



THE BHAGAVADGÎTÂ

The song of the Divine one—The Lord.

With Copious annotations

BY

TOOKARAM TATYA, F.T.S.

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PREFACE.

The Bhagwat Gita is the transcendental teachings of Bhagawan Shri-Krishna to Arjuna, who was made an Instrument in parting the same teaching to the world for its salvation. It is considered by Hindus the substance of the Vedas and the same Veneration is paid to it by them as they pay to the Vedas. It forms also one of the three parts, distinguished under the designation of the Prasthan Trayi (three paths to knowledge and liberation). The names of the other two works are the Upanishads and the Brahma Sutras.

The Vedas are divided into the Karma-Kanda and the Dnyâna-Kanda. The former consists of the ceremonial portion and the latter disquisitions on knowledge regarding the first cause of all things and their creation and way to deliverance of pains of existence or rebirths and attainment of eternal happiness. Both these parts were composed in brief sentences called the Mantras, and the sûttras in metre but not in systematic order. They were imparted to students from mouth to mouth until Vedavyâsa had collected all of them and put them in writing. As they were brief, yet comprehensive in their expression of thought and required explanation and reconciliation as they had different authors expressing the same thought from different stand points. Hence there was the necessity of

the commentaries. These commentaries were supplied by the Veda Vyāsa or Bādarayana and his disciple Jaimini. The former wrote on the Upanishadas or the Dnyāna-Kanda or the Upanished and the latter on the Karma-Kanda or the ceremonial portion of Vedas explaining their philosophy &c. and were Called the Brahma Sūtras and the Mīmāṃsā respectively.

It appears that Bhagawān Shri-Krishna found that the Mīmāṃsā Brahma Sutras were not sufficiently explicit in their explanations regarding the duties and the knowledge and devotion leading to the liberation. The necessity for further explanations to make the entire important of the Vedas very clear was felt by Him which He supplied in this Gita. It has been said in praises of the Gita in of the Purānas.

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ १ ॥

that all the Upanishadas are the cows, and the Shri Krishna Bhagawan who is called as the son of a tender or a keeper of cows is the drawer of their milk, and Arjuna who was also called Partha is the drinker of that ambrosial milk, which is this Sublime Gita.

This Gita is also composed in short Verses of aphorismic character comprehending very great ideas and susceptible of elaborate explanation, it therefore also needed commentators to make its

meaning sufficiently clear to be understood by its readers. Many commentaries have been written in Sanskrit language by various writers ; principle of them are Shrimat Shankaracharya, Ramanuja, Charya Madhwácharya, Anandagiri, Shrídhara, Madhusúdhana. &c, All of these exhibit very great erudition and profundity of knowledge, but they are not free from bias. The first three commentators named above were the Acháryas or the founders of the Smartha and the Vaishnava Sects whose interpretations of certain verses of the Gita are at variance. The readers of these, therefore, are required to use their own judgment in deciding for themselves which of the interpretations is correct.

There are also many commentaries written by the followers of these three Acharyas in the vernaculars of their countries which exhibit the same spirit as their leaders. The commentaries written in the Marathi language are also many, among them three are principal ones known by the names the *Bhâvârtha Dípika* also called the *Dnyânnashwari*, *Yathârtha Dípika* and the *Chitsadanand Lahari*. (The authors of these were the Great Sadhu Dnyânnashwara very learned Pandit and the Sadhu Wamana Pandit and the Sadhu Raghunath Swami. These commentaries are very good in themselves in expounding the meaning of the original text but in our opinion the commentary called the *Yathârtha Dípika* has dived deep for

finding out the true meaning of the Gita to reconcile it with the teachings of the Upanishadas and the Brahma Sûtras. This commentary is also considered by some Sanskrit Pandits as a very valuable work than some commentaries written in the Sanskrit language. We have therefore followed it in translating the Gita in English language, with the view to make its meaning very clear to its readers and put before them the correct interpretations of the original text which we are very sorry to say are wrongly rendered in certain verses in many edition we came across. This attempt of presenting this edition to the public is made by certain few members of the Bombay branch of the Theosophical Society with a view to supply the want felt in having a correct translation of the Bhagawat Gita with notes explaining the meaning of certain passage, which they trust will be appreciated and hope that they will be kindly pardoned if they found any mistakes or any incorrections creeping inadvertently.

OM
B H A G A V A D G Î T Â.

THE SONG OF THE DIVINE ONE—THE LORD.
FIRST DISCOURSE.

INTRODUCTION.

I propitiate Hari, the auspicious One who pervades all space, who is manifest as the Lord Vishnu reclining on the Great Serpent Shesha (*Akâśa* or *space*), who is the Guru (*Spiritual Instructor*) of the World, the P̄ceptor of Brahmâ, (*who is*) the Creator and Father of all that exists. With His aid and blessing, I venture to translate this Gîtâ, which is the Word of the Lord Kṛishṇa, and which, containing the most secret knowledge of the Vedas (*Sacred Scriptures*), was imparted by

* The mystic symbol used at the commencement of all sacred writings, in propitiation of the First Cause, for securing success in the completion of the undertaking. Its proper meaning and signification are fully described in the "Māndukya Upanishad," *vide* the English Translation of it with Gaudapāda's Kārikā, by Professor Manilāl N. Dvivedi, as also the "Guide to Theosophy," published by the Theosophical Publication Fund, Bombay.

Him to his disciple Arjuna on the battlefield of Kurukshetra.

Dhritarâshtra, the aged father of the Kauravas, being blind and anxious for news about the War, asked Veda-Vyâsa, the author of the Mahâbhârata, to describe to him the incidents of the fight. Veda-Vyâsa sent to his palace his disciple Sanjaya, first bestowing on him the gift of clairvoyance, to communicate to Dhritarâshtra all that was passing on the battle-field. This Gîtâ, thus reported by Sanjaya, is a dialogue between the illustrious Lord Kṛishna and Arjuna; it is divided into eighteen chapters and seven hundred stanzas or shlokas; and it forms the subject of the Bhishma Parva, (*the division relating to Bhishma the terrible one*), of the Great Hindu Epic called the Mahâbhârata. The stanzas are mostly in the Anushtup Chhand or metre. (*Each stanza consists of two lines, each line has two feet of eight syllables each*).

The chapter following gives an account of the commencement of the battle between the Kauravas and the Pândavas, and minutely describes the dejected condition of Arjuna's mind, caused by the compassion and veneration he felt for his grandsires, his Guru, and his nearest blood-relations, who were about to plunge into War and blood-shed, for the purpose of securing to themselves to possession of the kingdom of Hastinâpur.

THE DESPONDENCY AND GRIEF OF ARJUNA.

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

DHRITARÂSHTRA said :—

1. [Tell me] Sanjaya! what did my (*men*) [the Kauravas] and the Pândavas do, when they assembled together on the holy plain, the plain of Kurukshetra,* with a desire to fight?

संजय उवाच—

दृष्ट्वा तु पाण्डुबानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

SANJAYA said:—

2. (*On that occasion*) when prince Duryodhana saw the army of the Pândavas drawn up in battle-array, he to his preceptor [Droṇâchârya] went, and spoke to him these words:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

3. Behold, Preceptor! this great army of the

* Kurukshetra (*the Kurus' field*) is also named Dharmakshetra (*the holy field*), within the precincts of which it was believed that it was not possible to commit any sinful act.

sons of Pandu, drawn up in battle-array by thy talented pupil [Dhrishṭadyumna], the son of Drupada.

अत्र शरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

4. In it are warriors great bows (*bearing*), equal in Battle to Bhîma and Arjuna, [namely] Yuyudhâna, Virâṭa and Drupada, each of whom is proficient in the science of war :

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

5. And Dhrishṭaketu, Chekitâna, the valiant monarch of Kâśi, Kuntibhoja and Purujit, and S'aibya that eminent chieftain :

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

6. And the valiant Yudhâmanyu, the daring Uttamauijas, [so also Abhimanyu] the son of Subhadrâ, and the son of Draupadî, all men of might in chariots of war.

अस्मार्कं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

7. And now, O best of Brâhmanas ! know of

those who are chiefs of march amongst us, and are leaders of my army. To thee I name them that thou mayest know them well.

भवान् भीष्मश्च कर्णश्च कृपश्च साविर्निजयः ।

अश्वत्थामा विकर्णश्च सोमदत्तिसुतश्चैव ॥ ८ ॥

8. [They are] thyself and Bhishma, Karna and Kripa the conqueror in battle, and Ashvatthaman, Vikarna, as also Somadatta's son (*Jayadratha*).

बन्धे च बहवः शरा मदये त्यक्ताजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

9. And many other warriors, with various weapons armed, and all well skilled in battle, who are ready for our sake to lose their lives.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

10. Such an array as ours has power never ending, since it has Bhishma for its guard ; while that array of theirs is very weak, although by Bhima it is guarded well.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥

11. And therefore should you all, filling the regular posts to you assigned in the various

divisions [of our army], Bhishma resolve alone to guard:

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

12. Then his mighty grandsire [Bhishma], the oldest of all the Kauravas, calling aloud as roars a lion, blew his trumpet, so that joy he might impart to Duryodhana.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

13. Then at that signal, conches and kettle drums, cymbals, horns and tabours, were sounded [on all sides], an uproar fearful in its might.

ततः श्वेतैर्हयैर्युक्ते महाति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

14. Then it befel that Krishna and Arjuna, drawn by white horses in a splendid car, blew strong their heavenly conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

15. Krishna [blew his called] Pāṇchajanya, Arjuna his Devadatta, and Bhīma, [the doer] of dreadful deeds, blew his great conch named Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

16. King Yudhishthira, the son of Kuntî, [blew] his Anantvijaya, Nakula and Sahadeva [blew] Sughosha and Manipushpaka.

काश्यश्च परमेश्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

17. The King of Kâsî bearing a mighty bow, S'ikhandin great in arms, Virâta and Dhṛishta-dyumna, and Sâtyaki the invincible.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

18. Drupada, and the sons of Draupadî, the strong-armed son of Subhadra, [all of them] O King of the Earth ! with one breath blew their conches from all sides of the field.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

19. This uproar resounding through heaven and earth, the hearts of [all] men pierced, on the side of the sons of Dhîtarashtra.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते वलुन्यस्य पाण्डवः ॥ २० ॥

20. Now when Arjuna, who had the sight

the ape [Hanumâna] on his banner, saw that the men on the side of the sons of Dhritarâshtra were arrayed in the order of battle, and that the discharge of missiles had begun, he raised his bow:

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अञ्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

21. And then, O King of the Earth ! he spoke these words to Hrishîkeśa (*the Lord of the organs of senses*):

ARJUNA said :—

O Achyuta (*Eternal One*) ! drivethou my chariot, between the two arrays ;

यावदेतानिरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

22. That I may behold these men who now stand here arrayed and ready to fight, and who they are that are about to contend with me in this war's strife.

योत्स्यमानानवेक्षेऽहं य एतेऽत्रसमागताः ।

भार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

23. Let me mark those who now have here assembled to engage in this battle, from a wish

to fulfil the desire of [Duryodhana], the evil-minded son of Dhṛitarāshtra, by fighting thus [against me.]

संजय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

SANJAYA said :—

24. O descendant of Bharata ! Kṛishṇa, being thus addressed by Gudākeśa (*the conqueror of sleep or ignorance*) halted his [Arjuna's] chariot of surpassing excellence between the two arrays;

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान्कुलुनिति ॥ २५ ॥

25. And in the presence of the Chiefs of the Earth [assembled there], among whom Droṇa and Bhīshma were the foremost, He [to Arjuna] said : Behold, O son of Prithā ! these Kauravas here arrayed.

सत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ।

आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥ २६ ॥

26. Arjuna [then] saw standing there sires' grandsires and preceptors, maternal uncles, brothers, sons, grandsons, companions also,

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥ २७ ॥

27. Fathers-in-law, as well as friends ; and when [Arjuna] the son of Kuntî saw that all those there arrayed (*in battle*) were his kinsmen,

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

28. He with pity great was moved, and thus in utter dejection spoke : O Kṛishṇa ! when I see that all these standing here desirous to fight are my own kindred,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वैषथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

29. Feeble become my limbs, my mouth is parched [with horror], my body trembleth, and my hairs stand up on end ;

गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

30. The Gāṇḍīva (*bow*) slips from my hand, my skin with fever burns, I am unable to firmly stand, and my brain goes whirling round ;

निमित्तानि च पश्यामि विपरीतानि केदाय ।

न च धैर्योऽनुपश्यामि दृष्ट्वा स्वजनमाहये ॥ ३१ ॥

31. O Kēlava ; (*destroyer of the demon Kēsi*) I inauspicious omens see, nor do I hope that good will come by slaying in battle my own kinsmen :

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥ ३२ ॥

32. I do not wish for victory, O Kṛishṇa ! nor dominion, nor enjoyments ; to me of what use Govinda ! is wealth, or power, or even life itself !

येषामर्थं काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

33. These men, on whose account we might desire dominion, wealth and pleasures, have given up [all longing for] their lives and riches, are standing [ready] here to fight ;

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मानुजाः श्वशुराः पौत्राः श्यालाः संत्रन्धिनस्तथा ॥ ३४ ॥

34. [These men, that is] preceptors, sires and sons, grandsires and grandsons, also maternal uncles, fathers and brothers-in-law, as also [other] kindred ;

एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

35. I do not wish to slay them, though I were [by them] slain, O slayer of Madhu ! even for the dominion of the triple* world how much less then for this little earth !

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

36. By slaying the sons of Dhṛitarāshtra what pleasure shall we gain, O Destroyer of evil men ! If them we kill, desperadoes as though they are, sin we shall still incur.

तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्ववान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

37. Therefore, we should not slay the sons of itarāshtra, [who are] our own near kinsmen; for how, O Mādhava ! (spouse of Lakshmi) shall we find happiness in slaying our own kindred ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

38. Although these men, having minds by covetousness corrupted, see not the crime they do

*Earth, the firmament and heaven.

in destroying the tribe, nor the sin in treachery to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ ३९ ॥

39. [Still] O Destroyer of evil men ! how should we not take care that sin to shun, we, who so fully recognise the crime that is committed in destroying the tribe !

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

40. By the destruction [of the male members] of the tribe, the perpetual duties incumbent on that tribe are quite destroyed ; those duties being thus destroyed, lawlessness must prevail in what remains.

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्यं जायते वर्णसंकरः ॥ ४१ ॥

41. When lawlessness, O Kṛishṇa ! thus prevails, the women of the tribe become corrupt ; and when the women are corrupt, O son of Vṛishṇi ! an intermingling of castes takes place.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो वेषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

42. This intermingling [of castes] must lead ; the destroyers of the tribe and the tribe itself

alike to hell ; and their forefathers being thus deprived of ceremonial rites dependent on unswerving faith, likewise fall down (*to hell*).

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्सायन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

43. The destroyers of the tribe by the offences, which bring about a mingling of castes, destroy the perpetual rites of castes and tribes.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुश्रुम ॥ ४४ ॥

44. And, O Janârdana ! we have heard that men who destroy the rites of tribes shall surely dwell in hell.

अहो वत् महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

45. Alas ! a great sin we are now about to commit ; since, from the lust of pleasures of Sovereignty, we are prepared our kinsmen to destroy.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

वार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

46. If the sons of Dhritarâshtra, with weapons in (*their*) hands, should slay me, weaponsless and

unresisting (*in this fight*), that would be better for me.

संजय उवाच—

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ ४७ ॥

SANJAYA said :—

47. Thus having spoken, Arjuna cast aside his bow and arrows, and sat down in his car in midst of the battle array, his mind with sorrow troubled.

Thus ends the discourse, of Shri Krishna with Arjuna, discourse the first, entitled,

“THE DESPONDENCY OF ARJUNA.”

SECOND DISCOURSE.

INTRODUCTION.

Sanjaya will relate to Dhṛitarashtira what Bhagwan Shri Krishna will say to Arjuna about the immortality of the Atmā (soul) and the means of liberation from the changeful states of births and deaths.

THE SĀṆKHYA (DNYĀNA) AND THE YOGA (KARMA) DOCTRINES.

संजय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
विषीदन्तामिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

SANJAYA said :—

1. To him, who thus was moved with pity whose eyes were overflowing and turbid with tears, and who was sunk in grief, the destroyer of the demon Madhu, spoke these words :

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

BHAGWAN said :—

2. Whence, O Arjuna ! has this despair, so un-

worthy of thy honorable descent, and leading neither to heaven nor to glory, overtaken thee in this [sad hour of] peril !

कैल्यं मास्म गमः पार्थ नैतत्स्वयुपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

3. Do not give way to fear, O son of Prithu ! it is not worthy of these: Cast off this mean weakness of the heart : and arise, O tormentor of [thy] enemies !

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोस्त्यामि पूजार्हावरिसूदन ॥ ४ ॥

ARJUNA said :—

4. How, O destroyer of the demon Madhu ! shall I, with arrows, fight in battle against Bhīshma and against Drōṇa, both worthy [by me] to be honoured : O Destroyer of Thy enemies !

गुरुनृत्वा हि महानुभावानश्रेयो भोक्तुं भैक्ष्यमपीह लोके
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान् ५।

5. Better it were, indeed, to eat the bread of beggary throughout the life, than slay these teachers held in high esteem. Were I to slay them now, desirous as they are of worldly joys, I should but be partaking of pleasures stained with blood.

न चैतद्विद्मः कतरन्नोगरीयो यद्वा जयेम यदि वा नो जयेयुः
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥६॥

6. Nor do we know which of the *(two courses)* is better for us, whether we should conquer them, or by them be conquered ; for, here are standing those very sons of Dhṛitarāshtra (*arrayed*) against us, by killing whom we do not wish to live.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

7. My heart is affected by the sense of pity, my mind is confounded as to what my duty [really] is ; [therefore] I ask Thee, tell me positively what is good for me. Teach me, Thy disciple, for Thine aid I seek.

न हि प्रपद्यामि न मातृपयाद्यज्जोक्रमुज्जोपणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८॥

8. I see not clearly what can ease my [present] grief, which would [continuel] all my senses to shrivel up, even after I have gained a prosperous and unrivalled kingdom on earth, or the chiefship of the Gods [in heaven].

संजय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।

न योस्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

SANJAYA said :—

9. Having thus Spoken to The Lord of the senses, O tormentor of enemies ! Gudākeśa (*conqueror of ignorance or sleep*), said to Govinda, "I, will not fight," and silent then remained.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विप्रीदन्तमिदं वचः ॥ १० ॥

10. To him thus sunk in grief in the midst of the two armies, son of Bharata ! Hṛishīkeśa (*Lord of the senses*) smiling, thus addressed :—

श्रीमगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भापसे ।

गतासुतगतासुंश्च नानुशोचन्ति पंडिताः ॥ ११ ॥

BHAGAWAN said :—

11. Thou hast grieved for those who (*never*) deserve it and (*yet*) thou utterest words of deed wisdom ! [but] those who are [really] wise neither grieve for the dead nor for the living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सव वयमतः परम् ॥ १२ ॥

12. [For] never [in the past] at any time did I, or thou, or these chiefs not exist ; nor shall hereafter any of us ever cease to be.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

13. As to the embodied [soul] come childhood youth and old age, in this body, it also shall acquire a similar body [hereafter]. He who sees this shall never be deluded.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
भागमाप्रायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

14. But, O son of Kuntī! the contacts of the senses [with external objects,] which [are the causes that] produce both cold and heat, pleasure and pain, come and go, they are never permanent ; bear them with patience, O thou son of Bharata!

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

15. For, O best of men, that wise man [alone] whom these [contacts of the senses] afflict not, to whom pain and pleasure are alike, is fit for immortality..

नास्ततो विद्यते भावे नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

16. That which is not [in any point of time] has no existence, [while] that which is, never ceases to exist. The [right] conclusion concerning both these matters is come to by those only who know the truth [of things].

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

17. Know what to be indestructible Who pervades this all, and none is able to bring about the destruction of this Eternal [principle].

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥

18. [It is] these bodies, pertaining to the self that is eternal, indestructible, and boundless, that perish; [I pray thee] therefore, fight, O son of Bharata !

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

19. He who believes this [soul]. can slay [its Self], and he who considers that It can be slain, both of these fail to know [the truth]: It neither slays nor can be slain.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे २०

20. It never is [at any period] born, nor does It ever die ; nor having [in the past] ever existed does It no more exist ; unborn, eternal, changeless and primeval, It is not slain when the [earthly] body is slain.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

21. How, O son of Prithu ? can that man, who knows it thus to be imperishable and eternal, unborn and never dying cause any body to be slain, or take a human life himself.

वासांसि जीर्णानि यथा विहाय नवानि गृण्हाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

22. As a man throws away his worn-out clothes and puts on new ones [in their stead], so the embodied [Soul] puts off old bodies and enters into new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

23. Weapons cannot cleave it, fire cannot burn it, waters cannot wet it, nor can the hot winds dry it up.

अच्छेद्योऽयमदालोऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

24. It is not to be divided or to be consumed, nor is it to be moistened nor dried up; undying, all-pervading and immoveable, constant and eternal, it remains.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

25. It is said to be imperceptible, inconceivable, and unchangeable: therefore knowing it is such, thou shouldst not for it grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

26. But even if thou shouldst know that it is ever birth assuming [in the body], and as constantly in death departing still, O thou of Powerful arms! thou shouldst not for it grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

27. For, to whomsoever birth doth come death is also certain, and to whomsoever death doth come re-birth [in life] is [also] certain; therefore thou shouldst not grieve for that which none can ever avoid.

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

28. O son of Bharata ! the source of things is never known, their end (also) is never known, their middle state [alone] is known, what cause is there for any grief in this ?

आश्चर्यं वत् पश्यति कश्चिदेन-
माश्चर्यं वदति तथैव ज्ञानः ।
आश्चर्यं वक्ष्ये नमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

29. [The Soul] some look upon It as a wonder, some also speak about It as a wonder, others again hear of It as a wonder ; but even after having learnt about It, no one doth [really] know It.

देही नित्यमवध्योऽयं देहो सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचिष्वर्जसि ॥ ३० ॥

30. O Son of Bharata ! this celebrated [Soul] that lives in the body of every being is ever indestructible ; therefore thou shouldst not grieve for anything that is.

स्वधर्ममपि चावेक्ष्य न विकल्पितुमर्हसि ।
धर्म्यादि पुद्गाद्येऽप्येकवत् प्रतिपत्त्य न विमर्श ॥ ३१ ॥

31. Moreover thy own duty of a warrior is

(warrior) teaches that thou oughtest not to tremble: for there is nothing better for a Kshatriya than a lawful fight.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

32. And, O Son of Prithu! happy are those Kshatriyas who get [to fight] such a battle which has come of itself—an open door to heaven!

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

33. And if thou wilt not fight this lawful battle, thou wilt incur a sin, [for] thou shalt have abandoned the duty and fame incumbent on thee.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

34. And all men will moreover speak of thy everlasting infamy; and to one who has been held in honour infamy is worse than death.

भयाद्रणाहुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

35. The car-borne chiefs will think, thou hast withdrawn from battle out of fear; and having by

them highly been esteemed, thou wilt now in scorn be held,

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं न किम् ॥ ३६ ॥

36. And thy foes will hold in light regard thy power, and will speak many things of the unworthy of thy name ; what can there be more painful [to a warrior] than this ?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोग्यसे महिम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

37. If slain, thou wilt attain to heaven ; and, if victorious, thou sovereignty wilt enjoy on earth ; therefore, arise O Son of Kunti ! resolved upon fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

38. Pain and pleasure, gain and loss, victory and defeat, alike consider ; prepare for battle, and thus thou wilt not sin.

एषां तेऽभिहिता सांख्ये बुद्धिर्योगोत्तिमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

39. I have disclosed to thee what the doctrine of true Knowledge is, now hear what the Yoga [Karmamārga] says ; possessed of this Knowledge,

O Son of Prithā ! thou shalt cast off the fetters of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य चायते महतो भयात् ॥ ४० ॥

40. In this [doctrine of Karma], nothing that is begun is [ever] fruitless, there are no obstacles [in its way], and even a little (*practice*) of this [path of] duty saves one from the dread [of births and deaths].

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

41. Here [in this Karmamārga] is but one state of mind (*which is real*), and that consists, O Son of Kuru ! in firm will [to work without the desire for fruit]; while the states of mind of those who have no [such] firm will are various and endless.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदान् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसान् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

42-44. O Son of Prithu ! that state of mind which consists in firm will [to work without the

desire for fruit does never come to those who are strongly attached to [mundane] power and enjoyments whose minds are [from the right path] drawn away by that flowery talk, which promises [new] birth as the reward of works, which various rites enjoin for the attainment of such power and enjoyments, which is uttered by foolish minds who take delight in discussing Vedic texts saying naught is [true] but this [Vedic rites], who have Heaven for their goal, and who are full of worldly lusts.

त्रैगुण्यविषया वेदा निर्वैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

45. The *Vedas* [the *Karmakāṇḍa*] bring to light (*simply*) the complex results of the three qualities, be thou free, O Arjuna! from them; be not affected by the pairs of opposites, firmness preserve always, care not for worldly affairs and be self-controlled.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

46. Whatever purpose is served by a reservoir of water is (*easily*) served by an overflowing lake, in the same way whatever [pleasure] a follower of

the vedas (*karmamārga*) derives, is (*easily*) derived by a person knowing the Supreme Being.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

47. Thy duty is to perform the work alone, and never to mind its fruit, let not in work thy motive be [the hope of] fruit for self, nor be inclined to do nothing at all.

योगस्थः कुरु कर्माणि संङ्गं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

48. Set not thy heart on the fruit of what thou doest, O conqueror of [worldly] wealth ! perform it with devotion being the same in failure or success, for equalness [of mind] is called devotion.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

49. [Attachment to] what you doest is inferior far to devotion towards the Divine. O conqueror of wealth ! seek shelter in that devotion ; wretched are they whose motive [in what they do] is fruit for self.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

50. He who with devotion works, casts off merits and demerits even in this life ; apply therefore to attain this devotion ; such devotion wisdom manifests in doing [any] work.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

51. The wise, who work with devotion towards the Divine, renounce the hope of fruit for self in what they do, and being thus completely freed from the bondage of re-births go to the eternal state of Self-realization.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

52. When thy mind has once emerged from thickets of delusion, [in which it has till now remained entangled], then wilt thou attain to a disdain of what thou hast heard or yet wilt hear.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

53. When thy mind bewildered [heretofore] by loctrines in the Vedas (*karmamārga*) contained, is

firmly] fixed in contemplation, thou wilt devotion then obtain.

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

ARJUNA said :—

54. O Triune God ! what are the characteristics of him who fix-minded is and who on contemplation is intent? how doth he speak, and sit, and move?

श्रीभगवानुवाच—

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

BHAGAWAN said :—

55. When a person, O Son of Prithā ! abandoneth completely all his heart's desires, and in his SELF doth rest by contemplation of the SELF alone, then he is said to be a man who is fix-minded.

दुःखेष्वद्विग्रमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

56. The person, whose mind is neither distressed in misery nor delighted in happiness, and

from whom have passed away [all] passion, fear, and anger, a sage of steadfast will is called.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

57. The mind of that man is steadfast; who is from attachment on all sides free, who neither feels delight in nor aversion to good or evil accidents [of life].

यदा संहरते ज्ञायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

58. When a man withdraws his senses from sense-objects, even as a tortoise from all sides draws in its limbs, his mind steadfast has become.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

59. When a man abstains sense-objects from [enjoying], they from him draw away [and leave no trace], except the [weakened promptings of] desire; but even desire at length doth disappear, when the Supreme one he doth clearly see.

यत्ततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

60. The senses once aroused, O Son of Kuntî !

do seize by force the mind even of the wise, hard though he strive to keep them in subjection.]

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

61. Having in complete subjection brought them all, a man should ever in devotion rest intent on Me alone ; for the mind of that man [alone] is firm whose senses have been made firm under his control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामःकामात् क्रोधोऽभिजायते ॥ ६२ ॥

62. When a man ponders over sensuous objects, attachment to them in him then arises, from attachment springs desire, and desire is the root of anger.

क्रोधाद्भवति संमोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

63. Anger develops into distraction, distraction brings loss of memory, with loss of memory comes loss of reason, and by this loss the man is all undone.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

64. But he who, self-controlled, moves among sensuous objects with his senses freed from pas-

sion and hate, and under conscious mastery of the SELF (*Âtma*), obtains tranquility [mind].

प्रसादे सर्वदुःखानां हानिरस्योपजायत ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

65. Attaining thus to tranquility [of mind], all his troubles are no more; for the mind of one whose heart is tranquil, soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

66. He has no steadiness of will who is not self-controlled, nor to the uncontrolled doth meditation come [in knowledge of the self], he who in meditation fails doth not attain to peace, and how can there be happiness for him who hath no peace?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. The mind of him who yieldeth to sense wanderings, doth carry away his judgment as easily as the stormy wind doth drive a ship upon the waters.

तस्माद्यस्य महाबाहो निवर्हीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68. Therefore, O thou of Powerful arms? the

mind of that man is firm, who hath from sensuous objects put his senses under full restraint.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

69. He who is self-controlled is [spiritually] awake when for all other being it is night ; and when all other beings are awake that then is night for the discerning sage.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वं
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

70. He alone to peace attains unto whom the desires are all absorbed and lost, even as rivers are into the ocean which [though ever] full keeps its water mark unchanged, and not he who the promptings of desire obeys.

विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः ।
निर्ममो निरहंकारः स शान्तिमविगच्छति ॥ ७१ ॥

71. He who in the straight path goeth, every desire abandoning and from attachment free,

forsaking all love of self and egoism [vile], tranquillity doth gain.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

72. This, O Son of Prithu ! is the state Divine; having reached it one is not deluded any more, and if one attains it even at the hour of death, he in the Supreme One is absorbed.

Thus ends the discourse, of Shri Kṛishṇa with Arjuna, discourse the second entitled,

“ THE SÂNKHYA YOGA.”

THIRD DISCOURSE.

INTRODUCTION.

Bhagawân Shri Krishna in the last discourse upheld the Sankhya-yoga or the path of Knowledge as a direct means to Salvation, [*Vide* II. 72], subordinating the Karma-yoga or the path of Action as only a means to qualify the disciple for receiving higher truths, (*Vide* II. 39). Arjuna naturally inquires here in this discourse why Bhagawân still insists upon his fighting his relatives for the sake of regaining the kingdom, since this act constitutes Karma-yoga:—as it means the performance of duties attached to his Varṇa (class). Bhagawân in this discourse removes the doubt of Arjuna by defining Karma and relating the whole philosophy under the following heading—

THE YOGA OF ACTION.*

* “Karma” is a Sanskrit word signifying “doing” or “action,” and means, in this sense, the unfailing consequences to be expiated or atoned for in future lives, as the results of the actions done in this life. It has no English synonym. Its meaning is given by St. Paul in the proverb, “Whatsoever a man soweth, that shall he also reap” (Galatians, VI. 7.)

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ॥
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १

ARJUNA said :—

1. If Knowledge be superior deemed [even
[unselfish] Karma, O Destroyer of evil persons
why then, dost Thou, O Triune God ! impel me
this dreadful deed ?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ॥
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

2. My mind, Thou dost seem to embarrass
these perplexing words ; tell me, therefore,
one sure way whereby I may to the Highest Bliss
attain.

श्रीमगवानुवाच—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नय ॥
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

3. I have already told thee, O sinless one
that there is a two-fold path in this world [to
attain to the Highest Bliss]—that of the Sāṅkhya
[learned] by way of knowledge, and that of the
Yogins [performers of deeds] by way of [unselfish
action.

न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्रुते ॥
न च संन्यसनादेव सिद्धिं समविगच्छति ॥ ४ ॥

Man never attains to [the eternal state of] freedom from action [knowledge] unless he performs deeds [as a means to knowledge by way of purifying the heart]; nor does he rise to perfection by mere renunciation [not accompanied by knowledge] of them.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

For actionless none can ever remain even for a moment, since the [very] properties of Nature have every body to action even if one will it not.

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

6. He, who the organs of action, restraineth and [yet] sitteth brooding over objects of sense, eluded as he is, a hypocrite is termed.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ॥

कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

7. But he, O Arjuna ! who by his mind his senses restraineth, and unattached lets his organs of action work, is worthy deemed.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥
शरीरयात्रापि च तेन प्रसिद्ध्येदकर्मणः ॥ ८ ॥

8. Perform thou therefore deeds to thee allotted for action is to inaction superior counted ; yet ! as thou would not work thy body [itself] would be hard to maintain.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

9. Actions other than those by way of Sacrifice performed would bind the man ; do, therefore, O son of Kunti ; perform them for that purpose, free from all thoughts of self.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

10. Having in times antique created man together with the Sacrifice, Prajâpati (the Lord of men) said "propagate, ye men, with this ; may it be the giver of things you desire."

देवान्भावयतानेन ते देवा भावयन्तु व ॥
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

11. Strive [ye] to nourish the gods by this and let the gods in return nourish you ; [thus] ye the highest bliss shall attain by mutual nourishment.

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

12. The gods at your Sacrifice thus pleased will give you the enjoyment you want ; but he is the thief, indeed ! who taking what by them is given returneth not their due.

यज्ञशिष्टाशिनः संन्तो भुञ्ज्यन्ते सर्वकिल्बिषैः ॥
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

13. The righteous who eat of what remaineth of the sacrifice are from all sins (*of ingratitude*) released ; while the unrighteous who for their own self their food prepare partake of sin [itself.]

अत्राद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ॥
यज्ञाद्भवन्ति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

14-15. From food are all creatures born ; from rain is food produced ; rain [again] comes through sacrifice ; and sacrifice from action performed. Know that action hath its origin in Vedās, and Vedās come from one [Brahma] who knoweth no decay: thus Brahma, all-pervading is ever present in sacrifice.

doing action, all men, O son of Prithu, would every way follow my example [great as I am]—nay—the worlds [themselves] would die away did I not work, and I would be the author of [bringing about] confusion of castes and ruin to the race of mankind.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

25. The wise should work all unattached, even as the ignorant do to the fruit attached, O son of Bharata, ever with the good of people at heart.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

26. The wise should not the belief of the ignorant shake, to actions [and their fruits] attached, [but] should drive them on to action, [themselves] doing the same with devotion firm.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥
अहंकारविमूढात्मा कर्त्ताहमिति मन्यते ॥ २७ ॥

27. Actions all from properties of Nature [are] wrought ; [in vain] doth the fool believe " I am the doer " deluded as he is by egoism.

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ॥

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

28. But he, O mighty arms, who the truth discerneth of the distinction [of Self] from properties and their functions is not [to action] attached, seeing that "senses move amongst the objects" [and not the Self].

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ॥

तानकृत्स्नविदो मन्दान् कृत्स्नविन् न विचालयेत् ॥ २९ ॥

29. Those who are ignorant of the properties of Nature are to their functions (*mundane affairs*) attached; the perfect man should not their convictions shake, dullards as they are, knowing nothing of the truth.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ॥

निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः ॥ ३० ॥

30. Dedicate unto Me all actions with thy mind on the Supreme fixed, and devoid of all care for the result, without any notion of mine [and thine], and cured of all mental grief, in battle engage.

ये मे मतमिदं नित्यमवतिष्ठन्ति मानवाः ॥

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

31. Those who ever follow this teaching of Mine

with unshaken faith and from cavil-free, even they
are absolved from [bonds of] all actions.

ये त्वेदभ्यसूयन्तो नावृतिष्ठन्ति मे मतम् ॥

सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

32. But those who at My teachings carp and follow them not, know them all undone, of reason bereft, in all knowledge deluded.

सदृशं चष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33. Even a wise man, hath to conform to his own nature ; beings [all] their natures obey ; what can restraint [of prohibition] avail ?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

34. Likes and dislikes for objects of sense in every sense abide ; let none to these [two] submit, for they are obstacles in his way.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ॥

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

35. One's own sphere [of life] however inferior it may be, is far better than that of another superior though it be, [even] death would be welcome

in one's own sphere but the sphere of another carries danger with it.

अहंनः शान्ति—

अथ केन प्रयुक्तोऽयं पापं नरति पुरुषः ॥

अनिच्छन्नपि चाप्येव बन्धादिव नियोजितः ॥ ३६ ॥

ARJUNA said :—

36. But [tell me], O Descendent of Vrishni! what is it that doth a man impel to commit sin, even against his will, constrained as it were by force ?

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ॥

महाशनो महापाप्मा विद्ध्येनमिह घैर्णिगम् ॥ ३७ ॥

BHAGAWAN said :—

37. 'Tis desire, 'tis wrath, sprung from the property [known as] Passion. 'Tis all-consuming, all polluting, know that to be our foe here on earth.

धूमेनाव्रियते वह्निर्यथाऽदृशो मयेन च ॥

यथोल्बेनावृतो गर्भस्तथा तेन दमायतनम् ॥ ३८ ॥

38. As smoke envelopeth the flame, ^{not} the polished mirror, and the womb the babe unborn, even so this [knowledge] by it is enveloped.

आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्यैवरिणा ॥
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

39. Knowledge, O son of Kunti ! is all enveloped by this, the constant enemy of the wise, which is desire insatiable, and is like fire-flame [that burns brighter the more it is fed].

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ॥
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

40. Its seat is said to be in the senses, the mind, and the reason, by means of these it cheateth the embodied soul and over his knowledge a veil doth cast.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ॥
 पाप्मानं प्रजहि त्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

41. Cast off, therefore, O best of the Bharats this thing of sin, having thy senses first restrained ; for it destroyeth knowledge [derived from books and teachers] and direct perception [as well].

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
 मनसस्तु परा बुद्धिर्या बुद्धेः परतस्तु सः ॥ ४२ ॥

42. It is said that senses are beyond [the body], mind is beyond the senses, beyond the

mind is reason, but what is beyond reason is *He* [the Soul Supreme].

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ॥

जहि शत्रुं मदाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

43. Thus knowing Him as beyond reason and restraining Self by the Self, slay thou, O mighty-armed ! the enemy—the desire—hard to vanquish.

Thus ends the discourse of Shri Kṛishṇa with Arjuna, discourse the third, entitled,

"YOGA OF ACTION."

FOURTH DISCOURSE.

INTRODUCTION.

In closing the last discourse, Bhagawân Shri Krishna told Arjuna how he should apply himself vigorously and devotedly to the performance of actions without any care whatever for the consequences thereof, and thereby secure perfection by doing away with the Vāsānās [desires]—the seed of the new cycle of birth. In the present discourse Bhagawân continues the unfolding of the same doctrine by Dnyāna-Yoga (*the Yoga of knowledge*) which He had taught from earliest times to the progenitors of humanity, and the great Rishis (sages), and was handed down from Gurus (*preceptors*) to disciples, and preserved from oblivion. The subject of the discourse is called,

THE YOGA OF THE RENUNCIATION OF KARMA.

श्रीमगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ॥

विवस्वान्मनवे प्राह मत्तु रिक्त्वा कवेऽब्रवीत् ॥ १ ॥

BHAGAWÂN said :—

1. This eternal Yoga I unto Vivasvat gave,

Vivasvat unto Manu gave, [and] Manu to Ikshvāku taught.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ॥
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

2. Thus from hand to hand unto Rājarshis [royal sages] it passed, until, O terror of foes ! it became extinct on earth by long [lapse of] time.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥
भक्तोऽसि मे सखा चेति रहस्यं धेतदुत्तमम् ॥ ३ ॥

3. The same old Yoga I have taught thee to-day, and it is the supreme mystery [that I have taught thee] since thou art My friend and intent --on Me [alone].

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ॥
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

ARJUNA said:—

4. Thy birth is posterior to that of Vivasvata [sun], how can I then believe it was Thou that first-taught it [to him].

सर्वमन्वन्तुतम—

सृष्टिं मे स्मर्तातानि जन्मानि तव धाम्नेन ॥
मान्यते वेद सर्वाणि न मं धेत्य परन्वप ॥ ५ ॥

BHAGAWAN said:—

5. Both thou and I have passed through many a birth ; I know them all, but thou knowest them not, O Chastiser of foes !

अजोऽपि सन्नख्यात्मा भूतानामीश्वरोऽपि सन् ॥
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

6. Even though I am [ever] unborn, and free from decay, even though I am the ruler divine of beings all, still do I [seem to] take birth presiding over Nature which is mine own [not different from me] through My Māyā [power of illusion].

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ॥
अभ्युत्थानमधर्मस्य तदाऽऽस्मानं वृजाम्यहम् ॥ ७ ॥

7. Whenever, O descendent of Bharata ! there arises a decay of Dharma (*respective duties assigned to each class of persons*) and Adharma (*perversion of order and moral*) reigns supreme, then do present Myself [in human form as it were].

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥
धर्मसंस्थापनार्थाय संभतामि युगे युगे ॥ ८ ॥

8. For the protection of the righteous, for the destruction of evil doers and for bringing to order the [perverted state of] Dharma, I am born* [as it were] from age to age.

* It may be useful to give here the substance of Shri Shanarāchārya's Commentary on Bramha Sūtra 32 Pada 3. Adhyāya 3.

" Adhikārika Puruṣhāḥ remain till the fulfilment
" of their duty (*adhikāra*). "

The great teacher remarks that it is stated in the Uhiṣas and Purāṇas that Bramha-Dnyanis (*knowers of Bramha, hence liberated souls or Jivanmuktas*) re-incarnate: Thus the old Rishi named Apantarātama re-incarnated as Kṛishna Dwaipāyana, under the orders of Viṣṇu; Vashisṭha, (a mind-born son of Bramhā, having lost his body by the curse of Nimi), re-incarnated from Mitra and Varuṇa under the orders of Bramhā. Again we read that Bhrigu Maharishi and some others, also mind-born sons of Bramhā, re-incarnated in Varuṇa-Sacrifice, Sanat-kumāra, a mind-born son of Bramha, re-incarnated as Kumāraswāmi, owing to the vow, he himself made to Rudra. We also read often in Scripture that Maharishi Nārada and others re-incarnated. Even in the Vedas we read that Bramha-

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

9. Whoever thus truly knoweth My birth and work divine, O Arjuna ! on casting off his body is never born again ; he is [finally] absorbed into Me.

ĉnyānis re-incarnate. Some of these re-incarnate after leaving the present body; others, by the power of yoga enter other bodies, while still remaining in the present body. All these appear, from the Scripture, to have mastered the meaning of all the Vedas. These Apantaratamas and others, who have been ordered to perform the duties necessary for the preservation of the world, remain for the fulfilment of their duties. Just as the Sun, after performing the duties pertaining to the system (*Jagat*) for one thousand Yugas, at the end of that period enjoys Mukti, without rising or setting; just as the living Brahmhadnyānis enjoy Mukti after exhausting their Karma; so Apantaratamas and others, who are Ishwaras, (*Lords*) being appointed by Parameshwara (*the Supreme Lord*) for different duties remain till the orders are fulfilled, and enjoy Moksha after that.—*Lucifer*, July 1895.

In the Bhavishyottara Purāṇa all the Bhaktas that had appeared in the modern times; in this world were said to be the incarnations of the emancipated ancient

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ॥

चहवो जानतपसा पूता मद्भावमागताः ॥ १० ॥

10. Many who are freed from attachment, fear and anger, who are My very self, who have taken refuge in Me, and who are purified by [considering Dhyāna as their Tapa [penance]] have entered into my being.

ये यथा मां प्रपद्यन्ते तान्स्तथैव भजाम्यहम् ॥

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

11. In whatever manner men worship Me, in the self same manner do I accept them whatever path men follow, O son of Prithu ! that path leads to Me in every way.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवता ॥

क्षिप्रं हि मातुपे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

12. Those that desire Kārma-Siddhi of success in their action worship Deities in this world, for Rishis, and Bhaktas and were ordered down to lead humanity in the right path. The Cha. IV. of the Skn. XI of Bhāgvat is almost entirely devoted in relating the incarnations of Bhagwān Vishṇu or Ishwara himself which He took for the protection of the righteous and destruction of evil-doers.

in this world of men success quickly followeth action;

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥
तस्य कर्त्तारमपि मां विद्ध्यकर्त्तारमव्ययम् ॥ १३ ॥

13. The fourfold division into classes was created by Me, in accordance with the difference in the properties and their functions. Know Me to be actionless and inexhaustible; although I am their Author.

न मां कर्माणि लिप्नन्ति न मे कर्मफले स्पृहा ॥
इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥ १४ ॥

14. Actions pollute Me not, nor have I any desire for the fruit of them. One that knoweth Me to be such, shall never be affected by action.

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

15. It was with this knowledge that even those who in past times were desirous of obtaining emancipation, performed actions; perform thou therefore actions alone as did our ancestors in olden times.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ॥

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

16. Even the wise are puzzled as to what is action and what is non-action. I will tell unto thee that by the knowledge of which, thou shalt be freed from evil.

कर्मणोऽपि बोद्धव्यं बोद्धव्यं च विकर्मणः ॥

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

17. It is essential to know [the nature of] Karma* (actions ordained by the Vedas), Vikarma (forbidden action), and also the Akarma (inaction). The ways of Karma are incomprehensible.

कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः ॥

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

18. He that seeth inaction in action, and action in inaction, is of all men, [the really] wise, the true ascetic,—hath performed all actions [without any way binding himself thereunto].

* In the Bhāgavat Skandha XI, Ch. III, verses 43 c. 45 the subject of Karma, Akarma and Vikarma is clearly explained.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ॥

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

19. He is the wise, by the learned called, whose activities are free from any idea of desire thereof, and whose actions are all burnt by the fire of knowledge.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ॥

कर्मण्यभिग्रहत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

20. He that hath all attachments forsaken to the fruit of his action and remaineth contented and [hence] self-possessed, is not at all affected although he fully engageth himself in action.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ॥

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

21. He that hath controlled his senses and mind, having no desire of any kind, and is free from all sorts of temporal concerns; performing action merely for the [sustenance of] body, does never incur sin.

यदृच्छालाभसन्तुष्टो द्वंद्वातीतो विमत्सरः ॥

समः सिद्धावसिद्धौ च कृत्वापि न निवद्व्यते ॥ २२ ॥

22. He who is content with whatever falls to his lot, who is above the pairs of opposites, free

from envy and hate and even-balanced in success and defeat, although he acts, is not bound [by actions].

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ॥

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

23. He—whose attachments are dead, who is freed, whose mind is fixed in the knowledge [of Self], and who performeth actions by way of sacrifice—his actions all are entirely destroyed.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

24. Bramha is the dedication and Bramha the offering ; Bramha is the [sacrificial] fire and Bramha the sacrificer ; unto Bramha he sacrificeth who, while, acting, meditateth upon Bramha.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ॥

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

25. There are some Yogis (*Karma Yogis*) who offer up Yadnya (*sacrifice*) to the Gods (*Indra and others*), while there are others (*Dnyâna Yogis or those who effect union by knowledge*) who sacrifice into the fire of Bramha by the very sacrifice of Yadnya (*Âtma*).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ॥

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

26. Some pour as sacrifice [sense] of ears and other senses, into fire of concentration ; some again offer up sound and other sense-object to the fires of senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ॥

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

27. And others again pour down the sacrifice of the functions of sense-organs and vital airs into the fire of union through Self-restraint illuminated by knowledge [of self].

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ॥

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

28. Others again sacrifice by offering wealth, by Tapa (austerity); by the Yoga Hatha* or

* Shankarāchārya in his work called the *Aparokṣānubhūti* (verses 143 and 144) has defined the uses of Rāja and Hatha-Yogas saying that "This with the parts set forth above comprises Rāja-Yoga. The Hatha or physical-Yoga is prescribed together with the Rāja-Yoga for those who have lost least of their taste for the pleasure of senses. To those whose mind is

Ashtāṅga-Yoga,) by the *Swādhyāya* (daily study of the *Vedas*) *Dnyāna*, such are self-restrained and of right views.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ॥

प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ २९ ॥

29. Some, again, sacrifice *Prāṇa** into *Apāna*† and *Apāna* into *Prāṇa*, arresting the passage of the *Prāṇa* and *Apāna* (by effecting *Kumbhaka*-restraining breath), absorbed in *Prāṇāyāma* (effect *Jada-Samādhi* i. e. trance or cataleptic condition.)

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

30. Others, again, by regulating [their] food, offer up sacrifice of the *Prāṇās* into the *Prāṇas*.

"completely ripe (by *विवेकवैराग्य* &c.) this (*Rāja-Yoga*) "alone (without any *Hatha* or physical *Yoga*) is use-
"ful ; this *Yoga* again is one easily accessible to those
"who are devoted to their *Guru* or teacher or to
"their favourite God,"

*The air inhaled and exhaled.

†The air (vital) occupying the region from under the naval to the rectum.

All these are the knowers of *Yadnyas* (*Hatha Yoga practices*) wherewith they get rid of their sins (*impurities*) [to the study of *Râja-Yoga*].

यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ॥

नार्यं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

31. The eaters of the *Amrita*—(that which delivers from death or secures immortality)—the remnant of sacrifice, attain unto the Everlasting *Brahma*. O best of the *Kouravas*! when [even] this world is not attained unto by those who do not perform *Yadnyas* (*sacrifices*), how is it possible for them to attain unto the other?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥

कर्मजान्निदि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

32. Thus many and various are the sacrifices spread out from the mouth of *Brahmâ* (one of the *Trinity*). Know them resulting from *Karma* (action) and thus knowing, thou shalt be emancipated.

श्रेयान्द्रव्यमयायज्ञाज्ज्ञानयज्ञः परंतप ॥

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

33. The sacrifice of knowledge [of Self] is far superior, O terror of foes! to that which consists

of wealth, and sacrificial Dravyas (substances). All actions [by way of sacrifice] performed, O son of Pithu! are comprehended in knowledge [of self].

नाहिहि प्रणिरागेन परियभेन मेनया ॥

उपदेदयंति ते ज्ञानं ज्ञानिनस्तत्पदविनः ॥ ३४ ॥

34. Learn this by falling at the feet (of the Guru i. e. preceptor) by questioning and serving [him]. The wise and the seers of Tatwa) the essence of things) will impart knowledge [of Self] to thee.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ॥

येन भूतान्यदोषेण दृश्यस्यात्मन्यथो मयि ॥ ३५ ॥

35. Having known this, O son of Pithu! thou shalt not fall again into such confusion. Having this [knowledge], thou shalt see all the creation within Thyself and Myself [without any distinction].

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृतमः ॥

सर्वं ज्ञानिज्ज्ञेनैव वृजिनं संतर्प्यसि ॥ ३६ ॥

36. Even if thou be among all evil men the greatest of sinners, yet thou shalt cross by the help of the raft of [this] knowledge alone the [ocean of] sin.

येयैषांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ॥

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

37. O Arjuna ! as the blazing fire reduceth fuels to ashes, so doth the fire of knowledge reduce all actions to ashes.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

38. Indeed, there is nothing so purifying in this world as knowledge [of self], and he that is perfected in Yoga (*Karma-Yoga* i. e. *Yoga of action*) reaches it in the self in due course of time.

श्रद्धावाँलभते ज्ञानं तत्परः संयतेन्द्रियः ॥

ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

39. He, who is full of faith, on it [knowledge] intend, and hath complete mastery over his senses, obtaineth knowledge [of self]; and having gained knowledge, soon obtaineth the greatest tranquility.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ॥

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

40. [But] the ignorant, the faithless, and the sceptic, with destruction meet; [for them] there is neither this world nor the next;—to a mind that is doubting [there is] no happiness whatever.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ॥

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

41. He, who hath renounced Karma (action) by way of Yoga (Karma-Sanyāsa-Yoga) and hath by [the sharp weapon of] knowledge cut asunder his doubts, and is self-possessed, is never by Karma bound. O Conqueror of wealth!

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासितात्मनः ॥

चित्त्वेन संशयं योगमातिष्ठोतिष्ठ भारत ॥ ४२ ॥

42. Cut asunder, therefore, O descendent of Bharata! with the sword by thy knowledge the doubt of ignorance born, dwelling in thy heart and be ever for Yoga (Karma-Yoga) and be up [for fight].

Thus ends the discourse of Shri Krishna; with Arjuna, discourse the fourth entitled.

THE YOGA OF KNOWLEDGE.

— 7TH DISCOURSE.

INTRODUCTION.

In the first part of the previous discourse Bhagwân Shri Krishna asked Arjuna to practice the Karma-Sanyâsa i. e. renunciation of deeds [IV. 21-22] declaring to whom that the observance of that Yoga would give him the knowledge of the Self and would destroy all his actions committed in the past lives. He again closed the discourse by exhorting Arjuna to give up all doubts whatever and follow the Karma-Yoga [IV. 42] by participating in the war and fulfilling the duties of a Kshatriya prince. Arjuna is very naturally puzzled at the preaching of Bhagwân Shri Krishna, who at one time asked him to *renounce* all actions and at another asked him to *perform* the same—two contradictory notions like rest and motion, Arjun is not able to decide how he should carry out Bhagwân Shri Krishna's advice, he does not see his way in the midst of these conflicting statements; thus in the beginning of the present discourse Arjuna asks Lord Krishna to explain to him clearly the nature of his preaching. The object of the present discourse therefore is to remove the perplexity in Arjuna's mind by pointing out to him that there was no contradiction in what He said and that Karma-Sanyâsa and Karma-Yoga if properly

understood were not opposite notions : Karma-Sanyāsa is Karma-Yoga and Karma-Yoga is Karma-Sanyāsa since Karma-Yoga that is performance of deeds without caring for the consequences thereof is Karma-Sanyāsa and Karma-Sanyāsa that is renunciation of the fruits of deeds performed is Karma-Yoga. It is the foolish, the ignorant only, who look upon these Yogas as different and ending in different results ; to the wise both are the same, This is most explicitly put in the following discourse named.

THE YOGA OF THE RENUNCIATION OF ACTION.

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

ARJUNA said :—

1. Relinquishment of actions, thou praisest, O Krishna, and then again the performance [of the same], tell me definitely which one of these is better [for me to follow].

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ॥
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

BHAGAWAN said :—

2. Renunciation and performance of deeds are

givers of beatitude both ; of the two, however, performance of deeds is to renunciation of them superior far.

जेयः स नित्यसंन्यासि यो न द्वेष्टि न कांक्षति ॥
निर्वन्दो हि महानाहो सुखं वन्वाप्समुच्यते ॥ ३ ॥

3. Know that [Karma-Yogi] to be an ascetic for ever who hateth nor desireth neither ; for freed of duality, he, O of mighty arms! from bonds is easily released.

सांख्ययोगौ पृथग्नाडाः प्रवदन्ति न पंडिताः ॥
एकमप्यास्थितः सम्यग्बुधयोर्विन्दते फलम् ॥ ४ ॥

4. [It is] The ignorant [that] the Sāṅkhya* and Yoga* distinct (*in fruit*) declare [and] not the wise; even the one, if well performed, the fruit of both doth give.

* The words Sāṅkhya and Yoga play a very important part in the first part of Gītā. They are not the names of the *Schools of Philosophy*, - as is generally supposed by the Western commentators. They have nothing to do with the schools here, for Kṛishṇa distinctly says "the ignorant look upon them as different and not the wise," while

यत्सांख्यैः प्राप्यते स्यानं तथौगैरपि गम्यते ॥

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

5. The State [of rest] attained by the learned the performers of deeds also reach ; he [only] seeth (*rightly*) who the Sāṅkhya [knowledge] and the Yoga [actions] seeth as one and the same.

Sāṅkhya and Yoga as *systems* are from times immemorial looked upon as two distinct Schools of Philosophy by the ignorant as well as by the wise. The one is Nirishvara, Atheistic, that is, it does not admit the existence of any extra-cosmic god, while the other is purely Seshvara or Theistic. How can the wise consider these two as one and the same if they meant the Schools? The Sāṅkhya in the *gītā* properly means "knowledge" as its derivation shows and "Yoga" means "actions without desire for fruits." *Gītā* itself lays down for us the definition of Yoga. "*śamatvam Yoga uchyate*" "Equanimity is called Yoga." There is no other way in which the text can be explained. The text says it is the foolish—the indiscriminate, the ignorant—who look upon knowledge and disinterested actions as different, ending in different results. To the wise both are necessary for the final emancipation. If you understand the truth of one of them you are sure to be freed. This is the correct explanation of the often misunderstood terms "Sāṅkhya" and "Yoga".

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ॥ ६ ॥

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

6. Renunciation, O of mighty arms! without the Yoga [performance of deeds] is hard to attain; man of wisdom to the Yoga attached soon unto Brahma doth attain.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ॥

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

7. One with the Yoga filled and with mind of all dross purged, self-controlled, and ever master of his senses, and one with the Self of all and every being, is not by action defiled, though (ever) acting.

नैव किंचित्करोमति युक्तो मन्येत तत्त्ववित् ॥

पश्यन्शृण्वन्स्पृशन्निघ्नन्नभ्रन्गच्छन्स्वपन्श्चसन् ॥

प्रलपन्निषजन्गृह्णन्मिपन्नमिपन्नपि ॥

इन्द्रियाणीन्द्रियार्थेषु वर्तत इति धारयन् ॥ ९ ॥

8-9. The Yogi who the truth knoweth should think, "naught do I do," and although he sees, hears, feels, touches, smells, eats, sleeps, breathes talks, gives, takes, opens and closes [his] eyes, he should always consider "the senses as passing out to their respective objects" [and not his Self].

ब्रह्मण्यायाय कर्माणि संगं त्यक्त्वा करोति यः ॥
लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ १० ॥

10. He who the actions performeth by renouncing* all his interest therein and by resigning them to Bramha, is by sin untouched even as the lotus leaf by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ॥
योगिनः कर्म कुर्वति संगं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

11. The Yogis renouncing all attachments perform action wholly by the body, mind, and understanding, and even by the senses only, for the purification of the Self.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ॥
अयुक्तः कामकारेण फले सक्तो निवृद्धयते ॥ १२ ॥

12. The Yogi having all concern with the results

* An act done generates an effect, which in its turn becomes a cause, resulting in further causes and effects, and so on; Karma Yoga as taught by Bhagawân stops the further sequence of cause and effect by the renunciation of fruit of action and the offering of it to Him. But the action done though free from desire if not offered to the Deity (as sacrifice) generates Karma and has its fruit in the heaven of the *Pitris*, This is the gist of this verse.

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

20. One who is steady-minded, undeluded, knower of Brahma, and in Brahma reſteth, should neither rejoice at obtaining what is pleasant, nor grieve at meeting with what is unpleasant.

ब्रह्मस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

21. One whose heart is unattached to external objects, findeth what is happiness of the Soul and with his mind in union with Brahma the ever lasting bliss doth attain.

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

22. The pleasures resulting from contract [of the senses with their objects] are ever sources of pain ; the wise man, O Son of Kunti, takes no delight in them, for they come and go.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ २३ ॥

23. He [is] the Yogi, he [is] the happy being,

who, even here, ere from the body released, can endure the perturbations born of desire and wealth.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

24. That Yogi, who is happy *within*, who is pleased *within*, and who receives light from *within* only, being Brahma, in Brahma doth find the supreme unconditioned bliss.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

25. Sages from all dross freed, risen above all duality, self-controlled, and ever intent on the good of all beings, find in Brahma the state of unconditioned bliss.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

26. To saints, who are free from desire and wrath, who have their minds subdued, and who the Brahma have known, the state of supreme extinction in Brahma awaits them at every step.

स्पर्शान्कृत्वा बहिर्वाह्यांश्चक्षुश्चैवान्तरे भुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

27-28. The Sage, who, dispelling all sensations from objects out-side, and fixing the gaze betwixt the eyebrows [at the root of the nose], and making the Prāṇa and the Apāna equally (*united*) in their passage through the nostrils, has his senses, mind, and reason controlled, who is solely intent upon Moksha (*liberation*), and from whom have gone away [all] expectations, fear, and wrath, is for ever freed indeed.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्व भूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

29. He who knows Me as the Master of sacrifice and Tapa (*austerities*), as the great Lord of all the worlds, and as the Friend of all beings, attains bliss.

Thus ends the discourse of Shri Kṛishṇa with Arjuna, discourse the fifth entitled.—

THE YOGA OF THE RENUNCIATION
 OF ACTION.

Shâstrâs. Now, to those who have achieved a complete purity of mind, is prescribed the former Sanyâsa, but that is secured by performing the Karma-Sanyâsa Yoga, which can only be acquired by a complete shaking off of the desire for results, and sacrificing them to God. For this reason it is that Karma-Sanyâsa is said to be the best to follow. A Sanyâsi, whose mind is full of desires but who has for his convenience changed the dress &c., is far from reaching success even when he professes to be a great Sanyâsi. The same is the case with a Gṛihastha (*house-holder*), who may perform without relinquishing desire for fruit all religious duties attached to his order, but they will be of no avail to him. One that gives up the duties or Karmas attached to his order and class, without at the same time being a Sanyâsi of true mental purity, is an apostate and as such he is neither a Gṛihastha (*house-holder*), or Vânaprastha (*hermit*) nor a Sanyâsi (*one who has renounced worldly attachments*). For these reasons, Karma-yoga, which also means the Karma-Sanyâsa-yoga, is superior to the mere surface Sanyâsa secured by the change of dress and outward conduct without a change of the inner life. This will be the subject of this discourse which is styled—

THE YOGA OF SELF SUBDUAL.

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्य चाक्रियः ॥ १ ॥

BHAGAWÂN said :—

1. He who without desire of fruit doeth Karma (*action*) as his duty is a Sanyâsi (*one who has renounced the world*) and a Yogi (*Karma Yogi*), but not one who hath no [sacrificial] fire, or doeth no Karmas,

यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

2. O Son of Pandu ! That which is called Sanyâsa (*renouncement*) know thou the same as Yoga also: no one can become a Karma Yogi without renouncing Sankalpa (*expectations of advantages from performance of holy works*).

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

3. To a Muni (*man of wisdom*) aspiring to secure Yoga (*union of soul with spirit*) Karmas are the means, and to him when he has acquired Yoga [the practice of] Shama' (*contemplation*) is the means [to secure perfection].

यदा हि नेंद्रियार्थेषु न कर्मस्वहृषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

4. Being amongst objects of the senses and among Karmas (actions) he feeleth no desire [for them] and renounces Sankalpas (mental plans about happiness resulting from sacred performances) then is he perfect in Yoga.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ५ ॥

5. Let one raise Self* by Self; nor allow Self to sink low [into worldliness]; verily self is the friend of self and self is the enemy of Self.

बंधुरात्माऽऽत्मनस्तस्य येनात्मैवात्मनाजितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

6. To him that hath subdued Self† by Self, Self

* The reader is referred to Sk. XI. Ch. XXVIII. of Shrimat Bhâgwat containing the *Bhikshu Gita*, wherein instructions are given to train the mind to submission and make it a friend and a helpmate in the study of Self that leads to the condition of Jivanmukti.

† A conscious state of mind is required to be developed along with progressing mental tranquility by Dhâranâ and Dhyân attaining Samâdhi. This

is the friend of Self ; but to him that hath not so subdued it, Self acts as an enemy towards Self.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

7. He who hath conquered Self and who is self-composed and Paramâtma,* (*Great Soul*) is tranquil in cold and heat, in happiness and misery, in honour and dishonour.

can only be secured by treating the mind as a friend and a helpmate and not as an enemy which is persecuted for gaining conquest over it. It then proves invincible and all efforts to subdue it fail, and concentration becomes ineffective.

* Prashânta or Sâdhus are known by many characteristics but of these eight are described in Shrimat Bhâgwat (Sk. XI Ch. XXVI 27) as principal ones, viz.—1, unshaking steadiness of mind in its purpose, 2, constant contemplation of the Deity, 3, undisturbed equanimity of mind under all conditions, 4, even-mindedness towards all creatures, 5, unselfishness, 6, freedom from egoism, 7, indifference to the effects of pairs of opposites, and 8, freedom from family or other attachments.

ज्ञानविज्ञानतृप्तात्मा कृटस्थो विजितेंद्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥

8. Who is satisfied with Dnyāna (*knowledge of material or physical science or objective nature*) and Vidnyāna (*knowledge of spiritual sciences or subjective nature*) is Kutastha (*unaffected, uniform, and perpetually the same*) and Jitendriya (*sense-subdued*) ; he is a Yogi. To him a clod of earth, a stone and a lump of gold are the same.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यवंधुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

9. He who is evenly inclined towards [his] well-wishers, friends, foes, strangers, indifferent persons, haters, relatives, pious and sinful men is exceedingly great.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

10. The Yogi* [who has applied himself to

the (practice of) Yoga (*Hatha* or *Ashtāṅga* Yoga) Should betake himself to a retired place, by himself alone, restraining his thoughts and mind, and freed from expectations and hope, should constantly apply himself to Yoga.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

11. In a clean place, let him establish himself with a steady posture* on seat, which should neither be very high nor too low, and made of cloth, Jina (*deer, antelope or tiger skin*) and the Kusha Grass (*Poacynosuroides*).

Hatha-yoga Prādīpikā, Gheranda Samhita, and the Yoga Sāra Sangraha published by this Society. Whatever mode is followed, Samādhi would not be accomplished unless the conscious state of the ego is secured all through in that condition. Samadhi without consciousness is called the *Jada Samādhi*, which is cateleptic state.

*Uddhava (another beloved disciple of Shri Kṛishṇa) having spoken to Bhagawān Shri Kṛishṇa concerning the impracticability of withdrawing the mind from the impulses of the Rajo-guṇa (*activity for securing the enjoyment of life*) and the Tamo-guṇa (*happiness of inactivity or stolidity*), as being uncontrollable, Bhagwāna

तत्रैकाग्रं मनः कृत्वा यतचित्तेंद्रियक्रियः ।
उपविश्यासने युञ्ज्यायोगमात्मविशुद्धये ॥ १२ ॥

12. There sitting and controlling the modifications of the mind and functions of organs, he should concentrate his mind ; steady in the seat, he should, for the purification of Self practise [this] Yoga.

suggested to him two modes in which He had instructed Sanaka and other mind-born sons of Brahma, modes which can be easily acquired with the help of renunciation of desire for the objects of the world, viz., first, describing the gradual acquisition of steadiness through posture, and the regulation of Prāṇa (*in-coming and out-going vital breath*) that would drive away sloth and keep contemplation firm. Steadiness of posture is essential because it steadies Prāṇa : posture and the flow of the vital breath are interdependent. Therefore, when Prāṇa becomes steady, the natural result is that the mind becomes steady, and Dhāraṇā, Dhyāna and Samādhi are easily attained.

The second mode suggested is that, whenever the mind is drawn away by any sense-object or thought in that object, he (*Uddhava*) "was told to conceive Him (*Shri Krishna*) as the underlying principle and view in them His form with all His attributes and glory." Bhāgwat Sk. XI., Ch. XIII. 12 @ 14.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

13. Holding the body [trunk], head and neck straight, unmoved and steady, looking fixed at the root of the nose without allowing the eyesight to wander about.

प्रशांतात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मुनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

14. Self-composed, without fear, with a firm vow of celibacy, mind controlled, fixing the heart on Me, let him sit absorbed in Me.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

15. Ever engaged in fixing his thought [on Me] constantly with his mind controlled, let him obtain that tranquility which leads to Parnirvâna (*the Transcendental union*) and [final] absorption in Me.

नात्यश्नतस्तु योगोऽस्ति न चैकांतमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

16. Yoga, O Arjuna ! is not accomplished by one who eats much, or eats not at all, who sleeps much or sleeps not at all.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

17. One, who is moderate in food and amusements, and observes moderation in doing work and is regulated in sleep and wakefulness, attaineth Yoga (*Hatha or Ashtânga Yoga*) which destroys all diseases.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

18. When his mind is properly restrained and fixed in Self, and when one is unmoved by desire for things, he is then called the Yukta (*proficient in Yoga*).

यथा दीपो निवातस्थो नैगते सोपमां स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

19. As in a windless place, a lighted lamp burneth without flickering, in like manner the Yogi whose mind is restrained and devoted to abstraction remaineth steady.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

20. When the mind is quiet and stopped

[working] by the practice of the Yoga and when it seeth Self by Self and feeleth satisfied in Self.

सुखमात्यंतिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

21. And knoweth the felicity, which is endless and which is to be known by means of *Buddhi* (*intellect*) only, as it is beyond the senses ; perceiving this, he fixeth therein and moveth not from Reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिंस्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

22. On securing it [felicity] he does not feel any other gain higher than it, and when in possession of it no pain howsoever great will move him.

तं विशादुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

23. Let it be known that this disconnection [of the mind] from union with pain, is called *Yoga* (*union of Soul with Spirit*). It should be practised with firm conviction and hopeful heart [determined will.]

यतो यतो निधरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्येतदात्मन्येव वशं नयेत् ॥ २६ ॥

26. Whenever the mind [being by nature] unsteady and wavering wandereth about, let it be drawn back and steadied in Self.

प्रशांतमनसं धीनं योगिनं सुखमुत्तमम् ।

उपैति शांतरजसं त्रयभूतमकल्मषम् ॥ २७ ॥

27. The Yogi whose mind has become steady, whose Rājasa (*passional nature*) is calmed, who is sinless, and becomes one with Brahma, enjoyeth the supreme happiness.

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

28. The Yogi having become freed from sins, continuously controlling his mind, without any effort enjoys the inexhaustible bliss by his contact with Brahma.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

29. He who is perfected in Yoga looketh on every thing with an even eye, and seeth himself in creation, and all creation in himself.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

30. He who seeth " Me " in all things and all things in Me, to him I am never lost, nor he to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

31. He who abideth [in Me] and worshippeth Me as abiding in all beings [separately], will come unto Me; whatsoever be his mode of life.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

32. He who, O Arjuna ! feels equally for all [creatures], as he feels for self in respect to pain and pleasure by contact, is regarded as the highest Yogi.

अर्जुन उवाच —

योऽयं योगस्त्रया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

ARJUNA said :—

33. O slayer of [the demon] Madhu ! The Yoga Thou hast taught me that I may know all [in its true aspect] by personal knowledge (*experience*) is all well ; I do not however see [how the mind can be made] to be steady, owing to restlessness.

चंचलं हि मनः कृष्ण प्रमाथी बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

34. O Krishna ! The mind* is very unsteady, it is boisterous, perverse, and obstinate, I reckon it as difficult to control as the wind.

* The mind is that faculty which resolves and doubts. It is the faculty that creates an object for itself and then keeps running in its pursuit. It is the faculty that creates in itself love and hatred for surrounding objects. It binds a man to his body by identifying itself with it, and suffers pleasure and pain in connection with, or can hold itself aloof from it as an observer, and can liberate itself from rounds of rebirths. It is composed of desires that keep it always unsatisfied and unhappy, but when it gains contentment it is happy and satisfied. The mind is enlightened by Vidyâ (knowledge) or obscured by Avidyâ (ignorance). The former through the knowledge of self makes it united with Deity, and the latter through ignorance of self and its relations to the universe, flings it into the painful rounds of rebirths. Its purity promotes the unselfish works of general utility, and its impurity is the cause of selfish and sinful acts. Desire, fear, grief, perplexity &c., as also their opposite affections, are the modifications of the mind. The mind is called the *Antahkarana*

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

BHAGAWÂN said :—

35. It is true, O of mighty arms ! that mind is flighty and uncontrollable, but, O Son of Kunti ! by constant practice and by renunciation, it can be controlled.*

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तमुपायतः ॥ ३६ ॥

36. It is my conviction that, for him who has

(inner worker) in Sanskrit. Its modifications are the Buddhi (understanding, intelligence or will), chitta (reflection) and Ahankâra (Ego). Some writers on Hatha Yoga identify it with the Kundâlini : the power that is at the bottom of all phenomena. In short, the mind plays the principal part in our being, consequently no one will make progress in spiritual knowledge unless he thoroughly understands the mind.

* In *Shrîmat Bhâgwat Sk.* XI, ch. III, 23 Prabudha Rishi (one of the nine emancipated sons of Bhârât) has pointed out that the constant company of the pious and devout, who are distinguished by their clemency, friendship and love to all creatures, is the best and the easiest means for guarding the mind from attachment of every kind.

not restrained himself, Yoga is impossible, but by them who are self-controlled it can be attained by assiduity and constant effort.

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाचलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

ARJUNA said :—

37. He who is unsubdued, O Kṛishṇa ! but imbued with Faith,* his mind unsteady [in the practice of] Yoga, and who faileth in perfecting [himself] in Yoga, what would be his end ?

* Those who desire additional and detailed information on this subject of Faith, are earnestly recommended to read the whole of the Chap. XIV, and Ch. XI, of Shrimat Bhāgwat, a perusal of which will impart the clearest idea of the Devotion spoken of in the Gita, and its developments from the lowest to the highest stages, accompanied with instructions for gradual advancement till the devotee reaches the top.

Bhagwân has also at the end of this Chapter taught to Uddhava the mode of the Dhyâna, which, of all the others is most scientific. It leads the devotee onwards from the lowest form of devotion to the highest, as he grows ripe in his practice and knowledge and realises his being as inseparable from the universal soul or Parabrahma Ishwara.

कविशोभयविभ्रष्टकिञ्चाधमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

38. Is he, O of mighty Arms ! to be destroyed both [in this and in the life to come] like [a detached cloud which is] unsteady, since he has fallen from the path of [attaining] Brahma ?

एतन्मे संशयं कृष्ण ह्येतुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य ह्येता ननुपपद्यते ॥ ३९ ॥

39. Thou art the only person able to completely dispell this doubt of mine. O Kṛishṇa ! [Do therefore] remove it by all means, for there is none able besides Thee to do it.

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥ ४० ॥

BHAGAWAN said :—

40. In [this world, O Son of Prithā ! nor in the world to come, shall he be destroyed ; a doer of righteous acts, will never meet a bad end.

प्राप्य पुण्यकृतोऽहोकांनुपित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

41. [After death] attaineth he the regions of the righteous [heaven of Indra] and dwelleth

there for innumerable years [of mortals] and then this Yogabhrashta* (*unperfected yogi*) takes his birth in a rich and pious family.

* A Yogabhrashta is one who has not completed his spiritual studies and secured the state of a Jivan-mukta or attained the object of Yoga, in this life; but what is said in this verse regarding Yogabhrashta is also equally true of all human beings, for any effort made towards attainment of any object in view, is never lost even after death. He will in his next incarnation make a fresh start from the point reached in his past incarnation as suggested by Shri Kṛishṇa Bhagvân to Arjuna. It behoves every man to allow no time to be lost in making an earnest effort in the right direction.

“The Yogi who has accomplished Yoga in all its departments and died before securing his union with Brahma goes to Maharloka, the fourth of the seven heavens above the earth. Similar is the goal of the Tâpasi (*one who leads a life of austerity*), and of the Brahmachâri who has led a most perfect life as prescribed in the Shastras. The Vânaprastha doing all the duties prescribed, with the view of attaining union with Brahma, dying before reaching that stage, goes to Tapoloka; and the Sanyâsi, who has given up all the worldly desires and is always content, dying before gaining the knowledge of Brahma goes to

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

42. Or, he is born into a family of a Yogi possessed of wisdom, but such a birth as this is very rare of attainment in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुन्दन ॥ ४३ ॥

43. He regaineth in this birth, O delight of the Kurus ! the education that had been acquired by his Buddhi (*intellect*) in the previous life, and from that point he starts anew to perfect himself in Yoga.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

44. By [virtue of his] practice acquired in the past incarnation he is propelled [to become

Satyaloka or the heaven of Brahmâ, attaining emancipation at the end of the Mahâkalpa. Should he have the desire for enjoyment in that Loka, he comes down in this world to continue his rounds of births. Such however is not the fate of My devotee who obtains, ultimately the state of My own being even if he worshipped with a desire for the joys of the four Muktis or states of emancipation." (Bhâgwat Ch. XI. and Ch. XXIV.)

perfect in Yoga]. A mere desire to know Yoga [in past life] enables a person to go beyond the Shabda Brahma (*knowledge of Brahma contained in the Vedas*) [in the next following birth].

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

45. The Yogi assiduously practising [Yoga] is purified from sins, and by virtue of the advancement [in the practice of Yoga] acquired in many past incarnations, attains the Highest Goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

46. Higher than the Tapasvi (*one practising austerities*) is a Yogi (*one who possesses the analytical and synthetical knowledge of Âtmâ*). He is thought higher than a Dnyâni (*one who has gained only the analytical or Vyatireka knowledge of Âtmâ*.) He is also higher than a Karma Yogi (*he who sacrifices his action and their fruit to Bhagawân*). Be thou therefore, O Arjuna! a Yogi (*perfect in wisdom*).

योगिनामपि सर्वेषां मद्गतेनांतरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

47. And among all the Yogis he who dwelleth

in Me [in Sâkâra or manifested nature] and having full faith, worships Me, he is considered by Me the highest of the highly perfected Yogis.

*Thus ends the discourse of Shri Krishna
with Arjuna, discourse the sixth entitled,*

"SELF-SUBDUAL."

SEVENTH DISCOURSE

INTRODUCTION.

The last chapter was closed by the blessed Bhagawân saying to Arjuna that among all the Yogas, that performed as an act of *worshipping him with devotion was supremely great*. By this he meant to convey that for one to become a perfect Yogi, that is to become inseparably united with the consciousness of his all-pervading nature, one should perfect himself in wisdom through the Vyatireka and Anvaya. (*Analytical and synthetical methods of investigating the phenomenal and noumenal existences*), and by losing himself into Bhagawân in his manifested and unmanifested nature. In this chapter, Bhagawân Shri Kṛishṇa shows Arjuna how a perfect Yogi can become a Bhakta (*devotee*) and in doing so He discourses on—

THE YOGA OF WISDOM AND KNOWLEDGE.

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।...

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

BHAGAWÂN said :—

1. Hear the way to know Me fully and clearly
O son of Prithâ! The mind should be wholly imbued

with [My] love, and self should be applied to the practice of Yoga [to effect the inseparable union] by taking refuge in Me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

2. I will tell thee, without reserve, concerning Dnyâna (*knowledge gained by Vyatirekâ or Analysis of the phenomenal*) and Vidnyâna (*wisdom gained by Anwaya or synthesis of the noumenal*). By knowing these [both] there is nothing left here to know.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

3. Among thousands of men, one scarcely striveth to secure the perfection [in the knowledge gained by analysis] and of those perfected scarcely one striveth to understand Me fully well [synthetically] in My Essence [as One without a second].

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

4. Earth, water, fire, air, Ākāśh (*ether of space*), mind, Buddhi, (intellect or understanding) and Abankāra (*ego*) are the eight divisions of My Prakriti (*phenomenal nature*).

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परास् ।
जीवभूतां महान्नाहो ययेदं धार्यते जगत् ॥ ५ ॥

5. This is My Aparâ-Prakriti (gross nature), Oh of mighty arms ! [Now] know My other Prakriti called the Para (the higher one), is the Soul [of all that exists in manifested form] by which the universe is supported.

एतद्योनीनि भूतानि सर्वाणीत्यपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

6. Both these Prakritis are the source of generation of all creation, but I am [the basic principle of] its creation and destruction.

मत्तः परतरं नान्यकिंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

7. There is nothing else beyond Me; O conqueror of wealth ! all these [Manifestations] are woven On Me, as Jewels woven [remain together] on a string.

रसोऽहमप्सु कौंतेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

8. [Hear] O Son of Kuntî ! I am the relish in water, I am the splendour in the Sun and Moon, I am the Praṇava (the monosyllable Om) in all the

Vedas, I am the Sound in the Kha (*ākāśh*), and I am virility in men.

पुण्यो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

9. I am the pure fragrance in the earth, I am the light in fire, the life in all creation, and I am the austerity of those who are ascetics.

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

10. Know O Son of Pritha! I am the eternal seed of all Creation. I am the Buddhi (*intellect*) of the intelligent, and I am the glory of those that possess glory.

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्मविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

11. O mighty among Bharatas! I am the strength of those that are strong, and I am the procreative desire, not contrary to Dharma (*duty*) among beings.

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

12. The Sātvik (*pure*), Rājasik, (*impure or active*)

and Tāmasik (*indolent*) temperaments, know these are from Me; in them I am not, but they are in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

13. The whole world knoweth Me not, since they are deluded by the natures produced by these Guṇas [qualities of Prakṛiti] [as I am] above them [and] imperishable [principle of them all].

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव मे प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

14. This divine Mâyâ* (*illusion*) of mine possessed of the three Guṇas (*qualities or natures*) is invincible; those will come unto Me [who are able to] cross over this Mâyâ.

* This word consists of two syllables; Mâ and Yâ, indicating not and is, *i. e.* that which is does exist, as the water in the mirage, though not existing, yet appears to exist. One who wishes to understand Mâyâ must understand mind which is a counterpart of it. What Mâyâ is to the Macrocosm, mind is to the Microcosm. The Potentiality of both Mâyâ and mind is of the same kind. As Mâyâ is the energy of Ishwara,

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमांश्रिताः ॥ १५ ॥

15. Those who are sinful, deluded, and fallen [among] men, come not unto Me [for] their understanding is destroyed by Mâyâ, and they have become Asuras (*men of evil propensities given up to sensual and worldly enjoyments*).

the creator, so is mind the energy of Jiva or soul. As Mâyâ with its incomprehensible power creates the Universe out of nothing, so does mind by its incomprehensible power of imagination creates both the moral and phenomenal worlds. Mind therefore is as great a factor in this world as Mâyâ is in the Universe. Mâyâ is illusory, so is also mind. Mâyâ possesses three attributes *vic:*—goodness, activity, and stolidity, represented by the qualities of Satwa, Râjas and Tâmas, so does mind possess the self-same attributes or qualities. As Mâyâ is subject to the three states of consciousness, birth, existence and death, so is also mind. As Mâyâ is possessed of the nature of Vikshepa (*Creating doubt*) and Avarâṇa (*hiding or covering*) so is mind. Therefore one should know mind, in order to know the real nature of Mâyâ. This is a much easier way of knowing Mâyâ than keeping for ever beating about the bush in pursuit of the Nirguṇa or Saguṇa Brahma.

चतुर्विधा भजंते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

16. In four divisions, O mighty among the Bhāratas! are my worshippers, who are righteous; divided: those who are overtaken by sickness; those who strive to gain knowledge; those that desire wealth, and those who are wise.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

17. Of these, the wise being constantly absorbed in the worship of oneness,* are the highest,

* The definition of Devotion and Devotee as given by Bhagwān Shri Kṛishṇa to his other beloved friend and devotee, Uddhava, in *Shrimat Bhāgwat*, Sk. XI, Ch. XI, 32 and 33, is "that love which knows not to express by deed, speech and mind but is in Me consciously, as one loves his self, is true Devotion. There is no consciousness of separateness in this condition or state. Any act (*pious*) done with an idea of duality or separateness is not true Devotion. It is termed the *Vyabhichārini* Bhakti or divided love. It therefore does not deserve to be called devotion. And those are the true Devotees who know Me and worship Me inseparably. Those who worship Me only through faith, without knowledge of my nature, are simple devotees."

[for] I am exceedingly dear to the wise, the wise are exceedingly dear to Me.

उदाराः सर्व एवैते ज्ञानी स्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

18. All the [four kinds of devotees] are noble, but of them the wise one, I consider as My own Self, for he fixeth his Self in Me, being self-united, and seeketh the highest Goal.

बहूनां जन्मनामंते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19. After many births, the wise man cometh unto Me. He sayeth that all is Vāsudeva (an epithet of Krishna) [such a] Mahâtma (high-souled person) is very rarely met.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

20. They whose understanding hath been drawn away by various desires, go to other Gods and according to their predilections they resort to their own forms of worship.

यो यो यां यां तदुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

21. Whosoever wishes to worship with entire

whatsoever God, in that God I render his
faith steady.

faith स तया श्रद्धया युक्तस्तस्यांराधनमर्हते ।

लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥

Possessed of that faith, he resorteth to the
22. hip of such a God, and obtaineth what he
worseth [from that God], but that gift verily
desirth unto him from Me.

come अंतवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यांति मद्भक्ता यांति मामपि ॥ २३ ॥

Persons of little understanding [are satis-
23. fied] with] this transient fruit [in this nature].
fied worshippers of Gods go* to the Gods they
The ship, but My devotees come unto Me.

wors अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

Being formless, ignorant people suppose
24. to be possessed of forms [because] they do not
Me t

— in this connection please see pages 59-65 and 181-

*Of the late Mr. T. Subbarao's Lectures on the
182 c of the Bhagvat Gita, where the subject treated
study's and the preceeding three verses is further
in thdated.

elucid

know My transcendent, inexhaustible and most excellent nature.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

— 25. Shrouded in My Yoga-Mâyâ (inconceivable power that makes the impossible to appear possible, the unreal as real), the deluded world doth not know Me as without beginning and without end.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

26. I know, Oh Arjuna ! the creations that have passed away, that are at present, and that are to be, but there is none that knoweth Me.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यांति परंतप ॥ २७ ॥

27. O terror of foes ! O descendant of Bhârata ! All creatures deluded by the pairs of opposites (pleasure and pain), arising from likes and dislikes, become confounded in their conduct in life.

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां ददन्तः ॥ २८ ॥

28. But by deeds of piety, those whose sins are destroyed and who have got freed from delu-

sion of the pairs of opposites, worship Me with firm faith.

जरामरणमोक्षाय सामाश्रित्य यतंति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

29. They who strive for liberation from old age, birth and death, take refuge in Me that know Brahma,* the adhyātmā, (*the relation between the Soul and Spirit*) and all [the philosophy of] the Karmas.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्षुक्तचेतसः ॥ ३० ॥

30. They who are of perfect mind, who know Me to be the Adhibhuta (*the unstable creation*), Adhidaiva (*Jiva or Soul that incarnates*) and the Adhiyadnya (*the Supreme Spirit to whom all sacri-*

*It is imperative on every one to make Brahma and Its six other phases, mentioned in this and the following verses and explained in the beginning of the next chapter, the subject of inquiry for gaining knowledge of Self in relation to the cosmos. He who has accomplished this becomes Mukta or attains Nivāṇ after this life.

fices are dedicated) never forget Me at the time of leaving their bodies.

*Thus ends the discourse of Shri Krishna
with Arjuna, discourse the seventh entitled.*

THE YOGA OF WISDOM AND KNOWLEDGE.

EIGHTH DISCOURSE.

INTRODUCTION.

Up to the last discourse, the Teacher of the world taught Arjuna the Tatva-Mārga, (*the mode of finding the real from the unreal in the manifested universe*), which was the objective aspect of the inquiry. In order to encourage him to interrogate concerning the subjective side of it, that He might be able to teach him more concerning the same, the Blessed Bhagawān said suggestively, at the end of the last discourse, that knowledge was seven fold and that righteous persons who knew Him as Adhibhuta, Adhidaiva, and Adhi-Yadnya, worshipped Him alone. The Blessed One had also made a similar suggestion to Arjuna saying, as He did in the two verses beginning with तद्विद्विषणिपातेन॥ in the fourth discourse, that knowledge was never imparted unasked, and that the aspirant should go to the Santos (*those of divine tranquility*) with joined hands, prostrating and asking for knowledge, that they might be pleased to bestow it on him. Arjuna, feeling perplexed at Bhagawān's insistence on the superiority of the Karma-Sanyāsa or Karma-Yoga, asked Him, in the opening verses of the Fifth discourse, to solve his difficulty. Bhagawān accordingly made the principles of the Sanyāsa-Yoga and Karma-Yoga clear to him, and in passing, recommended the performance of Karmas

as the best means of progressing in Yoga, and Yoga as the best means of furthering the elevation of those who have been perfected by knowledge. In the Sixth discourse the Blessed One described Nirguṇa (*attributeless or unqualified*) Samādhi, as also the Vishwātma-Yoga (*Yoga of Universal Oneness*) resulting therefrom. In the Seventh discourse, enlarging upon the same subject, He described His own Vibhūtis (*principal manifestations*) and said that His own devotee who worshipped Him as वासुदेवः सर्वमिति ॥ (all is Vāsudeva, who is all-pervading) is rarely to be met with. In spite of all he had heard from the Divine lips of Bhagawân, Arjuna yet failed to ask for the knowledge which Bhagawân was ready to impart to him. Though the Blessed one was full of kindness to Arjuna, He could not communicate to him the knowledge, unless He was asked to do so, it being the rule not to impart knowledge unasked. Bhagawân still persisted in trying to rouse Arjuna's interest in the knowledge by saying, at the end of the last discourse, that there were seven kinds of knowledge and that those who knew them, *knew all that was to be known in knowing Brahma*, the One Eternal Existence, underlying all manifestation. As the Blessed One will proceed, He will further say, अक्षरं ब्रह्म परमं ॥ which means that that which is entirely free from impurity (of duality) is Brahma, which

is indestructible, suggesting thereby (अविभूतं क्षरोभावः) that the perishable creation (*or the manifested universe*) is also Brahma, as illustrated by the example of the ornaments made of gold. All know that forms given to gold in the shape of ornaments are changing and perishable, but metallic gold remains unchanged when the ornaments are converted, ever ready to be reconverted into countless other forms as ornaments. It is needless to say that ornaments and other forms of which gold is capable remain eternally in a state of latency in Gold. Exactly the same is the relationship between Nature and Brahma. They are virtually one, inseparable and imperishable. To induce Arjuna to ask for an explanation of this deep philosophy, the Blessed Bhagavân kept quiet in expectation of the request coming from Arjuna; but Arjuna failed to comprehend this, even when Bhagavân spoke of the seven means of gaining the knowledge of Brahma, which is Adhyâtma or Self, and which means that one's own being should know as Brahma. Karma is that which creates the universe and it is that which is the source of all being. The relation of Brahma to Karma is illustrated most beautifully by the Sun and the changes of place it seems to undergo. The Sun, we know, is fixed and revolving; and yet to all appearance it runs a course from East to West. Brahma is likened to

the Sun in this illustration, and Karma to changes it seems to undergo, but in reality does not. Hence the Adhibhuta, Adhidaiva and Adhiyadnya are all aspects of Brahma. This is well explained by the illustration of a pot filled with water, which reflects the sky. The pot stands for body, water for Antah-karāṇa or Buddhi, which reflects Akāśha which represents Jīva, the outside Akāśha standing for Brahma or Parmāṭma. Thus all these exist in Brahma, taking their being through Upādhis (*modifications, subject to conditions*) which assume different aspects, like ornaments made of gold. But as gold in any condition remains gold, without undergoing any alteration, Brahma remains as Brahma whether appearing as the Adhibhuta, Adhyāṭma, or Adhiyadnya, which represent the human body, the human soul and the spirit conjointly; hence He is designated here as the Adhiyadnya: the enjoyer of the fruit of all the Karmas performed in life. Having been cofounded by this perplexing and intricate idea, Arjuna could not help desiring a clearer solution of the problem, and therefore entreated the Blessed One to extricate him from this embarrassment. This discourse opens therefore with an inquiry into the seven ways of gaining knowledge and is called.

THE YOGA OF THE INDESTRUCTIBLE BRAHMA.

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

ARJUNA said :—

1-2. What, O Purushottama (*best among person*)! What is that Brahma, what is Adhyâtma, what is Karma, what is Adhibhuta, what is said to be the Adhidaiva, O Madhusudana (*the slayer of the demon Madhu?*) State who is the Adhiyadnya, and how it is in the body, and how Thou art known by the self-controlled at the time of departing this life ?

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

BHAGAWAN said :—

3. That which is Imperishable and Supreme is Brahma. Its Swabhâva (*own nature*) is called the Adhyâtma. The offering which is the cause of the creation of things is called Karma (*action*).

अधिभूतं क्षरो भावः पुरुषाभिर्देवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

4. The perishable nature [of Mine] is called Adhibhūta (Created). The Puruṣha (primal being) in the Adhidaiyata, O best of living beings! I am the Adhiyadnya (Atma or Spirit) in this body.

अंतकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

5. And he who leaveth his body at the time of death, remembering* Me, he, without doubt, entereth into My being.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवेति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

6. Also, O Son of Kuntī! To whatsoever being

*One of the easiest ways to habituate the mind to see the deity in all His attributes at the time of death is to observe Him in whatsoever object the eye is drawn to or in whatsoever act one may be engaged in. By this practice, the mind acquires the habit of becoming steady, and unfailingly remembers the Deity at the moment of death. The reader is referred to the advice given by the Mahāmuni (great sage) Kapila to his mother Devahūti in the Bhāgavat, Skandha, III chap. 28, verses 21 @ 34 as to the choice of an ideal form for the concentration of mind.

[or condition] is remembered by him at the time of death to that being [condition]* he reaches [afterwards] having been absorbed in that thought.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्यं च ।

मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्य संशयः ॥ ७ ॥

7. For this reason, at all times remember Me, and fight [in the impending battle] having mind and Buddhi fixed in Me; thou wilt then surely come unto Me.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्था हृत्तितयन् ॥ ८ ॥

8. By the constant practice of the Yoga (*concentration*), O Son of Prithâ! not allowing the mind to go about, and contemplating the supreme Divine Being, One goeth to Him.

* A Sanskrit proverb says—अंते मतिः सा गतिः whatever be the uppermost idea in the mind of a dying man, the same will be the condition he will be in here, after. One must therefore strive to retain by constant practice the noblest and highest thought at the time of death, Vide also the Gîtâ Ch. II: verse 72.

† Refers to Brahmâ the creator, residing in the highest heaven called the Brahmâloka. There he remains with the Brahmâ till the end of Mahâpralaya and obtains emancipation with him.

कविं पुराणमनुशासितारं-

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचित्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

9. He who continually remembereth Him (*Brahmā*) who is all-knowing, ancient, Ruler of all, who is the minutest of the minute atom, supporter of all, of Unimaginable form, and Glorious like the Sun beyond all darkness ;

प्रयाणकाले मनसाचलेन ।

भक्त्या युक्तो योगबलेन चैव ॥

भुवोर्मध्ये प्राणमावेश्य सम्यक् ।

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

10. At the time of leaving the body, with a fixed mind and devotion, and the power of Yoga [practice] drawing up the *Prāṇa* (*vital breath*) between the two eyebrows skilfully, he goeth to the Supreme* Divine Being (*the Brahmā in the Brahma-loka or heaven of Brahma*).

* This is said to be the highest attainment to be gained by the Hatha-yogi.

यदक्षरं वेदविदो वदन्ति
 विशन्ति यशस्तयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

11. That seat which persons knowing the Vedas call indestructible; which Yatis (*trying to secure it*) reach by freeing themselves from all desires; desiring which, people lead the life of Brāhma-chāries—that I will declare unto thee in brief.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूर्धन्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

12. Closing* all the openings [of the body] shutting up the mind in the heart, steadying the Prāṇa (*life breath*) in the Mūrdhni (*head*) intent upon [effecting] Yoga (*union*).

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

13. Repeating the Monosyllable Om, expressive of the One Imperishable Brāhma, and remembering

* This is secured by the Shanmukhi Mudra or by the Kumbhaka mentioned in the Hatha-yoga Pradīpikā.

Me alone, he that goeth forth leaving his body in this manner, reacheth the highest Goal (*heaven of Brahmā*).

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

14. To him, O Son of Prithā! who remembereth Me, with inseparable* mind at all times, to such an ever-engaged Yogi (*united*) I am easy of access.

मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नामुव्रंति महात्मानः संसिद्धिं परमां गता ॥ १५ ॥

15. Those who have reached Me are the Mahātmas; having attained the highest bliss, they do not come to be re-born, for re-birth is transitory and full of misery.

आब्रह्मभुवनाहोकाः पुनरावर्तिनोऽर्जुन ।

मासुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥ १६ ॥

16. All the worlds including the Brahmāloka

* After full comprehension of the Deity, secured through the Vyatireka and Anvaya process of investigation adopted by the Rāja-yoga system, one who establishes himself in the inseparable union in Deity is the Yogi mentioned in this verse.

(the heaven of *Brahmā*). O Arjuna! have repeatedly to come again, but O Son of Kuntī! he that hath attained to Me, hath not to be re-born.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

17. Those who know the day of *Brahmā* [consisting of] one thousand Yugas (ages) and [his] night of equal duration of ages, are the knowers of [his] day and night.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवंत्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

18. At the dawn of [*Brahmā's*] day from the *Avyakta* (unmanifested *Prakriti* or energy of the *Purusha* or Being) all manifested [nature] springs forth, and at the coming of [his] night, all that sprung up mergeth into that very *Avyakta*.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

19. This assemblage of creation, O Son of *Prithā*! springs up again and again, and at the approach of the night it again dissolveth. At the dawn of the day it again springs forth without any will of its own.

परस्तस्मात्तु भावोऽन्योऽव्यक्तो व्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

20. There is another unmanifested existence (*Parabrahma*) which is eternal and higher than that *Avyakta* (*unmanifested*) which never suffers destruction, when all the manifested creation is destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तते तद्धाम परमं मम ॥ २१ ॥

21. It is called *Avyakta*, knowledge Indestructible. It is also called the highest goal. It is My excellent abode *Vaikuntha*; [limitless expanse of existence] after attaining which one returneth not.

• पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।

यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

22. He is the Supreme Being, O Son of *Prithā* In Him all beings reside, and by him all is sustained. He is attainable by single-minded devotion.*

कायेन वाचा मनसेन्द्रियैर्वाबुध्यात्मनावाऽनुसृतस्वभावात् ।

करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयेत् ॥

स्कं. ११. अ. २ श्लो. ३६

*The offering made to the Lord without selfishness of acts done by the body, speech and organs of senses

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यांति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

23. O powerful of Bhâratas ! I will relate to thee the time and the passages, departing at which the Yogis return* or do not return [to be re-born.]

अग्निर्ज्योतिरहः शुक्रः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

24. The Brahmaid* (*knowers of Brahma*) departing [leaving their bodies] during the six

intentionally or otherwise [whether religious, worldly or ordinary] is called Bhakti. Thus by offering mind, Buddhi, Chitta and Ahankâra to the Lord, nothing is left for the devotee to call his own but everything is resigned in the Lord. He therefore loses his triple experiences as the knower, the known, and the knowledge in his own devotion; and becomes one with the object of his devotion. This is the true meaning of the word devotion.

* A Hatha-Yogi departing this life by breaking through his fontanel or otherwise during the northern solstice and during the bright fortnight of the moon goes direct to the Brahma-loka, not to return again to this world; or, should he choose, he gradually ascends from region to region presided over by the Gods mentioned in the verse, who serve him as

months of the Utterāyana (*northern solstice*) [by traversing the regions presided over by] Agni, (*the God of fire*), Jyoti (*the God of light*) Aha (*the God of day*) and Shukla (*the God of bright fortnight*), go to Brahmā.

धूमो रात्रिस्तथा कृष्णः पण्मासा दक्षिणायनम् ।

तत्र चांद्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

25. The Yogi* departing during the six months of the Dakshināyana (*the southern solstice*), [the regions of] Dhūmra (*the God of the region of smoke*) Rātra (*the God of night*) Krishnapaksha (*the God of dark fortnight*), goes to the Jyoti (*light*) of the Moon, and he returns [to this earth] from thence [to secure the departure from this body in the Northern solstice].

his guides till he reaches the Brahma-loka. The passage to this region is through the Sun. He remains there till the Mahāpralaya, and gets his final absolution with the Brahma.

* The passage to the Swarga or heaven, otherwise called the Devaloka is through the Chandra-loka. The Brahmaid, dying as stated in the verse, go to Swarga by this passage, accompanied by the God of each plane as guide till the next following region above is reached until he reaches the Devaloka.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्यया वर्तते पुनः ॥ २६ ॥

26. The Bright and the Dark are the two paths regarded as the [two] eternal paths. By the one (*the bright path*) who goeth, returneth not, and by the other (*the dark path*) who goeth has to return [for being re-born].

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27. Knowing [both] these paths, O Son of Prithā! no Yogi [possessing the knowledge of Âtmā either by Vyatireka (*analysis*), or Anvaya (*synthesis*)] is deluded, therefore, O Arjuna! thou shouldst always be possessed of Yoga.*

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

28. The Yogi, having known this, transcends

* Arjuna is asked here by Bhagawân Shri Kṛishṇa to become perfect Yogi by gaining the knowledge of all the Yogas culminating in the inseparable devotion, in the universal oneness of being.

the pure merits gained [by the study] of the Veda [and by sacrifices or penance, and giving of gifts,] and attains the supreme and highest seat.

Thus ends the discourse of Shri Kṛishṇa with Arjuna, discourse the eighth entitled.

THE YOGA OF THE INDESTRUCTIBLE
BRAHMA.

NINTH DISCOURSE.

INTRODUCTION.

Shri Krishna Bhagawân being infinite, His gifts are also boundless ; so also is His knowledge. It was impossible for Arjuna, a finite being to propose far reaching questions about the knowledge of the Tatwas (*reality existing in the elements*). Taking compassion on Arjuna and moved by intense kindness, the Blessed One now discloses to him the secret knowledge. The culmination of knowledge is in the power to see and feel the mobile and immobile creation in Âtmâ in all creation. A man, who has reached this power, is called a Siddha (*a perfected being*). Such a one never becomes a Yoga-Bhrashta (*Shaken from Yoga*) as said in the Kaṇva-Shâkhâ of the Yajur-Veda यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति । आत्मानं सर्वभूतेषु ततो न विजुगुप्स्यते ॥ he who sees the whole creation in Âtmâ (*self*) and Âtmâ in the creation, does not fall. In other words, the Siddha-Purusha (*perfected person*) is not he who has not perfected himself in Yoga before his death, or he who is in pursuit of the pleasures of sense objects, being Nindya (*a fallen man*). Yet, even such a one is not forsaken by the Blessed Bhagwân, who says in discourse VI. 30. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ " I am of "him who sees everything in Me, and I forsake

"him not, he is Mine, and will not forsake Me." Hence it is that one who has perfected himself in the Sāvatarka-Bhāṣya (*Knowledge of the universal oneness*), will not become a Yoga-Bhrashta. In order to secure this position to the Yogi or Siddha, the Blessed Bhagawān advised Arjuna in discourse IV, to seek in humility a Guru (*spiritual preceptor*), for then only will he have the unshakable conviction of the inseparableness of all from himself, and of himself from all the Bhūtas (*creation*), as 'noted' by the inseparability of cotton thread from cloth, and vice versa. In the last discourse, the Blessed One became Himself the Guru of Arjuna and taught him that Adhyātma and Karma was all Brahma; though impermanent in themselves, and changing as substances ore, yet all is Brahma, as ornaments in gold and gold in ornaments; there being no other substance than gold in either ornaments or gold. But the answer to the *seventh* question in that discourse remained to be given. When once the nature of the changing or impermanent substances is clearly understood as Brahma, then will one understand that all creation is in Ātmā, and that Ātmā is in all creation. As a serpent is imagined in a rope, so is the ideation of the universe in Brahma. But when the knowledge of Brahma and of the rope is gained, then will the imaginary serpent and the illusive creation disappear like fancies, leaving the real rope and the True Brahma alone perceptible to the inner vision. This knowledge Bhagawān Shri Kṛishṇa will im-

part to Arjuna in this Chapter, convincing him of the imaginary existence of the universe, likened to that of the water in the mirage in the rays of the Sun. Those ignorant of this phenomenon of the mirage consider the water in it to be real. But the wise consider both these as optical illusions, not as real existences. One in pursuit of the knowledge of Self looks upon this phenomenal nature in two aspects *viz.*, one as perceptible to the senses, as transitory, and the other as underlying the transitory, being everlasting and eternal and permeating the former. Arjuna, not having yet transcended the Jivādashā (*state of ignorance*), considered the phenomenal world as alone real as it could be perceived. The Blessed Bhagawān, therefore, spoke to convince him that all the creation he saw was in Him perceptible as water of mirage is in the rays of the Sun. He will next prove to Arjuna that He is not in creation and more than the rays of the Sun or in water of the mirage, though with the eye of a human being the Blessed One pointed out to Arjuna that the creation was in Himself, and he in the creation. Yet in His view the manifested and the unmanifested creation is not at all in Himself. He cannot conceive Himself existing in the creation. For this reason, Bhagawān Shri Krishna will say that considering this creation as it is, He is not in them nor they in Him. Thus instructing him, He will direct Arjuna to meditate upon the whole creation as existing in Him and He in it. By the practice of such con-

templation Arjuna will no doubt gain the wisdom and knowledge of the universal unity in the self of the whole nature, but his mind when observing this universal unity in the self of the whole nature, but his mind when observing this universal unity will be diverted to things as that of the seer in sky to the different stars that shine in the heaven, and he will observe only those to which his attention is drawn, not however in their natural size, but like specks looking large and small according to their distances anticipating that when contemplating this universal creation, as existing in himself, Arjuna will not observe it as it exists, but would think that the Guru did not fully impart to him the wisdom-power to enable him to realize in self the entire creation as Bhagawân Himself did, the Blessed One, in order to dispel his doubt will say to Arjuna, यथाऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ that in the sky the air exists in the form of atmosphere, fully pervading it and having two conditions, one steady and the other in motion. The one in motion is experienced. Though it is intangible and stable occupying space, all acknowledge its existence. So the whole creation whether perceived or not must be viewed as existing in one's self. As imagination creates a snake out of a rope seen in the dusk of the evening, so the idea of the snake persists as a reality

श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

BHAGAWÂN said:—

1. To thee who art (*Being*) free from evil, I will [now] communicate the most *secret* Dnyâna [knowledge of the phenomenal] and Vidnyâna [knowledge of the Noumenal], Knowing these [both] thou shalt free thyself from the evil [of rebirth].

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

2. The highest of the *Vidyâ* [knowledge] and the highest *Secret* which is Pure, Supreme, directly cognizable, compatible with Dharma (*ordinances*), easy to practice, and everlasting.

अश्रद्धाणाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तते मृत्युसंसारवर्त्मनि ॥ ३ ॥

3. Persons having faith in this Dharma (*ordinances*), O terror of foes! do not reach Me, and return to the way of the mortal world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

4. [Though] By Me who am Avyakta (*Not mani-*

fest) has been spread the whole of the Universe, all created things are in Me, But I am not in them;

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

5. Nor yet are they [created] things in Me. Behold [this] My Yoga-Aishwara (*Divine mysterious power*). My Âtmâ is the support of all the created. He is the things, but not existing in them, Myself is the cause of them all.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

6. As the mighty air existeth in the Âkasha (*space*) and moveth on all sides, so know thou that all the creation existeth in Me.

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिहाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

7. O Son of Kunti! at the end of a Kalpa (*the day and night of Brahma*) all the creation entereth in my Prakriti (*the first cause of manifestation*) and at the beginning of the [new] Kalpa, I again create them.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

8. Controlling Prakṛiti I [cause it to] bring forth over and over again the whole of the assemblage of creation, without power of its own, by the force of the power it possesseth [from Me].

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

9. By those Karmas (acts of creation and absorption). O conqueror of wealth! I am not bound, as I sit indifferent and unattached [and keep from them unconcerned].

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

10. By My inspiration, O Son of Kuntī, the Prakṛiti bringeth forth all the mobile and immobile [creation] and for this [from this case] the universe repeatedly appears.

अवजानन्ति मां मूढा मातृषीं तदुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

11. The deluded*[persons] disregard Me as the

*Bhagawān alludes in this verse to Duryodhana his ninety-nine brothers and his associates who knowing

Maheshwara (the great Lord), ignoring my higher nature, because I have assumed human form (of Krishna).

मोघाशा मोघकर्माणो मोघमाना विवेतसः ।

राक्षसीमानुषी चैव प्रकृति मोहिनी धिताः ॥ १२ ॥

12. [Persons of] vain hopes, vain action, vain knowledge, and those who are senseless, seek help of the deceptive Rākshasī* and Aśurī Prakṛiti (having Tamas Guṇa or dark nature).

महात्मानस्तु मां पार्थ देवीं प्रकृतिमाश्रिताः ।

भजंत्यनन्यमनसो ज्ञात्वा भूतादिमण्यवम् ॥ १३ ॥

13. Mahātmās (high souls), O Son of Prithā : partaking of my Daivī-Prakṛiti (Divine nature or Sattva Guṇa) worship Me with mind fixed on no other [Deity], knowing Me to be the Indestructible source of all creation.

सततं कीर्तयन्तो मां यतन्तश्च दुष्टवृत्ताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

14. They always sing My praises, and strive His superhuman nature treated him like a human-being owing to their evil nature.

* Those who have no regard for any kind of rule and are unruly and are given up to wantonness and pleasures of senses are called Rākshasas and Aśuras.

[for Me], (are) firm in their resolution, bow to Me with devotion, and worship me with undivided attachment.

ज्ञानयज्ञेन चाप्यन्ये यजंतो मामुपासते ।

एकत्वेन पृथगेन बहुधा विश्वतोमुखम् ॥ १५ ॥

15. And, others again by performing the Dnyanyadna (*Sacrifice by wisdom*), worship Me as the One and Manifest, pervading all Manifestations.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

16. I am the Kratu (*Vedic Sacrifice or the God Vishnu*), I am Yadnya (*Sacrifice prescribed by the Shāstras*), I am the Swadha (*the sacrifice offered to the ancestors of humanity*), I am the product of herbs, I am the Mantra, (*the Sacred formula*) I am the clarified butter used for sacrifice. I am the fire, and I am the [burnt-offering] Homa, [consecrated fire in alter used in sacrifice,].

पिताहमस्य जगतो माता धाता पितामहः ।

वेशं पवित्रमांकार ऋक् साम यजुरेव च ॥ १७ ॥

17. I am the father of the universe. I am the Mother. I am the supporter, I am the Grand-father, I am the pure [Being], to be known I am the

Om̐kara (*the Sacred Syllable*), as also the R̐g, S̐am, and Yajur [*Vedas*].

गतिर्भर्ता प्रभुः साक्षि निवासः शरणं सुहृन् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

18. I am the final Condition, Sustainer, the Lord, the Witness, the Dwelling place, the Protector, the well-wisher, the Origin, the Disposition, the place of repose, and I am the Indestructible seed [of all things.]

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं च व मृत्युश्च सदसचादमर्शुन ॥ १९ ॥

19. O Arjuna! I give heat, I hold back and send forth the rains, I am immortality, as also death, and I am the Śadasat (*existent and non-existent, i. e., Brahma and Māyā.*)

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेंद्रलोक-

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

20. The knowers of the three (*Vedas*), the drinkers of the Soma (*a prepared juice of a certain creeper in accordance with the formula given in the Vedas*), the sacrificers purified from their sins, pray to Me for admittance in the Swarga (*the*

heaven of the Gods presided over by Indra), they go to the holy regions of the God Indra, and enjoy in the heaven Divine enjoyments.

ते तं भुक्ताः स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥ २१ ॥

21. Having enjoyed the vast Swarga, their [acquired] merits, becoming exhausted, they come [back] to this mortal world. In this manner, the observers of the observance [mentioned in the] Three (*Vedas*); desiring [the object of] desires, obtain the going and coming back (*Births and Re-births*).

अनन्याश्वित्तयन्तो मां ये जनाः पयुपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

22. To those who worship Me [only] not meditating on another [Diety], to such assiduous [devotees] I give what they need* and preserve [for them] what they already have.

* The need for a true devotee is the perpetual presence of the Diety *i. e.*, unseparatedness from him. This the Diety provides for His devotee, and preserves for him the wisdom and devotion he already possessed.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौतयेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

23. [Even] those who worship other Gods with devotion, O Son of Kuntī ! they two worship) Me, but not in accordance with Vidhi (*sacred ordinances*).

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवंति ते ॥ २४ ॥

24. I am the enjoyer and the Lord of all Yagnyas (*sacrifice or worship*), but not knowing Me, truly [who I am] in essence, they fall.

यांति देवव्रता देवान् पितृन्यांति पितृव्रताः ।

भूतानि यांति भूतेज्या यांति मद्याजिनोऽपि माम् ॥ २५ ॥

25. Those who worship the Gods, go to the [regions of those] Gods; those who worship the Pitris (*the manes*), to [the region] of the Pitris; worshippers of Bhutas [Gods of elements] to [the respective regions of] the Bhutas, but those who worship Me, come into Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमभ्रामि प्रयत्नात्मना ॥ २६ ॥

26. He who with love offers Me a leaf [of a tree] flower, fruit, or water [only], that offering of love I accept [as it is] made by the pure-hearted.

यत्तरोपि यदाति यन्नरोपि ददाति यत् ।
यत्तपस्यमि कर्तव्यं तच्छुद्धं मदपेक्षन् ॥ २० ॥

27. Whatsoever thou dost, whatever thou eat-
est, whatever thou sacrificest, whatsoever
thou givest, and whatsoever austerities thou
performest, do them then as offerings unto Me,
O Son of Kuntī!

गुभागुभक्त्यैवेवं मोक्षये कर्मबंधनैः ।
संन्यासयोगमुक्तात्मा विमुक्ता मामुपैष्यसि ॥ २८ ॥

28. Thus shalt thou be liberated from the ties
of action of good and evil fruit, and by engaging
[thyself] in the Sanyāsa-Yoga (the union by re-
nouncement) thou shalt come unto Me liberated.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

29. I am the same* to all beings. None [of
them] is hateful to Me, nor dear, but those who
worship Me are in Me, and I in them.

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

30. Even though a man is unrighteous, if he

* Bhagawān is equal to all beings without partiality but He serves those who serves Him.

worship Me with undivided attention, he must be regarded as a Sâdhu (*righteous person*) for he has well resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति ।

कौंतेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

31. Speedily he becometh a righteous person, and obtaineth eternal tranquility, [by means of the objective and subjective knowledge], know thou certainly, O Son of Kuntî! that my devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यांति परां गतिम् ॥ ३२ ॥

32. They who take refuge in Me, O Son of Prithâ! though of sinful birth, of the female sex, of the Vaishya, (*trading*) or Shudra (*servant*) class reach the highest state.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

33. How much more easily then do the holy Brâhmanas, the devoted Râja-rishis (*sages sprung from royal families*), [reach me] after having come into this perishable and joyless world, worship Me.

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि युक्तत्वैवमात्मानं मत्परायणः ॥ ३४ ॥

34. *Fix thou thy mind on Me, be devoted unto Me, worship me, prostrate thyself before Me, engaging thyself in this manner, and devoting thyself to Me, thou shalt come unto Me.

Thus ends the discourse of Shri Krishna with Arjuna, discourse the ninth entitled,

THE YOGA OF THE HIGHEST & SECRET KNOWLEDGE.

* Uddhava, on the eve of the departure of Bhagawān Shri Krishna from this world, requested Him to describe for the salvation of humanity the simplest mode of devotion suited to all persons, by which men of different capacities can attain to Him without fail and to which all the other modes are subordinate. Owing to the importance of question, Bhagawān related to him elaborately the mode of devotion which will be found in Shrimat Bhāgwat, Skandha, XI., Chapter XXIX., being an application of the latter portion of this Chapter of the Gītā. Those desirous of advancing in spiritual study should read regularly every day this Chapter along with Chapter XXXIII., of the same Skandha.

TENTH DISCOURSE.

INTRODUCTION.

The Vibhuti-Yoga or that concerned with the individual Manifestations of Parabrahma was described in Discourse VII, and will now receive here further amplification at the request of Arjuna; but, at the commencement, Bhagawân Shri-Krishna will further describe the subject of the devotion to His own Self being far superior to the worship of other Gods, as described in the last discourse. He will thus proceed with
THE YOGĀ OF INDIVIDUAL MANIFESTATIONS.

श्रीभगवानुवाच:—

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

BHAGAWÂN said :—

1. Hear thou again, O of mighty arms! (*My supreme*) words, which, desiring thy welfare, I will speak to thee.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षाणां च सर्वशः ॥ २ ॥

2. Neither the hosts of Gods nor the Great Rishis (*sages*) know My origin *, for I am verily the *Source* of the Gods and of the great Rishis.

* Refer to Ch. IV, 5-6 of this Gîtâ.

महर्षयः सप्त पूर्वोचत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

6. The seven great Rishis,* the four† Ancients, and also the Manus‡ were born of My Being and Mind, from them have these races [of men] descended.

एतां विभूतिं योगं च मम ग्री वेत्ति तत्त्वतः ।

सोऽविकंपेन योगेन युज्यन्ते नात्र संशयः ॥ ७ ॥

7. He who knows truly My Vibhūtis (*individual Manifestations*) and the Yoga (*all pervading principle underlying Manifestations or classes or Species in creation*) will with unflinching Yoga be united [in Me]. There is no doubt of this.

* Bṛigu, Marichi, Atri, Pulastya, Palāsha, Kratu and Vashishtha were the seven great Rishis and mind-born sons of Brahmā.

† Prior to the above seven sons of Brahmā, Sanaka, Sanandana, Sadānanda, and Sanat-Kumāra were also mind-born sons, called the Ancients, and were born of Brahmā. They are also called the four Kumāras.

‡ The progenitors and the rulers of the human race as also the law-givers, who are said to be fourteen in number.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मां भाव्यते मां युधा भावसमन्विताः ॥ ८ ॥

8. I am the source [of generation] of all, and from Me all [creation] proceeds, Wise men knowing this [of Me] adore Me, partaking with devotion of My Being.]

मगित्ता मद्रतप्राणा बोधयन्तः परस्परम् ।

फलयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

9. Imbuing [their] minds with Me, reposing their Prana (life principle) in Me, teaching each other [the wisdom regarding Me] and always conversing about Me, they are at all times content and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

वदामि बुद्धियोगं तं येन मामुपयाति ते ॥ १० ॥

10. To those who are even engaged [with Supreme Spirit] worshipping (Me) with love, I give the Buddhi-Yoga (direction to) the intellect to effect union), by which they come unto Me.

तेषामेवातुकुंभार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

11. Out of Mercy, I dwell in their Self destroy

their ignorance born of darkness; (*Mâyâ*), by the bright light of knowledge (*vidyâ*) [of Self].

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृपयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

ARJUNA said :—

12—13. Thou art the Supreme Brahma, the Supreme Abode, the Supreme Holiness, all the Rishis, as also the divine Rishi Nārada; also Asita, Devala and Vyāsa call Thee, applaud Thee, ever-lasting Being Divine, the first God, the Unborn, the Lord, and Thou sayest the same unto Me.

सर्वमतेदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्त्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

14. I take all that Thou sayest to be true.

* The inexhaustible energy of Ishwarā or Brahma is the Māyā which is divided into Vidyā (*Wisdom*) and Avidyā (*ignorance*) which creates and governs the whole creation.

O destroyer of the demon Keshi! neither Gods nor Bhāvas (demons) comprehend Thy Vyakti (Manifestation), O Blessed Lord!

कथमेवमस्मत्पुत्रानं पेश स्व-पुत्रोत्तम ।

भूतनाशन भूतेषु देवैश्च जगत्पते ॥ १५ ॥

अनुमदंस्वयमेव दिङ्मा त्वावबिभूतयः ।

नाभिर्भिभूतिनिर्दोषाभिर्मांस्तु व्याप्य तिष्ठसि ॥ १६ ॥

15-16. O Best among men! Thou only knowest Thyself by Thyself. O source of all creatures Lord of all beings, the God of gods, and the Master of the world, Do Thou graciously tell Me without reserve Thy Divine Vibhūti (individual Manifestations), by which Thou keepest pervading these worlds.

कथं विद्यामहं योगिस्त्वं सदा परिचितयन् ।

केषु केषु च भावेषु चित्तयोगि भगवन्मया ॥ १७ ॥

17. Tell me, O Yogin (he who is underlying all existences) how shall I, who am always meditating on Thee, know Thee? O Bhagawān! (he who possesses the six attributes of greatness or excellence) in which different manifestations art Thou to be meditated upon?

विस्तरेणात्मनो योगं विभृतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

18. O Protector of the universe! tell Me again at length, Thy Yoga (*all pervadedness*) and Vibhūti, for I do not feel satisfied by hearing Thy ambrosial words.

श्रीभगवानुवाच—

इतं ते कथयिष्यामि दिव्यां ह्यात्मविभूतयः ।

प्रायान्यतः कुरुश्रेष्ठ नास्त्यंतो विस्तरस्य मे ॥ १९॥

BHAGAWAN said :—

19. O Chief of the Kurus! I will tell thee My principal Divine Vibhūti, for there is no end to My extent.

अहमात्मा गुहाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामंत एव च ॥ २० ॥

20. O Conqueror of sleep! I am the *Ātmā* (*observer*), abiding in the hearts of all the creatures, I am the Beginning, the Middle, and the End also of all the Creation.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

21. Among the *Adityās* (*the twelve sons of*

have brought forth by nectar, Know me to be Airāvata among great elephants, and King among men.

आयुधानामहं वज्रं धेनुनामस्मि कामधुक ।

प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

28. Among weapons I am the Thunderbolt, among cows Kamadhenu (*cow that yields desired objects*); I am Love [righteous] which procreates; among serpents I am Vāsuki (*King of snakes*).

अनंतश्चास्मि नागानां वरुणो यादतामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

29. Among the Nāgas (serpents in general or the demi-gods having bodies of serpents and faces of men), I am Ananta (otherwise called Shesha on whom the God Vishnu reclines); among the aquatic creatures I am Varuna (the God presiding over waters); among the Pitris (manes of the departed progenitors of the human families) I am Aryama. Among rulers I am Yama (God of death).

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेंद्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

30. And I am Prahlāda (one of the greatest devotees of the God Vishnu born of the king of

Daiityas named Hiranyakashyapa). Among measures, I am the Kāla (time); among beasts I am the Lion; among Birds I am Vainateya, (*Eagle, the vehicle of the God Vishnu*).

पवनः पवतामस्मि रामः शत्रुभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

31. Of (those that blow) purifiers, I am the Pavana (wind), I am Rāma (*Parshurama the Sixth incarnation of Vishnu*) of the warriors; and I am Makarā (Crocodile) among fishes; I am [the river] Ganges among the rivers.

सर्गाणामादिरंतश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

32. Of created things I am the beginning. O Arjuna! I am the End and I am also the Middle. Among all the sciences I am the Adhyātma Vidyā (*the science of Self*); and among the controversies, lists I am the Dispute.

अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

33. Of the letters [of Alphabets] I am the letter A; and of the compound words I am the compound called the Dvandwa (*formed of two syllables sug-*

gesting dual existence in the world). I am also the inexhaustible Time, I am the supporter [of all] whose faces are on all directions.

मृत्युः सर्वहरश्चाहमुद्रवश्च भविष्यताम् ।

कीर्तिः श्रीवाङ्मय नारीणां स्मृतिर्मेधा घृतिः क्षमा ३४

34. And I am the all destroying Death; I am the Source of what is to be; among the females I am Fame,* Prosperity, Speech, Memory, Intellect, Courage and Forgiveness.

बृहत्साम तथा साम्नां गायत्री छंदसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

35. Among the Sāma (Vedic Songs) I am the Brihatsāma (the metre so called); I am the Gāyatri (metre) among [all] metres [of the Vedic hymns]; of the months [of a year] I am [the month] Margashirsha,† of the seasons I am the Spring.

* These words are of the Feminine Gender in the Sanskrit language.

† All the months of the year are His Yoga but among them the month Margashirsha is His Vibhūti (Manifestation); for in this month the Gopees (cow-herdesses of Gokul) obtained emancipation; besides all the religious acts done in this month end in good results. It is also the beginning of the spring: the best of the seasons.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोस्मि व्यवसायोऽस्मि सर्वं सत्त्ववतामहम् ॥ ३१ ॥

36. I am the Game [with dice] among cheats ; I am the Splendour of the splendid ; I am Victory, I am Industry ; I am the Goodness in the good.

वृष्णीनां वासुदेवोऽस्मि पांडवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३२ ॥

37. I am the Vāsudeva (Son of Vāsudeva) of the Vrishnis (epithet of the race of Yadu known as Yādavās). Among Pāṇḍavās, I am Dhananjaya (an epithet of Arjuna) ; I am Vyāsa among Munis (great sages) ; I am among Kavis (all knowing adepts) the sage Ushana.

दंडो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३४ ॥

38. I am the Rod of those that restrain ; I am the Diplomacy of those who desire conquest ; I am Silence among secrets ; I am the Knowledge of its possessors.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३५ ॥

39. Whatsoever is the seed of the creation,

O Arjuna ! that am I. Nor could there exist anything among mobile or immobile things without Me.

नांतोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूदेशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

40. Of my divine Vibhutis (individual manifestations), O chastener of foes ! there is no end. These details of my Vibhutis, I have but briefly related unto thee.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

41. Know thou that whatsoever [object] possesses Supremacy, splendour, Greatness or Power is sprung from my glory.

अथवा बहुनैतेन किं ज्ञातेन तत्त्वार्जुन ।
विष्टस्याहसिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

42. O Arjuna ! But what [good] of the knowledge of these details [of Vibhuties] to thee, O Arjuna ! [know only that] I stand pervading this whole universe with a portion of Myself.

*Thus ends the discourse of Shri Krishna
with Arjuna, discourse the tenth entitled,*
THE YOGA OF INDIVIDUAL MANIFESTATION.

ELEVENTH DISCOURSE.

INTRODUCTION.

In the ninth discourse Bhagwân Shri Krishna said “**पश्य मे योगमैश्वरम्**” “See my Divine mysterious power;” in other words, He asked Arjuna to recall to his mind the mystic, incomprehensible power with which He created the universe, and to note that the whole of the creation was in Him like the imaginary serpent observed in a rope in the twilight. This simile was employed to represent Bhagwân Himself as the rope and the imaginary serpent His manifested universe in form. This was to prove that there is no existence of the objective universe, real and independent of Himself, any more than there was a real serpent in the rope. Similarly, it would be illogical to say that an earthen pot exists in clay of which it is made; but it is an undeniable fact that, without clay, a pot could not have its existence at all. It is the *clay* that exists at all times, and not the pot, which has only a phenomenal existence. It is the clay that appears in different forms and shapes without affecting in any way its own quality as clay under any modifications. Such, however, is not the case with the pots. They appear in clay, and are therefore said to be impermanent or unreal. This power of manifesting unreality in reality is called the Aghatita-Ghatanâ-Yoga, i. e., the Divine power

that makes impossibility possible, and evolve appearances as if out of darkness which the eye is unable to penetrate and which therefore is really very wonderful and incomprehensible. For this reason it was that Arjuna was asked by Bhagawān Shri Krishna to worship Him in His Universal form; for then only would His worship be perfect and complete. His worship in spirit only would be one-sided and incomplete, and would not be so acceptable as the worship in His identity as the manifested and unmanifested God.

Arjuna was, however, not able to comprehend fully the force and purport of these teachings of the Blessed Bhagawān, whom he still looked upon as a Jiva or a finite being beyond his power to comprehend the Infinite. But Arjuna being a true and sincere redevotee, Bhagawān Shri Krishna in His unbounded compassion, imparted to him the knowledge of comprehending of Himself in His incomprehensible nature, and thus taught him to arrive at an undivided and inseparable devotion to Him.

In further proof of Bhagawān's identity in both the manifested and unmanifested states, the analogy of Ornaments and Gold was made use of. The former are entirely dependent for their existence on the latter since they could not possibly have their being without the latter. Neither could they conceal the metal out of which they

are made, notwithstanding their variety of forms. It will thus be easily conceived how Bhagawân can be viewed as identically the same in both His subjective and the objective states.

To enable him to realize His unseen nature, the Blessed One asked Arjuna to recall to his mind the instructions given to him in the ninth discourse, and revert to the example given of the existence of the air in space. Though its existence is not perceived, still it begins to blow in the form of wind, and yet its existence in space is undeniable. Similar is the way of viewing Him as existing in the multifarious forms of the manifested universe.

Arjuna having heard all this, was wonderstruck and began to realize within himself that Bhagawân Shri Krishna Himself was Almighty God, and able to give whatever was asked of Him, being like the mysterious bountiful tree called Kalpataru or Kalpavriksha; he therefore asked himself why he should lose the golden opportunity of requesting Bhagawân to bestow on him the power of possessing the same Divine Faculty that He Himself possessed, in order to enable him to realize His transcendental teachings regarding His countless manifestations in their unity as His Vishwarûpa i. e., the universal manifestation. When the ninth discourse was going on it had occurred to Arjuna to make this same request, but he failed to do so having been led away by the incidents of the struggle with which his mind was then occupied.

At the end of the last discourse, the Blessed Bhagawān explained to Arjuna that the Principal manifestations formed but an infinitesimal portion of His vast nature. Remembering this, he became more curious than ever to have a more complete view of all His manifestations and to see how his enemies Duryōdhana and his compatriots Bhishma, Drona, Karna, and others were killed already and how he was a mere instrument in the hands of Bhagawān. Promoted by this desire Arjuna now makes the request to the Blessed One to exhibit to his vision his objective manifestations, which is complied with in the following discourse called.—

THE YOGA OF UNIVERSAL FORMS.

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंशितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

ARJUNA said :—

1. In consequence of the excellent and mysterious discourse about the Adhātma (*knowledge of Self*) that Thou hast spoken for my benefit, My delusion is removed.

भवाप्त्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

2. I heard from Thee, O Lotus-eyed, regard

ing the production and destruction of beings in minute detail, as also about Thy imperishable greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

3. What Thou hast declared, O supreme Lord ? regarding Thyself, is so; for, I wish to see Thee, O Best of beings ! in Thy glorious form.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्व दर्शयात्मानमव्ययम् ॥ ४ ॥

4. If thou thinkest, O Lord ! that it is possible for me to see It, O Yogeshwara (*master of the mystic power*)! then show me Thy imperishable self.

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

BHAGAWÂN said :—

5. O son of Pritha ! behold my forms*, which are hundreds and thousands, various, divine, and of divers colors and shapes.

* A similar sentiment is expressed in Shrimat Bhāgawat Sch. XI. Ch. XVI, 9. @ 39.

पश्यादित्यान्वसनुदानभिर्नौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

6. See the Adityas (*the twelve sons of Aditi*), the Vasus (*the eight Guardians of cardinal points*), the Ashwins (*the twin physicians of Gods*) and the Maruta (*the God presiding over winds*); and O descendent of Bharata! behold many wonders which thou hadst not seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सत्त्वाचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥

7. Here, behold to-day the entire universe, moveable, and immoveable, and whatever else thou wishest to see, O conqueror of sleep I all collected in My person.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

8. But thou art not able to behold Me with these eyes of thine. I therefore will give thee the divine eyes.* Behold [therewith] My Yoga-Aishwarya† (*the glory of My universal nature*).

*This must not be confounded with the second sight derived from the mesmeric or Yoga practices. This is the divine sight of which Bhagawân has said in

संजय उवाच—

एवमुक्त्वा ततो राजम् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

SANJAYA said :—

9. Having spoken thus, O King (*addressing Dhritarashtra*), the Great Lord of Yoga (*the Universal Being*) Hari, showed to the son of Pri-
tha His Supreme divine forms.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
दिव्यमाल्यांबरधरं दिव्यगंधातुलेपनम् ।
सर्वाश्चर्यमयं देवमनंतं विश्वतोमुखम् ॥ ११ ॥

10-11. With many mouths and eyes, with
many marvellous aspects many darling orna-

this very chapter that it cannot be secured by the
practice of Yoga, reciting the Vedas, giving alms, per-
forming sacrifices, or by the practice of austerities.
The gods themselves long to possess this blessing but
it is said to be in the reach of the inseparable devotees
only.

† The unlimited and unfathomable mighty power
that pervades the space and is exhibited in His innumer-
able manifestations is called His *Yoga-Aishwarya*.

ments and many glorious weapons, held erect, wearing celestial garlands [of flowers] cloths and divine unguents, full of marvels, shining, boundless with [His] faces in all direction.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

12. If the splendour of a thousand suns were burst together [simultaneously] in the sky, that would be similar in brilliance of that Mahâtmâ [the Great Soul].

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकया ।

अपश्यद्देवदेवस्य शरीरे पांडवस्तदा ॥ १३ ॥

13. There the whole of the universe was held by the Son of Pandu, divided in manifold parts, but all united together, in the person of the God of gods.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

प्रणम्य शिरसा देवं कृतांजलिरभाषत ॥ १४ ॥

14. Then the conqueror of wealth, Arjuna felt overawed with astonishment, hair standing on end, bowed down his head, and with hands joined, spoke to the God.

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

ARJUNA said :—

15. In Thy person, O God! I see all the Gods, all [different] groups of various beings with distinctive marks; the Lord Brahmā [seated] on this lotus [seat], all the Rishis (sages), and the celestial Uragas (also called the Nāgas—the semi-divine beings having the faces of men and bodies of serpents).

अनेकबाहुदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनंतरूपम् ।
नांत न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वरं विश्वरूपम् ॥ १६ ॥

16. With many arms, bellies, mouths and eyes on all sides I see Thee, O Lord of the universe and assumer of countless forms! I do not see your end, middle or beginning.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमंतम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समंताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

17. Shining in masses of splendour on all side
I see Thee wearing crown, holding mace, and
disc blazing like fire and sun, and dazzling th
gaze on all sides and being undefinable.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

18. Thou art Imperishable. Paramam (*Great
beyond conception*), Veditavyam (*the thing to be
known*), Tatwam (*the primary principle*), the Su-
preme support of the universe, thou art Undecay-
ing the Protector of the undecaying Dharma
duties or nature) Thou art Eternal, and the
Best among beings [thus] I think of Thee.

अनादिमध्यांतमनंतवीर्य-
मनंतबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तद्रुताशवर्कं
स्वतेजसा विश्वमिदं तपंतम् ॥ १९ ॥

19. [Thou hast] no beginning, middle or end,
and having infinite power, arms without number,

the Sun and Moon, as [Thy] eyes, I see in Thy mouth the blazing sacrificial fire, and heating up with thy radiance the universe.

आवापृथिव्योरिदमंतरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

20. Thou hast alone occupied the space lying between the earth and the heaven. O great soul ! as also all the directions [of Compass]. At the sight of Thy marvellous and terrible form, the three worlds are frightened,

अमी हि त्वां सुरसंघा विशन्ति

केचिद्भीताः प्रांजलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः

स्तुवंति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

21. These assemblages of Gods enter into Thee some frightened, and with joined hands are invoking [Thy favours]. These assemblages of great Rishis (Sages), Siddhas (adepts in Yoga) saying "Swasti" may all fare well with Thee) and chanting Thy praises, with numerous songs (of praise,)

रुद्रादित्या वसवो ये च साध्या
 विश्वेऽभिर्नो मरुतश्चोष्मपाश्च ।
 गंधर्वयक्षासुरसिद्धसंघा
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

22. The Rudras (the dreadful eleven manifestations of the God Shiva), the Adityas (the twelve sons who shine and blaze at the dissolution of the world) the Sidhyās (a particular class of celestial beings) Vishwa-devas (the Gods of the universe), Ashwins (the twin physicians of the Gods) Marutas (the Gods presiding over winds), Pitṛas (the manes of the departed progenitors of mankind), Gandharvas (the celestial musicians) Yakshas (the servants of the treasurer of the God of Gods, Indra), Asuras (demons) and Siddhas (semi-divine beings possessing superhuman faculties), behold Thee with amazement.

रूपं महत्ते बहुवक्त्रेन
 महाबाहो बहुबाहुरूपादम् ।
 बहुदरं बहुदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

23. [By looking at] Thy mighty form, having many mouths and eyes, many arms, thighs, feet, bellies, mouths set with many fearful teeth, the world is fear-stuck as also myself.

नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितांतरात्मा
 धृतिं न विंदामि शमं च विष्णो ॥ २४ ॥

24. Having seen Thee, O Vishnu (*the Protector*)
 Thou that touchest the sky, art full of brilliant
 light of many colors, with mouths opened,
 having radiant large eyes, my soul in me is
 greatly troubled, my courage and peace of mind
 are gone.

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

25. O God of Gods ! O Resort of the world !
 Seeing Thy mouths, terrible with jaws, and look-
 ing like the Kālānala (*the frightful fire that blazes
 at the Maha Pralaya, the dissolution of the universe*)
 I forget the directions [to fly and take refuge
 from Thee], I feel no comfort. Have mercy on
 me.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसंघैः ।

भीष्मो द्रोणः सुतपुत्रस्तथामौ

सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्राणि ते त्वग्माणा विगन्ति

दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्रा दग्नांतरेषु

संदृश्यन्ते चूर्णितैरुत्तमांगैः ॥ २७ ॥

26-27. These sons of Dhritarashtra, along with a multitude of the rulers of the earth, Bhishma (grand uncle of the Pandavas and Kowravas and an invincible warrior, great philosopher and a devotee), Drona (the teacher of the art of war to both Pandavas and Kowravas), the son of Suta (coachman [an appellation of Karna a great warrior, and a halfbrother of the Pandavas], and all the great warriors on our side are rushing fast into Thy mouth, looking terrible with teeth; some appear stuck within the spaces between Thy teeth with their heads crushed.

यथा नदीनां बहुवोऽधुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकबीरा

विशन्ति वक्राण्यभिविज्वलन्ति ॥ २८ ॥

28. As the water currents of rivers run towards the sea alone, so do these warriors of this mortal world, enter into Thy blazing mouth.

यथा प्रदीप्तं ज्वलनं पतंगा
 विशन्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशन्ति लोका-
 स्तवापि वक्राणि समृद्धवेगाः ॥ २९ ॥

29. Like the moths which with rapid swiftness rush towards the blazing light, only to be destroyed, these men rapidly enter into Thy mouth with great velocity to their own destruction.

लेलिह्यसे असमानः समन्ता-
 लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
 तेजोभिरापूर्य जगत्समग्रं
 भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

30. With Thy fiery mouths Thou swallowest all the people that are around Thee, and lickest them up. O Vishnu (*the protector of the righteous*)! Thou hast filled up the whole space with Thy fierce light which is heating the universe.

आख्याहि मे को भवानुग्ररूपो
 नमोऽस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवंतमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

31. [Please] tell me who Thou art in this fearful form, O Supreme Lord! I bow down to

thee. Be Thou gracious [to me]. I wish to know Thy Primal aspect. I understand not the way of thy action.

भूमगवाहवाच—

फालोऽस्मि लोकक्षयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः ।

कृतेऽपि त्वां न भविष्यन्ति सव

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

BHAGAWAN said :—

32. I am the KĀLA (death) which destroys the worlds, and I have set about the destruction of the world. Not one of the warriors that have stood in array for fight will escape death, even wert thou not to kill them.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्मंक्ष्व राज्यं समृद्धम् ।

सयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

33. Therefore be thou up, obtain fame, defeat thy enemies and enjoy the prosperous kingdom. I have already killed them [as thou hast seen already.] O Savyasachin the thrower of arrows with both hands! become [thou] but the [nominal] instrument.

क्षोणं च भीष्मं च जयद्रथं च
 कर्णं तथाऽन्यानापि योधवीरान् ।
 मया हतास्त्वं जहि मा व्यथिष्ठा
 युद्धयस्व जेताऽसि रणे सपत्नान् ॥ ३४ ॥

34. I have killed Drona, Bhishma, Jayadratha, Karna, and all the other warriors here [in this battle] already. Destroy them. Now fight; over thy rivals shalt thou gain victory on the battlefield.

संजय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य
 कृताञ्जलिर्वैरमानः किरीटी ।
 नमस्कृत्वा भूय एवाह कृष्णं
 सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

SANJAYA said :—

35. [To Dhritarashtra] hearing these of Keshava (the Triune Deity Brahmā, Vishṇu, Shiva), Arjuna, who had worn the diadem, joined hands, trembling and bowing down again and again, spoke to Him with his throat choked.

अर्जुन उवाच—

स्थाने हृषीकेश तत्र प्रकीर्त्या
 जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवं

सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

ARJUNA said :—

36. O Lord of the sense! It is only proper that in hearing of Thy renown the world feels rejoiced and takes delight and Rakshasas fly in all directions, in terror, and the hosts of Siddhas (perfect Yogis) bow down [in veneration].

कस्माश्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनंत देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

37. O Mahātma! (Supreme Soul) why should they* (the Siddhas) not bow down to Thee who art

* The word Siddha used in this verse does not mean adepts (in the Yoga) as the preceding verse but Mumukshu (the person desirous to attain salvation or moksha). The rendering of this meaning is supported by the Text of the Upanishada यो ब्रह्माणं &c. These Mumukshus know perfectly well that the God (Vishnu) is the First cause, Father and Guru of Brahmā, the creator of the world. Arjuna therefore interrogated Bhagawān, as to why they (Mumukshu)

greater than Brahma, who art the First Cause, and greater than Brahma, O Infinite, God of Gods, the head of the worlds undecaying, Thou art that which is and that which is not, and that which is beyond them.

स्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्ताऽसि वेद्यं च परं च धाम

त्वया तत् विश्वमनंतरूपम् ॥ ३८ ॥

38. [Thou art] the first of the Gods, the ancient Pūruṣa (*Being*) the highest support of the worlds, knower and the object to be known, the Eternal abode, Thou of endless manifestations; by Thee is the universe pervaded.

वायुर्यमोऽग्निर्वरुणः शशंकः

प्रजापतिस्त्वं अपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

39. Thou art Vāyu (*God of wind*), Yama (*God of justice*), Agni (*God of fire*), Moon (*God of night*); do not worship Him in His incarnate personalities as Rāma, Krishna &c., when He is all in all as shown to him in His universal manifestation and are desirous to know only the Nirguṇa Brahma. This is the gist of this verse.

and nourisher of medicinal plants), Varuṇa (God of watery element), Prajāpati (Lord of creatures) or Brahma, and his great grandfather (Viṣṇu). A thousand times do I bow down to Thee, again and again I bow to Thee.

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनंतवीर्योमितनिक्रमस्त्वं
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

40. To Thee I bow down in the front, behind, and on all sides. O Thou who art all ! Thou art of boundless power, unmeasurable in strength. Thou pervadest all, therefore, art Thou all.

सखेति मया प्रसभं यदुक्तं
 हे कृष्ण हे सादव हे सखेति ।
 अजानता महिमानं तनेदं
 मया प्रमादाऽप्रणयेन वापि ॥ ४१ ॥

41. Taking Thee to be my friend and not knowing Thy Majesty, either through love or carelessness whatever I called Thee—for instance O Krishna, O Yadav, O friend.

यथावहासार्यमसत्कुतोऽसि
 विहारशय्यासनभोजनेषु ॥

एकोऽथ वाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

42. [Again] Achchyuta (*unmoved by passions*)! whatever disrespect I might have shown to Thee when playing together or when sleeping together, or when alone, or in company of others, for all these I beg to be pardoned, O Thou Boundless one.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४३ ॥

43. Thou art the father* of all that moveth, and all that doth not move. Thou art more worthy of reverence than the great Guru (*preceptor*). There is none like Thee; whence can there be one greater? Thy person is unparalleled in the three worlds.

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीश्वरम् ।

* By being the Creator or Father, as also the Guru or Preceptor of the God Brahmā, the Creator of the Universe, Bhagawān is therefore addressed here by Arjuna as the Supreme Father and Preceptor of all beings.

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

44. Therefore I prostrate myself before Thee, and would propitiate Thee, the praiseworthy ; forgive me as father [does] his son, friend his friend, lover his beloved.

अदृष्टपूर्वं हृषिनोऽस्मि दृष्ट्वा

मयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं

प्रसीद देवेन जगन्निवास ॥ ४५ ॥

45. I am overjoyed to see what had not been seen before by me, but my mind feels troubled through fear, therefore, O God! show me that (original) form again. Be gracious, O Lord of Gods, the abode of the universe.

किरीटिनं गदिनं चक्रहस्तं

मिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

46. I wish to see Thee, O Thou of thousand arms and innumerable forms, with the diadem [on Thy

head], and the disc and the mace in Thy* hands, and possessing four arms and the same form (as before), O Lord ! -

श्रीमगवानुवाच—

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वभनंतमायं
यन्ने त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

BHAGAWÂN said :—

47. O Arjuna! Through my favour and by the Majestic power I possess, I have shown thee the Primeval, Radiant, Universal, and Infinite form, such as was not seen by any one but by thyself.

न चेदयज्ञाध्ययनेन दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।

* This is the ideal form in which a devotee is recommended to contemplate and worship the Deity in the Saguna, Sâkârâ Upâsanâ which ultimately ends into Savikalpâ Yoga or the condition of the Kaivalya or Jivanmukti or unification of Self in the Deity. The Mahâ Muni Nârada initiated Prarhâda and Dhruva into this identical worship. An account of this is given in Shrimat Bhâgwat.

एवं रूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

48. It is impossible, O Kurupravira (the foremost of the warriors of the race of Kurus) for any one in this world to see Me in this form that thou hast seen, even by performing sacrifice or by [the study of] the Vedas, or by giving alms or [by undergoing] fierce austerities and actions (religious duties ordained by the Vedas and Shastras.

मा ते व्यथा मा च विमूढपात्रो

दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

49. Be not alarmed and bewildered; seeing these fearful forms, but cast away thy fear and with joyful heart behold now My familiar form.

संजय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

50. Sanjaya said [to Dhritarāshtra]:—Vāsudeva (all pervading Lord, as also the son of Vasudeva)

having thus spoken to Arjuna, showed again His own gentle form [as requested], and consoled him in his frightened condition.

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

ARJUNA said :—

51. Seeing Thy gentle human form, O Janār-dana (*dispeller of pains of mankind*), I am come back to my consciousness, and my mind has become as quite as before.

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥

BHAGAWÂN said :—

52. This form of mine which Thou hast seen is difficult to get a sight of. Even Gods are longing to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

53. Nor can I be seen as thou hast seen Me [by any one], even by study of the Vedas, nor [by

practising] austerities, nor [by giving] alms, nor
[by performance of] sacrifice.*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

54. But O Parantapa (*the terror of thy foes*)!
O Arjuna! By exclusive devotion to Me, can
I thus be seen, known and perceived, and My
essence may be entered into.

मत्कर्मकृन्मत्परमो मद्वक्तुः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥ ५५ ॥

55. He who doth Karmas (*actions*) for My sake,

* In Shrimad Bhāgawat, Skandha xi, Chapter v,
Verse 1, four ways to secure the final beatitude are
mentioned in connection with the four Yugas; viz.
in the Krita-Yuga, by controlling the mind and the
sense organs, in the Tretā-Yuga, by performing
sacrifices (*ordained by the Vedas*), and in the Dwāpāra-
Yuga by the Worship of the (*Saguna and Sākāra*)
Deity, in accordance with the forms Prescribed in the
Agamas or Tantra-Shāstrās, but these are not con-
sidered sufficient, for, in the Kali-Yuga, the constant
singing of praises and repeating the names of Keshava
(*the triune God*) are considered necessary. Hence the
Nāmasmāraṇa (*the repetition of the names of the Lord*)
is above all forms of worship reckoned the best.

whose highest object is Myself, and who worships Me alone, being freed from attachments, and bears no ill-feeling to any creature, O Pândava! (son of Pandu), cometh unto Me.

Thus ends the discourse of Shri Kṛishṇa with Arjuna; discourse the eleventh entitled,

THE YOGA OF THE VISIONS OF
UNIVERSAL FORMS.

TWELFTH DISCOURSE.

INTRODUCTION.

In the last discourse, Vishwa-rupa (*an appearance as universally manifested in the form of nature*) was shown to Arjuna by Bhagawān Shri Krishna by the exercise of His power of Yoga-Māyā (*otherwise called mystic power*) and thereafter His beautiful, mild and attractive form, Bhagawān saying to him at the same time that He was not to be seen as Arjuna saw Him in His universal Manifestations even through sacrifices performed in accordance with the ordinances of the Vedās, or by their study, or through severe austerities or by the giving of rich and valuable gifts to the righteous. He was only to be seen in His true aspect, as He exists, through Ananya-Bhakti (*inseparable devotion*) alone, and then alone will one be able to enter into Him and to know Him.

The inseparable and ceaseless devotion spoken of is one in which there is a total absence of the idea of self-separation between the devotee and the object of his devotion. The whole being is as it were, lost through devotion in the being of the Deity, when a clear conception of His existence is gained. The Vedas condemn the devotion followed with an idea of duality or separateness between the Deity and the devotee as an error. Such a devotee is characterised by them

as a beast, indicating thereby that he is ignorant or bereft of intelligence. Such devotion does not constitute Ananya-Bhakti. When a worshipper has no thought of other god or gods but the One, and pays entire devotion to Him alone with his body, mind and soul, his devotion is far from being an inseparable devotion, for the idea of separatedness is not gone yet. It is not the devotion like that of a faithful and a devoted servant whose motive and object is to serve his master, even at the sacrifice of his life. In rendering such service he has a desire to secure comforts for self and his family. In the same manner, a devotee who worships God in the attitude of a servant has an object of securing good either here or hereafter in compensation for his service. Hence it is clear that he has a greater love of self than of his master, the God, from whom he expects return for what he does for Him. This kind of devotion is distinguished by the name of Anyatwa-Bhakti (*the devotion of separatedness*). This Bhakti or devotion is characterized by three defects, distinguished by the appellations of Sanimittā-Bhakti, Vyavahitā-Bhakti and Vyabhichārini-Bhakti. Sanimittā-Bhakti is devotion which is performed with personal motives, Vyavahitā-Bhakti is devotion which is not steady, and Vyabhichārini-Bhakti is devotion which is offered to more than on

object of worship. It is like the love of a married woman whose affection is divided between her husband and her other lovers. But the inseparable devotion, which is distinguished by the name of Atma-Bhakti, has also three attributes in contradistinction of those of the Anyatwa-Bhakti. These are named Nirnimittâ-Bhakti, Aavyavahitâ and Aavyabhichârini-Bhakti. The Nirnimittâ-Bhakti (*devotion without any personal object*), takes the form of Aavyavahitâ-Bhakti (*unshaking devotion*) for it has no personal object to secure or attain. When a personal object is concerned, likes and dislikes regulate the action in devotion, but when this motive is absent from devotion, it naturally becomes steady, and the same devotion assumes the name of Aavyavahitâ-Bhakti. But Nirnimittâ-Bhakti is that which has no object beyond Self for its exercise. Self-love is another name for this devotion. One loves and hates the things about himself for his own sake. But he cannot answer if asked why he should love himself above all other beings and things. In this love of self, there is no excuse or reason to show. That he loves himself is an undeniable fact. This is the exact feature of Nirnimittâ-devotion. This devotion is to be found in all creatures, and is expressed in all their actions, more so in man. It can, therefore, be called universal love or devotion pervading the universe. Now the Aavyavahitâ-Bhakti is that which is acquired as a

logical sequence of a thorough knowledge of Nir-nimittā devotion or the love of Self, which being the representation of the Supreme Love that rules the universe, not only becomes steady, but also takes the character of the Avyabhichārini-Bhakti for there is no one else besides Self to direct his love to. This is in short the philosophy of devotion or Bhakti as taught in the Gītā and outlined in the introduction of this discourse. But there are some persons who not knowing its import, wrongly interpret it in support of their cherished doctrine of Dwaitism (*duality of Ātmā and Parmātmā*) either through ignorance or cunning. There are, however, others who are known as the Dnyānis (*knowers of the unity of Ātmā and Para-mātmā*) and who follows the Nirguṇa-Upāsana (*devotion of the attributeless or abstract Deity*), which is impracticable to follow as their ideal is incomprehensible, they take pride in their ignorance and brag as knowers of Brahma and conceitedly declaim the worship of the Saguna Brahma (*possessing attributes*). But a mere understanding of Ātmā and Parmātmā does not constitute a perfect knowledge. They have understood but half the aspect of the whole Existence, and therefore their doctrine is untenable. The true doctrine is clearly enunciated in this Gītā and the Brahma-Sutras, as also in the Bhāgawat-Purāna. The persons who designate themselves the Dnyānis or the knowers of the attributeless.

Brahma and utterly ignorant of the knowledge they profess, inasmuch as they have not accomplished the duty of phenomena and noumena by analysis and synthesis and have not gained self-experience. A partial study of this subject from books does not entitle them to the position they assume as Dnyânis. But even if they have studied under a proper Guru (*preceptor*) the Atmânâtma-Viveka (*the discrimination of Atmâ from that which is not Atmâ*) by a Vyatireka or analysis of the phenomenal nature, and understood the nature of Atmâ (*spirit*) as distinguished from what is not Atmâ (*matter*) by comparison, this cannot constitute the actual knowledge of it. This knowledge is imperfect. Such persons are merely lost in nothingness forever as in darkness. They may call themselves the devotees of the Nirguṇa Brahma or call themselves in common language Monists or Unitarians, or believers in the existence of one God as spirit; their respect to the Deity could not be called devotion since they have not got the exact knowledge of their ideal Deity. Besides this, they could also be taken for Advaitis, or respectors of the unity of Paramâtmâ, or Unitarians, for they divide Nature into two existences: nature and spirit, or matter and spirit, or Nature and its God. Such a person far from advancing makes his path difficult and tedious, for he has as it were to grope in the dark unaided by

offering his devotion to Nirguna-Brahma (*attributeless Deity*). The case of the worshippers of the Saguna-Brahma or Ishwara, on the contrary, is entirely difficult. They acquire perfect knowledge of the Deity by means both of Vyntireka and Anyaya or by analysis and synthesis of phenomenal and noumenal aspects in their Self and, after experiencing the unity of both, they worship Bhagawân as He exists in unity in Nature, with inseparable devotion as the One Self in all creatures.

In one of the previous discourses, Bhagawân Shri Krishna said that, among the four kinds of devotees the Dnyani devotee is the best, for the devotion is not tainted with any selfish motive, nor is it imperfect as that of the Nirguna-Bhakta. By knowledge so perfectly secured, the devotee becomes inseparably one with Saguna Brahma through unceasing devotion. Such a devotee therefore is truly called a Monist, or the follower of the Advait worship, of one Principle existing in the universe without a second. He is also deservedly called true Bhakta or devotee, for he considers and feels within himself *यद्देवः स ईश्वरः* &c. that all is Vāsudeva or the One pervading the universe.

opinion. It upholds the need of Bhakti in cases of both those who possess no knowledge and those who possess it but the character of Bhakti in each is different. The former is imbued simply with faith and the latter with knowledge, resignation and devotion, combined with a longing for complete union. The former devotee belongs to one of the first three categories of Bhaktās out of the four mentioned by Bhagawān Śhrī Krishna, and the latter to the fourth, who, He said, was most liked by Him for he loved Him as he loved himself. This love and devotion is established by the study of physical and moral or spiritual sides of nature by resolving effects into their cause, or phenomenal into noumenal, or matter into spirit, whilst he remains himself united with the conscious love that remains to the last.

This position of the Saguna devotee is not within reach of the Nirguna devotee, as he is devoid of love and devotion, resulting from perfect knowledge which is wanting in his case; consequently he cannot have a clear conception of the Deity he cherishes and worships, and therefore cannot possess love and devotion that a devotee of the Saguna Brahma enjoys. Nor could the Nirguna Brahma have love, kind feeling or sympathy for its devotee, though he might possess great love and devotion for It; for the Nirguna Deity is devoid of all qualities and affections, as It is an abstract existence, devoid of the faculty of cognition and of all conception of the attributes of form and qualities. Thus the

devotee of Nirguṇa Brahma without any benefit has to keep groping in the dark in disappointment and the pangs resulting therefrom, till he gets some happy moment a clear conception of Brahma. The devotee of the Saguna Brahma, through his intelligent devotion, is favoured by the Deity with knowledge which ultimately qualifies him to become consciously One with *His Sat-Chidānanda* (all pervading existence, consciousness and love), attributes of the Lord—the Saguna Brahma or Ishwara. This state is reached in regular course of development with the greatest ease, and with no loss of time, and as a matter of course like one who climbs a ladder in the dark with the help of a lighted lamp in his hand till he reaches the top. Thus to dispel all doubts and misunderstanding in respect to the true Bhakti or devotion, Bhagawān Shri Kṛishṇa has opened this discourse entitled—

THE YOGA OF DEVOTION.

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पशुपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

ARJUNA said :—

1. Of the Bhaktas (*devotees*) who constantly steadying their mind, worship Thee (*knowing Thy attributes*) thus, and those who meditate on Thee

s the Akshara* (imperishable) and Avyakta (tributeless), which of these is to be considered the best Yogi?

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

BHAGAWAN said :—

2. Those that ever steady† their mind on Me,

* The Akshara-Brahma is the indissoluble or unchanging principle that remains after the dissolution of the universe at Mahāpralaya.

† The Avyakta-Brahma is that which underlies unobserved, all objects having forms, qualities, colours or names, and is not affected by any changes they undergo. The devotees of this Brahma are called the Nirvikalpa-Yogis.

‡ The word Satata-Yukta used in the last verse has the same meaning as the word Nitya-Yukta used in this verse; both have reference to the last verse of the last chapter. These words suggest that it is only the Bhakta, the worshipper of the Saguna-Brahma, who is capable of *ever steady*ing his mind in the Deity, whereas the mind of the worshipper of Akshara or Avyakta-Brahma is constantly diverted by sense, objects, and hence he is unequal to the Bhakta.

and worship Me with the highest faith, them I consider the greatest Yogis.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचित्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

3.—4. They* who worship the Indestructible, the Indescribable, the Invisible, All-pervading, Inconceivable, the *Kuṭastha* (the *unconditioned*), Immoveable, Constant, having controlled their senses (from sense-objects), whose *Buddhi* (*understanding*) is ever intent on the welfare of all creatures, they too come unto Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

5. [But] the trouble† is great for those whose

* This has reference to the worshippers of the *Avyakta* or *Nirguṇa Brahma*. Their sole object is to secure perfect immunity from re-births and final *Moksha* or absorption in the Deity, which *Bhagawān* has said here that they do get by virtue of their evenness of mind, &c.

† Before attaining to the state the *Nirvikalpa-Yōgi* seeks, he has to encounter difficulties which are many;

minds are fixed on the Avyakta (*Unmanifest or imperceived or unembodied*) [to reach It], for the unseen goal is hard for the embodied to reach.

obstructions from the gods through spite as they are disregarded by this Yogi by withholding offerings to them, by abandoning performance of Karmās, as also by restraining the senses from their objects of enjoyments, for these Cosmic gods preside over the senses. Their next difficulty is egoism from which they cannot free themselves easily. A third difficulty is that caused by a vague conception of the Avyakta or Nirguṇa Brahma to which they aspire. A fourth trouble is that they have to work of their way unaided, (whereas the Savikalpa-Yogi is supported and aided by the Sagūṇa Deity), and consequently they grope, as it were in the dark, to find their way out without getting into any pitfall. Bhagawān has at the end of this verse already said for the embodied being it is not easy to acquire Nirvikalpa-Yoga as their conditions are entirely different from the Akshara or the Avyakta Brahma, and to make those conditions agreeable they have to pass through many births and then at last they gain their object. For it is said (see the fourth chapter) by Bhagawān Śhrī Krishna that by them who worship the Deity in whatever way, in that selfsame way, He is attained.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायंत उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

6—7. [But those who dedicate their Karmas (actions) to Me, and by inseparable* devotion meditate on Me, and worship Me in their mind, having their minds fixed on Me I become, O son of Prithvā their speedy deliverer from the ocean of mortal World.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

8. Place thy mind in Me alone, and let thy Buddhi (the observing faculty of the mind) be centered in Me, then verily shalt thou abide in Me, hereafter.†

* In this and the next following verse Bhagawān refers to Savikalpa Yogis perfecting themselves in Bhakti-Yoga. To become adept in the Savikalpa-Yoga the acquisition of the Nirvikalpa Yoga is an imperative condition. For becoming a Jīvanmukta, perfection in all these three Yogas is necessary.

† From this to the twelfth verse of this chapter Bhagawān has pointed out several modes of Yoga for

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छातुं धनंजय ॥ ९ ॥

9. If, however, thou art unable to fix thy mind firmly on Me, then, O Conquerer of wealth [of nations]! strive to seek Me by Abhyāsa-Yoga, (*continuous Practice of Contemplation*).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

10. If thou art unable to practise Abhyāsa Yoga, then let thy actions* be performed for My

practice as expedients to suit different persons of different spiritual developments of mind, so that they might not feel frightened or daunted in their selection of Yoga for practice.

* The meaning of the word "Matkarma-paramah" is the doer of action with entire devotion for the sake of Bhagawān. Such actions constitute the nine modes of devotion: Shravana (whatever is heard in praise of the Lord); Smarana (whatever is remembered is in His memory); Pāda-sevana (fixed attention at His feet,) which signifies humility to all creatures, who represent the feet of Bhagawān; Archana (constant devotional worship); Vandana (bowing down to Him, *viz.*: submission); Dāśya (serving Him *i. e.*

sake. By performing actions with the object of propitiating Me, thou wilt attain perfection [in knowledge, by means of which union with Bhagawân is effected.

अथैतदप्यशक्तोऽसि कर्तुं मय्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

11. Even if thou possessest no strength to do this (*performance of action for my sake*), then restrain thy mind and submit thyself unto Me by abandoning* desire for fruit of action by [practising] self control.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्व्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनंतरम् ॥ १२ ॥

12. Knowledge (*Universal oneness of the Spirit*)

being kind and useful to all creatures); Sakhya (court-
ing His friendship by befriending all creatures) and
Atmanivedana (entire dedication of self to Him). The
word "Matkarma" also means the fasts and all other
acts done or performed for the sake of Bhagawân.
These nine forms of devotion are also ordinarily ex-
plained to suit the purposes of simple Bhaktas, and
need not be mentioned here.

* This means the performance of the Karma-Yoga
as mentioned in chapters II and IV of this Gîtâ, in
order to purify and train the Buddhi to make it fit to
become Matkarma-Parama.

is better than Abhyâsa-Yoga, (*constant practice of oneness of soul and spirit, or matter and spirit*). Dhyâna (*practice of constant meditation*) is better than [for it results into] knowledge; renunciation of desire for fruit of action [which] is better than Dhyâna; renunciation is soon followed by tranquility.*

* This verse requires some explanation to make it more clear to the reader. The reason for establishing the superiority of knowledge in this verse is that the Vedas have declared that no emancipation is possible for a man without the attainment of knowledge. It is superior to Abhyâsa-Yoga because without possessing knowledge Abhyâsa-Yoga is impossible. In the same way, knowledge gained, if not made steady and constant by means of Abhyâsa-Yoga, would not be of any possible use. For this reason, Bhagawân has again said that Dhyâna is superior to knowledge; indeed they are interdependent to become effective. The Abhyâsa and the Dhyâna Yogas are considered indetical. The other reason why Bhagawân has placed Dhyâna above knowledge; is that it is the abandonment of results effects action by securing a perfect state of Being. The Vadas also say आत्मानं च; that the true Vairâgya (renouncement) is that which

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

13—14. That devotee of Mine who has no hatred

comes after gaining the knowledge of self. It is considered better than Dhyâna, for the renouncement of self brings perfect Felicity or Bliss.

In Shrimad Bhâgawat, Sk. XI, Ch. II verses 45 and 50, Hari, one of the nine Jîvanmuktas has described true devotees and the way they live and conduct themselves. He classes them in three divisions: Superior, middling and inferior. He calls superior devotees those who are free from the distinction of good or bad, and do not at all feel affected thereby. They are at all times absorbed in their inseparable devotion to the One without a second. The middling devotee regards God as Supreme Being and His devotees next to Him in respect. He treats disrespectfully those who, he thinks, are not devotees and are ignorant. The inferior devotees are those who adopt idols of stone, &c., for their worship, and whose conception of God is very limited, and who are incapable of appreciating and respecting the true devotees.

towards any creature, who is very friendly and compassionate [to all,] free from attachment and egoism, equally balanced in pleasure and pain, forgiving, contended, always engaged in Yoga, *(devotional union with the Deity)*, self controlled,

Of these, Hari said, the devotees of the first class are peculiar persons. They live in various ways in this world and pass their time. Some live regardless of their bodies, clothing and food, and at time they eat food and wear clothes as other people do; some look like mad persons and live like them; some pass their lives in singing the praises of the Lord regardless of all other things, yet fully absorbed in the Deity; some sing and keep dancing; some as ordinary men are engaged in worldly avocations; some hold their silence and remain speechless not mingling with the world; some are engaged in the performance of religious acts, and some abandon them altogether and laugh at them; some make friendship with animals, feed them and keep playing with them; some live among people and preach to them the path to reach the highest goal, and become free from the round of rebirths; some live and earn their livelihood like coolies and day labourers; some live on the dry or green leaves of trees and pass their time in undisturbed tranquility. These are a few out of many ways the devotees live to exhaust their Prārabdha Karma.

firm in his resolve, with his mind and body fixed in Me, he is dear to me.*

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

15. The world is not troubled by him, nor is he troubled by the world. He is free from joy, anger, fear and agitation; such a one is also dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारंभपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

16. That devotee of Mine who is unconcerned, pure, diligent, impartial, free from trouble, and has renounced all endeavours [for temporal happiness] is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

17. He who doth neither rejoice nor feel distressed, nor grieve, nor desire [the worldly enjoyments] and renounceth both good and evil is My devotee, is dear to Me.

* From this verse to the end of this chapter, Bhagawān describes the nature of those who have obtained perfect felicity by means of Dnyāna and Dhyāna Yoga and have attained the condition of the Jivan-mukta, Siddha, or Bhakta.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 क्षीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥
 तुल्यनिंदास्तुतिमौनी संतुष्टो व्यन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

18-19. He who is alike to foe and friends, as also in honour and dishonour, in cold and heat, in pleasure and pain, free from attachments, to whom censure and praise are alike, who is silent contented with what he gets, homeless, steady in his mind, and devoted to Me, is dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
 श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20. Those who have betaken to my teachings of Dharmyāmṛita (the worship of the conditioned Deity) with faith in Me, and regarding Me as the supreme, [goal] and are devoted to Me, are exceedingly dear to Me.

*Thus ends the discourse of Shri-Krishna
 with Arjuna, discourse the twelfth entitled,*

THE YOGA OF DEVOTION.

THIRTEENTH DISCOURSE

INTRODUCTION.

In the last discourse Bhagawân Shri Krishna describes the worship of Saguna Brahma (*positive existence*) through inseparable devotion to Him and says that He becomes the immediate Deliverer of such devotees from the ocean of repeated births and deaths, because they are inspired with faith and imbued with the conviction of the Universal unity of His existence. Such, however, is not the conviction of the worshippers of Nirguna Brahma (*negative existence*). The devotees thereof labour under great difficulties since they view the Universal existence in the dual and unconnected aspects of matter and spirit. As Kalpavriksha (*the tree having power to grant whatever is desired of it by one sitting under it*) gives whatsoever is desired of it, so does Ishwara (*Saguna Brahma*) give impartially whatever is asked of Him. For this reason Bhagawân Shri Krishna asked Arjuna to follow the devotion of Saguna Brahma ceaselessly, in order to secure from Him Kaivalya Mukti (*absorption or oneness with Deity*) by fixing on Him his mind, which by its nature is unsettled, and by remembering His life-stories and exploits, as also by blending his Buddhi (*intellect*) with His being. The word Buddhi here used should be interpreted to mean (*chitta or reflection*) which when intensified by thought will become imbued with His being. The meaning of the expression "Fix thy mind on Me and penetrate the Buddhi within My being" is

that he should be worshipped in both ways. When adoring Him as Saguna (*objectified*) Brahma in case his mind cannot settle in Nirguna Brahma, one must never lose sight of the Nirguna (*unobjectified*) Brahma. But if one cannot do this then he should become free from all desires and attachments. But even if this too be found to be impracticable, then one should perform Karmas and offer them to Him. Further even if this be found difficult, he should abandon all the Karmas with their fruits by a strong will. That is to say, he should become free by abandoning all religious duties and adoring Him as the Universal Being. The happiness resulting from actions is the fruit of actions done, and the abandonment of the fruit of action is the best way of reaching Him. The attainment of Heavenly happiness is itself the fruit of action, but if one does not perform action, how could he get these fruits; and what else instead could he abandon in order to secure them? Therefore one has to perform Karmas and abandon their fruit as already pointed out. That is to say, when one cannot fix the mind on Bhagawân's Nirguna nature, then one should perform actions for His sake; that is, he should do actions without an attachment to their fruit. If this also be found to be impracticable, then "Surrender thou," says Shri Krishna, "to Me by abandoning all thy actions with their fruit." In the following chapter also Bhagawân Shri Krishna suggests the abandonment of Karmas and their fruit, as also the desire for them. He

repeats the same injunctions in Ch. XVIII, where he says—*सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।* “abandon thou all religious duties and surrender thyself to Me alone.” For, as long as one has not abandoned the religious duties, in other words, abandoned desire, he is a slave to the rituals. As long as there is a desire for the objective happiness, the abandonment of daily observance of Karmas is not demanded, for in the term abandonment of practice of the Karmas, the abandonment of the objective happiness is also included. This means, in short, that one has to give up all enjoyments. But this is impossible, since without enjoyment the Prârabdha Karmas (*or fate or destiny that causes rebirth*) could not be exhausted. It is, therefore, vain to speak of the abandonment of Karmas with their fruit, for pleasure and pain come uninvited to every one. The truth about the matter is that one should in order to avoid future rebirths, abandon desire for fruits of one's own actions, i. e. the objective happiness.

Now the word “Matkarma” (*actions done for the sake of Bhagawân as Vishnu*) implies the observances of fasts on the day of Ekâdashi (*the eleventh day in each bright and dark fortnight*) in propitiation of Bhagawân Shri Krishna. And in case such facts are found difficult to observe, Arjuna is advised to perform only the appointed daily duties; also in perfect renunciation of their fruit. This, then, also seems to be the sense of the “Matkarmas” (*actions done for His sake*) as

they also come under the category of the necessary observances appointed to be performed. These interpretations would seem to contain some confusion and contradiction of terms, for, having at first asked Arjuna to follow the "Matkarmas" by abandoning the performance of the daily religious duties, He subsequently says that if the "Matkarmas" be found difficult to fulfil, then the appointed daily Karmas should be performed. What can we reasonably infer from these apparently conflicting sentiments conveyed by the terms used? Is the performance of Matkarmas more difficult than the performance of daily appointed Karmas, or the latter than the former? Since He makes a seeming difference between the daily Karmas and the "Matkarmas," would it not be reasonable to ask whether both these classes of Karmas cannot be merged in one of them, viz: the Matkarmas? For, in the third discourse Bhagawân Shri Krishna has said ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।—that the performance of the duties sacred to Vishnu is in His opinion the best, and by it He does not mean that the appointed daily Karmas are inferior or are not sacred to Vishnu. The practical conclusion that can be drawn from these various teachings is, that the Matkarmas comprehend all the Karmas that are done for the sake of Bhagawân Vishnu. Should this be objected to, on the ground that Bhagawân Shri Krishna has recommended the abandonment of the fruit of the Lowkiki-Karmas (actions done with worldly desires) then even these

Karmas when done become Matkarmas by virtue of the sacrifice of the fruit of action. For, in the third discourse, Bhagawân, moreover, has said यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । That Bhagawân Shri Krishna is the Yadnya, therefore Karmas performed for His sake are the only proper Karmas dedicated to Him, and other Karmas performed are all wrong. By asking Arjuna to become (*Matkarmapara: performer of Karmas for His sake*), He evidently means to include in the wide category of Matkarmas, the Lowkiki and other Karmas. Hence it is clear that Karmas not dedicated to Bhagawân Shri Krishna are not of the class of Matkarmas. Though the Lowkiki and other Karmas are referred to when speaking of the Nityakarmas, yet they cannot be excluded from the Matkarmas. Were they not offered with their fruits to Bhagawân Shri Krishna, and yet done with the object of securing Immortality for oneself, their effect would prove to be as disastrous to the performer as the swallowing of poison. But as Aconite which, though a poison, would act beneficially when administered by a physician to his patient, so when Karmas are offered to the Deity, they lose their injurious effect and become the means of salvation for the doer. In asking Arjuna to become a Matkarmapara (*doer of Karmas for Bhagawan's sake*), He has in view, Karmas whose performance is indispensable, all the Vaidiki (*ordained by Vedas*) and Lowkiki Karmas and Vishnu-Vratas (*observances of fasts done in propitiation of Vishnu*). And

therefore it is that He further explains it by saying that if it be found to be difficult to perform the Matkarmas, one should then abandon the fruit of Karmas altogether, together with the desire for happiness.

If Karmas be abandoned they will still fructify, and the effect of such abandonment will only result in the worst Karmas which would further lead one to a perpetual hell, and the abandonment of desire for the Karmas given up is impossible and such an abandonment will indeed prove worse than no abandonment at all. An objection to this, says Bhagawān, would only arise from absence of the knowledge of self and of the philosophy of Karma. It is quite true that the performance of Karmas and abandonment of their fruit would become binding, but when they are dedicated to the Deity, they not only lose their evil effect but become the means of salvation. These discourses are not suited to the ear of the ignorant, for, as long as a semblance of desires clings to the mind of the knower of Self, he cannot escape from their effects. In asking Arjuna, therefore, to strive for abandonment, Bhagawān means that he should aspire to an absolute abandonment of desire. In the third discourse, while censuring the abandonment of Karmas, he declares that a Dnyānī who has abandoned attachment to all things is free from all actions. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ That one

who has obtained perfect knowledge of the Self, and is pleased with himself, and who entertains no idea of separatedness, has no need of doing Karmas. सर्ववर्मान्परित्यज्य मामेकं शरणं ब्रज ।

At the end of the last discourse, speaking in similar terms, Bhagawân asks Arjuna to abandon all desires and take refuge in Him alone. For one who has abandoned all desires and is a Dnyâni, is alone fit to follow His doctrine, but one though a Dnyâni if his desires are not extinguished, is bound to follow all the ritual. अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ From this passage one may gather that Arjuna is far from being Dnyâni, but the true interpretation of it is that in saying, "I will release thee from the binding sin of Karmas," Bhagawân means that he would free him from the Sanchita Karmas (*the accumulated stock of Karmas of many past rebirths*), that is to say that, after he has gained the knowledge of Self, the sins of his past births (*the sanchita*) and those of the Karmas of his present life, would be neutralized in their effect. The Brahmasutras say तदधिगमे उत्तरपूर्वार्थयोरश्लेष-विनाशौ ॥—Which means that by knowledge the past and present, sins (*of actions*) will perish. Actions whether righteous or sinful bind their authors with chains, one of the gold and the other of iron, the functions of which are to bind, as is evidently the meaning conveyed herein. Granting that Arjuna is already a Dnyâni, what reason is there for Bhagawân to still insist upon

the abandonment of Karmas, in his case, and again at the end of the last discourse of this Gītā to speak to the same effect, all the while prompting him to plunge into the war? The reason, which is not far to seek, is that Bhagavān knows very well that by gaining the knowledge of self, Arjuna has overcome the effects of the Sanchita (*past accumulated sins which fructify into rebirths*) and of the Kriyamāna (*actions yet to be performed*); but he has to destroy the effect of the Prârabdha Karmas (*that have caused his present birth for suffering and enjoying pains and pleasures*). This can only be effected by his submitting himself to his lot in life as already sug-

gested—स्वभावजेन कौंतेय निबद्धः स्वेन कर्मणा ।
that is to say to wage war and regain his lost kingdom only to enjoy it, like a Dnyâni, who would look upon it as an illusion of Mâyâ and upon his own self as unaffected by it.

Granting that Arjuna, though a Dnyâni has yet to exhaust his Prârabdha Karmaś as they come to be exhausted, why are the successively rising steps of Knowledge necessary in this case. The answer is, that the mere gaining of the knowledge of Ātmā is not enough. In the previous discourse it is stated that, in order to perfect the state of the Dnyâni and to be confirmed in it, Arjuna is asked to worship his Guru and Saguna Ishwara. He who worships the Deity having attributes and form in the unity of Spirit and then realizes His Nirguna aspect, obtains

Siddhi (*union*) promptly. Bhagawân, therefore has asked Arjuna as his devotee to worship Him in his Saguna aspect, and in doing this he is advised to look upon himself as one with Himself in His Nirguna aspect and effect union with Him by means of Yoga. If such a Yoga is in any way difficult for him he is asked to practise only the Karma-Yoga, with devotion to Him. Is Arjuna then to say that he cannot carry out these instructions, whilst his mind cannot comprehend in the self the Nirguna Brahma (*attributeless or incomprehensible Deity*) and so he thought it impossible for him to be His (*Nirguna's*) devotee, and can he till he became such devotee abandon Karmas? But Bhagawân has already removed this doubt in the ninth Discourse by saying प्रत्यक्षावगमं धर्म्यं सुसखं कर्तुमव्ययम् ॥ [In that case he must fix his mind] on the Saguna Brahma (*objectified Brahma*;) having the form perceptible to his organs and pleasing to contemplate upon, as soon either in nature or in the form already made visible to him, while teaching him that He is the basic principle running through the whole of the creation like the cotton fibre that runs through the texture of the cloth, or earth, which is in every earthen pot. This mode of realization is called Dnyâna Yoga or cognisance, which is better than the attempt of finding real from unreal or Dhâranâ; but understanding Him by both these ways is still better, for the abandonment of the Karmas becomes possible when the unity of existence is felt and its

duality as both the cause and the effect has disappeared; hence Karmas and their abandonment become an impossibility. For this reason Bhagawān says.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानादध्यानं विशिष्यते ।
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनंतरम् ॥

The full meaning of this passage is given in the last Discourse, but briefly it means that the Vishvātman-dhyāna (contemplation of His universal form) is far superior to both the practise of Vyatireka (analysis of real and unreal) and Dhyāna (the knowledge or cognition of the universal existence otherwise called the Anvaya). For, this effectually accomplishes the natural result of the abandonment of all Karmas and their fruit, and secures to the devotee instantly the Jīvanmukti-state (freedom from bondage of rebirths while yet living in the gross body). Bhagawān has said that knowledge is superior to practice, being the easier of the two. It does not require the discipline needed to procure the suppression of the thinking principle called the Chitta, and Dhyāna or Knowledge secured by cognition is gained by both the practice of the Vyatireka or analysis of the phenomenal and the Anvaya or the synthesis; that is to say, by the combined knowledge of both the analytical and the synthetical methods. But it had been said &c. तद्विद्धि प्रणिपातेन that a disciple gains this knowledge from his Guru by surrendering and submitting himself to him. The distinguishing feature of that knowledge will be that "thou shalt see all the creation as within thyself."

In ancient times Yoga was understood to be the mode of practising concentration by arresting the thinking principle and directing it to the Nirguna Ishwara for the purpose of distinguishing the real from the unreal; and Dhyana or wisdom was known to be the realization of the identity of matter with spirit as gold with ornaments. When this inseparable identity of matter and spirit or the phenomenal and the naumenal was realised in one's self, the great Rishis called this realization Dhyana or knowledge. This difference between practice (Yoga) and Dhyana has been defined by Vashistha Rishi in his great work the Yoga-Vashistha :—

द्वौ क्रमौ चित्तनाशाय योगो ज्ञानं च रात्रय । योगी
वृत्तिनिराधो हि ज्ञानं सन्न्यगनेक्षणम् ॥ १ ॥ अमात्यः
कस्यचिद् योगो ज्ञानं कस्यचिदेव च । प्रवर्तते द्वौ तनः
साक्षात्तनाद परमः शिवः ॥ २ ॥ meaning that there
are two ways for the destruction of the modifi-
cations of the mind, one is called Yoga and the
other Dhyana. The mode of restraining the modi-
fications of the mind is designated Yoga; and the
proper discernment (cognition resulting thereby),
Dhyana. To some the practice of Yoga is
difficult and to others Dhyana. Therefore Bhaga-
wán, to suit his doctrines to their predilections
has provided these 'absolutely faultless' ways
of reaching Him.

The meaning of the expression, "proper discernment or cognition" is, the knowledge that
ever goes deeper and wider, and realises the

cause pervading the effect, as gold in ornaments, mud in earthen pots, cotton thread in cloth, &c. As gold, mud and cotton threads are the substantive or material causes of ornaments, earthen pot and cloth, so the Dnyani, by dint of his knowledge, properly recognizes or discerns Brahma as pervading the manifested universe. Such is the philosophy taught by Vashishta Rishi to Shri Ramchandra and by Bhagawān Shri Krishna to Arjuna and Uddhava. Such being the explanation of the words Abhyāsa or practice and Dnyāna, Bhagawān is telling Arjuna that if he found the practice of Yoga impossible in restraining the thinking principle, and attaining the Samadhi, it would then be better for him to try to gain the knowledge and recognition in Self of the one real existence by keeping before his mind the ideal of Brahma as ever present in the Universe.

But even a Dnyāni or one enlightened by wisdom and Spiritual discernment is apt to be at times forgetful and be carried away by his senses and at every moment, instead of looking at every thing as Brahma, view It as the Universe. Bhagawān therefore says as a warning that contemplation is superior to Dnyāna. When contemplation is perfect then alone is the entire abandonment of Karmas possible. For it has been said ध्यानात्कर्मफलत्यागः ॥ that the effective abandonment of Karmas takes place by Dhyana (contemplation), and such abandonment is Bhagawān also says, followed by undisturbed internal tranquility ; त्यागाच्छान्तिरनंतरम् which is the con-

dition of the Jivanmukta (*one emancipated in this incarnation*).

After communicating this esoteric doctrine to Arjuna, Bhagawân will next proceed to make clear in this discourse His meaning of the terms Kshetra and Kshetradnya, or body or soul, which had been in brief discussed upon in the previous chapters. In order to elucidate further the meaning comprised in the word Dhyâna which he says is better than Practice or Yoga, and which is referred to as the true faculty of the cognition of the effect in the Cause (Ishwara),

He says क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ "Kshetra means the body, which is gross and inert, and Kshetradnya, the Soul, is the Knower of it, but the Dnyâna or Knowledge contained in both these is the Dnyâna proper acknowledged by Me." Arjuna may say in answer to this that it is admitted indeed, that in the Kshetradnya or Soul, knowledge exists but to say that it exists in the body as well is incredible, since the body is admittedly an inert thing. Many commentators have foundered on this rock of metaphysical nicety, not being able to answer this doubt of Arjuna's in a satisfactory manner. Bhagawân, however, explains it by the simile of the cotton thread in the cloth, asking him whether the cloth can exist without the thread or the soul without the body, or the body without the Soul; hence it stands proved that the body contains the Dnyâna or knowledge. As nothing but mud is observable in an earthen pot, so the spirit is seen as mani-

fested in the Universe. Those only who have the power of divine vision can understand this interpretation of this passage.

What Bhagawān has described in the second verse of the last discourse as the universal Consciousness being the sense of the word Dnyāna, He will amplify in this discourse. In the last discourse He dwells upon the necessity of Yoga as the condition of acquirement of the Nirguna Dnyana (abstract knowledge of the indwelling spirit), but the knowledge of the Saguna or Universal oneness of the spirit which leads to a proper cognition, is better than Yoga and of these two the contemplation or Dhyāna of the latter is better still. Arjuna having heard this, Bhagawān thinks that he might raise an objection that, when one has known Ātmā, he has gained at the same time the knowledge of the universal oneness of self (Ātmā), then what else would remain to be known by him which Bhagawān designated as the Dnyāna (wisdom)? To dispel this anticipated doubt, Bhagawān will say in this discourse एकं ब्रह्म द्विधा ज्ञेयम् ॥ that the one and the same Brahma is knowable in two ways. In the twelfth verse of the same discourse He says to Arjuna "I shall relate to thee the Dnyāna, by knowledge of which thou shalt gain emancipation." He will speak to him concerning Dnyeya (*the object of inquiry or knowledge, Brahma*). And he will further dilate upon the analysis of the real and the unreal through Vyatireka which He will designate (*Dnyeya*) the discernment of the object

of inquiry. अनादिमत्परं ब्रह्म न सतज्ञासदुच्यते ॥
 By this, pure Brahma will be shown in the Uni-
 verse as mud is shewn to be the only real exist-
 ence in all earthen pots, for, says He, सर्वतः
 पाणिपादं तत् । In the same way Dnyeya (*Nirguna
 Brahma*) exists all throughout the Universe in
 the manifested form. This is called Dnyâna, or
 recognition or realization of the unity of the
 manifested and the unmanifested, or soul and
 spirit, gained through the Anvaya and Vyatireka,
 or the analytical and synthetical methods. In
 the thirteenth verse, Bhagawân says that it
 would be perfectly impossible to know Dnyeya as
 understood by the Vyatireka, and as said in the
 7th discourse, वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥
 a Mahâtma (*Great Soul*) who knows that all is
 Vâsudeva, is also very rarely to be found.
 Dnyeya is understood by many to be that ultimate
 essence of things arrived at by the analytical
 process which cannot be described as something
 that is or is not, and which defies further
 analysis; and the Phenomenal Universe is ex-
 plained as an unreality or illusion, without
 personal experience. But he who by means of
 Anvaya or Synthesis of what is observed gains
 Dnyâna and cognizes that all that exists is noth-
 ing else but Brahma, is rarely to be met.

As said in verse thirteenth, सर्वतः पाणिपादं तत् ॥
 one first perceives a rope lying on the ground,

and then the imagination of it as a serpent comes into play, so on seeing an earthen pot, the first idea that arises in the mind is that of the mud and then of the pot. The unreal fancies of the serpent and the pot vanish, however, once the original idea of the rope and of the mud reverts to the mind, and similarly can Dnyānīs realize the one existence as Vāsudeva underlying all things, and such Dnyānīs are called Bhāgawatas and Jīvanmuktas who are very very rare. At first sight the gold is perceived, and then comes the perception of ornaments. Similarly, one seeking truth and reality in the universe, sees nothing but God Hari everywhere. As ornaments vanish into gold on losing their form, so does the perceived Universe vanish in Brahma. He who experiences this, is the rarest of men. This experience ought to be gained alone from the Guru *

* Let it be clearly understood by the reader that it is not possible to meet with the true Guru until God's favour is secured by complete devotion, as is said in the Yoga-Vāshishṭha.

यावन्नानुग्रहः साक्षाज्जायते परमेश्वरात् ।

तावन्न सद्गुरुः कश्चित्सच्छलं वापि नो लभेत् ॥

The references to the verses given at the commencement of the ninth Discourse have been quoted here in addition to certain authorities from Vedas and Shāś-

Bhagawân, therefore, will describe in this chapter two ways of arriving at Dnyeya (*the real object*

tras, to prove that contemplation of the universal Unity is superior to Dnyâna or the realization of it.

But this is all very well when Dnyâna is obtained.

Bhâgawân has therefore said in the last Discourse

श्रेयो हि ज्ञानमभ्यासात् Dnyâna is superior to the practice

of Yoga. In the following Discourse, He will help to a clear conception of the two ways mentioned in the

last Discourse of arriving at the perfection of knowledge, and will then dilate upon the subject of con-

templation. In the last Discourse, He says मयि बुद्धिं

निवेशय "Contemplate on Me by inserting thy Buddhi (thought) in me." In this Discourse, He will shew

that contemplation is Âtmâ seen. The importance of Karmas as a necessary step to Dnyâna is further in-

sisted upon, for, says He, कर्मयोगेन चापरे ॥ which means, through Karma-Yoga also they know Âtma-

vastu (*the Self*). Vishwâtma-Dhyâna (*contemplation of the universal Unity*) was mentioned as subsequent to the

gaining of Dnyâna. Other ways of arriving at knowledge are, as is said in the verse, अन्ये सांख्येन योगेन ॥

the Sânakhya and the Yoga. The Sânkhya according to the Vedas means the counting of the elements, that

is to say, analysis of the material manifestation by which cognition of spirit as distinct from non-spirit

is arrived at. In ignorance of the connection between the last Discourse and the following, Arjuna will propose a further question in order to make the point

clear to himself.

of knowledge). In the last Discourse Bhagawân has also said श्रेयो हि ज्ञानमभ्यासात् "Dny na is superior to practice, i. e. Vyatireka (*analysis*) or Yoga," thereby suggesting two ways (*Vyatireka and Anvaya or the Yoga and Dnyâna*) of attaining to Dnyeya. The unreal fancies of the serpent and the pot are taken by some as real, whereas the original idea of the rope and of the mud is left out by them even after gaining the real knowledge, in viewing the Universe, just as cloth is by forgetting the cotton yarn of which it is made. In order that the Dnyânis may not even for a single moment lose sight of the unity or identity with Vishwâtmâ (*the Universal Soul*) through the influence of the objects of senses Bhagawân in the last Discourse lays stress on practice of contemplation when He says ज्ञानाद्भयानं विशिष्यते || constant contemplation on the unity of the Soul and of Spirit and Matter, is still higher than Dnyâna. The contemplation recommended is one of realizing the God Vāsudeva as immanent in all the creation, and creation as not separate from Himself, and both creation and Himself as a Unity. A Dnyâni accomplishing such contemplation never becomes Yogabhrashta (*disunited*). He inevitably derives emancipation while in his present incarnation.

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेद्वितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

ARJUNA said :—

1 O Keshava! I wish to know what are Prakṛiti and Puruṣa; Kṣhetra and Kṣhetradnya, and what is knowledge and what is to be known.

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

BHAGAWÂN said:—

1. This Sharīra [human body] is called Kṣhetra†

* The word Sharīra is formed from the root Shīrya which means that which is produced and perishable.

† The Kṣhetra or body is composed of the Sthūla (gross) and the Sūkshma (finer or etherial) Sharīras (bodies). The gross body is inert and is made of the five great elements; earth, water, fire, air, and Ākāśa. The Sūkshma body is made of the five organs of action, viz., hands, feet, anus, penis, and the mouth; five organs of sense viz., ears, skin, eyes, tongue and nose; and the four Antahkaranas, viz., Mind, Buddhi

(a field), and he who knows [as his own] is called the Kshetradnya (the knower of the field) by those who know [them].

क्षेत्रं चापि मां विद्मि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

2. [But] Know me, O descendant of Bharata! to be the Kshetradnya* (Ishwara or the Kālastha) in all the Kshetras (bodies). The knowledge of the Kshetra and the Kshetradnya is considered by Me the true knowledge.

Chitta and Ahankāra. The reason for its being called Kshetra is that it produces fruit of karma or action done, like a field which fructifies whatever seed is sown in it.

* The copulative conjunctions च (cha) and अपि (api) used in the Sanskrit text of this verse make the meaning of the preceding verse clear that Bhagawān himself is the Kshetra and Kshetradnya, inasmuch as both the one and the other cannot have their existence apart from Him. This knowledge of Unity existing all through nature is considered the true knowledge by Bhagawān Shri Kṛishṇa.

यत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

3. Hear from Me briefly what the Kshetra* is, what changes it undergoes, whence it comes what He (*the Kshetradnya*) is, and what His powers are.

ऋषिभिर्वहुधा गीतं छंदोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्विर्विनिश्चितैः ॥ ४ ॥

4. [All this has been] sung (*described*) by the

* The relation between Kshetradnya and Kshetra is mentioned in verses 5 and 6 of this Chapter, but is not very clear to the reader. In the Vedās and Purāṇas this has been explained by an illustration of a pot holding water. Before holding water, the pot previously empty was full of Akāś'a, and when filled with water the Akāś'a was still in the pot permeating the water it contained. This water also reflected the Akāś'a which is above it. In this the pot represents the body, the water the Antahkaraṇā, the reflection of the Akāś'a in the water is the Jīva or Soul, the lasting Principle or Ego, and the Akāś'a is the Ishwara or the Kūṭastha which is unchanging, immoveable and ever present. It is like the Akāś'a existing before the pot, whether empty or filled with water, it is there even when the pot is destroyed; such is the relation existing between Kshetra and Kshetradnya.

Rishis (*Vashistha and other sages*) in various ways, in various hymns (*in the Vedas*) and in Brahma Sutrâs (*Vedanta Aphorisms of Vyâsa* [which are] full of argument.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चैन्द्रियगोचराः ॥ ५ ॥

5. The great Tatvâs, (*the elements*) the Ahankâra, (*egoism*) the Buddhi, (*understanding*) the Avyakta, (*Mûlaprakriti or undifferentiated matter*), the eleven senses and the five objects of the senses; *.

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

6. Desire, aversion, pleasure, pain, the Sanghâta (*Combination*), consciousness, and courage:—all these have been said to be in brief the Vikâras (*modifications*) of the Kshetra.

* The arrangement and order followed in treating of the creation of the Microcosm or human body looks at first sight to the reader very odd, but it will be found very consistent and orderly with the help of a good commentary.

अमानित्वमदंभित्वमहिंसा क्षांतिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

7. Absence of vanity, absence of ostentation, abstinence from injury ; forgiveness, uprightness, service of preceptor, purity, steadiness, and self-restraint.*

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

8. Indifference to the objects of senses, as also absence of egoism, understanding of the misery of birth, death, old age, sickness, and pain.†

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

9. Freedom from attachment, indifference to son, wife, home and the rest, and preserving

* From this verse to verse eleven, means are pointed out by Bhagawân Shri Kṛishṇa of securing the perfect knowledge, which He has described in the second verse as " the true knowledge. "

† This verse contains the identical *four truths* on which Lord Buddha has built up his religious and moral ethics, and preached it to the world for its salvation.

equanimity of mind on the approach of things [both] good and bad.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

10. Inseparable devotion to Me, resort to solitude, and disliking [to go into] assemblies [of men].

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

11. Constant application to the knowledge of Adhyâtma (*the identification of the soul with thy spirit*), knowing the object of the knowledge of truth,—this is called knowledge; every thing other than this is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

12. I will now tell thee what the subject of Dhyâna (*contemplation*) is, by knowing which Immortality is obtained. [It is] the Supreme Brahma, having no beginning or end, and which cannot be said to be existent or non-existent.*

* The word “Dnyeya,” conveys an idea of a fit subject for inquiry or knowledge—to know Âtma both subjectively and objectively. In order to start

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमहोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

13. It has hands and feet everywhere; every-

this inquiry Bhagawân, in Ch. IX., four and 6 has defined His own being suggestively, and Porphyry, one of the Neo-Platonists, has expressed in a logical and beautiful manner similar sentiments which we quote here for the benefit of our readers:—

“ God is present everywhere because He is nowhere. and this is also true of Spirit and Soul. Each of these is everywhere because each is nowhere. As all beings and non-beings are from and in God, hence He is neither beings nor non-beings, nor does He subsist in them. For if He was everywhere, He could be all things and in all; but since He is likewise nowhere all things are produced through Him, and are contained in Him because He is everywhere. They are, however different from Him, because He is nowhere. Thus, Mind or Spirit, being everywhere and nowhere, is the cause of souls, and of nature, and of the natures posterior to souls; yet mind is not soul, nor the natures posterior to souls, nor does it subsist in them; because it is not only everywhere but also nowhere with respect to the natures posterior to it. Soul, also, is neither body nor in body, but it is the cause of body; because being everywhere, it is also nowhere with respect to body.”

where It has eyes, heads, mouths and ears. It stands enveloping all (*in this world*).

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १४ ॥

14. [It] shines with the faculties of the senses without possessing the senses. It supports all, without attachment [to them], and being attributeless, It enjoys attributes [*i.e.* perceives them].

वहिरंतश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चांतिके च तत् ॥ १५ ॥

15. It is without and within all creation, not moving and yet moving, being subtle. It is not to be known owing to its subtle nature. It is far away and yet near.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं असिष्णु प्रभविष्णु च ॥ १६ ॥

16. [Though] It is not divisible yet It abides as if divided in the creation. It is to be known as the supporter of all creation, and the absorber and creator of it.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

17. It is the light of all the luminous bodies. It is said to be beyond darkness. It is wisdom [itself]. It is [also] the object of knowledge and the Dnyânanagamyâ (*that which is reached through knowledge*); and seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

18. In this way has been told by Me in brief the Kshotra (*body*), the Knowledge and the object of Knowledge. My devotee knowing these, attains unto My being.

प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

19. Know thou that neither Prakṛiti (*primary matter*) nor Puruṣa (*Spirit*) hath a beginning; and know thou also that modifications and qualities take their birth in Prakṛiti.*

*. Tukârâm Bâwâ, one of the Great Marâthâ Sâdhus, has defined Mâyâ and in one of his poems, which runs

कार्यकारणकसूत्रे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तारो हेतुरुच्यते ॥ २० ॥

20. Prakṛiti is said to be the creative source of causes and effects, and Puruṣa is the source [of experience] of pleasure and pain.*

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंगोऽस्य सदस्यो निजन्मसु ॥ २१ ॥

21. Puruṣa (Spirit) residing in Prakṛiti (primary matter) experiences the qualities in-

as under suggests devotion to Ishwara or Saṅga Brahma as the means of conquering it.—

"Māyā and Brahma bear to each other the same relation as the shadow of a person to the person himself. It cannot be separated, by cutting it asunder, nor can he be separated from it but it disappears when the person falls prostrate before God. When it is inseparable, where is the good of using force and entering into elaborate arguments? Māyā grows big by becoming big and disappears by becoming low."

* The Puruṣa and the Prakṛiti are to be taken as the Kṣhetra and the Kṣhetradnya, or the body and the soul.

herited by Prakṛiti. Attachment to the qualities of [Prakṛiti] is the cause of births in good and sinful wombs.*

उपद्रष्टाहमंता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

22. [He who is the] witness, approver, supporter, enjoyer [and sufferer], the great Lord, is the Paramātmā (Supreme self) in this body the Supreme Purusha.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

23. He who knoweth (*understandeth*) this Purusha (*Spirit*) and Prakṛiti (*Matter*) and [its] various qualities, in whatever conditions [he] shall not be born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

24. Some see the Self in Self by meditation ;

* In its connection with the body the soul by its identification with the body (*through ignorance*) suffers pain and pleasure as also repeated rebirths.

others see by means of Sāṅkhya* and Yoga, and others by Karma-Yoga.

* Four ways of realizing Self in the Parabrahmā are mentioned in this verse by Bhagwān Shri Kṛishṇa: one is seeing Self into Self (*Buddhi*) by means of contemplation, the second is by Sāṅkhya or by analyzing the Phenomenal to reach the Noumenal; the third is by Yoga for synthesizing the Phenomenal and Noumenal as inseparably one as cause and effect, and the fourth, Karma-Yoga or devotion.

The Vedas and the Brahma-Sūtras state that Ātmā (*Kūṭastha*) can only be realized in the state of mind existing intermediate between the end of a first thought and the beginning of a second; or in the state of mind existing before going to sleep and that before awakening, senses, before the breath is let off and a fresh breath is taken in. During these intervals mind keeps abstracted or suspended in its operations. This gives an opportunity to see the Ātmā in its true nature. In short *Amanaska* (*abstract*) condition is necessary to know Ātmā. Pātanjali, therefore, in his Yoga-Sūtras lays this as the imperative condition at the commencement, and then suggests means and modes of practice to accomplish this end.

In Ch. V, 4 and 5, Bhagwān Shri Kṛishṇa has

मन्ये स्वेवमजानंतः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरंत्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

25. Others not knowing this, worship after

said that, though Sāṅkhya and Yoga are distinct systems, yet they are one in their ultimate result, for the followers of either of these systems reach the same goal. This very sentiment is repeated in respect to these and other Yogas in this verse. But some philosophers hold that these systems, though distinct, are yet interdependent for securing the Samyoga Dnyāna (*right or perfect knowledge*). A knowledge of Sāṅkhya, Yoga and Vedānta systems is necessary for the purpose of securing the knowledge and wisdom inculcated by the Vedas and the great Rishis for reaching the final beatitude or the condition of the Jīvanmukta. Sāṅkhya teaches only the analysis of Ātmā as distinguished from that which is not, Ātmā, Yoga teaches how to realize in the Self the Ātmā made certain by Sāṅkhya by abstracting the modifications of mind, and the Vedānta leads the inquirer to observe the very Ātmā realized as the Self through Yoga, as the only Reality existing in the Noumenal and Phenomenal worlds. The knowledge thus gained is perfect and not otherwise.

hearing* from others; they too being devoted to hearing (*from others*) transcend death.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

26. Know thou, O great among the descendants of Bharata ! that whatever immovable or moveable thing comes into existence, is from the union of Kshetra and Kshetradya.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

27. He who seeth the Supreme Lord equally seated in all creation, imperishable within the perishable (*creation*), is the [only] man who seeth [truly].

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्

न हि नस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २८ ॥

28. Whoever seeth the Lord residing alike in

* Those who have not reached the abovementioned four stages of perfection to realize Prakṛiti and Puruṣha, but possess entire faith and devotion, and hear from competent teachers about the inseparability of them, are also able to avoid repeated rebirths.

the creation, doth not harm himself by himself, and thus reaches the highest goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

29. He who seeth that all actions are every way wrought by Prakṛiti (*Mâyā* or *energy of the Deity*) alone, and that Âtmā (*the Kāśastha* or *Spirit*) is not the doer [but an observer], he seeth [truly].

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपश्यते तदा ॥ ३० ॥

30. When one seeth different things in the creation, as existing in Unity [in *Brahma*] and proceeding from It, he then obtains *Brahma*.

अनादिस्वान्निर्गुणात्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कर्तैव न करोति न लिप्यते ॥ ३१ ॥

31. Beginningless, void of qualities and inexhaustible, this Supreme Self, though living in the body, O son of Kuntī acteth not, nor is it tainted [by action].

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

22. As the all-pervading Âkāśa (*space*) is not

soiled by reason of its subtlety, so is the *Âtmā* (the *Kāṭastha* or the Spirit that dwells in and pervades the body), residing everywhere in the body, is not soiled.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

33. As only one Sun, O descendent of Bharata! illumineth the whole world, so doth the Kshetra-dnya shine over all the Kshetras.

क्षेत्रक्षेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्याति ते परम् ॥ ३४ ॥

34. Those who with the eyes of wisdom see the difference between Kshetra (body) and Kshetradnya (soul) and also liberation of all beings, from Prakṛiti (*Māyā* or energized Matter) go to the Supreme (beatitude).*

Thus ends the discourse of Shri Krishna with Arjuna, discourse the thirteenth entitled,

BRAHMA OR PURUSHA YOGA.

* By differentiation of Spirit from matter or what is real from unreal by Vyatireka or analysis.

FOURTEENTH DISCOURSE.

INTRODUCTION.

In the last Discourse Bhagawân Shri Krishna taught Arjuna that the human body was the Kshétra (*Field*) and Âtmâ the knower of the Field; and that, they both were not separate from the Purusha (*the Supreme Being*)—the Lord; and that, those who have gained this knowledge are emancipated. He will in this chapter enlighten him on the divisions of Nature or Prakriti, and will show that the sense organs are controlled by the Three Guṇas or qualities inherited from Prakriti, and that those who transcend these Three Guṇas, do know and enjoy the subjective bliss and behave in the world in full knowledge of the Self. They are the Yogis and his devotees. To instruct Arjuna in this knowledge Bhagawân opens this Discourse under the title of

THE YOGA OF SEPARATION FROM THREE GUNAS.

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

BHAGAWÂN said :—

1. I will tell thee again the excellent Dnyāna-

(*Wisdom*), the best of all *Dnyāna*, knowing which all the *Munis* (*the illuminated ones*) have attained *Parā-Siddhi* (*perfection*) beyond [the bonds of] this [body].*

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्ययन्ति च ॥ २ ॥

2. [But] those who having resorted to this knowledge enter into *Sādharmya* † (*My nature*)

* In continuation of the subject of the last chapter Bhagawān here instructs Arjuna in the further knowledge regarding the *Prakṛiti* and her three *Guṇas* or qualities, so that he may steer himself clear of them as all the *Munis* had done, in order to reach the *Parā-Siddhi* (*the Nirguṇa Mukti or the Nirvānic condition*) gaining which there is no return to this life.

† The word *Sādharmya* denotes the same qualities as are attributed to *Saguṇa* or *Avyakta Brahma*. The *Akshara* or the *Nirguṇa Brahma* has six negative attributes, by which *It's* existence is hypothecated. These attributes are unknowable by the organs of touch, hearing, sight, taste and smell, and incomprehensible to the human Mind. The attributes of the *Saguṇa Brahma* are also six, which signify the glory and vastness of His power and resources. These six attributes are—*Aishwarya*, *Dnyāna*, *Vairāgya*,

[Munis] are not reborn, even when the creation of the world begins again, nor have they to feel pain at its dissolution.

Dharma, Yasha, and Shri. The word *Aishwarya* implies great inexhaustible and unimaginable power manifested in the creation, sustenance and maintenance of the order in the Cosmos, and its potency of making impossibilities possibilities through *Mâyâ* or *Prakṛiti* which is illusion. The word *Dnyâna* indicates intelligence or knowledge manifested in His *Aishwarya*. *Vairāgya* means disregard for personal interests. This is the nature of *Ishwara*. He is never affected by *Prakṛiti* or *Mâyâ*. He remains for ever in the creation, maintenance and destruction of the Universe, unaltered or unaffected by the changes worked by *Mâyâ*. The attribute *Dharma* indicates property or nature which He possesses of impelling *Mâyâ* to His own manifestation, in the form of the Universe or Creation, after the manner of the magnet which puts iron in motion when in close proximity with it or of electricity operating when it is touched. The attribute *Yasha* indicates His glory or success, which *Ishwara* possesses. The word *Shri* has a variety of meanings, but we would confine ourselves to one of these which applies to Goddess *Lakshmi*, the wife of god *Vishṇu*: the former representing *Mâyâ* and the latter *Ishwara*. The *smṛitis* and the *Purāṇas* have

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

3. The Mahat-Brahma* is the womb for Me. In that I lay My seed, O Bhārata ! thence proceeds the birth of all things.

held that the wife is part of the husband's being, and the children, the representatives of their father. Hence Māyā and her progeny—the creation, represent Ishwara as both their husband and father. Such are the explanations of the six attributes of Saguna Brahma. He, who fully comprehends them, attains through intense devotion, Kaivalya or identity, who embodies all these attributes; and he is never more troubled with the pains and misery of rebirths at repeated creations and destructions of the world. This is the whole import of the verse under annotation.

*This compound word is thus explained by the commentator: that Bhagawān Shri Kṛishṇa is Brahma in the Mahat(*Prakṛiti*) which is designated as the womb; or the whole creation proceeds from that Mahat-tatva, which is born of Avyakta-Prakṛiti, called also Māyā. It is Māyā who makes the Nirguna-Brahma Saguna or conditioned, and itself becomes the womb, otherwise called Purusha and Prakṛiti.

सर्वयोनिषु कौंतेय मूर्त्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4. Whatever form, O son of Kuntī! comes out of any womb, of them Mahat-Brahma * is the womb, and I am the Father who giveth the seed.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निवर्तन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

5. Satwa (goodness) Rajas (activity for pleasures of life), and Tamas (darkness) are the Guṇas- (qualities) born of Prakṛiti (unmanifested energy of Parabrahma), and bind fast in the body, O

* Another meaning of this compound word is possible. Brahmā, the Creator, having four faces, is the symbol of the Mahāt-tatwa. This Mahāt-tatwa of Macrocosm is identified with Buddhī in Macrocosm or Man, and it (Buddhi) is presided over by God Brahmā who stands for Buddhī in the Virāṭa or the Macrocosm. Hence the Mahāt-Brahmā may be taken as Mahāt-tatwa only as mentioned in this verse.

† Guṇa means also a rope. The use of it is to tie together things or animals. The three qualities of Prakṛiti are called Guṇas, for they bind human beings to the effects of Karmas that they (human beings) create irrevokably.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

३. The Mahat-Brahma* is the womb for Me. In that I lay My seed, O Bhârata ! thence proceeds the birth of all things..

held that the wife is part of the husband's being, and the children, the representatives of their father. Hence Mâyâ and her progeny—the creation, represent Ishwara as both their husband and father. Such are the explanations of the six attributes of Saguna Brahma. He, who fully comprehends them, attains through intense devotion, Kaivalya or identity, who embodies all these attributes; and he is never more troubled with the pains and misery of rebirths at repeated creations and destructions of the world. This is the whole import of the verse under annotation.

*This compound word is thus explained by the commentator: that Bhagawân Shri Kṛishṇa is Brahma in the Mahat(*Prakṛiti*) which is designated as the womb; or the whole creation proceeds from that Mahat-tatva, which is born of Avyakta-*Prakṛiti*, called also Mâyâ. It is Mâyâ who makes the Nirguna-Brahma. Saguna or conditioned, and itself becomes the womb, otherwise called Purusha and *Prakṛiti*.

सर्वयोनिषु कौंतेय मूर्तयः सम्भवन्ति याः ।

तासां प्रायः सद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4. Whatever form, O son of Kuntī! comes out of any womb, of them Mahāt-Brahma* is the womb, and I am the Father who giveth the seed.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निवर्तन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

5. Sattva (goodness) Rajas (activity for pleasures of life), and Tamas (darkness) are the Guṇas- (qualities) born of Prakṛiti (unmanifested energy of Parabrahma), and bind fast in the body, O.

* Another meaning of this compound word is possible. Brahmā, the Creator, having four faces, is the symbol of the Mahāt-tatwa. This Mahāt-tatwa of Macrocosm is identified with Buddhi in Macrocosm or Man, and it (Buddhi) is presided over by God Brahmā who stands for Buddhi in the Virāṭa or the Macrocosm. Hence the Mahāt-Brahmā may be taken as Mahāt-tatwa only as mentioned in this verse.

† Guṇa means also a rope. The use of it is to tie together things or animals. The three qualities of Prakṛiti are called Guṇas, for they bind human beings to the effects of Karmas that they (human beings) create irrevocably.

Mahābāho (of Mighty Arms) ! the inexhaustible Dweller (the Jīvātma or the Soul) in the body.

तत्र सत्त्वं निमंज्ज्वान्प्रज्ञाशक्तमनामयम् ।
सत्त्वसंगेन ब्रह्माति ज्ञानसंगेन चानय ॥ ६ ॥

6. Of these the Satwa-[quality] which is pure and consequently enlightening and of a healthy nature, O sinless ! binds [the Jīva or Soul] by attachment to bliss and to knowledge [of the Self].

रजो रागात्मकं विद्धि वृष्णासंगसमुद्भवम् ।
तज्जिवन्नाति कौंतेय कर्मसंगेन देहिनाम् ॥ ७ ॥

7. O son of Kuntī ! know the Rajas [quality] to be full of passions. It is the source of attachment to and thirst for things in life. It binds the dweller [Jīva or Soul] in the body to actions.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादादस्य निद्राभिस्तन्निवन्नाति भारत ॥ ८ ॥

8. O Bhārata ! know that Tamas [quality] is born of ignorance and deludes all dwellers [Jīva-Atmās or Souls], and binds them with neglect, sloth and sleep.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ १ ॥

9. O descendant of Bharata ! Satwa [quality] joins [the Jivâtma or Soul] with bliss, Rajas with Karmās (actions), and Tāmas enveloping the wisdom, drowns [Jivâtma or Soul] in negligence.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ २० ॥

10. O descendant of Bharata ! By suppressing Rajas and Tamas [qualities], Satwa [quality] predominates, by suppressing Tamas and Satwa, Rajas predominates, and by suppressing Rajas and Satwa [qualities], Tamas predominates.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ २१ ॥

11. When in the body, through all the gates (openings of all the sense organs) the light of knowledge shineth, It should be known that Satwa [quality] has developed.

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।

रजस्येतानि जायंते विवृद्धे भरतर्षभ ॥ २२ ॥

12. O Bharatarshabha. (Mighty of the race of

Bharata)! when *Rajas* [quality] is developed, greed, activity, beginning to [perform] *Karmas* (actions) restlessness, and longing desire are generated.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुन्दन ॥ १३ ॥

13. O *Kurunandana* (son of *Kuru*)! When *Tamas* [quality] is predominating, darkness (ignorance), slothfulness, carelessness and delusion are born.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदात्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

14. When* *Satwa* [quality] prevails in man (embodied one) he attains the pure world (*Brahma-loka* or the Heaven of *Brahmā*) of those who know the highest after death.

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

15. If while possessed of the *Rajas* [quality], a man goes to death, he is born amongst those who

* In the *Shrīmat Bhāgawat Sk. XI Ch. XVIII, 21*. *Bhagawān* suggests the means of promoting *Satwa-Guṇa* which is the nature of *Dāivi-Prakṛiti*, by practising virtues, friendship and clemency to all creatures without distinction or partiality.

have attachment for Karmas (actions.) If he dies full of Tamas [quality], he takes his birth in the womb of the deluded.*

* Let it not be supposed that the man of Asuri-Sampatti or Tamas nature is re-born according to the popular belief, immediately after death, into this order of lower animals; for human development proceeds according to the evolutionary laws. It has also been said in the Shâstras that birth in the human kingdom is most uncommon, and difficult to attain. It only takes place when the sum of merits and demerits of the re-incarnating ego are equibanced. Besides, in the order of nature, it is found that human egos are born with the Tamas nature, and by dint of their effort, they have to rise higher in the scale of beings, or if they be so unfortunate as not to be able to exercise the free will, will remain in their next re-birth at the point where they had left, or retrograde according to their propensities or desires; but every man wishes to be happy and strives to secure happiness here and hereafter. It is therefore not proper to suppose that man will be re-born as an animal to suffer for his sins; for his dying thoughts are generally of the happiness of this world or the next. Bhagawân has supported this view by stating that men of Asuri-Prakriti would be re-born among the ignorant classes.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16. It is said that the fruit of good action is Sâtwik [Sâtwik quality, i. e. Pure] and unsoiled; of Rajas [quality], is misery, and of Tamas, ignorance.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

17. From Satwa [quality], knowledge [of Self] is obtained; from Rajas, greed, and from Tamas, carelessness, delusion and ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

18. Those who possess the Satwa [quality] rise upwards (to heaven of Brahmā); those full of Rajas, reach a middle state (heaven of Indra called the Swarga); and those full of the Tamas go down (to the Bhūlōka or the world of men) [to suffer for their misdeeds].

नान्यं गुणेभ्यः कर्तारं वेदा द्रष्टावपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

19. When one sees that the doer of actions is no other than Guṇas (qualities of Māyā) and knows

That, which is beyond these Guṇas, he attains to My Being.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विसुक्तोऽमृतमश्नुते ॥ २० ॥

20. When the embodied one (*a man*) transcends these three Guṇas† (*qualities of Mâyâ*) producing these bodies, he enjoys Immortality, being freed from birth, death, old age and sorrow.‡

* The acquisition of the Satwa-Guṇa secures only the condition of a Mumukshu (one desirous of gaining liberation) but to secure liberation from the Guṇas of Prakṛiti a perfect knowledge of the Puruṣa and Prakṛiti is necessary.

† This verse has reference to the subject of the last chapter. It is stated there that body or Kshetra produces Guṇas, and Guṇas in their turn produce bodies over and over again as plants produce seeds, and seeds produce plants in Kshetra (*field*). This rotation will go on until the position mentioned in Ch. XIII, 23 is reached.

‡ In Ch. XII, 13 to 20 and in verses 20 to 27 of this Chapter, as also in many other places in Gītā, Bhagwān has described the nature of the Muktas (*emancipated persons*) in general, and nowhere in Gītā has

सर्वेन उवाच—

कौण्डिन्यैः श्रीनृगुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चेतां श्रीनृगुणानतिवर्तते ॥ २१ ॥

ARJUNA said:—

21. O Lord! what are the signs of him who has

He qualified them distinctly except as Yogis and Dhyānis (*forecasting wisdom*). This division however refers to the Jīvanmuktas and the Videhamuktas whose conditions have been clearly defined by Vidyāraṇya Swāmi in his work called Jīvanmukti.

The Jīvanmukta is he who has succeeded in accomplishing perfection in the Amanaska Yoga (*Complete abstraction of the mind*) and has become unconscious of his surroundings and his own personality in contemplation of the Nirguṇa Brahma. This state is also called the Nirvikalpa Samādhi. It is attained by the practice of the Hatha, Sāṅkhya or Rāja-Yoga. By this, the Yogi attains after death the condition of the Nirguṇa Brahma or the Nirvāṇic state, and gets absorbed or lost in the Brahma, as a river gets lost in the ocean, whence there is no return. For this reason it is called Videhamukti or the final emancipation.

On the other hand, the Jīvanmukta is he who, after attaining the condition of the Nirvikalpa Samādhi

transcended these Guṇas, how does he overcome these qualities, and how does he act?

keeps his individuality in a perfectly conscious state so as to realize in himself the Nirguṇa and the Saguṇa Brahma. By this he acquires all the powers which Ishwara or the Saguṇa Brahma possesses, and never suffers death even at the Mahāpralaya. He is therefore called the Jīvanmukta or the Savikalpa-Yogi. These beings remain in their gross or etherial bodies and become co-workers with Ishwara, and incarnate at will for the spiritual welfare of humanity as their saviours. In Ch. VI, 30 to 31. Bhagawān has said that he considered that this Savikalpa-Yogi is superior to the Nirvikalpa-Yogi.

It need not be supposed that the Nirvikalpa-Yoga otherwise known as the Vyatireka-Samādhi is first to be acquired in order to secure the state of Jīvanmukta. The followers of the Yoga begin the Anvaya-Yoga and end their study in the Nirvikalpa-Yoga; whereas the Rāja-Yogis follow first the Vyatireka-Yoga, and end by perfecting themselves in the study of the anvaya-Yoga to secure Jīvanmukti. But from Ch. VII, 19, it appears that in addition to a perfect knowledge of these two Yogas, perfect devotion is an imperative condition to secure entire sympathy or love of the Deity. In the Māndukya Upanishada it has been said that not by knowledge alone is the Self found, but by wisdom wedded to devotion.

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पांडव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि क्वाक्षति ॥ २२ ॥

BHAGAWÂN said:—

22. O Pāṇḍava (son of Pāṇḍu)! He who does not feel troubled when light (*Satwa quality*), activity (*Rajas quality*) and delusion (*Tamas quality*) befall him, nor decrieth them when they are absent.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तत इत्येव योऽवतिष्ठति नैगते ॥ २३ ॥

23. He who while unconcerned, is not disturbed by the three Guṇās [of Prakṛiti], remains steady, thinking merely that the Guṇās act according to their respective natures.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः ॥ २४ ॥

24. He for whom happiness and misery are alike, who is self-contained, to whom a clod of earth, a stone and [ingot of] gold are alike; to whom what is liked and what is disliked are the same, who is wise, and whom praise and censure are alike.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

25. Who is same in honor and dishonor, same with friends and foes, and he who has renounced actions [done away with desires] such a one is said to have transcended the Guṇās [of Prakṛiti].

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

26. And he who serveth Me exclusively with Bhakti-Yoga* (*inseparable devotion*) transcends the Guṇās [of Prakṛiti] and he is fit to become like Brahma.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

27. For I am the abode of Brahma,†

* In the Bhāṅawāt S. XI Ch. XIX, 5, Bhagawān said to Uddhava that he who knows Self, worships Me with inseparable devotion both objectively and subjectively.

† The word Brahma refers to the Vedas, for they are uncreated and eternal, and are the expressions of Brahma Itself. They re-appear over and over again at each New Creation with the Saṅuṇa Brahma after the Mahāpralaya.

FIFTEENTH DISCOURSE.

INTRODUCTION.

In the last discourse, the divisions of the Guṇas (qualities of Prakṛiti) were described; but being by their nature inert or devoid of the capacity to understand their own nature, and being the product of Prakṛiti which is dependent upon Puruṣha (Ishwara or the Saguna Brahma), they could not be said to be the enjoyers of the pleasures or pains derived from sense objects. To say that Puruṣha or the Supreme Being, who is the supporter of Prakṛiti and of her three Guṇas, is the enjoyer is absurd, being contrary to His Nature. To say that Ātmā is the enjoyer is also absurd, being itself of the Nature of Puruṣha. It must then be that which is reflected in the three Guṇas and described in the two verses commencing with भ्रम योनिर्महद्ब्रह्म ॥ as the Seed or Enjoyer, which is called Jīva (soul) composed of Ātmā—the reflection, combined with three Guṇas of Prakṛiti. Ātmā alone, which is the reflection of Puruṣha, is not the Enjoyer. In the Vedās, Jīva and Ātmā are described as two birds sitting on the tree (body), one enjoying the fruit (of good and bad Karmās, that is the Jīva or Soul that incarnates), and the other observing what passes on, that is Kūtastha or the All-Pervading Ishwara. This

tree Bhagawān will describe in the present discourse as the Prapancha-Ashwattha (the Indian fig tree prolific in manifold fruit of actions), having its roots up, and branches below, &c. This tree is undecaying and everlasting. It is likened to a serpent which the observer fancies to exist in a rope, and is a reality to him, as long as he really believes the rope to be a serpent. Similar is the existence of this Tree. It disappears at Pralaya (dissolution of the universe) and reappears as a reality to the observer at each creation; therefore it is that this Prapancha Tree of Ashwattha is spoken of as existing in imagination and not as a reality; yet it is eternal in existence as the observer and his shadow or the rope and the serpent. In these examples both the observer and the rope are realities, and the shadow and serpent are unrealities; but they do exist along with those entities for ever; so does Prakṛiti with her three Guṇas represented by the Tree of Prapancha—Ashwattha or the creation of the Universe in the Puruṣa. The upturned roots of this Tree indicate its origin in Puruṣa, and the world below indicates its reflection, the Jīva (soul). The roots represent the Mūla—Māyā (the unmanifested Prakṛiti or matter) and branches, the human bodies including the Kāraṇa and Linga Sharīras. Bhagawān will at

the beginning open this Discourse by describing this Ashwattha-Tree showing Arjuna the way of attaining the supreme Being. It is, therefore, headed as :—

THE YOGA OF ATTAINING THE SUPREME BEING.

श्रीभगवानुवाच—

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

BHAGAWAN said :—

1. They say that the Ashwattha* [Ficus Indica or the Pipal] tree with its roots upwards and branches downwards is indestructible. The leaves of it are the Chchandas (*different metres in which the sacred hymns of the Vedas are composed*) and he who knows it is a Vedāvit (*a knower of the Vedas*).

* Bhagawān has used the simile of the Ashwattha tree to illustrate the origin of the Prapancha (His illusory manifestations). The word Urdhwa (upwards) used in describing the Tree in this verse indicates Brahma or Ishwara, and the roots, Māyā, which exists inseparably in Ishwara as a shadow in a person. The word Adhas (downwards) indicates Jiva or

अधश्चोर्ध्वे प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

creatures, and the branches their bodies. Thus, the Tree is divided in two parts: the upper part is the Ātmā or the Kūṭastha that remains pervading bodies, and the lower portion the Jīva or soul with its environments comprising the Stbūla and Sākshma bodies. The upper part of this Tree is unchanging and eternal, and the lower transitory, the whole Tree is spoken of in the Vedas as permanent; for it resides in Brahma, and manifests over and over again after each Pralaya, as does the mirage in the Sun's rays seen every noon in the sandy desert. The knowledge of this Tree is gained through the Vedas, which are called here its leaves; for it is by the leaves a tree is known. Or we may take the whole creation including the planetary systems with animal, vegetable, and mineral kingdoms of the earth as its leaves, jointly and severally indicating the Tree as their source. In Śhrimat Bhāgawat, Brahma Deva, in praising Bhagawān Vishṇu, compares Him with the Universal Tree, Sk. III, Ch. IX, 16.

2. Its branches are spread upwards* and downwards and are nourished by the Guṇas (*the three qualities of Māyā*). Its sproutes are the objects of senses. Its roots downwards [from the branches] reach the world of men, leading them to action.

न रूपमस्येह तथोपलभ्यते.

नांतो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसंगशस्त्रेण दृढेन छित्वा ॥ ३ ॥

ततः पदं तत्परिमाणितव्यं

यस्मिन्गता न निवर्तति भूयः ।

तमेव चायं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसूता पुराणी ॥ ४ ॥

3-4. Its form cannot be thus known, nor its end, nor its origin, nor its nature. Having

* The upward branches represent the bodies of the incarnations of Ishwara, and the downward branches that of Jīva. Both these bodies are the results of Māyā; but the bodies of the incarnations of Ishwara are formed purely of the Satwa-guṇa of Māyā, and that of men or Jīva, of the three Guṇas of it. Hence the incarnations of Ishwara are free from the effects of Karmas that are produced by their bodies, whereas men are bound by them.

cut* this strongly-rooted Ashwattha by the [sharp] strong instrument of unconcern; the abode, from which there is no return, should be sought with the thought that one rests on the original Purusha (*the First Cause*) whence the ancient Pravṛtiti (*the cause of the manifestation or forth-going energy*) sprang.

निर्मानमोहा जितसंगदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वविमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमृताः पदमव्ययं तत् ॥ ५ ॥

5. [Those who are] free from pride and delusion, and who have conquered the evils of attachment, who live constantly in the *Adhyātma* (*contemplation of the relation of the Ātmā and Paramātmā or Ishwara*), having no desire, and who are freed from the pairs of opposites [known as pleasures and pains, &c.], are the wise ones who reach that Indestructible seat.

* Though Māyā appears in the forms of things, shapes, colors and names, yet in reality it is all ephemeral, having no real existence; but it has so great a fascination as to delude persons into error and perpetual misery. Therefore this Tree of Māyā should be destroyed by firm resolve and unattachment to it and by directing the whole attention to its material cause—the Brahma or Ishwara.

न तद्भासयते सूर्यो न शशांको न पावकः ।
यद्गत्वा न निवर्तते तद्धाम परमं मम ॥ ६ ॥

6. The sun does not shine [there], nor the moon, nor fire; having gone to that Supreme abode of Mine, there is no return from it.

ममैवांशो जीवलोकं जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

7. In the Jivaloka (*the world of beings*) an eternal portion of My own-self, in the form of individual souls, draweth around [Itself] the senses, of which mind is the sixth, moving in Prakṛiti.

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवांशयात् ॥ ८ ॥

8. When Ishwara (*as Atmā and Jīva*) acquireth a body [having the senses], and when He quitteth it, He goeth away with them like the wind which taketh away fragrance from its store.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

9. Presiding* over the ears, the eyes, the touch,

* The deities presiding over the sense organs named in the verse are the Dig-devas—the Sun, the Vāyu,

the taste, the smell and the mind, He (*the Jīvātmā*) enjoys the objects of senses.

उत्कामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमृदा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

10. The deluded ones perceive Him not when He departs or stays (*in the body*), or is joined to the three Guṇas (*the qualities of Māyā*), or enjoys; but those who possess the eye of wisdom do perceive Him.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

11. Yogis,* making efforts, see Him residing in Self. But those whose minds are unformed and are undiscerning see Him not.

the Varāṇa, the Ashwinī-kumara and the Moon. All these gods and more presiding over the organs of action, intellect, &c., are said to be the organs of the Virāṭa (*Macrocosm*) and the modified energy of Ishwara. When this energy is withdrawn, organs of man become lifeless and inactive:

* The superiority of the psychological power acquired by Love or Devotion over reason or intellect, is

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चंद्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

12. The splendour which is in the Sun, which illumines the whole world as well as the Moon and Fire that splendour, know thou to be Mine.*

illustrated impressively in the following metaphor mentioned in Prabuddha Bhārata :—

Two dwarf twins, named Love and Reason, were playing on the top of a hill, when the Moon rose in splendour. The two children being attracted by her brightness, stretched out their little hands to seize her. Reason soon discovered that the Moon being far way he could not touch her. He gave up the chase, and tried to persuade his sister to do the likewise. But Love would not listen to him. Her heart would not be satisfied until she possessed the Moon. She went on stretching her little hands; when, lo! her body expanded till she touched the coveted orb; and she drew her brother Reason after her to approach the Moon with a like effort.

* From this verse to verse fifteenth, Bhagawān has pointed out that all things and objects exist in Him by virtue of His Dravya-shakti, Kriyā-shakti and Dnyāna-shakti. They cannot have therefore an existence independent of Him.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौपधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

13. Entering the earth I support all the creatures by My power; and by becoming the liquid Soma (*Moon*) I nourish all the herbs [including the food-producing, medicinal and other plants.]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

14. Becoming Vaishvânara (*vital heat*) and dwelling in the bodies of all the living beings and uniting with Prâṇa (*inward breath*) and Apâna (*outward breath*), I digest the four kinds of food (*those eaten, drunk, licked and sucked*).

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदांतकृद्वेदविदेव चाहम् ॥ १५ ॥

15. I dwell in the hearts of all; memory, ledge, as well as their absence, are from Me; I am that which is to be known by all the Vedās. I am the knower of the Vedās, as also the authors (*the Bâdarâyana or Vyâsa*) of the Vedântas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

16. There are two Purushas* (*Beings or Entities*) in the world. One is perishable and the other is indestructible. The* perishable is [represented by] all the creation, and the indestructible by the Kūṭastha (*unchanging or unmoving*).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्पुदाहृतः ।

यो लोकत्रयमाविश्य त्रिभत्यव्यय ईश्वरः ॥ १७ ॥

17. The Purushottama is yet another Purusha, called the Highest Self (*the best of beings*), who is the indestructible Ishwara, and pervading the three worlds supports them.

यस्मात्क्षरमतीतोऽहमंक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

18. As I am beyond the perishable and superior to the Indestructible; I am therefore known among men and the Vedās as "Purushottama."

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

19. He, who undeluded, knoweth Me as Puru-

* Jīva or Soul, and Ātmā or the Kūṭastha.

Shottama [Best of beings], he knowing every thing, worships Me, O descendant of (Bharata) with all his devotion.

इति गुह्यतमं ज्ञानमिदमुक्तं मया नय ।

एतमुवाच युधिष्ठिरः स्वात्कृन्कृत्यञ्च भारत ॥ २० ॥

20. Thus, O Anagha (sinless one) I have I told you the Secret of the Secrets of the Shāstras (Vedas), knowing this, O descendant of Bharata! one will become full of intelligence and have done what is required to be done here.

Thus ends the discourse of Shri Krishna with Arjuna, discourse the fifteenth entitled—

THE YOGA OF ATTAINING PURUSEOTTAMA.

SIXTEENTH DISCOURSE.

INTRODUCTION.

Chapter ninth was opened by Bhagawân Shri Kṛṣṇa by defining the Mahâtma (great soul) as a person whose thoughts and actions were under the complete guidance of Daivî Prakṛiti, etc., but He did not make clear what Daivî Prakṛiti was and what its nature was like. He would therefore in the present chapter instruct Arjuna concerning the nature of Daivî Prakṛiti and that of its opposite the Asurî Prakṛiti.

The last Chapter ended by Bhagawân saying that those devotees who worshipped Him exclusively, transcended the three Guṇas of Prakṛiti and so became fit to be Brahma. Here in this Chapter, He shows how these Guṇas constitute the Daivî Prakṛiti, and its opposite, the Asurî Prakṛiti. The Satwa Guṇa constitutes the Daivî Prakṛiti whose nature is pure and divine. The Rajoguṇa forms the Asurî Sampatti which is distinguished by the hankering for worldly honours, sensual pleasures, and desires for heavenly happiness which the Devas enjoy. This class includes Daityas and others who are entirely selfish. Rākshasi Sampatti is formed of the Tamo Guṇa and is characterized by wantonness, cruelty, desperation, destructiveness, etc.

Mrs. A. Besant in her Discourses on the Path of Discipleship has dwelt on the subject of this chapter with great lucidity, throwing valuable

suggestions for those who wish to lead the life of spirituality. We would therefore quote for the benefit of our readers the following extract from her book.

"Again I turn to the great treatises of Karma Yoga, the teachings of Shri Krishna in the Bhagavad Gītā. If you turn to his XVI Discourse you may find the long list of qualities there given which a man must develop in himself so that he may be born with them in the future. They are called 'the divine properties,' and Arjuna is told; 'Thou art born with divine properties, O Pāṇḍava.' Now in order that you may be born with them in future births you must make them in the births that is; if you are to bring them back with you into life, you must gradually create them in lives as they come one after another, and the man of the world who wants to know how to build his character can do nothing better than take this list of qualities, the divine properties which are wanted in discipleship, and build them one by one in his daily life by a conjoint process of meditation and action. Purity for instance is one of them. How shall a man build himself into purity? By, in his morning meditation, taking purity as part of the subject on which he thinks, realising what it means. No impurity of thought must ever touch him; no impurity of action must ever stain him, he must be pure in the threefold thread of action,

word and thought. That is the threefold cord of duty, as I once reminded you, and is that which the Dvija's threefold thread is intended to represent. In the morning he thinks of purity as a thing that is desirable, that he must accomplish; and when he goes out into the world he carries the memory of his meditation with him. He watches his actions; he allows no impure action to stain his body; he commits no impure action all through the day, for he steadily watches every action that no touch of impurity may soil it. He watches his words. He speaks no word that is impure; he makes no reference in his talk to an unclean subject. He never permits his tongue to be soiled by making an unclean suggestion. Every word of his is pure, so that he would dare to speak it in the presence of his Master, whose Eye sees every lightest stain of impurity which the ordinary mortal eye would miss. He will watch every word that it may be the purest that he can utter, and he can never foul himself or others by a single word or phrase coarse with impure suggestion. His thought will be pure. He will never allow an unclean thought to come into his mind, or if it comes into his mind it will at once be cast out; the moment the thought comes he will cast it out; and as he knows that it could not come into his mind unless there was in his mind something to attract it, he purifies his own mind, so that no unclean thought of any

one else may be able to gain entrance. Thus he watches on this one-point through the whole of his day. And then again he will take Truth in his morning meditation; he will think of truth, its value in the world, its value in society, its value in his own character, and when he goes out into the world of men he will never commit an action that will give a false impression; he will never speak a word that conveys a false idea. Not only will he not lie, but he will not even be inaccurate, because that is also speaking a falsehood. To be inaccurate in recounting what you have seen is to speak untruth. All exaggeration and painting up of a story, everything that is not perfectly consistent with fact, so far as he knows it, everything which has any shade of untruthfulness, may not be used by him who would become a disciple. And so in thought again he must be true. Every thought must be as true as he can make it with no shadow of falsehood to pollute his mind. So with Compassion. He will meditate on compassion, in the morning and during the day he will seek to practise it; he will show all kindness to people around him; he will do all service to family and friends and neighbours. Wherever he sees want he will try to relieve it; wherever he sees sorrow he will try to comfort it; wherever he sees misery he will strive to lighten it. He will live compassion as well as think

it, and so make it part of his character. So with Fortitude. He will think of the nobility of the strong man, the man whom no outer circumstances can depress or elate, the man who is not joyful over success, nor miserable under failure, who is not at the mercy of circumstances, sad to-day because things are troublesome and joyful to-morrow because things are easy. He will try to be himself always balanced and strong; as he goes out into the world he will practise; if trouble comes he will think of the Eternal where no trouble is; if loss of money comes, he will think of the wealth of wisdom that cannot be taken away from him; if a friend be snatched by death, he will consider that no living soul can die and that the body that dies is only the garment which is thrown aside when it is out-worn, and another taken, and that his friend shall be found again. And so with all the other virtues of self-restraint, of peaceableness, of fearlessness, all those things he will think of and practise. Not all at once. No man living in the world would be able to give sufficient time to meditate on each of these every day; but take them one by one, and build them into your character. Work on steadily; do not be afraid of giving time to it; do not be afraid of giving trouble to it. Everything that you build you are building for eternity, and you may well be patient in time when eternity spreads before you. Everything you gain, you gain for ever.

more. Meditation alone or practice alone is insufficient for the building of the character. Both must go together; both must form part of the daily life and in this way a noble character is builded.'

THE YOGA OF DEVOTION BETWEEN THE DAIVI AND DEMONIAIC NATURES.

श्रीभगवानुवाच—

अभयं सत्त्वसंगुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

BHAGAWAN said:—

1. Fearlessness (*regardless of re-birth*), purity of mind, perseverance in [gaining] the knowledge [of the Soul and Spirit], and [their] Yoga (*union*), alms-giving, selfcontrol, Yadnya (*sacrifice*), study of the Vedas, Tapa (*austerities*), humanity or sincerity.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2. Absence from doing injury to any creature truthfulness, absence from anger, renunciations, tranquillity, absence from tale-bearing or slandering, compassion for all creatures, freedom from

covetousness, gentleness, modesty and absence from bashfulness.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

अवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

3. Dignity [spiritual and moral], forgiveness, resoluteness, courage, purity, absence of hatred, freedom from self-conceit or self-praise, O descendant of Bharata! these [virtues*] belong to the person born of the Daivi Prakṛiti (*Divine Nature*).

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

4. Of him, O son of Pritha! who is born of the Asuri-Sampatti (*demoniac or impure nature*) is hypocrisy, vanity, self-conceit, anger, and also cruelty of nature and unwisdom.

दैवी संपद्धिमोक्षाय निव्यायासुरी मता ।

मां शुचः संपदं दैवीमभिजातोऽसि पांडव ॥ ५ ॥

5. The Daivi Prakṛiti is reckoned the [fast]

* Bhagawān related in all twenty-six virtues that constitute the Daivi Sampatti.

giver* of the Moksha (*the final liberation*) and the Asuri [Sampatti] of the bondage (*rebirths*), grieve not therefore, O, son of Prithā! for thou art born of Daivi-Sampatti.†

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुरं एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

6. In this world there are two kinds of beings‡, Daivi and Asuri, O son of Prithā! Thou

* In Ch. VII, 15 Bhagawān has said that men of sinful nature, of bad conduct, depraved in their habits and ignorant, through the influence of Māyā, do not seek refuge in Him.

† Having explained the nature of Asuri-Sampatti, Bhagawān perceived that the mind of Arjuna was disturbed by the fear that he was himself of this Sampatti, for some of his actions he thought were not different from it, Bhagawān has therefore to assure him that he was not of this Sampatti and that he belonged to the Daivi-Sampatti.

‡ The conjunction एवच used at the end of the text of the first half of this verse signifies that Asuri-Sampatti applies to men of Mohini and Rākshasi-Sampatti. Men of Mohini Sampatti are the Daityas or those who are bent upon securing the worldly pleasures and grandeur even at the sacrifice of all moral and

hast heard fully described the former, hear now from Me concerning the latter.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि नाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

7. The Asuras know neither *Pravṛtti* (*active worldly life as ordained*), nor *Nivṛtti* (*withdrawal from the worldly activities in favour of spiritual life*), nor purity of person, nor rules of conduct [as ordained] nor have they truth in them.

असत्गमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥ ८ ॥

8. For them Universe is without Truth,* and it social laws. Atheists or the *Charvāks* who do not admit any other existence beyond that perceived by the senses are of that class. Also faithless and irreligious persons and hypocrites who do religious acts without faith to gain popularity.

The *Rākshasas* who are cannibals and wanton persons possessing mostly animal nature are subject to the *Rākshasi Sampatti*.

* Some men of the *Asuri Sampatti* do not accept the monistic doctrine of the Vedas that the universe is not separate from *Brahma*, nor does it exist without the basic principle—the *Brahma*, nor is it the

has no basis. They say it is without Ishwara (*the Creator*) and not brought about by the mutual (*matter and spirit*) union and all originates in lust.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवत्युग्रकर्माणः क्षयाय जगतोऽहितः ॥ ९ ॥

9. Holding views like these men of lost self, of little understanding, and of fierce deeds, are born [by nature] as enemies [of men] for the destruction of the world.

काममाश्रित्य दुष्पूरं दंभमानमदान्विताः ।

मोहाद्बुद्धित्वाऽसद्ग्राहान्प्रवर्त्ततेऽशुचिन्त्रताः ॥ १० ॥

10. Of insatiable desires, possessing hypocrisy, conceit, arrogance, entertaining evil ideas through delusion, given up to action with unholy resolution ;

चिन्तामपरिमेयां च प्रलयोन्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

11. Wrapped in innumerable thoughts, [of securing happiness for self by every means] till the [approach of] death [thinking that there is

unreality as ornaments without gold or serpent without rope. They uphold that the universe is uncreated. It has an independent existence without material or instrumental cause.

nothing beyond it], doggedly abandon [themselves] to lustful enjoyments, regarding them as the highest objects in life.

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

12. Fettered with hundreds of ties of hopes and given over to desires, and anger ; they try to amass wealth by unfair means for the gratification of their sensual desires.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

13. This I have obtained to-day, that desire I shall satisfy [next day]. This wealth is mine already, and also this shall be mine in future.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं चलत्रान्सुखी ॥ १४ ॥

14. This foe I have slain, and will slay others also, I am the [lord of all creatures], I am the enjoyer, I am the Siddha (*successful*), I am powerful and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

15. I am rich and of noble birth, who else is

there that will equal me ? I will perform sacrifices, I will give gifts, and will please [people].
Thus deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

16. Confused by innumerable thoughts and enmeshed in the net of delusion and attached to the objects of lust, they drop down in the impure Naraka (hell) [though performing religious acts.]

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

17. Self conceited, obstinate, filled with pride and arrogance, and intoxicated with wealth, they perform shallow (nominal) sacrifices, with hypocrisy for the sake of fame, without regard to the sacred ordinances.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्परदेहेषु प्रद्विपन्तोऽभ्यसूयकाः ॥ १८ ॥

18. Abandoned to egoism, power, pride, lust [for pleasures of the world] and anger; these

malignant ones hate Me,* who am residing in their own bodies and in the bodies of other [beings].

तानहं द्विषतः कूरांसंसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

19, These haters [of Me], evil and malignant,

*Some Sceptics attack the Divine Nature of Shri Krishna Bhagawân and His utterances in the Gîtâ by quoting His exploits with the sixteen thousand Gopis or Cow-herdresses of Gokula, &c., They however forget what Bhagawân has said in the Gîtâ. He is impartial and kind to all without distinction and gives every one what he desires in the manner of the Kalpavriksha (the tree that gives everything desired). The Gopis of Gokula were quite taken up by intense love and devotion for Bhagwân and lost their individuality in Him. They saw Him every where and in every thing. They saw Him in their husbands and in all the members of their household. They perceived Him in milk, curd, &c., that they took away for sale in the market places and streets of Mathura, offering their articles by His name. Their condition was like that realized in ecstasy. Thus their desires were fulfilled not by carnal intercourse with Bhagawân. The stories of Shri Krishna recited in the Shrimat Bhâgwat clearly bear out this explanation.

richest of men, I throw continually into the wombs of the Asuri [Sampatti] in the world.

आसुरीं योनिमापन्ना मृदा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यात्यधमां गतिम् ॥ २० ॥

20. These, O son of Kunti ! deluded, returning birth after birth in the Asuri Yoni (*impure womb*) descend into the lowest depth without coming unto Me.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतन्नयं त्यजेत् ॥ २१ ॥

21. Three are the gates to the hell for the destruction of the self : lust, wrath, and greed. Therefore let these be abandoned.

एतैर्विमुक्तः कौन्तेय तमोद्वारैश्चिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

22. One who has freed himself from these three gates of darkness, O son of Kunti ! secures his own welfare, and obtains the highest goal.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

23. He who hath set aside the sacred ordinances and proceedeth as his own desires lead

him, obtaineth not perfection nor happiness, nor the highest goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

24. Therefore let the Shâstras (scriptures) be thy guide in discriminating what is to be done, and what ought not to be done. Having instructed thyself in what is said by the Shâstras, thou shouldst act in the world.

*Thus ends the Discourse of Shri Krishna
with Arjunâ, Discourse the Sixteenth entitled*

THE YOGA OF DIVISION BETWEEN THE
DIVINE AND THE ASURIC.

SEVENTEENTH DISCOURSE.

INTRODUCTION.

At the end of the last Chapter Arjuna was advised to follow the dictates of the Shâstras (*works on polity and ordinances*) in order to protect himself from ever falling into an error that might betray him into the Asuri Sampatti to which the sons of his uncle Dhritarâshtra belonged. This suggested to Arjuna to propose the question at the beginning of this Chapter, in order to know from Bhagawân concerning the state or condition of those who have no regard for the ordinances of the Shâstras and yet perform the sacrifices with faith. His intention in asking the question was to know to what faith the Kowravas and the men of their stamp belonged. This Chapter is therefore a continuation of the last one.

In the last Chapter when mentioning the Daivi and the Asuri-sampattis, as also in Chapter IV, 13 where Bhagawân has described the origin and the duties of the four Varnâs or classes, and in this Chapter also when describing the Guṇas or natures of men, Bhagawân has suggested that all these are the products of past Karmas in accordance with which He had given people their respective births of different natures, Varnas and

qualities. He thereby implies that He is a free agent, and as such He is not responsible for people's good or bad lot in this life or in the life to come. For this reason Arjuna was cautioned by Bhagawân that he should, rather than blindly rely upon His hearty-friendship, be very careful guarding his own conduct even though he had attained Dnyâna, which had in his case become so firm that he could never again under any circumstances doubt it.

THE YOGA CONCERNING THE DIVISION OF THE THREEFOLD FAITH.

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजंते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

ARJUNA said :—

1. What, O Krishna! is truly the position, [of those] who abandon the Scriptural Ordinances, yet perform sacrifices with faith? Is it Sâtwika (*pertaining to purity or goodness*) Râjasa (*to activity or passions*) or Tâmasa (*to inactivity or darkness*)?

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ ३ ॥

BHAGAWÂN said :—

2, For embodied beings faith is of three kinds according to the nature* of each.—Sâtwikî, Râjasi or Tâmasî. Hear thou concerning each of these.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

3. The faith of each, O descendant of Bharata is formed according to his own nature. Man is full of faith ; as his faith is so he becomes.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

4. The [persons possessing] Sâtwika [nature]

* The word "Swabhâva" is composed of two syllables viz : "Swa", which means one's own, and "Bhâva," which means or becoming. This word has reference to the Sanchita (stock of the actions previously done in this and past births) and the Kriyamâna (the actions being done).

worship the Gods, the Rājasi, Yaksha* and Rakshasas,† and Tāmasi, the Pretas,‡ and multitudes of Bhutas.§

अशास्त्रविहितं घोरं तप्यंते ये तपो जनाः ।

दंभाहंकारसंयुक्ताः कामरागवद्वान्विताः ॥ ५ ॥

5. Those who perform severe austerities,|| not ordained by the Shāstras, are hypocritical, egoistic, full of desires, attachment and stubbornness ;

कर्पयंतः शरीरस्थं भूतग्राममचेतसः ।

मां चैवांतःशरीरस्थं तान्निवृद्ध्यासुरनिश्चयान् ॥ ६ ॥

6. Who are devoid of intelligence, who torture the five elements aggregated in their bodies, and

* A class of demi-gods and attendants of Kubera the treasure-keeper of Indra.

† The powerful evil spirits prone to do evil.

‡ Disembodied souls of the departed hankering for satisfaction of their desires.

§ Elementary spirits presiding over the elements and elementals.

|| The austerities mentioned in these verses have reference to the Tāmasi Tapa and the practice of Tantric worship or black magic for gaining worldly powers, position and comfort, regardless of the good of their neighbours.

Me also, [who am] seated in their bodies; know their resolve to be Asuric.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यत्तस्तपस्तया दानं तेषां भेदमिमं शृणु ॥ ७ ॥

7. The food favourite to these [three natures] is also threefold, viz. sacrifice, austerities, and alms giving. Hear thou the distinctions of these.

आयुः सत्ववृद्धारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः क्षियाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ८

8. The foods favourite to the Sātwikas are juicy, oily, nourishing and pleasant [to the taste] and increase life, energy, strength, health, comfort and relish.

कटुं कृच्छ्रं गातुं दुग्धं नीक्षं गुरुं त्रिदाहिनः ।
आहारा राजतस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

9. The food* [favourite to] the Rāsas is bit-

* The food mentioned here, though not in plain words, includes meat, being the worst, as it generates all sorts of animal natures in man and makes him unfit for higher life.

ter, sour, saltish, very hot, astringent, dry and pungent; producing [ultimately] pain, grief and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

10. The food liked by the Tâmasis is stale or cold, insipid, stinking, decomposed, remnants and impure.

अकलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

11. That is Sâtwika sacrifice which [being enjoined by the Shâstras] is performed without any desire for fruit, bearing firmly in mind that in doing so one doth his duty.

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

12. Know that sacrifice to be Râjasâ, O excellent of the Bhârata! which is performed for [receiving its] fruit and in glorification of self.

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

13. That sacrifice is Tâmasa which is performed

contrary to the ordinances of Shastras, without feeding others and without [repeating the Vedik] Mantras (*formulæ*) and without giving gifts and without having faith [in them].

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

14. The worship offered to the Gods, to the Dwijas (*the twice-born*), to Gurus* (*spiritual*

“The worship or service of the Guru is the essential means of pleasing Ishwara,” says the Mantrapanishada of the Shwetashwetara Shâkbâ of the Veda. As he said यस्मद्देवे परामर्कियथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मन इति ॥ he who devotedly loves his Guru as he loves his God, only attains wisdom. In the Shrimat Bhâgawat, Bhagawân has also said, नाहमिच्छ्या प्रजातिभ्यां तपसोपशमेन च । तुष्येयं सर्वमन्तात्मा गुरुशुश्रूषया यथा ॥ by performance of Yâga (*sacrifices*) or by austerities, by controlling the sense and mind, &c., I am not pleased; but by serving the Guru. By this Bhagawân has established the greatness of the Guru, but Sâdhu Sundardâs and other Sâdhus in their praises of the Guru have said that the Guru is higher than Ishwara, for the latter is only able to bestow births, whilst the former not only saves one from rebirths, but makes of one Ishwara Himself.

preceptors), and to the wise, as well as purity, straight-forwardness, Bramhacharya* and harmlessness† are said to be the S'hârirîka-Tapas (*austerities of the body*).

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

15. The speech‡ that offends not and which is

* The word Brahmacharya means celibacy. It comprehends both the life of celibacy and the married life. In the former, one has strictly to watch himself from the sight of woman, from their touch, from sporting with them, from jesting with them, from private talk with them, from desire for them, from attention to them and from copulation. The married person on the other hand has not only to observe all these prohibitions but also to regulate intercourse with his own wife in accordance with the rules of the Shâstras. Violation of any of these injunctions brings on degradation and fall from celibacy.

† Ahimsa means giving no pain either by acts, speech or thought to any sentient being or creature. It also means killing one possessing sentient life.

‡ The austerity of speech consists in speaking kindly to all without any feeling or personal motive, in giving good advice to all, in lecturing on moral and

truthful, pleasant and beneficial, and the study of the Vedās, are said to be the Vāngmaya-Tapa.

मनःप्रमादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येत तपो मानसमुच्यते ॥ १६ ॥

16. Tranquility of mind, gentleness, silence, selfrestraint and purity of mind make what is called the *Mānas-Tapa (*Austerity of Mind*).

श्रद्धया परया तप्तं तपस्तन्निविष्टं नरैः ।

अकलाकांक्षिभिर्पुणैः सात्त्विकं परिचक्षते ॥ १७ ॥

17. These threefold Tapa performed with intense† faith and devotion and without any desire for reward are called Sātwika [Tapa].

spiritual subjects for the benefit of others, and in expounding and explaining the abstruse subjects of Vedānta and Shāstras. Speaking truth is also included in this Tapa.

* Of all the Tapa (austerities) the Mānas Tapa (*subjugation of mind*) is said in the Gīta to be the highest. It is performed by watching the mind from wandering after sense objects or falling into mental activities, and fixing it in contemplation.

† The word Shraddhā means faith which generates confidence for all undertakings, whether secular or

सत्कारमानपूजार्थं तपो दंभेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चण्डमधुवम् ॥ १८ ॥

18. That Tapa is called Rājasa when it is performed with the object of [securing] respect, honor and reverence and with ostentation and show. It is uncertain and transitory.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

19. That is Tāmasa Tapa which is performed with deluded understanding, and with pains [physical, &c.] to self, or with a desire to effect destruction of others.

religious. The confidence gained produces will or will-power which when coupled with imagination produces a tremendous mental force for good or evil, or enables one to reach the highest state of consciousness. In short, the necessary psychological condition of faith once secured, would enable us to attain all our nobler aspirations here and hereafter. In fact, faith is the first condition of mind preliminary to all undertakings. Bhagawān therefore said in Ch. IV, 40, that the ignorant, faithless and doubting go to destruction, and neither in this world nor in the next will doubting persons become happy.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

20. That is called Sātwika Dāna* (*gift or charity*) which is bestowed as an inevitable duty on a worthy person, without expectation of return, and at the proper place and time.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

21. That is called the Rājas-Dāna, which is bestowed with reluctance and with a hope of gain or service in return.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

22. That is Tāmas-Dāna which is given to an unfit person and at an unfit time and place irreverently and contemptuously.

* All Dānas (*charities*) are good in themselves when they are properly bestowed, but of all the Dānas, that of imparting moral and spiritual instruction is the highest and best; hence, imparting free education was once a universal institution all over India. And even now this practice is kept up by Sādhus and Puraniks who preach and read Puranas to people from motives of charity.

ओं तत्सदिति निर्देशो ब्रह्मणसिविधः स्मृतः ।

ब्रह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

23. * "Om Tat Sat" has been declared as the threefold name of Brahman; with the aid of this [name], Brâhmanas, the Vedâs, and sacrifices were created in olden time.

* "Om-Tat-Sat" is the Mantra or formula which when repeated with devotion and understanding secures to its repeater perfect union with Saguna and Nirguna Brahma. This formula is said to have been repeated by God Brahmâ. He thereby gained knowledge and created the world. Such is the potentiality of this Mantra.

The syllable ॐ (om) with the dot and the semi circle under it is the symbol used to denote Nirguna Brahma and Saguna Brahma; the curved line that joins the circle to the figure three is Mâyâ designated by the appellations of Avyâkrita, Aveykta, Pradhâna and Prakriti according to the modifications it undergoes in connection with Saguna Brahma. The figure three represents the three Gunas of the Prakriti or Mâyâ. The lower curve of the figure represents the Rajoguna or the God Brahma, the middle knot, the Satwa Guna or the God Vishnu, and the upper curve, the Tamo-Guna or the God Maheshvara.

तत्सामोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

24. Therefore is the word Om uttered by the Brahma-Vêdins (*those versed in the knowledge of the Vedās*) before beginning sacrifices, gifts and penances, as prescribed in the Shrûtis (*Vedās*).

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः ॥ २५ ॥

25. Those who long for Mōksha (*liberation*) perform various acts of sacrifices, penances and gifts without hoping for return, uttering the word Tat* (*That:—Brahma is*).

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थयुज्यते ॥ २६ ॥

26. The "Sat"† is used to indicate reality and goodness. It is, O son of Prithā! used also to indicate righteous act.

* The syllable " Tat " means *that*, pointing to the Eternal and perfect Existence symbolized by the syllable Om.

† The syllable " Sat " indicates that which has been pointed out by the Vedās as the real and perfect existence, all-pervading, one without a second in its Nirguna and Saguna conditions.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तद्व्याप्यं सदित्येवाभिधीयते ॥ २७ ॥

27. Steadfastness in sacrifices, in gifts and penances is also called *Sat* (*perfect or real*) and every action appertaining to these or That is even called *Sat* [or *Satkarma* :—good action].

अश्रद्धया कृतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

28. That which is sacrificed, given and suffered as austerity, without faith is called *Asat* (*imperfect or unreal*), O son of Prithā ! it is neither [useful] in this world nor in the next.

Thus ends the Discourse of Shri Krishna with Arjuna, Discourse the Seventeenth entitled —

THE YOGA OF THE DIVISION
OF THREEFOLD FAITH.

EIGHTEENTH DISCOURSE.

INTRODUCTION.

In the last Discourse, Bhagawān has explained the meaning of the formula ॐ तत्सत् (Om-Tat-Sat) as expressive of the idea of the three-fold aspect of Brahma, and for the attainment of the knowledge relating to which Arjuna was directed to practice the Karma-Yoga. On hearing this doctrine proclaimed, Arjuna felt somewhat confused, because the Vedas declare Shravana (*hearing the exposition of the Vedas*), to be the road to the knowledge of Brahma, and in order to qualify oneself for hearing the teachings of the Vedas, one has to enter into the order of Sanyāsa (*the last of the four orders prescribed for the twice-born who have renounced the world*). And the Karma-Yoga with Yadayas and other religious acts, is prescribed to a house-holder, and not to a Yati, (*Sanyāsi*). How then would it be possible for a house-holder to gain the knowledge of Brahma by the performance of the Karmas? This difficulty has been solved in Discourses V and VI by Bhagawān saying that Karmas performed without any desire for fruit but for Ishwara alone, constitute the true San āsa. It is to this Sanyāsa that text of the Veda संन्यस्य श्रवणं कुर्यात् (*to hear the exposition of the Veda one has first to become a Sanyāsi*) has reference, and not to the Ashrama Sanyāsa (*the Sanyāsa as an order*). This did not occur to Arjuna.

at this juncture, and so he kept on interrogating to himself as to how he could become a proper recipient of the knowledge, being a house-holder. Were he to suppose that he was in his past birth a Sanyâsi, this would not agree with the text of the Veda संन्यस्य श्रवणं कुर्यात्; for the Vedas say that one should study the Vedas after attaining the order of Dwija (*twice born*). The supposition of his having been a Dwija in the past birth is therefore untenable here. Besides, the word of the Vedic text संन्यस्य does not imply any conception of time as regards the hearing of the exposition of the Vedas. If the text would have been संन्यासश्रवणं कुर्यात्, it might have supported the idea of his having been a Sanyâsi in the past birth; but the occurrence of the word संन्यस्य would reject such a meaning of the text. Conflicting thoughts like these flashed across the mind of Arjuna though he finally allowed himself to admit that the Vedas favoured the interpretation that one may acquire the knowledge of Brahma without ones having been an Ashrama Sanyâsi. In like manner Yādnyavalkya and many other Rishis and king Janaka had gained this knowledge through Karmayoga while not Sanyâsis,* being still in the order of householders.

* The Tathâgata, knowing his follower Yashas' inward thoughts, said, that though a person be ornamented with jewels, his heart may have conquered the

It therefore stood to reason to Arjuna that Sanyāsa is the same as Karmayoga. But the Vedas say that for securing liberation or Moksha त्यागेनैकेन the essential requisite is "Tyāga" (renunciation) alone. Now another name for Tyāga is Nyāsa, (abandonment of religious duties &c.), which means [Sanyāsa. Such being the case, Yādnyaavalkya, Janaka and others without being Sanyāsīs, were Jivanmuktas (living emancipated beings). Under these circumstances were Arjuna to understand the word Tyāga to mean Karmayoga as interpreted by Bhagawān Shri Krishna who is the Jagadguru (the preceptor of the world), this again would contradict the Vedas which say न कर्मणा न प्रजया || He would therefore ask Bhagawān Himself to point out what constitutes Sanyās and what constitutes Tyāga; for Sanyās is said to be of two kinds,* and Tyāga

senses. The outward form does not constitute religion or affect the mind. Thus the body of a Shramana may bear an ascetic's garb while his mind is immersed in worldliness. A man that dwells in lonely wood and yet covets worldly vanities, is a worldling, while the man in worldly garments may let his heart soar high to heavenly thoughts. There is no distinction between a layman and the hermit, if but both have banished the thought of self.—*The Gospel of Buddha*.

* The two kinds referred to here are distinguished by the designations Vicikīṣa-Sanyās and Vikarma-

(*abandonment*) is variously effected. Bhagawân Jagadguru in this Chapter will point out to Arjuna that Karm-Yoga implies the achievement of both Tyâga and Sanyâs. Sanyâs means the abandonment of the Kâmya-Karma (*religious acts done for a selfish object*). Such abandonment would constitute Tyâga. By the precept न कर्मणः ३०.....the Vedas prescribe religious acts done with the desire of gaining some object, and uphold the abandonment of desire for fruit, which in other words means nothing else but the performance of Karma-yoga. Not having comprehended this import of the Vedas, Arjuna interrogated Bhagawân on this point. He will say in this Chapter to Arjuna that even the performance of religious acts without desire for fruit does not free the performer from its binding effect, for they take him after death to the Pitru-Loka (*regions where the Manes of humanity reside, whence he has to come down here again to undergo the troubles of life*), unless the Karmas and their effects are offered to Him.

Sanyâsa. The former is achieved by giving up the worldly ties and religious duties performed by house holders in order to devote all the time to the study of the Vedas and the Yoga; the latter is accomplished by a knowledge of both the Vedas and the Yoga, for leading people to right path by precepts and example.

Karma-yoga is therefore that whereby the desire for fruit of Karmas is entirely offered to Ishwara. It also means Tyāga. Thus Sanyāsa being the abandonment of desire for fruit and Tyāga, the offering to Ishwar of the fruit of Karmas, why then would the teacher of the world speak at one and the same time of the abandonment of the fruit of Kāmya karmas, (*acts done with desire for fruit*) and of the abandonment of desire for fruit of all Karmas, if this was not the meaning of the words Sanyāsa and Tyāga which constitute Karma-yoga? When the Karma-Yogi performs actions (*the Nitya Karmas*) in accordance with the definitions given here of Sanyāsa and Tyāga, then alone do the Nitya* Karmas (*daily religious actions*) become harmless. The Lowkiki-Karmas (*the same as Naimittika Karmas*) are not referred to any where in this Discourse by Bhagawān for abandonment, nor has He recommended the abandonment of the Nitya-Karmas; still both these Karmas are binding on the doer, even though

* There are Nitya and Naimittic Karmas. The non-performance of the former constitutes sin, but their performance does not bring any righteousness to the performer. They must be done by men as their bounden duty. The latter can be done optionally. There is no sin in their nonperformance, but they bring on righteousness if performed. Naimittic Karmas are done occasionally.

they are not offered to Ishwara, for it is the nature of Karmas inevitably to fructify into effects. One who does not desire death dies by taking the poison and one who desires to die becomes immortal by taking the Nectar. Such is the nature of things, but a skillful physician changes the nature of poisons and makes them the means of prolonging the life and restoring the lost health. Thus Ishwara removes the binding effects of Karmas when offered to Him by making them the means of gaining knowledge that secures emancipation. Bhagawān has already resolved in the third Discourse यज्ञार्थात्कर्मणान्यत्र लोकोयं कर्मबन्धनः ॥ that the Karmas not performed for Yajnya (God Vishnu) become binding. It is therefore incumbent upon all to perform the Nitya and Lowkika (or Naimittic) Karmas and to dedicate them to Bhagawān or Ishwara. Thus this Discourse will be opened by Arjuna.

THE YOGA OF EMANCIPATION BY SANYASĀ.

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्शेषनिवृत्तम् ॥ १ ॥

ARJUNA said:—

1. I wish to know separately the real nature

of Sanyāsa (*renouncement*), O of mighty arms
 Rhishiksha (*Lord of sense organs*)! as also of
 Tyāga (*abandonment*), O destroyer of the demon
 Keshi!

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
 सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

BHAGAWÂN said:—

2. By Sanyāsa, * Kavis (*possessors of the know-
 ledge of Ātmā*) understand the renunciation of
 the Kāmya Karmas (*actions done with desire for
 fruit*) and by Tyāga, Vichakshana (*wise*)
 understand the performance of all Karmas by
 abandoning desire for fruit.

त्याज्यं दोषवदित्येके कर्मप्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

3. Some wise men† declare that [the perfor-
 mance of] Karmas should be renounced as being

* For the definition of Sanyāsa the reader is referred
 to Discourse VI, 1. The Sanyāsa secured by aban-
 doning the duties prescribed to a house-holder and
 by shaving the head, discarding the sacred thread
 and wearing the red cloth, is not meant here by
 Bhagawân.

† Here reference is made to the opinions of the
 followers of the Sākhya and of the Purva Mimāṃsa.

Full of evil, and the unwise say that Karmas of sacrifice, gifts and austerities should not be abandoned.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संग्रहीतः ॥ ४ ॥

4. [Now] O eminent among the Bhāratas! Hear My decision concerning that Tyāga (*abandonment*) which, O valiant of men! is said to be of three kinds.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव सत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

5. The Karma (*actions*) of sacrifice, gifts and austerities should not be abandoned, but should be duly performed, [for the performance of] sacrifices, gifts, and austerities are the purifiers of the minds of the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

6. But even these Karmas should be performed, O Son of Prithā! by giving up all attachments to

Philosophies on Karma-Yoga. Bhagawān designates the former as wise because they found out that Karmas were binding in their effects, whereas He calls the latter unwise for upholding that Karmas are the means of salvation.

them, and to their fruit. This is My decided opinion and it is the best opinion.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

7. Verily, the giving up of the Karmas* prescribed [by the Sāṅkhya philosophy] is not proper. Their abandonment is through delusion and is said to be [of the quality of] Tāmasik (*dark*) [nature].

* In the third verse of this Discourse the followers of Sāṅkhya were characterized by Bhagawān as wise, but in this verse their teachings are condemned by Him as Tāmsi and mischievous, because by condemning Karmas they mislead those who have not reached the higher stage of knowledge. It is the intention of the Vedas and Śāstras that the ignorant must perform the Kāmya Karmas with the desire of gaining knowledge. They by doing so escape hell, and go to the heaven, and are reborn in a rich family and begin life again in order to acquire knowledge through Karmas; at the same time discarding the desire for their fruit and offering them to Bhagawān. But if they were to discard the Kāmya Karmas they would not only lose the above mentioned advantages, but they would be reborn as miserable, wretched men, and ultimately as degraded and degenerated beings.

दुःखमित्यैव यत्कर्म कायक्लेशभयात्प्रजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

8. When Karmas are abandoned from fear of physical sufferings, saying [that they are] painful, such an abandonment is *Rajasa-Tyāga*. This does not secure the fruit of the [real] *Tyāga*.

कार्यमित्यैव यत्कर्म नियतं क्रियतेऽर्जुन ।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

9. When, O Arjuna ! Karmas are performed, merely because they are required to be performed [as duty ordained], abandoning attachment [*Kāmyā Karma* or Karmas done with desire for fruit] as also their fruit, that *Tyāga* is *Sātwik*.

न द्वेष्ट्यकुशलं कर्म कुशले नाहृष्यते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

10. The *Tyāgi* (*abandoner*) endowed with *Satwa* [quality or nature], *Medhāvi* (*one who possesses the intelligence full of the knowledge of Self*) and free from doubts, hateth not *Akushala* (*unpleasant or inauspicious*) Karmas, nor covets the *kushala* (*pleasant or auspicious ones*).

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

11. It is not possible for an embodied* being to completely abandon Karmas but he who abandoneth the fruit of Karma is verily to be called a Tyāgi (*abandoner*).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

सकल्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

12. Those who abandon not, [the fruit of Karmas] have hereafter for their Karmas† three-fold fruit; good, evil and mixed; but to the Tyāgi, there is none [of these].

* If the Karmas or actions pertaining to the body are unavoidably done, why should one avoid the Karmas ordained by the Vedas ? If one avoids them before attaining knowledge, the non-performance of these Karmas affect his future births as the non-performance of the Karmas pertaining to the body affect his present life. Hence the Sāṅkhya Śāstra is condemned by Bhagwān as misleading.

† All Karmas whether good, bad or mixed bear their fruit which is only exhausted by enjoyment or suffering as Prārabdha (*fructified*) Karma, after which one has to begin life over again as the Sanchita

पंचैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतांते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥ १३ ॥

13. Here from Me, O of mighty arms! the five

(accumulated) Karmas fructify. Another law of Karma is that the constant doing of righteous deeds increases the stock of righteousness and diminishes the stock of bad Sanchita Karma. Similarly when sinful acts are constantly done, the stock of sin increases and the stock of righteousness diminishes. Rebirths are regulated by the prevailing evil or righteous desire at the time of death. Some portion of one's good and bad actions goes to form one's stock of Sanchita Karma, and the rest is after death first enjoyed either in heaven or hell, and is then carried over again to this world according as his Prārabdha Karma brings on suffering and misery or enjoyment and happiness. It is very difficult to understand the operations and working of Karmas. Bhagwān Shri Krishna has, therefore said in ch. IV, 17 that it is hard to understand the working of Karmas, but one should wish to gain some knowledge of its operation. One must read the Karma-Vipāka written in Sanskrit by several Rishis. But Karmas of any kind do not affect the Dnyāni or the emancipated one. They vanish in his case like the imaginary serpent seen in a rope. The effects of Karmas only affect the ignorant as does the imaginary serpent those who are full of fear.

principal causes [arising from the Prakṛiti], spoken of by the Sāṅkhya and Kṛtanta (*Vedānta*) which are for the accomplishment of all Karmas.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक् चेष्टा देवं जैवात्र पञ्चमसू ॥ १४ ॥

14. They are Adhishṭhāna (body), the actor (*Ahankar* or *egoism*), the various instruments (*organs of sense and action*), and the different and separate endeavours of [*Prāṇa* and other vital airs]*

* The principal vital airs are five, which are said to be the modifications of the breath or *Prāṇa*. They are named differently according to the functions they perform in the different parts of the body. It is *prāṇa* which enters through the nostrils into the lungs and is expelled through the same passage by the rising up of another breath called *Apāna*. The seat of *Prāṇa* is the lungs, and of *Apāna* is about the region of the rectum. It is *Apāna* that keeps all other vital airs in control. At the time of death it is this air that is first disturbed and leaves its seat and loses its functions, and then the rest follow suit, and then all uniting together just as the region of the heart depart leaving the body dead. The vital air that keeps up the nervous system active and in order, is called *Vyāna*. *Udāna* is that vital air which is located in

and the fifth, the *Daiva* (the gods that preside over the organs and make them function).

शरीरवाङ्मनोभिर्वक्त्रं प्राग्भते नरः ।

न्याय्यं वा विपरीतं वा पंचदे तस्य हेतवः ॥ १५ ॥

15. Whatsoever^{*} Karma man does with this body, speech and mind, whether proper or impro-

the region of the throat and accumulates the trachea or the wind-pipe in the expulsion of any foreign substances injurious to the lungs, &c. The *Samāna* vital air is that which keeps at the heart and helps the stomach, the liver, spleen the rest of the abdominal viscera in performing their respective functions.

There are besides these, other five sub-vital air, which are named respectively *Nāga*, *Karma*, *Krikala*, *Devadatta* and *Dhananjaya*. The function of *Nāga* is to cause belching and hic-cough, that of *Karma*, to protect the eyes from injury by the involuntary shutting up and opening of the eyelids. That of *Krikals*, hunger and digestion of food; that of *Devadatta* to cause yawning, and of *Dhananjaya* to cause decomposition of the body after death.

* Every thought of man upon being involved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with

per, these five are its causes [They must therefore be watched strictly].

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्कृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १६ ॥

16. This being so, he who verily looketh on his immaculate Self (*Atma*) as the actor, [when it is

an elemental—that is to say, with one of the semi-intelligent forces of the Kingdom. It survives as an active intelligence—a creature of the minds, begetting for a longer and shorter period proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. So man is continually peopling his current in space with a world of his own, crowded with offsprings of his fancies, desires, impulses passions, a current which reacts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha," the Hindu gives it the name of "Karma." The adept evolves these shapes consciously; otherwise throws them off unconsciously. Men must therefore, always watch their minds, not commit Karmas that will generate evil in this world, that may affect him as well as others.—*Lucifer*, July 1895 page 380.

unconcerned] through his mental imperfection
perverted understanding, seeth not rightly.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
इत्थापि स इमँल्लोकान् हन्ति न निबद्धयते ॥ १७ ॥

17. He who is free from egoism, and whose
understanding is not clogged though he killeth
[all] these peoples, yet he slayeth them not ; nor
is he fettered [by their act].

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

18. The impulse to Karma (action) is threefold:
the knowledge, the object of knowledge, and the
knower ; and the constituents of action are three-
fold : the instrument, the act and the agent.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

19. Knowledge, action, and actor are also de-
clared to be threefold according to the difference
of qualities. Hear, they really are as enumerat-
ed in the Bāṅkhya [philosophy].

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

20. Know thou that knowledge to be Sātwik^a by which one perceives the One Imperishable existence in all creation and not separable in separate things.

The Sātwika-dnyāna or wisdom of seven grades which may be called seven steps in the ladder that leads to the highest spiritual condition. These steps are called in Sanskrit the "Sapta Bhūmika" These are ascended one after the other through the needed perfection attached to each. The first step in the ladder is called—

The "Shubhecchā," or good desire. It treats of the importance of human birth, as the outcome of righteousness acquired through many past births, and it could not be trifled with lest the opportunity gained to make the best use of it might be lost. Good desires heighten aspiration and fits one to the accomplishment of the four Sādhanas called the Sadhanā-chaṭuṣṭaya. These are as follows—*Viveka* (discriminating thought that sifts real from the unreal); *Vairagya* (aversion for desires); (*Samādhi-shatsampatis* consisting of *Shama* or control of mind, *Dama* or control of sense organs, *Uparati* or aversion for all kinds of pleasures and *Titiksha*, or indifference to pains and suffering, *Shraddhā* or faith in the

यत्तु कृत्स्नवदेकस्मिन् काये सक्तमैतुकम् ।

अतत्त्वार्थवदल्पं च तन्नामसमुदाहृतम् ॥ २२ ॥

22, That [knowledge] which clingeth to a single object, as if it were every thing and is without [any] reason and without real principle and limited [in perception], is declared Tāmāsa knowledge.

mind and training it to Samādhi is all important. The fourth step is, the *Satwapatti* or self-conquest. These four stages from the course of training, and the following three stages indicate the stages of the progressive perfections of adepts. On this *Bhumica* (stage) the aspirant is able to concentrate his mind on Samādhi, and experience the blissful condition of *Ātmā*. He sees that all creation is his own reflection and realizes his own expansion in the universal being. This state is called the *Dnyānāvasthā* or the state of wisdom. It is also called the *Savikalpa-yoga*. The fifth step in the ladder is, the *Asamsakti* or extinction of desires. In this state a complete absorption of self in Samādhi is experienced like that in sound sleep. This state is called the *Nirvikalpasamādhi*. The sixth step is called, the *Padārthahārini* or the absence of the thought of separate existence. In this stage the person lives as an ordinary man in the world, but feels his own existence to be inseparable from Ishwara. He therefore feels himself as deified and possesses the six qualities or attributes of *Ishwara*. He lives

नियतं संगरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

23. An action that is ordained, and which is free from attachment, which is not done from motives of affection, or hatred and done without desire for fruit, is called Sâtwika Karma.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

24. But that action which is done with a longing for desire or with feeling of egoism, or with great trouble, is said to be of Rajasa quality.

in the world to help humanity in its spiritual progress. A person in this stage is called a Jivanmukta like Sanaka, Nârada, Vâmadeva, Dhruva, Prahlhâda, Vyâsa, Shuka, and such others. The last step is the Tatyaga or perfect condition. One in this stage is unconscious of his own person and wants or surroundings. He goes about as a mad man to all appearance, but he is entirely absorbed in Nigama. Brahma. Such persons are called Vidaha Muktas, because all their desires are extinct, and after the death of their bodies they are not reborn but get into the state of Nirwâna; such were Jadabharata, Rishabhadeva, the king Janaka and such others.

अनुवयं क्षयं हिंसात्मनपेक्ष्य च पौरुषम् ।

मोहादारक्ष्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

25. The action which is commenced from delusion without regard to [good or bad] consequences, loss or injury [to other persons or creatures] and to ones own strength, is called Tāmāsī.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः

सिद्धयसिद्धयोर्निर्विकारः कर्त्ता सात्विक उच्यते ॥ २६ ॥

26. The actor is said to be of Sātāvika nature, when he is free from attachments and egoism and has courage and energy, and who is the same in success and defeat.

रागी कर्मफलप्रेप्सुर्दुग्धो हिंसात्मकोऽशुचिः ॥

हर्षशोकान्वितः कर्त्ता राजसः परिकीर्तितः ॥ २७ ॥

27. The actor is said to be Rājasa when he is full of affections, desiring to secure fruit of action, covetous, harmful, impure, and subject to pleasure and pain.

* The words Kshaya (destruction) and Hinsā (giving pain) referred to in this verse in connection with Karma (sacrifice) are the killing of sleep in the Somayadnya by giving oneself incessant blows with the fist on the abdomen.

अयुक्तः प्राकृतः स्तब्धः शत्रो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

28. When a person is inattentive to work, without discernment, stubborn, deceitful, malicious, slothful, despondent, and dilatory, he is called Tamass.

बुद्धेर्भेदं धृतेश्चैव गुणतन्निविधं शृणु ।

प्रोच्यमानसशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

29. Hear [from Me], O conqueror of foes! the threefold division of Buddhi (*understanding*), as well as of Dhṛiti (*firmness*), which I shall describe according to their qualities separately and exhaustively.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

30. That understanding* is Sāttwika, which knoweth Pravṛtti (*attachment to the pleasures of the world*) and Nivṛtti (*cessation of, or disregard for, worldly pleasures or the pleasures of*

*The Satwa Buddhi or Chitta, the reflecting faculty of mind mentioned belongs to aspirants to spiritual elevation. It undergoes in the course of its training our stages of development which are distinguished,

the senses) and discerneth what ought and ought not to be done, fear and absence of fear, bondage and deliverance, O Son of Prithā!

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

31. Know that understanding to be of *Rajasa* [quality], O Son of Prithā! by which one wrongly understandeth *Dharma* (*right*) and *Adhar* m

by the names of *Vikshiptatā*, *Gatāyatā*, *Samskṛishyatā* and *Sulīnatā*.

Vikshiptatā is the condition of mind possessed by a beginner in *Yoga* aiming at constant steadiness through ceaseless effort in the manner prescribed in the *Yoga Shāstra*.

Gatāyatā is the state of half mental steadiness reached through the practice of *Dhāraṇa*. The mind in this condition constantly slips away from the object of thought and has to be brought back over and over again.

Samskṛishyatā—In this state the aspirant experiences the blissful *Ātmic* condition in *Samādhi* wherein fixed as by enchantment, the mind no more wanders about.

The last state of the aspirant's mind is called *Sulīnata* in which the mind is completely absorbed in *Brahma*, and suffers no change in conditions.

(wrong), and also what ought to be done, and what ought not to be done.

अधर्मं धर्ममिति या मन्यते तमसा वृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

32. The understanding, O Son of Prithā ! which, enveloped in darkness, thinketh Adharma (wrong action) as Dharma (right action) and taketh all the ordinances [of the Vedas and Shastras] with perverted meaning, is Tāmasi.

धृत्या यया धारयते मनः प्राणेंद्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

33. That Dhṛiti (understanding) which by Yoga Dhāraṇā* holdeth the mind and Prāṇas (life breath) and the sense as inseparably one with Brahma is Sātwika.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसंगेन फलाकांक्षी धृतिः सा पार्थ रीजसी ॥ ३४ ॥

34. Know that to be the Rājasa understanding O Son of Prithā ! by which one holdeth fast to the Dharma* (religious duties), Kāma (attachment

* Dharma, Kāma, Artha and Moksha are called in the Shāstras, the four Puruṣārthas (objects of human aspiration) and are said to be attainable before death

for worldly objects) and Artha (wealth) [as duty] and desireth their fruit [in this world and the next].

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसि ॥ ३५ ॥

35. That, O Son of Prithā! is the Tāmasa understanding, by which a Durmedhā (evil-minded) person fails to shake off sleep, fear, grief, despondency and folly.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अध्यासाद्रमते यत्र दुखांतं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषयिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

36-37. Now, hear thou from Me, O chief of the descendants of Bhārata! concerning the three-

by every one seeking happiness in this world and the next, and ultimately to attain Moksha (liberation) the last Purushārtha. The first Purushārtha Dharma demands the performance of religious duties. The Purushārtha Kāma—demands satisfaction of legitimate desires for rising higher in life here and hereafter. The Purushārtha Artha demands the acquirement of wealth by proper means for using it on proper religious and charitable objects. These three Purushārthas are the means of attaining the fourth Purushartha—Moksha.

fold happiness. That in which one experiences delight from practice* [of Yoga] which puts end to pains ; that which is like poison at the beginning, but nectar† in the end, that happiness is Sātwika, born of tranquility gained from the knowledge of Self.

विषयेन्द्रियसंगोपाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

38. That which is like nectar at the beginning but poison in the end is the happiness of the Rājasi nature, arising from the contact of the senses with their objects.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

39. That pleasure which in the beginning and

* The word practice used in this verse should be taken as meaning 'samadhi'. When the mind is absorbed in Samadhi, all painful mental aberrations disappear. This Samadhi is not Jādasamadhi (*cataleptic*) but perfect absorption in the Deity through the Nirvikalpa and Savikalpa Yoga, in other words the Raja-Yoga.

† In the beginning the practice of all the modes of Yoga are labourious and very painful, but once the state of Samadhi is secured, the pleasure derived thereby is indescribable and eternal; and it would secure Immortality.

in the end deludes the Âtmâ (Self,) and which ariseth from sleep, sloth, and heedlessness, is of the Tâmasa quality.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यान्निर्भर्गुणैः ॥ ४० ॥

40. There is nothing on the earth nor in heaven among the Gods or even in the region above (Brahmâ Loka) that is free from the three qualities springing from Prakriti: (the Mûla Prakriti or the Shuddha-Satwa-Mûla-Mâyâ.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

41. The duties* of Brâhmaṇa, Kshatriya, Vaishya, and Shudra, O Chastiser of foes! are distributed according to these [three] qualities born of their own natures.

शमो दसस्तपः शौचं क्षांतिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

42. The control of senses, and restraint of

* Chapters XVII and XVIII of Sch. XI of Shrimat Bhâgawat are devoted to the subject of the origin and duties of the four Varnas (classes) and the Orders the persons belonging to them are to undergo. Also see Vishṇu Purāṇa, Book I, Chapter 5, and Manu Samhiti.

mind, austerity, purity [of mind, body and speech] wisdom, knowledge and faith, these are the Brahmana's natural Karmas (duties).

जीर्य तेजो धृतिर्दाक्ष्यं युद्धे चाप्यवद्ययनम् ।

दानमीश्वरभावश्च धायं कर्म स्वभावजम् ॥ ४३ ॥

43. The natural duties of the Kshatriya are valour, glory courage, dexterity, fearlessness in battle, generosity and lordly bearing.

कुपिगोरक्ष्ययाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

44. The natural duties of the Vaishya are agriculture, tending cattle, and commerce ; and of the Shudra, service [to above three classes.]

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विंदति तच्छृणु ॥ ४५ ॥

45. He who is intent on performing his own duty attaineth perfection [in spiritual development]. Hear thou now how perfection is attained by him who is content in his own Karmas.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥ ४६ ॥

46. He who through the performance of his

duty (*Karmas pertaining of his class*) worships Him, from Whom have sprung all beings, and by Whom all this has been pervaded, attains perfection.*

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

47. *Karmas of ones own class, through [they may appear] defective, are better than duties of other class well performed. By performing acts belonging to ones own nature (class) one incurreth no sin.*

सहजं कर्म कौतैय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

48. One must not abandon a natural [duty born

* This verse refers to the two aspects of *Brahma*, viz one the primal source and the other the creation issuing therefrom. The former aspect is indicated by the vedic formula तत्त्वमसि (*thou art that*), which means that all is His manifestations, and His real aspect is indicated by the other formula सर्वत्रालिदं ब्रह्म (*all without exception is Brahma*), there is nothing that is not *Brahma*, that is to say that both the Manifested and Unmanifested are *Brahma*. Aspirants to so lofty an existence of Self in *Brahma*, must adore Him and offer Him all the works appertaining to ones own class. This is the gist of the verse.

with his class], O Son of Kunti ! though attended with evil ; for all actions are enveloped by evil as fire with smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नेष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

49. He whose understanding is unattached everywhere, and keepeth himself under control and free from desires, and performeth his Karma in Sanyasa (with resignation), attaineth the Nishkarma Siddhi (perfection gained without desire for fruit).

सिद्धिं प्राप्नो यथा ब्रह्म तथाप्राप्तिं निबोध मे ।

समासेनैव कौतय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

50. Learn from Me, in brief O Son of Kunti ! how one who has attained the Nishkarma-Siddhi, obtaineth Brahma, the highest end of wisdom,

बुद्ध्या विशुद्धया युक्तो धृष्ट्यात्मानं नियम्य च ।

गन्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लब्धाशी यतवाकायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शांतो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

51.—53. Having become endowed with purified understanding, controlling self with firmness, and

renouncing sound (*music*) and other objects of the senses, and by giving up love and hatred, resorting unfrequented places, eating in moderation, mind, body and speech controlled, and constantly intent upon meditation, and practising Vairāgya (*indifference to all things*), abandoning egoism, stubbornness, arrogance, desire, anger, and surroundings, free from selfishness and keeping calm, a man becomes fit for union with Brahma.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्रक्तिं लभते पराम् ॥ ५४ ॥

54. When united with Brahma and tranquil in Self, he giveth not; desireth not, and being equal-minded towards all beings he obtaineth My highest devotion.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ ५५ ॥

55. By devotion he fully knoweth Me; What My extent is and what I am, and having known Me thus in reality instantly he entereth into Me.

सर्वकर्मण्यपि सदा कुर्वाणो मत्प्रपन्नयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

56. [Once] having taken refuge in Me, [if he even] performed all actions constantly, through My grace, he obtaineth the eternal indestructible abode.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

युद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

57. Mentally dedicating all his actions to Me, and holding Me alone as the Great God and resorting to Buddhi-yoga* [controlling the thinking, faculty called Chitta by means of understanding] he remains for-ever in Me in thought.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिप्यसि ।

अथ चेत्त्वमहंकारात्त श्रोष्यसि विनश्यसि ॥ ५८ ॥

58. [Thus keeping] fixed thy thought on Me shalt thou through My grace transcend all the obstacles, but if through egotism thou wilt not listen [to My advice], thou shalt be ruined.

यदहंकारमाश्रित्यं न योत्स्यं इति मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

59. Wert thou to take refuse in egotism, and think that thou shouldst not fight, thy resolution would be vain, for thy nature [of which thou art born as warrior] will compell thee [to fight].

* Buddhi-yoga is reached by understanding and realizing the identity of the Nirguṇa and Saguṇa Brahma or the Unmanifested and the Manifested Brahma through the exercise of Buddhi or intellect.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६०

60. O Son of Kuntī ! being bound strongly by duty born of thy nature [of the Kshatriya class] that which through delusion thou wishest not to do, that thou wilt even involuntarily perform.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन्सर्वभूतानि यंत्रारूढानि मायया ॥ ६१ ॥

61. The Lord dwelleth in the hearts of all beings, O Arjuna ! and by His Māyā, He maketh all creatures move to action, as though mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

62. With*all thy heart surrender thyself to Him, † O of the race of Bharat ! Thou wilt by His

* Sarva-Bhava means entire surrender of self and egoism of every kind when aspiring to absorption into the Diety. By surrendering them Arjuna is assured of attaining the blissful state of Parabrahma otherwise known as Parama-Dhama.

† Bhagawān says in Bhāgawat, Sch. XI ch. XX. 30, that having realized Him as the All pervading, the impurities of the heart (described in the original text as a knot that cannot be loosened) are torn asunder all the doubts of the mind are dispelled, and the effects of the Karmas past and present die out.

grace obtain the highest tranquility, and the everlasting seat.

इति ते ज्ञानमाख्यातं गुणाद्गुणतरं मया ।

विमृश्यैतदशेषेण यत्तेच्छसि तथा कुरु ॥ ६३ ॥

63. Thus hath knowledge more secret than all secrets been told to thee by Me; after pondering on it fully, act thou as thou desirest.

सर्वगुणतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

64. Listen thou again to My supreme word, which is the greatest secret of all [secrets]. Thou being of resolute mind and most beloved of Me, I speak what is for thy benefit.

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

65. Place thy mind on Me, become My devotee, worship Me, prostrate thyself before Me, I declare unto thee that thou shalt come† unto Me, for thou art dear unto Me.

* The reader is referred to the interesting and instructive article on Bhakti from the pen of our devoted brother, Mr. P. Shrinivasa Rao, in the *Theosophist*, Vol. IX, p. 738.

† In the Bhāgawata, Sch. XI, Ch. XVI, 42, Bhaga-

सर्वं धर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

66. Leaving all Dharmas* (duties); come unto

whom suggested to Uddhava the easiest mode of practising Yama-(controlling the mind) and Niyama (controlling the sense organs) by singing His praises with devotion and engaging the other faculties in His service—namely mind in His contemplation, Prāṇa in Prāṇāyāma, Buddhi in discernment, and soul (jīva) in aspiring to eternal Bliss.

* Now in requiring the abandonment of Dharmas (properties) done with egotism of the bodily senses and the mind and without observing the prescribed religious duties as understood and interpreted by many translators and commentators of the Gītā, would it be possible to interpret Bhagavān as meaning that one should destroy the Dharma which He has reconstructed and recommended as Karma-yoga? Karma-yoga is essential to the attainment of the knowledge required for securing liberation. It is only in the case of those who have reached that stage of knowledge that the performance of Karmas is optional, and their abandonment does not affect them as said in the Gītā, नैव तस्य कृतेनार्थो नाकृते नेह कश्चन ॥ by abandoning the Karmas, the Dnyāni does not commit sin.

Me alone* as thy refuge, grieve not, I† will absolve thee from all sins ‡

* The word एकं (*one*) used conjointly with the word माम् (*to me*) in the verse is interpreted by many translators and commentators to mean "to Me alone." It has an entirely different signification which seems to have escaped them. The expression मामेकं means "to Me" who pervades the Manifested and Unmanifested natures, as One without a second. This kind of submission or devotion recommended to Arjuna by Bhagawân is not a simple submission, but a devotion combined with the knowledge of the unity of Self with Paramâtma. It is therefore consistent with the doctrine of the Vedas which lays down that liberation is to be got through knowledge alone. Bhagawân says in Ch. VII, 19, that the Dnyâni without devotion to Him as One without a second attains liberation through many rounds of re-births. From this it is clear that even to the Dnyâni devotion is essential for securing liberation. This has been further confirmed by Bhagawân in Ch. X, 11, where He says that He by the light of knowledge alone expels the darkness of ignorance (*but He does not give liberation*).

† Bhagawân said to Uddhava that he need have no fear of re-birth since he of all men was devoted to Him. Bhâgawat Sch. XI ch. XII, 15.

‡ The word Pâpa has reference to the Sanchita and

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

67. This [secret teaching] thou shalt not divulge to any one who is not* practising [religious austerities, nor to one who is not a devotee, nor to one who doth not wish to listen (to a preceptor's advice), nor to one who speaketh evil of Me.

the Kriyamāṇa Karmas. Bhagawān assured Arjuna that He would release him from these (or make him free from rounds of re-births). But the Vedas say these Karmas do not become non-effective without a knowledge of Self, Bhagawān therefore asked him to give up all other Dharmas (worships including the performance of Karma-yoga as mentioned in the preceding verse) and worship Him; such devotion would then secure His favour, and He would present Himself to the devotee in human form as Guru to help him to acquire the Self-liberating knowledge.

This is the whole substance of the teaching and secret conveyed to Arjuna by Bhagawān in the three verses 64 to 66.

* Here Shri Krishna speaks of the disqualifications and impediments in the way of people seeking knowledge such as that imparted by Him in the Gītā, and of the qualifications of the Guru or preceptor mentioned in Ch. IV, 34. Besides, it is declared, as in the Shrutis, Smritis and the Purāṇas, that the teacher of spiritual science ought to be a Sthitapradnya (one

य यदं परमं गुणं मद्भक्तैष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंगयः ॥ ६८ ॥

68. He who will declare this greatest of secrets *(who has reached adepts)*, perfect in the knowledge of the Vedas, capable of impressing his hearers and eloquent. All others who do not possess these qualifications are not qualified to preach, teach or expound the spiritual science. There might be some who have been able to attain perfect knowledge of Self by virtue of righteous actions performed in the past birth, but they are not yet fit to teach, as they are not able to bring home the knowledge of Atma to their disciple or hearers. At present the majority of teachers or preachers of religion and philosophy are like the blind who presume to lead the blind. Without a mastery of the Sanskrit Grammar and of the Vedānta, the Vedas are incomprehensible : without a perfect knowledge of the Vedas ; it is impossible to grasp the knowledge of Atma, and without a knowledge of Atma it is not possible to aspire to Parabrahma. Such being the disqualifications of the teachers and preceptors of the present day, Muktabāi, the sister of Dnyāneshwara, the great Yogi and the Sadhu of Mahārāshtra, once asked her brother Dnyāneshwara not to take upon himself the responsibility as a public preacher, but advised him rather to enlighten himself first and then try to save others.

unto My devotees, extolling My devotion, he will offer unto Me the highest devotion, and he will undoubtedly come unto Me.

न च तत्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियन्तरो भुवि ॥ ६९ ॥

69. There is none among men who performeth a dearer act to please Me than he, nor shall there be any one more beloved by Me on this earth.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

70. He who will study this holy Dialogue concerning the knowledge of the duties between us, both shall have offered unto Me the sacrifice of knowledge; this is My opinion.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

71. He who will hear this [Dialogue] with faith and without cavil, will be emancipated, and will attain the pure region (*Brahmaloka*), the heaven of the pious.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

72. Hast thou heard this with uninterrupted

Mind, O Son of Prithā ! Is thy delusion, sprung from ignorance, destroyed? O conqueror of wealth!

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

ARJUNA SAID:—

73. My delusion, O Achchuta (one unmoved or unshaken)! is destroyed, through Thy grace; I have gained the knowledge of Truth. My doubts have been dispelled. I will act as Thou biddest.

संजय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिसमश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

SANJAYA SAID:—

74. Thus I heard the Marvelous Dialogue between Vasudeva and the High-souled Partha (Son of Prithā), causing My hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

75. I heard by the favour of Vyāsa this great secret [the doctrine of] Yoga from Kṛishṇa the Master of Yogis.

राजेन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

76. O King! Pondering again and again over this wonderful and holy dialogue between Kṛishṇa and Arjuna, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

77. And recalling over and over again that most wonderful form of Hari, O King! [to My mind] great is My astonishment, and I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ ७८ ॥

78. Whenever is Yogeshwara (Lord of the wonderful power of manifestation) Kṛishṇa, or wherever is the Son of Prithā; the holder of the bow, there in my opinion are sure to be fortune, victory, prosperity and joy.

Thus ends the Discourse of Shṛī-Kṛishṇa with Arjuna, Discourse the eighteenth entitled—

THE YOGA OF LIBERATION BY RENUNCIATION.

CONCLUSION OF THE GĪTĀ.

At the end of the last chapter Bhagawān blessed the Gītā by enumerating the benefits to be derived by hearing it expounded, by its reading, and its exposition to others. Those who do this are of two classes, one comprising all those who have attained the knowledge of the Shāstrāḥ and Ātmā. The superiority of their position is beyond description. Leaving therefore these out of consideration we shall confine ourselves to the other group, namely those learned in the Shāstras, but who have not attained the knowledge of Ātmā, though aspiring to it by hearing the Gītā read and expounded by those who have attained to the higher knowledge. All these readers of the Gītā are called Bhaktas or devotees, and are divided into four classes by Bhagawān in Ch. VII. To any one of these* who have a longing for the knowledge of Ātmā, Bhagawān appears in the form of a Guru to help him; but even before this takes place, the aspirant may still attain liberation. For it has been said in the Vedas देहान्ते देवः परब्रह्म तारकं व्याचष्टे ॥ "after death they (*i.e.*, *these who worship God for attainment of knowledge*) receive from

* The devotee mentioned is the third according to the order followed in the Gītā, and is designated as Jidnyāsu.

Him the Brahma Târaka Upadesha": that is instructions in secret knowledge.

Now the last of the four kinds of devotees mentioned in Gîtâ is the Dnyâni Bhakta (*one who has a knowledge of the Deity*) who has imbibed, so to say, the spirit of the deity, by his higher knowledge and by the force of his devotion.

The remaining three kinds of devotees named as Arthi (*one who worships God for wealth*) and Arthârthi (*also one who worships God for wealth*) are the Sakâma Bhaktas, (*devotees who worship the Deity with earthly desires*). To them Bhagawân grants what they wish for, in return for their devotion for it has been said in the fourth chapter

of the Gîtâ ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥ Bhagawân rewards His devotees in accordance with the desire with which they worshipped Him. Though their devotion is tainted with worldly desires and could not be compared to that of the Jidnyâsu and of the Dnyâni, they yet stand higher in the estimation of Bhagawân than the devotees of other Gods, for without having acquired merits in the past birth none gets right understanding for making right choice of the ideal for worship. Their devotion being intense and full of zeal and ardour, they come in contact with Sadhus (*Godly or saintly persons*) and gradually become pure devotees by renouncing world-

liness, and aspiring to become Jidnyâsu and Dnyani devotees. Thus all these various modes of devotion are acquired by reading Gîtâ, and by hearing it read or rightly expounded.

Of the devotees who aspire to a right understanding of the Gîtâ, restraining the enjoyments of senses and attempting constant devotion to the Lord, there are two classes, one holding to the idea of duality, that is to say keeping ever in mind a distinction between the worshipper and the object worshipped as two separate entities. The other uphold the unity, that is to say, inseparable union between the devotee and the ideal of his devotion; in other words, he views God and the Creation as inseparably one, as exemplified by one and the same gold forming countless ornaments of diverse forms. The former class of devotees, by the fundamental error of their thought, subvert the true doctrine of unity propounded by Bhagawân in the Gîtâ and are misled from the true Path that would restore them to their lost position; hence the followers of the doctrine of duality though ardent in their devotion, and learned in the Shâstras, &c., are yet condemned by the Vedas as those who take the form of beasts. The Vedas say 'अथवा योऽन्यां-
देवतामुपास्ते । न्योसावन्योऽहमस्मीति नमस्मीति नसवेद
यथा पशुः ॥

The devotees who worship Bhagawân for attainment of true knowledge, and those who worship Him for regaining lost health and obtaining riches, are ignorant of the nature of Bhagawân, yet the Vedas do not condemn them wholesale as do the dualists, for they are not fallen irretrievably out of the right path. The reader is referred to the commentary on the subject by Shri-Shankarâchârya on the Brâhma Sûtras.

Now those who are longing for understanding the meaning of the GĪtâ and yet have no desire for obtaining the knowledge of Âtmâ and Paramâtma, and those who daily repeat GĪtâ by rote do acquire merits in this birth that will lead them to a knowledge of the unity of Âtmâ and Paramâtma, or Nature and its Creator in due course in their future births. Bhagawân commends the readers or repeaters of the GĪtâ. He has therefore said in the last Chapter that, those who will repeat GĪtâ, and contemplate upon His Divine nature will have worshipped Him with the Dnyâna-Yoga (*through a knowledge of the union between the worshipper and worshipped*). Though a mere repeater of the GĪtâ, yet he would in course of time acquire the capacity of the Dnyâni-Bhakta, for without attaining knowledge of Âtmâ none could gain liberation, as the Brâhma-Sûtras say:—ज्ञानदेव हि कैवल्यं ॥

He who is a Jidnyāsu (*desirous of gaining knowledge*) simply repeating Gītā by heart, is on the same level with one who contents himself with the mere reading of it, without an ardent desire for knowledge and an endeavour to grasp its meaning and has no hope of improving his position as long as such ardent longing is not kindled in Him. An earnest endeavour in that direction, in either case, would only draw Bhagawān's grace to make smooth the difficulties on the path of true knowledge. Hence the position of one thirsting for knowledge is higher than that of the other two descriptions of readers to whom we have just referred. It is however a fact that repetition begets in time a desire to understand the thing repeated, and understanding leads to direct knowledge that would secure liberation through the grace of Bhagawān, for He has said in verse 69 of the last chapter that no one is so dear to Him as the Dnyāni Devotee who is elevated by the light of knowledge during present life, and liberated in the immediately next following re-birth. Chapter sixth describes the condition after death of those who failed to master Yoga. The same description is applicable in the case of the repeaters of the Gītā. If they failed to secure liberation in this life, they will surely attain it in their next. The Yogi and the repeater

therefore stand on an equal level; what the Yogi gains by perfection in Yoga, the repeater gains by repetition with faith and devotion, which, as already remarked fructifies gradually, and through the help of the Guru he is led to the knowledge of Ātmā, which, by constant practice gets perfected and confirmed so as to secure the unity of the devotee with the object of his devotion. Such is the devotee described by Bhagawān in chapter twelve तेषामहं ससुद्धतां मृत्युसंसारसागरात् ॥ that is, He would become the Saviour from the rounds of re-birth. In the last chapter Bhagawān advised Arjuna to surrender himself to Him; He would then release him from bondages (*of being born over and over again*) of all sins. The word sins refers to the Sanchit (*accumulations of effects of actions done in previous and present lives*) and the Kriyamāṇa Karmas. (*effects of actions that are being done*). Anticipating that Arjuna would ask for an explanation of the apparent contradiction involved in the Vedas and the Shāstras, which say that without gaining the knowledge of Self the sins referred to here could not be made ineffectual; Bhagawān uses the word एकं (one) which postulates knowledge of unity in diversity. This would explain away the seeming inconsistency spoken of, and Bhagawān asked Arjuna to surrender himself to Him with full faith

of His being One without a second. The correctness of the interpretation of this text is confirmed by a similar advice given by Bhagawān to Arjuna elsewhere in the Gītā (तमेव शरण गच्छ सर्व-
भावेन भारत) || by believing that all is one, shouldst thou surrender thyself unto Me, fear not that thou wouldst be guilty of committing sins by the slaughter of relations and large army of men in war. These are the results of your Prārabdha Karma, which is to be exhausted by working them out. The sanchit and Kriyamāṇa Karmas in his case have become extinct by virtue of his being a Dnyāni Bhakta.

In short, Bhagawān said in His conclusion at the end of the Gītā that "He who shall declare unto My devotees extolling to them My devotion, verily he shall come unto Me. There is none, among men who shall perform dearer service unto Me than he, nor any other than he who shall be more beloved by Me on this earth. He who shall say this Dialogue between ourselves will have offered unto Me the sacrifice of knowledge. Such are the benefits offered to the readers of the Gītā by Bhagawān, and it is our earnest wish that they will on reading this conclusion make up their mind to read the Gītā daily without fail and with entire faith and devotion as a part of their duty they owe to themselves and to their Creator.

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