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THE SACRED BOOKS OF THE HINDUS

(EXTRA VOLUME)

BHAGAWAT GITA

WITH

SANSKRIT TEXT, PADACHHCHHEDA,
WORDMEANING, LITERAL TRANSLATION,
NOTES AND QUOTATIONS FROM
THE HINDU SCRIPTURES AND A
METAPHYSICAL PREFACE.

COMPILED BY

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PREFACE.

The *Brahma Vidya* (*Hindu* Theology) comprises the following subjects:—

I *Vedas* (*Shrutis*);

II *Darshna Sutras* (Indian Philosophy);

III *Smritis*;

IV *Itihasas*;

V *Puranas*.

2 The *Vedas*—There are four *Vedas* viz., *Rig*, *Yajur*, *Sama* and *Atharva* and each of them is three-fold:—

(a) *Mantras* or *Sanhitas*,

(b) *Karmakandas or Brahmanas*, and

(c) *Gyana Kanda* or *Upanishads* (including *Aranyakas*)

All these collectively as well as separately are spoken of as *Shruti* (heard or revealed) while the *Sanhitas* alone are generally called *Vedas*.

3 The *Rig Veda Sanhita* is the oldest record of the *Aryan* thought. It contains about 1,000 *mantras* or hymns composed by various sages and addressed to different gods for attainment of mani-fold objects of life. But all these gods and deified natural elements are the names and manifestations of one Supreme Lord who is the Creator, Supporter and Destroyer of the World and is all in all (I—164). It is a religious book

of prayers mainly but alludes to some rules of good conduct and also refers to the caste system as evolved out of the body of the Lord. The age of this *Veda* as put by *Lokmanya Tilak* is 4500 B. C.

4. The *Yajur Veda* details the sacrifices which represent the creation of the world. The Supreme Lord first created *Brahma* (*Hiranyagarbha* or golden egg) out of chaos and from it sprang up the whole universe animate as well as inanimate.

Man is also enjoined to perform sacrifice for propagation and continuance of mankind.

5. The *Sama Veda* contains short hymns culled from the *Rig Veda* for recitation at sacrificial and other ceremonial occasions They are mostly addressed to *Agni*, *Indra* and *Soma* (*moon*) etc..

6, The *Atharva Veda* is of later period and was not regarded as *Veda* at first as the earlier Scriptures, *Buddhistic* works and *Gita* itself mention only three *Vedas*. Half of the *Atharva Veda* deals only with magic, spells, imprecations, curses to evil spirits for personal and vindictive objects, also formulas for birth, marriage and funeral ceremonies. The other half like the *Rig Veda* is devoted to prayers addressed to the Supreme *Brahma* and for that reason this *Veda* is also called *Brahma Vidya*.

7. The *Vedic* references in the *Gita* are noted below:—

II—42 to 46,52—53 ; III—11 and 12.

VII—20 to 22 ; VIII—28 ;

IX—15 to 24 ; X—21, 35. ;
XI—6, 22, 48, 53, XIII—4;
XV—1, 15 ; XVI—23; 24;
XVII—5,6, 11, 13 to 23, 28 ; XVII—5,6.

The *Gita* has nothing but the highest praise for the *Sanhita* and *Gyana Kanda* of the *Vedas*, but it distin-guishes the sacrifices and other *Vedic* rituals per- formed with a desire for fruit and those perfor med without attachment and desire. It deprecates the former as causing bondage and recommends the latter as leading to liberation. The *Gita* regards the deities as manifestations of the Supreme Lord and their worship as leading to happiness and success in life. But such reward is temporary, while the worship and devotion of the Supreme Lord lead to permanent bliss, liberation and salvation for ever.

8. The *Brahmanas* are only 4 viz :—*Satha Patha*, *Gopatha*, *Aitriya* and *Taittiriya*.

Sathapatha is the chief of the *Brahmanas* which deal with rituals of sacrifice, interpret important *Vedic* terms and passages, and prescribe rules of good conduct or ethics as godliness. etc.

9. The *Upanishads* number as many as 108 as enumerated in the *Mukti Upanishad*, out of which 12 only are regarded as the principal and ancient ones and all the rest as minor and later ones. The twelve principal *Upanishads* are :—

1 *Ishavas*, 2 *Kena*, 3 *Mundak*, 4 *Mandook*, 5 *Kath*.

Balli, 6 *Swateshwatra*, 7 *Chhandogya*, 8 *Bridarnayak*, 9 *Aitariya*, 10 *Taittiriya*, 11 *Prashna* and 12 *Kaushitki*

The first six of these are in verse and the last six are in prose. The *Gita* is called the milk of the *Upanishads* as it is pervaded by their spirit and their verses and lines are scattered in it like inlaid jewels in a gold ornament.

The teachings of the *Upanishads* are very lofty and soul inspiring and contain the highest philosophical, religious and ethical principles.

10 The chief doctrines of the *Upanishads* are outlined below:—

The Lord is all in all. He is in everything and everything is in Him. Gods and all beings are His manifestations and the names of the deities are the names of His attributes. He is *Brahma*, *Vishnu* and *Mahesha* (Creator, Preserver and Destroyer), also all that is past, present and future. He is *Sat*, *Chit* and *Anand*. The Nature (*Prakriti*) acts under His control and the universe is His body. He is the spirit of all and everything moves and exists by Him. He is gracious, benevolent and attainable by meditation, devotion and godliness. He alone without a second existed at first and created the whole universe. He is the Supreme Reality and His knowers attain to salvation (*Moksha*)

The *Atma* (Soul) is a portion of the Lord, clothed with body and senses. It possesses the character of the Supreme Lord, but when invested with a body

it is deluded by the qualities (*gunas*) of Nature and considers itself through delusion as doer of action and enjoyer of pleasure and pain It dwells in the heart but is not perceived through the senses. It is released from delusion by attainment of knowledge. The *Jivatma* is thus both qualified and unqualified, doer and non-doer, manifest and non-manifest, enjoyer and non-enjoyer, *Sat* and *Asat*.

The *Maya* is the illusive power of the Lord. It affects all beings and is the cause of birth, death and creation. The world has been created by the mere will of the Lord through *Maya* and Nature. Creation is thus the Lord's sacrifice which is a divine institution Death is the desertion of the body by the soul and *Moksha* is release from rebirth and merging in the Lord.

Sleep is the merging of the senses in the mind and cessation of their functions. *Dream* is perceiving of objects directly by the soul during sleep.

Sound sleep is the resting of the mind in soul when it perceives only happiness. Peaceful sleep is the resting of the soul in the Lord when it attains to supreme peace.

Action should be performed without attachment and desires, with the mind under control, for attainment of knowledge and salvation.

All actions yield fruits and no one can escape the fruits of the actions performed by him.

There are three paths to travel after death.

(*a*) The *Daiva* or knowledge path which leads to Salvation; (*b*) the *Pitri* or good action path which leads to temporary happiness and then rebirth and (*c*) the evil *path* which leads to lower birth as animal etc,

Performance of sacrifice, austerities, gifts and other good acts pleases the gods and purifies the heart. There should be no theft, murder, adultery, covetousness, hatred, malice, greed, anger & cruelty. Truth and service of elders lead to bliss and success every where. Sensual pleasures should be avoided

There are four castes *Brahmanas, Kshttriyas, Vaishyas & Shudras* ; and there are also four stages of life, viz:—student, house-holder, recluse and ascetic. All should perform their respective duties and courses of life.

The *Upanishads* are *Brahma vidya* and are based on the *Vedas* and truth and as noted above they are interwoven and form the very basis of the *Gita.*

11. The *Darshana Sutras* are the Six Systems of Indian Philosophy viz., 1 *Vedanta*, 2 *Sankhya*, 3 *Mimansa* 4 *Yoga*, 5 *Nyaya* and 6 *Vaisheshika*. The fundamental principles of these systems are outlined in the introductions of the first six chapters of this book and therefore only the distinguishing features and characteristics are dealt with here.

12. The *Vedânta* also called *Brahma Sutra* and *Uttara mimansa* is the work of *Badrayana* (*Vyas*). It is the doctrine of one Supreme Reality as all in all

without a second and all else as the product of the *Maya* the illusive power of the Lord (called *Prakriti* or *Brahma* (*Mahat*). All the creation or the universe is the product of this *Maya* (Illusion). *Jivatma* is a reflection of the Lord appearing as separate and invested with body and senses (name and form) through the *Mâya* but really having all the characteristics of the Supreme Lord. The devotion or *Bhakti* of the Lord leads to knowledge and dispells this delusion. The *Maya* is dissolved and the *Jivatma* then realizes its true nature as the Ultimate Reality.

13. The *Sankhya* system has been founded by the sage *Kapila*. It is a gospel of two separate entities of *Prakriti* or *Pradhan* (Nature) and *Purusha* or *Atma* (Soul). The one (*Prakriti*) is the chief doer and creator while the other (*Purusha*) is passive spectator or perceiver. The *Prakriti* acts through *Gunas* (qualities) consisting of *Sattva*, *Rajas* and *Tamas* which cause all pleasure, pain, and ignorance The universe is created by *Prakriti* in combination with *Purusha* who is affected by the *Gunas*. There are many and separate *Purushas*. The renunciation (*Sanyas*) of the world leads to knowledge by which the *Atma* knowing its distinction from the *Prakriti* and its qualities is liberated from them and then the latter ceases to act.

14. The *Mimansa system* is founded by the sage *Jaimani* and prescribes the *Upasana* (worship) path. It deals with sacrifice, rituals and interpretations of

the *Vedic* passages relating thereto. It thus takes its stand on the *Vedas* and teaches that it is only by performing sacrifices that one attains to heaven and salvation and that everything depends on sacrifice which is all in all.

15. The *Yoga System* is the treatise of *Patanjali*. According to this System, the *Yoga* is the control of the mental functions and is to be attained by *Abhyas* (practice); *Vairag* (renunciation) and Meditation. It is assisted by (*a*) *Yama* (*b*) *Nyam*, (*c*) *Asân*, (*d*) *Pranayam*, (*e*) *Pratihara*, (*f*) *Dhyan*, (*g*) *Dharna* and (*h*) *Samadhi*. The Soul is distinct from the Supreme Lord. The one is free from all distractions, active and all knowing while the other is pure intelligence, manifold and enjoyer of sense objects.

Success in *Yoga* removes ignorance or leads to knowledge and union with the Supreme Lord (*Nirvan*). Distractions (mental feelings and ignorance) are caused by the residue of past *karmâs* (virtue and vice) whose fruit is birth, life, pleasure and pain etc.

16. The *Nyaya System* is the logical philosophy of *Gautma* sage. It propounds that God is separate from Soul. The one is the creator, all powerful, and all knowing and rewarder of fruits and free from pain and evil. The other (Soul) is manifold, eternal, and subject to transmigration. It is the seer, knower, performer of actions, and enjoyer of fruits. The universe and all things are collections of *Atoms* set in motion by God. Birth is the assuming of bodies by the Soul and is caused as

fruit of previous actions. and mind is an agent of Soul for the perception of objects through senses; and intellect, pleasure and pain etc., are the attributes of Soul. The knowledge of truth leads to supreme bliss and release from ignorance, birth and activity. The practice of meditation leads to true knowledge. Thus while *Vedanta*, *Mimansa*, *Sankhya* and *Yoga* propound different doctrines and principles, the *Nyaya* philosophy is on the lines of *Yoga* system and has no distinctive features of its own except the advancement of the Atomic theory and the metaphysical discourses.

The *Vaiseshika* philosophy follows the *Nyaya* system and has no distinctive doctrine of its own.

17. The *Gita* refutes none of these systems and its *Karma Yoga* doctrine is a happy blending of them all.

It contains *Bhakti* (devotion of *Vedant*), worship-action (*Upasana of Mimansa*); renunciation of desires and aversions (*Sanyas* of *Sankhya*); control of mind and senses (*Patanjali Yoga*). It regards the Supreme Lord as all in all and the *Prakriti* as agent, *Maya* as Illusive power of the Lord, composed of the three *Gunas* (qualities) of *Sattva*, *Rajas and Tamas* and deluding the *Jivatma* who is a portion of the Lord but appearing as separate, manifold and enjoying sense objects and ignorant of its true character as Supreme Reality.

All Beings and Universe consist of 25 essences

5 Great elements of earth, ether, water, air & fire.

3 Inner faculties of intellect, egoism and unmanifest (nature).

11 Senses consisting of five wisdom organs, five action organs and mind.

5 Sense objects of sight, smell, hearing, taste and touch;

1 *Jivatma*.

Performance of actions with attachment causes bondage, while performance of actions without attachment and desires leads to knowledge and salvation.

18. The *Smritis* or *Dharma Shastras* are moral codes dealing with the conduct of life and administration of civil and criminal justice. There are 18 *Smritis* of which the chief one is named after *Manu* the father of mankind. It is based on ancient customs and usages. It describes creation on the Vedic *Hiranyagarbha* theory. It recognises the four castes and four stages of life and prescribes duties and liabilities for all the divisions and orders. It recommends rituals, worship of gods, pilgrimage and making of gifts, and lays down rules of good conduct, ethics and religion. It allows meat, drink and sexual enjoyment but makes their avoidance more praiseworthy. Polygamy is allowed to men but women are ever to worship and serve their husbands as gods and not allowed to remarry and exercise any freedom. They are only to be housewives and bearers of children. There is no

reference of this *Smriti* or its doctrines in the *Gita* which lays down its own rules of good conduct and ethics.

19. The *Puranas* are 18 in number and the *Bhagavat Purana* is the most important and popular of them all. The *Puranas* have similar characteristics and topics, *viz*:—

Creation of nature, elements, gods, sages and other beings; *Manwantaras* or narration of *Manus* and their reigns; description of gods, sages, Solar and Lunar races and other royal families; stories of heroes as *Prahlada* and *Dhruva* etc; descriptions of *Brahma*, *Vishnu* and *Mahesh*; histories of *Rama*, *Krishna* and other incarnations; duties of the four castes and four stages of life, rules of good conduct, accounts of heaven, hell and places of pilgrimage, and geography of earth etc.

The *Puranas* are thus religious and ethical books and are on the lines of *Mahabharata* (excluding the Great War). But while the great epic (*Mahabharata*) seems to be the work of the master mind *Vyasa*, the *Puranas* have the appearance of the prize-essays written by his disciples—the prize winner being the composer of *Shri Bhagvat*.

The *Puranas* admit to be subsequent to the *Mahabharata* and they have nothing but the highest praise and respect for the *Gita* whose verses and passages are freely incorporated in them. The

supreme nature and greatness of the Ultimate Reality are applied by them to both *Vishnu* and *Shiva* according to the sect and faith favoured by each

20. The *Itihasas* comprise only the two epics of *Ramayana* and *Mahabharata*. The *Ramayana* is the epic poem of the saint *Valmiki* and it describes the war waged by *Rama* against the demons to protect the sages and to punish the wicked. *Rama* was an incarnation of *Vishnu* and a model of virtue and a pattern of perfect filial duty and good conduct. The *Ramanyana* depicts the golden age of virtue and piety, fraternal affection, filial devotion, paternal love and men's duty and obligation towards one another. *Ramanyana* is the most popular and religious house-hold book throughout India. Its ethical teachings are very sublime and ideal.

The *Yoga Vashista* which purports to be composed by *Valmiki* is also called *Uttara* (later) *Ramayana*. It is pure *Vedanta* and it teaches that all the world and creation are illusion and nothing else

21. The epic *Mahabharata* is an encyclopaedia of philosophy, religion, ethics, legends, politics and law It is the work of *Dwipyan Vyas* and his disciples It abounds in great teachings and discourses, the most important of which are (a) *Sanatsujatya* (*b*) *Mokshadharma* (*c*) *Anugita* and (*d*) *Bhagvat Gita*.

The main topic of *Mahabharata* is the great war between the *Kauravas* and *Pandvas*, an outline of which is given below :—

On the death of *Pandu* his five sons (called the *Pandavas*), *Yudhistra*, *Bheema*, *Arjuna*, *Nakula* and *Sahadeva* were minors and therefore his elder brother *Dhritrastra* who had been superseded for being blind ascended the throne. He had 100 sons *Duryodhana* etc. called the *Kauravas*. Both the *Pandavas* and *Kauravas* were brought up and trained together. But while the former were truthful and virtuous the latter were vicious and greedy and hence there was no love lost between the cousins The *Pandavas* were at first expelled by *Dhritrashtra*, but on their marrying (*Draupadi*), the daughter of the king of *Panchala*, they were called back and given half the kingdom. The *Kauravas* were much enraged and they invited the *Pandavas* to a game of dice and fraudulently deprived them of all their possessions. This caused much bitterness between the parties. The matter was, however, compromised by the banishment of the *Pandavas* for 13 years with promise of restoration of the their kingdom thereafter. But on the expiry of the period of banishment, the *Kauravas* refused to make the restoration and that led to the great war. *Krishna*, *Bheeshma*, *Vidura* and *Drona* tried to make peace but in vain. The *Kauravas* were annihilated and the *Pandavas* gained the victory but at the loss of all their kith and kin.

Krishna joined the *Pandavas* as car driver of *Arjuna* and on his wavering to engage in war on account of dislike to kill his relations he was taught

through the *Gita* the doctrine of *Karma Yoga i. e.* doing his duty by devotion to the Lord and renunciation of pleasure and pain.

22. The *Gita* forms chapters 26 to 41 of the *Bheeshma Parva*. It is the most popular and beautiful poem of religion and philosophy and is regarded as *Smriti*. It teaches salvation by *Karma Yoga* and knowledge. Its message is devotion and its teacher is an incarnation of the Lord. It is the essence of all scriptures and contains the truth and principles of all religions. Its teachings conflict with no religion and are acceptable to all schools of thought and faith. It is full of moral, social, religious and scientific lessons of the highest order. It is free from all communal biases and prejudices and there is nothing in it of the *Brahmanical* spirit of the *Puranas* and *Itihasas*. Its teachings are liberal, catholic and of universal application. It suits all classes of people except the atheists and pessimists.

The Hindu religion teaches four paths for attaining the supreme goal, viz:– *Karma* (worship), *Yoga* (meditation), *Gyana* (knowledge) and *Bhakti* (devotion). *Karma Yoga* is a combination of all the four paths and yet it is distinct from them and has its own peculiarties.

23 *Karma* is any work (*Upasana*) undertaken for pleasing the Lord. Performance of one's duty leads to success and salvation while its neglect to ruin and sin.

There are four classes of actions—

(a) Fixed actions ;

(*b*) Righteous actions ;

(*c*) Bondage actions ;

(*d*) Salvation actions ;

The fixed and righteous actions usually include sacrifice, austerity, gift and sacred study and these are briefly explained below :—

Sacrifice is the performance of actions without self-interest for the sake of the Lord and good of the world It does not mean mere worship with the sacrifice of another's life. It is the sacrifice for the good of other people with the sacrifice of self-interest only.

Austerity is good conduct with body, speech and mind on all sides and not the mortafication of sense organs and self torture.

Gift is giving to all in need irrespective of person, place and time and without expecting a return. It does not mean only presents to *Brahmanas*.

Scriptures mean pious and religious books leading to knowledge and enlightenment of the Lord.

All actions cause bondage except those performed for the sake of the Lord (without attachment or self interest). It is a divine ordinance to act for the good and propagation of the world. It is the pleasure of sense objects that causes desires which produce delusion and obscure the inner light. Desires can be

discarded by controlling the mind and the control of the mind is acquired by attainment of knowledge.

Nature makes all to act and no one can avoid work. It is by delusion and *ahankara* that one regards the self as doer.

The Caste system is based on distinction of actions that one can perform according to his nature and not on birth. A *Brahman* is one who leads a godly and spiritual life; a *Kshatriya* is one who is a ruler and protector of the people; a *Vaishya* is one who deals in cultivation and trade; while a *Shudra* is one who serves others. Even a sinner by acquiring knowledge and devotion attains to peace and salvation. Performance of one's duty leads to all success and by doing his duty with self resignation and without self-interest one attains to salvation and Supreme Goal.

24. *Yoga* is both meditation and mind control or concentration. It is supression of all mental functions for meditation on the Lord. It is divine union attained by control of mind.

By constant thinking or meditating one becomes attached to an object and so by constantly thinking of the Lord one becomes devoted to Him and attains to Him at last.

Whatever one thinks at death time to that he attains. Therefore one should meditate on the Lord at all times so that he may be habitnated to think of Him even at death time. It is difficult to control the mind

but by turning it from other objects and by gradual practice and dispassion it can be controlled.

One should engage in (*Yoga*) meditation by retiring to a clean, holy and lonely place, calming and controlling the senses and having no distractions, making the mind one-pointed and sitting with erect and easy posture, looking on the tip of the nose and not in other directions, regulating the life breath (*Pranayam*), leading a pure godly life and renouncing desire, aversion, pleasure and pain. The *yogee* should be moderate in food and other bodily needs. The *Yoga* is attained when the mind becomes steady in soul contemplation and free from all other thoughts and then it feels the highest happiness and peace and bliss.

A *Yoga* failure is never lost. He makes gradual progress in other births till at last he attains complete success and Supreme Goal.

25. *Bhakti* (devotion) is a surrender of self with faith and love to the Lord. A devotee of the Lord regarding him as all in all is freed from bondage (delusion), attains to equality of vision and becomes emancipated while still alive (*Jiwan mukta.*)

Some persons devote themselves to the manifest and some to the unmanifest aspect of the Lord. Both classes of the devotees attain to the same Supreme Goal, but the unmanifested aspect is difficult to realize for the embodied being.

If a person can not devote himself to the Lord with his whole mind and intellect, he should take to *Yoga*

practice; and if he can not practise *Yoga* he should perform action for the sake of Lord; and if he cannot even do that, he should act by renouncing the fruits of actions and thus attain to peace and emancipation.

A devotee is both a *Yogee* and *Sanyasee* and attains to the godly state.

26. *Gyana* is knowledge or perception of what is Lord, His supreme character, relation with and distinction from Soul and Nature.

Knowledge is acquired by discipleship (service and interrogation) of a learned teacher ; also by faith and devotion of the Lord and control of mind and senses. On attainment of knowledge one becomes wise and sees the Lord as all in all and every where. Knowledge destroys all bondage and delusion and brings peace and happiness.

The *Gyanee* (one possessed of knowledge) is of good conduct, pious, performer of selfless actions, content, endowed with *Sattva*, good to others, truthful, peaceful, mind-controlled, free from desire and aversion, pleasure and pain, devotee of the Lord, free from delusion, arrogance and cruelty etc.

27. Renunciation (*Sanyasa*) of actions does not lead to salvation, and it is not possible to renounce all actions. *Sanyasa* is not renunciation of actions but performance of actions without desiring their fruits.

Persons engaging in *Yoga* concentration by discarding the pleasures of sense objects, controlling the mind and renouncing desires, fear and anger

attain to knowledge, salvation, peace and *Nirvana*. The goal of *Sanyasa* and *Karma Yoga* is the same *i.e.* know ledge and salvation. But *Karma Yoga* is simpler and easier than the *Sanyasa*. As it consists of mere performance of action (without attachment) for the sake of the Lord and thereafter knowledge, control of mind and peace follow by themselves. *Sanyasa* requires performance of actions by renouncing of pleasures of objects and this is hard to accomplish without resort to actions for the sake of the Lord.

28. Salvation and Bondage.

Salvation (*Moksha*) is freedom from delusion and emancipation from all pain of birth and death for ever. It is the merging of the self in the Supreme Lord and as such it is called *Nirvan* and by other names. It is the ideal object of all worship and the highest goal of all knowledge.

Bondage (*Bandhana*) is attachment with body caused by delusion. The body is ever full of pain, impermanent and perishable.

There are two paths of light and darkness, or *Devayana* and *pittriyana*. The wise follows the former and attains to salvation while the performer of action with desire for fruits follows the latter, and after temporary enjoyment returns to the world of bondage.

In order to attain salvation there must be both faith and devotion in the Lord and exertion with knowledge and wisdom. Those who act as they like relying on destiny and exert not with knowledge and

wisdom attain to bondage. Lack of faith and devotion also causes ruin.

29. The *Gita* teaches that there is only one Lord who is all in all. He is all reality, all intelligence and all happiness. He is eternal, imperishable and there is no equal or supreme to Him. He is omnipresent, omnipotent and omniscient. He is creator, supporter and destroyer of all and these characteristics are called *Brahma*, *Vishnu* and *Mahesh*; and also *Sattva*, *Rajas* and *Tamas*.

The Lord is also called *Brahma* and *Atma* and these terms also indicate subordinate characters, *viz* the four-faced *Brahma* (the creator) and the individual *Jivatma* (the embodied soul). To distinguish the Lord from these characters, He is called *Param-Brahma* and *Paramatma*.

The worshippers of other deities are really the worshippers of the Supreme Lord who grants their prayers, but as they know Him not they are deluded and fall down. He is the life and essence of all nature and its creation and all of them reflect His glory and are His manifestations. He can not be attained by mere worship or sacrifice etc. He is attainable only by devotion and His mercy.

30. The Nature (*Prakriti*) is the chief doer and also the creative power of the Lord from whom it emanates at the beginning of *Kalpa*, creates the universe, which at the end of the *Kalpa* is dissolved into it and it then re-enters the Lord. It (Nature) is eternal and is the cause of all activity and creation,

The *Gita* thus regards Nature both as *Pradhana* and as bond-maid (*Yoga Maya*) of the Lord *i. e.* the Nature is the creator of all things under the supervision and guidance of the Lord.

It is manifest as universe, body or matter and as such it is perishable, unintelligent and ever changing. It is eightfold and has manifold *vikarasa* (changing forms).

It has three qualities of *Sattva*, *Rajas* and *Tamas* which are the direct cause of all activity, effect and agency. When these qualities are equipoised, Nature ceases to act.

31. The *Atma* (soul) is a mere reflection or a particle of the Supreme Lord. When it assumes a body, it controls and impells the sense organs and through them seems to enjoy objects, suffer pleasure and pain and undergo birth and death, and do actions which are performed by nature. On being freed from delusion and attaining to knowledge it achieves union with the Supreme Lord. It is eternal, imperishable and knower and has all the characteristics of the Lord. It is thus both *Saguna* and *Nirguna*, doer and nondoer, attached and unattached. It is different from the body which is perishable and changing. The ignorant confuse it with the body which it changes like clothes. It is called intelligent or higher *Prakriti* which in union with the Lower Nature (matter) is the cause of all beings and universe.

32. *Gunas* are the Nature's three qualities called *Sattva* (purity), *Rajas* (impurity) and *Tamas* (dark-

ness). The character of *Sattva* is light and happiness, of *Rajas* desire and activity, and of *Tamas* delusion and death. It is these qualities that cause all actions and creation. When they are equipoised, Nature is calm and asleep and when they are disturbed Nature begins to act and create. But there is always one particular quality in predominance over the other two, and as such it exerts its influence to the exclusion of the others. Hence all beings are ever characterised by one or other of the qualities. None is free from them in the universe, except the Lord, who alone is called *Nirgun*. The qualities are said to be under His control and exhibit His Nature.

Attachment to the qualities causes bondage and their abandonment or crossing beyond leads to salvation and peace. Persons endowed with *Sattva* go to heaven, those with *Rajas* to human world and those with *Tamas* to hell. It is the qualities (*gunas*) that constitute the *Maya* or Illusion and the character of one's *Gunas* is determined by the past *Karmas*. They are crossed or overcome by renunciation of attachment, desire and aversion, attainment of knowledge, devotion and calmness of mind and when they are crossed, one attains to *Brahma* state or *Nirvana*.

33. The *Gita* tells a simple story of creation The Lord produced two kinds of nature, the higher and the lower (spirit and matter) *Prakriti*. The latter gave rise to *Buddhi* (intellect), *Ahankara* (ego), mind, sky, air, fire, water and earth & their modifications (*vikars*)

con- sisting of 11 sense organs, 5 objects and manifold mental feelings (pleasure, pain, desire, aversion etc) From the union of the higher and the lower nature (of 24 essences) is the birth of all beings, both animate and inanimate. This universe represents the manifestation and glory of the Lord who evolves nature at the beginning of each *Kalpa*, then nature brings forth the creation and at the end of the *Kalpa*, the creation dissolves into nature and the latter in the Lord. Thus the creation and dissolution of the universe goes on for ever and ever. The universe is like an *Ashvattha* tree with roots above, branches below, the *Vedas* its leaves, the qualities its nourishment, objects its blossoms, and action bondage its under-roots. It is by cutting of these under or secondary roots that one cancross beyond this *Ashvattha* tree and attain to the Supreme Goal from which there is no return to the world.

34. The author of the *Gita* is *Veda Vyasâ* as indicated in Chap VIII—75. It is a part of *Mahabharata* (*Bheeshmâ Parva*, chapters 24 to 41) and so naturally must have been composed by him along with that epic. But on account of its excellence and eminence it has come to stand by itself. Its composition in the form of a dialogue between *Krishna* and *Arjuna* gives it a wonderful charm and sanctity. The faithful and devout *Vaishnavas* sincerely believe that the *Gita* was delivered by Lord *Krishna* himself on the battle field to dispel the ignorance of *Arjuna* and for the salvation of mankind.

As a religious and philosophical work of a very high order it commands respect throughout the world and has been translated in great many languages. Its author must have been a person well versed in philosophy, religion, ethics, and scriptures. *Dwipayana Vyasa* alone was the saint of that reputation and fame.

35. The Age of *Gita*. is a subject of much controversy and conflict of opinions.

Chintaman Vinayak puts it as 2,000 B. C. *Gopal Ayer* as 1194 B. C. *Lokmanya Tilak* 500 years before *Shaka* (or 422 B. C.) and Justice *Telang* as 300 B. C. Babu *Sirish Chandra Basu* (from the kingly period mentioned in the *Matsya* and the *Vishnu Purans*) makes the age of *Mahabharata* to be only 1922 years. The *Hindus* in general by holding the Great War to have taken place at the end of *Dwapara* and beginning of *Kaliyuga* regard the age of the *Gita* to be 5,000 B. C. It appears from these authorities that the *Gita* was composed at the time of the *Buddhist* revolution when the religions were in the melting pot and there was a great commotion and strife for supremacy of the old and new faiths. It was at this time that the great epics of *Ramayana* and *Mahabharata* and the *Puranas* were compiled depicting the war of virtue and vice, (godly and ungodly) as representing *Brahmans* and *Buddhists*. It was at this crisis that the *Gita* was composed as a *Vedanta* teaching, combining the essence of all that is the highest and noblest in the

Vedas, Upanishads and *Darshan Sutras* and avoiding the narrow and communal dogmas and theories of the time.

There is no reference to the *Gita* in the ancient works. Its earliest available commentary is that of *Shanakracharya* of the 8th century and there is no mention in it of any earlier commentary. The *Gita* was thus composed between 300 B. C. and the beginning of the Christian era i.e. the age of the *Gita* is about 2.000 years.

36. *Krishna* is regarded by the *Hindus* as an incarnation of *Vishnu*. His earliest reference is found in the *Rigveda* which mentions him as a hermit and son of *Vasdeva* and *Devki*. His life and achievements are dealt with fully in *Mahabharat* and *Bhagvat Puran*. Mathura was his birth place and play ground and almost all the temples there are dedicated to him. These temples belong to four classes of *Vaishnavas, viz-Ramanujis, Neemmargis, Madhvacharis* and *Vallabhacharis* and their four offshoots-*Ramanandis, Haridasis, Gaurias* and *Radhaballabis*. All these worship *Krishna* but some with *Rukmani* and some with *Radha* as representing Nature, Maya and devotion.

Personal—This book is an outcome of my four years of religious study after retirement from Government Service. Like other Indians knowing English but ignorant of *Sanskrit*, Mrs. Besant's *Bhagwat Gita* and Swami Vivekanand's discourses have been the spiritual delight of all my life. Later on

I had occasion to read the Hindi *Gitas* of Rai Zalim Singh, Lokmanya Tilak and Arya Muni and then experienced a thrill of happiness never known before. This was followed by a study of the *Gita* commentaries of Shri Shankarachariya, Ramanujacharya and Madhwacharya which are the ancient and standard works on the subject. There was felt to be a great want for a work containing in a concise form, *Padachcheda* (separation of words), wordmeaning and literal translation of the verses. Accordingly two Hindi Translations of the *Gita* were compiled and issued in 1924 and 1925. This was followed by a course of 2 year's study of Hindu scriptures and philosophies as far as available. Short notes were made of all these pursuits and in order to utilize them for others, they have been embodied in the English edition and its Hindi Translation which represent my last effort in *Gita* publication. I am fully conscious of my shortcomings and ignorance and issue this compilation only on the urging of my many friends and Divine Providence. I express my gratitude to Pandit. Hari Mangal Misra M. A., Professor of the Queen's College, Benaras for examining and correcting the proofs of the English book and Pandit Amolak Ram of Lakshi Rangji Vidayalaya for that of the Hindi Edition.

Brindaban
15/8/1928

RADHACHARAN

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List of abbreviations of the references made in the Book.

Abbreviation	Full Name
Aitriya.	Aitriya-Brahman.
Atharva.	Atharva-Veda.
Atma-Bodh.	Atma Bodh.
B. G..	Bhagvat-Gita.
Bhakti-Sutra.	Narada-Bhakti-Sutra.
Brahma „	Badrayan-Brahma-Sutra.
Brihdarnayk.	Brihdarnyak-Upanishad.
Chhandogya,	Chhandogya.
Gadur.	Gadur Puran.
Isha.	Isha-Bas-Upanishad.
Kathballi.	Kathballi. Do.
Kena.	Kena „
Koorma.	Koorma-Puran.
Mahabharat.	Mahabharat-Ithas.
Mandook.	Mandook-Upanishad.
Manu S..	Manu-Sumiriti.
Markandaya,	Markandaya-Puran.
Matsya.	Matsya-Puran.
Mundak.	Mundak-Upanishad.
Padam.	Padam-Puran.
Prishna.	Prishna-Puran.
Rig.	Rig-Veda.
Soma.	Soma-Do.
Sathapatha.	Sathapatha-Brahman.
Shwetashvatra.	Shwetashvatra Upanishad.
Taittriya.	Taittriya. Do.
Vishnu.	Vishnu Puran.
Yajur.	Yajur-Veda.
Yoga Sutra.	Patanjali Yoga Sutra.
Yoga Vashist.	Vashist Vedant yoga.

Page	Verse.	Section.	Line.	Incorrect	Correct.
7	6	Trans.	2	Saubhadaras	Subhadra's
10	10	Note	1	Bheem	Bheema
12	14	W m.	3	Aarjuna	Arjuna
15	18	Trans.	2	Drupad,a	Drupada
34	Intro	Para 3	5	unperishable	imperishable
,,	,,	Do.	12	abondon	abandon*
37	4	पदच्छेद	4	अर्हो	अर्हा
38	6	पदच्छेद	2	यदिवा	यद्वा
39	7	W. m.	5	deciple	disciple
,,	,,	Trans	5		
44	14	W. m.	4	hear	bear
57	30	Do	3	herefore	therefore
63	40	Trans.	3	om	from
65	43	W. m-	3	streat	great
67	45	Kathballi	2	examinens	examines
79	62	पदच्छेद	2	संग	संगः
93	6	Note	1	Neot	Note
97	11	C/o	1	While	C/o White
,,	,,	Do.	7	by	my
114	37	Note	4	desire	desires
122	1	Trans.	2	*B*uddhl	*Gyana*
123	2	Do.	3	Do.	Do.
,,	3	Do.	1	Do.	Do.
129	10	पदच्छेद	2	मन-मयाः	मन-मया
142	25	Note	2	as ;	as
145	30	Trans.	4	socrifice	sacrifice
158	2	Do.	2	path	paths

Trans=Translation.

W. m. Word-meaning.

* and so elsewhere.

Page	Verse	Section	Line	Incorrect.	Correct.
159	4	Note	5	lead	leads
164	9	Trans	5	sesne	sense
174	21	W. m.	3	he	that
181	28	Bhagavat	4	restraing	restraining
186	5	Vishnu	4	its	his
197	19	श्लोक	1	तथा	यथा
214	39	Note	1	defficult	difficult
215	42	W. m.	3	defficult	difficult
,,	...	Do.	4	both	birth
217	44	Trans.	1	forciby	forcibly
220	...	Introduction	6&7	chapter	Chapters
,,	...	Do.	(5)	olass	class
221	1	Note	1	Spreme	Supreme
226	7	Brihdar-	5	immortals	immortal
230	13	श्लोक	2	परमव्ययम्	परमव्ययम्
237	20	C/o	1	Karma	Koorma
262	21	Kathballi	2	withot	without
266	27	C/o	1	Koorma	Karma
267	28	Note	1	abnadons	abandons
275	10	पदच्छेद	2	अ-चर	स-चर
279	15	Note	(d)	wordly	worldly
,,	,,	C/o	4	mainfold	manifold
280	16	C/o	1	Rik	Rig
,,	17	Note	2	creater	creator
282	19	Mahabharat	7	then	them
285	22	W. m.	1	Thikinng	Thinking
287	25	Do.	3	Spirts	spirits
,,	,,	Tran.	3	Do.	Do.
289	28	Note	2	per for	performing
292	31	Trans.	2	attain	attains
293	33	श्लोक	1	कि	किं
296	1	Trans	1	by	my

Page	Verse	Section.	Line	Incorrect	Correct
297	3	Trans.	2	that is	that
299	5	Note	2	caused of	caused by
303	11	Trans.	3	camp	lamp
311	22	C/o	2	for	from
,,	,,	,,	4	the his	his
329	6	W. m.	1	Vasns	Vasus
,,	,,	,,	2	Ashvina	2 Ashwins
332	10	C/o	2	fee ton	feet on
,,	,,	,,	4	creationes	creatures
333	11	W. m.	4	bondless	boundless
,,	,,	Trans.	3	and	boundless an
334	13	Do.	3	ef	of
341	22	W. m.	2	Ashwins	2 Ashwins
343	24	Note	2	strikes	strikes all
364	46	Note	3	and	bliss and
366	49	श्लोक	1	व्यथा	व्यथा
367	50	Note	1	grant	grants
369	52	Trans	...	...	The Lord Sai
374	2	Do.	Do.	...	Do. Do.
392	4	W. m.	2	vy	by
393	5	Do.	1	egotism	egoism
394	,,	Trans &	1	Do.	Do.
,,		note	(b)	Do.	Do.
395	6	Trans	2	body,	(body)
447	5	W m.	5	pain	pain-name
465	4	Trans	1	sham,	show,
468	8	C/o	5	Spirit	State
,,	,,	Do.	6	Baudh	Buddhist
478	22	W. m.	2	doers,	doors
,,	,,	Trans	2	Do.	Do.
490	14	C/o	4	other-	others-
492	17	पदच्छेद	1	त,	तपः,
,,	,,	,,	2	यत्	तत्,
,,	,,	W. m.	3	which,	that,
503	3	Trans	1	thns	thus

BHAGAVAT GITA

CHAPTER I.

ARJUNA'S DELUSION.

(Introduction)

The Bhagavat Gita or the Lord's Song is divided into three Parts. The first Part comprising chapters I to VI deals with *Action Path (karma yoga)* which is discussed and demonstrated on the analogy of the six Indian Philosophies, *viz.* the *Vedant, Sankhya, Mimansa, Naya, Vaisheshik,* and *Yoga.* All that is the best and excellent in these Systems is blended, harmonized in the first six chapters of this book.

The second Part comprising chapters VII to XII deals with *Brahma* knowledge (*Gyana Vigyana*) which leads to contemplation and devotion. The third Part comprising chapters XIII to XVIII deals with Nature or the material world as distinguished from the soul and spirit. It is by renouncing of this world that one attains to liberation or salvation.

2 The chapter I which purports to describe the dejection or delusion of Arjuna is an allegory of the great battle of life in which there is a constant struggle between the forces of Virtue and Vice (or good and evil tendencies) for supremacy and in which the *Jiva-atma* (soul) has to fight against desires and lower passions of the world in order to ascend higher for salvation. The one (Virtue) tries to effect a union between the human soul and the supreme soul ; and the other (Vice) tries to spread a veil over his vision and lower him down.

The man is at first affected by the sense objects and is then overcome with delusion and dejection. But on attainment of true knowledge, his delusion is dispelled and he obtains salvation.

3. This chapter thus seems to be based on the analogy of Vedânta (or *Brahma Sutra* of *Badarayan*); the principal teachings of which are :—

(*a*) that there is only one supreme *Brahma*, all in all, without a second and without qualities ;

(*b*) that the rambling of the mind gives rise to *Maya* or delusion ;

(*c*) that the world and its beings are simply a reflection of the supreme *Brahma* caused by the rambling of the mind or *Maya*;

(*d*) that the *moksha* or liberation from the delusion is obtained through knowledge and thus the soul is united with the Supreme Reality and the world of delusion ceases to exist.

4. The allegorical works on the teachings of the Vedânta exist in India from ancient times, and one of such allegories on the lines of Bunyan's Pilgrim's Progress is the *Prabodh Chandrodaya* or the Rise of the Intellectual Moon. In the form of a small drama, it nicely displays the struggle between the forces of knowledge and delusion and that how in the end the triumph of the one leads to the annihilation of the other.

धृतराष्ट्र उवाच

१-धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

पदच्छेदः	*Word-meaning.*
धर्म-क्षेत्रे, कुरु-क्षेत्रे, समवेताः, युयुत्सवः ।	On holy-plain, on *Kuruksetra*, gathered together, battle-eager;
मामकाः, पांडवाः, च, एव, किम्-अकुर्वत, संजय ॥	mine, *Pandu's* sons, and, also what, did do, *Sanjaya*.

DHRITARASHTRA SAID

Translation—On the holy plain of *Kurukshetra*, gathered together, eager for battle, *Sanjaya!* what did the sons of *Pandu* and also mine do?

NOTE—*Swami Vivekananda* and others regard this chapter as an allegory "describing the struggle which is constantly going on between the tendencies of good and evil." According to this view *Pandavas*, and *Kauravas* (or *Dhritrashtraś* sons) may represent Virtue, and Vice (or knowledge and delusion). *Sanjaya* a Seer and *Kurukshetra* the struggle of life i. e. the Seer is asked to describe how the forces of Virtue and Vice conduct themselves in the struggle of this life.

N. B. For proper names see the Appendix.

२-दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥

पदच्छेद	*Word-meaning.*
दृष्ट्वा, तु, पांडव-अनीकम्, व्यूढम्, दुर्योधनः, तदा।	Seeing, and, *Pandava*-army, arrayed, *Duryodhana*, then;
आचार्यम्, उपसंगम्य, राजा, वचनम्, अब्रवीत् ॥	teacher, approaching, king, word, spoke.

SANJAYA SAID.

Translation—Then seeing the *Pandava* army arrayed (in battle form) and approaching the teacher (*Drona*), the king *Duryodhana* spoke (these) words.

NOTE—Here the *Pandava* army represents the forces of Virtue, *Duryodhana*—Desire or Passion, and *Drona*—Greed i. e. the Desire (or the man attached to wordly objects) seeing the forces of Virtue turns to its guide the Greed, and then speaks as follows.

३-पश्यैतांपाण्डुपुत्राणामाचार्य महतीं चमूम्।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥

पश्य, एताम्, पांडु-पुत्राणाम्, आचार्य, महतीम्, चमूम्।	See, this, of *Pandu's* sons, teacher, great, army;

व्यूढाम्, द्रुपद-पुत्रेण, तव, शिष्येण, धीमता ॥ } arrayed, by *Drupad's* son, thy, by disciple, by wise.

Translation—Teacher ! see this great army of the *Pandu's* sons arrayed by thy wise disciple, the son of *Drupada*.

NOTE—Here *Pandav's* army represents the forces of Virtue, *Drona*—Greed, *Drupada's* son (Dhrishtdyumna)-Contentment *i.* e. the Desire showed to its teacher the Greed, the great army of Virtue arrayed by Contentment his own wise pupil, and, hence his destroyer (*Drona's* death being caused by *Dhristadyumna*.)

४. अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥

पदच्छेद	*Word-meaning.*
अत्र, शूराः, महेष्वासाः, भीम-अर्जुन-समा, युधि ।	Here, heroes, great-bowmen, *Bheema-Arjuna*-like, in battle,
युयुधानः, विराटः, च, द्रुपदः, च, महा-रथः ॥	*Satyaki*, *Virata*, and, *Drupada*, and, great-charioteers.

Translation—Here are heroes and great bowmen in battle, like *Bheema*, *Arjuna*, *Satyaki*, *Virata* and *Drupada*, the great charioteer.

N. B. For proper names see the Appendix.

NOTE—Here *Bheema* represents Strength,
Arjuna ,, Mind,
Yuyudhana ,, Success,
Virata ,, Protection,
and *Drupada* ,, Greatness,
i. e. the forces of Virtue comprise such characters as Strength, etc.

५-धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित्कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः॥

पदच्छेद	*Word-meaning.*
धृष्टकेतुः, चेकितानः, काशिराजः, च, वीर्यवान्।	*Dhrishtketu*, *Chekitana*, *Kashiraja*, and, valiant;
पुरुजित् कुन्ति-भोजः, च, शैव्यः, च, नर-पुङ्गवः॥	*Purujit Kunti*-bhoja, and, *Shaivya*, and, man-bull.

Translation—*Dhrishtketu*, *Chekitana*, *Kashiraja* the valiant, *Purujit* Kuntibhoja and *Shaivya* the bull of men.

NOTE—Here *Dhirshtketu* represents Prosperity
Chekitana ,, Calmness,
Kashiraja ,, Purity,
Purujit Kunt bhoja ,, Victory,
Shaivya ,, Valour,
i. e. the forces of Virtue also include Prosperity etc.

६-युधामन्युश्चविक्रान्तउत्तमौजाश्चवीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्वएव महारथाः॥

N. B. For proper names see the Appendix.

पदच्छेद	Word-meaning.
युधामन्युः, च, विक्रान्तः, उत्तमौजाः, च, वीर्यवान् ।	*Yudhamanyu*, and, victorious *Uttamauja*, and, strong;
सौभद्रः, द्रौपदेयाः, च, सर्व, एव, महा-रथाः ॥	*Abhimanyu*, *Draupadeyas*, and, all, indeed, great- charioteers.

Translation—*Yudhamanyu* the victorious, *Uttamauja* the strong, *Saubhadara's* son and *Draupadi's* sons, all great charioteers indeed.

NOTE—Here *Yudhamanyu* represents Courage
Uttamauja „ Glory,
Saubhadra „ Honour,
Draupadaya „ Faith,
i e. the forces of Virtue include all such great characters.

७-अस्माकं तु विशिष्टायेतान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥

अस्माकं, तु, विशिष्टाः, ये, तान, निबोध, द्विज-उत्तम ।	Our, now, chiefs, who, those, know, twice-born-best;
नायकाः, मम, सैन्यस्य. संज्ञार्थम्, तान्, ब्रवीमि, ते॥	generals, my, of army, information, them, mention, thy.

Translation—O Best of the Twice-born *(Brahman)* ! now know those who are our chiefs

and the generals of my army. I mention them for thy information.

NOTE—The chief characteristics and forces of Vice are now going to be mentioned.

८-भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥

पदच्छेद	*Word-meaning.*
भवान्, भीष्मः, च, कर्णः, च, कृपः, च, समिति-जयः ।	*You, Bheeshma*, and, *Karna*,& *Kripa*, and, battle-winner ;
अश्वत्थामा, विकर्णः, च, सौमदत्तिः, जयद्रथः ॥	*Ashwathama*, *Vikarna*, and, *Somdat's* son, *Jayadratha*.

Translation—(They are) you and *Bheeshma*, *Karna*, *Kripa* the battle winner, *Ashwathama*, and *Vikarna*, *Somdati's* son (*Bhorishrava*) and *Jayadratha*.

NOTE—Here *Drona* represents Greed,

Bheeshma	,,	Terror (anger),
Karna	,,	Attachment,
Kripa	,,	Compassion,
Ashwathama	,,	Death,
Vikarna	,,	Cruelty,
Bhorishrava	,,	Enjoyment,
Jayadratha	,,	Falsehood,

i. e. the chief forces of Vice are Greed etc.

N. B. For proper names see the Appendix.

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

पदच्छेद	*Word meaning.*
अन्ये, च, बहवः, शूराः मत्-अर्थे, त्यक्त-जीविताः।	Other, and, many, heroes, me-for, renounced-life;
नाना-शस्त्र-प्रहरणाः, सर्वे, युद्ध-विशारदाः॥	many-weapons-armed with, all, war-skilled.

Translation—And many other heroes, with life renounced for my sake and with many weapons armed, are all skilled in war.

NOTE—There are also many other forces of Vice equally desperate and harmful.

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

अपर्याप्तम्, तत्, अस्माकम्, बलम्, भीष्माभि-रक्षितम्।	Inefficient, that, ours, force, by *Bheeshma*-guarded,
पर्याप्तम्, तु, इदम्, एतेषाम्, बलम्, भीमाभि-रक्षितम्॥	efficient, while, this, their, force, by *Bheema*-guarded.

Translation—That force of ours guarded by *Bheeshma* is inefficient, while this force of theirs guarded by *Bheema* is efficient.

NOTE—Here *Bheeshma* and *Bheem* represent *Terror and Strength* i. e. the forces led by *Terror* are inefficient while those led by *Strength* are efficient.

११-अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥

पदच्छेद	*Word meaning.*
अयनेषु, च, सर्वेषु, यथा-भागम्, अवस्थिताः ।	In positions, and, in all, respective-divisions, standing;
भीष्मं, एव, अभिरक्षन्तु, भवन्तः, सर्व, एव, हि ॥	*Bheeshma*, alone, guard, you, all, also, verily.

Translation—Standing in all positions in the respective divisions, you all, also guard verily *Bheeshma* alone.

NOTE—The forces of Vice ever look up to *Terror* for success.

१२-तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादंविनद्योच्चैः शंखंदध्मौप्रतापवान् ॥

तस्य, संजनयन्, हर्षम्, कुरु-वृद्धः, पितामहः ।	His, cause, cheerfulness, *Kuru*-old, father-grand;
सिंह-नादम्, विनद्य-उच्चैः, शंखं, दध्मौ, प्रतापवान् ॥	lion-roar, sounded forth, conch, blew, mighty.

Translation—To cause him cheerfulness the old *Kuru* (*Bheeshma*) the grand father, blew his mighty conch, sounding forth a lion's roar.

NOTE—Here *Bheeshma* represents Terror, a lion's roar—a great havoc, conch—Feat; i e. the Terror performs feats of great havoc and that pleases the vicious.

१३-ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥

पदच्छेद	*Word meaning.*
ततः, शंखाः, च, भेर्यः, च, पणव-आनक-गोमुखाः।	Then, conches, and, kettles, and cymbols-drums-cowhorns;
सहसा, एव, अभ्यहन्यन्त, सः, शब्दः, तुमुलः, अभवत्॥	suddenly, very, blared forth, that, sound tremendous, was.

Translation—Then conches, kettles, cymbols, drums and cow-horns very suddenly blared forth and that sound was tremendous.

NOTE—There is also much injury, frightfulness, pain and torture and that causes a great hue and cry

१४-ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवःपाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः॥

ततः, श्वेतैः, हयैः, युक्ते, महति, स्यदने, स्थितौ।	Then, with white, horses, yoked, in great, in chariot, seated;

पदच्छेद	*Word-meaning.*
माधवः, पांडवः, च, एव, दिव्यौ, शंखौ, प्रदध्मतुः ॥	*Krishna*, *Aurjuna* and, also, celestial, conches, loudly blew.

Translation—Then seated in the great chariot yoked with white horses, *Krishna* and *Arjuna* also loudly blew the celestial conches.

NOTE—Here white horses represent pure thoughts, *Madhava* and *Pandava*—Intellect and Mind and divine conches—virtuous deeds i. e. the Intellect and Mind carried by pure thoughts also started their virtuous deeds.

१५-पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥

पांचजन्यम्, हृषीकेशः, देवदत्तम्, धनंजयः ।	*Panchjanya*, *Krishna*, *Devadatta*, *Arjuna* ;
पौण्ड्रम्, दध्मौ, महा-शंखम्, भीम-कर्मा, वृक-उदरः ॥	*Paundra*, blew, great-conch, terrible-deeds, wolf-bellied.

Translation—*Krishna* blew the *Panchjanya*, *Arjuna* the *Devadata* and the Wolf bellied (*Bheema*) of the terrible deeds (blew) the great conch Paundra.

NOTE—Here *Panchajanya* represents meditation,
Hrishikesha ,, Intellect
Devadatta ,, Devotion,

N. B. For proper names see the Appendix.

Dhananjaya represents Mind,
Paundra „ Austerity,
Vrikodra „ Strength,

i. e. the Intellect and Mind perform the acts of meditation, Devotion and Strength engage in austerity.

१६-अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोष-मणिपुष्पकौ ॥

पदच्छेद	*Word-meaning.*
अनन्त-विजयम्, राजा,	*Anantvijaya*, king,
कुन्ती-पुत्रः, युधिष्ठिरः ।	*Kunti's*-son, *Yudhishthira*;
नकुलः, सहदेवः, च,	*Nakula*, *Sahdeva*, and,
सुघोष-मणिपुष्पकौ ॥	*Sughosha-Manipushpaka*.

Translation—*Raja Yudhishthira*, the son of *Kunti* (blew) the *Anantvijaya*, while *Nakula* and *Sahdeva* (blew) *Sughosha* and *Manipushpaka*.

NOTE—Here *Anantavijaya* represents *Dharma*.

Yudhishthira „ Truth,
Nakula „ Patience,
Sahdeva „ Control,
Sughosha „ Sacrifice,
Manipushpaka „ Gift,

i. e. the Truth engages in *Dharma* while Patience and Control in performing sacrifices and making gifts respectively.

N. B. For proper names see the Appendix.

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

पदच्छेद	*Word-meaning.*
काश्यः, च, परम-इष्वासः. शिखण्डी, च, महा-रथः ।	*Kashiraja*, and, great-archer, *Shikhandi*, and, great, charioteer;
धृष्टद्युम्नः, विराटः, च, सात्यकिः, च, अपर-अजितः॥	*Dhrishtdyumna*, *Virata*, and, *Satyaki*, and, unconquered.

Translation—*Kashiraja*, the great archer, *Shikhandi* the great charioteer, *Dhrishtdyumna*, *Virata* and *Satyaki*, the unconquered.

NOTE—*Kashya* represents Purity,
Shikhandi ,, Humility,
Dhrishtdyumna ,, Contentment.
Virata ,, Protection,
Satyaki ,, Success,

See No. 18. with which this verse is connected.

१८-द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥

द्रुपदः, द्रौपदेयाः, च, सर्वशः, पृथिवी-पते ।	*Drupada*, *Draupadi's* sons, and on all sides, earth-lord ;
सौभद्रः, च, महा-बाहुः, शंखान्, दध्मुः, पृथक् पृथक्॥	*Abhimanyu*, &, mighty armed, conches, blew, separately.

N. B. For proper names see the Appendix.

Translation—O ! Lord of the earth (Dhritrashtra) ! *Drupad,a* the (five) sons of *Draupadi* and the mighty armed son of *Saubhadra* (*Abhimanyu*), on all sides blew their separate conches.

NOTE—Here *Drupada* represents Greatness,

Draupadeyas	„	Faith,
Saubhadra	„	Honour,
Conches	„	Feats.

i. e. these 8 forces of virtue performed their own good feats as *Yam* and *Niyam, Dhyan , Dharna, Asan, Samodhi; Pranayam*, and *pratyahara.*

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

पदच्छेद	*Word-meaning.*
सः, घोषः, धार्तराष्ट्राणाम्,	That, noise, of *Kauravas,*
हृदयानि, व्यदारयत ।	heart, rent;
नभः, च, पृथिवीं, च, एव,	heaven, &, earth, &, verily
तुमुलः, व्यनुनादयन् ॥	tumultous, resounding.

Translation—That tumultous noise resounding through earth and heaven verily rent the heart of the sons of *Dhritrashtra.*

NOTE—The deeds of Virtue resound in earth and heaven and break the heart of the Vice.

२०-अथव्यवस्थितान्दृष्ट्वाधार्तराष्ट्रान्कपिध्वजः
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥

पदच्छेद	*Word-meaning*
अथ, व्यवस्थितान्, दृष्ट्वा, धार्तराष्ट्रान्, कपि-ध्वजः ।	Then, standing ready, seeing, *Kauravas*, monkey-ensign;
प्रवृत्ते, शस्त्र, संपाते, धनुः, उद्यम्य, पाण्डवः ॥	to begin, weapons, discharge, bow, raising, *Arjuna*.

Translation—Then seeing the sons of *Dhritarashtra* standing ready and the discharge of weapons about to begin, *Arjuna* of the monkey ensign (also) raised up his bow.

NOTE—Here *Dhritarashtra* represents the forces of Vice and Pandava—Mind i. e. the Mind being attacked by the forces of Vice at first tries to defend itself.

२१-हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच :—
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥

हृषीकेशं, तदा, वाक्यं, इदम्, आह, मही-पते ।	*Krishna*, then, word, this, spoke, earth-lord ;
सेनयोः, उभयोः, मध्ये, रथं, स्थापय, मे, अच्युत ॥	in armies, in two, in midst, chariot, place, my, *Krishna*.

Translation—Then ; O Lord of the Earth ! (he) spoke this word to *Hrishikesh*.

ARJUNA SAID.

"*Achyut* ! place my chariot in the midst of the two armies."

NOTE—Here *Hrishikesh* represents Intellect and *Arjuna*—Mind *i. e.* the Mind asks the Intellect to let it think about the two forces.

२२ यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥

पदच्छेद	*Word-meaning.*
यावत्, एतान्, निरीक्षे, अहम्'	While, these, may see, I,
योद्धु-कामान्, अवस्थितान्।	battle-eager, standing ;
कैः, मया, सह, योद्धव्यम्,	whom, by me, with, should fight,
अस्मिन्, रण-समुद्यमे ॥	in this, battle-pending.

Translation—While I may see those standing eager for battle and with whom I should fight in this pending battle,

NOTE—The Mind wants to see the forces with which it has to fight in the battle of life.

२३ योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥

योत्स्य-मानान्, अवेक्षे, अहम्'	Battle-eager, shall see, I,
ये, एते, अत्र, समागताः।	who, these, here, assembled;

धार्तराष्ट्रस्य, दुबुद्धेः, युद्धे, प्रिय-चिकीर्षवः ॥ } *Dhritarashtra's* son, evil minded, in war, good-desiring.

Translation—I shall see those who are assembled here eager for battle desiring the good of the evil minded son of *Dhritarashtra (Duryodhana)* in war.

NOTE—And the Mind wants to see all the evil characters of Vice.

२४-एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥

पदच्छेद	*Word-meaning.*
एवं, उक्तः, हृषीकेशः, गुड़ाकेशेन, भारत ।	Thus, addressed, *Krishna*, by *Arjuna*, *Bharat*;
सेनयोः, उभयोः, मध्ये, स्थापयित्वा, रथ-उत्तमम् ॥	in armies, in two, midst, placing, chariot-best.

Translation—O *Bharat (Dhritarashtra)*! thus addressed by *Arjuna*, *Krishna* placing the best of the chariot in the midst of the two armies (said)—

Note—This verse is connected with No. 25 and shows that the Intellect allows the Mind to see and think of the two-fold characters of Virtue and Vice.

२५-भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान् कुरूनिति ॥

पदच्छेद	Word-meaning.
भीष्म-द्रोण-प्रमुखतः, सर्वेषाम्, च, मही-ईक्षिताम्।	Bheeshma-Drona-facing, of all, and, earth-kings;
उवाच, पार्थ, पश्य, एतान्, समवेतान्, कुरून्, इति ॥	spoke, *Arjuna*, see, these, gathered together, *Kurus*, thus.

Translation—Facing *Bheeshma*, *Drona* and all the kings of the earth, *(Krishna)* thus spoke "Parth ! see these *Kurus* gathered together".

NOTE—The Intellect shows the Mind, Anger and Greed and all other characters of Evil.

२६-तत्रापश्यत्स्थितान्पार्थः पितॄनथपितामहान्
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा

तत्र, अपश्यत्, स्थितान्, पार्थः, पितॄन्, अथ, पिता-महान् ।	Then, saw, standing, *Arjuna*, fathers, and, fathers-grand;
आचार्यान्, मातुलान्, भ्रातॄन्, पुत्रान्, पौत्रान्, सखीन्, तथा ॥	teachers, uncles, brothers, sons, grand-sons, friends, and

Translation—There *Arjuna* saw standing, fathers, grandfathers, teachers, uncles, brothers, sons, grandsons and friends.

NOTE—The Mind then thinks of its relatives, the sense organs

२७-श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्यसकौन्तेयःसर्वान्बन्धूनवस्थितान्॥

पदच्छेद	*Word-meaning.*
श्वशुरान्, सुहृदः, च, एव, सेनयोः, उभयोः, अपि ।	Fathers-in-law, comrades, and verily, armies, two, also;
तान्, समीक्ष्य, सः, कौन्तेयः, सर्वान्, बन्धून्, अवस्थितान् ॥	those, seeing, that, *Arjuna*, all, relations, standing.

Translation—Also fathers-in-law and comrades, verily, in the two armies. That *Arjuna* seeing all these relations standing there (said)—

NOTE—The first portion of this verse is connected with No. 26 and second with No. 28 and shows that the relatives of the Mind are of two kinds viz.—Wisdom-sense organs and Action sense organs.

२८-कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाचः—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।

कृपया, परया, आविष्टः, विषीदन्, इदम्, अब्रवीत् ।	With pity, with great, filled, distressed, this, spoke;
दृष्ट्वा, इमम्, स्वजनं, कृष्ण, युयुत्सुम्, समुपस्थितम् ॥	seeing, these, relations, *Krishna*, battle-eager, standing.

Translation—Was filled with great pity and being distressed spoke this :—

ARJUNA SAID.

Krishna ! seeing these relations standing and eager for battle—

Note—This verse is connected with No. 29 and shows that the Mind on thinking of the sense-organs is affected by attachment (C/o II—62).

२९-सीदन्ति ममगात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

पदच्छेद	*Word-meaning.*
सीदन्ति, मम, गात्राणि,	Fail, my, limbs,
मुखम्, च, परिशुष्यति ।	mouth, and, parches ;
वेपथुः, च, शरीरे, मे,	trembling, and, in body, my,
रोम-हर्षः, च, जायते ॥	hair-erected, and, becomes.

Translation—My limbs fail, mouth parches, my body trembles and hair becomes erected.

NOTE—The Mind is confused by the senses.

३०-गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

गांडीवं, स्रंसते, हस्तात्,	Bow, slips, from hand,
त्वक्, च, एव, परिदह्यते ।	skin, and, also, burns ;
न, च, शक्नोमि, अवस्थातुं,	not, and, I can, to stand,
भ्रमति, इव, च, मे, मनः ॥	turns, as if, and, my, mind.

Translation—The bow slips from the hand and the skin also burns and I can not stand as if my mind turns.

NOTE—The Mind can not control and steady itself when confused by the senses.

३१-निमित्तानिच पश्यामिविपरीतानि केशव।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

पदच्छेद	*Word-meaning.*
निमित्तानि, च, पश्यामि,	Omens, and, I see,
विपरीतानि, केशव।	adverse, *Krishna*;
न, च, श्रेयः, अनुपश्यामि,	no, and, good, I see,
हत्वा, स्वजनम्, आहवे॥	Killing, relations, in battle.

Translation—*Krishna*! I see adverse omens and see no good in the killing of relations in battle.

NOTE—The Mind becomes perverted and thinks that it is wrong to suppress its relatives the sense-organs.

३२-नकाङ्क्षेविजयंकृष्णनचराज्यंसुखानि च।
किंनोराज्येनगोविन्दकिंभोगैर्जीवितेनवा ॥

न, कांक्षे, विजयं, कृष्ण,	No, I want, victory, *Krishna*,
न, च, राज्यं, सुखानि, च।	no,&,kingdom, enjoyment. and;
किं, नः, राज्येन, गोविन्द,	What, for,us, kingdom, *Krishna*.
किं, भोगैः, जीवितेन, वा॥	what, in enjoyment, in life, or

Translation—*Krishna*! I want neither victory, nor kingdom, nor enjoyment. *Govinda*! what is for us in kingdom, in enjoyment or in life.

NOTE—The Mind regards success and liberation as of no consequence.

C/o. *Mahabharat V*—37—24 "Happiness is to be enjoyed with one's relations and not without them. To eat with one another, to talk with one another, and to live with one another are what relatives should always do."

३३-येषामर्थेकांक्षितंनोराज्यं भोगाः सुखानिच।
तइमेऽवस्थितायुद्धेप्राणास्त्यक्त्वाधनानिच ॥

पदच्छेद	*Word-meaning.*
येषाम्, अर्थे, काङ्क्षितं नः, राज्यं, भोगाः सुखानि, च।	Whose, sake, sought, by us, kingdom, enjoyment, pleasure, and;
ते, इमे, अवस्थिताः, युद्धे, प्राणान्, त्यक्त्वा, धनानि, च	they, these, standing, in battle, life, renouncing, riches, and.

Translation—And those for whose sake kingdom, enjoyments and pleasures are sought by us (even) they are standing here in battle, renouncing life and riches.

NOTE—The Mind thinks that life can be enjoyed only along with sense-organs and there can be no happiness without them.

३४-आचार्याःपितरःपुत्रास्तथैव च पितामहाः।
मातुलाःश्वशुराःपौत्राःश्यालाःसम्बन्धिनस्तथा॥

पदच्छेद	*Word-meaning*
आचार्याः, पितरः, पुत्राः, तथा, एव, च, पितामहाः।	Teachers, fathers, sons, and, also, and, grandfathers;
मातुलाः श्वशुराः, पौत्राः, श्यालाः, संबन्धिन, तथा॥	uncles, fathers-in-law, grandsons brothers-in-law, relations, and.

Translation—Teachers, fathers, sons, grand-fathers, uncles, fathers-in-law, grand-sons, brothers-in-law, and (other) relations also.

NOTE—The Mind regards the sense-organs as great and powerful.

३५-एतान्न हन्तुमिच्छामिघ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नुमहीकृते॥

एतान्, न, हंतुम्, इच्छामि, घ्नतः, अपि, मधुसूदन!	These, not, to slay, I want, slain, though, *Krishna*;
अपि, त्रैलोक्य-राज्यस्य, हेतोः किम्, नु, मही-कृते॥	even, three-worlds, kingdom, for how, then, earth-sake.

Translation—*Madhusudana!* I do not want to slay these though slain (myself), even for the kingdom of the three worlds—how then for the sake of the earth.

NOTE—The Mind does not want to control and put down the sense-organs even at the risk of its own ruin or loss of heaven.

३६-निहत्यधार्तराष्ट्रान्नःकाप्रीतिःस्याज्जनार्दन।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः॥

पदच्छेद	*Word-meaning.*
निहत्य, धार्तराष्ट्रान्, नः,	Killing, *Dhritrastra's* sons, us,
का, प्रीतिः, स्यात्, जन-अर्दन	what, pleasure, shall be, *Krishna*
पापं, एव, आश्रयेत्, अस्मान्,	sin, also, will involve, us,
हत्वा, एतान्, आततायिनः॥	killing, these, wretches.

Translation—*Janardana* ! what pleasure shall be to us, by killing the sons of *Dhritarastra* ? The killing of these wretches also will involve us in sin.

NOTE—The Mind regards the suppression of the senses as painful and injurious.

३७-तस्मान्नार्हावयंहन्तुंधार्तराष्ट्रान्स्वबान्धवान्
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव॥

तस्मात्, न, अर्हाः, वयं, हन्तुम्	Therefore, not, should, we, kill,
धार्तराष्ट्रान्, स्वबान्धवान्।	*Dhritrastra's* sons, our relations,
स्वजनं, हि, कथम्, हत्वा,	our relations, for, how, killing,
सुखिनः, स्याम, माधव॥	happy, we will be, *Krishna.*

Translation—Therefore we should not kill our relations, the sons of *Dhritarastra*; for *Madhava* ! how will we be happy by killing our relations ?

NOTE—Therefore the Mind does not put down the sense-organs thinking that it can not be happy without them.

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

पदच्छेद	*Word-meaning*
यद्यपि, एते, न, पश्यन्ति, लोभ-उपहत-चेतसः,	Though, these, not, see, greed-overcome-understanding;
कुल-क्षय-कृतं, दोषं, मित्र-द्रोहे, च, पातकम् ॥	family-destruction-causing, evil, friend-in hostility, and, sin.

Translation—Though these (sons of *Dhritrastra*) with understanding, overcome by greed see not the evil of causing family destruction and the sin of hostility to friends.

NOTE—The sense-organs for which the Mind feels so much attachment are ever ready to overwhelm it with delusion and ruin.

३९-कथं न ज्ञेयमस्माभिःपापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥

पदच्छेद	*Word meaning.*
कथम्, न, ज्ञेयम्, अस्माभिः, पापात्, अस्मात्, निवर्तितुम्	Why, not, learn, by us, from sin, this, to turn;
कुल-क्षय-कृतम्, दोषम्, प्रपश्यद्भिः, जन-अर्दन ॥	family-destruction-causing, evil, by perceivers, *Krishna.*

Translation—*Janardana !* why we, the perceivers of the evil of causing family destruction, should not learn to turn from this sin ?

NOTE—The Mind regards their suppression as an evil and therefore thinks of turning from the struggle.

४२-कुलक्षये प्रणश्यन्ति कुलधर्मा सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥

कुल-क्षये, प्रणश्यन्ति, कुल-धर्माः, सनातनाः ।	Family-destruction, are destroyed, family-laws, ancient;
धर्मे, नष्टे, कुलं, कृत्स्नं, अधर्मः, अभिभवति, उत ॥	law, destruction, family, whole, sin, overtakes, then.

Translation—On the destruction of a family, the ancient family laws are destroyed, and on the destruction of the laws, the Vice then overtakes the whole family.

NOTE—The Mind regards the suppression of sense-organs as destruction of all bodily and worldly pleasures.

४१-अधर्माभिभवात्कृष्णप्रदुष्यन्तिकुलस्त्रियः।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥

पदच्छेद	*Word-meaning.*
अधर्म-अभिभवात्, कृष्ण,	From vice-prevailing, *Krishna*,
प्रदुष्यन्ति, कुल-स्त्रियः ।	are corrupted, family-women;
स्त्रीषु, दुष्टासु, वार्ष्णेय,	women, corrupting, *Krishna*,
जायते, वर्ण-संकरः ॥	arises, caste-confusion.

Translation—*Krishna!* On the prevailing of Vice, the family-women are corrupted and *Varshnaya!* on the corruption of women, arises the confusion of castes.

NOTE—Destruction of bodily and worldly pleasures causes ruin of women and society.

C/o. *Mahabharat V—71—33* "Through sinfulness a man contributes to a confusion of castes and confusion of castes leads to hell and is the foremost of all sinful acts."

४२-संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरोह्येषां लुप्तपिण्डोदकक्रियाः ॥

संकरः, नरकाय, एव,	Confusion, for hell, also,
कुल-घ्नानाम्, कुलस्य, च ।	family-slayers, of family, and;

पतंति, पितरः, हि एषाम्,	fall, ancestors, for, of these,
लुप्त-पिण्ड-उदक-क्रियाः ॥	deprived-of rice ball-water-rites.

Translation—And the confusion of castes is hell for the family-slayers and also for (their) family; for the ancestors of these fall being deprived of the rice-ball and water (funeral) rites.

NOTE—The ruin of women and society causes sin which drags to hell both the guilty and their dependents the not guilty

४३-दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माःकुलधर्माश्चशाश्वताः॥

पदच्छेद	*Word-meaning.*
दोषैः, एतैः, कुल-घ्नानाम्,	By Faults, these, family-slayers
वर्ण-संकर-कारकैः ।	by caste-confusion- doers ;
उत्साद्यन्ते, जाति-धर्माः,	are destroyed, caste- laws,
कुल-धर्माः च, शाश्वताः ॥	family-laws, and, eternal.

Translation—By the faults of these family-slayers and doers of caste confusion, are destroyed the eternal family-laws and the caste-laws.

NOTE—By the ruin of women and society this world and the other are also lost.

४४-उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥

पदच्छेदः	*Word-meaning.*
उत्सन्न-कुल-धर्माणां,	Destroyed-family-laws of,
मनुष्याणां, जनार्दन ।	of men, *Krishna;*
नरके, नियतम्, वासः,	in hell, certain, dwelling,
भवति, इति, अनुशुश्रुम ॥	is, thus, we have heard.

Translation—*Janardana!* we have thus heard that certain is the dwelling in hell of the men whose family-laws are destroyed.

NOTE—The loss of this world and the other leads to hell and bondage.

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

अहो बत, महत्-पापम्,	Alas, great-sin,
कर्तुम्, व्यवसिताः, वयम् ।	committing, involved, we.
यत्, राज्य-सुख-लोभेन,	when, kingdom-enjoyment, greed,
हन्तुम्, स्व-जनं, उद्यताः ॥	to kill, our-relations, risen.

Translation—Alas ! we are involved in committing a great sin when we have risen to kill our relations from the greed of kingdom enjoyment.

NOTE—The Mind being thus affected by delusion regards the suppression of senses for salvation as an evil.

४६-यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥

पदच्छेद	*Word-meaning.*
यदि, माम्, अप्रतीकारम्,	If, me, unresisting,
अशस्त्रम्, शस्त्र-पाणयः ।	unarmed, weapons-in hand;
धार्तराष्ट्राः, रणे, हन्युः,	*Kauravas*, in battle, slay,
तत्, मे, क्षेमतरम्, भवेत् ॥	that, for me, better be.

Translation—If the sons of *Dhritarashtra* with weapons in hand slay me unarmed and unresisting in battle, that would be the better for me.

NOTE—The deluded Mind no longer exerts against the attacks of Vice

४७-एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥

एवम्, उक्त्वा, अर्जुनः, संख्ये	Thus, saying, *Arjuna*, in battle,
रथ-उपस्थ, उपाविशत् ।	in chariot-rear seat, sat down;
विसृज्य, सशरम्, चापम्,	dropping, arrows, bow,
शोक-संविग्न-मानसः ॥	with grief-striken-mind.

SANJAYA SAID.

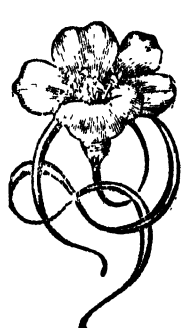
Translation—Saying thus *Arjuna* sat down in battle on the rear seat of the chariot, dropping

the bow and arrows and with mind striken with grief.

NOTE—The deluded Mind then yields to grief and dejection (till it acquires knowledge and thereby attains to liberation and union with the Supreme Lord.)

इति श्रीमद्भगवद्गीतासूपनित्सु ब्रह्म विद्यायां योगशास्त्रेश्रीकृष्णार्जुनसंवादे अर्जुनविषाद योगो नाम प्रथमोऽध्यायः ॥

Translation—Thus in the holy *Bhagwat Gita* (Lord's Song), the *Upanishad* of *Brahma Vidya*, the *Yog* scripture, in the form of a dialogue between *Krishna* and *Arjuna*, ends the first chapter named the lesson of *Arjuna's* dejection.



CHAPTER II.

WISDOM PATH

(INTRODUCTION)

This chapter purports to treat of the *Sankhya Yoga* or the *Sankhya* Philosophy of the sage *Kapil*, whose fundamental doctrines are:—

(*a*) Nature and Soul are the two separate, eternal and unborn entities;

(*b*) The Soul is the *Purusha* being perceiving, unqualified, unproducing, inactive, liberated by knowledge, bound by ignorance and experiencer of the effects of action;

(*c*) The Nature is the *Pradhan* being unperceiving, qualified, producing and active;

(*d*) The three *Gunas* are the qualities or forces of Nature and are the causes of all activities. The world is created and dissolved by the disturbance and restoration of equilibrium of the said *Gunas*.

(*e*) The *Moksha* is the liberation of the Soul from all pain by knowledge of the distinction between the Self and Nature. It is not an annihilation of Nature but simply its ceasing to act or remaining calm or steady.

(*f*) *Buddhi* (Intelligence, conciousness or knowledge) is the product of Nature and is the instrument of the Soul for perceiving Nature and experiencing the effects of action or sense objects.

This chapter II deals with *Karma Yoga* (Action Path) on the anology of the *Sankhya System* or *Wisdom Path.*

After pointing out the evils of delusion caused by pleasures & pain of sense objects, it proceeds at first to show the distinction between Body and Soul. The one (Soul) is described as eternal, unchanging, undestructable, unperishable, immortal, unborn, primal, stable, unmeasureable, unmanifest, and all-pervading; while the other (Body) is exhibited as unpermanent, changing, perishable, mortal, subject to birth and death, finite and manifest. Therefore one must perform his duty without any fear of life and death. The discharge of duty leads to success both in this world and the other, while its abondonement causes dishonour and bondage.

The second portion of this chapter deals with the steady Intellect, its character and effects. Persons of unsteady Intellect run after pleasures and fall into bondage, while those of steady Intellect perform actions by abondoning attachment and attain to self control, freedom from desires and aversion, peace, liberation from pain and Supreme goal or *Nirvana.*

The fundamental principles of the *Sankhya System* are scattered about throughout the *Gita*, and the *Sankhya* and *Karma Yoga* are characterised as one and the same.

संजय उवाच

१-तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥

पदच्छेद	*Word-meaning.*
तं, तथा, कृपया, आविष्टम्,	Him, thus, withpity, overcome,
अश्रु-पूर्ण-आकुल-ईक्षणम् ।	tears-filled-smarting-eyes;
विषीदन्तम्, इदम्, वाक्यम्,	distressed, this, word,
उवाच, मधुसूदनः ॥	spoke, *Krishna*.

SANJAYA SAID.

Translation—To him (*Arjuna*) thus overcome with pity and distressed, and with smarting eyes filled with tears, *Madhusudana* spoke these words:—

NOTE—On the mind (or *Man*) being deluded and overcome with grief, the Intellect (Soul) teaches him wisdom or knowledge.

श्रीभगवानुवाचः—

२-कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्य-जुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ।

कुतः, त्वा, कश्मलम्, इदम्,	Whence, thee, weakness, this,
विषमे, समुपस्थितम् ।	in crisis, overtaken;
अनार्य-जुष्टम्, अस्वर्ग्यं,	ignoble-fitting unheavenly,
अकीर्ति-करम्, अर्जुन ॥	unbecoming-action, *Arjuna*.

THE LORD SAID.

Translation—Whence this weakness has overtaken thee *Arjuna* in this crisis. It is befitting the ignoble, unheavenly and unbecoming action.

NOTE—It is in human birth alone that one can strive for knowledge and salvation, but to sink in delusion during that time is sinful, hellish and dishonourable.

२-क्लैब्यं मास्मगमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥

पदच्छेद	*Word-meaning*
क्लैब्यम्, मा-स्मगमः, पार्थ, न, एतत्, त्वयि, उपपद्यते।	Impotence, not-yield, *Arjuna*, not, this, thee becomes;
क्षुद्रम्, हृदय-दौर्बल्यम्, त्यक्त्वा, उत्तिष्ठ, परंतप ॥	ignoble, heart shaking, discard, arise, *Arjuna*.

Translation—*Partha* ! Yield not to impotence. This becomes thee not. *Parantapa !* discard the ignoble shaking of the heart and arise.

NOTE—A man should not engage in grief which is caused by delusion. It is ignoble and sinful and therefore it should be discarded.

अर्जुन उवाचः—

३-कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥

पदच्छेद	Word-meaning.
कथम्, भीष्मं, अहम्, संख्ये, द्रोणम्, च, मधुसूदन ।	How, I, *Bheeshma*, in battle, *Drona*, and, *Krishna*,
इषुभिः, प्रतियोत्स्यामि, पूजा-अर्हौ, अरिसूदन ॥	with arrows, I shall attack, worship-worthy, *Krishna*.

ARJUNA SAID.

Translation—O *Madhusudana*, Slayer of foes! how in battle shall I attack with arrows *Bheeshma and Drona* worthy of worship?

NOTE—The deluded thinks that he can not abondon desires and aversion owing to his strong attachment for them.

५-गुरूनहत्वा हि महानुभावान्
श्रेयोभोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

गुरून्, अहत्वा, हि, महानु-भावान्, श्रेयः, भोक्तुं, भैक्ष्यं, अपि, इह, लोके ।	Teachers, not killing, truly, great-lords, better, eating, alms, even, this, in world;
हत्वा, अर्थ-कामान्, तु, गुरून्, इह, एव, भुञ्जीय, भोगान्, रुधिर-प्रदिग्धान् ॥	killing, object-desire, and, teachers, here, also, enjoy, feast, blood-stained.

Translation—Even eating alms in this world istruly better than killing thegreat lords teachers. Killing also the object and desire (possessed) teachers is to enjoy here the blood-stained feasts.

NOTE—The deluded consider the loss of heaven preferable to abondonment of sense objects; Even the abondonment of attachments they regard as evil.

६-न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥

पदच्छेद	*Word-meaning.*
न, च,एतत्, विद्मः, कतरत्,	Not,and,this, we know, what,
नः, गरीयः, यदिवा,	for us, better, whether,
जयेम, यदिवा, नः जयेयुः ।	we conquer,or,us,they conquer;
यान्, एव, हत्वा, न,	whom, very, killing, not,
जिजीविषामः, ते, अवस्थिताः	desire to live, they, standing,
प्रमुखे, धार्तराष्ट्राः ॥	in front, *Dhritrashtra's* sons.

Translation—We know not this what is better for us, whether we conquer or they conquer us. The very sons of *Dhartrashtra* after killing whom we desire not to live, even they are standing infront.

NOTE—The deluded can not distinguish between right and wrong of abondoning or engaging in attachments. He is affected by seeing and thinking of the sense objects.

C/o *Mahabharata. V–25–6* "An act of destructtion, the result of which is whether victory or defeat, is of the same value."

७-कार्पण्य-दोषोपहत-स्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेहंशाधि मां त्वां प्रपन्नम् ॥

पदच्छेद	*Word-meaning.*
कार्पण्य-दोष-उपहत- स्वभावः, पृच्छामि, त्वां, धर्म-संमूढ-चेताः ।	Compassion-defect-overcome- nature, I ask, thee, duty-confused-understanding;
यत्, श्रेयः, स्यात्, निश्चितं, ब्रूहि, तत्, मे, शिष्यः, ते, अहं, शाधि, मां, त्वां, प्रपन्नम् ॥	what, good, be, decidedly, tell, that, me, deciple, thy, I, teach, me, thy, refugee.

Translation—(My) nature is overcome by the defect of compassion and the understanding is confused about duty. I ask thee, tell me what is decidedly good for me. Teach me I am thy deciple and refugee.

NOTE—Man is affected by the qualities of nature and being so deluded can not acquire know-

tledge excep through the grace and mercy of the Lord.

८-न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥

पदच्छेद	*Word-meaning*
न, हि, प्रपश्यामि, मम, अपनुद्यात्, यत्, शोकम् उच्छोषणम्, इन्द्रियाणां ।	Not, for, I see, mine, remove, which, grief, of withering, of senses.
अवाप्य, भूमौ, असपत्नम्, ऋद्धम्, राज्यम्, सुराणां, अपि, च, अधिपत्यं ॥	attaining, earth, unrivalled, rich, kingdom, of gods, even, and, lordship.

Translation—For I see not that which would remove the sense withering grief of mine—not even the attainment of unrivalled and rich kingdom of earth and the lordship of gods.

NOTE—Even the hope of heaven and salvation is not enough to induce the deluded to abondon sense-enjoyments and suffer bodily pain.

C/o. *Mahabharata*, *V*-25·9, "If you punish the *Kurus* by defeating and killing all your foes, that subsequent life of yours would be equivalent to death for what is life after having killed all your kinsfolk."

Mahabharata, V-27-6. "A man devoid of virtue and of vicious soul is overtaken by ruin, although he may obtain the whole of this earth."

संजय उवाच

९—एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
नयोत्स्यइतिगोविन्दमुक्त्वातूष्णींबभूव ह ॥

पदच्छेद	*Word-meaning.*
एवम्, उक्त्वा, हृषीकेशं, गुडाकेशः, परंतपः ।	Thus, addressed, *Krishna*, *Arjuna*, tormentor of foes ;
न योत्स्ये, इति, गोविन्दम्, उक्त्वा, तूष्णीम्, बभूव, ह ॥	not, will fight, thus, *Krishna*, saying, silent, became, then.

SANJAYA SAID.

Translation—*Arjuna* the tormentor of foes having thus addressed *Hrishikesh* and saying to *Govinda* thus "I will not fight", then became silent.

NOTE—The deluded man thus thinks and talks and is then sunk in dejection and despair

१०—तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

पदच्छेद	*Word-meaning.*
तं, उवाच, हृषीकेशः, प्रहसन्, इव, भारत ।	Him, spoke, *Krishna*, smiling, as if, *Bharata* ;

सेनयोः, उभयोः, मध्ये,	armies, two, in midst,
विषीदन्तम्, इदम्, वचः ॥	dejected, this, word.

Translation—*O Bharata (Dhritarashtra)! Krishna* as if smiling spoke these words to him (thus) dejected in the midst of the two armies.

NOTE—The Lord pities the man in distress and grants him knowledge in the struggle of this life.

श्रीमद्भगवानुवाच

११—अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्चभाषसे
गतासूनगतासूंश्च नानुशोचन्तिपण्डिताः ॥

अशोच्यान्, अन्वशोचः, त्वं,	Ungriefable, grievest, thou,
प्रज्ञा-वादान्, च, भाषसे ।	wise-word, and, speakest;
गतासून्, अगतासून्, च,	dead, living, and,
न, अनुशोचन्ति, पंडिताः ॥	not, grieve, wise.

THE LORD SAID

Translation—Thou grievest for the ungriefable and speakest wise words. The wise grieve not for the dead or for the living.

NOTE—Verses 11 to 30 according to the *Sankhya System* of *Kapil* teach that the Soul is unborn eternal, imperishable, all-pervading, unchanging, all knowing, while the body is non-eternal, changeful, dependent and perish-

able. *i e.* the Soul is immortal and that the ignorant and not the wise regard it as perishable.

C/o *Bhagavat*, V—11—1.

"Being a fool thou talkest like a wise man. But from this alone thou can not be held to be wise. The wise say and that seems to be true that the world has no reality."

१२—न त्वेवाहं जातु नासं न त्वंनेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

पदच्छेद	*Word-meaning.*
न,तु,एव,अहं,जातु,न, आसं,	Not, and, verily, I, ever, not, was,
न,त्वं,न,इमे,जन-अधिपाः ।	not, thou, not, these, men-kings;
न, च, एव, न, भविष्यामः,	not, and, verily, not, shall be,
सर्वे, वयम्, अतः, परम् ॥	all, we, here, after.

Translation—Verily I was never not, nor thou, nor these kings of men, nor verily we all shall not be hereafter.

NOTE—The *Atma* (Soul) is eternal. It is never destroyed, has been never destroyed and shall never be destroyed

C/o. *Shwetashwatra*, V-13 "Who knows him as having no begining and no end, and as seated in the world of illusion, he obtains everlasting peace."

१३—देहिनोऽस्मिन्यथा देहेकौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

पदच्छेद	*Word-meaning.*
देहिनः अस्मिन्, यथा, देहे,	Embodied, in this, as, in body
कौमारं, यौवनं, जरा ।	childhood, youth, old age;
तथा, देह-अन्तर-प्राप्तिः,	so, body-other-acquiring,
धीरः, तत्र, न, मुह्यति ॥	wise, there, not, is deluded.

Translation—As the embodied (Soul) in this body has childhood, youth and old age, so the acquiring of another body. The wise is not deluded there.

NOTE—As the passing of the different stages of life (infancy, youth and old age) are inevitable for the body, so changes of bodies are inevitable for the Soul which is eternal and unperishable. In death the wise should not confound the soul with the body which alone perishes but is replaced by a new one.

१४-मात्रास्पर्शास्तुकौन्तेयशीतोष्णसुखदुःखदाः
आगमापायिनोऽनित्यास्तांस्तितिक्षस्वभारत॥

मात्रा-स्पर्शाः, तु, कौन्तेय,	Sense-contacts, and, *Arjuna*,
शीत-उष्ण-सुख-दुख-दाः ।	cold-heat-joy-grief-givers;
आगम-अपायिनः अनित्याः	coming-going, unlasting,
तान्, तितिक्षस्व, भारत ॥	them, bear, *Arjuna*.

Translation—*Arjuna* ! the contacts of senses are the givers of cold and heat, joy and grief,

coming and going and unlasting, *Bharata !* bear them.

NOTE—The afflictions of cold and heat, joy and sorrow, *etc.* are caused by action or contact of sense organs with sense objects. They come and go and are not permanent. Therefore one should endure such bodily afflictions patiently or with indifference and should not grieve for such changes.

C/o. *Mahabharata*, XII-174-20 and 21.

"Sorrow comes after happiness and happiness after sorrow. No one suffers sorrow for ever and no one enjoys happiness for ever. This body is the refuge of both sorrow and happiness. Whatever acts a man does with his body, the fruit of that he suffers in that body, B. G. V—22.

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

पदच्छेद	*Word-meaning.*
यं, हि, न, व्यथयन्ति, एते, पुरुषम्, पुरुष-ऋषभ ।	Whom, verily, not, distress, these, person, *Arjuna*;
सम, दुःख, सुखम्, धीरम्, सः, अमृतत्वाय, कल्पते ॥	equal, pain, pleasure, steady, that, for immortality, is fitted.

Translation—*Arjuna !* whom these (sense contacts) distress not, that steady person equal in pleasure and pain, is fitted verily for immortality.

NOTE—The person not effected by bodily pain and pleasure is of steady (tranquil) nature and he attains to salvation.

C/o. *Kathballi*, II-3-6 "The wise man on knowing the difference, rising and setting and different origin of the senses ceases to grieve."

Markandeya, XXXIX-65. "He only has attained to perfection who meets no impediments from the extremes of cold and heat and does not fear any thing."

B. G. II—55.

१६—नासतोविद्यते भावोनाभावोविद्यते सतः।
उभयोरपिदृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥

पदच्छेदः	*Word-meaning.*
न, असतः, विद्यते, भावः,	No, unreal, has, being,
न, अभावः, विद्यते, सतः।	no; non-being, has, real;
उभयोः, अपि, दृष्टः, अन्तः,	two, even, seen, end,
तु, अनयोः तत्व-दर्शिभिः॥	and, of these, essence-seers.

Translation—The unreal has no being and the real has no nonbeing. The end of these two is seen by the seers (knowers) of the essence.

NOTE—The essential nature of the Body and Soul is known to the wise (*Sankhyas*) that the one (Soul) is real (*sat*) and the other (*Body*) is not real (*asat*).

C/o. *Vishnu*, II-12-45 "That *Gyan (Atma)* is that which is (*sat*) and every thing else is that which is not (*asat*).

१७-अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

पदच्छेद	*Word-meaning.*
अविनाशि, तु, तत्, विद्धि,	unperishable, but, that, know,
येन, सर्वम्, इदम्, ततम् ।	bywhom, all, this, pervaded;
विनाशम्, अव्ययस्य, अस्य,	destruction, of imperishable, of that,
न, कश्चित्, कर्तुम्, अर्हति॥	not, any, to do, can.

Translation—But know that to be unperishable by whom all this is pervaded. No one can do the destruction of that unperishable.

NOTE—The Soul is all pervading and unperishable and therefore it can not be injured or destroyed by any one.

१८-अन्तवन्त इमेदेहानित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धस्व भारत॥

पदच्छेद	*Word-meaning.*
अन्तवन्तः, इमे, देहाः नित्यस्य, उक्ताः, शरीरिणः ।	Endable, these, bodies, of eternal, called, embodied;
अनाशिनः, अप्रमेयस्य, तस्मात्, युध्यस्व, भारत ॥	unperishable, of unmeasurable, therefore, fight, *Arjuna*.

Translation—These bodies of the eternal, unperishable and unmeasurable embodied (Soul) are called endable, Therefore, *Bharat* ! fight.

NOTE—The Soul is eternal and unperishable, while the Body is impermanent and destructable. Therefore one must perform his duty without caring for life or death.

C/o. *Isha*, 17—"The body is reduced to ashes but the indwelling life breath (Soul) does not and is immortal."

१९-य एनं वेत्ति हंतारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

यः, एनम्, वेत्ति, हंतारम्, यः, च, एनम्, मन्यते, हतम् ।	Who, this, knows, slayer, who, and, this, regards, slain;
उभौ, तौ, न, विजानीतः, न, अयम्, हन्ति, न, हन्यते ॥	both, them, not, knowers, not, this, slays, not, is slain.

Translation—Who knows this (Soul) as slayer and who regards this as slain both of them are not knowers. This slays not and is not slain,

NOTE—The Soul being immortal, no man kills or is killed by any one. One who thinks so is not wise

C/o. *Kathaballi*, I—2—19. "If the slayer thinks to slay and if the slain thinks to be slain, both these do not understand—this (Soul) slays not, nor it is slain."

२०—न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥

पदच्छेद	*Word meaning.*
न, जायते, म्रियते, वा, कदाचित्, न, अयम्, भूत्वा, भविता, वा, न, भूयः ।	Not, is born, dies, or, ever, not, this, being, shall be, or, not, again;
अजः, नित्यः, शाश्वतः, अयं, पुराणः, न, हन्यते, हन्यमाने, शरीरे ॥	unborn, eternal, ancient, this, primeval, not, is slain, on destruction, in body.

Translation—This (Soul) is not born, nor ever dies, nor having been shall not be again. This is eternal, ancient, primeval, and this is not slain with the destruction of the body.

NOTE—The Soul is eternal and unchangeable and does not perish with the destruction of the body but ever remains the same.

C/o. *Kathaballi*, 1—2—18. The knowing (Soul) is not born nor dies. It is not from any one nor from anywhere It is unborn, permanent, eternal and ancient and is not slain on the slaying of the body."

२१-वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

पदच्छेद	*Word-meaning.*
वेद्, अविनाशिनं, नित्यम्, यः, एनम्, अजम्, अव्ययम् ।	Knows, indestructible, eternal, who, this, unborn, imperishable;
कथम्, सः, पुरुषः, पार्थ, कम्, घातयति, हन्ति, कम् ॥	how, that, person, *Arjuna*, whom, be slain, slays, whom.

Translation—Who knows this (Soul) as indestructible, eternal, unborn and unperishable-*Partha* ! how and by whom that person can slay or cause to be slain ?

NOTE—The wise knowing the true nature of the Soul as eternal etc. should not be deluded and not regard it as subject to birth and death i.e. perishable.

C/o. *Vishnu*, I—1—21. "By whom is any one killed? Every man reaps the result of his own acts."

२२-वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान-
यन्यानि संयाति नवानि देही ॥

पदच्छेद	*Word-meaning.*
वासांसि, जीर्णानि, यथा,	Clothes, old, as,
विहाय, नवानि,	leaving, new,
गृह्णाति, नरः, अपराणि ।	taking, man, others;
तथा, शरीराणि, विहाय,	so, bodies, leaving,
जीर्णानि, अन्यानि,	old, others,
संयाति, नवानि, देही ॥	acquires, new, embodied.

Translation—As a man leaving old clothes takes on new ones, so the embodied (Soul) leaving the old bodies acquires new ones.

NOTE—The Soul is imperishable. It simply changes bodies as a man changes his clothes.

२३-नैनंछिन्दंति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

न, एनम्, छिन्दन्ति, शस्त्राणि	Not, this, cut, weapons,
न, एनम्, दहति, पावकः ।	not, this, burns; fire;
न, च, एनम्, क्लेदयन्ति, आपः	not, and, this, wets, water,
न, शोषयति, मारुतः ॥	not, dries, air.

Translation—Weapons cut this (Soul) not, fire burns this not, water wets this not and air dries this not.

NOTE—The Soul is imperishable and can not be injured by any thing whatever.

२४-अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्यएवच
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

पदच्छेद	*Word meaning*
अच्छेद्यः, अयम्, अदाह्यः, अयम्	Invulnerable, this, incombustible, this,
अक्लेद्यः, अशोष्यः, एव, च।	unwettable, undriable, also, &;
नित्यः, सर्व-गतः, स्थाणुः,	ever, all pervading, stable,
अचलः, अयम्, सनातनः ॥	immoveable, this, eternal.

Translation—Invulnerable is this (Soul), incombustible, unwettable and also undriable is this. This is everlasting, all pervading, stable, immoveable and eternal.

NOTE—The Soul is imperishable and can not be injured. It is eternal and omnipresent and unchangeable.

२५-अव्यक्तोऽयमचिंत्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

अव्यक्तः, अयम्, अचिन्त्यः, अयं	Unmanifest, this, unthinkable,
अविकार्यः, अयम्, उच्यते।	this, unchangeable, this, is called;
तस्मात्, एवम्, विदित्वा, एनम्	therefore, so, knowing, this,
न, अनुशोचितुम्, अर्हसि ॥	not, to grieve, shouldst thou.

Translation—Unmanifest this, unthinkable this, and unchangeble this (Soul) is called. Therefore knowing this to be so, thou shouldst not grieve.

NOTE—The Soul is not conceivable by the senses, but it is eternal and imperishable and can not be injured by any thing.

२६-अथचैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥

पदच्छेदं	*Word-meaning*
अथ, च, एनम्, नित्य-जातम् नित्यम्, वा, मन्यसे, मृतम्।	If, and, this, ever, being born ever, and, thinkest, dying;
तथा, अपि, त्वम्, महाबाहो, न, एनम्, शोचितुम्, अर्हसि	then, even, thou, *Arjuna*, not, this, to grieve, shouldst.

Translation—If thou thinkest this (Soul) as ever being born and ever dying, even then, *Arjuna !* thou shouldst not grieve for this.

NOTE—Accepting the material theory that for every being there is a new soul which perishes with death, even then there is no cause for sorrow,

(*a*) because then the Soul is relieved once for all from all the wordly afflictions, or

(*b*) because these states of birth and death inevitably follow each other as declared in the next verse.

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

पदच्छेद	*Word-meaning.*
जातस्य, हि, ध्रुवः, मृत्युः ध्रुवम्, जन्म, मृतस्य, च ।	Of born, because, certain, death, certain, birth, of dead, and ;
तस्मात्, अपरिहार्ये, अर्थे, न, त्वम्, शोचितुम्, अर्हसि॥	therefore, unavoidable, for, not, thou, to grieve, shouldst.

Translation—Because death is certain for the born and birth is certain for the dead. Therefore thou shouldst not grieve for the unavoidable.

NOTE—Birth is ever succeeded by death and *vice versa* death by birth. These events follow each other and are inevitable. Therefore for such change of state it is no good to mourn.

C/o. *Yoga Vasishta*, I—XII—7. "The beings of the world can not be happy, they are born only to die and they die only to be reborn.

२८-अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

अव्यक्त—आदीनि, भूतानि, व्यक्त—मध्यानि, भारत ।	Unmanifest-origin, beings, manifest—middle, *Arjuna*;

अव्यक्त—निधनानि, एव, } unmanifest—end, also,
तत्र, का, परिदेवना ॥ } there, what, grief.

Translation—*Arjuna* unmanifest is the origin of beings, manifest the middle, and unmanifest is also the end—what is there to grieve.

NOTE—*(a)* According to *Sankha System* the manifest is the Nature and the manifested is the Body which is caused and uncaused (produced and destroyed) by the same Nature. The birth, life and death of the Body being thus the work of Nature, there is therefore no ground to grieve for such changes.

(b) The created beings being mere illusions their origin (source) is unseen, their middle (existence) is seen, and the end (death) is again unseen. Therefore there is no cause to mourn for death which is only a change from manifestation to unmanifestaion or return to the original state.

C/o. Mahabharata, XI—2—13. "He has come from non-perception and has gone back to non-perception. He is not thine and nor thou art his. What is this vain lamentation for"

Mahabharata, XII—174—17. "Thy son came from an invisible region. He has gone and become invisible. He did not know thee.

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Thou did not know him. Who art thou and for whom thou grievest."

Mahabharata, XII—206—28. "The Soul is unmanifest but when clothed with qualities, it becomes manifest. When destruction comes it once more becomes unmanifest."

२९-आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

आश्चर्यवत्, पश्यति, कश्चित्, एनम्, आश्चर्य-वत्, वदति, तथा, एव, च, अन्यः ।	Wonder as, sees, some, this, wonder as, speaks, and, verily, and, other;
आश्चर्य-वत्, च, एनम् अन्यः, शृणोति, श्रुत्वा, अपि, एनम्, वेद, न, च, एव, कश्चित् ।	wonder-as, and, this, other, hears, hearing, even, this, knows, not, verily, any.

Translation—Some sees this as a wonder, another speaks of this as a wonder, another hears of this as a wonder, and hearing this even no one verily knows this (Soul).

NOTE—*(a)* The Soul is all pervading and supreme but subtle and hence all see, speak and hear of it with awe, and wonder, and even after so perceiving it no one knows it fully.

(b) A person who sees, speaks and hears of the *Jiv-atma* is indeed a wonder and such a person is very rare to meet with.

C/o. Kathaballi ; I—2—7 "Whc to many is not a available even for hearing, whom many having heard yet know not, wonderful is his speaker, blessed is his finder, wonderful is his knower and blessed is his taught."

Ken I—3 "The eye goes not there, the speech goes not there, nor the understanding. We know him not and we do not know how to explain him. He is distinct from and higher than all known and unknown things. We have heard of him from the former sages who have explained him to us."

३०-देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणिभूतानि न त्वं शोचितुमर्हसि ॥

पदच्छेद	*Word-meaning.*
देही, नित्यम्, अवध्यः, अयम्, देहे, सर्वस्य, भारत ।	Embodied, ever, unslayable, this, in body, of all, *Arjuna*;
तस्मात्, सर्वाणि, भूतानि,	herefore, all, beings,
न, त्वम्, शोचितुम्, अर्हसि ॥	not, thou, to grieve, shouldst.

Translation—*Arjuna* ! this embodied (Soul) in the body of all is ever unslayable. Therefore thou shouldst not grieve for any being.

NOTE—The Soul in the bodies of all beings is eternal and imperishable. It is only the body that

perishes and hence there is no cause to mourn for the death of any one.

३१-स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्यनविद्यते॥

पदच्छेद	*Word-meaning.*
स्व-धर्मम्, अपि, च, अवेक्ष्य,	Thy-duty, also, and, looking,
न, विकम्पितुम्, अर्हसि।	not, to tremble, thou shouldst;
धर्म्यात्, हि, युद्धात्, श्रेयः	than righteous, because, than war, better,
अन्यत्, क्षत्रियस्य, न, विद्यते॥	other, of *Kshatriya*, not, is.

Translation—And looking also to thy duty, thou shouldst not tremble, because for a *Kshatriya* nothing is better than a righteous war.

NOTE—Performance of one's duty is the highest virtue and worship of the Lord. Therefore a man must discharge his duty in this world without any fear of life or death.

For the duties of *Kshatriyas* see B. G. XVIII—43.

३२-यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।
सुखिनः क्षत्रियाःपार्थ लभन्ते युद्धमीदृशम्॥

यदृच्छया, च, उपपन्नम्,	Unsought, and, attaining,
स्वर्ग-द्वारम्, अपावृतम्।	heaven-door, open;
सुखिनः, क्षत्रियाः, पार्थ,	blessed, *Kshatriyas*, *Arjuna*,
लभन्ते, युद्धम्, ईदृशम्॥	obtain, battle, like this.

Translation—*Parth!* the blessed *Kshatriyas* obtain a battle like this. It is attaining the open door of heaven unsought.

NOTE—Persons that succeed in performing their duty attain to salvation without any difficulty as a matter of course.

३३-अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि।
ततः स्वधर्मंकीर्तिं च हित्वा पापमवाप्स्यसि ॥

पदच्छेद	*Word meaning.*
अथ, चेत्, त्वम्, इमम्, धर्म्यं, सग्रामम्, न, करिष्यसि।	And, if, thou, this, righteous, war, not, would wage;
ततः, स्व-धर्मम्, कीर्तिम्, च, हित्वा, पापम्, अवाप्स्यसि ॥	then, thy-duty, honour, and, forsaking, sin, shall incur.

Translation—And if thou wouldst not wage this righteous war, then forsaking thy duty and honour thou shalt incur sin.

NOTE—If one fails to perform one's duty, he not only loses the reward due for discharge of such duty but also incurs dishonour and ruin.

३४-अकीर्तिंचापि भूतानिकथयिष्यन्तितेऽव्ययाम्
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

अकीर्तिम्, च, अपि, भूतानि, कथयिष्यन्ति, ते, अव्ययाम्।	Disgrace, and, also, people, will recount, thy, eternal;

संभावितस्य, च, अकीर्तिः, मरणात्, अतिरिच्यते ॥ } of noble, and, disgrace, than death, is greater.

Translation—The people will also recount thy eternal disgrace and for a noble (man) disgrace is greater than death.

NOTE—A man forsaking his duty loses his reputation and the people ever talk about his disgrace. This is unbearable and worse than death.

C/o. Mahabharata, V—72—24. "To a man of noble descent even censure is death, and death is many times better than bearing a life of blame"

३५-भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥

पदच्छेद	*Word-meaning.*
भयात्, रणात्, उपरतम्, मंस्यन्ते, त्वाम्, महारथाः ।	From fear, from battle, fled, will consider, thee, great charioteers,
येषाम्, च, त्वम्, बहु-मतः भूत्वा, यास्यसि, लाघवम् ॥	by whom, &, thou, highly-held, being, well be, nothing.

Translation—The great charioteers will consider thee as fled from battle through fear and by whom thou wert highly held, thou shalt be as nothing.

NOTE—The forsakers of duty are slighted even by their friends and admirers.

३६-अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नुकिम् ॥

पदच्छेद	Word-meaning.
अवाच्य-वादान्, च, बहून्,	Unseemly-words, and, many,
वदिष्यंति, तव, अहिताः ।	will say, thy, enemies;
निन्दन्तः, तव, सामर्थ्यम्,	disparaging, thy, strength,
ततः, दुख-तरम्, नु, किम् ॥	that, painful-more, then, what,

Translation—And thy enemies will say many unseemly words disparaging thy strength—what then is more painful than that ?

NOTE—The forsakers of their duty are looked down and derided even by their enemies and that causes great pain and mortification

३७-हतोवाप्राप्स्यसिस्वर्गं जित्वावाभोक्ष्यसेमहीम्
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

हतः, वा, प्राप्स्यसि, स्वर्गम्,	Slain, or, shalt attain, heaven,
जित्वा, वा, भोक्ष्यसे, महीम् ।	conquered, or, shalt enjoy, earth;
तस्मात्, उत्तिष्ठ, कौंतेय,	therefore, arise, *Arjuna*;
युद्धाय, कृत-निश्चयः ॥	or fight, making-resolve.

Translation—Being slain thou shalt attain to heaven, or having conquered thou shalt

enjoy the earth. Therefore *Arjuna*! arise, making resolve to fight.

NOTE—Performance of one's duty leads to success in the world during life and to heaven after death, and therefore every one should try to do his duty.

Yajur Veda—XXV—44. "No, here thou diest not, thou art injured not, thou goest by easy paths to gods."

३८-सुख दुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥

पदच्छेद	*Word-meaning.*
सुख-दुःखे, समे, कृत्वा, लाभ-अलाभौ, जय-अजयौ।	In pleasure-pain, equal, making, gain-loss success-failure;
ततः, युद्धाय, युज्यस्व, न, एवम्, पापम्, अवाप्स्यसि॥	thus, for battle, engage, not, then, sin, shalt incur.

Translation—Making equal pleasure and pain, gain and loss, success and failure, engage in battle. Then thou shalt incur no sin.

NOTE—Performance of one's duty without attachment and indifference to pleasure and pain leads to freedom from bondage.

३९-एषातेऽभिहिता सांख्ये बुद्धिर्योगे त्विमांशृणु
बुद्ध्या युक्तो यया पार्थकर्मबन्धंप्रहास्यसि॥

पदच्छेद	*Word-meaning.*
एषा, ते, अभिहिता, सांख्ये, बुद्धिःयोगे, तु, इमां, शृणु ।	This, thee, declared, in *Sankhya* intellect-path, now, this, hear;
बुद्धया, युक्तः, यया, पार्थ, कर्म-बंधम्, प्रहास्यसि ॥	intellect, equipped, by which, *Arjuna* action-bondage, shalt be freed.

Translation—This has been declared to thee in *Sankhya*. Now hear this by *Intellect* path equipped with which, *Intellect, Parth!* thou shalt be freed from action bondage.

NOTE—The first portion (1-38) of this chapter has dealt with the *Sankhya Tattava* of soul, body and nature. The second portion (39-72) teaches *Buddhi* or wisdom by acquiring which fully one attains to liberation from all pain.

४०-नेहाभिक्रमनाशोऽस्तिप्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

न, इह, अभिक्रम-नाशः, अस्ति, प्रत्यवायः, न, विद्यते, ।	Not, here, action-loss, is, harm, not, is ;
स्वल्पम् अपि, अस्य, धर्मस्य, त्रायते, महतः, भयात् ॥	little, even, its, of knowledge, saves, from great, from fear.

Translation—There is neither loss nor harm of action. Even a little of this knowledge saves from great fear.

NOTE—*Buddhi Yoga* (Intellect Path) does not teach neglect, or abondonment of one's duty. Even a little of self knowledge ultimately leads to liberation from pain.

C/o. B. G. VI-41 to 45.

४१-व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखाह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्

पदच्छेद	*Word-meaning.*
व्यवसायात्मिका, बुद्धिः, एका, इह, कुरुनन्दन ।	Resolute, intellect, one, here, *Arjuna* ;
बहु-शाखाः, हि, अनन्ताः, च, बुद्धयः, अव्यवसायिनाम् ॥	many-branches, verily, endless, and, intellect, of irresolute.

Translation—*Arjuna* ! there is one resolute (steady) *Intellect* but there are verily many and endless branches of the irresolute *Intellect*.

NOTE—One with steady *Intellect* knowing the Soul as distinct from the body gives up attachment for sense objects and is thereby liberated, while one with unsteady *Intellect* identifies the Soul with the body and is attached to many kinds of enjoyments of the sense objects and thus falls into bondage.

४२-यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

पदच्छेद	*Word-meaning.*
यां,इमाम्,पुष्पिताम्,वाचम्,	What, these, flowery, speech,
प्रवदन्ति, अविपश्चितः ।	recite, unwise;
वेद-वाद-रताः, पार्थ,	*Veda*-word-lovers, *Arjuna*,
न,अन्यत्,अस्ति,इति,वादिनः	not, else, is, thus, saying.

Translation—*Partha !* the unwise lovers of the *Vedic* words recite such flowery speech saying thus "there is nothing else."

NOTE—The possessors of unsteady *Intellect* delight in the letter of the *Vedic* texts enjoining rituals for attainment of desires and enjoyments. They contend that there is no higher goal than heaven and bodily pleasures.

४३-कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

काम-आत्मानः, स्वर्ग-पराः,	Desire-minded, heaven-supreme,
जन्म-कर्म-फल-प्रदाम् ।	birth-action-fruit-givers;
क्रिया-विशेष-बहुलाम्,	rites-great-many,
भोग-ऐश्वर्य-गतिम्, प्रति ॥	happiness-lordship-attainment, for.

Translation—To the desire-minded and heaven Supreme holders, the great many (*Vedic*) rites are givers of action fruits as birth for attainment of happiness and lordship.

NOTE—Such persons immersed in desires and enjoyments consider that the *Vedas* teach rituals yielding fruits as good birth and happiness.

४४-भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

पदच्छेद	*Word-meaning.*
भोग-ऐश्वर्य-प्रसक्तानाम्, तया, अपहृत-चेतसाम् ।	Pleasure-power-attached, by that, overcome-mind;
व्यवसाय-आत्मिका, बुद्धिः, समाधौ, न, विधीयते ॥	steady, Intellect, n contemplation, not, is formed.

Translation—Of those attached to pleasures and powers and with mind overcome by that, no steady *Intellect* is formed for contemplation.

NOTE—Persons whose minds are affected by desires and enjoyments have no steady *Intellect* for engagement in *Samadhi* or deep meditation.

४५-त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥

त्रै-गुण्य-विषयाः, वेदाः, निस्त्रै-गुण्यः, भव, अर्जुन, ।	Three-qualities-objects, *Vedas*, without three qualities, be, *Arjuna*;
निर्द्वन्द्वः, नित्य-सत्व-स्थः, निर्योग-क्षेमः, आत्मवान् ॥	pairless, ever-wisdom-established, without gain-protection, mind-controlled.

Translation—The *Vedas* deal with the three qualities. *Arjuna!* be thou without the three quali-

ties, without pairs (of opposites), ever established in wisdom, without gain and protection (desires and fears) and mind controlled.

NOTE—Persons of unsteady intelligence are attached to enjoyments mentioned in the *Vedas* as reward of good actions caused by the qualities of nature. But persons of steady *intelligence* cross beyond the qualities and are thus freed from attachments and desires, pleasures and pain, and become controller of their minds and endowed with *Brahma* Knowledge.

C/o *Kathaballi*, *I—2—2*. "The wise man on meeting good and pleasant examinens, and distinguishes them. He prefers the good to the pleasant, while the fool accepts the pleasant out of a desire for gain and protection."

४६-यावानर्थ उपदाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

पदच्छेद	*Word meaning.*
यावान्, अर्थः, उदपाने, सर्वतः, संप्लुत-उदके ।	What, use, in reservoir of water on all sides, full of-water;
तावान्, सर्वेषु, वेदेषु, ब्राह्मणस्य, विजानतः ॥	so, in all, in *Vedas*, of *Brahman*, wise.

Translation—Of what use is a reservoir of water in a place full of water on all sides so are all the *Vedas* to a wise *Brahman*.

NOTE—(1) As a reservoir surrounded on all sides by water (ocean) is of no utility, so for a person that has attained to the bliss of self knowledge, there is no need for the happiness *etc.*, resulting from the *Vedic* rituals loved by the unwise.

(2) As a great tank of water is useful both for bathing and navigation, so are the *Vedas* to a knowing *Brahman*, as teaching both *Kamya* and *Akamya* actions *i. e.*, actions leading to desires and bondage, & actions leading to knowledge and salvation.

४७-कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि॥

पदच्छेद	*Word-meaning.*
कर्मणि, एव, अधिकारः, ते, मा, फलेषु, कदाचन।	Actions, only, concern, thy, not, fruit, ever;
मा, कर्म-फल-हेतुः, भूः, मा, ते, संगः, अस्तु, अकर्मणि	not, action-fruit-motive, be, not, thy, attachment, be, in inaction.

Translation—Thy concern is with action only and never with fruit. Let not the fruit of action be thy motive nor let thy attachment be with inaction.

NOTE—It is our duty to act but not to expect reward thereof. Expectation of fruit causes bondage.

Action should therefore be performed without seeking the fruits, but it should not be forsaken. The former leads to salvation and the latter to sin *i. e.*, action must be performed as a duty without attachment.

C/o. Ishabas 2. "One should wish to live a hundred years surely by acting. Actions taint not man, and there is no other way for him.

योगस्थः कुरुकर्माणि सङ्गंत्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योःसमोभूत्वासमत्वंयोग उच्यते ॥

पदच्छेद	*Word-meaning.*
योग-स्थः, कुरु, कर्माणि, संगम्, त्यक्त्वा, धनञ्जय ।	concentration-steadfast, perform, action, attachment, abondoning, *Arjuna*;
सिद्धि-असिद्ध्योः, समः, भूत्वा, समत्वम्, योगः, उच्यते ॥	success-failure, equal, being, equality, *yoga*, is called.

Translation—*Dhananjaya* ! perform action with steadfast concentration by abondoning attachment and being equal in success and failure. The equality is called (*Buddhi*) *Yoga*.

NOTE—According to *Sankhya* System when the Soul attains to knowledge, the nature ceases its activity and the three qualities are equipoised. Thus on the attainment of the steady *Intellect* there is an abondonment of all attainments, desires, pleasures and pain. The

Buddhi Yoga is equality, equilibrium or steadiness of thinking attended with renunciation or dispassion.

४९-दूरेण ह्यवरं कर्म बुद्धि योगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

पदच्छेद	*Word meaning.*
दूरेण, हि, अवरम्, कर्म, बुद्धि-योगात्, धनंजय ।	Much, verily, lower, action, than *Intellect*-path, *Arjuna*;
बुद्धौ, शरणं, अन्विच्छ, कृपणाः, फल-हेतवः ॥	in wisdom, refuge, seek, wretched, fruit-seeker.

Translation—*Dhananjaya !* Action (fruitful) is verily much lower than the *Intellect* path. Seek refuge in *Intellect*. The fruit seekers are wretched.

NOTE—*Intellect* path is superior to performance of action with desire for fruits and therefore one should resort to the former and avoid the latter which causes bondage.

C/o. *Brihadaranyak*, III-8-10.—"O Gorgee ! wretched is he who departs from the world without knowing the unperishable."

५०-बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगायुज्यस्वयोगःकर्मसुकौशलम् ॥

पदच्छेद	*Word-meaning.*
बुद्धि-युक्तः, जहाति, इह,	Intellect-united, discards, here,
उभे, सुकृत-दुष्कृते ।	both, good-bad, actions ;
तस्मात्, योगाय, युज्यस्व,	therfore, for *yoga*, engage,
योगः, कर्मसु, कौशलम् ॥	*yoga*, in action, wellbeing.

Translation—The *Intellect* united discards here both good and bad actions (fruit). Therefore engage in *(Buddhi) Yoga*. The *Yoga* is well-being of action.

NOTE—Both good and bad actions cause bondage. Therefore one possessed of steady *Intellect* looks upon all action fruits whether good or bad as an evil and renounces them both. The *(Buddhi) yoga* saves one from the evil or action bondage.

C/o. *Brihadaranyak*, IV—4—22. "Him (the wise) these two thoughts do not overcome, neither the thought 'hence I did wrong, nor the thought hence I did right." Verily he overcomes them both. What he has done and what he has not done do not affect him."

५१-कर्मजंबुद्धियुक्ताहिफलंत्यक्त्वामनीषिणः ।
जन्मबन्धविनिर्मुक्ताःपदंगच्छन्त्यनामयम् ॥

कर्म-जम्, बुद्धि-युक्ताः, हि,	Action-born, *Intellect* possessed, verily,
फलम्, त्यक्त्वा, मनीषिणः	fruit, abondoning, men;

जन्म-बन्ध-विनिर्मुक्ताः,	birth-bonds-freed,
पदम्, गच्छन्ति, अनामयम्॥	abode, go, painless.

Translation—The men possessed of *Intellect* abondoning the action born fruits and freed from the bonds of birth verily go to the painless abode.

NOTE—Persons possessed of steady *Intellect* perform actions without desire for fruits and being thus liberated from bondage attain to supreme bliss.

C/o. *Mahabharat*, XII—17—17 "Wordly enjoyments are called bond and they are also called action. Liberated from these two sins (action-bonds) one attains to the highest goal."

५२. यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्यश्रुतस्य च॥

पदच्छेद	*Word-meaning.*
यदा, ते, मोह-कलिलम्,	When, thy, delusion-mire,
बुद्धिः, व्यति-तरिष्यति।	*Intellect*, shall fully-cross;
तदा, गन्तासि, निर्वेदम्,	then, shalt attain, indifference
श्रोतव्यस्य, श्रुतस्य, च॥	of hearable, of heard, and.

Translation—When thy *Intellect* shall cross beyond the mire of delusion, then thou shalt attain to indifference of the heard (*Vedas*) and hearable (other *Shashtras*).

NOTE—On attainment of steady *Intellect* (freedom from delusion) one is liberated from the fruits of all good actions enjoined by the *Vedas* and *Shastras* (*Shruti* and *Smriti*).

Koorma, II—6—49. "On the dispelling of the mire of delusion, the knowledge by which that goal is seen, is also attained under the direction of the Lord"

५३-श्रुतिविप्रतिपन्नातेयदास्थास्यतिनिश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

पदच्छेद	*Word-meaning.*
श्रुति-विप्रतिपन्ना, ते, यदा, स्थास्यति, निश्चला ।	Heard-confusion, thy, when shall be steadied, firmly;
समाधौ, अचला, बुद्धिः, तदा, योगम्, अवाप्स्यसि ॥	in contemplation, stable, intelligence, then, *yoga*, shalt attain.

Translation—When from the confusion of the heard thy intelligence shall be firmly steadied in the stable contemplation, then thou shalt attain to *(Buddhi) Yoga*.

NOTE—When one's intelligence, freed from the fruit of the *Vedic* rituals, becomes engaged in calm contemplation, then he attains to *Buddhi Yoga* or steady *Intellect*.

अर्जुन उवाच

५४-स्थितप्रज्ञस्यका भाषा समाधिस्थस्य केशव।
स्थितधीःकिंप्रभाषेतकिमासीतव्रजेतकिम्॥

पदच्छेद	*Word meaning.*
स्थित-प्रज्ञस्य, कः, भाषा, समाधि-स्थस्य, केशव ।	of steadied-*Intellect*, what, marks of contemplation settled *Krishna*,
स्थित-धीः, किम्, प्रभाषेत, किम् , आसीत, व्रजेत, किम् ॥	steadied sage, how, speaks, how, sits, walks, how.

ARJUNA SAID.

Translation—*Keshava !* What are the marks of the steady *Intellect* settled in contemplation, how the steadfast sage speaks, how sits and how walks ?

NOTE—The characteristics of the one possessed of steady *Intellect* and fixed in stable contemplation are now going to be described.

C/o—*Bhagavata* XI—10—36. "By what marks can he (the wise) be known, how he lives, how he plays, how he enjoys, how he leaves, how he sleeps, how he sits and how he walks."

५५-प्रजहातियदाकामान्सर्वान्पार्थमनोगतान्।
आत्मन्येवात्मनातुष्टःस्थितप्रज्ञस्तदोच्यते ॥

प्रजहाति, यदा, कामान् , सर्वान् , पार्थ, मनः-गतान् ।	Renounced, when, desires, all, *Arjuna*, mind rising ;
आत्मनि, एव, आत्मना, तुष्टः, स्थित-प्रज्ञः, तदा, उच्यते ॥	in Soul, alone, mind, satisfied, stead fast *Intellect*, then, is called.

Translation—*Partha* ! when all the desires rising in the mind are renounced andthe mind is satisfied with the Soul alone, then he is called of the steadfast *Intellect*.

NOTE—The person of steadfast *Intellect* gives up all desires and engages only in self contemplation.

C/o. *Kathaballi*, II—3—14. "When all the desires lodging in the heart are cut off, then a mortal becomes immortal and enjoys Brahma."

५६-दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

दुःखेषु, अनुद्विग्न-मनाः, सुखेषु, विगत-स्पृहः ।	In pain, of undisturbed-mind, in pleasure, free-hankering;
वीत-राग-भय-क्रोधः, स्थित-धीः, मुनिः, उच्यते ॥	devoid-desires-fears-wrath, of steadfast-*Intellect*, sage, is called.

Translation—(One) of mind undisturbed by pain, free from hankering after pleasures, devoid of desires, fears and wrath is called a sage of steadfast *Intellect*.

NOTE—The person of steadfast *Intellect* is neither affected by pain or pleasure and is ever free from desires and aversions.

५७-यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति नद्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

पदच्छेद	*Word meaning.*
यः, सर्वत्र, अनभिस्नेहः,	Who, every-where, unattached,
तत्, तत्, प्राप्य, शुभ-अशुभम्।	that, that, finding, good-bad;
न, अभिनन्दति, न, द्वेष्टि,	not, is pleased, not, displeased,
तस्य, प्रज्ञा, प्रतिष्ठिता ॥	his, *Intellect*, steadfast.

Translation—Who is everywhere unattached, neither pleased nor displeased on finding whatever good or bad, his *Intellect* is steadfast.

NOTE—The person of steadfast wisdom has no desires and is ever content and satisfied with good or bad that comes in his way.

५८-यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञाप्रतिष्ठिता ॥

यदा, संहरते, च, अयम्, कूर्मः,	When, withdraws, and, this, tortoise,
अङ्गानि, इव, सर्वशः।	limbs, like, from all sides;
इन्द्रियाणि, इन्द्रिय-अर्थेभ्यः,	sense organs, sense-objects,
तस्य, प्रज्ञा, प्रतिष्ठिता ॥	his, *Intellect*, steadfast.

Translation—When a (man) withdraws his sense organs from sense objects from all sides like a tortoise limbs, his *Intellect* is steadfast.

NOTE—The man of steadfast *Intellect* controls his sense organs by withdrawing them from the

pleasures and pain of sense objects like a tortoise withdrawings his limbs inside his shell at will.

C/o. *Mahabharata*, XII—174—51. "When a man succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his Soul which is self luminous, succeeds in looking into itself."

५९-विषया विनिवर्तन्ते निराहारस्य (विषय) देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

पदच्छेद	*Word-meaning.*
विषयाः, विनिवर्तन्ते,	Objects, are discarded,
निराहारस्य, देहिनः ।	of fasting, man ;
रस-वर्जम्, रसः, अपि, अस्य,	taste-excepting, taste, also, his,
परम्, दृष्ट्वा, निवर्तते ॥	supreme, seeing, disappears.

Translation—The objects are discarded by a fasting man but not the taste. His taste also disappears on seeing the supreme.

NOTE—A man may discard sense objects as food *etc.* in austerity or illness but he can not give up their relish or feeling of pleasure and pain. The pleasure and pain disappear only on attainment of self knowledge or realization.

C/o. *Yoga Vasishtha*, II—2—9. "Until the self is realized it is as difficult for objects to be discarded as for plants to grow on stone."

६०-यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥

पदच्छेद	*Word-meaning.*
यततः, हि, अपि, कौन्तेय,	Striving, verily, even, *Arjuna*,
पुरुषस्य, विपश्चितः।	of man, of wise;
इन्द्रियाणि, प्रमाथीनि,	senses, powerful,
हरन्ति, प्रसभं, मनः॥	overcome, forcibly, mind.

Translation—*Arjuna!* Verily the powerful senses forcibly overcome the mind of even a striving and wise man.

NOTE—The sense organs are very strong and very difficult to control. They overcome even the wise sages whose craving for sense objects does not cease till they fully realize the Lord.

६१-तानि सर्वाणि संयम्य युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥

तानि, सर्वाणि, संयम्य,	Then, all, controlling,
युक्तः, आसीत, मत्-परः।	*Yogee*, sits, me-supreme,
वशे, हि, यस्य, इन्द्रियाणि,	in control, for, whose, senses,
तस्य, प्रज्ञा, प्रतिष्ठिता॥	his, *Intellect*, steadfast.

Translation—The *Yogee* holding me supreme sits controlling them all, for whose senses are under control, his *Intellect* is steadfast.

NOTE—The man of steadfast *Intellect* controls his sense organs by fixing his mind in Soul contemplation.

C/o. *Kathaballi*, II—3—11. "The firm holding of senses is considered *Yoga*, and the worshipper thus becomes wise as *yoga* is subject to rise andfall."

Kathaballi, I—3—6 "The senses of him who is wise with his mind always under control are manageable like the good horses of a driver."

६२-ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते॥

पदच्छेद	*Word-meaning.*
ध्यायतः, विषयान्, पुंस,	Thinking, objects, man,
संग, तेषु, उपजायते ।	attachment, in them; is created;
संगात्, संजायते कामः,	from attachment, grows, desire
कामात्, क्रोध, अभिजायते॥	from desire, anger, arises.

Translation—From the thinking of objects by a man an attachment for them is created, from attachment grows desire and from desire grows anger.

NOTE—Thinking of objects makes one to like them, liking leads one to desire to posses them and the checking of desires gives rise to anger.

C/o. *Markandeya*, III—71. "From attachment grows desire, from desire covetousness, from cove-

tousness springs stupefaction, and from that the weakness of memory; from the impairment of memory, grows loss of *Intellect* and from the loss of *Intellect* follows the destruction of one's own self."

६३-क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥

पदच्छेद	*Word-meaning.*
क्रोधात्, भवति, संमोहः, संमोहात्, स्मृति-विभ्रमः।	From anger, arises, stupidity, from delusion, memory-loss;
स्मृति-भ्रंशात्, बुद्धि-नाशः, बुद्धि-नाशात्, प्रणश्यति॥	from memory-loss, *Intellect* loss, from *Intellect*-loss, is lost.

Translation—From anger arises stupidity, from stupidity loss of memory, from loss of memory loss of *Intellect*, from loss of *Intellect*, he is lost.

NOTE—Anger causes insanity, from insanity there is weakness of memory, and the weakness of memory leads to delusion and the delusion to spritual death or bondage of Soul.

६४-रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति

पदच्छेद	*Word-meaning.*
राग-द्वेष-वियुक्तैः, तु, विषयान्, इन्द्रियैः, चरन् ।	Pleasure-pain-discarding, &, objects, by organs, consuming ;
आत्मवश्यैः, विधेय-आत्मा, प्रसादम्, अधिगच्छति ।	mind-restraining, control-self bliss, attains.

Translation—(One) consuming the sense objects with sense organs, discarding pleasure and pain and restraining the mind with self control attains to bliss.

NOTE—The person who performs actions by giving up pleasure and pain and restrains his mind by placing it under the control of Soul, attains to supreme peace.

C/o. Kathaballi, I—3—8. "He who is wise, of controlled mind and always holy attains that place from which one is not born again."

६५-प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

प्रसादे, सर्व-दुःखानाम्, हानिः, अस्य, उपजायते ।	In bliss, of all, pain, loss, his, arises ;
प्रसन्न-चेतसः, हि, आशु, बुद्धिः, पर्यवतिष्ठते ॥	blissful-thinker, for, soon, *Intellect*, is steadied.

Translation—In bliss arises the loss of all his

pain and the *Intellect* of a blissful thinker is soon steadied.

NOTE—Persons of steadfast *Intellect* attain to peace and are liberated from all pain.

६६-नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतःसुखम्॥

पदच्छेद	*Word-meaning.*
न, अस्ति, बुद्धिः, अयुक्तस्य, न, च, अयुक्तस्य, भावना ।	Not, is, *Intellect*, of unsteady, not, and, of unsteady contemplation ;
न, च, अभावयतः, शान्तिः, अशान्तस्य, कुतः, सुखम् ॥	not, and, uncontemplator, peace, of peaceless, where, happiness

Translation—The unsteady has nither *Intellect* nor the unsteady has contemplation. The uncontemplative has no peace and where is happiness for the peaceless?

NOTE—A person of uncontrolled mind can have no intelligence or realization of the Soul. Without Soul realization there can be no peace and without peace there can be no happiness (or liberation from pain).

६७-इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ।

इन्द्रियाणाम्, हि, चरताम्, यत्, मनः, अनुविधीयते ।	Of senses, verily, rambling, which, mind, yields ;

तत्, अस्य, हरति, प्रज्ञाम्,	that, his, overcomes, *Intellect*,
वायुः, नावम्, इव, अम्भसि ॥	wind, boat, like, in water.

Translation—That mind which yields to the rambling senses verily overcomes his *Intellect* like the wind (carrying off) a boat in water.

NOTE — As a boat at the mercy of wind at sea is uncontrolable by the sailor, so one whose sense organs are not under his control can not have steady *Intellect*.

C/o. *Kathaballi*, I—3—5. The senses of the unwise with mind always uncontrolled are unmanageable like the naughty horses of a driver".

Mahabharata III—211—26. "When a man's mind is overcome by any one of the senses runing wild, he loses his reason, becomes like a ship tossed by storm upon the high Seas".

६८-तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्यप्रज्ञा प्रतिष्ठिता॥

पदच्छेद	*Word-meaning.*
तस्मात्, यस्य, महाबाहो,	Therefore, whose, *Arjuna*,
निगृहीतानि, सर्वशः ।	controlled, fully ;
इन्द्रियाणि, इन्द्रिय-अर्थेभ्यः,	senses, of sense-objects,
तस्य, प्रज्ञा, प्रतिष्ठिता ॥	his, *Intellect*, steadfast.

Translation—*Arjuna !* therefore whose sense

(organs) are fully controlled from the sense objects, his *Intellect* is steadfast.

NOTE—The man of steadfast *Intellect* does not allow his sense organs to run wild to the sense objects but always keeps them under his control.

C/o. *Kathaballi*, I—3—6. "The senses of the wise with mind always under control are manageable like the good horses of a driver".

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

पदच्छेद	*Word-meaning.*
या, निशा, सर्व-भूतानाम्,	What, night, of all-beings,
तस्याम्, जागर्ति, संयमी।	therein, wakes, controlled,
यस्याम्, जाग्रति, भूतानि,	wherein, wakes, being;
सा, निशा, पश्यतः, मुनेः॥	that, night, seeing, sage.

Translation—What is night of all beings therein wakes the controlled. Wherein wake the beings that is the night of the seeing sage.

NOTE—The controller of senses attains to self knowledge and peace which is incomprehensible to ordinary persons. The sense objects which are every thing to the ordinary persons

७०-आपूर्यमाणमचलप्रतिष्ठम्
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

पदच्छेद	*Word-meaning*
आपूर्यमाणम्, अचल-प्रतिष्ठम्,	of full, still-steady,
समुद्रम्, आपः प्रविशन्ति, यद्वत् ।	ocean, waters, flow, as ;
तद्वत् कामाः, यम्, प्रविशन्ति,	so, desires, whose, merge,
सर्वे, सः शान्तिम्,	all, he, peace,
आप्नोति, न, काम-कामी ॥	obtain, not, desire-seeker.

Translation—As the waters flow into the full, still and steady ocean, so he in whom the desires merge obtains peace and not the desire seeker.

NOTE—As the ocean is not disturbed by the flow of rivers but ever remains full and calm, so the person who uses the sense objects with sense organs without disturbing his mind attains to peace and not the man who is ruled by his senses.

C/o. Mundak, III—2—8 "As the flowing rivers disappear in ocean leaving name and form so the wise freed from name, goes to the highest divine person."

७१-विहायकामान्यःसर्वान्पुमांश्चरतिनिःस्पृहः।
निर्ममो निरहंकारः स शान्तिमधिगच्छति॥

पदच्छेद	*Word-meaning*
विहाय, कामान्, यः, सर्वान्	Excluding, desires, who, all,
पुमान्, चरति, निःस्पृहः।	person, lives, without wants;
निर्ममः, निरहंकारः,	unselfishness, unegoism,
सः शान्तिम्, अधिगच्छति॥	he, peace, obtains.

Translation—The person who lives excluding all desires without wants, selfishness and egoism, he obtains peace.

NOTE—The man who acts after abondoning all attachments, self interest and desires and aversions attains to peace.

C/o. Mundak, III—2—2 "Who desires he on account of those desires is born in such places. But he whose wants are satisfied and centerd in *atma* (Soul) all his desires are dissolved."

Yoga Vasisht, III—9—9 "Who is free from egoism and whose intellect is not tainted by egoism whether acting or not acting, he is liberated."

७२-एषाब्राह्मीस्थितिःपार्थनैनांप्राप्यविमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥

पदच्छेद	*Word-meaning.*
एषा, ब्राह्मी, स्थितिः, पार्थ,	This, in *Brahm*,state,*Arjuna*,
न, एनाम्, प्राप्य, विमुह्यति।	not, it, attaining, is deluded;
स्थित्वा,अस्यां, अन्तकाले,अपि,	acquiring,this,deathtime,even.
ब्रह्म-निर्वाणम्, ऋच्छति ॥	*Brahma*-merging,obtains.

Translation—*Parth* ! this is *Brahmic* state and (one) attaining to it is not deluded ; by acquiring this even up to death time one obtains the *Brahma Nirwan.*

NOTE—The attainment of the steadfast *Intellect* is the attaining of *Brahma* state and there is no relapse of delusion for such a person. One attaining to the steady *Intellect* or *Brahma* state (realization) up to the time of leaving the body acquires union with the Supreme Lord or *Nirwan.*

C/o. Yoga Vasisht, II—10—21 "That supreme bliss is called *Nirwan* by which the being is freed from rebirth and death for ever. It is attainable by knowledge alone and from nothing else."

Koorm I—3—12 "The faithful (person), engaged in any one stage and following it properly up to the time of death, attains to immortality."

Koorm II—10—11. "This is supreme liberation (*moksha*) and my best union ; the wise know it as the only one *Brahma Nirwan.*

Thus ends chapter II called the Wisdom Path.

CHAPTER III.

ACTION PATH

(INTRODUCTION)

This chapter deals with Action Path (*Karma Yoga*), and shows its necessity, advantages and consequences.

There are two goals, *knowledge* and *action paths* from the beginning of the world. Mere renunciation of action can not lead to knowledge and salvation and it is also impracticable. It is necessary to perform action for the following reasons:—

(*a*) Maintenance of the world;
(*b*) Propitiation of the deities;
(*c*) Maintenance of body and life;
(*d*) Guidance of the ignorant;
(*e*) Attainment of knowledge;
(*f*) Freedom from bondage.

But action should ever he performed as a duty without attachment and desire for fruits *i.e.* by abondoning egoism and resigning the fruit to the Lord as an act of his worship. Every one is led to act by his nature or inherited tendency of past *karmas* (called destiny) and no one can go against it. There is however, scope for personal will and exertion by becoming indifferent to desires and aversions, pleasures and pain caused by action or contact of sense organs with sense objects. It is these desires and pleasures that cause delusion and envelope the self knowledge. They can be overcome by control of the sense organs. When this control is acquired one attains to self knowledge and liberation.

This chapter thus teaches *Karma Yoga* on the anology of the *Mimansa* scripture which says that it is only by performing *Vedic sacrifices* that one can obtain heaven, bliss and salvation and that the universe is maintained by the *sacrifice* which is all in all.

१-ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥

पदच्छेद	*Word-meaning.*
ज्यायसी, चेत्, कर्मणः,ते, मता, बुद्धिः, जनार्दन।	Is superior, if,action,by thee, held, knowledge, *Krishna* ;
तत्, किम्, कर्मणि, घोरे, माम्, नियोजयसि, केशव॥	then, how, in action, fearful, me, inducest, thou, *Krishna*.

ARJUNA SAID

Translation—If it is held by thee *Janardana* that knowledge is superior to action, then how thou *Keshava* inducest me to fearful action?

NOTE—In chapter II it was at first declared that self knowledge leads to salvation and then when describing steadfast *Buddhi* it was pointed out that the performance of action by abondonment of attachment and desires leads to bliss and *Nirvan*. This teaching of *Pravartic* and *Nirvartic* or action and knowledge makes the mind doubtful whether the *action path* is superior to renunciation of actions.

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

व्यामिश्रेण, इव, वाक्येन, बुद्धिम्, मोहयसि, इव, मे।	Mixed, as if, with words, *intellect*, confusest, as, my ;

तत्, एकम्, वद्, निश्चित्य,	that, one, say, certain,
येन, श्रेयः, अहम्, आप्नुयाम्॥	by which, good, I obtain.

Translation—As if with mixed words thou confusest my *intellect*. Say that one certain (thing) by which I may obtain the good.

NOTE—The combination of knowledge and action is perplexing and incomprehensible. There can be only one salvation path and that should be made clear.

३-लोकेऽस्मिन्द्विविधानिष्ठा पुराप्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥

पदच्छेद	*Word-meaning.*
लोके, अस्मिन्, द्विविधा, निष्ठा,	In world, in this, two kinds, paths,
पुरा, प्रोक्ता, मया, अनघ।	before, declared, by me, *Arjuna*
ज्ञान-योगेन, सांख्यानाम्,	knowledge-path, of wise,
कर्म-योगेन, योगिनाम्॥	action-path, of meditator.

THE LORD SAID.

Translation—*Arjuna*, in this world two kinds of paths have been declared by me before—the knowledge path of the wise and the action path of the *yogee*.

NOTE—At creation *Brahma* produced two classes of sages (*a*) *Sanaka*, etc., and caused them to adopt *Nirvartic Dharma*, the religion of Renunciation, characterised by knowledge and indifference

to worldly objects and (*b*) *Bhrigu* etc. and caused them to adopt *Pravartic Dharma*, the religion of activity. Thus there are two knowledge and action paths from the very beginning of the world. The *Vedas* and *shastras* also teach the same two fold paths leading to the same goal or *mukti*.

Matsya LII—2, "Lord *Janardan* in the form of a fish has explained at length the *Karma Yoga* and *Sankhya Yoga* to *Manu* the illustrious son of *Vivasvat* at the time the world was inundated with water."

४-न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

पदच्छेद	*Word-meaning.*
न, कर्मणाम्, अनारम्भात्, नैष्कर्म्यम्, पुरुषः, अश्नुते।	Not, of action, by not doing, freedom, man, enjoys;
न, च, संन्यसनात्, एव, सिद्धिम्, समधिगच्छति ॥	not, and, by renunciation, alone, success, he achieves.

Translation—Man enjoys not freedom by not doing actions, nor does he achieve success by renunciation alone.

NOTE—A man can not be liberated from pain by performing no actions or attain to (*moksha*) salvation by renunciation of actions.

५-न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥

पदच्छेद	*Word-meaning.*
न, हि, कश्चित्, क्षणम्, अपि	Not, for, any moment, even,
जातु, तिष्ठति, अकर्म-कृत्।	ever, remains, not action-doing;
कार्यते, हि, अवशः, कर्म,	are performed, for forcibly, actions,
सर्वः, प्रकृतिः-जैः, गुणैः॥	all, nature, born, by qualities.

Translation—For none can even for a moment remain without doing actions, for all actions are forcibly performed by the qualities born of nature.

NOTE—No one in any condition can live without action which every one is forced to perform by the nature of his past *Karmas* called *Destiny* or *Prarabdha*.

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

कर्म-इन्द्रियाणि, संयम्य,	Action-organs, having stopped,
यः, आस्ते, मनसा, स्मरन्।	who, sits, with mind, thinking,
इन्द्रिय-अर्थान्, विमूढ-आत्मा	sense-objects, deluded-person;
मिथ्या-आचारः, स, उच्यते॥	false-conduct, that, is called.

Translation—Who having stopped the action organs sits thinking of sense objects with his mind, that deluded person is called of false conduct (hypocrite).

NOTE—Simply stopping the action organs without controlling the mind is not *sanyas* (renunciation). It means nothing and does not lead to *moksha*.

७-यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥

यः, तु, इन्द्रियाणि, मनसा, नियम्य, आरभते, अर्जुन। | Who, but, senses, by mind, controlling, performs, *Arjuna*,

कर्म इन्द्रियैः, कर्म-योगम्, असक्तः, सः, विशिष्यते॥ | by action-senses, action-meditation, unattached, he, is great.

Translations—*Arjuna*! but who, controlling the senses by the mind, performs *Karma Yoga* with action senses, unattached, he is great.

NOTE—But performance of actions without attachment and desires with control of mind and senses is *Karma Yoga*, and leads to liberation.

८-नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः
शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः॥

पदच्छेद	*Word-meaning.*
नियतम्, कुरु, कर्म, त्वम्,	Prescribed, perform, action, thou,
कर्म, ज्यायः, हि, अकर्मणः।	action, superior, for, inaction;
शरीर-यात्रा, अपि, च, ते,	body-pilgrimage, even, and, thy,
न, प्रसिद्ध्येत्, अकर्मणः ॥	not, will succeed, by inaction.

Translation—Perform the prescibed actions, for action is superior to inaction. Even thy bodily pilgrimage will not succeed by inaction.

NOTE—Performance of action is better than non-performance; even the body can not be maintained without the exercise of sense organs, *viz*:—eating, breathing etc.

Cfo. Ishabas 2—"One should desire to live for 100 years by performing actions. There is no other path for thee. Action taints not man."

Mahabharata, III—32—8 "If a creature acts not, its course of life is impossible and therefore in case of a creature there must be action."

९-यज्ञार्थात्कर्मणोऽन्यत्रलोकोऽयं कर्मबन्धनः।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

यज्ञ-अर्थात्, कर्मणः, अन्यत्र,	Sacrifice-sake, action, other,
लोकः, अयम्, कर्म-बन्धनः।	world, this, by action-bound;
तद्-अर्थम्, कर्म, कौन्तेय,	that-purpose, action, *Arjuna*,
मुक्त-संगः, समाचर ॥	freed-attachment, perform.

Translation—This world is bound by actions other than the actions for the sake of sacrifice. *Arjuna*, perform action for that purpose, freed from attachment.

NOTE—All actions cause bondage with the world except those performed for sacrifice or without attachment and desire for fruits *i. e.* for the sake of the Lord, or in Brahm resignation *i. e.* actions performed for all purposes cause bondage except as worship of the Lord.

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

पदच्छेद	*Word-meaning.*
सह-यज्ञाः प्रजाः, सृष्ट्वा, पुरा, उवाच, प्रजा पतिः।	With-sacrifice, beings, creating, formerly, said, beings-lord,
अनेन, प्रसविष्यध्वम्, एषः, वः, अस्तु, इष्ट-काम-धुक्॥	from that, shall increase, this, your, be, coveted-desire-giver(cow).

Translation—Having formerly created the beings with sacrifice the Lord of beings (*Brahma*) said "you shall increase by this and let this be your coveted *kamdhuk*.

NOTE—*Brahma* created beings by performing austerity (or sacrifice) and decreed that they should pro-pogate and attain to heaven also by performing sacrificial actions.

Cfo. Prashna, I—4 "The Lord of creatures desirous of creation performed austerity and then created food and life (matter, spirit) thinking that these will create many beings for me"

White Yajur Veda, XXI—7 "I may ascend the godly ship for liberation that is free from defect and leaketh not, and moved by a hundred oars."

११-देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥

पदच्छेद	*Word-meaning.*
देवान्, भावयत अनेन,	Deities, please, from this,
ते, देवाः, भावयन्तु, वः।	they, deities, please, you;
परस्परम्, भावयंतः,	each other, pleasing,
श्रेयः, परम, अवाप्स्यथ॥	good, supreme, shall attain.

Translation—You please the deities from this, and these deities please you. Thus pleasing each other you shall attain to the supreme good.

NOTE—(*a*) The deities enjoy sacrifice and being pleased grant heaven and other rewards to their worshippers. The mutual service is thus advantageous to both.

(*b*) The presiding deities gratified by the sacrefice also make the sence organs act properly and this leads the sacrificer to bliss and salvation.

While Yajur Veda, III—49 "Fly away spoon and completely filled fly thou back to us. O *Satakratu* ! let us both barter our food and strength like goods. I give thee gifts, thou give me. I bestow on thee and thou bestow on me. Present thy merchandise to me and I will give thee by wares. "

Mahabharat, III—150—28 "From the *Vedas* the sacrifices and from the sacrifices are the gods established. The gods are maintained by the sacrifices prescribed by the *Vedas* and *shastras*.

Mahabharat, XIII—97—6 "Do thou also learn from me that the deities are always pleased with sacrifices and men are gratified with hospitality. Therefore the house-holder should gratify them with such objects as they desire."

२-इष्टान्भोगान्हिवोदेवा दास्यन्तेयज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो योभुङ्क्ते स्तेन एव सः॥

पदच्छेद	*Word-meaning.*
इष्टान्, भोगान्,हि, वः,देवाः,	Wished for, enjoyment, only, you, deities,
दास्यन्ते,यज्ञ-भाविताः।	will give, sacrifice-pleased;
तैः, दत्तान्, अप्रदाय,एभ्यः,	their, gift, without giving, them,
यः, भुङ्क्ते, स्तेनः, एव, सः॥	who, enjoys, thief, verily, he.

Translation—Pleased with the sacrifice, the deities will give you the wished for enjoyments,

He who enjoys their gift without offering to them is verily athief.

NOTE—When deities are pleased with sacrifice they bestow all sorts of desired blessings on their votaries. But those who perform no sacrifice and enjoy the godly blessings suffer pain and go tolhell *i.e.* who gratify the craving of the body and senses without discharging the debt due to the presiding deities commit sin.

१३-यज्ञशिष्टाशिनःसन्तो मुच्यन्तेसर्वकिल्विषैः।
भुञ्जते ते त्वघंपापा ये पचन्त्यात्मकारणात् ॥

पदच्छेद	*Word-meaning.*
यज्ञ-शिष्ट-अशिनः, संतः,	Sacrifice-remnant-eating, sages,
मुच्यन्ते, सर्व-किल्विषैः।	are absolved, from all-sins ;
भुञ्जते, ते, तु, अघम्, पापाः,	eat, they, but, fearful, sin,
ये, पचन्ति, आत्मकारणात्॥	who, cook, for themselves.

Translation—The sages eating the remnant of sacrifice are absolved from all sins while they who cook for themselves eat the fearful sins.

NOTE—The performers of sacrificial actions attain to salvation while the non-sacrificers fall into bondage.

C/o Mahabharat, III—2—57 "None should cook food for himself alone, nor kill an animal without devoting it to deities, *pitris* and guests,"

१४-अन्नाद्भवन्ति भूतानि पर्जन्यादन्न सम्भवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥

पदच्छेद	*Word meaning.*
अन्नात्, भवंति, भूतानि,	from, food, grow, beings,
पर्जन्यात्, अन्न-संभवः।	from rain, food grown,
यज्ञात्, भवति, पर्जन्यः,	from sacrifice, is born, rain,
यज्ञः, कर्म-समुद्भवः॥	sacrifice, action-born.

Translation—Beings grow from food, the food grows from rain, the rain is born from sacr fice and the sacrifice is born from action.

NOTE—Beings are produced from food eaten by parents, rain is the producer of food, and sacrifice is the cause of rain by pleasing the cloud-god and the sacrifice is creation action. Thus all beings grow from and are maintained by sacrificial action.

C/o. Vishnu, 11—9—8 "From rain grows food and from food the whole world subsists."

Manu S. III—76 "The offering thrown into the fire reaches the sun, from the sun comes rain, from rain food and from that (food) all creatures."

१५-कर्मब्रह्मोद्भवंविद्धि ब्रह्माक्षर समुद्भवम्।
तस्मात्सर्वगतंब्रह्म नित्यं यज्ञेप्रतिष्ठितम्॥

पदच्छेद	*Word-meaning.*
कर्म, ब्रह्म-उद्भवम्, विद्धि,	Action, *Brahma* born, know,
ब्रह्म, अक्षर-समुद्भवम् ।	*Veda*, imperishable-born;
तस्मात्, सर्वगतम्, ब्रह्म,	therefore, all-pervading, *Brahma*,
नित्यम्, यज्ञे, प्रतिष्ठितम् ॥	ever, in sacrifice, dwelling.

Translation—Know the action to be *Brahma* born and the *Brahma* from the imperishable born. Therefore the all pervading *Brahma* is ever dwelling in sacrifice.

NOTE—(*a*) The creation arises from *Brahma* who comes from the Supreme Imperishable Lord. Thus everything is traceable to sacrifice and the whole universe (*Brahmand*) is maintained by it.

(*b*) The rituals are prescribed by the *Vedas* which are the word of the Supreme Lord and deal chiefly with sacrifice as the means of maintaining the world and achieving all ends.

१६-एवं प्रवर्त्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघंपार्थ स जीवति॥

एवम्, प्रवर्त्तितम्, चक्रम्,	Thus, revolving, wheel,
न, अनुवर्तयति, इह, यः ।	not, follows, here, who;
अघ-आयुः, इन्द्रिय-आरामः,	sinful-life, sense-enjoyment,
मोघम्, पार्थ, स, जीवति ॥	in vain, *Arjuna*, he, lives.

Translation—Who does not follow here (in this world) the wheel thus rovolving, *Parth* ! he lives in vain a life of sin and sensual enjoyments.

NOTE—One who does not perform the sacrificial action by which the world is maintained wastes his life in sinful sensual pleasures; i. e. does not attain to knowledge and freedom from bondage.

१७—यस्त्वात्मरतिरेव स्यादात्मतृप्तश्चमानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

पदच्छेद	*Word-meaning.*
यः, तु, आत्म-रतिः एव, स्यात्,	Who, but, soul-delighted, verily, be,
आत्म-तृप्तः, च, मानवः ।	soul-content, and, man;
आत्मनि, एव, च, संतुष्टः,	in soul, also, and, satisfied,
तस्य, कार्यम्, न, विद्यते ॥	his, duty, no, becomes.

Translation—But the man who is verily delighted with the soul, content with the soul and also satisfied with the soul; for him there is no duty.

NOTE—For a man devoted to and realizing the Supreme Lord, there remains no other duty to perform.

C/o. Mundak, III—1—4 "He who stirs in all beings is *Pran*. The wise by knowing him becomes silent, pleases the self, loves the self, performs his works and is respected amongst the

Brahma knowers."
B. G. V—17.

१८—नैवतस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥

पदच्छेद	*Word-meaning*
न, एव, तस्य, कृतेन, अर्थः, न, अकृतेन, इह, कश्चन ।	Not, verily, his, with acting, object, not, with inacting, here, any ;
न, च, अस्य, सर्व, भूतेषु, कश्चित्, अर्थ-व्यपाश्रयः ॥	not, and, his, all, being, any, object-interest.

Translation—He has verily no object here with acting, nor with unacting, nor has he any object and interest in any being.

NOTE—Having attained the highest aim of life, *viz. Brahma* realization, such a person has no further interest and motive with the world.

१९—तस्मादसक्तःसततं कार्य कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

तस्मात्, असक्तः, सततम्, कार्यम्, कर्म, समाचर ।	Therefore, unattached, constantly, dutiful, action, perform ;
असक्तः, हि, आचरन्, कर्म, परम्, आप्नोति, पूरुषः ॥	unattached, for, performing, action, Supreme, reaches, person.

Translation—Therefore constantly and

unattached perform dutiful action for a person reaches the Supreme by performing actions unattached.

NOTE—Therefore one should ever perform his duty without attachment and it is only by this means that one can realize and attain to the Supreme Lord.

२०—कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥

पदच्छेद	*Word-meaning.*
कर्मणा, एव, हि, संसिद्धिम्,	By action, also, for, perfection,
आस्थिताः, जनक-आदयः ।	possessed *Janak*, etc. ;
लोक-संग्रहम्, एव, अपि,	world-guidance, verily, also,
संपश्यन्, कर्तुम्, अर्हसि॥	looking, to act, shouldst thou.

Translation—Looking verily to the guidance of the world also thou shouldst act; for *Janak* etc. also possessed perfection in actions.

NOTE—*Janak* etc. the royal sages were wise and therefore had no need to perform action for attainment of knowledge. But still they were engaged in performing all actions for guidance of the ignorant masses. Hence the wise also should act for the good of the world.

२१—यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥

पदच्छेद	*Word-meaning.*
यत्, यत्, आचरति, श्रेष्ठः,	What, what, does, great,
तत्, तत्, एव, इतरः, जनः।	that, that, alone, others, men;
सः, यत्, प्रमाणम्, कुरुते,	he, what, standard, sets up,
लोकः, तत्, अनुवर्त्तते ॥	world, that, follows.

Translation—What ever a great (person) does, that alone the other men (do), and what standard he sets up, the world follows that.

NOTE—Ordinary people follow the example of the great and wise men who should therefore perform action for their guidance and good.

२२—न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

न, मे, पार्थ, अस्ति, कर्तव्यम्,	Not, for me, *Arjuna*, is, duty,
त्रिषु, लोकेषु, किञ्चन।	in three, in worlds, any;
न, अनवाप्तम्, अवाप्तव्यम्,	not, unattained, attainable,
वर्ते, एव, च, कर्मणि ॥	perform, also, and, actions.

Translation—*Parth*! there is no duty for me in the three worlds, nor anything attainable unattained and I also perform action.

NOTE—The great sages have no personal interest and motive in performing action but still they do so for the good of the world.

C/o. B. G. III-18.

२३—यदि ह्यहं नवर्तेयं जातुकर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

पदच्छेद	*Word meaning.*
यदि, हि, अहम्, न, वर्तेयम्,	If, for, I, not, should perform,
जातु, कर्मणि, अतन्द्रितः ।	ever, actions, ceaselessly;
मम, वर्त्म, अनुवर्तन्ते,	my, path, will follow,
मनुष्याः, पार्थ, सर्वशः ॥	men, *Arjuna*, on all sides.

Translation—For, if I should not perform actions ceaselessly, *Parth* ! men will follow my path on all sides.

NOTE—If the great Souls were not to act and guide, other people also would cease to perform actions and this would lead to evil consequences.

२४—उत्सीदेयुरिमेलोका न कुर्यां कर्मचेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाःप्रजाः ॥

उत्सीदेयुः, इमे, लोकाः,	Shall perish, these, worlds,
न, कुर्याम्, कर्म, चेत्, अहम् ।	not, perform, action, if, I;
संकरस्य, च, कर्ता, स्याम्,	confusion, and, cause, shall be,
उपहन्याम्, इमाः, प्रजाः ॥	I ruin, these, beings.

Translation—If I perform no action these worlds shall perish and I shall be the cause of

confusion and ruin these beings.

NOTE—If the great Souls were not to act and set an example to the masses, the result would be chaos and ruin of the world.

२५—सक्ताःकर्मण्यविद्वांसो यथाकुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥

पदच्छेद	*Word-meaning.*
सक्ताः कर्मणि, अविद्वांसः, यथा, कुर्वन्ति, भारत ।	Attached, in action, unwise, as, act, *Arjuna* ;
कुर्यात्, विद्वान् तथा, असक्तः, चिकीर्षुः, लोक-संग्रहम् ॥	should, act, wise, so, unattached wishing, world-welfare.

Translation—*Arjuna!* as the unwise act attached to action, so the wise should act unattached wishing the welfare of the world.

NOTE.—The unwise perform action with attachment and with desire for fruits. The wise having no attachments and desires should act for the guidance and good of the ignorant.

२६—नबुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणिविद्वान्युक्तः समाचरन्॥

न, बुद्धि-भेदम्, जनयेत्, अज्ञानाम्, कर्म-संगिनाम् ।	Not, intellect-confusion, should cause, of unwise, of action.-attached;
जोषयेत्, सर्व-कर्माणि, विद्वान्, युक्तः, समाचरन् ॥	should induce, all-actions, wise, engaging, performing.

Translation—The wise should not cause confusion to the intellect of the unwise attached to action, but should induce (them) to all action by engaging in performance.

NOTE—The wise should not mislead the ignorant by talking of knowledge and abstaining from action, but should teach them to perform action by personal example.

२७-प्रकृतेः क्रियमाणानिगुणैःकर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥

पदच्छेद	*Word-meaning.*
प्रकृतेः क्रियामाणानि,	Nature, are performed,
गुणैः कर्माणि, सर्वशः ।	by qualities, actions, all;
अहंकार-विमूढ़-आत्मा,	egoism-deluded-man,
कर्ता, अहम्, इति, मन्यते॥	doer, I, thus, thinks.

Translation—All actions are performed by the qualities of nature, but the man deluded by egoism thinks thus 'I am the doer."

NOTE—Actions are performed by the qualities of nature (tendency of the past *karmas*) but the man through egoism considers himself to be their cause and thus attaches himself to these actions and expects the fruit thereof. *Atma* is non-doer but through the *gunas* is deluded and regards himself as the doer.

C/o. Bhagavat, III 26 6 "Thinking thus of the body, inspite of the performance of the actions by the qualities of nature this *Purusha* regards himself as the doer."

B. G. III—33.

२८-तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणागुणेषु वर्त्तन्ते इति मत्वा न सज्जते ॥

पदच्छेद	*Word meaning.*
तत्ववित्, तु, महाबाहो,	Essence knowers, but, *Arjuna*,
गुण-कर्म-विभागयोः ।	qualities-action-distance ;
गुणाः, गुणेषु, वर्तन्ते,	qualities, in qualities, move,
इति, मत्वा, न, सज्जते ॥	thus, thinking, not, is attached.

Translation—*Arjuna*, but the essence knowers of the distance of the action and qualities, thinking that the qualities move in qualities, is not attached.

NOTE—The wise knowing the truth that the Soul (self) is distinct from the nature's qualities and non-doer of actions which are performed (as their play by the *gunas*,) don't consider themselves to be the independent agent and have no attachment or desire for the fruit.

C/o. B G. XIV—23.

२९-प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदोमन्दान्कृत्स्नविन्नविचालयेत् ॥

पदच्छेद	*Word-meaning.*
प्रकृतेः-गुण-संमूढाः, सज्जन्ते, गुण-कर्मसु ।	Nature-qualities-deluded, are attached, qualities-action;
तान्, अकृत्स्न-विदः-मंदान्, कृत्स्न-वित् ,न, विचालयेत् ॥	them, imperfect-knowers-dull, all-knowers, not, confuse.

Translation—The ignorant of the qualities of nature are attached to the actions of the qualities. The all knowers should not confuse those dull imperfect knowers.

NOTE—The wise should not turn the ignorant from action but should teach them to perform action without attachment by personal example.

C/o. B G. III-26.

३०-मयिसर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्वविगतज्वरः॥

मयि, सर्वाणि, कर्माणि, संन्यस्य, अध्यात्म-चेतसा ।	In me, all, actions, resigning, self-knowledge-thought with;
निराशीः, निर्ममः, भूत्वा, युध्यस्व, विगत-ज्वरः ॥	unexpectant, unselfish being, fight, freed-from fever.

Translation—Resigning all actions into me with the thought of self knowledge, being unexpectant and selfless, fight freed from fever.

NOTE—One should constantly perform action without attachment and desire by ever thinking that the Lord is Supreme and all in all, and therefore resigning the fruit of action to him.

C/o. Brihadaranyak, III—7—22. "Who is seated in understanding whom the understanding knows not, to whom the understanding is body, who rules in the interior of the understanding, he is thy inner Soul and immortality."

३१-ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्तेतेऽपि कर्मभिः॥

पदच्छेद	*Word-meaning.*
ये, मे, मतम्, इदम्, नित्यम्, अनुतिष्ठन्ति, मानवाः।	Who, my, teaching, this, even, follow, men;
श्रद्धावन्तः, अनुसूयन्तः, मुच्यन्ते, ते, अपि, कर्मभिः॥	faithful, uncavillers, are freed, they, also, from action.

Translation—The men who ever follow this teaching of mine, and also the faithful and uncavillers, they are freed from action (bondage).

NOTE—The *Karma Yogees* as well as the devotees of the Lord, attain to salvation.

३२-ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥

पदच्छेद	*Word-meaning.*
ये, तु, एतत्, अभ्यसूयन्तः,	Who, but, this, cavillers,
न, अनुतिष्ठन्ति, मे, मतम्।	not, follow, my, teaching ;
सर्व-ज्ञान-विमूढान्, तान्,	all-knowledge-ignorant, them,
विद्धि, नष्टान्, अचेतसः॥	know, doomed, thoughtless.

Transla ion—But the cavillers (sceptics) who follow not this teach ng of mine, know them as ignorant of all knowledge, thoughtless and doomed.

NOTE—The revillers of the Lord and those who perform no *Karma Yoga* attain to ruin and degradation.

३३—सदृशंचेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिंयान्तिभूतानिनिग्रहःकिं करिष्यति॥

सदृशम्, चेष्टते, स्वस्याः,	according, acts, his,
प्रकृतेः, ज्ञानवान्, अपि, ।	in nature, wise, even ;
प्रकृतिम्, यान्ति, भूतानि,	nature, follow, beings,
निग्रहः, किम्, करिष्यति॥	obstruction, what, shall do.

Translation—Even the wise acts according to his nature. The beings follow nature and what shall obstruction do?

NOTE—Man's conduct and actions are shaped according to his nature (destiny in the form of past *Karmas*) which can not be interfered

with or stopped *i. e.* so for as nature is concerned there is no scope for personal exertion except as laid down in the next verse.

C/o. Mahabharat, III—3—11 "It has been heard that one's congenital nature leaveth him not till death."

B G. III-27.

३४-इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥

इन्द्रियस्य, इन्द्रियस्य, अर्थे राग-द्वेषौ, व्यवस्थितौ।	of sense, of sense, in objects, pleasure-pain both, dwell ;
तयोः, न, वशम्, आगच्छेत्, तौ, हि, अस्य, परिपन्थिनौ॥	of those two, not, power, yield, they, for, his, enemies.

Translation—The pleasures and pain of sense dwell in sense objects. Yield not to the power of these two, for they are his (man's) enemies.

NOTE—The contact of sense organs and sense objects produces pleasure and pain and attachment to these causes desires which delude the beings by covering the knowledge. Though the man is constraind by his nature or *Prarabdha* yet he can exert his personal will by unattachment or indifference to these pleasure and pain.

C/o. B. G. II—14.

३५-श्रेयान्स्वधर्मो विगुणःपरधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

पदच्छेद	*Word-meaning.*
श्रेयान्, स्वधर्मः वि-गुणः, पर-धर्मात्, स्वनुष्ठितात् ।	Better, our-duty, unqualified, than other-duty, than easy in performance ;
स्व-धर्मे, निधनम्, श्रेयः, पर-धर्मः, भयावहः ॥	in our-duty, death, good, other-duty, fearful.

Translation—Our unqualified duty is better than the other duty of easy performance. Death is good in our duty. The other duty is fearful.

NOTE—Performance of one's duty without *gunas* (pleasure and pain) is better than its abondonment which is so easy to do. Death in performing one's duty leads to salvation while its abondonment causes sin *i.e.* delusion.

अर्जुन उवाच

३६—अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥

अथ, केन, प्रयुक्तः, अयम्, पापम्, चरति, पूरुषः ।	Now, by whom, impelled, this, sin, commits, man;
अनिच्छन्, अपि, वार्ष्णेय, बलात्, इव, नियोजितः ॥	unwilling, even, *Krishna*, by force, as if, dragged.

ARJUNA SAID.

Translation—Now *Krishna* by whom impelled this man commits sin even unwillingly as if dragged by force.

NOTE.—It is enquired how Sin or delusion overtakes a man against his will as no one wants to commit it knowingly.

श्रीभगवान् उवाच

३७-काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विध्येनमिह वैरिणम् ॥

पदच्छेद	*Word-meaning.*
कामः, एषः क्रोधः, एषः, रजः-गुण-समुद्भवः	Desire, this anger, this, impure—quality—born,
महा-अशनः, महा-पाप्मा, विद्धि, एनम्, इह, वैरिणम् ॥	great—eater, great—sinner, know this, here, enemy,

THE LORD SAID

Translation.—This is desire, this is anger born of the *Rajas* quality. Know this the great eater and the great sinner as the enemy here.

NOTE.—The *Rajas* Nature (inherited evil tendency of past *karmas*) causes desires for pleasure and pain which produce sin or delusion. These desire are insatiable and their nonfulfilment causes anger.

Cfo. Mahabharat, III—2—33. "It is this terrible thirst (desire), fraught with sin that leadeth into unrighteous acts. It has neither a beginning nor an end. Dwelling within the heart it destroyeth creatures like a fire of incorporal origin."

Mahabharat, III—29—3. "It is seen in this world that anger is the cause of destruction of every creature. The angry man commiteth sin and killeth even his preceptor, insults his superior with hard words."

See Part I Chap. 11 and 12 of *Yoga Vasisht* for the evil effects of desires as related by *Rama Chandra.*

३८-धूमेनाव्रियते वह्निर्यथाऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

पदच्छेद	*Word meaning.*
धूमेन, आव्रियते, वह्निः, यथा, आदर्शः, मलेन, च ।	By smoke, is enveloped, fire, as, mirror, by dust, and;
यथा, उल्बेन, आवृतः, गर्भः, यथा, तेन, इदम्, आवृतम् ॥	as, by membrane, enveloped, foetus. so, by that, this, enveloped.

Translation—As fire is enveloped by smoke, mirror by dust, and as foetus is enveloped by membrane, so this (knowledge) is enveloped by that (desire).

NOTE—Desires envelope the knowledge of the self in the heart like smoke covering the light of the fire etc.

३९-आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

पदच्छेद	*Word-meaning.*
आवृतम्, ज्ञानम्, एतेन,	Enveloped, knowledge, by this,
ज्ञानिनः, नित्य-वैरिणा।	of wise, by constant—enemy;
काम-रूपेण, कौन्तेय,	by desire-form, *Arjuna*,
दुष्-पूरेण, अनलेन, च ॥	by insatiable, by fire, and.

Translation—*Arjuna* the knowledge is envoloped by this constant enemy of the wise, in the form of the insatiable fire of desire.

NOTE—Desire is unsatiable and enemy of the wise as it envelopes the self knowledge.

C/o. Mahabharat, XII—17—3. "One's desires are incapable of being fulfilled in a day or in a month. They can not be fulfilled in course of one's whole life."

Yoga Vasisht, I—17—11. This fire in the form of desire has so consumed me that I can not expect even the nectar to cool the scald of that fire."

४०-इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

पदच्छेद	Word-meaning.
इन्द्रियाणि; मनः, बुद्धिः,	Senses, mind, intellect,
अस्य, अधिष्ठानम्; उच्यते	its, abode, are called;
एतैः, विमोहयति; एषः, ज्ञानम्; आवृत्य, देहिनम् ॥	by them, deludes, this, knowledge, enveloping; embodied.

Translation—The senses, mind and intellect are called its (desire) abode, enveloping the knowledge through them it deludes the embodied (self).

NOTE—The desires through the senses make the being blind or deluded to self knowledge and thus plunge him into sensual indulgence. He can overcome the desires by controling the senses like a fortress by the conquering of which the enemy is soon defeated.

C/o. B. G. III—34.

४१-तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥

तस्मात्, त्वम्, इन्द्रियाणि,	Therefore; thou, senses,
आदौ, नियम्य, भरतर्षभ।	first, controlling, *Arjuna* ;
पाप्मानम्, प्रजहि, हि, एनम्,	sinful, discard, verily, this,
ज्ञान-विज्ञान-नाशनम् ॥	knowledge-wisdom-destroyer.

Translation—Therefore *Arjuna*, controlling first the senses, discard verily this sinful destroyer

of the knowledge and wisdom

NOTE.—The desires lead to sin and delusion. They should be renounced by controlling the sense organs.

४२-इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥

पदच्छेद	*Word meaning.*
इन्द्रियाणि, पराणि, आहुः,	senses, great, they say,
इन्द्रियेभ्यः, परम्, मनः।	than organs, greater, mind;
मनसः, तु, परा, बुद्धिः,	than mind, and, greater, intellect,
यः, बुद्धेः, परतः, तु, सः॥	what, than intellect, greater, and, he.

Translation—They say that the senses are great, greater than the senses is the mind, greater than the mind is the intellect and that greater than the intellect is he (soul).

NOTE—The senses are powerful but can be controlled through the self knowledge.

C/o. kathaballi, I—3—10.' 'The objects are superior to the senses, the mind is superior to objects, the intellect is superior to the mind and the great soul is superior to the intellect.

Kathaballi, II—3—7. "Mind is higher than the senses, intellect is higher than the mind, great *Atma* is higher than the intellect and

the unmanifested is higher than the great *Atma*".

Mahbaharat, XII—204—10. "Above the senses is the mind, above the mind is the intellect, and above the soul is the Supreme."

४३-एवंबुद्धेःपरंबुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

पदच्छेद	*Word-meaning*
एवम्, बुद्धेः, परम्, बुद्ध्वा, संस्तभ्य, आत्मानम्, आत्मना।	Thus, than intellect, greater, knowing, controlling, mind, by soul,
जहि, शत्रुम्, महाबाहो, काम-रूपम्, दुर्-आसदम् ॥	discard, enemy, *Arjuna*, desire-form, difficult-to conquer.

Translation—Thus knowing the greater than the intellect and controlling the mind by the soul, *Arjuna*, discard this enemy in the form of desire difficult to conquer.

NOTE—The attainment of self knowledge leads to control of mind and then to renunciation of desires.

C/o. Kathaballi; II—3—8. "Higher than the unmanifested is the Person, all pervading, formless by whom the creatures are liberated and attain to immortality"

Thus ends Chapter III called the Action Path.

CHAPTER IV.

KNOWLEDGE PATH.

(INTRODUCTION.)

This Chapter describes that the self knowledge is very old and has been handed down from the ancient sages for the good of the world. The Soul is eternal but undergoes transmigration in different forms. When virtue fails and vice prevails, great Souls or sages are born to re-establish the one and destroy the other.

All the paths lead to the same goal but the Lord awards the fruit according to the quality of worship. The seekers of desires fall into delusion and bondage while the divine worshippers by *Brahma* resignation attain to knowledge and salvation. The different kinds of actions of men are shaped by nature or the qualities of their past *Karmas*, but they can exert themselves by renouncing attachments and self interest. This is action with inaction (renunciation) *i. e.* performance of *Karma Yoga* and *Sanyas* which are one and the same and lead to the same end. There are different kinds of sacrifices or actions for worship of the Lord :—

(*a*) Devotion sacrifice ;
(*b*) Worship sacrifice ;
(*c*) Self control sacrifice ;
(*d*) Performance of action sacrifice ;

(*e*) *Yoga* practice sacrifice ;

(*f*) *Nyat Karma* sacrifice ;

(*g*) *Pranayam* sacrifice ; and

(*h*) Knowledge sacrifice.

All these sacrifices lead to salvation but the knowledge sacrifice is the foremost of all. It (knowledge) should be acquired by discipleship from a learned teacher and it is also attained by performance of *Karma Yoga* in course of time. This knowledge leads to freedom from pleasure and pain, realisation and union with the Supreme Lord. Even a sinner by acquiring knowledge becomes saint and free. Faith, devotion, and self control are the surest pass-ports to knowledge, bliss and *Nirwan*.

This chapter thus teaches *Karma Yoga* on the analogy of *Gyan* teaching of *Sankhya* and *Nayaya* Philosophy of *Gautama* the principal doctrines of which (*Nayaya*) are noted below :—

(1) The fruits of good and bad actions are pleasure and pain ;

(2) The knowledge of truth leads to supreme bliss and release from all pain ;

(3) Self control and meditation lead to liberation by renunciation of the world and cessation of all activity ;

(4) Universe is formed by collection of small particles of matter called atoms through vibrations caused by the Supreme spirit.

श्री भगवानुवाच

१-इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥

इमम्, विवस्वते, योगम्,	This for Sun, path,
प्रोक्तवान्, अहम्, अव्ययम् ।	declared, I, imperishable;
विवस्वान्, मनवे, प्राह,	Sun, for *Mana*, told,
मनुः, इक्ष्वाकवे, अब्रवीत् ॥	*Mana*, for *Ikshwako*, told.

THE LORD SAID.

Translation—I declared this imperishable *Buddhi Yoga* to the Sun, the Sun told it to *Manu* and *Mana* told it to *Ikshwako*.

NOTE—The knowledge of the Lord is ancient and eternal and has been revealed through the ancient sages of the Solar race.

Vide. Mundak, I—1—2. "*Brahma* told the divine knowledge to *Atharvan*, *Atharvan* told it to *Angira*, who told it to *Bharajdwaj* the truth knower and *Bharajdwaj* told it to *Angiras* in succession."

Chhand Yoga, III—11—4. "*Brahma* told it (*Brahma Vidya*) to *Prajapati*, *Prajapati* to *Manu*, *Manu* to his descendents."

२-एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥

पदच्छेद	*Word-meaning*
एवम्, परम्परा-प्राप्तम्,	Thus, one another-passing,
इमम्, राज-ऋषयः, विदुः ।	this, royal-sages, knew ;
सः, कालेन, इह, महता,	that by time, here, long,
योगः, नष्टः, परंतप ॥	union, was lost, *Arjuna*.

Translation—Thus passing from one another the royal sages knew it, (but) owing to long time that (*Buddhi*) *Yoga* has been lost here, *Prantap*.

NOTE—Besides *Ikshwako* etc. some of the other royal sages also possessed the self knowledge. But this *Buddhi Yoga* has now been lost from this world owing to lapse of time.

३-स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

सः, एव, अयम्, मया, ते, अद्य,	That, very, this, by me, thee, today,
योगः, प्रोक्तः पुरातनः ।	union, told, ancient;
भक्तः, असि, मे, सखा, च, इति,	devotee, thou art, my, friend, and, thus,
रहस्यम्, हि, एतत्, उत्तमम् ॥	secret, for, it, supreme.

Transla ion—That very ancient (*Buddhi*) *Yoga* has been told thus by me to thee today, for thou

are my devotee and friend. It is the supreme secret.

NOTE—The supreme *atma gyan* (*Budhdi Yoga*) is now going to be declared for the good of the faithful devotees.

C/o. Korm, III—2—3. "This is most secret of the secrets and is to be kept secret with effort. I tell you this because you are my devotee and knower of *Brahma*."

अर्जुन उवाच

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

पदच्छेद	*Word meaning.*
अपरम्, भवतः, जन्म,	Later, your, birth,
परम्, जन्म, विवस्वतः ।	earlier, birth, of Sun;
कथम्, एतत्, विजानीयाम्,	how, this, I may know,
त्वम्, आदौ, प्रोक्तवान्, इति	thou, in beginning, told, thus.

ARJUNA SAID.

Translation—Your birth was later and the birth of the Sun earlier, how may I know that you told it in the beginning?

NOTE—The greatness of the Soul as the knower of all and its eternal and imperishable nature are also going to be declared.

श्री भगवान उवाच

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

पदच्छेद	*Word-meaning.*
बहूनि, मे, व्यतीतानि,	Many, my, have passed,
जन्मानि, तव, च, अर्जुन।	birth, thy, and, *Arjuna* ;
तानि, अहम्, वेद, सर्वाणि,	them, I, know, all,
न, त्वम्, वेत्थ, परंतप ॥	not, thing knowest, *Arjuna*.

THE LORD SAID.

Translation—*Arjuna* ! many births of mine and thine have passed. I know them all but thou *Parantap* knowest not.

NOTE—The Soul being subject to transmigration constantly undergoes births. The sages, remember the past births and experiences while the ordinary beings don't remember the same.

६-अजोऽपिसन्नव्ययात्माभूतानामीश्वरोऽपिसन्
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

अजः, अपि, सन्, अव्यय-आत्मा	unborn, though, being imperishable-Soul,
भूतानाम्, ईश्वरः, अपि, सन्	of creature, lord, also, being ;

प्रकृतिम्, स्वाम्, अधिष्ठाय,	Nature, own, dwelling,
संभवामि, आत्म-मायया ॥	I am born, self-illusion.

Translation—Though unborn and imperishable Soul, and also the Lord of creatures (yet) dwelling in by own nature, I am born by my own *Maya*.

NOTE—The Soul is supreme, eternal and imperishable, But it appears to assume bodies, to be born and to live and die through *Maya* or delusion.

C/o. Bhagavat I—3—27. "The sages, hermits, deities and the sons of *Manu* as well as *Prajapati* are all the incarnations of the Lord."

Mahabharat, III—189—30. "Moved by my own *Maya*, I create gods, men, *Gandharvas Rakshasas* and all moveable and immoveable things."

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

पदच्छेद	*Word-meaning.*
यदा, यदा, हि, धर्मस्य,	when, when, for, of virtue,
ग्लानिः, भवति, भारत ।	decay, there is, *Arjuna* ;
अभ्युत्थानम्, अधर्मस्य,	growth, of vice,
तदा, आत्मानम्, सृजामि-अहं ॥	then, myself, am born-I.

Translation—For whenever there is decay of virture and growth of vice, then I am born myself.

NOTE—Whenever virtue declines and vice prevails in the world, the great sages are born to restore virtue.

C/o. Markandaya, IV—53. "At all times whenever the virtue has suffered, this form has been incornated for raising righteousness.

Mahabharat, III—189—28. When fierce and malicious *Daityas* and *Rakshasas* incapable of being slain by even the chief gods are born on earth, I then take my birth in the familes of virtuous men, and assuming a human body restore tranquility by exterminating all evil."

८-परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

पदच्छेद	*Word-meaning.*
परित्राणाय, साधूनाम्,	For protection, of virtuous,
विनाशाय, च, दुष्कृताम् ।	for destruction, and, vicious;
धर्म-संस्थापन-अर्थाय,	virtue-establishment-for,
संभवामि, युगे, युगे ॥	I am born, in age, in age.

Translation—For protection of the virtuous, for destruction of the vicious and for the estab-

lishment of virtue, I am born from age to age.

NOTE—Great sages are born from time to time for helping the good, establishing virtue and destroying the vice.

C/o. Markandaya, IV—51 and 52. "The form of Hari while engaged in protecting the people always establishes righteousness on earth, slaying the rising *asuras* who always disturb virtue, it protects the deities and other pious men always intent upon protecting virtue.

Mahabharat, III—189—31. "When the time comes I am born myself and assume a human form for the preservation of rectitude and morality."

Barah, 1—4—2. *Matsya* (Fish), *Koorma* (Tortoise), *Barah* (*Boar*), *Narsingha* (Lion), *Vaman* (Dwarf), *Parasha Ram*, *Ramchandra*, *Krishna*, *Balram* and *Buddha* were (my forms)"

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

पदच्छेद	*Word-meaning.*
जन्म, कर्म, च, मे, दिव्यम्,	Birth, action, and, my, divine,
एवम्, यः, वेत्ति, तत्वतः।	thus, who, knows, truly;
त्यक्त्वा, देहम्, पुनः, जन्म,	leaving, body, again, birth,
न, एति, माम्, एति, सः, अर्जुन॥	not, comes, me, goes, he, *Arjuna*.

Translation—*Arjuna* ! who thus truly knows my divine birth and actions, he on leaving the body comes to me and goes not to rebirth.

NOTE—The knowers of *Brahma* character and power attain to freedom from rebirth or bondage.

Cfo Ken II—5. "If one knows him (*Brahma*) here, he is blessed, and if he does not know him here he is destroyed. The wise having realized *Brahma* in all beings becomes immortal after leaving the body."

१०—वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

पदच्छेद	*Word-meaning.*
वीत-राग-भय-क्रोधाः, मन्-मयाः, माम्, उपाश्रिताः ।	Freed-pleasure-fear-anger, mind-me, me, relying ;
बहवः, ज्ञान-तपसा, पूताः, मद्, भावम्, आगताः ॥	many, by knowledge-penance, purified, me, state, attained.

Translation—Freed from pleasure, fear and anger, with mind in me and relying on me, purified by the penance of knowledge, many have attained to my state.

NOTE—Person freed from pleasure and pain(*Sanyasi*), the faithful observer of *Brahma* resignation or devotion; and the acquirer of knowledge

attain to the Supreme Lord.

C/o. *Mundak*, III—2—9. "He who knows the Supreme *Brahma* becomes that very *Brahma*... crosses over sin and sorrow and freed from the knots of the heart, he becomes immortal."

Mundak, III—2—5. "The sages full of knowledge content in mind, free from passion and tranquil, attain to his realization and those wise devoted to self having attained to all pervading and omnipresent, they enter even into all."

Kathaballi, I—2—12. "By knowing the *Deva* (*Parmatma*) through the steady knowledge the bold man shakes off joy and grief."

Markandya, XLI—26. "By being self controlled, intent on meditating on *Brahma*, assiduous, pure, whole heartedly devoted and of restrained senses, one who acquires this *Yoga*, attains to the union of the same with the Supreme self and then to liberation."

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

पदच्छेद	*Word-meaning.*
ये, यथा, माम्, प्रपद्यन्ते,	Who, so, me, approach,
तान्, तथा, एव, भजामि-अहं।	them, so, also, remember-I;
मम, वर्त्म, अनुवर्तन्ते,	my, path, follow,
	men. *Arjuna*, on all sides,

Translation—Who approach me as, so also I remember them. *Partha* ! men follow my path on all sides.

NOTE—In whatever way men worship the Lord, he rewards them or fulfils their desires accordingly, as all paths lead to him alone *i. e.* the men obtain the fruit according to their actions or worship. The seekers of pleasure attain to pleasure, and the seekers of libertion to liberation. The rewarder of fruit is the same. The quality of fruit depends on the quality of action *i. e.* the result differs in kind and intensity according to their devotion and worship.

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

पदच्छेद	*Word-meaning.*
काँक्षन्तः, कर्मणाम्, सिद्धिम्, यजन्ते, इह, देवताः।	Seekers, of action, success, worship, here, deities ;
क्षिप्रम्, हि, मानुषे, लोके, सिद्धिः, भवति, कर्म-जा॥	soon, for, in men, in world, success, accrues, action-born

Translation—The seekers of success in action worship the deities here ; for in the world of men, the success born of action accrues soon.

NOTE—The seekers of wordly success etc. perform rituals to different deities and easily attain to their desires as the fruit of action accrues

soon. It is liberation and *Nirwan* that take a long time (B. G. VII—19)

C/o. *Chhandogya*, I—3—12 "The seeker of desires obtains the fruit of whatever desires he seeks and in the end thinks and worships the Soul"

१३-चातुर्वर्ण्यं मया सृष्टं गुण कर्म विभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्त्तारमव्ययम् ॥

पदच्छेद	*Word-meaning.*
चातु-वर्ण्यं, मया, सृष्टम्,	Four-castes, by me, created,
गुण-कर्म-विभागशः।	quality-action-difference;
तस्य, कर्तारम्, अपि, माम्,	of that, doer, also, me,
विद्धि, अकर्तारम्, अव्ययम्॥	know, nondoer, imperishable.

Translation—The four castes were created by me with the difference of qualities of actions, know me the doer of that also as the non-doer and imperishable.

NOTE—The four kinds of actions (*Sattva*, *Rajas*, *Tamas* and *Asuri*) are shaped by the qualities of the past *Karmas* or nature, but there is a scope for exertion of the personal will in renouncing attachment and desires and thus attaining to salvation.

C/o. *Rig Veda*, X—90—12 "The *Brahman* was his mouth, the *Kshatriya* was made from his two arms, his waist became the *Vaishya* and the

Shudra was produced from his feet."

Also see B. G. XVIII—41 to 44 for the duties of the four castes.

१४-न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

पदच्छेद	*Word-meaning.*
न, माम्, कर्माणि, लिम्पन्ति,	Not, me, action, taint,
न, मे, कर्म-फले, स्पृहा ।	not, me, action-fruit, desire ;
इति, माम्, यः, अभिजानाति,	thus, me, who, knows,
कर्मभिः, न, सः, बध्यते ॥	by action, not, he, is bound.

Translation—Actions taint me not, and for me there is no desire for action fruit. He who knows me thus is not bound by action.

NOTE—The performers of action without attachment and desire for fruit, attain to knowledge and are freed from bondage or rebirth.

C/o. *Mundak*, III—2—1. "The wise man who freed from desire worships the Person passes beyond the seed (birth)".

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

एवम्, ज्ञात्वा, कृतम्, कर्म,	Thus, knowing, performed, action,
पूर्वैः, अपि, मुमुक्षुभिः ।	by ancients, also, salvation seekers ;

कुरु, कर्म, एव, तस्मात्, त्वं	perform, action, also, therefore, thou,
पूर्वैः, पूर्वतरम्, कृतम्॥	by ancient, much ancient, performed.

Translation—Knowing thus, the action was also performed by the ancient salvation seekers. Therefore thou also perform much ancient action as performed by the ancients.

NOTE—The ancient sages used to perform action without attachment and desire and thereby they attained to success. We should also follow their example.

१६-किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

पदच्छेद	*Word meaning.*
किम्, कर्म, किम्, अकर्म, इति,	What, action, what. inaction, thus,
कवयः, अपि, अत्र, मोहिताः।	wise, even, in this, puzzled ;
तत्, ते, कर्म, प्रवक्ष्यामि,	that, thee, action, I shall tell,
यत्, ज्ञात्वा, मोक्ष्यसे, अशुभात्॥	which, knowing, shalt be freed, from evil.

Translation—What is action and what is inaction—in this even the wise are puzzled. I shall tell thee that action by knowing which thou shalt be freed from evil (bondage).

NOTE—Even the wise find it very difficult to make clear distinction between action and inaction (freedom from action). The action path leading to salvation is now to be described.

C/o. *Niralamba* 23—"Inaction is the performance of action without any desire for fruit, while action is the serving of the sense objects by the sense organs"

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

पदच्छेद	*Word-meaning.*
कर्मणः, हि, अपि, बोद्धव्यम्, बोद्धव्यम्, च, वि-कर्मणः ।	Action, verily, also, should be known, should be known, and, evil-action ;
अकर्मणः, च, बोद्धव्यम्, गहना, कर्मणः, गतिः ॥	in action, and, should be known, difficult, action, path.

Translation—Action should be known, evil action should be known, inaction should be known : difficult is the path of action.

NOTE—One should try to understand the nature and consequences of action but it is difficult to distinguish it from the evil action (causing bondage) and free action (causing salvation) i. e. the word action includes actions of different nature and consequences and so it is very difficult to make out such distinctions.

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

पदच्छेद	*Word-meaning.*
कर्मणि, अकर्म, यः, पश्येत्, / अकर्मणि, च, कर्म, यः ।	In action, inaction, who, sees, / inaction, action, who;
सः, बुद्धिमान्, मनुष्येषु, / सः, युक्तः, कृत्स्न-कर्म-कृत् ॥	he, wise, among men, / he, *yogee*, all-action-performer.

Translation—Who sees inaction in action and action in inaction, he is wise among men and he is the *yogee* performer of all actions.

NOTE—One who treats action and inaction as one and the same i. e. performs action by abondonment of attachment and desires, he is both a *Karma yogee* and *Sanyasi*.

C/o. B. G. V—4 and VI—1.

१९-यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पंडितं बुधाः ॥

यस्य, सर्वे, समारम्भाः, / काम-संकल्प-वर्जिताः, ।	Whose, all, undertakings, / desires-purposes-freed ;
ज्ञान-अग्नि-दग्ध-कर्माणम्, / तम्, आहुः, पण्डितम्, बुधाः॥	knowledge-fire-burnt-action, / him, call, wise, learned.

Translation—Whose all undertakings are freed from desires and purposes and (whose) actions are burnt with the knowledge fire, him the learned call wise.

NOTE—He is wise who by performing action without attachment and desires acquires knowledge.

C/o Yoga vasisht, II—2—5. "The dissolution of all desires is called salvation by the wise and their attachment to objects constitutes bondage."

२०-त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥

पदच्छेद	*Word-meaning*
त्यक्त्वा, कर्म-फल-आसंगम्, नित्य-तृप्तः-निर्-आश्रयः ।	Renouncing, action-fruit-attachment, ever-content-un-expecting;
कर्मणि, अभिप्रवृतः, अपि, न, एव, किंचित्, करोति, सः ॥	in action, engaged, even. not, verily, any, does, he.

Translation—Renouncing attachment of action fruit, ever content and unexpecting, he verily does nothing though engaged in action.

NOTE—A person performing action without attachment and desire is verily a *Sanyasi* or renouncer in spite of his performing actions.

C/o Mahabharat, XIV—19—13. "One who is freed from all impressions, transcends all pain of opposites, who is destitute of all belongings, who uses his

senses under the guidance of penances, he becomes liberated.

B. G. IV—22.

२१-निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥

पदच्छेद	*Word meaning.*
निर,आशीः,यत-चित-आत्मा, त्यक्त-सर्व-पारग्रहः ।	Unexpecting,controlled-mind-person, abondoning-ali-possessions ;
शरीरम्,केवलम्,कर्म,कुर्वन् न, आप्नोति, किल्बिषम् ॥	body,only,action,performing, not, incurs, sin.

Translation—The person of controlled mind unexpecting and abondoning all possessions, incurs no sin by performing bodily action only.

NOTE—(*a*) A person who performs bodily actions without attachment and desires for fruit and who has his mind under control, is freed from all action bondage.

(*b*) One performing action for maintenance of body only without attachment and self interest is freed from bondage.

२२-यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

पदच्छेद	*Word meaning.*
यदृच्छा-लाभ-संतुष्टः,	Unsought-gain-satisfied,
द्वन्द्व-अतीतः, विमत्सरः ।	pair-free, without envy ;
समः, सिद्धौ, असिद्धौ, च,	equal, in success, in failure, &
कृत्वा, अपि, न, निबध्यते ॥	acting, though, not, is bound.

Translation—Satisfied with unsought gain, free from the pairs (of pleasure and pain etc), without envy, equal in success and failure, he is not bound though acting.

NOTE—A person free from desires and aversions, unaffected by pleasure and pain and of calm mind is freed from bondage though he may perform action.

C/o. Mahabarat, III—200—100. "He that is always pure and decked with virtue, he that practises kindness all his life, *i. e.* a *Muni*, even though he may lead a domestic life, he is purged of all his sins.'

B. G. IV—20, XII—17.

२३-गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

गत-संगस्य, मुक्तस्य,	Fled-attachment, freed,
ज्ञान-अवस्थित-चेतसः ।	knowledge-steadied mind;

यज्ञाय. आचरतः,	for sacrifice, acting,
कर्म; समग्रम्, प्रविलीयते ॥	action, all, is dissolved.

Translation—All *Karmas* are dissolved of (one) acting for sacrifice with attachment fled and (desire) freed and with mind steadied by knowledge.

NOTE—Performance of sacrificial action without attachment and desire and for fruit leads to attainment of knowledge and to the destruction of all the *Karma* or bondage.

C/o. B. G. V—10.

२४-ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्राह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

पदच्छेद	*Word-meaning.*
ब्रह्म, अर्पणम्, ब्रह्म-हविः	Lord offering, Lord-butter,
ब्रह्म-अग्नौ, ब्रह्मणा, हुतम्।	Lord-fire, Lord. sacrifice,
ब्रह्म, एव, तेन, गन्तव्यम्,	Lord, alone, by those, attainable,
ब्रह्म-कर्म-समाधिना ॥	Lord action-by contemplation.

Translation *Brahma* is the offering, *Brahma* is the butter, *Brahma* is the sacrifice, *Brahma* is fire, and *Brahma* is the contemplation action, *Brahma* is attainable by him alone.

NOTE—Who performs all actions as giving of gifts,

austerity, and sacrifice etc. by holding the Lord supreme attains to him. This is what is called acting without attachment.

C/o. Atharva Veda, XIX—42 *Brahma* is *Hota*, sacrifice, with *Brahma* are the stakes set up. The *Adhvarya* was born from *Brahma* and from *Brahma* the hidden offering. *Brahma* is fatness dropping spoon and with *Brahma* was the altar reared. *Brahma* is worship, lengthened life, the *Rishis* who pay sacrifice, the victim immolation."

Vishnu I-4-22. "Thou art sacrifice, thou art oblation, thou art the syllable Om, thou art fire, thou art *Vedas* and the *Vedaagas*, and thou art *Hari* and the Soul of sacrifice."

Koorma I—3—15 & 16. "The gift is given by *Brahma*, given to *Brahma*, *Brahma* also is given, this is Supreme *Brahma* resignation."

"I am not the doer and all this is performed by *Brahma*—this is called *Brahma* resignation by the knowers of the essence."

२५-दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥

पदच्छेद	*Word-meaning.*
दैवम्, एव, अपरे, यज्ञम्	God, only, some, sacrifice,
योगिनः, पर्युपासते ।	*Yogees*, worship,

ब्रह्म—अग्नौ, अपरे, यज्ञम्, यज्ञेन, एव, उपजुह्वति ॥	*Brahma*-in fire, other, sacrifice, by sacrifice, alone, worship.

Transla ion—Some *Yogees* worship the God alone as sacrifice, others worship the sacrifice in *Brahma* fire by the sacrifice.

NOTE—Some persons regard the worship of *Brahma* as sacrifice, while others regard the sacrifice as God and all in all *i. e* sacrifice to be the source and goal of the universe. This is sacrifice worship (*Upasana*) or devotion sacrifice.

२६-श्रोत्रादीनीन्द्रियाण्यन्येसंयमाग्निषुजुह्वति।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥

पदच्छेद	*Word-meaning.*
श्रोत्र-आदीनि, इन्द्रियाणि, अन्ये, संयम, अग्निषु, जुह्वति।	ears-etc, senses, some, restraint, in fire, offer
शब्द-आदीन्, विषयान्, अन्ये, इन्द्रिय-अग्निषु, जुह्वति॥	sound-etc., objects, other, in sense-fire, offer.

Translation—Some offer ears etc. senses in the fire of restraint, others offer sound etc. objects in the fire of the senses.

NOTE—Some persons regard the control of sense organs as sacrifice, while others regard the performance of actions by consuming of sense objects with sense organs as sacrifice (This is *Sanyas* and *Karm Yoga* sacrifice).

२७-सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते॥

पदच्छेद	*Word-meaning*
सर्वाणि, इन्द्रिय-कर्माणि,	all, sense-actions,
प्राण कर्माणि, च, अपरे।	life breath-action, and, some
आत्म-संयम-योग-अग्नौ,	mind-control-meditation-fire,
जुह्वति, ज्ञान-दीपिते॥	offers, knowledge-kindled.

Translation—Some offer all the actions of the sense organs and the actions of the life breath in the knowledge kindled *Yoga* fire of mind-control.

NOTE—Some persons regard the practice of *Yoga* as sacrifice, achieve control of mind by suppression of all functions of the body and life breaths and thereby attain to self knowledge. (This is *Yoga abhyas* sacrifice).

२८-द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥

द्रव्य-यज्ञाः, तपः-यज्ञाः,	Wealth-sacrificer, austerity-sacrificer,
योग-यज्ञाः, तथा, अपरे।	meditation-sacrificer, and, others;
स्वाध्याय-ज्ञान-यज्ञाः, च,	sacred study-knowledge-sacrificer, and,
यतयः, संशित-व्रताः॥	strivers, rigid-vows.

Translation—Others are wealth sacrificers, austerity sacrificers, meditation sacrificers, sacred study and knowledge sacrificers and strivers of regid vows.

NOTE—Some persons perform sacrifices of gifts, austerities, meditation, sacred study, self knowledge and other hard and meritorious deeds. This is (*Niyat Karm* : sacrifice),

C/o *Bhagavat* (*Mahatama*), II—59 "Wealth sacrifice, *tapa* sacrifice, *Yoga* sacrifice, sacred study sacrifice and knowledge sacrifice are the destroyer of actions".

२९-अपाने जुह्वतिप्राणं प्राणेऽपानं तथाऽपरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥

पदच्छेद	*Word meaning.*
अपाने, जुह्वति, प्राणम्,	In outer breath, sacrifice, inner breath,
प्राणे, अपानम्, तथा, अपरे ।	in inner breath, outer breath and, some ;
प्राण-अपान-गती, रुद्ध्वा,	inner breath-outer breath, restraining,
प्राणायाम-परायणः ॥	breath control-absorbed.

Translation—Some sacrifice inner breath into outer breath and outer brea h into inner breath by restraining the course of inner and outer breaths, absorbed in breath control.

NOTE—Some persons perform the sacrifice of two

kinds of *Pranayam* or breath regulation for the control of mind and attainment of knowledge (This is *Pranayama Yoga* sacrifice).

C/o. Bhagavat, III—28—10 "As the gold by heating in fire becomes pure, so by controlling the life breath, the mind of the *Yogee* is freed from *Rajas* impurities."

३०-अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञ क्षपितकल्मषाः ॥

पदच्छेद	*Word-meaning.*
अपरे, नियत-आहाराः,	some, fixed-diet,
प्राणान्, प्राणेषु, जुह्वति।	inner breath, in inner breath, sacrifice;
सर्वे, अपि, एते, यज्ञ-विदः,	all, also, these, sacrifice-knowers,
यज्ञ, क्षपित, कल्मषाः ॥	sacrifice, destroy, sins.

Translation—Others of fixed diet also sacrifice inner breath into the inner breath. All these are the sacrifice knowers and their sins are also destroyed by sacrifice.

NOTE—Some persons also perform a third kind of *Pranayam.* The different kinds of worship acts specified in verses 24 to 30 are sacrifices or *Karma Yoga* (without attachment and desires) and their performers are freed from bondage.

३१-यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोन्यः कुरुसत्तम ॥

पदच्छेद	*Word-meaning.*
यज्ञ-शिष्ट-अमृत-भुजः, यान्ति, ब्रह्म, सनातनम् ।	sacrifice-remnant-nectar-eaters, attain, Lord, eternal;
न, अयं, लोकः, अस्ति, अयज्ञस्य, कुतः, अन्यः, कुरु-सत्तम ॥	not, this, world, is, of unsacrificers, how, other, *Kuru*-best(*Arjuna*).

Translation—The eaters of the nectar of the sacrifice remnant attain to the eternal *Brahma*. *Arjuna*! this world is not for the non-sacrificers-how the other?

NOTE—The performers of sacrificial actions attain to the Supreme Lord while the non-performers of such actions are neither successful in this world nor in the other.

३२-एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वाविमोक्ष्यसे॥

एवम्, बहु-विधाः, यज्ञाः वितता, ब्रह्मणः, मुखे ।	Thus, many-kinds, sacrifices, spread, *Brahma*, in mouth ;
कर्म-जान्, विद्धि, तान्, सर्वान्, एवम्, ज्ञात्वा, विमोक्ष्यसे ॥	action-born, know, them, all, thus, knowing, shalt be liberated.

Translation—Thus many kinds of sacrifices

are spread in the *Brahma* mouth. Know them all as action born and thus knowing thou shalt be liberated.

NOTE—(*a*) The *Vedic* hymns are full of sacrificial rituals and by their performance one attains to freedom from bondage.

(*b*) There are many kinds of sacrifices forming *Karma Yoga* (action path) and performance of such action leads directly to the Supreme Lord.

C/o. Mundak, I—2—1. "The pious rites which the wise saw in the *Vedas* were spread in many ways in the *Treta* Age. Practise them constantly *yee* seekers of piety. This is your path to the pious world."

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥

पदच्छेद	*Word-meaning.*
श्रेयान्, द्रव्यमयात्-यज्ञात्, ज्ञान-यज्ञः, परंतप।	Better, than wealth-sacrifice knowledge-sacrifice, *Arjuna*;
सर्वम्, कर्म, अखिलं, पार्थ, ज्ञाने, परिसमाप्यते॥	all, action, entirely, *Arjuna*, in knowledge, end.

Translation—*Parantap* ! knowledge-sacrifice is better than the sacrifice for wealth, *Parth* ! all actions end entirely in knowledge.

NOTE—Attainment of knowledge is far superior to attachment to sense objects. On attainment of knowledge all *Karmas* (past and future) are destroyed and liberation obtained from bondage.

३४-तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

पदच्छेद	*Word meaning.*
तत्, विद्धि, प्रणिपातेन, परिप्रश्नेन, सेवया ।	That, learn, by homage, by enquiry, by service;
उपदेक्ष्यन्ति, ते, ज्ञानम्, ज्ञानिन, तत्त्व-दर्शिनः ॥	shall teach, thee, knowledge, wise, truth-seers.

Translations—Learn that by homage, enquiry and service. The wise Seers of the truth shall teach thee knowledge.

NOTE—*Brahma vidya* (knowledge) can be acquired only by homage, enquiry and service (desciple-ship) of a learned teacher.

C/o. Mundak, I—2—12. "Having seen the worlds obtained by works a *Brahman* should attain to freedom from action, for inaction (freedom) can not be gained through inaction. Therefore to know this let him go to a *guru* learned in scripture and established in God with folded hands."

not by exertion alone, but under the instruction of a teacher without whom he falls."

३५-यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

पदच्छेद	*Word.meaning.*
यत्, ज्ञात्वा, न, पुनः, मोहम्, एवम्, यास्यसि, पांडव ।	Which, knowing, not, again, delusion, such, shalt attain, *Arjuna* ;
येन, भूतानि, अशेषेण, द्रक्ष्यसि, आत्मनि, अथो, मयि॥	by which, beings, all, shalt see, in thyself, and, in me.

Translation—Knowing which, *Arjuna* ! thou shalt not again attain to such delusion and by which thou shalt see all beings in thyself and in me.

NOTE—On attainment of knowledge one is freed from delusion and attains to equality of vision *i. e.*, realizes the Soul to be all in all.

C/o. Ishavas, 6,7. "Who sees all things in the self and the self in all things, he is not deluded for that reason."

"When to the wise the self has become all things, what delusion and what sorrow can be, then to him who sees unity."

Mundak, III—1—3. "When the Seer sees the Person, the self illuminated, the Creator and

the origin of *Brahma*, that wise then casting off merit and demerit becomes cleansed and attains the highest quality."

३६-अपि चेदसि पापेभ्यः सर्वेभ्यःपापकृत्तमः।
सर्वंज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

पदच्छेद	*Word-meaning.*
अपि, चेत्, असि, पापेभ्यः,	Even, if, art, than sinners,
सर्वेभ्यः, पाप-कृत्तमः।	than all, sin-great doer;
सर्वम्, ज्ञान-प्लवेन, एव,	all, by knowledge-boat, alone,
वृजिनम्, संतरिष्यसि ॥	sin, shalt cross beyond.

Translation—Even if thou art a greater sinner than all the sinners, thou shalt cross beyond all sins by the boat of knowledge alone.

NOTE—On attainment of knowledge even a great sinner becomes a saint and is freed from bondage.

*Cf*o. *Mahabharat*, III—216—13. "I consider a *shudra* who is always adorned with these virtues, righteousness, self restraint and truthfulness as a *Brahman*.

B. G. IX—30.

३७-यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

पदच्छेद	*Word-meaning.*
यथा, एधांसि, समिद्धः, अग्निः,	As, fuel, burning, fire,
भस्मसात्, कुरुते, अर्जुन ।	ashes like, makes, *Arjuna* ;
ज्ञान-अग्निः, सर्व-कर्माणि,	knowledge-fire, all-actions,
भस्मसात्, कुरुते, तथा ॥	ashes like, makes, so.

Translation—*Arjuna* ! As burning fire makes the fuel like ashes, so the knowledge fire makes all actions like ashes.

NOTE—As fire destroys fuel so the knowledge destroys the evil (bondage) of actions.

Cfo. Chhandogya, V—24—3. "As the tuft of the *Isika* reed cast into fire is reduced to ashes, so indeed are burnt all his sins who knowing the Lord thus offers an *Agnihotra*."

Vishnu, VI—7—73. "In the same manner that a blazing fire fanned by the wind burns up dry wood, so does *Vishnu* enshrined in the heart of the *Yogees* (burns up) all sins."

Bhagavat, XI—14—19. "As the fire speedily consumes the wood, so my devotion destroys all the sins."

३८-न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

न, हि, ज्ञानेन, सदृशम्,	Not, verily, than knowledge, like,
पवित्रम्, इह, विद्यते ।	purifier, here, there is ;

तत्, स्वयम्, योग-संसिद्धः,	that, his own, meditation-successful,
कालेन, आत्मनि, विन्दति ॥	by time, in himself, finds.

Tanslation.—Verily there is no purifier here like knowledge. The one successful in *Yoga* finds that in his own self in time.

NOTE—Knowledge purifies all sins *i. e.* destroys all bonds and one attaining success in *Karma Yoga* acquires knowledge in course of time as a matter of fact.

३९-श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति

पदच्छेद	*Word meaning.*
श्रद्धावान्, लभते, ज्ञानम्,	Faithful, obtain, knowledge,
तत्—परः, संयत-इन्द्रियः।	him—supreme holder, controller-senses ;
ज्ञानं, लब्ध्वा, पराम्, शान्तिम्	knowledge, obtaining, supreme, peace,
अचिरेण, अधिगच्छति ॥	soon, is attained.

Translation—The faithful, holders of him supreme, and the controller of senses obtain knowledge, and on obtaining knowledge the supreme peace is soon attained.

NOTE—Faith, devotion and self control are the surest means of attaining to knowledge which soon leads to supreme peace or bliss.

४०-अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥

पदच्छेद	*Word-meaning.*
अज्ञः, च, अश्रद्धानः, च, संशय-आत्मा, विनश्यति।	Unknowing, &, faithless, and, suspicious-mind, is destroyed;
न, अयम्, लोकः, अस्ति, न, परः; न, सुखम्, संशय-आत्मनः॥	not, this, world, is, not, other, not, happiness, suspicious-minded.

Translation—The unknowing, the faithless, and the suspicious minded is destroyed. This world is not, nor the other, nor happiness for the suspicious minded.

NOTE—Without faith and knowledge and calmness of mind, a person can not be happy and attain to succes in this world or here after.

Kathballi, I—2—24. "One who has not ceased from wicked conduct, who is not tranquil, who is not self contained and whose mind is not at rest, does not obtain (the Lord) even by *intellect*"

Mahabharat, III—200—110. "The men of old distinguished for their knowledge have said that neither this world nor the next, nor the bliss can be his who is disturbed by doubt. A belief of one's identity with the Supreme Soul isthe indication of salvation."

४१-योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥

पदच्छेद	*Word-meaning.*
योग-संन्यस्त-कर्माणम्,	Meditation-renouncer-of action,
ज्ञान-संछिन्न-संशयम् ।	knowledge-destroyer-doubts;
आत्म-वन्तम्, न, कर्माणि,	mind-controlled, not, actions
निबध्नन्ति, धनञ्जय ॥	bind, *Arjuna*.

Translation—*Dhananjya* ! actions bind not the mind-controlled, renouncer of actions by *Yoga* and the destroyer of doubts by knowledge.

NOTE—The performer of actions by abondonment of attachment (*Karma Yogee*), the destroyer of delusion by attainment of knowledge (*Sanyasi*), and the controller of mind (*Abhyas Yogee*) are freed from bondage.

C/o. *Kathballi*, II—3—15. "When in the world all the knots of the heart are cut, the mortal becomes immortal."

४२-तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

तस्मात्, अज्ञान-संभूतम्,	Therefore ignorance-born, heart-dwelling, knowledge-sword-self ;
हृद्-स्थं, ज्ञान-असिना-आत्मनः ।	
छित्वा, एनम्, संशयम्,	cutting, this, doubt, meditation, engage, rise, *Arjuna*.
योगम्, आतिष्ठ, उत्तिष्ठ, भारत ॥	

Translation—Therefore by the sword of self knowledge having cut this doubt born of ignorance and dwelling in the heart, *Arjuna* rise and engage in *Yoga*.

NOTE—The delusion or wavering (*Bhrama*) of the mind is all destroyed on attainment of knowledge by performance of the *Karma Yoga* which should therefore be practised by all.

C/o. Mundak, II—2—8. "The knots of the heart are cut, all doubts dissolved and the actions destroyed when the lower and higher (knowledge) is attained."

Bhagavat, I—2—15. "Why one should not love to hear about the Lord by the sword of whose *Yoga* the wise men forth with cut the knots of action bondage."

Thus ends chapter IV called the knowledge Path.

CHAPTER V.

RENUNCIATION PATH

(INTRODUCTION)

The *Sanyas* is renunciation of pleasure and pain and not that of action. The *Yoga* is performance of action by abondonment of attachment and desire for fruits. The goal of both *Sanyas* and *Yoga* is knowledge, and liberation (*moksha* or salvation). Therefore a wise man should regard them as equal and leading to the same end.

But *Sanyas* (renunciation of pleasure and pain) is hard and can not be attained at once, while *Karma Yoga* (acting without attachment and desire) by devotion to the Lord is very simple and soon leads to knowledge, freedom from pleasure and pain and bliss as a matter of course and without any further exertions.

Attachment is egoism or regarding one self as the doer of actions. Desire for fruit is expectation of reward for one's actions. They are abondoned by regarding the Supreme Lord as the accomplisher of all things and performing actions for his sake as an act of his worship *i. e* resign the authorship of action and fruit thereof to the Lord.

By performing actions in this way *i. e.* without attachment and desire for fruit, one is purified from delusion, attains to knowledge, control of mind, freedom from pleasure and pain, equality, bliss, liberation and *Nirvan*.

This chapter thus treats of *Karma Yoga* on the analogy of *Sanyas* as taught by *Sankhya, Nyayae* and *Vasheshik* Systems, all of which teach the doctrine of release or *moksha* through self knowledge and renunciation of the worldly objects. By controlling the sense organs and making the mind steady in self knowledge, enjoyments and aversions are suppressed, distractions cease, and the soul is liberated from birth, death and all pain for ever.

अर्जुन उवाच

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

पदच्छेद	*Word-meaning.*
संन्यासम्, कर्मणाम्, कृष्ण, पुनः, योगम्, च, शंससि ।	Renunciation, of actions, *Krishna*, again, *yoga*, and, praisest ;
यत्, श्रेयः, एतयोः, एकम्, तत्, मे, ब्रूहि, सुनिश्चितम् ॥	which, better, these two, one, that, me, tell, with certainty.

ARJUNA SAID,

Translation—*Krishna* ! thou praisest renunciation of action and again (*Karma*) *Yoga*. Tell me that one which is better of these two with certainty,

NOTE—Chapter IV dealt with *Karma Yoga* on the analogy of knowledge *path* and hence there is the same objection and criticism as in Chapter III—1 & 2.

श्री भगवानुवाच

२-संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

सन्यासः, कर्म-योगः, च, निःश्रेयस-करौ, उभौ ।	Renunciation, action-path, &, good-doers, both

तयोः, तु, कर्म-संन्यासात्, कर्म-योगः, विशिष्यते ॥	of these two, but, action-renunciation; action-path, is greater.

THE LORD SAID.

Translation—Renunciation (*Sanyas*) and action path are both good doers. But of these two, the action path is greater than the renunciation of action.

NOTE—*Karma Yoga* (action path) and *Sanyas* (renunciation) are both good and lead to salvation, but the former is superior to the latter as explained in verse 6.

३-ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वंद्वो हि महाबाहो सुखं बंधात्प्रमुच्यते ॥

पदच्छेद	*Word meaning*
ज्ञेयः, सः, नित्य-संन्यासी, यः, न, द्वेष्टि, न, कांक्षति ।	Should be known, he, ever-renouncer, who, not, avers, not, desires;
निर्द्वन्द्वः, हि, महाबाहो, सुखम्, बंधात्, प्रमुच्यते ॥	pairless, for, *Arjuna*, easily, from bondage, is freed

Translation—He should be known as ever renouncer who neither avers nor desires; for *Arjuna*! the pairless (without pleasure and pain etc.) is easily freed from bondage.

NOTE—*Sanyas* is not renunciation of actions but simple

abondonment of desires and aversion, pleasure and pain and thereby it leads to liberation or *Moksha*.

C/o. *Mahabharat*, XIV—19—5. "He is liberated in every way who does not covet what belongs to another, who does not disregard others, who transcends all pairs of opposites and whose soul is free from attachments."

४-सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥

पदच्छेद	*Word-meaning*
सांख्य-योगौ, पृथक्, बालाः,	*Sanyas-Yoga*, distinct, children,
प्रवदन्ति, न, पण्डिताः।	speak, not, wise ;
एकम्, अपि, आस्थितः,	one, even, follower,
सम्यक्, उभयोः, विन्दते, फलम्॥	proper, both, obtains, fruit.

Translation—Children and not the wise speak of *Sanayas* and (*Karma*) *Yoga* as distinct. The proper follower if even one, obtains the fruits of both.

NOTE—The *Karma Yoga* is the performance of action without attachments and desire for fruit and this leads to knowledge and salvation. *Sanyas* is the renunciaton of pleasure and pain which also lead to knowledge and liberation. Thus

the end of both paths is the same and the successful follower of either attains to the goal of both viz, knowledge and salvation.

५-यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

पदच्छेद	*Word meaning*
यत्, सांख्यैः, प्राप्यते, स्थानम्,	What, by *Sanyasi*, is reached, place,
तत्, योगैः, अपि, गम्यते।	that, by *Yogee*, also is reached;
एकम्, सांख्यम्, च, योगम्,	one, *Sanyas*, and, *yoga*,
च, यः, पश्यति, सः, पश्यति॥	and, who, sees, he, sees.

Translation—What place is reached by the *Sanyasi* (renouncer) that is also reached by the *Yogee*. He sees (is wise) who sees the *Sanyas* and *Karma*) *Yoga* to be one.

NOTE—As shown in the last verse, the goal of *Sankhya* and *Yoga* being the same viz:, knowledge and liberation, the wise regards them both equally *i. e.* as the means of the same end.

C/o. Koorma, II—2—42. "Whatever a *Yogee* gets that is also obtained by a *Gyanee* (*Sanyasi*). The *Yoga* and *Gyan* are one, he who sees that is the knower of truth."

B, G. IV—18.

६—सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥

पदच्छेद	*Word meaning.*
सन्यासः, तु, महाबाहो, दुःखम्, आप्तुम्, अयोगतः।	Renunciation, but, *Arjuna*, difficult, to attain, without action;
योग-युक्तः, मुनिः, ब्रह्म, न, चिरेण, अधिगच्छति ॥	*yoga*-perfected, sage, Lord, not, delay, reaches.

Translation—*Arjuna ! Sanyas* is difficult to attain without *Yoga* but the *Yoga* perfected sage reaches *Brahma* without delay.

NOTE—A *Yogee* performs action without attachment *i e.* out of devotion or for the sake of the Lord and by so doing attains to knowledge and peace (freedom from pleasure and pain) and salvation. Thus *Karma Yoga* is simple and easy, and leads to the Lord, while without its aid it is difficult to achieve *Sanyas* (abondonment of pleasure and pain).

C/o. Matsya, LII—5 and 6. "Repeat the *Karma Yoga* taught by *Vishnu*. With *Karma Yoga*, because *Gyan Yoga* is produced by *Karma Yoga* one attains to final emancipation. The divine knowledge of *Brahma* springs from *Karma Yoga* and *Gyan* combined *Gyan Yoga* in its true state does not rise without *Karma Yoga*."

Yoga Vasishta, I—1—7. "Action and knowledge are both necessary for attainment of salvation as are the two wings of a bird for flying."

७-योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

पदच्छेद	*Word-meaning.*
योग-युक्तः, विशुद्ध-आत्मा, विजित-आत्मा, जित-इन्द्रियः	*Yoga*-perfected, purified-heart, subdued-mind, controlled-senses;
सर्व-भूत-आत्म-भूत-आत्मा, कुर्वन्, अपि, न, लिप्यते ॥	all-creation-soul-being-his, acting, even, not, is, tainted.

Translation—The *Yoga* perfected, purified in heart, of subdued mind and controlled senses (regarding) all creatures as his soul is not tainted even by acting.

NOTE—A person successful in *Karma Yoga* is purified in heart (freed from delusion) acquires control of his mind and senses, attains to equality or steadiness in self (realizes the Soul) and thus easily obtains salvation.

C/o. Mahabharata, XIV—19—2. "That man who is freed of all, who endures all, who is possessed of equality, who has conquered his senses, who is devoid of fear and anger and who is of restrained mind, succeeds in liberating him self.

Koorma, I—8—22. "By action are destroyed the present and past sins, the mind becomes cheerful and the man becomes the knower of *Brahma*."

८-नैव किंचित्करोमीति युक्तो मन्येततत्त्ववित्।
पश्यन्शृण्वन्स्पृशन्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन्।

पदच्छेद	*Word-meaning*
न,एव,किंचित्,करोमि,इति,	Not, verily, anything, I do, thus,
युक्तः,मन्येत,तत्त्व-वित् ॥	*Yogee*, thinks, truth-knower;
पश्यन्,शृण्वन्,स्पृशन्,जिघ्रन्,	seeing, hearing, touching, smelling,
अश्नन्,गच्छन्,स्वपन्,श्वसन्	eating, waking, sleeping, breathing.

Translation—"Verily I do nothing", thus thinks the *Yogee* truth knower, seeing (with eyes), hearing (with ears), touching (with skin), smelling (with nose) eating (with tongue), walking (with feet), sleeping (with body), breathing (with throat)—

NOTE—This verse is connected with no. 9. The *Yogee* performs all actions with his body without attachment *i.e.* does not regard himself to be the doer.

Cf. B. G. III—28.

९—प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥

पदच्छेद	*Word-meaning.*
प्रलपन्, विसृजन्, गृह्णन्,	speaking, leaving, holding,
उन्मिषन्, निमिषन्, अपि ।	eyesopening, eyes closing, also;
इन्द्रियाणि, इन्द्रिय-अर्थेषु,	senses, sense objects,
वर्तन्त, इति, धारयन् ॥	move, thus, thinks.

Translation—Speaking (with mouth), leaving (with private organs), holding (with hands), also opening and closing eyes (with life breaths) and thinking (with mind) that the sense (organs) move in the sesne objects.

NOTE—The *Yogee* regards that the actions are performed by the body and sense organs *i. e.* by nature and not by him.

C/o. Yoga Vasishta, III—9—5. "The man who performing all actions believes that he does nothing and who in waking state dwells in the changeless *Atma* as in deep sleep, he is *jiwan mukta* (life liberated)."

१०-ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

ब्रह्मणि, आधाय, कर्माणि,	In Lord, dwelling, actions,
सङ्गम्, त्यक्त्वा, करोति, यः॥	attachment, abondoning, performs, who ;
लिप्यते, न, सः, पापेन,	is tainted, not, he, by sin,
पद्म-पत्रम्, इव, अम्भसा ॥	lotus-leaf, as, by water.

Translation—Who performs actions by dwelling in the Lord by abondoning attachment, he is not tainted by sin as a lotus leaf by water.

NOTE—One who performs action without attachment and desires for the sake of the Supreme Lord does not fall into bondage or delusion.

C/o Chhandogya, IV—14—3. "As water wets not a lotus leaf, so do evil deeds attach not to him who knows him (*Brahma*) thus."

Koorma, I—3—14.—"One resigning action to *Brahma* by performing it without attachment, without desire and also with cheerful mind, attains to that goal."

B. G. IV—23.

११—कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनःकर्मकुर्वंति सङ्गं त्यक्त्वात्मशुद्धये॥

पदच्छेद	*Word-meaning.*
कायेन, मनसा, बुद्धया, केवलैः, इन्द्रियैः, अपि।	With body, with mind, with intellect, only, with senses, also;
योगिनः, कर्म, कुर्वन्ति, संगम्, त्यक्त्वा, आत्मशुद्धये॥	*Yogees*, action, perform, attachment, abondoning, for heart-purification.

Translation—The *Yagees* abondoning attachment perform actions with body, mind, intellect and also with sense organs for purification of the heart only.

NOTE—By performing righteous actions with sense organs without attachment one purifies the heart and overcomes delusion ; *i e.* the *Yogee* acts with sense organs as mere instruments as an offering to the Lord for attainment of self knowledge.

C/o. B. G. V—8 and 9.

१२-युक्तःकर्मफलंत्यक्त्वाशान्तिमाप्नोतिनैष्ठिकीं।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

पदच्छेद	*Word-meaning*
युक्तः, कर्म-फलम्, त्यक्त्वा,	*Yogee*, action-fruit, abondoning,
शान्तिम्, आप्नोति, नैष्ठिकीम् ॥	peace, obtains, liberation;
अयुक्तः, काम-कारेण, फले, सक्तः, निबध्यते ।	non-*Yogee*, desire-on account, in fruit, attached, is bound.

Translation—The *Yogee* by abondoning the fruit of action obtains the liberation peace and the non-*Yogee* being attached to fruit on account of desires is bound.

NOTE—A *Karm Yogee* performs action without desires for fruit and attains to final peace (bliss) while a non-*Yogee* who is led by attachment to desires falls into bondage or delusion.

C/o. Yoga Vasisht, II—2—5. "The dissolution of desires is called liberation by the wise and attachment to the desire for objects is called bondage."

१३-सर्वकर्माणि मनसा सन्यस्यास्ते सुखंवशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥

पदच्छेद	*Word-meaning.*
सर्व-कर्माणि, मनसा, सन्यस्य	All-actions, by mind, resigning,
आस्ते, सुखम्, वशी।	sits, happily, subduer ;
नव-द्वारे, पुरे, देही,	nine-gated, in city, embodied,
न, एव, कुर्वन्, न, कारयन् ॥	not, also, acting, not causing to act.

Translation—The embodied (soul) subduer of the nine gated city with the mind sits happily by resigning all action (fruit) and also doing and causing to do nothing.

NOTE—The body is called the nine gated city consisting of 9 organs (2 eyes, 2 ears, 2 nostrils, 1 mouth and 2 private organs). The wise controller of the sense organs performs *Karma Yoga* or acts by resigning to Lord the fruit of action by not regarding himself as the doer thereof and thus he attains to bliss and liberation.

C/o. Atma Bodh—17. "Soul is distinct from the body, sense organs, mind, intellect, by the actions they perform. The soul is that which beholds the actions of all as a king beholds the actions of his subjects."

१४-नकर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

पदच्छेद	*Word-meaning.*
न, कर्तृत्वम्, न, कर्माणि,	Not, performance, not, actions,
लोकस्य, सृजति, प्रभुः	of world, creates, Lord ;
न, कर्म-फल-संयोगम्,	not, action-fruit-union,
स्वभावः, तु, प्रवर्तते ॥	nature, but, does.

Translation—The Lord creates neither the actions of the world nor performance, nor the union of action with fruit, but the nature does.

NOTE—The *Atma* does not create action nor the performer (agency) nor unites the performer of action with its result. It is the nature that is the source of all activity (cause, means and effect).

Cf/o. B. G. XIII—20; XVIII—18.

१५-नादत्तेकस्यचित्पापं नचैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्तिजन्तवः॥

न, आदत्ते, कस्यचित्, पापम्	Not, takes, of any, evil,
न, च, एव, सुकृतम्, विभुः	not, and, verily, goodness, Lord ;
अज्ञानेन, आवृतम्, ज्ञानम्,	by ignorance, covered, knowledge,
तेन, मुह्यन्ति, जन्तवः ॥	by that, are deluded, creatures.

Translation—The Lord takes not the good nor the evil of any one. The knowledge is covered by ignorance and by that the creatures are deluded.

NOTE—The Self performs no good or bad actions. They are performed by nature It is through delusion that the mind confuses the self with the body and regards it as the doer.

C/o. Mundak III—1—9. "This subtle soul should be known with the mind in which five fold life breaths enter—the mind in which the life breaths of all beings are pervaded on being purified illumines that *Atma*."

Bhagavat, XI—2-3. "Know that the knowledge the cause of liberation and delusion the cause of bondage of the beings are my eternal powers and they are both created by my *Maya*."

Koorma,II—2—38. "There is knowledge and delusion or instability. The knowledge is enveloped in the world by ignorance and he(man) is deluded by that."

१६-ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

पदच्छेद	*Word-meaning.*
ज्ञानेन, तु, तत्, अज्ञानम्, येषाम्, नाशितम, आत्मनः ।	By knowledge, but, that, ignorance, whose, destroyed, by soul;

तेषाम्, आदित्य-वत् ज्ञानम्, } their, sun-like, knowledge,
प्रकाशयति, तत्, परम् । } illumines, that, supreme.

Translation—But (the men) whose ignorance is destroyed by the soul-knowledge, their knowledge like the sun illumines that supreme.

NOTE—But when the delusion of the mind is destroyed by attainment of knowledge like the darkness dispelled on the appearance of the sun, then one realizes the true nature of the Self.

Mahabharat, II—11—16. "When a man has overcome the domain of delusion, his piety when consisting of the essence of spritual wisdom turns to the spiritual enlightenment which illumines the intelligence of sentient beings."

Bhagavat, I—3—34. "When the delusive *maya* which causes delusion is destroyed by the *Brahma Vidya*, then the *Jiva* attains to *Brahma* state and dwells in Supreme peace."

Yoga Vasishta, II—4—9. "On the attainment of the knowledge, the principle object of life, there arises the *Brahma* bliss cool like the moon and greater than happiness."

Atma Bodha—4 "When the ignorance which craves for earthly affection is removed, the Soul by its own supreme light shines forth in an unstained

state as the sun spreads its effulgence when the cloud is dispelled.

Atma Bodha—43. "The darkness is first dispelled by the dawn of knowledge and then the Soul shines forth as the rising sun follows the dawn of day."

Atma Badha—67. "When the Sun of spiritual knowledge arises in the sky of the heart it dispels the darkness, it pervades all, comprehends all and illumines all."

१७-तद्बुद्धय स्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥

पदच्छेद	*Word-meaning.*
तत्-बुद्धयः, तत्-आत्मानः, तत्-निष्ठाः, तत्-परायणः।	That-intellect, that-mind, that-goal, that-devotion ;
गच्छन्ति, अपुनः-आवृतिम्, ज्ञान-निर्धूत-कल्मषाः॥	go, not again-to return, knowledge-washed-with sin.

Translation—With that intellect, that mind, that goal, that devotion, and with sins washed by knowledge, they go not to return again.

NOTE—Persons constantly thinking of and contemplating the Lord as the Supreme goal and all in all with faith and devotion realize his true nature and are freed from the bondage of life and death or attain to salvation,

C/o. Yoga Vasishta, III—9—1. "Whose mind and life are engaged in *Brahma*, who ever think of *Brahma*, who are content in talking only about *Brahma*, and who ever delight in *Brahma*, they are *Jiwan Muktas*.

B. G. III—17.

१८-विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाकेच पण्डिताः समदर्शिनः॥

पदच्छेद	*Word meaning.*
विद्या-विनय-सम्पन्ने,	Learning-humility-adorned,
ब्राह्मणे, गवि, हस्तिनि।	in *Brahma*, in cow, in elephant;
शुनि, च, एव, श्वपाके, च,	in dog and, also, in carrion, and,
पंडिताः, सम-दर्शिनः॥	wise, equal-seers.

Translation—The wise are equal seers of a *Brahman* adorned with learning and humility, a cow, an elephant, a dog and also a carrion.

NOTE—The wise look equally on all beings as having the same Soul.

C/o. Bhakta Sutra, 72. "For a devotee there is no distinction of birth, learning, form, humility, wealth and rituals etc."

Mahabharata, XII—249—20. "Transcending all things, the Soul dwells equally in all creatures, moveable and immoveable. Indeed all things are pervaded by it."

१९-इहैवतैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समंब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥

पदच्छेद	*Word meaning.*
इह, एव, तैः, जितः, सर्गः,	Here, also, by them, conquered, birth,
येषाम्, साम्ये, स्थितम्, मनः।	by whom. in equality. established, mind ;
निर्दोषम्, हि, समम्, ब्रह्म,	stainless. for, equal, Lord,
तस्मात्, ब्रह्मणि, ते, स्थिताः॥	therefore, in Lord, they, established.

Translation—Even here birth is conquered by those whose mind is established in equality, for the Lord is stainless and equal and therefore they are established in Lord.

NOSE—Persons of equal or steady mind are of *Brahma* nature being unattached and equal to all and hence they attain to the realization of the Lord and are liberated from future births while still living *i. e.* become *Jivan-Mukta*.

C/o. *Chhandyogya*, VIII—7—1. "That *Atma* who is devoid of sin and old age, immortal, griefless and free from hunger and thirst, true in thought and desireless is to be sought and known, and he who knows it according to ordinances, he knows all the worlds and obtains all his desires."

२०-नप्रहृष्येत्प्रियंप्राप्यनोद्विजेत्प्राप्यचाप्रियम्।
स्थिरबुद्धिरसंमूढोब्रह्मविद्ब्रह्मणि स्थितः ॥

पदच्छेद	*Word meaning.*
न, प्रहृष्येत्, प्रियम्, प्राप्य, न,उद्विजेत्, प्राप्य, च, अप्रियम्	Not, rejoices, pleasant, gaining, not, grieves, gaining, and, unpleasant,
स्थिर-बुद्धिः, असंमूढः, ब्रह्म-विद्, ब्रह्मणि, स्थितः ॥	steady-intellect, undeluded, Lord-knower, in Lord, dwelling.

Translation—The knower of *Brahma*, of steady intellect, undeluded, dwelling in *Brahma*, neither rejoices on gaining the pleasant nor grieves on gaining the unpleasant.

NOTE—Persons of steady mind (equal thinking) free from delusion, knowing and realizing the Supreme Lord are not affected by the pleasant and unpleasant objects of the world *i. e.* they are liberated from all distractions and attain to bliss.

२१-बाह्यस्पर्शेष्वसक्तात्माविन्दत्यात्मनियत्सुखम्
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥

बाह्य-स्पर्शेषु, असक्त-आत्मा,	In external-contact, unattached-mind,
विन्दति,आत्मनि,यत्,सुखम्	finds, in self, which, happiness;
सः, ब्रह्म-योग-युक्त-आत्मा,	he, Lord-meditation-engaged-mind,
सुखम्, अक्षयम्, अश्नुते ॥	bliss, imperishable, enjoys.

Translation—That which unattached to external contacts (objects) finds the happiness in self, that mind engaged in *Brahma* meditation enjoys the imperishable bliss.

NOTE—A person who leaves off sensual objects, engages in self meditation and then enjoys eternal bliss.

C/o. Kathballi, II–1–2 "Men of little sense pursue outword objects of desires and so they are caught in the snares of desire spread out on all sides ; on the other hand the wisemen knowing immortality to be permanent do not desire anything out of fleeting objects."

Atma Bodh, 51. "Having renounced that pleasure which arises from external perishable objects and enjoying spiritual delight, he is serene as the taper under cover and he rejoices in his own essence."

२२-ये हि संस्पर्शजा भोगा दुःखयोनय एवते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥

पदच्छेद	*Word-meaning.*
ये, हि, संस्पर्श-जा, भोगाः,	Which, for, contact-born, enjoyments,
दुख-योनयः, एव, ते ।	pain-wombs, verily, they ;
आदि-अन्तवन्तः, कौन्तेय,	begining-end, *Arjuna,*
न, तेषु, रमते, बुधः ॥	not, in them, enjoy, wise.

Translation -For the enjoyments, which are contact born are verily the wombs of pain. They have a beginning and end and *Arjuna* the wise enjoys them not.

NOTE—The enjoyments of the worldly objects are of transitory nature and the cause of all pain and suffering and they should therefore be renounced by the wise.

B. G. II—14.

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

शक्नोति, इह, एव, यः, सोढुम्,	Is able, here, verily, who, to bear,
प्राक्, शरीर-विमोक्षणात्।	before, body-leaving;
काम-क्रोध-उद्भवम्, वेगं,	desire-aversion-born, attack,
सः, युक्तः, सः, सुखी, नरः॥	he, steady, he, happy, man.

Translation—Who is verily able here to bear the attacks bor i of desires and aversions before leaving the body, he is steady and he is a happy man.

NOTE—The person who is able to be indifferent to the pleasures and pain of life, he attains to steadiness and peace of mind or liberation.

C/o. Kathabalti, II—3—4. "If he be able to understand it (*Atma*) here before dissolution of the body, then he is considered to be fit for immortality in the heavenly world."

B. G II—14.

२४-योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्म निर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

पदच्छेद	*Word-meaning.*
यःअन्तः-सुखः, अन्तर-आरामः,	Who, within-happy, within-delighted,
तथा, अन्तः-ज्योतिः, एव, यः ।	and, within-illumined, also, who;
सः, योगी, ब्रह्म-निर्वाणम्,	that, meditator, Lord-merging
ब्रह्म भूतः, अधिगच्छति ॥	Lord-being, attains.

Translation—Who is happy within, delighted within, and who is also illumined within, that *Yogee* attains to *Brahma* being and *Brahma* merging.

NOTE—The person who succeeds in attaining to *Brahma* realization and bliss, he secures *Moksha i. e.* union with the Supreme Reality.

२५-लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

लभन्ते, ब्रह्म-निर्वाणम्,	Obtain, Lord-merging,
ऋषयः, क्षीण-कल्मषाः ।	sages, destroyed-of sins;
छिन्नद्वैधाः, यत-आत्मानः,	cut off-doubts, conquered-minds,
सर्व-भूत-हिते-रताः ॥	all-beings-well-wishers.

Translation—The sages with sins destroyed, doubts cut off, minds conquered and well wishers of all beings attain to *Brahma Nirwan.*

NOTE—The sages performing actions for good of the world acquire knowledge and self control and thereby they attain to salvation or union with the Supreme Lord

Cfo. Mundak, I—2—11. "The wise men with tranquil hearts who live in forest on alms engage in austerity and devotion, become sinless and repair through sun path to the place where lives that immortal and imperishable person."

२६-कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम्

पदच्छेद	*Word-meaning.*
काम-क्रोध-वियुक्तानाम्, यतीनाम्, यत-चेतसाम् ।	Of desire-anger-freed, of exerters, of controlled-mind;
अभितः ब्रह्म-निर्वाणम्, वर्तते, विदित-आत्मनाम् ॥	near, Lord-merging, find, knowers-of Soul.

Translation—The knowers of Soul, exerters, controllers of mind and (those) freed from desires and anger, find *Brahma Nirwan* near.

NOTE—The *Yogees* attaining to self knowledge succeed in controlling their mind, renouncing desires and aversions and attaining salvation or union with the Supreme Lord.

Koorma, II—4—9. "I am always near them who

ever worship me. The righteous *Brahmanas*, *Kshatriyas* and *Vaishyas* worship me and I give them that blissful abode and the Supreme Goal."

२७-स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरेभ्रुवोः
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥

पदच्छेद	*Word.meaning.*
स्पर्शान, कृत्वा, बहिः बाह्यान्,	Contact, making, excluding, external,
चक्षुः, च, एव, अन्तरे, भ्रुवोः।	eyes, and, verily, within, two brows;
प्राण-अपानौ, समौ, कृत्वा,	inner breath-outer breath, equal, making,
नासाभ्य-अन्तर-चारिणौ ॥	nostril-within-moving.

Translation—Excluding the external contacts (sense objects), fixing the eyes within the two eyebrows, making equal inner and outer breaths moving in the nostril—

NOTE—This verse is connected with no. 28 Now commences *Dhyan* or meditation *Yoga*. By regulating the seat and breathing and shutting out sense objects by not thinking of them, the wise should engage in Soul meditation for liberation.

C/o. Vishnu, I—11—52. "The mind must first be made to forsake all external impressions and a man must then fix it steadily on the *Abode of the world*."

Mahabharat, XII—195—8. "The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the senses (into the intellect). Possessed of patience, the *Yogee* should fix his wandering mind, so that his full gaze may be made stable in respect of thoughts that are themselves unstable."

Mahabharat, XIV—19—17. "Withdrawing the Senses from their objects one should fix the mind on the Soul and having undergone the severest austerities one should practise the concentration of mind which leads to salvation."

२८-यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥

पदच्छेद	*Word-meaning.*
यत-इन्द्रिय-मनः-बुद्धिः, मुनिः-मोक्ष-परायणः ।	Controller, sense-mind-intellect, sage-salvation-seaking ;
विगत-इच्छा-भय-क्रोधः, यः सदा, मुक्तः एव, सः ॥	freed-desire-fear-anger, who, even, liberated, being, he.

Translation—The sage who desiring salvation is the controller of the senses, mind and intellect, freed from desires, fears and anger, he is verily ever liberated.

NOTE—The wise seekers of Salvation by controlling the senses and mind and renouncing desires and aversions are soon liberated.

C/o. Bhagavat, II—1—23. "One should fix the mind in the steady contemplation of the Lord by steadying the posture, controlling the life breath, abondoning the attachment and restraing all the senses"

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

पदच्छेद	*Word-meaning.*
भोक्तारम्, यज्ञ-तपसाम्, सर्व-लोक-महा-ईश्वरम् ।	Enjoyer, sacrifice, austerity, all-world-great-Lord,
सुहृदम्, सर्व-भूतानाम्, ज्ञात्वा, माम्, शान्तिम्, ऋच्छति॥	comrade, of all-beings, knowing, me, peace, obtains.

Translation—Knowing me to be the enjoyer of sacrifices, austerities, the great Lord of all beings, he obtains peace.

NOTE—Who knows the Lord as the acceptor of all worship, master of the universe, and the friend of all beings, he obtains peace.

C/o. Shwetashwatra. VI—7. "We know him, the great Lord of lords, the great God of gods, the Master of masters, the greatest of the great, the adoreable Lord of the world.

B. G. IX—24.

"Thus ends Chapter V called the Renunciation Path.

CHAPTER VI.

MEDITATION PATH

(INTRODUCTION)

This chapter describes what is *Yoga*, how it is attained and what it leads to. *Yoga* is the engagement in meditation action. It leads to knowledge, stability and calmness of mind and liberation. The controlling of the mind is very important as it results in salvation while an uncontrolled mind causes bondage. One should engage in Soul contemplation by retiring to a sacred, solitary place and there overcoming all distractions with erect and easy posture, controlling the mind in Soul meditation, performing all bodily actions regularly. This purifies the heart, overcomes distractions and leads to supreme bliss.

The mind is fickle and obstinate, but can be controlled by gradual practice and dispassion (*abhyas* and *vairag*). There can be no success in *Yoga* without control of the mind But a *Yogá* failure is not quite lost. After enjoying happiness according to his deeds, he is born in a pious, holy or wise family and there recovers the knowledge gained in the previous birth and also being drawn by the former practice again exerts towards further progress till he achieves success in *Yoga* and attains to full salvation.

This chapter thus teaches *Karma Yoga* (action-path) on the analogy of *Patanjal Yoga*, the fundamental doctrines of which are sketched below :—

(1) The *Yoga* (meditation) is the chief means by which the Soul can be completely united with the Supreme Lord and secure salvation ;

(2) There are many souls consisting of pure intelligence and of the nature of the Supreme Lord;

(3) The *Yoga* is control of the functions of the mind by *Abhyas* and *Vairagya* (practice and dispassion ;

(4) The mind is fitted for *Yoga* by following the eight means of *Yam* and *Niyam* etc.

श्री भगवानुवाच

१-अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥

पदच्छेद	*Word-meaning.*
अनाश्रितः, कर्म-फलम्, कार्यम्, कर्म, करोति, यः।	Without-expecting, action-fruits; right, action, performs, who;
सः, सन्यासी, च, योगी, च, न, निरग्निः, न, च, अक्रियः॥	he, renouncer, and, meditator, and not, without fire, not, and without action.

THE LORD SAID.

Translation—Who performs righteous actions, without expecting action fruits, he is a *sanyasi* and *Yogee* and not one without fire and without action.

NOTE—A person performing his duty without desire for fruits is both a *Yogee* and *Sanyasi*. The one who performs no sacrifice or action is not a *Yogee* or *Sanyasi* *Agni hotra* is a common sacrifice offered to fire both morning and evening.

२-यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥

यम्, संन्यासम्, इति, प्राहुः, योगम्, तम्, विद्धि, पांडव।	What, renunciation, as, called, meditation, that, know, *Arjuna*;
न, हि, असन्यस्त-संकल्पः, योगी, भवति, कश्चन॥	not, for, without renouncing, thoughts, meditator, becomes, any.

Translation—*Arjuna* ! what is called *Sanyas* know that as *Yoga* for none becomes a *Yogee* without rennouncing thoughts.

NOTE—*Sanyas* is attaniment of knowledge and tranquility through abondonment of all passions. This is also the aim and object of *Yoga* by which all thoughts of egoism and desires are discarded.

३-आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

पदच्छेद	*Word-meeaning*
आरु-रुक्षोः, मुनेः, योगं,	Rise-seeking,for sage,meditation,
कर्म, कारणम्, उच्यते ।	action, means, is called;
योग-आरूढस्य, तस्य, एव,	meditation-perfected,his,alone,
शमः, कारणम्, उच्यते ॥	tranquility, means, is called.

Translation—For a sage seeking to rise in *Yoga* action is called the means, and of him perfected in *Yoga* tranquility alone is called the means.

NOTE—*Yoga* begins by performance of actions without attachment and desire for fruits. On its accomplishment the *Yogee* requires tranquility or freedom from distractions for realization and *moksha*. Thus the first stage of *Yoga* is action and the second stage tranquility or peace.

C/o. Mahabharat, XII—175—37. "For a *Brahman* there is no wealth equal to oneness, evenness, steadiness and gradual withdrawal from all actions."

४-यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥

पदच्छेद	*Word meaning.*
यदा, हि, न इन्द्रिय अर्थेषु,	When, only, not, in sense-objects,
न, कर्मसु, अनुषज्जते ।	not, in action, is attached ;
सर्व-संकल्प-संन्यासी,	all-desires-renouncer,
योग-आरूढः, तदा, उच्यते ॥	meditation-perfected, then, is called.

Translation—When (one) is not attached to sense objects nor to action and is the renouncer of all desires then he is called *Yoga* perfected.

NOTE—Perfection in *Yoga* means abondonment of all attachments or egoism and discarding of desires for action fruits or pleasure and pain.

C/o. Mahabharat, XII—177—25. "O DESIRE ! I know where thy root lies. Thou art born of thought. I shall not think of thee and thou shalt cease to exist with thy root."

५-उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

पदच्छेद	*Word-meaning.*
उद्धरेत्, आत्मना, आत्मानम्, न, आत्मानम्, अवसादयेत् ।	Should raise, by mind, self, not, self, should lower,
आत्मा, एव, हि, आत्मनः, बन्धुः, आत्मा, एव, रिपुः आत्मनः ॥	mind, alone, for, of self, friend mind, also, enemy, of self.

Translation—(One) should raise the self by the mind and not lower the self; for mind alone is the friend of the self and the mind is also the enemy of the self.

NOTE—A mind under control and engaged in meditation is a friend of the Soul by leading it to knowledge and salvation (*Moksha*) while a mind uncontrolled and unfit for meditation is a foe of the Soul as it causes bondage.

Cf.o. Vishnu, VI—7—28. "The mind of man is the cause of both of his bondage and his liberation; its addiction to the objects of senses is the means of its bondage and its separation from objects of senses is the means of his freedom."

६-बन्धुरात्माऽत्मनस्तस्ययेनात्मैवात्मनाजितः
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

बन्धु, आत्मा, आत्मनः, तस्य, येन, आत्मा, एव, आत्मना, जितः	Friend, mind, of self, of that, by whom, verily, by self, controlled;
अनात्मन, तु, शत्रुत्वे, वर्तेत, आत्मा, एव, शत्रु, वत् ॥	uncontrolling soul, but, with enmity, treat, mind, very, foe, like.

Translation—The mind is verily the friend of that self of which the mind is controlled but the very mind treats the uncontrolling self like a foe with enmity.

NOTE—The controlled mind leads to knowledge and salvation and is therefore a friend of the soul while an uncontrolled mind runs after pleasure and pain and thus causes delusion and bondage and therfore harms the soul like an enemy.

C/o. *Isha*—3 "Those who kill the soul go on death to the world called *asur* (evil) covered with darkness"

Mahabharat, V—32—64. "That man who has conquered his self by means of self has his self for a friend, for one's self is ever one's friend or foe."

Vishnu, VI—7—28 "For men, mind alone is the cause of bondage as well as emancipation. The mind addicted to sense objects constitutes bondage and the mind when destitute thereof constitutes freedom."

Bhagavat, III—25—15. "The mind is the cause of liberation and bondage for the *Jiva*. The mind that attaches in objects causes bondage and that in the Lord liberation."

७-जितात्मनः प्रशान्तस्य परमात्मा समाहितः
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

पदच्छेद	*Word meaning*
जित-आत्मनः, प्रशान्तस्य,	controlled-mind, of serene,
परमात्मा, समाहितः ।	Soul, collected;
शीत-उष्ण-सुख-दुःखेषु,	cold-heat-pleasure-pain,
तथा, मान—अपमानयोः ॥	and. honour-dishonour.

Translation—The Soul of the mind controlled and serene is collected (steady) in cold and heat, pleasure and pain, honour and dishonour.

NOTE—Tho person of subdued mind and tranquil heart (free from all distraction) remains steady in all conditions and states of life *i. e.* he is not affected by pleasant and unpleasant environments.

८-ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥

ज्ञान-विज्ञान तृप्त-आत्मा,	Knowledge-wisdom-satisfied-Soul,
कूटस्थः, विजित-इन्द्रियः ।	unshaken, controlled-senses;
युक्तः इति, उच्यते, योगी,	steady, thus, is called, meditator,
सम-लोष्ट-अश्म-कांचनः ॥	equal-earth-stone-gold.

Translation—The soul (person) satisfied with knowledge and wisdom, unshaken, sense-controlled, equal to earth, stone and gold is thus called "a steady *yogee*".

NOTE—A person who attains to knowledge and realization has his Senses controlled, indifferent

to all worldly objects and of firm and equal thinking (tranquil) is a steady *Yogee i. e.* a mind controlled.

C/o. Mahabharat, V—37—6. "He that never yields to anger, he that regards mud, stone and gold as of the same value, he that is above the grief, who is no longer in need of friendship and enmity, who disregards both praise and blame, who stands aloof from both agreeable and disagreeable like one withdrawn from the world, he is a *Yogee* of the *Bhikshu* order."

Mahabharat, III—1—25. "As water quenches fire so does true knowledge allay mental disquietude."

Markandeya, XLI—24. "Whose intellect has been purified, who considers a brick-bat and gold in the same light, who concentrating himself in all elements sees only the eternal and undecaying *Brahma*, the stay of all as existing, is never born again."

९-सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्युबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

पदच्छेद	*Word-meaning.*
सुहृद्-मित्र-अरि-उदासीन,	Comrade-friend-foe-indifferent,
मध्यस्थ-द्वेष्य-बन्धुषु ।	neutral-hater-relation;

साधुषु, अपि, च पापेषु,	in sage, also, and, in sinner,
सम-बुद्धिः, विशिष्यते ॥	equal-knower, is great.

Translation—The equal knower of comrade, friend, foe, indifferent, neutral, hater, relation, sage and also of sinner is great.

NOTE—The steady (or tranquil) *Yogee* looks on all considering that there is the same Soul in all beings equally and attains to success.

C/o. Mahabharat, XIV—19—4. "He is liberated who looks with an equal eye upon life and death, pleasure and pain, gain and loss and agreeable and disagreeable."

Yoga Vasishit, I—29—14. "The knower thinks of no pain or pleasure friend or foe, life or death."

१०-योगी युञ्जीत सततमात्मानं रहसि स्थितः
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

पदच्छेद	*Word meaning*
योगी, युंजीत, सततम्,	Meditator, should engage, constantly,
आत्मानं, रहसि, स्थितः ।	Soul, in solitude, living;
एकाकी, यत चित्त-आत्मा,	alone, controlled-thought-mind,
निराशीः, अपरिग्रहः ॥	without expectation, without possession.

Translation—The *Yogee* should engage constantly in soul (meditation) in solitude with thoughts and mind controlled without expectation and possession.

NOTE—The *Yoga* should he performed by constant engagement in Soul meditation with senses under control and by suppression of the mental functions (thoughts and desires).

C/o Shwetashwatra, II—10. "One should perform *Yoga* by resorting to a solitary place, free from wind, pebbles, fire, sand, noise etc. level, clean, agreeable to the mind and pleasant to the eye."

B G XIII—10.

११-शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्।

पदच्छेद	*Word meaning.*
शुचौ, देशे, प्रतिष्ठाप्य, स्थिरम्, आसनम्, आत्मनः ।	In sacred, in place, fixed, firm, seat, his own;
न, अति-उच्छ्रितं, न अतिनीचं, चैल-अजिन कुश-उत्तरम् ॥	not very-high, not, very-low, cloth-deerskin-grass-upon.

Translation—In a sacred place fixed on a firm seat of his own, neither very high nor very low, with grass, deerskin and cloth thereon.

NOTE—This verse is connected with no. 12. and shows that the place for meditation should be a good and fixed one.

C/o. Bhagavat, III—28.-8 "After settling the position, and sitting in a clean spot with crossed legs,

holding the body erect, controlling the life breath, he should engage in *Yoga* practice."

१२-तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

पदच्छेद	*Word meaning.*
तत्र, एक-अग्रम्, मनः, कृत्वा	There, one-pointed, mind, making,
यत-चित्त-इन्द्रिय-क्रियः ।	subdued-thought-or-sense-functions;
उपविश्य, आसने, युंज्यात्,	sitting, on seat, should engage,
योगम्, आत्म-विशुद्धये ॥	meditation, for-heart-purification,

Translation—There sitting on his seat, making the mind one pointed with thoughts and funnctions of the sense organs subdued he should engage in *Yoga* for purification of the heart.

NOTE—Before engaging in *Yoga* concentration, the mind should be withdrawn from all sense objects and freed from all other thoughts and distractions. It should then be engaged in Soul contemplation for purification of the heart or for self knowledge.

१३-समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ।

पदच्छेद	*Word-meaning.*
समम्, काय-शिरः-ग्रीवम्,	Erect, body-head-neck,
धारयन्, अचलम्, स्थिरः ।	should keep, firm, still ;
संप्रेक्ष्य, नासिका-अग्रम्, स्वं,	gazing, nose-tip, his,
दिशाः, च, अनवलोकयन् ॥	directions, and, not looking.

Translation—Should keep the body, neck and head erect, firm and still, and gazing on the tip of his nose should not look in (other) directions.

NOTE—During meditation the posture of the body should be easy and steady and the sight fixed on one particular object as tip of the nose so as to steady the mind in Soul contemplation (*Patanjali Yoga Sutra*).

C/o. Shwetashwatara, II—8. "Making the body steady with the three (head, neck and chest) erect, and restraining the senses into the heart by the mind, the wiseman should cross all the dangerous rivers by the boat of *Om*."

१४-प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥

प्रशान्त-आत्मा, विगत-भीः,	Tranquil-heart, free-fear,
ब्रह्म-चारि-व्रते-स्थितः ।	godly-life-vow-firm ;
मनः, संयम्य, मत्-चित्तः,	mind, controlling, me-thinking,
युक्तः, आसीत, मत्-परः ॥	Yogee, should sit, me-supreme holding.

Translation—The *Yogee* should sit with tranquil heart, free from fear, firm in the vow of godly life, with mind controlled, thinking on me, and holding me supreme.

NOTE—The *Yogee* should engage in Soul meditation with faith and devotion, controlling his senses and leading a chaste life with calm and steady mind free from all distractions.

C/o. Mundak, III—1—5. "This *Atma* bright and full of light, who exists inside the body, and whom sinless devotees see, is ever attainable by truth, by discipline, by right knowledge and by *Brahma-harya*.

१५-युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिंनिर्वाणपरमां मत्संस्थामधिगच्छति ॥

पदच्छेद	*Word meaning.*
युञ्जन्,एवम्,सदा,आत्मानम्, योगी, नियत-मानसः ।	Engaged, thus, ever, Soul, meditation, controlled-mind ;
शान्तिम्, निर्वाण-परमाम्, मत्-संस्थाम्, अधिगच्छति॥	peace, merging-supreme, me-dwelling, attains.

Translation—The *Yogee* with mind controlled ever engaged in Soul (contemplation) thus attains to the supreme peace of *Nirwan* dwelling in me.

NOTE—The *Yogee* by patient and constant exercise in Soul contemplation makes his mind controlled or steady and then attains to supreme bliss or *Nirwan* (merging in the Lord).

C/o. Mahabharat, XII—160—9. "Through self-restraint a man is cleansed of all his sins, endowed with energy and attains to the highest blessedness."

१६-नात्यश्नतस्तु योगोऽस्ति नचैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

पदच्छेद	*Word-meaning.*
न, अति, अश्नतः, तु, योगः, अस्ति,	Not, great, eater, and, meditation, is,
न, च, एकान्तम्, अनश्नतः।	not, and, total, non-eater ;
न, च, अति, स्वप्न-शीलस्य,	not, and, great, of sleep-habit,
जाग्रतः, न, एव, च, अर्जुन ॥	waking, not, also, &, *Arjuna*.

Translation—*Arjuna* ! verily the meditation is not for a great eater, nor for a total non-eater, nor for a habitual sleeper, nor, also for a great waker.

NOTE—For success in meditation the *Yogee* must perform all bodily functions as eating and sleeping etc. But over indulgence or abondonment is injurious to meditation.

C/o Satapatha Brahmana, VI—6—3—17.' 'Whatever food is proportionate to one's self that satis-

fies and injures not, but what is too much that injures, what is too little that satisfies not."

१७-युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

पदच्छेद	*Word-meaning.*
युक्त-आहार-विहारस्य, युक्त-चेष्टस्य, कर्मसु ।	Fixed-food-of play, fixed-of thought, in action ;
युक्त-स्वप्न-अवबोधस्य, योगः, भवति, दुःख-हा ॥	fixed-sleep-of waking, meditation, becomes, pain-killer.

Translation—*Yoga* becomes the pain-killer of the (one) fixed in food and play, of fixed thoughts in action, and of fixed sleep and waking.

NOTE—One engaged in meditation and performing all bodily actions as eating, playing, working, sleeping and waking etc. properly is liberated from all pain or attains to Salvation.

१८-यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

यदा, विनियतम्, चित्तम्,	When, subdued, mind,
आत्मनि, एव, अवतिष्ठते ।	in Soul, verily, is settled;
निः-स्पृहः, सर्व-कामेभ्यः,	without longing, from all-desires,
युक्तः, इति, उच्यते, तदा ॥	steady, thus, is called, then.

Translation—When the subdued mind is verily settled in Soul (meditation) and is without longing for any desires, the *Yoga* then becomes steady or perfect.

NOTE—When the mind is fixed in Soul meditation after it is fully controlled and withdrawn from all desires (distractions) it is said to be calm and steady.

C/o. Shwetashwatra, II—15. "When one practising *Yoga* truly sees *Brahma* by seeing himself as one sees objects by a lamp, when he knows the unchanging Lord unsullied by any object, he is freed from all bonds."

Yoga Vashisht, II—15—17. "When a man satisfied with himself is established in self, then all his mental pain is as quickly quieted as dust in rain."

१९-तथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

पदच्छेद	*Word-meaning*
यथा, दीपः, निवात-स्थः,	As, lamp, windless-placed,
न, इंगते, स, उपमा, स्मृता ।	not, flickers, that, illustration, thought;
योगिनः यत-चित्तस्य,	of meditator, controlled-of mind,
युञ्जतः, योगम्, आत्मनः ॥	engaged, meditation, of Soul.

Translation—As a lamp in a windless place flickers not that illustration is thought of the mind controlled *Yogee* engaged in Soul meditation.

NOTE—As a lamp protected from wind does not flicker, so the *Yogee* engaged in meditation with his mind controlled or freed from all distractions wanders not but remains calm and steady.

C/o. *Mahabharata*, XII—236—11. "The *Yogee* who has attained to that state (*Samadhi*) lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still."

Mahabharat, XII—317—19. "The person in *Samadhi*, the wise say, looks like the fixed and upward flame of a lamp full of oil and living in a windless spot. He is like a rock which is incapable of being moved in the slightest degree by even a heavy down-pour fromthe clouds".

२०-यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

पदच्छेद	*Word-meaning.*
यत्र, उपरमते, चित्तम्, निरुद्धम्, योग-सेवया ।	Where, is calmed, mind, controlled, by meditation-practice;
यत्र, च, एव, आत्मना, आत्मानं। पश्यन्, आत्मनि, तुष्यति ॥	where, and, also, mind, Soul, seeing, in Soul, is satisfied.

Translation—Where the controlled mind is calmed by meditation practice and where the mind seeing the Soul is satisfied in the Soul—

NOTE—The *Yoga* is that by engaging in which the mind is calmed, self-satisfied & delighted.

C/o Mahabharat, XII—160—11. "Through self restraint a man acquires the highest happiness both here and hereafter and endued with self restraint one acquires great virtue The self restrained men sleeps in felicity, awakes in felicity, moves through the world in felicity and his mind is always cheerful."

Bhagvat, I—2—20. 'When the mind is delighted with the devotion and *Yoga* of the Lord the attachments are destroyed and the Supreme Reality is realized."

२१-सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

पदच्छेद	*Word-meaning.*
सुखम्,आत्यंतिकम्,यत्,तत्, बुद्धि-ग्राह्यम्, अति-इन्द्रियं ।	Happiness,great,which, that, intellect-grasped, beyond-senses;
वेत्ति, यत्र,न,च, एव,अयम्, स्थितः, चलति, तत्वतः ॥	knows,where,not, &, verily, is steady, moves, from truth.

Translation—Where it (the mind) knows that

great happiness which is grasped by the intellect and is beyond the sense (organs) and being steady there it moves not from the truth.

NOTE—The *Yoga* is that in which the mind becoming once engaged and steady experiences the supreme bliss and thereafter it wanders not towards other objects as the intellectual happiness is different and far higher than the sensual pleasures.

२२-यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

पदच्छेद	*Word meaning.*
यम्, लब्ध्वा, च, अपरम्, लाभम्,	Which, obtained, and, other, gain,
मन्यते, न अधिकम्, ततः ।	thinks, not, greater, than that;
यस्मिन्, स्थितः, न, दुःखेन,	in which, established, not, by pain,
गुरुणा, अपि, विचाल्यते ॥	by great, even, is moved.

Translation—Having obtained which (*Yoga*) it (mind) thinks of no other gain greater than that and in which established it is not moved even by a great pain.

NOTE—The *Yoga* is that on attaining to which the mind finds the highest happiness and is freed from all pain or affliction *i. e.* when the mind is once fixed in *Yoga* it finds it to be the highest bliss and is then not shaken by any distraction whatever.

२३-तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोनिर्विण्णचेतसा ॥

पदच्छेद	*Word-meaning*
तम्, विद्यात्, दुःख-संयोग, वियोगम्, योग-संज्ञितम्।	that, know, pain-union, disunion, meditation-name;
सः, निश्चयेन्, योक्तव्यः, योगः, अनिर्विण्ण-चेतसा ॥	that, certainly, should be, obtained, meditation, with undisturbed-mind

Translation—Know that disunion from the union of pain by the name of *Yoga*. That *Yoga* should certainly be obtained with undisturbed mind.

NOTE—The *Yoga* is that which severs connection with all pain or affliction and it is attainable by freeing the mind from all distractions.

Markandeya, XXXIX—1 and 2. "The separation of a *Yogee* from ignorance by knowledge is liberation, and disunion with the essential ingredients of Nature or union with *Brahman*. Liberation springs from *Yoga* and *Yoga* from consummate knowledge, and knowledge springs from pain which belongs to those whos minds are attached to the egoism of self."

२४-सङ्कल्पप्रभवान्कामांस्त्यक्त्वासर्वानशेषतः
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

पदच्छेद	*Word meaning.*
संकल्प-प्रभवान्, कामान्,	Thought-born, desires,
त्यक्त्वा, सर्वान्, अशेषतः ।	renouncing, all, entirely;
मनसा, एव, इन्द्रिय-ग्रामम्,	with mind, also, sense-group,
विनियम्य, समंततः ॥	restraining, on all sides.

Translation—Renouncing all thought-born desires entirely and also restraining the group of sense (organs) with the mind on all sides—

NOTE—This verse is connected with no 25. The *Yoga* is attained by suppression of the functions of mind *i e.* by controlling sense-organs and renouncing all desires. The desires are mental and external (worldly).

C/o. Isha I. "Whatever lives in the world is pervaded by the Lord. Enjoy what he has given and do not desire the things of others."

२५-शनैः शनैरुपरमेद् बुध्या धृतिगृहीतया ।
आत्मसंस्थं मनःकृत्वानकिञ्चिदपि चिन्तयेत्॥

शनैः, शनैः, उपरमेत्,	Slowly, slowly, should calm,
बुद्धया, धृति-गृहीतया ।	by intellect, by steady-obtained;
आत्म, संस्थम् मनः, कृत्वा,	Soul, steadfast, mind, making
न, किंचित्, अपि, चिन्तयेत्॥	not, anything, else, should think.

Translation—Should calm the mind slowly and slowly with steady intellect and making the mind steadfast in Soul (contemplation) should not think of any thing else.

NOTE—The mind should be gradually made calm and serene by restraining it gradually with steady intellect and by fixing it in Soul contemplation and freeing it from all other thoughts.

C/o. Yoga Vashisht, II—9—33. "In this way disengaging the mind from the evil of desires and aversions let it be gradually fixed in self steadiness with strong exertion."

२६-यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

पदच्छेद	*Word meaning*
यतः, यतः, निश्चरति, मनः, चंचलम्, अस्थिरम् ।	When, when, wanders, mind, fickle, unstable;
ततः, ततः, नियम्य, एतत्, आत्मनि, एव, वशम्, नयेत् ॥	then, then, restraining, it, in Soul, alone, control, should fix.

Translation—Whenever the fickle and unstable mind wanders, then restraining it he should fix it under the control of the Soul alone.

NOTE—When the fickle mind wanders towards other objects, it should be withdrawn from this and made to rest in *Atma* contemplation alone.

C/o Mahabharat, XII—195—14. "The person conversant with the ways of *Yoga* meditation, undiscouraged and without caring for the

loss of toil undergone, casting aside idleness and malice should again direct his mind to meditation."

२७-प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

पदच्छेद	*Word meaning*
प्रशान्त-मनसं, हि, एनम्,	Calm-mind, for, this,
योगिनम्, सुखम्, उत्तमम्।	meditator, bliss, supreme;
उपैति, शान्त-रजसम्,	attains, cooling-passion,
ब्रह्म-भूतम्, अकल्मषम् ॥	Lord-being, sinlessness.

Translation—For this *Yogee* of calm mind attains to the supreme bliss, cooling of passion, sinlessness and *Brahma* being.

NOTE—The control of mind leads to peace, bliss, renunciation of desires and realization of the Supreme Reality.

C/o. Patanjali Yoga Sutra, II—28. "*Yoga* causes destruction of impurities, enlightenment of consciousness till discriminating knowledge is attained."

Mahabharat, XIV—19—28. "Devoid of desire and possessed of a tranquil mind the person in *Yoga* is never shaken by pain, sorrow and fear, the terrible effect that flows from attachment and affections."

Yoga Vashisht, II—13—52. "Calmness of mind leads to salvation, calmess is the Supreme goal, calmness is prosperity, calmness is the root of peace, and calmness destroys the delusion.

Yoga Vashisht II—13—57. "The bliss giving power of tranquility exceeds the happiness of all things of the three worlds."

२८-युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

पदच्छेद	*Word-meaning*
युञ्जन्,एवम,सदा,आत्मानम्,	Engaged, thus, ever, Soul,
योगी, विगत-कल्मषः ।	meditator, freed-from sin;
सुखेन, ब्रह्मः-संस्पर्शम्,	easily, Lord-contact,
अत्यन्तम्, सुखम्, अश्नुते ॥	highest, bliss, enjoys

Translation—Thus ever engaged in Soul (meditation) and freed from sin, the *Yogee* easily enjoys the Supreme bliss of *Brahma* contact.

NOTE—One practising *Yoga* attains to freedom from delusion, Supreme bliss and *Nirwan* (union with the Lord)

C/o. *Taittariya*, II—7. "This creature can be called happy only by gaining the *Brahma* bliss."

२९-सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

पदच्छेद	*Word-meaning*
सर्व-भूत-स्थम्, आत्मानम्, सर्व-भूतानि, च, आत्मनि ।	All-beings-dwelling, self, all-beings, and, in self;
ईक्षते, योग-युक्त-आत्मा, सर्वत्र, सम-दर्शनः ॥	sees, meditation-engaged-person, everywhere, equality-seeing.

Translation—A person engaged in *Yoga* and seeing the equality everywhere sees the self dwelling in all beings and all beings in the self.

NOTE—The *Yogee* by steadying his mind in Soul contemplation sees the all pervading and all sustaining Soul *i,e.* realizes the true nature of the Lord as all in all.

C/o. *Isha* 6. "Who sees all beings in the Soul and the Soul in all beings he is not deluded.

Mahabharat, XII—249—21. "When a living creature beholds his own Soul in all things and all things in his own Soul, he is said to attain to *Brahma*."

३०-यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

यः, माम्, पश्यति, सर्वत्र, सर्वम्, च, मयि, पश्यति ।	Who, me, sees, everywhere, all, and, in me, sees;
तस्य, अहम्, न, प्रणश्यामि, सः, च, मे, न, प्रणश्यति ॥	of him, I, not, am lost, he, and, for me, not, is lost.

Translation—Who sees me everywhere and sees all in me, I am not lost to him and he is not lost to me.

NOTE—Who realizes the Lord as all in all he attains to him.

C/o. *Mundak*, III—I—3. "When this wise man sees the gold coloured Person, the Creator, the Lord, the Source of *Brahma*, he is freed from merit and demerit, is spotless and attains to the highest equanimity."

Koorma, II—4—4. "Within whom is all this and who is within all, I am that Creator and Suppor- Time, Fire and All-faced.

B. G. VII—19.

३१-सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

पदच्छेद	*Word-meaning.*
सर्व-भूत-स्थितम्, यः माम्,	All-beings-dwelling, who, me,
भजति, एकत्वम्, आस्थितः।	meditates, one being, existing;
सर्वथा, वर्तमानः, अपि,	allways, living, though,
सः, योगी, मयि, वर्तते ॥	that, meditator, in me, lives.

Translation—Who meditates on me dwelling in one as dwelling in all beings that *Yogee* though living in any way lives in me.

NOTE—The *Yogee* who regards the Supreme Lord without a second as pervading all beings he is wise and *Brahma* knower inspite of his being engaged in worldly actions.

C/o. *Ishabas*, 7. "When to the wise all beings become (one) Soul, then there is no delusion and grief for that unity seer,"

Koorma II—2—32. " When engaged in *Samadhi* (deep meditation) and being one, he sees no beings as separate then he becomes only (one)."

३२-आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

पदच्छेद	*Word-meaning.*
आत्म-औपम्येन, सर्वत्र,	Soul-example by, everywhere,
समम्, पश्यति, यः, अर्जुन ।	equal, sees, who, *Arjuna;*
सुखम्, वा, यदि, वा, दुःखम्,	pleasure, or, whether, or, pain
स, योगी, परमः, मतः ॥	he, meditator, supreme, regarded.

Translation—*Arjuna* ! who by the Soul example sees equally everywhere whether pleasure or pain, he is regarded as a Supreme *Yogee.*

NOTE—(1) As the Soul dwells equally in all beings good or bad, so a *Yogee* should be equal or indifferent to all pleasure and pain.

(2) Who sees that what is pleasant and painful for him is alike pleasant and painful to others he is regarded as a supreme *Yogee*.

अर्जुन उवाच

३३-योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं नपश्यामिचञ्चलत्वात्स्थितिंस्थिराम् ॥

पदच्छेद	*Word-meaning*
य॑, अयम्, योगः,त्वया, प्रोक्तः साम्येन, मधुसूदन ।	Which, this, meditation, by thee, declared, by equality, *Krishna* ;
एतस्य, अहम्, न, पश्यामि, चंचलत्वात्,स्थितिं,स्थिराम् ॥	its, I, not, see, by fickleness, foundation, stability.

ARJUNA SAID.

Translation—*Madhusodana* ! this *Yoga* of equality which has been declared by thee, I see not its foundation and stability owing to the fickleness (of mind).

NOTE—It is objected that there can be no steadiness in meditation as the mind is of moving nature and can not be controlled.

३४-चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

चंचलम्, हि, मनः, कृष्ण, प्रमाथि, बलवत्, दृढम् ।	Fickle, truly, mind, *Krishna*, turbulent, powerful, obstinate;

तस्य, अहम्, निग्रहम्, मन्ये,	its, I, control, consider,
वायोः, इव, सुदुष्करम् ॥	wind, like, very difficult.

Translation—*Krishna* ! the mind is truly fickle, turbulent, powerful and obstinate and I consider its control to be very difficult like the wind.

NOTE—The mind is very fickle and unstable and it is as difficult to control it as to restrain the wind.

C/o. *Mahabharat*, XII—195—12. "As a drop of water (on a lotus leaf) is unstable and moves about in all directions, even so becomes the *Yogee's* mind when first fixed in the path of meditation."

श्रीभगवानुवाच

३५-असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

पदच्छेद	*Word meaning.*
असंशयम्, महाबाहो,	Un-doubtedly, *Arjnna*,
मनः, दुर्निग्रहम्, चलम् ।	mind, difficult to control, fickle;
अभ्यासेन, तु, कौन्तेय,	by practice, but, *Arjuna*,
वैराग्येण, च, गृह्यते ॥	by dispassion, and, is controlled.

THE LORD SAID.

Translation—*Arjuna* ! The mind is undoubtedly fickle and difficult to control but it is controlled, *Arjuna*, by practice and dispassion.

NOTE—Mind being fickle is difficult to control. But this can be achieved by patient and constant exertion (*abhyas*) and abon donment of attachment for all sense objects (*Vairagya*).

C/o. *Patanjali Yoga Sutra* 1—13 to 15.

Mahabharat; XII—195—20. "By himself directing one's mind and senses to the path of meditation, one succeeds in bringing them under control by steadfast *Yoga*."

३६-असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥

पदच्छेद	*Word-meaning.*
असंयत-आत्मना, योगः,	Un-controlled-mind, meditation,
दुष्-प्रापः, इति, मे, मतिः ॥	difficult-to attain, thus, my opinion;
वश्य-आत्मना, तु, यतता,	controlled-mind, but, by exertion,
शक्यः, अवाप्तुम्, उपायतः ॥	can, to attain, by means.

Translation—My opinnion is thus, "*Yoga* is difficult to attain without a controlled mind," but with controlled mind it can be attained by exertion and means.

NOTE—It is difficult to achieve success in *Yoga* without controlling the mind. But one can succeed in meditation by controlling the mind and other means as 1 *Yam* (good conduct); 2 *Niyam* (rules), 3 *Pranayam* (Breath-control), 4 *Pratyahara* (steadiness) 5 *Asan* (Posture) and 6 *Samadhi* (concentation) 7 meditation and 8 concentration

अर्जुन उवाच

३७-अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्ययोग संसिद्धिं कां गतिं कृष्ण गच्छति ॥

पदच्छेद	*Word-meaning.*
अयतिः श्रद्धया, उपेतः	Un-controlled, with faith, filled,
योगात्, चलित-मानसः ।,	from meditation, turned-with mind,
अप्राप्य, योग-संसिद्धिं,	unobtaining, meditation-success,
कां, गतिं, कृष्ण, गच्छति ॥	what, end, *Krishna*, he attains.

ARJUNA SAID

Translation—The uncontrolled, (person) filled with faith, with mind turned from meditation, not obtaining success in *Yoga*, what end *Krishna* does he attain?

NOTE—The fate of the man devoted to the Supreme Lord but failing in *Yoga* owing to his mind being uncontrolled is going to be discribed now.

३८-कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिवनश्यति।
अप्रतिष्ठो महाबाहो विमूढ़ो ब्रह्मणः पथि ॥

पदच्छेद	*Word-meaning.*
कच्चित्, न, उभय-विभ्रष्टः,	Whether, not, both-lost,
छिन्न-अभ्रम्, इव, नश्यति ।	rent-cloud, like, perishes ;
अप्रतिष्ठः, महाबाहो,	unsteady, *Krishna*,
विमूढ़ः, ब्रह्मणः, पथि, ॥	deluded. Lord, in path.

Translation—*Krishna* ! whether the unsteady (mind) deluded from the *Brahma Path* is lost to both like a rent cloud?

NOTE—A rent cloud neither becomes a cloud nor rain but is dissolved into air; and it is enquired whether the uncontrolled mind turned from the *Yoga* path is lost both to this world and the other like a rent cloud.

३९-एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥

एतत्, मे, संशयम्, कृष्ण,	This, mine, doubt, *Krishna*,
छेत्तुम्, अर्हसि, अशेषतः ।	to cut, art able, fully;
त्वत्-अन्यः संशयस्य, अस्य,	than thou-other, of doubts, its,
छेत्ता, न, हि, उपपद्यते ॥	destroyer, not, for, is found.

Translation—*Krishna* ! thou art fully able to cut

this doubt of mine, for no other destroyer of this doubt is to be found than thee.

NOTE—The fate of the *Yoga* failure is difficult to understand without *Brahma* knowledge.

श्री भगवानुवाच

४०-पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहिकल्याणकृत्कश्चिद् दुर्गतिंतात गच्छति ॥

पदच्छेद	*Word-meaning.*
पार्थ, न, एव, इह, न, अमुत्र,	*Arjuna*, not, verily, here, not, there,
विनाशः, तस्य, विद्यते ।	destruction, his, there is;
न, हि, कल्याण-कृत्, कश्चित्	not, for, right doer, any,
दुर्गतिम्, तात, गच्छति ॥	evil-end, dear, comes.

THE LORD SAID.

Translation—*Parth* ! there is no destruction for him here, nor there, (my) dear ! no right doer comes to an evil end.

NOTE—The *Yoga* failure suffers neither in this world nor in the other, but ultimately achieves success in *Yoga* as virtue is never lost.

४१-प्राप्यपुण्यकृतांल्लोकानुषित्वाशाश्वतीःसमाः
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभि जायते ।

प्राप्य, पुण्य-कृतान्, लोकान्	Obtaining, right-doers, worlds,
उषित्वा, शाश्वतीः, समाः, ।	dwelling, everlasting, time;

शुचीनाम्, श्रीमताम्, गेहे,	of holy, of rich, in house,
योग-भ्रष्टः, अभिजायते ॥	meditation-failure, is reborn.

Translation—Obtaining the world of the right doers and dwelling (there) for everlasting time, the *Yoga* failure is reborn in the house of a holy and rich (person.)

NOTE—The *Yoga* failure at first goes to and enjoys heaven according to his deeds for a long time & is then reborn in a pious high family for making further progress in *Yoga*.

४२-अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

पदच्छेद	*Word meaning*
अथवा, योगिनाम्, एव,	Or, of meditator, verily,
कुले, भवति, धीमताम् ।	in family, is born, of wise;
एतत्, हि, दुर्लभ तरम्,	this, truly, very defficult-to obtain,
लोके, जन्म, यत्, ईदृशम्॥	in world, both, which, this.

Translation—Or he is born verily in the family of a wise *Yogee*, but such birth as this is truly very difficult to obtain in this world.

NOTE—Some times a *Yoga* failure is born in the family of a knowing *Yogee* but such births are scarce and possible only in the case of a person failing at the last moment of *Yoga*

success.

४३-तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

पदच्छेद	*Word meaning*
तत्र, तम्, बुद्धि-संयोगम्,	There, that, knowledge-union,
लभते, पौर्व-देहिकम्, ।	obtains, former-body;
यतते, च, ततः, भूयः,	exerts, and, thence, again,
संसिद्धौ, कुरुनन्दन ॥	in perfection. *Arjuna.*

Translation—There he obtains the knowledge path of the former body and thence, *Arjuna* ! he exerts again for perfection.

NOTE—In the subsequent good birth the *Yoga* failure recovers the *Brahma* knowledge acquired in the former life and from that stage exerts again for further success.

४४-पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

पूर्व-अभ्यासेन, तेन, एव,	Former-practice, from that, verily,
ह्रियते, हि, अवशः, अपि, सः ।	is drawn, for, forcibly, also, he;
जिज्ञासुः, अपि, योगस्य,	wishing to know, even, of meditation,
शब्द-ब्रह्म-अति, वर्तते ॥	word-Brahm-beyond, crosses.

Translation—He is also forciby drawn by that former practice of (*Yoga*) and even the very "wisher of knowledge" crosses beyond the *Brahma* word (*Vedic* rituals)

NOTE—The *Yoga* failure is also impelled towards further exertion by his former practice of *Yoga* & in this way even a mere wisher of knowledge crosses beyond the *Vedic* rituals *i, e* is freed from the bondage or liberated.

४५-प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

पदच्छेद	*Word-meaning.*
प्रयत्नात्, यतमानः, तु, योगी, संशुद्ध-किल्बषः ।	By exertion, controlling mind, and, meditator, purified-from sin;
अनेक-जन्म-संसिद्धः, ततः, याति, परां, गतिं ॥	many-births-perfected, then, attains, supreme, goal,

Translation—By exertion controlling the mind and purified from sin the *Yogee* is perfected in many births and then attains to supreme goal.

NOTE—By constant exetion the *Yogee* attains to control of mind and freedom from pleasure and and pain till at last he obtains perfect success in *Yoga* and then he realizes the Supreme Reality.

B. G. VII—19.

४६-तपस्विभ्योऽधिकोयोगीज्ञानिभ्योपिमतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगीभवार्जुन॥

पदच्छेद	*Word meaning*
तपस्विभ्यः, अधिकः योगी,	Than austere, greater, medita tor,
ज्ञानिभ्यः,अपि,मतःअधिकः।	than wise, even, thought; greater;
कर्मिभ्यः च,अधिकः,योगी,	than performer, and, greater, meditator,
तस्मात्, योगी, भव,अर्जुन॥	therefore, meditator, be, *Arjuna*.

Translation—The *Yogee* is thought to be greater than an auster, even greater than the wise; and the *Yogee* is greater than (action) performer and therefore *Arjuna* be thou a *Yogee*.

NOTE—As *Yoga* leads to the highest goal, it is superior to austerity, sacred study and sacrifice rituals. Therefore one must follow *Yoga* for salvation.

C/o. B. *G*. VIII—28.

४७-योगिनामपिसर्वेषांमद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

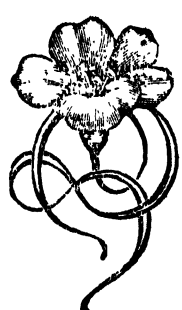
योगिनां, अपि, सर्वेषां,	Of meditator, even, of all,
मद्-गतेन,अन्तः, आत्मना।	me-entered, inner, mind;

श्रद्धावान्, भजते, यः, मां,	faithful, meditates, who, me,
सः, मे, युक्ततमः, मतः ॥	he, me, best *Yogee*, regarded.

Translation—Even of all the *Yogees* the faithful who meditates on me with his inner mind entered into me, he is regarded by me as the best *Yogee*.

NOTE—The *Yogees* attain to success. But the meditator of the Supreme Lord with faith and devotion is the highest *Yogee*,

Thus ends Chapter VII called the Meditation Path.



SECOND PART

CHAPTER VII

SUPREME KNOWLEDGE.

(INTRODUCTION.)

The first Part has treated of the action path on the analogy of the six *Darshan Shastras*.

The second Part comprising of Chapters VII to XII teaches *Brahma* knowledge and devotion on the analogy of the *Vedant or Shruti* (including *Vedas Upnishads* and *Aranyakas*). Chapter VII to IX thus represent *Yajur Veda*, Chapter XX & XI *Rig Veda* and Chapter XII *Sam Veda*, which deal with the knowledge of the Supreme Lord, his highest nature, the creation, maintenance and destruction of the world, his character, power and greatness, The attainment of this knowledge and wisdom leads to his realization and devotion and thereby to bliss and salvation.

The main points touched by this Chapter VII are–

(1) Lower and higher nature (matter and spirit) the cause of the creation of all beings;

(2) Supreme Lord and his character as creator, destroyer, supporter, life and soul of all;

(3) The three qualities of nature, their character and how to overcome them;

(4) Pleasure and pain the cause of delusion and the means of renouncing them;

(5) Four class of sinners and their end;

(6) Four class of divine worshippers and the wise the best of them;

(7) Devotees of other gods also getting the objects of their desires from the Supreme Lord without knowing him and the reward of transitory value.

(8) The knower of the Supreme Lord, *Atma*, creation, and the realizer of beings, gods and sacrifices as his manifestations.

श्रीभगवानुवाच

१-मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

पदच्छेद	*Word.meaning.*
मयि, आसक्त-मनाः, पार्थ, योगं, युंजन् , मत्-आश्रयः	In me, attached-mind, *Arjuna*, meditation, engaged, me-refuged;
असंशयं, समग्रं, मां, यथा, ज्ञास्यसि, तत् , शृणु ॥	without doubt, fully, me, how, shalt know, that, hear thou.

THE LORD SAID.

Translation—With mind attached in me, refuged in me and engaged in meditation, how thou shalt know me fully and without doubt, that hear thou *Parth*.

NOTE—The Spreme nature and the greatness of the Lord is now going to be declared by which one attains to wisdom, devotion and liberation

२-ज्ञानं तेऽहंसविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

ज्ञानं, ते, अहम्, स-विज्ञानं, इदं, वक्ष्यामि, अशेषतः ।	Knowledge, thee, I, with wisdom, this, shall declare, fully ;
यत्. ज्ञात्वा, न, इह, भूयः, अन्यत्, ज्ञातव्यम्, अवशिष्यते	which, knowing, not, here, again, other, knowable, shall be more,

Translation—I shall declare to thee fully this knowledge with wisdom knowing which there shall be nothing more knowable here again.

NOTE—In this world there is nothing higher and more useful than the supreme nature of *Brahma*.

C/o. B. G. IX—1

३-मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानांकश्चिन्मां वेत्ति तत्त्वतः ॥

पदच्छेद	*Word-meaning.*
मनुष्याणां, सहस्रेषु,	Of men, in thousands,
कश्चित्, यतति-सिद्धये ।	any, strives, for success ;
यततां, अपि, सिद्धानां,	of strivers, even, of successful,
कश्चित्, माम्, वेत्ति, तत्वतः	any, me, knows, in essence.

Translation—Amongst thousands of men any strives for success and amongst the successful strivers any knows me in essence.

NOTE—Very few men exert themselves for *Brahma vidya* and even amongst those who succeed in attaining to it fewer still realize him fully.

Co. B. G. VII—19 and 26.

४-भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

पदच्छेद	*Word-meaning.*
भूमिः, आपः, अनलः वायुः,	Earth, water, fire, air,
खं, मनः, बुद्धिः, एव, च,	sky, mind, intellect, also, and,
अहंकारः, इति, इयं,	ego, thus, these,
मे, भिन्ना, प्रकृतिः, अष्टधा ॥	my, separate, nature, eightfold,

Translation—'Earth, water, fire, air, sky, mind, intellect, and also ego' thus—these are my separate eightfold natures.

NOTE—Earth (solid), water (liquid), fire (energy), air (gas) and sky (ether) called *Mahabhotas* (great elements), and mind (thinking faculty), intellect, (knowing faculty) and ego (self conscious faculty) called the *antahkaran* (internal organs) are the eightfold divisions of Nature (lower Prakriti).

C/o. *Mundak* II—1—3. From him have come breath, mind, all senses, ether, air, fire, water and earth—the bodies of all."

५-अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

अपरा, इयं, इतः, तु, अन्यां,	Lower, this, than this, but, other,
प्रकृतिं, विद्धि, मे, परां ।	nature, know, my, higher;
जीव-भूतां, महाबाहो,	life-being, *Arjuna*,
यया, इदं, धार्यते, जगत् ॥	by which, this, is upheld, world,

Translation—This is the lower, but other than this know my higher nature–the life being, by which *Arjuna*, the world is upheld.

NOTE—The eight fold divisions of nature mentioned in V. 4 are called the lower nature (matter), while the intelligent Principle (called *Mahat-Brahma*) is the higher nature, the life and soul of all the universe *i*, *e*. the lower nature is lifeless matter while the higher nature is the conscious intelligence of all.

६—एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवःप्रलयस्तथा॥

पदच्छेद	*Word-meaning.*
एतत्, योनीनि, भूतानि,	These, wombs, of beings,
सर्वाणि, इति, उपधारय।	of all, thus, consider,
अहम्, कृत्स्नस्य, जगतः,	I, of whole, world,
प्रभवः, प्रलयः, तथा॥	creator, destroyer, and.

Translation—Consider thus "These are the wombs of all beings and I am the creator and destroyer of the whole world."

NOTE—The universe is created by the Supreme Lord through the two fold nature the inferior (called matter, *kshetra*) and the superior (called *Purush*, self,

Spirit, Intelligence, *Kshetragya*). Thus the Lord through his dual nature consisting of *chit* and *achit* (matter and spirit) is the source of the cosmos and also the cause of its dissolution which is brought about when the nature ceases to act.

C/o. Vishnu I—2—24 "Two beings issue from the Supreme form of *Vishnu* —*Pradhan* (matter) and *Purusha* (the Soul) "

Vishnu IV—5—39. "What was described by me as *Prakriti* and *Purusha* (in dual aspect as differentiated and undifferentiated) do merge in the *Parmatma.*"

Koorm II—6—9. "By the union of these two (Nature and Person) is created the world and by the evolution of *Mahat* (*Budhi*) etc my lustre is revealed.

B G. IX—26.

७-मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

पदच्छेद	*Word-meaning*
मत्तः, परतरं, न, अन्यत्,	Than me, higher, not, other,
किंचित्, अस्ति, धनञ्जय ।	any, is, *Arjuna*,
मयि, सर्वं, इदम्, प्रोतं,	in me, all, this, strung,
सूत्रे, मणि-गणा, इव ॥	in thread, pearls-row, like.

Translation—*Dhananjaya* ! there is not any other higher than me, all this (world) is strung in me like the pearl-rows on a thread.

NOTE—The Lord is the highest of all and there is nothing superior to him. He pervades and sustains the whole world which, depends on him like a cluster of pearls held by a string.

Cfo. Mundak, II—2—5. "Know that one *Atma* alone in which the heaven, the earth, the sky and the atmosphere, mind and all life breaths are woven. He is the bridge of immortality."

Brihadarnyak, III—7—22. "Who is within and without the understanding, whom the understanding knows not, whose body is the understanding and who controls the under-standing, that is thy immortals and dwelling in the heart *Atma*.

Koorma, II—9—10. "In him all this and the whole world is strung and by knowing all this world he is liberated."

८-रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

पदच्छेद	*Word-meaning*
रसः, अहम्, अप्सु, कौन्तेय,	Liquid, I, in water, *Arjuna*,
प्रभा, अस्मि, शशि-सूर्ययोः।	light, am I, in moon-sun,

प्रणवः, सर्व, वेदेषु,	*Aum*, all, in *Vedas*,
शब्दः, खे, पौरुषम्, नृषु ॥	sound, in sky, manliness, in man.

Translation—*Arjuna* ! I am liquid in water, light in sun and moon, the (syllable) *Aum* in all the *Vedas*, sound in sky and manliness in man.

NOTE—The Lord is the life and essence of the whole creation which is all nourished, illumined, pervaded and supported by him *i. e.* he maintains all the world.

Cfo. Bhagavat, XI—16—34. "I am the liquid of water, the glow of the splendours, the light of the sun, moon and stars and the great sound of the sky."

९-पुण्योगन्धः पृथिव्यां च तेजश्चास्मि विभावसौ
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥

पदच्छेद	*Word-meaning.*
पुण्यः, गन्धः, पृथिव्याम्, च,	Pure, smell, in earth, and,
तेजः, च, अस्मि, विभावसौ ।	glow, and, I am, in fire;
जीवनम्, सर्व-भूतेषु,	life, in all-beings,
तपः, च, अस्मि, तपस्विषु ॥	austerity, and, I am, in austere.

Translation—I am the pure smell of the earth, the glow of the fire, the life of all beings and the austerity of the austere.

NOTE—The Lord is the cause of the glory, life essence and inspirator and support of all things.

C/o. Shwetashwatara, VI—11, "There is only one God hidden in all beings, all pervading, the inner Soul of all, the superintendent of actions, the dweller in all beings, seer, cogniser and free from qualities.

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

पदच्छेद	*Word meaning.*
बीजम्, माम्, सर्व-भूतानाम्, विद्धि, पार्थ, सनातनम् ।	Seed, me, of all-beings, know, *Arjuna*, eternal ;
बुद्धिः, बुद्धिमताम्, अस्मि, तेजः, तेजस्विनाम्, अहम् ॥	wisdom, of wise, am, intelligence, of the intelligent, I.

Transiation—*Partha* ! know me as the eternal seed of all the beings. I am the wisdom of the wise and the intelligence of the intelligent.

NOTE—The Lord is the primary cause of all beings and the source of all wisdom and intelligence.

११-बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

पदच्छेद	*Word-meaning.*
बलं, बलवताम्, अस्मि,	Strength, of strong, I am;
काम-राग-विवर्जितं ।	passion-lust-devoid of;
धर्म-अविरुद्धः, भूतेषु,	virtue-unopposed, in beings;
कामः, अस्मि, भरतर्षभ ॥	passion, I am, *Arjuna*,

Translation—*Arjuna* ! of the strong I am the strength devoid of lustful passion; and in beings I am the passion unopposed to virtue.

NOTE—The strength for performing actions and the carnal desire are inspired by the Supreme Lord, while the wrongful strength and lust are caused by the (*Rajas*) lower nature.

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

ये, च, एव, सात्विकाः, भावाः	Which, and, also, pure, products,
राजसाः, तामसाः, च, ये ।	impure, dark, and, which
मत्तः, एव, इति, तान्, विद्धि,	from me, alone, as, them, know,
न, तु, अहं, तेषु, ते, मयि ॥	not, but, I, in them, they, in me,

Translation—Whatever are the products of *Sattva*, *Rajas* and also of *Tamas*, know them as from me alone. They are in me but I am not in them.

NOTE—The effects of the three qualities Purity, Impurity and Darkness are caused by the Lord's *Maya* and are subject to or depend on him while the Lord is not subject to them like the mortal beings. The Lord (*Parmatma*) is therefore called *Nirgun* while the *Jivatma* (embodied self) effected by *Maya* is called *Sagun*.

C/o. *Shwetashwatara*, IV—10- "Know *Maya* (illusion) to be nature and the master of the *Maya* to be the great Lord. By his form all this world is pervaded."

१३-त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

पदच्छेद	*Word-meaning.*
त्रिभिः, गुणमयैः, भावैः, एभिः, सर्वं, इदं, जगत् ।	By three, by qualities formed, by products, by these, all, this, world ;
मोहितं, न, अभिजानाति, माम्, एभ्यः, परं, अव्ययं ॥	deluded, not, knows, me, from these, separate, imperishable.

Translation—All this world, deluded by the products formed of the three qualities does not know me as separate from these and imperishable.

NOTE—The whole world is caused by the *Maya* composed of the three qualities producing pleasure, desire and delusion and being

affected by their products it fails to realize the Lord as distinct from the body and as imperishable.

Shwetashwatara, IV—9. "That from which the Lord of illusion, has created all this, the sacrifice with butter, the sacrifice *Soma* Juice, the vows, whatever is and whatever shall be and all that the *Vedas* speak of—the world, the other (self) is bound by illusion."

Bhagavat, I—7—5. "This *Jiva* deluded by the *Maya* regards the Soul which is distinct as composed of the three *Gunas* (body) and therefore attains to the delusion (rebirth) caused by it."

Bhagavat, III—26—5. "The *Purusha* on seeing the *Maya* the deluder of the knowledge and producer of beings forgets himself and regards the body as self."

B. G. III—37 and 38.

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

पदच्छेद	*Word meaning.*
दैवी, हि, एषा, गुण-मयी, मम, माया, दुरत्यया ।	Divine, truly, this, quality-formed, my, illusion. difficult to cross;
माम्, एव, ये, प्रपद्यन्ते, मायाम्, एतां, तरंति, ते ॥	me, also, who, come, illusion, this, cross, they.

Translation—This divine *Maya* of mine formed of the qualities is truly difficult to cross. They who come to me also cross over this illusion.

NOTE—The *Maya* composed of the three *gunas* is the illusive power of the Lord. It can be overcome only by attainment of knowledge *i. e.* it is difficult to achieve liberation from the world and birth and that the only means of doing so is the attainment of knowledge.

C/o. *Shwetashwatara*, IV—10. "Know *Maya* to be Nature and the Master of *Maya* to be the great Lord. By his form all this world is pervaded".

Bhagavat (Mahatam) III—65. "It is difficult even for the gods to cross beyond the divine *Maya* what of men ? It is for crossing that *Maya* that the Lord has fixed the weekly hearing of the *Bhagavat* "

१५-न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥

पदच्छेद	*Word-meaning.*
न, माम्, दुष्-कृतिनः, मूढाः,	Not, me, evil-doers, ignorant,
प्रपद्यन्ते, नर-अधमाः ।	reach, men-degraded;
मायया, अपहृत-ज्ञानाः,	by nature, deluded-knowledge,
आसुरं, भावं, आश्रिताः ॥	demon, character, possessor.

Translation—The evil doers, the ignorant, the degraded men, the deluded of knowledge by *Maya* and the possessors of demon character, do not reach me.

NOTE—Four classes of wicked persons do not realize the Lord :—

(1) The unperceiving (ignorant) ;
(2) The degraded or low castes ;
(3) The sensual ; and
(4) The demons

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

पदच्छेद	*Word-meaning.*
चतु-र्विधाः, भजन्ते, माम्, जनाः, सुकृतिनः, अर्जुन ।	Four-kinds, adore, me, men, right doers, *Arjuna*;
आर्तः, जिज्ञासुः, अर्थ-आर्थी,	distressed, knowledge wishers, object-seakers,
ज्ञानी, च, भरत-र्षभ ॥	wise, and, *Arjuna*.

Translation—*Arjuna* ! four kinds of righteous men adore me, the distressed, the knowledge wishers, the seekers of objects and the wise, *Arjuna*.

NOTE—There are four classes of virtuous persons who worship and attain to the Lord ;

(1) Distressed-seeking for liberation ;
(2) Knowledge wisher---desirous to know the Lord ;

(3) Object seekers—pleasure hunters ;
(4) Wise—knowers of the Lord ;

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

पदच्छेद	*Word meaning.*
तेषां, ज्ञानी, नित्य-युक्तः,	Of them, wise, ever-united,
एक-भक्तिः, विशिष्यते।	single-devoted, is great;
प्रियः, हि, ज्ञानिनः, अत्यर्थं,	dear, truly, wise, much,
अहं, सः, च, मम, प्रियः॥	I, he, and, my, dear.

Trauslation—Of them the wise ever united and singly devoted (to me) is great. I am verily much dear to the wise and he is dear te me.

NOTE—Of the four classes of the divine worshippers, the wise by realizing and being devoted to the Lord alone is the highest and attains to the Supreme Goal.

C/o. Vishnu I—17—39. "Though bitten by huge snakes, he did not feel he had a body, so much was his mind immersed in *Krishna*, so transported by rapture indeed by constant recollection of him"

Koorma, II—1—24. "Of them (worshippers) all, the dovotee who ever worships me with knowledge is most dear to me and no other."

१८-उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
आस्थितः सहियुक्तात्मा मामेवानुत्तमांगतिम्

पदच्छेद	*Word-meaning.*
उदाराः, सर्व, एव, एते, ज्ञानी, तु, आत्मा, एव, मे, मतं।	High, all, verily, these, wise, but, self, own, me, regarded ;
आस्थितः, सः, हि, युक्त-आत्मा, मां, एव, अनुत्तमां, गतिं ॥	established, he, for, perfected-soul, me, alone, supreme, goal.

Translation—These are all verily high, but the wise is regarded as my own self, for he the perfected soul is established in me alone the Supreme Goal.

NOTE—All the divine worshippers are blessed but the wise by his devotion and realization becomes perfected, as if the very self of the Supreme Lord.

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

बहूनां, जन्मनां, अन्ते, ज्ञानवान्, मां, प्रपद्यते।	Of many, of births, at end, wise, me, reaches ;
वासुदेवः, सर्वं, इति, सः, महा-आत्मा, सुदुर्लभः ॥	*Krishna*, all, thus, that, great-soul, hard to find.

Translation—The wise reaches me at the end of

many births; (knowing) thus "*Vasudeva* is all." That great soul is hard to find.

NOTE—At the end of many births spent in devotion, the wise attains to the Lord by realizing that he is all in all. He becomes of the Lords' nature which is hard to achieve.

C/o. Ken II—5. "If man knows *Brahma* in this life he is blessed; if he does not know him here he is ruined. The wise realizing the *Brahmna* in all things becomes immortal after his departure from the world."

B. G. VI—47; VII—3.

२०-कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

पदच्छेद	*Word-meaning.*
कामैः, तैः, तैः, हृत-ज्ञानाः,	By desire, by this, by this, overcome-knowledge,
प्रपद्यन्ते, अन्य-देवताः ।	resort, other, gods;
तं, तं, नियमं, आस्थाय,	that, that, rite, adopting,
प्रकृत्या, नियताः, स्वया ॥	by nature, bound, their.

Translation—(Men) of deluded wisdom by this and this desire, having adopted that and that rite, and bound by their nature, resort to other gods.

NOTE—Men are led to attachments and desires in accordance with their nature (past *Karmas*) and being deluded by such desires, they

engage in appropriate rituals for attainments of the objects desired by them.

Co Karma, II—11—89. "Those who worship the other gods with the desire of enjoyments, the fruit of such god-followers should be known for that end only."

२१-यो यो यां यां तनुं भक्तः श्रद्धयार्चितमिच्छति
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥

पदच्छेद	*Word-meaning.*
यः, यः, यां, यां, तनुम्, भक्तः,	Who, who, what, what, form, devotee,
श्रद्धया, अर्चितुं, इच्छति।	with faith, to worship, wishes;
तस्य, तस्य, अचलां, श्रद्धां,	his, his, stable, faith,
तां, एव, विदधामि, अहम्॥	them, verily, make, I.

Translation—Whoever devotee wishes to worship with faith whatever form (deity), I verily make his faith stable in them.

NOTE—The confidence of the ignorant in the deities whom he wishes to worship through the force of past *karma* is bestowed by the Supreme Lord as he is the rewarder of the fruits of all actions.

C/o. B. G. IX–23, XVII–28.

२२-स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान्

पदच्छेद

सः, तया, श्रद्धया, युक्तः,
तस्य, आराधनं, ईहते ।
लभते, च, ततः, कामान्,
मया, एव, विहितान्, हि, तान्॥

Word meaning

He, with these, with faith,
of that, worship, seeks ;
obtains, and, from him, desires,
by me, verily, decreed, alone,
that.

Translation—Endowed with that faith he seeks the worship of that (deity) and obtains from him the desires that are verily decreed by me alone.

NOTE—The deities pleased with the faithful worship grant the objects desired. But this reward is really the gift of the Supreme Lord whose manifestation the deities are and who is the giver of all rewards.

C/o. Brahma Sutra, III—238. "The fruits of all actions are obtained from him only."

Kathaballi, II—2—13. "That eternal among the eternals, that intelligent among the intelligents, that one knowing among the many, is he who grants desires, these wise men who see him in themselves obtain everlasting peace."

२३-अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥

पदच्छेद	*Word-meaning*
अन्तवत्, तु, फलं, तेषां,	Terminable, but, fruit, of these,
तत्, भवति, अल्प-मेधसां	that, is, of poor-understading,
दैवान्, देवयजः, यांति,	deities, deity-worshipper, go,
मत्-भक्ता,यान्ति,माम्,अपि॥	me-devotees, come, me, even.

Translation—But that fruit of those of poor understanding is terminable. The deity worshippers go to the deities while my devotees even come to me.

NOTE—The deity worshippers not knowing the Lord obtain their desires which are of terminal and transient nature, but the devotees of the Lord by knowing him attain to eternal happiness and salvation,

C/o. Aitareya Brahman IX—3=6, "He who sacrificies to the gods does not gain so great a world as he who offers to the *Atma*,"

B. G. VIII—16.

२४-अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥

अव्यक्तं, व्यक्तं, आपन्नं,	Unmanifested, manifestation, having,
मन्यन्ते, माम्, अबुद्धयः।	regard, me, unwise ;
परं, भावं, अजानन्तः,	supreme, nature, unknowing,
मम, अव्ययं, अनुत्तमम् ॥	my, imperishable, highest.

Translation—The unwise knowing not my Supreme, imperishable and highest nature, regard me the unmanifested as having manifestation.

NOTE—The ignorant do not know the character of the Lord as Supereme, imperishable and unmanifested but regard and worship him as a manifested being for attainment of the worldly objects.

२५-नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥

पदच्छेद	*Word-meaning.*
न, अहम्, प्रकाशः, सर्वस्य, योग-माया-समावृतः।	Not, I, visible, of all, power-delusion-covered;
मूढः, अयं, न, अभिजानाति, लोकः, माम्, अजं, अव्ययम्॥	ignorant, this, not knows, world, me, unborn, imperishable.

Translation—Covered by the power of my *Maya* I am not visible to all. This ignorant world does not know me, the unborn and imperishable.

NOTE—The Supreme Lord is veiled by his own *Maya* composed of the three *gunas* which delude all beings and therefore they do not know him and identify him with the body. He is realised only by his wise devotees.

C/o. *Kathballi*, I—3—12. "The hidden *Atma* in all beings does not shine but is visible only to the subtle seers with sharp subtle intellect".

Koorma, II—5—16, "The spotless *Nirgun* sits in the hearts of the *Yogees* covered by his *Yoga Maya* (the delusion power) and he is the immediate womb of the world and the one Lord to whom the *Brahma* knowers attain."

२६-वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

पदच्छेद	*Word-meaning.*
वेद, अहं, समतीतानि,	Know, I, past,
वर्तमानानि, च, अर्जुन ।	present, and, *Arjuna* ;
भविष्याणि, च, भूतानि,	future, and, beings,
माम्, तु, वेद, न, कश्चन ॥	me, but, knows, not, any.

Translation—*Arjuna*! I know the past, the present and the future beings but none knows me.

NOTE—The Lord is all wise and all knowing but the beings are deluded and know him not.

C/o, *Mundak*, I—1—9. "From him who is all knowing and all perceiving, whose penance consists of knowledge, were produced *Brahmana*, name, form and food."

Koorma, II—2—48. "I know all this, no one knows me. The seers of truth call me one Supreme Person."

२७—इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥

पदच्छेद	*Word-meaning*
इच्छा-द्वेष, समुत्थेन,	Desire-aversion, born,
द्वन्द्व-मोहेन, भारत ।	by pair-delusion, *Arjuna*;
सर्व, भूतानि, संमोहम्,	all, beings, delusion,
सर्गे, यान्ति, परंतप ॥	in creation, attain, *Arjuna*.

Translation—*Arjuna*! from desire and aversion and the delusion of pairs (pleasure and pain) born, all beings at creation attain to delusion, *Parantap*.

NOTE—The beings from the very birth experience pleasure and pain (through the contact of sense organs and objects) and this pair (of pleasure and pain) produces desire and aversion which cause delusion by covering the self knowledge.

C/o. B. G. III—37 to 39.

२८-येषांत्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

येषाम्, तु, अन्त-गतम्, पापम्,	Whose, but, end-come, sins,
जनानाम्, पुण्य-कर्मणाम् ।	of men, of righteous-deeds,

ते, द्वन्द्व-मोह-निर्मुक्ताः,	they, pair-of delusion-freed,
भजन्ते, माम्, दृढव्रताः ॥	adore, me, with firm-resolve.

Translation—But the men of righteous deeds whose sins have come to an end, they freed from the delusion of pairs, adore me with firm resolve.

NOTE—The performers of sacrificial actions purified from delusion attain to knowledge and freed from the pair of opposites (pleasure and pain) they engage themselves in the steady *Brahma* contemplation.

C/o. *Mahabharat*, XII—204–8. "Knowledge springs in men on the destruction of all sinful actions when the self is seen in the self as one's reflection in a clean mirror."

B. G. V—11 ; XVIII—5.

२९-जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्मतद्विदुःकृत्स्नमध्यात्मं कर्म चाखिलम् ॥

पदच्छेद	*Word-meaning.*
जरा-मरण-मोक्षाय,	Old age-death-liberation for,
माम्, आश्रित्य, यतन्ति, ये ।	me, relying, strive, who ;
ते, ब्रह्म, तत्, विदुः,	they, Lord, that, know,
कृत्स्नं, अध्यात्मं, कर्म, चाखिलं ॥	full, self knowledge, work, and, all.

Translation—Who relying on me strive for

liberation from old age, and death, they know that *Brahma*, the full self knowledge and all the work (creation).

NOTE—Those who medidate on the Supreme Lord with faith and devotion for liberation from bodily pain they attain to the knowledge of *Brahma*, *Atma*, *Prakriti* (creation) and then acquire full self knowledge.

३०-साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

पदच्छेद	*Word-meaning.*
स-अधिभूत-अधिदैव, माम्,	With-beings, gods, me,
स-अधियज्ञम्, च, ये, विदुः।	with-sacrifice, and, who, knows,
प्रयाण-काले, अपि, च, माम्,	at death-time, also, and, me,
ते, विदुः, युक्त-चेतसः ॥	they, know, with steady-*Intellect*.

Translation—Who know me with relation to beings, gods and sacrifice, they also know me at death time with steady *Intellect*.

NOTE—The person who regards all beings, gods and sacrifice as manifestation of the Supreme Lord, he becomes of steady intellect and meditates on the Lord up to his death and thus attains to him. C/o. B, G. VIII—3 and 4.

Thus ends chapter VII called the Supremeknowledge.

CHAPTER VIII
SUPREME BRAHMA
(Introduction)

This chapter teaches what is *Brahma* (Supreme Lord), *Adhyatma* (Soul) *Karma* (creation power or Nature), *Adhbihoot* (Universe) *Adhidaiva* (Heavenly path), *Adhiyagya* (sacrificial deed) & final realization.

Whatever thought is uppermost in one's mind to that object he attains and his rebirth is shaped accordingly. Therefore one should ever meditiate on the Lord so that he might be habituated to think of him at death time and attain to him. But this meditation should be performed with resignation, devotion and concentration.

Brahma is Supreme, primal, imperishable, omnicient, omnipresent and omnipotent, the creator and supporter of all. He is the Lord, eternal, subtle, the goal of all, and his realization leads to supreme bliss, liberation from rebirth and all pain.

The Soul is separate from the body which is perishable It is of the character of the Supreme Lord.

Prakriti or Nature is evolved by the Lord at the beginning of a *Kalp* (age) and it then creates the beings who constitute the Universe; at the end of the age the beings are dissolved into nature which re-enters into the Lord The creation and dissolution of the universe thus goes on from age to age.

Sacrifice and other actions are performed by beings either as worship of the Lord for his realization or with the desire for fruits The performers of such actions attain to four different gods called light and dark, Sun and Moon, (Gods and fathers (knowledge and ignorance.) The one leads to the Lord and Salvation while the other to temporary enjoyment and then to bondage of rebirth.

The *Yogee* resigns the fruits of all actions and follows the light path and thereby attains to liberation and Supreme Reality.

अर्जुन उवाच

१-किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥

पदच्छेद — *Word-meaning*

किं, तत्-ब्रह्म, किं, अध्यात्मं, किं, कर्म, पुरुष-उत्तम । — What, that-Lord, what, Soul, what, work, Person-Supreme;

अधिभूतम्, च, किं, प्रोक्तम्, अधिदैवम्, किम्, उच्यते ॥ — beings, and, what, called, deity, what, is spoken.

Arjuna said

Translation—*Purushotam* ! what is that *Brahma*, what is *Adhyatma* and what is *Karma*, what is called *Adhibhoot* and what is spoken of as *Adhidaiva* ?

Note—The expressions *Brahma and Adhyatma* etc. are now going to be explained.

२-अधियज्ञो कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥

अधियज्ञः, कथम्, कः, अत्र, देहे, अस्मिन्, मधुसूदन । — Sacrifice, how, what, here, in body, in this, *Krishna* ;

प्रयाण-काले, च, कथम्, ज्ञेयः, असि, नियत-आत्मभिः ॥ — at death-time, and, how, known, art, by steady-minded.

Translation—What and how is *Adhiyagya* here in this body and how at death time thou *Madhusodhan* is known by the steady minded ?

NOTE—The meaning and character of *Adhiyagya* and the manner of calm meditation at death time are also going to the explained.

श्री भगवानुवाच

३-अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते
भूतभावोद्भवकरो विसर्गः कर्म संज्ञितः ॥

पदच्छेद	*Word-meaning*
अक्षरम्, ब्रह्म, परमम्,	Imperishable, Lord, supreme,
स्वभावः, अध्यात्म, उच्यते ।	form, Soul, is called ;
भूत-भाव-उद्भवकरः,	beings-birth-growth-causing,
विसर्गः कर्म—संज्ञितः ॥	offering, action-named.

THE LORD SAID.

Translation—*Brahma* is supreme and imperishable, *Adhyatma* is (his)form, and the offering causing the birth and growth of beings is named *Karma*.

Note—*Brahma* is the supreme Lord; *Adhyatma* relates to the assuming of body by the Soul (called that embodied spirit or physical existence). The *Karma* is the work of creation or propagation of the world. . .

C/o. Chhandyogya, V—9—1 " Thus do the waters come to be designated as the Purusha in the fifth oblation."

४-अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥

पदच्छेद	*Word-meaning*
अधिभूतम्, क्षरः भावः, पुरुषः, च, अधिदैवतम् ।	*Adhibhoot*, perishable, nature, person, and, *Adhidaiv*;
अधियज्ञः, अहम्, एव, अत्र, देहे, देहभृताम्वर ॥	*Adhiyagya*, I, verily, in this, in body, *Arjuna*.

Translation—The *Adhibhoot* is the perishable nature, the *Adhidaiv* is the person, and in this body verily *Arjuna* I am the *Adhiyagya*.

NOTE—*Adhibhoot* (beings) is the perishable manifestation of the Lord, *Adhidaiv* (Gods) is the shining or intelligent manifestation of the Lord, the *Adhiyagya* (sacrifice) is also the universe or creation manifestation of the Lord. The word *Adhi* means knowledge, subject or what relates to anything. *e. g. Adhibhoot* is the subject of beings, nature and relation etc.

५-अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

पदच्छेद	*Word-meaning*
अन्त-काले, च, माम्, एव,	At death-time, and me, alone,
स्मरन्, मुक्त्वा, कलेवरम् ।	thinking, leaving, body ;
यः, प्रयाति, सः, मद्-भावं, याति,	who goes, he, me-state, attains,
न, अस्ति, अत्र, संशयः ॥	not, is, there, doubt.

Translation—Who, at the time of death and leaving of the body goes, thinking on me alone, there is no doubt that he attains to my state.

NOTE— A person thinking on the Lord alone at the time of death attains to him.

C/o. *Bhagavat*, I—9—23 "The *Yogee* who leaves the body fixing his mind with devotion in the Supreme Lord and reciting his name with his voice he is freed from action bondage."

६-यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

यं, यम्, वा, अपि, स्मरन्, भावं,	What, what, and, also, thinking, form;
त्यजति, अन्ते, कलेवरम् ।	leaves, at death, body;
तं, तं, एव, एति, कौन्तेय,	that, that, alone, attains, *Arjuna*;
सदा, तत्-भाव-भावितः ॥	ever, that-form-becoming.

Translation—Or thinking also of whatever

for n at death (one) leaves the body, *Arjuna* he ever attains to that and that alone by becoming of that form.

NOTE—Whatever one thinks of at the time of death to that very object he attains, for the most prominent thought of one's life occupies the mind at death and so the character of the next body is determined by the final thought.

C/o. Mundak III—1—10. "Whatever world a pure hearted man thinks and whatever desires he desires to that very world he goes and those very desires he obtains. "Therefore let the Soul knowers and bliss seekers worship him

७-तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम्॥

पदच्छेद	*Word-meaning*
तस्मात्, सर्वेषु, कालेषु,	Therefore, at all, at time,
मां, अनुस्मर, युध्य, च।	me, think, fight, and;
मयि, अर्पित-मनः, बुद्धिः,	in me, offering-mind, intellect,
माम्, एव, एष्यसि, असंशयं॥	me, alone, shalt come, undoubtedly.

Translation—Therefore think on me at all times and fight. By offering the mind and intellect to me alone, thou shalt undoubtedly come to me.

NOTE—While performing his duty in this world, one should ever think of the Lord so that he might be practised to think of him alone while dying and thus be certain to attain to him.

८-अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥

पदच्छेद	*Word-meaning*
अभ्यास-योग-युक्तेन,	Practice-meditation-engaged,
चेतसा, न, अन्य-गामिना ।	with mind, not, other-wandering;
परमम्, पुरुषम्, दिव्यम्,	Supreme, person, divine,
याति, पार्थ, अनुचिन्तयन् ॥	attains, *Arjuna*, thinking.

Translation—*Parth* ! with the mind engaged in *Yoga* practice without wandering to other (objects) and thinking on the supreme divine Person, he attains (to him.)

NOTE—By constant practice of meditation the mind is fixed on the Lord and not permitted to wander about to other objects. With the mind so trained a person thinking on the Lord at the time of death attains to him with certainty.

९-कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥

पदच्छेद	*Word-meaning.*
कविम्, पुराणं, अनुशासितारं अणोः, अणीयांसम्, अनुस्मरेत्, यः।	Wise, ancient, ruler, smallest- of the small, thinks, who;
सर्वस्य, धातारम्, अचिन्त्य-रूपम्, आदित्य-वर्णम्, तमसः, परस्तात्॥	of all, supporter, unthinkable-form, of sun-colour, darkness, beyond.

Translation—Who thinks on the ancient and wise ruler, smallest of the small, supporter of all, of unthinkable form, of the sun colour and beyond the darkness—

NOTE—This verse is connected with no.10. and says that the Lord is all knowing, all wise, subtle, unperceivable and supporter of all.

C/o. *Shwetashwatra*,III—8—"I know that mighty person of the colour of the sun beyond darkness, by knowing him alone one passes death, for there is no other path for going there."

१०-प्रयाणकाले मनसा ऽचलेन
भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम्॥

पदच्छेद	*Word-meaning.*
प्रयाण-काले, मनसा,	At death-time, with mind,
अचलेन, भक्त्या, युक्तः,	with stable, with devotion, engaged,
योग-बलेन, च, एव ।	with meditation-strength, and also;
भ्रुवोः,मध्येः, प्राण,आवेश्य,	in brows two,in midst,breath, fixing,
सम्यक्, सः, तं, परं,	fully, he, that, supreme,
पुरुषं, उपैति, दिव्यं ॥	person, attains, divine.

Translation—At death time, with stable mind engaged in devotion and with the *Yoga* strength, fixes the (life) breath fully in the midst of the two (eye) brows, he attains to that Supreme Divine Person.

NOTE—The meditater of the Supreme Lord adoring him with devotion and steadiness at death time, attains to him.

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

यत्, अक्षरं, वेद-विदः,	Whom, imperishable, *Veda*-knowers,
वदन्ति, विशन्ति, यत् ।	call, enter, which,
यतयः, वीत-रागाः,	ascetics,freed-desires ;

यत्-इच्छन्तः, ब्रह्म-चर्यम् ।	which, desiring, godly-life,
चरंति, तत्, ते, पदं,	lead, that, thee, goal,
संग्रहेण, प्रवक्ष्ये ॥	briefly, shall declare.

Translation—Whom the *Veda* knowers call imperishable, in which the ascetics freed from desires enter and desiring which they lead the godly life, that goal I small declare briefly for thee.

NOTE—The manner of meditating on the Supreme Lord the highest goal sought after by all the sages is now going to be described.

C/o. *Kathballi* I—2—15 "The path which all the *Vedas* declare and which all the austerties proclaim and desiring which they lead the godly life, that goal for thee I briefly describe. It is Aum."

१२-सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूध्न्यर्धायात्मनःप्राणमास्थितोयोगधारणाम् ॥

पदच्छेद	*Word-meaning.*
सर्व, द्वाराणि, संयम्य,	All, doors, closing,
मनः, हृदि, निरुध्य, च ।	mind, in heart, confining, and;
मूर्ध्नि, आधाय, आत्मनः,	forehead, keeping, his,
प्राणम्, आस्थितः, योग-धारणां	breath, engaged, meditation-concentration.

Translation—Closing all the doors, confining the mind in the heart, keeping the (life) breath in the fore head and with his mind engaged in meditation concentration—

NOTE—This verse is connected with no.13.This form of meditation is practised with control of senses directing the thoughts to the Lord by breath regulation and deep concentration.

C/o. Shwetashwatra II—8 "Making the body steady with three parts (head, neck and chest) erect, confining the sense organs in the heart by the mind, the wise man should cross over all the dangerous rivers with the *Brahma* boat."

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

पदच्छेद	*Word-meaning.*
ओम्, इति, एक-अक्षरम्,	*Aum*, thus, one-syllable,
ब्रह्म-व्याहरन्, मां, अनुस्मरन् ।	Lord, reciting, me, thinking;
यः, प्रयाति, त्यजन्, देहम्,	who, goes, leaving, body,
सः, याति, परमाम्, गतिम्॥	he, reaches, supreme, path.

Translation—Thinking on me and reciting the one syllable "*Aum*" *Brahmâ* who goes out leaving the body, he reaches the Supreme Path.

NOTE—One reciting and meditating on the syllable "*Aum*"the triple (*Brahma, Vishnu and Mahesh*) name of the Supreme Lord at death time reaches that Supreme Goal.

C/o. *Kathballi* I—2—16"This (*Aum*) is truly immortal *Brahma*. This is really immortal Supreme and knowing this immortal truly whatever one desires is his"

Mandook "*Aum* is all past, present and futnre and what is beyond the triple time is also *Aum*. It has three measures or feet of *A*, *U*, and *M* as below:

A from आदि (origin) *i. e. Brahma*, *U from* उत्कर्ष (excellance) *i. e. Vishnu*; and *M from* मितेर पितेर (making and destroying) *i e. Mahesh*.

C/o. *B. G.* XVII—23,

१४-अनन्यचेताः सततं यो मां स्मरतिनित्यशः ।
तस्याहंसुलभःपार्थ नित्ययुक्तस्य योगिनः ॥

पदच्छेद	*Word-meaning.*
अनन्य-चेताः, सततम्,	Without-other, thinking, constantly,
यः, माम्, स्मरति, नित्यशः ।	who,me,meditates,always ;
तस्य, अहं, सुलभः, पार्थ,	his,I, easily attained, *Arjuna*;
नित्य-युक्तस्य, योगिनः ॥	ever-engaged, *Yogee*.

Translation—*Parth*! I am easly attained by that ever engaged *Yogee*, who constantly and always meditates on me without thinking of another.

NOTE—The person who ever meditates on the Lord alone wlth devotion, attains to him without any difficulty.

C/o.*Kathballi* I—2—23 "The self can not be obtained by teaching the *Vedas*, nor by *Intellect*, nor

by a great knowledge of the scripture. He is obtained by him alone whom he elects. To him the Self reveals his own form."

१५-मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

पदच्छेद	*Word-meaning.*
मां, उपेत्य, पुनः, जन्म,	Me, come, again, birth,
दुःख-आलयं, अशाश्वतं ।	pain-place, impermanent;
न, आप्नुवन्ति, महात्मानः,	not, go, sages,
संसिद्धिं, परमां, गताः ॥	success, supreme, attained.

Translation—The sages having attained the highest success and come to me, go not to birth again, the impermanent place of pain.

NOTE—The sages attaining to the realization and union of the Lord, are freed from rebirth in the world which is full of pain and subject to destruction.

१६-आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

आब्रह्म-भुवनात्, लोकाः,	Up to *Brahma*-realm, world,
पुनः, आवर्तिनः, अर्जुन ।	again, return, *Arjuna*;

मां, उपेत्य, तु, कौन्तेय,	me, coming, but, *Arjuna*,
पुनः-जन्म, न, विद्यते ॥	re-birth, not, is.

Translation—*Arjuna*! there is a return from all the worlds up to the *Brahma* realm but on coming to me ! *Kaunteya* ! there is no rebirth.

NOTE—Even the dwellers of heaven (gods) are subject to dissolution and re-birth, but there is no such thing for those attaining to the supreme Goal *i.e.* they are liberated for ever.

१७-सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रांतां तेऽहोरात्रविदो जनाः ॥

पदच्छेद	*Word-meaning.*
सहस्र-युग-पर्यन्तम्,	Thousand-ages-passing,
अहः, यत्, ब्रह्मणः, विदुः ।	day, what, of *Brahma*, know;
रात्रिं, युग-सहस्र-अन्तां,	night, age-thousand-pasing
ते, अहः-रात्र-विदो, जनाः ॥	they, day-night-knowing, people.

Translation—They, the people knowing day and night, know that a *Brahma day* is as the passing of a thousand ages and a night (also) as the passing of a thousand ages.

NOTE—The creation and dissolution of the beings and the universe is now going to be described. A *Brahma* day or night is equivalent to a thousand

celestial ages (each consisting of four *Yugas* or ages of *Satyug*, *Tretayug*, *Dwaparyug*, and *Kaliyug*) *i e.* 432 *karor* years.

C/o. *Vishnu* 1—3—14 "The *Krita*, *Treta*, *Dwapar* and *Kali* constitute a great age and a thousand of such ages are a day of *Brahma*."

१८-अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

पदच्छेद	*Word-meaning:*
अव्यक्तात्, व्यक्तयः, सर्वाः,	From unmanifested, manifested, all,
प्रभवन्ति, अहः, आगमे ।	are created, day, coming,
रात्रि, आगमे, प्रलीयन्ते, तत्र, एव, अव्यक्त, संज्ञके ॥	night, coming, are dissolved, in that, only, unmanifested, called.

Translation—All manifested (beings) are created from the unmanifested (nature) on coming of the day and are dissolved verily in that called the unmanifested (nature) on the coming of the night.

NOTE—The universe is created through the intelligent nature (called *Mahat Brahma*) on the commencement of the *Brahma day* (awaking) and dissolved on the setting in of the *Brahma* night (*Pralaya*) by entering in the same nature.

C/o. *Markandey* XLVI—8 "At the commencement of the day, he-the unborn cause of this fleeting world, the source of of all, unapproachable by

thought, the supreme spirit, who is above all activities, awakes (creates all.")

Vishnu I—3—20 "At the end of the day a dissolution of the universe occurs, when all the three worlds, earth and the regions of space are consumed with fire."

१९-भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।
रात्र्यागमे ऽवशः पार्थ प्रभवत्यहरागमे ॥

पदच्छेद	*Word-mening*
भूत-ग्रामः, सः, एव, अयं,	Being-multitude, that, very, this,
भूत्वा, भूत्वा, प्रलीयते ।	becoming, becoming, is dissolved;
रात्रि-आगमे, अवशः, पार्थ,	night-coming, helplessly, *Arjuna*,
प्रभवति, अहः, आगमे ॥	is created, day, coming.

Translation—*Partha* ! that very multitude of these beings is created on the coming of day and is dissolved helplessly on the coming of night again and again.

NOTE—The beings are thus created and dissolved at each (*Kalp*)age repeatedly.

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

पदच्छेद	*Word meaning*
परः, तस्मात्, तु, भावः, अन्यः,	Beyond, higher, than that, but being, other,
अव्यक्तः, अव्यक्तात्, सनातनः	unmainfest, from unmanifested eternal;
यः, सः, सर्वेषु, भूतेषु, नश्यत्सु, न, विनश्यति ॥	who, that, in all, in beings, in destruction, not, is destroyed.

Translation—But beyond the unmanifested (nature) there is another eternal unmanifested being (the supreme Lord) who in the destruction of all beings is not distroyed.

NOTE—The *Avyakta* is *Pardhan* or nature, the supreme Lord is also called *Avyakta*, but he is eternal and imperishable and therefore beyond dissolution.

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

अव्यक्तः, अक्षर, इति, उक्तः,	Unmanifest, imperishable, thus, said,
तं, आहुः, परमां, गतिं ।	him, declare, supreme, goal;
यं, प्राप्य, न, निवर्तन्ते,	which reaching, not, return,
तत्, धाम, परमम्, मम ॥	that, abode, supreme, my.

Translation—The unmanifest is called thus imperishable, they declare him the supreme Goal and reaching which they return not, that is my supreme abode.

NOTE—The Lord who is called the imperishable unmainfest is the supreme Goal on reaching whom there is salvation and no return to the world.

C/o. *Kathballi* II—3—8 "The *Parmatma* pervading all and withot marks is higher than the unmanifested (nature) knowing whom a man is liberated and attains to immortality"

Mahabharat XIV—18—26 "This that is seen is said to be destructible while the other is immortal indestructible. This is said to be *Kshara*, that, however, which is the other, is the Immortal *Akshara*"

२२-पुरुषः स परः पार्थ भक्त्यालभ्यस्त्वनन्यया।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम्॥

पदच्छेद	*Word-meaning.*
पुरुषः, सः, परः, पार्थ,	Person, that, supreme, *Arjuna*,
भक्त्या, लभ्यः तु, अनन्यया।	with devotion, obtainable, without other;
यस्य, अन्तः, स्थानि, भूतानि,	whose, within, dwell, beings,
येन, सर्वं, इदं, ततम्॥	by whom, all, this, pervaded.

Translation—*Parth*! that supreme person in whom the beings dwell and in whom all this is pervaded is attainable with devotion without another.

NOTE—The supreme Soul, the supporter and pervader of all beings is attainable with sole devotion.

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

पदच्छेद	*Word-meaning.*
यत्र, काले, तु, अनावृतिम्, आवृतिं, च, एव, योगिनः।	At what, at time, and, not return, return, and, very, meditater;
प्रयाताः, यान्ति, तं, कालं, वक्ष्यामि, भरतर्षभ॥	departing, go, that, time, shall declare, *Arjuna.*

Translation—*Arjuna* ? what time the departing *Yogees* go to return and not to return that very time I shall declare.

NOTE—The two knowledge and ignorance or salvation and bondage Paths are now going to be described.

C/o. *Mahabharat*, XII—17—15 "There are two paths, that of the *Pitris* and that of the gods. They that perform sacrifices go by the *Pitri* path, while they that are for salvation go by the *Devayan* path."

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

अग्निः, ज्योतिः, अहः, शुक्लः षण्-मासाः, उत्तरायणं।	Fire, light, day, bright-fort night, six-months, north solstice;
तत्र, प्रयाताः, गच्छन्ति, ब्रह्म, ब्रह्म-विदः, जनाः॥	by there, going, reach, Lord, Lord-knowers, persons.

Translation—The *Brahma* knowers going by these fire, light, day, bright fortnight, and six months of the northern solstice reach *Brahma*.

NOTE—Persons succeeding to the knowledge of the supreme Reality attain to the salvation path; fire, light etc. represent the developing states of illumination (called the *devayan* path) the followers of which attain to *Moksha*

C/o. *Prashna*, I-10 "The seekers of *Atma* by meditation, faith, chastity, and knowledge through northern path go to the Sun which is life, immortality, fearlessness and final goal and having found it they return not."

Chhandogya V—10—1 "The worshippers of *Brahma* on death go to light, day, bright fortnight, six months in solstice, year, *devaloka*, sun and lightning and then to *Brahma*."

२५-धूमोरात्रिस्तथाकृष्णः षण्मासा दक्षिणायनम्
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥

पदच्छेद	*Word-meaning.*
धूमः, रात्रिः, तथा, कृष्णः,	Smoke, night, and, dark fortnight,
षण्-मासाः, दक्षिणायनम्।	six-months, southern solstice;
तत्र, चान्द्रमसं, ज्योतिः,	there, moon-like, light,
योगी, प्राप्य, निवर्तते॥	meditater, obtaining, returns.

Translation—The *Yogee* attaining the moon like light returns by these, smoke, night, dark fort-night,

and six months of the southern solstice.

NOTE—Persons performing action with desire for fruits after having temporary enjoyment fall into bondage; smoke etc. represent the developing states of ignorance or attachment to worldly objects called the *Pitri* Path, the followers of which enjoy the fruits of action and then return to the world.

C/o. *Prashna* I—9. "They who worship with sacrifice and gift etc as *Dharma* go to the lower world and return again. Therefore the sages desirous of creation go by the southern path of the moon to the fathers."

Chhandogya V—10—3 "The performers of sacrifices and meritorious deeds go to smoke, night, dark fortnight, six months of the southern solstic, *Pitri lok, akash* and moon where they dwell to the finish and then return again to the world by the very way by which they had gone up."

२६-शुक्लकृष्णेगती हेयते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥

पदच्छेद	*Word meaning.*
शुक्ल-कृष्णे, गती, हि, एते,	Light-dark, path, truly, these,
जगतः, शाश्वते, मते।	world, eternal, regarded;
एकया, याति, अनावृतिम्,	by one, goes, not to return,
अन्यया, आवर्तते, पुनः ॥	by other, returns, again.

Translation—These light and dark are truly

regarded as the eternal paths of the world. There is no return by the one and there is return by the other.

NOTE—These knowledge and ignorance paths are held as ancient salvation and bondage paths of men.

C/o. *Prashnâ* I–11 "The dark fortnight is moon and the bright fortnight is the sun. Therefore some sages perform sacrifices in one (fortnight) and some in the other."

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

पदच्छेद	*Word-meaning.*
न, एते, सृती, पार्थ,	Not, these, paths, *Arjuna*,
जानन्, योगी, मुह्यति, कश्चन ।	knowing, meditater, is deluded, any ;
तस्मात्, सर्वेषु, कालेषु,	therefore, in all, in time,
योग-युक्तः, भव, अर्जुन ॥	meditation-engaged, be *Arjuna*.

Translation—*Parth* ! no *Yogee* knowing these paths is deluded. Therefore *Arjuna* be thou engaged in *Yoga* at all times

NOTE—The *Yogee* knowing light and dark or knowledge & ignorance paths does not engage in action with desire for fruit and fall into bondage.

He engages in *Yoga* or meditation of the Lord and therefore acquires knowledge and attains to salvation.

C/o. *Koorm* I—3—27 "Therefore who follows *Koorma Yoga* with cheerful mind and for pleasing of

the Lord, he attains to that eternal goal."

२८-वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥

पदच्छेद	*Word-meaning.*
वेदेषु, यज्ञेषु, तपः, सु, च, एव, दानेषु, यत्, पुण्य-फलं, प्रदिष्टाम् ।	In *Vedas*, in sacrifice, in austerity, and, also, in gifts, which, virtue- fruit, ascribed ;
अत्येति, तत्, सर्वं, इदं, वेदित्वा, योगी, परं, स्थानं, उपैति, च, आद्यम् ॥	passess, that, all, this, knowing. *Yogee*, supreme, abode, goes, and, ancient.

Translation—The fruit of virtue which is ascribed to *Veda* (reading), sacrifice, gift, and austerity, the *Yogee* passes all that by on knowing this and goes to the ancient supreme abode.

NOTE—The *Yogee* abnadons even the fruit of good actions as causing bondage and follows the wisdom path for liberation.

Mundak I—2—7 "Unsafe are these boats of the form of sacrifice of 18 parts which express the lower works. The unwise who delight in these as supreme, return again to old age and death."

Koorma II—10—22 "Knowledge is the sole means of crossing beyond the *Sansar* (world) and not austerity, gift or pilgrimage "

Thus ends chapter VIII called the Supreme *Brahma*.

CHAPTER IX.

SUPREME WISDOM

(INTRODUCTION)

This chapter like chapter VII also teaches the knowledge and wisdom of the Supreme Lord. It deals with six main points:—

(1) The Supreme Lord is the creator, supporter and destroyer of the universe. The Nature which controls all beings is subject to his guidance and supervision.

(2) The Lord is the life, soul, impeller, light, goal of all beings, the rewarder of fruits and all in all.

(3) The ignorant know not the Lord and therefore they attain to no success and ever remain subject to delusion and bondage.

(4) Persons acting with attachment and desires attain to temporary success and again fall into bondage.

(5) The wise worship the Lord without thinking of any thing else and they attain to bliss and salvation.

(6) One should meditate on the Lord by holding him supreme, with faith and devotion. Even a sinner by worshiping the Lord without thinking of another object is purified and attains to bliss.

Holding the Lord supreme and acting for his sake wtih devotion *i.e.* without attachment, leads to all success *viz Dharma* (virtue) *Kama* (pleasure) *Artha* (wealth) and *Moksha* (liberation).

श्रीभगवानुवाच

१-इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥

पदच्छेद	*Word-meaning*
इदं, तु, ते, गुह्यतमं,	This, and, for thee, great secret,
प्रवक्ष्यामि, अनसूयवे ।	I shall declare, artless;
ज्ञानं, विज्ञान सहितं,	knowledge, wisdom-together,
यत्, ज्ञात्वा, मोक्ष्यसे, अशुभात् ॥	which knowing, shalt be freed, from evil.

THE LORD SAID.

Translation—I shall declare for thee, the artless, the secret knowledge together with wisdom, knowing which thou shalt be freed from evil.

NOTE.—The supreme nature of the Lord, the realization of which causes devotion and liberation, is now going to be described.

C/o. B G. VII—2.

२-राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

राज-विद्या, राज-गुह्यं,	Sovereign-knowledge, Sovereign-secret,
पवित्रं, इदं, उत्तमं ।	purifying, this, supreme ;

प्रत्यक्ष-अवगमं, धर्म्यं,	direct perception- realizable, religious,
सुसुखं, कर्तुं, अव्ययं ॥	easy, to perform, imperishable.

Translation—This is sovereign knowledge sovereign secret, purifying, supreme, realizable by direct perception, religious, easy to perform and imperishable.

NOTE—The supreme nature of Lord is a great knowledge and a secret science, purifier of delusion, quickly and easily attainable and of imperishable character.

३अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

पदच्छेद	*Word meaning.*
अश्रद्दधानाः, पुरुषाः,	Without faith, persons,
धर्मस्य, अस्य, परंतप ।	of knowledge, of this, *Arjuna*;
अप्राप्य, मां, निवर्तन्ते,	not attaining, me, return,
मृत्यु-संसार-वर्त्मनि ॥	mortal- world- in path.

Translation—*Parantap* ! persons without faith in this knowledge, not attaining to me return to the path of the mortal world.

NOTE—Persons incapable of realizing the supreme nature of the Lord can not acquire devotion to him and therefore they can not attain to him and be freed from the bondage of birth.

C/o *Kathballi* II—3—4 "If any one fails to know it before the destruction of the body, then in the creation of the world he is embodied again."

४-मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

पदच्छेद	*Word meaning*
मया, ततं, इदं, सर्वं,	By me, pervaded, this, all,
जगत्, अव्यक्त-मूर्तिना ।	world, unmanifested-form;
मत्, स्थानि, सर्व-भूतानि,	me, dwell, all-beings,
न, च, अहं, तेषु अवस्थितः ॥	not, and, I, in them dwelling.

Translation—All this world is pervaded by my unmanifested form. All beings dwell in me, but I am not dwelling in them.

NOTE—The Lord pervades all the universe and thus the beings dwell in or are supported by the Lord. He does not dwell in the beings *i.e.* is not dependent on beings at all.

C/o. *Isha* 1 "All this whatever moves in the world is pervaded by the Lord. Enjoy his gift and do not desire the wealth of others."

Korm II—3—7 "All this moving and unmoving world is pervaded by me. All the beings dwell in me. The *Veda* knowers know it."

Koorma II—6—3 "I am the Supreme Lord and indweller

of all the beings, also their middle and end dweller. Again I am not the dweller in all."

५-न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्
भूतभृन्न च भूतस्था ममात्मा भूतभावनः ॥

पदच्छेद	*Word-meaning*
न, च, मत्-स्थानि, भूतानि,	Not, and, me-dwell, beings,
पश्य, मे, योगं, ऐश्वरं ।	see, my, power, divine ;
भूत-भृत्, न, च, भूत-स्थः,	beings-supporter, not, and, beings-dweller,
मत्-आत्मा, भूत-भावनः ॥	me self, being-creator.

Translation—And beings dwell not in me, see my *Divine Power*. My self is the creator of beings, supporter of beings and not dweller of beings.

NOTE—The Lord by pervading in all the beings does not merely bear their weight like earth but by his divine power he is their root and support and still he is not attached to them (*Nirgun*).

६-यथाकाशस्थितो नित्यंवायुः सर्वत्रगोमहान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥

यथा, आकाश-स्थितः, नित्यं	As, ether-dwelling, ever,
वायुः, सर्वत्र-गः, महान् ।	air, everywhere-going, mighty;
तथा, सर्वाणि, भूतानि,	so, all, beings,
मत्-स्थानि, इति, उपधारय ॥	me-dwelling, thus, know.

Translation—Know thus— "As the mighty air, going everywhere is ever dwelling in ether, so all beings are dwelling in me,"

NOTE—As the all prevailing air ever rests in ether without affecting it so all the beings dwell in the all-pervading Lord without attachment or producing any effect on him.

C/o. *Atmabodh*—35 "I am like ether which is universally diffused and preserves both the exterior and interior of all things, I am incorruptible everlasting, I am the same in all things, pure, impassable, unpolluted and immeasurable.

७-सर्वभूतानि कौन्तेय प्रकृतिंयान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

पदच्छेद	*Word-meaning.*
सर्व-भूतानि, कौन्तेय,	All-beings, *Arjuna*,
प्रकृतिम्, यान्ति, मामिकाम् ।	nature, attain, my ;
कल्प-क्षये, पुनः, तानि,	at age-end, again, them,
कल्प-आदौ, विसृजामि, अहं॥	age-beginning, I create.

Translation— *Arjuna* ! All beings attain to my nature at the end of the age and I again create them at the beginning of (another) age.

NOTE—At dissolution all beings enter into nature and the latter then merges in the Lord and so

in creation the nature is first evolved and through it the beings are brought forth by the supreme Lord. The begining and end of *Kalp* are the time of creation and dissolution.

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

पदच्छेद	*Word-meaning.*
प्रकृतिं, स्वाम्, अवष्टभ्य,	Nature, my, controlling,
विसृजामि, पुनः, पुनः ।	I create, again, again ;
भूत-ग्रामं, इमं, कृत्स्नं,	beings-host, this, all,
अवशं, प्रकृतेः, वशात् ॥	helpless, nature, with power.

Translation—Controlling my nature, I create again and again all this multitude of beings helpless with the power of nature.

NOTE—The universe is created by the Lord through nature (composed of the three qualities) which is under the control of the supreme Lord but the beings are controlled by nature and so long as they are not released they remain subject to birth and death frequently.

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

पदच्छेद	*Word-meaning*
न, च, मां, तानि, कर्माणि, निबध्नन्ति, धनंजय ।	Not, and, me, these, actions, bind, *Arjuna*;
उदासीनं-वत्, आसीनम्, असक्तं, तेषु, कर्मसु ॥	unconcerned-like, sitting; unattached, in those, in acts.

Translation—*Dhananjaya* ! these actions bind me not, sitting like unconcerned and unattached to those acts.

NOTE—The result of action does not affect the soul having no attachment or self interest in the action They are the concern of his nature under his supervision.

१०-मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

मया, अध्यक्षेण, प्रकृतिः, सूयते, अ-चर-अचरम् ।	By me, by supervision, nature produces, with-movable-immovable;
हेतुना, अनेन, कौन्तेय, जगत्, विपरिवर्तते ॥	by reason, by this, *Arjuna*, world, revolves.

Translation—Nature produces movable together with immovable (beings) under my supervision and for this reason, *Arjuna* ! the world revolves.

NOTE—The soul is non-doer still the nature is not the independent cause of the universe (as asser-

ted by the *Sankhyas*) but acts under his control and supervision.

Shwetashwatra IV—10 "Know that nature is the *Maya* and the supreme Lord is nature maker and his portion pervades all this world."

११-अवजानन्ति मांमूढा मानुषींतनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

पदच्छेद	*Word-meaning.*
अवजानन्ति, माम्, मूढ़ा,	Disregard, me, unwise,
मानुषीम्, तनुं, आश्रितं ।	human, body, dwelling ;
परं, भावं, अजानन्तः,	supreme, character, not knowing,
मम्, भूत-महा-ईश्वरं ॥	my, being-great-Lord.

Translation—The unwise disregard me dwelling in human body, not knowing my supreme character as the great Lord of the beings.

NOTE—The deluded beings do not understand the supreme character of the soul dwelling in the body, not knowing that it is identical with the Supreme Lord.

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

पदच्छेद	*Word-meaning.*
मोघ-आशाः, मोघ-कर्माणः,	Vain- hope, vain- actions,
मोघ-ज्ञानाः, विचेतसः ।	vain-knowledge, ofthoughtless,
राक्षसीं, आसुरीं, च, एव,	demons, fiend, and, verily,
प्रकृतिं, मोहिनीं, श्रिताः ॥	nature, deluded, possessors.

Translation—Vain are the hopes, vain are the actions, vain is the knowledge of the thoughtless. They are the possesser of the deluded nature of demons and fiends.

NOTE—The ignorant persons not knowing the character of the soul as identical with the Lord waste their human life and attain to the lowest state as demons and fiends.

१३-महात्मानस्तुमांपार्थदैवींप्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

महात्मानः तु, माम्, पार्थ,	Sages, but, me, *Arjuna*,
दैवीं, प्रकृतिं, आश्रिता ।	divine, nature, possessed ;
भजन्ति, अनन्य-मनसः,	adore, without other- mind,
ज्ञात्वा, भूत-आदिं, अव्ययं॥	knowing, beings-origin, imperishable.

Trnaslation—Put *Partha* ! the sages possessed of divine nature and knowing me as the origin of of beings and imperishable adore (me) with mind without another.

NOTE—The sages who are wise know the Soul to be the imperishable cause of the universe and they meditate on it with faith and devotion.

१४-सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्चमां भक्त्या नित्ययुक्ता उपासते ॥

पदच्छेद	*Word-meaning.*
सततं, कीर्तयंतः, माम्, यतन्तः, च, दृढ़-व्रताः ।	Constantly, praising, me, exerting, and, hard vows ;
नमस्यन्तः, च, माम्, भक्त्या, नित्य-युक्ताः, उपासते ॥	saluting, and, me, with devotion, ever-engaged, adore.

Translation—Constantly praising and saluting me and exerting with hard vows and ever engaged they adore me with devotion.

NOTE—The sages ever adore the Lord with devotion and meditation by singing his praises and worshipping him with love and exerting with *Yam* etc.

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

ज्ञान-यज्ञेन, च, अपि, अन्ये, यजन्तः, माम्, उपासते ।	With knowledge-sacrifice, and also, other, worshiping, me, adore;
एक-त्वेन, पृथक्-त्वेन, बहुधा, विश्वतःमुखम्॥	one-being, distinct-being. manifold, universal-form.

Translation—And others also worshipping with knowledge sacrifice adore me the universal form as being one, distinct and manifold,

NOTE—Some sages worship the universal Lord with wisdom sacrifice and realize him as—

(a) only one *Parmatma(Adwait view)*;

(b) different from the *jivatma* (the *Dwait view*);

(c) manifold deities like *Brahma, Vishnu, Mahesh* and *Indra* etc (the pantheistic view);

(d)—The universal form (or the wordly manifestation);

C/o. *Mahabharat* XIV—39—4. "Some persons who are conversant with *Brahma* and speakers of truth regard him to be one, others, that he is distinct and others again that he is mainfold."

१६-अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहम् हुतम् ॥

पदच्छेद	*Word-meaning*
अहं, क्रतुः, अहं, यज्ञः, स्वधा, अहं, अहं, औषधं ।	I,sacrifice, I, offering, food, I, I,herb;
मन्त्र, अहं, एव, आज्यं, अग्निः अहं, अहं, हुतम् ॥	hymn, I,I, also, butter, fire, I,I, oblation.

Translation—I am the sacrifice, I am the offering, I am the food, I am the herb, I am the hymn,

I am the butter, I am the fire, I am also the oblation.

NOTE—*Kratu h* is a sacrifice in which animals for slaughter are tied to a post, and *Yagya* is an offering made to any god. The *Sacrifice* with its *Paraphernalia* represents divine creation of the universe which is a manifestation of the Supreme Lord.

C/o. *Mundak*, II—1—6 "From him the *Rik*, *Yajur*, and *Sam*, the rites, worship, all sacrifices, gifts, year, chant, world where the sun and moon shine."

B.G. VI—24; VII—8.

१७-पिताहमस्य जगतो माता धातापितामहः ।
वेद्यंपवित्रमोंकार ऋक् साम यजुरेव च॥

पदच्छेद	*Word-meaning.*
पिता, अहं, अस्य, जगतः,	Father, I, of this, world.
माता, धाता, पितामहः ।	mother, preservr, father great
वेद्यं, पवित्रम् , ओंकारः,	knowable, holy, *Arjuna*,
ऋक्, साम, यजुः, एव, च॥	*Rik*, *Sam*. *Yajur*, also, and,.

Translation—I am the father, mother, preserver and grandfather of this world, also the knowable holy '*Aum*' of the *Rik, Sam, and Yajur* (*Vedas*).

NOTE—The Lord himself is the mother, father guardian and grand father (creater, supporter and

superviser) of the universe and he is also its life and soul.

C/o *Vishnu* I—12—62 "From him the *Rik Veda*, the *Saman* the chants and *Yajur* Veda are born."

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

पदच्छेद	*Word meaning.*
गतिः, भर्ता, प्रभु, साक्षी,	Path, supporter, lord, witness,
निवासः, शरणं, सुहृत् ।	abode, shelter, comrade ;
प्रभवः, प्रलयः, स्थानं,	origin, end, foundation,
निधानं, बीजं, अव्ययं ॥	store, seed, imperishable .

Translation—And (I am) the path, support, Lord, witness abode, shelter, comrade, origin, end, foundation, store, seed imperishable.

NTOE—The Lord is the sorce, existence, end and goal of all beings

C/o *Shwetashwatra* VI—11 "That one God is hidden in all things. He is omnipresent and the innerself of all. He superintends all works and lives in all beings He is the witness, the inspirer, detached and above the qualities.

१९-तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामिच ।
अमृतंचैव मृत्युश्च सदसच्चाहमर्जुन ॥

पदच्छेद	*Word-meaning.*
तपामि, अहं, अहं, वर्षं,	Heat, I, I, rain,
निगृह्णामि, उत्सृजामि, च ।	hold, drop, and ;
अमृतं, च, एव, मृत्युः, च,	immortality, and, also, mortality, and,
सत्, असत्, च, अहं, अर्जुन ॥	being, non being, and, I, *Arjuna*

Translation—I heat, I hold and I drop the rain, I am mortality and also immortality, I am the being and non-being, *Arjuna* !

NOTE—The Lord is the giver of heat and rain, bondage and salvation, manifested and unmanifested.

C/o. *Prashna* II–5 "This *Pran* burns as fire, this is the sun, this is cloud, this is *Indra*, this is air, this is earth, this person is *Rayi* nnd whatever is gross, subtle or undying is this."

Mahabharat III—6—8 "And going into the northern declension the sun dried up water by his rays and returning to the southern declension the sun stayed over the earth withhis heat centred in himself. Then the Lord of the vegetable world (moon) converting the effects of the sun's heat into cloud and pouring then down as water caused plants to spring up."

Koorma II—6—21 "The self born sun which by his glow heats the whole world on all sides also produces rain by his own rays."

२०-त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान्॥

पदच्छेद	*Word-meaning*
त्रै-विद्याः, माम्, सोम-पाः, पूत-पापाः, यज्ञैः, इष्ट्वा, स्वर्गतिं, प्रार्थयन्ते ।	Three-knowers, me, *soma* drinking, purified-sins, with sacrifice, worshipping, heaven, pray;
ते, पुण्यं, आसाद्य, सुरेन्द्र-लोकं, अश्नंति, दिव्यान्, दिवि, देव-भोगान्॥	they, pious, reaching, god, Indra-world, enjoy, gods, in heaven, divine-pleasures.

Translation—The three (*Veda*) knowers worshipping me with sacrifice, drinking the *Soma* and purified from sin, pray me for heaven and reaching the pious world of *Indra God*, they enjoy in heaven divine pleasures of the gods.

NOTE—Some of the *Veda* followers perform the *Soma* sacrifice to *Indra* for attainment of heaven and on reaching there enjoy the celestial happiness for the time being.

२१-ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥

पदच्छेद	*Word-meaning.*
ते, तं, भुक्त्वा, स्वर्ग-लोकं,	They, that, enjoyed, heavenly, world,
विशालं, क्षीणे, पुण्ये,	great, on exhaustion, merit,
मर्त्य-लोकं, विशन्ति।	mortal-world, enter;
एवं, त्रयी-धर्मं,	thus, three- knowledge,
अनुप्रपन्नाः, गता-गतं,	followers, going-coming,
काम-कामाः, लभन्ते ॥	desire-desiring, attain.

Translation—Having enjoyed that great heavenly world and on the exhaustion of (their) merit, they enter the mortal world. Thus the followers of the three knowledge desiring desires attain to going and coming (birth and death.)

NOTE—Such persons after enjoying happiness for some time according to their good deeds again return to this world. This (birth and death) bondage is the fate of the performers of *Vedic* rituals for enjoyment.

C/o. *Yoga Vasishta* I—1—39' 'On the exhaustion of piety, the men dwelling in heaven return to the mortal world."

B.G. VII—23.

२२-अनन्याश्चिन्तयन्तो मां येनराःपर्युपासते ।
तेषांनित्याभियुक्तानां योगक्षेमंवहाम्यहम् ॥

पदच्छेद	*Word meaning*
अनन्याः, चिन्यन्तः,माम् ,	Without other, thikinng, me,
ये, नराः, पर्युपासते ।	who, persons, worship ;
तेषां, नित्य-अभियुक्तानां,	those, of constant-*Yogees*,
योग, क्षेमं, वहामि, अहम् ।	gain safety, grant, I.

Translation—The persons who worship me without thinking of another, I grant gain and safety to those constant *Yogees*.

NOTE—The worshippers of the Lord adoring him without thinking of anything else obtain whatever they need *i e* those who ask for anything that is given to them (*Yoga*) and who want protection of what they have that is protected for them (*Kshem.*)

२३-येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

ये, अपि, अन्य,देवता, भक्ता	Who, even, other, deities ,
यजन्ते, श्रद्धया, अन्विताः ।	devotees, worship, with faith, full,
ते, अपि, मां, एव, कौन्तेय,	they, also, me, alone, *Arjuna*,
यजन्ते, अविधि-पूर्वकम्॥	worship, against-ancient.

Translation—Even the devtotees of other deities who worship full of faith, they also, *Arjuna*! worship me alone against ancient (scriptures.)

NOTE—The faithful worshippers of other deities for attainment of desires, really worship the Supreme Lord but without knowing him.

C/o Koorma II—11—90 "The devotees of other gods who worship them endowed with devotion, those person are also liberated."

B.G.VII—20 to 22.

२४-अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्तिते ॥

पदच्छेद	*Word-meaning.*
अहं, हि, सर्व-यज्ञानाम्,	I, for, of all-sacrifices
भोक्ता, च, प्रभुः, एव, च ।	enjoyer, and, Lord, also, and;
न, तु, मां, अभिजानन्ति,	not, but, me, know,
तत्वेन, अतः, च्यवन्ति, ते ॥	truly, hence, fall, they.

Translation—For I am the enjoyer and also the Lord of all the sacrifices. But they know me not truly and hence they fall.

NOTE—The supreme Soul is the enjoyer of all worship and the rewarder of its fruits. But those who worship the other deities not knowing the Lord in essence fall into bondage.

C/c. *Shwetashwatara* VI—13 That eternal, that intelligent among the intelligents, that one among the many, is he who grants desires-who knows that cause who is knowable by the *Sankhyas* is freed from all bonds.'.

Koorma II—4–8 "I am the enjoyer of all the sacrifices and also the rewarder of fruits. I am the form of all the gods, the soul of all and the dweller in all. I am seen only by the wise righteous and the knower of the *Vedas.*"

B.G. V—29.

२५-यान्तिदेवव्रतादेवान् पितॄन्यान्तिपितृव्रताः
भूतानियान्तिभूतेज्या यान्तिमद्याजिनोऽपिमाम्

यान्ति, देव-व्रताः, देवान्,	Go, deity-worshippers, to deities,
पितॄन्, यान्ति, पितृ-व्रताः ।	ancestor, go, ancestor-worshippers ;
भूतानि, यान्ति, भूत-इज्या,	sprits, go, spirit-worshippers
यान्ति,मत्-याजिनः,अपि,माम्॥	come, me-worshipper, even, me

Translation—The Deity worshippers go to the deities, the ancestor worshippers go to the ancestors, the sprits worshippers go to the spirits, and my worshippers come even to me.

NOTE—The worshippers of various forms attain to the object of their respective worship *i. e.* the fruit varies according to the form and mode of worship.

२६-पत्रं पुष्पं फलं तोयं यो मे भक्त्याप्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

पदच्छेद	*Word-meaning.*
पत्रं, पुष्पं, फलं, तोयं,	Leaf, flower, fruit, water,
यः, मे, भक्त्या, प्रयच्छति ।	who, me, with devotion, offers ;
तत्, अहं, भक्ति-उपहृतं,	that, I, with devotion-offered,
अश्नामि, प्रयत, आत्मनः	eat, exerting, mind.

Tranlation—Who offers me with devotion a leaf. a flower, a friut and water, I eat that offered with devotion by the exerting mind.

NOTE—The Lord is attainable with simple devotion and not with offerings of material stuff or hard labour.

C/o. *Mâhanirvaṇ Tantram* II—5—53. "Whose worship does not require any toil, fast or bodily labour, nor restriction, profuse provision of articles, destruction of lives, directions, rings, or other marks."

C/o. *Koorma* II—4—13."Who presents for my worship a leaf, a flower and a fruit, that devotee is dear to me."

२७-यत्करोषियदश्नासि यज्जुहोषिददासियत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥

पदच्छेद	*Word-meaning.*
यत्, करोषि, यत्, अश्नासि,	What, doest thou, what, eatest,
यत्, जुहोषि, ददासि, यत्।	what, sacrificest, givest, what;
यत्, तपस्यसि, कौन्तेय,	what, penancest, *Arjuna*,
तत्, कुरुष्व, मत्, अर्पणम् ॥	that, do, me, to offer,

Translation—What thou doest, what thou eatest, what thou sacrificest, what thou givest, what thou penancest, do thou *Arjuna*! offer that to me.

NOTE—One should perform all actions as an offering to the Lord, without desiring the fruits. *i.e.* without attachment and desire for reward.

२८-शुभाशुभफलैरेवं मोक्ष्यसे कर्म बन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥

शुभ-अशुभ-फलैः, एवं,	From good-bad-fruit, thus,
मोक्ष्यसे, कर्म-बन्धनैः।	shalt be freed, from action-bonds,
संन्यास-योग-युक्त-आत्मा,	renunciation meditation-engaged-mind,
विमुक्तः, माम्, उपैष्यसि ॥	liberated, me, shalt, come.

Translation—Thou shalt be thus freed from the action bonds of good and bad fruits, and with mind engaged in meditation and renunciation (and thus) liberated, thou shalt come to me.

NOTE—By resigning all action-fruit to the Lord one is freed from all bondage. Thus the perfor

ming of action (*Yoga*) by resigning the fruit to the Lord (*Sanyas*) causes the liberation from bondage (salvation) which leads to realization and union with the Supreme Reality.

Cfo. Mundak III—2–6 "The sages, having ascertained the meaning of *Vedant* knowledge and purified their heart through attainment of renunciation, are at dissolution liberated beyond death in the *Brahma* world."

२९-समोऽहं सर्व भूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयिते तेषु चाप्यहं॥

पदच्छेद	*Word-meaning.*
समः, अहं, सर्व-भूतेषु,	Equal, I, in all-beings,
न, मे, द्वेष्यः, अस्ति, न, प्रियः।	not, me, hated, is, not, loved;
ये, भजन्ति, तु, माम्, भक्त्या,	who, worship, but, me, with devotion,
मयि, ते तेषु, च, अपि, अहं॥	in me, they, in them, and, also, I.

Translation—I am equal to all beings, for me there is no hated nor loved. But they who worship me with devotion are in me and I am also in them.

NOTE–The Lord is equal and impartial to all beings and whoever worships him with devotion, attains to him *i e.* the Lord is unattached and just and every one gets the reward according to his action.

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

पदच्छेद	*Word meaning.*
अपि, चेत्, सुदुर्, आचारः,	Even, if, evil, doer,
भजते, माम्, अनन्य-भाक् ।	worships, me, without other-devotion ;
साधुः, एव, सः, मन्तव्यः,	sage, very, he, to be regarded,
सम्यक्, व्यवसितः, हि, सः ॥	properly, resolved, for, he.

Translation—Even if an evil doer worships me with devotion without another, he is to be regarded as a very sage for he is properly resolved.

NOTE—Even if a sinner devotes himself to the Lord he becomes his knower and is therefore a sage.

C/o Bhagavat III–33—6."Even if a *Chandal* (murderer) hears, sings, and salutes him, he also becomes fit for sacrifice—then what doubt there can be about the salvation of one who sees him verily."

Koorma II—4—10 "Even the other right doers of low caste as *Shudras* etc who are of devoted mind, they are also liberated in time by merging in me." —B. G. IV—36

३१-क्षिप्रंभवतिधर्मात्माशश्वच्छान्तिंनिगच्छति।
कौन्तेयप्रतिजानीहि न मे भक्तः प्रणश्यति॥

पदच्छेद	*Word meaning.*
क्षिप्रं, भवति, धर्म-आत्मा,	Soon, becomes, virtuous, soul,
शश्वत् .शान्तिम,निगच्छति।	eternal, peace, obtains ;
कौन्तेय, प्रतिजानीहि,	*Arjuna*, I promise,
न, मे, भक्तः, प्रणश्यति ॥	not, my, devotee, perishes.

Translation—He soon becomes a virtuous soul (sage) and attain to eternal peace, for I promise thee *Arjuna* that my devotee perishes not

NOTE—He soon acquires knowledge and then attains to supreme peace and salvation.

Koorma II—4—11 "My devotee is not destroyed, and my devotee is freed from sin. I have pledged to thee at the outset that my devotee perishes not"

३२-मांहिपार्थव्यपाश्रित्य येऽपिस्युःपापयोनयः।
स्त्रियोवैश्यास्तथाशूद्रास्तेऽपियान्तिपरांगतिम्॥

मां, हि, पार्थ, व्यपाश्रित्य,	Me, alone, *Arjuna*, refuged,
ये, अपि स्युः, पाप-योनयः।	what, even, be, sinful-womb;
स्त्रियः, वैश्याः, तथा, शूद्राः,	women, *Vaishyas*, *Shudras*,
ते,अपि,यान्ति,परां, गतिम्॥	they, also, attain,supreme,goal.

Translation—*Parth* ! refuged in me alone, even what are of sinful wombs, the women, the *Vaishyas*, and the *Shudras*, they also attain to Supreme goal.

NOTE—By devotion to the Lord even the born sinners and deluded persons as women, *Vaishyas* and *Shudras* attain to salvation.

३३-किं पुनर्ब्राह्मणा पुण्या भक्ता राजर्षयस्तथा।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥

पदच्छेद	*Word-meaning.*
किं, पुनः, ब्राह्मणाः, पुण्याः, भक्ताः, राज-ऋषयः, तथा ।	What, again, *Brahmans*, holy, devoted, royal-sages, and ;
अनित्यं, असुखं, लोकं, इमम्, प्राप्य, भजस्व, माम् ॥	transient, unhappy, world, this, having obtained, worship, me.

Translation—What then of the holy *Brahmans* and the devoted royal sages ? Having obtained the transient and unhappy world, worship thou me.

NOTE—The royal sages are the *Kshatriya* kings that have attained to the rank of saints as *Janak* etc. Such persons easily and surely attain to salvation. Being born in the human body which is transient and full of pain, one should devote himself to the Lord for salvation without attachment to wordly objects which cause bondage.

३४-मन्मनाभव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥

पदच्छेद	*Word meaning.*
मत्-मनाः, भव, मत्-भक्तः,	Me-thinker, be, me-devotee,
मत्-याजी, माम्, नमः, कुरु ।	me-worshipper, me, homage, do
मां, एव, एष्यसि, युक्त्वा, एवं,	me, alone, shalt come, engaged, thus,
आत्मानम्, मत्-परायणः ॥	thyself, me, supreme, holding.

Translation—Be my thinker, my devotee, my worshipper, and do me homage. Being thus engaged thyself in me and holding me supreme thou shalt come to me alone.

NOTE—By worshipping and meditating on the Lord with whole heart and devotion and regarding him as all in all, one attains to his realization *i.e.* the devotee of the Lord attains to salvation. See. B. G. XVIII—66.

Thus ends Chapter IX called the Supreme wisdom.

CHAPTER X.

DIVINE GLORIES.

(INTRODUCTION).

Rig Veda I—164 declares that all the gods and natural elements are but the names and revelation of only one Lord who is all in all. This picture is well developed in this chapter which displays the higher nature of the supreme Lord and shows that the whole creation with its essence and excellence is simply his manifestation He is the creator of all beings, their life, soul, origin, middle, end, abode, shelter, goal, the god of gods, the light of the lights, supreme of the supreme, riches of the rich, the wisdom of the wise, pleasantness of seasons, scourge of the wicked, victory of the righteous, inspiration of the devotees, the highest of all, the seed of the cosmos, the supporter and upholder of the whole universe. But being embodied man can know but little of the Lord and that only concerning creation, maintenance and dissolution of the body or earth and nothing more.

This knowledge and contemplation of the supreme Lord and his nature leads to his realization and devotion and bliss.

श्री भगवानुवाच

१-भूय एव महाबाहो शृणु मे परमंवचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥

पदच्छेद	*Word-meaning.*
भूयः, एव, महा-बाहो,	Again, verily, *Arjuna*,
शृणु, मे, परमं, वचः ।	hear, my, supreme, word,
यत्, ते, अहं, प्रीयमाणाय,	which, thee, I, for beloved,
वक्ष्यामि, हित-काम्यया ॥	shall declare, with benifit-desire.

THE LORD SAID.

Translation—*Arjuna* ! Hear verily again by supreme word which I shall declare with the desire of benefiting thee the beloved.

NOTE—The knowledge of the divine glories is now going to be declared for the benefit of the devotees.

C/o. *Koorma* —II—7—1 "Sages, hear of my supreme nature knowing which the man is liberated and does not fall into the world again."

२-न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

न, मे, विदुः, सुर-गणाः,	Not me, know, gods-hosts,
प्रभवं, न, महा-ऋषयः ।	birth, not, great-sages ;

अहं, आदिः, हि, देवानाम्, } I, origin, for, of gods,
महा-ऋषीणां च, सर्वशः ॥ } of great-sages, and, of all.

Translation—Neither the hosts of gods nor the great sages know of my birth, for I am the origin of all the gods and great sages.

NOTE—Even the gods and sages do not know the origin of the Lord for they are also his creatures *i e.* the Lord is eternal and birthless.

C/o. *Koorma* II—4—5 "I am not seen by the sages, all the heaven dwellings *Pitris*, *Brahma*, *Manu*, *Shukra*, and other gods."

३-यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।
असंमूढ़ः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥

पदच्छेद *Word-meaning.*

यः, मां, अजं, अनादिम्, } who, me, birthless, beginningless,
च, वेत्ति, लोक-महेश्वरं । and, know, world-great lord;
असंमूढ़ः सः, मर्त्येषु, } undeluded, that, in mortals,
सर्व-पापैः, प्रमुच्यते ॥ } from all sins, is absolved.

Translation—Who knows me as birthless, beginningless and as the great lord of the world, that is undeluded amongst the mortals and is absolved from all sins.

NOTE—The man attaining to the knowledge of the

supreme character of the Lord is freed from bondage.

C/o. *Shwetaswatra* I—11 "By knowing the Lord all bonds are broken, all suffering is destroyed, and birth and death are stopped By meditating on him, third stage after birth is reached—which is liberation and all that is desired.

Shwetashwatara II—15 'When a *yogee* sees here (in the heart) the reality of the *Brahma* by the reality of his own self—the being knower, the unborn, eternal and purest Lord, he is released from all bonds."

४-बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेवच॥

पदच्छेद	*Word meaning*
बुद्धिः, ज्ञानं, असमोहः,	Intelligence, knowledge, disillusion,
क्षमः, सत्यं, दमः शमः।	forgiveness, truth, restraint, tranquility,
सुखं, दुःखम्, भवः, अभावः, भयं, च, अभयं एव, च॥	pleasure, pain, birth, death, fear, and, fearlessness, also, and.

Translation—Intelligence, knowledge, disillusion, forgiveness, truth, restraint, tranquility, pleasure, pain, birth, death, fear, and also fearlessness.

NOTE—This verse is connected with, no.5. These are the mental faculties and are called *vikar* or modifications of nature.

५-अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥

पदच्छेद	*Word Weaning.*
अहिंसा, समता, तुष्टिः,	uncruelty, equality, content-ment,
तपः, दानं, यशः, अयशः।	austerity, gift, fame, infamy;
भवन्ति, भावाः, भूतानां,	are, characteristics, of beings,
मत्तः, एव, पृथक्-विधाः॥	me, alone, separate-kinds

Translation—And uncruelty, equality, content-ment, austerity, gift, fame & infamy are separate kinds of characterestics of beings from me alone.

NOTE—These characterestics or mental faculties of beings are caused of the Lord according to the nature of their past *Karmas*.

६-महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावामानसाजाता येषांलोक इमाःप्रजाः॥

महर्षयः, सप्त, पूर्वे,	Great sages, seven, first,
चत्वारः, मनवः, तथा।	four, *Manus*, and;
मत्-भावाः, मनसाः, जाताः,	me-nature, mind, born,
येषां, लोके, इमाः, प्रजाः॥	whose, world, these, beings.

Translation—From my mind and of my nature were born the four ancient (sages), *Manu* (*swayam-*

bhu) and the great sages, of whom are these beings of the world.

NOTE—The supreme Lord created *Brahma* who produced from his mind and of his nature:—

(a) The four ancient sages *Sanat Kumar*, *Sanak*, *Sanandan* & *Sanatan* They were *Nirvartic* and as such non generators.

(b) *Swayambhu Manu* and then,

(c) the seven great sages *viz Bhrigu*, *Marichi*, *Angira*, *Vashist*, *Attri*, *Pulah*, *Pulstya*.

All these (b & c) were the *Parvartic* generators and as such forefathers of the gods, mankind & demons. *Brahma* had three more sons (also mind born and of divine nature) *Narad*, *Daksha*, and *Kratu*. The first was unmarried and the sons of the other two led a holy life and did not propagate. There were thus altogether 10 *Parvartic* and 5 *Nirvartic* sons of *Brahma* the Creator.

C/o *Manu* S.1—34 to 40.

७-एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

पदच्छेद	*Word-meaning.*
एतां, विभूतिं, योगं, च,	These, glories, powers, and,
मम, यः वेत्ति, तत्त्वतः।	me, who, knows, in essence,

सः, अविकम्पेन, योगेन, he, steadfast, with meditation,
युज्यते, न, अत्र, संशयः ॥ is united, not, there, doubt.

Translation—Who knows in essence these glories and powers of mine, there is no doubt that he is united with steadfast meditation.

NOTE—The knowers of the divine glories and powers attain to him (Lord) certainly.

C/o. *Koorma* II—4—31 "Who knows me to be the Lord of the great *Yogeshwar* (meditation Lord) he is united with the (stable) *Yoga* without doubt."

८-अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

पदच्छेद	*Word-meaning*
अहं, सर्वस्य, प्रभवः,	I, of all, creator,
मत्तः, सर्वं, प्रवर्तते ।	from me; all, proceed;
इति, मत्वा, भजन्ते, मां,	thus, thinking, worship; me,
बुधा, भाव-समन्विताः ॥	wise, devotion-filled.

Translation—I am the creator of all and all proceed from me, thus thinking the wise worship me filled with devotion.

NOTE—The Lord is the creator of all the beings and from him proceeds the subsistence, dissolution of the whole universe. This knowledge of the

Supreme Lord leads one to his devotion and realization.

९-मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्तिच॥

पदच्छेद	*Word meaning*
मत्-चित्ताः, मत्-गत्-प्राणाः,	Me-thinking, me-dedicating-life,
बोधयन्तः, परस्परम्।	instructing, each other;
कथयन्तः, च, मां, नित्यं,	conversing, and, me, ever,
तुष्यन्ति, च, रमन्ति, च ॥	contented, and, are delighted, &.

Translation—They are ever contented and delighted by thinking of me, dedicating life to me, and conversing and instructing each other about me.

NOTE—The knowers of the Lord ever think, sing, talk meditate of him with devotion and attain thus to supreme bliss.

C/o. *Yoga Sutra* II–42 "Contentment is the attainment of all happiness."

Bhagavat II—1—5 "One who seeks salvation should hear, sing and think of the Supreme Lord, the soul of all and the giver of *Moksha*."

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

पदच्छेद	*Word meaning.*
तेषां, सतत-युक्तानां,	Of those, of ever-devoted,
भजतां, प्रीति-पूर्वकम् ।	of worshippers, love-endowed;
ददामि, बुद्धि योगं,	give I, wisdom-union,
तम्, येन, मां, उपयान्ति, ते ॥	that, by which, me, come, they.

Translation—To those ever devoted and love endowed worshippers I give wisdom union by which they come to me.

NOTE—To his devout worshippers the Lord grants attainment of knowledge for his realization.

११-तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

तेषां, एव, अनुकंप-अर्थम्,	Of these, alone, compassion-for,
अहं, अज्ञान-जम्, तमः ।	I, delusion-born, darkness;
नाशयामि, आत्म, भावस्थः,	destroy, heart, dwelling,
ज्ञान-दीपेन, भास्वता ॥	by knowledge-lamp shining.

Translation—Out of compassion alone I destroy the delusion born darkness dwelling in the heart with the shining camp of knowledge.

NOTE—The Lord shows mercy to his devotees and destroys the delusion of their heart and grants them wisdom.

C/o. *Koorma* II—4—18 "My Supreme *Shakti* is called *Vidya* (knowledge) I destroy the delusion dwelling in the heart of the *Yogees*.

B.G.IV—42.

अर्जुन उवाच

१२-परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥

पदच्छेद	*Word-meaning*
परं, ब्रह्म, परं धाम,	Supreme, Lord, supreme, abode,
पवित्रम्, परमम्, भवान्,	holy, supreme, Lord;
पुरुषं, शाश्वतम्, दिव्यम्,	person, eternal, divine,
आदि-देवम्, अजम्, विभुम्॥	primal-god, unborn, ruler.

ARJUNA SAID.

Translation—Supreme *Brahma*, supreme abode, holy Supreme Lord, eternal divine person, primal god and unborn ruler—

NOTE—This verse is connected with no. 13. The Lord is the highest, the source, existence and goal of all.

C/o. "*Shwetashwatra*—III—15. It is the Person who is all this whatever and whatever all will be. He is also the guide to immortality and guide to all who live by food."

१३-आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥

पदच्छेद	*Word-meaning.*
आहुः, त्वां, ऋषयः, सर्वे,	Speak, thee, sages, all,
देव-ऋषिः, नारदः, तथा ।	divine-sage, *Narada*, and ;
असितः, देवलः, व्यासः,	*Asita*, priest, *Vyasa*,
स्वयं, च, एव, ब्रवीषि, मे ॥	thyself, and, also, tellest, me.

Translation—All the sages, *Narada* the divine sage, *Asita* the priest and *Vyasa* speak of thee and thou thyself also tellest me (so).

NOTE—All the sages and divines as well as *Vedas* and *Shastras* highly praise the Lord.

C/o. B. G. X—1 to 8.

१४-सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥

सर्वं, एतत्, ऋतं, मन्ये,	All, this, truth, I regard,
यत्, मां, वदसि, केशव ।	which, me, sayest, *Krishna*;
न, हि, ते, भगवन्, व्यक्तिम्	not, for, thee, lord, manifest,
विदुः, देवाः, न, दानवाः ॥	know, deities, not, demons.

Translation—*Keshava* ! all this which thou sayest to me I regard as truth for, O ! Lord, neither the deities nor the demons know thy manifestations.

N. B.—For proper names see the Appendix.

NOTE—The Lord is truly great and high but it is very difficult to know him fully.

C/o. *Vishnu*, VI—5—78 "He is called the Lord (*Bhagawan*) who knows the origin, the end, the coming and the going of beings, what is knowledge and what is ignorance."

१५—स्वयमेवात्मनात्मानं वेत्थत्वंपुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते ॥

पदच्छेद	*Word meaning*
स्वयं,एव,आत्मना,आत्मानं,	Own, verily, thyself,
वेत्थ, त्वं, पुरुष-उत्तम।	knowest,thou,Person-foremost;
भूत-भावन, भूत-ईश,	beings-creater,beings-lord,
देव-देव, जगत्-पते ॥	God-of gods, world-master.

Translation—Thou verily knowest thy own self, O foremost Person, Creator of beings, Lord of beings, God of gods and Master of the world.

NOTE—The Lord alone knows his own nature and no one else knows him fully.

१६—वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥

पदच्छेद	*Word-meaning*
वक्तुं, अर्हसि, अशेषेण,	To describe, shouldst, fully,
दिव्याः, हि, आत्म-विभूतयः ।	divine, indeed, thy, glories ;
याभिः, विभूतिभिः, लोकान्,	by which, by glories, world,
इमां, त्वं, व्याप्य, तिष्ठसि ॥	these, thou, pervading, existest.

Translation—Thou shouldst indeed describe fully thy glories, by which glories pervading these worlds thou existest.

NOET—The Lord pervades and dwells in the universe by his glories; one can not understand them fully but can realize them partially by his grace.

१७-कथंविद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषुकेषु च भावेषु चिन्त्योऽसि भगवन्मया॥

कथं, विद्यां, अहं, योगिन्,	How, know, I, *Krishna*,
त्वां, सदा, परिचिन्तयन् ।	thee, constantly, by thinking,
केषु, केषु, च, भावेषु,	in what, in what, in form,
चिन्त्यः, असि, भगवन्, मया, ॥	thought of, canst be, lord, by me.

Translation—How may I know thee *Krishna* by constant thinking, and Lord in what what form canst thou be thought of by me ?

NOTE—It is very difficult to meditate upon and re-

alize the supreme characteristics of the Lord.

१८—विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयःकथय तृप्तिर्हि शृण्वतो नास्तिमेऽमृतम्॥

पदच्छेद	*Word-meaning*
विस्तरेण, आत्मनः, योगं,	By details, thy, powers,
विभूतिं, च, जनार्दन ।	glories, and, *Krishna*;
भूयः, कथय, तृप्तिः, हि,	again, tell, satiety, for,
शृण्वतः, न, अस्ति, मे, अमृतं॥	by hearing, not, is, me, nector.

Translation—Tell me again, *Janardan* ! in detail thy powers and glories for there is no satiety in hearing the nector (thy words)

NOTE—A devotee ever delights in and is never tired of hearing of the divine powers and glories.

श्री भगवानुवाच ।

१९—हन्ततेकथयिष्यामिदिव्याह्यात्मविभूतयः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे॥

हन्त, ते, कथयिष्यामि,	Well, for thee, I shall describe
दिव्याः, हि, आत्म-विभूतयः।	divine, for, my own, glories ;
प्राधान्यतः, कुरु-श्रेष्ठ,	prominent, *Arjuna*,
न, अस्ति, अन्तः, विस्तरस्य, मे॥	not, is, end, of greatness, my,

THE LORD SAID.

Translation--Well I shall describe for thee *Arjuna* ! my prominent glories, for there is no end of my greatness.

NOTE—The divine glories being endless, a few prominent ones only are now going to be disclosed.

२०—अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥

पदच्छेद	*Word-meaning*
अहं, आत्मा, गुडाकेश,	I, soul, *Arjuna*,
सर्व-भूत-आशय-स्थितः।	all-beings-heart-seated;
अहं, आदिः, च, मध्यं, च,	I, origin, and, middle, and,
भूतानां, अन्तः, एव, च ॥	of beings, end, also, and.

Translation—*Gudakesh* ! I am the soul of all beings seated in (their) heart and I am the origin, the middle and also the end of the beings.

NOTE—The Lord is the self (essence), creator, preserver and destroyer of all beings and also the cause of their glory. Hence they are all the manifestation of the Lord's power. The other verses 21 to38 are of the same import and are added to produce awe and devotion.

C/o. *Vishnu* V—17—10 "The soul of all, the knower of all, present in all, and permanent."

Bhagavat XI—16—9 "*Udho* ! I am the soul, the friend and lord of all beings and I am also the origin, life and end of all creatures.

Koorma II—6—2 "I am the eternal soul of all and also I am the mother, guardian and destroyer of all the worlds."

२१-आदित्यानामहंविष्णुर्ज्योतिषांरविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

पदच्छेद	*Word-meaning*
आदित्यानां, अहं, विष्णुः,	Of *Adityas*, I, *Vishnu*,
ज्योतिषां, रविः, अंशुमान् ।	of illuminators, sun, shining;
मरीचिः, मरुतां, अस्मि,	*Marichi*, *Maruts*, I am,
नक्षत्राणां, अहं, शशी ॥	of constellations, I, moon.

Translation—I am *Vishnu* (*Vaman* incarnation) of the *Adityas*, the shining Sun of the illuminators, *Marichi* of the *Maruts* and I am the Moon of the constellations.

NOTE—All light and lustre are the manifestaion of the Supreme Lord as in X—20.

C/o. *Vishnu* I—12—64 "From thy eyes come the sun, from thy ears the wind, and from thy mind the moon."

N. B.—For proper names see the Appendix.

२२-वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥

पदच्छेद	*Word-meaning.*
वेदानां, साम-वेदः, अस्मि,	Of the *Vedas*, *Sam*-Veda, I am,
देवानां, अस्मि, वासवः।	of the gods, I am, *Indra*;
इन्द्रियाणां, मनः, च, अस्मि,	of senses, mind, and, I am,
भूतानां, अस्मि, चेतना॥	of elements, I am, intellect,

Translation—Of *Vedas* I am the *Sam Vedâ*, of the gods I am *Indra*, of the senses I am the mind, and of the elements I am the intellect.

NOTE—The *Vedas*, the gods, the senses and the nature *i.e.* all knowledge and powers are the manifestation of the Lord.

C/o. *Bhagavat* II—5—15 "*Narayan*, is the cause of the *Vedas* The gods have sprung for the body of *Narayan* & the heaven is the reflection of divine bliss and the sacrifice is the means of the his attainment."

२३-रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम्।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥

रुद्राणां, शंकरः, च, अस्मि,	Of *Rudras*, *Shiva*, &, I am,
वित्तेशः, यक्ष-रक्षसां।	*Kuber*, of devils-demons.

वसूनां, पावकः, च, अस्मि,	of *Vasus*, fire, I am,
मेरुः, शिखरिणां, अहं ॥	*Meru*, of mountains, I.

Translation—Of the *Rudras* I am *Shiva*, of the devils and demons I am *Kuber*, of the *Vasus*(gods) I am fire and of the mountains I am *Meru*.

NOTE—All greatness is the manifestation of the Lord as in X—20.

२४-पुरोधसांचमुख्यंमां विद्धि पार्थ बृहस्पतिम्।
सेनानीनामहं स्कन्दः सरसामस्मिसागरः॥

पदच्छेद	*Word-meaning.*
पुरोधसां, च, मुख्यं,	Of priests, and, chief,
मां, विद्धि, पार्थ, बृहस्पतिं।	me, know, *Arjuna*, *Brihaspati*;
सेनानीनां, अहं, स्कंदः,	of generals, I, *Swamikartik*,
सरसां, अस्मि, सागरः ॥	of lakes, I am, ocean.

Translation—Of the chief priests, *Parth*! know me as *Brihaspati*, of the generals I am *Swamikartik* and of the lakes I am the Ocean.

NOTE—The lustre and glory of all things is the manifestation of the Lord as in X—20

N. B.—For proper names see the Appendix.

२५—महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः॥

पदच्छेद	*Word-meaning.*
महऋषीणां, भृगुः, अहं,	of great- sages, *Bhrigu, I,*
गिरां, अस्मि, एकं-अक्षरं ।	speech, am, one-syllable ;
यज्ञानां, जप-यज्ञः, अस्मि,	of sacrifices, recitation-sacrifice, am,
स्थावराणां, हिमालयः ॥	of stables, *Himalayas.*

Translation—Of the great sages I am *Bhrigu*, of the speech I am the one syllable ('*Aum*'), of the sacrifices I am the recitation sacrifice and of the stables I am the *Himalayas*.

NOTE—The creation, soul, sacrifice and mountains are all the manifestations of the Lord as in X—20.

२६—अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥

अश्वत्थः, सर्व-वृक्षाणां,	*Pipal*, of all-trees,
देव-ऋषीणां, च, नारदः ।	of divine- sages, and, *Narad;*
गन्धर्वाणां, चित्ररथः,	of *Gandharvas*, *Chitraratha*
सिद्धानां, कपिलः-मुनिः ॥	of saints, *Kapil*-saint.

N. B.—For proper names see the appendix.

Translation—(I am) the *Ashwatha* of all the trees, *Narada* of the divine sages, *Chitrartha* of the *Gandharvas* and saint *Kapil* of the *Saints*.

NOTE--All the trees, divine sages, *Gandharvas*, *Siddhas* *i e.* all singers, meditators, devotees and teachers are the manifestations of the Lord as in X—20.

२७—उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥

पदच्छेद	*Word-meaning.*
उच्चैः-श्रवसं, अश्वानां,	*Uchchai-Shravâ*, of horses,
विद्धि, मां, अमृत-उद्भवम्, ।	know, me, nector-born;
ऐरावतं, गजेन्द्राणां,	*Airavat*, of elephants,
नराणां, च, नर-अधिपं ॥	of men, men-ruler (king).

Translation—Of the horses know me as the nector born *Uchchaishrava*, *Airavat* of the elephants and king of the men.

NOTE—The horses, elephants, & kingdoms *i e.* all wealth and possessions are the manifestation of the Lord as in X—20.

२८-आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।
प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः॥

N. B. For proper names see the Appendix.

पदच्छेद	*Word-meaning.*
आयुधानां, अहं, वज्रम्,	of weapons, I, thunderbolt,
धेनूनां, अस्मि, कामधुक् ।	of cows, *I* am, *Kamdhuk*;
प्रजनः, च, अस्मि, कंदर्पः,	of generators,&,one,*Kamdeva*,
सर्पाणां, अस्मि, वासुकिः ॥	of serpents, am, V*asuki*.

Translation—Of the weapons I am the thunderbolt, of the generators I am *Kandarpa*, and of serpents I am V*asuki*.

NOTE—The Lord is the cause of all protection, support, creation and dissolution as in X—20.

२९—अनन्तश्चास्मि नागानां वरुणो यादसामहम्।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥

अनन्तः, च, अस्मि, नागानां,	*Anant*, and, am, of reptiles,
वरुणः, यादसां, अहं ।	V*aruna*, sea animals, I;
पितॄणां, अर्यमा, च, अस्मि,	of ancestors, *Aryama*,and, am,
यमः, संयमतां, अहं ॥	Y*ama*, of punishers, I.

Translation—Of the reptiles I am *Anant*, of the sea animals, I am *Varuna*, of the *Pitris* I am *Aryamâ*, and of the punishers I am *Yama*.

NOTE—Reptiles, sea monsters, heaven and hell are

N. B.—For proper names see the Appendix.

all the manifestations of the Lord as in X—20

३०-प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥

पदच्छेद	*Word-meaning.*
प्रह्लादः, च, अस्मि, दैत्यानां,	*Prahlad*, and, am, of *Daityas*,
कालः, कलयतां, अहं ।	time, of counters, I ;
मृगाणां, च, मृगेन्द्रः अहं,	of animals, and, lion, I,
वैनतेयः, च, पक्षिणां ॥	eagle, and, of birds.

Translation—Of the *Daityas* I am *Prahlad*, of the counters I am the time, of the animals I am the lion and of the birds I am the eagle (*Gadur.*)

NOTE—Demons, death, beasts and birds are also the manifestaions of the Lord as in X—20.

३१-पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥

पवनः, पवतां अस्मि,	Wind, of the purifiers, am,
रामः, शस्त्र-भृतां, अहं ।	*Rama*, of arm-bearers, I;

N. B. For proper names see the Appendix,

झषाणां, मकरः, च, अस्मि, } of fishes, crocodile, I am,
स्रोतसां, अस्मि, जाह्नवी ॥ } of rivers, am, *Ganges*.

Translation I am the Wind of the purifiers, *Ramchandra* of the arm bearers, crocodile of the fishes and the *Ganges* of the rivers I am.

NOTE—The purifiers, soldiers, fishes and rivers are all the manifestations of the Lord as in X–20.

३२-सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥

पदच्छेद	*Word-meaning*
सर्गाणां, आदिः, अन्त च,	Of creation, beginning, end,
मध्य, च, एव, अहं, अर्जुन।	middle, and, also, I, *Arjuna*;
अध्यात्म-विद्या, विद्यानां,	self-knowledge, of knowledge
वादः, प्रवदतां, अहं ॥	debate, of debators, I.

Translation—*Arjuna*! I am the beginning the middle and also the end of the creation, I am the Self knowledge of the knowledges and I am debate of the debators.

NOTE–The Lord is the creator, supporter & destroyer of all (as *Brahma*, *Vishnu*, and *Mahesh*) and he is the cause of all knowledge and philosophy.

N. B.—For proper names see the Appendix.

C/o. *Padma* I—2—119 "The supreme Lord as *Brahma* creates, as *Vihnu* maintains and as *Mahesh* destroys the world."

३३-अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्यच।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः॥

पदच्छेद	*Word-meaning*
अक्षराणां, अकारः, अस्मि,	of alphabets, letter A, am I,
द्वन्द्वः, समासिकस्य, च।	pair, of compounds, and ;
अहं, एव, अक्षयः, कालः,	I, also, imperishable, time,
धाता, अहं, विश्वतः-मुखः॥	creator, I, all- faced,

Translation—Of alphabets I am the letter A, of compounds I am the pair of (opposites), I am also the indestructible time and I am the all-faced Creator. (*Brahma*)

NOTE—The immortality, compound (mortal body, the ever lasting time and the all faced creator (*Brahma*) are the manifestations of the Lord.

३४-मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।
कीर्तिः श्रीर्वाक्चनारीणांस्मृतिर्मेधाधृतिःक्षमा

N. B.—For proper names see the Appendix.

पदच्छेद	*Word-meaning.*
मृत्युः, सर्व-हरः च, अहम्,	Death, all-devouring, and, I,
उद्भवः, च, भविष्यताम् ।	of existing, and, of future ;
कीर्तिः, श्रीः, वाक्, च, नारीणां,	fame, fortune, speech, and, of females,
स्मृतिः, मेधा, धृतिः, क्षमा ॥	memory, intellect, restraint, forgiveness.

Translatien—I am the all devouring death of the existing and future (Creation) and I am the female fame, fortune, speech, memory, intellect, restraint and forgiveness.

NOTE—The death of all beings and their natural characteristics are the manifestation of the Lord, as in X—20. The virtue & fame etc. are regarded as sisters and hence called females.

३५-बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥

बृहत्साम्, तथा, साम्नां,	High *Sam*, and, of *Sam*,
गायत्री, छन्दसाम्, अहम् ।	*Gayatri*, of *Verses*, I ;
मासानां, मार्गशीर्षः, अहं,	of months, *Aghan*, I,
ऋतूनां, कुसुम-आकरः ॥	of seasons, flower- heap (spring.)

N. B.—For proper names see the Appendix.

Translation—I am *Brihatsam* of the *sam* and *Gayatri* of the *chand* and I am *Aghan* of the months and the spring of seasons.

NOTE The hymns of *Sam Veda* and *Gayatri*, the pleasure of the time and the sweetness of the seasons are all the manifestation of the Lord's glories as in X 20.

३६-द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्वतामहम्॥

पदच्छेद	*Word-meaning.*
द्यूतम्, छलयतां, अस्मि,	Gambling, of cheats, am I,
तेजः, तेजस्विनां, अहं ।	light, of the illuminators, I;
जयः, अस्मि, व्यवसायः, अस्मि	victory, am, determination, am
सत्वम्, सत्त्ववतां, अहम् ।	truth, of truthful, I.

Translation—I am gambling of the cheats, I am the light of the illuminators, I am victory and determination, and the truth of the truthful I am.

NOTE—The gambling etc. are the scourge for the punishment of the vicious; and victory etc. are the reward of the virtucus as the supreme Lord is the rewarder of all fruits. Therefore gambling and victory etc. are also the manifestation of the Lord's glories as in X–20,

३७-वृष्णीनांवासुदेवोऽस्मि पाण्डवानां धनञ्जयः।
मुनीनामप्यहंव्यासः कवीनामुशना कविः ॥

पदच्छेद	*Word meaning.*
वृष्णीनां, वासुदेवः, अस्मि,	of *Vrishnis*, *Krishna*, am I,
पाण्डवानां, धनञ्जयः ।	of *Pandavas*, *Arjuna* ;
मुनीनां,अपि, अहं, व्यासः,	of the sages, also, I, *Vyas*,
कविनां, उशना, कविः ॥	of wise, *Shukracharya*, wise.

Translation—Of the *Vrishnis* I am *Krishna*, of the *Pandavas* I am *Arjuna*, of the sages I am *Vyas* and I am also the wise *Shukracharya* of the wise.

NOTE—*Krishna* of the *Vrishni* clan, *Arjuna* *Pândavi*, sage *Vyas* and wise *Shukracharya* were all the manifestations of the Lord.

३८-दण्डो दमयतामस्मि नीतिरस्मिजिगीषताम्
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥

दण्डः, दमयतां, अस्मि,	Staff, punishers, am I,
नीतिः, अस्मि, जिगीषतां। ।	principle, am, of victory-seekers ;
मौनं, च,एव,अस्मि,गुह्यानां,	silence, and, also, am, of secrets,
ज्ञानं, ज्ञानवतां, अहं ॥	knowledge, of knowers, I.

N. B.—For proper names see the Appendix,

Translation—I am the staff f the punishers I am the principle of the victory seekers, I am the silence of the secrets and the knowledge of of the knowers, I am.

NOTE—The punishments, principles, secrets and wisdom are the manifestations of the Lord's glory as in X—20

३९-यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥

पदच्छेद	*Word meaning.*
यत्, च, अपि, सर्वभूतानां, बीजं, तत्, अहं, अर्जुन ।	What, and, also, of all-beings, seed, that, I, *Arjuna;*
न,तत्,अस्ति,विना,यत्,स्यात्, मया, भूतं, चर, अचरं ॥	not, that, is, without, which, be, with me, beings, moving, unmoving.

Translation—And what is the seed of all the beings that also I am *Arjuna* ! There is not that of moving and unmoving beings which can be without me.

NOTE—Every thing in the universe owes its origin to the Supreme Lord and nothing can exist without him. Thus the universe is the manifestation of the Lord's glory.

४०-नान्तोऽस्ति ममदिव्यानांविभूतीनांपरन्तप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

पदच्छेद	*Word-meaning.*
न,अन्तः, अस्ति,मम,दिव्यानां, विभूतीनां, परन्तप ।	No, end, is, my, of divine, of glories, *Arjuna* ;
एष, तु, उद्देशतः, प्रोक्तः, विभूतेः, विस्तरः, मया ॥	this, but, instance, mentioned, of glories, details, by me.

Translation—*Parantap*! there is no end of my glories. This is but an instance mentioned of the details of my glories.

NOTE—The divine glories are unlimited and we can only learn a few of them by way of illustration.

४१-यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं ममतेजोंऽशसम्भवम् ॥

यत्,यत्,विभूतिमत्,सत्वं, श्रीमत्, ऊर्जितं, एव, वा ।	What, what, glorious, truthful, rich, mighty, also, and ;
तत्, तत्,एव, अवगच्छ, त्वं, मम,तेज, अंश-संभवं ॥	that, that, verily, know, thou, my, splendour, particle-born.

Translation—Whatever is glorious, truthful, rich, and also mighty, know the same as verily a particle of my splendour.

NOTE—All the great and good and mighty things of the world are but a reflection of the Lord.

C/o. *Bhagavat* II—6—43 "Whatever in the world is lordly, lustrous, vigorous, strong, forgiving, prosperous, modest, great, intelligent, wonderful, visible, and handsome—that is all the glory of the Lord."

Koorma II—7—17 "Whatever other things of the great lustre and power that are in the world know them all as displaying my splendour."

४२-अथवा बहुनैतेन किं ज्ञानेन तवार्जुन ।
विष्टभ्याहमिद कृत्स्नमेकांशेन स्थितो जगत्॥

अथवा, बहुना, एतेन,	And, many, from these,
किं,ज्ञानेन,तव, अर्जुन ।	what, from knowing, thy, *Arjuná* :
विष्टभ्य, अहं, इदं, कृत्स्नम् ,	sustaining, I, this, all,
एक, अंशेन, स्थितः, जगत्॥	one, by particle, dwelling, world.

Translation—But *Arjuná*! what is by thy knowing of these many (details). I am dwelling and supporting all the world with one particle.

NOTE--All that one can know about the Lord relates to the universe which is pervaded & mantained by his one particle. Beyond the world one can not understand anything more about the Lord.

C/o. *Koorma* II—6—50 "Without saying more (it is sufficient) that the whole world is moved by my energy and attains to dissolution by me."

Thus ends chapter X called the Divine glories.

CHAPTER XI

UNIVERSAL FORM.

(INTRODUCTION)

This chapter deals with the divine universal form or the manifestationof the Lord's Supreme Nature as Creator, Preserver and Destroyer of all.

In his creative aspect as *Brahma* the Lord is the origin of the whole universe with all its varieties and beings.

Thus the universe forms his body with all the manifestation of gods, deities, sages, men, demons, and all else.

In the Preserving aspect as *Vishnu* the Lord is the manifestation of all light, splendour and bliss and knowledge He is eterenal, indefinite, all knowing, all powerful, all pervading and as such he supports and maintains all beings.

In his Destructive aspect as *Mahesh*, he destroys all as death. This is a terrible manifestation of Lord and as such strikes all with awe and terror. This destruction overtakes the beings in many terrible forms. Even gods and sages fear this destructive aspect. It overwhelms all persons both virtuous and vicious. But the good are filled with awe and worship the Lord while the evil fear and flee from his wrath. The destructive aspect being fearful, the *Yogees* meditate on the blissful (as *Vishnu*) manifestation of the Lord But it is very difficult to realize his true nature It can not be done of study, learning, austerity, gift and sacrifice etc.

The Supreme Lord is attainable only by his special grace and devotion. One can therefore attain to him with *Karma Yoga i. e.* meditation without attachment and desires with faith and devotion.

अर्जुन उवाच

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

पदच्छेद	*Word-meaning.*
मत्-अनुग्रहाय, परमं,	Me-benifit for, Supreme,
गुह्यम्, अध्यात्म-संज्ञितं ।	secret, self knowledge-called;
यत्, त्वया, उक्तं, वचः, तेन,	which, by thee, declared, word, by that,
मोहः, अयं, विगतः, मम ॥	delusion, this, gone, mine.

Arjuna said.

Translation—By that supreme and secret word called the self knowledge which has been declared by thee for my benefit, this delusion of mine has gone.

NOTE—The *Brahma Vidya* or self knowledge described in chap VII to X dispels all delusion.

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

भव-अप्ययौ, हि, भूतानां,	Origin-end, for, of beings,
श्रुतौ, विस्तरशः, मया ।	heard, in detail, by me ;
त्वत्तः, कमल-पत्र-अक्ष,	from thee, lotus-leaf-eyed (*Krishna*),
माहात्म्यं, अपि, च, अव्ययम॥	greatness, also, and, imperishable.

Translation—For the origin and end of beings have been heard by me in detail from thee *Krishna* ! and also thy imperishable greatness.

NOTE—The self knowledge includes a full description of the creation and dissolution of the universe as well as divine glories and powers.

C/o *Gadur* I—9 "The Path of devotion of many forms, has been described to me by you and also, O Shining One ! the highest goal of devotion has also been told.

३-एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

पदच्छेद	*Word-meaning*
एवं, एतत्, यथा, आत्थ,	Thus, that, as, speakest,
त्वं, आत्मानं, परमेश्वर ।	thou, thyself, supreme, Lord;
द्रष्टुं, इच्छामि, ते,	to see, I wish, thy,
रूपं, ऐश्वरं, पुरुषोत्तम ॥	form, divine, Person formost.

Translation—O supreme Lord, as thou speakest of thyself, I wish to see *Purushottam* thy divine form.

NOTE—This is a prayer for a vision of the divine manifestations (or universal form) as declared in chipter X

४-मन्यसे यदि तच्छक्यं मया द्रष्टुमितिप्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥

पदच्छेद	*Word-meaning.*
मन्यसे, यदि, तत्, शक्यं,	Thinkest, if, it, can be,
मया, द्रष्टुं, इति, प्रभो ।	by me, seen, thus, lord ;
योग-ईश्वर, ततः, मे, त्वं,	meditation- lord, then, me, thou ,
दर्शय, आत्मानं, अव्ययं ॥	show, thyself, imperishable.

Translation—Lord ! if thou thinkest that it (thy form)can be thus seen by me, then show me, *Yogeshwar* ! thyself the imperishable.

NOTE—It is impossible for man to see and realize the manifestation of divine glories without the special grace of the Lord.

C/o. *Bhagavat* III—14—18 "The illuminating and supreme self knowledge imparted by thee to *Brahma*, that thou impart to me to cross beyond the world of pain, if thou thinkest me fit to receive that knowledge."

श्री भगवानुवाच

५-पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।
नानाविधानि दिव्यानि नाना वर्णाकृतीनि च॥

पश्य, मे, पार्थ, रूपाणि,	See, my, *Arjuna*, forms,
शतशः, अथ, सहस्रशः ।	by hundreds, and,by thousands;
नाना, विधानि, दिव्यानि,	many, kinds, divine,
नाना-वर्ण-आकृतीनि, च ॥	variours-colour-shapes, and .

THE LORD SAID.

Translation—*Partha* ! see my divine forms, by hundreds and by thousands, of many kinds and various colours and shapes.

NOTE—The whole universe with all its variety and glory is a manifestation (body) of the Lord.

C/o. *Bhagavat* I—3—4 "The *Yogees* with wisdom eyes see this with thousand feet, great arms and marvellous mouths, with thousand heads, ears, eyes, noses and decorated with thousand diadems, garments and earrings."

Yujur Veda XXXI—I "*Purusha* has a thousand heads, a thousand eyes, and a thousand feet. He pervades everywhere and fills a space ten fingers wide (heart.)"

६-पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥

पश्य, आदित्यान्, वसून्, रुद्रान्, अश्विनौ, मरुतः, तथा ॥	See, *Adityas*, *Vasns*, *Rudras*, *Ashvina*, *Maruts*;
बहूनि, अदृष्ट-पूर्वाणि,	many, unseen-before,
पश्य, आश्चर्याणि, भारत ॥	see, wonders, *Arjuna*.

Translation—See the *Adityas*, *Vasus*, *Rudras*, *Ashwins*, *Maruts*, and *Arjuna* ! see many wonders not seen before.

NOTE—The different deities and other marvels are all his manifestation.

७-इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥

पदच्छेद	*Word-meaning.*
इह, एक-स्थं, जगत्, कृत्स्नं,	Here, one-standing, world, whole,
पश्य, अद्य, स-चर-अचरं ।	see, today, with movable-immovable ;
मम, देहे, गुडाकेश,	my, in body, *Arjuna*,
यत्, च, अन्यत्, द्रष्टु, इच्छसि ॥	which, and, else, to see, wishest.

Translation—See the whole world here to day with movable and immovable standing in one in my body and what else which thou wishest to see *Gudakesh*.

NOTE—The whole universe with all its beings and wonder forms the body of the Supreme Lord.

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

न, तु, मां, शक्यसे, द्रष्टुम्,	not, but, me, can, see,
अनेन, एव, स्व-चक्षुषा,	by these, really, thy-eyes;

N. B.—For proper names see the Appendix.

दिव्यं, ददामि, ते, चक्षुः,	divine, I give, thee, eyes,
पश्य, मे, योगं, ऐश्वरम्॥	see, my, power, lordly.

Translation—But thou can not really see me by these eyes of thine. I give thee divine eyes. (now) see my lordly power (omnipotence.)

NOTE—One can not realize the Supreme Lord without his special grace

C/o. *Kathaballi* I—3—23 "The Soul is not attainable by learning, nor by wisdom nor by hearing. It is attainable only by him whom it chooses and then it reveals its body to him"

संजय उवाच

९-एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥

पदच्छेद	*Word-meaning*
एवं, उक्त्वा, ततः, राजन्,	Thus, speaking, then, king,
महा-योग-ईश्वरः, हरिः।	great meditation-lord, saviour;
दर्शयामास, पार्थाय,	showed, for *Arjuna*,
परमं, रूपं, ऐश्वरं॥	supreme, form, divine.

SANJAYA SAID

Translation—O King! thus speaking, Hari the great meditation lord (*Krishna*) then showed the supreme divine form to *Partha*.

NOTE—The manifestations of the Universal Form are now going to be described in detail.

१०-अनेक वक्त्रनयनमनेकाद्भुत दर्शनम् ।
अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

पदच्छेद	*Word-meaning*
अनेक-वक्त्र नयनं,	Many-mouths eyes,
अनेक-अद्भुत दर्शनम् ।	many-wonderful-sights;
अनेक-दिव्य-आभरणम्,	many-divine-ornaments,
दिव्य-अनेक-उद्यत-आयुधं ॥	divine-many-upraised-weapons.

Translation—There are many mouths and eyes, many wonderful sights, many divine ornaments and many upraised divine weapons.

NOTE—The divine realization is glorious and blissful. C/o. *Shwetashwatra* III–3 "He has eyes on all sides, faces on all sides, arms on all sides, fee ton all sides. He is the sole god producing earth and heaven ; endowing some creationes with arm and some with wings."

११-दिव्यमाल्याम्बरधरं दिव्यागन्धानुलेपनम्
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥

दिव्य-माल्य-अंबर-धरं,	Divine-garlands-clothes-wearing,
दिव्य-गन्ध-अनुलेपनम् ।	divine-scents-annointed;

सर्व-आश्चर्यमयं,देवम्,	all-wonderful, resplendent,
अनन्तं, विश्वतः मुखं ॥	boundless, all sides-mouths.

Translation—Wearing divine garlands, and clothes, annointed with divine scents, all wonderful, resplendent, and with mouths on all sides.

NOTE—The realization of the Supreme Lord fills one with great delight and wonder.

१२-दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सास्याद्भासस्तस्य महात्मनः॥

पदच्छेद	*Word-meaning.*
दिवि, सूर्य-सहस्रस्य,	In sky, of sun's thousands,
भवेत्, युगपत्, उत्थिता,	be, at once, risen ;
यदि,भाः,सदृशी,सा, स्यात्,	if, splendour, like that, be,
भासः, तस्य, महात्मनः ॥	lustre, its, mighty soul.

Translation—If a thousand suns be risen at once in the sky, that splendour might be like the lustre of that mighty soul (*Krishna*).

NOTE—Nothing in the world can compare with the light and lustre of divine vision.

१३-तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥

तत्र, एक-स्थं, जगत्, कृत्स्नं,	There, togeather, world, whole,
प्रविभक्तम्, अनेक-धा।	divided, many-ways;
अपश्यत्, देव-देवस्य,	saw, god-of gods,
शरीरे, पाण्डवः, तदा॥	in body, *Arjuna*, then.

Translation—*Arjuna* saw there the whole world divided in many ways and together in the body of the God of gods.

NOTE—The whole universe with all its variety and greatness forms the body of the Divine manifestation.

C/o B. G. X—8, 19, 20.

१४. ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥

ततः, सः, विस्मय-आविष्टः,	Then, that, by wonder-filled,
हृष्ट-रोमा, धनंजयः।	erected-hair, *Arjuna*:
प्रणम्य, शिरसा, देवम्,	bending, with head, God,
कृत-अंजलिः, अभाषत।	hands-joined, spoke.

Translation—Then that *Arjuna* filled with wonder and erected hair spoke to the God with bent head and joined hands.

NOTE—The divine vision fills the devotees with awe, homage and admiration.

अर्जुन उवाच

१५-पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थम्
ऋषींश्च सर्वानुरगाँश्च दिव्यान् ॥

पदच्छेद	*Word meaning.*
पश्यामि, देवान्, तव,	I see, gods, thy,
देव, देहे, सर्वान्, तथा,	god, in body, all, and,
भूत-विशेष, संघान् ।	beings-many, groups;
ब्रह्माणं, ईशं, कमल-आसन-	*Brahma*, lord, lotus-seat,
स्थम्, ऋषीन्, च, सर्वान्,	seated, sages, and, all,
उरगान्, च, दिव्यान् ॥	serpents, and, celestials.

ARJUNA SAID.

Translation—I see all the Gods, O god ! and many groups of beings in thy body, and the lord *Brahma* seated on the lotus seat and all the sages and celestial serpents.

NOTE—All the gods, sages, men, serpents and also *Brahma* the creator, are the manifestation of the Supreme Lord.

१६-अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूपम् ॥

पदच्छेद	*Word-meaning.*
अनेक-बाहु-उदर-वक्त्र- नेत्रम्, पश्यामि, त्वाम्, सर्वतः, अनन्त रूपम् ।	Many-arms-bellies-mouths- eyes, I see, thee, everywhere, indefinite-form;
न, अन्तं, न, मध्यं, न, पुनः, तव, आदिम्, पश्यामि, विश्व-ईश्वर, विश्व-रूपं ॥	not, end, not, middle, again, thy, biginning, I see, all-lord, universal-form.

Trauslation— I see thee the indefinite form with many arms, bellies, mouths and eyes everywhere, the Lord of all and the universal form ! again I see no biginning nor middle nor end of thee.

NOTE—The universal body of the Lord is a manfestation of all kinds of beings, eternity and infinity.

C/o. *Shwetashwatra* V—13 "One who knows him who has no beginning and no end, who is seated in the world of illusion, the creator of the world, the many formed, the one who encirles the world, the good, obtains everlasting peace.

१७-किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥

पदच्छेद	*Word-meaning.*
किरीटिनम्, गदिनम्, चक्रिणम्, च, तेजोराशिम्, सर्वतः, दीप्तिमन्तम्।	Crown, club, discus, and, splendour mass, everywhere, shining;
पश्यामि, त्वां, दुर्निरीक्ष्यम्, समन्तात्, दीप्त-अनल-अर्क-द्युतिम्, अप्रमेयम् ॥	I see, thee, difficult to be-hold, all round, burning-fire- sun, dazzling, unmeasureable.

Translation—I see thee with crown, club and discus, a mass of splendour shining everywhere, difficult to be-hold, all round burning and dazzling as fire and sun-unmeasureable.

NOTE—The universal form is a manifestation of grandeour, lustre, greatness and strength.

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

त्वम्, अक्षरं, परमं, वेदितव्यं, त्वं, अस्य, विश्वस्य, परं, निधानं ।	Thou, immortal, supreme, knowable, thou, of this, of universe, supreme;

त्वं, अव्ययः, शाश्वत-	thou, imperishable, eternal-
धर्म-गोप्ता, सनातनः,	law-protector, ancient,
त्वं, पुरुषः, मतः, मे ॥	thou, person, regarded, by me.

Translation—Thou art the supreme, the immortal and the knowable, thou art the supreme supporter of universe, thou art imperishable and eternal protector of the law and thou art regarded by me as the ancient Person.

NOTE—These are the supreme characteristics of the Lord.

C/o.*Shwetashwatra* VI–17. "He pervades the world, is immortal, existing as the regulator, conscious, omnipresent, and the preserver of this world, who regulates the world ; there is no other cause of its regulation."

Koorma II–4—21 "The other supreme energy of mine supports the world, becoming the imperishable *Narayan*, abode of the world and pervading the world."

१९-अनादिमध्यांतमनन्तवीर्य-
मनन्त बाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताश वक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥

पदच्छेद	*Word-meaning.*
अनादि-मध्य-अन्तम्, अनन्त-वीर्यं, अनन्त-बाहुम्, शशि-सूर्य-नेत्रम् ।	Without beginning-middle-end, indefinite-strength, unlimited-arms, moon-sun-eyes;
पश्यामि, त्वां, दीप्त, हुताश, वक्त्रम्, स्वतेजसा, विश्वं, इदं, तपंतं ॥	I see, thee, blazing, fire, mouth, with thy splendour, all, this, glowing.

Translation—I see thee without beginning middle and end, with indefinite strength and unlimited arms with eyes of sun and moon, with mouths of blazing fire and glowing all this with thy splendour.

NOTE—The Supreme Lord is eternal, imperishable unlimited and also the manifestation of all light and heat for illuminating and burning the world.

C/o. *Koorm* II—5—II "Producing the glowing fire thou burnest the whole world and thou art, O Lord ! seen dancing and making the universe."

२०-द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥

पदच्छेद	*Word-mening*
द्यावा-पृथिव्योः, इदं, अन्तरं, हि, व्याप्तम्,त्वया, एकेन, दिशः, च, सर्वाः ।	Sky, earth, this, firmament, alone, pervaded, by thee, by one, quarters, and, all;
दृष्ट्वा, अद्भुतं, रूपं, उग्रम्, तव, इदं, लोक-त्रयं, प्रव्यथितं, महात्मन् ॥	seeing, wonderful, form, terrible, thy, this, world-three, distressed *Krishna*

Translation—This earth, the sky and the firmament and all quarters are pervaded by thee one alone and *Krishna* ! seeing this thy wonderful and terrible form, the three worlds are distressed.

NOTE—The Lord is all pervading but his destructive aspect (death) moves and frightens all beings.

२१-अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघा-
स्तुवन्ति त्वांस्तुतिभिःपुष्कलाभिः ॥

अमी, हि, त्वां, सुर, संघाः, विशंति, केचित्, भीताः प्रांजलयः, गृणन्ति ।	These, alone, thee, gods, hosts, enter, some, frightened, hands joined, beseech;

स्वस्ति, इति, उक्त्वा, महर्षि, सिद्ध-संघाः, स्तुवन्ति, त्वां, स्तुतिभिः, पुष्कलाभिः॥	hail, thus, saying, great sages, saints-bands, admire, thee, with hymns, with many.

Translation—These hosts of gods enter into thee, some frightened beseech thee with joined hands and the bands of saints and great sages saying "hail" admire thee with many hymns.

NOTE—Even the gods and sages fear, respect and worship the Supreme Lord.

C/o *Kathballi* I—2—25 "He of whom both the *Brahmans* & *Kshatriyas* are food and Death is pulse who knows and can say where he is ?"

२२-रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्ध संघा-
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

पदच्छेद	*Word-meaning*
रुद्र-आदित्याः, वसवः, ये, च, साध्याः, विश्वे, अश्विनौ, मरुतः, च, उष्मपाः, च ।	*Rudra-Adityas*, *Vasus*, what, and, *Sadhyas*, *Vishwas*, *Ashwins*, *Maruts*, and, *Pitris*; and;
गन्धर्व-यक्ष-असुर-सिद्ध-संघाः, वीक्षन्ते, त्वां, विस्मिताः, च, एव, सर्वे ॥	*Gandharv-yakshas-Asur*-sages, hosts, look, thee. astonished, and, quite, all.

Translation—The *Rudras, Adityas, Vasus,* and what are *Sadhyas, Vishwas, Ashwins, Maruts, Pitris,* hosts of *Gandharvas, Rakshas, Asuras,* and sages all look on thee quite astonished.

NOTE—Even the chief gods and demons regard the Lord with awe and admiration.

२३-रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

पदच्छेद	*Word-meaning*
रूपं, महत्, ते, बहु-वक्त्र-नेत्रं, महा-बाहो, बहु-बाहु-उरु-पादं ।	Form, great, thy, many- mouths-eyes-mighty-armed, many-arms-thighs-feet ;
बहु-उदरं, बहु-दंष्ट्रा- करालं, दृष्ट्वा, लोकाः, प्रव्यथिताः, तथा, अहं ॥	many bellies, many-teeth, terrible, seeing, world, distressed, so, I.

Translation—O mighty armed (*Krishna*) ! on seeing thy great form, with many mouths, eyes, many arms, thighs and feet, many bellies and many terrible teeth, the world is distressed and so am I.

N.B. For proper names see the appendix.

NOTE—The destructive aspect of the Lord causing dissolution of the world is in many ways most terrible and fearful.

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

पदच्छेद	*Word-meaning.*
नभः, स्पृशं, दीप्तं, अनेक, वर्णं, व्यात्त-आननं, दीप्त-विशाल-नेत्रं ।	Sky, touching, blazing, many, colours, gapping, mouths, burning-large-eyes;
दृष्ट्वा, हि, त्वां, प्रव्यथिता,	seeing, verily, thee, distressed,
अन्तः, आत्मा, धृतिं, न,	inmost, heart, firmness, not,
विंदामि, शमं, च, विष्णो ॥	I know, peace, and, Preserver.

Translation—Seeing thee *Vishnu*, verily touching the sky, blazing with many colours, gapping mouths, burning large eyes, the inmost heart is destressed and I know no peace and firmnees.

NOTE—The destructive aspect like dissolution fire burning everything strikes with fear and terror.

२५-दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥

पदच्छेद	*Word meaning.*
दंष्ट्रा-करालानि, च, ते, मुखानि, दृष्ट्वा, एव, काल-अनलसन्निभानि ।	Teeth-terrible, and, thy, mouths, seeing, verily, death-firelike,
दिशः, न, जाने, न, लभे, च, शर्म, प्रसीद, देव-ईश, जगत्-निवास ॥	direction, not. know, not find, and, peace, mercy, God-of gods, world refuge.

Translation–Seeing the terrible teeth and mouths verily like the fire of destruction I know not the directions and find no peace, mercy O God of gods and Refuge of the world.

NOTE—The terrible destructive aspect of the Lord frightens all beings like the dissolution fire and moves them to bow down to his supreme will.

C/o. *Kathaballi* II—3—3. "The fire burns from fear of him, the sun shines from fear of him and *Indra*, wind and death act from fear of him."

२६-अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥

पदच्छेद	*Word-meaning.*
अमी, च, त्वां, धृतराष्ट्रस्य,	These, and, thee, of *Dhritrashtra*,
पुत्राः, सर्वे, सह, एव,	sons, all, together with, also,
अवनि-पाल-संघैः ।	earths-protectors(kings)-host;
भीष्मः, द्रोणः, सूतपुत्रः,	*Bheeshma*, *Drona*, *Karna*,
तथा, असौ, सह, अस्मदीयैः,	and, these, with, our,
अपि, योध-मुख्यैः ॥	also, warrior-chiefs ;

Translation—All these sons of *Dhritrashtra* together with the hosts of kings, *Bheeshma*, *Drona* and also *Karna* together with our chief warriors—

NOTE—This verse is connected with no.27. Death is also manifestation of the Lord and it overtakes both virtuous and vicious.

२७-वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

वक्त्राणि, ते, त्वरमाणाः,	mouths, thy, hurrying,
विशन्ति, दंष्ट्रा-	enter, teeth,
करालानि, भयानकानि ।	terrible, frightful ;

केचित्, विलग्नाः, दशन- 'some, stuck, teeth,
अन्तरेषु, संदृश्यते,चूर्णितैः, in spaces, are seen, crushed,
उत्तम-अङ्गैः ॥ with best-bodies (heads).

Translation—(They) enter hurrying into thy mouths terrible with frightful teeth. Some are seen stuck in the spaces between the teeth with crushed heads.

NOTE—The destructive aspect of the Lord or Death destroys beings in various frightful ways.

२८-यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखाद्रवन्ति ।
तथा तवामी नरलोकवीरा-
विशन्ति वक्त्राण्यभितोज्वलन्ति ॥

पदच्छेद	*Word-meaning.*
यथा, नदीनां, बहवः, अम्बु वेगाः समुद्रम्, एव, अभिमुखाः, द्रवन्ति ।	As, of rivers, many, torrents, sea, verily, towards, rush;
तथा, तव, अमी, नर-लोक-वीराः, विशन्ति, वक्त्राणि, अभितोज्वलन्ति ॥	so, thy, these, men, world- heroes, enter, mouths, flaming.

Translation—As the many torrents of rivers

rush towards the very sea, so these heroes of the world of men enter into thy flaming mouths.

NOTE—As rivers rush into the sea led by the force of their currents so the beings rush into death led by destiny.

२९-यथा प्रदीप्तं ज्वलनं पतङ्गा-
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्-
तवापि वक्त्राणि समृद्धवेगाः ॥

पदच्छेद	*Word-meaning.*
यथा, प्रदीप्तम्, ज्वलनं,	As, flaming, fire,
पतङ्गाः, विशन्ति,	moths, enter,
नाशाय, समृद्ध वेगाः ।	for destruction, hurriedly ;
तथा, एव, नाशाय,	so, just, for destruction,
विशन्ति, लोकाः तव, अपि,	enter, worlds, thy, also,
वक्त्राणि, समृद्ध वेगाः ॥	mouths, hurriedly.

Translation—As moths hurriedly enter the flaming fire for destruction just so the worlds also hurriedly enter thy mouths for destruction.

NOTE—As moths rush into a burning fire for destruction so the beings jump into the mouth of death led by fate.

३०-लेलिह्यसे ग्रसमानः समन्ताल्-
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासास्तवोग्राःप्रतपन्ति विष्णो ॥

पदच्छेद	*Word-meaning*
लेलिह्यसे, ग्रसमानः, समन्तात्, लोकान्, समग्रान्, वदनैः, ज्वलद्भिः ।	Lickest, swallowing, from all sides, worlds, whole, with mouths, with flaming;
तेजोभिः, आपूर्य, जगत्, समग्रं, भासः, तव, उग्राः, प्रतपंति, विष्णो ॥	with light, filling, universe, whole, glare, thy, terrible, burns, Lord,

Translation—Swallowing the whole worlds, on all sides *Vishnu* ! thou lickest them with flaming mouths and filling the whole universe with thy light, burnest it with terrible glare

NOTE—The Death which is all destructive, terrible, & omnipotent is manifestation of the supreme Lord and therefore feared by all.

३१-आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥

पदच्छेद	*Word-meaning.*
आख्याहि, मे, कः, भवान्,	Tell, me, who, you,
उग्र-रूपः, नमः, अस्तु,	terrible-form, salutation, is
ते, देव-वर, प्रसीद ।	thee. god-supreme, be pleased;
विज्ञातुं, इच्छामि,	to know, I want,
भवन्तं, आद्यम्, न, हि,	lord, primal, not, for,
प्रजानामि, तव, प्रवृत्तिम् ॥	I understand, thy, purpose.

Translation—Tell me who you are of terrible form. Homage to thee supreme Lord ! be pleased, I want to know thee Primal Lord for, I understand not thy purpose.

NOTE—It is both surprising and distressing for men that the Lord who is the creator of beings is also the cause of their destruction.

C/o. *Shwetashwatra* IV-2. "He is the fire, heis the sun, he is the air and he is the moon. He is *Brahma*, he is water and he is *Prajapati.*"

श्रीभगवानुवाच

३२-कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

पदच्छेद	*Word-meaning.*
कालः, अस्मि, लोक-क्षय- कृत्, प्रवृद्धः, लोकान्, समाहर्तुम्, इह प्रवृत्तः ।	Time, am I, world-destruction, doer, great, world, to destroy, here, engaged ;
ऋते, अपि, त्वां, न भविष्यंति सर्वे, ये, अवस्थिताः, प्रति-अनीकेषु, योधाः	without, even, thee, not, shall be, all, who, standing, in hostile-armies, warriors.

Translation—I am time the great destroyer of the world. Even without thee all the warriors who are standing in the hostile armies shall not be.

NOTE—Death is the manifestation of the Lord who destroys all beings and the other causes as murder and illness etc. are mere means.

C/o. *Koorma* II—4—22 "The third of my supreme energy destroys the whole world. It is called Yama, death and of the *Rudra* (*Shiva*) form."

३३-तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥

पदच्छेद	*Word-meaning.*
तस्मात्, त्वम्, उत्तिष्ठ, यशः,	Therefore, thou, arise, fame,
लभस्व, जित्वा, शत्रून्,	acquire, conquering, enemies,
भुंक्ष्व, राज्यं, समृद्धं ।	enjoy, kingdom, whole;
मया, एव, एते, निहताः,	by me, alone, these, slain,
पूर्वं, एव, निमित्त, मात्रम्,	already, just, means, only,
भव, सव्य-साचिन् ॥	be, left-marker (*Arjuna*).

Translation—Therefore do thou arise, acquire fame and conquering enemies enjoy the whole kingdom. These have been already slain by me alone. Be thou *Arjuna*! just the means only.

NOTE—Death is caused by the Lord and other causes as war etc. are mere means. Therefore one should perform his duty and attain to success without any fear of life and death.

३४-द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा-
युध्यस्व जेतासि रणे सपत्नान् ॥

द्रोणं, च, भीष्मम्, च,	*Drona*, and, *Bheeshma*, and,
जयद्रथम्, च, कर्णं, तथा,	*Jaydratha*, and, *Karna*, and
अन्यान्, अपि योध-वीरान् ।	other, even, war-heroes;

मया, हतान्, त्वम्,	by me, slain, thou,
जहि, मा, व्यथिष्ठाः, युद्धस्व,	slay, dont, grieve, fight,
जेतासि, रणे, सपत्नान् ॥	shall win, in war, enemies;

Traslation—Slay thou *Dr'na*, *Bheeshma*, *Jaidrth*, *Karna* and even other heroes of war (Already) slain by me. Don't grieve, fight, thou shalt win the enemies in war.

NOTE—The enemies as greed etc. are all overcome by the Lord and the other causes are mere means. One engaging in (*Korma yoga*) doing his duty is thus sure of achieving success.

अर्जुन उवाच

३५-एतत्श्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥

पदच्छेद	*Word-meaning.*
एतत्, श्रुत्वा, वचनम्,	This, hearing, word,
केशवस्य, कृत-अंजलिः,	of *Krishna*, hands-joined,
वेपमानः, किरीटी ।	trembling, crowned (*Arjuna*);
नमः कृत्वा, भूयः, एव, आह,	saluting, again, verily, spoke,
कृष्णम्, सगद्गदम्,	*Krishna*, stammering,
भीत-भीतः, प्रणम्य ॥	fear-frightened, bowing.

SANJAYA SAID.

Translation—On hearing these words of *Keshva*, *Arjuna* with joined hands, verily trembling and saluting spoke again to *Krishna* stammering, bowing, and frightened with fear.

NOTE—A man on realizing the true nature of the Supreme Lord is filled with great fear, awe and admiration.

अर्जुन उवाच

३६स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥

पदच्छेद	*Word-meaning.*
स्थाने, हृषी-केश,	Rightly, *Krishna*,
तव, प्रकीर्त्या, जगत्,	thy, with praise, world,
प्रहृष्यति, अनुरज्यते, च ।	is pleased, is delighted, and;
रक्षांसि, भीतानि, दिशः,	demons, frightened, directions,
द्रवन्ति, सर्वे, नमस्यन्ति,	flee, all, salute,
च, सिद्ध-संघाः ॥	and, sages-hosts.

ARJUNA SAID.

Translation—*Hrishikesh* ! the world is rightly

pleased and delighted with thy praise. The demons flee frightened in all directions and the hosts of sages salute thee.

NOTE—The world feels happy in praising the Lord. The wise love and worship him while the wicked fear and avoid him.

३७-कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥

पदच्छेद	*Word-meaning.*
कस्मात्, च, ते, न,	Wherefore, and, thee, not,
नमेरन्, महात्मन्, गरीयसे,	salute, mighty soul, great art;
ब्रह्मणः, अपि, आदि-कर्त्रे।	*Brahma*, also, primal-cause;
अनंत,देव-ईश,जगत्-निवास,	endless, gods-lord, world-refuge,
त्वम्, अक्षरम्, सत्-	thou, immortal, being,
असत्, तत्-परम, यत् ॥	non-being, that-great, what.

Translation—Wherefore they should not salute thee Mighty Soul ! thou art great and also the primal cause of *Brahma*, O endless Lord of the gods and Refuge of the world ! thou art greater than what is being and non-being (manifest and unmanifest).

NOTE—The Lord is the source of all, even of *Brahma* the creator; he is endless refuge of all, imperishable, greater than *Prakriti* and its products and therefore worshipable by all.

C/o. *Shwetashwatara* VI—18"Who created *Brahma* first and gave him the *Vedas*. I take refuge seeking liberation in that Lord who is revealed in self knowledge."

३८-त्वमादिदेवः पुरुषः पुराणस्-
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं धाम
त्वया ततं विश्वमनन्तरूप ॥

पदच्छेद	*Word-meaning*
त्वं, आदि-देवः, पुरुषः, पुराणः, त्वम्, अस्य, विश्वस्य, पर, निधानम् ।	Thou, primal-god, person, ancient, thou, of this, of universe, great, support;
वेत्ता, असि, वेद्यं, च, परम्, च, धाम, त्वया, ततं, विश्वं, अनन्त, रूप ॥	knower, art, knowable, and, supreme, and, abode, by thee, pervaded, universe, endless, form.

Translation—Thou art the primal God, and thou art the ancient person and great supporter of this world. Thou art the knower and the knowable

and the supreme abode and the universe is pervaded by thee, the endless form !

NOTE—The Lord is ancient, eternal, supporter, knower and knowable and the world is pervaded by him.

C/o. *Shwetashwatara* VI—7. "We know him, the great lord of the lords, the great god of the gods, the master of the masters, greater than the great and the adorable lord of the world."

Koorma II—4—20. "My one *Shakti*(energy) pervading all, assuming the form of *Brahma* and established in myself, produces manifold worlds"

३९ वायुर्यमोऽग्निर्वरुणः शशांकः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥

पदच्छेद	*Word-meaning.*
वायुः, यमः, अग्निः, वरुणः, शशांकः, प्रजापतिः, त्वं, प्रपितामहः, च ।	Wind, *Yama*, fire, *Varuna*, moon, creator, thou, grandfather, and;
नमः, नमः, ते, अस्तु, सहस्र-कृत्वः, पुनः, च, भूयः, अपि, नमः, नमः, ते ॥	bow, bow, thee, is, thousand times, again, and, again, also, bow, bow, thee.

Translation—Thou art *Wind, Yama, Fire, Varuna, Moon, Prajapati* and Grandfather; bow, bow, to thee a thousand times and bow, bow, to thee again and again.

NOTE—The great gods, *Brahma* and other *Prajapatis* (creators) are all the manifestations of the Supreme Lord and he should therefore be constantly worshipped with great devotion by all.

C/o. *Rig* I—164—46 "They call him *Indra, Mitra, Varuna, Agni*, and the celestial eagle (sun), *Yama, Gayatri* and *Aum*. He is only one but called by many names."

Yajor XXXII—I "*Agni* is that, sun is that, moon is that, light is that, water is that, *Prajapati* is that, that is *Brahma*."

Shwetashwatara VI—2 "He is fire, he is sun, he is wind, he is moon, he is light, he is water, he is *Brahma* and he is *Prajapati*."

४०—नमःपुरस्तादथ पृष्ठतस्ते
नमोस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥

पदच्छेद	*Word-meaning*
नमः, पुरस्तात्, अथ,	Bow, from before, and,
पृष्ठतः, ते, नमः, अस्तु,	from behind, thee, bow, be,
ते, सर्वतः, एव, सर्व ।	thee, from all sides, verily, all;
अनन्त, वीर्यम्, अमित-	indefinite-strength, endless-
विक्रमः, त्वम्, सर्वम्,	energy, thou, all,
समाप्नोषि, ततः, असि, सर्वः॥	pervadest, hence, art, all.

Translation—Bow to thee from before and from behind, bow to thee all verily from all sides. Thou of indefnite strength and boundless energy pervadest all and hence thou art all.

NOTE—The Lord is all in all and everywhere and he should be worshipped in all ways.

C/o. Mundak II—2—II "The immortal *Brahma* is before, *Brahma* is behind, *Brahma* is on the right, and *Brahma* is on the left. He is extended above and below. The highest *Brahma* alone is all this."

Chhandogya VII—25—2 "The *Atma* is above, is below, is in front, is behind, is in the north, is in the south, and thus all this is *atma*."

४१—सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥

पदच्छेद	*Word-meaning*
सखे, इति, मत्वा, प्रसभं,	Comrade, as,thinking,rashly,
यत्, उक्तं, हे कृष्ण,	what, said, O *Krishna*,
हे यादव, हे सखे, इति ।	O *Yadava*, O friend, as ;
अजानता, महिमानं,, तव,	unknowing, greatness, thy,
इदम्, मया, प्रमादात्,	this, by me, by heedlessness,
प्रणयेन, वा, अपि ॥	from love, or even,

Translation—Thinking thee rashly as comrade and unknowing this thy greatness, what has been said by me from heedlessness and also from love as "O *Krishna*, O *Yadava*, O friend."

NOTE—Instead of ever realizing the greatness and superiority of the Lord, we speak of him as an equal and friend, sometimes through carelessness and sometimes through love.

४२—यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥

पदच्छेद	*Word-meaning*
यत, च, अवहास-अर्थम्, असत्कृतः असि, विहार-शय्या-आसन-भोजनेषु ।	What, and, joke-for, slighted, art, at play-bed seat-food;
एकः, अथवा, अपि, अच्युत, तत्, समक्षम्, तत्, क्षाम्ये, त्वां, अहं, अप्रेमयम् ॥	alone, or, even, *Krishna*, that, before, that, beg pardon thee, I, immeasureable,

Translation—And what thou hast been slighted by me in joke, at play, bed, seat or food, alone or even that before (others) O *Krishna* ! I beg pardon for that of thee, the immeasureable.

NOTE—If through delusion one is ever wanting in proper respect to the Lord in any place, private or public, he must sincerely pray for forgivness.

४३—पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
नत्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥

पिता-असि, लोकस्य, चर-अचरस्य, त्वम्, अस्य, पूज्यः, च, गुरुः, गरीयान ।	Father, art, of world, of moving, unmoving, thou, of this; worshipable, and, teacher, greater;

न,त्वत-समः,अस्ति,अभ्यधिकः,	not, thee, equal, is, greater,
कुतः अन्यः, लोक-त्रये,	where, other, in world-three,
अपि, अप्रतिम्-प्रभावः ॥	even, of unrivalled-glory.

Translation—Thou art the father of this moving and unmoving world; thou art worshipable and greater than the teacher. There is no equal of thee even in the three worlds—where is another greater than thee of the unrivalled glory.

NOTE—The Lord is the creator of the universe and highest of all, and without a second.

४४-तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥

पदच्छेद	*Word-meaning.*
तस्मात्, प्रणम्य, प्रणिधाय,	Therefore, saluting, prostrating
कायं, प्रसादये, त्वां,	body, for grace, thee,
अहं, ईशम्, ईड्यम् ।	I, lord, worshipable ;
पिता, इव, पुत्रस्य, सखा,	father, like, of son, friend,
इव, सख्युः, प्रियः, प्रियायाः,	like, of friend, lover, of beloved,
अर्हसि, देव, सोढुम् ॥	shouldest, thou, god, to bear,

Translation—Therefore I saluting and prostrating with body to thee for grace, thou, the worshipable Lord shouldest bear like father with son, like friend with friend and like lover with beloved.

NOTE—We should worship and pray to the Lord for his grace and mercy like a father forgiving his naughty son etc. out of love and kindness.

C/o. *Prashna* II–13 "All this and whatever is in heaven are subject to *Prana* (Almighty), protect us aa a mother protects her sons and give us wealth and wisdom."

४५—अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥

पदच्छेद	*Word meaning*
अदृष्ट-पूर्वम्, हृषितः,	Unseen-before, delighted
अस्मि, दृष्ट्वा, भयेन, च,	I am, seeing, with fear, and,
प्रव्यथितम्, मनः, मे ।	distressed, mind, my;
तत्, एव, मे, दर्शय,	that, very, me show,
देव, रूपं, प्रसीद,	god, form, be pleased,
देव-ईश, जगत्-निवास ॥	gods-lord, world-abode.

Translation—I am delighted by seeing the unseen before and my mind is distressed with fear. Be pleased, O God ! and show me that very form (*Vishnu*) O Lord of the gods and abode of the world !

NOTE—The realization of the true nature of the Supreme Lord fills the meditator with awe or both fear and delight and he therefore prays for bliss and liberation.

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

पदच्छेद	*Word-meaning.*
किरीटिनं, गदिनम्, चक्र, हस्तम्, इच्छामि, त्वां, द्रष्टुम, अहं, तथा, एव ।	Crown, club, discus, hand, I wish, thee, to see, I, and, only;
तेन, एव, रूपेण, चतुः-भुजेन, सहस्र-बाहो, भव, विश्वमूर्ते ।	with that, very, with form, with four-hands, thousand-armed, be universal, image.

Translation—I wish to see thee only with crown, discus and club in hand. O thousand armed and universal Form be that very image with four hands.

NOTE—The incarnation of *Vishnu* with four hands holding club, discus, conch and lotus represents the creation, protection and salvation and hence loved and adored by the *Yogees*.

C/o. Vishnu V—3—10 "Thou art born, O Lord and God of gods! bearing the conch, the wheel, the mace, O Lord! this figure is divine; be pleased to withdraw it."

श्री भगवानुवाच

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

पदच्छेद	*Word-meaning*
मया, प्रसन्नेन, तव, अर्जुन,	By me, by grace, thy, *Arjuna*,
इदम्, रूपम्, परम्,	this, form supreme,
दर्शितं, आत्म-योगात्।	shown, by self-power;
तेजोमयं, विश्वं, अनन्तम्,	resplendent, universal, endless;
आद्यम्, यत्, मे, त्वत्,	primal, which, my, than thee,
अन्येन, न, दृष्ट, पूर्वम्।	by other, not, seen, before.

THE LORD SAID

Translation—By my grace and self power has been shown to thee *Arjuna*! this supreme, resplendent universal, endless and primal form of me which has not been seen before by other than thee.

NOTE—The true nature of the Supreme Lord can not be realized except by his grace and favour.

४८—न वेदयज्ञाध्ययनैर्न दानैर्
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

पदच्छेद	*Word meaning*
न, वेद-यज्ञ-अध्ययनैः, न, दानैः, न, च, क्रियाभिः न, तपोभिः उग्रैः ।	Not, *Veda*-sacrifice-reading by, not, by gift, not and, by rituals, not, by austerities, by terrible;
एवम्, रूपः, शक्यः, अहं, नृ-लोके, द्रष्टुम्, त्वत्- अन्येन, कुरु-प्रवीर ॥	Thus, form, can, I, in men-world, seen, than, thee, by other, *Arjuna*.

Translation—*Arjuna* ! neither by *Veda* reading, nor by sacrifices. nor by gifts, nor by rituals nor by terrible austerities, can I be seen in this form in the men's world by another than thee.

NOTE—One can not realize the supreme nature of the Lord by mere *Veda* reading, sacrifices, gifts, austerities and other rituals. He is attainable only by his grace and devotion.

C/o. *Mundak* III—2—3 "The *Atma* can not be attained by scriptures, nor by intellect, nor by learning, nor by the *Vedas*. He is obtained by him alone whom he elects. To him the *Atma* reveals himself." (C/o. also *Kathaballi* I—2—23)

BhâktiSutra 25 "Devotion is higher than action, knowledge and meditation".

४९—मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥

पदच्छेद	*Word-meaning*
मा, ते, व्यथा, मा, च, विमूढ, भावः दृष्ट्वा, रूपं; घोरम्, इदृक्, मम, इदं ।	Not, thee, distressed, not, and, deluded, nature, seeing, form, terrible, like, my, this ;
व्यपेतभीः प्रीत-मनाः पुनः, त्वं, तत्, एव, मे, रूपं, इदं, प्रपश्य ॥	fearless, of cheerful mind, again, thou, that, very, my; form, this, see.

Tranlastion—Be not distressed and of deluded nature by seeing the terrible form of mine like this. Fearless and with cheerful mind see thou again that very (blissful) form of mine.

NOTE—The destructive aspect (as death) of the Lord is terrible and distresses all. The supporting and preserving aspect (as *Vishnu*) is blissful and delightful and hence liked and loved by the meditators.

संजय उवाच

५०-इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥

पदच्छेद	*Word-meaning.*
इति, अर्जुनम्, वासुदेवः,	Thus, *Arjuna*, *Krisnna*,
तथा, उक्त्वा, स्वकम्,	and, speaking, his own,
रूपं, दर्शयामास, भूयः ।	form, showed, again;
अश्वासयामास, च, भीतं,	comforted, and, frightened,
एनम्, भूत्वा, पुनः,	him, becoming, again,
सौम्यः, वपुः, महा-आत्मा ॥	gentle, form, great-soul.

SANJAYA SAID.

Translation—Having thus spoken to *Arjuna*, *Krishna* again showed his own form aud the Great Soul becoming again of gentle form comforted him, the frightened.

NOTE—On the prayer of his devotees the Lord grants to them his grace and bliss and thereby they attain to liberation and salvation.

अर्जुन उवाच

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

पदच्छेद	*Word-meaning.*
दृष्ट्वा, इदं, मानुषम्, रूपं, तव, सौम्यं, जनार्दन ।	Seeing, this, human, form, thy, gentle, *Krishna* ;
इदानीम्, अस्मि, संवृत्तः, सचेताः, प्रकृतिम्, गतः ॥	now, I am, collected, calm, nature-returned.

Arjuna Said

Translation—*Janardana* ! seeing this thy gentle human form I am now calm, collected and returned to (my) nature

NOTE—The realization of the gracious nature of the Lord leads to peace and bliss.

श्री भगवानुवाच

५२-सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥

सुदुर्-दर्शम्, इदम्, रूपं, दृष्टवान्, असि, यत्, मम ।	Very difficult-to see, this form, seen, art, what, my ;
देवाः, अपि, अस्य, रूपस्य, नित्यम्, दर्शन-कांक्षिणः ॥	gods, even, of this, form, ever, sight, longing,

Translation—This form of mine which thou hast seen is very difficult to see and even the gods are ever longing for the sight of this form.

NOTE—It is very difficult to realize the true nature of the Lord. It is not attainable even by the deities.

C/o. *Barah* I—4—4 "And that excellent form of the Lord can not be realized even by the gods, how then by men." ?

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

पदच्छेद	*Word-meaning.*
न, अहं, वेदैः न, तपसा, न, दानेन, न, च, इज्यया।	Not, I, by *Veda*, not, by austerity, nor, by gift, nor, and, by sacrifice ;
शक्यः एवम्,विधः,द्रष्टुम्, दृष्टवानसि, मां, यथा॥	can be, such, way, to see, thou hast seen, me, as.

Translation—Neither by the *Vedas*, nor by austerity, nor by gift, nor by sacrifice, can I be seen in such a way as thou hast seen me.

NOTE—This verse briefly repeats verse 48 that one can not realize the Lord without devotion and his special grace.

C/o. *Kathballi* I—2—23 "The self is not attainable by teaching the *Vedas*, neither by intelligence nor by great learning. It is attainable by him alone whom it chooses and then it reveals himself."

Koorm II—4—2 "I am not capable of being known by men with austerities, nor with sacrifices but with supreme devotion."

५४-भक्त्यात्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

पदच्छेद	*Word-meaning*
भक्त्या, तु, अनन्यया, शक्यः,	By devotion, but, without other, can be,
अहं, एवम्-विधः अर्जुन।	I, such-way, *Arjuna* ;
ज्ञातुम्, द्रष्टुम्, च, तत्वेन,	known, seen, and, with essence,
प्रवेष्टुं, च, परंतप ॥	entered, and, *Arjuna*.

Translation—But *Arjuna*, with devotion without another, I can in such a way be known, seen and in essence entered into, O *Parantap* !

NOTE–With exclusive devotion (which seeks no other object than the Lord) it is possible not only to know him as taught in the *Shastras* but also to realize him in essence and to be united with him also.

५५-मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

पदच्छेद	*Word-meaning.*
मत्-कर्म-कृत्, मत-परमः, मत्-भक्तः, संग-वर्जितः ।	Me-action-performer, me-supreme holder, me-devoted, attachment-freed;
निर्वैरः, सर्व-भूतेषु, यः, सः, माम्, एति, पाण्डव ॥	without enmity, in all-beings, who, he, me, comes, *Arjuna*.

Translation—*Arjuna* ! he who performs actions for me, holding me supreme, is devoted to me, is freed from attachment and is without enmity with any being, comes to me.

NOTE—The *Karma Yogee* by performing actions without attachment for the sake of the Lord and for the good of the world, engaged in meditation of the Lord with faith and devotion attains to salvation.

Thus ends chapter XI called the Universal Form.

CHAPTER XII

DEVOTION PATH

(INTRODUCTION)

This chapter treats of Devotion, the essence and the outcome of *Brahma* knowledge and realization described in chapters VII to XI. There are two classes of devotees, one worshipping the manifested (*sagun* or qualified) aspect of the Supreme Lord and the other meditating on the unmanifested (*Nirgun* or unqualified), unperceivable unthinkable, abstract Supreme Reality. Both of these devotees attain to the Supreme Lord; but the unmanifested goal is rather hard for the embodied being to tread as it requires the renunciation of the world and of all the sense-objects.

For the *yogee* following the manifested aspect there are four ways for worshipping the Lord:—
(*a*) Exclusive devotion; (*b*) *yoga* practice; (*c*) acting without attachment or for the sake of the Lord; (*d*) surrendering the fruit of action to the Lord as *Brama* resignation.

All such devotees easily attain to knowledge and salvation.

There are also four ways for worshipping the unmanifested aspect of the Supreme Lord:—
(*a*) Restraint of all Sense organs;
(*b*) Renunciation of all worldly objects;
(*c*) Equal thinking or steady mind;
(*d*) Acting for the good of the world.

These worshippers of the abstract and unqualified Reality are also devotees and attain to the same goal or salvation.

This Devotion path is the teaching of the *Vedânt*, according to which the Supreme Lord is all in all and every thing else is delusion which is dispelled by knowledge and realization of the pure nature of the Supreme Reality by worshipping him with *yoga* and devotion.

अर्जुन उवाच

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

पदच्छेद	*Word-meaning.*
एवम्, सतत-युक्ता, ये, भक्ताः, त्वाम्, पर्युपासते ।	Thus, ever-engaged, who, devotees, thee, worship ;
ये, च, अपि, अक्षरं, अव्यक्तं, तेषां, के, योग-वित्तमाः ॥	who, and, also, imperishable, unmanifested, of these, which, meditation-better versed.

ARJUNA SAID.

Translation—The devotees who ever engaged worship thee and (those) who (worship) the imperishable and unmanifested also, which of them is better versed in *yoga*

NOTE—It is enquired which is the superior *yogee*, (*a*) the worshipper of the manifested (*sagun*, qualified, embodied or personal) aspect of the Supreme Lord as depicted in chapter XI or of (*b*) unmanifested aspect (*Nirgun*, unqualified, impersonal, absolute reality unperceivable by the senses) as portrayed in the next verse.

श्री भगवानुवाच

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

पदच्छेद	*Word meaning.*
मयि, आवेश्य, मनः, ये,	In me, entered, mind, who,
मां, नित्य-युक्ताः, उपासते ।	me, ever-engaged, worship;
श्रद्धया, परया, उपेताः, ते,	with faith, with great, endowed, they ;
मे, युक्ततमाः, मताः ॥	my, best *yogees*, regarded.

Translation—Who worship me ever engaged and with mind entered into me, and endowed with great faith, they are regarded by me as the best *yogees*

NOTE—The worshippers of the manifested aspect of the Lord with faith and devotion are supreme *yogees*.

C/o. *Bhakti Sutra* 2 "Devotion is the intense love of him (Lord)."

३-ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥

ये, तु, अक्षरं, अनिर्देश्यं,	Who, but, imperishable, invisible,
अव्यक्तं, पर्युपासते ।	unmanifested, worship ;
सर्वत्र-गम्, अचिन्त्यं, च,	all-pervading, unthinkable,&
कूटस्थम्, अचलं, ध्रुवम् ॥	unchangeable, stable, eternal.

Translation—But they who worship the imperishable unmanifest, invisible unthinkable, all-pervading, unchangeable, stable and eternal –

NOTE—This verse is connected with no. 4 and discribes the unmanifested aspect of the Lord which can not be perceived by the senses but realized only by the intellect.

C/o *Isha* 4. "He is stable and swifter than the mind, while staying he can not be overtaken by gods, going in advance or even by running The *Vayu* breathes the breath in him."

Ken 1—3. The eye goes not there, the speech goes not there, nor the mind; we understand him not and do not know how to explain him He is distinct from and higher than all known and unknown things. We have heard of him from the ancient sages who have taught him to us."

४-संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूत हिते रताः ॥

पदच्छेद	*Word-meanings.*
संनियम्य, इन्द्रिय-ग्रामं,	Restraining, organs-group
सर्वत्र, सम-बुद्धयः ।	all sides, equal-knowing ;
ते, प्राप्नुवन्ति, मां, एव,	they, come, me, verily,
सर्व-भूत-हिते-रताः ॥	all-beings-welfare-rejoicing.

Translation—Restraining the group of sense-organs on all sides, knowing all equally, rejoicing in the welfare of all beings, they verily come to me.

NOTE—The wise *sanyasees* or *yogees* controlling the sense organs and indifferent to all pain or pleasure and acting for the good of the world worship the unmanifest aspect of the Lord and they are his devotees and attain to him.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

पदच्छेद	*Word-meaning.*
क्लेशः, अधिकतरः, तेषां, अव्यक्त-असक्त-चेतसां ।	Difficulty, greater, of those unmanifest-fixed-of mind ;
अव्यक्ता, हि, गतिः दुःखं, देह-बद्भिः, अवाप्यते ॥	unmanifest, for, path, hard, by embodied, is found.

Translation—The difficulty of those with mind fixed in the unmanifest is greater for the path of the unmanifest is attained with hardship by the embodied.

NOTE—But the unmanifest or abstract realization is difficult for the soul clothed with body ; and for these the manifested (qualified) path is easier. as *sanyas* also is harder than *Karma yoga* (C/o. V—6,)

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

पदच्छेद	*Word meaning.*
ये, तु, सर्वाणि, कर्माणि, मयि, संन्यस्य मत्-पराः।	Who, but, all, actions, in me, resigning, me-supreme holding,
अनन्येन, एव, योगेन, मां, ध्यायन्तः, उपासते ॥	without other, alone, with meditation, me, thinking, worship.

Translation—But those who resigning all actions into me and holding me supreme worship me alone with meditation without thinking of another.

NOTE—This verse is connected with no. 7 and depicts four classes of divine worshippers (1) those resigning the fruit of all actions to the Lord, (2) those holding the Lord supreme as the supporter and impeller of all, (3) the *yoga* practisers by excluding the thought of all objects and (4) the devoted worshippers by fixing their heart and mind in the Lord as all in all. All these are the worshippers of the manifest aspect.

७-तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

पदच्छेद	*Word meaning.*
तेषां, अहं, समुद्धर्ता,	Of them, I, deliverer,
मृत्यु-संसार-सागरात् ।	mortal-world-from ocean ;
भवामि, न, चिरात्, पार्थ,	I become, not, with delay, *Arjuna*,
मयि, आवेशित-चेतसां ॥	in me, fixed-with mind.

Translation—*Partha* ! I become without delay the deliverer of those with mind fixed on me, from the ocean of the mortal world

NOTE—The *yogee* described in the last verse by such worship of the Lord is soon freed from the bondage of rebirth i. e. attains to salvation.

C/o. *Bhagavat* XI—29—9. "Perform all acts, thinking of me, fixing the mind and thoughts in me gradually and engaging the self in my knowledge."

८-मय्येव मनआधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

मयि, एव, मन, आधत्स्व,	In me, alone, mind, fix,
मयि, बुद्धिम्, निवेशय ।	in me, intellect, enter ;
निवसिष्यसि, मयि, एव,	shalt dwell, in me, alone,
अतः, उर्ध्वम्, न, संशयः ॥	there after, no doubt.

Translation—Fix the mind in me alone, enter

the intellect in me, thereafter thou shalt no doubt dwell in me alone.

NOTE—One who worships the Lord with whole mind and intellect attains to him. This is the Devotion path. Verses 8 to 11 point out the other three paths for worship of the manifest aspect.

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

पदच्छेद	*Word-meaning*
अथ, चित्तं, समाधातुं,	If, mind, to fix,
न, शक्नोषि, मयि, स्थिरं ।	not, art able, in me, steadily
अभ्यास-योगेन, ततः, मां,	by practice-meditation, then, me,
इच्छ, आप्तुम्, धनञ्जय ॥	seek, to come, *Arjuna*.

Translation—If thou art not able to fix the mind steadily in me, then *Dhananjaya*! seek to come to me by the *yoga* practice.

NOTE—If one can not succeed in the devotion path then he should try the *yoga* practice (steadiness in contemplation) by withdrawing the mind from other objects and fixing it again and again in contemplation of the Lord. This is called the *yogabhyas* path.

१०-अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

पदच्छेद	*Word-meaning.*
अभ्यासे, अपि, असमर्थः, असि,	In practice, ever, unable, art,
मत्-कर्म-परमः, भव ।	me-action-supreme holder, be;
मत्-अर्थं, अपि कर्माणि,	me-sake, even, actions.
कुर्वन्, सिद्धिं, अवाप्स्यसि ॥	doing, success, shalt attain.

Translation—If thou art unable even to practice (*yoga*), be the supreme holder of actions for me, for even by doing action for my sake, thou shalt attain to success.

NOTE—If one can not succeed in *yoga* practice, then he should perform actions without attachments *i. e.* for the sake of the Lord regarding him as Supreme and the impeller of all actions and thereby attain to salvation. This is the Lord Supreme path.

C/o. *Bhagavat*, XI—11—22. "If you have not the strength to make the mind stable in *Brahma* then resign all actions unto me by indifference."

Koorma, I—3—18. The performance of renunciation of the fruits of all actions to the Lord is called Supreme *Brahma* resignation."

११-अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वं कर्मफलत्यागं ततः कुरु यतात्मवान् ॥

पदच्छेद	*Word-meaning.*
अथ,एतत्,अपि,अशक्तः,असि, कर्तुम्, मत्-योगं, आश्रितः ।	If, this, even, unable, art, to do, me-meditation, following ;
सर्व-कर्म-फल-त्यागं, ततः, कुरु, यत्-आत्मवान् ॥	all-action-fruit-to abandon, then, do, exerting-mind controlled.

Translation—If thou art unable even to do this, the following of my *yoga*, then exerting with controlled mind, do thou abandon all action fruits.

NOTE—If one can not abandon attachment by acting for the sake of the Lord, then he should renounce pleasure and pain by resigning all action fruits to Lord by having no self-interest. This is *Brahma* Resignation Path.

१२-श्रेयोहि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानंविशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥

श्रेयः, हि,ज्ञानं, अभ्यासात्, ज्ञानात्, ध्यानं, विशिष्यते ।	Better, for, knowledge, than practice, than knowledge, realization, is greater ;

ध्यानात्, कर्म-फल-त्यागः,	from realization, action-fruit-renunciation,
त्यागात्, शान्तिः, अनन्तरं ॥	from renunciation, bliss, not distant.

Translation—For knowledge is better than practice, realization is greater than knowledge, from realization is the renunciation of action fruits, and from renunciation bliss is not distant

NOTE—This verse points out the result of the last verse (*Brahma* resignation) *i. e.* the practice of mind control leads to knowledge, knowledge to realization, realization to surrender of action fruits and the surrender of action fruits to bliss or liberation. In other words resignation of action fruits leads to salvation.

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

पदच्छेद	*Word meaning.*
अद्वेष्टा, सर्व, भूतानां,	Unhating, all, of beings,
मैत्रः, करुणः, एव, च।	friendly, compassoinate, also, &;
निर्ममः, निरहंकारः,	unselfish, unconceited,
समः, दुःख-सुखः, क्षमी ॥	equal, pain-pleasure, forgiving,

Translation—(One) hating no beings, friendly, compassionate, unselfish, unconceited, forgiving, also equal in pleasure and pain—

NOTE—This verse is connected with no. 14, and describes a worshipper acting for the good of the world and equal thinker of the pair of opposites. Verses 13 to 19 depict the characteristics of the *Sankhya yogee* addicted to the worship of the unmanifested aspect of the Lord.

१४-संतुष्टःसततं योगी यतात्मा दृढ़निश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥

पदच्छेद	*Word-meaning.*
संतुष्टः, सततं, योगी, यत-आत्मा, दृढ़-निश्चयः ।	Content, ever, meditator, of controlled-mind, of firm-resolution ;
मयि-अर्पित, मनः, बुद्धि, यः, मे, भक्तः, सः, मे, प्रियः॥	in me-dedicated, mind-intellect, who, me, devoted, he, me, dear.

Translation—Ever content, of controlled mind, of firm resolution, with mind and intellect dedicated to me, the *yogee* who is thus devoted to me, he is dear to me.

NOTE—Such a *yogee* (acting for the good of the world and of equal thinking) is also a devotee of the Lord and attains to the Supreme goal.

१५-यस्मान्नोद्विजतेलोकोलोकान्नोद्विजते च यः॥
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

पदच्छेद	*Word-mening*
यस्मात्, न, उद्विजते,लोकः,	From whom, not, is afflicted, world,
लोकान्,न, उद्विजते,च,यः ।	from world, not, is afflicted, and, who ;
हर्ष-अमर्ष-भय-उद्वेगैः,	pleasure-anger-fear-from pain
युक्तः, यः, सः, च,मे,प्रियः ।	free,who, he, and, me, dear.

Translation—From whom the world is not afflicted and who is not afflicted from the world and who is free from pleasure, pain, anger and fear, he is dear to me.

NOTE—Such a *yogee* living and acting for the good of the beings and renouncing pleasures and pain is a devotee and attains to liberation.

C/o. *Mahabharat*, XII—160—26. "He, who has no fear from any creature and of whom no creature is afraid, has after the dissolution of his body no fear to encounter."

१६-अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः

अनपेक्षः, शुचिः, दक्षः,	Without wants, pure, proficient,
उदासीनः, गत-व्यथः ।	unconcerned,freed-anxiety;
सर्व-आरम्भ-परित्यागी,यः,	all-undertaking-renouncer, who,
मत्-भक्तः, स, मे, प्रियः ॥	me-devoted, he, me, dear.

Translation—Who is without wants, pure, proficient, unconcerned free from anxieties, renouncer of all undertakings, and devoted to me, he is dear to me.

NOTE—Such a *yogee* being free from all distractions is a devotee and attains to salvation.

C/o. *Bhakti Sutra*, 35. "Devotion is possible only on abandonment of all objects and attachments."

१७-यो न हृष्यति नद्वेष्टि न शोचति न कांक्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥

पदच्छेद	*Word-meaning.*
यः, न, हृष्यति, न, द्वेष्टि,	Who, not, is pleased, not, is displeased,
न, शोचति, न, कांक्षति।	not, grieves, not, desires ;
शुभ, अशुभ, परित्यागी,	good, bad, renouncer,
भक्तिमान्, यः, सः, मे, प्रियः॥	devoted, who, he, me, dear.

Translation—Who is neither pleased nor displeased, neither grieves nor desires, renouncer of good and bad, and who is devoted to me, he is dear to me.

NOTE—The *yogee* (of equal thinking) by having no pleasures and pain is a devotee and attains to salvation.

C/o. *Bhakti Sutra*, 5 "On obtaining which one does not desire anything, nor laments, nor hates anything, nor revels nor exults."

Mahabharat, XII—174–11. Be it happiness, or be it misery, be it agreeable, or be it disagreeable, what comes to one should be enjoyed with unconquered heart."

१८-समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

पदच्छेद	*Word-meaning.*
समः, शत्रौ, च, मित्रे, च,	Equal, in enemies, and, in friends, and,
तथा, मान-अपमानयोः।	so, in honour-dishonour ;
शीत-उष्ण-सुख-दुःखेषु,	cold-heat-pleasure-in pain,
समः, संग-विवर्जितः ॥	equal. attachment-free.

Translation—(One) equal in friend and enemies and so in honour and dishonour, equal in cold and heat, in pleasure and pain and free from attachment–

NOTE—This verse is connected with no. 19 and depicts the character of an equal thinking *yogee* who looks on all things indifferently.

C/o *Bhakti Sutra*, 47. Who renounces the fruits of action and abandons action, he becomes free from the pain of opposites."

१९-तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मेप्रियोनरः ॥

पदच्छेद	*Word-meaning.*
तुल्य-निन्दा-स्तुतिः-मौनी,	Equal-abuse-praise-silent,
सन्तुष्टः, येन-केनचित् ।	content, whatever-found ;
अनिकेतः-स्थिर-मतिः,	homeless-of firm mind,
भक्तिमान् , मे,प्रियः, नरः ॥	devoted, me, dear, man,

Translation—The man equal in abuse and praise, silent, content with whatever found, homeless, of firm mind, and devoted, is dear to me.

NOTE—Such *yogee* by his indifference to all worldly objects and steady mind, is a devotee and attains to the Lord.

C/o. *Mahabharat*, XII—61—8 "Sleeping at the place where evening overtakes him, without desire of bettering his position, without a house, subsisting on whatever food is obtained, given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creation equally, without likes and dislikes, the *Brahman* possessed of learning by adopting this mode of life attains to absorbtion with the eternal Soul that knows no delay."

२०-ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधानामत्परमाभक्तास्तेऽतीव मे प्रियाः ॥

पदच्छेद	*Word-meaning.*
ये, तु, धर्म्य-अमृतम्,	Who, and, teaching, immortal,
इदं, यथा, उक्तं, पर्युपासते।	this, as, stated, follow ;
श्रद्दधानाः, मत्-परमा,	with faith, me-supreme holding ;
भक्ताः, ते, अति, इव, मे, प्रियाः॥	devotee, they, much, me, dear.

Translation—And the devotees holding me supreme who with faith follow this immortal teaching as stated (above) they are much dear to me.

NOTE—All the *yogees* worshipping the Lord with faith and devotion as taught in this chapter are his devotees and attain to the supreme goal.

Thus ends Chapter XII called the Devotion Path.

THIRD PART.

CHAPTER XIII

MATTER AND SPIRIT.

(Introduction)

The First Part comprising Chapters 1 to 6 deals with *Karma yoga* on the analogy of the six *Darshan Shastras*.

The Second Part comprising Chapters 7 to 12 treats of knowledge and wisdom of the Supreme Lord and his devotion on the analogy of the *Vedant*.

The Third Part comprising Chapters 13 to 18 teaches the distinction of the higher and lower nature (body and soul or matter and spirit) and how to cross beyond the one and attain to the other on the analogy of the *Dharma Shastras (Itihasas & Puranas)*.

In other words, the first Part of the Gita deals with Philosophy, the second Part with Religion and the third Part with Ethics.

This Third Part shows that the Body (matter) is perishable and composed of the three qualities of *Sattva, Rajas* and *Tamas* causing pleasure, pain and delusion and that the Soul (spirit) is eternal, imperishable and supreme. The crossing of the one and the realization of the other leads to salvation and Supreme Goal.

The Soul is the higher nature and it is the greatness and power of the Lord who is all in all. The body is the lower nature which constitutes *maya* or delusion. It is dispelled by knowledge and realization of the true nature of the Soul.

The main points treated of by Chapter XIII are as follows:–(1)The classes and modification of nature (matter); (2) The marks or characteristics of wisdom; (3) The character of the soul; (4) The combination of body and soul ; (5) The relation and characteristics of the body and soul combined ; (6) How to cross beyond the body (matter) and attain to soul.

श्री भगवानुवाच

१-इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञं इति तद्विदः ॥

पदच्छेद	*Word meaning*
इदं, शरीरं, कौन्तेय,	This, body, *Arjuna*,
क्षेत्रम्, इति, अभिधीयते ।	abode, thus, is called ;
एतत्, यः, वेत्ति, तं, प्राहुः,	this, who, knows, him, call,
क्षेत्र-ज्ञः, इति-तत्-विदः ॥	abode-knower, thus, that-knower.

THE LORD SAID.

Translation—*Arjuna* ! this body is called as 'abode' and him who knows this, that knower they call the 'abode knower'.

NOTE—The lower *Prakriti*, matter, body or world is called the abode (*Kshetra*) as it is the dwelling place of the soul which is called the abode knower as it dwells in and illumines the body being its very essence and life.

C/o. *Shwetashwatara*, I–10 "The perishable is matter (*kshetra*), the imperishable (*akshetra*) is the immortal enjoyer (soul) and the Lord alone rules matter and soul."

Mahabharata, XII—352—6. "*Kshetrá* is another name for body and because he knows all *kshetras*, as also all good and bad deeds,

therefore, he who is the soul of *yogâ*, is called by the name of *kshetragya*."

२-क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

पदच्छेद	*Word-meaning.*
क्षेत्र-ज्ञम्, च, अपि, मां, विद्धि,	Abode-knower, and, also, me, know,
सर्व-क्षेत्रेषु, भारत ।	in all-abodes, *Arjuna* ;
क्षेत्र-क्षेत्र-ज्ञयोः, ज्ञानम्,	abode-abode-knower, knowledge,
यत्, तत्, ज्ञानम्, मतं, मम ॥	what, that, knowledge, regarded, my.

Translation—*Arjuna* ! know me as the *kśhetragya* (soul) of all the abodes. The knowledge of the abode and abode knower (body and soul) is regarded as my knowledge.

NOTE—The lord is the soul in all the bodies and the knowledge of the soul and its firmament (body or world) is the *adhyatma* or the self knowledge or the science of the soul and the cosmos.

C/o. *Brihdaranyak*, III—7—3 "Who is seated in the earth, who is outside of the earth, whom the earth knows not, of whom the earth is body, who rules within the earth, he is thy soul, inner ruler and immortal."

३-तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत्।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥

पदच्छेद	*Word-meaning*
तत्, क्षेत्रं, यत्, च, यादृक्, च,	That, abode, what, and, what, kind, and,
यत्-विकारि, यतः, च, यत्।	what-modification, what, &, what;
सः, च, यः, यत्, प्रभावः, च,	he, and, who, what, character, &,
तत्, समासेन, मे, शृणु।	that, briefly, me, hear.

Translation—What is that '*kshetra*', of what kind, of what modification, which is what, who he is, what are its characteristics, that hear briefly from me.

NOTE—The elements and modifications of (matter) '*kshetra*' and the character and knowledge of *kshetrayya* (soul) as well as the distinctions and the combined nature of the two are going to be discribed with full details.

४-ऋषिभिर्बहुधा गीतं छंदोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥

ऋषिभिः, बहुधा, गीतं,	By sages, by many, sung,
छन्दोभिः, विविधैः, पृथक्।	bychant, yyvarious, separately;
ब्रह्म-सूत्र-पदैः, च, एव,	by *Brahma sutra*-discourses, and, also,
हेतुमद्भिः, विनिश्चितैः ॥	full of reasonings, by decisive.

Translation—It has been sung by many sages separately by various *(vedic)* chants and also in *Brâhma Sutra* discourses full of decisive reasoning.

NOTE—The *Vedas* including *Upanishads* composed by great many sages are full of the knowledge of the soul and universe—the *kshetra* and *kshetragya*. The *Brahma Sutra* or *Vedant* of *Badrayana Vyasa* also deals with the same subject logically in short aphorisms, which conclusively prove that the Supreme Soul is all in all.

C/o. *Rig Veda*, IV—57. We obtain through the Lord of the *kshetra* as ever through a friend what nourishes our cows and horses."

Vishnu, II—13—70 "The soul is pure, imperishable, tranquil, void of qualities, being distinct from *Prakriti*."

५-महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

पदच्छेद	*Word meaning.*
महा-भूतानि, अहंकारः,	Great elements, egotism,
बुद्धिः, अव्यक्तं,एव, च ।	intellect, unmanifest, also, &;
इन्द्रियाणि, दशैकं, च,	organs, ten-one, and,
पंच, च, इन्द्रिय,-गोचराः ॥	five, and, sense-movers.

Translation—The great elements, egotism, intellect, and also the unmanifest (nature), the eleven sense organs and the five sense movers (objects,—

NOTE—This verse is connected with no. 6 and enumerates the 24 essenses of nature—

(*a*) Earth, sky (ether), air, fire and water ;

(*b*) Nature, egotisim and intellect ;

(*c*) Eye, ear, nose, tongue, skin, mouth, hands, feet, two private parts and mind ;

(*d*) sight, sound, smell, taste and touch.

C/o. *Kathballi*, 1—3—4 "The sense organs are the horses and the sense objects their road, while the soul combined with senses and mind is called the enjoyer by the wise."

Mahâbharat, XIV—35—48 "The great intellect, the unmanifest, the egoism, the ten and one senses, the five elements, the five specific attributes—these constitute the eternal creation The number of elements is thus four and twenty."

Koorma, II—7—22 to 25 "Mind, intellect, egoism, ether, air, fire, water and earth are the eight *Prakritis* ; ear, skin, eye, tongue, nose, arms, genitals, hands, feet and speech are said to be the senses. The sound, touch, form,

taste and smell are the five objects. These are the *Tattva* (essences or elements) of *Prakriti*. The twenty fourth, is the *Pradhan* (unmanifest) revealed by the *gunas* (qualities) and the supreme cause of the world's origin, middle and end. The rest are *Vikaras* (modification or changes)."

६-इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

पदच्छेद	*Word meaning.*
इच्छा, द्वेषः, सुखम्, दुःखं, संघातः, चेतना, धृतिः।	desire, aversion, pleasure, pain aggregate, intelligence, fortitude ;
एतत्, क्षेत्रं, समासेन, स-विकारम्, उदाहृतं ॥	these, abode, briefly, with-modifications, called.

Translation—Desire, aversion, pleasure and pain aggregate (body, intelligence and fortitude (etc.)—these briefly are called the *kshetra* modification.

NOTE—The 5 elements, 6th intellect, 7th egoism and 8th unmanifested are called the 8 divisions of nature ; while the 11 senses, 5 objects, aggregate (body) desire-aversions, pleasure-pain, knowledge & steadiness etc. are called the modifications or forms of nature.

७-अमानित्वमदंभित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥

पदच्छेद	*Word-meaning.*
अमानित्वम्, अदम्भित्वम्, अहिंसा, क्षान्तिः, आर्जवम्।	Humility, rectitude, kindnesss, fogiveness, uprightness;
आचार्य-उपासनं, शौचं,	teacher-service, purity.
स्थैर्यम्, आत्म-विनिग्रहः॥	stability, mind-control.

Trans'ation—Humility, rectitude, kindness, forgiveness, uprightness teacher's service, purity, stability and mind control—

NOTE—Verses 7 to 11 enumerate the characterestics of wisdom.

८-इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥

इन्द्रिय-अर्थेषु वैराग्यम्,	Sense-objects, dispassion,
अनहंकारः, एव, च।	modesty, also, and;
जन्म-मृत्यु-जरा-व्याधि,	birth-death-old age illness,
दुःख-दोष-अनुदर्शनम्॥	pain-evil-perception.

Translation—(And) dispassion of the sense objects, modesty, and also the perception of birth, death, old age, illness and pain—as evil.

NOTE—These are also the characteristics of the wisdom. Birth and death etc. not only cause pain but are also evils as causing delusion.

९-असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

पदच्छेद	*Word-meaning*
असक्तिः, अनभिष्वंगः,	Unattachment, unabsorbtion,
पुत्र-दार-गृह-आदिषु ।	son-wife-in-home etc. ;
नित्यं, च, सम-चितत्वं,	ever. and, equal-thinking,
इष्ट-अनिष्ट-उपपत्तिषु ॥	desireable undisireable, in attachment.

Translation—Unattachment, unabsorption, in son, wife, home etc., ever to be equal thinking on attainment of the desireable and undesireable.

NOTE—To be free from all egoism, desires and affection and to look equally or indifferently on all good and bad things of the world is a mark of wisdom.

C/o. *Mahabharat* XII—174—27 "All men attached to children, wives, kinsmen and relatives sink in the very sea of grief like wild elephants when weak sinking in a miry slough."

१०-मयि चानन्योगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

पदच्छेद	*Word-meaning.*
मयि, च, अनन्य-योगेन,	In me, and, without other-in meditation,
भक्तिः, अव्यभिचारिणी ।	devotion, unswerving ;
विविक्त-देश-सेवित्वम्,	solitary-place-to resort,
अरतिः, जन-संसदि ॥	not loving, men-society.

Translation—Unswerving devotion to me in *yoga* without another, resort to solitary places and not loving the society of men—

NOTE—To meditate on the Lord wtth exclusive devotion by dwelling in solitude and away from the habitations of men.

११-अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

अध्यात्म-ज्ञान-नित्यत्वम्,	Soul-knowledge-ever to be,
तत्व ज्ञान-अर्थ-दर्शनम् ।	truth-knowledge-object-realize ;
एतत्, ज्ञानं, इति, प्रोक्तं,	this, knowledge, thus, called,
अज्ञानम्, यत्, अतः, अन्यथा ॥	not knowledge, what from it, contrary.

Translation—To be ever (engaged) in Soul knowledge, to realize the object of the knowledge of truth ; this is called thus "knowledge" and what is contrary to this is not knowledge.

NOTE—The pursuit of knowledge and realization of the Supreme Lord is also a characteristic of wisdom. All the virtues mentioned in verses 7 to 11 are the elements of wisdom and everything else opposed or conflicting with them is unwisdom

C/o. *Vishnu* II—12—44 "The knowledge is truth and from which all that differs is false."

१२-ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥

पदच्छेद	*Word-meaning*
ज्ञेयं, यत्, तत्, प्रवक्ष्यामि,	Knowable, what, that, I shall describe,
यत्, ज्ञात्वा, अमृतं, अश्नुते ।	which, knowing, immortality, is enjoyed;
अनादिमत्-परं, ब्रह्म,	beginningless supreme *Brahma*,
न, सत्, तत्, न, असत्, उच्यते ॥	not, manifest, not, that, unmanifest.

Translation—I shall describe what is knowable and knowing which immortality is enjoyed. That beginningless Supreme *Brahma*, is called neither the manifested nor the unmanifested.

NOTE—The characteristics of the Soul, are going to be described in verses 12 to 17. He is alone to be known and by knowing which alone salvation is attained, It is eternal and it is manifest as well as unmanifest.

C/o. *Shwetashwatra* III—8. "I know this great person by knowing him only that one escapes death. There is no other way to go."

१३-सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

पदच्छेद	*Word meaning.*
सर्वतः, पाणि, पादं, तत्, सर्वतः, अक्षि, शिरः, मुखं ।	Everywhere, hands, feet, that, everywhere, eyes, heads, mouths ;
सर्वतः, श्रुतिमत्, लोके, सर्वं, आवृत्य, तिष्ठति ॥	everywhere, hearing in world, all, encompassing, abides.

Translation—With hands & feet everywhere, eyes, heads and mouths everywhere, ears everywhere, he abides in the world encompassing all.

NOTE—The Lord is omnipresent and omniscient and he pervades all things in the universe without exception.

C/o. *Rig Veda* X—81—3. "Who has eyes on all sides round about him, mouths on all sides, arms and feet on all sides, he is the sole god producing earth, heaven, and wielding them together."

Yajur Veda XXXI—1. "*Purusha* has a thousand heads, a thousand eyes, a thousand feet. He pervades everywhere and fills a space 10 fingers wide (heart)."

Shwetashwatara, III—3. "Everywhere are his eyes, and everywhere his faces, everywhere are his arms and everywhere his feet."

१४-सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥

पदच्छेद	*Word meaning*
सर्व-इन्द्रिय-गुण-आभासं,	All-sense-function-illuminator,
सर्व-इन्द्रिय-विवर्जितं।	all-senses-devoid ;
असक्तम्, सर्व-भृत्,च,एव,	unattached, all-supporter, and, also,
निर्गुणं, गुण-भोक्तृ, च॥	free of qualities, qualities-enjoyer, and.

Translation—The illuminator of all the sense functions and devoid of the senses ; unattached and also the supporter of all, free from qualities and the enjoyer of qualities.

NOTE—The soul is unmanifest, being unperceivable through the senses but the embodied soul manifests itself through the functions of all the senses which are as it were moved by him, he is free from all attachments but still he supports the body, he is free from the *gunas* (qualities) but as the embodied being is subject to the *upadhis* or the qualities of matter.

C/o. *Shwetashwatara* III—17, "The shiner of the functions of all the senses and devoid

of the senses. The Lord and master of all and the great refuge of all."

Shwetashwatara III—19. "He is without hands and feet and yet he walks and grasps. He sees without eyes and hears without ears. He knows all things knowable, but there is no one to know him. They call him the first and great person."

Mundak III—1—1, "Two companion birds clung together to a tree, one of which eats fruits but the other eats nothing and simply looks on."

१५-बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

पदच्छेद	*Word-meaning.*
बहिः, अन्तः, च, भूतानां,	Out, within, and, of beings,
अचरं, चरं, एव, च ।	unmoving, moving, also, and;
सूक्ष्मत्वात्, तत्, अविज्ञेयं,	from subtlity, he, unperceivable.
दूर-स्थं, च, अन्तिके, च, तत् ॥	far-being, and, near, and, he.

Translation—He is within and also without of beings, moving and also unmoving ; he is imperceivable from subtlity, living for and near.

NOTE—The soul pervades all things, but is subtle ; he is perceivable by the wise and unperceivable by the deluded.

C/o. *Isha* 5. "It moves and moves not. It is far and it is near. It is within all this and it is outside also of all this."

Mundak III—1—7, "It is large and bright and of unconceivable form. It is subtler than the subtle. It is further than far and also near. It is hidden in the heart of those who see it even here."

१६-अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

पदच्छेद	*Word-meaning*
अविभक्तं, च, भूतेषु,	Undivided, and, in beings,
विभक्तं, इव, च, स्थितं ।	divided, as, and, abiding ;
भूत-भर्तृ, च, तत्, ज्ञेयम् ।	beings-supporter, and, that, knowable,
ग्रसिष्णु, प्रभविष्णु, च ॥	distroyer, creator, and.

Translation—Undivided and abiding among beings as divided, He is knowable, supporter of beings, also creator and destroyer.

NOTE—The *Atma* (soul) is one and undivided but appears manifold and separate by abiding in all and different bodies. He is the creator, supporter and he is the supreme goal of all knowledge and knowable by all.

C/o. *Koorma* II—9—*1*. "Unseparated is called separate, *Brahma*, unmanifested, eterna

without origin or end, centre and united by one *Maya*"

१७-ज्योतिषामपितज्ज्योतिस्तमसःपरमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम्॥

पदच्छेद	*Word-meaning*
ज्योतिषां,अपि, तत् ,ज्योतिः	Of lights, also, he, light,
तमसः, परम, उच्यते ।	darkness, beyond, is called ;
ज्ञानं,ज्ञेयं, ज्ञान-गम्यम् ,	knowledge, knowable, knowledge-goal,
हृदि, सर्वस्य, धिष्ठितम् ॥	in heart, of all, seated.

Translation—He is also called the light of lights and beyond darkness, the knowledge, the knowable and goal of knowledge, and seated in the heart of all.

NOTE—The soul dwells within all things and illumines or moves them all. It is the soul by knowing which one attains to salvation and is freed from delusion. The soul is thus the illuminator of all, goal of knowledge and beyond darkness.

C/o. *Yajur Veda*, XXXI—18. "I know the mighty *Purush*, whose colour is like sun, beyond the reach of darkness. He only who knows him leaves death behind him There is no other save this alone to travel."

१८-इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥

पदच्छेद	*Word-meaning*
इति, क्षेत्रं, तथा, ज्ञानम्, ज्ञेयं, च, उक्तं, समासतः ।	Thus, abode, and, knowledge, knowable, and described; briefly ;
मत् भक्तः, एतत्, विज्ञाय, मत्-भावाय, उपपद्यते ॥	me devotees, this, knowing, me-state, attain.

Translation—Thus the '*Kshetra*', the knowledge and the knowable *(Kshetragya)* have been briefly described, my devotees on knowing this attain to my state.

NOTE—The '*kshetra*' has been dealt with in verses 5—6 ; knowledge character in verse 7 to 11, '*Kshetragya*' in verses 12 to 17. The devotees of the Lord on attaining to this soul knowledge obtain *Nirwan* or *moksha*.

C/o. *Bhagavat* III—27—28. "When the devotee properly realizes my nature by my grace, then his doubts are cut and he is liberated from body through the self-knowledge, and easily attains to the bliss dwelling in me and then he does not return to the world.''

१९-प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

पदच्छेद	*Word-meaning.*
प्रकृतिं, पुरुषं, च, एव, विद्धि, अनादी, उभौ, अपि ।	Nature, person, and, verily, know, beginningless, both, also
विकारान्, च, गुणान्, च, एव, विद्धि, प्रकृति-संभवान् ॥	modification, and, qualities, and, also, know, nature-born.

Translation—Verily know both the Person and the Nature also as biginningless and the modifications and qualities also know as Nature born.

NOTE—*Prakriti* (*kshetra* or nature) & *Purusha* (*khsetragya* or soul) are both eternal. *Vikar* or modification as noted in verses 5 and 6 and *gunas* (qualities) as described in XIV—5 are the products of nature and perishable. From this verse up to the end, the combination of soul and nature, their work, character and goal are dealt with.

२०-कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुख दुःखानां भोक्तृत्वे हेतुरुच्यते ॥

कार्य-कारण-कर्तृत्वे, हेतुः, प्रकृतिः, उच्यते ।	Effect-means- in agency, cause-nature, is called ;
पुरुषः, सुख-दुःखानाम्, भोक्तृत्वे, हेतुः उच्यते ।	person, of pleasure-pain, in enjoyment, cause, is called.

Translation—Nature is called the cause of effect, means and agency ; and the Person is called the cause of the enjoyment of pleasure and pain.

NOTE—Nature is the source of the cause (agency), means and effect of all actions while the embodied soul seems to be the experiencer of pain and pleasures. B. G. V—14; XVIII—18.

C/o. *Bhagavat* III—26—8 "Know the nature as the cause of body, means (senses) and doer (deity), the *Atma* (soul) above this nature as the enjoyer of pleasure and pain."

२१-पुरुषःप्रकृतिस्थो हि भुङ्क्तेप्रकृतिजान्गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

पदच्छेद	*Word-meaning.*
पुरुषः, प्रकृति-स्थः, हि,	Person, nature-dwelling, truly,
भुङ्क्ते, प्रकृति-जान्, गुणान्	enjoys, nature-born, qualities;
कारणं, गुण-सङ्गः, अस्य,	cause, qualities-attachment, his,
सत्-असत्-योनि-जन्मसु ॥	good-evil-in womb-birth.

Translation—The Person dwelling in nature (body) truly enjoyes qualities born of nature, and the cause of his birth in good and evil wombs is the attachment to the qualities.

NOTE—The soul by dwelling in the body seems to enjoy (through delusion), qualities (pleasure and pain) and thereby becomes subject to good and bad births.

C/o. *Kathaballi* 1—3—4 "The wise call the soul combined with senses and mind as the enjoyer."

Bhagavat III—27—3. "It (soul) is born in good and bad wombs owing to the evils of action caused by the effects of egoism and attachments."

२२-उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तोदेहेऽस्मिन्पुरुषः परः॥

पदच्छेद	*Word-meaning.*
उपद्रष्टा, अनुमंता, च,	Witness, impeller, and,
भर्ता, भोक्ता, महा-ईश्वरः।	supporter, enjoyer, supreme-lord;
परमात्मा,इति,च,अपि,उक्तः,	Supreme soul, thus, and, also, called,
देहे, अस्मिन्, पुरुषः, परः॥	in body, in this, person, great.

Translation—The Supreme Lord is the witness, the impeller, the supporter, and the enjoyer in this body and is also called the Supreme Soul and the Person.

NOTE—The soul is both *sagun* and *nirgun*. He does not act but is simply a witness. It is through

Maya that he seems to impell or move and support the body & experience pleasure and pain.

C/o. *Mundak* III—1—1 "Two companion birds fast friends cling to the same tree. One eats the sweet fruits and the other looks on without eating".

Shwetashwatara VI—11 "There is one Lord the universal soul of all, in the heart of all beings pervading all, superviser of actions, dwelling in all beings, witness, chief intelligence and without qualities"

२३-य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

पदच्छेद	*Word-meaning*
य, एवं, वेत्ति, पुरुषम्,	Who. thus, knows, person,
प्रकृतिं, च, गुणैः, सह,	nature, and, qualities, together
सर्वथाः, वर्तमानः, अपि,	anyway, acting, even,
नः, स, भूयः, अभिजायते ॥	not, he, again. is born.

Translation—Who knows thus the Person (so 1) and the nature together with the qualities, he is not born again even by acting in any way.

NOTE—Who acquires the knowledge of the soul, the nature and its qualities (constituting the

Maya. i. e. the realizer of the self knowledge attains to salvation inspite of his performing all bodily and worldly actions.

२४-ध्यानेनात्मनिपश्यन्तिकेचिदात्मानमात्मना।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥

पदच्छेद	*Word-meaning.*
ध्यानेन, आत्मनि, पश्यन्ति, केचित्, आत्मानम्, आत्मना।	By contemplation, in heart, see, some, soul, by mind ;
अन्ये, सांख्येन, योगेन, कर्म-योगेन, च, अपरे॥	others, by wisdom, by path, by action-path, and, others,

Translation—Some see the soul in the heart by mind contemplation, others by wisdom path and others by action path.

NOTE—There are several ways of realizing the soul—

(*a*) *Dhyan yoga* (meditation Path) ;

(*b*) *Gyan yoga* (wisdom path) ;

(c) *Karma yoga* (action path).

C/o *Shwetashwatara* IV—20. "The sight does not dwell in him and no one sees him with the eyes. He who knows him by the heart and by meditation becomes immortal."

Koorma II—4—23. "Some see me with meditation, some with knowledge, some with devotion-worship and some with action-worship."

२५-अन्येत्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

पदच्छेद	*Word-meaning.*
अन्ये,तु,एवं,अजानन्तः,	Some, and, thus, not knowing,
श्रुत्वा, अन्येभ्यः, उपासते।	hearing, from others, worships
ते,अपि,च,अतितरंति, एव,	they, also, and, cross, verily,
मृत्युम्, श्रुति-परायणाः ॥	death, hearing-devoted.

Translation—Some not knowing this way worship on hearing from others and even those devoted to hearing verily cross over death.

NOTE – Being unable to follow the meditation, wisdom and action paths, some worship the Lord with devction as heard from other persons and they too attain to salvation by following the (4) Devotion Path.

२६-यावत्संजायते किंचित्सत्त्वं स्थावरजंगमं।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

पदच्छेद	*Word-meaning*
यावत्, संजायते, किंचित्,	Whatever, is born, any,
सत्वम्, स्थावर-जङ्गमं ।	being, unmoving-moving ;
क्षेत्र-क्षेत्रज्ञ-संयोगात्,	natnre-soul-union,
तत्, विद्धि, भरतर्षभ ॥	that, know, *Arjuna*.

Tra slation—Whatever beings are born moving and unmoving, know that *Arjuna* ! from the u nion of the soul and nature.

NOTE—The whole universe is created by the combination of the soul and nature (matter and spirit).

C/o. B. G. VII—6 ; XIV—4.

२७-समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

समम्, सर्वेषु, भूतेषु,	Some, in all, in beings,
तिष्ठन्तं, परम-ईश्वरं ।	dwelling, Supreme-Lord ;
विनश्यत्सु, अविनश्यन्तं,	in mortals, immortals,
यः, पश्यति, सः, पश्यति ॥	who, sees, he, sees.

Trans ati n—He sees, who sees the same Supreme Lord dwelling in all beings, and the immortal amongst the mortals.

NOTE—The wise man is he who regards the body as perishable and the soul as imperishable and the same soul dwelling in all beings

C/o. *Shwetashwatâra* IV—10. "Let him know that the *Maya* is the *Prakriti* and the great Lord is the possessor of the *Maya*. By him this world is pervaded."

२८-समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥

पदच्छेद	*Word meaning*
समं, पश्यन्, हि, सर्वत्र, समवस्थितम्, ईश्वरम् ।	Same, seeing, verily, everywhere, dwelling, Lord ;
न, हिनस्ति, आत्मना, आत्मनं, ततः, याति, परां, गतिं ॥	not, kills, by mind, soul, then, attains, supreme, goal.

Translation—Seeing the same Lord dwelling verily everywhere. he kills not the self by the mind and then attains to the supreme goal.

NOTE—The wise man by seeing the soul dwelling in all beings to be the same realizes the true nature of the Lord and then attains to the supreme goal. The mind that does not engage in soul meditation and realization is enemy of

the soul by causing it bondage.

C/o. B. G. VI—5 and 6.

२९-प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं स पश्यति॥

पदच्छेद	*Word-meaning.*
प्रकृत्या, एव, च, कर्माणि,	By nature, alone, &, actions,
क्रियमाणानि, सर्वशः।	performed, all ;
यः, पश्यति, तथा, आत्मानम्,	who, sees, and, soul,
अकर्तारं, सः, पश्यति॥	unacting, he, sees.

Translation—He sees, who sees all actions performed by nature alone and the soul not acting.

NOTE—The wise understands that it is the nature (the inherited tendency of the past *karmas*) that is the cause of action and not the soul.

३०-यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म संपद्यते तदा॥

यदा, भूत-पृथक्-भावम्,	When, beings-different-forms
एक-स्थम्, अनुपश्यति।	one-dwelling, sees ;
ततः, एव, च, विस्तारम्,	that, also, and, expansion,
ब्रह्म, संपद्यते, तदा।	lord, attains, then.

Trans'ation—When (one) sees the beings of different forms dwelling in the one and the expansion (universe) also from that, then he attains to *Brahma*.

NOTE—The wise man understands that the soul is all pervading and the origin of the whole universe and its realization leads to his salvation.

C/o; *Chkandogya* VII—26—1. "From the self is life, from the self is desire, from the self is love, from the self is *akash*, from the self is light, from the self are waters, and from the self are manifestation and disappearence.

३१-अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ॥
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

पदच्छेद	*Word-meaning*
अनादित्वात्, निर्गुणत्वात्,	Being biginningless, without qualities,
परम-आत्मा, अयं, अव्ययः।	supreme soul, this, imperishable ;
शरीर-स्थः, अपि, कौन्तेय,	body-dwelling, though, *Arjuna*,
न, करोति, न, लिप्यते ॥	neither, acts, nor, is tainted.

Translation—*Arjuna* ! This imperishable and

supreme soul, being beginningless and without qualities, neither acts nor is tainted, though dwelling in the body

NOTE—The soul present in the body, is eternal, imperishable, devoid of qualities and unattached.

C/o. *Bhagavat* III—27—1. "The *Purusha* dwelling in nature (body) is not tainted by the pleasures and pain caused by the attributes of nature, because he is without modifications, without qualities and non-doer."

३२-यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

पदच्छेद	*Word meaning.*
यथा, सर्व-गतम्, सौक्ष्म्यात्,	As, all-going, by subtlity,
आकाशम्, न, उपलिप्यते ।	ether, not, is tainted ;
सर्वत्र, अवस्थितः, देहे तथा,	all, dwelling, in body, so,
आत्मा, न, उपलिप्यते ॥	soul, not, is tainted.

Translation—As the all-going ether is not tainted by being subtle, so the soul dwelling in all bodies is not tainted.

NOTE—The soul though appearing to dwell in the body is still unattached, like the all pervading and subtle ether.

C/o. *Koorma* II—2–14. "As the ether is not tainted by mixing with smoke so the *Atma* is not tainted by the feeling born of the heart."

३३-यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

पदच्छेद	*Word-meaning.*
यथा, प्रकाशयति, एकः,	As, illumines, one,
कृत्स्नम्, लोकम्, इमं, रविः।	all, world, this, sun ;
क्षेत्रम्, क्षेत्री, तथा,	body, soul, so,
कृत्स्नम्, प्रकाशयति, भारत॥	all, illumines, *Arjuna*.

Translation—*Arjuna* ! as the one sun illumines all the world, so the Soul illumines all the body.

NOTE—As the light of the Sun fills the whole world so the great soul is the life and mover of the whole universe.

C/o. *Shwetashwatara* V—4. "As the shining Sun shines upon all regions, above, below and across, so the one God glorious and adorable rules over all creatures born from a womb."

Kathballi II—2—11. "As the Sun, the eye of the whole world, is not soiled by the external evils of the eyes, so the one inner Self of all the creatures beyond all objects is not tainted by the evils of the external world."

३४-क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

पदच्छेद	*Word-meaning.*
क्षेत्र-क्षेत्रज्ञयोः, एवम्,	Body-soul, thus,
अन्तरम्, ज्ञान-चक्षुषा ।	distinction, by wisdom-eye;
भूत-प्रकृति-मोक्षं, च, ये,	being-nature-released, and, who,
विदुः, यान्ति, ते, परं ॥	know, reach, they, supreme.

Translation—Who by the wisdom eye know the distinction between the body and soul and being released from nature, they reach the Supreme.

NOTE—Those who realize the true character and difference between body and soul and how to be released from material nature (body) they attain to the Supreme State.

Thus ends chapter XIII called Matter & Spirit.

CHAPTER XIV.

QUALITIES OF NATURE.

(INTRODUCTION)

This chapter treats of the three qualities of nature, their characteristics, functions and effect, how to overcome them and attain to *moksha* ;

2. The world is evolved by the activities of the qualities *(gunas)*-*Sattva* (Pure), *Rajas* (impure) and *Tamas* (dark) constituting the *Maya* (Nature). The character of *sattva* is light and happiness, of *Rajas* activity and desire and of *Tamas*, delusion.

3. These characteristics of the *gunas* forming the body are determined by the past *karmas*. But there is always one particular *guna* predominating over the other two and exerting its own influence. Those possessed of *Sattva* attain to heaven, of *Rajas* to human birth and of *Tamas* to the lower state as animals and plants.

4. These *gunas* can be overcome by abandonment of attachment, renunciation of pleasure, pain and delusion, and steadiness of mind and devotion to the Lord.

Then one realizes the Self and attains to the Supreme Reality and *Moksha*.

श्री भगवानुवाच

१-परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे परांसिद्धिमितो गताः॥

पदच्छेद	*Word-meaning.*
परं, भूयः, प्रवक्ष्यामि,	Sublime, again, I shall declare,
ज्ञानानां, ज्ञानं, उत्तमं।	of knowledge, knowledge, best;
यत्, ज्ञात्वा, मुनयः, सर्वे,	which, knowing, sages, all,
परां, सिद्धिं, इतः, गताः॥	supreme, perfection, from here, attained.

THE LORD SAID.

Translation—I shall declare again the sublime and the best knowledge of the knowledges, knowing which the sages have attained to the supreme perfection from here.

NOTE—The knowledge of the three *gunas* (qualities or character of nature) constituting the *Maya* leads to the Supreme Goal.

C/o *Koorma*, II—8—1. "*Brahmans* ! I will declare my secret knowledge by which the creatures cross the terrible ocean of the world."

२-इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥

इदं, ज्ञानं, उपाश्रित्य,	This, knowledge, possessed,
मम, साधर्म्यम्, आगताः।	my, state, attained ;

सर्गे, अपि, न, उपजायन्ते,	in creation, not, are born.
प्रलये, न, व्यथन्ति, च ॥	in dissolution, not, distressed, and.

Translation—Possessed of this knowledge and attained to my state. they are neither born at creation nor distressed at dissolution.

NOTE—The knowers of the three qualities as the cause of pleasure, pain and delusion renounce the same and are then freed from birth and death for ever

C/o. *Koorma*, II—2—2."Relying on this knowledge the *Brahmans* having become *Brahma* and also the ancient *Brahma* knowers are not re-born in the creation."

३-मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत ॥

पदच्छेद	*Word meaning.*
मम, योनिः, महत्-ब्रह्म,	My, womb, great-*Brahma*,
तस्मिन्, गर्भं, दधामि, अहं ।	in it, germ. give, I ;
सम्भवः, सर्व-भूतानां,	birth, of all-beings,
ततः, भवति, भारत ॥	thence, is, *Arjuna*.

Translation—*Arjuna* ! the great *Brahma* is my womb and I place the germ in it and thence is the birth of all beings.

NOTE—*Mahat* (Intelligence) *Brahma* or intelligent *Prakriti* is the Supreme Nature and the *Hiranyagarbh* (the golden egg) is the cause of the whole universe.

C/o. *Chhandogya*, IV—2—3. "He wished 'let me be many' and produced beings and then he created fire etc."

४-सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

पदच्छेद	*Word-meaning*
सर्व-योनिषु, कौन्तेय, मूर्तयः, संभवन्ति, याः।	In all-wombs, *Arjuna*, forms, are born, which ;
तासाम्, ब्रह्म, महत्, योनिः, अहं, बीज-प्रदः, पिता ॥	of those, *Brahma*, great, womb I, seed-giver, father.

Translation—Of all those forms which are born in the wombs, *Arjuna* ! I am the seed giver father and the great *Brahma* (nature) is the mother.

NOTE—The Lord is the creator of all beings in the universe through his intelligent *Prikriti* or great nature.

C/o. *Shwetashvatara* IV—10. "Know that the nature is the *Maya* and the Supreme Lord is the master of nature. All this world is pervaded

by his forms."

B. G, XIII—26.

५-सत्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

पदच्छेद	*Word-meanings.*
सत्वं, रजः, तमः, इति,	Pure, impure, dark, thus,
गुणः, प्रकृति-सम्भवाः।	qualities, nature-born;
निबध्नन्ति, महाबाहो,	bind, *Arjuna*.
देहे, देहिनम्, अव्ययं ॥	in body, embodied, imperishable.

Translation—*Arjuna* ! the qualities born of nature, *Sattva, Rajas*, and *Tamas* thus bind the imperishable embodied in the body.

NOTE—The world is evolved by the activities of the qualities (*gunas*) constituting the *Maya*. They govern the relation of the Lord with the universe and the form in which he manifests himself.

Clo. *Bhagavat* I—2—30. "The Lord who is free from qualities, being, nonbeing, created the world at first with *Maya* composed of the three *gunas*"

Koorma II—7—26. "*Sattva, Rajas* and *Tamas* are thus called the three qualities, and know the unmanifested *Prakriti* as dwelling in their equilibrium."

६-तत्र सत्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

पदच्छेद	*Word-meaning.*
तत्र, सत्वं, निर्मलत्वात्, प्रकाशकं, अनामयं ।	Of these, purity, being stainless, bright, unpolluted ;
सुख-संगेन, बध्नाति,	happiness-attachment, binds,
ज्ञान-संगेन, च, अनघ ॥	knowledge-by attachment, and, *Arjuna*.

Translation—Of these the *Sattva* being unpolluted, bright and stainless, binds, *Arjuna* ! by attachment to happiness and by attachment to knowledge.

NOTE—The *Sattva* quality produces a tendency for mental purity, happiness and intelligence.

C/o. *Mahabharat* XII—194—34. "Gladness, satisfaction, delight, happiness, tranquility of heart, these are the properties of the state of *Sattva*."

Bhagavat, XI—25—13. "When the bright, pure and blissful *Sattva* prevails over the other two qualities, then the man meets with happiness, piety and knowledge etc."

७-रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

पदच्छेद	*Word-meaning.*
रजः, राग-आत्मकम्, विद्धि,	Impurity, pleasure-character, know,
तृष्णा-सङ्ग-समुद्भवं ।	thirst-attachment-producer ;
तत्, निबध्नाति, कौन्तेय,	that, binds, *Arjuna*,
कर्म-संगेन, देहिनं ॥	by action-attachment, embodied.

Translation—*Arjuna* ! know that *Rajas* is of the character of pleasure and producer of thirst and attachment. It binds the embodied (self) by attachment to action.

NOTE—The character of *Rajas* is pleasure, desire and attachment and it produces a tendency for activity.

C/o. *Bhagavat* XI—25—17. "By prevalence of *Rajas*, the man is perturbed with activity and gets no rest, the action organs are agitated and the mind whirls."

८-तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ॥
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

तमः, तु, अज्ञान-जम्, विद्धि,	Darkness, ignorance-born, know
मोहनं, सर्व-देहिनाम् ।	deluder, of all-embodied ;
प्रमाद-आलस्य-निद्राभिः,	inertness-dulness-by sleep,
तत्, निबध्नाति, भारत ॥	it, binds, *Arjuna*.

Translation—But know *Tamas* as born of ignorance and the deluder of the embodied (self). *Arjuna* ! it binds (the embodied) with inertness, dullness and sleep.

NOTE—The character of *Tamas* is to delude the self and produce inertness, dulness and death.

C/o. *Mahabharat* XII—194—33. "That state again which is allied to delusion and error, and in consequence of which one knows not what to do, which is unascetaiable and unknown, should be regarded as belonging to the quality of *Tamas*."

Mahabharat XII—194—36. "Disgrace, delusion, error, sleep, stupidity, that overtake one through illuck are the various properties of *Tamas*."

९-सत्त्वं सुखे संजयति रजः कर्माणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

पदच्छेद	*Word-meaning.*
सत्वं, सुखे, संजयति,	Purity, happiness, produces,
रजः, कर्माणि, भारत ।	impurity, activity, *Arjuna;*
ज्ञानं, आवृत्य, तु, तमः,	knowledge, enveloping, and, darkness,
प्रमादे, संजयति, उत ॥	inertness, produces, only.

Translation—*Arjuna* ! *Sattva* produces happiness, *Rajas* activity and *Tamas* by enveloping knowledge produces only inertness.

NOTE—The function of *Sattva* is to produce mental happiness, that of *Rajas* restlessness and that of *Tamas* inertness or delusion.

C/o. *Manu S.* XII—26. "It is thought that *Sattva* is knowledge, *Rajas* desire, and *Tamas* darkness and that such is the nature of the *gunas* which pervade and cling to all beings."

Mahabharat III—212—4. "*Tamas* is characterisd by illusion. *Rajas* incites (to action) & *Sattva* is of great grandeure"

Mahabharat, XII—194—30 "The quality of *Sattva* brings happiness, the quality of *Rajas* produces sorrow and the quality of *Tamas* causes only delusion".

१०-रजस्तमश्चाभिभूय सत्वं भवति भारत ।
रजः सत्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥

पदच्छेद	*Word-meaning.*
रजः,तमः, च, अभिभूय,	Impurity, darkness,and,predominating,
सत्वं, भवति, भारत ।	purity, exists, *Arjuna* ;
रजः, सत्वम्, तमः,च,एव,	impurity,purity,darkness,also,
तमः, सत्वम्, रजः, तथा ॥	darkness, purity,impurity, so.

Translation—*Arjuna* ! *Sattva* exists by predominating over *Rajas* and *Tamas*, *Tamas* (by predomi-

nating) over *Rajas* and *Sattav* and so *Rajas* over *Sattva* and *Tamas* also.

NOTE—When the three *gunas* or qualities of nature are equipoised, there is no manifestation of the world It is only when there is disturbance of these qualities that there is creation and its activity. There is, however, always one particular quality in excess or in preponderance and exercises its effect to the exclusion of the other two.

C/o. *Manu* S. XII—25 "When one of these qualities wholly predominates in a body, then it makes the embodied imminently distinguished for that quality."

११-सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥

पदच्छेद	*Word-meaning*
सर्व-द्वारेषु, देहे,	In all doors, in body,
अस्मिन्, प्रकाश, उपजायते ।	in this, light, appears ;
ज्ञानं, यदा, तदा, विद्यात्,	knowledge, when, then, know,
विवृद्धं, सत्वम्, इति, उत॥	increased, purity, thus, only.

Translation—When the light of knowledge appears in all the doors of the body, then know the *Sattva* increasing thus.

NOTE When the knowledge or intelligence shines through all the senses producing right con-

ception of things, then it is a sign of the predominance of *Sattva*

C/o. *Shwetashwâtara* II—13 "They say that lightness, health, uncovetousness, brightness of colour, sweetness of tone, a pleasent scent, and the smallness of excretion are the first result of knowledge."

Manu S. XII—27. "When one experiences in his soul a feeling full of bliss, a deep colour as it were a pure light; then let him know that it is the *Sattva* (prevailing)."

Bhagavat XI—25—16. "When the heart is happy, and the sense organs undisturbed, the body fearless, mind unattached, then know that *Sattva* prevails"

१२-लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥

पदच्छेद	*Word-meaning*
लोभः, प्रवृत्तिः, आरम्भः,	Greed, activity, undertaking,
कर्मणां, अशमः, स्पृहा।	of action, unrest, desire ;
रजसि, एतानि, जायंते,	in impurity, these, are produced
विवृद्धे, भरतर्षभ ॥	in increase, *Arjuna.*

Translation—Greed, activity, undertaking of action, unrest and desire, these are produced, *Arjuna* ! in the increase of *Rajas*.

NOTE—When the *Rajas* is in ascendance, there is ever attachment, and thirst for objects producing pain.

C/o. *Manu S. XII—28.* "*Rajas* unites with pain and causes unrest to the self and makes the embodied desire objects."

Bhagavat XI—25—14. "When *Rajas*, the cause of attachment and separation, prevails over *Sattva* aud *Tamas*, then the man is united with pain, action and greed."

१३-अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

पदच्छेद	*Word-meaning.*
अप्रकाशः, अप्रवृत्तिः, च,	Gloom, inactivity, and,
प्रमादः, मोहः, एव, च।	inertness, delusion, also, and ;
तमसि, एतानि, जायन्ते,	in darkness, these, are produced,
विवृद्धे, कुरुनन्दन ॥	in increase, *Arjuna.*

Translation—Gloom, inactivity, inertness and also delusion, these are produced, *Arjuna* ! on the increase of *Tamas*.

NOTE—The growth of delusion etc. is the sign of the predominance of *Tamas*.

C/o, *Manu S. XII—29.* "What is coupled with delusion and what is of the character of an undescernable mass, what can not be fathomed by reason and what can not be freely known, that one must know as *Tamas.*"

Bhagavat XI—25—15. "When the deluding, killing and dulling *Tamas* prevails over *Sattva* and *Rajas*, it unites the man with grief, delusion, sleep, cruelty and desire."

१४-यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥

पदच्छेद	*Word meaning*
यदा, सत्वे, प्रवृद्धे, तु,	When, in purity, increase, &,
प्रलयं, याति, देह-भृत् ।	death, attains, body-supporter;
तदा, उत्तम-विदान्, लोकान्,	then, supreme-knower, realms,
अमलान्, प्रतिपद्यते ॥	pure, goes.

Translation—When the body supporter (the embodied) attains to death on the increase of *Sattva*, then he goes to the pure realms of the Supreme knowers.

NOTE—One dying during the predominance of the *Sattva* quality attains to the abode of the wise or heaven.

१५-रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥

पदच्छेद	*Word-meaning.*
रजसि, प्रलयं, गत्वा,	In impurity, death, going,
कर्म, संगिषु, जायते ।	action, in attachment, is born;
तथा, प्रलीनः, तमसि,	so, dying, in darkness,
मूढ़-योनिषु, जायते ॥	in deluded-wombs, is born,

Translation—(One) going to death in *Rajas* is born amongst the action—attached and so (one) dying in *Tamas* is born in the deluded wombs.

NOTE—If one dies during the prevalence of *Rajas* he is born in the world of men attached to action and in case of death during the predominence of *Tamas*, he is born amongst the lower animals bereft of intelligence.

C/o. *Chhandogya*, V—10—7 "Those of good conduct soon attain some good birth as that of a *Brahmana, Kshatriya* and *Vaisha*. But those of evil conduct soon attain an evil—the birth of a dog, frog or a *Chandal*."

Bhagavat XI—25—22. "Those dying in *Sattva* go to heaven, those dying in *Rajas* go to human world, while those dying in *Tamas* go to hell"

१६—कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥

पदच्छेद	*Word-meaning.*
कर्मणः, सुकृतस्य, आहुः,	Actions, good, they say,
सात्विकं, निर्मलं, फलं।	purity, stainless, fruit,
रजसः, तु, फलम्, दुःखम्।	impurity, fruit, pain,
अज्ञानम्, तमसः, फलम्॥	ignorance, darkness, fruit.

Translation—They say that the fruit of the good actions is *Sattvic* and spotless and the fruit of *Rajas* is pain, and the fruit of *Tamas* is ignorance.

NOTE—The effect of good actions (*Sattvic* quality) is happiness, that of *Rajas* and *Tamas* pain and delusion respectively.

१७—सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥

सत्वात्, संजायते, ज्ञानम्,	From purity, is produced, knowledge,
रजसः, लोभः, एव, च।	from impurity, greed, also, &;
प्रमाद-मोहौ, तमसः,	inertness-delusion, by darkness,
भवतः, अज्ञानम्, एव, च॥	caused, ignorance, verily, &.

Translation—From *Sattva* is produced knowledge

and greed also from *Rajas* while inertaness and delusion and ignorance are caused verily by *Tamas*.

NOTE—The effect of *Sattva* quality is knowledge, of *Rajas* desire of objects, of *Tamas* delusion and death.

१८-ऊर्ध्वंगच्छन्तिसत्त्वस्थामध्येतिष्ठंतिराजसाः
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥

पदच्छेद	*Word-meaning.*
ऊर्ध्वं, गच्छन्ति, सत्त्व-स्थाः,	Upward, go, purity-dwellers,
मध्ये, तिष्ठन्ति, राजसाः।	in middle, dwell, impure;
जघन्य-गुण-वृत्ति-स्थाः,	evil-quality-course-dwellers,
अधः, गच्छन्ति, तामसाः॥	downward, go, dark.

Translation—The *Sattva* dwellers go upward, the *Rajsee* dwell in the middle, and the dwellers of the course of evil quality of *Tamas* go downward.

NOTE—The men possessed of *Sattva* nature by acquiring knowledge &virtue go to heaven, those of *Rajas* nature by following desires are born in the human world, while the *Tamas* ones owing to delusion and ignorance attain the lowest state of beasts etc.

C/o. *Manu S.* XII—40 "Those endowed with *Sattva* reach the state of gods, those with *Rajas*

the state of men, and those with *Tamas* ever sink to the condition of beasts. This is the three-fold course of transmigration of souls."

Mahabharat XIV—36—25 "The men of evil conduct always exhibit the indication of their acts and sink in darkness. Their course is always downwards."

Bhagavat XI—25—21 "Persons possessed of *Sattva* quality attain to the high world of *Brahma*, those of *Rajas* attain to human body, while those of *Tamas* are born in the lowest wombs"

१९—नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥

पदच्छेद	*Word-meaning*
न, अन्यम्, गुणेभ्यः कर्तारम्,	Not, other than, qualities, agent,
यदा, द्रष्टा, अनुपश्यति।	when, seer, sees ;
गुणेभ्यः, च, परम्, वेत्ति,	than qualities, and, higher, knows,
मत्-भावं, सः, अधिगच्छति॥	me-state, he, attains.

Translation—When the seer sees no agent other than the qualities and knows the higher than the qualities, he attains to my state.

NOTE—When one understands that the actions are caused by the qualities of nature and that

the soul is superior to them i. e. one knowing the distinction between Nature and Soul and thereby abandoning attachment and desires attains to self realization and salvation.

२०—गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुखैः विमुक्तोऽमृतमश्नुते ॥

पदच्छेद	*Word meaning.*
गुणान्, एतान्, अतीत्य,	Qualities, from these, crossing,
त्रीन्, देही, देह-समुद्भवान्।	three, embodied, body-producer
जन्म-मृत्यु-जरा-दुःखैः,	birth-death-oldage-pain,
विमुक्तः, अमृतम्, अश्नुते ॥	liberated, immortality, enjoys.

Translation—The embodied, crossing beyond these three qualities the producers of the body, and liberated from the pain of birth, death and old age enjoys immortality.

NOTE—One freed from the bodily pleasure and pain caused by the *gunas* attains to salvation.

C/o. *Mahabharat*, XII—9—33 "The person who crosses beyond the transitory world full of manifold evils of birth, death, oldage and pain, attains to eternal happiness."

Koorma II—2—36. "When *Brahma* knowledge alone becomes the one remedy, for the so-called

birth, oldage, desease and pain, then he is happy."

अर्जुन उवाच

२१—कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥

पदच्छेद	*Word-meaning*
कैः, लिङ्गैः, त्रीन्, गुणान्, एतान्, अतीतः, भवति, प्रभो।	By what, by marks, three, qualities, these, crosser, is, Lord ;
किं, आचारः, कथं, च, एतान्, त्रीन्, गुणान्, अतिवर्तते ॥	what, conduct, how these, three, qualities, crosses.

ARJUNA SAID.

Translation—Lord ! of what marks is the crosser of these three qualities, by what conduct and how he crosses beyond these qualities ?

NOTE—The distinguishing characteristics of the liberated being and the manner of overcoming the three qualities are now going to be described.

श्री भगवानुवाच

२२—प्रकाशं च प्रवृत्तिं च मोहमेवच पाण्डव।
नद्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥

प्रकाशं, च, प्रवृत्तिम्, च, मोहं, एव, च, पाण्डव।	Light, and, activity, and, delusion, also, and, *Arjuna* ;

न, द्वेष्टि, संप्रवृत्तानि,	not, grieves, happening,
न, निवृत्तानि, कांक्षति ॥	nor, not happenning, desires.

THE LORD SAID.

Translation—*Pandav* ! he neither grieves on the happening of, nor desires on the not happening of light (*Sattva*) activity (*Rajas*) and delusion (*Tamas*).

NOTE—The liberated soul becomes indifferent to the effects of the three qualities *viz.*—pleasure, pain and delusion.

२३-उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥

पदच्छेद	*Word meaning*
उदासीन-वत्, आसीनः,	Indifferent like, seated,
गुणैः, यः, न, विचाल्यते ।	by qualities, who, not, moved;
गुणः, वर्तन्ते, इति, एव,	qualities, act, thus, only,
यः, अवतिष्ठति, न, इंगते ॥	who, remains, not, is effected.

Translation—Who seated as indifferent is not moved by the qualities ; and who remains (thinking) thus "The qualities act" he is not effected

NOTE—One who is not effected by desires and aversions caused by the qualities, considering that the qualities are the agent and not the

self, he is not disturbed but remains calm and steady.

२४-समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्य निन्दात्मसंस्तुतिः ॥

पदच्छेद	*Word-meaning.*
सम-दुःख-सुखः, स्वस्थः,	Equal-pain-pleasure, self-possessed'
सम-लोष्ट-अश्म-कांचनः ।	equal-earth-stone-gold;
तुल्य-प्रिय-अप्रियः, धीरः,	equal-loved-unloved, patient,
तुल्य-निन्दा-आत्म-संस्तुतिः॥	equal-abuse-self-praise

Translation—Equal in pleasure and pain, self possessed, equal to earth, stone and gold, equal to loved and unloved, patient and equal in abuse and self praise—

NOTE—This verse is connected with No. 25 and shows that indifference to desire and aversion or pleasure and pain, control of mind and steadiness are the characteristics of the one who has overcome the qualities.

२५-मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

पदच्छेद	*Word-meaning*
मान-अपमानयोः, तुल्यः,	Honour-dishonour, same,
तुल्यः मित्र-अरि-पक्षयोः ।	same, friend-foe-partisan;
सर्व-आरम्भ-परित्यागी,	all-undertaking-renouncer,
गुण-अतीतः, सः, उच्यते ॥	qualities-crosser, he, is called.

Translation—The same in honour and dishonour, the same to friend and foe and partisan, and the renouncer of all undertakings, he is called the crosser of qualities.

NOTE—One equal or indifferent to the pairs of opposites and free from all desires is the overcomer of the three qualities.

२६-मां च योऽव्यभिचारेणभक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥

मां, च, यः, अव्यभिचारेण,	Me, and who, unswerving,
भक्ति-योगेन, सेवते ।	by devotion-meditation, serves ;
सः, गुणान्, समतीत्य,	he, qualities, crossing,
एतान, ब्रह्म-भूयाय, कल्पते ॥	these, Lord-state, is fitted.

Translation—Who serves me with unswerving devotion and meditation, he crossing beyond these qualities is fitted for *Brahma* state.

NOTE—The firm devotion and meditation of the Supreme Lord enables one to cross beyond the qualities and attain to *Brahma* union or *Nirwan*.

२७-ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

पदच्छेद	*Word-meaning.*
ब्रह्मणः, हि, प्रतिष्ठा, अहम्,	*Brahma*, for, abode, I,
अमृतस्य, अव्ययस्य, च।	of immortal, of imperishable;
शाश्वतस्य, च, धर्मस्य,	of eternal, and, of knowledge,
सुखस्य, ऐकान्तिकस्य, च॥	of bliss, of whole, and.

Translation—For I am the abode of the immortal and imperishable *Brahma*, of the eternal knowledge and of the whole bliss.

NOTE—The Supreme Lord is all reality (*Sat*), knowledge (*gyan*) and bliss (*anand*) or is the manifestation of *Brahma*, *Vishnu* and *Mahesh*.

Thus ends Chapter XIV called the Qualities of Nature.

CHAPTER XV

SUPREME PERSON

(Introduction)

This Chapter depicts the character of Nature (matter) and *Purusha* (spirit) and their distinction. The world is like the *Aswattha* tree and grows by attachment to action and enjoyment of sense objects. It is by crossing or overcoming it by abandonment of attachment and desires that one can attain to knowledge and liberation from all pain and supreme goal.

The embodied soul is a reflection of the Supreme Lord and controller of the mind and senses and enjoyer of sense objects and carries the subtle sense organs with it in its transmigration from one body to another. The soul is perceivable only by the wise with exertion and meditation and it is the cause of all light, heat, energy, knowledge and wisdom and it supports all beings.

All beings and things of the world are perishable and the soul is immortal. But the Lord is higher than even the soul and is called the Supreme Soul (*Parmatma*) and as such pervades and maintains the three worlds The knower of the true character of the Supreme Soul (Person) is the doer of his duty and attains to him.

श्री भगवानुवाच

१-ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

पदच्छेद	*Word-meaning*
ऊर्ध्व-मूलं, अधः-शाखम्, अश्वत्थम्, प्राहुः, अव्ययं ।	Above-root, below-branches, banyan, they say, imperishable;
छन्दांसि, यस्य, पर्णानि, यः, तं, वेद, सः, वेद-वित् ॥	chants, whose, leaves, who, it, knows, he, *Veda*-knower.

THE LORD SAID.

Translation—They say that the imperishable *Aswatth* (tree) has root above and branches below; the chants (*Vedas*) are whose leaves and he who knows it is the *Veda* knower.

NOTE—Here the imperishable *Aswatth* represents the bigmaningless universe ; the root above—*Brahma* the creator ; the branches below—the creatures ; the leaves—the *vedic*-rituals which protect and glorify it like the leaves of a tree-its knower *i. e* the eternal universe is like the *Aswatth* tree with its root above in *Brahma*, branches below in beings, with leaves of the *Vedic* acts and its knower is the *Brahma* knower.

C/o. *Kathballi*, II—3—1. "The *Aswatth* tree has root above, branches below. It is pure *Brahma* and it is also called immortal. All the universe rests in it and none goes beyond it This verily is that *(Atma)*."

२-अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥

पदच्छेद	*Word-meaning.*
अधः, च, उर्ध्वं,प्रसृताः,	Up, and, down, spread,
तस्य, शाखा, गुण-प्रवृद्धाः,	its, branches,qualities-grown,
विषय-प्रवालाः।	objects-blossomed;
अधः, च, मूलानि,	downward, and, roots,
अनुसंततानि,कर्म-अनुबंधीनि	stretched, action-bound,
मनुष्य-लोके ॥	in human-world.

Translation—Its branches are spread up and down, grown by qualities and blossomed by objectes and the under-roots bound by actions are stretched in the human world

NOTE—The up and down branches are the inhabitants of the three (upper, middle and lower) realms, the tree (world) grows by the *gunas* constituting the *Maya* and it blossoms (flouri-

shes) by the sense objects and its secondary roots are caused by action bondage *i. e.* the tree of *Maya* is continued by attachment to action caused by the *gunas* and to the pleasure and pain of sense objects.

३-न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरुढ़मूल
मसङ्गशस्त्रेण दृढेन छित्वा ॥

पदच्छेद	*Word-mening.*
न, रूपम्, अस्य, इह, तथा, उपलभ्यते, न, अन्तः, न, च, आदिः, न, च, संप्रतिष्ठा ।	Not, form, its, here, such, is found, not, end, not, and, origin, not, and, stability ;
अश्वत्थं, एनम्, सुविरूढ़-मूलं, असंग-शस्त्रेण, दृढ़ेन, छित्वा ॥	banyan, this, firmly-rooted, by unattachment-weapon, by strong, having cut.

Translation—Its form is not here found as such and it has no end, no origin and no stability. Having cut the firmly rooted *Aswatth* with the strong weapons of unattachment—

NOTE—This verse is connected with No. 4. and shows that the people do not understand the nature of the tree of *Maya* having no reality.

One should be freed from it by abandonment of attachment with action and renunciation of desires and aversion.

C/o, *Mahabharat* XIV—47—14 "Cutting and piercing that tree with the sword of knowledge, the man of wisdom abandoning the bonds which are made of attachment and which cause birth, old age and death freeing himself from Iness myness without doubt is liberated."

४-ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥

पदच्छेद	*Word-mening.*
ततः, पदम्, तत्, परिमार्गितव्यं, यस्मिन्, गताः, न, निवर्तन्ति, भूयः ।	Then, goal, that, well-should be sought, in which, gone, not, return, again;
तम्, एव, च, आद्यम्, पुरुषम्, प्रपद्ये, यतः, प्रवृत्तिः, प्रसृता, पुराणी ॥	his, only, and, primal, person, I find, from whose, evolution, spread, ancient.

Translation—Then that goal should be well-sought for, in which having gone they return not

again; (thinking) "I find only that primal Person from whom has spread the ancient evolution"

NOTE—The Supreme goal to be sought for is the source of the primal creation and attaining whom one is liberated from birth and death for ever.

५-निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्यमूढाः पदमव्ययं तत् ॥

पदच्छेद	*Word-meaning.*
निर्मान-मोहाः, जित-संग-दोषाः अध्यात्म-नित्याः, विनिवृत्त-कामाः ।	No egoism-delusion, conquering-attachment-evil, self knowledge, constantly, separated-desires;
द्वन्द्वैः-विमुक्ताः, सुख-दुःख-संज्ञैः, गच्छन्ति, अमूढाः, पदम्, अव्ययम्, तत् ॥	from pair-freed, pleasure-pain-go, wise, goal, imperishable, that.

Translation—Without egoism and delusion, conquering the evil of attachment, separated from desires, constantly (engaged) in self-knowledge, freed from the pairs of the name of pleasure and pain, the wise reach the imperishable Goal.

NOTE—This verse points out how to overcome the delusion of the *Maya* and attain to the Supreme Goal viz. by giving up attachment caused by the *Gunas* and by renunciation of pleasure and pain of the sense objects and acquiring of self knowledge.

६-न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥

पदच्छेद	*Word-meaniug*
न, तत, भासयते, सूर्यः	Not, that, illumines, sun,
न,शशांकः न पावकः ।	not, moon, not, fire;
यत्, गत्वा, न, निवर्तन्ते,	which, going, not, return,
तत्, धाम, परमम्, मम्॥	that, abode, supreme, my.

Translation—The sun illumines that not, nor the moon, nor the fire, and to which going they return not, that is my supreme abode.

NOTE—The supreme goal is the highest abode and the life and soul of all and there is no return from it to the world of bondage again.

C/o *Mundak* II-2-10. "The sun shines not there, nor the moon nor the stars. The lighting shines not there nor the fire. As he shines everything shines after him. All this is illumined by his light (*Kathballi* II-2-15, *Swetashvatra* VI-14)"

Atmabodh—61.

"He is *Brahma* by whom all things are illumined, whose light causes the sun & all human bodies to shine but who is not manifest by their light".

B.G. XIII—17.

७-ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

पदच्छेद	*Word-meaning.*
मम, एव, अंशः, जीव-लोके, जीव-भूतः, सनातनः ।	My, only, particle, in life-world, life-being, eternal;
मनः, षष्ठानि, इन्द्रियाणि, प्रकृति-स्थानि, कर्षति ॥	mind, sixth, senses, nature-dwelling, draws.

Translation—Only a particle of mine being the eternal life (soul) in the world of life, draws the (five) senses with mind the sixth, dwelling in nature.

NOTE—The *Jivatma* or the life self is a reflection of the Supreme Lord himself. It assumes a body through delusion or *Maya* and thus it seems to control and move the sense organs.

C/o *Rig Veda* VI—47—18. "The souls stand as so many reflections with regard to the different forms of the Lord."

८-शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानिसंयाति वायुर्गन्धानिवाशयात्॥

पदच्छेद	*Word-meaning*
शरीरम्, यत्, अवाप्नोति, यत्,च,अपि,उत्क्रामति,ईश्वरः	Body, what, obtains, what, and, also, leaves, Lord;
गृहीत्वा, एतानि, संयाति, वायुः, गंधान्, इव,आशयात्॥	taking, these, goes, wind, fragrance, as, from beds.

Translation—What body the Lord (self) takes and what also he leaves, he goes taking these like the wind (carrying) fragrance from the (flower) beds.

NOTE—The subtle senses and the mind appear to accompany the soul in its transmigration.

C/o *Brahmasutra* III—1—1.

"The soul departs from the body and goes to another always enveloped in the elements".

Atmabodh—12 "The subtle body is not formed of gross material but is united with life breaths, with mind, intellect, ten organs and is the instrument of sensation."

९-श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

पदच्छेद	*Word meaning.*
श्रोत्रं, चक्षुः, स्पर्शनं, च, रसनं, घ्राणं, एव, च ।	Ear, eye, touch, and, taste, smell, also, and;
अधिष्ठाय, मनः, च, अयं, विषयान्, उपसेवते ॥	dwelling, mind, and, it, object, enjoys.

Translation—And dwelling in the ear, the eye, the touch (skin), taste (tongue) and smell (nose) also the mind, it enjoys the (sense) objects.

NOTE—The soul seems to control the mind and the senses of perception and enjoys the objects.

C/o *Ken* 1—2 "The knower of what is ear of the ear, mind of the mind, speech of the speech, breath of the breath, eye of the eye, on leaving this world of death becomes immortal".

Mahabharat III—181—25 "The *Atma* taking itself to a corporeal tenement and manifesting itself through the sense organs, becomes duly cognisant of perceptible objects and hence the senses, the mind and the intellect assisting the soul in its perception of objects are called means".

Mahabharat XII—194—42.

"The soul acting through the senses, the mind and the intelligence as the 7th, all of which are inactive and without self consciousness,

discovers the objects like a lamp shedding its rays through an apperture in the covering"

Bhagvat I—3—33.

"The Lord entering the beings through objects, senses and mind enjoys the qualities through *Maya* composed of the *Gunas*".

१०-उत्क्रामन्तंस्थितंवापिभुञ्जानंवागुणान्वितं।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥

पदच्छेद	*Word-meaning*
उत्क्रामन्तं, स्थितं, वा, अपि,	Leading, dwelling, and, also,
भुंजानं, वा, गुण-अन्वितं,	enjoying, and, quality-affected
विमूढाः, न, अनुपश्यंति,	deluded, not, see,
पश्यंति, ज्ञान-चक्षुषः ॥	see, wisdom-eyed.

Translation—The deluded affected by the *gunas* see i not, but the wisdom eyed see it enjoying, dwelling, and also leaving (the body)—

NOTE—Though the soul is nearest and comes most easily within the range and consciousness in a variety of functions, still it is not seen by the deluded for lack of knowledge. It is seen by the wise.

C/o. *Mahabharat* XII—249—16. "The soul can not be beheld with the aid of the eye nor with that of all the senses. Transcending all, the soul

becomes visible only by the light of the mind's lamp."

११-यतन्तोयोगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

पदच्छेद	*Word-meaning.*
यतन्त', योगिनः, च, एनं,	Exerting, meditators, and, this,
पश्यन्ति, आत्मनि, अवस्थितं।	see, in heart, dwelling ;
यतन्तः,अपि,अकृत-आत्मनः,	exerting, though, impure-hearted
न,एनं, पश्यन्ति, अचेतसः ॥	not, this, see, unthoughtful.

Translation—The exerting *yogees* see him dwelling in the heart, while the impure-hearted and unthoughtful see him not though exerting.

NOTE—The wise *yogees* by exerting *viz. Yam, Niyam, Dhyan, Dharma, Asan, Samadhi, Pranayam* and *Pritihara* succeed in realizing the Supreme Lord while the deluded and ignorant even by exertion fail to do so.

C/o. *Kathballi* I—2—24. "One who has not ceased from wicked conduct, who is not tranquil, who is not self controlled, and whose mind is not at rest does not obtain it even by knowldge."

१२-यदादित्यगतंतेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥

पदच्छेद	*Word-meaning.*
यत्, आदित्य-गतम्, तेजः, जगत्, भासयते, अखिलम्।	Which, sun-coming, light, world, illumines, whole;
यत्, चन्द्रमसि, यत्, च, अग्नौ, तत्, तेजः, विद्धि, मामकम्॥	which, in moon, which, and, in fire, that, light, know, mine.

Translation—The light which coming from the sun illumines the whole world and which is in the moon and which is in the fire, know that light as mine.

NOTE—The Supreme Lord is the cause of all light in fire, sun and moon.

C/o. *Shwetashwatara* II—*17*. "The god who is in fire, who is in water, who is in herb, who is in trees, who penetrates the whole world, to that god I bow down again and again."

१३-गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामिचौषधीःसर्वाः सोमोभूत्वारसात्मकः॥

गां, आविश्य, च, भूतानि, धारयामि, अहं, ओजसा।	Earth, entering, and, beings, support, I, by power;
पुष्णामि, च, औषधीः, सर्वाः, सोमः, भूत्वा, रस-आत्मकः॥	I nourish, and, herbs, all, moon, becoming, juice-hearted.

Translation—Entering the earth, I support the beings with (my) power, and becoming the juicy moon I nourish all herbs.

NOTE—It is by the power of the Supreme Lord that the earth upholds all beings and does not fall down and it is the Lord's nourishment by which the plants are nourished through the moon, *i. e*, the lord is the supporter of all.

C/o. *Yajur Veda* XXXII—6, "By whom the heavens are strung and the earth stands firmly, by whom the light realms and sky-vaults are supported, by whom the regions in mid-air were measured—that god we should adore with our oblations."

१४-अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

पदच्छेद	*Word-meaning.*
अहं, वैश्वानरः, भूत्वा,	I, fire, becoming,
प्राणिनां, देहं, आश्रितः, ।	of, beings, body, dwelling;
प्राण-अपान-समायुक्तः,	inner breath- outer breath-uniting,
पचामि, अन्नं, चतुर्-विधं॥	digest, food, four-kinds.

Translation—Becoming *Vaishwanara* (fire) and dwelling in the body of beings, united with inner

and outer (life) breaths I digest the four kinds of food.

NOTE—It is the divine heat that united with life breaths in the stomach digests all food. The four kinds of food are (1) swallowed, (2) chewed, (3) licked and (4) sucked.

C/o. *Brihdaranyak* V—9—1 "This (Lord) is the *Vaishwanara* fire which is within men and digests the food that is eaten bythe *Jiva*."

Kcorm II—6—*17*

"The *Vaishwanara* fire cooks the foodstuffs of beings night and day under the direction of the Lord God."

१५-सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥

पदच्छेद	*Word-meaning*
सर्वस्य, च, अहं, हृदि,	Of all, and, I, in heart,
सन्निविष्ट, मत्तः स्मृतिः,	seated, from me, memory,
ज्ञानम्, अपोहनम्, च, ।	knowledge, obliteration, and;
वेदैः, च; सर्वैः, अहम्,	in *Veda*, and, in all, I,
एव, वेद्यः, वेदान्त-कृत्,	only, knowable, *Vedant*-author,
वेद-वित्, एव, च, अहम्,	*Veda*-knower, also, and, I.

Translation--I am seated in the heart of all, and from me are the memory, knowledge and obliteration; in all the *Vedas* I alone am knowable, the author of the *Vedant* and the knower of the *Veda* alone am I.

NOTE—The Supreme Lord dwelling in the heart is the illuminator and the obliterator of the whole universe, and also the life, soul, wisdom and light of the *Vedas*.

C/o *Mundak* I—1—19 "From him, who is all knowing, all perceiving and whose penance consists of knowledge, were produced the *Brahma*, *Manu*, fire and food, (*i. e.* the *Vedas* and the world)"

१६-द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एवच ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

पदच्छेद	*Word meaning*
द्वौ-इमौ, पुरुषौ, लोके,	Two-these, persons, in world
क्षरः, च, अक्षरः, एव, च, ।	perishable, and, imperishable, verily, and ;
क्षरः, सर्वाणि, भूतानि,	perishable, all, beings,
कूटस्थः, अक्षरः, उच्यते, ।	unchangeable, imperishable, is called

Translation—There are verily these two persons, (entities) the perishable and the imperishable in the world. All beings are perishable, and the unchangeable is called the imperishable.

NOTE—The universe is formed by the union of the lower and the higher nature (matter and spirit). The latter is eternal and imperishable, while the former is impermanent and perishable.

१७-उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

पदच्छेद	*Word-meaning*
उत्तमः, पुरुषः, तु, अन्यः,	Highest, person, but, other,
परम-आत्मा, इति, उदाहृतः,	supreme-soul, thus, called;
यः, लोकः-त्रयम्, आविश्य,	who, in world-three, entering,
बिभर्ति, अव्ययः, ईश्वरः,	supports, imperishable, lord.

Translation—But the highest person is another, called thus "Supreme Soul the imperishable Lord," who entering the three worlds, supports (them).

NOTE—The *Parmatma* (supreme soul) is distinct from both the lower and the higher nature, and it is he who pervades and supports the heaven, the firmament and the earth.

C/o. *Shwetashwatâra* I–9 "These are two, the knowing and the unborn Lord and the not knowing and the individual soul. This is another birthless produced from things for the en-

joyment of the latter-the infinite self which takes form and is not an agent".

Shiwetashwatra VI—11 "There is one Lord the universal soul of all, in the heart of all beings pervading all, supervising all actions, dwelling in all beings, witness, chief intelligence and without qualities."

१८—यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥

पदच्छेद	*Word-meaning*
यस्मात्, क्षरं, अतीतः, अहं, अक्षरात्, अपि, च, उत्तम।	Since, perishable, beyond, I, than imperishable, also, and, higher ;
अतः, अस्मि, लोकः, वेदे, च, प्रथितः, पुरुष-उत्तमः॥	hence, I am, in world, in *Veda*, and, knower, person-supreme.

Translation—Since I am beyond the perishable and also higher than the imperishable, hence I am known as "*Purushotama*" in the world and in the Vedas.

NOTE—The Supreme Lord is called *Purushotuma* because he is distinct from and greater than both the lower and the higher *Prakriti* (matter and spirit.)

Shwetashwatara I—12 "The eternal one seated in the self is to be known. There is nothing higher than this to be known. Knowing the soul, Nature and Lord know all to be thus three-fold *Brahmana* indicated above."

१९-यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥

पदच्छेद	*Word-meaning*
यः, माम्, एवम्, असंमूढः,	Who, me, thus, undeluded,
जानाति, पुरुष-उत्तमम्, ।	knows, person supreme;
सः, सर्व-वित्, भजति, माम्,	that, all-knowing, adores, me,
सर्व-भावेन, भारत, ।	with, all-being, *Arjuna*.

Translation—*Arjuna* ! the undeluded (wise) who knows me as "the Supreme Person" that all knowing adores me with all being.

NOTE—The worshipper of the Lord as the highest *Purusha* (Supreme Soul) is the knower and realizer of true nature.

Shwetashwatara I—10 " Nature is changeful, *Hari* is immortal and unchangeable. The one God regulates nature and soul. By meditating on him and by communion and unity with him the world illusion is at the end completely destroyed".

२०-इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥

पदच्छेद	*Word-meaning.*
इति, गुह्यतमं, शास्त्रम्, इदं, उक्तं, मया, अनघ ।	Thus, most secret, scripture, this, declared, by me, *Arjuna*,
एतत्, बुध्वा, बुद्धिमान्, स्यात्, कृत-कृत्यः,च,भारत॥	this, knowing, wise. becomes, doer-duty, and-*Arjuna*.

Translation—*Arjuna*! thus the most secret scripture has been declared by me, and on knowing this, *Bharata*! (one) becomes wise and the doer of duty.

C/o *Manu S.* XII—93 "This self knowledge is fulfilmen t of the birth especially for a *Brahmana*, for by attaining to this does the twiceborn become the accomplisher of all duties and not otherwise".

Koorm II—5—17 "Seeing the *Shiva* and Vishnu forms of that Lord, *Brahma* knower sages become the doers of duty to themselves".

Koorm II—6—52 "Thus that Supreme knowledge has been declared to you by me. By knowing it, the man is liberated from the bondage of birth in the world".

Thus ends chapter XV called the Supreme Person.

CHAPTER XVI.

GOOD AND EVIL.

(INTRODUCTION.)

This chapter compares the godly and ungodly or good and evil nature of men. The one is the *Sattva* (good) nature of the wise as described in chapters II, VII, IX, XII, XIII and XIV and again sketched in the first three verses of this chapter. The other is the *Rajas and Tamas* (evil) nature of those addicted to desires and aversions as touched here and there in chapters II, III, VII, IX and after briefly noticing in verse 4 it is again depicted atlength in verse 7 to 20. Persons of this nature are blinded by desires and passion, attached to egoism and pleasures of the world and are deluded by ignorance. They fall into bondage and ever sink into lower and lower state. They are enemies of themselves and of other beings of the world.

Persons of such evil nature can raise themselves and attain to salvation by abandoning of desires end aversion and performing the duty as taught by Scriptures. But those given to desires can not attain to any success.

श्री भगवानुवाच

१—अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानंदमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

पदच्छेद	*Word-meaning.*
अभयं, सत्त्व-संशुद्धिः, ज्ञान-योग-व्यवस्थितिः ।	Fearlessness, heart-purity, knowledge-path-steadiness;
दानं, दमः, च, यज्ञः, च, स्वाध्यायः, तपः, आर्जवम् ॥	gift, restraint, and, sacrifice, and, sacred study, austerity, uprightness.

THE LORD SAID.

Translation—Fearlessness, purity of heart, steadiness in knowledge path and gift, restraint (of senses), sacrifice, sacred study and uprightness—

NOTE—This verse is connected with No. 2 and 3 which relate the characteristics of a good or wise being.

२-अहिंसासत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

अहिंसा, सत्यम्, अक्रोधः, त्यागः, शान्तिः, अपैशुनम् ।	Kindness, truth, angerlessness, renunciation, calmness, slanderlessness ;

दया, भूतेषु, अलोलुप्त्वम्,	compassion, in beings, ungreediness,
मार्दवं, ह्रीः, अचापलम् ॥	gentleness, modesty, firmness.

Translation—Kindness, truth, angerlessness, renunciation, calmness, slanderlessness, compassion to beings, ungreediness, gentleness, modesty and firmness—

NOTE—See verse no. 1

३-तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥

पदच्छेद	*Word-meaning.*
तेजः, क्षमाः, धृतिः, शौचम्,	Lustre, forgiveness, fortitude, purity,
अद्रोहः, न, अति मानिता।	unenemity, not-much arrogance;
भवंति, सम्पदं, दैवीम्,	become, character, godly,
अभिजातस्य, भारत॥	of birth, *Arjuna*..

Translation—Lustre, forgiveness, fortitude purity, unenemity and not much arrogance are the charac-teristics of the godly birth, *Arjuna*!

NOTE—See verse No, 1

Cf. *Mahabharat*, III—2—74. "Sacrifice, study, gift, austerity, truth, forgiveness, control of senses, renunciation of desires—these have been described to be the eight duties constituting the true path."

४-दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

पदच्छेद	*Word-meaning.*
दम्भः, दर्पः, अभिमानः, च,	Deception, show, pride, and,
क्रोधः, पारुष्यम्, एव, च।	anger, insolence, also, and;
अज्ञानम्, च, अभिजातस्य,	ignorance, and, of birth,
पार्थ, सम्पदम्, आसुरीम् ॥	*Arjuna*, character, ungodly.

Translation—Deception, sham, pride, anger, insolence and also ignorance are the characteristics of the ungodly birth, O, *Partha !*

NOTE—The above are the characteristics of the evil beings.

५-दैवी संपद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥

दैवी, सम्पत्, विमोक्षाय,	Godly, character, for libera-
निबंधाय, आसुरी, मता।	tion, for bondage, ungodly, regarded
मा, शुचः, सम्पदम्, दैवीम्,	do not, grieve, character, godly,
अभिजातः, असि, पाण्डव ॥	born, art, *Arjuna*.

Translation—The godly character is regarded for liberation and the ungodly for bondage. Don't grieve *Partha !* thou art born of godly character.

NOTE—The godly (wise) character is a mark of salvation and evil one of bondage. The wise are of godly character.

६-द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥

पदच्छेद	*Word-meaning.*
द्वौ,भूत-सर्गौ,लोके, अस्मिन्, दैवः, आसुरः, एव, च।	Two,beings-in creation, in world, this, godly, ungodly, also, and;
दैवः, विस्तरशः, प्रोक्तः, आसुरम्, पार्थ, मे, शृणु ॥	godly, atlength, described, ungodly, *Arjuna*, from me, hear.

Translation—In this world there is a creation of two beings, godly and ungodly ; the godly has been described at length and the ungodly *Parth!* hear thou from me.

NOTE—Both good and evil beings are created by nature. Those of good characteristics have been related already in II—55 to 72, XIII—7 to 11 and XVI—1 to 3. The evil characteristics are now going to be dealt with in detail.

C/o Brihadarnaik I—3—1, "Verily there are two classes of *Prajapatis* creatures, godly and ungodly"

७-प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥

पदच्छेद	*Word-meaning*
प्रवृत्तिम्, च, निवृत्तिम्, च,	To act, and not to act, and,
जनाः, न, विदुः, आसुराः।	beings, not, know, ungodly;
न, शौचं, न, अपि, च, आचारः,	not, purity, also, and, conduct,
न, सत्यम्, तेषु, विद्यते ॥	not, truth, in this, is.

Translation—The ungodly beings know not (how) to act and not to act. There is no purity, conduct and truth in them.

NOTE—The evil persons can not distinguish between right and wrong. They are deluded, of evil conduct and without truth.

C/o Yogavashista I—1—14. "The Vedas and scriptures declare the performance of sacrifice and worship as *Pravriti* religion, that there is liberation not attained by work, riches and children, but that the devotees enjoy immortality by renunciation which is *Nirvriti* religion."

८-असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥

असत्यम्, अप्रतिष्ठम्,	False, supportless,
ते, जगत्, आहुः अनीश्वरं।	they, world, say, without lord;

अपरस्पर-सम्भूतम्,	not one another-born,
किम्,अन्यत्, काम-हेतुकं ॥	what, else, lust-sake.

Translation—They say that the world is false, supportless and without Lord, not born from one another, and what else but for the sake of lust ?

NOTE—The evil do not regard the Supreme Lord as the creator and supporter of the world but consider the sensual pleasures as the summum bonum of existence

C/o Vishnu III—18—17. "This world subsists without support and engaged in the pursuit of ignorance which is mistaken for knowledge as well as moved by passion, evil resolves in the spirit of existence. (i. e. the so called Baudh view)"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

पदच्छेद	*Word meaning.*
एतां, दृष्टिम्, अवष्टभ्य,	This, view, holding,
नष्ट-आत्मानः,अल्प-बुद्धयः ।	lost-persons,small-intellect;
प्रभवन्ति, उग्र-कर्माणः,	are born, evil doers,
क्षयाय, जगतः, अहिताः ॥	for destruction, world-enemies.

Translation—Holding this view, (these) lost

persons of small intellect and evil deeds are born for destruction enemies of the world.

NOTE—The evil beings are deluded and oppress and persecute the whole world.

१०-काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः॥

पदच्छेद	*Word-meaning.*
कामं, आश्रित्य, दुष्पूरं, दम्भ-मान-मद-अन्विताः।	Desires, possessed, unsatiable, deception-pride intoxication-filled;
मोहात् गृहीत्वा, असद्-ग्राहान्, प्रवर्तन्ते, अशुचि-व्रताः॥	delusion-possessed, false-ideas, perform, impure-deeds.

Translation—Possessed of unsatiable desires, filled with deception, pride and intoxication, possessed of delusion and false ideas, they perform impure deeds.

NOTE—The evil beings filled with passion, show, arrogance and delusion freely indulge in sin to gratify their desires.

C/o Mahabharat III—190—16, "On loss of wisdom, covetousness and avarice will overhelm them all ; and united to avarice, wrath, ignorance and lust, men will entertain enemity with one another desiring to kill each other."

११-चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।
कामोपभोगपरमा एतावदिति निश्चिताः॥

पदच्छेद	*Word-meaning*
चिन्तां, अपरिमेयां, च,	Cares, measureless, and,
प्रलय-अन्तां, उपाश्रिताः।	death-ending, possessed ;
काम-उपभोग-परमाः,	passion-gratification-supreme,
एतावत्, इति, निश्चिताः॥	this, thus, certain.

Translation—Possessed of measureless cares ending with death, (holding) gratification of passion supreme and, certain that this is thus (all).

NOTE—This verse is connected with no. 12. Such evil beings full of never ending cares and addicted to several pleasures and similar other habits inorder to accomplish their desires commit many kiuds of sin.

C/o Mahabharat III—210—56, "When men are thus influenced by avarice and overcome by care and fondness, their conduct ceases to be guarded by righteousness and they practise the very mockery of Virtue."

१२-आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान्॥

पदच्छेद	*Word-meaning.*
आशा-पाश शतैः, बद्धाः,	Hope-ties-hundred-bound,
काम-क्रोध-परायणाः ।	desires-anger-overcome ;
ईहन्ते, काम-भोग-अर्थम्,	wish, passion-gratification-for,
अन्यायेन, अर्थ-संचयान् ॥	unjustly, wealth-to collect.

Translation—Bound with hundred ties of hope, overcome by desires and anger, they wish to collect wealth unjustly for gratification of passion.

NOTE—The evil beings are ever full of hopes and desires, and try to collect money by robbing others for gratification of their passions.

C/o Mahabharat III—206—6, "Practising virtues with hypocracy they are content to acquire wealth by dishonorable means and with the wealth so acquired their intellect is tainted with evil and they are thus filled with a desire to commit sin."

१३-इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

इदं, अद्य, मया, लब्धम्,	This, today, by me, obtained,
इमं, प्राप्स्ये, मनोरथम् ।	this, I shall obtain, desired objects ;
इदं, अस्ति, इदम् ,अपि,मे,	this, is, this, also, my,
भविष्यति, पुनः, धनं ॥	shall be, again, wealth.

Translation—This has been obtained by me today. I shall obtain this desired object. This is (mine) and this also shall be mine again.

NOTE—The evil beings are never satisfied and are ever greedy and covetous.

१४-असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥

पदच्छेद	*Word-meaning.*
असौ, मया, हतः, शत्रुः,	This, by me, slain, enemy,
हनिष्ये, च, अपरान्, अपि।	I shall slay, and, others, also;
ईश्वरः, अहम्, अहं, भोगी;	lord, I, I, enjoyer,
सिद्धः, अहं, बलवान्, सुखी॥	perfect, I strong, happy.

Translation—This enemy has been slain by me and I shall also slay the other. I am Lord, I am enjoyer, I am perfect, strong and happy.

NOTE—The evil beings are very proud and regard themselves as supreme to all and perfect, mighty and blissful like the Supreme Soul.

१५-आढ्योऽभिजनवानस्मि कोऽन्योऽस्तिसदृशोमया।
यक्ष्येदास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥

आढ्यः, अभिजनवान्, अस्मि,	Rich, well born, I am,
कः, अन्यः, अस्ति, सदृशः, मया।	who, else, is, like, me;

यक्ष्ये, दास्यामि, मोदिष्ये, } I will sacrifice, give, enjoy,
इति, अज्ञान-विमोहिताः ॥ } thus, ignorant-deluded.

Translation—"I am rich, well born, who else is like me. I will sacrifice. I will give and I will enjoy" thus (think) the ignorant & deluded.

NOTE—The evil beings are very conceited and consider themselves through delusion as very supreme, virtuous and entitled to go to heaven.

C/o Mundak I—2—9, "Fools being in darkness in various ways, flatter themselves with the thought (we are successful). Since those who are devoted to deeds do not know (*Brahma*) on account of attachment, they, when the fruit of the deeds is spent out, become subject to sorrow and fall down"

१६-अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

पदच्छेद	*Word-meaning.*
अनेक-चित्त-विभ्रान्ताः,	Many-cares-bewildered,
मोह-जाल-समावृताः ।	delusion-net-covered ;
प्रसक्ताः, काम-भोगेषु,	attached, passion-gratification,
पतन्ति, नरके, अशुचौ ॥	fall, in hell, foul.

Translation—Bewildered by many cares, covered with the net of delusion, attached with the gratification of passions, they fall into foul hell.

NOTE—The evil persons are filled with cares, desires and delusion and go to hell.

C/o Mundak I—2—10, "Thinking sacrifice and good deeds as supreme, these fools know nothing true and having enjoyed the piety with height of heaven, they re-enter this world or the lower."

१७आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

पदच्छेद	*Word-meaning.*
आत्म-सम्भाविताः, स्तब्धाः, धन-मान-मद-अन्विताः ।	Self-admirers, obstinate, wealth-respect-intoxication-filled ;
यजन्ते, नाम-यज्ञैः, ते, दम्भेन, अविधि-पूर्वकम् ॥	perform, nominal-sacrifice, they, by deception, against ordinance-ancient.

Translation—Self admirers, obstinate, filled with the intoxication of wealth and respect, they perform nominal sacrifice for deception and against ancient ordinances (scriptures).

NOTE—The evil beings full of arrogance and self-esteem engage in performing sham sacrifice for public applause.

C/o Mundak I—2—8, "Fools dwelling in ignorance but thinking themselves wise and learned go about in cooked ways like blind led by the blind.

Mahabharat III—190—14, "The people in (*Kaliyuga*) will practise morality and Virtue deceitfully and men in general will deceive their fellows by spreading a net of virtue."

१८अहंकारंबलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

पदच्छेद	*Word meaning*
अहंकारं, बलं, दर्पम्,	Arrogance, power, show,
कामम्, क्रोधं, च, संश्रिताः ।	desires, wrath, &, possessed;
मां, आत्म-पर-देहेषु,	me, their-other in body,
प्रद्विषन्तः, अभ्यसूयकाः ॥	haters, maligners.

Translation—Possessed of arrogance, power, show, desires and wrath, they are haters and maligners of me in their and other bodies.

NOTE—The evil beings filled with vice are enemies of themselves and of others.

१९तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

पदच्छेद	*Word meaning.*
तान्, अहं, द्विषतः, क्रूरान्,	Those, I, enemies, wicked,
संसारेषु, नर-अधमान् ।	in world, men-degenerate ;
क्षिपामि,अजस्रम्,अशुभान्,	cast, ever, sinners,
आसुरीषु, एव, योनिषु ॥	ungodly,only,in wombs.

Translation—These wicked enemies and degenerate men I ever cast in the world in the ungodly wombs only.

NOTE—The evil beings of the world are repeatedly subjected to lower births.

२०-आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

आसुरीम्, योनिम्, आपन्नाः,	Ungodly,wombs,entering,
मूढाः, जन्मनि, जन्मनि ।	deluded, in birth,in birth ;
मां, अप्राप्य, एव, कौन्तेय,	me, not reaching, verily, *Arjuna*,
ततः, यान्ति,अधमां, गतिम् ॥	then, attain,lowest,state.

Translation—*Arjuna!* the deluded entering the ungodly wombs birth after birth & not reaching me then attain the lowest state.

NOTE—The evil beings do not attain to salvation and ever sink lower and lower.

२१-त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामःक्रोधस्तथालोभस्तस्मादेतत्त्रयं त्यजेत् ॥

पदच्छेद	*Word-meaning.*
त्रिविधं, नरकस्य, इदं,	Three-fold, of hell, this,
द्वारं, नाशनम्, आत्मनः ।	doers, destruction, of Soul;
कामः, क्रोधः, तथा, लोभः,	desire. anger, and, greed,
तस्मात्,एतत्,त्रयं, त्यजेत्॥	therefore, these,three,renounce.

Translation—Three fold are the doers of the hell destructive of the Soul—the desire, anger and greed. Therefore renounce these three.

NOTE—The ungodly or evil nature is caused by desire (and its modification, anger and greed) but by renunciation of the desire one can save himself and attain to salvation.

C/o Mahabharat XI—4—12, "Alas ! the world becomes mad by the power of greed and being mad with greed, wrath and fear, does not understand its own self."

२२-एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

पदच्छेद	*Word-meaning*
एतैः, विमुक्तः, कौन्तेय, तमः-द्वारैः, त्रिभिः, नरः ।	From these, liberated, *Arjuna*, from darkness, doers, from three, men;
आचरति, आत्मनः, श्रेयः, ततः, याति, परां, गतिम् ॥	achieves, his, good, then, reaches, supreme goal

Translation—*Arjuna!* the man liberated from these three doers of darkness achieves his good and then reaches the Supreme Goal.

NOTE—On abandonment of desires one acquires knowledge and thereby attains to salvation (or Supreme Goal).

C/o Yoga Vashista IV—33—15, "One who diminishes desire, anger and greed everyday and acts in accordance with the Scriptures, is wise."

२३-यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

यः, शास्त्र-विधिम्, उत्सृज्य, वर्तते, काम-कारतः ।	Who, scriptnre-ordinance, leaving, follows, desires-impulse;
न, सः, सिद्धिम्, अवाप्नोति, न, सुखं, न, परां, गतिम् ॥	not, he, success, attains, not, happiness, not, supreme, goal.

Translation—Who leaving the scriptures ordinances follow the impulse of desires, he neither

attains to success, nor happiness nor Supreme Goal.

NOTE—One blindly following desires and not performing his duty as prescribed by the scriptures attains to no success or salvation.

Cfo Mahabharat III—190—55, "In *Kaliyuga*, without a knowledge of the ordinances, men will perform ceremonies and rites and indeed behave as they like."

Yoga Vashista II—5—2, "One who wants to act according to the impulse of his mind, and not according to the teachings of the *Shastras* he plays for delusion and not for success."

२४-तस्माच्छास्त्रंप्रमाणंतेकार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

पदच्छेद	*Word-meaning.*
तस्मात्, शास्त्रम्, प्रमाणं, ते,कार्य-अकार्य-व्यवस्थितौ ।	Therefore, scripture, guide, thy, what to do-what not to do-in dealing ;
ज्ञात्वा,शास्त्र-विधान-उक्तं, कर्म, कर्तुम्, इह, अर्हसि ॥	knowing, scripture-ordinance-declared, action, to perform, here, thou shouldst.

Translation—Therefore the scripture is thy guide in deciding what to do and what not to do. knowing the scripture declared ordinances, thou shouldst perform action here.

NOTE—One should ever follow the path sketched out by the scriptures as this leads to salvation. Thus ends Chapter XVI called the Good and Evil.

CHAPTER XVII.

FAITH

(INTRODUCTION)

This chapter deals with the character of Faith in *Daiva* or destiny which is nothing but nature or the inherited tendency of one's past *Karmas* (called *Prarabdh*). They are of the three qualities of *Sattva*, *Rajas* and *Tamas*, (Pure, Impure and Dark) As are one's actions so is his nature and destiny (faith in *Daiv*) One by exerting himself in accordance with the teachings of scriptures achieves success and by disregarding scriptures and surrendering to desires by faith in destiny (i, e, reliance on destiny), he ever remains deluded and ever sinks lower and lower.

Food, sacrifice, and gift are the righteous acts enjoined by the scriptures. They are of three qualities *Sattva*, *Rajas*, and *Tamas* and lead to corresponding results.

Persons performing these acts by meditating on the Supreme *Aum Brahma* attain to knowledge reali zation. Others by performing these acts and meditating on *Tat* (*that*) with renunciation of desires attain to *Moksha* or liberation. Others again by performing these acts and praying to the Lord for happiness attain to happiness. But the performers of these acts without faith in the Lord attain to no success either in this world or the next one.

अर्जुन उवाच

१-ये शास्त्रविधिमुत्सृज्ययजन्ते श्रद्धयान्विताः।
तेषां निष्ठातु का कृष्ण सत्वमाहो रजस्तमः ॥

पदच्छेद	*Word-meaning*
ये, शास्त्र-विधिं, उत्सृज्य,	Who, scripture-ordinance, desregarding,
यजंते, श्रद्धया, अन्विताः।	sacrifice, with faith, filled;
तेषां, निष्ठा, तु, का, कृष्ण,	their, goal, and, what, *Krishna*,
सत्वं, अहो, रजः, तमः ॥	pure, called, impure, dark.

ARJUNA SAID.

Translation—Who disregarding the scripture ordinance sacrifice filled with faith, what is called their goal, *Krishna! Sattva. Rajas, or Tamas ?*

NOTE—Sacrificing filled with faith is the performance of action with faith or belief in something done, i e. destiny (*Daiva or Prarabdha*). The question is what is the end of the persons who act by relying on fate without exerting themselves according to the teachings of the scriptures.

श्री भगवानुवाच

२-त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्विकी राजसी चैव तामसी चेति तां शृणु ॥

त्रि-विधा, भवति, श्रद्धा,	Three-fold, is, faith,
देहिनां, सा, स्वभाव-जा।	of embodied, with, nature born;

सात्विकी, राजसी, च, एव,	pure, passionate, and,
तामसी, च, इति, तां, शृणु ॥	also, dark, dark, and, thus, them, hear

THE LORD SAID.

Translation—Threefold is the faith born of the nature of the embodied, "*Sattva, Rajas* and also *Tamas*' thus thou hear it.

NOTE—Faith in divinity or destiny like the natural tendency is of the three qualities of *Sattva, Rajas*, and *Tamas*.

C/o *Yogavashist* II—Ch. 5 to 9, for the nature and effects of destiny or fate.

३-सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

पदच्छेद	*Word-meaning.*
सत्व, अनुरूपा, सर्वस्य,	Nature, of form, of all,
श्रद्धा, भवति, भारत ।	faith, is, *Arjnna* ;
श्रद्धामयः, अयम्, पुरुषः,	full of faith, this, person,
यत्-श्रद्धा, सः, एव, सः ॥	who, what-faith, he, being, that.

Translation—*Arjuna!* the faith of all is of the n of nature. This person is full of faith and is of what faith he is very that.

NOTE—The Fate is the same thing as nature or inherited tendency of past Karmas and therefore one's fate is determined by his own actions.

४-यजन्ते सात्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

पदच्छेद	*Word-meaning.*
यजन्ते, सात्विकाः, देवान्,	Worship pure, gods,
यक्ष-रक्षांसि, राजसाः ।	devils-demons, impure;
प्रेतान्,भूत-गणान्, च, अन्ये,	ghosts, spirits-hosts, and, others,
यजन्ते, तामसाः, जनाः ॥	worship, dark, persons.

Translation—The *Sattavic* worship the gods, the *Rajsik* (worship) the devils and demons, and the other *Tamasic* persons worship the ghosts and hosts of spirits.

NOTE—The actions performed according to the teaching of scriptures are of three qualities. The *sattva* actions lead to knowledge, the *Rajas* ever to desires and aversions while the *Tamas* cause delusion and death.

C/o. *Bhagavat*, I—2—26, "The pious salvation seekers leaving the evil ghostly powers worship the blissful form of *Narayan*. But the person possessed of the character of *Rajas* and *Tamas* qualities, worships the *Petris*, spirits,

prajapatties like themselve from the desire of property, power and children."

Bhagavat, XI—25—27. "The faith in the words of self knowledge is *Sattava*, that in action is *Rajas* and the faith by which wrong is held as right is *Tamas*."

५-अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥

पदच्छेद	*Word meaning.*
अशास्त्र-विहितम्, घोरम्,	Not scripture-prescribed, terrible,
तप्यन्ते, ये, तपः, जनाः ।	perform, who, austerities, men;
दम्भ-अहंकार-संयुक्ताः,	deception-arrogance-joined,
काम-राग-बल-अन्विताः ॥	lust-passion-power-filled.

Translation—The men who joined with deception and arrogance and filled with lust, passion and power, perform austerities not prescribed by the scriptures—

NOTE—This verse is connected with no 6 and refers to persons who relying on fate do not perform actions as enjoined by the scriptures but act as they like. *C/o. B. G.* XVI—23.

६—कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥

पदच्छेद	*Word-meaning*
कर्षयन्तः, शरीर-स्थम्, भूत-ग्रामम्, अचेतसः ।	Tormenting, body-dwelling, beings-hosts, without thoughts;
माम्, च, एव, अन्तः-शरीर-स्थं तान्, विद्धि, आसुर, निश्चयान् ॥	me, and, also, within-body-seated, those, know, ungodly, resolves.

Translation—Tormenting the hosts of beings dwelling in the body and also me seated in the body, know those unthoughtful (people) to be of ungodly resolves.

NOTE—Such persons are like demons simply the torturers of their body and soul as they ever sink into lower and lower states and never attain to salvation.

७-आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

आहारः, तु, अपि, सर्वस्य, त्रि-विधः, भवति, प्रियः ।	Food, and, also, of all, three-fold, is, dear;
यज्ञः, तपः, तथा, दानम्, तेषाम्, भेदम्, इमम्, शृणु ॥	sacrifice, austerity, and, gift, their, distinction, this, hear.

Translation—The food dear to all is also three fold, and (so) are sacrifice, austerity and gift. Hear this their distinction.

NOTE—Eating, sacrifice, austerity and gift are all the obligatory actions enjoined by the scriptures. They are also of three nature *viz* *Sattava*, *Rajas* and *Tamas*

८-आयुः सत्ववलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याःस्निग्धाःस्थिराहृद्याआहाराःसात्विकप्रियाः॥

पदच्छेद	*Word meaning*
आयुः-सत्व-बल-आरोग्य,	Age, vitality-strength-health-
सुख-प्रीति विवर्धनाः ।	happiness-love-increasing ;
रस्याः, स्निग्धाः, स्थिराः, हृद्याः,	tasteful, tender, stable, cordial,
आहाराः, सात्विकः, प्रियाः ॥	food, of pure, dear.

Translation—The foods increasing age, vitality, strength, health, happiness and love & tasteful, tender, stable, cordial, are dear to the *Sattavic.*

NOTE—The food that prolongs life, and increases inelligence, health, energy and happiness, etc is of *Sattav* nature.

Clo. Chhandyogya VII—26—4.—"Pure food makes the heart pure, pure heart makes the memory stable, and the attainment of memory destroys the knots of the heart."

९-कट्वम्ललवणात्युष्ण तीक्ष्ण रूक्षविदाहिनः ।
आहारा रजसस्येष्टादुःखशोकामयप्रदाः ॥

पदच्छेद	*Word-meaning.*
कटु-अम्ल-लवण-अतिउष्ण,	Bitter-sour-saline-over hot-
तीक्ष्ण-रूक्ष-विदाहिनः ।	pungent-dry-burning ;
आहाराः, रजसस्य, इष्टाः,	food, of impure, dear,
दुःख-शोक-आमय-प्रदाः ॥	pain-grief-illness-giver.

Translation—Bitter, sour, saline, over hot, pungent, dry, and burning food, giver of pain, grief and illness is dear to the *Rajasic.*

NOTE—The food of perverted taste and that causing pain etc. is of *Rajasic* nature.

C/o. Bhagavat, XI—25—28. "Whole some, pure, easily digested food is regarded as *Sattava*, that pleasant to the senses is *Rajas*, while the impure and wicked food is *Tamas.*"

१०-यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

यात-यामम्, गत-रसम्,	What-stable, without-taste,
पूति, पर्युषितम्, च, यत् ।	putrid, rotten, and what;
उच्छिष्टम्, अपि, च, अमेध्यम्,	tainted, also, and, impure,
भोजनम्, तामस-प्रियम् ॥	food, of dark-dear.

Translation—What is stable, without taste, putrid, rotten, tainted, and also impure, is food dear to the *Tamasic.*

NOTE—The food that promotes delusion and inertness is of *Tamas* nature.

११-अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥

पदच्छेद	*Word-meaning.*
अफला-कांक्षिभिः, यज्ञः,	Without fruit, from desire, sacrifice,
विध-दृष्टः, यः, इज्यते ।	ordinance-prescribed, what, is performed;
यष्टव्यम्, एव, इति, मनः,	should sacrifice, only, thus, with mind,
समाधाय, सः, सात्विकः ॥	thinking, that, pure.

Translation—That is *Sattavic* sacrifice which is performed without desire for fruit as prescribed in ordinances, with the mind thinking only that "Sacrifiice should be (is duty)."

NOTE—The sacrifice that is performed without any self interest and as a duty is of *Sattavic* character.

There are four kinds of sacrificial actions:—

(1) विधि	Ritual;
(2) जप	Prayer;
(3) उपासना	Devotion;
(4) मनसा	Mental;

१२-अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥

पदच्छेद	*Word-meaning*
अभिसंधाय, तु, फलम्,	Thinking, both, fruit,
दम्भ-अर्थं, अपि, च, एव, यत् ।	deception-object, also, and, only, which,
इज्यते, भरत-श्रेष्ठ,	is performed, *Arjuna*,
तं, यज्ञं, विद्धि, राजसं ॥	that, sacrifice, know, impure.

Translation—But *Arjuna!* know as *Rajas* that sacrifice which is performed thinking only of fruit and also with the object of deception.

NOTE—The sacrifice performed for reward and for show is of *Rajasic* character.

१३-विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥

विधि-हीनम्, असृष्ट-अन्नम्,	Ordinance-contrary, without offering-food,
मंत्र-हीनम्, अदक्षिणम् ।	hymn-devoid, without gifts;
श्रद्धा-विरहितम्, यज्ञम्,	faith-devoid, sacrifice,
तामसम्, परिचक्षते ॥	dark, is called.

Translation—The sacrifice contrary to ordinances, without offering of food, devoid of hymn, devoid of faith and without gifts is called *Tamasic*.

NOTE—The sacrificial action which is not in accordance with the rules and rituals as enjoined

by the scriptures and that which is performed without faith (for show only) is of *Tamasic* nature.

१४-देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥

पदच्छेद	*Word-meaning.*
देव-द्विज-गुरु-प्राज्ञ-पूजनं, शौचं, आर्जवं ।	Gods-*Brahman*-teacher-wise-men worship, purely, uprightness,
ब्रह्मचर्यं, अहिंसा, च, शरीरं, तपः, उच्यते ॥	celebacy, uncruelty, and, bodily, austerity, is called.

Translation—The worship of gods, *Brahmanas*, teachers and wise men, purity, uprightness, celebacy and uncruelty are called the bodily austerity.

NOTE—The sacrifice is not the torturing of body and undergoing mental suffering. It is doing good deeds for others and one's self.

C/o Tactarya, I—II—2. "Worship of gods, parents, teachers, guests, performing of blameless deeds, carrying on the good works performed by the elders and not desregarding other—are right actions."

१५-अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

पदच्छेद	*Word-meaning.*
अनुद्वेग-करम्, वाक्यम्,	No offence-causing, words,
सत्यं, प्रिय-हितं, च, यत् ।	truthful, pleasant-beneficial, and, what;
स्वाध्याय-अभ्यसनम्, च, एव,	sacred study-practice, and, also,
वाङ्मयं, तपः, उच्यते ॥	speach, austerity, is called.

Translation—Words causing no offence, truth ful, pleasant, beneficial and also practice of sacred study are what is called austerity of speech.

NOTE—The austerity of speech is speaking pleasantly etc and study of scriptures.

१६-मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

मनः, प्रसादः, सौम्यत्वम्,	Mental, cheerfulness, tranquility,
मौनम्, आत्म-विनिग्रहः ।	silence, mind-control;
भाव-संशुद्धिः, इति, एतत्,	character-purity, thus, this,
तपः, मानसम्, उच्यते ॥	austerity, of mind, is called.

Translation—Mental cheerfulness, tranquility,

silence, contol of mind and purity of character, this is called austerity of mind.

NOTE—The mental austerity consists of good temper, peace, silence (engagement in meditation), restraint of senses and purity of thought.

१७-श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥

पदच्छेद	*Word-meaning.*
श्रद्धया, परया, तप्तं, तपः, यत्, त्रि-विधम्, नरैः ।	With faith, with great, performed, austerity, which, three-fold, by men;
अफला-कांक्षिभिः, युक्तैः, सात्विकम्, परिचक्षते ॥	without fruit-desires, by *Yoga*, pure, is called.

Translation—The threefold austerities which are performed by *Yoga* persons with great faith and without desire are called *Sattavic*.

NOTE—The three fold austerities mentioned in verses 14 to 15 when performed by the *Yogees* with faith and without desire for fruit are called *Sattavic*.

१८-सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥

पदच्छेद	*Word-meaning*
सत्कार-मान-पूजा-अर्थम्,	Praise-respect-worship-object,
तपः, दम्भेन, च, एव, यत् ।	austerity-with deception, and, only, which;
क्रियते, तत्, इह, प्रोक्तम्,	is performed, that, here, called,
राजसम्, चलम्, अध्रुवम् ॥	impure, unstable, uncertain.

Translation—The austerity which is performed only with the object of praise, respect, worship and for deception that is called here *Rajasic*, unstable and uncertain.

NOTE—The austerity performed out of arrogance and for show etc is of *Rajasic* nature and useless.

१९-मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥

मूढ-ग्राहेण, आत्मनः,	By ignorance-possessed, self,
यत्, पीड़या, क्रियते, तपः ।	which, with torture, is performed, austerity,
परस्य, उत्सादन-अर्थम्,	of other, harming-object,
च, तत्, तामसम्, उदाहृतम्॥	and that, dark, is called.

Translation—The austerity which is performed by the ignorance possessed with self torture and harming others, that is called *Tâmasic*.

NOTE—The austerities that are performed by the deluded by torturing the self and sense *orgnas* are of *Tamasic* nature.

२०-दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

पदच्छेद	*Word-meaning*
दातव्यं, इति, यत्, दानम्,	Should be given, thus, which, gift,
दीयते, अनुपकारिणे ।	is given, without return;
देशे, काले, च, पात्रे, च,	in place, in time, and, in receipt and,
तत्, दानम्, सात्विक, स्मृतम् ॥	that, gift, pure, called.

Translation—"Should be given" thus (thinking) the gift which is given without return and in (right) place, time and to (right) recipient, that gift is called *Sattavic.*

NOTE—The gift which is given as a duty to a deserving person at the due time and due place without expecting a return is a *sattavic* gift.

C/o. Tateriya, I—11—3. "Whatever is given should be given with faith, with joy, with modesty, with fear and with kindness."

२१-यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥

पदच्छेद	*Word-meaning.*
यत्, तु, प्रत्युपकार-अर्थम्,	What, and, return-object,
फलम्, उद्दिश्य, वा, पुनः ।	fruit, in view, or, again;
दीयते, च; परिक्लिष्टम्,	is given, and, reluctance,
तत्, दानं, राजसं, स्मृतम् ॥	that, gift, impure, called.

Translation—What is given with the object of a return or again with a view to fruit or with reluctance, that gift is called "*Rajasic*."

NOTE—The gift made with on object in view or in exchange for some thing and grudgingly is of *Rajasic* nature.

२२-अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

अदेश-अकाले, यत्, दानम्,	Wrong place-wrong time, which, gift,
अपात्रेभ्यः च, दीयते ।	unworthy recipient, and, is given,
असत्कृतम्, अवज्ञातम्,	without respect, with insult,
तत्, तामसं, उदाहृतम् ॥	that, dark, called.

Translation—The gift which is given in a wrong place and wrong time, and to an unworthy recipient and without respect and with insult that is called "*Tamasic*."

NOTE—The gift made to an undeserving person and not when and where required and with arrogance is of *Tamsic* nature.

C/o Mahabharat, III—200—6. "The gift to a fallen *Brahmana*, that to a thief and that to a false teacher is in vain, so is the gift to an untruthful, to a sinful person and to one that is ungrateful."

२३-ओंतत्सदितिनिर्देशोब्रह्मणस्त्रिविधःस्मृतः ।
ब्राह्मणास्तेनवेदाश्चयज्ञाश्चविहिताः पुरा ॥

पदच्छेद	*Word-meaning*
ओं-तत्-सत्, इति, निर्देशाः, ब्रह्मणः, त्रिविधः स्मृतः ।	*Aum-tat-sat*, thus, names, *Brahmana*, threefold, called;
ब्राह्मणाः, तेन, वेदाः, च, यज्ञाः, च, विहिताः, पुरा ॥	*Brahmana*, by, that, *Veda*, and, sacrifice, and, ordained, old.

Translation—*Aum, tat* and *sat* are called the three fold names of *Brahma*. By that the *Brahmans*, the *Vedas* and sacrifices were ordained of old.

NOTE—Verses 7 to 22 describe the nature of various obligatory acts prescribed by the scriptures. Verses 23 to 28 relate the result of such action. *Aum, Tat* and *sat* one the triplicate names of the Supreme Lord, and are used in connection with scripture ordained deeds in different ways.

C/o. Mundak, I—1—9. "Who is all knowing, all-perceiving, whose austerity consists of knowledge, from him were produced the *Brahman*, name, form and primal matter."

B G. VIII—13.

२४-तस्मादोमित्युदाहृत्य यज्ञ दानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

पदच्छेद	*Word meaning.*
तस्मात्, ओं, इति, उदाहृत्य, यज्ञ-दान-तपः-क्रियाः ।	Therefore, *Aum*, thus, reciting, sacrifice-gift-austerity-acts;
प्रवर्तन्ते, विधान-उक्ताः, सततम्, ब्रह्म-वादिनाम् ॥	are performed, ordinances-enjoined, always, of *Brahma*-knowers.

Translation—Therefore, the acts of sacrifice gift and austerity enjoined by the ordinances are performed by the knowers of *Brahma* by reciting "*Aum*" thus.

NOTE—The wise or knowers of *Brahma* perform the *Shastrie* enjoined acts by meditating only on *Aum*, and they therefore realize and attain to the Supreme Lord.

२५—तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्चविविधाः क्रियन्ते मोक्षकांक्षिभिः ॥

पदच्छेद	*Word-meaning*
तत्, इति, अनभिसंधाय,	That, thus, without desiring,
फलम्, यज्ञ-तपः-क्रियाः ।	fruit, sacrifice-austerity-acts;
दान-क्रियाः, च, विविधाः, क्रियन्ते, मोक्ष-कांक्षिभिः ॥	gift, deeds, and, various, are performed, liberation-seekers.

Translation—The acts of sacrifice, austerity and various deeds of gift are performed by the liberation seekers without desiring fruits by (reciting) '*Tat*' thus.

NOTE—The persons who perform the obligatory (scripture enjoined) acts without desire for fruits and by repeating *Tat*, attain to salvation.

२६—सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थयुज्यते ॥

सत्-भावे, साधु-भावे, च,	In truth-sense, in piety-sense and,
सत्, इति, एतत्, प्रयुज्यते ।	*Sat*, thus, this, is used;
प्रशस्ते, कर्मणि, तथा, सत्-शब्दः, पार्थ, युज्यते ॥	in good, in act, so, *Sat*-word, *Arjuna*, is used.

Translation—*'Sat'* is used in the sense of truth and in the sense of piety, and *Partha* so the word *'Sat'* is used for good acts.

NOTE—The word *Sat* is used to denote truth, virtue and good acts *i.e. Dharmic* acts for obtaining heaven and happiness etc.

२७—यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

पदच्छेद	*Word meaning*
यज्ञे, तपसि, दाने, च,	In sacrifice, in austerity, in gift, and
स्थितिः, सत्, इति, च, उच्यते ।	engagement, *Sat*, thus, and, is called;
कर्म, च, एव, तत्-अर्थीयं,	act, and, only, that-object,
सत्, इति, एव, अभिधीयते ॥	*Sat*, thus, also, are called,

Translation—Engagement in sacrifice, austerity and gift is called *'Sat'* and other acts of that object are also called *'Sat'*.

NOTE—Persons who perform good and obligatory acts by meditating on *Sat* attain to happiness such as heaven etc, but they obtain no salvation.

२८—अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

पदच्छेद	*Word-meaning.*
अश्रद्धया, हुतम्, दत्तम्, तपः तप्तम्, कृतम् च, यत् ।	Without faith, sacrificed, given, austerity, performed, done, and what ;
असत्, इति, उच्यते, पार्थ, न, च, तत्, प्रेत्य, नो, इह ॥	untrue, thus, is called, *Arjuna* not, and, that, in death, not, here.

Translation—*Partha !* What is sacrificed, given, austerity done and (action) performed without faith is called *Asat*. That is neither true here nor on death (hereafter).

NOTE—But performance of sacrifice etc (*Shastric* acts) without faith in the Lord is no good and of any use in this or the next world. There must be both faith in God and knowledge of the Scriptures.

Thus ends chapter XVII called the Nature and Faith.

CHAPTER XVIII.

LIBERATION PATH.

(INTRODUCTION.)

The last five chapters having shown the character of and distinction between *matter* and *spirit*, the present chapter deals with the essence & nature of renunciation (*Sanyas or Tyag*) as a means of attaining *Moksha* by performing one's duty. Towards the end of the book the whole discourse on *Karma Yoga* is summed up and followed by an eulogy of the *Bhagvat Gita*.

Renunciation of action is impractical and sinful, one can only abandon attachment, desire and pleasure which cause bondage or delusion. Action, cause, agency, knowledge, intellect, steadiness and happiness are the various elements of renunciation and each of them is of three fold nature, viz *Sattva*, *Rajas* and *Tamas*.

It is by performance of one's duty that one acquires perfection and then by practising unattachment, control of mind and abandonment of desires and pleasures that he attains to bliss and Supreme Goal Of the many *Paths* for attaining to the Lord, the devotion *Path* is the best and surest way of attaining salvation. *Gita* is the supreme essence of *Brahma Vidya* Its reciters, expounders and hearers are all blessed and become great devotees of the Lord and attain to *Moksha*.

अर्जुन उवाच

१-संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

पदच्छेद	*Word meaning*
सन्यासस्य, महाबाहो,	Of renunciation, Mighty-armed,
तत्त्वम्, इच्छामि, वेदितुम्।	essence, I want, to know;
त्यागस्य, च, हृषीकेश,	of renunciation, and, *Krishna*,
पृथक्, केशिनिषूदन ॥	distinction, foe-slayer.

ARJUNA SAID.

Translation—O' Hrishekesh, the Mighty-armed and the Slayer of foes! I want to know the essence of renunciation and the distinction of renunciation.

NOTE—The character and elements of *renunciation* are now going to be explained. *Sanyas* and *Tyag* both have the same meaning in this chapter.

श्री भगवानुवाच

२-काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
(यज्ञ)
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

काम्यानाम्, कर्मणाम्, न्यासं,	Of desire of action, abandonment,
सन्यासम्, कवयः, विदुः।	renunciation, sages, know;
सर्व-कर्म-फल-त्यागम्,	all-action-fruit-renunciation,
प्राहुः, त्यागम्, विचक्षणाः ॥	speak, renunciation, wisemen

ARJUNA SAID.

Translation—The sages know the renunciation to be the abandonment of desire (producing) actions and (some) wisemen speak of renunciation as the abandonment of the fruit of all actions.

NOTE—Some philosophers say that *renunciation* is the abandonment of actions that produce desire for fruit, while others say that it is the abandonment of the fruits of all actions *i. e*, reward of both good and bad actions.

३—त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥

पदच्छेद	*Word-meaning.*
त्याज्यम्, दोष-वत्, इति,	Should renounce, evil as, thus,
एके, कर्म, प्राहुः, मनीषिणः।	some, action, say, wisemen;
यज्ञ दान-तपः-कर्म,	sacrifice-gift-austerity-act,
न, त्याज्यम्, इति, च, अपरे ॥	not, should renounce, thus, and, others.

Translation—Some wise men say thns "the action should be renounced as evil" while others (say), thus "the acts of sacrifice, gift and austerity should not be renounced.

NOTE—Some sages say that all actions should be renounced as causing bondage while others say that the obligatory actions should not be abandoned.

४—निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥

पदच्छेद	*Word-meaning.*
निश्चयम्, शृणु, मे,	Decision, hear, my.,
तत्र, त्यागे, भरत-सत्तम ।	in that, in renunciation, *Arjuna*.
त्यागः, हि, पुरुष-व्याघ्र,	renunciation, truly, Men-tiger,
त्रि-विधः, संप्रकीर्तितः ॥	three-fold, described.

Translation—*Arjuna!* hear my decision about that renunciation. O Tiger of men (*Arjuna*)! renunciation is truly described to be threefold.

NOTE—The meaning of *Renunciation* and its three qualities as *Sattva*, *Rajas* and *Tamas* are now going to be explained.

५—यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

यज्ञ-दान-तपः-कर्म,	Sacrifice-gift-austerity-acts,
न, त्याज्यम्, कार्यं, एव, तत् ।	not, should renounce, perform, verily, that,
यज्ञः, दानम्, तपः, च, एव,	sacrifice, gift, austerity, and, really,
पावनानि, मनीषिणाम् ॥	purifiers, of wise.

Translation—The acts of sacrifice, gift and

austerity should not be renounced, but should be performed verily. The sacrifice, gift and austerity are really the purifiers of the wise.

NOTE—The obligatory or prescribed acts should be performed for purification of the heart or attainment of knowledge.

—एतान्यपितुकर्माणि सङ्गं त्यक्त्वाफलानिच ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

पदच्छेद	*Word-meaning*
एतानि, अपि, तु, कर्माणि,	These, also, but, actions,
संगम्, त्यक्तवा, फलानि, च ।	attachment, renouncing, fruit, and,
कर्तव्यानि, इति, मे, पार्थ,	should be performed, thus, my, *Arjuna*,
निश्चितम्, मतं, उतमं ॥	decided, opinion, best.

Translation—But *Partha!* these actions also should be performed by renouncing attachment and fruit. This is my decided and best opinion

NOTE—The action should be performed without attachment and desire for fruits *i e.* without egoism and expectation of reward.

C/o. *Yoga Vasisht* 1—3—8 "The abandonment of all desires is the chief liberation and that is attained by persons freed from delusion.

७—नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्यपरित्यागस्तामसः परिकीर्तितः ॥

पदच्छेद	*Word-meaning.*
नियतस्य, तु, सन्यासः, कर्मणः, न, उपपद्यते ।	Prescribed, but, renunciation, actions, not, is proper;
मोहात्, तस्य, परित्यागः, तामसः, परिकीर्तितः॥	from delusion, thereof, renunciation, dark, is called.

Translation—But renunciation of the prescribed actions is not proper. Renuciation thereof from delusion is called *Tamas*.

NOTE—The obligatory acts must be performed. Their renunciation through delusion is of *Tamas* nature.

C/o Ishabas 2—"One should wish to live a hundred years here by performing actions. There is no other way. Actions taint not the man."

Mahabharat XII—12—9. "The person who abandons the joys of house-holders' life and retires to forest and gives up his life, that is *Tamas* renunciation."

८—दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
सकृत्वा राजसं त्यागं नैव त्यागफलं लभेत ॥

पदच्छेद	*Word meaning*
दुःखं, इति, एव, यत्, कर्म, काय-क्लेश-भयात्, त्यजेत् ।	Painful, thus, only, who, action, bodily—suffering—from fear, abandons.
सः, कृत्वा, राजसं, त्यागं, न,एव,त्याग-फलं,लभेत् ॥	he, performing, impure, renunciation, not, really, renunciation—fruit, obtains.

Translation—Who abandons actions verily as painful from fear of bodily suffering he by performing the *Rajasic* renunciation, really obtains no fruit of renunciation.

NOTE—Renunciation of actions by considering them as evil causing bondage with body viz. pain of birth, old age and death etc is useless and does not lead to salvation, the fruit of renunciation.

९—कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन
सङ्गं त्यक्त्वाफलं चैवसत्यागःसात्विकोमतः ।

कार्यं, इति, एव, यत्, कर्म, नियतं, क्रियते, अर्जुन ।	Should do, thus, only, which, action, prescribed, is performed, *Arjuna*;
संगं,त्यक्त्वा,फलं,च, एव, सः,त्यागः,सात्विकः, मतः ॥	attachment, renouncing, fruit and, also, that, renunciation, pure, considered.

Translation—The prescribed action which is performed (thin ing) thus "sho ld be done" abandoning attachment and also fruit that renunciation is verily considered as *Sattvic*.

NOTE—Abandonment of attachment and future reward of action is *Sattva* renunciation.

C/o. Korma I—3—19—"The prescribed action which is performed as a duty by renunciation of attachment and desires, that renunciations is of *Sattva* nature."

१०—न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागीसत्वसमाविष्टो मेधावीछिन्नसंशयः ॥

पदच्छेद	*Word-meaning*
नं, द्वेष्टि, अकुशलं, कर्म,	Not, is vexed, unpleasent, action,
कुशले, न, अनुषज्जते ।	in pleasant, not, is delighted
त्यागी, सत्व समाविष्टः,	renunciation, purity-endowed,
मेधावी, छिन्न-संशयः ॥	wise, destroyer—doubts,

Translation—The renouncer endowed with *Sattva* is neither vexed with unpleasant action nor is delighted with pleasant and he is a wise destroyer of doubts.

NOTE—The *sattvic sanyasi* being freed from all pleasure and pain attains to knowledge and peace. *C/o. B. G.* XII—17.

११—न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

पदच्छेद	*Word-meaning.*
न, हि, देह-भृता, शक्यं,	Not. for, body-supporter, can,
त्यक्तुं, कर्माणि, अशेषतः ।	to renounce. actions, completely,
यः, तु, कर्म-फल-त्यागी,	who, but, action-fruit-renouncer,
सः, त्यागी, इति, अभिधीयते ॥	he, renouncer, thus, is called.

Translation—For no body supporter (the embodied) can renounce actions completely; but who is the renouncer of the fruit of action, he is called the *renouncer*.

NOTE—It is impossible for an embodied being to give up all actions *i e.* all functions of the sense organs, and hence the renouncer of action fruits (pleasure and pain) is the true *Sanyasi*.

१२—अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य नतु सन्यासिनां क्वचित् ॥

अनिष्टं, इष्टं, मिश्रं, च,	Evil, good, mixed, and,
त्रि-विधं, कर्मणः, फलं ।	three-fold, actions, fruit;
भवति, अत्यागिनां, प्रेत्य,	becomes, unrenouncer, on death
न, तु, सन्यासिनां, क्वचित् ॥	not, but, of renouncer, any.

Translation—The three-fold fruit of actions, good, evil and mixed, is for unrenouncer on death, but there is not any for the renouncer.

NOTE—For every action there is a fruit or result which is either good, mixed or evil. This fruit accrues after death to the person attached to action fruit and not to the renouncer thereof.

१३—पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

पदच्छेद	*Word-meaning.*
पंच, एतानि, महाबाहो,	Five, these, *Arjuna*,
कारणानि, निबोध, मे ।	causes, know, from me;
सांख्ये, कृतान्ते, प्रोक्तानि,	in *Sankhya*, scripture, declared
सिद्धये, सर्व-कर्मणां ॥	for accomplishment, all—actions.

Translation—*Arjuna!* know from me these five causes for accomplishment of all action as declared in the *Sankhya* scripture.

NOTE—According to the *Sankhya* philosophy of *Kapil* there are 5 causes for performing of all actions. These causes are now described.

१४—अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवंचैवात्र पंचमम् ॥

पदच्छेद	*Word-meaning.*
अधिष्ठानं, तथा, कर्ता,	Abode, and, doer,
करणं, च, पृथक्-विधं ।	means, and, different—kinds;
विविधाः, च, पृथक्, चेष्टाः,	kinds, and, various, motions
दैवं, च, एव, अत्र, पंचमं ॥	destiny, and, also, the, fifth.

Translation—Abode, doer, different kinds of means, various kinds of motions and also the destiny the fifth thereof.

NOTE—There are five causes of all actions viz., 1 abode (*the body*), 2 doer (the *Pradhana* or Nature), 3 different means (*sense organs*), 4 various motions (life breaths) and 5 destiny (the *Subhau* or inherited tendency of *Karmas*).

१५—शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥

शरीर-वाङ्मनोभिः,	Body-speech-with mind,
यत्, कर्म, प्रारभते, नरः ।	what, action, is performed, by men;
न्याय्यं, वा, विपरीतं, वा,	right, or, wrong, or,
पंच, एते, तस्य, हेतवः ॥	five, these, its, causes.

Translation—Whatever action, right or wrong is performed by men with body, speech or mind, these five are its causes.

NOTE—There are only five causes as specified in verse 14 for performing all actions—bodily, mental or vocal.

C/o. Manu S. XII—3. "From mind, speech and body are produced actions of pleasant and unplesent fruits and from actions are our good, bad and indifferent conditions of men."

१६—तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥

पदच्छेद	*Word-meaning.*
तत्र, एवं, सति, कर्तारं,	In that, thus, being, doer,
आत्मानं, केवलं, तु, यः।	himself, only, and, who;
पश्यति, अकृत-बुद्धित्वात्,	sees, from unperfect-intellect,
न, सः, पश्यति, दुर्मतिः॥	not, that, sees, fool.

Translation—That being thus, who from imperfect intelleet sees himself only as the doer that fool does not see.

NOTE—These being the five causes of action, the man who looks on the self as the doer of action is a fool. The man is not the performer of action and therefore he should have no attachment or egoism.

१७—यस्यनाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते॥

पदच्छेद	*Word-meaning.*
यस्य, न अहंकृत, भावः, बुद्धिः, यस्य, न, लिप्यते ।	Whose, not, egoistic, nature, intellect, whose, not, is tainted;
हत्वा,अपि,सः,इमान्,लोकान्, न, हन्ति, न, निबध्यते ॥	killing, even, he, these, people, not, kills, not, is bound.

Translation—Whose nature is not egoistic, and whose intellect is not tainted, he kills not even by killing these people and is not bound.

NOTE—The person who performs actions without attachment and delusion is not affected by them and suffers no pain..

Cfo. B. G V—10.

१८—ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्म संग्रहः ॥

ज्ञानम्, ज्ञेयम्, परिज्ञाता, त्रिविधा, कर्म चोदना ।	Knowledge, knowable, knower, threefold, action-impulse;
करणम्, कर्म, कर्ता, इति, त्रिविधः, कर्म-संग्रहः ॥	means, deed, doer, thus, threefold, action-constituents.

Translation—The knower, the knowable and the knowledge are the threefold impulses of action, the doer, the deed and the means are the threefold constituents of action.

NOTE—The knower, the knowable and the knowledge are the impellers ; and the doer (cause), the means and the deed or effect are the elements of all actions, i.e. all actions are performed by Nature which, however, is moved by the Lord.

१९—ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥

पदच्छेद	*Word-meaning.*
ज्ञानम्, कर्म, च, कर्ता, च, त्रिधा, एव, गुण-भेदतः ।	Knowledge, deed, and doer, & threefold, also, qualities—distinctions;
प्रोच्यते, गुण-संख्याने, यथावत्, शृणु, तानि, अपि ॥	is declared, in quality-scripture, duly, hear, them, also.

Translation—Knowledge, deed and doer are also declared to be three-fold from the distinction of qualities in the *Guna* scripture Hear them also duly.

NOTE—The threefold nature of knowledge, deed and doer is now going to be declared, according to the treatment of *Guna* scripture or *Sankhya Shastra.*

२०—सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तंविभक्तेषुतज्ज्ञानंविद्धिसात्त्विकम् ॥

पदच्छेद	*Word-meaning.*
सर्व भूतेषु, येन, एकम्,	In all-beings, by which, one,
भावम्, अव्ययम्, ईक्षते।	entity, imperishable, is seen;
अविभक्तम्, विभक्तेषु,	undivided, in divided,
तत् ज्ञानं, विद्धि, सात्विकम्॥	that, knowledge, know, pure.

Translation—By which one imperishable entity is seen in all beings, the undivided amongst the divided, know that knowledge to be *Sattvic.*

NOTE—(1) The knowledge, that distinguishes the soul as imperishable and distinct from the body is of *Sattva* nature

(2) That it is only the *Sattva* knowledge which cognises that there is only one soul in all the beings i e. the soul is all pervading, imperishable and undivided,

Cfo. B. G XIII—16,27.

२१—पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्॥
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥

पृथक्, त्वेन, तु, यत्, ज्ञानम्,	Separately, but, which, knowledge,
नाना-भावान्-पृथक्, विधान्।	many entities-separate-kinds;
वेत्ति, सर्वेषु, भूतेषु,	knows in all, in beings,
तत्, ज्ञानम्, विद्धि, राजसं॥	that, knowledge, know, impure.

Translation—But the knowledge which knows separately in all beings, many and separate kinds of entities, know that knowledge as *Rajasic*.

NOTE—(1) The knowledge that does not distinguish the soul as distinct from the body is of *Rajas* nature

(2) That knowledge is *Rajasic* which regards the soul as many and separate

Bhagavat, XI-25-24 "That knowledge which regards the soul as distinct from the body is *Sattvic*, the knowledge which does not regard the soul as distinct from the body is *Rajasic*, while the knowledge which holds the body as soul is *Tamasic*"

Cfo. Kathballi. II-1-10 "That which is here is also there, that which is there is also here He who thinks it to be many goes from death to death."

२२—यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

पदच्छेद	*Word-meaning.*
यत्, तु, कृत्स्न-वत्, एक-स्मिन्, कार्ये, सक्तम्, अहैतुकम् ।	Which, but, all-as, one this, in thing, attached, irrational

अतत्त्व-अर्थ-वत्, अल्पम्,	without essence meaning-as, transitory,
च, तत्, तामसं उदाहृतं ॥	and, that, dark, is called.

Translation—But that (knowledge) which is attached in this one thing (body), irrational without essence and meaning, and transitory, as all, is *Tamasic*.

NOTE—The knowledge by which one regards the body as all in all i.e. identifies the body with the soul is of *Tamas* nature. The body is irrational, without truth, perishable and transitory

२३-नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

पदच्छेद	*Word-meaning.*
नियतं, संग रहितं,	Prescribed, attachment-without,
अराग द्वेषतः, कृतं ।	without pleasure-pain, performed ;
अफल-प्रेप्सुना, कर्म,	without fruit-desires, action,
यत्, तत्, सत्विकं, उच्यते॥	which, that, pure, is called.

Translation—That prescribed action which is performed without attachment, without desire of fruit and without pleasure and pain is called *Sattvic*

NOTE—The obligatory actions as sacrifices etc. performed by abandoning attachment (egoism)

and without expectation of future rewards and by indifference to pleasure and pain are of *Sattva* nature.

२४-यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥

पदच्छेद	*Word-meaning.*
यत्, तु, काम इप्सुना, कर्म,	Which, while, by desire-seekers action,
स, अहंकारेण, वा, पुनः ।	with egoism, or, again;
क्रियते, बहुला-यासं,	is performed, with much-labour,
तत्, राजसं, उदाहृतं ॥	that, impure, called.

Translation—That action which is performed by the seekers of desires or again with egoism and with much labour is called *Rajasic*.

NOTE—Action performed with attachment and with desire and aversion is of *Rajasic* nature.

Cf.o Bhagavat, XI-25 23. "The action performed as duty as an offering to me and without desire of fruit is *Sattva*, that with thought of desire is *Rajas*, while the cruel and unfriendly action is called *Tamas*".

२५-अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

पदच्छेद	*Word meaning.*
अनुबंधम्, क्षयम्, हिंसां,	Consequence, loss, injury,
अनपेक्ष्य, च, पौरुषम् ।	without seeing, and, ability;
मोहात्, आरभ्यते, कर्म,	from delusion, is undertaken, action,
यत्, तत्, तामसम्, उच्यते॥	which, that, dark, is called.

Translation—That action which is undertaken from delusion without seeing the conseqnences, loss, injury and ability, is called *Tamasic.*

NOTE—Actions performed hastily without consideration and deliberation and foolishly are of *Tamasic* nature.

२६-मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारःकर्तासात्विकउच्यते ।

मुक्त-संगः, अनहंवादी,	Free-attachment, without egoism,
धृति-उत्साह-समन्वितः ।	firmness-courage-endowed;
सिद्धि-असिद्धयोः, निर्विकारः	in success-failure, unchanged,
कर्ता, सात्विकः उच्यते ॥	doer, pure, is called.

Translation—The doer free from attachment, without egoism endowed with firmness and courage, unchanged in success and failure, is called *Sattvic.*

NOTE—The performer of actions without attathment

and with mind under control and steady is of *Sattvic* nature.

२७-रागीकर्मफलप्रेप्सुर्लुब्धोहिंसात्मकोऽशुचिः ॥
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

पदच्छेद	*Word meaning.*
रागी, कर्म-फल-प्रेप्सुः, लुब्धः, हिंसा-आत्मकः, अशुचिः	Lustful, action-fruit-seeker, greedy, cruel-hearted, impure ;
हर्ष-शोक-अन्वितः, कर्ता, राजसः, परिकीर्तितः ॥	pleasure-pain-filled, doer, impure, called.

Translation—Lustful, seeker of the fruits of action, greedy, cruel hearted, i npure and filled with pleasure and pain doer, is called *Rajasic*

NOTE—The performer of actions with attachment, expectation of fruit, desire, aversion, pleasure and pain is of *Rajasic* nature.

C/o Bhagavat, XI-25 26. "The doer without attachment is regarded as *Sattvic*, that blinded by passion *Rajasic*, while the one with deluded memory is *Tamasic*".

२८-अयुक्तःप्राकृतः स्तब्धःशठोनैष्कृतिकोऽलसः।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

पदच्छेद	*Word meaning.*
अयुक्तः, प्राकृतः, स्तब्धः,	Unsteady, sensual, obstinate,
शठः, नैष्कृतिकः, अलसः ।	deceitful, wicked, lazy;
विषादी, दीर्घसूत्री, च,	dejected, dilatory, and,
कर्ता, तामसः उच्यते ॥	doer, dark, is called.

Translation—The unsteady, sensual, obstinate, deceitful, wicked, lazy, dejected and dilatory doer, is called *Tamasic*.

NOTE—The worldly and deluded performers of actions are of *Tamasic* nature

२९-बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥

बुद्धेः, भेदं, धृतेः, च, एव,	Intellect, distinction, steadiness, and, also,
गुणतः, त्रिविधं, शृणु ।	of quality, threefold, hear;
प्रोच्य-मानम्, अशेषेण,	discribed by me, fully,
पृथक्त्वेन, धनंजय ॥	separately, *Arjuna*

Translation—The threefold quality distinctions of intellect, and steadiness discribed by me fully and separately, also hear *Dhananjaya*.

NOTE—The threefold qnalities of intellect (the faculty of distinguishing right and wrong)

and steadiness (firmness, fortitude or patience) are now going to be declared.

३०-प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्विकी ॥

पदच्छेद	*Word meaning*
प्रवृत्तिम्, च, निवृत्तिम्, च,	Action, and, inaction, and,
कार्य-अकार्य, भय-अभये।	duty no duty, fear-fearlessness,
बन्धं, मोक्षं, च, या, वेत्ति,	bondage, liberation, and, which, knows,
बुद्धिः, सा, पार्थ, सात्विकी ॥	intellect, that, *Arjuna*, pure.

Translation—*Partha!* that intellect is *Sattvic* which knows action and inaction (renunciation), duty and no duty, fear and fearlessness, bondage and liberation.

NOTE—The intellect that can distinguish between right and wrong is of *Sattvic* nature.

Cf. *Yoga Vashisht*, 11-14 5. "The wise have no better means than the reasoning intellect through which one avoids the evil things and grasps the good ones".

३१-यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥

पदच्छेद	*Word-meaning.*
यया, धर्मम्, अधर्मम्, च,	By which, virtue, vice, and,
कार्यम्, च, अकार्यम्, एव, च,	duty, no duty, also, and;
अयथावत्, प्रजानाति,	improperly, is known,
बुद्धिः, सा, पार्थ, राजसी ॥	intellect, that, *Arjuna*, impure.

Translation—By which virtue and vice, duty and no duty, are not properly known, *Partha!* that intellect is *Rajasic.*

NOTE—The intellect which can not distinguish between right and wrong clearly is of *Rajasic* nature.

३२-अधर्मं धर्ममिति या मन्यते तमसाऽवृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

अधर्मम्, धर्मम्, इति, या,	Vice, virtue, thus, by which,
मन्यते, तमसा, आवृता।	is regarded, with darkness, covered;
सर्व-अर्थान्, विपरीतान्, च,	all-objects, perverted-, and,
बुद्धिः, सा, पार्थ, तामसी ॥	intellect, that, *Arjuna*, dark.

Translation—That intellect covered with darkness by which vice is regarded as virtue and all objects perverted, *Partha!* is *Tamasic.*

NOTE—The intellect which causes confusion and

delusion *i.e.* makes all things topsy turvy, is of *Tamasic* nature.

३३ धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्याधृतिः स पार्थसात्त्विकी ॥

पदच्छेद	*Word-meaning.*
धृत्या, यया, धारयते,	Steadiness, by which, is held,
मनः,प्राण-इन्द्रिय-क्रियाः ।	mind, life-sense-functions;
योगेन, अव्यभिचारिण्या,	through meditation, unswervingly,
धृतिः, सा, पार्थ, सात्त्विकी॥	steadiness, that, *Arjuna*, pure.

Translation—The steadiness by which the functions of the mind, life (breaths) and sense (organs) are held unswervingly, through *Yoga*, that steadiness, *Partha!* is called *Sattvic*.

NOTE—Steadiness by which the suppression of the functions of mind is accomplished by engagement in *Yoga* is of *Sattva* nature.

C/o. Yoga Sutra, 1-2. "*Yoga* is suppression of the functions of the internal organs."

३४-यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

यया, तु, धर्म-काम-अर्थान्,	By which, but, duty-pleasure-wealth,
धृत्या, धारयते, अर्जुन ।	by steadiness, are upheld, *Arjuna*;

प्रसंगेन, फला-कांक्षी,	through attachment, fruit-desire,
धृतिः, सा, पार्थ, राजसी ॥	steadiness, that, *Arjuna*, impure

Translation—But the steadiness by which duty pleasure and wealth are upheld with desire of fruit and attachment, that steadiness, *Partha!* is *Rajasic*.

NOTE—Steadiness of pursuing the different aims of life (virtue, pleasure and wealth) with desire for fruit and attachment is of *Rajasic* nature

३५-यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

पदच्छेद	*Word-meaning.*
यया, स्वप्नम्, भयं, शोकं,	By which, sleep, fear, grief,
विषादं, मदं, एव, च ।	dejection, intoxication, also, &;
न, विमुंचति, दुर्मेधाः,	not, discards, unwise,
धृतिः, सा, पार्थ, तामसी ॥	steadiness, that, *Arjuna*, dark.

Translation—By which the unwise discards not sleep, fear, grief, dejection, and also intoxiction that steadiness, *Partha !* is *Tamasic*.

NOTE—The steadiness or firmness of following the delusion is of *Tamasic* nature.

३६-सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमतेयत्र दुःखान्तं च निगच्छति ॥

पदच्छेद	*Word meaning.*
सुखं, तु, इदानीम्, त्रिविधं,	Happiness, and, now, three-
शृणु, मे, भरतर्षभ ।	fold, hear, me, *Arjuna* ;
अभ्यासात्, रमते, यत्र,	from practice, delights, in
दुःख, अन्तम्, च, निगच्छति ।	which, pain, end, and, attains.

Translation—*Arjuna!* now hear from me the three-fold happine s in which one delights by practice and attains to the end of pain.

NOTE—The happiness which is freedom from pain is also of threefold nature as *Sattva* (pure), *Rajas* (passivnate) and *Tamsa* (dark)

३७-यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

यत्, तत्, अग्रे, विषं, इव,	Which, that, first, poison, like,
परिणामे, अमृत-उपमं ।	n end, nector-like ;
तत्, सुखं, सात्विकं, प्रोक्तं,	that, happiness, pure, called,
आत्म-बुद्धि-प्रसाद-जम् ॥	self-knowledge-bliss-born.

Translation—Which is like poison at first and like nector in the end, that happiness born of the bliss of self knowledge is called *Sattvic.*

NOTE—The *Sattvic* happiness is the supreme bliss of self realization. It is this happiness which is liberation from all pain or *Moksha.*

३८-विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

पदच्छेद	*Word meaning.*
विषय-इन्द्रिय-संयोगात्,	Object-sense-from union,
यत्, तत्, अग्रे, अमृत-उपमं ।	which, that, first, nector-like;
परिणामे, विषम-इव,	in end, poison-like,
तत्-सुखं, राजसं, स्मृतम् ।	that, happiness, impure, regarded.

Translation—Which from the union of sense objects is at first like nector and in the end like poison, that happiness is regarded *Rajasic.*

NOTE—The happiness which results from the enjoyment of sense objects is of *Rajas* nature and causes bondage.

C/o Bhagavat, XI-25-29. "The happiness arising from soul is *Sattvic,* that arising from sense

objects is *Rajasic*, while that arising from delusion and misery is called *Tamasic*".

३९-यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥

पदच्छेद	*Word-meaning.*
यत्, अग्रे, च, अनुबन्धे, च, सुखम्, मोहनं, आत्मनः।	Which, at first, and, in end, and, happiness, delusive, self;
निद्रा-आलस्य-प्रमाद-उत्थम्, तत्, तामसं, उदाहृतम् ॥	sleep-idleness inertness-caused, that, dark, called.

Translation—The happiness which (both) at first and in the end is self delusive and the cause of sleep, idleness and inertness, that happiness is called *Tamasic*.

NOTE—The happiness arising from delusion etc. is of *Tamasic* nature.

४०-न तदस्ति पृथिव्यां वा दिविदेवेषुवापुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥

न, तत्, अस्ति, पृथिव्यां, वा, दिवि, देवेषु, वा, पुनः।	Not, that, is, in earth, and, in heaven, in gods, or, again ;
सत्त्वं, प्रकृति-जैः, मुक्तं, यत्, एभिः, स्यात्, त्रिभिः, गुणैः	thing, nature-born, free, which, from these, be, from three, qualities.

Translation—There is nothing in earth, in heaven or also in gods, which can be free from these three qualities born of nature.

NOTE—After describing the three-fold nature of all elements of renunciation, viz. abandonment, knowledge, action, agent, intellect, steadiness and happiness, it is declared that all things in the universe from *Brahmaloka* down to earth are also of the same three qualities.

Bhagavat, XI 25 31. "These beings alone are not affected by the qualities. All beings formed of Nature and Soul, that can be seen, heard and thought of, are also filled by the three qualities"

४१-ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

पदच्छेद	*Word-meaning.*
ब्राह्मण-क्षत्रिय-विशाम्, शूद्राणां, च, परन्तप ।	*Brahman-Kshatriya-Vaishya*, of *Shudras*, and, *Arjuna*;
कर्माणि, प्रविभक्तानि, स्वभाव-प्रभवैः-गुणैः ॥	duties, differentiated, nature-born-by qualities.

Translation—*Parantapa* ! the duties of *Brahmans*, *Kshatriyas*, *Vaishyas* and *Shudras*, are differentiated by the qualities born of nature.

NOTE—The duties of the four castes are differentiated according to the qualities of their nature *(i. e* tendency of past *Karmas)*

C/o Mahabharat, V-28 28 "Thou must, O *Sanjaya*, take into consideration the divisions of the four castes and the scheme of the respective duties alloted to each."

B G, IV-13.

४२-शमो दमस्तपःशौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

पदच्छेद	*Word meaning.*
शमः, दमः, तपः, शौचम्, क्षान्तिः, आर्यवम्, एव, च ।	Calmness, restraint, austerity purity, forgiveness, uprightness, also, and;
ज्ञानं, विज्ञानं, आस्तिक्यं, ब्रह्म-कर्म, स्वभाव-जम् ॥	knowledge, realization, divine faith, *Brahman*-action, nature-born.

Translation—Calmness, restraint (of senses), austerity, purity, forgiveness, uprightness, knowledge, realization and also divine faith, are the nature born actions of the *Brahman.*

NOTE—Learning, leading a pure and spiritual life are the natural duties of the *Brahman.*

C/o. Manu S, I—88. "The Lord has assigned to the *Brahmans* teaching and study (of the *Vedas*), sacrificing for them and others, also giving and accepting alms."

Mahabharat, V—28-23. "A *Brahman* should study, offer sacrifice, make gifts, and visit all the holy places of the earth. He shall teach, minister as priest at sacrifices offered by others and accept gifts from known persons."

३-शौर्यं तेजोधृतिर्दाक्ष्यंयुद्धेचाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

पदच्छेद	*Word-meaning.*
शौर्यं, तेजः, धृतिः, दाक्ष्यं,	Valour, splendour, steadiness, skill,
युद्धे, च, अपि, अपलायनं ।	in war, and, also, not, flying;
दानं, ईश्वरः-भावः, च,	gift, lordly-disposition, and,
क्षात्रम्, कर्म, स्वभाव-जम् ॥	*Kshatriya*, duty, nature-born

Translation—Valour, splendour, steadiness, skill, not flying from war, giving and also lordly disposition, are the duties born of nature of the *Kshatriyas*.

NOTE—To fight, to rule and to protect are the natural duties of the *Kshatiryas*.

Cfo. Manu S. I-89. "The Lord has commanded the *Kshatriyas* to protect the people, to bestow gifts, to offer sacrifice, to study (the *Vedas*) and to abstain from attachment to sensual pleasures."

Mahabharat, V—28-24. "A *Kshatriya* should protect people according to the injunctions of the law,

practice the virtue of charity. offer sacrifice, study the *Vedas*, take a wife and lead a virtuous house-holder's life."

४४-कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

पदच्छेद	*Word meaning.*
कृषि-गोरक्ष-वाणिज्यं,	Agriculture-cow protection-trade,
वैश्य-कर्म-स्वभाव-जम् ।	*Vaishya*-duty-nature born;
परिचर्य-आत्मकम्, कर्म,	to serve-disposition, duty,
शूद्रस्य, अपि, स्वभाव-जम् ॥	of *Shudras*, also, nature-born.

Translation—Agriculture, cow protection and trade are the nature born duties of the *Vaishyas*; and the disposition to serve is also the nature born duty of the *Shudras*.

NOTE—Cultivation, cattle rearing and trade are the natural duties of the *Vaishyas*, while serving others is the natural duty of the *Shudras*.

C/o. Manu S, I-90. "The *Vaishya* to tend cattle, to bestow gifts, to offer sacrifices, to study (the *Vedas*), to trade, to lend money, and to cultivate land. The Lord has prescribed only one occupation for the *Shudras* to serve meekly even these three castes."

Mahabharat, V-28-26, 27. "A *Vaishya* should study

deligently, earn, accumulate wealth by means of trade, agriculture and tending of cattle. He should act to please the *Brahmanas* and *Kshatriyas*, be virtuous, do good work and be a house-holder.

A *Shudra* should serve the *Brahmanas* and submit to them He should not study and sacrifice He should be deligent and enterprising in doing all that is for his good".

४५-स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥

पदच्छेद	*Word meaning.*
स्वे, स्वे, कर्मणि, अभिरतः,	In his, in his, in duty, engaging,
संसिद्धिं, लभते, नरः ।	success, obtains, man ;
स्वकर्म-निरतः, सिद्धिं, यथा,	his duty, engaging, success, how,
विन्दति, तत्, शृणु ॥	obtains, that, hear thou.

Translation—The man obtains success by engaging in his own duty, and how he obtains success by engaging in his own duty, that hear.

NOTE—It is now going to be explained how success is attained by devotion to ones duty.

C/o. Mahabharat, III-50-24. "O dear ! don't deviate from the duties of thy caste. Sticking to

the duties of thy caste, do thou understand and follow the highest authority.

Mahabharat, XII-191-6. "Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward."

४६-यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणातमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

पदच्छेद	*Word-meaning*
यतः, प्रवृत्तिः, भूतानां,	From whom, rise, of beings,
येन, सर्वं, इदं, ततं ।	by whom, all, this, pervaded;
स्व-कर्मणा, तं, अभ्यर्च्य,	his-duty, him, worshipping,
सिद्धिं, विन्दति, मानवः ॥	success, attain, men.

Translation—From whom is the rise of beings, and by whom all this (world) is pervaded, by worshipping Him with his duty, a man attains to success.

NOTE—Performance of one's duty is the worship of the Lord and leads to success (salvation).

४७-श्रेयान्स्वधर्मो विगुणःपरधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

पदच्छेद	*Word-meaning.*
श्रेयान्, स्वधर्मः, विगुणः,	Better, our duty, unqualified
पर-धर्मात्, स्वनुष्ठितात् ।	than other-duty, well performed ;

स्वभाव-नियतं, कर्म, कुर्वन्, nature-fixed, duty, performing,
न, आप्नोति, किल्बिषम् ॥ not, incurs, sin.

Translation—Better is (ones) own unqualified duty than the other duty well performed. By performing the duty fixed by nature, he incurs no sin.

NOTE—Performance of one's duty by renouncing of pleasure is better than its abandonment which is easy to do. The former causes no bondage but leads to liberation.

Mahabharat, III–208-17. "The forsaking of one's own occupation is considered to be a sin and the act of sticking to ones own profession is without doubt a meritorious act."

४८-सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

पदच्छेद	*Word-meaning.*
सहजं, कर्म, कौन्तेय,	With self-born, duty, *Arjuna*,
सदोषं, अपि, न, त्यजेत् ।	with fault, even, not, should abandon;
सर्वे, आरम्भाः, हि, दोषेण,	all, undertakings, for, by evil,
धूमेन, अग्निः, इव, आवृताः॥	by smoke, fire, as, enveloped.

Translation—*Arjuna* ! the duty born with one's own self even if unqualified should not be abandoned for all undertakings are enveloped by evil as fire by smoke.

NOTE—The performance of one's duty like all other actions causes bondage, but can be avoided by exertion as explained later on.

४९-असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

पदच्छेद	*Word-meaning.*
असक्त-बुद्धिः, सर्वत्र,	Unattached-intellect, everywhere,
जित-आत्मा, विगत-स्पृहः ।	controlled-mind, gone-desires
नैष्कर्म्य-सिद्धिं, परमां,	freedom action-success, supreme,
संन्यासेन, अधिगच्छति ॥	by renunciation, attains.

Translation—With intellect unattached every where, mind controlled, desires gone, he attains to the supreme success of freedom from action by renunciation.

NOTE—Performance of one's duty by abandonment of attachment and desires and control of mind leads to freedom from bondage or salvation.

५०-सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

पदच्छेद	*Word meaning.*
सिद्धिं, प्राप्तः, यथा, ब्रह्म,	Success, attained, how, Lord,
तथा,आप्नोति, निबोध, मे ।	as, reaches, learn, from me;
समासेन, एव, कौन्तेय,	briefly, alone, *Arjuna*,
निष्ठा, ज्ञानस्य, या, परा ॥	goal, of knowledge,by which, supreme.

Translation—How the attainer of success reaches *Brahma*, which alone is the Supreme Goal of knowledge, that *Arjuna* ! briefly learn thou from me.

NOTE—A person obtaining success (liberation) attains to the Supreme Lord who is also attained by knowledge path *i.e.* performance of one's duty and acquisition of knowledge lead to the same Supreme Goal.

५१-बुद्धया विशुद्धया युक्तोधृत्यात्मानंनियम्यच ।
शब्दादीन्विषयांस्त्यक्त्वारागद्वेषौ व्युदस्य च ॥

बुद्धया, विशुद्धया, युक्तः,	With intellect, with pure, equipped,
धृत्या,आत्मानं, नियम्य,च ।	with steadiness, mind, controlling, and;
शब्द-आदीन्,विषयान्,त्यक्त्वा,	sound-etc. object. abandoning,
राग-द्वेषौ, व्युदस्य, च ॥	pleasure-pain, renouncing, and.

Translation—Equipped with pure intellect, controlling the mind with steadiness, abandoning objects as sound etc , and renouncing pleasure and pain—

NOTE—This verse is connected with no. 52 and 53 and describes the character of one performing his duty with renunciation *i.e.* a person abandoning attachment, controlling the mind and renouncing pleasure and pain and acquiring knowledge, attains to the *Brahma* state.

५२-विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

पदच्छेद	*Word meaning.*
विविक्त-सेवी, लघु-आशी,	Solitary-dwelling, little-eating
यत-वाक्-काय-मानसः ।	controlling-speech-body-with mind;
ध्यान-योग-परः, नित्यं,	contemplation-meditation-supreme, ever,
वैराग्यं, समुपाश्रितः ॥	dispassion, possessed.

Translation—And dwelling in solitude, eating little, controlling speech, body and mind, holding supreme contemplation and meditation and ever possessed of dispassion—

NOTE—This verse is connected with no 53 and shows that such a person leading the life of a

recluse and ascetic and engaged in meditation and *Vairaga* (or freedom from pleasure and pain) attains to *Brahma* state.

C/o *Yoga Vashisht*, II 13 41. "Knowing the body and sense organs as separate from the self, meditating in solitude, abandoning the net of objects which are the root of all pain, a man attains to *Brahma*"

५३-अहंकारं बल दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

पदच्छेद	*Word-meaning.*
अहंकारं, बलं, दर्पम्,	Arrogance, power, show,
कामम्, क्रोधम्, परिग्रहं ।	desire, anger, possession;
विमुच्य, निर्ममः, शान्तिः,	abandoning, unselfish, peaceful;
ब्रह्म-भूयाय, कल्पते ॥	Lord-being, is fitted.

Translation—Abandoning arrogance, power, show, desire, anger, possession, unselfish and peaceful, he is fitted for *Brahma* being.

NOTE—Such a person after freeing himself from all distractions and becoming tranquil attains to the *Brahma* state or *Nirwan*

C/o. *Koorm*, I–3·25 and 26 "Attaining the supreme knowledge and from that freedom of action,

being alone and without egoism, peaceful, he is liberated even while alive."

"He sees the Supreme Soul, the Supreme *Brahma*, the Supreme Lord, the eternal bliss, the self luminous and he becomes merged in that."

५४-ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

पदच्छेद	*Word-meaning.*
ब्रह्म-भूतः, प्रसन्न-आत्मा,	Lord-being, serene-self,
न, शोचति, न, कांक्षति।	not, grieves, not, desires;
समः, सर्वेषु, भूतेषु,	same, in all, in beings,
मत्-भक्तिम्, लभते, पराम्।	me-devotion, attains, supreme.

Translation—The *Brahma* being, serene self, neither grieves nor desires and the same in all beings obtains my supreme devotion.

NOTE—One attaing to *Brahma* state acquires supreme peace and is thereby freed from all pleasures and pain Such person also realizing the Lord as equal in all beings attains to his supreme devotion.

५५-भक्त्यामामभिजानातियावान्यश्चास्मितत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

पदच्छेद	*Word-meaning.*
भक्त्या, मां, अभिजानाति, यावान्,यः,च,अस्मि,तत्त्वतः।	By devotion, me, knows, what, who, and, I am, in essence;
ततः, मां, तत्त्वतः,ज्ञात्वा, विशते, तत्-अनन्तरम् ॥	then, me, in essence, knowing, enters, that-instant.

Translation—By devotion he knows me what and who I am in essence and knowing me in essence he enters (into me) that instant.

NOTE—By devotion one realizes the true nature of the Lord and having realized the Supreme Reality one is united with him *i.e.* is released from the bondage of the world.

५६-सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

सर्व-कर्माणि, अपि, सदा, कुर्वाण, मत्-व्यपाश्रयः।	All-actions, even, constant, performer, me-relying;
मत्-प्रसादात्, अवाप्नोति, शाश्वतं, पदं, अव्ययं ॥	by my-grace, reaches, eternal, goal, imperishable.

Translation—Even the constant performer of all actions relying on me attains to the eternal and imperishable goal by my grace.

NOTE—The performer of one's duty by devotion and grace of the Lord attains to the Supreme Goal.

५७-चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चितः सततं भव ॥

पदच्छेद	*Word-meaning*
चेतसा, सर्व-कर्माणि,	Mentally, all-actions,
मयि, संन्यस्य, मत्-परः ।	in me, resigning, me-Supreme-holder;
बुद्ध-योगम्, उपाश्रित्य,	knowledge-union, possessed,
मत्-चित्तः, सततम्, भव ॥	me-thinker, ever, be.

Translation—Mentally resigning all actions into me, holding me supreme, possessed of knowledge union, be ever my thinker.

NOTE—By performing action for the sake of the Lord or without attachment, holding the Lord Supreme and acquiring knowledge one should constantly meditate on the Lord.

५८-मच्चितः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥

मत्-चित्तः, सर्व-दुर्गाणि,	Me-thinker, all-difficulties,
मत्-प्रसादात्, तरिष्यसि ।	by my-grace, shaltcross;

अथ, चेत्, त्वं, अहंकारात्,	and, if, thou, from egoism,
न, श्रोष्यसि, विनङ्क्ष्यसि ॥	not, will hear, shalt perish.

Translation—Thinking on me thou shalt cross over all difficulties by my grace, and if from egoism, thou wilt not hear, thou shalt perish.

NOTE—The *Yoga* enables a man by divine grace to overcome illusion or attain to salvation, but a non-*Yogee* ever remains deluded and subject to bondage

५९-यदहंकारमाश्रित्य न योत्स्य इति मन्यसे।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

पदच्छेद	*Word meaning,*
यद्, अहंकारं, आश्रित्य,	If, egoism, possessed,
न, योत्स्य, इति, मन्यसे ।	not, wilt fight, thus, thinkest;
मिथ्या, एष, व्यवसायः, ते,	false, this, resolve, thy,
प्रकृतिः, त्वां, नियोक्ष्यति ॥	nature, thee, shalt compell.

Translation—If, possessed of egoism, thou thinkest. "I will not fight" this thy resolve is false; the nature shall compel thee.

NOTE—It is a delusion to think of renouncing action, as none can give up all actions which every

one is led to perform by his nature (inherited tendency).

C/o B. G. III-5, 7, 33.

६०-स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥

पदच्छेद	*Word-meaning*
स्वभाव-जेन, कौन्तेय,	Nature-born, *Arjuna*,
निबद्धः, स्वेन, कर्मणा।	bound, thy, action
कर्तुम्, न, इच्छसि, यत्, मोहात्,	to do, not, wishest, which, from delusion,
करिष्यसि, अवशः, अपि, तत्॥	shalt do, forcibly, even, that.

Translation—Bound by thy nature born action which, *Arjuna*! thou wishes not do through delusion, even that thou shalt do forcibly.

NOTE—Even if one wants to discard action through delusion, he is led to do it forcibly by his nature (destiny or *Prarabdha*).

C/o Mahabharat, III-32 7. "Impelled by the effects of a former life, all creatures verily reap in the world the fruits of these acts."

६१-ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥

ईश्वरः, सर्व-भूतानां,	Lord, all-of creatures,
हृद्देशे, अर्जुन, तिष्ठति।	in heart, *Arjuna*, dwells;

भ्रामयन्, सर्व-भूतानि, } revolving, all-beings,
यंत्र,आरूढानि, मायया ॥ } machine-mounted, dillusion.

Translation—*Arjuna* ! the Lord dwells in the heart of all creatures, revolving all beings mounted in a machine by his *Maya*.

NOTE—The Lord pervades and is present in all beings and makes them to act according to the effects of their past *Karmas* which constitute the *wheel* of their machine (the body or *maya* composed of the three *gunas*).

C/o. Mahabharat, V-38-1. "Man is not the disposer of his prosperity or adversity. He is like a wooden doll moved by strings. The Creator has made the man subject to destiny.

Manu S XII-124. "He pervades all created beings in (different) forms and constantly makes them by birth, growth and decay to revolve like the wheel (of a chariot)-

Shwetashvatra, I-6. "In this *Brahma* wheel on which all lives and rests, the *Jevatma* is revolved, thinking itself as separate from the Lord, but on being identified with Him the self attains to immortality."

Mahabharat, XII 9-32. "Thus all the beings bound with the thread of action go and come in the world like the wheel of a car."

६२-तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परांशांतिंस्थानंप्राप्स्यसिशाश्वतं ॥

पदच्छेद	*Word-meaning.*
तं, एव, शरणं, गच्छ,	Him, alone, refuge, seek,
सर्व-भावेन, भारत ।	by all-means, *Arjuna* ;
तत्-प्रसादात्, परां,शान्तिं,	by his-grace,supreme, peace,
स्थानं, प्राप्स्यसि, शाश्वतं ॥	abode, shalt attain, eternal.

Translation—*Arjuna* ! by all means seek refuge in Him alone. By His grace, thou shalt attain to the supreme peace and eternal abode.

NOTE—The Supreme peace and salvation can only be acquired by devotion and divine grace.

C/o. Kothballi, I-2-23 "The soul is attainable by him alone whom it chooses. To him the self reveals its body."

६३-इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

इति, ते, ज्ञानं, आख्यातं,	Thus, for thee, knowledge, declared,
गुह्यात्, गुह्यतरं, मया ।	than secret, most secret, by me;
विमृश्य, एतत्, अशेषेण,	reflect, this, fully,
यथा, इच्छसि, तथा, कुरु ।	as, wishest, so, do.

Translation—Thus the most secret of the secret knowledge has been declared by me for thee, reflect over it fully and then do as thou wishest.

NOTE—The *Karma Yoga* taught through the *Gita* is the most profound *Brahma* knowledge and it should be carefuly considered before on decides to follow it or not.

C/o. Koorma, II-9-19. "O sages! the *Ishura* knowledge declared by me is to be kept secret by all means and is difficult to be attained even by the *Yogees*."

६४-सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमितिततो वक्ष्यामि ते हितं ॥

पदच्छेद	*Word-meaning.*
सर्व-गुह्यतमम्, भूयः,	All-most secret, again,
शृणु, मे, परमम्, वचः ।	hear, my, supreme, word;
इष्टः, असि, मे, दृढम्, इति,	loved, art, my, staunch, thus,
ततः, वक्ष्यामि, ते, हितं ॥	therefore, I will declare, thy benefit.

Translation—Hear again by supreme word, the most secret of all; thou art by staunch beloved and therefore I shall declare it for thy benefit.

NOTE—The path of *Karma Yoga* which has been declared at length so far is now going to be summed up.

६५-मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥

पदच्छेद	*Word meaning.*
मत्-मनाः, भव, मत्-भक्तः, मत्-याजी, मां, नमस्कुरु।	me-thinker, be, me-devotee, me-worshipper, me, salute;
मां, एव, एष्यसि, सत्यं, ते, प्रतिजाने, प्रियः, असि, मे॥	me, verily, shalt come, troth, thee, I pledge, dear, art, my.

Tranlation—Be my thinker, my devotee, my worshipper and salute me, thou art (my) dear and shalt come to me, I pledge thee my troth.

NOTE A person worshipping the Lord with faith and devotion (performing *Karma Yoga*) attains to Him without any doubt.

६६-सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

सर्व-धर्मान्, परित्यज्य, मां, एकं, शरणं, व्रज।	All-paths, descarding, me, alone, refuge, seek;
अहं, त्वां, सर्व-पापेभ्यः, मोक्षयिष्यामि, मा, शुचः॥	I, thee, from-all-sins, shall liberate, do not, grieve.

Translation—Seek refuge in me alone, des-

carding all paths. I shall liberate thee from all sins. Don't grieve.

NOTE—Devotion is the best of all the *Paths* for realizing the Supreme Lord and thereby attaining to salvation.

C/o. B G. IX-34.

६७-इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

पदच्छेद	*Word-meaning.*
इदं, ते, न, अतपस्काय,	This, thee, not, for un-austerous,
न, अभक्ताय, कदाचन ।	not, for undevoted, ever ;
न, च, अशुश्रूषवे, वाच्यं,	not, and, unlistener, word,
न, च, मां, यः, अभ्यसूयति॥	not, and, me, who, slanders.

Translation—This word is for thee and never for an unausterous, nor for an undevoted, nor for an unlistener, nor for (him) who slanders me.

NOTE The teachings of the *Gita* are intended only for the devoted and faithful worshipper of the Lord and not for sceptics and atheists.

C/o. Shwetashvatra, VI-22 "This most secret science taught in the *Vedant* in ancient time should not be imparted to a person of restless character, nor to an unworthy son or disciple".

Mahabharat, XII-237-16 "It should never he imparted to one that is not of tranquil Soul or one that is not self restrained or one that has not undergone penances."

Bhagavat, XI-29-30, "Thou shouldst not impart the knowledge to a deceitful man, wicked, unheeder, undevoted, and a haughty person."

Kocrma, II-11-106. "This secret knowledge should not be imparted to any one. It should be given to the righteous, devoted and good conducted.'

६८-य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

पदच्छेद	*Word-meaning.*
यः, इदं, परमं, गुह्यम्, मत्-भक्तेषु, अभिधास्यति।	Who, this, supreme, secret, me-devotees, will teach;
भक्तिम्, मयि, परां, कृत्वा, मां, एव, एष्यति, असंशयः॥	devotion, in me, great, doing, me, only, shall come, undoubtedly.

Translation—Who will teach this supreme secret to my devotees, he by making great devotion to me shall undoubtedly come to me alone.

NOTE—The expounder of the *Gita* teachings to the devotees of the Lord attains to his realization and salvation,

Clo. Kathballi, I-3-17. "Who recites the supreme secret in an assembly of *Brahmanas* or at the time of a *Shrada* for the dead, he is deemed fit for immortality."

६९-न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥

पदच्छेद	*Word-meaning.*
न, च, तस्मात्, मनुष्येषु,	Not, and, than he, in men,
कश्चित्, मे, प्रियकृत्तमः।	any, my, lover-great;
भविता, न, च, मे,	shalt be, not, and, my,
तस्मात्, अन्यः, प्रियतरः भुवि॥	than he, other. dearer, on earth.

Translation—And there is none amongst men my greater lover than he; and there shall not be on earth another dearer than he.

NOTE—The expounder of the *Gita* is a devotee or a great favourite of the Lord.

७०-अध्येष्यते च य इमं धर्म्यं संवादमावयोः।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥

अध्येष्यते, च, यः, इमं,	Will study, and, who, this,
धर्म्यम्, संवादं, आवयोः।	pious dialogue, us both;

ज्ञान-यज्ञेन, तेन, अहं,इष्टः, स्यां, इति, मे, मतिः ॥	with knowledge-sacrifice,by him, I, worshiped, shall be, thus, my, opinion.

Translation—And who will study this pious dialogue of us both, I shall be worshipped by him with knowledge sacrifice. This is my opinion.

NOTE—The person who studies the *Gita* attains to the knowledge of *Brahma Vidya*.

७१-श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपिमुक्तःशुभांल्लोकांप्राप्नुयात्पुण्यकर्मणाम्

पदच्छेद	*Word-meaning.*
श्रद्धावान्:, अनसूयः, च, श्रृणुयात्, अपि, यः, नरः।	Faithful, uncavilling, will hear, ever, who, man.
सः,अपि,मुक्तः,शुभान्,लोकान् प्राप्नुयात्, पुण्य-कर्मणां ॥	he, also, liberated, good, worlds, shall attain,meritorious deeds.

Translation—Even a faithful and uncavilling man who will hear it, he also being liberated shall attain to the good worlds of the meretorious deeds.

NOTE—A person hearing the *Gita* with faith and and devotion attains to heaven, the abode of the virtuous persons.

७२-कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥

पदच्छेद	*Word meaning*
कच्चित्, एतत्, श्रुतं, पार्थ, त्वया, एकाग्रेण, चेतसा ।	Whether, this, heard, *Arjuna*, by thee, one pointed, with mind ;
कच्चित्, अज्ञान-संमोहः, प्रणष्टः, ते, धनंजय ॥	whether, ignorance-delusion, destroyed, thy, *Arjuna*.

Translation—Whether this has been heard by thee *Partha* ! with one pointed mind and whether *Dhananjaya* thy ignorance and delusion has been destroyed ?

NOTE—The hearing of the *Gita* with devotion and faith removes all doubts and delusion *i.e.* leads to *Brahma* knowledge.

अर्जुन उवाच

७३-नष्टोमोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

नष्टः, मोहः, स्मृतिः, लब्धा, त्वत्, प्रसादात्, मया, अच्युत ।	Destroyed, delusion, realization, obtaining, by thy, by grace, by me, *Krishna* ;

स्थितः, अस्मि, गत-संदेहः,	steady, I am, gone-doubts,
करिष्ये, वचनम्, तव ॥	shall do, word, thy.

Translation—My delusion has been destroyed and by thy grace, *Achyuta* realization has been obtained by me. I am steady with doubts gone. I shall do thy word.

NOTE—The knowledge of the *Gita* destroys delusion, causes steadiness and peace of mind and leads to realization and union of the Lord.

७४-इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

पदच्छेद	*Word-meaning.*
इति, अहं, वासुदेवस्य,	Thus, I, of *Krishna*,
पार्थस्य, च, महात्मनः।	of *Arjuna*, and, great, souls;
संवादम्, इमं, अश्रौषं,	dialogue, this, heard,
अद्भुतम्, रोम-हर्षणम् ॥	wonderful, hair-erecting.

Translation—Thus I have heard this wonderful and hair erecting dialogue of *Arjuna* and *Krishna*, the great souls.

NOTE—The *Gita* teaches *Karma Yoga* in the form of a nice dialogue between *Krishna* and *Arjuna* (as intellect and mind, soul and man or etacher and pupil).

७५-व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतःस्वयम् ॥

पदच्छेद	*Word meaning.*
व्यास-प्रसादात्, श्रुतवान्,	*Vyas*-by grace, heard,
एतत्, गुह्यम्, अहं, परं ।	this, secret, I, supreme :
योगं, योगेश्वरात्, कृष्णात्,	*Yoga*, from, meditation-lord, from *Krishna*,
साक्षात्, कथयतः, स्वयं ॥	directly, speaking, himself.

Translation—I have heard this Supreme and secret *Yoga* through the grace of *Vyas* direct from *Krishna* the lord of meditation speaking himself.

NOTE—The *Gita* teaches *Karma Yoga* to the man through the mouth of the *Krishna* (Soul) and it is thus the work of *Veda Vyas*.

७६-राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः॥

राजन्, संस्मृत्य, संस्मृत्य,	King, remembering, remembering,
सम्वादं, इमं, अद्भुतम् ।	dialogue, this, wonderful,
केशव-अर्जुनयोः, पुण्यं,	*Krishna-Arjuna*, sacred,
हृष्यामि, च, मुहुः, मुहुः ॥	I delight, and, again, again.

Translation—Remembering, remembering, this, wonderful and sacred dialogue between *Krishna* and *Arjuna*, I delight again and again, O King.

NOTE—The more one reads and thinks of the marvellous and holy *Gita* the more and more delighted he feels.

७७-तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥

पदच्छेद	*Word-meaning.*
तत्, च, संस्मृत्य,संस्मृत्य,	That, and, remembering, remembering,
रूपं, अति-अद्भुतम्, हरेः ।	figure,very-wonderful,*Hari*;
विस्मयः, मे, महान्, राजन्,	ashtonishment,me,great,King,
हृष्यामि, च, पुनः, पुनः ॥	I rejoice, and, again, again.

Translation—Remembering and remembering that most wonderful figure of *Hari* (the Universal form), great is my astonishment and I rejoice again and again, O King!

NOTE—The centemplation of the universal form of the Lord as depicted in chapter XI fills one with great wonder and bliss.

७८-यत्र योगेश्वरः कृष्णो यत्रपार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

यत्र, योगेश्वरः, कृष्णः,	Where, meditation-lord, *Krishna*,
यत्र, पार्थः, धनुः-धरः ।	where, *Arjuna*, bow-holder

तत्र, श्रीः, विजयः, भूतिः,
ध्रुवा, नीतिः, मतिः, मम ॥

there, fortune, victory, prosperity,
certainty, principle, opinion, my.

Translation—Where is *Krishna* the lord of meditation and where is *Partha* the bow holder, there is in my opinion fortune, victory prosperity, certainty and principle.

NOTE—Worship of the Lord with meditation and and devotion leads to all success.

Clo. *Mahabharat*, V-67-9. "Whereever there is truthfulness, wherever virtue, whenever medesty and uprightness even there is *Govinda* and where is *Krishna*, there success must be"

Thus ends chapter XVIII called the Liberation *Path*.

THE GREATNESS OF BHAGAVAT GITA

श्री गीता माहात्म्य

धरोवाच

१-भगवन्परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥

पदच्छेद	*Word-meaning.*
भगवन्, परमेशान,	Master, supreme ruler,
भक्तिः, अव्यभिचारिणी ।	devotion, unswerving ;
प्रारब्धं, भुज्यमानस्य,	destiny, of sufferer,
कथं, भवति, हे प्रभो ॥	how, becomes, O Lord.

EARTH SAID.

Translation—O Lord Master and Supreme Ruler ! how the unswerving devotion becomes of the sufferer of destiny ?

NOTE—How a victim of destiny (past *Karmas*) can attain to the firm devotion of the Supreme Lord ?

विष्णुरुवाच

२-प्रारब्धंभुज्यमानोहि गीताभ्यासरतः सदा ।
स मुक्तः स सुखीलोके कर्मणा नोपलिप्यते ॥

प्रारब्धं, भुज्यमानः, हि,	Destiny, sufferer, truly,
गीता, अभ्यास-रतः, सदा ।	*Gita*, practice-loving, ever;

सः, मुक्तः, सः, सुखी, लोके, कर्मणा, न, उपलिप्यते ॥	he, liberated, he, happy, in world, by actions, not, is soiled.

VISHNU SAID.

Translation—The sufferer of destiny loving the practice of *Gita* (study) is truly ever liberated; he is happy and he is not soiled by action in the world.

NOTE—One devoted to the practice of *Gita* study is freed from the effects of destiny or past *Karmas* and attains to bliss and salvation.

३-महा पापादि पापानि गीता ध्यानं करोति चेत् ।
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥

पदच्छेद	*Word-meaning.*
महा, पापादि, पापानि, गीता, ध्यानं, करोति, चेत् ।	Great, than sins, sins, *Gita*, thinking, does, if;
क्वचित्-स्पर्शं, न, कुर्वन्ति, नलिनी-दलम्, अम्बु-वत् ॥	any-touch, not, do, lotus-leaf, water-like.

Translation—If he does thinking of the *Gita*, the great sins of the sins donot touch him, like water a lotus leaf.

NOTE—Even a thinker of the *Gita* is freed from all sins.

४-गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्रवै ॥

पदच्छेद	*Word-meaning.*
गीतायाः, पुस्तकं, यत्र,	Of *Gita*, book, where,
यत्र, पाठः, प्रवर्तते ।	where, recitation, goes on,
तत्र, सर्वाणि, तीर्थानि,	there, all, pilgrimages,
प्रयाग-आदीनि, तत्र, वै ॥	*Prayag*-etc, there, verily.

Translation—Where is the *Gita* book and where (its) recitation goes on there are verily all the pilgrimages as *Prayag* etc.

NOTE The place where the *gita* is recited is as holy and pious as a pilgrimage.

५-सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्चये ।
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥

सर्वे, देवाः, च, ऋषयः,	All, gods, and, sages,
योगिनः, पन्नगाः, च, ये ।	meditators, serpents, and, who,
गोपालाः, गोपिकाः, वा, अपि,	cowherds, cowherdesses, and. also,
नारद, उद्धव, पार्षदैः ॥	*Narad*, *Udhava*, companions

Translation—All gods, sages, and who are *Yogees*, *Pannangas*, cowherds, cowherdesses, *Narad*, *Udhava* and companions also are there.

NOTE—The place where the *Gita* is recited is full of gods, sages and other holy beings and devotees.

६-यत्र गीता विचारश्च पठनं पाठनं श्रुतम् ।
तत्राहं निश्चितं पृथिव निवसामि सदैवहि ॥

पदच्छेद	*Word meaning.*
यत्र, गीता, विचारः, च,	Where, *Gita*, discussed, and,
पठनं, पाठनं, श्रुतम् ।	recited, taught, heard ;
तत्र, अहं, निश्चितं, पृथ्वि,	there, I, certainly, earth,
निवसामि, सदा,एव, हि ॥	I reside, ever, verily,, truly.

Translation—Where the *Gita* is discussed, recited, taught and heard, O *Earth*, there verily, I ever reside truly and certainly.

NOTE—The Lord is ever present in the place where the *Gita* is recited etc.

७-गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तम् गृहं ।
गीताज्ञानमुपाश्रित्य त्रीन्लोकान्पालयाम्यहम् ॥

गीता,आश्रये, अहं,तिष्ठामि,	*Gita*, in refuge, I, reside,
गीता, मे, च, उत्तमं, गृहं ।	*Gita*, my, and, best, abode;
गीता-ज्ञानं, उपश्रित्य,	*Gita*-knowledge, holding,
त्रीन्-लोकान्,पालयामि-अहं॥	three-worlds, sustain, I.

Translation—I reside in the refuge of the *Gita*,

Gita is by best abode, and holding on the *Gita* knowledge, I sustain the three worlds.

NOTE—One depending and relying on the *Gita* attains to *Vishnu* the Supreme Lord.

८-गीता में परमाविद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका॥

पदच्छेद	*Word-meaning.*
गीता, मे, परमा, विद्या,	Gita, my, supreme, knowledge,
ब्रह्म-रूपा, न, संशयः ।	*Brahma*-form, no, doubt ;
अर्ध-मात्रा, अक्षरा, नित्या,	half syllable, imperishable, eternal,
स्वा-अनिर्वाच्य-पदात्मिका ॥	of own- unspeakable-verses

Translation—The *Gita* is no doubt my supreme knowledge of *Brahma* form; it is half syllable (Om), imperishable, eternal, and has my own unspeakable verses.

NOTE—The *Gita* is the spiritual science of self knowledge and *Brahma Vidya* and it was declared by the Lord Himself, and could not be delivered by any one else.

९-चिदानंदेन कृष्णेनप्रोक्तास्वमुखतोऽर्जुनम् ।
वेद-त्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥

चित्, आनन्देन, कृष्णेन,	Knowing, by blessed, by *Krishna*,
प्रोक्ता, स्व-मुखतः, अर्जुनम्।	declared, own-month, *Arjuna*;

वेद-त्रयी, परानन्दा,	Veda-three, supreme delightful.
तत्त्व, अर्थ, ज्ञान, संयुता ॥	essence, meaning, knowledge, combined.

Translation—It is the combined knowledge, essence and meaning of the supremly delightful three *Vedas*, declared from his own month by the knowing and blessed *Krishna* to *Arjuna*.

NOTE—The *Gita* declared by *Krishna* to *Arjuna* contains all the knowledge, essence and meaning of the three *vedas*,

१०-योऽष्टादश जपेन्नित्यं नरो निश्चल मानसः।
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥

पदच्छेद	*Word-meaning.*
यः, अष्टादश, जपेत्, नित्यं,	Who, eighteen, reciter, constant,
नरः निश्चल-मानसः।	man, with steady-mind ;
ज्ञान-सिद्धिं, सः, लभते,	knowledge-success, he, obtains,
ततः, याति, परं, पदं ॥	then, reaches, Supreme. Goal.

Translation—The man who with steady mind is the constant reciter of the eighteen (chapters of *Gita*), he obtains success in knowledge and then reaches the Supreme Goal.

NOTE—The reciter of the whole *Gita* attains to knowledge and salvation.

११-पाठे समग्रेऽसम्पूर्णे ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥

पदच्छेद	*Word-meaning.*
पाठे, समग्रे, असम्पूर्णे, ततः, अर्धं,पाठं,आचरेत् ।	In reciting, in whole, incomplete, then, half, reciting, should do ;
तदा, गोदानजं, पुण्यं, लभते, न, अत्र, संशयः ॥	and, cow-gift born, piety, obtains, not, there, doubt.

Translation—If the reciting of the whole can not be completed, then he should do the reciting of the half and there is no doubt that he obtains the piety born of the cow gift.

NOTE—Even the reciting of half the *Gita* confers the fruit of a cow gift.

१२-त्रिभागं पाठमानस्तु गङ्गा स्नानफलं लभेत् ।
षडंशं जपमानस्तु, सोमयज्ञफलं लभेत ॥

त्रि-भागं, पाठमानः, तु,	Third-portion, reciter, and,
गङ्गा-स्नान-फलं, लभेत् ।	*Ganga*-bathing-fruit-obtains,
षडंशं, जपमानः, तु,	sixth, reciter, and,
सोम-यज्ञ-फलं, लभेत् ॥	*soma*-sacrifice-fruit, obtains.

Translation—The reciter of a third portion obtains the fruit of bathing in the *Ganges* and the reciter of a sixth (portion) obtains the fruit of *Soma* sacrifice.

NOTE—The reciter of one-third and one-sixth portion obtains the fruit of *Ganges* bath and *Soma* sacrifice respectively.

१३-एकाध्यायं तु यो नित्यं पठतेभक्ति संयुतः।
रुद्रलोकमवाप्नोति गणोभूत्त्वा वसेच्चिरम् ॥

पदच्छेद	*Word-meaning.*
एक, अध्यायं, तु, यः,	One, chapter, and, who,
नित्यं, पठते,भक्ति-संयुतः।	ever, recites, devotion-filled ;
रुद्र-लोकं, अवाप्नोति, गणः,	*Shiva*-world,attains,attendant,
भूत्वा, वसेत्, चिरम् ॥	becoming, lives, long.

Translation—And who ever recites one chapter filled with devotion, he attains to the world of *Shiva* and becoming a (*Shiva*) attendant lives long.

NOTE—Even the reciter of a chapter of *Gita* with devotion obtains the *Shivaloka* and becoming his *attendant* resides there for ever.

१४-अध्यायं श्लोक पादं वा नित्यं यः पठतेनरः ॥
स यातिनरतां यावन्मन्वन्तरं वसुन्धरे ॥

पदच्छेद	*Word-meaning.*
अध्यायं, श्लोक-पादं,वा,	Chapter, verse-quarter, or,
नित्यं, यः, पठते, नरः ।	ever, who, recites, man ;
सः, याति, नरतां,यावत् ,	he, obtains, human body, as long,
मन्वन्तरं, वसुन्धरे ।	Manu period, on earth.

Translation—And the man who ever recites the verses of a quarter chapter, he obtains a *Manu's* period

NOTE—Even the reciter of a quarter chapter obtains a human body for a *Manvantaram* or 1-14th of a *Kalpa*

१५-गीतायाः श्लोक दशकं सप्त पञ्च चतुष्टयम् ।
द्वौ त्रीनेकं तदर्द्धंवा, श्लोकानां यः पठेन्नरः ॥

पदच्छेद	*Word-meaning.*
गीतायाः, श्लोक-दशकं,	Of *Gita*, verses-ten,
सप्त, पञ्च, चतुष्टयम् ।	seven, five, four,
द्वौ, त्रीन, एकं,तत् , अर्धं,	two, three, one, that, half,
वा,श्लोकानां,यः,पठेत् ,नरः॥	or, of verses, who, recites, man.

Translation—The man who recites ten *Gita* verses, or five, four, three, two, one or even half of the verses—

NOTE—This verse is connected with no 16 and shows that even the reciter of a few *Gita* verses obtains the Moon world.

१६-चंद्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥

पदच्छेद	*Word-meaning.*
चन्द्र-लोकं, अवाप्नोति,	Moon-world, attains,
वर्षाणाम्, अयुतं, ध्रुवम् ।	of years, myriad certainly,
गीता-पाठ-समायुक्तः,	*Gita*-reciting-engaged,
मृतः, मानुषतां, व्रजत् ॥	dying, manbody, obtains.

Translation—He obtains the Moon world for a myriad years certainly, and one dying engaged in *Gita* reciting obtains the human body.

NOTE—One reciting even a few *Gita* verses obtains the *Chandralok*; while one reciting *Gita* at death time obtains the human body.

१७-गीताभ्यासंपुनः कृत्वा लभतेमुक्तिमुत्तमाम्।
गीतेत्युच्चार संयुक्तो म्रियमाणो गतिं लभेत् ॥

गीता, अभ्यासं,पुनः, कृत्वा,	*Gita*, practice, again, doing,
लभते, मुक्तिम्, उत्तमां ॥	obtains, liberation, best;
गीता,इति, उच्चार, संयुक्तः,	*Gita*, thus, reciting, engaged,
म्रियमाणः, गतिं, लभेत् ॥	dying, goal, obtains.

Translation—Again doing the *Gita* practice he

obtains the best liberation and dying thus engaged in *Gita* recitation he obtains the (supreme) Goal.

NOTE—The practice of *Gita* study leads to liberation from all pain and its reciatation at the time of death leads to the attainment of the Lord.

१८-गीतार्थं श्रवणासक्तो महापापयुतोऽपिवा।
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥

गीता-अर्थं, श्रवण-आसक्तः,	*Gita*-meaning, hearing-engaged,
महा-पाप-युतः, अपि, वा ।	great-sin-filled, even, or ;
वैकुण्ठं, समवाप्नोति,	heaven, attains,
विष्णुना, सह, मोदते ॥	*Vishnu*, with, is happy.

Translation—Even (one) filled with great sin, engaged in the hearing of *Gita* meaning, attains to heaven and is happy with *Vishnu*.

NOTE—Even a sinner hearing the meaing of *Gita* attains to salvation and bliss.

१९-गीतार्थं ध्यायते नित्यं कृत्वा कर्माणिभूरिशः।
जीवन्मुक्तः सविज्ञेयोदेहान्ते परमं पदम् ॥

गीता-अर्थं, ध्यायते, नित्यं,	*Gita*-meaning, meditating, ever,
कृत्वा, कर्माणि, भूरिशः ।	doing, actions, abundantly ;

जीवन-मुक्तः, सः, विज्ञेयः,	life-liberated, he, known,
देहान्ते, परमं, पदम् ।	on death, Supereme, Goal.

Translation—One doing actions abundantly and meditating on the *Gita* meaning, is known as *Jevan mukta* and on death he attains to Supreme Goal.

NOTE—One performing all actions and meditating on *Gita* meaning is liberated while still alive *i.e*, such preson is not bound any more by his actions and on death he attains to the Supreme Goal

२०-गीतामाश्रित्य बहवो, भूभुजो जनकादयः ।
निर्धूत कल्मषा लोके, गीतायाताः परंपदम् ॥

पदच्छेद	*Word-meaning.*
गीतां, आश्रित्य, बहवः,	*Gita*, depending, many,
भूभुजाः, जनक, आदयः ।	kings, *Janka*, etc;
निर्धूत-कल्मषाः, लोके,	freed from sins, in world,
गीता, याताः, परं,पदम् ॥	*Gita*, exerter, Supreme, Goal.

Translation—Depending on *Gita* many kings as *Javaka* etc. were freed from the sins in the world and exerting with *Gita* (attained) to the Supreme Goal.

NOTE—Many royal sages as *Janaka* etc. were freed from bondage by taking refuge in *Gita* and exerting with *Gita* teaching attained to salvation.

२१-गीतायाः पठनं कृत्वा महात्म्यंनैव यः पठेत् ।
वृथा पाठो भवेत्तस्य श्रमएव व्युदाहृतः ॥

पदच्छेद	*Word meaning.*
गीतायाः,पठनं,कृत्वा,महात्म्यं,	Of *Gita*, reciting, greatness,
न, एव, यः, पठेत् ।	not, also, who, recites;
वृथा, पाठः, भवेत्, तस्य,	vain, reciting, becomes, his,
श्रम, एव, व्युदाहृतः ॥	labour, mere, described.

Translation—Who doing the *Gita* reciting also recites not the *Mahatmya*, his reciting is in vain and described as mere labour.

NOTE—One engaged in *Gita* reading but leaving the *Mahatamya* alone derives no benefit whetever.

२२-एतन्माहात्म्य संयुक्तं, गीताभ्यासं करोतियः
स तत्फलमवाप्नोति, दुर्लभांगतिमाप्नुयात् ॥

एतत्, माहात्म्य-संयुक्तं,	This, greatness accompanied,
गीता-अभ्यासं, करोति,यः,	*Gita*-practice, does, who ;
सः, तत्, फलम्, अवाप्नोति,	he, that, fruit, obtains,
दुर्लभां, गतिम्, आप्नुयात्॥	difficult to find,goal; attains.

Translation—Who does the *Gita* practice accompanied with this *Mahatmya* he obtains that fruit and attains to the goal difficult to find.

NOTE—One who recites the *Gita* as well as its *Mahatamya* he obtains the fruits of piety and attains to salvation.

सूतउवाच

२३-माहात्म्यमेतद्गीतायाः मयाप्रोक्तं सनातनं।
गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत ॥

पदच्छेद	*Word-meaning*
माहात्म्यं, एतत्, गीतायाः,	Greatness, this, of *Gita*,
मया, प्रोक्तं, सनातनम्।	by me, declared, eternal ;
गीता, अन्ते, च, पठेत्, यः, तु,	*Gita*, on ending. and, recites, who, and,
यत्, उक्तं, तत्, फलं, लभेत्॥	which, described, that, fruit, obtains.

SUTA SAID.

Translation—And who at the ending of the *Gita* recites the *Gita Mahatamya* declared by me, he obtains that fruit which is described there.

NOTE The reciter of the *Mahatamya* after getting through the *Gita* obtains the fruit prescribed *for the* same.

२४-सर्वोपनिषदो गावोदोग्धा गोपाल नन्दनः।
पार्थोवत्सः सुधीर्भोक्ता दुग्धंगीतामृतंमहत् ॥

सर्व-उपनिषद:, गाव:,	All-*Upanishads*, cows,
दोग्धा, गोपाल-नन्दन: ।	milker, cowherd-son ;
पार्थ:, वत्स:, सुधी: भोक्ता,	*Arjuna*, calf, wise, enjoyer,
दुग्धं, गीता-अमृत, महत् ॥	milk, *Gita*-nector, supreme.

Translation—All the *Upanishads* are the cows, the son of the cowherd (*Krishna*) is the milker, *Partha* is the calf and the wise enjoyer of the milk of the *Gita*, the supreme nector.

NOTE—*Gita* contains the essence of all the *Upanishads* and this supreme knowledge was declared by the Lord *Krishna* to *Arjuna* the wise for the salvation of the world

Thus ends in the *Barah Purna* the *Greatness* of the Gita

N B. This *Mahatmya* (Greatness) of the Gita indicates that its constant study, recitation and thinking makes one assimilate its teachings and at last realize their truth and attain to bliss and salvation.

APPENDIX A

GLOSSARY OF PROPER NAMES.

Abhimanyu—Son of *Arjuna* and *Suhbhadra*, husband of *Virats'* daughter *Uttara*, and father of *Prakshat*; distinguished for manliness and firmness, killed by the *Kauravas* in the great war.

Achyuta—Imperishable, a title of address of *Krishna*

Adhibhoota—Subject and knowledge of the perishable Nature.

Adhidaiva—Subject and knowledge of the gods (Intelligence).

Adhiyagya—Subject and knowledge of sacrifice.

Adhyatma—Subject and knowledge of the embodied Soul.

Aditya—Solar gods 12 in number, sons of *Kasyap* and *Aditi*, grandsons of *Marichi* the great sage, viz; 1 *Mitra*, 2 *Varuna*, 3 *Aryama*, 4 *Yama*, 5 *Dhata*, 6 *Bhaga*, 7 *Pooshan*, 8 *Prajanya*, 9 *Indra*, 10 *Vishnu*, 11 *Sorya*, and 12 *Twashtra*.

Agni—God of fire and giver of light, heat and energy; priest of sacrifice, leader of deities and one of the eight elements of Nature.

Ahankara—Egoism; one of the 8 elements of Nature, presided over by *Shiva*, the root of all evolution.

Airavata—The celestial elephant of *Indra*. obtained from the churning of the Sea.

Akasha—God of sky, father of all things, ether, one of the 8 elements of Nature.

Anagha—Sinless, a title of address of *Arjuna*.

Ananta—Endless, also a title of *Shesha*, king of the *Naga* serpents.

Ananta Vijaya—The conch shell of *Yudhishtra*.

Anasoya—Artless, a title of address of *Arjuna*.

Apa—God of water, one of the eight elements of Nature, presided over by *Varuna*.

Arisodana—Slayer of enemies, a title of address of *Krishna*.

Arjuna—The wisest and the ablest of the *Pandava* brothers; brother-in-law and friend of *Krishna*; who declared the *Gita* to him on the battle field to induce him to do his duty viz. to fight a righteous war.

Aryama—One of the *Aditya* gods and chief of the *Pitri* world.

Ashwattha—*Pipal* or banyan tree compared with the world.

Ashwathama—Son of *Drona Acharya*, slayer of the five sons of *Draupadi*, strong, invincible and one of the survivors of the great war.

Ashwani—The *Vedic* twin gods worshipped as

physicians for curing of diseases and as harbingers of dawn.

Asit Deval—One of the *Vedic* priests and composer of many hymns.

Asura—Formerly a class of gods but now a class of demons.

tma—The soul of the universe and also individual or embodied life essence (the self) having all the characteristics of *Parmatma* or the Supreme Lord ; also meaning mind, heart, body or person.

Aum—Name of the Supreme Lord as Creator, Supporter and Destroyer of the world.

Bhagavan—The Lord, who is the Creator, Supporter and Destroyer of all.

Bharata—The great Indian king of the Lunar race, master or king, a title of address applied to *Arjuna* and ot her great persons.

Bharat-Sharbh—
Bharat-Satam— } A title of address of *Arjuna*.
Bhrata-Shreshta—

Bheema—The strongest and boldest of the *Pandava* brothers and the slayer of *Duryodhana*.

Bheeshma—Son of *Santnu* and *Ganga*, grand uncle of both *Pandavae* and *Kauravas* ; undertook the terrible vow not to marry as a filial duty to please his father, commanded the *Kaurava* army in the war and killed by *Shikhandi*.

Bhoorishrava—Son of *Soma datti*, one of the chiefs of the Kaurava army, and killed by *Satyaki*.

Bhoota—Being, ghost, spirit.

Bhrigu—Son of *Brahma* and one of the seven *Prajapatis*, father of *Shukracharya* and ancestor of *Parusa Rama* the destroyer of the Kshsatriya race.

Brahma—The Supreme Lord ; also the smaller Lord, the Creator of the universe; also *Veda*.

Brahmana—The Supreme absolute Reality, also a person of priestly caste.

Brahma-Sutra—The *Vedant philhsophy* of *Badrayan* based on the *Vedas* and *Upanishads*, teaching that the Lord is all in all while the world (and all else) is *Maya*.

Brihaspati—Son of *Angra Praja Pati*, the chief priest of gods, the planet Jupiter.

Brihatsama—Name of the metre of the *Sama Veda*.

Buddhi—Intellect ,the knowing faculty, the instrument of soul for cognition, one of the 8 elements of Nature, presided over by *Brahma*.

Chandra—Moon, the night star.

Chaturbhuja—A form of *Vishnu* with four arms holding club, discus, conch and lotus-representing protection, destruction, bliss and creation.

Chekitana—A distinguished chief of the *Pandava* army belonging to the *Yadava* clan.

Chhanda—Metre, the text of the *Vedic* hymns.

Chitratha—The chief of *Gandharvas* or celestial singers.

Daitya—A class of demons, the issue of *Kasyapa* by *Ditti*.

Dakshinayana—The six months during which the sun is in the Southern Hemisphere, (Southern Solstice).

Danavas—A class of demons.

Devadatta—The conch shell of *Arjuna*, the gift of *Indra*.

Deva—God, Divine being.

Devadeva—God of gods; Supreme Lord.

Devesh—The lord of gods;

Devarishi—Divine sage as *Narad, Sant Kumar, Sanak, Sanandana* and *Sanatana* leading a holy life and full of *Brahma* knowledge.

Dhananjaya—Wealth winner, title of *Arjuna*.

Dhrishtadymna—Son of *Drupada*. general of *Pandava* army, born from sacrifice and destined to kill *Dronacharya* who had humbled his father.

Dhrishtaketu—Son of *Shishupala*, placed on the throne of *Chanderi* on the death of his father by his patron *Krishna*.

Dhritarashtra—Father of the *Kauravas*, blind and

unable to control his son *Duryodhana* and do justice to the *Pandavas* which led to the great war and destructien of his whole family.

Drupada—Great king of *Panchala*, humbled and deprived of half kingdom by *Drona*, father of Draupadi, *Shikhandee* and *Dhrishtadyumna*.

Draupadi—Daughter of *Draupada*, wife of the five *Pandavas*, and mother of their five sons viz:—

Draupadayas—
(1) Protimadhya by *Yudhishtra*,
(2) *Srutsona* by *Bheema*,
(3) *Srut Kretu* by *Arjuna*,
(4) *Satanka* by *Nakula* and
(5) *Srutsena* by *Sahdeva*.

Drona—Son of the sage *Bharadwaja*; and teacher of the *Pandavas* and *Kauravas* in military science. Commanded the Kaurava army after the fall of *Bheeshma* and was killed by *Dhrishtadyumna* son of *Drupada*.

Duryodhana—Eldest brother of the *Kauravas*, favourite son of *Dhritarashtra*, very greedy and chief cause of the great war, killed by *Bheema*.

Dwija—Twice born—firstly through natural birth and secondly through the investment of the sacred thread, and includes the three castes of *Brahmana*, *Kshatriya* and *Vaishya*.

Gandharapa—A class of demigods, celestial singers.

Gayatri—A *Vedic* metre of 24 syllables; also a sacred verse of *Sandhya* prayer "Who moves our intellect etc."

Govind—A cow herd, a title of *Krishna.*

Gudakesha—One having curled hair, a title of address applied to *Arjuna.*

Hari—Tho remover of sin, a name of *Shiva,* the Supreme Lord.

Himalaya—The place of snow; the great mountain forming the northern boundary of India.

Hrisheekesha—The lord of the senses and desires, blissfull, a title of *Krishna.*

Ikshwaku—Son of *Manu Vaivasvata* (*7th Manu*) and and a celebrated king of the solar race of *Ayodhya.*

Indra—The chief of the deities and the god of rain, the patron of the *Aryas* and the distroyer of enemies.

Jagannivasa—The abode of the world, a title of address of *Krishna.*

Jagatpati—The lord of the world, a title of address of *Krishna.*

Jahnavi—Ganga (Ganges) the most sacred of the Indian rivers.

Jaidratha—Brother-in-law of the *Kauravas,* brave but proud and false.

Janaka—The wise king of *Mithila,* a follower of *Karma Yoga* and father of *Sita* the wife of *Ramchandra.*

Janardana—The giver of *Moksha* and the slayer of demons, a title of *Krishna*.

Kamadhuk—The celestial cow of *Indra*, giving the desired milk and obtained from the churning of the Sea.

Kamala Patraksha—Lotus eyed, a title of address of *Krishna*.

Kandarpa—Cupid, the god of love.

Kapidhwaja—Of monkey ensign, a title of address of *Arjuna*.

Kapila—The founder of the *Sankhya* System of Philosophy and regarded as an incarnation.

Karma—Action, work of creation ; past deeds.

Karna—Son of *Kunti* by *Surya* and adopted by a charioteer (soot) of *Dhritarashtra*, appointed king of *Anga* by *Duryodhan*, trained in military *science* by *Parash Rama*; commanded *Kaurava* army after the fall of *Drona*, regarded himself as invincible, & killed by *Arjuna*.

Kashiraja—The king of *Kashi*, maternal grandfather of the *Pandavas* and *Kauravas*

Kaunteya—Son of *Kunti*, a title of address of *Arjuna*.

Kauravas—The sons of *Dhritrashtra* and their adherents in the great war.

Keshava—The support of all, a title of *Krishna*.

Keshini Sodana—The slayer of *Keshi* demon, a title of address of *Krishna.*

Kripa—Deserted by his parents and found and brought up by king *Santanu,* brother-in-law of *Dronacharya,* sided with *the Kauravas,* and survived the great war.

Krishna—Son of *Vasudeva* and *Devoki,* adopted by *Nanda* and *Yashoda*; killed *Kansa* and migrated to *Dwarka,* married *Rukmani* and many other wives, brothe-in-law and friend of *Arjuna* and his chariteer in the great war; helped the *Panda vas* in defeating the *Kauravas* by all means, was killed by a *Bahelia,* and worshipped as *Vishnu.*

Kriti—A title of *Arjuna* from a diadem bestowed on him by *Indra*

Kshatriya—One of the four castes, whose chief duty is fight out a righteous war.

Kubera—See *Vitesha.*

Kunti—Sister of *Vasudeva* and aunt of *Krishna,* adopted and brought up by *Kuntibhoja,* wife of *Pandu* and mother of the three *Pandavas Yudhistra, Bheema* and *Arjuna.*

Kuntibhoja—*Purujit,* a prince of the *Yadava* race who had adopted and brought up *Kunti* mother of the *Pandavas.*

Kuru—Name of a place in the north of India near the

modern Delhi and thence the name of a celebrated king of the Lunar race.

Kurukshetra—The great plain near Delhi, and the scene of the great war between the *Pandavas* and the *Kauravas*.

Kurunandana—A son of the *Kuru* race, a title of address of *Arjuna*.

Kuru Prabir—
Kura Sattam—
Kuru Shresht—
} Chief or great Kurn, a title of address of *Arjuna*.

Kuru Vridha—Old Kuru, a title of address of Bheeshma.

Kusumakra—The spring (*Basant*) season of the blooming of flowers.

Madhava—Name of *Krishna*, because of his sweet disposition, practice as *Muni*, concentration in truth and absorption in *Yoga*.

Madhusodhana—*Krishna*. the killer of *Madho* demon.

Mahabaho—Mighty-armed, a title of address of great persons.

Maharatha—A great charioteer and commander of 10,000 soldiers.

Maharshi—The seven great sages—*Bhrigu Marichi Angira, Vashisht, Attri, Pullah* and *Pulstya*, who together with *Swambhabu Manu* were the forefathers of all gods, men, demons and animals.

Mahat-Brahma—Intelligent or Supreme Nature.

Mahesha—Great Lord, a title of Shiva.

Mana—Mind, the faculty of thinking, one of the eight elements of Nature, also the eleventh sense organ presided over by moon.

Manipushpaka—The conch shell of Sahdeva.

Manu—The proginator of mankind; there are 14 *Manus* in a *Kalpa* and each of them in his period (1-14 of a *Kalpa*) called *Manuvantra* frames a code of laws. The first *Manu* *Swambhabu* son of *Brahma* and the Seventh *Vaivaswat Manu* son of the Sun are regarded as the forefathers of the present race of beings and the founder of the Solar line of the kings of *Ayodhya*

Mareechi—Son of *Brahma* a celebrated *Prajapati* and one of the seven great sages, grand father of *Adityas*, *Marutas*, *Rudras* and *Daitiyas*, and a performer of terrible austerties.

Margasheesha—Month of *Aghan* the begining of cold season.

Marutas—A class of 49 gods as *Sambatsera* etc of a violent character, sons of *Kasyap* and Ditti and assistants of *Indra* in causing rain.

Meru—Abode of *Indra* and the cup of the earth lotus-the seat of *Brahma*, regarded as a former peak of the *Himalya* mountain.

Mitra—One of the *Aditya* gods and an associate of *Varuna*.

Naga—A class of small serpents.

Nakula—One of the five *Pandavas*,, son of Maduri distingushed for cleverness and patience.

Narada–Son of *Brahma*, a divine sage constanlty carrying messages from the gods between heaven and earth, expounder of *Brahma* knowledge; but regarded as promoter of fueds and disputes.

Panchajanya—The conch shell of *Krishna* formed out of a demon slain by him.

Pandava—The five sons of *Pandu* and the cousins of the *Kaurawas*, at first allowed half of the kingdom but subsequent-defeated treacherously at a game of dice and sent out into exile for 12 years; on the expiration thereof the *Kamauras* refused to return their kingdom & that led to the great war.

Pandu—Father of the five *Pandavas* and the king of *Hastinapur*, his sons being minors at his death, his brother *Dhritashtra* was allowed to ascend the throne.

Paramatma—The Supreme Soul and the absolute Reality, the life and and soul of the world.

Parambrahma—The Supreme *Brahma*, the highest Lord and all in all.

Parantapa–The burner of his enemies and the performr

of great austerities, a title of address of *Arjuna*.

Partha—Son of *Pritha* (*Kunti*), a title of address of *Arjuna*.

Pavana—The god of wind.

Paundra—The conch shell of *Bheema*

Pitamaha—Grand father, a title of *Bheeshma* as he was the granduncle of the *Kauravas* and *Pandavas*.

Pitri—The deceased ancestors residing in the *Pitri* world and occupying position of demi-gods.

Prahlada—Son of a demon king *Hirnyakashyapa* but a devotee of the lord *Vishnu*, who slew his father in the form of a lion for persecuting the child.

Prajapati—Creator, proginator, a title of the four-faced *Brahma*, *Manu* and the seven great sages as they were the fore-fathers of all beings.

Prakriti—Nature, character, creative power, inherited tendency.

Pranayama—Breath regulation practised for the control of mind and concentration in meditation.

Pret—A class of demons and ghosts.

Pritha—Name of *Kunti*, mother of the *Pandavas*.

Prithvi—The god of earth, supporter of all, also one of the eight elements of Nature.

Purojita—A title of *Kintibhoja*, adoptive father of *Kunti*.

Purusha Vyaghra—The lion among men, a title of *Arjuna*.

Purushotama—The Supreme person, the highest Lord

Rajas—A quality or character of nature producing desire, pleasure and activity.

Rajarshi—Royal sage as king Janak etc.

Raksha—A class of demons, the disturbers of sacrifices.

Rama—The renowned *Rama Chandra* of the *Raghu* line of *Ayodhya*, skilled in arms and the destroyer of demons.

Rig—The first Veda containing hymns of prayers addressed to various gods and natural phenomena.

Rudra—A class of gods of terrible character, manifestation and adherents of *shiva* 11 in number viz (1) *Aja*, (2) *Ekpat*, (3) *Ahibrighna* (4) *Pirakı*, (5) *Aprajita* (6) *Trambak*, (7) *Maha shur* (8) *Brisha kapi* (9) *Shambh* (10) *Harama and* (11) *Ishwara*. This epithet is also used for *Maruts* as the sons ef Rudra (*Shiva*).

Sadhya—A particular class of gods, descended from *Sanana* and engaged in sacrifices.

Saghosha—The conch shell of *Nakula*.

Sahadev—The youngest of the *Pandavas* brothers distinguished for his manly beauty and self control.

Sama—The third *Veda* containg short hymns sung at sacrifices and other ceremonial rites

Samana—A verse of *Sama Veda*

Sanjaya—A minister of *Dhritarashtra* endowed with divine sight by *Vyas* to see the great war sitting at home and narrate it to the blind king without his going to the battle field.

Sankhya—The Philisophy of 25 ossences of *Kapila*, teaching that salvation is attained by knowledge of the soul and renunciation of the world

Sattava—The quality of nature causing bliss and wisdom.

Satyaki—See *Yuyudhana*.

Savyasachi—Left marker, a title of address of *Arjuna* because of his ability to shoot arrows with both hands.

Subhadra—Sister of *Krishna*, wife of *Arjuna* and mother of *Abhimanyu*.

Saumadati—*Bhorisharva* son of *Somadatta* ; a celebrated general of the *Kaurava* army destinguished for his bravery and general disposition ; killed by *Satyaki* in the great war.

Shabda *Brahma*—Word of *Brahma* (*Veda*).

Shaivya—King of *Shivya* country, friendly to the *Pandavas* & distinguished for his valour.

Shankara—Remover of fear and giver of happiness, a title of *Shiva*.

Shukara-charya—See *Ushana*.

Shikhandi—Originally born as *Amba* daughter of *Kashiraja* but on being refused by *Bheeshma* she destroyed herself and was reborn as son of *Drupada* to revenge herself upon *Bheeshma* by causing his death in the great war.

Shiva—Name of the third manifestation of the supreme Lord, the cause of destruction and happiness.

Shudra—One of the four castes whose duty is to serve the other three higher castes.

Skanda—*Kartikiya Swami* son of *Shiva* by *Parvati*; leader of the army of the gods against the demons and destroyer of the *Daityas*.

Soma—The juice of the *Soma* plant loved by *Indra* and offered in sacrifices to gods; name of the moon as nourisher of *Soma* and other plants

Sotputra—See *Karna*.

Tamas—A quality of Nature causing inertness and delusion.

Uchaishrava—The celestial horse of *Indra* obtained from the churning of the Sea.

Ushana—Shukaracharya, son of *Bhrigu*, regent of Venus, percepter of the *Daityas* and a great law giver and teacher of *Raja Vala*.

Urga—A class of serpent gods.

Uttamoja—One of the great and distinguished *Panchali* chiefs of the *Pandava* army.

Uttarayana—The northen sotstice or the time during which the sun is in the Northern Hemisphere.

Vainteya—*Gadur* (eagle) son of *Vainta*, fetcher of *Soma* nector from heaven and the carrier of *Vishnu*.

Vaishya—One of the four castes with the chief duty of engaging in trade.

Vaishwanara—Fire the digester of food in the stomach and the Supreme Spirit and supporter of all.

Vajra—*Indra's* weapon, the lightining.

Varshneya—A descendent of *Vrishni* (*Yadava*) line, a title of address of *Krishna*.

Varuna—One of the *Aditya* gods, the deity of water and sea animals.

Vasadeva—Father of *Krishna*.

Vasava—See *Indra*.

Vaso—A class of 8 benificial gods, viz Fire, 2 Wind, 3 Water, 4 morning, 5 Earth, 6 Sky, 7 Moon, and 8 Dhruva (North Pole).

Vasudeva—*Krishna* son of *Vasadeva*, the resting place of all.

Vasuki—The lord of serpents and the king of the nether world

Vayu—God of wind and one of the eight elements of Nature.

Vedanta—What relates to and deals with the object (*Brahma*) of the *Vedas*, also *Brahma Sutra*.

Vedas—The most ancient of the *Hindi* Sacriptures revealed by the Supreme Lord through the sages.

Vikarana—A yonger brother of *Duryodhana* and a terrible warrior.

Viratha—The king of *Virath* country where the *Pandavas* were hidden in the last year of their exile, and whose daughter *Uttra* was married to *Arjuna's* son *Abhimanyu*.

Vishnu—One the mainfestation of the Supreme Lord for supporting and preserving the world.

Vishve—A particular class of gods, sons of *Vishva* King of the univerise, 10 in number called *Vasu*, *Satya*, *Kritu*, *Daksha*, *Kala*, *Kama*, *Dhriti*, *Kuru*, *Porosava* and *Madsava*.

Vishweshwar—The lord of the universe, the Supreme Lord.

Vitesha—Name of *Kuber* the god of wealth and the controller of demons.

Vivasvana—The sun, one of the *Adityas* and father of

Vaivasvat the 7*th Manu*, the ancestor of the present race of mankind.

Vrikodora—Of wolf-like belly, surname of *Bheema*.

Vyasa The celebrated sage *Krishna Dwipayan*, the author of *Mahabharat* and *Puranas*, compiler of the *Vedas* and composer of *Brahma Sutra* under the name of *Badrayan*, son of *Satyavati* and *Parasora*, and begetter of *Dhritarashtra*, *Pandu* and *Vadura*.

Yadava—A celebrated king and hero of the Lunar race and founder of a particular clan to which *Krishna* belonged.

Yajur—The second *Veda* dealing with sacrifices and the creation of the world.

Yaksha—A class of demons and fiends.

Yama—God of death, son of *Soorya* (sun) and the awarder of fruits of virtue and vice after death.

Yoga—Union, meditation, devotion, work, gain, power, suppression of mental functions.

Yudhamanyu—A brave *Panchali* chief of the *Pandava* army.

Yudhistra—The eldest of the *Pandava* brothers, destinguished for truth and piety.

Yuyudhana—*Satyaki*, a distinguished chief of the *Yaaava* clan, slayer of *Saumadati* (*Bhorisharva*) in the great war.

Notice.

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