the means of attaining God-realisation. According to Bhāskara, as *samsāra* is based on the confusion between Brahman and its limiting adjuncts, its termination depends upon discriminating knowledge between the two. In his view also liberation is possible only through *karma* and *jñāna*. According to Nimbārka, although *karma* is the means to knowledge, it is only through *bhakti* that one can realise God.

Bhakti, however, involves the knowledge of God and the individual Self and the observance of ethical conduct as laid down in the *Sāstras*.

According to Śrī Madhvācārya, *mokṣa* cannot be attained without *bhakti*, which is a state of loving attachment to God, born of knowledge. While *bhakti* operates as *sāadhanā* or preparation in its early stages, it is also the *sādhya* or its own fulfilment. Ritual work has to be undertaken with devotion, but without desire for its fruit. Such selfless performance of action brings about purification of the mind and is, therefore, an essential element in the *sāadhanā* stage. Without *bhakti* even the meticulous performance of religious duties will not save a man from hell, but he can be saved through devotion even if he is the worst sinner. Śrī Madhva speaks of three different types of devotees : those who are destined to attain salvation, those who pass from one birth to another, and the most wicked who are consigned to hell. Besides them there are the demoniacal, who bear deep hatred towards God and cannot hope under any circumstances to attain salvation. This doctrine of eternal damnation is to be found only in Śrī Madhva's system.

Śrī Vallabha also holds that *avidyā* by which the embodied Self is bound cannot be destroyed without the grace of God, which is gained only through *bhakti*. *Bhakti* or *premā*, which is intense love for God, exists in a seed form in every person. This seed grows and becomes a strong plant, when one worships Lord Kṛṣṇa, following one's caste duties, with complete absorption of mind. It is only when this love of God develops into a passion (*vyasana*) that one attains emancipation easily. This passion for God, by which the devotee is unable to remain without God, is the deepest manifestation of *bhakti*. Śrī Vallabha regards *bhakti* as the means and the goal of life, which is even better than *mokṣa*. With it a devotee can become an associate of God through perfect love for him, with a body fitted for the service of God. This is known as *puṣṭimārga*, which depends wholly on the grace of God and not on the performance of Vedic duties,

Among the modern commentators of the *Gītā*, Lokamānya Tilak in his world-famous book, the *Gītā-Rahasya*,¹ advanced the view that the *Gītā* advocated an active life of disinterested work for everybody. He says that though the *Gītā* deals with both *jñāna-yoga* and *bhaktiyoga*, they are subservient to *karmayoga*. Just as the air we breathe is a mixture of oxygen, hydrogen and other gases, so in the *Gītā* all these three *yogas* are blended into one, with *karmayoga* having a primacy over the other two. He says that the *Gītā* enjoins action even after liberation while living. The liberated Self then serves God by serving the world as the instrument of the divine will. He was, however, fully conscious that social service, including humanitarian work, was not end of life and was of no use to him, if they did not lead to self-realisation.

Mahatma Gandhi² also says that the *Gītā* calls upon everyone to dedicate himself to selfless duty and not to become mental voluptuaries to desires and impulses. According to him it teaches us that we have a right to action only and success or failure do not matter as they are the same at bottom. The Mahatma attached greater value to *anāsakti* or non-attachment. He says, that '*anāsakti* is the central sun round which revolve the three planets of devotion, knowledge and works'. He also felt that such perfect non-attachment was not possible without perfect observance of non-violence and truth. If we analyse his conception of *anāsakti*, we find that it emphasises three elements, namely (i) disinterested action, (ii) dedication of all actions to God, and (iii) surrendering to God, body, mind and soul. In this way, says the Mahatma, man can transform his body into the temple of God.

Śrī Aurobindo holds that the *Gītā* is not a book on ethics but spiritual life and does not teach us disinterested action. This is contrary to what the ancient and modern thinkers have told us. According to him all actions should be undertaken for the sake of the

1. *Gītā-rahasya*, tr. by B. S. Sukthankar, Vol. I (Poona 1935), pp. xxv, xxvi.

2. *Ibid.*, p. xv-xvi.

attainment of God and we must abandon all duties for his sake and surrender ourselves to Him, heart and soul. Dr. Ranade¹ quotes a beautiful passage from Sri Aurobindo, which succinctly explains his viewpoint in this regard :

"The *Gītā* is not a book of ethics but of spiritual life. It teaches not human but divine action; not the disinterested performance of duties but the following of the divine Will; not a performance of social duties, but the abandonment of all standards of duty (*sarvadharmān*) to take refuge in the Supreme alone; not social service but the action of the God-possessed, the Master-men, and as a sacrifice to Him who stands behind Men and Nature (Essays on the Bhagvadgītā, p. 43), thus rising to the great finale of Supreme self-surrender to the Master of Existence. (Second Series, pp. 1, 2)."

All these philosophical thinkers possess such skills of exegesis and expression that when we read them, we regard their interpretation as the true message of the *Gītā*. We have, therefore, to examine its teaching in the light of its historical antecedents and the *Mahā-bhārata* of which it forms a part, and base our conclusions on the interpretation of the text itself. While doing so an attempt will be made to explain to the extent possible how the teaching of the *Gītā* differs from these different schools of thought and modern thinkers.

VII. The Doctrine of the *Gītā*

Formless God:

As we saw, the Upaniṣadic thinkers tried to discover and ultimately found the Reality behind this changing World. The *Gītā* also speaks of this Supreme Reality and calls it by the Upaniṣadic terms, Brahman and *Akṣara*.

In the times of *Rgveda*, *brahman* used to mean sacred knowledge, and so it came to mean *Veda* in later period. In the *Bṛāhmaṇas* *brahman* denotes the magical rites, by means of which the priests thought that they could control the forces of nature.

1. *The Bhagavadgītā*, Nagpur 1959, p. 173.

The term also seems to have been in use in the sense of *prakṛti* according to the *Bhāṣya* of Gauḍapāda.¹ In the *Gītā* this word has been used in the sense of *Veda* in III. 15, and in the sense of the ritual in VI. 44 and the term *mahadbrahman* in XIV. 3 has been used in the sense of *prakṛti*. Barring such few exceptions, the word has been used in the sense of the Absolute throughout the *Gītā*.

By adopting this Upaniṣadic term, Lord Kṛṣṇa has saved himself the trouble of expounding the doctrine of Brahman, as all the explanations given in the Upaniṣads will apply. Thus Śrī Śaṅkara says, "by the word Brahman is meant that which is referred to as 'Brahman is Truth, Knowledge and Infinite' (*Tai. Up.* II. 1), 'Knowledge, Bliss and Brahman' (*Bṛh. Up.* III. 9. 28), 'the Brahman that is immediate and direct - the Self that is within all' (*Bṛh. Up.* III. 4. 1) etc. It is devoid of all worldly characteristics such as hunger and is beyond all particular qualifications as stated in 'Not this, Not this' (*Bṛh. Up.* IV. 4. 22) (*ŚB.* IV. 25). 'Brahman exists and is the same in every being, but is free from any blemish of such existence.' (*ŚB.* V. 19).

Akṣara is another Upaniṣadic term employed to denote the Absolute. This word appears in its literal sense 'letter' in X. 33, where the Lord says that of the letters He is the letter *A*. It has been employed in the sense of the sacred syllable *Om* which is the symbol of Brahman (X. 25). In XV. 16, 18, where it is used in association with the Sāṅkhya term *kṣara*, it obviously denotes the eternal Self as contrasted with the perishable not-Self. In all other cases, the term denotes Absolute Brahman. Madhusūdana explains *akṣara* as follows in his commentary on VIII. 3: "This *akṣara* is imperishable and all-pervading. Starting with 'that, O Gārgi, the knowers of Brahman call the Imperishable; it is neither gross nor fine', then reflecting, 'verily at the command of that Imperishable, O Gārgi, the sun and the moon stand in thier respective positions; there is no other seer than this', the *Bṛh. Upaniṣad* ends with, 'in

2. *prakṛtiḥ pradhānam brahm avyaktam bahudhānam māyeti paryāyāḥ* / *SK.* 22.

this imperishable, O Gārgi, is space woven like warp and woof'. Thus the Imperishable is spoken of as free from all limitations, the ruler of all, the supporter of the unmanifest space and the whole world, the principle of consciousness in the aggregate of the body and the senses".

Brahman is described in the Upaniṣads by the negation of all particularities in such phrases as 'neither gross nor subtle'. The *Gītā* also gives its description in purely impersonal terms as *na sad nā'sad* i. e. neither being nor non-being. Brahman cannot be said to be existent (*sat*) as it is devoid of qualities, nor can it be said to be non-existent, as it manifests itself in the form of bodies (XIII. 12).¹ At the same time the Lord says that it is *jñeya* i. e. knowable (XIII. 12). There is an apparent contradiction here, because if Brahman is the object of knowledge then it should be susceptible of a notion that it exists or of a notion that it does not exist. If Brahman is different from both, it ceases to be an object of knowledge. Śrī Śaṅkara explains it as follows: As Brahman is super-sensuous (*atīndriya*), it is beyond the concept of space, time and causation. It cannot, therefore, be conceptualised by the mind, which can function only within the above parameters. Further when a word is uttered to denote an object, the listener is able to grasp it only through its association with a genus, action, quality or mode of relation with some known object² and not in any other way. To illustrate, the word cow or horse can be known through its genus, cooking or reading through action, white or black through quality, a rich person or owner of cows through relation. Brahman, however, has no genus, does not act, possesses no quality, and being non-dual has no due relation with anything. Logically, therefore, it cannot be expressed by any word. The *Tai. Up.* II. 9 expresses it beautifully, as that 'whence speech returns alone with the mind,

1. It is not existent in the sense of Sāṅkhya's *prakṛti* or the Vaiśeṣika's atom etc., nor is it non-existent in the sense of Buddhist's void. (Nīlakaṇṭha).

2. *jātikriyāguṇasambandhadvāreṇa* (ŚB on *Gītā* XIII. 12).

without attaining it.' The *Muṇḍ. Up.* III. 1. 8 also says that 'not only is it beyond the reach of the eye or even speech or other senses, but it cannot be attained through either work or austerities'. As will be apparent later, the *Gītā*, however, says that it is possible to realise Brahman through dedicated pursuit of knowledge (*jñānaśiṣhā*).

Universal Form (*viśvarūpa*) :

Since the knowable Brahman is not an object which can be conceived by the mind or expressed in words, a doubt may arise whether it really exists. The *Gītā* removes this doubt by saying that it very much exists in its Universal Form (*viśvarūpa*). Śrī Śaṅkara also admits that the existence of the knower of the field is established with the help of the adjuncts in the form of the organs of all creatures.³ The knowable has hands and feet everywhere, it has eyes, heads and faces everywhere and has ears at all places and so exists in all creatures by pervading all. Thus though it is devoid of all sense organs, it shines through the functions of all organs.³ Although unattached, it is indeed the support of all, and although devoid of quality, it is the enjoyer of all qualities. It is incomprehensible because of its subtlety, but it exists within and without all beings, moving as well as non-moving. It is far away as it resides in distant celestial objects, and yet very near being the inner controller (*antaryāmin*) of all beings. It is the effulgent light, beyond all darkness, which neither the sun nor the moon, much less the fire illumines (XV. 6) but all of them derive their light from it (XV. 12). Although whole and undivided, it abides in all beings as if discrete and divided. This knowable is the origin, the sustenance and the dissolution of all beings.

The idea of looking at the universe as the form of God is not a new idea and is probably as old as the *Puruṣasūkta* in the *R̥gveda*

1. *yato vāco nirvatante aprāpya manasā saha.*

2. *sacchabdapratyayāviṣayatvād asattvāśaṅkāyām jñeyasya sarvaprañīkaraṇa-pādhidvāreṇa tadastitvaṁ pratipādayiṣyāms tadāśaṅkānirvṛtyartham āha, sarvata iti / (ŚB. XIII. 13).*

3. Cf. *apāṇipādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ / (Śv. III. 19).*

(X. 90). There it is expressed as having eyes everywhere, faces everywhere, arms everywhere and feet everywhere and it is repeated in *Śvet. Up.* (III. 3). The *jñeya* is described practically in the same language in a verse and a half in *Śvet. Up.* III. 16, 17.

There is nothing in the description of this world-form to indicate that it is mere illusion, not real. This also finds support in the description of the process of creation in *Tai. Up.* II. 6, where it is said, "He desired, 'let me be many', 'let me be born'. He performed austerity; having performed austerity, he created all this whatever is here. Having created it, into it, indeed, he entered. Having entered it, he became the actual and the beyond, the defined and the undefined, the founded and the unfounded, the sentient and the insentient, the true and the untrue. As the real he became whatever is here. That is what they call real." From this it is transparently clear that after willing to become many, the Supreme Being practised austerity and assumed two forms, the sentient and the insentient, which agrees perfectly with whatever is stated in XIII. 13. This, however, runs counter to the *Māyāvāda* of Śrī Śaṅkara, who, therefore, explains it as follows: "The existence of the knower of the field is revealed through the limiting adjuncts (*upādhi*) in the form of the organs of all characters. All diversity in the knower of the field is caused by the difference in the limiting adjuncts and so is certainly unreal. Although the unreal form is caused by the limiting adjuncts, still the organs of the bodies existing everywhere are assumed to be properties of the knowable for the comprehension of its existence.¹ Everywhere the limbs of all bodies, which perform their functions due to the presence of the power of the Knowable (Brahman), are spoken of in a figurative sense 'to belong to the knowable, to furnish grounds for the existence of the knowable'.² If this is so, it is not understood how a mere assumption, or 'the

1. *upādhiḥkṛtaṁ mithyārūpam apy astitvādhiḥgumāya jñeyadharmavat parikalpyocyate sarvataḥ pāṇipādām ityādi* (ŚB on *Gītā* XIII. 13).

2. *sarvatra sarvadehāvayavatvena gamyamānāḥ pāṇipādādayo jñeyaśaktisadbhāvanimittasakāryā itī jñeyasvabhāve līṅgāni jñeyasyety upacārata ucyante* (*Ibid.*),

possession of properties in a metaphorical sense' can provide a ground for the inference of existence of Brahman or lead to its comprehension. If we repudiate the reality of the world, then we have to repudiate the reality of its cause Brahman.

Personal God :

Apart from its Universal Form, Brahman also manifests itself in the form of a personal God, Viṣṇu-Nārāyaṇa, and also in the human form as Lord Kṛṣṇa. There are passages in the *Gītā*, which can be held to apply only to a Personal God. He is described as the seer, the ancient ruler, the supporter of all, resplendent like the sun and beyond darkness (VIII. 9). He is the eternal divine Person, the first of all gods (X. 12) and the guardian of the eternal law (XI. 18). Later in Chap. XV, the *Gītā* refers to three *puruṣas*, the *kṣara puruṣa*, which is the material world, represented by *Aśvattha* tree, the *akṣara puruṣa* i. e. individual Self and the *puruṣottama*, the Supreme Person. He declares, in IX. 17-18, himself to be the father, mother, grandfather of the whole world, its ordainer and its goal and identifies himself with the Impersonal Brahman, which is the source, dissolution and continuity of the world. In verse IV. 8, Lord Kṛṣṇa declares that he incarnates himself from age to age, when righteousness declines and wickedness raises its ugly head. As He has no desire of His to fulfil, he has no reason to be born, but He begets Himself by recourse to His *prakṛti* for the protection of the good and the destruction of the wicked. Thus he establishes His identity with the historical Kṛṣṇa by means of this *avatāra* doctrine and declares himself to be the Supreme Person (XV. 18). Further Lord Kṛṣṇa speaks of himself as *brahmaṇo hi pratiṣṭhā* (XIV. 27), which has been variously interpreted. Śrī Śaṅkara explains *pratiṣṭhā* as *pratiṣṭhāti asmin iti* i. e. that in which the Brahman dwells. This would imply that He is the embodiment of Brahman much in the same manner as a human being is the embodiment of the individual Self, with this difference that He embodies Himself in the human form with the help of His *māyā*, over which He has full control.

Lord Kṛṣṇa declares in no uncertain terms his identity with Brahman. He states that the ignorant regard him as a human being without knowing his supreme nature, which is beyond this phenomenal world (VII. 24). At another place (IX. 4) he says that he has pervaded this universe with his unmanifest form. In both these declarations, he implies that he is non-different from Brahman, which is his supreme nature (*para bhāva*) or his unmanifest form (*avyakta mūrti*). As pointed out by Hill,¹ Lord Kṛṣṇa also uses, to describe his own Person, those epithets which tradition ascribes to Brahman. Śrī Śaṅkara defines a material cause as that 'from which a thing originates and in which it merges.'² Lord Kṛṣṇa affirms that of the whole universe he is the origin and dissolution (VII. 6). In X. 8 he takes Arjuna into his confidence and vouchsafes to him his supreme utterance, ending with his avowal, 'I am the source of all, from me everything arises'. This supreme utterance is next succeeded by the stupendous vision of his Universal Form, thus substantiating his claim to supreme Godhead (chapter XI). Impressed by these revelations, Arjuna addresses him with such epithets as Brahman Supreme (X. 12), the Imperishable Supreme (XI. 18), the God of gods (XI. 13) and the Primeval God (XI. 38). The other epithets applied to him are the divine Lord (*devēśa*), the Lord of beings (*bhūteśa*), the great Lord (*maheśvara*), the Lord of Yoga (*yogeśvara*), and the Lord of the universe (*viśveśvara*), the cause of sustenance of the universe through his mysterious power (IX. 5).

As pointed out by Garbe, however, this concept of a personal God could not have been derived from the Brahmanic Vedic tradition. Its historical origin has to be traced to the Asura gods Varuṇa and Śiva and Sātvata god Nārāyaṇa. Asura Varuṇa is glorified as the creator of the universe and the upholder of the moral law, *ṛtasya goptā* (RV. I. 23. 5) with the help of *māyā*. Vedic references indicate that the fundamental conception underlying the word *māyā* is that of a secret mysterious power, possessed by good as well as

1. *The Bhagavadgītā*, p. 19.

2. *yaddhi yasmāt prabhavati yasmīnś ca pratyate tat tasyopādānam prasi-dham* (SB on Br. S. I. 4. 25).

evil beings, and the capacity to achieve miracles etc. When used in connection with God, it means his magical power, with which he achieves the miracle of creation. The word *māyā* has been used in this sense in IV. 6, where Lord Kṛṣṇa states that he reincarnates himself by recourse to his *prakṛti* with the help of *māyā*.

But according to Rudolph Otto,¹ the magnificent theophany of the Universal God in his *ghora rūpa* in Chapter XI also bears the strong impress of the austere and magnificent, yet terrible form of Rudra. Declaring himself as Kāla, the great and mighty destroyer, Lord Kṛṣṇa tells Arjuna that he has already willed the destruction of the warriors assembled there with the exception of the Pāṇḍavas and chosen him as the instrument for that purpose. This, he says, in order to dispel the presumptuous supposition of Arjuna that he could, if he chose, destroy the warriors or prevent their destruction by merely abstaining from the war. Lord Śiva had already been identified with Brahman and represented as the personal God in the *Śv. Up.* This Upaniṣad is found to employ almost all the epithets in respect of Lord Śiva, with which Arjuna addresses Lord Kṛṣṇa. Even the epithet *bhagavat*, which later came to be solely associated with Lord Kṛṣṇa and from which one of the Vaiṣṇavite creeds came to be known as the Bhāgavata cult, is also found to be used in regard to Lord Śiva (*Śv. Up.* V. 4). The term *viśvarūpa* is also applied to him and the stanzas *Śv. Up.* III. 16, 17 which describe his universal form find a place in XIII. 13, 14 of the *Gītā*.

But neither Varuṇa nor Śiva could have provided the sole inspiration for the concept of personal God that we find in the *Gītā*, which is intimately connected with exclusive devotion and divine incarnation. Neither of them is known to have incarnated himself, and though both were worshipped by their devotees, they did not require exclusive devotion from them.

On the other hand, the Sātvata God, Nārāyaṇa, with whom Lord Kṛṣṇa had come to be identified in the days of Sauti, provides a close resemblance to the Personal God as described in the *Gītā*,

1. *The Oriental Gītā*, pp. 137, 149, 159-161.

When Nārada went to see Lord Nārāyaṇa in the Śvetadvīpa and sang a hymn of praise to Him, the latter revealed to him His Universal Form (*Mbh.* XII. 326. 1), and is said to have explained to him the doctrine of *Avatāra*. He further added that he showed Himself only to His exclusive devotees and that Nārada could see Him only because of his intense devotion. Lord Kṛṣṇa too places great emphasis on exclusive devotion to Him and tells Arjuna that even gods aspire in vain to see His cosmic form which has been revealed to him. He further says that neither by the study of the Vedas, nor by gifts, nor by sacrifices can He be seen in this Form and that only through single-minded devotion one could realise Him in that Form and join Him (XII. 53). It will thus be seen that the theistic element, which assumes such a prominent form in later Upaniṣads, is based on an ancient tradition.

God and Universe :

The Lord states that He has two *prakṛtis*, the inert and the sentient. The inert *prakṛti* evolves as the material world inclusive of bodies. The sentient *prakṛti* enters into all the bodies as the experiencer and sustains them through its works. He adds that as these two natures belong to Him, he is the origin of the universe. There is nothing greater than Him, no other independent cause of the origin and dissolution of the world. Lord Kṛṣṇa repeats this statement again in chapter IX and adds that He is also the cause of the sustenance of the world. At the beginning of every cycle, He resorts to this twofold *prakṛti* and sends forth the aggregate of beings that remain merged in nature at the time of dissolution. Then He goes on to explain how this act of divine creation is compatible with His indifference and changeless state.

The Lord describes His creative activity (*karma*) as that which brings into being the existence of things (VIII. 3) and calls it *visarga*, which signifies, according to Śrī Madhva, His grand work of creation.¹ As He is free from worldly desire and attachments, His creative activity does not bind Him (IX. 9). Even

1. Cf. *iyam visargaḥ yata ābābhāva* (RV. X. 129. 7).

when He takes birth as an incarnation, He performs actions without attachment to them and without the desire for the fruits. He is, therefore, not bound by His actions; but even those who know truly this divine birth and work of His are not bound by their actions (IX. 14). This creative activity of his is, therefore, the highest form of Yoga, justifying his epithet *yogeśvara*. This grand creation is his glory, his *yogaśvarya* and every pre-eminent object in each species in this world is His partial manifestation.

The Lord has two Natures : the lower nature (*aparā prakṛti*) and a higher nature (*parā prakṛti*). His lower nature consists of the five great elements, mind, intellect and egoism. This is known as the *bhūtaprakṛti* (XIII. 34), the elemental Nature, which constitutes the inorganic body of God. This eightfold *prakṛti* is, however, not the ultimate and independent cause of the universe as the Sāṅkhyas believe, but is very much dependent upon and subservient to God. It is said to be His lower nature, as it is impure and productive of evil and leads to bondage.¹ He repeats again and again that He is the very essence and support of all things in the world and that all things therein are held in Him like pearls in a string. He says that he is the liquidity in water, the light in the sun and the moon, manliness in man, pure smell in the earth and brightness in the fire. He further adds that He is the intelligence in the intelligent, heroic lustre in the brave, the strength in the strong, which is free from passion and attachment and not opposed to one's duty (VII. 7-11). All the states of the mind which arise from the three qualities, spring from Him (VII. 12). Thus intelligence and knowledge, happiness and misery, exaltation and depression, fear and freedom from fear, charity, fame and ill-fame, which act as spurs to work, are products of his lower Nature. So also are absence of delusion, forbearance, truthfulness, self-control, serenity, non-injury, equanimity, contentment and austerity, which conduce to renunciation (X. 4, 5). He is therefore the pervader of the universe in His unmanifest form and immanent in everything that exists. But He

1. *aparā na parā nīkṛtā 'śuddhā 'narthakarī saṁsārabandhanātmikā* (ŚB, on Gītā VII. 5).

is also transcendent and is the controller of the universe. He supports the earth and by Him the heaven is made mighty and the earth firm.¹ Thus while accepting the Sāṅkhya theory of evolution, Lord Kṛṣṇa makes it clear that this evolution does not take place *suo motu* by the interplay of the blind forces of nature, but under His direct control and superintendence (IX. 10).

God and Man :

Lord Kṛṣṇa states that his higher Nature is the individual self (VII. 5). It is verily a part of Him, *mamaivāṁśaḥ*, which becomes the embodied Self, *jīva bhūta* (XV. 7) who experiences the objects of senses. This permanent self is distinct from the perishable body which is the product of this lower nature. The *Gītā* verses II. 16-30 are fairly reminiscent of the *Kaṭha Up.* passages I. 2. 18-22 and the verses 18 and 19 seem to have been bodily lifted from there. According to the *Gītā*, one should bear constantly in mind the distinction between the ephemeral body and the permanent Self, which alone exists in the truest sense. The Self is not subject to change nor can he be destroyed by any means. Being incorporeal, he cannot be seen nor measured nor known by any means of knowledge. The aggregate of body and mind alone is affected by outward things and is subject to the pairs of opposites such as heat and cold or pleasure and pain. The Self, on the other hand, is unaffected by pleasure and pain, gain and loss or success and failure. The Self has taken recourse to the body to expiate his past *karma*, and so long as this lasts, he will pass from one body to another in different births just as he passes through childhood, youth and old age in the present life. It is the *aparā prakṛti* which transforms itself in the form of his body, the senses and the mind and is responsible for all activity (*ŚB.* III. 27). The aggregate of the body, mind and the senses, with which a person becomes endowed at the time of his birth as a result of his actions in the previous birth, is also known as his nature (*prakṛti*) or disposition (*svabhāva*). The Self is not the agent of any actions and although the insentient

1. *Taitt. Sam.* IV. 1. 8. 3, 5.

prakṛti cannot by itself perform actions, activity originates from it as it is presided over by the sentient Self (Śrīdhara, III. 20). An ordinary person in ignorance identifies himself with his *prakṛti* and attributes its actions to his self. The embodied Self, being confined in the body, thus experiences pleasure and pain resulting from these actions and thereby becomes subject to rebirth. This false attribution of the qualities of *prakṛti* by the *puruṣa* to himself is the cause of transmigration. The Vedānta, therefore, does not accept the Sāṅkhya doctrine that the Self is the enjoyer (*bhoktṛ*), as this would mean that he enjoys the fruits of actions performed by another. The *Gītā* thus rejects the Lokāyātika view that we are all bodies subject to extinction after death and that sensual enjoyment is, therefore, the only legitimate aim in life. It declares that besides sensual enjoyment, there is a far better aim in life, namely, the realisation of the Self, which is capable of achievement through the discriminating knowledge between the *prakṛti* and *puruṣa*.

God and Māyā :

Now the question arises how the changeless and infinite Brahman can become the finite world without itself undergoing change. Lord Kṛṣṇa explains this riddle by recourse to the concept of *Māyā* which Śrī Śaṅkara regards as illusory and Śrī Rāmānuja as real.

According to Śrī Śaṅkara's *māyāvāda*, Brahman alone is real and the external world is a mere illusion superimposed upon it. Nīlakaṇṭha argues that since the effect is necessarily of the same nature as the cause, the two aspects of Brahman, namely, its being the cause of the world and its unchangeability can be reconciled only on the basis of the theory of the illusory appearance of the world (Nīl. VII. 12). The Lord says that the world remains in ignorance of him because of this *māyā* which deludes all beings (VII. 13). This delusion can be removed only by the knowledge of basis (*adhiṣṭhāna*) of this illusion and not through any other knowledge or the restraint of the mind (Nīl. VII. 13). The *Gītā*, however, does not state anywhere that Brahman alone is real and all else is

unreal. On the contrary, the reality of Brahman is established on the basis of its World-Form. We have, therefore, to examine whether the different usages of the word *māyā* in the *Gītā* throw out any suggestion about the illusory nature of the external world.

The word *māyā* occurs in the *Gītā* four times in verses IV. 6, VII. 14 and 15 and XVIII. 61 and in a compound form *yogamāyā* in VI. 25. In IV. 6 Lord Kṛṣṇa tells us that He takes birth when righteousness declines by taking recourse to his *prakṛti* with the help of His *māyā*. Commenting on this verse, Śrī Śaṅkara identifies *māyā* with *prakṛti* and says that He appears to be born, as a human being but not in reality like an ordinary being.¹ Ānandagiri states that the word *ātmamāyayā* is used to controvert the reality of *prakṛti*. But Śrīdhara who is himself a monist, explains that although the Lord is not subject to the law of *karma*, He comes into being by means of His own inscrutable power, *māyā*, consisting of knowledge, strength, prowess etc.² Śrī Rāmānuja takes *māyā* as a synonym of wisdom according to *Nirukta* III. 9 and states that the Lord takes birth by His own Will. In XVIII. 61 Lord Kṛṣṇa states that the Lord resides in the hearts of all beings and makes them move like puppets through His *māyā*. Here Śrī Śaṅkara explains *māyā* as delusion, while Śrīdhara takes it to mean His mysterious power. Lord Kṛṣṇa, however, refers to the delusive power of His *māyā* (VII. 15), whereby she conceals God and inclines a person to self-indulgence and so this world deluded by this *māyā* does not recognise God whose essential nature is infinite bliss (RB. VII. 14). Apart from this reference to its delusive power, there is nothing in the use of the word *māyā* to indicate that the term is used in the sense of illusion. Śrī Śaṅkara also describes this *viśvarūpa* as the divine Vaiṣṇava Form, endowe with knowledge, majesty, strength, power, vigour and splendour (SB. XI. 3).

The combination of the two words *yoga* and *māyā* provides a proper clue for their interpretation. In the *Gītā* the word *yoga*

1. *ātmamāyā ātmano māyayā na paramārthatō lokavat* (SB on Gītā IV. 6).
2. *svamāyayā, sambhavāmi samyag apra-yuta-jñānabala-vīryādisaktyaiva bhavāmi* (Śrīdhara, IV. 6).

is generally used in the sense of disinterested action. Lord Kṛṣṇa uses this word to describe his creative activity,¹ undertaken by him in pure sport, without the least self-interest. He calls his act of creation as *aiśvarya yoga* (XI. 8) and his world-form *aiśvara rūpa*² (XI. 9). The Lord employs the word *aiśvara* in the sense of divine which is too strong a word to describe the world as founded on an 'illusion'. Yoga is explained as *ātmano ghaṭanam*, the power of becoming (SB. X. 7), as the power of achieving one's purpose (Ānand, X. 7),³ as the mysterious play of divine intelligence, the marvellous power to make impossible things possible.⁴ This power thus throws a veil on the essential nature of man, as a result of which he becomes, in the words of Rudolph Otto, a philosophical naturalist, and devotes his entire life to the gratification of his senses. As Śrī Rāmānuja puts it, this *māyā* is so called because of her power to bring about a magical effect like that of the Asuras. It is essentially real and is made of qualities, as is taught in Vedic passages like "Know this *māyā* to be *prakṛti* and the possessor of the *māyā* to be the Great Lord" (Śv. IV. 10). Its function is to hide the essential nature of the Lord and to create a state of mind that its own essential nature is enjoyable.⁵ Hence the entire world deluded by this *māyā* does not know the Lord to be of the nature of unbounded and supreme bliss. (RB. VII. 14).

God is both Immanent and Transcendent :

We saw before (p. 93) that God has assumed the Universal Form and so is immanent in the universe. This has been repeatedly stated in the *Gītā*. In his commentary on VIII. 22, Śrī Śaṅkara

1. *tava sraṣṭṛtvādīyogam* (Rāmānuja X. 18).
2. *yogaṁ vāiśvarāpyam* (Nilakaṇṭha X. 18).
3. *tattadarthasamipādanasāmarthyam* (Ānandagiri, X. 7).
4. *yogo yuktiḥ madīyaḥ ko'py acintyaprajñāvilāsaḥ, sa eva māyā, aghaṭamā-naghaṭanācāturyam*. (Śrīdhara, VII. 25).
5. *asyaḥ kāryaṇi bhagavatsvarāpatirodhānaṇi svasvarāpabhogyatvabuddhiś ca* (Rāmānuja).

says that in the Supreme Person are included all the beings, which as originating from Him remain inherent in Him. The *Gītā* further states in IX. 4 and 5 that the Lord pervades the universe, as the space pervades the pots etc. and that He is the originator and sustainer of all beings, affirming at the same time that He does not exist in them. Various explanations have been offered by the commentators on this contradiction in terms. According to Śrī Śaṅkara, the Lord does not abide in the beings, since unlike a gross object He is not in contact with anything, being the inmost core of even space, and an entity which has no contact with anything cannot be considered as contained therein (*ādheyābhāvena*) as a receptacle (*ŚB. IX. 4*). Madhusūdana explains it on the basis of the 'illusion' theory and says that the Lord in reality does not exist in beings, which are merely imagined, as there cannot be any contact between an imagined thing and its substratum. According to Śrī Rāmānuja, 'all beings exist in God, as they are dependent upon him for their existence and regulation of their activities, and so are subject to his control. He, however, does not exist in them, not being dependent upon them for His existence. Though He supports them, He does not physically do so, as the pot supports the water contained therein, but by His will' (*RB. IX. 4*). Śrīdhara says, "The embodied being sustains and protects the body, and while doing so, He becomes attached to it by reason of His ego-consciousness. Unlike the *jīva*, the Lord, though bearing and maintaining the beings, does not remain in them, being free from ego-consciousness." (*Śrīdhara, IX. 5*). But all these explanations, apart from being different, do not at all explain why the Lord should say that He exists in them and also repeat it again in the very next verse. Since He is the material cause of all beings, He exists in them in one sense, but as he transcends them all individually and in their totality, He cannot be said to exist in them wholly. As Dr. Radhakrishnan says, the cosmos is only a partial manifestation of the Absolute.¹ No finite world can fully express the Infinite, although it is a manifestation of the Lord. There is no limit to His divine manifestation

1. *The Bhagavadgītā*, p. 239.

(X. 40), and the Lord sustains the whole creation, pervading it with only a part of Himself (X. 42).¹

God and the Individual Self:

The concept of transcendental God, however, runs counter to the Advaita doctrine of Śrī Śaṅkara. Judging from the quotations given by him in support of his doctrine, one may safely infer that he has based his doctrine on the earlier Upaniṣads, especially the great passage (*mahākāvya*) "That thou art" in the *Ch. Up. VI. 8. 7*. Because of its boldness and logicity, the Advaita doctrine has exerted a profound and lasting influence upon subsequent Hindu philosophic thought. Śrī Śaṅkara explains his Advaita doctrine succinctly in his *Bhāṣya* on the *Brahma Sūtra I. 1. 31*. He says there that the Absolute has become as the embodied Self both the agent and the experiencer and that the distinctions that we find among the beings arise from their conditioning factors such as the body and the mind.² We now proceed to examine whether the *Gītā* supports this view. The Lord categorically states in XV. 7 that only a part of himself, *mamaivāṁśo*, becomes the individual self in the realm of living beings. There is also another passage in the *Gītā* (XV. 18) in which the Lord declares that as the Supreme Person he transcends the mutable (*kṣara*) and the immutable (*akṣara*). The Sāṅkhyas use these two terms to denote the *prakṛti* and *puruṣa*. The word *akṣara*, according to Śrī Śimānanda,³ is employed by the Sāṅkhyas in the sense of the eternal Self. It is also used in the later Upaniṣads, the *Mokṣadharma* and the *Purāṇas* in this sense. Śrī Śaṅkara, however, takes *akṣara* to mean *māyāśakti* as the elemental seed of the mundane existence, which does not perish.⁴ He evidently identifies *akṣara* with *māyā* in order to avoid the

1. Cf. *pādo'sya viśvā bhūtāni* (All creatures are but a quarter of his being), quoted by Śrīdhara (X. 42).
2. *buddhyādyupādhiḥ kartā tu viśeṣam āśritya brahmaiva san jīvaḥ kartā bhoktā cety ucyate* |
3. *Sāṅkhyasamgraha*, p. 11.
4. *saṁsāraḥ jīvanam na kṛatīty akṣara ucyate* (*ŚB. on Gītā XV. 16*).

implication that the Supreme is higher than the Self. He then explains that *kūta* here means 'illusion' or 'deception' and, that *māyā* is accordingly described as *kūṭastha* i. e. one that assumes many illusory forms. This is perhaps the only instance in which *prakṛti* has been described by this epithet. As pointed out by Johnston,¹ *kūṭastha*, is a recognised epithet of the Self in early as well as classical Sāṅkhya literature. Śrīdhara rightly interprets this text when he says, "The mutable consists of all the bodies beginning with that of Brahmā down to non-moving things, for the ignorant commonly use the word *puruṣa* in respect of bodies only. The immutable is that which stands like a rock without any change when the bodies perish and so means the conscious Self, the experiencer." This meaning also seems to be in accord with the context. Chapter XV starts with a description of the mundane existence in the form of the everchanging *Aśvattha* tree and then declares that a part of Him resorts to the five senses and the mind in order to enjoy the sense-objects. These two are evidently referred to as the two *puruṣas* with the Lord towering above them. This also explains why God is the lord of the *māyā*, while the Self, being only his part, is subject to *māyā*.²

Śrī Śaṅkara interprets the Lord's statement in XV. 7 in accordance with the *mahāvākya*. He also argues that the partless Absolute cannot have limbs or parts, as otherwise it would be subject to destruction through the dismemberment of its parts, and explains that this defect would not arise, if the Self, delimited as he is by an adjunct due to ignorance, is imagined to be a part.³ Firstly we do not find in the *Gītā* anything comparable to the *mahāvākya*. The nearest that we come across is the statement of the Lord in XIII. 2; but here too what he says is that he is the *kṣetrajña* in all the bodies. Secondly, in the theory of real variables, an infinite set can contain within itself finite and infinite sub-sets and so mathematically

1. *Early Sāṅkhya*, p. 75.

2. Cf. *tasmīn cānyo māyayā saṁniruddhaḥ* (Śv. Up. IV. 9.3).

3. *naiva doṣaḥ, avidyākṛtopādhiparicchīna ekadeśo'mśa iva kalpito yataḥ* (ŚB. on *Gītā* XV. 7).

at least it is possible to conceive of finite or infinite parts of infinity. In any case it is useless to raise doubts as to whether the Infinite can produce the finite world without loss of integrity, because we are told that the whole creation is a divine miracle (*aśvarya yoga*), an act of magic (*yogamāyā*). We find in the chapter on *vibhūti*s that although the Lord exists in all beings, a greater part of his splendour becomes specially manifest in everything that is glorious, excellent or full of energy (X. 41). This would indicate that the distinction that we see among living beings proceeds not merely from the limiting conditions as held by Śrī Śaṅkara, but from different endowments of divine consciousness possessed by them. As Dr. Radhakrishnan has beautifully put it, while the individuals are in essence one with the Divine, in the world of manifestation each is a partial manifestation of the Divine.¹ Each one of us is a ray of this Divine consciousness into which he can merge if only he adopts the proper means.

Dedication (niṣṭhā) :

The path of ritual works is prescribed in the Vedas and the Brāhmaṇas (*karmakāṇḍa*). The path of knowledge is declared as conducive to liberation by almost all Upaniṣads (*jñānakāṇḍa*), with the exception of *Īśa*, which favours a combination of both knowledge and action (*jñānakarmasamuccaya*). In the *Mokṣadharma* too, it is stated that the ancient sages had recognised these three kinds of dedication (*Mbh.* XII. 308. 39, 40). Śrī Śaṅkara also raises this question in his commentary on XVIII. 67. He asks, "What is it that has been established as the supreme means to liberation? Is it knowledge, or action or both? The doubt arises because there are passages in the *Gītā*, as in XIII. 12, 55, which point to attainment of liberation through knowledge alone. There are also passages like II. 47, IV. 15 etc. which state that actions have to be undertaken as a matter of obligatory duty. Since both knowledge and action are enjoined as duties, a doubt may, therefore, arise that they may lead to liberation in combination as well.

1. *The Bhagavadgītā*, p. 329.

Although Lord Kṛṣṇa states that works consisting of sacrifice, charity and austerities purify the mind, he is also critical of *karmanisṭhā*. He states that devotion to ritual works cannot by itself lead to liberation, because the minds of those who are engrossed in the performance of such rites cannot attain to the contemplation of the Self (II. 44). These persons of outgoing tendencies are full of desires and are carried away by the rhetoric of the Vedas, which prescribe various rites and ceremonies for the fulfilment of their desires (II. 42). Those who perform such rites longing for their results are pitiable (II. 49). They worship minor deities with intricate and elaborate rites in order to gain some paltry rewards (VII. 21). Lord Kṛṣṇa further states that those who worship such deities go to their worlds, but that all these worlds including the world of god Brahmā are subject to the law of recurrence (VIII. 16) and so their stay there comes to an end sooner or later (VII. 23). He enjoins that all sacrifices should be offered to Him, as He is the Lord and enjoyer of all sacrifices. But even those who sacrifice to Him and go to heaven, have to return to the mortal world after their merit is exhausted (IX. 20, 21). Lord Kṛṣṇa, therefore, tells Arjuna to transcend the Vedic ritual and duties consisting of the three qualities (II. 45). Dedication to works (*karmanisṭhā*), therefore, does not carry one beyond the three qualities and so does not lead to final release.

We shall now proceed to examine whether the *Gītā* favours dedication to knowledge (*jñānanisṭhā*) as the sole means for the realisation of Self. The *Gītā* employs the word *jñāna* to denote the intuitive knowledge of Brahman, *jñānānām jñānam ultamam*. It also uses this term to denote empirical knowledge derived from the senses and the subject-object relation, which induces a person to action (XVIII. 18). The knowledge of Self derived from the scriptures and the teachers is also included in this definition. In IV. 34 the *Gītā* makes a distinction between the knowledge of Truth realised by the teachers and the knowledge imparted by them to their pupils. When the Lord says that man of knowledge is a slave of his nature (III. 33) or meditation is superior to knowledge (XII. 12),

he is referring to the knowledge acquired through scriptural study and instruction. This knowledge arises from the quality of *sattva* and leads to bondage (XIV. 6).

We shall now examine the meaning of the words *jñāna* and *viññāna*, which the *Gītā* uses on four occasions. Śrī Śāṅkara explains *jñāna* as knowledge of the Self derived from the scriptures and *viññāna* as its realisation *viśeṣataḥ tadanubhavaḥ* (ŚB. III. 41). He further explains *jñānaviññānatṛptātmā* (VI. 8) as one whose mind is satisfied by making the knowledge acquired through the scripture (*jñāna*) the subject of realisation (*viññāna*). Śrī Rāmānuja interprets *jñāna* as knowledge of Self and *viññāna* as the distinctive knowledge of the Self from things not Self. Śrī Madhva takes it to mean the direct vision of God. However, there is not even a hint in the *Gītā* that *viññāna* is superior to *jñāna*. On the contrary, *viññāna* has been given a subordinate position by dubbing it with *sahita*, *jñānam viññānasahitam* (IX. 1) according to Pāṇini's *Sūtra* II. 1. 39.¹ The *Mbh.* (XII. 265. 3) employs the word *viññāna* in the sense of empirical knowledge acquired through the five senses. Śrī Jñānadeva rightly takes *viññāna* to mean worldly knowledge, *prapañcajñāna*. Since chap. IX speaks of two *prakṛtis* of God, *viññāna* may mean the cosmological knowledge of the eightfold *prakṛti*, and *jñāna* the knowledge of the Self.

This is also borne out by the fact that when the *Gītā* talks about the highest knowledge, it employs the word *jñāna* and not *viññāna*. It glorifies *jñānayajña* as the best among all sacrifices, as all action ceases after its attainment (IV. 33). *Jñāna* burns to ashes in a moment the actions accumulated over many births (IV. 37). Men who have attained this *jñāna* after cleansing their sins have attained to the state of non-return after death (V. 11). This *jñāna* is said to be the best purifying agent, by knowing which a person attains to peace (V. 29). When one attains this knowledge, nothing more remains to be known thereafter (VII. 2). Lord Kṛṣṇa states

1. *sahayukte 'pradhāne*. See Limaye, *Alberuni's Gītā va itara nibandha* (Marathi), p. 66.

that resorting to this knowledge men have attained oneness with him (XIV. 2). He says further that only when a person knows Him in truth, he enters into Him i. e. becomes absorbed in Him immediately after the rise of such knowledge (XVIII. 55). He calls those who have realised the truth as *jñāninaḥ* (IV. 34) and says that the man of wisdom is not only dear to Him (VII. 17), but is also His very Self (VII. 18). In conclusion he states that this intuitive knowledge of God is the supreme consummation of knowledge *niṣṭhā jñānasya yā parā*. It is thus clear that what the Lord describes as *niṣṭhā* in II. 3 is nothing but this *jñānaniṣṭhā*.

This third kind of *niṣṭhā*, namely, the combination of knowledge and action, had also its champions like Bodhāyana, who had written *Vṛttis* or glosses on both the *Gītā* and the *Brahmasūtra*. Śrī Śaṅkara gives this Vṛttikāra's views as *pūrvapakṣa* and rebuts them.¹ Śrī Śaṅkara argues very cogently that the Lord could not have advised a combination of knowledge and action,² as then Arjuna's question as to which of them will lead to the highest good (III. 2) becomes irrelevant; and Arjuna's accusation too that Kṛṣṇa, after declaring knowledge superior to action, should be urging him to participate in a horrible war (III. 1) becomes pointless. If we suppose that Arjuna had asked these questions because of his lack of understanding as regards the Lord's teaching, the Lord could have set it right by saying that he had spoken of a combination of knowledge with performance of rites and duties. Instead of doing this, the Lord speaks of two fold *niṣṭhā* and speaks of two paths, the path of knowledge for the Sāṅkhyas and the path of action for the Yogins (III. 3). This shows that the Lord had spoken of two distinct paths of knowledge and action and not a combination of the two.

Śrī Śaṅkara further points out that the *Gītā* affirms an antithesis between knowledge and action in the following passages: The man of knowledge who finds happiness in the Self has no duty to perform (III. 17); the actions of the wise have been burnt away by the fire

of wisdom (IV. 19); even if he undertakes any activity, it is without any selfish purpose for preventing people from going astray (III. 25); he incurs no sin by performing actions merely for the maintenance of the body (IV. 21); the fire of knowledge reduces all actions to ashes (IV. 37). The *Gītā* also says that a person does attain freedom from action (*naiṣkarmya*) by abstaining from action. This freedom from action is said to be *paramā siddhi*, supreme perfection (XVIII. 49). It is only after he acquires this freedom from action, he attains to Brahman, which is the supreme consummation of knowledge. Freedom from action is, therefore, an essential prerequisite for achieving fitness for knowledge, *jñānaniṣṭhāyogyatā*. In order to achieve this fitness for knowledge, the *Gītā* declares a twofold Yoga: the Yoga of knowledge and the Yoga of disinterested action. Perhaps the advocates of the theory of *jñāna-karma-sammuccaya* took *jñāna* to mean the knowledge acquired from scriptural study or from a teacher, in which case there would be no contradiction between knowledge and action. In fact such knowledge would be essential for the practice of either path. The Lord further states that this *jñānaniṣṭhā* becomes perfect, if the man of knowledge attains supreme devotion to Him (XVIII. 64). We shall now proceed to discuss the paths of God-realisation as laid down in the *Gītā*.

VIII. The Gītā as Yogasāstra

Lord Kṛṣṇa states in verse XVI. 23 that if one ignores the injunctions of the *śāstra* and acts as prompted by passions, he does not attain to perfection, nor happiness nor the supreme goal. In the next verse he advises that one should accept the *śāstra* as authority for determining what course of action to follow in a particular situation. Here Śrī Śaṅkara takes *śāstra* to mean the Vedas, and Madhusūdana includes within this term the Smṛtis, Purāṇas etc. which depend upon the Vedas. According to Śrī Rāmānuja, this word includes the Smṛtis, the Epics and the Purāṇas. It seems rather improbable that the Lord should recommend the observance of the injunctions of the Vedas after criticising the Vedic ritual. From what follows it would appear that what is referred to as the *śāstra* is the *Gītā* itself. In the last verse of *adhyāya* XV, the *Gītā* is said

...pg. 14

1. See *ŚB.* on *Brahmasūtra* I. 1. 11-19.

2. *tasmāt kayāpi yuktyā na sammuccayo jñānakarmaṇoḥ* (*ŚB.* on *Gītā* III. 3).

to be the most secret (*guhvatamam*) *śāstra*, by understanding which a person becomes wise and fulfils his duties. Śrī Śaṅkara explains that although the *Gītā* as a whole is designated as *śāstra*, the fifteenth *adhyāya* is described as such, as it contains in a nutshell the whole purport of not only the *Gītā* but also of the Vedas (*ŚB* on *Gītā* XV. 20). When the Lord says (IX. 23) that those devotees who worship other deities worship him without following the proper rule (*avidhipūrvakam*), the rule mentioned is the one laid down in the *Gītā* itself, which says that everyone should offer the sacrifice to Him alone as the Lord of sacrifice. Again the Lord states (XVI. 17) that men full of self conceit and intoxicated with wealth hypocritically perform sacrifices only in name with ostentation (*dambhena*) contrary to the rule. This rule is again laid down in the *Gītā* itself (XVII. 12), where one is advised to avoid the *rājasa* type of sacrifice, which is performed for its reward as well as ostentation. Thus the term *śāstra*, with its injunctions, refers only to the *Gītā* and not to other scriptures.

The Pleasure Principle :

All human activity is undertaken in order to achieve happiness in this life. While recognising this principle, our ancient thinkers were the first to realise that happiness is not of the same kind, but differs in intensity and duration.¹ Man can rise to a higher level of freedom and happiness according as he attains to a higher level of consciousness. This will become evident when we consider the Vedānta view regarding the true nature of the Self. According to the *Taitt. Up.* II. 1-5, the body and the senses, consisting of the nature of food, constitute the outer self. Other than this, but within it is the self consisting of breath, the respiratory apparatus. Different from this but within it is the mind, which is the substratum of all mental processes. Different from this but within it is the intellect, the rational self. Different from this but within it is the true Self, consisting of pure bliss. Following *Kaṭha* I. 3. 10, the *Gītā* says that the senses are great, but the mind is greater than the senses; and beyond the mind there is the intellect and beyond the intellect the Self (III. 46).

1. See *Sat. Br.* XIV. 7. 1, 31-39, *Taitt. Up.* II. 8 and *Bṛh. Up.* IV. 3. 33,

Sensual pleasures, when indulged in moderately are good, but higher than them are the mental pleasures including the artistic pleasures. Higher than the mental pleasures are the intellectual pleasures, but higher than the latter is the supreme bliss, which Lord Kṛṣṇa describes as the complete cessation of pain (IV. 19), the perfect peace (V. 12), the supreme bliss in which one abides in God (VI. 15).

Sensual Pleasures :

If man lives only for the satisfaction of his passing whims without any definite aim in life, he lives a life of inactivity or drift. If only he has a definite purpose in life, he is able to subordinate his desires to the achievement of that purpose. Vedānta recognises four aims to which human effort is directed consciously : sensual pleasures (*kāma*), acquisition of wealth (*artha*), discharge of duty (*dharma*) and liberation (*mokṣa*). The *Gītā* calls the seekers of sensual pleasures *indriyārāma* (III. 16). The sense organs play an important part in the acquisition of knowledge of the world. The objects of sense are so constituted that they form pairs of opposites, which give rise to pleasant and unpleasant sensations. Thus a musical note or a fragrant smell gives a pleasant sensation, while a harsh sound or a foul smell gives rise to an unpleasant sensation. This is the nature's way of indicating to a person what he should accept and what he should avoid. In the early stages of human life, this knowledge was essential to him for survival. But with the growth of civilisation man has added to the simple pleasures of life sensual pleasures which arise from excessive indulgence in food, drinks and sex. These sensual pleasures may give him momentary happiness, but they affect his judgement and come in the way of his spiritual progress. As the *Gītā* says (III. 34), every sense-organ has a natural attachment or aversion for the pairs of opposites such as heat and cold, pleasure and pain etc. which are known by the technical term *dvandva*. If one is not careful, these attachments and aversions will determine one's course of action. This is especially true when a person is trying to do his duty or striving for perfection. How the impetuous senses can carry away a person's mind from the path of Yoga is described in verses II. 62-63. When a person broods in his

mind on the objects of sense, he forms a strong attachment for them. This attachment gives rise to a consuming passion (*kāma*), and thwarted passion gives rise to anger (*krodha*) and fear (*bhaya*) according as he feels confident or helpless in overcoming the obstruction (Madhusūdana on II. 56). When a person becomes a slave to his passion, he suffers from a sense of bewilderment and loss of memory as to the teachings of scriptures. As a result he loses all sense of discrimination, and being unable to decide what he ought to do and what he ought to avoid, he goes to ruin.

Next to the sensual pleasures is the love of riches. Money is a medium of value with which one can buy food and creature comforts and also help one's less fortunate brethren in times of their need. Since, however, it has become a store of value with the development of currency and banking and has provided some security against a rainy day, money has come to be valued for itself. Many now derive pleasure from the mere fact of its possession than its proper use. To explain this, I can do no better than quote from Mill. "What, for example", he asks, "shall we say of love of money? There is nothing originally more desirable about money than about any heap of glittering pebbles. Its worth is solely that of the things which it will buy; the desires for other things than itself, which it is a means of gratifying. Yet the love of money is not only one of the strongest moving forces of human life, but money is, in many cases, desired in and for itself; the desire to possess it is stronger than the desire to use it, and goes on increasing when all the desires which point to ends beyond it, to be compassed by it, are falling off. It may be then said truly, that money is desired not for the sake of an end, but as part of the end. From being a means to happiness, it has come to be itself a principal ingredient of the individual's conception of happiness."¹ In the older times, the miser suffered himself and made others dependent upon him suffer privation. But in the modern world money has become a source of corruption in the hands of the unscrupulous.

1. John Stuart Mill, *Utilitarianism*, Chap. IV.

Human desires are also regulated by the concept of his duty i. e. his *dharma* in relation to the social group of which he is a member. Even in ancient times he had to enter into different types of social relationships for his survival and continuation of his race. Thus in the old days his obligations were mostly confined to the care of his family, or the welfare of his tribe or village community. In the Epic and Purāṇic times, his duties, as we saw before, were defined by his caste and later by his stage of life. In the Hindu society as we have now, these duties based on the *varṇāśramadharmā* have long since become outdated and ceased, although the rigidities of the caste system still continue to operate to the detriment of national cohesion and solidarity. However the basic idea that the duties of a person depend upon his membership of a social group remains relevant and valid even under modern conditions. In a modern society a human being is at the same time a member of different co-operative groups such as his family, his club, his professional group, his nation or an international group such as the Rotary or the Lions' Club. Bradley has insisted that the moral life of an individual depends on his fulfilling the particular duties which belong to his particular station in the social group. In doing this, he is mainly guided by the ethos of people, either handed down by oral tradition or incorporated in their scriptures or in their personal law. This is why Lord Kṛṣṇa tells Arjuna to seek guidance from the *śāstra* in determining what he should do in a particular situation (XVI. 24). Such persons who regulate their desires on the basis of what they conceive to be their duty and take delight in discharging it, are called *dharmārāma* (Ānanda. III. 16). However, the ultimate goal of human life is not merely the diligent performance of one's duty but God-realisation.

Conflict of Desires :

When a person tries to ascend from a lower scale of desire to a higher scale, he has often to overcome conflicts between the two. The nature of such conflicts is explained beautifully by Mackenzie in his *Manual of Ethics* (p. 37). He says, "In the meantime, what it is important to note is merely that a desire is not an isolated phenomenon but a part of a system, and that consequently a conflict

of desires is in reality a conflict between two or more universes of desires. As Professor Dewey has said, 'It is important to notice that it is a strife or conflict which goes on in the man himself; *it is a conflict of himself with himself*' (i. e. in our language, a conflict of himself as one universe with himself as another universe); 'it is not a conflict of himself with something external to him, nor of one impulse with another impulse, he meanwhile remaining a passive spectator awaiting the conclusion of the struggle. What gives the conflict of desires its whole meaning is that it represents the man at strife with himself. He is the opposing contestants as well as the battlefield'. The *Gītā* opens with such a conflict in the mind of Arjuna, when he found himself pitted against his elders and his kinsmen on the battlefield.

Every human being has inherent in him both the good and wicked tendencies, or as the *Gītā* calls them, the divine and demoniacal endowments (*sainpad*). Although the indwelling spirit is the same in each man, his mind is made up of the three qualities of goodness, passion and darkness. When he allows passion and darkness to gain ascendance over his quality of goodness, his demoniacal nature comes to the fore. This demoniacal nature is marked by hypocrisy, arrogance, vain glory, anger, brutality and ignorance. Men of demoniacal nature hold that the world is godless and has no moral foundation. Carried away by the temptation to achieve success, they exploit nature and their fellow-creatures and will stop at nothing to attain their ends. They accept the material ends as the highest aim of life, and in the words of Dr. Radhakrishnan, they tend to 'exalt pride, self-conceit, cupidity, hatred, brutality as virtues'. They transgress the divine commandments with impurity, little realising that God dwells in their hearts as witness of their evil deeds. Lord Kṛṣṇa states that he throws such brutal men in demoniacal womb. But he adds that they have hope of redemption, provided that they are willing to shake off their demoniacal nature and take refuge in him. He says that even if the worst sinner worships him with single-pointed devotion, he would soon become virtuous and attain to everlasting peace (IX. 31, 32).

When a person overcomes passion and darkness by dint of his quality of goodness, he becomes possessed with divine endowments. Among these the *Gītā* mentions steady devotion to Yoga, purity of mind and the renunciation of the fruit of action, which form the means of self-realisation. They also include his religious duties such as study of scriptures, ritual worship, alms-giving, self-control and austerities. We shall consider here only those virtues which a good person must cultivate in his personal life and in his dealings with his fellow-beings. It is customary for a manual of ethics to distinguish between what are known as self regarding virtues and those that are altruistic which aim at the good of others. However, as Mackenzie has pointed out, 'the individual had no life of his own independent of his social relations.'¹ The *Gītā* too makes no such distinction, but still it would be worthwhile to classify them broadly under these two heads. Among those virtues which bear directly on his personal life are included fearlessness, restraint of senses, valour, perseverance, purity of the body, modesty and absence of fickleness. Fearlessness, in its widest sense, is resistance to the fear of pain; it is the determination not to take the line of least resistance in the discharge of one's duty to escape pain and discomforts of life. *Dama*, restraint of the senses, consists of resistance to the allurements of sensual pleasures. *Tejas*, valour, helps a person to perform his duty in the face of obstacles, and *dhṛti*, firmness, enables him to bear inavoidable suffering without flinching until he attains his end. The virtues of modesty and absence of fickleness are self-evident. Prominent among his altruistic virtues are non-violence, truthfulness and compassion to living creatures. Non-violence is abstention from causing injury or pain to any living creature. Truthfulness is to speak of things as they are perceived, without causing unpleasantness or without prevarication. Compassion is kindness to creatures in distress. They also include uprightness, absence of anger, malice and calumny, non-covetousness, forgetfulness and absence of haughtiness. By including these virtues among divine endowments, the *Gītā* here clearly emphasizes that ethical conduct

1. *Manual of Ethics*, p. 334.

is the very foundation of spiritual life and can be neglected by anyone at his own peril.

The Source of Evil :

Now the question arises : Why should a person who starts an activity in pursuit of happiness end up with the accumulation of merit and demerit and thereby suffer bondage and rebirth? Arjuna pointedly asks Lord Kṛṣṇa what forces a person to do wicked things even against his will? Lord Kṛṣṇa replies that man possesses within himself a lurking enemy, an all consuming passion which drives him on the evil path (III. 37). This desire lies concealed in his senses, mind and intellect and when it becomes strong it overpowers them and impairs his discriminating faculty. When this desire is frustrated in any way, it turns into anger and so it comprises anger also. This craving is of various kinds, chief among which are lust and greed, and these two, together with anger, are described as the three gates to darkness, which lead to the ruin of the soul (XVI. 22). As fire is covered by smoke, knowledge is enveloped by desire and so the latter is the constant enemy of the wise. It is because of this desire that man forgets his destiny and wastes away his precious life in the acquisition and enjoyment of material comforts. All human activity is thus motivated by this overpowering desire, because of which man begins to regard riches, fame and sensual pleasure as the highest good. This desire never becomes satiated by the continuous enjoyment of the sense-objects; it grows like fire which flares up when fuel is added to it.¹ As a result he undertakes an activity (*pravṛtti*), starts some actions (*ārambha*) and gets involved in restless enterprise and still more craving (XIV. 12).

The Nyāya system deals with this question exhaustively and defines *pravṛtti* as initiative undertaken either by speech, mind or body (*NS. I. I. 17*). This initiative originates from mental defects called *doṣas* such as desire and aversion, which impel a person

1. Cf. *na jātu kāmāḥ kāmānām upabhogena śāmyati /
haviṣā kṛṣṇavartmeva bhāya evābhivartate //*

towards virtue and vice (*NS. I. I. 18*). As a result of this initiative a person starts with the definite object of achieving what is pleasant and avoiding what is unpleasant. Vātsyāyana in his *Bhāṣya* comments on this as follows : " From this false conception (that the body is the Self) proceeds attachment for what is pleasant and aversion to what is unpleasant. When a person comes under the sway of attachment and aversion, he resorts to falsehood, malice, deception and greed. Driven by these mental defects, he commits violence, theft and forbidden sex, resorts to lying and harsh and incoherent speech and entertains designs for harming others and depriving them of their wealth. This sinful activity gives rise to demerit. On the other hand, virtuous activity consists of charity, protection of and service to others, truthfulness, study of scriptures, compassion, dispassion and faith, all of which conduce to merit ". The relation between activity (*pravṛtti*) and its fruit (*phala*) has received special attention in this system. There *phala* is described as the result of activity accompanied by mental defects consisting of pleasure and pain (*NS. I. 20*). According to the author of the *Nyāyabhāṣya*, action has as its consequence happiness and misery, which has to be experienced in this or subsequent birth. This is known as *karmavipāka*, because of which a person is endowed with body and senses. In his commentary on *NS. I. I. 2*, he says that merit and demerit arising out of activity result in a noble or ignoble birth. This birth again consists of a particular configuration of body, mind and senses, which again results in misery. From this again ensues struggle, suffering and pain. In conclusion he says that false conception, mental defects, activity, birth and misery constitute, in their uninterrupted course, the cycle of recurring births. It is for this reason that the Sāṅkhyas declare that one must renounce the world and devote oneself to the pursuit of knowledge in order to attain release from rebirth.

Action and Bondage :

The Lord discusses further the nature of action and whether action by itself is the source of bondage. The *Gītā* uses the term *karma* in its generic sense to include not only religious rites and duties

enjoined by the scriptures (*dharma*), but all actions, physical as well as mental, by which life is sustained. In this regard Lord Kṛṣṇa makes a categorical statement that no one can remain without work even for a moment. Śrī Śaṅkara, however, says that this statement should be qualified by the addition of the word, 'unenlightened',¹ since a man of realisation is said to be not distracted by the *guṇas* (III. 5). The Lord repeats this statement again in XVIII. 11, where he says that it is not possible for an embodied person to give up work altogether. Śrī Śaṅkara explains the word *dehābhīṣṭ* as *dehābhīmānavat* i. e. one who identifies himself with his body and excludes the man of wisdom from its scope. But in view of the qualifying word *sarva* in III. 5, the statement would seem to apply to every one without exception. Śrīdhara also states that no one, whether wise or otherwise, can remain under any circumstance without doing work. Further the Lord himself states very clearly (III. 23) that even a man of wisdom behaves according to his nature and becomes attracted and repelled by the objects of the senses. He is as much subject to their influence as any ignorant person and must try to bring them under control (III. 34). If, therefore, all actions lead to bondage, then there would be no hope of attaining freedom from action and the cycle of rebirth.

The Lord goes on to explain what is action and non-action and says that even the wise find it perplexing (IV. 16). He makes a cryptic remark that he alone is wise who sees non-action in action and action in non-action (IV. 18). This verse is variously explained by the commentators. Śrī Śaṅkara explains action and inaction by the analogy of a moving boat in water. He says that when a boat is moving in the river, to a man sitting in the boat motionless trees on the bank appear to move in the opposite direction, while moving objects at a distance appear to be at rest. When a person performs action, ordinary people ascribe it to the the Self like motion to the stationary trees on the bank of the river, but the wise man sees that the Self is devoid of action. Further when an ordinary person thinks that his body is at rest, the wise man sees in it action, as

1. *ajña itī vākyaśeṣaḥ* (ŚB. on Gītā III. 5).

the person has at that time egoistic feeling that he is sitting quietly without doing any work. Śrī Rāmānuja takes *akarma* to mean knowledge of the Self. He states that the wise man is he who sees knowledge in the performance of work and work in the attainment of knowledge. According to Śrī Madhva, the Lord is the real agent of all actions, which are wrongly attributed to the embodied Self. Even when a person is inactive in deep sleep, the Lord is incessantly carrying on His activity.

However, none of these interpretations seem to explain satisfactorily the assertion of the Lord that the way of action is mysterious (IV. 7). This remark seems to indicate that action can become non-action under some special circumstances. When action is undertaken with a desire for reward, it results in the accumulation of merit and demerit and leads to future births. But if a person acts without the desire for the fruit of action, he does nothing even when he is continuously engaged in work (IV. 20-21). This means that work undertaken without attachment is tantamount to *akarma*, non-action. Lord Kṛṣṇa, therefore, advises Arjuna to perform Yoga and calls it *karmasu kauśalam*, skill in action (II. 50). What this skill consists in is explained in the very next verse. It is stated therein that by giving up the fruit of action a self-controlled person becomes freed from the bondage of rebirth and attains to the sorrowless state. Śrī Śaṅkara explains that it is the skill by which actions which by their very nature lead to bondage give up their nature.¹ As we saw earlier, it is *rajas*, the quality of passion, which binds a person by attachment to work (XIV. 7). Ānandagiri explains that even though the Self is not the doer, *rajas* makes him act under the delusion, 'I am the doer'. Madhusūdana explains that this attachment is of the form, 'I shall do this work and enjoy its fruit.' The Yoga, therefore, consists in the performance of one's duty without egoism and without attachment to its result.

The morality of any action depends upon its motivation as well as its consequence. If action is undertaken deliberately to cause

1. *tad dhi kauśalam yad bandhanasvabhāvāny api karmāṇi samatvabuddhyā svabhāvan nīvartante* (ŚB. on Gītā II. 50).

loss or injury to another, it produces evil. If it is performed with an egoistic feeling and with an eye on its reward, it produces mixed results. On the other hand, if it is undertaken with detachment and without hankering after its reward, then it produces desirable results. The *Gītā*, therefore, says that actions have a threefold result, good, bad and mixed, but it does not accrue to a person who has relinquished the fruit of action (XVIII. 12). This does not, however, mean that the Lord intends that a person should forgo the hard-earned reward of his work. How can a person, one may ask, put his work without self-interest? How can he be expected to maintain himself and his family or perform his religious duties without sufficient income? All that is meant is that one should perform one's duty 'for duty's sake' with zest and perseverance and not be guided solely by self-interest. An obsessive desire to get rich quickly is the source of most of the corrupt practices in the modern world such as graft, tax frauds, black-marketing and smuggling. No one who indulges in such corrupt practices can hope for redemption even if he gives in charity a large portion of his ill-gotten gains.

IX. Paths of God-realisation

Twofold *Niṣṭhā* :

The main purpose of the *Gītā* is undoubtedly to resolve the conflict in the mind of Arjuna and to persuade him to fight with determination. We must here remember that Arjuna in his perplexity had sought the Lord's advice whether he should engage in the war and incur the sin of killing his kinsmen or withdraw from the war by renouncing the world (II. 7). It was, therefore, incumbent on the Lord to explain to Arjuna the respective merits of the path of action and the path of renunciation and convince him that the path of renunciation was not meant for him. In fact the Lord says (III. 3) that he had declared in the days of yore a twofold dedication by way of the Yoga of knowledge for the Sāṅkhyas and Yoga of action for the Yogins. Notwithstanding this clear statement, as we saw before, contradictory views have been expressed by different commentators about the message of the *Gītā*. In his commentary

on XVIII. 66, Madhusūdana speaks of a threefold *niṣṭhā*, dedication to work, dedication to knowledge and dedication to devotion, which is the means as well as the result of the other two paths. Though the *Gītā* does not speak of devotion as the third *niṣṭhā*, it has allotted a full chapter XII to it and refers to it as *bhaktiyoga* (XIV. 26). That the *bhaktiyoga* is not thought of as an independent discipline, is clear from the Lord's statement (X. 10) that he grants his true devotees *buddhiyoga* by which they reach him. It is pertinent to note here that the Lord could have used the word *bhaktiyoga* here without disturbing the metre.

Meaning of Yoga :

Etymologically the term *yoga* is derived from the root *yuj*, 'to yoke or to harness'. In *Rgveda* it means literally the yoking of the horses to the chariot, *yuñjāno haritā rathe* (VI. 47. 19). Metaphorically it is used in the sense 'to join or to unite' in the hymn 'I join you (mind and intellect) to the ancient Brahman'¹. It is also used in the sense of 'to concentrate' in the hymn, 'The wise concentrate the mind, concentrate the intellect'². The *Gītā* employs this word in both senses. It enjoins everyone to practise Yoga i. e. combine every action with non-attachment to the fruit of action. The word *yoga*, with its root and derivative forms, is also used in the sense of the concentration of the mind in chapter VI. Thus *buddhiyoga* is as much the direct means of God-realisation as *jñāna-yoga*. Through the practice of *karmayoga*, the yogin attains to *buddhiyoga* i. e. the Yoga of full enlightenment. Here the words *buddhi* and *jñāna* are synonymous, and Śrī Śaṅkara also takes *buddhi* in *buddhiyoga* to mean 'full enlightenment with regard to my nature' (*ŚB*. X. 10). So all these three paths lead to full enlightenment or God-realisation.

In the Introduction to his *Gītābhāṣya*, Śrī Śaṅkara says, "The *dharma* revealed in the Vedas is of two kinds, the one characterised by action, the other by renunciation. The main purport of the *Gītā*

1. *yuje vām brahma pārvyam* (*RV*. X. 12. 1), See also *Śve. Up.* II. 5.

2. *yuñjate mana uta yuñjate dhiyo* (*RV*. V. 81. 1). See also *Śve. Up.* II. 4.

is liberation characterised by the complete cessation of the cycle of rebirths together with all its causes. And this results from the path consisting of dedication to knowledge preceded by renunciation. That *dharma* which is characterised by action is primarily meant for achieving prosperity and attaining heaven, and yet when it is performed with an attitude of dedication to God without hankering after selfish ends, it brings about purification of the mind. When the mind is purified, it eventually leads to the knowledge of the Self and then becomes the cause of liberation". Thus while conceding that the Lord has declared a twofold *niṣṭhā*, Śrī Śaṅkara says that the path of knowledge takes precedence over the path of action, as the former is mentioned first. In fact, he goes a step further and says that Yoga of knowledge is the true Yoga¹ and what is known as *karmayoga* is figuratively spoken of as Yoga, as it leads to *jñāna-yoga*. Śrīdhara also states that there can be no option between the two paths, as the path of action is subsidiary to the path of knowledge.

On the other hand, Lokamānya Tilak asserts that the *Gītā* teaches *karmayoga* i. e. the Yoga of disinterested action. This view was not entirely new and was put forward earlier by Saint Jñāneśvara (13th century A. D.). His *Bhāvarthadīpkā*, popularly known as *Jñāneśvarī*, is a unique commentary on the *Gītā* written in an exquisite poetical style in old Marathi. He was a gifted poet-saint, who could explain the most abstruse philosophical thoughts in beautiful diction by the use of similes, metaphors and illustrations. He held that the *Gītā* was written to explain the way of disinterested action to Arjuna. This is obvious from his commentary on verse III. 3. When Arjuna asks the Lord as to why, after extolling the superiority of wisdom, he was urging him to take part in a destructive war, he was told by the Lord that his object was to explain only the path of action to him and that he had only incidentally referred to the Sāṅkhya doctrine. This view as coming from a saint who had renounced the world at a very young age and had attained the height of wisdom and devotion is truly

1. *paramārthayogaḥ sa eva* (ŚB. on *Gītā* V. 6).

remarkable and deserves consideration. Hundred years before the Lokamānya, Ramachandra Siddheshwar Pandit (1820 A. D.) had also written a Marathi commentary on the *Gītā*, saying that the *Gītā* had taught *niṣkāma karmayoga*. However, credit must be given to the Lokamānya for stating this view boldly and applying it to the disinterested performance of one's professional duty.

Like Śrī Śaṅkara, Lokamānya Tilak also argues his thesis with consummate skill, basing his arguments on the *Mīmāṃsā* tests which lay down the criteria for determining the purport of a text. He says that in order to determine the message of the *Gītā*, one should examine the problem with which it starts (*upakrama*) and the conclusion with which it ends (*upasaṃhāra*). He points out that at the very outset Arjuna refuses to fight and poses the question whether in the situation in which he finds himself renunciation would not be better than action. He receives a categorical reply that he has the right to action alone and not to its fruit (II. 47). Right through the conversation the Lord exhorts him to fight with detachment but with determination. Thus he tells Arjuna that in consideration of the perishable nature of the body and the immortality of the soul, he should discard grief (II. 18) and resolve to fight without expectation of any reward (III. 30). After telling Arjuna that a person attains to the state of which he thinks at the time of death, he asks Arjuna to remember him at all times and fight (VIII. 7). He further tells Arjuna that as God of destruction he has already willed the death of his enemies and that he should act as his mere instrument towards that end (XI. 33). The *Gītā* concludes with the statement of Arjuna that he now realises his duty and would fight as advised by Lord Kṛṣṇa. Thus it cannot be disputed that the Lord has recommended the Yoga of action to Arjuna.

There are, however, very strong reasons against the adoption of Śrī Śaṅkara's view that the Yoga of action is only a preparation for the Yoga of knowledge. In the first place it is contrary to the Lord's unequivocal statement of a *dvividhā niṣṭhā*, which he says that he had enunciated before. He further says that he himself had imparted

this Yoga to Vivasvat, who told it to Manu, who in his turn taught it to Ikṣvāku. He further adds that he had proclaimed this Yoga before, but that it had got lost in course of time. The Lord says that he has thought it fit to teach this Yoga to Arjuna, his dear pupil and friend (IV. 1-3). This obviously could only refer to the Yoga of action, as the Yoga of knowledge has an unbroken tradition since the Upaniṣadic times.

Secondly, the Lord himself declares in V. 2 the superiority of selfless work over renunciation. Śrī Śaṅkara explains that here the word *kevala* should be understood as qualifying renunciation and that it should be taken to mean that Yoga is better than mere renunciation not based on knowledge. Further the Lord states (V. 5) that whatever state is reached by a man of renunciation is also reached by a man of action. These two verses would hardly make sense, if the yogin has compulsorily to adopt the life of renunciation at a later stage. The *Gītā* nowhere states that the yogin has compulsorily to espouse renunciation after attaining purification of the mind. On the contrary, the Lord tells Arjuna that wise kings like Janaka attained deliverance by following the path of action and that he should do the same. The Lord also gives his own example that he continues to work incessantly lest the world should go to ruin. If after saying this, he advocated compulsory renunciation, then he would lay himself open to the charge that he does not practise what he preaches.

Śrī Śaṅkara further argues that the Lord's statement (V. 6) that 'renunciation is difficult to attain without yoga' suggests that Yoga is a preparatory stage to renunciation. But this statement also admits of another interpretation. As we saw before no one can remain without work even for a moment, so long as one identifies himself with one's body. Even when a person has renounced desire and superfluous possessions, he must continue to work to maintain his body. This is not only true of an ordinary monk, but also of the *guṇātīta*, who has passed beyond the three qualities. The *Gītā* describes the *guṇātīta* as *sarvārambhaparitṛyāgin*, which term Śrī Śaṅkara explains as 'one who has given up all actions other than

those needed for the maintenance of his body'.¹ The monk has also to practise spiritual discipline for the attainment of knowledge. If the monk belongs to a monastic order, he may also be entrusted with organisational work. So what the Lord means is that the monk too has to practise Yoga until he attains to *naiṣkarmya* i. e. freedom from action. The Lord has, therefore, used the word *naiṣkarmya* instead of renunciation. *Naiṣkarmya* has a wider connotation, as it applies equally to a man of knowledge as well as the man of action.

Two doubts are likely to be raised in this regard. How can a person who is engaged in action escape its natural consequence? On the other hand, how can a person who has renounced the world not attain freedom from action? The Lord says (V. 8-11) that if a person performs his actions without attachment, dedicating them to the Lord, he is not bound by those actions. On the other hand, if a person renounces actions forcibly by restraining his organs of action, he may still keep brooding over the objects of sense. In that case, he does not cease to work, as thinking itself is a mental activity (III. 6). Thus inward detachment is as much necessary for a monk as to a man of action. This is why the Lord says that the two paths are not that different as the ignorant think (V. 6).

Lokamānya Tilak, on the other hand, argues that Śrī Śaṅkara's view about the primacy of *jñānayoga* is based on the Upaniṣads rather than on the *Gītā*. This is clearly untenable as Arjuna had sought the advice of the Lord on his dilemma whether he should take part in the war or renounce the world. It was, therefore, necessary for the Lord to describe both the paths and explain to him why he thought that the path of action was more suited to him (Arjuna). It is true that in order to bolster up his case, Śrī Śaṅkara interprets certain words in a manner which one may find it difficult to accept. For instance, in order to prove that the *Gītā* places great emphasis on renunciation, he takes the words *ṛṣi*, *muni* and *yati* to mean a

1. *dehādihāraṇamātravyatirekeṇa sarvakarmaparitṛyāgīty arthaḥ* (ŚB. on XIV, 25).

monk. As we saw before, the Vedic ṛṣis were householders, who lived with their families. The *Gītā* does not use the word *muni* in the sense of a monk, as it says that for the *muni* who wishes to ascend Yoga action is the means (VI. 3). Lord Kṛṣṇa declares that among the *munis*, he is Vyāsa, who was a householder. Here Śrī Śaṅkara himself explains the word *muninām* as *mananaśilānām* i. e. those who are given to reflection (ŚB. X. 37). Śrī Rāmānuja explains *yati* as *yatanaśila* i. e. one who strives (V. 26). Śrī Śaṅkara also takes its negative *ayati* to mean *aprayatnavān* i. e. lax in effort (VI. 37). Similarly he equates the term *jñāna* with *jñānayoga*. He says that in such phrases as *jñānāgnidagdha-karmāṇam* (IV. 19) and *jñānāgniḥ sarvakarmāṇi* (IV. 37) the Lord has emphasized the necessity of renunciation. It is obvious that these arguments cannot be taken as supporting renunciation.

But no one can deny that there are passages in the *Gītā*, which clearly apply only to a monk. For instance, it is stated (VI. 13) that a person of self-control renounces all actions mentally and dwells at ease in his body, without working himself or getting work done through others. In XII. 19 the Lord refers to a Yogin who is taciturn, content with whatever comes his way and homeless. The Lord further describes the spiritual disciplines which a man of knowledge must undergo in his novitiate in XIII. 7-11. The description of the *sthitaprajña* given at the end of chapter II clearly applies only to a man of knowledge. In view of this one has to agree with Śrī Śaṅkara that the Lord could not have decried the celebrated order of monks recognised by the Vedas, Smṛtis and the other religious works.

The Lord also declares that a person who performs *karmayoga* also attains liberation without recourse to *jñānayoga*. He says in unequivocal terms (IV. 38) that a person perfected in Yoga attains to knowledge of Self in due course. This is followed by the statement (V. 6) that the sage (*muni*) endowed with Yoga attains to Brahman. Śrī Śaṅkara gets over this inconvenient passage by interpreting Brahman as renunciation and quotes an Upanisadic text in

support of it.¹ Both Madhusūdana and Śrīdhara found it difficult to accept this unusual meaning of Brahman; so while they interpret it in its usual sense, they too explain the verse in the same way by taking the word *muni* in the sense of a monk. Thus they interpret this verse as follows: "The Yogin after attaining purity of the mind through disinterested work becomes a monk and attains to Brahman." We have seen before that the *Gītā* does not use the word *muni* in the sense of a monk. Further in V. 12 the Lord states that the Yogin, by renouncing the fruit of action, attains steadfast peace. Though the meaning here is quite clear, Śrī Śaṅkara adds, "It is understood that he attains peace by going through the stages of purification of the mind, acquisition of knowledge, renunciation of all actions and dedication to knowledge." Again the Lord says in VI. 15 that when the self-controlled Yogin concentrates his mind thus, he attains to the supreme peace which abides in him. Ānandagiri, who was himself a disciple of Śrī Śaṅkara, rightly holds that the Lord means by *dvividdhā niṣṭhā* two co-ordinate paths, independent of each other, for God-realisation.² Śrī Rāmānuja also holds the same view (RB. V. 2).

Qualification (*adhikāra*) for Yoga :

It is, however, evident that after declaring the two paths, the Lord urged Arjuna to resort to the path of action. We have, therefore, to consider why the Lord thought that Arjuna was fit only for the path of action, and not for the path of knowledge. The commentators have also made an attempt to justify this advice on the basis of Arjuna's qualification (*adhikāra*) for the path of action. Thus Śrī Śaṅkara says that the Lord has recommended two different paths according to one's aptitude, the Yoga of knowledge for the wise and the Yoga of action for the ignorant.³ The ignorant person thinks himself to be the agent and considers it his duty to

1. *nyāsa iti brahma brahma hi paraḥ* (Mahānārā. XXXI. 2).

2. *parasparanirapekṣamārgadvayam*, (Ānanda, III. 3).

3. *ata eva bhagavān nārāyaṇaḥ sāṅkhyān viduṣo 'viduṣāś ca karmīṇaḥ pravibhajya dve niṣṭhe grāhayati* (ŚB. on Gītā II. 21).

perform obligatory duties as laid down in the scriptures. On the other hand, the enlightened person thinks 'I am not the agent nor the enjoyer of my action' and so he is qualified only for the path of knowledge. As Arjuna did not belong to the latter category, he was considered fit only for the path of action. Madhusūdana says that the path of knowledge is recommended for a person with a pure mind and the path of action for a person with impure mind (II. 39). According to Śrī Rāmānuja, those whose minds are distracted by the sense-objects are fit for the path of action, while those who are indifferent to them are fit for the path of renunciation (RB. III. 3). The criterion suggested by Śrī Śaṅkara is against the Lord's statement that the wise too should work, lest they unsettle the minds of those ignorant people who act with attachment (III. 25, 26). On the other hand, purity of mind and indifference to sense objects are as much necessary for the man of action as for the man of knowledge. Both of them have to go through the stage of the purification of mind, acquisition of knowledge, freedom from action and dedication to knowledge. Here it may be noted that these are the stages indicated by Śrī Śaṅkara with the substitution of *naṣṭakarmya* for *saṁnyāsa*.

There is, however, sufficient evidence to show that the Lord thought the path of action as more suitable for Arjuna because of his innate nature or disposition. The word *svabhāva* is employed to denote this innate nature, which is said to be the cumulative result of his past deeds. Śrī Śaṅkara explains *svabhāva* as the impression of actions of creatures derived from their past lives, which have become manifest in their present life to produce their specific effects.¹ The term *prakṛti* is also used in the same sense in the *Gītā*. Thus we are told that all beings, including the wise, act according to their own *prakṛti* or nature.² Here Śrī Śaṅkara explains this word in exactly the same way as *svabhāva*. The Lord tells Arjuna that in spite of his personal inclination to the contrary, his warrior's nature

1. *janmāntarakṛtasaṁskāraḥ prāṇinām vartamānajanmani svakāryābhimukha-
tvenā 'bhivyaktaḥ svabhāvaḥ* (SB.).

2. See II. 33, VII. 20, IX. 12, 13 and XVIII. 59.

will compel him to fight (XVIII. 59). Arjuna was endowed predominantly by the quality of *rajas* and was a born warrior. So the Lord advised him to follow the bent of his mind, his *svadharma*, and die fighting rather than follow the *yatidharma* more appropriate for a person of *sattva* quality. The Mīmāṃsā tests also do not militate against this view, as they can be restated as follows: After noting the perplexity of Arjuna and the reason therefor, the Lord indicated his approach (*upakrama*) by his declaration of a twofold *niṣṭhā*, the *jñānayoga* for the contemplatives and the *karmayoga* for the activists (III. 3). Finally the Lord concluded by saying, "Reflect on this carefully and do as you will" (XVIII. 63). Arjuna chose to fight, because now he was fully convinced that by reason of his temperament and training he was not cut out for a life of renunciation. Thus the Lord has declared different paths to suit different aptitudes and has left the choice to the seeker. The path of renunciation is obviously meant for the select few blessed with the quality of *sattva*, who can live as celibates giving up all desires of the flesh. The Yoga of action is recommended for worldly persons, who wish to raise a family and serve the society. The path of devotion is suitable for those who wish to attain emotional rapport with God and seek his grace in his yogic practice.

Human Effort and Divine Grace :

In his practice of Yoga the aspirant soon comes to feel the need of outside help from a divine power. Even the person who has renounced the world has to avoid the pit falls of self-indulgence and practise assiduously self-restraint. Even a wise man is carried away by his turbulent senses as a ship is tossed about in a stormy sea. On the other hand, the advice given to the man of action to work without self-interest is more easily said than followed. Man is, however, seen to rise to the height of self-sacrifice for the welfare of his family or society or when the security of his country is in danger. The Lord Kṛṣṇa, therefore, advises a person to perform his work without attachment, dedicating it to God. The *Gītā* advises such a person to perform his duty, thinking of the Lord at all times (VIII. 7), taking refuge in Him (VII. 7, XVIII. 56) and accepting

Him as the supreme goal (XI. 55, XII. 6) and finally surrender all actions to Him (XVIII. 66). An ordinary person finds it difficult to meditate on the unmanifest Self or the formless God. The Lord, therefore, tells Arjuna to fix his mind on him, whether in contemplation or worship, regarding him as the Supreme.

Further the aspirant feels confident that his Yoga will succeed only if it is blessed by divine grace. The popular appeal of the Kṛṣṇa cult is as much due to the charismatic personality of the *Mahābhārata* hero as to the promise held out by him to his devotees. He assures them that he will look after their welfare (IX. 22) and deliver them from the sea of mundane existence (XII. 7). They find solace in the fact that they can look for succour from this personal God, whom they regard as their father, mother, grand-father, their sustainer, refuge and friend (IX. 17, 18), all rolled into one. They think of him as the dispenser of rewards for their actions, reliever of their suffering and the friend who grants them favours without requital (*śB.*). The power of devotion is such that even if the most depraved person worships God with true devotion, he soon gives up his immoral habits and becomes established in the path of righteousness (IX. 31). Thus divine grace is held to be necessary not only as an aid to Yoga but also for the redemption of sinners. The *Gītā*, therefore, regards *bhakti* not only as an aid to Yoga but also as the consummation of Yoga. We shall now proceed to explain in detail both kinds of Yoga as also the path of devotion, as the latter has some special features of its own.

The Lord explains *karmayoga* beautifully in verse II. 47. He tells Arjuna that he has the right to action alone and not to its fruit. The term *karma* includes within its purview all kinds of actions, secular as well as religious.¹ This term also includes *dharma* i. e. actions enjoined by the scriptures and *adharma* i. e. actions prohibited by them. The term *dharma*, which occurs frequently in the *Gītā* is taken by the commentators in the sense of *varṇāśrama-dharma* i. e. rites and duties prescribed by the scriptures for four

1. *karmāṇi laukikāni śāstrīyāṇi ca* (*śB.* on *Gītā* III. 27).

castes and stages of life. The term *āśrama*, however, does not occur in the *Gītā*, and so it is doubtful whether the concept of *āśramas* had developed in the times of the *Gītā*. The *Gītā* seems to distinguish between the duties based on caste (*jātidharmāḥ*, I. 43) and the duties based on class (*cāturvarṇya*). In the latter the emphasis is on aptitude and work, *guṇakarmavibhāgaśaḥ* (IV. 13) and not on his caste. Whatever that be, in modern times man's profession is not determined by his birth, but by his aptitude, training, choice or circumstance, and so his *dharma* is determined by the code and conduct appropriate to his calling. It is implicit in the concept of *dharma* that one should subordinate one's personal comfort and happiness to one's sense of duty. This is what the Lord means when he says that he is desire which is not opposed to one's duty (VII. 11).

The same consideration would seem to apply to social and humanitarian work undertaken by a person. Sri Aurobindo advises that we should relinquish even such work for his sake and should surrender ourselves heart and soul to God. He seems to base this view on the Lord's final exhortation (XVIII. 66) to Arjuna to abandon all duties and take shelter in him alone. It seems strange that after extolling the path of action to Arjuna throughout, the Lord should conclude with the advice to give up action altogether. This advice would have suited Arjuna very well, as he wanted to avoid the destructive war at any cost. That he did not take it in that sense is clear from the fact that he decided to accept the advice of the Lord to fight. The phrase *sarvadharmān parityajya*, therefore, means not renunciation of action but the abandonment of its fruit (*phala-tyāga*). Śrī Rāmānuja takes *parityajya* to mean 'renouncing the fruit and the agency of action' as taught in XVIII. 9-11. Śrī Madhva also states that the renunciation of *dharmas* here means the relinquishment of their fruit. When Sri Ramakrishna met Pandit Vidya-sagar, a great scholar, philanthropist and social worker, he commended his social work in the following words: "The activities you are engaged in are good, if you perform them in a selfless spirit, renouncing egotism, giving up the idea that you are the doer. Through

such action, one develops love and devotion to God and ultimately attains release".¹ This advice seems to convey the correct teaching of the *Gītā* in regard to social and humanitarian work. However, it is equally patent that unless such work develops into a loving devotion of God, it has no spiritual value.

Among the divine endowments the study of scriptures, sacrifices and giving of alms are the religious duties relevant for the man of action. Giving of alms to less fortunate fellow-beings without expectation of a return has an ennobling effect on character, but it should be given to deserving person at a proper time and place. Although the *Gītā* talks about sacrificial rites, which were the forms of worship in those days, their injunction would apply to ritual worship of every kind. Thus the Lord does not disapprove of ritual worship, but says that one should undertake all religious duties as enjoined, with faith but without expectation of any reward. The *Gītā* does not attach much importance to the material sacrifice (*dravyayajña*), but says that any worship or spiritual practice becomes a *yajña* par excellence, if it is undertaken without a desire for a reward. Thus the *Gītā* includes in this wider concept of *yajña* all spiritual practices such as scriptural study, austerities, breath control, self-control and pursuit of knowledge.

Saint Jñāneśvara regards *svadharma*, one's duty as a *nityayajña* i. e. an obligatory sacrifice. He says if one undertakes it in that spirit, one does not incur sin. It is only when a person abandons his duty and engages in misdeeds, he is caught in the cycle of rebirth. Work in the furtherance of one's duty is continuous worship of God and does not lead to bondage. It is only because people fail in their duty that they get caught in the net of *māyā* and are bound by their actions (III. 9). He adds that if a person discharges his duty according to his entitlement, he attains to liberation without doubt (*Jñāneśvarī*, V. 8). While he should do his work without attachment to his actions and their results, he should not perform

¹ The Gospel of Sri Ramakrishna, p. 35.

indifferently, but with fortitude and zeal (XVIII. 26). In short, he should perform his duty without expectation of a reward and remain poised in the quality of *sattva* (II. 45), until he attains purity of the mind. After the purification of his mind, he has a choice before him: he could espouse renunciation or continue to perform his duty as before. He should then practise *dhyānayoga* or meditation, which is the internal aid to *buddhiyoga*.

Dhyānayoga :

Arjuna asks the Lord : How is it possible for a person to control his fickle and stubborn mind in order to attain Yoga? While admitting the difficulty, the Lord replies that it is possible to win self-control by the practice of meditation and non attachment. After one has attained non-attachment through the practice of Yoga of action, one should resort to meditation. However, before doing so he will have to observe certain rules regarding his food and life-style. He should take only pure and wholesome food in moderate quantities and observe temperance in his activities, recreation, sleep and wakefulness (VI. 17). He should not eat too much nor should he undertake severe fasts. He should not also sleep too much nor keep vigils too long. He should be very particular about his food, because with pure food goes pure nature (*Ch. Up.* VII. 24. 2). He should shun totally all foods that are stale, tasteless, putrid and unclean. Foods that are very bitter, sour, saltish, hot and pungent should be avoided like poison. The seeker should eat soft, nourishing and tasty food which promotes health and vitality (XVII. 8-11).

The *Gītā* recommends the sitting position as the most suitable for meditation. According to Bādarāyaṇa too, meditation is possible only in a sitting posture. Śrī Śaṅkara explains this as follows : "It is difficult to concentrate while running or walking, as any kind of physical movement tends to cause distraction. One cannot fix one's attention on a subtle object in a standing position, since the mind is then partially occupied in keeping the body erect. The reclining position too is unsuitable, as one is likely to feel drowsy or become suddenly overtaken by sleep. A sitting position avoids all these

faults."¹ One should then fix a seat, neither too high nor too low, made up of *kuśa* mat, a deer skin and a piece of cloth, placed one over the other in that order (VI. 11). The seat should be high enough to protect the body from dampness, but not too high so as to cause a shaky feeling in the body. If one has to sit in prolonged meditation, one has to adopt a steady and comfortable posture. Most of the postures mentioned in the Hāṭhayoga texts do not meet this requirement. There are only four suitable postures for this purpose, namely, the foot-lock pose (*padmāsana*), the heroic pose (*virāsana*), the decent pose (*sukhāsana*), and the *svastika* pose. The seeker may employ one of these for prolonged meditation extending over an hour or so, but this is not absolutely necessary. All that is required is that he should sit in a steady and comfortable posture and hold his body, head and neck erect (VI. 13).

It is not only difficult to concentrate the mind but also difficult to keep it steady after reaching a particular plane. The Self-existent Creator has so made the senses that they see the external things and not the internal Self (*Kaṭh.* II. 1. 1). The mind which distinguishes the human from the animal world is the only instrument by which man can rise to the higher spiritual levels by cultivating the divine qualities or sink into degradation by succumbing to the demoniacal tendencies (XVI. 1-4). The *Gītā* makes it clear that no one can achieve success in Yoga, until he becomes *nirdvandva* i. e. indifferent to the pairs of opposites such as heat and cold, pleasure and pain etc. (V. 3) and becomes *vītarāgabhayakrodha* i. e. free from attachment, anger and fear (IV. 10). In order to become fit for meditation the yogin must learn to keep his body and mind under control and must become *tyaktasarpaparigrahaḥ nirāśis* (IV. 21) i. e. free from desire and possessions. The relationship between the body, the senses and the mind has been expressed beautifully in the *Kaṭh.* I. 3. 8-9 by the simile of the chariot. The idea of the Self riding in a chariot in the form of the body is implicit in the concept of Yoga. If the senses are not reigned in by the mind, they will forcibly lead it astray. The

Intellect is compared to the charioteer, as it can control and direct the mind towards a definite goal. Lord Kṛṣṇa says that man should raise himself through the control of his lower self and not debase himself through self-indulgence. For the mind is the man's best friend when it is held in restraint, but his worst enemy when uncontrolled (VI. 5).

It is not easy to achieve *dhyānayoga* without continuous practice. In the initial stages the mind will wander and remain restless, and the Yogin will find it difficult to concentrate his mind on the Self straightaway. He should, therefore, practise concentration on an object of his choice. If the mind wanders towards a different object, he should withdraw it from there by an effort of the will through *abhyāsayoga* and bring it back to the chosen object (VI. 25). *Abhyāsayoga* is nothing but repeated practice to remain in a particular mental plane. After he has achieved success in this, he should withdraw his mind from the outer world and fix it on the Self, thinking of nothing else (VI. 24, 25). After he practises concentration on the Self with fervour and perseverance over a prolonged period, his mind will remain absorbed in the Self and not stray from there. This is the highest perfection one can achieve through Yoga of action.

The Lord describes the characteristics of a perfect Yogin in verses VI. 27-33. One becomes a perfect Yogin when his thoughts are stilled, his desires are extinguished. He no longer hankers after riches or wealth and attaches the same value to a clod of earth, a stone or a gold bar. His thought remains ever fixed on the Self like a steady flame of a lamp in a windless place. He then goes beyond sensual pleasures and feels the 'blissful touch of God'. He is no longer moved by pain, thus justifying the description of Yoga as disunion with sorrow. When that happens he achieves perfection in Yoga and realises that the Supreme Self abides in all beings and all beings in that Self. He identifies this Self with Lord Kṛṣṇa and sees him everywhere and everything in him. He then perceives that all beings are the same and accords equal treatment to them, without making any distinction between friend and foe, relation and stranger or the

1. ŚB. on *Brahmasūtra* IV. 1. 7 : *āsīnah sambhavāt*,

virtuous and the wicked. He rejoices with the prosperous and commiserates with the down-trodden, regarding their happiness and misery as his own. He then forsakes all sensuous pleasures, material rewards and self-centred desires and remains content in the contemplation in of the Self. He is then said to be *yukta*, *yogayukta* or the perfect yogin.

Jñānāyoga :

Śrī Śaṅkara states that in *jñānyoga* the word *jñāna* refers to self-realisation, and that this in itself is Yoga. As we saw before in the pursuit of knowledge the Yogin has to practise *sādhana* or spiritual discipline in a disinterested spirit. Hence Yoga here also means disinterested performance of this spiritual discipline. This path of knowledge preceded by renunciation as the path of salvation has its origin in ancient tradition dating from the Vedic times. The ultimate goal was the extinction of desire in order to attain eternal bliss. It is stated in the *Bṛh. Up.* (IV. 4. 7) that 'when all desires dwelling in the heart are cast away, then a mortal becomes immortal and attains to the stage of Brahman'. The same idea appears in the *Kāth. Up.* (II. 3. 14), which says that when self-seeking desires become extinguished, one attains to the vision of God. This was also the view of the Sāṅkhyas, who held the passing beyond the three qualities (*guṇātītātā*), as the final culmination of the way of knowledge. Śrī Śaṅkara defines true renunciation as 'giving up all means needed and also all actions and their results — the sources of desires which lead to activity'. Every monk has, therefore, to perform appropriate *sādhana* or spiritual practices to purge the mind of all selfish thoughts and mental impurities.

Both the Upaniṣads and the *Gītā* lay down certain spiritual practices for attaining purity of the mind. These include, according to the *Bṛh. Up.* (IV. 4. 22), the study of scriptures, sacrifice, alms-giving and fasting. The *Gītā* also lays down (XVIII. 5) that works of sacrifice, alms-giving and austerities should be undertaken as they are purifying. The earlier view of Vedānta was that a person should renounce the world only after going through successively

the three stages of life. He could then undertake scriptural studies after observing continence as a student, perform sacrifices and give alms as a householder and practise penance and fasting as a forest hermit and thereby attain purity of the mind before embracing renunciation. Śrī Śaṅkara, following the *Jābāla Up.* (4), holds that a person may renounce the world at any time he becomes indifferent to it (*supra* p. 41). If, therefore, he renounces the world before achieving purity of the mind, he has to undertake spiritual discipline appropriate to a monk. Since a monk has renounced caste duties and embraced poverty, he cannot perform sacrifices nor give alms. The only spiritual practices which are appropriate for a monk are, therefore, scriptural study, austerities and self-control. The *Gītā* includes such spiritual practices in its wider conception of *yajña* (IV. 26-30), as they too involve sacrifice of creature comforts.

The word *tapas* is derived from the root *tap* 'to burn' and its practice is supposed to burn the accumulated (*sañcita*) sins and bring about purification of the mind. Thus the *Munḍ. Up.* (I. 2. 11) says, "The tranquil knowers who live the life of a mendicant and practise austerity and faith, depart from this world, freed from sin." Later (III. 1. 5) it adds, "This Self is attainable by austerity, by right knowledge, by celibacy." The Lord also says (IV. 10), "Many sages, being purified by austerity and knowledge, have attained to my state". *Tapas*, as conceived in ancient times, consisted of mortification of the body through the control of the senses.¹ But the Lord condemns self-torture of any kind and says that it is practised by persons possessed of demoniacal convictions (XVII. 6). He, therefore, lays down certain rules which form the basis of ascetic life (XVII. 14-19).

The *Gītā* classifies austerities as of three kinds, according as they are performed through body, speech and mind. Physical austerity consists of worship of gods, respect for the twice-born, elders and the wise, cleanliness, upright conduct, celibacy and non-injury. Truthfulness, wholesome speech which does not cause pain to others, as also

1. *tapa indriyasamīyamapārvakam śarīrapīḍanam* (ŚB. on *Gītā* X. 5).
tapah dhoganiyamanarūpaḥ śāstrasiddhaḥ kāyakleśaḥ (Rāmānuja).

the study of scriptures and the repetition of a *mantra* or the sacred syllable Om constitute austerity of the speech. Serenity, gentleness, silence, self-restraint and purity of the heart are said to be mental austerities. If these threefold austerities are undertaken with the foolish intention to cause self-torture or injury to others, they lead to evil. When they are performed to earn name and fame or for the sake of ostentation, they do not confer any merit. But when they are practised by a self-controlled monk with faith and without self-interest over a long period, they bring about purification of the mind.

Śrī Śaṅkara says that in all scriptures which deal with spirituality, whatever are the characteristics of the man of realisation are themselves presented as the disciplines to be observed by the spiritual aspirant. These spiritual disciplines are indicated by the characteristics of the *sthitaprajña* as given at the end of chapter II. Śrī Śaṅkara further states that the disciplines such as humility referred to in XIII. 7-11 are described as knowledge as they lead to knowledge. When a monk practises these means of knowledge, he becomes steadfast in wisdom and qualified for the realisation of the Self. The monk is advised to eschew self pride in his spiritual attainments and to practise humility. He should be unpretentious and not blow his own trumpet. He should avoid cruelty and injury to creatures and remain unperturbed when he is ill-treated by others. He should be sincere even towards the crooked and serve his teacher with perfect obedience etc. He should practise cleanliness, both external and internal, and steadiness in the pursuit of knowledge. He should control his self consisting of his body and senses which are opposed to his true Self. He should hold on to the right path and not allow his mind to wander in all directions. He should eschew attachment to the objects of the senses and give up egotism. He should be constantly aware of the evil of suffering arising from birth, old age, disease and death. He should become free from attachment to his wife and children and to his house and possessions.¹

1. This seems to suggest that in the times of the *Gītā* a person was expected to espouse *sannyāsa* only after going through the first three stages of life.

He should maintain constant equanimity and remain free from joy or sorrow arising from pleasant or unpleasant events. He should then retire to a solitary place such as a fort, a bank of a river or a temple unfrequented by the ordinary crowd. He should seek the company of pure self-controlled persons, as such company is conducive to knowledge. He should then fix his mind on God and reflect on the knowledge of Reality. Lord Kṛṣṇa declares that all these qualities constitute the means of knowledge and anything other than this is productive of ignorance.

When the Yogin renounces all desires and his mind remains steady in the contemplation of the Self, he is known as *sthitaprajña*, a man of steady wisdom. A man of wisdom withdraws himself completely from the sense objects as a tortoise withdraws his limbs within itself. He then becomes indifferent to pleasure and pain, praise and blame, honour and dishonour and remains undisturbed in the midst of pleasant and unpleasant happenings. He becomes insensitive to the objects of senses and perceptive of the truths about which the ignorant are in the dark. While closing his eyes to the world of sense, he sports freely in the realm of the spirit. As the ocean remains calm and without ripples, so he remains calm and unruffled by the influx of desires. When he gives up all desires and hopes, he becomes free from attachment to his separate personality and his possessions. Lord Kṛṣṇa tells Arjuna that this state is not easy to reach without the grace of God. It is obvious that this description of a *sthitaprajña* has a close resemblance to the state of the *gunānīta*, which is the state reached by a Sāṅkhya (XIV. 21-27).

Bhaktiyoga :

In his Advaita doctrine Śrī Śaṅkara lays emphasis on the intuitive knowledge of God and so accords only a subsidiary place to devotion as an aid to the attainment of this knowledge through the grace of God. In later schools of Vedānta, however, the emphasis shifts to devotion and it is held that God can be realised only through *bhakti*. However, in the early stages of these Vedānta schools this

devotion is required to be based on the knowledge of God and the observance of the religious duties enjoined by the scriptures. In his introductory remarks to his *Gītābhāṣya*, Śrī Rāmānuja says that the Lord, under the pretext of inducing Arjuna to fight, proclaims the way of realising God through the path of devotion fostered by the way of knowledge and the way of action. He evidently takes the *dvividhā niṣṭhā* to refer to the dedication to devotion instead of knowledge. This view does not seem valid, as it does not accord with the Lord's statement later that he brings about the liberation of his devotees by granting them *buddhiyoga* (X. 10). Later this doctrine of devotion gives place to the doctrine of *prapatti* or *śaraṇāgati*, which means complete surrender to God. Thus in his later works Śrī Rāmānuja declares *prapatti* to be the sole means of salvation to the exclusion of both work and knowledge.

We do not, however, get more than a hint in the *Gītā* of the doctrine of *prapatti*, which Śrī Rāmānuja made the cardinal doctrine of his Viśiṣṭādvaita school. The *Gītā* does not use the word *prapatti*, but has employed its verbal forms on seven occasions.¹ Here the verb *pad* with the prefix *pra* has the sense 'to resort to' or 'take shelter in'. The word *śaraṇa* is used in the sense of 'refuge' on four occasions.² However, the Lord's final exhortation to Arjuna (XVIII. 66) does give an impression that the Lord finally urged Arjuna to abjure all actions and surrender himself to the divine Will. It has already been shown (*supra* p. 127) that the word *parityajya* does not mean total abandonment of all actions, but only the relinquishment of its fruit. Śrī Rāmānuja comes very close to the teaching of the *Gītā* by laying emphasis on devotion fostered by action and knowledge. He says that self-realisation is not possible without recourse to *bhaktiyoga*, but countless sins committed in the past and present births stand in the way of our taking to *bhaktiyoga*. One has, therefore, to practise *karmayoga* or *jñānayoga* for wiping out our sins (XVIII. 66).

1. *prapañnam*, II 7; *prapadyate*, VII. 19; *prapadyante*, IV. 11, VII. 14, 15, 20; *prapadye*, XV. 4.

2. *śaraṇam*, II 49, IX. 18, XVIII. 62, 66.

The Lord declares that *bhaktiyoga* consists in serving or worshipping him with true devotion. Śrī Śaṅkara says that such devotion is itself Yoga. The Lord does not insist upon disinterested worship, but welcomes devotion even if it is inspired by a selfish motive. He classifies his devotees into four kinds: the man in distress, the seeker of wealth, the seeker of knowledge and the man of knowledge (VII. 16). The man in distress remembers God only when he is suffering from an incurable disease or is overtaken by a misfortune. The seeker of wealth prays to him for improvement in his material position, so that he can live a life of comfort free from anxiety. The seeker of knowledge worships for the acquisition of knowledge by which he can earn name and fame. Although such devotees worship God, they are mainly devoted to the fulfilment of their desires and incidentally to God as the means of their attainment. The fourth kind of devotees, the man of wisdom, worships him for his own sake with single-minded devotion without any ulterior motive. But even though the Lord is fond of this fourth kind of devotee, he does not care less for his other devotees. He accepts their petitionary prayers and grants their wishes. He looks after their welfare, giving them what they lack and preserving for them what they have (IX. 22). As Śrī Rāmānuja says, none is less deserving of the Lord's protection on the ground that he is inferior as regards birth, personal appearance, disposition or knowledge nor is anyone more dear to Him because he is superior in regard to the above factors (IX. 29).

The Lord prefers that his devotees should make Him the sole object of their devotion to the exclusion of other lesser gods. He likes his devotees to be exclusively devoted to him,¹ to worship him with one-pointed devotion,² to think of him alone and none else³ with full concentration of the mind.⁴ But he is not a jealous God; he knows that this kind of devotion cannot be expected from all

1. *ananyabhāk* (VIII. 14, IX. 30)

2. *ananyayā bhaktyā* (VIII. 22, XI. 54).

3. *ananyacetāḥ* (VIII. 14), *ananyamanasā* (IX. 13), *ananyāś cintayanto nām* (IX. 22).

4. *ananyayogena* (XII. 6, XIII. 9),

...Bg. 18

devotees. He, therefore, leaves them free to worship other deities for achieving quick results (VII. 21). But at the same time he states that they do so *avidhipūrvaka* i. e. without following his specific injunction. The *Gītā* lays down that the object of worship should be the Supreme Brahman, the Personal God Viṣṇu or any of his incarnations such as Rāma or Kṛṣṇa. But the lesser deities are also his *vibhūti*s or aspects and so any worship offered to them eventually reaches him, as he is the *kṣetrajñā* in all the bodies (XIII. 2) and the enjoyer of all religious rites (V. 29). In fact the Lord states that he confirms their faith in these deities by granting the results expected of them (VII. 22). He is certain that if they follow the path of *bhakti*, they will ultimately gravitate towards him, and come to realise that he is the Supreme Godhead and also the Self in all the bodies. His very statement that he is the Self in all bodies points not only to a wise tolerance but also acceptance of all religions.

The *bhakti* as adumbrated in the *Gītā* makes a significant departure from the earlier modes of worship. The latter, as enjoined by the Brāhmaṇical and Upaniṣadic texts, consist of religious rites and quiet contemplation of God. But for the first time the Lord says that the devotees should worship and serve him with ecstatic love. Thus he states that the wise men worship him with love, knowing him to be the source of all (X. 8). Here the word used is *bhāvasamanvita*, which Śrī Śaṅkara explains as 'endowed with intense longing (*abhiniveśa*) for the Supreme Reality.' Ānandagiri takes *abhiniveśa* in the sense of 'love and adoration', and both Śrīdhara and Madhusūdana take *bhāva* to mean 'love'. Later the Lord states explicitly that if his devotees offer him worship with love (*prītipūrvakam*), he grants them *buddhiyoga* (X. 10). All modes of worship are, therefore, acceptable to the Lord, provided they are offered with faith and loving devotion. The Lord does not demand elaborate and expensive rites from his devotees, but he is more than satisfied if he is offered with loving devotion a leaf, a flower, a fruit or even water (IX. 26). Lord Kṛṣṇa further tells (XI. 55) Arjuna to become *matkarmakṛt* and repeats it in XII. 10

(*matkarmaparamo bhava*), where Śrī Śaṅkara explains *matkarma* as *madartham karma*, which means that the devotee has to perform all his secular and religious duties and dedicate them to the Lord in a prayerful attitude, 'may these works of mine find favour with the Lord' (IX. 27). Śrī Śaṅkara says that this verse contains the substance of the whole teaching of the *Gītā*.

Abhinavagupta, however, regards *matkarma* as equivalent to Bhāgavata-dharma such as *pūjā*, *japa*, *svādhyāya*, *homa* etc. According to Śrī Rāmānuja, these works include building of temples, maintaining and renovating existing temples, worshipping God by singing his praise, offering prayers, muttering his name, making rounds of the temples and prostrating oneself before his image. That the *Gītā* contains the quintessence of the Bhāgavata-dharma is clear from the *śloka*s IX. 14 and X. 9. In the former the Lord says that the devotees worship him by singing his praises, observing firm vows and bowing down to him with devotion while in the latter he adds that they rejoice in conversing with one another and enlightening one another about him, with all their thoughts fixed on him and dedicating their lives wholly to him. Madhusūdana, however, takes *matkarma* to mean Bhāgavata-dharma consisting of the hearing, singing praises etc.¹ But apart from these passages there is nothing in the *Gītā* to support the view that *matkarma* meant the ninefold devotion constituting the Bhāgavata-dharma. At least two elements *pādasevanam* and *dāsyam* of the ninefold *bhakti*² are not to be found in the *Gītā*. The term Bhāgavata itself seems to have come into vogue later, as it is not mentioned in the Critical Edition (*supra* pp. 53, 71). It is, however, certain that the Bhāgavata-dharma drew its inspiration from the above passages in the *Gītā*, spread about the 2nd century B. C. and became popular before the first century A. D.

In the concluding verses of chapter XII, the Lord describes the characteristics of a Yogin, who has attained *parā bhakti* i. e. highest

1. *matkarma śravaṇakīrtanādibhāgavatadharmāḥ* (Madhusūdana, XII 10).

2. *śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam / arcanam vandanam dāsyam sakhyam ātmanivedanam* // q. by Nīlakaṇṭha.

devotion. Śrī Śaṅkara states that these characteristics apply only to monks who meditate on the Imperishable and have renounced all desires.¹ Śrī Rāmānuja says that these verses refer to devotees who perform works without attachment to their fruits. His follower, Vedānta Deśika, while generally agreeing with him, says that the verses 18 and 19 apply to ascetics. Śrī Madhva thinks that these verses describe the follower of Bhaktiyoga. From the earlier discussion it is clear that the *Gītā* does not envisage *bhakti* as an independent Yoga but as an aid to and the consummation of Yoga of action and the Yoga of knowledge. These verses should, therefore, be taken to apply, *mutatis mutandis*, to a man of action as also a man of knowledge, who has attained *bhakti* of the fourth kind. Such a devotee knows that the Self dwells in every being and so does not feel hatred or aversion for anyone. He befriends everyone and is compassionate to all creatures in distress. He has no sense of 'Me or Mine' and treats equally both a friend and a foe. He is equally indifferent to good or bad deeds, is the same in sorrow and happiness and is unaffected by honour and dishonour, praise or calumny. He is forbearing towards all creatures and remains unperturbed even when he faces abuses or assault. The world is not disturbed because of him, nor is he disturbed by the world. Since he has renounced the fruit of action, he is neither elated by success nor depressed by failure, nor does he fear or worry about its outcome. Since he has no expectations of any kind, he does not hanker after something which he does not possess nor lament the loss of anything which he possessed. He is reticent, content with his lot and free from attachment to everything. He is a man of a few words, of steady mind, without attachment to home, family and his possessions. The Lord finally sums up by saying that such a devotee is exceedingly dear to him.

Combination of the Three Paths :

It is thus seen that all paths lead to the same goal, the realisation of God. Each is free to choose the path which is congenial to

1. 'advēṣṭā sva-bhāṣitānām' (XII.13) ityādinākṣarasyo-pāsakanām nivr̥tta-sarvaiṣaṇām saṁnyāsīnām ... dharmajātām (ŚB. XII.20).

his dominant temperament as determined by the dominant quality of his nature. As Mrs. Annie Besant says, "For him who is full of emotion, the best way is the way of devotion; for him who is by temperament inclined to wisdom, the way of knowledge is the best; and for him who is temperamentally inclined to action, the path of action will be the best. For the path men take from every side is Mine."¹ Dr. Aldous Huxley speaks in his *Perennial Philosophy* of three types of men based on their physico-psychological traits, (1) the cerebral type, which stresses the activity of the head, belongs to the path of knowledge; (2) the cardiac type, which stresses the heart, belongs to the path of devotion and (3) the muscular type, which stresses the hand, belongs to the path of action.² But it would be a mistake to treat these three paths as independent of one another. The Sāṅkhya classification of the three human types based on the dominant quality does not suggest a water-tight division among them. For even when one quality is dominant over the other two, the latter are not entirely absent. As we saw before, work is a necessity for everybody, even a man of knowledge, who has to work to maintain himself. The man of action also has to work, bearing in mind that the work is done not by his Self but by his adjunct *prakṛti* without a selfish motive as a sort of dedication to the Lord. Both are likely to feel in the course of their yogic practice the need of divine grace and will try to secure it with loving devotion to God. As human nature is at present constituted, the yogin has to practise what Dr. Belvalkar calls *jñāna-karma-bhakti-samuccaya*, which is only an extension of *jñāna-karma-samuccaya*, which is already described (*supra* pp. 41-42, 104-105).

No one can follow his favourite propensity to the exclusion of others without causing grave danger to his spiritual development. A purely intellectual approach to life breeds egoism and indifference to human suffering. Pure activism is likely to blunt moral sensibilities and make one forget that the goal of life is not success and pros-

1. *Four Lectures on the Bhagavadgītā*, Adyar, p. 96.

2. Quoted by R. D. Ranade in *The Bhagavadgītā*, Nagpur University, 1959, p. 149.

perity but God-realisation. Pure devotion, which is not based on the knowledge that we are children of one God, breeds intolerance, bigotry and fundamentalist attitudes. The lives of our great sages and saints show that they have followed a combination of these three paths. Śrī Śaṅkara, in spite of his predilection for knowledge based on renunciation, was a great activist. He travelled through the length and the breadth of the country and established four *maths* for the propagation of his Advaita doctrine. He was also a devotee as is seen from his exquisite devotional songs addressed to different deities. Patañjali, who laid great emphasis on the Yoga of meditation, recommended *kṛyāyoga* and *īśvarapraṇidhāna* as aids to meditation. Śrī Jñāneśvara, the great saint of Maharashtra, began as a Haṭhayogin of the Nātha *sampradāya*, practised the way of knowledge and became a *jñānī bhakta* of the fourth kind. In recent times, Śrī Ramakrishna started as a devotee of goddess Kālī, became a *jñānī-bhakta* and taught that social and humanitarian service was also a form of divine worship. His disciple Swami Vivekananda not only established the Ramakrishna Math but also the Ramakrishna Mission, adopting the motto—*ātmano mokṣārtham jagaddhitāya ca*—for 'liberation of the Self and welfare of the World'. Thus wisdom is the supreme means of liberation, but is not exclusive of disinterested work and devotion to God.

X. The Goal

It must be abundantly clear by now that God-realisation is the final goal of man and it is to be achieved through wisdom culminating in the love of God. It is difficult to agree with Dr. Radhakrishnan's view that the *Gītā* is not wholly consistent in its evaluation of the different routes to Reality. The routes may be different initially, but they finally converge into loving knowledge of God. The initial choice is left to the individual, as he has to choose the route most suitable for his natural disposition. The monk, who renounces the world and follows the path of knowledge, has to perform his *yati-dharma* in a disinterested manner. The man who pursues the path of disinterested action, attains *buddhiyoga*, in which Śrī Śaṅkara explains *buddhi* as 'full enlightenment with regards to my true

nature.' It is only when the devotee performs his worship, ever engaged in Yoga (*nityayukta*) i. e. in a selfless manner that God vouchsafes to him *buddhiyoga*, by which he reaches Him (X. 10). Thus all these three routes lead to God-realisation through *jñāna* or wisdom. This *jñāna*, however, is not the dry intellectual knowledge of God, but spiritual experience (*anubhūti*) which results in the direct perception of God. It is only when the knowledge of God culminates in ecstatic love for Him that the yogin becomes liberated.

What is the nature of this liberation as described in the *Gītā*? Is it mere freedom from the bondage of *prakṛti*, or union with God or unity with the Supreme Self? The *Gītā* loosely describes this state as *Mokṣa*. But the primary sense of *mokṣa* is freedom and *mukta* means one who is freed. The word *mukta* is used by itself in IV. 23, where it means release from the bondage of righteous and sinful conduct' (Śaṅkara), 'free from all notions or proprietorship' (Rāmānuja) and 'from attraction and aversion' (Śrīdhara). In XVIII. 65 the Lord tells Arjuna that he will set him (Arjuna) free from all sins, which Śrī Śaṅkara takes to mean bondage in the form of virtue and vice. That *mokṣa* or release is opposite of *bandha* or bondage is clear from the juxtaposition of these two words in verse XVIII. 30. When the Lord says that a person who sees the distinction between action and non-action, will get released from evil, he refers, according to Śrī Śaṅkara, to the evil of transmigration. This is, however, a negative concept of liberation, which accords with the Sāṅkhya view of *kaivalya* or isolation.

The concept of liberation in the *Gītā* is stated positively as *brahmayoga* or union with God or *brahmanirvāṇa* or absorption in the Supreme Self. The question is whether the Self retains his individuality even after liberation. Both Śrī Rāmānuja and Śrī Madhva hold that the individual Self retains his identity and only attains union with God. Śrī Rāmānuja distinguishes between *kaivalya* i. e. freedom from *prakṛti* and *mokṣa* as union with God. Of the two schools of Viśiṣṭādvaita, one considers *kaivalya* as an inferior kind of *mokṣa*, while the other school considers it as a stage prior to *mokṣa*. Firstly, the *Gītā* does not mention *kaivalya* at all.

Secondly, Śrī Rāmānuja explains *brahmanirvāṇam* *reccati* as 'attains to the Self, who is the seat of bliss' and *brahmabhūyāya kalpate* as 'tends to attain to the immortal and immutable Self'. There is no reason to take the word Brahman in its secondary sense as individual Self. Śrī Rāmānuja himself takes the word *akṣara* in XII. 1 as the immutable Self, and if so, the Lord categorically states (XII. 4) that even those who meditate on the eternal Self attain to Him. There is no qualifying clause to say that he does so later or in due course, so that as soon as one realises the Self, one becomes united with God.

The Lord talks of both the types of liberation, namely, union with God and also identity with the Absolute. The former consists in his equivalence to God (*sādharmya*, XIV. 20) for which the *Gītā* employs the terms *Brahmayoga* (V. 21) and *Brahmasaṁsparśa* (VI. 28). Śrī Śaṅkara and Śrī Rāmānuja interpret *brahmayoga* as meditation on Brahman, but it could also mean union with personal God. The word *brahmasaṁsparśa* means 'contact with Brahman' or 'the touch of God', which is not possible in the case of complete identity. Śrī Rāmānuja holds this view and says that the freed soul is in constant union with God. Śrī Madhva states that the freed souls enjoy in the persons of God different degrees of bliss appropriate to the degree of spiritual discipline followed by them. Although the Reality is one and formless, man with his limited understanding thinks of Him in his different aspects (*vibhūti*s), different forms or his incarnations and worships Him accordingly. The Lord says, "My devotees come to Me" (IX. 25), "Those who worship Me come to Me" (VII. 23). This is a physical movement described by the verb *yā* or its equivalent, a translation to the abode of God, and not a transfiguration of his life. Whoever worships the Personal God goes to his abode, and after enjoying a brief sojourn there, he returns to this world after his merit is exhausted (IX. 21).

The ultimate goal to be attained is, however, unity or oneness with God. This state is described in the *Gītā* as *brahmanirvāṇa* or the *brāhmī sthiti* (II. 72). The term *nirvāṇa* is used by the

Buddhists as total extinction of life on the analogy of the extinguishment of light. But as Dasgupta has pointed out, this word has been used from early times in the sense of 'relief from suffering or bliss.' When a person goes beyond the qualities and serves Me with unswerving devotion, he qualifies for this state, *brahmabhūyāya kalpate* (XIV. 27). When he comes to know that he is different from the qualities and superior to them, he forthwith attains to My nature (XIV. 19). When he comes to know Me truly, he forthwith enters into Me (XVIII. 55). This, as the Lord says, is the Supreme consummation of knowledge. Śrī Śaṅkara explains that this knowledge is self-revealed and no effort is needed for its attainment, but only for the removal of notion of what is not Self. He has now attained to the true nature of Brahman through the sublation of the apparent world of names and forms. This is known as the *Brāhmī sthiti*, the state of absorption in Brahman.

The Yogin, therefore, sets his sight on this goal with a single-pointed conviction, *vyavasāyātmikā buddhiḥ* (II. 41). He is convinced that Yoga alone will lead him to this goal. Like other kinds of worship, Yogic practice is not wasted, if it is interrupted in the middle. If Yoga is interrupted due to premature death or lack of intense effort, the spiritual aspirant is born in the family of a prosperous but virtuous person or rarely in the family of a Yogin. He then carries on his Yogic practice from the stage achieved by him in his previous birth, until he attains identification with the Absolute. Because a Yogin can follow his practice of Yoga without interruption in subsequent births and eventually attain his goal, he is said to be greater than the ascetic, the man of knowledge and the man of ritual works (VI. 46).

It follows that the Yogin can attain this *Brāhmī* state here and now, if he practises his Yoga with intense dispassion and devotion. He is then called *jīvanmukta*, liberated while living. Although he continues to remain in the body, he is no longer attached to it. In this state there is no ego, no will, no desire. He is free from joy and anger, from fear and agitation and is entirely at peace with himself and with the world. He remains cool and collected when desires

enter him, even as the sea remains unruffled when rivers flood it with waters (VI. 70). He is at peace with the world, as he does not shrink from the world and the world does not shrink from him (XII. 15). As he takes delight in the contemplation of the Self and remains contented in the Self, he does not work out of self-interest or even out of a sense of duty. He sees all existence in the Supreme and his heart goes out to the down-trodden and the fallen in deep love and sympathy. He sees everything equally in the image of his own Self and realises, in the words of Śrī Śaṅkara, that whatever gives us pleasure is pleasurable to others and whatever causes us pain is also painful to others. Although he has transcended the world, he remains very much in the world to do good to all creatures, *sarva-bhūtaḥite rataḥ* (V. 25). The man of wisdom has nothing to gain by performing action or by abstaining from actions. He works without attachment to set an example to others, in the words of Rādhā-kṛṣṇan, to spiritualise society, to establish a brotherhood on earth. He is, in the words of Jesus, the 'salt' of the earth, the beacon light which shows the way in the troubled waters of worldly existence.

ŚRĪMAD BHAGAVADGĪTĀ

TEXT AND TRANSLATION

The Kauravas and their cousins Pāṇḍavas have repaired to the Kurukṣetra to settle by recourse to war their claim to the throne of Hastināpura. The blind king Dhṛtarāṣṭra requests his charioteer Sañjaya to report to him the events of the war. When Arjuna arrives on the scene of battle, he is appalled to see that he has to fight not only with the Kauravas, but also with his teacher Droṇa, his grandsire Bhīṣma and other kinsmen. He is filled with great compassion and pity. He tells Lord Kṛṣṇa his resolve to withdraw from the war and, renounce the world and seeks guidance from him. The instruction given by Lord Kṛṣṇa to persuade Arjuna to perform his duty in a selfless spirit is contained in the *Bhagavadgītā*, the Divine Song.

Usually the author gives an indication of the purport of the text in the very first sentence. The *Gītā* calls *Kurukṣetra* the *dharmakṣetra*, implying thereby that the Pāṇḍavas are waging a righteous war against the Kauravas. The human mind vacillates between two tendencies, the divine and the demoniacal, each struggling for supremacy over the other. Life is, therefore, a battle ground for the settlement of great moral issues. This is true not only for the individual, but also for the society as a whole and the human race. If man follows the path of *dharma* in a disinterested spirit, he grows in spiritual stature. But if he follows the path of *adharma*, he sinks into the very depths of degradation. The blind king stands for a man who is blinded by self-love and affection for his wife and family, and who, instead of following the path of duty, spends his life-time in the mad pursuit of wealth, power and domination. This attitude naturally leads to conflicts between individuals and nations. The *Gītā* tells us how to resolve such conflicts and to attain salvation from the turmoil of life even while living.

प्रथमोऽध्यायः

अर्जुनविषादयोगः ।

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैबश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

CHAPTER I

Arjuna's Despondency

Dhṛtarāṣṭra said :

1. In the holy plain of Kurukṣetra have gathered, eager for battle, mine and Pāṇḍu's sons; what did they do, O Sañjaya ?

Sañjaya said :

2. Seeing the army of the Pāṇḍavas arrayed in battle, king Duryodhana approached his teacher (Droṇa) and said these words :

3. " Behold, O teacher, this vast army of Pāṇḍu's sons arrayed by the son of Drupada, your talented pupil.

4. Here are valiant archers, peers of Bhīma and Arjuna in battle, Yuyudhāna (Sātyaki) and Virāṭa, and Drupada, a mighty warrior,

5. Dhṛṣṭaketu, Cekitāna, and the heroic king of Kāśī, Purujit Kuntibhoja, and Śaibya, foremost among men,

6. and Yudhāmanyu the strong and Uttamaujas the brave, as also the son of Subhadrā and Draupadī's sons, great warriors all.

7. Know further, O noblest of the twice-born, the captains of my army, the more distinguished among us; these I name to you for your information.

8. Your good self, Bhīṣma and Karna, and Kṛpa, ever victorious in battle, Aśvatthāman and Vikarna and also (Bhūriśravas) the son of Somadatta.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
 पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

अयनेषु च सवेषु यथाभागमवस्थिताः ।
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
 सिंहानादं विनद्योच्चैः शङ्खं धूमौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
 सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
 माधवः पाण्डश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
 पौण्ड्रं धूमौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौभद्रश्च महाबाहुः शङ्खान्धुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

9. And there are many other heroes, ready to lose their lives for my sake, armed with diverse weapons and missiles, and all skilled in battle.
10. Vast is this army of ours guarded by Bhīṣma; limited is this army of theirs guarded by Bhīma.
11. Standing firm in your respective divisions at all the approaches (to the army), guard Bhīṣma alone, all of you, I bid you thus".
12. In order to hearten him, the aged Kuru lord, (his) valiant grandsire, sounding on high the lion's roar, blew (his) conch.
13. Then conches and kettledrums, drums, tabors and horns blared forth all of a sudden. That noise became tumultuous.
14. Then stationed in a mighty chariot, with white horses yoked thereto, Mādhava (Kṛṣṇa) and Arjuna, son of Pāṇḍu, blew their conches divine.
15. Hṛṣīkeśa (Kṛṣṇa) blew the Pāñcajanya, Dhanañjaya (Arjuna) the Devadatta; and the wolf-bellied Bhīma of terrible deeds blew (his) mighty conch Paundra.
16. King Yudhiṣṭhira, son of Kuntī, (blew) Anantavijaya; Nakula and Sahadeva (respectively) (blew) Sughoṣa and Maṇipuspaka.
17. And the king of Kāśī, the great bowman, Śikhaṇḍin, the great warrior, Dhṛṣṭadyumna and Virāṭa, and unvanquished Sākyaki,
18. and Drupada and Draupadī's sons from all sides, O lord of the earth, and the mighty-armed son of Subhadrā blew the conches one by one.
19. That noise rent the hearts of Dhṛtarāṣṭra's sons, resounding tumultuously throughout the earth and the sky.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धून्वस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

20. When the volley of missiles was about to start, Arjuna, whose banner bore the sign of the Ape (Hanumat), seeing the sons of Dhṛtarāṣṭra arrayed (for battle), took up his bow,
21. and said, O lord of the earth, these words to Hṛṣīkeśa (Kṛṣṇa) : “ Please place my chariot, O Acyuta (Kṛṣṇa) in the midst of the two armies,
22. so that I may behold these, standing eager for battle, and know with whom I have to fight in this war operation,
23. and have a look at those who have gathered here ready to fight and desirous of pleasing in battle the evil-minded son of Dhṛtarāṣṭra (Duryodhana) ”.
24. Hṛṣīkeśa (Kṛṣṇa), thus addressed by Guḍākeśa (Arjuna), O descendant of Bharata, placed the best of the chariot between the two armies,
25. in front of Bhīṣma, Droṇa and all the rulers of the world, and said, “ O Pārtha, behold these Kurus assembled (here).”
26. Arjuna saw standing there uncles as also grand-uncles, teachers, maternal uncles, cousins, sons, grandsons and friends,
27. and also fathers-in-law and well-wishers in both the armies. When the son of Kuntī (Arjuna) saw all these kinsmen standing there,
28. he was overcome with great compassion and spoke thus in sorrow : “ Seeing these kinsmen, O Kṛṣṇa, present here with intent to fight,
29. my limbs grow faint, and my mouth goes dry, my body has tremor and my hair stand on end ;
30. the Gāṇḍīva (bow) slips from my hand, and my skin burns all over ; I am not able to stand firm and my mind is indeed reeling.

निमित्तानि च पश्यामि विपरीतानि केशव ।
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥
 न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
 येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥ ३४ ॥
 एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
 पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥
 तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्सबान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
 यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्विज्जनार्दन ॥ ३९ ॥
 कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मो नष्टे कुले कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥
 अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

31. And I see omens that are adverse, O Kēśava (Kṛṣṇa); nor do I foresee any good in slaying kinsmen in battle.
32. I desire not victory, O Kṛṣṇa, nor kingdom nor pleasures. Of what use is kingdom to us, O Govind (Kṛṣṇa) or enjoyments or even life itself?
33. Those for whose sake we long for kingdom, enjoyments and pleasures – they stand here in battle, imperiling their life and riches.
34. (There are here) teachers, fathers, sons as also grandfathers, mothers, brothers, fathers-in-law, grandsons, brothers-in-law and other relatives –
35. these I do not wish to kill even if I am slain, O Madhusūdana (Kṛṣṇa) for the sake of kingship of all the three worlds, let alone of the earth.
36. What joy can be ours, O scorcher of foes, by killing the sons of Dhṛtarāṣṭra? Sin alone will take hold of us, if we slay these desperadoes.
37. Therefore, we ought not to kill the sons of Dhṛtarāṣṭra, our cousins. For how can we be happy by killing our kinsmen, O Mādhava (Kṛṣṇa)?
38. Even if, with minds overpowered by greed, these do not see the evil in the destruction of the family or sin in the betrayal of friends,
39. how should we not know how to avoid such a sin, while seeing clearly, O scorcher of foes, the evil in the destruction of the family?
40. With the destruction of the family its ancient customs perish; with the perishing of the customs, irreligion overtakes the whole family.
41. When irreligion prevails, O Kṛṣṇa, the women of the family become wanton; with women corrupted, O Kṛṣṇa, there arises the intermingling of castes.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
 उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥
 अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
 यद्राज्यमुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥
 एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

42. And this intermingling drags to hell the family as well as its destroyers. For their ancestors fall (from heaven), deprived of the rice-balles and water.
43. By the misdeeds of the destroyers of the family causing the mixture of castes, the long-standing family customs and the caste duties are destroyed.
44. As for men, O scorcher of foes, whose family customs are destroyed, their place is fixed in hell, so we have heard.
45. Alas ! what a grievous sin we have set out to commit that, in coveting the joys of kingship, we are ready to kill our kith and kin.
46. If, having weapons in their hands, the sons of Dhṛtarāṣṭra were to kill in battle me, unaresisting and unarmed, that would be far better for me.
47. Thus spoke Arjuna on the field of battle and sat down in the chariot seat, laying down his bows and arrows, with his mind distracted by grief.

as how en p.
(continued from p. 100)

द्वितीयोऽध्यायः

साङ्ख्ययोगः ।

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

कैव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परंतप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

ह्युभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरुन्हत्वा हि महानुभावा-

ऋश्रेयो भोक्तुं भैक्षमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्वाः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषाम-

स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

CHAPTER II

The way of knowledge

Saṅjaya said :

1. To him thus overcome by pity, with tearful and troubled eyes, and despairing, the killer of demon Madhu (Kṛṣṇa) spoke these words.

The blessed Lord said :

2. Whence has come upon you, in this crisis, this dejection, not followed by the noble, nor leading to heaven, and infamous, O Arjuna ?
3. Yield not to impotence, O Pārtha; this does not become you. Cast off this ignoble weakness of the heart and stand up, O scorcher of foes.

Arjuna said :

4. How shall I fight with arrows in battle with Bhīṣma and Droṇa, O slayer of (demon) Madhu, when they deserve our homage, O slayer of foes ?
5. It would be better to live begging in this world without slaying these noble elders. By killing here these money-loving elders, I should be only tasting joys smeared with their blood.
6. Nor do we know which is better for us, that we conquer them or they conquer us; those after killing whom we should not care to live, the sons of Dhṛtarāṣṭra stand arrayed before us.

कार्पण्यदोषोपहतस्वभावः

प्रच्छामि त्वा धर्मसमूहचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्या-

द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच ।

अशोच्यानन्वयाशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

7. With my (heroic) nature stricken with the vice of pity, and my mind confused about (my) duty, I ask you, tell me for sure what is better; I am your disciple, guide me, your suppliant.

8. Indeed I see nothing that might dispel this sorrow that dries up my senses, even if I were to obtain unrivalled and rich kingdom on earth or even overlordship of gods.

Saṅjaya said :

9. O scorcher of the foes, having thus addressed Hṛṣikeśa (Kṛṣṇa), Gudākeśa (Arjuna), said to Govinda (Kṛṣṇa), "I will not fight" and became silent.

10. Then, smiling, as it were, O Bhārata, Hṛṣikeśa (Kṛṣṇa) spoke to him, who was grieving, these words in the midst of the two armies.

The blessed Lord said :

11. You grieve for those not fit for grief, and yet spout words of wisdom. Neither for the dead nor for the living the wise men grieve.

12. Never was there a time when I was not, nor these kings; nor shall we all ever cease to exist hereafter.

13. Even as the Self has in this body childhood, youth and old age, so he has a passage in another body. A wise man is not bewildered thereby.

14. The sense contacts, O son of Kuntī, give rise to heat and cold, pleasure and pain. They come and go and do not last; endure them, O descendant of Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥
 नासतो विद्यते भावो नाभावो विद्यते सतः ।
 उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
 अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
 विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
 अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
 न जायते म्रियते वा कदाचि-
 न्नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २० ॥
 वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
 कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥
 वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णा-
 न्यन्यानि संयाति नवानि देही ॥ २२ ॥
 नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मास्तुः ॥ २३ ॥
 अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

15. For a wise person, whom these vex not, O best among men, for whom sorrow and happiness are the same, is fit for immortality.
16. There is no becoming of the non-existent nor cessation of that which exists. The nature of these two is discerned by the seers of truth.
17. Know that to be indestructible in which all this (world) is strung; nor can any one bring about the destruction of this immutable (Self).
18. What are said to be perishable are these bodies, of the indestructible, inscrutable, and eternal Self. Therefore, fight, O Arjuna.
19. He who thinks this to be a killer, and he who thinks him to be killed, both of them do not know. This one neither kills nor is he killed.
20. He is never born, nor does he die; nor having been, he will ever cease to be. Unborn, eternal, ever-lasting and ancient, he is not killed when the body is killed.
21. He who knows him as indestructible, unborn, eternal and immutable — how can such a person, O Pārtha, kill anyone or have anyone killed?
22. As a person casts off worn out clothes and takes on others new, even so the Self leaves worn out bodies and enters into new ones.
23. Weapons do not cleave him, nor does fire burn him; water does not wet him, nor does wind parch him.
24. He cannot be cut or burnt; he cannot be made wet or dry; he is eternal, all-pervading, stable, unmoving and constant.

- अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
- अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥
- जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
- अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
- आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥
- देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
- स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥
- यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
मुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥
- अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
- अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
- भयाद्राणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

25. He is unmanifest, he is inconceivable, he is said to be changeless; therefore, knowing him as such, you should not grieve.
26. And if you think him constantly born and constantly dying, even then, O mighty-armed (Arjuna), you should not grieve.
27. For certain is death for the born, and certain is birth for the dead; therefore, over an inevitable matter, you should not grieve.
28. Beings are unapparent in the beginning; they become apparent in the middle, O Bhārata; and they become unapparent after death. So why lament over them?
29. Some regard him as marvellous. Another speaks of him as marvellous. Still another hears of him as marvellous. And yet after hearing, no one knows him.
30. This Self is never subject to death, in the body of everyone, O Bhārata. Therefore, you should not grieve for any creature.
31. Further having regard to your duty, you should not waver; for a warrior there is nothing better than a just war.
32. (This) has come by chance as an open door to heaven. Happy are the warriors, O Pārtha who find a war like this.
33. If, however, you will not carry on this just war, then failing in your duty and honour, you will incur sin.
34. Besides men will recount endlessly your dishonour. And to one highly esteemed dishonour is worse than death.
35. The great warriors will think that you have retreated from war out of fear; and you, being highly thought of by them, will incur their disrespect.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

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

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

एषा तेऽमिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
 बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

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

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
 बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

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

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
 तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

36. And many unspeakable words will your enemies utter, decrying your prowess; could anything be sadder than that?
37. Slain, you will attain heaven; victorious, you will enjoy the earth. Therefore, stand up, O son of Kuntī, resolved to fight.
38. Holding alike pleasure and pain, gain and loss, victory and defeat, then get ready for the battle; thus you will not incur sin.
39. This, what has been told to you, is the Sāṅkhya view; now listen to the Yoga view. Imbued with this knowledge, O Pārtha, you will cast off the bonds of action.
40. In this there is no loss of effort nor lapse by non-performance. Even a little of this Yoga saves one from great fear.
41. There is in this, O joy of Kurus, a single-pointed mind. Many-branched and endless are the thoughts of the irresolute.
42. These dill-witted men, O Pārtha, who take delight in Vedic utterances, say that there is nothing else and utter this flowery speech,
43. abounding in a variety of rites as the means to enjoyment and power, resulting in actions, their fruition and birth; they are full of desires and regard heaven as their goal.
44. As for those who cling to enjoyment and power, with their wits carried away by that (flowery speech), their single-pointed mind does not remain fixed in contemplation.
45. The Vedas deal with the three qualities; be above the three qualities, O Arjuna. Go beyond the pairs of opposites and be self-possessed, ever steadfast in goodness and indifferent to gain and its preservation.
46. Whatever use there is for a well in a place flooded all round with water, that much use there is in all the Vedas for an enlightened Brahmin.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

47. You have the right to action alone and never to its fruit; let not the fruit of action be your motive, nor let there be attachment to action.

48. Engaged in Yoga, perform actions casting off attachment, O winner of wealth (Arjuna), remaining even-minded in success or failure. (This) equanimity is called Yoga.

49. Inferior by far is mere work to this *buddhiyoga*, O winner of wealth. Take refuge in knowledge; the wretched are motivated by reward.

50. One possessed of knowledge discards here both good and evil deeds; therefore, devote yourself to Yoga. Yoga is skill in actions.

51. Wise men, possessed of knowledge, by giving up the fruits of actions, are freed from the bonds of birth and reach the abode beyond evil.

52. When your mind will pass beyond the maze of delusion, then you will become indifferent to what has been heard and what is to be heard.

53. When your mind, bewildered by hearing, will become unshakable and steady in contemplation, then you will attain to Yoga.

Arjuna said :

54. What is the mark of a man of steady wisdom, who remains steadfast in contemplation, O Keshava (Kṛṣṇa)? How does a man of steady wisdom talk, how does he sit, how does he walk?

The blessed Lord said :

55. When a person gives up all desires which enter his mind, O Pārtha, and remains satisfied in his Self alone, then he is called a man of steady wisdom.

56. He who has an untroubled mind amid pains, has no craving amid pleasures, and has freed himself from passion, anger and fear, is said to be of steady wisdom.

- यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दन्ति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥
- यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥
- विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥
- यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥
- तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥
- ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
- क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥
- रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
- प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
- नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥
- इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाग्भसि ॥ ६७ ॥

57. He who has no attachment for anything, and who, meeting with good or evil, does not welcome the one and hate the other, his wisdom is well poised.
58. And when he withdraws from all sides his senses from the sense-objects, even as a tortoise (draws in) its limbs, then his wisdom is well poised.
59. The sense-objects turn away from an abstemious person except his taste; his taste too ceases after he perceives the Supreme.
60. For the rebellious senses of a wise person, O son of Kuntī, even though he may be striving hard, forcibly carry away his mind.
61. Holding them all in check, he should remain absorbed in Me as his supreme goal. For, in him whose senses are under control, the wisdom is well poised.
62. In the case of a person thinking of sense-objects, there grows attachment for them; from attachment springs desire, and from desire anger.
63. From anger arises delusion, from delusion, confused memory; from confused memory, loss of reason and from loss of reason, he perishes.
64. But one enjoying the sense-objects with senses kept under control, and free from passion and hatred, such a self-controlled person attains serenity.
65. And from serenity results cessation of all his sufferings. For in a person with a serene mind, wisdom soon becomes firmly set.
66. He who is not endowed with Yoga has neither knowledge nor meditation. For the unmeditative there is no peace; for the unpeaceful, how can there be happiness?
67. For the mind which yields to the wandering senses carries away his wisdom as a gale carries away a ship on waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।	67
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥	
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।	68
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥	
आपूर्यमाणमचलप्रतिष्ठं	69
समुद्रमापः प्रविशन्ति यद्वत् ।	
तद्वत्कामा यं प्रविशन्ति सर्वे	70
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥	
विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।	71
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥	
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।	72
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥	
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68. Therefore, O mighty-armed (Arjuna), of him whose senses are completely restrained from the objects of sense, his wisdom is well poised.
69. The man of self-control keeps awake in that which is night to all creatures. And that in which creatures keep awake is night to the discerning sage.
70. Even as waters flow into the sea, which, though being ever filled, remains unchanged, so he, in whom all desires enter, attains peace, not one who hankers after objects of desire.
71. The man who forsaking all desires, goes about without craving, free from possessiveness and pride, attains to peace.
72. This, O Pārtha, is the Brāhmi state; having achieved it, one is not deluded. Abiding therein at the time of death, he attains to absorption in Brahman.

तृतीयोऽध्यायः

कर्मयोगः ।

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तर्हि कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥

CHAPTER III

The Way of Action

Arjuna said :

1. O scorcher of foes, if wisdom is deemed by you superior to action, then why do you, O Keśava, urge me to do this horrible deed ?
2. With perplexing words you as it were confuse my understanding. Tell me positively the one way by which I may find the supreme good.

The blessed Lord said :

3. In this world a two-fold dedication was declared by Me before, O sinless one, through the Yoga of knowledge for the Sāṅkhyas and through the Yoga of action for the yogins.
4. Not by refraining from actions does a man win freedom from action; nor by (mere) renunciation does he attain perfection.
5. Nor can anyone, even for a moment, remain without doing work; for everyone is helplessly driven to action by qualities born of nature.
6. Whoever, restraining the organs of action, sits dwelling in his mind over the sense-objects is said to be a self-deceiving hypocrite.
7. But, whoever, controlling the senses by the mind, performs O Arjuna, Yoga of action with the organs of action without attachment, stands out (from others).
8. Do ye perform the prescribed duty; for action is better than inaction. Even the maintenance of your body cannot be accomplished without undertaking work.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुङ्क्ते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अचायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

यस्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

9. Unless done for the sake of sacrifice, this world is bound by action. For that reason, O son of Kuntī, perform action without attachment.
10. Creating beings together with sacrifice, the Lord of creatures said of old : " By this shall ye multiply; let this be to you the wish-yielding cow. "
11. With this nourish ye the deities; let the deities nourish you. Thus nourishing one another you shall reap the highest good.
12. The deities, nourished by sacrifice, will give you desired enjoyments. He is verily a thief who enjoys their gifts without giving them anything in return.
13. The virtuous who eat the left-overs of sacrifice are freed from all sins. But the wicked verily eat sin who cook for their own sake.
14. Creatures exist by food, food is produced by rain; rain springs from sacrifice, sacrifice arises from action.
15. Know that ritual action originates from the Veda, and the Veda originates from the Imperishable. The all-pervasive Veda is, therefore, ever established in sacrifice.
16. Whoever on earth does not keep rolling the wheel thus set in motion, leads a sinful life, gratifying his senses. He lives in vain, O Pārtha.
17. But the man who delights in the Self, is satisfied with the Self, and is contented in the Self, has nothing left to do.
18. For he has no concern at all with action nor with inaction on this earth; nor does he have any purpose of his dependent on any being.
19. Therefore, being constantly unattached, perform action that needs to be done. Verily working without attachment, man obtains the highest good.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
 लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
 अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
 तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
 निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

20. Janaka and others indeed attained liberation through action only. You should also work, keeping in view the welfare of the world.
21. Whatever a great man does, other men also do the same. Whatever standard he sets (for himself), the people follow that.
22. I have no task to perform, O Pārtha, whatsoever in the three worlds; nor have I anything to obtain that I do not have. Still I continue to work.
23. If I were not to continue unflagging in work at all, men all around, O Pārtha, will follow my path.
24. These worlds would fall into ruin, if I did not perform action. I should be the author of the mixture of castes and should destroy these creatures.
25. As the ignorant attached to action work, O descendant of Bharata, so should the wise man act without attachment, desiring the welfare of the world.
26. Let him not unsettle the minds of the ignorant who cling to action. Rather the wise man, performing Yoga, should encourage all actions.
27. All actions are wrought by qualities of nature in all cases. One whose mind is deluded by egoism thinks, "I am the doer."
28. But, O mighty-armed (Arjuna), he who knows the truth about the division of qualities and their functions, does not get attached, thinking that qualities (senses) act on qualities (objects).
29. Those deluded by the qualities of nature get attached to their functions. Let not the all-knowing person unsettle the dull-witted ones of imperfect knowledge.
30. Surrendering all actions to Me, with your thoughts on the Self, and giving up desire and possessions, fight, free from mental fever.

- ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥
- ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥
- सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
- इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
- श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥
- अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि बाष्पेण बलादिव नियोजितः ॥ ३६ ॥
- श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥
- धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥
- आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
- इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

31. The men, who ever follow this teaching of Mine, full of faith and without cavilling, are also released from actions.
32. But as for those who cavil at this advice and fail to act upon it, know them to be deluded in all knowledge, witless and lost.
33. Even the man of knowledge acts in accordance with his nature. (All) beings follow their nature. What can restraint achieve?
34. Attachment and aversion are settled in every sense organ for its object. Let no one fall into their power; for they stand in the way (of his progress).
35. Better is one's duty, though destitute of merit, than another's duty well-performed. Better is death in the discharge of one's duty; another's duty is fraught with danger.

Arjuna said :

36. Then driven by what, O scion of Vṛṣṇis (Kṛṣṇa), does a person commit sin, even against his will, as though constrained by force?

The blessed Lord said :

37. It is desire, it is wrath, born of the quality of *rajas*, all consuming, most evil — know this to be (our) foe on earth.
38. As fire is enveloped by smoke, as a mirror is covered by dust, as an embryo is encased in the womb, so is this obscured by it.
39. Smothered is wisdom, O son of Kuntī (Arjuna), by this constant enemy of the wise in the form of desire, which is as insatiable as fire.
40. The senses, the mind and the intellect are said to be its seat. By clouding the wisdom by these means it deludes a person (lit. dweller in a body),

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

41. Therefore, O best of Bharatas, restraining these senses at first, cast ye away this evil (desire), destructive of wisdom and knowledge.
42. The senses are superior, higher than the senses is the mind. Higher than the mind is the intellect, but higher than the intellect is he (the Self).
43. Thus knowing him as higher than the intellect and controlling yourself by the Self, O mighty-armed (Arjuna), crush desire, your unassailable enemy.

चतुर्थोऽध्यायः

ज्ञानयोगः ।

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

CHAPTER IV

Yoga of Knowledge

The blessed Lord said :

1. I had declared this imperishable Yoga to Vivasvat (the Sun); Vivasvat told it to Manu, and Manu taught it to Ikṣvāku.
2. This (Yoga), handed down the line, the royal sages knew. By the great efflux of time, this Yoga was lost, O scorcher of the foes.
3. This same ancient Yoga has been taught to you by Me today; for you are my devotee and friend. This (Yoga) is the supreme secret.

Arjuna said :

4. Later is your birth, earlier the birth of the Sun. How am I to know this that you declared it to him in the beginning ?

The blessed Lord said :

5. Many lives of Mine have passed and so have yours, O Arjuna. I know them all; (but) you know them not, O scorcher of foes.
6. Though I am unborn and immutable, and also the Lord of all creatures, yet resorting to my own nature, I come into being through My own Power.
7. Whenever righteousness declines, O descendant of Bharata, and wickedness flourishes, then I reincarnate Myself.
8. For the protection of the good and the destruction of the wicked, and for establishing righteousness, I take birth in every age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि सुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

9. He who knows thus truly My birth and work divine, after dying no more returns to birth, but comes unto Me, O Arjuna.
10. Many, getting rid of passion, fear and wrath, are immersed in Me and have resorted to Me; and made pure by knowledge and austerities, they have attained to My state.
11. In whatever manner men approach Me, in that very manner do I serve them. In every way, O Pārtha, men follow My path.
12. Seeking success in action, (men) worship deities in this world. For swiftly in this world of men success attends upon action.
13. The four castes were created by Me according to the division of qualities and actions. (Yet) know Me their author, to be non-agent and changeless.
14. Actions do not defile Me, as I have no desire for their fruit. He who knows Me thus is not bound by actions.
15. With this knowledge work was done by the ancient seekers of release. Therefore, work ye likewise, as the ancients did in former times.
16. What is action? What is inaction? Even the wise are bewildered by this. I shall declare to you that action, by knowing which you will be freed from evil.
17. One should know about action and know about prohibited action; and one should know about inaction. Inscrutable is the course of action.
18. He who sees inaction in action and action in inaction, is wise among men; he is a Yogin, (though) performing all actions.
19. He whose actions are free from desire and (selfish) purpose and whose actions are burnt by the fire of wisdom — him the learned call wise.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ २९ ॥

20. He who is ever content, dependent on none, and has given up attachment to the fruit of action, is not doing anything, even though engaged in action.
21. He who is without hope, restrained in mind and self, and is without any possessions, incurs no sin by performing merely physical action.
22. He who is content with what comes his way, is beyond the pairs of opposites and malice, and who is equable in success or failure, is not bound, even though he acts.
23. Of one who is detached and free, with one's mind established in wisdom, work undertaken for the sake of sacrifice melts away totally.
24. (For him) the act of offering and also oblation is Brahman offered by Brahman in the fire of Brahman. To Brahman alone will he attain, who contemplates action as only Brahman.
25. Some Yogins worship with sacrifice the deities alone; others offer sacrifice by sacrificing in the fire of Brahman.
26. Some sacrifice the sense of hearing etc. in the fires of self-restraint. Others sacrifice in the fires of senses objects of sound and so forth.
27. Some sacrifice all functions of senses and the functions of vital airs in the wisdom-kindled fire of Yoga of self-restraint.
28. There are sacrificers who offer goods or austerities, and there are others who offer Yoga; ascetics with strict vows sacrifice with study and knowledge.
29. Yet others devoted to breath-control sacrifice *prāṇa*¹ into *apāna*, and *apāna* into *prāṇa*, by restraining the flow of both.

1. *prāṇa*, outgoing breath, *apāna*, incoming breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकेऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रभेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानपूर्वेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावाँलभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

30. And yet others, regulating their food, sacrifice their vital faculties in vital faculties. All these are knowers of sacrifice and have destroyed their sins with sacrifice.
31. Those who eat the elixir of the remains of sacrifice attain to the eternal Brahman. This world is not for the non-sacrificer, much less the other world, O best of Kurus.
32. Thus sacrifices of many kinds have been offered in the mouth¹ of Brahman. Know that they all spring from action; knowing this, you shall be free.
33. Higher than the material sacrifice is the sacrifice of knowledge, O scourge of the foes. All actions in their entirety, O Pārtha, culminate in knowledge.
34. The wise who see the truth will instruct you in wisdom. Learn it by falling at their feet, by asking questions and by attending upon them.
35. Knowing this you will not fall, O Pāṇḍava, into confusion over again; and then you will see, without exception, all beings within yourself and Me.
36. Even if you are of all sinners the worst sinner, (still) you will cross over all sin by the lifeboat of wisdom alone.
37. Even as the blazing fire reduces fuel to ashes, O Arjuna, so the fire of wisdom burns all actions.
38. There is nothing so purifying on earth similar to wisdom. He who is perfected in Yoga realises it within himself in time.
39. The believer attains to wisdom, who is devoted to it and has mastered his senses. Having attained to wisdom, he soon finds the highest peace.

1. Here *mukha* seems to have been used in the sense of 'means' and *vitata* in the sense of 'performed'. See Apte's Dictionary.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्यैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

40. He who is ignorant, unbelieving and sceptical¹ perishes. There is neither this world nor the next, nor happiness for the man of doubt.
41. The actions do not bind him, O Dhanañjaya, who has mastered himself, who has renounced his *karma* through Yoga and who has destroyed his doubt by wisdom.
42. Therefore, cutting asunder with the sword of wisdom, this doubt in your heart, born of ignorance, resort to Yoga and rise up, O Bhārata.

1. *samśayātman* is one who doubts the very existence of Self or his real nature.

पञ्चमोऽध्यायः
कर्मसंन्यासयोगः ।

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्छिञ्चन् भगच्छन्स्वपञ्चसन् ॥ ८ ॥

CHAPTER V

Renunciation

Arjuna said :

- 1 You praise renunciation of actions, O Kṛṣṇa, and again of their disinterested performance. Tell me decidedly, which one is better of the two.

The blessed Lord said :

2. Renunciation and Yoga of action both lead to the highest bliss. But of the two, Yoga of action is better than renunciation.
3. He should be known as a perpetual renouncer, who neither hates nor desires. For, O mighty-armed (Arjuna), one who transcends the pairs of opposites is easily freed from bondage.
4. Sāṅkhya and Yoga are different, so say the ignorant, not the wise. He who practises either well reaps the fruits of both.
5. That place which is attained by the Sāṅkhyas is reached by the Yogins as well. He sees truly, who sees that the Sāṅkhya and Yoga are one.
6. But renunciation, O mighty-armed (Arjuna), is difficult to attain without Yoga. The sage absorbed in Yoga attains to Brahman without delay.
7. The pure soul, absorbed in Yoga, with his body and senses subdued, whose Self is the Self of all beings, is not tainted, although he acts.
8. The Yogin, who knows the truth, should think 'I do nothing at all', seeing, hearing, touching, smelling, eating, walking, sleeping or breathing.

प्रलपन्विसृजन्गृह्णन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

9. speaking, releasing, grasping, opening and closing his eyes, bearing in mind that the senses act on the objects of the senses.
10. He who acts, giving up attachment and dedicating his actions to Brahman, is not tainted by sin, as a lotus petal by water.
11. With body, mind and intellect and with the senses alone, Yogins perform actions without attachment for the purification of the self.
12. The man of Yoga finds the highest peace, by renouncing the fruits of actions. The non-practiser of Yoga, through the pull of desires, becomes attached to the fruit of action and gets bound.
13. Mentally renouncing all actions, the self-possessed person rests serenely in the body, the city of nine gates,¹ neither acting himself nor causing others to act.
14. The Lord creates for the people neither agency nor actions nor the union of action and its fruit. But it is nature that acts.
15. The Lord does not take on himself anybody's sin or merit. Wisdom is obscured by ignorance, whereby the creatures get deluded.
16. But to those whose ignorance of Self is destroyed by wisdom, this wisdom, shining like the sun, reveals the Supreme.
17. With their mind and intellect directed to it, founded on it and devoted to it, they go whence there is no return; for they have cleansed their sins with wisdom.
18. On a Brahmin endowed with learning and humility, a cow and an elephant, a dog and an outcaste,² the wise look on equally.

1. The nine gates are the two eyes, the two ears, the two nostrils, the mouth and the organs of excretion and generation.

2. *śvapāka*, lit. one who cooks dog's meat.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

19. On this very earth rebirth is conquered by them whose mind rests in equality. For Brahman is same and flawless (in all), and so they remain established in Brahman.
20. Firm of understanding and undeluded, the knower of Brahman abides in Brahman. He neither exults on getting what is pleasant, nor frets on getting what is unpleasant.
21. He, whose mind is not attached to outer sense-contacts, finds joy within himself. With his mind absorbed in meditation of Brahman, he enjoys imperishable bliss.
22. For the enjoyments which arise from senses-contacts are indeed sources of sorrow; they have, O son of Kuntī, beginning and end. In them a wise man does not rejoice.
23. He who can endure here itself, before leaving the body, the rush arising from desire and anger, he is a Yogin, a happy man.
24. He who has happiness within, joy within and light within, that Yogin, becoming one with Brahman, finds eternal bliss in Brahman.
25. In Brahman the sages find bliss, whose sins are destroyed and doubts cleared, and who have controlled their self and who are devoted to the good of all beings.
26. Beatitude in Brahman is near to the ascetics, who are subdued in mind, who are free from desire and anger, and who have known the Self.
27. Shutting out all external sense-contacts, fixing the gaze between the eye-brows, and equalising the outer and inner breaths moving within the nostrils,
28. the sage who is fully intent on liberation, with his senses, mind and intellect subdued, and who is free from desire, fear and anger, he is indeed ever free.
29. Having known Me as the enjoyer of sacrifices and austerities, as the mighty Lord of all the worlds, and as the friend of all beings, one attains to peace.

षष्ठोऽध्यायः

ध्यानयोगः ।

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरर्ग्रिने चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषजते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः ॥ ८ ॥

CHAPTER VI

Meditation

The blessed Lord said :

1. He who performs his duty without interest in its fruit is a true renouncer and Yogin, and not one who does not maintain the fire¹ or perform his other duties.²
2. That which they call renunciation, know that to be Yoga, O son of Pāṇḍu; for no one who has not renounced volition can become a Yogin.
3. For a sage who wishes to ascend Yoga, action is said to be the means; (but) for one who has ascended Yoga, self-control is said to be the means.
4. When one is not attached to actions, nor to the objects of sense, and has renounced all volition, then he is said to have ascended Yoga.
5. He should raise himself up through the self and never debase himself; for verily self alone is his friend and self alone is his enemy.
6. The self is a friend to him who has subdued his self by himself; but for him who has not mastered his self, (this) very self becomes hostile like a foe.
7. Of him who has subdued his self and is tranquil, his higher self (mind) becomes poised in heat and cold, pleasure and pain, as also in honour and dishonour.
8. He who is satisfied with wisdom and (worldly) knowledge, who is changeless³ and has subdued his senses, to whom a lump of clay, a stone and gold are the same, that yogin is said to be absorbed in Yoga.

1. *niragni*, one who does not maintain fires needed for sacrificial rites.2. *akriya*, one who does not perform actions such as austerities, charity etc. which are performed without fire.3. *kṛtastha* : immovable, changeless, *aprakampya*, Śāṅkara; *nirvikāraḥ* Śrīdhara.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

9. He excels, who has equal consideration for well-wishers, friends, foes and the neutral, for mediators, the hateful men and relations, and for good men and sinners too.
10. The yogin should meditate constantly, remaining alone in solitude, controlling his mind and body, and having no desires and possessions.
11. He should set up in a clean place a firm seat for himself, neither too high nor too low, made of cloth, deer-skin and kuśa grass, one below the other.
12. Seated there in that seat, making his mind one-pointed, and controlling the functions of his mind and the senses, he should practise meditation for self-purification.
13. Holding the body, head and neck erect, steady without motion, he should fix (his) gaze on the tip of his nose, without looking around.
14. Then with a serene mind becoming fearless, and firm in the vow of chastity, the yogin should control his mind and thinking of Me, remain devoted to Me.
15. By applying himself thus constantly, the yogin of controlled mind achieves peace consisting of infinite Bliss, that abides in Me.
16. Yoga is not for one who eats much, nor for him who eats too little, nor for him who indulges in too much sleep and surely not for him who keeps awake (too long).
17. He who is moderate in eating and movements, in exertion, in work, in sleep and wakefulness – to him accrues Yoga, which destroys sorrow.
18. When his mind, well controlled, rests in Self alone, he becomes indifferent to all enjoyments; then he is said to be *yukta* i. e. absorbed in Yoga.
19. As a lamp kept in a windless place flickers not – this metaphor is thought of in the case of the controlled mind of the yogin practising meditation on the Self.

- यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
- सुखमायन्तिकं यत्तदुद्विग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
- यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
- तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥
- संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
- शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
- यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
- प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥
- युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
- सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
- यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

20. That in which (his) mind finds peace, restrained by the practice of Yoga, and in which he, seeing the Self by the self (mind), rejoices in the Self;
21. that in which he experiences absolute bliss, which can be grasped by the intellect, but is beyond the senses, and in which, being established, he swerves not, in truth, from it;
22. that by gaining which he thinks no greater gain beyond it, and in which being established, he is not shaken by sorrow, however great.
23. That one should know by the name of Yoga, which is detachment from the bond of pain. That Yoga should be practised with conviction and with undespairing mind.
24. Abandoning without exception all desires born of volition, and restraining on every side all the senses by the mind alone,
25. he should gradually cease from action by means of his intellect sustained by steadiness, and fixing the mind on the Self, he should think of nothing else.
26. From wherever the mind wanders, fickle and unsteady, by restraining it therefrom, he should bring it under his control.
27. Supreme bliss comes to this yogin, whose mind is at peace, whose passion has subsided, and who is stainless and one with Brahman.
28. Constantly applying his mind thus, the yogin who is free from stain, enjoys with ease the infinite bliss of contact with Brahman.
29. Absorbed in meditation, he sees the Self abiding in all beings, all beings in the Self, and sees the same everywhere.
30. He who sees Me everywhere, and sees all beings in Me, I am not lost to him and he is not lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वास्थितिं स्थिराम् ॥ ३३ ॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्नुमुपायतः ॥ ३६ ॥

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥
कश्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
एतन्मे संशयं कृष्ण छेतुर्महस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिदुर्गतिं तात गच्छति ॥ ४० ॥

31. He who worships in all beings, established in unity, in whatever condition he lives, that yogin dwells in Me.
32. He, who, by comparing with himself, sees alike (as his own), O Arjuna, the happiness and sorrow of every being, is deemed the best yogin.

Arjuna said :

33. This Yoga which you have declared as equanimity, O killer of Madhu (Kṛṣṇa). I do not see how it can remain stable owing to our fitfulness.
34. For the mind is fickle, O Kṛṣṇa, impetuous, strong and stubborn; I think its control to be as difficult as that of the wind.

The blessed Lord said :

35. Without doubt, O mighty-armed (Arjuna), the mind is fickle and hard to curb. Yet, O son of Kuntī, by constant practice and dispassion, it is held in check.
36. I agree that Yoga is hard to be achieved by a person who has not subdued his self. But it can be achieved by (right) means by a self-controlled person who makes the effort.

Arjuna said :

37. (If) he who is unrestrained but has faith, with his mind wandering away from Yoga, fails to achieve perfection in Yoga, what state does he reach, O Kṛṣṇa?
38. Fallen from both, does he not perish like a rent cloud, lacking firm support, O mighty-armed (Kṛṣṇa), bewildered in the path of Brahman?
39. Pray, dispel fully this doubt of mine, O Kṛṣṇa; for there is none to be found other than you to remove this doubt.

The blessed Lord said :

40. O Pārtha, neither here nor hereafter is there doom for him; for no one who does good, dear friend, treads the evil path,

प्राप्य पुण्यकृतलोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥
 अथ वा योगिनामेव कुले भवति धीमताम् ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
 तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
 प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥
 तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
 योगीनामपि सर्वेषां मद्गतेनान्तरात्मना ।
 श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

41. Having attained the world of the virtuous and having dwelt there for umpteen years, he who has fallen from Yoga is born in a house of the pure and blessed,
42. or, may be, even in the family of Yogins, possessed of wisdom. It is indeed very difficult to attain in this world a birth of this kind.
43. There he retrieves the knowledge acquired in the former body; and thence he strives evermore for perfection, O scion of the Kuru race.
44. For by that very former practice, he is pushed forward involuntarily. A mere seeker of Yoga too transcends the Vedic ritual.
45. But the Yogin who strives with assiduity is purified from sin; and perfected through many births, he reaches the supreme goal.
46. The Yogin is thought to be greater than ascetics, greater than even the men of knowledge, greater also than the men of action. Therefore be a Yogin, O Arjuna.
47. And among all the Yogins too, he who, full of faith, worships Me, with his inner self absorbed in Me, is deemed by Me to be the best Yogin.

ध्यानयोगः
अथ योगः

सप्तमोऽध्यायः

ज्ञानविज्ञानयोगः ।

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

CHAPTER VII

Wisdom and Knowledge

The blessed Lord said :

1. Listen how, with your mind fixed on Me, practising Yoga and taking refuge in Me, you shall know Me, O Pārtha, to the uttermost beyond doubt.
2. I shall tell you in full this wisdom together with knowledge, by knowing which nothing more remains that needs to be known.
3. Among thousands of men one perhaps strives for perfection; and even among those who strive and become perfect scarcely one knows Me in truth.
4. Earth, water, fire, air, space, mind, intellect and egoism - these constitute My different eightfold nature.
5. This is (My) inferior nature; other than this know My higher nature, O mighty-armed (Arjuna), consisting of living beings, by which this world is upheld.
6. Know that all beings have this as their womb. Of (this) whole universe, I am the origin as also the dissolution.
7. There is none whatsoever higher than I, O Dhanañjaya. All this is strung on Me like rows of pearls on a string.
8. I am taste in water, O son of Kuntī, the light in the moon and the sun, the syllable Om in all the Vedas, the sound in space and manhood in men.
9. I am the sweet fragrance in earth, the brilliance in the fire; I am life in all beings, and austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

10. Know Me, O Pārtha, to be the eternal seed of all beings; I am the intellect of the intelligent and the brilliance of the brilliant.
11. I am the strength of the strong, devoid of desire and attachment. I am passion among creatures, not contrary to duty, O best of Bharatas.
12. Whatever conditions there are, good, passionate and dull, know them as from Me alone; but I am not in them (though) they are in Me.
13. This whole world, deluded by these three conditions of *guṇas*, does not recognise Me, the Imperishable, who am beyond them (three *guṇas*).
14. Consisting of *guṇas*, this divine *Māyā* of Mine is difficult to cross; those who take refuge in Me alone pass beyond this *Māyā*.
15. Not in Me do the evil-doing, deluded and vile men take refuge; (for) deprived of wisdom by *Māyā* they adopt demoniacal ways.
16. O Arjuna, virtuous persons of four kinds worship Me — the suffering, the seeker for knowledge, the seeker for wealth and the man of wisdom, O best of Bharatas.
17. Of these the man of wisdom, ever controlled and devoted to One (i. e. Me) alone, excels. For I am exceedingly dear to the man of wisdom, and he too is dear to Me.
18. Noble indeed are all these; but I hold the man of wisdom as Myself. For with a concentrated mind, he has resorted to Me alone as the supreme goal.
19. At the end of many births the man of wisdom attains to Me, (knowing that) Vāsudeva is all. Such a great soul is rare to find.
20. (But) those, robbed of true knowledge by various desires, resort to other deities, observing this or that rule, but governed by their own natures.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥
 स तथा श्रद्धया युक्तस्तस्या राधनमीहते ।
 लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥
 अन्तवन्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
 देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥
 अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥
 नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
 वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
 इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
 येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
 जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

21. Whichever aspect a devout person seeks to worship with faith, I make that very faith of each one unshakable.
22. Imbued with that faith he seeks to propitiate that (deity) and obtains from it the desired objects which are verily decreed by Me alone.
23. But the reward of those men of poor wit has an end. Those who worship the deities go to them; My devotees alone come to Me.
24. The ignorant think of Me, the unmanifest, as having manifestation, not knowing My supreme nature, unchanging and unsurpassed.
25. Nor am I revealed to everyone, being veiled by mysterious Power. This deluded world knows Me not as unborn and eternal.
26. I know the beings that are past, that are present, O Arjuna, and that are yet to come; but no one knows Me.
27. Confused by the pairs of opposites that spring from desire and hatred, O Bharata, all creatures in creation walk in delusion, O scorcher of the foes.
28. But as for men of virtuous deeds, whose sin has come to an end, they, freed from the delusive pairs of opposites, worship Me with steadfast vows.
29. They, who resorting to Me, strive for freedom from old age and death, know all about Brahman, the Self and action in its entirety.
30. They, who know Me as supreme over elements, deities and sacrifice, also know Me, with minds controlled, at the time of departure from this world.

अष्टमोऽध्यायः

अक्षरब्रह्मयोगः ।

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्माभिवैष्यस्यसंशयः ॥ ७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

CHAPTER VIII

The Imperishable Absolute

Arjuna said :

1. What is that Brahman, what is the Self ? What is action, O Supreme Person ? What is called *Adhibhūta* ? What is said to be *Adhidāvatā* ?
2. Who and how is the *Adhiyajña* here in this body, O slayer of Madhu ? And how at the time of death are you to be known by the self-possessed ?

The blessed Lord said :

3. The Imperishable is the Supreme Brahman; its essential nature is called the Self. And that which causes the existence of beings – the emanation – is known as action.
4. The perishable existence is the *Adhibhūta*. The Self is the *Adhidāvatā*. I am Myself the *Adhiyajña* in this body, O best among men.
5. Whoever departs, casting off his body, thinking of Me alone at the time of death, he attains to My state; there is no doubt about this.
6. Whatever being a person thinks of at the end and abandons his body, he attains to that very being, O Arjuna, steeped constantly in its thought.
7. Therefore, at all times think of Me and fight. With your mind and intellect fixed upon Me, you shall attain to Me without doubt.
8. By thinking of Him, O Pārtha, with the mind engrossed in the practice of Yoga, and not wandering elsewhere, one attains to the Supreme Divine Person.

कवि पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आ ब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।

मासुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

9. He who remembers the wise, the ancient Ruler, subtler than the subtle, the supporter of all, of inconceivable form, effulgent like the sun, beyond darkness,
10. at the time of death, with a steady mind, endowed with devotion and the power of Yoga, having fixed his breath between the eye-brows, attains to the Supreme Divine Person.
11. That which the Veda-knowers call eternal, which the self-controlled enter free from passion, and desiring which they practise continence — that goal I shall declare to you briefly.
12. Closing all the doors (of the senses), confining the mind in the heart, fixing the breath within the head, resorting to yogic concentration,
13. whoever departs, relinquishing his body, thinking of Me and uttering the sacred syllable Om, attains to the highest goal.
14. He who constantly thinks of Me, without thought for another, for that ever-yoked Yogin, I am easy to reach, O Pārtha.
15. After reaching Me, the great souls do not get rebirth, the abode of impermanent pain; they have reached the highest perfection.
16. Right from the world of Brahmā, the worlds return again and again, O Arjuna; but after reaching Me, O son of Kuntī, there is no more rebirth.
17. Those men who know that the Day of Brahmā ends after a thousand yugas, and that the Night also ends after a thousand yugas, they are the knowers of Day and Night.
18. From the Unmanifest all manifestations emerge at the advent of (Brahmā's) Day. At the falling of Night they dissolve in that self-same thing called the Unmanifest.

भूतप्रायः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

19. And this multitude of beings also, coming into being again and again, dissolves helplessly, O Pārtha, at the coming of the Night; it is born again at the advent of the Day.
20. But higher than this Unmanifest, there is another being, unmanifest and eternal, which, when all beings perish, does not perish.
21. He is called the eternal Unmanifest; they speak of him as the highest goal. After reaching him they do not return; that is My supreme abode.
22. But that Supreme person, O Pārtha, is attainable only through exclusive devotion. In Him all beings dwell; and in Him all this is woven.
23. Of that time wherein departing the Yogins do not attain rebirth and also attain rebirth, of that time I shall speak, O best of Bharatas.
24. Fire, light, day-time, the bright fortnight, the six months of the (sun's) northern course — departing by this path, the Brahman-knowers go to Brahman.
25. Smoke, night, the dark fortnight, the six months of the (sun's) southern course — (departing) then, the Yogin reaches the lunar light and returns (to the earth).
26. For these two, the bright and the dark, are considered the eternal paths of the world. By one a person does not return; by the other, he returns.
27. Knowing these two routes, O Pārtha, the Yogin is not deluded; therefore, at all times, O Arjuna, remain engrossed in Yoga.
28. Whatever reward of merit is assigned in the Vedas to rituals, austerities and alms-giving, the Yogin knowingly transcends them all and attains the supreme, primeval state.

नवमोऽध्यायः

राजविद्याराजगुह्ययोगः ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृश च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतप्रापमिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

CHAPTER IX

Sovereign Knowledge and Sovereign Mystery

The blessed Lord said :

1. To you uncavilling, I shall declare this most profound wisdom, together with knowledge, knowing which you shall be freed from evil.
2. This is royal wisdom, the royal mystery, the best and most purifying, capable of direct perception, conforming to duty, very easy to practise, undecaying.
3. Men lacking in faith in this way of knowledge, O scorcher of foes, return without attaining to Me, to the path of the mortal world.
4. All this world is pervaded by Me in My unamanifest form; all beings exist in Me, but I do not exist in them.
5. Nor do beings dwell in Me; behold My divine Yoga. Though My self does not exist in them, I give them being and sustain them.
6. As the mighty wind moving everywhere is ever present in space, even so do all beings, know ye, abide in Me.
7. All beings, O son of Kuntī (Arjuna), pass into my *prakṛti* at the end of a cycle and again at the start of the (next) cycle, I send them forth.
8. Resorting to my own nature I bring forth time and again this entire host of creatures, helpless by the force of nature.
9. Nor do these works (of creation) bind Me, O winner of wealth (Arjuna), since I remain like one indifferent detached from these actions.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पितामहस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जन ॥ १९ ॥

10. With Me presiding over her, nature begets the moving and non-moving things; for this reason, O son of Kuntī (Arjuna), the world revolves.
11. The deluded despise Me who have assumed the human form, not knowing My higher essence as the great Lord of beings.
12. With vain hopes, with vain works and with vain knowledge and without sense they take to delusive natures of fiends and demons.
13. But the great souls, O Pārtha, who partake of divine nature, worship Me with undivided attention, regarding Me as the immutable source of beings.
14. Ever glorifying Me, striving with steadfast vows, and prostrating themselves before Me with devotion, remaining ever controlled, they worship Me.
15. Others also worship with Me the sacrifice of knowledge, as the One and separately as manifold with face on every side.
16. I am the Vedic rite, I am the sacrifice; I am the libation to the forefathers, I am the herb; I am the sacred formula, also the butter; I am the sacred fire, I am the offering.
17. I am the father of this universe, the mother, the supporter, the grand-sire, the holy object of knowledge, the syllable Om, as also *R̥k*, *Sāman*, and *Yajus*.
18. (I am) the goal, protector, Lord and witness, the abode, refuge and friend, the origin, dissolution and support, the resting-place and the eternal seed.
19. I give heat and hold back and send forth rain. I am immortality and death, as also being and non-being, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥
येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥
अहं हि सर्वज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥
यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २६ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

20. The knowers of the three Vedas, who drink Soma and are purified of sins, sacrifice to Me and pray for heaven. Reaching the holy world of the Lord of gods (Indra), they enjoy in heaven the celestial pleasures of gods.
21. Having enjoyed that vast heavenly world, with their merit exhausted, they enter the mortal world. Thus by following the duties laid down by the three Vedas, craving enjoyments, they go (to heaven) and come.
22. But as for men who worship Me, thinking of Me alone and none other, to them ever absorbed in Me, I grant Yoga and eternal happiness.
23. As for the devotees of other deities, who worship them with faith, they too worship Me, O son of Kuntī (Arjuna), though contrarily to the scriptural rule.
24. For of all the sacrifices, I am the enjoyer and the Lord; but they do not know Me in My true nature and so they fall.
25. Those who take vows of deities go to the deities. Those who take the vows of ancestors go to them; those who worship the spirits go to the spirits; and those who worship Me alone come to Me.
26. Whoever offers Me with devotion a leaf, a flower, a fruit or water, that offering made with devotion by the purified soul, I enjoy.
27. Whatever you do, whatever you eat, whatever you sacrifice or give, whatever penance you do, O son of Kuntī (Arjuna), offer that to Me.
28. Thus you shall be free from the bonds resulting from good and bad deeds. Then if you remain wholly intent on the Yoga of renunciation you shall become free and come unto Me.
29. I am the same to all beings; none is hateful or dear to Me. But those who worship Me with devotion, they are in Me, and I am in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
 साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
 कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

किं पुनर्ब्राह्मणाः पुण्याः भक्ता राजर्षयस्तथा ।
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

30. Even if a person of vilest conduct worships Me, devoted to none other, he too must be reckoned good; for he is rightly resolved.
31. He soon becomes righteous and finds everlasting peace. Be assured, O son of Kuntī (Arjuna), that My devotee does not perish.
32. Even those who are low-born women, Vaiśyas and Śūdras, having taken refuge in Me, O Pārtha (Arjuna), reach the highest goal.
33. How much more so in the case of holy Brahmins and devout royal sages! Having come to this transient and joyless world, do you worship Me.
34. Fix your mind on Me, be devoted to Me, sacrifice to Me and prostrate yourself before Me. You shall come to Me, by practising Yoga with Me as your supreme goal.

दशमोऽध्यायः

विभूतियोगः ।

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधः ॥ ५ ॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

CHAPTER X

Divine Manifestations

The blessed Lord said :

1. Once again, O mighty-armed (Arjuna), listen to my supreme utterance, which, desiring your good, I shall speak to you, who are pleased (with it).
2. The hosts of celestial beings do not know My origin nor do the great seers. I am the origin of the celestial beings and the great seers all.
3. He who knows Me as the unborn, beginningless supreme Lord of the world, is undeluded among the mortals, and is liberated from all sin.
4. Intelligence, knowledge, freedom from delusion, forbearance, truthfulness, self-control, serenity, happiness, sorrow, birth and death, and fear as also fearlessness,
5. non-violence, even-mindedness, contentment, austerity, charity, fame and infamy — these different modes of beings spring from Me alone.
6. The seven great seers of old, as also the four Manus, from whom the human race has sprung, are of My very essence, born of My mind.
7. He who knows truly this creative power and manifestation of Mine, becomes united with unshakable Yoga; of this there is no doubt.
8. Knowing that I am the source of all, and that everything proceeds from Me, the wise worship Me full of rapturous devotion.
9. With their mind and life centered on Me, expounding Me to one another, and constantly conversing about Me, they find solace and joy.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुक्तमर्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नरिदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥
सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥
कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

10. To those who, ever absorbed in Yoga, worship Me with love, I give *buddhiyoga* by which they come unto Me.
11. Out of pure compassion for them, I, abiding in their hearts, destroy the darkness born of ignorance with the shining lamp of wisdom.

Arjuna said :

12. You are the supreme Brahman, the supreme light, the Ultimate, the All-holy, the eternal divine Being, the primal God, birthless, all-pervading —
13. so say all the seers, the divine sage Nārada too, as also Asita Devala and Vyāsa; and you too tell me so.
14. All this I believe true what you say to me, O Kṛṣṇa (Kṛṣṇa). Neither the gods nor the demons know Your true manifestation, O Lord.
15. You Yourself alone know Yourself, O supreme Person, O the cause and the Lord of creatures, O God of gods, Ruler of the world.
16. Pray tell me in full your divine manifestations, by which manifestations You remain pervading this world.
17. How may I know You, O Yogin, constantly meditating upon You? In what particular aspects are You to be meditated upon, O blessed Lord?
18. Tell me again in detail Your creative Power and Your manifestations, O oppressor of foes. For while hearing your ambrosial words I feel no satiety.

The blessed Lord said :

19. Well then I shall recount to you my divine manifestations, only the chief ones, O best of Kurus (Arjuna); for there is no limit to my extent.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥
 आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
 वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥
 रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥
 पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥
 महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
 उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
 ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
 आयुधानामहं वज्रं वेनूनामस्मि कामधुक् ।
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥
 अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
 पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
 प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

20. I am the Self, O Guḍākeśa (Arjuna), that dwells in the heart of all beings. I am the beginning, the middle and also the end of all beings.
21. Of the Ādityas I am Viṣṇu, of the luminaries, I am the shining sun; I am Marīci of the Maruts, of the asterisms I am the moon.
22. Of the Vedas I am the Sāmaveda; of the celestials I am Indra. Of the senses I am the mind, of the creatures consciousness.
23. And of the Rudras I am Śiva, and the god of wealth of yakṣas and demons. Of the Vasus I am Agni (Fire), and Meru of the mountains.
24. Know Me, O Pārtha, as Bṛhaspati, the chief among house priests. Of the generals I am Skanda; and of waters I am the ocean.
25. Of the great seers I am Bṛgu; of words I am the single syllable (Om). Of sacrifices, I am the muttered prayer, of stationary things the Himālayas.
26. Of all the trees, I am Aśvattha, of divine seers Nārada, of the celestial singers Citraratha, and of the siddhas the sage Kapila.
27. Know Me to be, of horses nectar-born Uccaiḥśravas, of lordly elephants Airāvata and of men the monarch.
28. Of weapons I am the thunderbolt, of the cows the wish-yielding cow. I am Cupid, the progenitor, of the serpents, I am Vāsuki.
29. I am Ananta (Śeṣa) of snakes, and Varuṇa of aquatic creatures. Of the ancestors I am Aryaman and Yama of those who curb.
30. I am Prahlāda of the demons, and Time of the reckoners. Of wild beasts I am the lion and the eagle-god of birds.

- पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
 झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
- सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
- अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥
- मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥
- बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
 मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥
- द्युतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥
- वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
 मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥
- दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥
- यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥
- नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
- यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥ ४१ ॥
- अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

31. Of the purifiers, I am the wind, I am Rāma among the warriors. Of the fishes I am the crocodile; of the rivers I am the Gaṅgā.
32. Of creations I am the beginning, middle and the end, O Arjuna. I am knowledge of the Self among knowledges; I am the debate of disputants.
33. Of syllables I am the syllable A, and *dvandva* among the compounds; I am also Time eternal, I am the supporter facing everywhere.
34. All-grabbing Death am I, and the origin of things to come; of the feminine virtues I am fame, prosperity, speech, memory, intelligence, fortitude and forgiveness.
35. Likewise I am the Bṛhat of the Sāman hymns, and Gāyatrī of the metres. Of the months I am Mārgaśīrṣa, of seasons the spring.
36. I am gambling of the cheats, and splendour of the splendid. I am victory, the resolution, and goodness of the good.
37. Of the Vṛṣṇis I am Vāsudeva, and of the Pāṇdavas Dhanañjaya (Arjuna). Of the sages I am Vyāsa and of the wise the poet Uśanas (Śukra).
38. I am the rod of those that chastise and the statesmanship of those that seek victory. I am the silence too of the mysteries and the wisdom of the wise.
39. Whatever is the seed of all creatures, I am that, O Arjuna. There is not a thing, moving or stationary, which can exist bereft of Me.
40. There is no end to My divine manifestations, O scorcher of foes (Arjuna). However, I have said this to illustrate the full extent of My glory.
41. Whatever being is glorious, excellent or mighty, know that to have sprung from a fragment of My splendour.
42. Or what use it is for you to know all these details, O Arjuna? I abide pervading this whole universe with a fragment of Myself.

एकादशोऽध्यायः

विश्वरूपदर्शनयोगः ।

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ७ ॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

CHAPTER XI

Vision of the Universal Form

Arjuna said :

1. As a favour to me the ultimate mystery called the Self has been propounded by you, by which my delusion is gone.
2. For I have heard in detail from You, O lotus-eyed (Kṛṣṇa), of the origin and dissolution of beings and also of your eternal glory.
3. Even as You have declared Yourself to be, O supreme Lord, I desire to see Your form divine, O supreme Person.
4. If You think it possible, O Lord, for me to see it, then reveal to me, O Lord of Yoga, Your imperishable Self.

The blessed Lord said :

5. Behold, O Pārtha, My forms in hundreds and thousands, various in kind and divine, and various in colours and shapes.
6. Behold the Ādityas, the Vasus, the Rudras, the two Aśvins and also the Maruts. Behold, O Bhārata, many wonders never seen before.
7. Behold now the moving and stationary world centered here wholly in this body of Mine, O Guḍākeśa (Arjuna) and whatever else you desire to see.
8. But you cannot see Me with just these eyes of yours. I give you the divine sight; behold My supreme Yoga.

Saṁjaya said :

9. After saying this, O king, Hari, the great Lord of Yoga, revealed to Pārtha (Arjuna) his supreme divine form,

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमात्म्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।

ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वा सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

10. possessing many faces and eyes, displaying many wondrous sights, wearing many heavenly ornaments and holding many upraised celestial weapons,
11. wearing heavenly garlands and robes, anointed with divine perfumes – verily the God full of all marvels, infinite and with faces turned everywhere.
12. If the light of a thousand suns were to blaze forth in the sky all at once, it might be somewhat like the splendour of that Supreme Self.
13. There in the body of the God of gods, Paṇḍu's son (Arjuna) then beheld the whole universe centred with its myriad divisions.
14. Then overwhelmed with wonder, Arjuna with hair standing on end, bowed his head before the Lord and said with folded hands :

Arjuna said :

15. Lord, within your body I see all gods, and hosts of creatures of different species, Brahmā, the Lord, seated on his lotus-seat, and seers all and Nāgas divine.
16. I see You everywhere of infinite form, with many arms, bellies, mouths and eyes. I do not see Your end, nor the middle nor the beginning, O Lord of the universe, of Universal Form.
17. I see You with a crown, a mace and a discus, a shining mass of light on all sides, so difficult to behold all around, immeasurable, blazing like the fire or the sun.

त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 अनादिमध्यान्तमनन्तवीर्य-
 मनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥
 द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
 अमी हि त्वा सुरसंघा विशन्ति
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥
 रुद्रादित्या वसवो ये च साध्या
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसंघा
 वीक्षन्ते त्वा विस्मिताश्चैव सर्वे ॥ २२ ॥
 रूपं महत्ते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्रकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥
 नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।

18. You are the Imperishable, the supreme Truth to be known,
the ultimate repose of this universe;
You are the undecaying guardian of the eternal law;
as the Primeval Person I think of You.
19. (I see You) as Almighty, without beginning, middle or end,
with innumerable arms, with the sun and the moon for
your eyes; I see Your mouths as blazing fires,
scorching this world with Your incandescence.
20. This space between heaven and earth,
as also all quarters, are filled by You alone.
Seeing Your wondrous (but) dreadful form,
the three worlds shudder, O supreme Self.
21. Yonder the hosts of gods enter You;
some in fear praise You with folded hands.
Saying " All Hail ! " bands of great seers and Siddhas
sing Your praises in many a psalm;
22. Rudras, Ādityas, Vasus and Sādhyas,
Viśvedevas, the two Āsvins, Maruts and Manes,
Gandharvas, Yakṣas, Asuras and Siddhas —
all these behold you spell-bound.
23. Beholding Your mighty form with its many eyes and mouths,
with many arms, thighs and feet, O mighty-armed (Kṛṣṇa),
with many bellies and with fearful teeth,
the worlds are in panic and so am I.
24. Seeing You brushing the sky, ablaze with many hues,
with gaping mouths and large flashing eyes,

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्रदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलम्बा दशनान्तरेषु
संहस्यन्ते चुर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीपं ज्वलनं पतंगा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे प्रसमानः समन्तां-
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

my innermost self is quaking, O Viṣṇu.
I find neither firmness nor peace.

25. Looking at your mouths with fearful teeth,
resembling the fire of dissolution,
I know no quarters nor find comfort.
Have mercy, O Lord of gods, O abode of the world.
26. And yonder, all sons of Dhṛtarāṣṭra
along with hosts of kings of earth,
Bhīṣma, Drona and the son of the Charioteer (Karna)
along with our prominent warriors
27. are rushing headlong into Your mouths
striking terror, with fearful teeth.
Some of them who are caught between the teeth
are seen with their heads crushed to bits.
28. As many river currents
rush towards the sea,
so these heroic warriors on earth
fling themselves into Your flaming mouths.
29. As moths fly into the blazing fire
with full speed to perish in it,
so do these men make haste to enter
Your mouths to perish there.
30. You are licking Your lips all round,
devouring all the worlds with Your flaming mouths.
Filling the entire world with their lustre
Your dreadful rays are scorching it, O Viṣṇu.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमायं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समार्हतुमिह प्रवृत्तः ।

ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्मुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा

युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

31. Reveal to me who You are with this deraded form;
My obeisance to You, have mercy, O great Lord.
I seek to know You, the Primeval One;
for I fail to comprehend Your intent.

The blessed Lord said :

32. Time am I, mature to destroy the world,
set out to annihilate the creatures
Of all the warriors ranged here for fight
none will survive except you.
33. Stand up, therefore, and win renoun;
conquer your foes and enjoy a flourishing kingdom.
By Me they have already been killed;
be you merely the instrument, O Savyasācin (Arjuna).
34. Slay Droṇa, Bhīṣma, Jayadratha,
Karna and other warriors too,
already killed by Me; do not grieve.
Fight and you will triumph over your foes in battle.

Saṅjaya said :

35. Upon hearing these words of Keśava (Kṛṣṇa),
Arjuna, crowned with a diadem, with folding hands,
and trembling, bowed down and spoke to Kṛṣṇa,
in a stammer, prostrate and panic-stricken.

Arjuna said :

36. It is meet, O Kṛṣṇa, that in your glory
the world rejoices and dotes upon You.
The terror-struck demons flee in all directions
and the throngs of the Siddhas do homage (to You).

कस्माच्च ते न नमेरन्महात्म-
 न्गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
 त्वमादिदेवः पुरुषः पुराण-
 स्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया तत्तं विश्वमनन्तरूप ॥ ३८ ॥
 वायुर्यमोऽग्निर्वरुणः शशङ्कः
 प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥
 नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥
 सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथ वाप्यच्युत तत्समक्षं
 तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥
 पितासि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

37. And why should they not bow down to You, O Supreme Self, the First Cause even greater than god Brahmā ?
O Infinite Lord of gods, the abode of the world,
You are the Imperishable, Being and Non-Being, and what lies beyond.
38. You are the First among gods, the Primeval Person.
You are the final refuge of this world.
You are the knower, the one to be known, the final abode.
All is strung on You, O one with infinite forms.
39. You are Wind, Fire, Moon, Yama and Vuruna.
You are the Lord of creatures, the great-grand-sire of all.
Hail to you, a thousand times, all hail.
Hail unto You and over again, all hail.
40. I salute you in front and from behind.
I salute You on every side, O All.
Of infinite vigour and of immeasurable might,
You encompass all, and so are All.
41. If, thinking you as friend, recklessly
I accosted you as 'O Kṛṣṇa', 'O Yādava', 'O friend',
not knowing this greatness of yours,
out of indifference or love,
42. and if I have slighted You in fun,
while at play, in bed, sitting or at meals,
either alone, O Kṛṣṇa, or before others,
I ask for your forgiveness, O immeasurable One.
43. You are the father of the world, moving and not moving.
You are the venerable teacher, worthier than others.
There is none equal to You, how can there be anyone better
in all the three worlds ? O (Lord) of matchless power.

anvayād O
I beseech

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।

te'dw has

पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

no'w

अदृष्टपूर्वं दृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।

no'w

तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

no'w

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

no'w

व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

no'w

44. Therefore, bowing low and prostrating the body,
I beseech You, the adorable Lord.
As father with son, as friend with friend,
as lover with a loved one, pray, O Lord, bear with me.

45. Glad I am to see what has not been seen before,
(yet) my mind is distraught with fear.
Show me, O God, that other form;
have mercy, O Lord of gods, abode of the worlds.

46. I long to see you as before
with your diadem, mace and discus in hand.
Please resume that form with four arms,
O thousand-armed one, of universal form.

The blessed Lord said :

47. Out of grace, O Arjuna, I have revealed to you,
through My power of Yoga, the supreme cosmic form,
which is effulgent, infinite and primeval,
and which none other than you has seen before.

48. Not by the study of the Vedas and sacrifices,
nor by charity, nor by rituals nor by severe austerities,
can I be beheld in this form in the world of men,
by any but you, O great hero of the Kurus.

49. Do not fear or become bewildered
by the sight of this awesome form of Mine.
Shedding fear, with a cheerful heart,
behold again that (old) form of Mine.

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा

पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्य जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

Saṅjaya said :

50. Vāsudeva (Kṛṣṇa), having spoken thus, showed again His own form.

And the magnanimous (Lord) consoled the terrified man, becoming again his gentle self.

Arjuna said :

51. Seeing again this gentle form of Yours, O oppressor of foes, I have now come to my senses and restored to my normal state.

The blessed Lord said :

52. Very difficult it is to see this form of Mine, as you have seen. Of this form even the gods ever long to get a glimpse.

53. Not by the Vedas nor by austerities, nor by charity nor by sacrifice, can I be seen in this form, as you have beheld Me.

54. Only through exclusive devotion, can I be known in this form, O Arjuna, and seen truly and entered into, O scorcher of the foes.

55. He who works for Me, with Me as his supreme goal, who is devoted to Me and is without attachment, and without hatred against any creature, he comes unto Me, O son of Pāṇḍu (Arjuna).

द्वादशोऽध्यायः

भक्तियोगः ।

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

CHAPTER XII

Devotion

Arjuna said :

1. The devotees who, in constant contemplation, worship You in this manner, and those who (meditate) on the unmanifest Self, of them, who are more versed in Yoga ?

The blessed Lord said :

2. Those I deem the best yogins, who, imbued with supreme faith, fix their minds on Me, and worship Me with constant contemplation.
3. But those who worship the unmanifest, all-pervading, incomprehensible, unchanging, immovable, eternal, and inexpressible Self,
4. and who, controlling all their senses, and treating everyone alike, remain devoted to the good of all beings, they reach Me too.
5. The toil is greater for those whose minds are set on the Unmanifest; for the goal which is not manifest is hard to attain by the embodied.
6. But as for those who, resigning all actions to Me, are solely devoted to Me, and who worship meditating upon Me with exclusive Yoga (devotion),
7. I lift them up from the ocean of the cycle of deaths speedily, O son of Kunti (Arjuna), their minds being set on Me.
8. Fix your mind on Me alone; in Me repose your intellect. (Then) you shall dwell in Me alone hereafter without any doubt.
9. If you cannot concentrate your mind firmly on Me, then seek to reach Me, O Dhanañjaya (Arjuna), by repeated Yoga.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
 मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
 सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
 ध्यानात्कर्मफलत्यागस्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर्मुक्तोः य स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
 सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानावमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
 श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

10. If you are not capable of this repeated Yoga, then be intent on working for Me. Performing actions for My sake also, you will attain to perfection.
11. If you are incapable of resorting to disinterested action for My sake also, then renounce the fruit of all actions, being self-restrained.
12. Better indeed is knowledge than repeated Yoga; better than meditation is renunciation of the fruit of action; from renunciation results instant peace.
13. He who is non-hostile to any creature, friendly and compassionate, free from possessiveness and pride, equable in sorrow and happiness, forgiving,
14. who is ever content, practising Yoga, self-controlled and of firm conviction, devoted to Me with his mind and intellect, such a devotee of Mine is dear to Me.
15. He whom the world does not vex, and who is not vexed by the world, and who is free from joy, irritation, fear and vexation, such a one is dear to Me.
16. He who is inexpectant, pure, adroit, indifferent and without worry, and who has renounced every undertaking, such a devotee of Mine is dear to Me.
17. He who does not rejoice or resent, who does not grieve or crave, and who renounces good and evil, such a devotee is dear to Me.
18. He who is alike to friend and foe, as also in honour and dishonour, same in cold and heat, in happiness and sorrow, devoid of attachment,
19. who is equable in praise or blame, silent and content with whatever comes, homeless and firm of mind, such a devoted person is dear to Me.
20. Those who partake of this elixir of duty as is taught herein with faith, being solely absorbed in Me, such devotees are exceedingly dear to Me.

त्रयोदशोऽध्यायः

क्षेत्रक्षेत्रज्ञविभागयोगः ।

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समानेन मे शृणु ॥ ३ ॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

CHAPTER XIII

The Field and the Knower of the Field

The blessed Lord said :

1. This body, O son of Kuntī (Arjuna), is called the Field. He who knows this - him the knowers thereof call the knower of the Field.
2. Know Me as the knower of the Field in all the Fields, O Bhārata. The knowledge of the Field and its knower is, in My view, true knowledge.
3. What that Field is and of what sort, how it evolves, and what evolve from it, and who (the knower) is and what his powers are, hear that from Me in brief.
4. It has been sung by the sages variously and severally in different Vedic hymns, and also by parts of *Brahma-sūtras*, that are well-reasoned and conclusive.
5. The (five) gross elements, egoism, intellect and the unmanifest, the ten senses and the one (mind) and the five objects of senses,
6. desire, aversion, pleasure, pain, physical organism, intelligence, firmness - this is the Field briefly described together with its evolutes.
7. Absence of pride and ostentation, non-injury, forbearance, uprightness, service of the teacher, purity, steadfastness, self-restraint,
8. dispassion towards objects of senses, as also absence of self-pride, and insight into the misery and evil of birth, death, old age and ill-health,
9. non-attachment, non-involvement with son, wife, home and the like, and constant even-mindedness in desired and undesired situations,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

ज्ञेयं तत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

सर्वतःपाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं प्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

10. unflinching devotion to Me through exclusive Yoga, resort to secluded spots, distaste for the company of men,
11. constant pursuit of knowledge of Self, and insight into the aim of true wisdom—all this is called (the means of) wisdom; everything else is ignorance.
12. I shall (now) declare the object of knowledge, knowing which one enjoys immortality. It is the beginningless Supreme Brahman, which is said to be neither existent nor non-existent.
13. With hands and feet stretching everywhere, with eyes, heads and mouths facing all sides, with ears hearing all things in the world, It remains pervading all.
14. (Although) devoid of all senses, it seems to possess their qualities. It is unattached, and (yet) supports all. (Though) beyond the qualities, it experiences them.
15. Without and within (all) beings, standing and moving, It is hard to conceive due to its subtleness. It is far away and also nearby.
16. And though undistributed among beings, it stands as if distributed. The knowable is the sustainer of beings, as also (their) devourer and creator.
17. It is the light even of lights; It is said to be beyond darkness. It is knowledge, the knowable and attainable by knowledge; It abides in the hearts of all.
18. Thus the Field, the knowledge and the knowable have been described in brief. My devotee, knowing this, becomes fit to attain to My being.
19. Know that *prakṛti* and *puruṣa* are both without beginning; and know that qualities and modifications are born of *prakṛti*.
20. In the case of effect, cause and agency, *prakṛti* is said to be the cause. Of the experience of pleasure and pain, *puruṣa* is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
 कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥
 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
 परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥
 य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥
 ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥
 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
 तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥
 यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
 क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥
 समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
 न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥
 प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
 तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
 अनादित्वाद्निर्गुणत्वात्परमात्मायमव्ययः ।
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

21. For *puruṣa*, dwelling in *prakṛti*, experiences the qualities born of *prakṛti*; his attachment to the qualities is the cause of his births in good and evil wombs.
22. The great Lord is the spectator, consentor, sustainer and enjoyer. This Supreme Person in the body is also styled as the Supreme Self.
23. He who thus knows the *puruṣa* and the *prakṛti* with its qualities, in whatever condition he may be, is not born again.
24. Some see through meditation the Self in themselves by the self (mind); others by the Yoga of knowledge, and still others by the Yoga of action.
25. And then there are those who, though ignorant of this, hear it from others and do worship; they too overcome death, adhering to what they have heard.
26. Whatever being is born, whether moving or stationary, know O best of Bharatas, that is due to the union between the Field and the knower of the Field.
27. He who sees in all beings the Supreme Lord equally present, not perishing when they perish, he sees truly.
28. Seeing indeed everywhere the same Lord equally present, he does not debase his Self and so attains the highest goal.
29. He who sees that by *prakṛti* alone actions are performed variously, and that the Self is not the agent, he sees truly.
30. When he perceives the diversity of beings as rooted in the One (Brahman), and as spreading from that One alone, then he becomes Brahman.
31. Being beginningless and devoid of qualities, this immutable Supreme Self, although existing in the body, O son of Kuntī (Arjuna), does not act nor is it attached.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

32. As the all-pervading space is not affected because of its subtleness, even so the Self is not affected, though present everywhere in the body.
33. Even as the one sun illumines the entire world, so the Lord of the field illumines the whole field, O Bhārata.
34. Those who know, with the eye of wisdom, the difference between the Field and the knower of the Field thus and also (the means of) release from the *prakṛti* of elements, attain to the Supreme.

चतुर्दशोऽध्यायः

(14th chapter)

गुणत्रयविभागयोगः ।

श्री भगवानुवाच ।
अथ तत्राह ।
अथ तत्राह ।

श्री भगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥
मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥
तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

CHAPTER XIV

Differentiation of the Three Qualities

The blessed Lord said :

1. I shall again proclaim the wisdom, of all knowledges the best, knowing which all the sages have attained liberation from here.
2. Having taken refuge in this wisdom, they have reached My likeness; so they are not reborn at the time of creation, nor do they suffer at the time of dissolution.
3. *Prakṛti* is my womb; therein I place the germ. From that, O Bhārata, ensues the birth of all beings.
4. Whatever forms are born in all wombs, O son of Kuntī, of them the *prakṛti* is the womb, and I the father, who plants the seed.
5. *Sattva*, *rajas* and *tamas* are qualities born of *prakṛti*; they bind fast, O mighty-armed (Arjuna), the immutable Self to the body.
6. Of these *sattva*, being pure, is luminous and wholesome; it binds him by attachment to happiness and knowledge, O sinless one.
7. Know that *rajas* is of the nature of passion, born of desire and attachment; it binds fast a person, O son of Kuntī (Arjuna), through attachment to action.
8. But know that *tamas*, born of ignorance, deludes all persons; it binds them, O Bhārata, by inattention, sloth and sleep.
9. *Sattva* makes one attached to happiness, and *rajas* to action O Bhārata; but obscuring knowledge, *tamas* makes one attached to negligence.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

10. By suppressing *rajas* and *tamas*, *sattva* prevails, O Bhārata; *rajas* (prevails) by suppressing *sattva* and *tamas*, and *tamas* (prevails) by suppressing *sattva* and *rajas*.
11. When in all the gates of the body the light of knowledge shines forth, then one should know that *sattva* has increased.
12. Greed, activity, enterprise, restlessness and craving – these arise when *rajas* is increased, O best of Bharatas (Arjuna).
13. Dullness, and inaction, as also negligence and delusion – these arise when *tamas* is increased, O joy of the Kurus (Arjuna).
14. If a person meets his death when *sattva* prevails, then he attains to the spotless worlds of those who know the highest (entities).
15. Meeting his death in *rajas*, he is born among those attached to work; and the one dissolved in *tamas* is born in the dull species.
16. The fruit of a good action, they say, is good and spotless. But the fruit of *rajas* is pain, and ignorance is the fruit of *tamas*.
17. From *sattva* arises knowledge, from *rajas* only greed, and from *tamas* arise negligence and delusion and also ignorance.
18. Those who abiding in *sattva* go upwards, those in *rajas* remain in the middle; and downward go those in *tamas* abiding in the functions of the lowest quality.
19. When the seer perceives no agent other than the qualities, and knows that which is higher than the qualities, he attains to My nature.
20. After transcending the three qualities, which are the cause of the body, the embodied one enjoys immortality, freed from miseries of birth, death and old age.

अर्जुन उवाच ।

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

Arjuna said :

21. By what marks, O Lord, is one (known), who has transcended these three qualities? How does he conduct himself and how does he overcome these three qualities?

The blessed Lord said :

22. (When) illumination, activity and delusion, O son of Pāṇḍu (Arjuna), are at work, he does not hate them, nor when they cease he craves for them.
23. He who remains like one disinterested, and is not moved by the *guṇas*, and who knowing that only the *guṇas* act, remains aloof and does not waver;
24. and who is self-poised and same in happiness and sorrow, and is same to a lump of clay, rock and gold, who is firm and same to pleasant and unpleasant things, and is the same in censure and praise;
25. and who is the same in honour and dishonour, who is equable to friend and foe, and who has relinquished all undertakings, he is said to be one who has transcended the *guṇas*.
26. And he who serves Me exclusively with the Yoga of devotion goes beyond these qualities and qualifies to become Brahman.
27. For I am the embodiment of Brahman, the immortal and immutable, of the perennial Law and of absolute bliss.

पञ्चदशोऽध्यायः

पुरुषोत्तमयोगः ।

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्रादुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

CHAPTER XV

The Supreme Person

The blessed Lord said :

1. With roots above and branches below the *Aśvattha* tree, they say, is indestructible. Its leaves are the Vedic hymns; he, who knows it, is the Veda-knower.
2. Up and down its branches stretch, thriving on the *gunas*, with sense-objects as its shoots; its rootlings spread downwards, resulting in actions in the human world.
3. Its form as such is not known here, nor its end, nor its source nor its foundation. After cutting down this deep-rooted *Aśvattha*, with the mighty sword of non-attachment,
4. then they seek that abode, by reaching which they do not return. I seek refuge in that Primal Person, from whom has sprung this ancient process.
5. Without pride and delusion, triumphant over the flaw of attachment, immersed in the Self after becoming freed from desires and the pairs of opposites viz. pleasure and pain, they, undeluded, attain to that eternal abode.
6. The sun does not illumine it, nor the moon nor the fire; after going where men return not, that is my supreme abode.
7. A part of Myself becomes the eternal Self in the world of beings and draws (to itself) the (five) senses with mind as the sixth, abiding in the *prakṛti*.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
 अधिष्ठाया मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
 यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

गमाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो
 वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

8. When the Lord (the Self) acquires a body, and also when he abandons it, he departs taking these with him as the wind (carries) fragrance from its source.
9. Presiding over the organs of hearing, sight, touch, taste and smell and the mind, this (Self) enjoys the objects of senses.
10. The deluded do not see him departing or staying (in the body) or enjoying, as he is endowed with *guṇas*; but those with the eye of wisdom see him.
11. The Yogins, exerting themselves, see him existing in themselves; but the thoughtless do not see him, being of unformed mind, even if they try hard.
12. That light pertaining to the sun, which illumines the entire world, and that which is in the moon and the fire — know that light is Mine.
13. Entering the earth, I sustain the beings with My power; and I nourish all the herbs, becoming Soma (moon) full of juices.
14. Having become the abdominal fire, I live in the bodies of all creatures; and united with the inward and outward breaths, I digest the four kinds of food.
15. I dwell in the hearts of all; from me spring memory, knowledge and reason. I alone am the object of knowledge of all the Vedas; I am the author of Vedānta and also the knower of the *Vedas*.
16. There are two *puruṣas* in this world — perishable and imperishable; the perishable comprises all creatures, the changeless is the imperishable (Self).
17. But different (from these) is the Supreme Person called the Supreme Self, the immutable Lord, who sustains the three worlds after permeating them.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

18. Since I transcend the perishable and am also superior to the Imperishable (Self), therefore, I am, in the world and in *Veda*, renowned as the Supreme Person.
19. He who, undeluded, knows Me thus as the Supreme Person, knows all and worships Me with his whole heart, O Bhārata.
20. Thus this most secret scripture has been told by Me, O sineless one. By knowing this, one becomes an enlightened man, who has finished his work, O Bhārata.

षोडशोऽध्यायः

दैवासुरसंपद्विभागयोगः ।

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युप्रकर्माणि क्षयाय जगतोऽहिताः ॥ ९ ॥

CHAPTER XVI

Divine and Demoniacal Natures

The blessed Lord said :

1. Fearlessness, purity of mind, steadiness in Yoga and knowledge, charity, self-restraint, sacrifice, Vedic study, austerity, uprightness,
2. non-injury, truthfulness, absence of wrath, relinquishment, tranquillity, non-calumny, compassion for creatures, lack of greed, gentleness, humility, absence of fickleness,
3. vigour, forgiveness, fortitude, cleanliness, absence of envy and pride — these, O Bhārata, belong to one born to the divine endowment.
4. Hypocrisy, arrogance and conceit, wrath as also harshness, and ignorance — these, O Pārtha, belong to one born to the demoniacal endowment.
5. The divine endowment is known to lead to release, and the demoniacal to bondage. Grieve not, (for) you are born to the divine endowment, O son of Pāṇḍu (Arjuna).
6. There are two creations of beings in this world: the divine and the demoniacal. The divine has been told at length; hear from Me, O Pārtha, of the demoniacal.
7. The demoniacal do not know when to act and when to desist from action. They have no truthfulness, nor purity nor right conduct.
8. They assert that the universe is godless, without truth and without (moral) foundation. It is born from the mutual union (of man and woman); what else? it is caused by passion.
9. Holding fast to this view, these lost souls of feeble wit and of fierce deeds, come forth to destroy the world as its enemies.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्राहान्प्रवर्तन्तेऽशुचित्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

आढयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

10. Resorting to insatiable passion, full of hypocrisy, pride and arrogance, they act with impure vows holding false views through delusion.
11. Beset with countless worries that last until death, they become immersed in gratification of desires, convinced that that is all.
12. Bound by hundred ties of hope, given wholly to passion and anger, they seek, for sensual gratification, to amass wealth by unlawful means.
13. "This I have earned today, this desire I shall gain (next); this is already mine, more riches will come in future."
14. "That enemy has been slain by me; and I shall kill others too. I am the master, I am the enjoyer; I am successful, powerful and happy."
15. "I am rich and of noble birth; who else is there equal to me? I shall sacrifice, give alms and rejoice" — so they think deluded by ignorance.
16. Bewildered by many such thoughts, caught in the web of delusion, and addicted to sensual enjoyments, they fall into foul hell.
17. Self-glorifying and stubborn, drunk with wealth and pride, they offer sacrifices in name only, with ostentation, not conforming to scriptural injunctions.
18. Given to egoism, strength, arrogance, passion and wrath, these malicious persons cavil at Me in their own and others' bodies.
19. I always throw such evil, hateful, cruel and vile men in the world into demoniacal wombs.
20. Thus attaining demoniacal wombs, they become deluded birth after birth and sink into the lowest state, without attaining Me, O son of Kuntī (Arjuna).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

21. This is the triple gate to hell, which spells doom for the Self — passion, anger as also greed; therefore, one should discard these three.
22. A person, O son of Kuntī (Arjuna), who is freed from these three gates of darkness, practises what is good for him and then reaches the highest goal.
23. He, who ignoring the scriptural injunctions, lives indulging his desires, does not attain perfection, nor happiness, nor the highest goal.
24. Therefore let the scripture be your authority for determining what is your duty and what is not; after knowing what is prescribed in the scriptures, you should do your work in this world.

सप्तदशोऽध्यायः

श्रद्धात्रयविभागयोगः ।

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

CHAPTER XVII

Three Kinds of Faith

Arjuna said :

1. Those who, laying aside scriptural rules, sacrifice full of faith — what is their standing, O Kṛṣṇa ? Is it one of purity, passion or darkness ?

The blessed Lord said :

2. Threefold is the inborn faith of the embodied beings. It is pure, passionate or dark; hear about it.
3. The faith of everyone, O Bhārata, conforms with his nature. A person is made up of faith; he is verily what his faith makes him.
4. *Sattva*-type men worship gods; *rajas*-type worship gnomes and demons; and men of *tamas*-type worship ghosts and hosts of spirits.
5. Men who undertake severe austerities, not prescribed by the scriptures, out of ostentation and egotism, overpowered by passion and attachment,
6. mindlessly torturing all elements forming their bodies, and Me too within their bodies — know them to be of demoniacal resolves.
7. Food also preferred by all is of three kinds; so are sacrifice, austerity and charity. Listen to this distinction of them.
8. Foods that promote long life, energy and vigour, as also health, comfort and pleasure, are tasty, oily, substantial and agreeable; they are preferred by the *sattva*-type.

कद्वल्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्थुषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

9. Foods that are very bitter, sour, salty, very hot, pungent, rough and burning are liked by the *rajas* type; they produce discomfort, misery and sickness.
10. The food that is kept over-night, tasteless smelling badly and stale, as also unclean leavings from a meal, is preferred by the *taamas*-type.
11. That which is offered according to injunction, by persons without desiring its fruit, with the conviction that one ought to sacrifice, that sacrifice is of *sattva* quality.
12. But that which is offered, O Bhārata, having in view its reward, as also for the sake of display, know that sacrifice to be of *rajas* quality.
13. They call that sacrifice of *taamas* quality which is empty of faith and contrary to scriptural injunction, and which is offered without distributing food, without chanting *mantras* and giving gifts.
14. The worship of gods, teachers and the wise, cleanliness and straightforwardness, continence and non-injury are called austerity of the body.
15. Speech which causes no annoyance and is truthful, pleasant and beneficial, as also study of scriptures is called austerity of speech.
16. Serenity of mind, gentleness, silence, self-control and purity of heart are called austerity of the mind.
17. This three-fold austerity, performed with supreme faith by self-controlled persons without expecting a reward, is said to be of *sattva* quality.
18. That austerity performed with ostentation to gain respect, honour and homage, is declared to be of *rajas* quality; it is unstable and transient.
19. That austerity which is practised under a wrong notion with self-torture, or for the destruction of others, is said to be of *taamas* quality.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
 देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥
 यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
 दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥
 अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
 असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥
 ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
 ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
 तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
 प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥
 तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
 दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥
 सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
 प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥
 यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
 कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥
 अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
 असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

20. Alms given with the idea that it ought to be given to one who cannot return the favour at the right place and time and to a deserving person – that alms is known to be of *sattva* quality.
21. But that which is given grudgingly in order to get a favour in return or with the hope of a reward – that alms is known to be of *rajas* quality.
22. But alms which is given to the undeserving at the wrong time and place, without hospitality, and contemptuously, is said to be of *tamas* quality.
23. *Om Tat Sat*, this is known as the threefold designation of Brahman; by that the Vedas, the Brāhmaṇas and the sacrifices were ordained of old.
24. Therefore by uttering the syllable *Om*, acts of sacrifice, alms-giving and austerity are begun as prescribed by the knowers of Brahman.
25. By uttering *Tat* and without seeking reward, the various acts of sacrifice and austerity, as also acts of alms-giving are performed by those desiring liberation.
26. The word *sat* is used to denote that which is and that which is good; likewise, O Pārtha, the word *sat* is used for any praiseworthy act.
27. In sacrifice, austerity and alms-giving steadfastness is said to be good; and action undertaken for the sake of the Supreme is verily called good.
28. Whatever sacrifice is offered, alms given, austerity practised and whatever is done without faith, O Pārtha, is said to be *asat*; it is of no use after death or here.

अष्टादशोऽध्यायः

मोक्षसंन्यासयोगः ।

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं क्वयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागे हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

॥ १ ॥

CHAPTER XVIII

Release through Renunciation

Arjuna said :

1. I wish to know the essence of renunciation, O mighty-armed (Kṛṣṇa), as also about relinquishment, O Hṛṣīkeśa, severally, O slayer of (demon) Keśin.

The blessed Lord said :

2. Renouncing of actions motivated by desire, the wise know to be renunciation; the abandonment of the fruits of all actions, the learned declare, is relinquishment.
3. Some thinkers say that action should be abandoned, being tainted. Acts of sacrifice, alms-giving and austerity should not be abandoned, so say others.
4. Hear then my conclusion regarding relinquishment, O Bhārata. For relinquishment, O tiger among men, is declared to be threefold.
5. Acts of sacrifice, alms-giving and austerity ought to be performed, not renounced; for sacrifice, alms-giving and austerity purify the wise.
6. But even these actions should be performed, O Pārtha, without attachment and the (desire for) rewards — this is my firm and best view.
7. Now to renounce an obligatory duty is not proper; its abandonment through delusion is declared to be derived from *tamas*.
8. He who abandons work as irksome from fear of physical suffering, he performs *tyāga* based on *rajas* and does not reap the fruit of *tyāga*.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषजते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाल्लोकान् हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

9. When an obligatory duty is performed, O Arjuna, (with the thought) that it ought to be done, without attachment and also desire for its fruit, that *tyāga* is known to be derived from *sattva*.
10. The relinquisher, imbued with *sattva*, who is enlightend and free from doubts, hates not evil action, nor is attached to good action.
11. Nor indeed can an embodied being renounce actions altogether. He who forgoes the fruit of action is said to be the relinquisher.
12. Undesired, desired and mixed — such is the threefold fruit of action; it accrues to the non-relinquisher after death, but never to those who renounce.
13. Learn, O mighty-armed (Arjuna), from Me these five factors, declared in the Sāṅkhya doctrine for the accomplishment of all works :
14. the seat of action (body) as also the agent, various instruments (sense-organs and the mind), their manifold distinct functions, and their presiding deities, the fifth.
15. Whatever action a man performs with his body, speech and mind, whether right or wrong, these are its five causes.
16. That being so, he who sees the absolute Self as the agent through lack of knowledge — such a perverse person sees not (truly).
17. He who has no egoistic feeling, whose understanding is not polluted, even if he were to slay these people, he slays not, nor is he bound (by his action).
18. The impulse to action is threefold : knowledge, knowable, and the knower, while action in its totality consists of the means, the action and the agent.
19. Knowledge, action and the agent are threefold based on the distinction of quality. Hear also about these as stated in the doctrine of *guṇas*.

सर्वभूतेषु येनैकं भावमच्ययमीक्षते ।
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
 वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
 अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
 अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
 क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
 मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
 सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
 हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेश्चैव गुणतत्त्वविधं शृणु ।
 प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
 बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

20. That by which one perceives in all beings a single immutable substance, indivisible though seemingly divided, know that that knowledge arises from *sattva*.
21. But that knowledge by which one knows several manifold existences in all creatures as separate, know that that knowledge arises from *rajas*.
22. That which is confined to one object, as though it were all and is causeless, trifling and lacking in truth and meaning, that (knowledge) is said to arise from *tamas*.
23. A prescribed duty, if done without attachment and without passion and hate, by one who does not seek its fruit, is said to be of *sattva* quality.
24. But action which is done with much effort by one who desires some gain from it or by one who is moved with egoism, that action is said to be of *rajas* quality.
25. And action undertaken from delusion without regard to one's capacity or its consequences (such as) death or injury, is said to be of *tamas* quality.
26. An agent free from attachment and egoism, possessing firmness and zeal, and unmoved by success or failure, is said to be endowed with *sattva*.
27. An agent, passionate and desirous of fruit of action, greedy, destructive and unclean, and subject to joy and gloom is said to be endowed with *rajas*.
28. An agent undisciplined and vulgar, stubborn and deceitful, dishonest and indolent, morose and procrastinating, is said to be endowed with *tamas*.
29. Listen to the division of reason and firmness, threefold according to the qualities, to be described fully and severally, O winner of wealth (Arjuna).
30. That which knows when to act and when to abstain, what ought to be done and what ought not to be done, cause of fear and fearlessness, bondage and freedom — that reason, O Pārtha, arises from *sattva*.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
 अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।
 सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यथा धारयते मनःप्राणेन्द्रियक्रियाः ।
 योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
 प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
 न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
 परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
 सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
 कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

31. That by which one knows wrongly what is right and what is wrong, what is one's duty and what is not — that reason, O Pārtha, arises from *rajas*.
32. That which, obscured by darkness, mistakes the wrong to be right and all matters in a perverted manner — that, O Pārtha, arises from *tamas*.
33. That firmness by which one holds on to the activities of the mind, breath and senses by means of unfailing yoga — that firmness, O Pārtha, arises from *sattva*.
34. But the firmness by which one holds fast, O Arjuna, to duty, pleasure and wealth, through attachment, desiring their fruit — that firmness, O Pārtha, arises from *rajas*.
35. That by which a dull person does not rid himself of sleep, fear and grief, as also despair and infatuation — that firmness, O Pārtha, arises from *tamas*.
36. And hear from me, O best of Bharatas, about the three kinds of pleasure. That in which one derives pleasure from practice and puts an end to sorrow,
37. that which is at first like venom, but like nectar in the end, and which arises from the purity of the mind — that pleasure is said to be of *sattva* quality.
38. That which arises from the contact of the senses with their objects, which at first is like nectar but like venom in the end — that pleasure is known to be of *rajas* quality.
39. That pleasure which is delusive to oneself, at first as also in the end, and which arises from sleep, sloth and heedlessness, is deemed to be of the *tamas* quality.
40. There is not an entity on this earth nor yet among the gods in heaven, that is free from these three qualities born of *prakṛti*.
41. Of the Brahmins, Kṣatriyas and Vaiśyas and Śūdras, O oppressor of the foe, the duties have been distributed according to the qualities born of their own natures.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
 ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
 दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥ ४३ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
 परिचर्यात्मिकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
 स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
 स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वभावनियतं कर्म कुर्वन्नाप्रोति किल्बिषम् ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
 सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
 नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्रोति निबोध मे ।
 समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
 शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लब्धाशी यतवाक्कायमानसः ।
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

42. Serenity, self-control, austerity and purity, forbearance and upright nature, wisdom, knowledge and belief in God are the duties of a Brahmin, born of his own nature.
43. Heroism, martial lustre, firmness, dexterity, as also non-retreating from battle, generosity and rulership are the duties of a Kṣatriya, born of his own nature.
44. Farming, cattle tending and trade are the duties of a Vaiśya, born of his own nature. Work consisting of service is the duty of a Śūdra, born of his own nature.
45. Man attains to perfection by being devoted to his own duty. (Now) listen how one achieves perfection by being intent upon one's duty.
46. He from whom proceeds the activity of beings, and by whom all this is pervaded — by worshipping him through his action man wins perfection
47. Better is one's own duty, though defective than another's duty well-performed. In doing work as dictated by one's own nature, one does not incur sin.
48. One should not abandon one's innate duty, O son of Kuntī, even though it may be faulty; for all actions are clouded by defects, as fire is with smoke.
49. He whose intellect is unattached to all things, who is self-restrained and free from desire, attains, through renunciation, highest perfection which is freedom from action.
50. Learn from me in brief, O son of Kuntī (Arjuna), how, after winning perfection, one attains to Brahman, which is the highest state of wisdom.
51. Endowed with pure reason, controlling the Self with firmness, and having abandoned the sense objects such as sound, and casting away passion and hatred,
52. dwelling in solitude, eating sparingly, subdued in speech, body and mind, ever intent on the practice of meditation, and resorting to dispassion,

अहंकारं बलं द्रुपं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्भयाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

53. forsaking egoism, force, arrogance, desire, anger and possessions, free from the sense of mine, and serene, one becomes fit for the state of Brahman.
54. Becoming one with Brahman and having a serene mind, he neither grieves nor desires; and being same to all creatures, he attains supreme devotion to Me.
55. Through devotion he knows Me truly, who I am and how great; then having known Me in essence he forthwith enters into the Supreme.
56. Though ever performing all works, taking refuge in Me, he wins through My grace the eternal immutable state.
57. Resigning mentally all works to Me and making me your goal, and resorting to the Yoga of discrimination, keep your mind constantly on Me.
58. Thinking of Me, you will surmount all obstacles through My grace. But if you, through egoism, will not listen, you will perish.
59. If, resorting to egotism, you think that you will not fight, vain is this resolve of yours; (because) your nature will constrain you (to fight).
60. Bound by your (sense of) duty born of your own nature, O son of Kuntī (Arjuna), you will carry out helplessly what through delusion you do not wish to do.
61. The Lord dwells, O Arjuna, in the heart of all beings, spinning them round by his divine Power, as though (they are) mounted on a machine.
62. Take refuge in Him alone with your whole heart, O descendant of Bharata. You will attain by His grace supreme peace and the eternal abode.
63. Thus have I taught you wisdom, more secret than any other secret. Fully ponder over it and do what you will.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

64. Listen further to my supreme word, the most secret of all. You are exceedingly dear to Me. So I shall speak for your benefit.
65. Fix your mind on Me and be devoted to Me; sacrifice to Me and bow down before Me. (Then) you shall come to Me alone; I promise, as you are dear to Me.
66. Abandoning all duties take refuge in Me alone. Grieve not, I shall release you from all sins.
67. Never is this to be told by you to a non-ascetic, nor to one who is not a devotee, nor to one who does not wish to listen, nor to one who cavils at Me.
68. He who will tell my devotees this supreme secret, having shown the highest devotion to Me, shall, without doubt, come to Me alone.
69. Nor is there any one among men who does dearer service to Me than he. There will be no one other than he, who is more beloved by Me on earth.
70. And whoever will study this sacred conversation between us, by him shall I be worshipped through knowledge-sacrifice; such is My view.
71. And the man who might merely hear this with faith and without cavilling, he too shall be freed from evil and attain the blessed worlds of righteous men.
72. Have you listened to this, O Pārtha, with one-pointed mind? Has your delusion due to ignorance been destroyed, O winner of wealth (Arjuna)?

Arjuna said :

73. My delusion is gone; I have gained remembrance (of my duty) through your grace, O Acyuta (Kṛṣṇa). I stand secure with no doubt and shall do as you say.

संजय उवाच ।
 इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
 संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥
 व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् ।
 योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥
 राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
 केशवार्जुनयोः पुण्यं दृश्यामि च मुहुर्मुहुः ॥ ७६ ॥
 तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
 विस्मयो मे महान्राजन्दृश्यामि च पुनः पुनः ॥ ७७ ॥
 यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Saṅjaya said :

74. Thus did I hear this dialogue, marvellous and thrilling, between Vāsudeva (Kṛṣṇa) and the high-minded Pārtha (Arjuna).
75. Through the favour of Vyāsa I heard this secret and supreme yoga from Kṛṣṇa, the Lord of Yoga, who proclaimed it himself in person.
76. As I recall again and again, O King, this wondrous and sacred dialogue between Kṛṣṇa and Arjuna, I rejoice over and over again.
77. As I recall to mind from time to time that most marvellous form of Hari (Kṛṣṇa), great is my amazement, O King; I go into raptures again and again.
78. Wherever there is Kṛṣṇa, the Lord of Yoga, and wherever there is Pārtha, the archer, there are assured fortune, victory, prosperity and statesmanship — such is My considered view.

GLOSSARY OF NAMES

- Acyuta** (I. 21) : An epithet of Viṣṇu or Kṛṣṇa. It means one who is firm and does not fall from his essential nature.
- Āditya** (X. 21) : In the Vedas, the Ādityas were originally associated with Varuṇa, who was then regarded as the guardian of the cosmic and moral law. They are mentioned sometimes as six, seven or even eight in the Vedas. Later their number was increased to twelve to represent the sun in the twelve months of the year and Viṣṇu as the solar deity was included among them. In the Epic and the Purāṇas, Viṣṇu is regarded as their chief.
- Airāvata** (X. 27) : Indra's elephant, which came out of the ocean of milk, when it was churned by the gods and demons to obtain nectar.
- Ananta** (X. 29) : Name of Śeṣa, the serpent king with thousand heads. He supports the earth on one of his heads and is the coach of Viṣṇu.
- Anantavijaya** (I. 16) : lit. endlessly victorious; name of Yudhiṣṭhira's conch.
- Arjuna** (II. 2) : The third of the Pāṇḍavas. He was a favourite pupil of Droṇa, and was a great archer. Kṛṣṇa who became his charioteer in the war related to him on the battle-field the *Bhagavadgītā*, when he refused to take up arms against Bhīṣma, Droṇa and his kinsmen.
- Aryaman** (X. 29) : one of the Ādityas, chief of the Manes.
- Asita Devala** (X. 13) : a householder sage. When Jaigīṣavya, a great yogin, visited his hermitage, Asita was greatly impressed by his yogic powers. Jaigīṣavya taught him the value of renunciation and initiated him in yoga.

- Aśvatthāman** (I. 8) : a Brahmin warrior, son of Droṇa. He fought on the side of the Kauravas. He attacked the Pāṇḍava camp at night and slaughtered Pāṇcāla warriors and Draupadī's sons and by killing Dhṛṣṭadyumna he avenged his father's death.
- Aśvinau** (XI. 6) : twin brothers, who were celebrated as the physicians of the gods. *Mbh.* tells a story as to how they were not entitled to a share in the sacrificial offerings and how Bhārgava Cyavana helped them to get their due share.
- Bhārata** (I. 24) : a descendant of Bharata. Bharata, the son of Duṣhyanta and Śakuntalā, was an illustrious king of the lunar dynasty, after whom this country takes its name.
- Bhartarabha** (III. 41) : Scion of the Bharata dynasty. Arjuna is also addressed as *Bharatasattama* (XVIII. 4), the best of the descendants of Bharata and as *Bharataśreṣṭha* (XVII. 2) the great descendant of Bharata.
- Bhīma** (I. 10) : second of the Pāṇḍavas. He was a warrior of extraordinary strength and was superb wielder of the mace. *Mbh.* is full of his exploits, the chief of which were the killing of Duryodhana and Duṣśāsana in the *Mbh.* war.
- Bhīṣma** (I. 11) : son of Santanu, born of river Gaṅgā and named Devavrata. He gave up his claim to the throne and took the vow of celibacy so that his father could marry the woman he loved. Because of this terrible vow, he came to be known as Bhīṣma. After the death of his step-brother Vicitravīrya, Bhīṣma brought up his sons Dhṛtarāṣṭra and Pāṇḍu and acted as regent during their minority. In the great war he fought on the side of the Kauravas and became their first General. Arjuna fought with him from behind Śikhaṇḍin and managed to defeat and wounded him fatally, as Bhīṣma refused to fight with Śikhaṇḍin, who was born as a girl and then changed his sex.
- Bhṛgu** (X. 25) : the eponymous ancestor of the Bhārgava clan, of which Paraśurāma was the most illustrious figure. The Bhārgavas were well-known for their interest in Dharma and Nīti.

He is mentioned as one of the seven great seers (*maharṣis*) in place of Aṅgiras in some Purāṇas; see the note on *maharṣis*.

Brhaspati (X. 24) : also called Brahmanaspati in the *RV*. Lord of the planet of jupiter, he is the chief priest of the gods, and the magic power of his prayers is said to have helped Indra to win his battles against his enemies.

Citraratha (X. 26) : king of the Gandharvas; see Gandhavas.

Cekitāna (I. 5) : a Vṛṣṇi warrior who fought on the side of the Pāṇḍavas. He was killed by Duryodhana.

Devadatta (I. 15) : name of the conch of Arjuna.

Devala (X. 13) : See Asita Devala.

Dhananījaya (I. 15) : Winner of wealth. Arjuna got this epithet as he had brought wealth after his world-conquest, *digvijaya*.

Dhṛtarāṣṭra (I. 19) : sons of Dhṛtarāṣṭra, the Kauravas. See Dhṛtarāṣṭra.

Dhṛṣṭadyumna (I. 17) : son of Drupada, king of Pāṇḍala and brother of Draupadī, wife of the Pāṇḍavas. He was the commander of the Pāṇḍava army and killed Droṇa in the war by adopting a subterfuge and thus avenged his father's death. He was one of those killed in the night-attack on Pāṇḍavas' camp by Aśvatthāman.

Dhṛṣṭaketu (I. 5) : brother-in-law of Nakula. He became the king of Cedi after the death of his father Śiśupāla at the hands of Kṛṣṇa in the Rājasūya sacrifice. He fought on the side of the Pāṇḍavas and was killed by Droṇa.

Dhṛtarāṣṭra (I. 1) : son of Vicitravīrya, king of Kurus. He and his brother Pāṇḍu were actually the sons of sage Vyāsa, born of the widows of Vicitravīrya according to the practice known as *niyoga*, which was then in vogue. This practice permitted a childless widow to have a child through a brother or a near kinsman of the deceased husband. As Dhṛtarāṣṭra was blind

from birth, he was disqualified from becoming a king, and so his younger brother Pāṇḍu became the king of Hastināpura. After Pāṇḍu retired to the forest for reasons unknown, Dhṛtarāṣṭra acted as regent, when his eldest son Duryodhana became the virtual ruler. After Pāṇḍu's death, the sons of Dhṛtarāṣṭra and of Pāṇḍu staked their respective claims to the throne of Hastināpura, which resulted in a fratricidal war of succession, the Bhārata war.

Draupadeya (I. 6) : five sons of Draupadī, daughter of Drupada, king of Pāṇḍala. She had married five Pāṇḍavas and bore them five sons, Prativindhya from Yudhiṣṭhira, Sutasoma from Bhīma, Śrutakīrti from Arjuna, Śatānīka from Nakula and Śrutasena from Sahadeva. They were killed by Aśvatthāman while asleep, when the latter attacked the Pāṇḍava camp at night.

Droṇa (II. 4) : father of Aśvatthāman. He was the instructor of Kauravas and Pāṇḍavas in military science and Arjuna was his favourite pupil. He became the second General of the Kaurava army after Bhīma. He was treacherously killed by Dhṛṣṭadyumna, son of Drupada.

Drupada (I. 3) : king of Pāṇḍalas, who had offended his schoolmate Droṇa. After Droṇa had become the tutor of the Pāṇḍavas, he got Arjuna to capture Drupada and wrested half of his kingdom from him. Drupada then performed a sacrifice to obtain a son who would kill Droṇa and a daughter who would wed his victor Arjuna. His daughter Draupadī married the five Pāṇḍavas, and his son Dhṛṣṭadyumna treacherously killed Droṇa. Drupada was killed by Droṇa in the battle.

Duryodhana (I. 2) : the eldest son of Dhṛtarāṣṭra, born of Gāndhārī, princess of Gāndhāra, present Kandahara. From his very childhood, he conceived a deep-seated hatred for his cousins, the Pāṇḍavas, and tried to kill them in various ways. He disputed their right to the throne of Hastināpura after the death of his uncle Pāṇḍu and after defeating them in a game of dice, succeeded in sending them into exile in a forest for twelve

years and for a year's stay in disguise. On their return from exile, he rejected all attempts of peaceful settlement of the dispute, which led to a war of succession. This was the great Bhārata war, which saw the destruction of almost all the warriors on both sides. He was killed by Bhīma in a mace fight, in which Bhīma broke his thigh against the rules and killed him.

Gandharvas (X. 26) : demigods, believed to be expert musicians in the court of Indra, the lord of heavens. Citraratha was their king.

Gāṇḍīva (I. 29) : name of Arjuna's bow.

Gāyatri (X. 35) : a Vedic metre. It became famous because Viśvāmitra composed a mantra in praise of the Sun, which forms an essential part of the morning and evening prayers by the Brahmins.

Govinda (I. 32) : Kṛṣṇa. This appellation of Kṛṣṇa does not necessarily refer to the legend connecting his boyhood with cow-keeping in Gokula. According to the late Dr. R. G. Bhandarkar, the word Govinda occurs in the *RV.* as an epithet of Indra in the sense of 'finder of the cows' and Govinda might be its later form. *Mbh.* (V. 68. 14) gives the same derivation, *govindo vedanāt gavām.*

Guḍākeśa (I. 24) : an epithet of Arjuna. The commentators explain it as a compound of *Guḍāka* and *Īśa*, meaning 'Lord of sleep'. Most probably, this name indicates a physical characteristic, 'the thick-haired' or 'possessing hair twisted into balls (*guḍā*).

Hṛṣīkeśa (I. 15) : Hari (XI. 9), Name of Viṣṇu, and so of Kṛṣṇa, an epithet of Kṛṣṇa. Some ancient commentators give a fanciful explanation as 'the lord (*Īśa*) of the senses (*hṛṣīka*)'. This name also most probably denotes a physical characteristic like Keśava, *hṛṣīkeśa*, one with splendid hair, *keśava*, one with long hair.

Ikṣvāku (IV. 1) : son of Vāivasvata Manu the progenitor of the solar dynasty. He ruled at Ayodhyā as the first king of the solar dynasty.

Janaka (III. 20) : a famous king of Mithilā, who is mentioned in the Upaniṣads as a philosopher king who had attained the state of *videha*, without resorting to renunciation.

Jāhnavī (X. 31) : the river Gaṅgā. When Bhagīratha brought the river Gaṅgā from the heaven, her gushing waters disturbed the royal sage Jahnu in his worship, and so he drank her up in anger. But afterwards at the entreaty of gods and sages, he relented and let out the waters through his ear. Gaṅgā is, therefore, called Jāhnavī, the daughter of Jahnu.

Janārdana (I. 36) : an epithet of Kṛṣṇa as a destroyer (of foes).

Jayadratha (XI. 34) : king of Sindhu, husband of Duryodhana's sister, Duḥśīlā, who had joined on the side of the Kauravas with an army division. He had taken a leading part in killing Arjuna's son, Abhimanyu. He was killed by Arjuna.

Kandarpa (X. 28) : the Hindu cupid. He is represented as a handsome youth, who shoots his flower-tipped arrows to produce pangs of love in a couple.

Kapidhvaja (I. 20) : an epithet of Arjuna, as his banner on his war-chariot carried the emblem of Hanumat, the ape-hero of *Rāmāyaṇa*.

Kapila (X. 26) : the legendary founder of the Sāṅkhya philosophy. He has been given the pride of place among the siddhas i. e. the perfected souls. Kṛṣṇa includes him among his *vibhūtis*.

Karna (I. 8) : half brother of the Pāṇḍavas. He was the son of Sun-god, born of Kuntī, when she was still a virgin. Deserted by her to avoid a public scandal, he was brought up by the charioteer Adhiratha and his wife Rādhā. He was, therefore, called Sūtaputra and Rādheya. A brave warrior, a skilful archer and munificent donor, he was befriended by Duryodhana, who

made him the king of Anṅa. He fought for the Kauravas and became their third General after Droṇa's death. He was killed by Arjuna, when he was trying to pull out the wheel of his chariot, which had got stuck in the mud.

Kāśirāja (I. 5), **Kāśya** (I. 17) : king of Kāśī, holy city, now known as Vārāṇasī.

Kaunteya (I. 27) : son of Kuntī; wife of Pāṇḍu, the first three Pāṇḍavas, as sons of Kuntī were also known as Kaunteyas. Arjuna is addressed as *Kuntīputra* (I. 16).

Keśava (I. 30) : one with long hair; name of Kṛṣṇa, see Hṛṣīkeśa.

Keśinīsūdana (XVIII. 1) : an epithet of Kṛṣṇa, as killer of the demon Keśin, who had come in the form of a horse to kill him.

Kṛpa (I. 8) : maternal uncle of Aśvatthāman. He was proficient in the science of archery. In the great war, he sided with the Kauravas and joined Aśvatthāman in his night attack on the Pāṇḍava camp.

Kṛṣṇa (I. 28) : son of Vasudeva and Devakī. He killed his maternal uncle Kāṁsa and many other demons. He was a cousin and friend of the Pāṇḍavas and became the charioteer of Arjuna in the war. In *Gītā* he is known as an incarnation of Lord Viṣṇu.

Kuntibhoja (I. 5) : the king of Bhojas who had adopted Kuntī, as his daughter.

Kuru (I. 12) : an ancient king, ancestor of Kauravas and Pāṇḍavas.

Kurukṣetra (I. 1) : an extensive plain, 100 miles north of Delhi, near Pāṇipat. It was the scene of the Mahābhārata war and many other decisive wars in Indian history.

Mādhava (I. 14) : an appellation of Kṛṣṇa as descendant of Madhu, a Yādava prince. It is also explained as Mā-dhava, the husband of the goddess of Wealth, as an incarnation of Viṣṇu. The former meaning seems more appropriate, as his brother

Balarāma and Vṛṣṇi warrior Sātyaki are also called Mādhava in the *Mbh.*

Madhusūdana (I. 35) : slayer of demon Madhu, i. e. Viṣṇu.

Manu (IV. 1) : the son of Vaivasvat. He was the progenitor of the human race in the present epoch. The Purāṇas speak of fourteen Manus, each ruling the world for one *kalpa*. Verse X. 6, however, speaks only of four Manus, whom Śaṅkara explains as Sāvārṇa Manus.

Maṇipuṣpaka (I. 16) : name of Sahadeva's conch.

Mārgaśīrṣa (X. 35) : the lunar month (corresponding to December January) which is connected with the constellation, Mṛgaśīrṣa or Orion. In this month the full moon appears in this constellation.

Marīci (X. 21) : Chief of Maruts, see below.

Marut (X. 21) : a storm-god. In Vedic mythology, they were originally associated with Rudra as messengers of death and were also called Rudrīyas, children of Rudra. Later when Rudra lost his character as god of death to Yama, they came to be associated with Indra as storm-gods.

Meru (X. 23) : a mountain, which supposedly stands in the centre of Jambudvīpa, the central of the seven continents constituting the world.

Nakula (I. 16) : fourth Pāṇḍava, son of Mādrī. He was handsome and skilled in horsemanship.

Nārada (X. 13) : a divine sage supposed to be the messenger between gods and men. In later legends he is closely associated with Lord Kṛṣṇa. He was an accomplished singer and is said to have invented the *Vīṇā*. He is represented as a mischief-maker, *kalahapriya*, who loved to set one god or hero against another and watch the fun.

Pāñcajanya (I. 15) : name of Kṛṣṇa's conch.

Pāṇḍavas (I. 1) : the five sons of Pāṇḍu, Yudhiṣṭhira also called Dharmarāja, Bhīma, Arjuna, Nakula and Sahadeva.

Pārtha (I. 25) : son of Kuntī, who was also called Pṛthā or broad-hipped; here Arjuna. The first three Pāṇḍavas, who were the sons of Kuntī, are also known as Kaunteyas or Pārthas.

Prahlāda (X. 30) : a great Asura king, son of Hiranyakaśipu, who was an inveterate foe of Lord Viṣṇu and was killed by him assuming the form of Narasiṃha or man-lion. *Mbh.* does not mention that he was a devotee of Viṣṇu.

Puruṣit Kuntibhoja (I. 5) : a king of the Yādava clan, whose name was Puruṣit and family name was Kuntibhoja. He had adopted Kuntī, mother of the first three Pāṇḍavas.

Rāma (X. 31) : either son of Daśaratha or son of Jamadagni. Daśarathi Rāma is the hero of epic *Rāmāyaṇa*, who fought with Rāvaṇa to rescue his wife Sītā, whom the demon king had kidnapped. Śrīdhara says that this may be Paraśurāma, who annihilated the ksatriya kings from the face of this earth three times seven. Dr. Sukthankar says that he is none other than the much lauded hero of the *Mbh.* poets, the son of Jamadagni.

Rudras (X. 23) : followers of the Vedic god Rudra, said to be eleven in number. Different Purāṇas give different lists of their names, which then came to be regarded as the names of their chief Rudra or Śaṅkara. They are said to possess demoniacal strains in their character.

Sādhyā (XI. 22) : an inferior class of deities, who dwell in the intermediate region between heaven and earth.

Sahadeva (I. 16) : youngest Pāṇḍava, son of Mādrī. He was proficient in raising cattle.

Śaibya (I. 5) : king of Śibi tribe.

Sañjaya (I. 2) : charioteer and war reporter of Dhṛtarāṣṭra.

Śaṅkara (X. 23) : same as the Vedic Rudra. Lord Śiva or Śaṅkara is a proto-Indian god, whose prototype is seen on a seal found at Mohenjodaro, seated in a Yogic posture. As Śiva or Śaṅkara he is benevolent or auspicious as a healer, but he was originally known as Rudra (lit. 'roarer' or 'howler' or the God of destruction) later identified with Kālā (XI. 32). He had attained supreme position in the epic period and later in the Paurāṇic period became the third member of the Hindu Trinity as the destroyer of the universe.

Sātyaki (I. 17) : also known as Yuyudhāna. See Yuyudhāna.

Saubhadra (I. 6) : Abhimanyu, son of Arjuna by his second wife Subhadrā, sister of Kṛṣṇa. He was renowned for his valour and fought against very heavy odds on the thirteenth day of the war. After he entered the circular array of the Kaurava troops (*cakravyūha*), he was overpowered and killed by the Kaurava warriors, in which Jayadratha took a prominent part.

Saumatatti (I. 8) Bhūriśravas, son of Somadatta, king of the Bāhlikas. He fought on the side of the Kauravas and was killed by Sātyaki.

Siddha (X. 26) : a semi-divine being of great purity and perfection, possessing supernatural powers.

Sikhandin (I. 17) : son of Drupada, who was born a female and changed his sex later. The Pāṇḍavas took advantage of this fact, knowing that Bhīṣma would refuse to fight with one who was born a female. Arjuna fought under his cover and succeeded in fatally wounding Bhīṣma.

Skanda (X. 24) : also known as Kārtikeya. Son of Śiva, he became the general of the gods and won the battle against demon Tāraka and killed him.

Ucchaiṣravas (X. 27) : Indra's horse, which came out of the ocean of milk, when it was churned by the gods and demons.

Uśanas (X. 37) : name of an ancient sage, with the patronymic Kāvya. He was later identified with Śukra, son of Bhṛgu, preceptor of the Asuras. He is represented by the planet Venus.

Ūśmapas (XI. 22) : a class of manes, who inhale the steam of hot food.

Uttamauijas (I. 6) : a famous Pāncāla warrior, who fought on the side of the Pāṇḍavas and was killed by Aśvatthāman in the night attack on the Pāṇḍavas' camp.

Vainateya (X. 30) : also known as Garuḍa, the eagle-god, son of Vinatā and Kāśyapa. He is the king of birds and the sworn enemy of the Nāgas. Half-man and half-bird, he is the vehicle of Lord Viṣṇu.

Varuṇa (X. 29) : represented in the Veda as the supreme god of the sky. He was the guardian of the cosmic and moral order, *Rta*, and punished its transgressions. When he lost his preeminence to the war god Indra, he came to be regarded as the lord of the ocean and the chief of the aquatic beings.

Vāsava (X. 22) : Indra, the war-god of the Vedic Aryans. On account of his superhuman powers and his war exploits, he was raised to the status of the supreme god and superceded the earlier Aryan god, Asura Varuṇa. He was then entrusted with the cosmic role of the rain-god, and made responsible for rain, thunder-storms and lightning. In the epic period, he lost his pre-eminent position to Viṣṇu and his incarnation, Vāsudeva-Kṛṣṇa.

Vasu (X. 23) : personifications of such natural objects as fire, wind etc. In *Chāndogya Up.* XXIII. 6, Agni is said to be their mouth.

Vāsudeva (VII. 19) : Kṛṣṇa, regarded by his tribal people as their human god, Vāsudeva. He came to be recognised in the epic period as the incarnation of Viṣṇu-Nārāyaṇa. See Kṛṣṇa.

Vāsuki (X. 28) : one of the three chief kings of the Nāgas, the other two being Śeṣa and Takṣaka. The Nāgas are supposed to have human faces but snake-like lower limbs. The Buddhists represent them as ordinary men.

Vāyu (XI. 39) : Vedic deity of wind and according to Wikander, also breathing.

Vikarṇa (I. 8) : third son of Dhṛtarāṣṭra.

Virāṭa (I. 4) : king of Matsya, in whose court the Pāṇḍavas lived for one year incognito in the disguise of palace servants in the last year of their exile. He offered his daughter in marriage to Arjuna, who accepted her as the wife of his son Abhimanyu.

Viṣṇu (X. 21) : son of Aditi and Kāśyapa. He was undoubtedly a solar deity and was later included among the Ādityas. In the Vedic period, he occupied a subordinate position among the Vedic gods and was given the appellation Upendra as an ally of Indra. In the latter part of the epic period, he became the supreme god and Vāsudeva-Kṛṣṇa was regarded as his incarnation. Arjuna addressed him as Viṣṇu (XI. 24, 30). Later in the Purāṇic times, he became a member of the Hindu Trinity, the only one of the Trinity who descends to the earth in a human form to rid it of demons. Now even Indra has to approach him for help against the demons. Viṣṇu is usually represented as having four arms, in which he carries a mace, a disc, a conch-shell and a lotus (XI. 17).

Viśve (XI. 22) : a collective term for the deities of an inferior order. In the Purāṇas, they are said to be ten or twelve and include several abstract ideas such as *satya* and *dhṛti*.

Viteśa (X. 23) : god of wealth, also known as Kubera. He is the king of semi-divine beings called Yakṣas, represented as dwarf-fish, pot bellied imps.

Vivasvat (IV. 1) : the sun-god, who is supposed to be the progenitor of the solar dynasty, to which Rāma, the hero of the other great epic *Rāmāyaṇa* belonged.

Vṛkodara (I. 15) : Bhīma, son of Pāṇḍu, literally wolf-bellied, so called because of his enormous appetite.

Vṛṣṇi (X. 37) : name of the clan of Sātvata tribe, to which Kṛṣṇa belonged.

Vyāsa (X. 13) : son of Satyavatī, while yet a virgin, by Parāśara. When he grew up, he retired to the forest and was recognised as a *maharṣi*. Satyavatī later married the Kuru king Śantanu, and when her son Vicitravīrya died without leaving any heir, she requested Vyāsa to produce heirs to the throne through the *niyoga* system. He thus became the father of Dhṛtarāṣṭra and Pāṇḍu through the two widows of Vicitravīrya and of Vidura through a slave girl. Vyāsa means an editor or compiler, and he is said to have compiled the Vedas, thus earning the sobriquet Veda-Vyāsa. He is also known as Kṛṣṇa-dvaipāyana, as he was of dark complexion and was brought up on an island by his mother. The authorship of the *Mbh.* and the Purāṇas is traditionally ascribed to him.

Yādava (XI. 41) : descendant of Yadu, progenitor of the Yādava clan.

Yama (X. 29) : god of death. He and his sister Yamī are said to be the first human pair, from whom the human beings originated. After his death, Yama went to the other world and became Dharmarāja, the dispenser of justice.

Yudhāmanyu (I. 6) : a Pāṇḍava warrior who was killed by Aśvatthāman in the night attack on the Pāṇḍava camp.

Yudhiṣṭhira (I. 16) : the eldest son of Pāṇḍu, also known as Dharmarāja. He was a man of great piety, truthfulness and upright character. After the victory of Pāṇḍavas, he became the king of Hastināpura.

Yuyudhāna (I. 4) : also known as Sātyaki, a warrior of the Vṛṣṇi tribe. He fought many valiant battles and killed Bhūriśravas, the Bāhlika prince. He survived the war, but was killed in the internecine war which took place between the Yādava clans.

NOTES

[The numbers indicate the verses in which the words occur]

Chapter I :

2. *ācārya* : teacher (Droṇa). He taught the Kauravas and the Pāṇḍavas the art of war and so is respectfully addressed by Duryodhana as *ācārya*.
6. *mahāratha* : a great warrior. Here *ratha* means a warrior who can fight with one archer. *Mahāratha* is a warrior who can fight single-handed with ten thousand archers.
7. *divyottama* : best among the twice-born. *Divja* is a member of the first three castes and is said to be born a second time, when he is invested with the sacred thread. See *M.* 2. 24.
8. *indriyāṇām* : of the sense-organs. They are five organs of knowledge, eye, ear, nose, tongue and skin and five organs of action, larynx, hands, feet and the two organs of excretion and procreation.
10. *aparyāpta* : unlimited. Śrīdhara takes it to mean exactly the opposite as weak, inadequate. Hill favours this interpretation, as it is supported by his special command to guard Bhīṣma. The army of the Kauravas was, however, larger than that of the Pāṇḍavas and so Duryodhana was confident of victory (*Mbh.* V. 54. 62). So he could not have described it as inadequate.
12. *sañjanayan* : it means here 'in order to cheer him up' and not 'cheering him up' (See Pāṇini III. 2. 123).
20. *Kapīdhvaja* : Hanumat. The famous monkey-hero of *Rāmāyaṇa* granted a boon to Bhīma that he would adorn the flag of Arjuna's chariot (*Mbh.* III. 150-15).
35. *trailokya* : the three worlds, heaven, earth and the nether world, being respectively the habitats of gods, men and demons.

36. *ātātāyin* : one who draws out his weapon to take another's life, an aggressor. This was the meaning attached to it in the Epic, as both Drona and Arjuna are described in it as *ātātāyins*. In the later Smṛtis, however, it came to mean a person who commits arson, administers poison, attacks with weapons and steals another's wealth, land or wife. Śrīdhara says that the Kauravas had attempted all these crimes against the Pāṇḍavas. Although the *Arthaśāstra*, the science of polity, justifies the killing of such persons, the *Dharmaśāstra*, the code of law, overrides it and prohibits man-slaughter (see Nilakaṇṭha).
40. *kuladharmā* : family duty. *Kula* is a family in the broadest sense within the caste. Family duties are rites and actions enjoined on a family and include hospitality to a guest and the *śrāddha* ceremony for the departed fathers at stated intervals in which rice-balls and water are offered. If the *śrāddha* duties are neglected, the fathers fall from heaven (verse 42). A full account of the *śrāddha* ceremony is given in *M. S. III. 122-286*.
41. *varṇasaṅkara* : intermingling of castes through inter-marriages; *varṇa* lit. colour refers to the four castes.
43. *jātyadharmā* : caste duty; it includes the duties of the sub-castes also.

Chapter II :

5. *arthakāmāḥ*, greedy of wealth. Some take this word as qualifying *bhogāḥ*, meaning delights of both wealth and love. The word is, however, proximate to *gurūn* and properly qualifies it. It may refer to Bhīṣma's statement to Yudhiṣṭhira justifying his support to the Kauravas, "Man is a slave to wealth, but wealth is nobody's slave - this is the truth, O King; I am bound to the Kauravas by wealth," *Mbh.*
7. *svabhāvaḥ* : lit. nature. Rāmānuja renders it as courage to suit the context. It may mean here 'my heroic nature'.
11. *prajñāvādānś ca bhāṣase* : you speak words of wisdom. Here the Lord attributes words of wisdom to Arjuna. The

Kashmiri version finds this unbecoming and substitutes for it *prajñāvān na abhibhāṣase*, 'you do not speak as a wise man'. R. C. Zaehner translates 'words that (in part) are wise'. According to Śrīdhara, the Lord points out to Arjuna the contradiction between his wise words and his behaviour. Madhusūdana interprets as *prajñā-avāda* i. e. sayings contrary to the views of the wise. Here the Lord seems to tell Arjuna ironically that there is a wide gap between his wise words and his conduct.

14. *mātrāsparśāḥ* : contact with sense-objects. This term has been interpreted as senses (Śaṅkara) and objects of senses (Madhusūdana). Hill takes it to mean the subtle elements, *tanmātras*, but it is doubtful whether the doctrine of *tanmātras* was known at the time of the *Gītā*.

16. *tattvadarśibhiḥ* : by the seers of truth. *Tattva* is the quality of being *tat*, which is the name of Brahman. Those who see this truth are the seers of truth (Śaṅkara).

17. According to Śaṅkara, this verse refers to the *satkāryavāda* of the Sāṅkhyas that the effect is inherent in the cause. Rāmānuja states that the context does not support this view and takes *asat* to mean the perishable body and *sat* to mean the permanent self.

18. *śarīrin* : the Self. He is not subject to the six changes of condition, namely, birth, existence, growth, modification, decay and destruction. The word does not denote the embodied Self, as he is said to be *nitya*, eternal.

19, 20. Cf. *Kāth. Up. I. 2. 18, 19*.

25. *avyakta* : imperceptible, *caḥśurādya-gocara* (Śrīdhara). See below.

27. *ahaṅkāra* : lit. egotism. Here, however, it means igoism, which mistakes the body for the Self. *kāryakāraṇasaṅghāte ātmapratyayaḥ* (Śaṅkara); *anatmani atmākimānaḥ* (Rāmānuja).

28. *avyakta* : Śrīdhara takes this to mean *prakṛti*. However, the verse makes sense even with its ordinary meaning as above. Cf. *Mbh. II. 2. 13* quoted by Śaṅkara.

29. *āścaryavat* : Cf. *Kaṭh. Up.* I. 2. 7, especially its second line : "Marvellous is one who can teach him, skilful is one who finds him and marvellous is one who knows him when instructed by a wise person."
31. *svadharma* : one's own duty. *Dharma* is duty according to one's caste, *varṇadharma*. The duties of a *kṣatriya* are mentioned in XVIII. 43, which include non-retreat from battle. *Dharmya* is what is enjoined as duty, *dharmād anapetam*.
31. *sāṅkhya* : renunciation with a view to the knowledge of the Supreme Reality.
yoga : performance of duty without attachment to its fruit.
40. *abhikrama* : attempt, undertaking. Yoga does not involve waste of effort like agriculture, nor does it cause harm as medical treatment sometimes does (Śaṅkara). As against this, secular or religious work, when interrupted, will lead not merely to the deprivation of its fruit but also to evil.
pratyavāya : harm, sin. If an obligatory duty is not performed, it does not confer any special merit, but its non-performance entails sin.
40. *dharma* : yoga as duty, *dharmasya yogadharma* (Śaṅkara) *asya karmayogāḥ svadharma*.
41. *buddhi* : discriminative knowledge, *vivekapūrvakam niścaya-rūpaṁ jñānam* (Rāmānuja). See also note on XIII. 5.
43. *kāmātmanaḥ* : full of desire; *ātman* (at the end of a compound) means consisting of, of the nature of.
traiguṇya : the three *guṇas*, see Introduction p. 67.
44. *saṁādhanu* : in concentration. Śaṅkara takes it in the sense of the 'mind', as that in which everything is gathered for the enjoyment of a person. Śrīdhara interprets it as concentration of the mind, which is directed exclusively to God.
45. *nirdvandva* : free from the pairs of opposites such as heat and cold, pleasure and pain (Śaṅkara).

- nirvyogakṣema* : *yoga* here means acquisition of what one has not and *kṣema* means preservation of what one has, *anupāttasya upādānaṁ yogaḥ, upāttasya rakṣaṇam kṣemaḥ* (Śaṅkara). The phrase therefore means 'free from acquisition and preservation of wealth'. For one whose chief interest lies in the acquisition and preservation of wealth, spiritual advance is difficult to attain (Śaṅkara).
46. Śaṅkara explains that just as vast expanse of water can as well serve the purpose of a well, so the use of Vedic ritual is comprehended in Self-knowledge. According to Rāmānuja, just as a thirsty person takes only as much water as is necessary to quench his thirst, so the aspirant performs only those Vedic rites which help him to win release. But see *Mbh.* XII. 240. 10, "Just as one who gets water from the river does not care for a well, so the wise man does not attach any importance to ritual." This latter meaning has been adopted here.
50. *kautāla* : skill, dexterity; here it means skill which turns action that ordinarily leads to bondage into the means of liberation (Śaṅkara).
53. *śruti* : that which is heard, *śravaṇa* (Śaṅkara). Hill thinks that this word may have a reference to Vedic ritual which the yogin is expected to transcend. The word *śrutasya* in the preceding verse and the word *śruta* here refer to the flowery speech of the Vedic texts, which reveals the means for achieving diverse ends; *anekasādhyaśādhanaśāmbandha-prakāśanaśrutibhiḥ ... vikṣiptā sati* (Śaṅkara).
55. *sthītaprajña* : of steady wisdom; *prajñā* here means knowledge of the Self, *prajñām ātma-viśayām* (Śaṅkara).
56. *vītarāgabhayakrodha* : free from attachment, fear and anger. The impending loss of something to which one is attached arouses the emotion of anger or fear according as one feels competent or helpless to prevent it (Madhusūdana).
58. *indriyārthebhyaḥ* : from the objects of the senses, which are five in number, sound, touch, form, taste and smell.

59. *nirāhārasya* : literally means one who abstains from food. The craving for food is the most intense of all cravings. Śrīdhara and Madhva take it in this limited sense, so does Śrī Jñāneśvara (Ovis, 304, 307). Śaṅkara takes the word as applying to all sense-enjoyments generally, *anāh-riyamānaviśayasya*. Rāmānuja also takes it in the same sense, *indriyāṇām āhāra-viśayāḥ*.

rasa : relish, desire, *rasaśabdo rāge prasiddhaḥ* (Śaṅkara); *raso rāgaḥ* (Rāmānuja).

60. *saṅga* : lit. act of clinging, attachment, *saṅgaḥ āsaktiḥ prītiḥ* (Śaṅkara); attachment in which loveliness is ascribed to the desired object, *āropitāramaṇīyatvaṁ prītir āsaktiḥ* (Ānandagiri), *śobhanādhyāsalakṣaṇaḥ prīti-viśeṣaḥ* (Madhusūdana).

kāma : desire, hankering for things not possessed. *Kāmaḥ tṛṣṇā asannikṛṣṭeṣu viśayeṣu*. It is different from *rāga*, attachment, which is fondness for things possessed, Śaṅkara (VII. 11). *krodha* is the emotion, which arises when the desire is thwarted by something or someone.

63. *saṁmoha* : inability of the mind to distinguish between what one ought to do and not to do, *avivekaḥ kāryākārya-viśayaḥ* (Śaṅkara).

smṛtīvibhrama : loss of memory as to the teaching of scriptures and teachers at the appropriate time.

buddhimāsa : failure of intelligence to discriminate between right and wrong (Śaṅkara).

64. *rāga-dveṣa-viyuktaiḥ* : free from attraction and aversion. *rāga* is attraction for an object acquired viewed with an emotional colouring, *rāgo rañjanā prāpteṣu viśayeṣu* Śaṅkara VII. 11. *dveṣa* is exactly the opposite i. e. aversion to an object with a tendency towards repulsion.

71. *nirmama* : free from the sense of 'mine', *mamatārahitaḥ* (Śaṅkara).

nirahaṅkāra : free from self-esteem because of learning etc. *ātmasaṁbhāvanārahitaḥ* (Śaṅkara); free from egoism i. e. the notion of the body as the Self, *anātmani dehe ātmā-bhimānarahitaḥ* (Rāmānuja).

72. *brāhmī sthiti* : the state of *jīvanmukta* i. e. released while still living.

brahmanirvāṇa : absolute bliss (Madhusūdana), absorption in Brahman (Śrīdhara) after death.

Chapter III :

10. 4. *naiṣkarmya* : freedom from action, characterised by dedication to knowledge, *jñānanaiṣṭhālakṣaṇaḥ* (Śaṅkara). Dedication to knowledge, preceded by abstention from all sense-activity (Rāmānuja).

siddhi : This freedom from action is referred to as *siddhi*, perfection in the second line, the *naiṣkarmyasiddhi* of XVIII. 49. See also *saṁsiddhi* in III. 20.

saṁnyasana : renunciation of all actions. Śaṅkara adds *kevala* to it and says that one does not attain perfection by mere renunciation without the attainment of knowledge. He argues that although the word *kevala* is not mentioned, the meaning follows from the context.

5. *prakṛti* : this word is derived from *kr* and the suffix *ktin* which expresses *bhāva* or the abstract idea. *Prakṛti*, therefore, seems to correspond with *physis* (nature) of the Greeks (Banerjee, *Dialogues on Hindu Philosophy*). It is also used in the sense of the nature (*svabhāva*) of the embodied Self. See note on III. 33.

8. *niyataṁ karma* : often translated by commentators as obligatory duty prescribed by the scriptures for the four castes. It, however, seems to refer to duty dictated by one's own nature (XVIII. 47).

9. *yajñārthāt* : Śaṅkara takes *yajña* to mean Lord Viṣṇu on the authority of the scripture, *yajño vai viṣṇuḥ*, (*Tait. Saṁ.* I. 7. 44) and states that all works performed as

worship to Him do not lead to bondage. Rāmānuja rightly takes it in its literal sense, in which sense the word has been used in verses 9-16.

10. *prajāpati* : lord of creation, Brahmā. Rāmānuja takes it to mean God, the lord of the universe as the creator.
13. *sarvakūlbiṣaiḥ* : from all sins. Śāṅkara understands by 'all sins', the sins committed by accidental destruction of life by the things employed in household work, viz. the fire-place, the mortar and pestle, the grindstone, water-pot and the broom (cf. *Manusmṛti* III. 68). Perhaps the term refers to the sins which obstruct the successful pursuit of *buddhi-yoga*.
14. It is futile to seek any logical basis in the cycle described in these verses. It seems to be based on the primitive belief that rain can be produced by sympathetic magic by performing certain sacrifices.
15. Here *brahman* means the Veda, which has originated from *akṣara* the Imperishable, the Supreme Self (Śāṅkara). Rāmānuja takes it in the sense of the body which is a modification of the *prakṛti* (Cf. *Mahadbrahman*, XIV. 3, 4) and *akṣara* as the individual Self. Even though the body works only when it is animated by the Self, it cannot be said to be a product of the latter. Madhusūdana interprets *brahman* as the Supreme Lord and *akṣara* as the Vedas.
17. *kārya* : action which ought to be performed. Most commentators take it to mean the duty enjoined by the scripture. The word, however, seems to have wider connotation and means any action undertaken by man. See XVIII. 31, where *kārya* is mentioned separately from *dharma*, which means duty enjoined by the scripture.
- 17-19. Śāṅkara thinks that these three verses are applicable to an ascetic, who has renounced the world. Rāmānuja thinks that they refer to one who has realised the Self through the grace of God, without going through the way of knowledge or the way of action. Since, however, there is no specific mention of such qualifications, they

seem to apply to anyone who has realised the Self by any means.

20. *saṁsiddhi* : Lit. highest perfection, liberation, *saṁsiddhiṁ mokṣaṁ* (Śāṅkara), *saṁsiddhiṁ samyagdarśanam*, Śāṅkara (VI. 37), *mokṣākhyām*, Śāṅkara (VIII. 15).

lokasaṅgraha : guidance of the world i. e. preventing people from going astray, *unmārga-pravṛttinivāraṇam* (Śāṅkara) or keeping the people on the right path, *svadharma pravartanam* (Śrīdhara).

27. *prakṛti* : See note on III. 5. primal matter. The Sāṅkhyas regard it as original and independent cause of the material world. The *Gītā* takes it as the cause of the material world, but as dependent and subservient to God. See note on III. 33.

guṇa : according to Sāṅkhyas, one of the three constituents of matter, *sattva*, *rajas* and *tamas*. The *Gītā*, however, regards them as the three qualities of matter, as they are said to arise from *prakṛti* (XIV. 5).

28. *guṇakarmavibhāga* : distribution of duties (actions) according to qualities. Rāmānuja takes this to mean distinctions among the *guṇas* and the distinctions among their respective actions. Śrīdhara explains this compound as the differentiation of the Self from qualities and also from their actions. The same compound also occurs in IV. 13, where Ānandagiri explains it as *guṇavibhāgena karmavibhāgaḥ*. This latter meaning seems appropriate and is adopted here.

30. *dehin* : Self. It is not proper to take it in the sense of embodied Self, as he is said to be indestructible. See also note on *śarīrin*, II. 18.

33. *prakṛti* : individual nature or disposition of a person. Śāṅkara defines *prakṛti* in the same terms as *svabhāva* (see note on V. 14) and explains *prakṛtyā* in VII. 20 as *svabhāvena janmāntarārjitasaṁskāraviśeṣeṇa*.

41. *viññāna* : Śāṅkara takes *jñāna* as knowledge of the Self etc. acquired from a study of scriptures and from a

teacher and *viñjāna* as intuitive experience. Most of the ancient commentators take it in this sense. Saint Jñāneśvara takes *viñjāna* to mean *prapañcajñāna* i. e. worldly knowledge.

42. *paratas tu saḥ* : the Self. Rāmānuja takes this as referring to *kāma*, i. e. desire in view of the context. The parallel passage in *Kaṭh.* III. 10, *saḥ* refers to *ātman*. We have been told how *kāma* exerts a strong influence on the senses, the mind and the intellect and leads them astray. It, therefore, seems unnecessary to repeat that it is higher than the intellect. On the other hand it is essential to know how this *kāma* can be overcome. Śaṅkara states that it can be controlled by recourse to an entity higher than the intellect, which is the Self.

Chapter IV :

6. *ātmanāyayā* : by my will. Rāmānuja quotes *Nighaṇṭu* (III. 9) which enumerates *māyā* and *vayunam* as the equivalents of *prajñā*, wisdom. Hence 'by my wisdom' has the meaning 'by my own will'. Śaṅkara takes it to mean the principle of illusion and explains it as follows : 'I appear to become embodied, as if born, through my *Māyā*, but not in reality like ordinary men'. Ānandagiri explains, 'My birth is not real as it may appear to the ignorant people'. The original meaning given in *Nighaṇṭu* has been accepted.
7. *dharmaśya* : Śaṅkara and Rāmānuja both take it to mean *varṇāśramadharmā*, duty according to caste and stage of life. See Introduction p. 109.
8. *yuga* : here it means the *mahāyuga*, consisting of four Yugas, which last for 43,20,000 mortal years. One thousand such Yugas form a *kalpa*, which constitutes a day as also a night in the life of Brahmā.
10. *manmayāḥ* : who are absorbed in me. Śrī Śaṅkara explains further that they are the knowers of Brahman, who have seen their identity with God.

jñānatapasā : through knowledge and austerity, as interpreted by Śrīdhara, who takes it to be a *dvandva* compound,

Śaṅkara takes it to mean 'through the knowledge of the Supreme Reality, which is itself austerity. Rāmānuja interprets it as 'through austerity called knowledge of the truth relating to my life and work'.

13. *cāturvarṇya* : the four castes, the affix *ṣyañ* denoting the same meaning (*Siddhāntakaumudī* of Bhaṭṭoji Dikṣita 1789), cf. Śrīdhara, XVIII. 42-44.
- 16-17. Śaṅkara and other commentators take *karma* as prescribed (*vihita*) action, *vikarma* as forbidden (*nīṣiddha*) action and *akarma* as inaction. Rāmānuja takes *akarma* to mean *jñāna*, knowledge of the truth of Self and *vikarma* to mean varied ancillary rites and actions such as collection of materials requisite for them. The word *vikarma*, however, has been used in the sense of forbidden action in the *Mbh.*, *janakasya hi vipraṛṣe vikarmastho na vidyate* III. 198. 27. These interpretations, however, do not explain why the way of action is said to be inscrutable. For a different interpretation see Introduction pp. 114-116.
21. *yatacittātmā* : one who has the mind and body under control. Since both the words *citta* and *ātman* are used in the same compound, Śaṅkara takes *ātman* to mean *kāryakaraṇasaṅghāta*, the aggregate of the body and senses. Rāmānuja takes it to mean *manas*, distinguishing it from *citta*.
23. *mukta* : freed from the bonds of duty and non-duty (Śaṅkara); freed from anger etc. (Śrīdhara); free from all possessions (Rāmānuja).
24. *arpaṇa* : the act of offering itself. Rāmānuja and Śrīdhara take it to mean that by which the offering is made i. e. a ladle.
25. *daiva yajña* : a sacrifice in which Vedic gods like Indra and Varuṇa are worshipped. The word *eva* suggests that they are worshipped for their own sake and not as aspects of God (Śrīdhara). Śrī Śaṅkara says that the sacrifice in the second line here means knowledge-sacrifice, which leads to the realisation of the identity of the individual self with the

Supreme Self. He takes *yajña* in the accusative case to mean the endowed Self associated with the limiting adjuncts and *yajña* in the instrumental case as the pure Self itself. Rāmānuja takes it as the actual sacrifice offered to Brahman and takes the *yajñam* to mean oblation and *yajñena* to mean the things required to perform a sacrifice.

26. *sañyamāgniṣu* : in the fires of sense-restraint. The celibates for life offer as a sacrifice a particular sense-organ in the fire of sense-control. The plural is used as there are different sense-organs. The restraint of the senses is to keep them away from their objects. (*Tātparyā Candrikā* of Vedānta Deśika).

indriyāgniṣu : in the fires of the senses. Here according to Vedānta Deśika, 'kindling knowledge' is meditation on the true nature of the Self. This refers to the control of the mind, which enjoys the sense objects without attachment.

indriyakarmāṇi : functions of the senses. The five functions of the organs of knowledge are perception of form, sound, smell, taste and touch ; and those of the organs of action are speech, grasping, walking, excreting and enjoying sex. (Madhusūdana III. 40).

prāṇakarmāṇi : the functions of the vital air, which has five-fold activity in the body. The *prāṇa* sustains life, while the *apāna*, the *vyāna*, the *samāna* and the *udāna* respectively activate excretion, circulation, digestion and respiration.

28. *dravyayajña* : material sacrifice, a sacrifice accomplished with the help of materials (Śaṅkara). Madhusūdana includes in it all pious works such as digging of wells and also gifts to Brahmins. According to Rāmānuja, *karmayoga* includes austerities, visits to tirthas, gifts and sacrifices.

29. *apāne juhvati prāṇam* : he offers as sacrifice the outgoing breath in the incoming breath i. e. practises *pūraka*, inhalation (Śaṅkara).

prāṇe 'pānaṁ tathā 'pare : others offer the incoming breath in the outgoing breath, and practise *recaka* i. e. exhalation (Śaṅkara).

prāṇāpāne gatī ruddhvā : stopping the breath either inside or outside i. e. practising *kumbhaka*. Three sorts of motions of *prāṇāyāma* (control of the vital forces) are : one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs or stopped from entering the lungs. There is also *kevala kumbhaka* in which the breath is neither held in the lungs, nor outside the lungs.

30. *prāṇān prāṇeṣu juhvati* : What is meant by this sacrifice is that they bring under control each of the five vital airs by merging the rest in it. According to Madhva, this refers to the mortification of body and senses by regulation of the diet.
32. *vitatā brahmaṇo mukhe* : Śaṅkara takes *brahman* to mean the Vedas and says that various forms of sacrifices are known through the Vedas. Śrīdhara says that they are all propagated or prescribed by the Vedas. Rāmānuja interprets it as 'they are the means for the realisation of the true nature of the individual Self'. There is no reason to take *brahman* here to mean the individual Self. It simply means the various forms of sacrifices performed as the means for the realisation of Brahman. Apte's lexicon attaches the meaning of 'means' to *mukha* and 'performed' to *vitata*.
33. *jñānayajña* : knowledge as sacrifice. Hill takes it to mean any one of the forms of sacrifice performed with knowledge. The view of Śaṅkara that knowledge as sacrifice, leading to liberation is meant here, seems correct as knowledge is held to be superior to material sacrifice, and is extolled in the verses that follow.
40. *nāyaṁ loko 'sti na paraḥ* : this world does not exist for him nor the next world. The ends of worldly life consisting of virtue, wealth and desire are not attained by him, leave alone liberation.

42. *ātmanah* : Śaṅkara explains that this doubt concerns the Self, *ātma-viśayam*.

Chapter V :

5. Here yoga means the yogin 'one who has yoga', as the suffix *ac* in the *arśas* group denotes.
6. Śaṅkara takes Brahman here to mean renunciation and quotes *Mahānārāyaṇa Up.* XXI. 2. Śaṅkara adopts this unusual meaning to avoid the implication that *karmayoga* too can directly lead to Brahman.
7. The first line contains two compounds, each with *ātman* as its second member. Śaṅkara explains *viśuddhātman* as pure in mind and *vijitātman* as one who has controlled his body. Rāmānuja takes *ātman* to mean *manas*, the sense of cognition, and *citta*, the seat of memory respectively.

sarvabhūtātmanabhūtātma : one whose Self has become the Self in all beings beginning from Brahmā to a clump of grass, i. e. fully enlightened (Śaṅkara). His Self is of the same form as in the gods and other beings (Rāmānuja). One whose mind is firmly on the Lord of all beings (Hill). This seems to support the view of Śaṅkara.

11. The word *kevala* qualifies all the four, body, mind, intellect and senses.
13. In the verses beginning from this to the end of the *adhyāya*, the Lord describes *karma-saṁnyāsa* as distinct from *karmayoga*. This is clear from the use of the word *saṁnyāsa* as also of the phrase *naiva kurvan na kāraṇam*. For a different view, see Hill.

The nine gates of the body are the two eyes, the two ears, the two nostrils, the mouth and the two organs for urination and defecation. Cf. *Kaṭha Up.* V. 1.

14. *prabhu* : the lord of the body, the individual Self (Rāmānuja). This seems to be its proper meaning because of its juxtaposition with *svabhāva*; *vibhu* in V. 15 means the same thing (see below).

svabhāva : nature of man. Śrī Śaṅkara explains *svabhāva* as *māyā*. But the second meaning given by him in XVII. 2 seems more appropriate here. He interprets *svabhāva* as the latent impression of virtuous acts etc. acquired in the past lives which has become manifest in this birth.

18. *śvapāka* : an eater of dog's meat, an outcaste.

samadarśin : one who sees Brahman everywhere (Śaṅkara); one who has realised that the distinguishing forms belong only to *prakṛti* and that the individual Self is the same everywhere (Rāmānuja).

19. *sāmya* : sameness, equality. Brahman is the same in all beings, being unrelated to their merit and demerit (Śaṅkara); or being free from the defects of *prakṛti* (Rāmānuja).

21. *brahmayogayuktātman* : one whose mind is absorbed in the contemplation of Brahman. *Brahmayoga* is explained as *brahmaṇi yogaḥ saṁādhiḥ* (Śaṅkara) and *brahmābhyāsaḥ* (Rāmānuja). It may mean union with God, see Introduction p. 144.

25. *chinnadvaidhāḥ* : freed from doubt (Śaṅkara); freed from the pairs of opposites like cold and heat (Rāmānuja); free from doubt or misapprehension (Madhusūdana).

27. *antare bhruvoḥ* : fixing the gaze between the eye-brows. Śaṅkara states that the eyes have to be half-closed, for if they are closed fully, the mind is likely to feel drowsy. And if they are wide open, the mind is likely to go after the sense-objects.

Chapter VI :

1. Śaṅkara says that *niragni* is a person who does not kindle the sacrificial fires and *akriyā* is a person who does not perform other works such as austerities. He, therefore, states that such a person is truly a monk and a yogin, and these epithets are applied to a *karmayogin* only figuratively. The plain meaning seems to be that mere renunciation of actions does not make one a *saṁnyāsīn*.

2. *savikalpa* : full of *vikalpa*; *vikalpa* means expectation, anticipation of results (Śaṅkara); the delusion because of which one mistakes *prakṛti* for *ātman* (Rāmānuja). It means volition directed to a definite end. See note on verse 24.
3. *sama* : self-restraint, control of the internal organs. Śaṅkara (X. 4), and Madhusūdana take it here to mean cessation of all actions; *sama upaśamaḥ sarvakarmabhyo nivṛttiḥ* (Śaṅkara), *karmanivṛttiḥ* (Rāmānuja), *sarvakarmasamānyāsaḥ* (Madhusūdana). However, Śaṅkara himself explains its opposite *aśama* in XIV. 12 as *harṣarāgādipravṛttiḥ*, and Rāmānuja explains it as *indriyāṇām anuparatiḥ*. Śrīdhara interprets it correctly as restraint of activity that causes distraction, *vikṣepakarmoparamaḥ*.
- 5-6. This is a sort of a conundrum, which makes little sense, if any of the words *ātman* used here is taken in the sense of Self. The Self, being immutable, is changeless and so cannot be lifted up or allowed to sink. The verse makes sense only if the word *ātman* is taken to mean the lower self, the mind, and *ātman* as a reflexive pronoun. Their meaning would then be that the self i. e. mind becomes one's friend or foe, according as it is or is not under one's control. Cf. *mana eva manasyāṇāṁ kāraṇaṁ bandhamokṣayoḥ* (Mbh. XIII. 295.*1).
7. *paramātmā* : *Ātman* here is qualified by *param* to show that it is higher than the self mentioned in the preceding two verses. Śaṅkara takes *paramātman* to mean the Supreme Self and explains that in a person who has subdued his lower self, the Supreme Self becomes established as his own Self. Śrīdhara takes it to mean the individual Self. Since both the Supreme Self and the individual Self are not affected by external conditions such as heat and cold, Nilakaṇṭha splits the word as *param* and *ātman* and takes *ātman* to mean *citta* or mind. In view of this this verse may be interpreted as 'the mind which has control over the body and the organs becomes tranquil and collected in cold and heat etc.'. A Kāśmiri Ms, dating 1489 A. D. has the variant reading

- parātmāsu samāmatih* 'the self-controlled and serene man must think of other Selves like his own Self.' But since this variant is limited to Kāśmiri texts, its authenticity is doubtful (Callewaert and Shilanand Hemraj, *Bhagavad-gītānūvāda*, p. 22).
8. *kūṭastha* : immovable, changeless, *aprakaṇḍya* (Śaṅkara); *nirvikāra* (Śrīdhara).
 10. *satata* : daily, setting aside a fixed time for the purpose (Rāmānuja).
 11. *cailājīnakuṣottaram* : *kuṣa* is the sacred grass, *poa cynosuroides*, also known as *darbha*, used in many religious rites. Śaṅkara says that the cloth, the deer-skin and the grass should be placed in the reverse order, one above the other.
 13. Śaṅkara adds *iva* and says that he should fix the gaze on the tip of the nose, since he is later advised to fix his mind on the Self.
 20. In this verse the word *ātman* occurs in the accusative, the instrumental and the locative case. Śaṅkara takes *ātmānam* to mean the Self which by nature is the supreme light of consciousness. Seeing this Self by the mind (*ātmānā*) purified by concentration, one remains contented in the Self (Śaṅkara); feeling the need of nothing else (Rāmānuja). Madhusūdana explains, 'seeing the Lord in the body with the help of the mind'.
 24. *saṅkalpa* : volition, which gives rise to desire, which leads to activity, *phalaviṣayaṁ saṅkalpaṁ pravṛttilhetukāmakāraṇam* (Śaṅkara). Rāmānuja explains that desires are of two kinds, desires born of *saṅkalpa* such as love for children and desires born of *sparśa* i. e. contact with the object of the senses.
 - 29-32. According to Rāmānuja, these verses indicate the progressive stages of perfection in Yogic practices.
 32. *ātmaupamyena* : by analogy or comparison to oneself, *ātmadṛṣṭāntena* (Madhusūdana).

34. *pramāthin* : capable of agitating the body and the senses. (Śrīdhara).
35. *abhyāsa* : constant repetition of the same thought related to some one object, *abhyāso nāma cittabhūmau kasyāñcit samānapratyayāvṛttiś cittasya* (Śaṅkara).
vairāgya : dispassion, absence of craving for the enjoyment of seen or unseen objects through the practice of discerning their defects, *drṣṭādrṣṭeṣṭabhogeṣu doṣadarśanābhyāsād vaiṛaṅyam* (Śaṅkara).
38. *ubhaya vibhraṣṭa* : fallen from both the path of Vedic *karma* and from the path of Yoga. There is a doubt that he may get neither the reward of heaven nor liberation, as he has performed the religious rites without a desire for their fruit and also has not achieved perfection in Yoga.
41. *punyakṛtān lokān* : the five heavens attained by those who perform Vedic rites. The heavens are divided into five regions, beginning with *svarloka*, the heaven of Indra and ending with *satyaloka*, the heaven of Brahmā. According to the *Gītā*, the latter is the highest world, which one can aspire to attain by the performance of religious rites and pious deeds.
44. *śabdabrahman* : the result of Vedic ritual (Śaṅkara). Rāmānuja takes it to mean *prakṛti* and argues that the term cannot mean the Vedas or the ritual as this is a secondary sense of *brahman*, forgetting that *prakṛti* too is a secondary sense of the word. The former meaning seems more appropriate.
46. *jñānibhyaḥ* : from the men of scriptural knowledge (Śaṅkara). Rāmānuja also takes this word to mean men of mere knowledge and not self-realisation. Hill thinks that the Yogin is superior to all of these because he combines within himself all these elements, inclusive of devotion, which upto the time of the *Gītā* had been so severely separated,

Chapter VII :

2. *viñāna* : see note on III. 41 : *viñāna* here seems to be the knowledge of the lower *prakṛti*, or as Jñāneśvara calls it, *prapañcaviñāna*. See below.
4. *prakṛti* : The *aṣṭadhā prakṛti* comprises the five gross elements, mind, intellect and egoism. This division is different from the Sāṅkhya division. This *prakṛti* is not the independent cause of the material world, as the Sāṅkhyas hold. It creates the material world under His superintendence and so is His lower nature (IX. 10). This is also called the *bhūtaprakṛti* of God (XIII. 34) as contrasted with the *jīva bhūta prakṛti*. See note below.
5. *jīva bhūta* : Here the *puruṣas* of the Sāṅkhya system form the higher nature of God, the *jīva bhūta prakṛti*. Śaṅkara rightly calls this *kṣetrajñā* (XIII. 2) and equates it with *puruṣa*. Madhusūdana takes this higher *prakṛti* to be *Śrī* who is of the form of consciousness.
8. *praṇava* : The sacred syllable Om, which is taken as a symbol of God in meditation. Its utterance at the beginning of any rites removes any inadvertent deficiency. (XVII. 24)
9. *tapas* : austerity. The Lord, however, does not favour the conventional form of austerities involving self-torture, but spiritual practices mentioned in XVII. 14-16.
11. *kāmarāgavivarjitam* : Śaṅkara and other commentators interpret *kāma* as desire for what one has not and *rāga* as passionate love for what one has.
dharmāviruddhaḥ kāmaḥ : Śaṅkara takes it as desire for eating and drinking for the bare support of the body. Rāmānuja takes it to mean legitimate sexual desire for the procreation of children. There is, however, no justification for taking this restricted meaning. Śrīdhara takes it to mean every kind of desire for wife, son and wealth which is sanctioned by the scripture,

12. Śaṅkara explains 'I am not subject to them like motrals'. 'I am not dependent on them', says Rāmānuja. Ānandagiri explains, 'I am the most sublime truth, and since three *sāttvika* states are things of imagination, their good and bad qualities do not affect me. See Introduction pp. 98, 99.
15. According to Rāmānuja, this verse speaks of four types of evil-doers corresponding to the four types of devotees described in VII. 6. But the distinction seems forced and artificial.
16. *māyayā* : see note on *yogamāyā* (verse 25) and Introduction pp. 95, 97.
19. Śaṅkara and his followers take this in the pantheistic sense that Vāsudeva is all. Rāmānuja takes it in the devotional sense that Vāsudeva is all-in-all.
20. *niyama* : the form of worship peculiar to a deity (Śaṅkara), such as muttering of prayers, fasting, circumambulation, salutations etc. (Ānandagiri).
24. The commentators have given unnecessarily complicated explanations of this verse. It can be explained simply in terms of the verse II. 28. The meaning seems to be that the ignorant regard me as any other mortal who has come into this world due to his past *karma* and do not know me as an incarnation of God.
25. *yogamāyā* : The coming together of three *guṇas*, which itself is *māyā*, i. e. illusion (Śaṅkara). Yoga is association with the *prakṛti*, which is called *māyā* because it hides the Lord from men (Rāmānuja); *māyā*, which is dependent upon my will (Madhusūdana). Yoga is the mysterious play of my will, which is itself *māyā*, the skill to make impossible things possible (Śrīdhara). See Introduction pp. 96, 97.
- 29-30. The terms *brahma*, *adhyātma*, *karma*, *adhibhūta*, and *adhidaiva* are explained in the next chapter.

Chapter VIII :

1. Cf. *Mbh.* XII. 301. Yājñavalkya attached different meanings to them in his dialogue with Janaka. Yājñavalkya explains

adhyātma as the senses and the mind, *adhibhūta* as the specific spheres of their activity, and *adhidaivata* as the deities who preside over them. Thus the eye is the *adhyātma*, *rūpa* or form is the *adhibhūta* and sun is *adhidaivata*.

3. *brahman* : Śaṅkara takes this to mean the Supreme Self. Rāmānuja interprets *brahman* as the pure Self divorced from *prakṛti*, but this does not seem to be correct as the word *brahman* is qualified by the adjective *paramam*. Madhusūdana also takes Brahman to be the all-pervading Lord.

svabhāva : own state or form. Śaṅkara takes it in the sense of *sva bhāvaḥ* and says that *adhyātma* is the own form of Brahman i. e. the Self. Śrīdhara explains *svabhāva* as *svasyaiva brahmaṇa evāṅśato jīvarūpeṇa bhavanam*, i. e. Brahman's coming into being in part as the individual Self.

adhyātma : own form of Brahman, i. e. the Self (Śaṅkara); pure Self divorced from *prakṛti* (Rāmānuja); individual Self as part of Brahman (Śrīdhara).

visarga : Śaṅkara takes it to mean sacrificial offering, which produces in succession rain, food and beings (cf. *MS* 3. 76). Śrīdhara explains that this term implies all ritual action. Rāmānuja interprets it as seminal discharge, which, however, excludes a sexual production. Both seem to ascribe too restrictive a meaning to this term. Madhusūdana takes it to mean 'the grand work of creation', which seems more appropriate here.

4. *adhibhūta* : here *ksara*, which stands in contrast to *akṣara* and means the mutable nature, *prakṛti*. Rāmānuja limits the word to senses and the subtle elements.

adhidaivata : The Self, which is the presiding deity over all the sense-organs.

adhiyajña : Śaṅkara quoting the Vedic text, 'verily Viṣṇu is the sacrifice' (*Taitt. Sam.* I. 7. 4), explains that Kṛṣṇa as Viṣṇu identifies himself with all acts of sacrifice. The phrase 'here in this body' refers to his present incarnation of Viṣṇu. It may also mean that He himself, dwelling in the

human body as its inner controller is the presiding deity of sacrifice and dispenser of its fruit.

paramaṇi puruṣam : the Supreme Self. When the word *puruṣa* is qualified by *ādya*, *uttama*, *para*, *parama*, *purāṇa*, *sanātana* etc. it means the Supreme Self.

9. *dhātāram* : the dispenser of the fruits of actions (Śaṅkara); the creator (Rāmānuja); the sustainer and nourisher, (Madhusūdana). See note on IX. 17.

tamas : the primordial state of undifferentiated matter from which the world evolves. So Madhusūdana takes it to mean *avyakta*, the Unmanifest. But Śaṅkara interprets it as the darkness of delusion in the form of ignorance.

10. The *ātman* is said to have entered the body through the cleft in the skull (*Ait.* I. 3. 12). From the head an artery called *sūṣumnā* runs through the spinal column. If a person can force his breath through this passage into the head, he attains to the Supreme Person. See *Pr. Up.* III. 7, *Mait. Up.* VI. 21. The same idea is repeated in VIII. 12.

12. *sarvadvārāṇi* : the gates through which sensations enter the mind, the sense-organs. See also V. 13.

17. *The day of Brahmā* : the four *yugas* or one *mahāyuga* lasts for 43,20,000 mortal years. A thousand *mahāyugas* known as *kalpa* constitutes one day of Brahmā. His night also extends over an equal period. 360 such days and nights form Brahmā's year. One hundred such years form a *mahākalpa*, after which the total dissolution of the world including the *Brahmaloka* takes place.

21. *paramaṇi dhāma* : supreme state (Śaṅkara); supreme dwelling place (Rāmānuja). It follows that Brahman dwells in the Self and in all other things of the world. See also note on X. 12.

24. Since the verses 24 and 25 describe the paths by which emancipated and bound souls depart, the paths are taken to

be the deities presiding over particular paths. See *Śaṅkara-Bhāṣya*. Rāmānuja explains that *kāla* here means the path where the deities who preside over time dwell in great numbers. This passage has its origin in the teachings of the Upaniṣads, see *Ch. Up.* V. 10. 1 and *Bṛh. Up.* IV. 2. 18.

Chapter IX :

1. *guhyatamam* : most secret (knowledge); *guhyaṁ dharma-jñānaṁ, tato dehādivyatiriktātma-jñānaṁ guhyataraṁ, tato 'pi paramātmajñānam atirahasyatvād guhyatamam* (Śrīdhara).
2. *pratyakṣāvagamam* : of which there is direct experience i. e. of which the result is patent (Śrīdhara).

dharma : which accords with duty. See note on III. 41.

4. First line : I pervade this universe, consisting of animate and inanimate beings in my unmanifest form (Śaṅkara), as its internal ruler (Rāmānuja). Rāmānuja quotes *Bṛh. Up.* III. 7 in support of his interpretation. In this and the next verse the Lord says that all beings dwell in him, but he does not dwell in them, being transcendent over them. See Introduction p. 98.

5. *yoga* : divine act (of creation), *ātmanah ghaṭanam* Śaṅkara (X. 7) i. e. God's power of accomplishing his object. *īśvarasya tattadarthasampādanasāmarthyam* Ānandagiri (X. 7); my skill to make impossible things possible (Śrīdhara). See also note on *yogamāyā* VII. 25.

mamātmā bhūtabhāvanaḥ : Śaṅkara says that the Lord speaks of *mamātmā* here in the manner of the world, which differentiates the body from the innermost Self. It does not mean this Self is different from Himself. Rāmānuja interprets it as 'will', and Śrīdhara, as Supreme Reality.

15. Śaṅkara interprets the second line as 'either one, or as separate, or as one who in many forms faces everyway.' Śrīdhara explains it as 'some adore me as being identical with them, some adore me as being separate from them, and still some others adore me in different forms such as Brahmā, Rudra etc. Knowledge as sacrifice can only be the

supreme knowledge of God as One. There are also no disjunctive particles to justify the interpretation of Śaṅkara. The translation follows Rāmānuja's interpretation.

16. *kratu* : Śaṅkara distinguishes *kratu* a Vedic rite from *yajña* the sacrifice based on the Smṛtis. According to Rāmānuja, *kratu* is a fire-sacrifice such as *Jyotiṣṭoma* while the five *mahāyajñas* are meant by *yajña*.

svadhāham aham auṣadham : Śaṅkara takes *svadhā* to mean the offering to the manes and *auṣadha* as food in general, or *svadhā* as food and *auṣadha* as the medicine. The former seems more appropriate.

17. *dhātṛ* : Śaṅkara explains this as 'the dispenser of the fruits of one's actions, *karmaphalavihātā*. Since it is mentioned along with such words as father, mother, grandfather etc. who are concerned with the upbringing of a child, its meaning *poṣayitṛ* i. e. supporter or guardian as given by Madhusūdana is accepted here.

ek sāma yajur eva ca : the *Gītā* recognises only the three Vedas, *Rgveda*, *Sāmaveda* and *Yajurveda*. Cf. *traiṣṭvīyāḥ*, IX. 20; *trayīdharmam*, IX. 21.

18. Lord Kṛṣṇa declares here that he is the creator, destroyer and preserver. *Nidhāna* is the resting place, *layasthāna* (Śrīdhara).

19. *sadasat* : *sat* is existence, which has come into being from *asat* its unmanifest cause (Śaṅkara). According to Rāmānuja *sat* is the present existence, *asat* the past and future existences. The former interpretation seems to conform to *Rgveda* X. 72. 2, *Ch. Up.* III. 19. 1 and *Taitt. Up.* II. 7, where it is stated that the visible world *sat* originated from the invisible cause, *asat*.

20. *traiṣṭvīyāḥ* : those who are versed in the three Vedas, *Rgveda*, *Yajurveda* and *Sāmaveda*, which shows that *Atharvaveda* was not recognised as a Veda.

somapāḥ : those who drink the Soma juice left over in a sacrifice (Śrīdhara). This juice from the Soma plant

(possibly *asclepias acida*) played an important part in the Vedic ritual. It was personified as a deity and praised in as many as 120 hymns of the *Rgveda* and the whole of *Sāmaveda*.

22. *ananyāḥ* : Those who think of none other than the Lord, (Rāmānuja and Madhusūdana); worshipping none other (Śrīdhara). Śaṅkara with his monistic bias, interprets it as *apṛthakbhūta*, not separate from me.

yogakṣema : lit. means the acquisition of what one has not and the preservation of what one has; see note on *niryoga-kṣema*, II. 45. This, however, can hardly be the sense here, as it is said to be higher than heaven. Rāmānuja explains *yoga* as union with Kṛṣṇa and *kṣema* as final release. The meaning seems to be that those who worship Lord Kṛṣṇa with undivided attention are led by his grace to the practice of *yoga* and final bliss.

23. *avidhipūrvakam* : Śaṅkara takes *avidhi* as lack of knowledge that the Lord is the enjoyer and Lord of sacrifice; without following the prescribed method of liberation (Śrīdhara); *vidhi* here means knowledge that the deities worshipped are aspects of God.

25. *bhūta* : an inferior, often a malicious spirit. Śaṅkara mentions that the sixteen mothers, four sisters and others are meant here.

28. *saṁnyāsayoga* : *yoga* which involves *saṁnyāsa* i. e. dedication of actions to me (Śaṅkara); performance of duty in a spirit of renunciation (Nīlakaṇṭha); or as an offering to me (Śrīdhara).

29. Lord Kṛṣṇa is like fire, which warms only those who go near it and leaves them cold who keep away from it (Śaṅkara). He is like the sun, whose light gets reflected only in a clean mirror (Ānandagiri). He is like the wish-yielding tree, which grants the desires of only those who sit under it (Śrīdhara).

30. *samyag vyavasitāḥ* : rightly resolved. That is to say that such a person, by the power of his right resolve, abandons his evil ways and soon becomes righteous. Cf. *Kaṭh Up.* II. 24 which says that a person of evil conduct cannot attain to the Lord and gain knowledge.

Chapter X :

2. *maharṣi* : a great sage. There were seven *maharṣis* (X. 6). Bhṛgu is included among them in *MS*, *Vāyu* and *Viṣṇu Purāṇa*. Other Purāṇas include Aṅgiras in place of Bhṛgu. The other great sages are Marici, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha.

4. *buddhirjñānam* : intelligence and knowledge of such entities as the Self (Śaṅkara). Rāmānuja takes *jñāna* to mean discriminating knowledge.

damaḥ samaḥ : both Śaṅkara and Rāmānuja take *dama* in the sense of the restraint of the senses and *śama* as self control.

bhavo 'bhavaḥ : Rāmānuja takes *bhava* and *abhava* to mean exaltation and depression of the mind caused by agreeable and disagreeable experiences respectively.

6. *maharṣayaḥ sapta* : Śaṅkara and Rāmānuja refer to the great ṛṣis headed by Bhṛgu. According to Ānandagiri, they were the original teachers of the traditional wisdom. They, along with the four Manus, were entrusted with the work of creation.

catoṃśo manavaḥ : Śaṅkara says that these four Manus are known as the *savarṇas*, the sons of Savarṇā, the daughter of Dakṣa. Rāmānuja also agrees with him. *MS* 1. 63 mentions fourteen Manus as the successive progenitors of the human race. In view of this, some think that *catoṃśa* does not qualify Manus, and refers to the four mind-born kumāras of God Brahmā viz. Sanatkumāra, Sanaka, Sanātana and Sanandana.

7. *vibhūti* : divine manifestation (Śaṅkara); sovereign power (Rāmānuja). The chief of every class of beings partakes of a very small portion of the Lord's power and so is called his *vibhūti*.

yoga : the divine power of creation, which is undertaken in a disinterested spirit. See note on IX. 5.

yogena : with *yoga* consisting of steadiness of knowledge (Śaṅkara); with the discipline of devotion (Rāmānuja). It may mean *buddhiyogena* mentioned in X. 10.

12. *parath dhāma* : supreme light (Śaṅkara). The supreme refuge (Śridhara). The word *dhāma* here denotes light, the same as *jyotis* (Rāmānuja).

13. See Glossary of names for the deities, ṛṣis and others mentioned in this chapter.

14. *devā na dānavāḥ* : the *devas*, who descended from Aditi and Kāśyapa, lived in the heaven; the *dānavas* descended from Danu and Kāśyapa, lived in the nether world. They, also known as *rākṣasas*, were the implacable enemies of gods.

15. *yakṣarākṣasām* : *yakṣas* are a class of semi-divine beings of a benevolent disposition. They are attendants of Kubera, the god of wealth, and guardians of his wealth. They are represented as pot-bellied dwarfish imps. As regards *rākṣasas*, see note on X. 14.

22. *sāmaveda* : this Veda receives a special mention in *Ch. Up.* I. 1; nearly all its verses (except 78) are derived from the *Rgveda*. The fact that its hymns were chanted by the Udgātṛ priests at sacrifices gives it special value.

25. *japayajña* : *japa* is the silent repetition of the sacred syllable Om or any word or formula (*mantra*). *Japa* is the best form of ritual, as it does not involve the slaughter of animals (Madhusūdana).

26. *aśvattha* : now called the Pipal, the holy fig tree. See note on XV. 1.

27. *devarṣi* : a celestial saint such as Nārada and Atri.
28. *vajra* : Indra's weapon fashioned from the bones of sage Dadhici. Śaṅkara refers to the Vedic legend of Dadhici, who gave up his life, so that Indra could kill the demon Vṛtra by this weapon made from his bones.
kāmadhuk : the fabulous cow of Vasiṣṭha, which yielded all desires. It would also mean a cow in general, which gave milk at all times (Śaṅkara).
30. *kāla* : finite time, as the reckoner of the life-span. The word occurs also in X. 33, where, however, it means the ever-flowing infinite time.
31. *makara* : a large mythical fish. The word is also used to denote the dolphin or crocodile.
32. *vāda* : a logical argument. The Nyāya system recognises three forms of debate, *vāda*, *jalpa* and *vitandā*. *Jalpa* is quarrelsome argument in which the disputant presents his view and rebuts the opponent's view. *Vitandā* is destructive criticism of the opponent's view without stating one's view. *Vāda* is the best as its purpose is the ascertainment of truth (Śaṅkara).
33. *akāra* : *a*, the first letter of the Devanāgarī alphabet. It is said to be immanent in all speech. Cf. *akāro vai sarvavāk* (*Ait. Ār.* III. 23).
dvandva : a copulative compound of two or more words, which, if not compounded, would be in the same case and connected by the conjunctive particle *ca*. It is said to be the best, as the members of the compound are equally important.
34. *nārīṇām* : the words *kīrti* etc. which are in Sanskrit of feminine gender signify the goddesses of the respective qualities. The merest trace of these qualities in men makes them worthy of praise.
35. *bṛhatsāman* : the hymn sung in *Bṛhātī* metre, "(O Indra), we praise you you alone " etc. (*R V.* VI. 46. 1). As Indra is praised as the Lord of the heaven, it is the best,

35. *gāyatrī* : a Vedic metre of three lines with eight syllables each. It is said to be the best among Vedic metres, as the sacred hymn known as Gāyatrī mantra is repeated by every Brahmin in his morning and evening prayers.

Chapter XI :

15. *brahmāṇamīśam* : Rāmānuja separates *īśam* from *brahmāṇam* so that each member of the Hindu Trinity is represented. This would, however, make *kamalāsanastham* qualify *īśam*, which would be inappropriate. It is, therefore, doubtful if the *Trimūrti* is referred to here.
kamalāsanastha : seated on the lotus. Most commentators explain that Brahmā is seated on Mount Meru, the pericarp of the earth lotus. Śrīdhara adds that it may also mean " Brahmā seated on the lotus rising from your (i. e. the Lord's) navel ".
17. Viṣṇu is usually represented as carrying a mace, disc, a conchshell and a lotus in his four hands. Arjuna addresses Kṛṣṇa as Viṣṇu in XI. 24, 30.
37. *sadasatparam* : being and non-being and that which is beyond both (Śaṅkara). Śrīdhara takes *sat* as manifest and *asat* as unmanifest and *param* as the primal cause, Brahman. Rāmānuja interprets *sat* as the effect and *asat* as the causal state of *prakṛti* and *param* as the Lord beyond them.
54. *evamīdha* : in my universal form (Śaṅkara).

Chapter XII :

1. *akṣara* : Śaṅkara takes *akṣara* to mean the Imperishable Brahman, while Rāmānuja takes it in the sense of the individual Self. Rāmānuja's interpretation seems to be correct as *akṣara* is described as *kūṭastha* in verse 3, which is a well-recognised attribute of the Self in the early and classical Sāṅkhya. Śrī Śaṅkara's meaning seems somewhat incongruous, as he says later on verse 4 that a person who meditates on *akṣara* i. e. the absolute also reaches him.
9. *abhyāsayoga* : yoga of practice. See note on VI. 35.

10. *madartham karmāṇi* : Śaṅkara takes this to mean works meant for me. Rāmānuja takes *karmāṇi* to mean actions undertaken for my sake, such as building temples, making gardens, sweeping the floors of the temples, gathering flowers for my worship, repeating my names, going round the shrine, singing songs in praise of me, prostrating before me.
12. This is a very difficult verse and various explanations are offered. Barnell regards this as a clumsy paradox and thinks it spurious. Hill explains that even renunciation of the fruit of action, if practised with devotion, is superior to cold intellectual contemplation. Śaṅkara and Madhusūdana think that the Lord praises here *sarvakarma-phalatyaḡa* in order to enthruse people to adopt yoga of action. The verse admits of a simpler interpretation if we take *abhyāsa* to mean scriptural study. It means, 'knowledge of the Self is superior to scriptural study'. This knowledge is transformed into a firm conviction through meditation which is, therefore, superior to knowledge. This meditation cannot, however, become perfect and lead to realisation without renunciation of the fruit of the above practices.
13. According to Śaṅkara this and the verses that follow describe a monk, who has given up all desire and become steadfast in full enlightenment. Rāmānuja says that they apply to one who has become a perfect devotee through the practice of yoga. This view seems to be right, as it is incongruous that after enunciating the path of devotion, the Lord should conclude it with the praise of a monk following the path of knowledge. These verses apply to a person who has reached perfection in yoga through the practice of devotion.
13. *nirahaṅkāra* : free from the notion of "I" (Śaṅkara), free from the wrong notion that the body is the Self (Rāmānuja). The difference is due to the fact that Rāmānuja holds that the individuality of the Self persists even in the state of final release.
15. *mayyarpitamānabuddhiḥ* : he who has dedicated his mind and intellect to me (Śaṅkara). There is dedication of the

- mind to the Lord when attention is directed to him as the object of worship; of intelligence when there is conviction that he is the dispenser of the fruits of action.
16. *sarvārambhaparityāgin* : one who does not undertake works out of desire for results (Śaṅkara). *Tyāga* here has the meaning attached to it in XVIII. 7-9.
17. *śubhāśubhāparityāgin* : one who relinquishes the fruit of good and bad actions as enjoined in XVIII. 9.
- 18-19. Vedāntadeśika quoting Yādavaprakāśa says that verses 18 and 19 apply to an ascetic. The only word which applies to the monk is *aniketa*. Rāmānuja takes it to mean one who has no attachment to home etc.
20. Rāmānuja holds that the persons referred to in this verse are the practicers of *karmayoga*. This verse clearly refers to the *jñāni-bhaktas* referred to in verse VII. 17. This is the pinnacle of yoga attained after following the path of knowledge or the path of action, accompanied by exclusive devotion to God.

Chapter XIII :

1. *kṣara* : the body, so called because the fruits of action are reaped in it as in a field (Śaṅkara); because it is the basis of enjoyment, *bhogakṣetra* (Rāmānuja) or because it is the sprouting ground of transmigratory existence (Śrīdhara).
- kṣetrājña* : an apt term for the Self, who is conscious of the body as 'I' or 'Mine' and enjoys the fruits of its actions like the husbandman, *kṛtvalavat tatphalabhoktṛtvāt*, (Śrīdhara). Syn. *kṣetrin*.
3. *yadvikāri* : these modifications are referred to in verses 5 and 6.
- yataś ca yat* : what (effects) arise from what (causes) (Śaṅkara). Śrīdhara interprets *yataś*, 'where it arises' i. e. how it arises from the conjunction of *prakṛti* with *puruṣa* and *yat* means what its forms are i. e. how it becomes diversified as sentient and insentient entities.

4. *brahmasūtrapadaīḥ* : Śaṅkara renders this term as sentences indicative of Brahman and quotes *Bṛh. Up. I. 4. 7*, (Śaṅkara); passages indicative (*sūtraiḥ*, cf. *Tai. III. 1*) and descriptive (*padaiḥ*, cf. *Tai. II. 1*) of Brahman (Śrīdhara). Rāmānuja thinks that this refers to the *Brahmasūtra* of Bādarāyaṇa, which purports to ascertain the nature of Brahman and Śrīdhara also gives this as an alternative explanation.

5. *mahābhūtāni* : The great elements. Śaṅkara takes this word to mean the subtle elements, which are said to be great owing to their pervasion of all modifications and *indriya-gocarāḥ* as the gross elements.

6. Desire etc. are also products of *prakṛti* and not the attributes of the Self as the Vaiśeṣikas believe (Śaṅkara). Cf. *Bṛh. Up. I. 5. 3*.

saṅghāta : lit. means an aggregate. It usually means the aggregate consisting of the body and the five senses, *dehendriyāṇāṃ saṅghātaḥ* (Śaṅkara). As the mention of the body seems out of place in the enumeration of mental emotions, Rāmānuja stops with pain and explains that all this combination is the support (*adṛṣṭi-ādharma*) for the experience of pleasure and pain. *Saṅghāta* may here mean the psycho-physical matrix, arising from the not-self.

12. *jñeya* : Śaṅkara and Madhusūdana take this to mean the Supreme Brahman. Rāmānuja takes it in the sense of the individual Self. Although *brahman* is used in the secondary sense of the individual Self, the next line describes it as *paraṃ brahma* which is Supreme Self.

anādimatparam : Rāmānuja divides it into two compounds *anādi* and *matparam*. Brahman here, according to him, refers to the individual Self, which is beginningless and is that 'in relation to which I am the Supreme'. Others take Brahman in its usual sense, and interpret *matparam* as 'of whom I, Vāsudeva, am the great power'. Śaṅkara rejects this interpretation, as the verse is intended to convey the knowledge of Brahman by the negation of all distinguishing

attributes. Śaṅkara takes it as one word and says that although the sense is conveyed by the *Bahuvrīhi* compound *anādi* only, the suffix *matup* in *anādimat* is employed for metrical reasons. The Critical Edition reads *anādimat* as one word.

na sat tan nāsat : Śaṅkara says that Brahman cannot be described as existent, as it is devoid of qualities, nor as non-existent as it manifests itself in the form of the bodies. Śrīdhara states that Brahman cannot be characterised by an affirmative or negative proposition.

13. Cf. *RV. X. 90. 1* "A thousand heads hath *puruṣa*, a thousand eyes and a thousand feet". See also *Sāmaveda VI. 4. 3*. The verses 13-16 present in the form of paradoxes the characteristics of the formless Brahman and its universal form.

15. *acaram caram eva ca* : Śaṅkara explains, 'that which appears as the body, moving and not moving'. It is unmoving by nature, but moving in its embodied state (Rāmānuja). This latter interpretation seems preferable, as this brings out the difference between the essential nature of Brahman and its universal form.

dūrasthaṃ cāntike ca tat : Śaṅkara explains : 'far away (to the ignorant), near (to the enlightened)'. Again here the meaning seems to be, as Brahman it is far away being incomprehensible, as individual Self it is near, being the inner controller.

16. *avibhaktaṃ ca bhūteṣu* : the one Brahman remains undivided in various bodies like space.

17. *tajjyotiḥ* : for God as light, see *Taitt. Br. 12. 9. 7*, *Kaṭh. Up. V. 15*, *Mund. Up. II. 2. 10*.

tamasaḥ param : beyond darkness which would prevail in the absence of light.

19. *vikāras* : products of *prakṛti* enumerated in verses 5 and 6. According to Śrīdhara, they are the body and senses,

20. Śaṅkara takes *kārya* to mean the body, *kāraṇa* or *kāraṇa* as the sense-organs and *prakṛti* as the source of them (*kartrtva*). Alternatively, he takes *kārya* to mean the sixteen principles which are the envolved effects (*vikṛtis*), *kāraṇāni* as the seven evolving causes (*prakṛtīvikṛtis*) of the classical Sāṅkhya (*Sāṅkhya-kārikā* 3). It is doubtful if the modifications of *prakṛti* as *vikṛtis* and *prakṛtīvikṛtis* were known in the days of the *Gītā*. The former meaning seems more appropriate as the body works and the Self experiences through the medium of the senses.

22. *upadraṣṭṛ* : witness. Śaṅkara compares him to the over-seeing priest (*brahman*), who watches the work of the sacrificer and the other priests, without himself taking any part in the actual sacrifice.

anumantṛ : *upadraṣṭṛ* is one who, without himself doing any work, impels some one else to work; *anumantṛ* is one who permits activity after it is begun.

paramātman : Rāmānuja explains this as the Self who is higher than the body and the mind (*ātman*). However this verse seems to bring out that in addition to *prakṛti* and *puruṣa* there is God, who is the overseer, the approver, the sustainer, the ruler, the great Lord, the Supreme Self.

23. *sarvathā vartamāno 'pi* : Śaṅkara takes it to mean, behaving in any manner. Ānanda explains this as 'performing any work, whether prescribed or prohibited'. Rāmānuja interprets it as 'although he may be living a wretched life in a divine or human form'.

24. *dhyānena* : Rāmānuja takes it to mean 'bhakti', as the *sāṅkhyayoga* and *karmayoga* are mentioned in the second line.

ātman : this term is used here three times. The term *ātman* clearly refers to the Self as higher than the body and as lord of the body. The verse, therefore, means that 'some see, through meditation, the Self (*ātmanam*) in the *ātman*

i. e. intellect (Śaṅkara) or the body (Rāmānuja) by means of the restrained or discriminating mind (*ātmanā*).

26. *kṣetrakṣetrajñasanyogāt* : from the conjunction between the Field and the knower of the Field. Śaṅkara says that the association of the Field with its knower is governed by *adhyāsa* or superimposition of the qualities of the one on the other due to lack of discrimination.

28. *ātmanam* : oneself. He does not ruin himself through indulgence in the lower Self (*ātmanā*). Here *ātmanam* has to be taken in the reflexive sense, as the Self is indestructible. Here destruction means non-fulfilment of the highest destiny of man, namely, God-realisation.

30. *ekastham* : Śrīdhara takes this to refer to *prakṛti*. This does not, however, seem to be right, as only the knowledge of the Self leads to liberation and not the knowledge of *prakṛti* as origin of all material things.

33. *raviḥ* : Śaṅkara thinks that the simile of the sun suggests that there is only one Self, who illumines all the Fields and remains untainted.

34. *bhūtaprakṛti* : Śrī Śaṅkara takes it to mean *avyakta*, which is characterized by nescience. Madhusūdana interprets it as the elements and the *prakṛti*. Here *bhūtaprakṛti* seems to mean the elemental *prakṛti* as contrasted with the *jīvaabhūta prakṛti* (verse VII. 5)

Chapter XIV :

1. *jñānānām* : knowledges. There are different kinds of knowledge such as those that deal with penance, rituals etc. Among these the knowledge of Self is the best, as it leads to liberation (Śrīdhara).

2. *sādharmya* : lit. means *samānadharmatā*, similarity of attributes, likeness (Rāmānuja). Śaṅkara, however, takes it to mean identity, *svarūpatā*. See note on *sāmya* in V. 19.

3. *mahadbrahman* : primordial matter, *prakṛti*. It is called *mahat* because it is greater than its evolutes and nourishes

them (Śaṅkara), or because it is the source of the great principle (*mahat*) and egoism (*ahaṅkāra*) (Rāmānuja). The word *brahman* is used to denote *prakṛti* as it is the material cause of the universe (Vedānta Deśika).

5. *prakṛtisambhavaḥ* : the Sāṅkhyas hold that the *guṇas* are the constituent elements of material nature. The *Gītā*, however, regards them as qualities born of *prakṛti*. According to Sāṅkhya and Vedānta they influence not only physical but also mental and moral characteristics.
6. *sattva* : the quality of light or goodness. The nature of *sattva* is to produce illumination and so is conducive to knowledge and happiness. The aim of Yoga is to enhance it and make it dominant over the other two qualities.
7. *rajas* : the quality of motion or activity. It stimulates desire and induces a great deal of activity for the sake of a little happiness.
8. *tamas* : the quality of inertia or darkness. In addition to inducing sloth and sleep, it leads to delusion, which is erroneous knowledge relating to the essential nature of a thing.
26. *brahmabhūyāya kalpate* : becomes fit for liberation i. e. for being one with Brahman (Śaṅkara); for the state of the immutable Self as it is in itself (Rāmānuja), the state in which the individual Self becomes as dear to the Lord as *prakṛti* i. e. Lakṣmī (Madhusūdana).
27. *brahmaṇo hi pratiṣṭhā 'ham* : Śaṅkara takes *pratiṣṭhā* to mean *pratyagātman*, *pratiṣṭhāti asmin iti*. According to him the Lord says that he is the *pratyagātman* i. e. power of Brahman in manifestation. Alternatively he takes Brahman as the conditioned Brahman, of which Kṛṣṇa is the unconditioned ground. This interpretation, which Madhusūdana favours, does not seem to be right, as Brahman has no qualifying word to show that it is *saguṇa* Brahman. Rāmānuja takes Brahman to mean the individual Self, and Kṛṣṇa as his support. Śrīdhara interprets *pratiṣṭhā* as the 'compact embodied form of Brahman, as

the solar orb is the compact form of light'. The meaning is that Lord Kṛṣṇa says that he is the embodiment of Brahman.

Chapter XV :

1. *ūrdhvamūla* : having its roots upwards i. e. having its source in Brahman, possessing unmanifest power in the form of *māyā* (Śaṅkara), in the four-faced Brahmā (Rāmāṇja), in Viṣṇu (Madhusūdana). *Aśvattha*, the Pippal tree, which provides an appropriate simile for the mundane existence. This tree of the World is everchanging, it does not last (*stha*) even for the morrow (*śvaḥ*). But even though it undergoes destruction every moment, it is everlasting (Śaṅkara).
11. *ātmany avasthitam* : dwelling in the Self i. e. the intellect (Śaṅkara), in the body (Rāmānuja)
14. *vaiśvānaraḥ* : the fire of digestion. 'The Vaiśvānara fire is that by which the food eaten is digested.' (*Bṛh. Up.* V. 9. 1). It digests four kinds of food : chewed (*khādya*), sucked (*coṣya*), licked (*lehya*) and quaffed (*peya*).
15. *hṛdi sanniviṣṭaḥ* : dwelling in the hearts of all. The import of this is that the Lord has entered all things as their Self in order to exercise control over them. Cf. *Taitt. Āraṇya.* III, 21; *Mahānārāyaṇīya Up.* XI. 7; *Chand. Up.* VIII. 1. 1.
16. *dvāv imau puruṣau* : the *Gītā* talks of two kinds of entities and calls them two *puruṣas*. The commentators interpret them differently. According to Śrīdhara, the *kṣara* consists of all perishable things and *akṣara* is the Self, who stands firm like the rock without change, when the bodies perish and who is the experiencer of the products of *prakṛti*. The context also suggests that these two terms represent *prakṛti* and *puruṣa*. Cf. *Śv. Up.* I. 10.

kṣaraś cā 'kṣara eva ca : Śaṅkara takes *akṣara* as the *māyāśakti*, which is described as *kūṭastha* because it is

changeless or possesses the deceptive power of illusion (*kūta*). Ānandagiri adds that they are said to be *puruṣas*, as they are *upādhis* of one *puruṣa*. Rāmānuja takes *kṣara* as the bound Self and *akṣara* as the emancipated Self. Madhusūdana understands by *kṣara puruṣa* matter or *prakṛti* i. e. Lakṣmī. MD (291) also explains *kṣara* and *akṣara* as *prakṛti* and *puruṣa*.

17. *uttamaḥ puruṣaḥ* : God, who is described by the Śruti as *uttama* or *parama* i. e. the Supreme and also as *ātman*, i. e. the Self. As Self he is different from the perishable matter and as the Supreme he is different from the immutable Self (Śrīdhara). Śaṅkara takes *akṣara* to mean *māyāśakti* to avoid the implication that the *uttama puruṣa* is superior to the Self, which is contrary to his monistic doctrine. See Introduction pp. 99-100.

Chapter XVI :

1. *jñānāyogavyavasthitiḥ* : both Śaṅkara and Rāmānuja agree that *jñānāyoga* here does not mean the path of knowledge. Śaṅkara takes it as two words, *jñāna* meaning the knowledge learnt from scriptures and the teacher and *yoga* making the things learnt matters of personal experience through meditation. Rāmānuja takes it as application to *yoga* i. e. meditation on the knowledge (of Self).

2. *tyāga* : renunciation of action as the giving of gifts is separately mentioned (Śaṅkara); giving up those possessions which work against the well being of the Self (Rāmānuja). The word *tyāga* has a specific meaning in the *Gītā*, namely, renunciation of the fruit of action (XVIII, 2) and there is no reason to depart from it.

apaīśuna : absence of calumny; *paīśuna* is calumny, *para-randhraprakāṭikaraṇam* (Śaṅkara).

hrī : modesty, humility. Śaṅkara and others take it to mean shame doing what one ought not to do, *akāryakaraṇa-vṛjā*. However to abstain from doing wrong thing out of shame cannot be considered a great virtue.

acāpalam : freedom from restlessness, i. e. unnecessary movement of hands, feet, etc. (Śaṅkara); freedom from fickle desire (Rāmānuja).

3. *daivī sampad* : divine endowment, consisting of virtues enumerated in verses 2, 3. The practice of these virtues conduces to purity of mind and leads one to liberation.

4. *dambha* : pomp, hypocrisy. Śaṅkara describes it as flaunting the banner of righteousness.

māna is pride, *atimāna* self conceit and *darpa* arrogance. These are emotional attitudes engendered by an excessive belief in the superiority of one's family, wealth, achievements etc.

āsuri sampad : demoniac endowment, consisting of the vices enumerated in verse 4. A description of demoniacal persons is given in verses 7-18.

7. *pravṛttiṃ ca nivṛttiṃ ca* : Śaṅkara explains *pravṛtti* as what is to be done to achieve a human end, *nivṛtti* as what is not to be done to avoid the source of evil. Rāmānuja takes them to mean the path of action and the path of renunciation. See note on XVIII. 30.

10. *asadgrāhān* : evil resolves (Śaṅkara); unholy vows not laid down in the *śāstras* (Rāmānuja). These unholy vows are made in order to attract a damsel or gain a treasure (Madhusūdana).

17. *nāmayajñaiḥ* : through sacrifices which are so in name only (Śaṅkara); which are performed to gain name and fame, *nāmamātraprayojanaiḥ* (Rāmānuja).

21. *lobha* : desire for wealth or greed. As *kāma* is used here in a restricted sense of sexual passion, *lobha* is separately mentioned.

23. *śāstra* : Śaṅkara takes it to mean the Vedas. Madhusūdana includes in this term the Smṛtis and the Purāṇas. But the term seems to have been used specifically to denote the *Gītā*, vide *idaṃ śāstram* (XV. 20). See Introduction pp. 105-106.

Chapter XVII :

1. *śāstravidhim utsṛjya* : Śaṅkara thinks that this refers to those who worship with faith and disregard the injunctions of the scripture through ignorance. According to Rāmānuja this covers rituals not ordained in the scriptures but performed with faith.
3. *svabhāva* : see note on V. 14.
9. *sattvānurūpa* : in consonance with the internal organ imbued with particular impression (Śaṅkara).
4. *bhūtagaṇān* : hosts of spirits. Śaṅkara thinks that they refer to seven mothers and others, the retinue of Rudra.
6. *māṇ caivāntaḥśarīrastham* : Śaṅkara thinks that 'torturing the Lord' is failure to carry out his commands. According to Rāmānuja the word Lord refers to the individual Self, who forms a part of himself.
10. *yātayāmam* : means 'cooked three hours ago', i. e. stale; *gatarasa* means that which has lost its essence; *paryuṣṭam*, cooked on the previous day and kept overnight.
15. *svādhyāyābhyasanam* : the practice of the study of the Vedas (Śaṅkara); recitation of the Vedas (by way of prayer) (Rāmānuja).
16. *maunam* : restraint of speech which follows from self-control (Śaṅkara); restraining the mind's tendency to indulge in speech (Rāmānuja); practice of meditation (Madhusūdana).
23. *Om tad-sad iti nirdeśaḥ* : the commentators point out that all these three words severally denote Brahman. Cf. *Kaṭh. Up. II. 15*; *Ch. Up. VI. 8. 6*. *Mahānārāyaṇīya Up. XV. 2*.
28. *asat* : the opposite of *sat*; it means non-existent, unreal, evil etc.

Chapter XVIII :

3. The Sāṅkhyas hold that the killing of animals in sacrifices is evil and so they should be given up. According to the Mīmāṃsakas, sacrificial rites should be performed, as they are prescribed by the Vedas. They believe that the specific injunctions which enjoin animal sacrifice override the general injunction which prohibits injury. See Śrīdhara.
4. *trividhaḥ* : according to Śaṅkara this threefold division refers to the division according to the three qualities. Rāmānuja holds that *tyāga* is of three kinds, as it relates to the fruit of action, the action itself and the agency.
6. Śaṅkara holds that the works of sacrifice, alms giving and austerities should be given up immediately after the desire to know Brahman arises. Madhusūdana says that even the ascetics have to perform works such as knowledge-sacrifice, giving instruction to disciples and austerities consisting of purity and continence.
12. *aniṣṭam iṣṭam miśraṁ ca* : the undesirable, desirable and mixed (fruit of action) is birth in hell or as an animal, as god and as a human being respectively (Śaṅkara).
saṁnyāsīnām : of the monks called *parama-haṁsas*, who remain steadfast in knowledge alone (Śaṅkara); of those who have renounced the sense of agency (Rāmānuja); of those who have renounced fruit of action (Śrīdhara).
13. *sāṅkhye kṛtānte proktāni* : Śaṅkara takes *sāṅkhye* to mean the scripture in which all things to be known are fully enumerated and *kṛtānte* to mean that in which actions cease. Rāmānuja interprets *sāṅkhye* as the reasoning faculty and *kṛtānte* as its demonstrated conclusion. This is a clear reference to the Sāṅkhya system, which Śrīdhara concedes as possible explanation. See Introduction p. 65.
14. Hill states that this five-fold division is obscure and has been variously interpreted and that it is not found in any extant Sāṅkhya text. This verse seems to refer to the three-fold division of human activity into *adhyātma*, *adhibhūta* and *adhidaivata* mentioned in Yājñavalkya-Janaka-Saṁvāda in

Mbh. XII. 301 with the addition of two more entities. According to this *karāṇa* represents *adhyātma*, sense organs and the mind, *ceṣṭā* is the *adhibhūta*, their specific spheres of activity such as seeing, hearing etc. and *daiva*, the deities, which preside over them and aid their activities. The entities added are the *adhiṣṭhāna*, the body, the seat of passion, pleasure and pain etc. and *kartā* is the embodied Self as the agent and experiencer, *upādhi-lakṣaṇo bhoktā* (Śaṅkara).

18. *karmacodanā* : impulse to action, *karmapravṛttihetuḥ* (Śrīdhara). Alternatively he says that it may mean sacrificial injunction. The former meaning is preferable.

19. *guṇasaṅkhyāne* : Śaṅkara admits that this refers to the Sāṅkhya system of Kapila, *guṇasaṅkhyāne kṛpīle śāstre*. The term *saṅkhyāna* also appropriately applies to the enumeration of the twenty-five categories of the Sāṅkhyas.

20. *ekaṁ bhāvam* : Śaṅkara says that this is the single Reality which is the Supreme Self. Rāmānuja holds that the single entity refers to the class of Selves, which are of the form of knowledge and so similar to one another. According to Madhusūdana, this single entity is God (Viṣṇu).

21. As Śaṅkara rightly points out, this verse rejects the dualistic systems.

22. Śaṅkara takes *kārya* to mean 'body' or image. A person endowed with *tamas* thinks his body to be Self or an image as God. Rāmānuja thinks that such a person offers worship to ghosts or evil spirits, which yields only insignificant results.

28. *naikṛtika* : one who robs another of his livelihood (from *kṛt* 'to cut', *paravṛtticch-danaparaḥ*) or one who is overbearing or insulting to others (from *kṛ* 'to do', *parāramāṇa śīlaḥ*). The prefix is *ni* and not *nis*.

30. Śaṅkara takes *pravṛtti* as the way of action and *nivṛtti* as the way of knowledge in view of its association with *bandha* and *mokṣa* in the same verse. Rāmānuja takes them to mean active life and renunciation.

bhayābhaye : fear and fearlessness arising from results of seen and unseen actions (Śaṅkara), arising from the transgression and observance of divine commands (Rāmānuja).

33. *dhṛti* : firmness, steadiness. When the mind, vital forces and sense-organs are restrained with firmness, they do not become inclined towards objects prohibited by scriptures (Śaṅkara); perseverance in the face of obstacles (Rāmānuja).

avyabhicāriṇyā : Śaṅkara takes it as qualifying *dhṛtyā* and takes it to mean 'unswerving steadiness.' According to Rāmānuja, it qualifies *manahprāṇendriyakriyāḥ* which sustains the working of the mind, vital forces and the sense-organs unswervingly towards one's aim in life.

34. *prasaṅgena* : as the occasion arises (Śaṅkara); through intense attachment (Rāmānuja).

53. *brahmabhūyā kalpate* : becomes fit for becoming Brahman (Śaṅkara); experiences the Self as it is in reality (Rāmānuja); becomes fit for resting his mind always in Brahman (Madhusūdana).

54. *brahmabhūtaḥ* : one who has become one with Brahman (Śaṅkara); to whom the essential nature of the Self has become manifest (Rāmānuja).

54-55. Śaṅkara explains *parā bhakti* as devotion characterized by knowledge. According to Rāmānuja, this devotion leads to knowledge and then to *paramā bhakti* in which the devotee enters the Lord. In other words Rāmānuja speaks of *parā bhakti*, *para jñāna* and *paramā bhakti* as three stages in the development of devotion. For Śaṅkara there is no difference between knowing God and entering him.

66. *sarvadharmān parityajya* : renouncing all rites and duties. Giving up *dharma*s includes giving up *adharma*s also (Śaṅkara); renouncing the sense of agency, possessiveness in works, fruits of actions etc. (Rāmānuja). Madhusūdana says that the renunciation is the renunciation of fruits. See Introduction p. 136.
70. *jñānayaśīna* : it is true that the references to the way of renunciation are not as many as those to the way of action. This is because the Lord had to explain fully to Arjuna the way of action in preference to the way of renunciation.
- Śaṅkara says that this knowledge-sacrifice being mental, is best as compared with ritual worship (*vidhi*), loud prayer (*japa*), inaudible prayer (*upāṁśu*) and mental (*mānasa*) worship. Here the reference is to the knowledge-sacrifice mentioned in IX. 15 and not to that in IV. 33 which refers only to knowledge in *karma-yoga*.
73. *smṛtir labdhā* : Śaṅkara takes *smṛti* in the sense of recollection of the true nature of Self. According to Rāmānuja it is the accurate knowledge of God.

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