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INTRODUCTION
TO THE
BHAGAVĀD-GITA

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INTRODUCTION TO THE BHAGAVA D-GITA

BY

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then that I might put before the public a translation of the *Bhagavad-Gita*, as I understood the book, with an introduction and notes. The time during which I was engaged in this work was a very pleasant time indeed. I thought of nothing but Sri Krishna and His teaching. Almost every day I went to bed with a number of difficulties on my mind. And as I rose from bed the next morning, I found that they were made clear. To differ from a great teacher, whom I revere, was not an easy thing.- I have pondered over the points of difference very carefully; but I have felt compelled to interpret certain verses differently in order to bring out the full spirit of Sri Krishna's teaching.

I submitted the manuscript for perusal to my young friend and relative, Mr. K. V. Rajagopalan, M.A., M.L., High Court vakil, Madras. He carefully read through it with me, and made numerous verbal amendments, for which I give him my hearty thanks.

V. K. RAMANUJACHARI

FOREWORD

IN the popular conception of Eastern civilisation which one finds in the West, there is much that is utterly wrong. One idea is that Eastern peoples especially those of India, are dreamy and philosophical, and therefore not of very great use for practical purposes. This popular conception is very well reflected in a remark of Kinglake in *Eothen*, as follows :

A mere Oriental, who, for creative purposes is a thing dead and dry—a mental mummy that may have been a live king just after the flood, but has since lain embalmed in space.

As a matter of fact, the civilisation of India is a very practical one, and *no* one is completely a dreamer here any more than in any other part of the world. But our ancient Indian civilisation has, perhaps, with the exception of Greece, a fuller realisation of the true values in life. This is what characterises such a profound Gospel as the *Bhagavad-Gita*. At first glance, it seems to be a wonderful philosophical treatise dealing merely with abstractions. It is only men of practical affairs who will realise that it is a Gospel for every day's fullness of activity,

though its essence is always the teaching of a wonderful detachment.

My brother V. K. Ratnanujachari, Dewan Bahadur, who comments on the *Gita* is interesting because he has combined those two elements of life which Shri Krishna is continually emphasising in His teachings. The ordinary reader of this work might think that Mr. Ramaujaehari was some kind of a philosopher, living away from the daily affairs of men, and writing a commentary on the *Gita* as the result of deep speculations which have no contact with reality. As a matter of fact, he has had and still has a far more "objective" life than many people in Western lands. He has been for many years successively a school master, then in the Salt department, then in the Revenue Department of the Madras Government, then Chairman of the Municipal Council of Kumbakonam. During this latter period he twice served his term as a member of the Legislative Council of the Madras Presidency. At the actual moment, he is the President of the District Board of Tanjore, one of the largest districts in India. I well remember how, in spite of his growing years, he came forward during our Home Rule agitation in 1917, as a volunteer to go to jail for the principles for which we were all fighting then.

Mr. Ratnanujachari's life is characteristic of what the life of a true Hindu was intended to be in the early days of our civilisation. Never losing our so-called "subjective" attitude to life, we were yet

intended to throw ourselves with full vigour into the world's activities. But the difference between our idea of activity and that of the "hustling" West is that for us, having our ancient philosophic tradition,, we cannot help saying at times to ourselves even in the thick of the struggle, "*Neti Neti—nob this,, not this*". We know that man has but one search and that is for Reality, and that if he lets himself be utterly absorbed in the events of the objective world, he is apt sometimes to lose his sense of proportion. We are seekers of *That*, The One Existence of the Upanishads,, known by us as Ishvara, the Lord ; but we are to train ourselves to find IT, or HIM, not only in the world of our inner consciousness, but also in the changing world round us.

I am heartily glad to write these few words to bring to the attention of readers the significance of such a commentary as this to the *Gita*. Mr. Ramanujachari belongs by tradition to that great reformation of Hinduism which was initiated by Shri Ramanujacharia. He has ventured in one or two places to differ from the ancient tradition, as also to draw upon the knowledge which he has gained through Theosophy, which shows all the more that he is not hide-bound by ancient traditions simply because they are ancient. I hope this book, written by a man of practical affairs, dealing with the most exquisite Gospel which the world contains, will inspire other Hindus to ponder over life in the same

way, and to write new commentaries on the *Ghita* in the light of their experiences in the twentieth century. For the *Gita* is an eternal Gospel, having for every century an inspiring message. But that message has to be dug out of the inner recesses of our being, and it is only those who live the life of public service, in the highest sense of this phrase, who will discover the profoundest elements in the *Gita*. It is only when a man comes to realise that the service of man is indeed the service of God, and makes no distinction between the God in heaven and the God on earth looking at him through the faces of the myriads of his fellows, that he stands midway in life, able to survey life with that larger perspective which is the characteristic of the real philosopher.

There are many things typical of the rejuvenation of India, and one of them is that a man verging on seventy years and immersed in public administrative affairs should write in his old age a commentary on the *Gita*. May there be many others like him to follow him in his footsteps !

C. JINARAJADĀSA



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INTRODUCTION TO THE BHĀGAVAD-GITA

SECTION 1: OUTLINE OF THE TEACHING

THERE is an old text of the Upanishads which says ; " Hear about the *atma*, think constantly of it, meditate upon it and see it." Here four steps are indicated—*sravana*, *manana*, *dhyāna* and *darsana*. They are treated in the first part of the *Gita*, consisting of chapters II to VI, the first chapter being merely an introduction.

2. The *first* step—hearing—is dealt with at the outset.¹ The teaching is briefly this. The *atma* differs entirely from the body; for while the body has a beginning and an end, the *atma* has neither. There was no time in the past when it was not; it has therefore no beginning. There will be no time in the future when it will cease to be; it has therefore no end. Again, while the body changes from birth to death, first, growing and then decaying, the *atma* ever remains the same. That this is the nature of both the body and the *atma* has been testified to by wise men who have had realisation of the *atma*. In order to make us understand that their nature must be as described, two arguments are put forward.

¹ Verses 12—13 and 16—25 of Ch. II.

The *atma* pervades every thing in the universe. It is therefore finer than all, and cannot be injured by any one of them. To make this meaning clearer, four grades of matter, each finer than the preceding one, are taken, viz., weapons, water, fire and wind, and it is stated that none of these can injure the *atma*. On the other hand, the body being a collection of particles—for it grows by *accretion* of one particle to another—it must begin and end like all other collections. The difference between the body and the *atma* is not merely one of degree; their natures are entirely different.¹ For while the body can be perceived by

¹ Compare with *Light on the Path*, a work deservedly held in great veneration in the Theosophical Society. Rule 9 of Part I of this book says: "Desire only that which is within you." The word "you" refers to the body which has been regarded hitherto as the *atma*. The rule says there is something within the body, which is the only thing which you may desire. Is it part of the body like the heart or the lungs, which are within the body? Rule 10 says "it is beyond you," that is, it is other than the body. On hearing this teaching the disciple may be tempted to pass over the physical body, which continually changes, and, reaching the emotional body, regard it as the *atma*. On careful examination he will find that this body also changes with every feeling. He will then seek something beyond it, and will stumble on the mental body. Proceeding in this manner he will find at every step that the *atma* is beyond what he at first conceives it to be. It is in this sense that rule 11 says that it "is unattainable," because it forever recedes. It does not mean that the *atma* can never be reached; for to desire that which is unattainable is absurd. Reference is made to the *atma* in rule 20, where it is described as the
^M Inmost being "

the ordinary senses, the *atma* cannot be. It is therefore said to be *avyakta*.

3. The next step is *manayia*, that is, to think constantly of the *atma*. There is an impediment to this practice, which consists of the desires for fruits of action. So long as one feels these desires, he will only try to obtain the fruits, and even after obtaining them he will work again for them. As the fruits are many, he will be pulled in different directions, by different desires, and he will have no peace of mind and cannot think of the *atma*. The *Gita* therefore points out how the desires may be killed out.¹ The disciple is asked to mind only the action, but not its fruit. If one does not look to the fruit, what is the inducement to act, will he not become inactive? It is therefore taught again that he should not be attached to inaction. The motive to action is stated in the third chapter.² Every act should be regarded as done in worship of the Devas.³ The Devas being worshipped give the disciple whatever is required for worshipping them again, and the gifts should again be utilised in worship. One who does not do so, but appropriates them for his own purposes, is said to be a thief. Here it may be asked—how is the disciple to maintain himself? The reply is that as his body is

¹ Ch. II, verses 47—52.

² Ch. II, verses 10—13.

³ Devas are beings higher than men, including many who are worshipped by devotees.

an instrument for worship, the maintenance of the body is a part of the worship. It is therefore stated that one should eat the remains of the sacrifice (*yajna*) and that he will thereby be purified. This is *karma yoga*. It is easy to know it, but difficult to practise it. The *Gita* therefore states, "It must be practised with skill". From the very nature of the case it cannot be practised at the outset in every action of daily life.

The disciple is therefore given a choice from thirteen kinds of "*karma yoga*? When he has obtained a firm footing in the variety which he may select, the disciple should gradually extend this attitude of mind (which is really what *karma yoga* is) to every action of his life.²

¹ Ch. IV, verses 25—32.

³ In *Light on the Path* the killing out of desires is given a prominent place. While the *Gita* teaches how the desires may be killed out, *Light on the Path* enumerates the desires. They are, first—the desire of life, the desire of comfort and the desire of power.' The first desire is universal, being found in the lowest animals. It is unwillingness to give up the physical body. The disciple must be ready to lay down his life at his Master's bidding, he must kill out this desire. The desire of comfort is equally strong, and no one is willing to take trouble or be put to inconvenience, if he can help it; but the disciple must be ready to go where his Master bids him, unmindful of the inconveniences which he may have to undergo. In order to obtain comfort one desires power—control over others. This desire is first a means to an end, and then it becomes an end in itself. It tends to separate the disciple from other men, and must

4. The disciple can now go on to the second step—*manana*.¹ The teaching on this point may be briefly therefore be suppressed. The next three desires, which at first sight may be regarded as permissible but which must also go, are the sense of separateness, the desire for sensation and the hunger for growth. One may be wiser or more virtuous than another, and may naturally feel pride in being above his fellows; but this tends to separate him from them. The disciple must obtain knowledge, and much of it comes through the senses, but he must not use the senses as a means of seeking pleasure. The last is the very pardonable desire to grow, that is, to grow in knowledge, in power, in peace or in love; but this growth should not be desired for the disciple's own sake. If the growth is desired by one who desires to help others more effectively, the proper plan will be to forget his own growth and concentrate all his attention on service. He will then grow unconsciously like the flower. The only desires recommended are—desire for power, desire for peace, and desire for possessions. The first is not the power to control others, but the power to control oneself, his senses, and his mind. When a person receives a blow, his hand is instinctively raised to return the blow. The hand must be controlled. When harsh words are used, he is tempted to speak harshly in return; but his tongue must be kept under check. When an injury is done, the mind naturally thinks of revenge; but the mind must be restrained. The effect of practising this control will make the person appear "as nothing in the eyes of men". He will be regarded as one without spirit. The peace which may be desired is that state of mind in which nothing can disturb it, neither joy nor grief, neither praise nor blame. The possessions which are recommended are those which *one* may share with all. Our worldly possessions are not of this description; they can be enjoyed only by a few and not by all.

¹ Verses 47 of Ch. II, 27—29 of Ch. III, and 8—10 and 13—15 of Ch. V.

summarised as follows. As each act is done, the disciple should say to himself—" This is not done by me ". But by whom then is it done ? The reply is, By the body, by its three gunas, or by the senses. The disciple is really the person who acts ; but he is not the principal, he is only an agent acting under the controlling influence of one or another of the gunas.. One may have had the experience that though he does not wish to act in a particular manner, he is not able to control his body or his senses. They are in a sense-independent of him, and have to be restrained, If, in every act that he does, the disciple says " I do not do this, my body does it," he separates himself in thought from the body, and as this thought is repeated in every act, discrimination becomes strong, and the disciple will not easily identify himself with the body, as he now does. This constant thought of the *atma* is the second step, viz., *manana*.

5. The effect of this *manana*, if long continued,, will produce a serenity or peace,¹ in which the disciple will be fit for beginning meditation. Three marks will indicate whether this stage has been reached. Realising that the *atma* is different from the body, he will become indifferent to what happens to his physical, emotional or mental bodies. He will be undisturbed by heat and cold, pleasure and pain, praise and blame. The things of the world will have lost their value in his eyes, and a lump of clay and a

¹ Verses 53 of Ch. II, 18 of Ch. V, and 7—9 of Ch. VI.

piece of: gold will be treated with the same indifference. As he no longer desires nor hates, he will have no friend and no enemy; all will be equal.¹

6. The third step is meditation, and the mode of practising it is briefly described.² The disciple has to draw his mind away from all outside objects.³ This is known as *pratyāhara*. He must then fix the mind on the *atma*. This is known as *dharana*, and whenever the mind begins to wander, it must be brought back and fixed on the *atma* again. This is *dhyāna*.

7. We now come to the fourth stage—*darsana*. When meditation is steadily continued for some considerable time, the mind ceases to work, and the *atma* shines like a lamp in a windless place. As when the wind shakes the light, its brightness is diminished, so when the mind pulls the *atma* in different directions, it is unable to realise itself; but when the mind becomes quiescent, realisation begins. Realisation brings gratification "⁴ which passes expression; the

¹ Compare with *Light on the Path*—Rule 21, which calls it " Silence ". " Then will come a calm such as comes in a tropical country after the heavy rain . . . Such a calm will come to the harassed spirit." *Light on the Path* adds the warning that the silence, may end; for it is only for an interval that nature can be still. Again and again the battle must be fought and won ; and the disciple will carry the strength of each success with him.

² Verses 10—14 and 16—17 of Ch. VI.

³ Compare with *Light on the Path*, Rule 18, which says:

" Seek the way by retreating within/'

⁴ Ch. VI, verses 19—23.

disciple is so satisfied with it that he does not wish to rise from meditation; he does not regard any gain as superior to this, and is not shaken by any grief, however severe.¹

8. We now come to the end of the first portion of the *Gita*, which deals with the individual soul; we have now to deal, in the second portion, with the soul of the world or Ishvara.² As in the case of the *atma*, there are four stages—hearing, thinking, meditation and realisation. The teaching³ under the first step is briefly this :

(a) *Threefold relation*.—Ishvara stands to the world in a threefold relation. He supports it, directs its movements, and is its Lord, as the *atma* supports the body, directs its movements, and is its Lord. Ishvara may therefore be said to be the soul of the world, and the world His body.

(b) *Maker and unmaker of worlds*.—Ishvara directs the movements of the world, not for any purposes of His own, but for its perfection. As a school has a period

¹ *Light on the Path*, Rule 21, says : " In the deep silence the mysterious event will occur, which will prove that the 'way' has been found. Call it by what name you will. ' It is a voice that speaks where there is none to speak; it is a messenger that comes, a messenger without form or substance ; or it is the flower of the soul that has opened. It cannot be described by any metaphor. Again, the pause of the soul is the moment of wonder, and the next moment of satisfaction."

² Chapters VII to XII.

³ Ch. V I I and portions of Ch. I X.

of holidays, so has the world a period of rest, known as *pralaya*. When the period of activity begins, the *atmas* are sent out into the world with bodies and senses appropriate to the *karma* of each. Each life-period is like the year spent in a class. When the lesson is learned, there is a period of rest, and then the *atma* is sent out again with a more perfect body, like a boy getting promotion to a higher form. Ishvara is therefore said to be the maker and un-maker of worlds.

(c) *Two aspects*.—Ishvara appears in two aspects. He pervades everything in the world, so much so that in Chapter X Sri Krishna identifies Himself with everything. This is called the aspect of immanence. The worship of the Devas, enjoined before, is therefore really the worship of Ishvara. For He is in the Devas also. At the same time Ishvara is other¹ than the things which He pervades; for those things are born. Matter constantly changes, and its change of form is its birth. The *atma* in bondage takes a new body in every incarnation. He is therefore born. A perfect *atma*, no longer compelled to take birth, has formerly been by nature capable of being born; because he has no more *karma*, he is no longer born. His nature remains the same. But Ishvara does not change like matter, nor is He born like a bound *atma*, nor is He capable of taking birth. He is therefore separate from all things.

¹ Verse 3 of Ch. X.

(d) *Human aspect*,—A Being of this description is beyond us. Are we poor mortals able to approach Him? The reply is, we can approach Him; for he has a human aspect also. Sri Krishna observes¹ that He is the same to all. He is not the friend of the high-born or the rich, nor is he the enemy of the out-caste or poverty-stricken; anyone may approach Him. He mixes with all. In his *Avatāra* as Rama he freely mixed with monkeys, and in his incarnation as Krishna he was Arjuna's charioteer. He is easily pleased² with anything which is presented to him with love; be it a leaf, a flower, a fruit or a cup of water. His love is unbounded. He says that the love³ of the disciple, who loves Him for Himself, cannot be measured, and His own love is of the same degree. In a few words, He is ready to appeal⁴ to those who love Him deeply in any form in which they wish to seek Him. Every one will remember how love prompts Him to come down in *Avatāra*, time after time.

9. The second step is *manana* or thinking, and here again there is an impediment in the tendency of men to think themselves as separate from others and Ishvara. Each man thinks only of himself, and is prepared to sacrifice others for his own convenience

¹ Verse 29 of Ch. IX.

² Verse 26 of Ch. IX.

³ Verse 17 of Ch. VII.

⁴ Verse 11 of Ch. IV.

or comfort. To some extent this tendency is curbed in the family, and in some cases persons identify themselves with their communities or with their nations. Those who are not included in the family, in the community, or in the nation, are regarded as aliens, who may be treated in any way. This impediment should be removed. It is taught¹ that every action should be regarded as done by Ishvara, The disciple should also give up all desire for the fruit of the action ; for it belongs to Ishvara, and the action itself is His. The disciple is only an agent. If he performs actions maintaining this attitude of mind, he will not have the fever of excitement as to the result. Again, Sri Krishna says, whatever a disciple does, whether an action enjoined by the Scriptures or an action for the maintenance of the body, it should be surrendered to Himself; that is, the act should be regarded as done by Ishvara, the fruit as belonging to Him, and the action itself as His. The disciple is merely a servant.²

¹ Ch. I I I , verse 30, and Ch. I X , verse 27.

² Compare with *Light on the Path*, Rules 1—3. They recognise that the disciple acts ; but he is warned not to regard himself as the principal actor. He has to look for the Warrior, that is, Ishvara, as being within himself and fighting. He has to take His orders and obey them. If these instructions are carried out, the disciple will go through the fight, it is said, " cool and unwearied ". If he overlooks the instructions, his brain, it is said, will reel, his heart grow uncertain, and his sight and senses will fail.

10. The disciple is also required to regard all men in the same light, and in order that this may be done, he is directed to prostrate himself before Ishvara.¹ And as Ishvara is in everything, as stated in the next chapter, the disciple is to prostrate himself before everything, including the lowest. He must give up the pride which springs from a regard for his own body. This is in fact the final instruction imparted by Sri Krishna to his disciple Uddahva, as described in the 11th Part of the *Sri Bhagavata*. In course of time, the disciple will instinctively regard everything as Ishvara Himself, and be prepared to identify himself with humanity.² In going through the two practices described in the two preceding paragraphs, the disciple necessarily thinks of Ishvara as his Master, and he sees Him in everything. This constant thought of Ishvara is the second step.

11. The third step—meditation—is taught in these words : ³ " Fix your mind only on Me. Do this

¹ Verse 34 of Ch. IX.

² Compare with *Light on the Path*, Rules 5—7. Rule 5 says : " Listen to the song of life." As a song is a harmonious succession of sounds, the harmony which should prevail in humanity is compared to a song. The meaning of the rule, then, is to find out indications of the tendency in men to live harmoniously with others. Owing to selfishness this tendency to harmony is hidden, and does not always come to the surface. The disciple is therefore asked to remember instances of this feeling of harmony, as he finds them, and store them in his memory. Then he is to draw from these instances the lesson of harmony.

³ Ch. IX, closing verse.

with love/' Love is of very great importance to the disciple. Ishvara can be known,¹ seen and entered into only through love. For understanding what Ishvara is, love is required ; and when this is developed, there is a desire to see Him, and when He is seen, there is an intense desire to enter into Him. The first degree is known as *bhakti*, the second degree, desire to see, is *para bhakti*? and the intense love that leads to union with Ishvara is *parama bhahti*. One may meditate upon Ishvara with fear, as Maricha did upon Rama, or with fear like Kamsa on Sri Krishna, or with sexual love, as the Gopis did, but pure and unalloyed love of Ishvara for Himself is the best. One effect of this meditation is the growth of the disciple's consciousness or *jnana*. *Light on the Path* (Rule 20 of Part 1) refers to the *atma* " as the dim star that burns within," and it says: " Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light." The light's growing stronger is the development which this *jnana* undergoes; and its becoming infinite light is the consciousness of the disciple becoming capable of embracing the whole universe. This gradual development of consciousness

¹ Ch. XI, verse 54.

² Ch. XVIII, verse 54.

is graphically described¹ in the *Gita*. One who meditates on *Brahma*, that is, Ishvara, passes through the light of fire, the day, the bright fortnight, and the bright-half-year, and then reaches *Brahma*. The light of fire is small indeed; the light of the day is greater; the light of the bright fortnight greater still; and that of the bright half-year is greater than all these. The consciousness of the disciple grows in this manner.

The Upanishads mention the "year" as the next thing through which the disciple passes, and the year represents infinite light. When the disciple's consciousness becomes infinite in this manner, he is said to become *Brahma*?

13. The disciple's development is described from another point of view. In the first stage of the meditation the disciple² sees himself in all beings, and all beings in himself, that is, he realises that he is one with all beings. If a person is unhappy, he sees himself in that person; that is, he sympathises with him and feels as he feels. If any good comes to himself, he sees all persons in himself; that is, he regards all persons as having a share in that good. In other words whatever he has, he holds not for himself only, but for all. In the second stage he sees Ishvara in everything and everything in

¹ Ch. VIII, verse 24.

³ Ch. XVIII, verse 53.

⁴ Ch. VI, verses 29—32.

Ishvara. In the first two stages the perception of oneness with humanity and with Ishvara occurs during meditation ; but in the third stage the perception extends beyond the time of meditation, and oneness is seen at all times. In the fourth stage this perception of oneness is reflected in his conduct, and he is not shaken in the least degree by any misfortune, however severe. The third step is becoming *Brahma*, and the fourth step is intensification of the peace reached by *karma yoga*.¹ Becoming *Brahma*, the disciple has a serene mind ; he neither desires nor grieves, and he is the same to all beings.²

14. We now come to the last stage—*darsana* or seeing. To see Ishvara is possible only when the disciple has become *Brahma*, that is, when his consciousness has become infinite. It was for lack of this development that Arjuna was unable to see Sri Krishna in his aspect as Ishvara, and it was necessary for Him to give Arjuna divine sight. The giving of this divine sight was merely to expand Arjuna's consciousness for the time being, to enable him to see the whole universe. The disciple's perfection as

¹ Ch. XVIII, verse 54.

² Compare with *Light on the Path*, Rules 15—17 of Part II. The instructions by which the first three stages are reached are the secrets which are held by earth, the air and the water, of Rule 15; the Holy Ones of the earth, of Rule 16; and by the Inmost, the One, of Rule 17.

a man is now complete, and he enters into Ishvara; that is, he reaches divinity.¹

15. The teaching of the *Gita* is now complete. The first portion prepares the disciple for meditation on Isvara. He is taught how he may get rid of personality—that is, of the tendency to identify himself with his body—and to realise himself as he will one day become. Then in the second part he is taught how to get rid of his individuality, of the notion that he can stand apart from all and from Ishvara. When this is got rid of, he is fit for meditation on Ishvara. In due course his consciousness expands, until it becomes all-embracing. Then he can see Ishvara as He really is, and become one with Him. The remainder of the book deals more fully with certain subjects briefly referred to in the preceding chapters.

SECTION II: ATMA AND BODY

16. The foregoing section gives an outline of the teaching in the *Bhagavad-Gita*. To preserve continuity many particulars were necessarily omitted. Some of these may now be dealt with. In para 2 the *atma* was contrasted with the body, on the ground that, while the body is perishable, the *atma* is not.

¹ *Light on the Path*, Rule 17, Part II, refers to this: "When the time of learning the seventeenth rule is reached, man is on the threshold of becoming more-than man,"

Ch. XIII enumerates other points of contrast, Sri Krishna puts to Himself five questions about the body, and replies to them in order : ¹

(a) What is the body ? The reply is—the great *bhutas*, *ahamkara*, *buddhi* and *avyakta*. The great *bhutas* are known, for want of better terms, as earth, water, fire, wind and air. Each of these grades of matter is finer than the one preceding it; *ahamhara* is the grade of matter finer than air, and *buddhi*, also known as *mahat*, is still finer. *Avyahta* is the one primordial substance, of which the other seven are modifications. The reply then comes to this—that the body is composed of seven grades of matter, which are all modifications of *avyakta*,

{b} The second question is—what is the body like *t* The reply is—the ten senses and the one. Five are organs of action—the tongue, the hands, the feet, the organs of excretion and the organs of reproduction. Five are the organs of preception. The one is the mind. The reply then means that the body is an organism consisting of many parts, each with its own function, and that it supports the five senses of perception and the mind. The term "senses" does not express the meaning of the Sanskrit term "*indriya*" correctly, . They are not parts of the body; for they are said ² to accompany the *atma* in its wanderings from one body to another.

¹ Verses 4, 6 and 7.

² Ch. XY, verses 7—9.

(c) The third question is—what are the modifications of the body ? The reply is—desire, hate, pleasure and pain. These, though experienced by the *atma*, are caused by certain conditions of the body.

(d) The fourth question is—for what purpose is the body made ? The reply is—it is the vehicle of the *atma*. The body and the senses act, and the *atma* seated in the body experiences the fruit of such act.

(e) The last question is—what is the body ? The reply is, it is a collection : that is, a collection of the seven grades of matter.

17. What now is the *atma* ?

(a) It is without beginning.² This distinguishes the *atma* from the body, which is a collection and which has therefore a beginning. The meaning is that the *atma* is one, as opposed to the body, which is a collection.

(b) While the body is an organism, the *atma* is indivisible. It is therefore said that it has³ hands and feet, eyes and ears, head and face everywhere.

(c) While the body supports the organs of perception and the mind, the *atma* is devoid of them,⁴ though it is able to gather knowledge through them.

¹ Verses 21 and 22, Ch. XIII.

² *Ibid.*, verse 13.

³ *Ibid.*, verse 14.

⁴ *Ibid.*, verse 15.

(d) While the body has three *gunas*, one or another of which predominates, the *atma* is without any *guna*,¹ but seated in the body, it can experience the effects of the *gunas*.

(e) While the body is an object of perception,⁹ the *atma* perceives. How can the *atma*, which is one, perceive the body, which is a collection of many parts. The analogy of the sun,³ which, though one, shines upon all things in the world, is cited in reply. Like the sun, the *atma* perceives the whole of the body. It is therefore said to be light⁴ or *jnana*. Light is necessary to perceive things, and the *atma* is necessary to see everything, including light.

18. The *atma* is thus of an entirely different nature from the body. The next question which will arise is—are all *atmas* alike or are they dissimilar. The reply is—they are all exactly⁵ similar; the differences, which we see between one person and another, are all in the body with which they are clothed for the time being.

19. So far the *atma* has been described by drawing attention to what it is not. What then is it like? Sri Krishna's reply is—know the *atma*⁶ to be Myself,

¹ Ch. XIII, verse 15. Compare also with verse 22.

² *Ibid.*, verse 2.

³ *Ibid.*, verse 34.

⁴ *Ibid.*, verse 18.

⁵ *Ibid.*, verses 17, 28 and 29.

⁶ *Ibid.*, verse 3.

that is, it is of the same nature as Ishvara Himself. It does not mean that the *atma* and Ishvara are different names for the same thing. For, in the same chapter Sri Krishna says that the *atma* is a part¹ of Himself, and this is confirmed by a verse² in Ch. XV. The *atma* is *brahma*,³ that is, infinite, as its consciousness is unlimited in the perfected state. It grows from a "dim light" to infinite light; but its growth is unlike the growth of the body. For while matter grows by accretion, the growth of the *atma* is by the removal of limitations. The terms *Fat* and *asat* which indicate respectively matter in the gross condition and matter in the fine condition cannot therefore be applied to it.

20. If the body and the *atma* are so entirely unlike, how is it that they have become united? The reply is that this union has had no beginning.⁴ But this connection with the body does not stain the *atma* in any way,⁵ because the *atma* is finer than all the things of which the body is composed. In the same way the air, which is finer than other elements, cannot be polluted by them.

¹ Ch. XIII, verse 13. The verse should be read thus—*anadi, matparam*. The latter term is a compound, meaning "that in regard to which I am larger or greater".

² Oh. XV, verse 7.

³ Ch. XIII, verse 13.

⁴ *Ibid.*, -verse 20.

⁵ *Ibid.*, verses 15, 32 and 33.

21. Lastly, what is the relation of the *atma* to the body? It has already been said that the body exists for the *atma*.¹ The *atma* is therefore the lord of the body. Secondly, the *atma* supports the body, and lastly, the *atma* directs the movements of the body. It is therefore said to be *maheswara* and *paramatma*. One name of the mind, which controls the body, is *atma*, and as the *atma* controls the mind also, it is called *paramatma* or the great director.

SECTION III: KARMA YOGA

22. The next subject to be dealt with is *karma yoga*. Arjuna, not having apparently grasped the full meaning of Sri Krishna's teaching in Ch. II; enquires² why action so terrible was indicated to him in preference to *manana* or thinking of the *atma*, which was decidedly a higher step. In furnishing a reply Sri Krishna takes occasion to make His meaning clearer.

23. The further instruction may be thus summarised. It is not possible for a man³ of the world to abandon action completely, and sit down to think of the *atma*. For in spite of himself he will be forced to work by the tendencies inherent in his body. Even the maintenance* of the body will not be possible

¹ Ch. XIII, verse 23.

² Ch. III, verses 1 and 2.

³ *Ibid.*, verses 3—5.

⁴ *Ibid.*, verse 8.

to one who gives up every action. Arjuna was therefore advised¹ to engage the organs of action in action and to begin *karma yoga*, without a longing for fruit. The task would be easy, as the organs of action would be engaged in doing congenial work. While they are so engaged, the disciple should practise control of the mind and the starving of desires.

24. Even if one be fit for *manana* or thinking of the *atma*, it is better^a for him to practise *karma yoga*. For both *karma yoga* and *manana* have the same⁵ goal, and in that respect they are one. By the practice of *karma yoga* the goal is reached in a shorter * time and with greater⁵ ease. Next, there is the example of great men like King⁶ Janaka who practised only *karma yoga*, and Sri Krishna⁷ himself did the same, though he had nothing to gain. Lastly, it is necessary to one who will be regarded as a leader,⁸ and whose example will be followed, that he should practise *karma yoga* only, in order that the masses may not be diverted into another channel. For they

¹ Ch. I 11, verse 7.

² *Ibid.*, verse 8, and Ch. V, verse 2.

³ Ch. V, verses 4 and 5.

⁴ *Ibid.*, verse 6.

⁵ *Ibid.*, verse 3.

⁶ Ch. I 11, verse 20.

⁷ *Ibid.*, verse 22.

⁸ *Ibid.*, verse 20.

have not fully¹ learnt to discriminate the *atma* from the body, and are attached to action ; they are therefore unfit for *manana*. A wise man, who can do without *karma yoga*, should nevertheless practise it as the masses do, in order that a doubt may not arise in their minds as to the course which they have to follow.

25. In para 3 it is stated that Sri Krishna gave the disciple a choice from thirteen kinds of *karma yoga*. In a Vedic text four varieties are enumerated as helps to *yoga* or meditation on Isvara viz., recitation of the *Veda*, *yajna*, gift, and *tapas* or discipline. The term *yajna* was understood in the narrower sense of an offering made to the sacred fire. The tendency of this teaching being to shut out large classes of people from *karma yoga*, Sri Krishna removes the restriction, not by interpreting *yajna* to mean worship of devas, its proper meaning, but by adding certain other varieties and calling all *yajna*. Four varieties are enumerated in the Vedic text as already stated. To the recitation^a of the *Veda*, a knowledge of its meaning is added, and to *tapas* or discipline, *yoga*³ or pilgrimage to sacred places. Thus we have six varieties. The other varieties are the control of the outer senses/

¹ Ch. I II, verses 25 and 26.

² Ch. IV. verse 28.

³ *Ibid*

⁴ *Ibid.*, verses 26, 27, 29 and 30.

the abandonment of proximity to sense-objects, the control of the mind, the control of the outgoing breath, of the incoming breath, and of both. The last three varieties are known as *pranayama*. The thirteenth variety is symbolical worship.¹

SECTION IV: PROGRESS IN KARMA YOGA

26. At the end of para 5 it was stated that the disciple should gradually extend *karma yoga* to every action of his life. There are three elements in the practice of *karma yoga*. One element is to ignore the fruit of action and starve the desire therefor*. The next element is to think in every action of the *atma*, as contrasted with the body, and to weaken the identification of the one with the other. The last element is to give up the idea of possession in everything connected with the body. These three elements are stated in the penultimate verse of Ch. II: "One reaches bliss, who gives up all desires, and is without attachment, without the sense of possession and without the identification of himself with the body." One who practises *karma yoga* with these three elements is praised in Ch. IV,² and it is stated that though he is engrossed in action he does nothing; for he only practises *jnana*. Such action does not bind, and all his previous *karma* is burnt up.

¹ Ch. IV, verse 25.

² Verses 19—23.

27. When discrimination ripens, the disciple will ignore the differences in the bodies in which the *atmas* reside, and he will look upon them all alike. To reach this perfection, effort in six directions is indicated. In regard to outside objects the effort should be to prevent¹ the arising of joy on the coming of a good, or of grief on the coming of an evil. The next is to dwell² upon the defects of sense-enjoyment, which are that the enjoyment lasts only so long as the senses contact the objects, that it begins and ends, and that it is the womb of pain*. In regard to the *atma*, the effort should be to find³ pleasure only in itself. To this end the disciple should learn to regard the *atma* itself as the object⁴ of enjoyment, as the means of enjoyment and as the place of enjoyment. In regard to persons the effort should be to control⁵ desire and anger and prevent these from causing injury. In addition to this negative effort, there should also be the positive effort of finding pleasure⁶ in promoting the welfare of all beings, with the same ardour as one promotes his own welfare.

¹ Ch. V, verse 20.

² *Ibid.*, verse 22.

³ *Ibid.*) verse 21.

⁴ *Ibid.*, verse 24.

⁵ *Ibid.*, verse 23.

⁶ *Ibid.*, verse 25.

28. The progress of the disciple to perfection is by stages. In the first stage the disciple draws¹ in his senses, when they go out to contact objects, as a tortoise draws in its limbs when they touch an alien object. In the second stage there is an attachment to objects; but no effort² is made to procure them. But when a good or evil comes without his effort, he is neither pleased nor displeased. In the third stage no effort³ is any longer necessary; desire, fear and anger have departed, and the disciple's mind dwells on the *atma*. It is possible in this manner for sense objects⁴ to be made to depart from the disciple; but some attachment will still cling to him, like the spark of fire hidden in a heap of ashes. But when the *atma* is realised, even that attachment goes. In the highest stage, in which all desires⁵ are completely abandoned without any risk of their ever coming back, the disciple, having seen the *atma*, finds pleasure only in the *atma*. That one has reached this stage may be seen in two ways. First, his senses may contact any object, but his mind remains undisturbed,⁶ being full of the pleasure of self-realisation, like the ocean which remains full and

¹ Ch H, verse 58.

² *Ibid.*, verse 57.

³ *Ibid.*, verse 56.

⁴ *Ibid.*, verse 59.

⁵ *Ibid.*, verse 55.

⁶ *Ibid.*, verse 70.

undergoes no change, whether rivers discharge their waters into it or not. This is the mark of a lower stage. There is a higher stage, in which the disciple does not see ¹ the outside objects at all. They are as night to him, though they are as day to the world.

SECTION V : ISHVARA

29. In Section II the nature of the body and of the *atma* was examined, and the relation of the *atma* to the body was stated. We have now to see what Ishvara's body is and what is His relation to it. We saw that the body, which an *atma* takes, is composed of seven modifications of matter. Ishvara's body is composed of the same seven elements. The verse ² which describes the body says that that body is His, that is, it belongs to Him—in the same way as the body belongs to the *atma*. The world composed of these seven elements is called *prakriti* (a term by which the body of the *atma* ³ also is indicated). This *prakriti* is lower, ⁴ and there is a higher *prakriti* which is made up of all these *atmas*, by whom all this world is upheld. Sri Krishna states of the higher *prakriti* also that it belongs to Himself. As everything in the world is made up of the lower ⁵ and the higher

¹ Ch. II, verse 69.

² Ch. VII, verse 4.

³ Ch. XIII, verses 20—22, 24, 30 and 35.

⁴ Ch. VII, verse 5.

⁵ *Ibid.*, verse 6.

prakriti, everything therefore belongs to Isvara, who may use either *prakriti* as He pleases, as the *atma* uses its own body.

30. This is one relation. Another relation is that Ishvara supports the world by pervading it, as the body is supported by the *atma*'s presence within it. Sri Krishna gives an idea of the way in which the support takes place by the analogy¹ of the string and the pearls. As the string passing through the pearls, remains unseen, and supports the pearls, so does Ishvara pervade² every object and support it, while He Himself remains unseen. To prevent any misunderstanding that this support is like the support of one finite body by another, as the support of a table by the floor, Sri Krishna says:³ "These beings stand in Me," and in the next verse He adds: "They do not stand in Me." The meaning is that the support is not the ordinary kind of support that we see in the world.

31. The third and last relation of Ishvara to the world is that He directs⁴ its movements. In the case of sentient beings the control is exercised by influencing⁵ the mind. There is a large amount of

¹ Ch. VII, verse 7.

² See also Ch. IX, verse 4.

³ *Ibid.*

⁴ Ch. X, verse 8, Also Ch. XV, verse 15, and Ch. XVIII, verses 46 and 61.

⁵ *Ibid.* verse 5.

disputation on this question of control. That free will exists in intelligent beings must be admitted; for Sri Krishna Himself says in the last chapter:¹ "Consider my instruction carefully and do as you will." The difficulty is—how are we to reconcile the free will of the *atma* with the power of Ishvara to control every movement of every being? Various theories have been put forward. There appears to be an easy solution. Ishvara's power of control is unlimited; but He Himself places some limitation upon it and gives men free will; because the perfection of the world, which is His object, will not be attained so well by control from outside, as by the exercise of free will and learning by experience. There is another point to be remembered in this connection. Ishvara controls all beings, not only directly, but also through others. The tenth chapter of the *Gita* accordingly mentions the seven² great *Rishis* and the four *Manus* as agents carrying out His will. This is merely illustrative. There are numerous other agents. In the eleventh chapter Shri Krishna asks Arjuna³ to be His agent in the destruction of the soldiers gathered together on the field of Kurukshetra. We are ourselves His agents, though we do not know it.

¹ Ch. XVIII, verse 63.

² Ch. X, verse 6.

³ Ch. XI, verse 33.

32. In para 8 (c) reference was made to the three aspects of Ishvara. The aspect of *immanence* is frequently¹ mentioned in the *Gita* in order apparently to impress that idea upon the disciple's mind. The aspect of transcendence was also referred to, though not with the same fullness. In Ch. VII Sri Krishna observes that He has no equal² or superior, and in Ch. X, that he differs³ from all others, because he is unborn, because the state of being unborn has had no beginning, and because He is the great Lord of all the worlds. In Ch. XV He goes into the question more fully, and observes* that He transcends both the *kshara*, that is, the *atmas* which are bound, and the *akshara*, the *atmas* which have become free, and that He is therefore called *uttama-punisha* and *purushottama*. In regard to the human aspect, attention was drawn to Ishvara's accessibility. His being easily pleased, His willingness to mix with all, however low, and His love. To show the extent of love, it was stated that He appears to every one who loves Him in the form in which he wishes to see Him. Mention was made of His *Avatara*, that is,

¹ Ch. VII, verses 8—11; Ch. IX, verses 16—19; Ch. X, verses 21—39 ; and Ch. XV, verses 12 to 14—consider also the second half of verse 15 : "By all the Vedas I alone am indicated. I alone give the fruit taught in the Vedas."

² Verse 8.

³ Verse 3.

⁴ Verses 16—18.

His coming down from time to time. In this connection the following questions naturally arise. The first question is whether in the *Avatara* Ishvara's powers are in any way limited. The reply is in the negative. He remains unborn,¹ is incapable of being affected by anything, and continues to be the Lord of all beings. The second question is as to what is the body in which He appears. The reply is—it is His *prakriti*. It will be seen from para 29 that he has two *prakritis*. If He be in the lower *prakriti*, He makes a body for Himself out of the seven elements of which the world is composed. If He be in the higher *prakriti*. He influences a living being, and works through him. *Avataras* of this kind occurred in the persons of Parasurama and Bala Rama, as every student of the Puranas will know. The third question is—why does He come down ? Is he compelled as *atmas* are by *karma* ? The reply is " No ". He comes down of His own will.² The fourth question is—when does he come down ? The reply is when *dharma*³ fades and *adharma* raises its head. Lastly, for what purpose does he comes down ? The reply is—to protect * the good, to destroy the wicked and to establish *dharma* on a firm basis. By the term " good " Sri Krishna

¹ Ch. IV, verse 6.

² The term *may a*, being a word with many meanings, means here *jnanam*, i.e., will.

³ Ch. IV, verse 7.

* *Ibid.*, verse 8.

means those who love Him for Himself, and wish to see Him, to converse with Him, and to live with Him. They cannot have their wish, unless He appears to them in a form which they can see. The destruction of the wicked should not be regarded as an act of vengeance. Ishvara merely takes away the instruments which he gave to the *atmas* for attaining perfection, because they are being abused. The establishment of *dharma* takes place in two ways. One is by precept, as in the case of Arjuna and Uddhava, and the other is by example.

33. In the closing verses¹ of Ch. VII Sri Krishna applies the theory of immanence to show that whatever worship is paid to the Devas is paid to Himself; for the Devas are His bodies. He alone gives the worshipper fervour to carry on worship. He receives the worship, and grants their prayer; but as the worshipper approaches Him in the form of a finite being, the fruit which he obtains is also finite.

SECTION VI: BHAKTI YOGA

34. In paras 9 and 10 two practices were described, which make up *manana* or constant thinking of Ishvara. These two practices should be continued, even when the disciple enters upon *bhakti yoga* or meditation on Ishvara. It is apparently with this intention that these two practices are

¹ Verses 20—23.

enumerated in the verses¹ which enjoin meditation. A comparison of the two verses gives interesting information. In one verse reference is made to serving Ishvara, that is, doing every act as His work. The corresponding injunction in the other is : " Be without attachment," that is, attachment to the action, to its fruit, and to the doership. The former verse says : " Prostrate yourself before Me." The latter commands : " Be without ill-will to any being." Obviously one is the explanation of the other. The direction in the first verse is, in effect: " Regard every being as Ishvara," it follows then that no ill-will will arise towards anyone who may injure the disciple ; for Ishvara is just and impartial. In the latter verse there is the additional direction : " Do My work." See verses 14 of Ch. IX, and 9 of Ch. X.

35. *Bhakti yoga* leads to one of three² goals—obtaining power, attaining one's true nature, and reaching Ishvara. In the first two cases the *yogi's* love is divided between his goal, and Ishvara as the means thereto. Also he thinks of Ishvara only till his goal is reached. In the last case, Ishvara being both the goal and the means, the *yogi's* love is undivided

¹ Ch. IX, verse 34, and Ch. XI, verse 55 : " Be with your mind fixed only on Me. Do this with love and serve Me; and prostrate yourself before Me." " One reaches Me, who does My work, who regards Me as the highest goal, who loves Me and who is without attachment, and without ill-will to any being."

² Ch. VII, verse 16, and Ch. XIV, verse 27.

and is fixed on one thing only. He will also be ever with Ishvara; for He Himself is the goal. A *yogi* of the last class is called *jnani*; for he alone knows truly.

Yogis of the first class have to meditate on Ishvara in certain aspects—(see para 38 *infra*), so also *yogis* of the second class. The aspect to be dwelt upon is that Ishvara is imperishable. When they die with this thought, they are no longer re-born. Certain other aspects are stated in chapter XII,¹ viz., that the subject of meditation is no longer² subject to change, that it is devoid³ of name and form, that it is capable⁴ of entering into any thing, and that it remains⁵ ever the same, though coming into contact with changing things. In the opening verses⁶ of Chapter XII the question is discussed whether one may meditate upon the *atma* itself as the goal, while meditating upon Ishvara also as the means. The conclusion is that he may, but that the practice is extremely difficult to beings in their embodied condition. The result is in each case the same, becoming *Brahma* (infinite light).

Yogis of the third class have much easier work. As they love Ishvara with their whole heart, Ishvara

¹ Verse 3.

² The meaning of the term *aksharam*.

³ The meaning of the term *anirdesyam*.

⁴ The meaning of the term *sarvatragam*.

⁵ The meaning of the term *kutastham*.

⁶ Verses 1 to 8.

reciprocates¹ it, and being unable to bear separation from them, He quickens their evolution. He is said to be easily² reached; for He takes up the burden³ of securing to the *yogi* what he wishes to attain and of helping him to retain it. This is done in two ways—first by destroying⁴ the yearning that still remains in a subtle form towards sense-objects, and then by expanding his consciousness into infinite light. To this ability to see *Isvara* as He is, is joined intense⁵ love, which now springs up. The *yogi* sees *Ishvara* and enters into Him.

36. It will be observed that becoming *Brahma* (infinite light) is a stage of evolution reached by both the *yogis*—the *yogi* intent on reaching his true nature, and the *yogi* working to become one with *Ishvara*, Their subsequent career is the same.

There are thus two goals, one proximate and the other final. The former is referred to in the beginning⁶ of Oh. II as immortality, and the closing verse of the same chapter says : " This is the path to *Brahma* ; no one who reaches it is bewildered; even if one commences it in old age, he reaches *Brahma*, which is bliss." That is, he becomes *Brahma* (infinite

¹ Oh. VII, verse 17.

² Ch. VIII, verse 14.

³ Ch. IX, verse 22.

⁴ Cb. X, verses 10, and 11, and Oh. XIV, verse 26.

⁵ Ch. XVIII, verses 54 and 55.

⁶ Verse 15.

light). Mention is made of the same goal towards the end¹ of Ch. V. This is one goal. The higher goal is Ishvara Himself.² It will be noticed that reference was made to infinite bliss in the earlier chapters; and no mention was made of it in the second part of the *Gita*. There was an object in doing so. For the disciple had to be weaned from his attachment to sense-objects. When this result was reached, it was no longer necessary to hold up the ideal of bliss before him. In Chapters VII to XII it is wholly ignored. As a matter of fact, however, to reach Ishvara and to become one with Him is certainly bliss;³ but that is not the prominent idea in the *yogi's* mind. He wishes to become one with Ishvara and take part in His work. It is a partnership of joy.

Here the question may arise whether there is any other goal to be reached by the disciple. Reference is often made in the *Gita* to escaping from birth. May not one wish to reach this goal, and be content with the pleasure which realisation of the *atma* gives ? Such a goal is possible, seeing that the teachers of Sri Ramanuja's school warn their disciples against this pitfall, "When one has

¹ Verses 21 and 24—26.

² Ch. VIII, verses 14, 15 and 22; Ch. IX, verses 25, 28 and 34; Ch. X, verse 10 ; Ch. XI, verse 55; and Ch. XVIII, verses 55 and 65.

³ Ch. XIV, verse 27.

realised the *atma*, all his desires depart without the risk of their return, and it is not likely that he will do anything which will bind him. He will therefore become free and may enjoy the bliss of realisation. But he cannot become *Brahma* (infinite light), unless he gives up individuality. It is only when it goes, that infinite light is reached. For it is in the fitness of things that one who cannot give up individuality should not have the perfection implied in the attainment of infinite light. One's power increases with one's willingness and capacity to work for the public good.

It is possible that the yearning towards sense-objects may remain in a subtle form and draw the person down to *samsdra* ; but it may be destroyed by daily meditation on the *alma* and by invoking Ishvara's help.

37. The first part of the *Gita* prescribes *karma yoga* as the means of destroying personality and of obtaining inner perception. Is it necessary that every one should follow its teaching, who desires to reach perfection ? The majority should no doubt do so ; but some fortunate individuals may from the outset love Ishvara, either from the efforts made in a previous life, or from association with good and pious souls. The second Part of the *Gita* deals with such people, as well as with those who have carried out the instructions in the first Part and have reached the fruit. The opening verse of Chapter VII therefore

begins with these words : " Do you wish to commence My *yoga* with your mind firmly fixed upon Me and yourself depending for support upon Me ? Listen." Accordingly, one who is unable to do this meditation¹ easily is referred first to *abhyasa* (practice), and if that should fail, to doing Ishvara's work. In the last resort he must go to the first part of the *Gita*.

We have then three parallel ways to perfection according to temperaments. There is first what has been described as *karma yoga*. As each action is done, there is a thought or *jnana* which is revolved in the mind, and which really plays the principal part. In the next step, *yoga* (meditation on the *atma*), and in its continuance as *bhakti yoga*, it is thought, again, that is the prominent feature. This way may therefore be called *jnana yoga*., *yoga* being a generic term added to every variety of meditation. Those who love Ishvara from the outset practise *bhakti yoga*. It is so called, because love of Ishvara is the principal feature. It also contains the thought or *jñānam* element; for meditation is thought. From the first way the love element is not absent; for it is found in all the ways. Accordingly, the expression *Mad bhakta* or *bhaktiman* (one who loves Me) occurs in the description of *yogis* of this class in the closing² verses of chapter XII. In addition to these two elements there is also the

¹ Ch. Xir, verses 9—12.

² Verses 16, 17 and 18.

action element in both the ways. In one, action is done as service in order to starve out desire for fruit, and this practice should be continued throughout. In regard to the other also there are the express ¹ directions : " Serve Me " and " Prostrate yourself before Me ".

Most persons are not equipped for either of the ways. They are unable to concentrate their thought, nor does love of Ishvara spring up easily. It is for their benefit that Sri Krishna closes² his teaching with instruction as to what is called *prapatti*. They have to dedicate themselves to Ishvara's service, and do the service loyally, regarding themselves as His servants. Ishvara on His part undertakes responsibility for their reaching perfection. He must make them efficient instruments, and in due course and at the right time He takes them over every impediment. This may be called *karma yoga*—*yoga* by service. It contains the thought element, as Ishvara is thought on in each action as the Master whose work is being done. The love element is also present; it is weak at first, but it gradually grows. Three ways to perfection being thus open to all, each should choose what suits his own temperament.

SECTION VII : THE LAW OF GROWTH

38. It will have been observed from the last section that one who meditates upon a thing for a

¹ Ch. IX, verse 34.

² Ch. XVIII, verse 66.

long time becomes that thing. One who meditates upon the perfect *atma*, becomes a perfect *atma*; one who meditates upon Ishvara reaches Ishvara. This is the law of growth and it is stated in Ch. VIII and illustrated. Sri Krishna observes, whatever¹ a person thinks of at the moment of death, that he becomes on rebirth, and the thought will recur at the last moment, if it is meditated upon throughout life. He therefore advises Arjuna to make² up his mind that Ishvara is the highest goal, and ever to fix his mind upon Him. The law is next illustrated by applying it to three classes of persons. The first class represents those who desire³ power, or who, having lost power, wish to regain it. The second class wishes to become *Brahma* (infinite light).

The third class endeavours to reach Ishvara. The first class has to meditate upon the goal and upon Ishvara as the means thereto. This is done by meditating on Ishvara in certain aspects.⁴ If power is desired, Ishvara should be thought of as controlling all things. For a long life the thought should be that He endures for a long time. If children be required, Ishvara should be meditated upon as the creator of all beings, and so on. In addition to these meditations throughout life,

¹ Verse 6.

² Verse 7.

³ Ch. VII, verse 16.

⁴ Ch. VIII, verse 9.

certain directions are given as to the mode¹ of meditation at the moment of death. The second class should meditate upon the *atma* as no longer liable² to birth, and as not perishing while everything else perishes. Certain other aspects of the *atma* to be meditated upon were stated in para 35. The last class should ever think³ of Ishvara and do nothing else. The same chapter notes the value of the achievement in each case. The aspirant for power gets something which from its nature is perishable.⁴ One who seeks the perfection of the *atma* attains that state, and never returns to be reborn.⁵ This is also the case with the last class.⁶ In this connection Sri Krishna's warning to disciples against striving for a finite goal, and seeking it from a finite being, may be mentioned. Though an appeal be made to a finite being, it is really made to Ishvara,⁷ and it is He that grants⁸ the prayer. But as the aspect meditated upon is finite, the attainment does not endure. One who applies to Ishvara Himself for a finite goal, is in the same position. Some persons⁹ perform the *soma*

¹ Ch. VIII, verse 10.

² *Ibid.*, verses 11 and 20.

³ *Ibid.*, verse 14.

⁴ *Ibid.*, verse 16.

⁵ *Ibid.*, verse 21.

⁶ *Ibid.*, verse 15.

⁷ Ch. IX, verse 23.

⁸ *Ibid.*, verse 24.

⁹ *Ibid.*, verses 20 and 21.

sacrifice and ask for *swarga*. They reach *swarga*; but return when the cause which took them there has expended itself.

SECTION VIII: GUNAS

39. This examination of the teaching of the *Gita* will not be complete, unless some account is given of the *gunas*, which is the subject of Chs. XIV, XVI, XVII~and XVIII. The *gunas* are three¹ in number : *satva*, *rajas*, and *tamas*. They are always present in matter, and are, therefore found in the human body; but one or another of them predominates at a time. They cannot be seen, but their existence must be inferred from the effects which they produce. When one's senses² are active, and things are correctly perceived, *satva* predominates. When one is active³ and restless, and is influenced by desire, *rajas* has overpowered the other *gunas*. When *tamas*⁴ is in the ascendant, there is unwillingness to work, inability to perceive or to perceive correctly. *Satva* leads to pleasure,⁵ *rajas* to activity, and *tamas* to delusion. One dying under the influence of *satva* is born in the family⁶ of the wise; if under the influence of *rajas*,

¹ Ch. XIV, verse 5.

² *Ibid.*, verse 11.

³ *Ibid.*, verse 12.

⁴ *Ibid.*, verses 8 and 13.

⁵ *Ibid.*, verse 9.

^e *Ibid.*, verses 14 and 15.

he is born among persons attached to action, and if under the influence of *tamas*, he will be born amid men without intelligence. Arjuna was therefore advised to be ever¹ under the influence of *satva*.

40. In the opening verses of Ch. X V I Sri Krishna enumerates certain qualities and practices to be cultivated by the disciple. One quality² is steadiness in meditation on the *atma*. Two terms³ refer to the eradication of desire, with which are intimately connected the absence⁴ of fear and the absence of anger. Five terms⁵ relate to the disciple's conduct towards others, and all the qualities referred to by them may be grouped under love of humanity. They are : not injuring anyone, bearing with patience any injury received, sympathising with those in grief,

¹ Ch. I I, verse 45.

² Ch. X V I, verse 1. This is the third term in the verse. The figures shown in the following notes refer to the order of the terms in verses 1 to 3.

³ Terms 17 and 20. Both terms have the same meaning, though a distinction is made in the commentaries. Anger and fear are but modifications of desire, the former arising when the attainment of desire is obstructed, and the latter when there is a prospect of losing the thing desired. The three terms—desire, fear, and anger—are often mentioned together.—Ch. I I, verse 56, and Ch. I V, verse 10.

⁴ Terms 1 and 12.

⁵ Terms 10, 22, 16, 9 and 26. Apparently perfection is not aimed at at the outset, and a certain amount of success will suffice. Pride tends to separate one from others and is therefore to be eliminated.

rectitude, that is, speaking and acting in conformity with thought, and the absence of inordinate pride. Eight terms¹ describe what are known as *shat sarnpat*, or the six jewels. They are : (1) control of the mind ; (2) control of the senses and of the tongue, under the latter come speaking what is true and helpful and the absence of gossip; (3) placing no restraint on the freedom of others, physical restraint will come under *himsā* or injuring, restraint in the form of intolerance is therefore indicated by the term *droha*, and its absence is tolerance; (4) perseverance, which includes confidence in the teacher and in the way pointed out by him; (5) being ashamed in going astray, this implies an anxiety to hold fast to the goal selected, and a readiness to return to it when one is drawn away from it ; this is one-pointedness ; (6) the abandonment of everything injurious to the disciple. The absence of depression being needed in meditation, the term is synonymous with cheerfulness. Four terms,² meaning gift, sacrifice, discipline and recitation of the Veda, indicate the need for carrying out the duties enjoined by the scriptures. This point is emphasised at the end of the chapter.⁸ As long as one remains a mortal, he should depend upon scriptures for

¹ Terms 5, 14, 11 and 15 (both dealing with control of the tongue), 25, 23, 19 and 13.

² Terms 4, 6, 7 and 8.

³ Verses 23 and 24

guidance. He can see Ishvara's will only when he becomes *Brahma* (infinite light). The remaining four terms ¹ state what is necessary in order to make the other qualities fruitful. They are: purity of mind, purity of body, accessibility to good men, and inaccessibility to others.

There is another list of qualities and practices in Ch. XIII, ² which includes many of these elements. That list may be examined in the light of this paragraph.

41. The remainder of Ch. XVI describes the qualities and practices which are found in those who are not willing to work with Ishvara. They are enumerated in order that the disciple may examine himself and eliminate whatever is undesirable. The verses are very interesting.

42. In Ch. XVII and the greater portion of Ch. XVIII, certain things, with which the disciple is concerned, are examined with reference to the three *gunas*. The disciple has to act, and in particular to give, to sacrifice and to practise discipline. He must understand what he is doing, and his perception at the time of action should be correct. He must show zeal in the doing of the act, and persevere*in it until the result is reached. Each of these is divided into three varieties, and though to know them all is useful, especially to enable the disciple to eliminate

¹ Terms 2, 24, 18 and 21.

² Verses 8 to 12.

undesirable elements, it is sufficient here to note the *satvic* class. Action in general, and gift, sacrifice and discipline in particular, are *satvic*, if they are performed^x without a longing for fruit. This idea is variously expressed thus : " done by those who do not desire fruit," " with a mind undisturbed by success and failure," " abandoned by attachment," " because it must be done," that is, because the act is an end in itself, " done not in return for a benefit received," and " not done from love or hate ". One who acts is *satvic*, if he does not long for fruit, and if he does not say : " I do this." Both these are elements of *karma yoga*. The result is that an action is *satvic*, if it is done as *karma yoga*. Understanding is *satvic*, if one is able to discriminate² between the going out into the world and the return therefrom, between what should be done and what should not be done, between

TCh. XVIII, verse 23, and Ch. XVII, verses 11, 17 and 20. Discipline is of three kinds—discipline of the body, of the tongue and of the mind. Paying respect to the (*leva*, the twice-born, the teacher and the wise, bathing to become pure, conformity of action to thought, abstention from sexual intercourse, and non-injuring belong to the first kind. Speaking words that do not cause trembling, saying what is true, pleasant and helpful, and reciting one's own *Veda* come under the second kind. Absence of anger, wishing the well-being of others, controlling the tongue with the mind, fixing it on the subject of meditation and not permitting it to dwell on anything else—constitute discipline of the third kind.

² Ch. XVIII, verse 30.

fear and its absence, between bondage and emancipation. Perception is *satvic*, if the disciple¹ at the time of action sees in all beings that which is imperishable, and which is not divided into classes. This thing is the *atma*. Zeal is *satvic*, if the disciple worships² the *Devas*. Perseverance is *satvic*, if one³ continues action—whether of the mind, of the *prāna*, or of the senses—if it is undertaken for doing *yoga* (meditation on Ishvara). Abandonment of action, which is often enjoined, is *satvic*, when the act is done without⁴ attachment to its fruit. Finally, pleasure is *satvic* if one can revel in it without feeling satiety, and can find in it an end to all pain.⁵ In sense-enjoyment, on the other hand, satiety is soon felt, and it is the parent of pain instead of putting an end to pain. Pleasure of self-realisation is of this kind. It is like poison at the beginning, but like nectar in the end.

SECTION IX: PRAPATTI

43. One would miss the essence of the *Gita*, if one did not understand the teaching as to *prapatti*, which is alluded to in various places. *Prapatti*

¹ Ch. XVIII, verse 20.

² Ch. XVII, verse 4.

³ Ch. XVIII, verse 33.

⁴ *Ibid.*, verse 9.

⁵ *Ibid.*, verses 36 and 37.

is an appeal for help to one who is both able and willing to help, when the person who seeks it is himself unable to achieve the end in view. The *Gita* suggests an appeal to Ishvara Himself, and He is both able and willing to help; for He is the ^x great Lord of all the worlds, and is also the friend of all beings. *Prapatti* is suggested in order that one may overcome the attraction of sense-objects. The objects are on purpose made attractive ² by Ishvara, so that men may be drawn to perfect themselves. When a certain stage is reached, the objects should be laid aside, and the disciple should seek realisation of the *atma* and union with Ishvara. But the attraction is found to be too much, for most people. It is suggested that Ishvara's help ³ should be sought to overcome this attraction. Reference is made to this in Chs. VII, * XV and XVIII. At the end of His teaching⁵ Sri Krishna gives *prapatti* a wider application.

The verse may thus be translated : " Giving up all other means, come to Me for help. I shall release you from all difficulties. Do not grieve." This may be understood in two ways : First, whoever is unable to achieve an end, whatever it may be, may apply to

¹ Oh. V, verse 29.

² Ch. VII, verse 14.

³ *Ibid.*

⁴ Ch. VII, verse 14; Ch. XV, verse 4; and Ch. XVIII, verse 62.

⁵ Verse 66.

Ishvara for help. He will remove the impediment in the way, and enable him to reach the goal. Secondly, the verse may be taken as advising a disciple as to what he should do, if he regards the scheme of evolution laid down in the (Gita as long and arduous. Arjuna apparently did view it in that light, and showed signs of grief. Sri Krishna consoles him and says, " give up all other means and come to Me ". In other words the meaning is : " You need not make conscious efforts to attain perfection, relying on your own strength. Leave that burden to Me. Only come to Me and do My work, and you will grow, though unconsciously, and without effort on your part". In this sense the disciple will grow like a flower, unconsciously.

When the disciple endeavours to become perfect by his own effort, there is an element of individuality. Even this is eliminated, if he merely identifies himself with Ishvara, and He will make him grow, in order to make him an efficient tool in His own work. This is *prapatti*.

SECTION X: CONCLUSION

44. We may conclude this introduction by pointing out that the Gita contains the essence of the Veda brought together by Sri Krishna, as honey is gathered by the bee. It is nectar churned from the ocean of the Upanishads. This is the testimony

given by the sage Suka in regard to Sri Krishna's teaching to Uddhava in the eleventh part of Sri Bhagavata. The Gita contains the very same teaching, given more briefly, and Suka's remark will therefore apply to the Gita also.

45. Sri Krishna modernised the *vedic* teaching and made it applicable to all humanity. Reference has already been made to the extension of the benefit of the teaching to the Sudra. In Oh. III, He removes the restriction on the performance of *Karma-yoga* by him, in Ch. IX, He mentions him as fit for *Bhakti-yoga*, and in the last chapter he clearly shows how even the Sudra may attain salvation. The steps enumerated are the same for all classes.

Secondly, the Gita is singularly free from all sectarian disputes. God is described in general terms as one who pervades the world. He is not identified with Vishnu or Siva. Reference is no doubt made to the worship of Devas. Sri Krishna just takes men as they are, worshipping the deities which appeal to them. And He merely seeks to change the attitude in which they should perform the worship. Next, no ceremonies are insisted on as necessary in any part of the Path. The whole work has to be done by controlling and training the mind. Wherever ceremonies are referred to, they are such duties as one has to perform in his status of life. Lastly, those aspects which repel an educated mind in books on religion.

are carefully removed. God is not a God of anger. He is full of love, and every action of His is influenced by that feeling. There is no punishment for sin or wrongdoing, merely on the ground that it is a disobedience of God's command. Penalties are attached in order to turn men away from wrongdoing.

46. In this introduction and in the translation which follows it, Sri Ramanuja's commentary on the Bhagavad-Gita has been followed, and the notes of his great follower, Sri Vedanta Desika, have been fully utilised. But in spite of the great veneration in which I hold them, I have been compelled to depart from them in certain minor matters. They were writing under certain limitations. They regarded the orthodox interpretation of the Upanishads as the only correct one. They had therefore to twist the meaning of every text, which was inconsistent with that interpretation. Sri Krishna knew that this would happen, and took care to say that He alone knew the *Vedas*. It follows therefore that whenever the orthodox interpretation of the *Vedas* conflicts with the clear teaching of the Gita, the former should give way. Next, Sri Ramanuja and his follower, who were fighting the doctrine of oneness of the Sankara school, shrank from every appearance of a recognition of oneness. The only oneness which they recognised was oneness of nature. They ignored oneness of interest or oneness of purpose. Yet such oneness does exist in the world, and is the goal reached by every perfect being.

He has the same interest as all other men, and his purpose is the purpose of Ishvara Himself. For this reason the very important teaching in verses 29 and 20 of Ch. VI is missed. Next, the importance of the two steps in which Ishvara is ever thought on, and which are the necessary conditions of *Bhakti-yoga*, is now prominently brought forth. In the closing verse of Ch. IX, Sri Krishna says, "prostrate before Myself" and in the tenth chapter He identifies Himself with everything in the world. His meaning therefore -clearly is that the *yogi* should fall down and prostrate himself before everything in the world, including the lowest, so that in the end he may regard everything as Ishvara. Yet, to fall down before an outcaste is a thing which that school of teachers cannot tolerate. There are certain other minor points also in which I have differed from the great authorities. They are indicated in the foot-notes at the proper places.

47. Though there are many translations of the Bhagavad-Gita, a clear exposition of the work from the point of view of the Ramanuja school has not been put before the public. As a humble follower of that great teacher, I have thought it my duty to supply this defect. Following the teaching of the Bhagavad-Gita, I shall not be affected by any adverse comments. I shall welcome them in the hope that the defects which will be pointed out will **give an opportunity to remove them**:

The Bhagavad-Gita is a discourse between Sri Krishna and Arjuna, the Pandava Warrior. The scene is laid on the field of Kurukshetra at the time when the armies of Yudhishtira and Duryodhana were about to commence the great battle. Arjuna, wishing to survey the whole field, requested Sri Krishna, who acted as his charioteer, to place the chariot between the two armies. He then looked round, and when he saw so many friends and relations on each side, his heart was filled with grief at the prospect of their being killed, and he sat down, saying, "I will not fight". Sri Krishna took this occasion to teach Arjuna, and the world through him, the *Yoga* which had been almost forgotten by that time. Sri Krishna said :

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

11. You grieve about what need not call forth grief; yet speak Words of wisdom. The wise do not grieve for either the bodies or the *atmas*.

In the next four verses Sri Krishna starts with a very brief summary of the instruction which He gives to Arjuna in the G-ita. Two of these verses deal with the *atma* :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

12. There was no moment in the past when I was not; nor you ; nor these leaders of men. Nor shall any of us ever cease to be.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

13. As childhood, youth and old age come to the owner of this¹ body, so does another body come to him. The wise² man does not grieve thereat.

This is *tatva* or truth. The next verse describes the *hita* or way :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

14. The contacts of the senses with objects, which give rise to heat and cold, pleasure and pain, -come³ and go. They are impermanent.⁴ Endure⁵ them.

¹ What appears to be one and the same body, but the body really changes continually and yet no one grieves that the *atma* has perished. On the other hand he knows that it endures. So does it endure, when this body is changed for another.

² The meaning of the term, *dhira*, in the verse.

³ This is stated as a reason for enduring them.

⁴ Each contact may come and go; but, if a chain of such contacts endures for ever, it will be insufferable. It is therefore stated that even as a chain the contacts will -end.

⁵ To bear pain is intelligible ; to bear pleasure is not. The meaning is—do not feel elated.

The fruit of endurance is *tumr wauvu* ; and this is *purushartha* or goal:

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

15. For that firm-minded person whom these do not move from his purpose, and to whom pleasure and **pain** are the same, he becomes fit for immortality.

Inverses 16—30, the first point—truth—is examined at length. The testimony of those who have had realisation of the *atma* is first adduced :

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

16. The body ¹ does not endure, nor does the *atma* ² cease to be. Those who have seen the truth have settled that such is the nature of both.

Certain arguments are next stated in support of the testimony :

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

17. Know that ³ to be imperishable by which **all** ⁴ this ⁵ is pervaded, ⁶ nor is any thing

¹ The meaning of the term *asat*.

² The meaning of the term *sat*.

³ The *atma*.

⁴ **All** things other than the *atmas*.

⁵ The neuter term, *idam*, (this) indicates that the objects seen are not self-conscious like the *atma*.

⁶ The totality of the *atmas* pervades the totality of the bodies. Some idea of this pervading may be gathered from the analogy of oil and oil-seed.

capable¹ of causing the destruction of this unchanging tiling.

अन्तवन्त इमे देहा नियस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

18. These bodies³ have an end, and are said³ to be for the use of the eternal *atma*, when it takes bodily shape. The *atma* is not perishable,⁴ because it is not the known. Therefore fight.

The nature of the *atma* being as described :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

19. Whoever regards a thing as slaying the *atma*, and whoever regards the *atma* as slain, neither of

The argument may be thus stated: The *atma* does not perish; for it pervades everything else, and is on that account finer than them all. A gross thing cannot injure what is finer.

¹ As the *atma* cannot be destroyed, so are other things incapable of causing its destruction. The first half of the verse asserts the incapability of the *atma*, and the second half the incapability of other things.

² Because, as indicated by the term *deha*, they are growing things, and, as such, they are collections of material particles; and all collections have a beginning and an end. This is the second argument.

³ In the *Veda*. Compare also with Ch. XIII, verses 7 and 22. When the purpose is served, the body is cast aside. This is the third argument.

⁴ This is the fourth argument. The *atma* is perceived as the knower and not as the known. Compare with Ch. XIII, verse 2. Perishability has been seen only in what is known, and cannot be asserted of the knower.

them knows. The one does not slay, nor is the other slain.

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

20. It is not born,¹ nor does it die at any² moment. It does not come into being and then cease to be. It is therefore unborn and undying; it does not change from moment to moment like ever-changing matter, and it is ever enjoyable as if ever new. It is not killed³ when the body is killed.

Arjuna's grief is next shown to be misplaced :

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स षरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

21. When one knows the *atma* as indestructible, unborn, and unchanging and as, therefore, eternal, how can that person slay⁴ anyone or cause him to be slain ?

¹ The meaning is—birth and death are seen by all as present facts and as taking place in all bodies ; but they do not touch the *atma* in itself. Birth is merely the taking up of a new body by the *atma*, and death is the casting aside of that body.

² At any moment within a *kalpa* (world-age). The second quarter of the verse removes the doubt whether the *atma* is born at the beginning of a *kalpa*, and whether, after enduring throughout the *kalpa*, it dies at its end. Such a thing is denied.

³ The conclusion reached is applied to the subject of Arjuna's doubt.

⁴ Imagine that he slays and grieve thereat.

Is not even separation of the *atma* from the body
a cause for grief ? The next verse replies :

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

22. As a man gives up worn-out clothes, and takes new ones, so does the owner of the body abandon worn-out bodies and reach new¹ ones.

The instruction given in general terms in verse 17 is put in a concrete form :

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

23. The (*atma*) weapons² do not cut, fire does not burn, water does not wet, and wind does not dry.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

24. The (*atma*) is incapable³ of being cut, burnt, wetted or dried. It is eternal,⁴ because all-pervading.⁵

¹ Not only new, but also better. For mere newness does not please. Death in a good cause leads to a happy future, and is therefore a cause for joy, not for grief.

² This is a repetition of the teaching in the second half of verse 17. Four states of matter are referred to here, and they represent all other states, not one of which can injure the *atma* in any way.

³ Repeats the teaching in the first half of verse 17.

⁴ As many epithets as possible are compressed into the verse to convey the idea that the *atma* is eternal.

⁵ This repeats the reason stated in verse 17. second quarter.

It may be asked, how one can accept the arguments stated in verses 17 and 18, while, as we see, everything in the world changes. The next verse replies :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

25. It (*atma*) is said to be¹ unmanifest, unthinkable² and immutable.³

The subject is brought to a close :

Therefore knowing it (*atma*) as such, it is not fit that you should grieve.

The subject of Arjuna's grief is examined from the point of view of those who deny the existence of the (*atma*) :

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

26. Do you regard it (*atma*) as no other than that thing which is constantly⁴ born and is constantly dying? Even then, it is not fit that you should grieve to this degree.

¹ The *atma* is not perceived by the senses, as outside objects are. It is perceived only by consciousness. Every act of consciousness assumes as fact that the *atma* exists, and that it is the knower.

² The *atma* does not therefore belong to the same class, and cannot be thought of as of the same nature.

³ Perishability perceived in the class of outside objects cannot therefore be asserted of the *atma*.

⁴ That is, the body.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

27. For certain is death¹ for the born; and certain is birth for the dead. 'Therefore² over a matter which is beyond remedy, you should not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

28. The beginning and end of bodies can never be perceived ; ³ only the intermediate state is known. Over this matter what then is the ground for lamentation?

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूयति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥

29. One in a thousand ⁴ sees the *atma*, which is a marvellous thing, one in a thousand among these speaks about it; one in a thousand among these

¹ As matter continually changes its state, the change to a new state is birth, and the abandonment of the old state is death. The verse then means—the present state of the body must go and must be followed by another.

² The change of state being inevitable.

³ Grief will be justified, if the future state of the body is known and is found to compare unfavourably with the present; but this is not possible. The beginning of the body is its condition previous to this birth, and the end is the condition following death. The intermediate state is the present life.

⁴ The meaning implied in the term *kaschit*—(some one).

latter hears of it; but even after hearing he does riot
•know it as it is.

Are there classes of *atmas*, as there are classes of bodies ? The next verse is a reply :

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

30. Though the body of everyone is * killed, the owner of the body ever remains indestructible.² Therefore you should not grieve for any being.³

In eight verses Sri Krishna removes Arjuna's misconception as to his own *dharma* (duty) :

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

31. Further, looking to your own⁴ duty, you should not withdraw.⁵ There is no greater good to a Kshattriya than a righteous fight.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

¹ Compare with verse 20 of Ch. II.

² Differences exist only in the bodies, which naturally fall into classes, as Devas, men, animals and vegetables. The *atmas* on the other hand, are all alike, being subtle and indestructible.

³ And not merely about Bhishma and the rest.

⁴ Compare with Ch. xvIII, verse 43, which enumerates among the *karma* of a kshattriya, not running away from a fight.

⁵ By holding to the general prohibition "do not kill "

32. Only Kshatriyas of good¹ deeds meet with a fight of this kind, coming without effort and opening the door to *swarga* (heaven).

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

33. If you, a Kshatriya,² do not carry on this righteous fight, then you abandon your own duty and good name, and you will incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

34. All men will describe your infamy at all times³ and in all places. What then? To one honoured by all, infamy is worse than death.

How can this result happen to one influenced only by attachment to relations and by mercy?

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

35. The great warriors⁴ will regard you as withdrawing from the fight from fear.⁶ Having been

¹ Literally, marked out for happiness by their good deeds.

² The term *tvam* (thou) addressed to Arjuna refers to him as Kshatriya.

³ The meaning of *avyayam* (without diminution).

⁴ Like Kama and Duryodhana.

⁵ The real motive will be disbelieved when **one** is an enemy.

highly ¹ thought of by them, you will now be lightly held.

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

36. Your enemies will belittle your ability and speak many unspeakable ² words. What more painful than to hear them ?

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

37. If slain, you will obtain *svarga*; if victorious, you will enjoy the earth. Therefore make up your mind and stand up to fight.

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

The mode of fighting is next taught :

38. Regarding as alike ³ pleasure and pain, gain and loss, victory and defeat, gird yourself for the fight. So acting, you will incur no sin.⁴

¹ As a brave enemy. If Arjuna had not been brave, or if he had not been a friend from the first, the great warriors would not have bestowed a thought on him.

² Words which cannot be spoken of brave men.

³ Remaining unaffected by either. This will happen when the fruit of action is ignored and the action itself is regarded as an end.

⁴ That is, you will not be bound by such action.

Taking up *hita* or the way, the first step, *Karmā-yoga*, is taught in verses 39—53 :

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

39. Instruction as to the *atma*¹ has been imparted to you. In regard to action² receive this instruction. If you keep it in mind, you will abandon the bondage of *karma*.

Action is praised, if done in the attitude of mind taught below :

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

40. In this³ the beginning⁴ is not lost, nor is there sin.⁵ Even a little⁶ of this *dharma* saves one from great⁷ fear.

¹ The term *sankhya* is used in the Upanishads to denote *Ishvara*, on this analogy it may be taken to mean *atma* also.

² The term *yoga* means action done in a certain attitude of mind, which is taught later on in verse 47.

³ That is, action done in the prescribed attitude of mind, which is *Karma-yoga*,

* Interruption does not lead to loss of effort already made, *Karma-yoga*, is recommenced, and eventually becomes fruitful. Compare with chapter vi, verse 43.

⁵ In other actions done as means to an end, the goal is not only not reached when there is interruption, but one incurs sin also.

⁶ The second half of the verse is an amplification of the statement in the first quarter.

⁷ Fear of *samsāra* or the cycle of births and deaths.

The attitude of mind is next praised :

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ ४१ ॥

41. The attitude of mind brought about by perception¹ of the true goal is one.² The attitude of those not possessing such perception is endless³ and many-branched.⁴

The next three verses ridicule those led by desire^ for fruit:

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

42 and 43. Men of imperfect knowledge, with their minds led by desire, rejoice in the vedic texts on *svarga*, which they regard as the highest goal, and

¹ The term *vyavasāya* means determination or conviction. From the context, in which reference is made to the goal of enjoyment or power, conviction as to the true goal is intended.

² Every action has but one end, that is, the worship of Ishvara. All the efforts made tend in one direction only and produce powerful effects.

³ Because many fruits are desired. Efforts are made in different directions, and the effects produced are therefore weak.

* In an action to procure fruit there are subsidiary fruits.

repeat the attractive¹ texts about enjoyment or power. They say there is no fruit higher than *svarga*. But they forget that these texts yield as their fruit rebirth and action, and are full ² of actions.

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

44. In the minds³ of those thus attached to enjoyment or power, the attitude of mind in action born of the perception of the true goal never finds a place; for these texts have carried away their discrimination.

Why do the Vedas teach actions yielding petty fruits?

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

¹ Literally, yielding only flowers, but no fruit. In other words, the texts are attractive on a superficial view, but lead those who follow them to rebirth and then to action.

² In the case of those who do *karma-yoga* every action is full of discrimination; but when action is done for fruit, this element is absent, and it consists of actions only. Also, the former abstain from many actions which do not serve their purpose, not so those led to action by desire for fruit.

³ The meaning of the term *samddhi*.

45. The Vedas are concerned ¹ with those dominated by the three *ganas*.² Do not you be dominated ³ by them. Be beyond ⁴ joy and grief, and ever remain in *satva*; seek the *atma*⁵ and give up the search for other things or their protection.

May one ignore the teaching of the Vedas ?

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

46. In a tank filled with water for the sake of all how much does one need ? So much only does one need in all the Vedas when he knows ⁶ and has discrimination.

The instruction promised in verse 39 is now imparted :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

¹ They point out to each class of persons the way to their goal. The masses, being under the influence of *rajas* and *tamas*, turn away from the goal of emancipation and desire *svarga* and other petty fruit. If they do not know the way thereto, they may stumble on what is harmful and ruin themselves.

² *Satva*, *rajas* and *tamas*—see para 39 of the Introduction.

³ Do not let *rajas* or *tamas* get the upper hand. The meaning should be so narrowed from the direction in the second half of the verse, " *nitya satva sthah* "—ever remain in *satva*.

⁴ Literally, beyond the pairs, i.e., joy and grief, pleasure and pain.

⁵ This is enjoined as a means of promoting *satva*,

⁶ The meaning of the term *brahmana*.

47. Your concern is 'only with the action ; never with its fruit. Do not look upon¹ yourself as the cause of the action or of its fruit; neither be you attached to inaction.²

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

48. Perform actions without³ attachment, remaining in *yoga*, i.e., being of the same mind in success and failure. This sameness⁴ is called *yoga*.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

49. Far lower is action divorced from this attitude. Hence, maintain this attitude in action. Those led by desire for fruit are miserable.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

¹ Do not regard yourself as the cause of the action, i.e., as doing the action, or as bringing about the fruits. See Introduction, para 4.

² See Introduction, para 3.

³ Attachment to the Kingdom and attachment to relations. The former binds through the fruit, and the latter through inaction.

⁴ The sameness is a test whether one looks only to the action and not to its fruit. If he ignores the fruit, he will not be affected by success and failure.

⁵ This attitude is described in this and the next three verses as *buddhi* or *buddhi-yoga* or as *yoga* merely.

50. Maintaining this attitude ¹ in action, one abandons both the good ² and the evil deeds of the past. Therefore make efforts to preserve this attitude; for it can be maintained in action only with skill.

The immediate effect has been described. The final fruit, immortality, is next stated :

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

51. The wise, who maintain this attitude in action and abandon its fruits, are released from the bondage of rebirths, and reach the everlasting goal.

One may see the effect of this practice before long :

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

52. When your mind by this practice transcends the muddiness of delusion,³ you will feel indifference to what has been heard⁴ and to what shall be.

¹ The meaning of the word *iha* (in this) z.e., in action.

² The tendencies developed by deeds in the beginningless past. Good deeds bind as much as evil deeds, in this respect they do not differ.

³ Delusion which leads to attachment to very petty **fruits**. It is caused by the good and evil deeds of worldly men; and when they are abandoned by the practice of the prescribed attitude, one becomes indifferent to the **fruits**.

⁴ Heard as fit objects for abandonment.

The teaching of *karma-yoga* is now complete ; the stage in which *Yoga* (i.e., perception of the *atma*) becomes possible is indicated :

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

58. When the instruction¹ heard from Me, strengthened by *harma-yoga*, remains unshaken in your mind,⁸ then you will attain *Yoga*.

Here Arjuna enquires :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

54. How may we know one in whom *prajna*³ is established, and who is engaged in subduing⁴ his mind ? How does he speak ? How does he sit ?⁵ How does he walk ?⁶

¹ As to the *atma*, that it is distinct from the body and that it is imperishable.

² The meaning of the word *samadhi* in the mind rendered pure and serene by the practice of *harma-yoga*,

³ *Prajna* is knowledge of a superior kind, i.e., knowledge as to the real nature of the *atma*. For want of a proper expression the Sanskrit term will be used in the translation.

⁴ The term *samadhi* means the mind ; remaining in it is being engaged in bringing it under control.

⁵ That is, how does he think ? For one thinks, seated.

⁶ That is, how does he act ?

Sri Krishna replies :

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

55. When one finds pleasure only in the contemplation of the *atma*, and completely¹ abandons all² desires of the heart, *his prapīd* is said to be established,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

56. When one does not grieve on the occurrence of an evil,³ and is without attachment to a good⁴ that comes, when desire, fear and anger depart⁵ from him and when he ever thinks on the *atma*, his *prajna*⁵ is said to be established.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

57. He is also said to be of established⁷ *prajñā*, whose attachment to any object is not strong enough

¹ To such an extent that they cannot recur.

² All things other than the *atma*.

³ The term *duhkheshu* refers here to the cause of pain, not to pain itself.

⁴ Similarly, the term *sukheshu* refers to the cause of pleasure.

⁵ Without any effort on his part to get rid of them.

⁶ These two verses describe two stages, as to the difference between which, see para 28 of the Introduction.,

⁷ See *Ibid*.

to impel him to action, and who on the coming of a good or an evil neither likes nor dislikes.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

58, When one, like a tortoise drawing in its limbs, completely¹ draws in his senses, as they begin² to contact objects, he is said to be of established *prajna*.

The rationale of the last practice is next explained :

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

59. The objects depart from the owner of the body, when he ceases to feed on them; only yearning is left behind. Even this yearning departs, when the *atma* is seen.

In the next nine verses the importance of subduing the senses as the first step in the establishment of *jprajnā* is pointed out:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

¹ Abstention from every one of the following is intended—seeing, speaking, playing, joking and the like.

² This is added to make the meaning clear. One is unable through old age or disease to contact objects, and he draws the senses in. In sleep also the senses are drawn away. These cases should be excluded.

60. The senses even of a wise man, strive as he may, are strong and forcibly carry away his mind,

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

61. Restraining¹ them all and fixing the mind on Me,² sit with attention.³ For, under whose control his senses are, in him *prajna* is established.

The danger of dwelling on objects is pointed out in the next two verses :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

62. In one whose⁴ mind dwells on objects attachment thereto becomes strong.⁵ Attachment ripens into desire ; and from desire comes⁶ anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

¹ That is, merely preventing the senses from contacting objects. Complete control is not possible at the outset.

² Sri Krishna desired Arjuna to fix his mind on His {Sri Krishna's} person, which was such as to captivate anyone's mind. In the case of others the mind should be fixed on something which is pure and at the same time attractive. By the practice of this meditation the desires are starved, and the senses, losing their force, are easily controlled.

³ To prevent the wandering of the mind.

⁴ Bach dwelling on objects is inevitable, so long as the yearning for objects remains.

⁵ The meaning conveyed by the prefix *up a* in the verb.

⁶ When the satisfaction of desire is obstructed.

63. Anger leads to confusion¹; from confusion, loss of memory² results; from loss of memory, loss of *prajna* ; from loss of *prajna* he perishes³.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

64. But when the senses are divorced from attraction and repulsion, and are under control, and when the mind obeys, one becomes indifferent to objects and attains peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

65. Peace being attained, the extinction of all pain follows. For to one whose mind is peaceful, perception⁴ of the *atma* comes before long.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

¹ Inability to discriminate between what may be and what may not be done.

³ Forgetfulness of the work taken up, viz., subjugation of the senses.

³ That is, he remains plunged in the cycle of rebirths ; as the *atma* is imperishable, the term should be so understood.

⁴ This is, the intermediate link. Compare with verse 53 of this chapter.

66. To one who does not ¹ sit with attention, there is no *prajna*, and therefore no meditation on the *atma*. Without such meditation there is no withdrawal² of yearning; for one from whom yearning does not depart, how can there be happiness ³ ?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. The mind which is allowed to follow the senses in their quest of objects carries⁴ away one's *prajna*, as the wind carries away the ship upon the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

¹ That is, one who does not follow the instruction in verse 61, but depends upon his own efforts.

³ Compare with verse 59.

³ From the context, the term *sukha* must mean pleasure of a superior kind, which never comes to an end. The verse refers to the conditions of *yoga* known as *pratyahara*, *dharana* and *dhyana* and to its fruits, positive and negative. The two first conditions are indicated in the first quarter of the verse, the drawing in of the mind from outside objects being *pratyahara*, and fixing it on a pure and attractive object being *dharana*. Meditation on the *atma* is *dhyana*. The negative fruit is withdrawal of yearning, and the positive fruit is attainment of peace. The verse shows that if one condition is absent, the next condition will not follow.

⁴ We may add " and turns him towards outside objects " - for, in the analogy, the carrying of the ship to a place undesired is meant.

68. Hence, whose senses are completely restrained from objects, in him *prajñā* is established.

In verse 53 reference was made to the establishment of *prajñā*, and to *Yoga* or perception of the *atma* as its fruit. The former point having been dealt with, the latter is taken up in the next three verses. One who has perceived the *atma* is described :

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

69. What is night¹ to all beings, in that the *yogi* is awake². That to which³ all beings are awake, that is night to the *yogi* who sees the *atma*.

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

70. He attains bliss, into whom all objects enter,⁴ like waters⁵ entering the sea; for the sea ever

¹ The *atma*.

² He remains seeing the *atma*.

³ Outside objects.

⁴ That is, contact the senses. They do not enter the body like food and drink. The distinction between this verse and the previous one is that in one case the objects are not perceived, in the other, they are perceived but produce no disturbance of the mind.

⁵ The waters of rivers. They produce no change in the sea, neither increase nor decrease.

remains full¹ and immovable.² One who desires objects attain not bliss.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

71. He attains bliss, who abandons all objects and is without yearning,³ without the sense of possession and without the feeling of I in the body.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

72. This⁴ is the path to *Brahma*⁵. No one who reaches it is bewildered. Even if one commences it in old age, he reaches *Brahma*, which is bliss.

¹ Of itself, but not by the flowing in of the rivers.

² In the same state, neither over-flowing nor diminishing.

³ Yearning, the sense of possession and the feeling of "I - ness" are related as cause and effect, each being the effect of the preceding one. When the *atma* is seen the feeling of "I"-ness goes, then the sense of possession in things related to the body, then yearning.

⁴ The performance of action in the prescribed attitude with a knowledge of the eternal *atma*.

⁵ The *atma* with its light become infinite.

CHAPTER III

THE teaching on the subject of the realisation of the *atma* was completed in chapter II. The next four chapters merely amplify and explain. Arjuna not¹ having apparently grasped the full meaning of Sri Krishna's teaching enquires :

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

1. If you think that *buddhi*² is superior to action, why do you direct me to this terrible³ action ?

अ्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

2. You appear to confuse my understanding with words not clearly expressed. Therefore direct

¹ See para 22 of the Introduction.

² The state in which *prajna* is established.

³ Because action is giving work to all the senses, and is therefore an impediment. For the perception of the *atma* is needed a state in which all the senses and the mind should cease to work.

me to that course, by which I shall reach my goal.

Sri Krishna replies:

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

3. In this world ¹ there are two paths, as stated by Me before,² the path of *jnana* to those who can preserve a serene mind, and the path of action to others.

न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

4. No one can reach the path of *jnana* merely by not commencing action, nor can one reach his goal by mere abandonment of actions begun.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

¹ Full of persons of different capacities.

² In Sri Ramanuja's commentary reference is made to verse 55 of Chapter I I ; but what is stated in that verse is the state of mind reached by *karma-yoga*, not a second path. The word "before" must be taken to mean "on a previous occasion in teaching others". There is a view that *karma-yoga* is the doing of action without looking to the fruit, and that *jnana-yoga* is meditation on the *atma* merely.

5. For no one can **at any time remain actionless** even for an instant. Irresistibly is everyone **made** to act by the *gunas* of his body.

कर्मोन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

6. One who sits restraining¹ the organs of action but thinking of the objects of sense, forgetful of the *atma*, is said to be a man of false conduct.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

7. But one, who restrains² his senses with the mind,³ and without attachment begins *karma-yoga* with the organs * of action, is superior.⁵

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥

One who sets out on the path *otjñāna*, restraining the organs of action, *i.e.*, abstaining from action, can never succeed. For, as his mind is unsubdued, he must think of the sense objects and turn away from the *atma*.

^a That is, confines them to action which has been previously done, and which is therefore easy to do again. By this means the senses are prevented from wandering and are thus being subdued.

³ With the mind which has set out to see the *atma*. It will then give up the fruit of action, and can break **the** force of evil tendencies by the conviction that they are opposed to the perception of the *atma*.

⁴ They are of themselves inclined to action. **The work** is therefore easy.

⁵ To one on the path of *jñāna* because his **path** is beset with no danger as the other case is.

8. Perform action which is inevitable¹ to one in the body. For the path of action is superior to the path² of knowledge. Even the maintenance³ of the body is impossible to one without action.⁴

In the last six verses abstention from action was deprecated, in amplification of the teaching in the fourth quarter of verse 47 of Chapter I I . The teaching in the first half of the same verse is enforced in verses 9 to 13 by supplying a motive for action :

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

9. This world is bound by action, which is not performed for the sake of *yajna* (worship). For the sake of *yajna* perform action without attachment.⁵

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

¹ Therefore easy to perform, and unattended with danger.

² Even though one may be fit therefor. It is only then that comparison is possible.

³ One cannot abandon every action and enter on the path of *jnana*. The body must be maintained till the goal is reached, and this will not be possible without action.

⁴ For an abstract of this portion of the Gita see para 23 of the Introduction.

⁵ Attachment to the action as benefitting the performer himself.

10. At the time of creation the Lord of all created beings with *yajnas*, and said: With this¹ attain fullness. It shall give you all² that you desire.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

11. With this³ satisfy the Devas ; the Devas will satisfy you.⁴ Satisfying each other, you will reach the highest good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

12. For the Devas, satisfied with *yajnas*, will give you what you desire. Whoever does not return⁵ to the Devas what they have given him, and appropriates it to his own use, is indeed a thief.

How is one to maintain himself ?

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुङ्क्ते ते त्वयं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

13. By eating what remains after doing *yajnas*, men are released from all sin. Those who cook for their own sakes are sinful persons and eat sin.⁶

¹ The *yajnas*, taken collectively.

² This is explained in verse 12.

³ With *yajnas*.

⁴ By giving you what you desire, compare with verse 12.

⁵ They were intended not for his own enjoyment, but for further worship of the Devas.

⁶ Food which turns sinful. For an abstract of these verses, 9 to 18 see para 3 of the Introduction.

To enforce the need for doing *yajnas*, a wheel is" described in the next three verses :

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

14. From food beings grow; from rain is the production of food ; from *yajna* comes rain; *yajna* from action.¹

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

15. Know that action comes from the body,² and the body is rendered capable by the *atma*.⁹ Therefore the body of every one ever⁴ rests on *yajna*.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

16. He who, being on the path, does not follow the wheel thus made⁵ to revolve leads a

¹ Such as the procuring of the materials and their preparation.

² The meaning of the term *brahma*. In one of its meanings *brahma* is *prakriti* or matter ; and here, matter taking the shape of the human body is intended.

³ The meaning of the term *akshara*. It is so called because it does not perish.

⁴ To complete the wheel, the body and the *atma* which energises it should be taken as one, and this is what the term beings (*bhutam*) means.

⁵ By the Lord of all beings, who instituted the *yajnas**

sinful¹ life, revels² in the senses, and lives in vain.³

The performance of *yajna* can be remitted only when the goal has been reached :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

17. There is nothing to do for him who finds every kind⁴ of satisfaction only in the *atma*.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

18. For him there is no gain in doing a thing, no loss in not doing a thing; nor does he depend upon anything in all the worlds as useful to him.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

19. Therefore ever do action without attachment and with the thought that it must⁵ be done. For,

¹ His life leads to the commission of sin, or is the effect of previously committed sin.

² His senses are his garden ; not his *atma*.

³ He does not attain the purpose of his life.

⁴ Literally, who finds *rati* only in the *atma*, *tripti* only in the *atma*, and *santushti* only in the *atma*. The three terms italicised express, respectively, the pleasure derived from the company of loving ones, from the taking of nourishment, and from the enjoyment of luxuries.

⁵ Because it is an end in itself, being the worship of the Devas.

doing¹ action without attachment, man reaches the *atma*².

In the seven verses which follow, the same subject, the practice of *Karma-yoga*, is continued, and fresh arguments are adduced :

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

20. Janaka and other great men reached their goal by action alone.⁸ Looking also to the need for carrying the world with you, you should take up action.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

21. Whatever a great⁴ man does that only other men do ; in whatever manner he does it, in that also the world follows him.

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

¹ The present tense of doing (*acharan*) indicates that the goal is reached without the intervention of any other means, i.e., by *Karma-yoga* alone.

² The term *param* means something superior. Here, from the context, it refers to the *atma* in his own nature.

³ i.e., by *Karma-yoga* without the intervention of anything else.

⁴ One well known to be a knower of the Scriptures and a follower of their instructions.

22. For Me,¹ living in the three worlds, there is nothing to be done; for there is nothing not yet attained, which has to be reached by action. Nevertheless I remain in action only.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

23. For, if at any time I do not diligently remain in action, men will follow Me, thinking that what I do is in every way the right thing.

उत्सीदेयुरिमे लोका न कुर्यौ कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

24. If I do not remain in action,² these worlds³ will be ruined.⁴ Confusion⁵ of castes will result, and these people will be injured.⁶

How should one act with this responsibility on his shoulders ?

¹ The ruler of all, who has attained everything that one can desire, who is all-knowing, omnipotent, and who lives at pleasure in the three worlds in various forms.

² Suitable to my family.

³ These good men, who decide what is right conduct from my action.

⁴ By not doing their duties.

⁵ As by a Kshattriya's abstention from righteous fight, which is the *dharma* of a Brahmana. This confusion of castes is the intermediate link between not doing one's *dharma* and ruin.

⁶ Made unfit for their duties in the future.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

25. The wise man, unattached to action, if he desires to carry the world with him, should so act that others attached¹ to action and of imperfect² knowledge may practice *Karma-yoga* only.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः सामाचरन् ॥ २६ ॥

26. Do not unsettle the minds of men of imperfect knowledge, who are attached to action. The wise man carefully doing action only should make them find pleasure in all acts.

One element in *Karma-yoga* was taught in verses 9 to 13. The other element, that is, thinking that the act is not done by the doer himself, is amplified in verses 27 to 32 ; (see para 4 of the Introduction).

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

27. While actions are really being done by the *gunas* of the body, each operating in its own way, one who does not know himself, owing to his

¹ By the bondage to matter, (compare with verse 9), therefore fit for *Karma-yoga* only.

² In regard to *atma*, therefore unfit for the path of *jnana*.

feeling¹ of "I"-ness in the body, thinks "I am the doer".

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

28. But one who knows correctly what the *gunas* are, and how they act, thinks : "The *gunas* are at their work," and is not attached to the actions-as done by himself.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

29. Confused by the *gunas* of the body, persona are attached to their actions.³ Let not one of perfect knowledge lead³ those with imperfect knowledge, who are unable⁴ to decide for themselves, to move away from *Karma-yoga*.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

¹ The feeling that what is referred to as "I" is the body.

² But not to the *atma* as distinct from the *gunas*. They are therefore unfit for the path of knowledge.

• By themselves abandoning *Karma-yoga* and entering or* the path of knowledge.

*The meaning of the term *manddn* (literally, slow)-They therefore look to others for guidance.

30. Give ¹ up all actions to Me, with your mind on the *atma*² Fight without desire,³ without the sense⁴ of possession, and therefore without⁵ excitement.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

31. Those men⁶ who ever⁷ carry out this direction of Mine, those eager⁸ to do so, and those who do not find fault with it are released from *karma* (action).

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

¹ Regard as done by Myself.

² On the relation of the *atma* to Ishvara, i.e., remembering that Ishvara controls all things, and that therefore every act is His act, though done by any one ; for the same is merely an agent or servant.

³ For its fruit. The act is the worship of Ishvara and the fruit is His, the servant having nothing to do with it.

⁴ In the act, which belongs to Ishvara.

⁵ As to the result. See para 9 of the Introduction and note 20 thereunder.

⁶ This word is illustrative merely. The Devas are also fit for doing *Karma-yoga*,

⁷ Who are convinced that this is the teaching of the Scriptures, and therefore ever follow it. Without a conviction of this kind the practice may be often discontinued.

⁸ The latter classes will in due course carry out the direction and will attain the result.

32. But those who¹ find fault with my opinion, and those who do not carry out my direction, know them to be confused in regard to every knowledge,² to be ruined³ and to be without * a mind.

Reference was made in the beginning of the chapter to the danger attending the practice of *Jnana-yoga* (see verse 6). The chapter closes with an exposition of this danger :

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33. .Even the man of knowledge⁵ acts in accordance⁶ with his nature.⁷ All beings⁸ follow nature.⁹ What can the command of the Scriptures do?

¹ Those without eagerness also should be included, following the previous verse.

² Not knowing the real nature of the *atma*, they do not know what has to be known in regard to "I , " " mine," etc.

³ Unfit to work towards their proper goal.

⁴ One should so infer from the mind not doing its work ~~and~~ to know things correctly.

⁵ Knowledge that the *atma* is distinct from the body, that it is such and such, and that it should be ever meditated upon.

⁶ That is, in quest of sense enjoyment.

⁷ The tendencies developed in the past.

⁸ That is, those in bondage to matter, .

⁹ Nature has been formed during a long period of time. The command of the Scriptures to an individual is issued only now. The confusion of the *atma* with the

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

34. Desire¹ and hatred abide in the objects of the senses and in the actions of the organs of action. Let no one come under their control.² They are his enemies.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

35. Better is one's own *dharma*,³ though defective,⁴ than the *dharma* of another, well practised.⁵ To die⁶

body, which has produced the nature, is present and is unbroken, and nature is very strong. The command is not present in the same sense. How can it overcome nature all at once ?

¹ Nature produces *rdga*, a desire to enjoy the objects or to do the actions. When this is obstructed, the desire turns to hate.

^a They draw away one commencing *Jndna-yoga* and trying to subdue all the senses, and lead him to enjoyment of actions. The meaning is, do not begin *Jnana-yoga* and come under their control. They should first be overcome by *Karma-yoga*.

³ *Karma-yoga* being easy. *Jnana-yoga*, being difficult, is said to be the *dharma* of another—one who can maintain a serene mind. *Dharma* is means to an end, and in this place it means one or the other.

⁴ In any unessential particular.

⁵ Well practised, but discontinued. This latter idea is implied in the termination *ta*, which is in the past tense.

⁶ To die before reaching the fruit, for in the next birth it will be resumed and continued*.

in one's own *dharma* is better ; the *dharma* of another is beset¹ with danger.

Arjuna enquires :

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

36. Led by what does one practising² *Jnana-yoga* commit sin,³ though himself unwilling, as if constrained by force ?

Sri Krishna replies, amplifying the statement in verse 34 :

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

37. It is desire ; it is anger, born of the *guna*, *rajas*, all-consuming⁴ and most⁵ sinful; know it to be the enemy of *Jnana-yoga*.

धूमेनाऽत्रियते वह्निर्यथाऽऽदृशो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

¹ The danger of being interrupted. Hence no fruit can be attained even in the next birth.

² The term *ayam* (he) recalls the expression, " man of knowledge," in verse 33.

³ In the form of enjoyment of sense objects.

⁴ As desire, it draws the disciple to enjoyment.

⁵ As anger, it leads to the commission of great sins, such as the injuring of others.

38. As a five is enveloped by smoke, a mirror by dust, an embryo by the amnion, so is this¹ enveloped by it.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

39. Enveloped is the knowledge² of the intelligent³ being by this constant enemy in the shape of desire, which is difficult to satisfy, insatiable.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

40. The senses, the mind and the will⁴ are said to be its instruments. With these it deludes⁵ the owner⁶ of the body, enveloping his knowledge.

¹ Embodied beings taken collectively. The three examples, respectively, indicate that desire is born with men; that, though once subdued, it returns again and again; and that it cannot be got rid of at one's own will.

² Knowledge of the *atma*.

³ The term indicates that by nature the *atma* is all-knowing, and that its capacity for perception has been narrowed by a removable cause.

* Determination that such and such things are fit objects to be sought, even though they be not so fit.

⁵ The prefix *vi* indicates variety of delusion—regarding the *atma* as not worthy of enjoyment and looking upon sense-objects as enjoyable.

⁶ To indicate that, because of the connection with the body, the owner is subject to the control of the *gunas*.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

41. Hence begin by restraining¹ the senses, and thus kill this enemy² who is destructive of knowledge.*

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

42. It is said, the senses are powerful;⁴ more powerful⁴ than they is the mind; more powerful⁸ than the mind is the will; that which is more powerful than the will is desire.⁷

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

48. Thus knowing desire to be more powerful than the will, fix the mind in *Karma-yoga* with the will, and kill the enemy in the form of desire, difficult to be overcome.

¹ i.e., by engaging¹ them in *Karma-yoga*.

² Literally, sinful thing; and it earns this epithet by obstructing *Jnana-yoga*.

³ Knowledge of the *atma* as it is, and as distinct from the body.

⁴ The verse enumerates the principal ones among the enemies of knowledge. When the senses are drawn by objects, knowledge of the *atma* does not arise.

⁵ The same result happens when the senses are disengaged, but the mind muses on objects.

⁶ Also when the mind is ready, but the conviction of the will is opposed to the thinking of the *atma*.

⁷ Desire being capable of drawing the senses, the mind and the will to its own objects and obstructing knowledge.

CHAPTER IV

THIS chapter begins with the statement that the *Karma-yoga* taught here had been taught at the beginning of the *manvantara*, and Sri Krishna is led by a question of Arjuna to describe His own *Avatdra*:

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

1. This imperishable¹ *Yoga* I taught to Vivasvan, Vivasvan to Manu, Manu to Ikshvaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

2. Thus handed down along the line of teachers,, the king-sages knew this *Yoga*, but by great efflux of time this *Yoga* has been lost in this world.²

¹ Never failing to produce its fruit.

² Through the inability of those who received the instruction from time to time.

स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

3. What I have taught¹ you now is that ancient *Yoga*, for you are My devotee and companion. This is the highest secret.²

Here Arjuna intervenes with a question :

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

4. Later was your birth, earlier the birth of Vivasvān. How am I to understand this, that you declared it at the beginning ? Sri Krishna replies :

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

5. Many³ births of mine are past. Yours also. I know them all; but you do not know them.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

¹ Taught fully, the meaning conveyed by the prefix *pra*.

² Therefore incapable of being known or taught by another.

³ The doubt may arise whether *Ishvara's* birth is real. This is removed by the words " many " and " past," and by the births of Arjuna cited as an example.

6. Remaining¹ unborn,² incapable of change, and the controller of all beings, and being in My own *prakriti*,³ come down of My own will.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

7. Whenever *dharma* fades and *adharma* raises its head, I create * Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

8. To protect the good, to destroy the wicked, to establish *dharma*, I appear from age to age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

¹ See para 32 of the Introduction as to this and the next two verses.

² These three expressions distinguish *Ishvara* from others ; from matter and the *atmas* in bondage thereto by the first, for matter constantly changes its state and the *atmas* take up new bodies ; from those loosed from the cycle of rebirths by the second expression, for their knowledge had been narrowed at one time, not so *Ishvara's* ; from those whose knowledge ever remains „infinite by the last expression, for they are not lords of all beings. These expressions are merely illustrative. They therefore include all the attributes of *Ishvara*. If any of them are not observed in any *Avatdra*, they are hidden by His own will.

³ See the Introduction, para 32. When the *prakriti* is the lower one, it is put into the form needed for the occasion.

* Myself invested with a body suitable to the occasion*

9. One who thus correctly knows My divine birth and doings, when he quits this body, is not reborn. He reaches Me.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

10. Devoid¹ of desire, fear and anger, full of Me² and depending upon Me, many, purified in the *tapas* of knowledge,³ have attained to my likeness.

The next verse shows to what extent the love leading to *Avatara* takes Ishvara on :

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

11. In whatever form⁴ men wish to see Me, in that same form do I appear before them. In short,⁵ men enjoy⁶ Me⁷ in various⁸ ways.

¹ Because all objects are abandoned and Ishvara alone is sought. This is the meaning of depending upon Me.

² Meditating upon Me. Then one is full of the object meditated upon.

³ Knowledge of Ishvara's divine birth and doings. This itself purifies like *tapas* (discipline).

⁴ In whatever form men wish to see Me, and with this wish they come to Me. Rukmini wished to see Sri Krishna as husband, Vasudeva as son, and Arjuna as charioteer.

⁵ These words have been added to indicate the connection between the two halves of the verse.

⁶ The verb *anu vartante* is split up, the prefix meaning enjoying (*anubhuya*), and the other member meaning "remain".

⁷ The meaning of *vartma*, My nature, My qualities, My deeds, etc.

⁸ Each in his own way, one as husband, another as son, and a third as charioteer.

The mode of practising *Karma-yoga* is described in the next four verses :

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

12. Men desiring the fruit of action here worship the Devas; for quickly does the fruit of action come in the world of men.

Why is there this difference among men, a few seeking immortality, and the many going after petty fruits ?

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

13. The four castes¹ were created by Me, havings regard to differences in their *gunas* and actions. Though their author, know Me as not their² author, and as not affected by the creation of the differences.

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

¹ They are mentioned here to represent all other differences.

² Ishvara is the common cause, as earth, water and sun-light are the common causes of plants. The differences among them should be traced to the differences in the seeds. So are differences among men to be accounted for by differences in the qualities previously developed by them. In this respect Ishvara may be said to be not the author.

14. Actions do not bind Me ; nor is the fruit of action desired by Me. One who knows¹ Me thus is not bound by *karma* (action).

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

J 5. Those, also, who sought liberation in the past knew Me in this manner and did *Karma-yoga*, Therefore do you also do this ancient *Karma-yoga* only, as was done by those who went before you.

In the next nine verses the importance of the positive element, the thought that the doer of *Karma-yoga* is really not the doer is brought out :

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

16. What is action ? What is *jnana* ?² In this matter even the wise are confused. That action³

¹ Mere knowledge will not suffice. One should follow Ishvara's example and do action without a longing for the fruit, and turning over the thought that, though one does the action, the particular form of it is determined, not by his real nature, but by the tendencies previously developed in himself. In this sense he is not the doer. This thought, the positive element, is as necessary as the absence of longing, the negative element.

² The meaning of *akarma*, i.e., other than *karma* (action). As action and *jñāna* are under reference here, the term means knowledge. The term *jñāna* will be used to indicate the positive element referred to in the above note.

³ Action, including *akarma* (*jñāna*) ; for both are referred to in the first half of the verse.

I shall declare to you, knowing¹ which you will be released from evil.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

17. For there is something to be known of *karma* (action), something of *vi karma*,² something of *akarma* (*jñana*). Impenetrable is the path of *karma* (action).

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

18. One who sees *akarma*,³ (*jñānam*) in *karma* (action), and *karma* * (action), in *akarma* (*jñānam*), is among men the knower of the Scriptures, is fit for immortality, and carries out all the prescribed actions,

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

¹ And practising it; for knowledge in regard to action to be done ends in the doing of the action.

² Actions of different kinds leading to different fruits. One on the path of action should give up the fruits and do the actions as leading to one fruit only—immortality. This was stated in Ch. I I, verse 41.

³ Who thinks of the *atom* in its real nature, while the action is being done.

⁴ Who sees the action which is being done, while he thinks of the *atma* in its real nature. In actions done as *Karma-yoga* there are two aspects, the action-aspect and the knowledge-aspect.

19. Whose actions ¹ are all free from desire and the confounding of the *atma* with the body, of him wise men say, his actions are burnt up by the fire of *jnana*.²

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिपवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

20. If one gives up attachment to the fruit of action, is satisfied with the eternal *atma* only, and his mind does not dwell upon objects, even though he may be fully engrossed in action, he verily does no action.³

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

21. If one is without desire,⁴ controls the mind,⁵ and gives up the sense of possession in everything,

¹ For an abstract of this and the next four verses see para 26 of the Introduction.

² The thought of *atma* in its real nature. Wise men thus recognise the knowledge-aspect of *Karma-yoga*.

³ He only practises *jñānam* under the colour of action. *Karma-yoga* is merely the diverting of the senses to things which help *jñānam*, instead of opposing it by dwelling on objectionable objects. While the senses are thus engaged, the mind meditates on the *atma* in its real nature.

⁴ For fruit.

⁵ Confines it to the *atma* and prevents thought of everything else.

though he may do to the end of his life action for the maintenance of this body, he commits-no sin.

यदच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबद्ध्यते ॥ २२ ॥

22. When one is pleased with what comes without effort/ is beyond ² joy and grief, without ill-will, ³ and is the same in success and failure, he is not bound, even though he does only action.

गतसङ्गास्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

23. When one's attachment ⁴ has departed, and his sense of possession has left him, while the mind dwells on *jnana* ⁵ and he acts only to do *yajna*, all his previous *karma* completely disappears. ⁶

¹ As means of supporting the body.

² Literally, beyond the pairs, meaning beyond joy and grief. This will happen when attachment to fruit is given up. From this absence of attachment follows sameness in success and failure.

³ When the *atma* is recognised as distinct from the body, and as being of the same character in all persons, the dislike of aliens, so largely dependent upon the colour of the skin, is bound to go.

⁴ To everything other than the *atma*.

⁵ Knowledge of the *atma*.

⁶ The first of the five verses bears testimony to the aspect of *jnana*. That and the last verse declare that all past "*karma*" is burnt up and that nothing is left behind. The second verse states that no action is done and that

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

24. When one¹ regards every part of action as *Brahma*,³ the instrument as *Brahma*, the offering as *Brahma*, the fire as *Brahma* and the offerer as *Brahma*, by him *Brahma* alone is reached.

In verses 25 to 32 the varieties of *Karma-yoga* are enumerated. In a Vedic text, four things, offering into the sacred fire, gift, discipline and the recitation of the Veda, done without desire for fruit, are stated to be necessary conditions of *Bhakti-yoga*. These four things were taken together as one, and as the Veda and the fire were among them, the *Sudra* was declared to be debarred from the path to liberation. Sri Krishna does not expressly state that this interpretation is incorrect. He separates the four things and regards each as a variety of *Karma-yoga*, thus bringing in the *Sudra*. He adds nine other varieties, eight of which are open to the *Sudras*, and to each he applies the name *yajna*. Where this is not expressly under its colour *jñāna* only is practised. The third and fourth verses assert that nothing else need intervene to procure release from the cycle of births and deaths for him, not even *Jñāna-yoga*.

¹ *Karma-yoga* has the aspect of *jñāna*, when one thinks of the *atma* in its real nature, while doing the action. The same aspect remains when the action is done with the thought that everything is an expression of Ishvara (see para 26 of the Introduction).

² Ishvara.

done, a fire and an offering are imagined. See verses 26, 27, 29 and 30.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

25. Some *yogis*¹ practise *yajna* in the form of worship² of images only;³ some make offerings into the fire⁴ of *Brahma* with the proper instrument.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ २६ ॥

26. Others offer the ear⁵ and the other senses into the fires of control. Others again offer sound⁶ and other sense objects into the fires of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

¹ The term *yogi* is used in the translation in the sense of one who practises *Karma-yoga*.

² The term *daivam* means relating to Deva, and therefore indicates worship of the Deva. As every other form of worship is referred to in the succeeding verses, the worship of images results.

³ This term and the use of the term *apare* (others), show that each is a separate variety.

⁴ In the manner stated in verse 24.

⁵ Make them cease to work. As each sense has to be controlled, the plural—fires of control—is used.

⁶ This method amounts to getting away from the objects. When their presence cannot be avoided, drawing the senses away from them is the previous method.

27. Still others offer all the actions of the senses and of the *prana* (life-breath)_a into the fire of the control of the mind kindled by *jñāna*?

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

28. Some worship the Devas with materials properly acquired, practising *dana* (gift), *yaga* (sacrifice) and *homa* (a variety of sacrifice without Vedic ritual). Some practise *tapas* (fasting in various forms) ; some perform pilgrimages to holy places and holy rivers; some recite the Veda; some study its meaning. All of them make efforts and are of firm determination.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्रणापानगती रुध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

29 and 30. Some offer² the out-going breath into the fire of the in-coming breath ; some offer the in-coming breath into the fire of the out-going breath; others stopping the action of both, offer

¹ Knowledge of the real nature of the *atma* helps the control.

² These practices are known as *puraka*, *rechaka* and *kumbhaka*, and the three taken together constitute *pranayama*.

the breaths into the fire of the breaths. All the three classes practise control of the breath and are moderate in food.

All these practise *yajna*; are purified by *yajna*.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

31. They live on the remains of *yajna*, known as *amṛita*, and reach the eternal *Brahma*? This world ² is not for one not doing *yajna* ; how can he reach the other ?³

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिर्व ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

32. Thus various kinds of *Karma-yoga* exist as means of reaching *Brahma* (the *atma* in its own nature). Know them all as produced by action. Knowing this, and doing⁴ *Karma-yoga*, you will be released.

¹ The *atma* in its real nature. By the term *yajna* in these two verses reference is made to the worship of *Devas* enjoined in chapter III, verses 9 to 13. The meaning is that while any of these varieties is practised, the general direction given in these verses should not be ignored.

² Compare with verse 13 of Chapter III.

³ Immortality.

⁴ Doing action for *yajna* (vide Chapter III, verse 9).

The chapter closes with praise *oijnāna* (realisation of the *atma*) .

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

33. Superior is the *jñāna* aspect to the action¹ aspect (in action² done as *Karma-yoga* with its two aspects). For all actions and everything else end in *jñāna*.⁸

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

34. Obtain this *jñāna* by prostrating, service and questioning. Those who possess *jñāna* and have had realisation of the *atma*. will teach you *jñāna*.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

35. Knowing which you will not again fall into this confusion, and by which you will see all beings⁴ in yourself and then in Me.

¹ Literally, the aspect full of materials, for action is concerned with them. The term *yajna* means here a part, an aspect of *yajna*, and *yajna* is *Karma-yoga*.

² The words within the brackets have been added to make the meaning clearer.

³ Realisation of the *atma*. The term *jñana* is used in this sense in all the succeeding verses.

⁴ As of the same nature as yourself. Query ! May it not mean—Regard all others as yourself, sympathising in their grief, rejoicing in their joy and giving freely to all of what you have ?

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वे ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

36. Even if you be the most sinful of all sinners, you will cross the sea of all your sins with this raft of *jnana*.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

37. As a well-kindled¹ fire reduces fuel to ashes, so does the fire of *jnāna* reduce all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

38. For there is no purifier in this world equal to *jnana*. This *jnana* will in due course come to you of itself, when you are perfected by *Karma-yoga*.

श्रद्धावांलुभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

39. One reaches *jnana*, by eagerness for it, by fixing the mind on it, and drawing the senses away from everything else. Having obtained *jnana*, before long he attains to the highest peace.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

¹ The analogy of the raft is imperfect, as one may doubt whether *karma* may not recur. The analogy of the fire removes this doubt. It also indicates that *jnana*, though one, can remove all sins.

40. But one uninstructed, without faith, or with a doubting mind, goes to destruction. Neither this world, nor the world beyond, nor happiness is there for the doubting mind.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

41. *Karma* does not bind him, who renounces-action by the practice of *Karma-yoga*, whose doubts are sundered by the knowledge¹ of the *atma*, and whose mind holds firmly to the instruction received.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

42. Therefore sunder with the sword of *jnana*² this doubt born of ignorance in regard to the *atma*, which dwells in your heart. Stand up and practise *Karma-yoga*.

¹ As imparted by Sri Krishna. The term *jñāna* here does not mean realisation.

² Knowledge of the *atma* obtained from the teacher.

CHAPTER V

IN Chapter III the practice of *Karma-yoga* in preference to *Jnāna-yoga* was insisted on for various reasons, and the two elements which enter into *Karma-yoga* were described. The Chapter is therefore rightly named *Karma-yoga*. In the fourth chapter attention was called prominently to the *jnana* aspect of *Karma-yoga* and realisation, into which that aspect ripens, was praised. The Chapter is therefore called *Jnāna-yoga*. In the fifth chapter the same aspect is again considered from the point of view of: renunciation; for one who practises *Karma-yoga* renounces his doership, the action itself and the fruit of action. It is therefore called *Sanyāsa-yoga*.

Arjuna, misunderstanding the teaching in the penultimate Verse of the previous chapter, inquires t

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

1. You praise renunciation of actions, and then you praise *Karma-yoga* also. Of them tell me that which is settled to be superior ?

Sri Krishna replies in 6 verses and recommends *Karma-yoga* :

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

2. Renunciation of actions and *Karma-yoga*, both lead to the highest good ; but, of the two, *Karma-yoga* is better than renunciation of actions.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

3. For he should be known as a perpetual renunciator, who neither hates¹ nor desires and is beyond joy and grief. Such an one is easily freed from bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम् ॥ ४ ॥

4. Those who speak of *Jndna-yoga* and *Karma-yoga* as different,² they are children, not wise men. One who practises one of them well reaches the fruit of both.

¹ Being pleased with the contemplation of the *atma*, which is a part of *Karma-yoga*. He therefore longs for nothing else.

, ² On the plea that they lead to different fruits. The common notion is that *Karma-yoga* leads to *Jnana-yoga* only, and that the latter alone leads to realisation. This is stated to be incorrect.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

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

5. That fruit, which is attained by those practising *Jnana-yoga*, is reached by the followers of *Karma-yoga* also. He sees correctly, who sees *Jñāna-yoga* and *Karma-yoga* as one.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

6. But *Jnana-yoga* is difficult to attain to without the help of *Karma-yoga* ; one doing *Karma-yoga*, meditating¹ on the *atma*, reaches *Brahma*² before long.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

7. One doing *Karma-yoga* becomes of pure³ mind, subdues⁴ the mind and senses, and regards the *atmas* of all beings as himself. Even though he does action, he is not polluted.⁵

¹ The meaning of the term *muni*. He does not need the intervention of *Jñāna-yoga*.

² *Atma* is the pure state.

³ The purity here is being untouched by *rajas* and *tamas*. From this follows the absence of desire and hate.

⁴ Because the mind is fully engaged in the action under performance, it is easily subdued.

⁵ With the feeling " I " in what is not the *atma*.

In the next six verses renunciation, considered already in chapter I I I, verses 27 to 32, and chapter I V, verses 13 to 15, is taken up :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्गच्छन्स्वसन्धृषन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

8 and 9. Let one who knows the truth about the *atma*, and performs *Karma-yoga* think " I never do anything," when he sees, hears, touches, smells, eats, walks, sleeps, breathes, speaks, throws out, grasps, opens and closes the eyes.

He should believe that the senses are drawn to their objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

10. When one regards his actions as done by the senses,¹ and does them without attachment, he is not polluted with ² the sense of I-ness as a lotus ³ leaf is not polluted by the water which touches it,

¹ The meaning of the term *Brahmani* *Brahma* is matter, and the senses, being its modifications, are so called. The actions are regarded as the work of the senses as directed in the preceding two verses.

² The term *papena* here means the notion that the body itself is *the atma*, because such a notion binds.

³ The analogy teaches that the contact with the body does not pollute the *atma*, if the actions are done as prescribed.

The next verse adds : " So have other *yogis* done. "

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

11. So do *yogis* perform action for purification of the mind with the body, the mind, the will, and the senses,¹ giving up attachment.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

12. The *yogi*, giving² up the fruit of action, attains eternal peace; the man of the world, led by desire and attached to fruit, is bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

13. Mentally³ regarding all the actions as done * by the body, the owner of the body, uncontrolled by

¹ The text is " with the mere senses," that is, without the feeling " mine ". The epithet should be applied to the others also, changing its number.

² In the case of both, the action is the same ; yet the result is that one is bound and the other remains free. This is owing to the presence of a co-operating cause, the attachment to fruit.

³ With the mind contemplating the real nature of the *atma*. The acting is really due to his contact with the body, which exercises a controlling influence. If he remained free, the action would not take place. Literally, the city with nine gates or openings.

* The meaning of the term *prabhu*

attachments, rests serene, neither acting nor causing to act.

In the next six verses the real nature of the *atma* is described.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

14. The *atma*, freed ¹ from the control of *karma*, does not act like a man of the world ; its actions are not like his acts; and it does not enjoy the fruit of action as he does.³ But that which acts is nature induced by past actions.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

15. The *atma* does not remove one's³ grief, nor another's⁴ joy, for it is not confined to any particular⁵ body. Its *jnanam* (consciousness) is narrowed by past *karma*.⁶ The *atmas* in bondage are therefore deluded.

¹ This is one point.

² The second point is that the *atma* has neither friend nor foe (verse 15). The last point is that its *jnanam* (consciousness) is infinite, all-embracing (verse 16).

³ On the plea that he is a friend.

⁴ On the plea that he is an enemy.

⁵ Friends and foes are made by the body which covers the *atma* for the time being ; but the *atma* is not confined to this or that body.

⁶ The term *ajnāna* means that which is inimical to *jnanam* and this is past *karma*.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

16. But when that *karma* is destroyed by realisation¹ of the *atma* consciousness² becomes infinite and reveals all things, like the sun.

How may one reach this state of the *atma* ?

तदुद्ग्रथस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

17. By willing to reach it, by making efforts towards it, by meditating upon it, and by regarding it as the highest good. Thus purified by meditation, one reaches the *atma* in its real nature, and ever retains that state.

Such being the nature of the *atma*.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

18. Sages see the *atmas* to be the same in a mere Brāhmaṇa and one possessing¹ learning and humility,

¹ Compare with chapter IV, verses 36—38.

² From the form of the expression, consciousness appears to be an essential attribute of the *atma*. From the analogy, the relation of consciousness to the *atma* appears to be like the relation of light to the Sun. The only change which consciousness undergoes is to contract during the bondage of the *atma*, and to expand when it becomes free.

³ Each pair shows difference, and the three pairs indicate differences in the *gunas*—*satva*, *rajas*, and *tamas*. The differences are in the bodies, while the *atmas* are all alike.

in a cow and an elephant, in a dog and one who feeds on the dog.

The perception of sameness is praised :

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

19. Even here the cycle¹ of births and deaths is overcome by those whose mind remains fixed on this sameness of the *atmas*. For the purified *atma* regarded as the same in all is *Brahma*.² They therefore fix their mind on *Brahma*.

In the next seven verses, in which the subject of *Karma-yoga* is brought to a close, instruction is given in order to make the *jñāna* aspect ripen into realisation. (See para 27 of the Introduction).

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

20. Let not the *yogi* rejoice on the coming of a good, or tremble at the coming of an evil. (How may³ this be done ?) By fixing his mind on the stable (the *atma*), and not confounding it with the body,

¹ They approach those who have become free; they attain a serene mind.

² When the *atma* is purified, its light becomes infinite. It is therefore called *Brahma*.

³ These words have been added to show the connection between the instructions given. For the same reason the words "How may this again be done"? have been inserted.

(How may this again be done ?) By knowing *Brahma*¹ from instruction and then meditating on it.

The effect of carrying out these instructions is stated next.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

2J. When the *yogi*'s mind remains unattached to outside objects, and finds pleasure only in the *Atma*, he engages his mind in the contemplation of *Brahma* and enjoys inexhaustible² bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

22. The enjoyments which are born of contact with outside objects are parents of pain, and have a beginning and an ending. The wise do not rejoice in them.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

23. If one is able here, even before he is released from the body, to restrain the force born of desire and anger, he is fit for realisation, and attains bliss.

योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

¹ The term *Brahma* in this and succeeding verses is the purified *atma* with infinite light.

² This will happen after realisation.

24. When the *yogi* finds in the *Atma* the only object of enjoyment, the place¹ of enjoyment, as well as the instrument² of enjoyment, he becomes *Brahma* and attains *Brahma*³ *Nirvanam*.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

25. They attain *Brahma*³ *Nirvanam*, who see the *Atma**, who are purified, who are beyond joy and grief, who confine the mind to the *Atma*, and who find- pleasure in the welfare of all beings.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

26. *Brahma** *Nirvanam* is all round those who have been freed from desire and anger/who make efforts (verses 20 and 21), who control the mind (verse 24), and who conquer it (verse 23).

¹ A garden is a place of enjoyment with its shade, leaves, flowers and fruits, so is the *Atma* to the *yogi* with its attributes, with discussions about it and the writing of books about it.

² Light helps enjoyment; here the *Atma* itself is the light and becomes an instrument of enjoyment.

³ Bliss in the enjoyment of *Brahma*.

⁴ The expressions have been translated in the order in which they occur in the verse. Transcending the pairs and confining the mind to the *Atma* come first. This is a repetition of verse 20. Seeing the *Atma* and being purified are the effects produced, and come last. The service which this verse does is to emphasise the finding of pleasure in the welfare of all beings.

The description of *Karma-yoga* is finished. Its fruit is alluded to in the next two verses :

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

27. Avoiding * contacts with outside objects, fixing ² the eyes between the eye-brows, making ³ equal the breathing in and the breathing out;

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

28. Controlling ⁴ the senses, the mind and the will, seeing ⁵ the *atma*, looking only to immortality, and devoid of desire, fear and anger, he who remains thus is indeed released.

The closing verse points out how *Karma-yoga* is easily performed.

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

¹ The meaning is preventing the senses from contacting objects. This is known as *pratyahara*.

² The object being to prevent the wandering of the eyes.

³ This is known as *pranayama*.

⁴ In note 1 of sloka 27, reference was made to stopping the action of the senses when begun. By controlling the senses, etc., is meant the bringing of them to that state in which they become incapable of action. This is the effect of the first controlling. This immediately precedes realisation.

⁵ The meaning of the term *muni*.

29. When one knows Me as the receiver¹ of worship in the form of *yajna* and *tapas*, as the mighty² Ruler of all the worlds, and as the Friend³ of all beings, he easily⁴ enters on *Karma-yoga*,

¹ As one who is worshipped with these and other forms of *Karma-yoga*.

² This clause shows that *Ishvara* is capable of helping the worshipper.

³ This clause shows absence in *Ishvara* of inaccessibility caused by intoxication of power and pride, which is found in the world in men of power.

⁴ The term *sānti* here means ease, in the form of absence of uneasiness of mind, that is, finds pleasure in doing it.

CHAPTER VI

IN chapter II the nature of the *Atma* was explained, the path to reach it was pointed out and, at the end, reference was made to its realisation. The path was fully discussed from every point of view in the next three chapters. In the sixth chapter, realisation is dealt with, first the state of mind in which it is possible, then the conditions under which it takes place, its nature and the further growth of the *yogi*. This chapter is therefore called *Dhyāna-yoga*.

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्यथाक्रियः ॥ १ ॥

1. One that does action without dwelling on the fruit, and with the thought that the action is an end in itself, practises both *Jnana-yoga* and *Karma-yoga*; not he who gives up¹ the fire and does *Jnana-yoga*.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

¹ That is, gives up *yajna*. The term *akriya*, like *ahartna* means something other than action, i.e., *Jnana-yoga*. Such a person is on one path only. The other is on both.

2. That which is called *Jñāna-yoga*, know that as part of *Karma-yoga*. For there is no one doing *Karma-yoga*, who has not ceased to confound the *atma* with the body.

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

3. To one wishing to rise to realisation (*Yoga*), *Karma-yoga* is said to be the means. Only he who has risen to *Yoga* can withdraw from action.

When has one risen to *Yoga* ?

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

4. One is said to have abandoned all confounding of the *atma* with the body and to have risen to *Yoga*, when attachment to the objects of the senses and their actions no longer springs up in him.

The disciple is advised to practise *Karma-yoga*, which consists in the practice of non-attachment to objects:

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

5. Let one raise the *atma*, calling to his aid a mind unattached to objects. Let him not depress it with the mind attached to objects; for the mind

¹ From the sea of *samsara* or cycle of births and deaths.

alone¹ is the friend of the *atma* ; the mind alone is the enemy of the *atma*.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

6. The mind is the friend of that *atma*, which turns the mind away from objects. But to the *atma*, which has not subdued it, the mind itself * becomes hostile like an enemy.

The state in which the commencement of *Yoga* (realisation) becomes possible is described :

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

7. The superior³ *atma* is well⁴ established in the mind of him whose senses are controlled, and who has conquered⁵ himself in regard to heat and cold, pleasure and pain, honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

¹ Others, called relations, act in opposition to his release from *karma* and are not relations.

² His own mind. Which ought to be servant.

³ The *atma* in this condition may be said to be *param* or higher, as compared with its present state.

⁴ Compare with chapter I I , verse 53.

Is unaffected by the pairs. The three pairs may be taken to apply to three kinds of matter of which the body is made. The mind being under control, there is no response. This is one sign that the person is fit for meditation. This verse shows his new attitude towards his own body. The next two verses deal with his attitude towards outside objects and towards persons.

8. The *yogi* is said to be fit (for realisation) whose mind is pleased with the knowledge¹ of the *atma*, who dwells on that aspect² of it which is common to all incarnations, and who therefore controls his senses and regards a lump of earth, a stone and a piece of gold in the same³ light.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

9. He excels⁴ who looks upon friends,⁵ foes and neutrals, good and -bad men in the same⁶ light.

¹ Literally, his knowledge of the *atma* as it is and as it differs from the body.

² The meaning of the term *kutastha*, *kuta* is the anvil of the blacksmith, on which pieces of iron are placed, beaten with the hammer, and then removed. The anvil itself undergoes no change. Similarly, numerous bodies come to the *atma* and go, each gradually growing and then decaying, the *atma* however remains the same. The term *kuta* therefore means the *atma* as distinct from the bodies, itself remaining unchanged.

³ They are of the same use to him. In his eyes the difference between a stone and gold is no more than the difference between the lump of earth and stone.

⁴ The stage described in this verse is the highest stage of fitness for realisation.

⁵ Three terms indicate friends ; *bandhu* is a relation by birth like parents ; *mitra* is one of the same age ; *suhrit* is therefore any other well-wisher. *Dveshya* is an enemy by birth ; *art* is therefore an enemy from any other cause. The two terms referring to neutrals may be similarly distinguished.

⁶ Because the *yogi* is neither helped nor obstructed by any.

The conditions of *Yoga* are next stated in eight verses :

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

10. Let the *yogi* ever¹ fix the mind in a state in which realisation will take place, seated by himself in a retired² place, controlling the thinking faculty, and having given up desire³ and the sense of possession.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलजिनकुशोत्तरम् ॥ ११ ॥

11. Placing on a pure⁴ spot a firm⁵ seat for himself*, neither much raised nor very low, and covered over with a cloth,⁶ antelope skin and *kusa* grass.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

¹ At the time selected for *Yoga* everyday.

² A place not frequented by people, and not disturbed by sounds.

³ For anything other than the *atma*.

⁴ Pure in itself, not owned or controlled by impure persons, and untouched by impure things.

⁵ Made of wood, to secure firmness.

⁶ Cloth in order to make the seat soft; antelope skin to prevent crumpling and also for purity; and *kusa* grass over all for purity and for the preëminence of the *satva guna*.

12. Sitting¹ on the seat, making the mind one-pointed, controlling the functions of the mind and the senses, let him practise *Yoga* to reach purity² of the *atma*.

संम कायशिरोघ्नीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

13. Holding the body, head and neck erect, immovable³ and steady,⁴ and seeing the point⁵ of his own nose, that the eyes may not wander.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

14. Let him sit with a cheerful mind, free from fear, firm in the observance⁶ of the discipline of the

¹ Standing will cause fatigue, and lying down will induce sleep.

² The purity here is freedom from the bondage of *karma*. Purity of the mind has been already secured.

³ There must be no shaking of the body.

⁴ The word steady (*sthīram*) indicates the provision of a support for the back in order to prevent the fatigue arising from holding the body erect and immovable.

⁵ By closing the eyes the seeing of outside things may be prevented; but it may induce sleep. Hence the direction to see the tip of the nose. Will this be possible, when the mind is fixed on the *atma*? The meaning is that the eyes should be so fixed on the tip of the nose that nothing else may be seen.

⁶ Though this expression is in general terms, abstention from sexual intercourse is intended, together with abstention from seeing, speaking to, or of thinking of a woman as an object of enjoyment.

student, drawing the mind away carefully from other things, fixing it on Me and retaining¹ it there.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

15. Ever controlling the mind in this² manner, the *yogi* makes his mind steady and reaches the peace which abides in Me and which is the highest degree of *Nirvāna*.

नात्यभ्रतस्तु योगोऽस्ति न चैकान्तमनभ्रतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

16. *Toga* is never for one who eats too much, or who abstains from food to excess; nor for one too much addicted to sleep or wakefulness.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

17. Pain-killing *Toga* is attained by one moderate in food and exercise, moderate in activity³ and moderate in sleeping and waking.

¹ That is, preventing the wandering of the mind to anything else. The three expressions indicate the three operations known as *pratyahara*, *dharana* and *dhyana*.

² As pointed out in the previous verse, fixing the mind on Sri Krishna and retaining it there. This renders the mind pure and steady. It is for this purpose that thinking on *Ishvara* is brought in, though the subject under consideration is the realisation of the *atma*.

³ Reference is made to activity which brings fatigue.

This subject having been finished, *Yoga* is next taken up. And first the state of fitness is again stated :

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

18. When the mind dwells only on the *atma* and remains unmoved therefrom, the person is said to be without yearning for any object of desire and to be fit (for *Yoga*).

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

19. As a lamp standing in a windless place does not flicker,¹ to such may be likened the *atma*^d of the *yogi*, who, restraining the mind, practises *Yoga*,

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवाऽऽत्मनात्ऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

¹ And shines brightly.

³ The full effect of the analogy should be realised. The *atma* corresponds to the lamp ; its *jnanam* or consciousness to the light of the lamp ; and the mind to the wind, Ordinarily, *Jnanam* moves through the mind and the senses to objects ; but when the mind does not dwell upon the objects, *jnanam* does not extend to them, and the *atma* shines in its full splendour.

Query.—Should the mind cease its action completely, as the wind ceases to move; or is it sufficient if its activity is confined to the *atma* only ?

20. The practice in which the mind, calmed by the practice of *Yoga*, ceases¹ to work, in which the *yogi* sees the *atma* with consciousness, and finds joy therein,

सुखमात्यन्तिकं यत्तद्वृद्धिप्राप्तमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

21. In which practice he finds the greatest delight which consciousness can grasp, but not the senses, engaged in which he shows no inclination to move away from it;

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचार्यते ॥ २२ ॥

22. Having² reached which, he does not regard any other gain as superior to it; practising which, he is not shaken³ even by heavy sorrow;

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

¹ If the mind may be active in regard to the *atma* only, the term *uparamate* should be strained to mean something else. The meaning suggested in Sri Ramanuja's commentary is, "It revels in it, as being bliss of a superior kind".

² This refers to the period of time when *Yoga* is not practised, for during *Yoga* there is no room for perceiving the gain.

³ He does not fall into a depression which is inimical to *Yoga*.

23. That practice should be known as the means of breaking one's connection with pain. Its name is *Yoga*. This *Yoga* should be commenced with a firm¹ conviction and practised with a cheerful mind.

Certain conditions of *Yoga* previously enumerated are reiterated in the next four verses :

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्राभं विनियम्य समन्ततः ॥ २४ ॥

24. Let the *yogi* completely abandon all objects of desires born of the imagination, and with the sole help of the mind² restrain all the senses from every object.

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

25. Let him slowly, slowly, withdraw³ from all outside objects with knowledge and perseverance; let him fix the mind on the *atma* and not think of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

261 Turning to whatever object the fickle mind goes forth, leaving the *atma*, restrain the mind from

¹ That *Yoga* is of this character.

² That is, by considering that the objects are related to the body and not to the *atma* itself. Objects of desire born of the imagination are children, lands, and the like. These can be completely abandoned. There are others which cannot be so easily given up, being born of contacts, like heat and cold. Being inevitable, they should be endured with equanimity.

³ Compare with verse 14, second half.

that object, and place it under the entire control of the *atma*.¹

The next verse draws attention, as a means, of governing the mind, to the bliss which this *Toga* will produce:

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतकल्मषम् ॥ २७ ॥

27. For supreme joy comes to the *yogi*, whose mind² is steadily fixed on the *atma*, from whom the *guna rajas* has departed, whose consciousness has become all-embracing, and whose impurities are burnt up.

The subject is brought to a close in the next verse.

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

28. Doing *Yoga* in this manner, the *yogi*, purified, easily attains supreme joy in the enjoyment of the *atma*. He enjoys it for ever.

The next four verses describe the further progress of the *yogi*. Having realised the *atma* and enjoyed the joy which it brings, he may wish to go further and become *Brahma*, that is, to grow until his consciousness becomes all-embracing. For this, a further

¹ By dwelling on the superior delight which realisation brings.

² The order in which these developments take place is as follows: first purification, then disappearance of the *guna rajas*, then steadiness of the mind, lastly becoming *Brahma*. Each leads to the next one.

discipline is necessary. He has got rid of personality and has become able to perceive the *atma*. He must now get rid of individuality, the notion that he can stand apart from the world and from *Ishvara*. To show how this should be got rid of, two verses have been inserted in the first part; of the Gita, Chapter III, verse 30, and Chapter IV, verse 24. By carrying out the direction in the first verse, the *yogi* will identify himself with *Ishvara*, and by acting on the suggestion in the second verse, he will identify himself with humanity. Having purified himself in this manner, the *yogi* should meditate on becoming *Brahma* as the goal, and on *Ishvara* as the means.

By this *Toga* he will eventually become *Brahma*. This is reached by stages, which are described in the next four verses: (see paragraph 13 of the Introduction.)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

29. With his mind fixed in *Yoga*, the *yogi* sees himself¹ in all beings, and all beings² in himself; he sees sameness³ everywhere.

¹ He puts himself into their position, and feels as they feel, sympathising in their grief and rejoicing in their happiness.

² He regards them as part of himself, entitled to share in the good things which he possesses.

³ Identity of interest. In Sri Ramanuja's commentary this sameness, which the *yogi* sees, is said to be sameness of nature. While the bodies differ, the *atmas* are in

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

30. He who sees¹ Me in every *atma*, and; sees every *atma* in Me, from him I do not disappear, nor does he disappear from Me.²

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

31. When the *yogi* having grasped oneness in *Yoga*, dwells upon it, however he may be engaged,⁸ he is in Me.⁴

themselves exactly alike ; and this sameness, it is said, is now realised. But when once the *atma* is seen, the sameness of nature becomes apparent at once, without the need for the practice to ripen.

¹ Here sameness of another kind is seen, *Ishvara* and the *atmas* form a homogeneous group with *Ishvara* at the head, and all working towards a common purpose, though they are not all of them conscious of it. Sri Ramanuja's commentary, however, regards this verse as referring to *Ishvara* and the *atmas* as being of the same nature, when the latter are purified.

² This appears to mean that *Ishvara* is particularly pleased with the *yogi*, who had reached this stage. Otherwise, there is no object in making this statement; for *Ishvara* sees every one.

¹ Whether he is engaged in *Yoga* or not, and whatever he may be doing, he sees the oneness. This is the new idea in this verse. Sri Ramanuja's commentary sees in this verse reference to the likeness of the *atmas* to *Ishvara*, when *karma* or *avidya* leaves them, and their consciousness becomes infinite.

⁴ *Ishvara* is so pleased with the *yogi* in the third stage that he is ever in *Ishvara*, who cannot bear separation from him.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

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

32. When from the perception of oneness of all *atmas*, the *yogi* sees in the same light, joy and grief coming to himself or others, he is considered to be the most perfect.

The principal subject of the chapter *dhyana* has been completed. The chapter closes with two queries by Arjuna. The first question relates to the means of controlling the mind.

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

33. The mind being so restless, I do not see much prospect of the continuance¹ for long of this *Yoga* (realisation of oneness) as described by you.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

¹ Every one has been so long accustomed to regard men as different among themselves, and as different from *Ishvara*. How can they be seen to be the same? This was probably Arjuna's meaning. The objection will hold, if the *yogi* merely meditates on the likeness; but he does not meditate, he actually sees; and the misconception of ages may disappear in a moment, when there is realisation.

34. For the restless' mind, strongly agitating one, goes forth impetuously. To prevent² it is as difficult as to stop the wind.

Sri Krishna replies :

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

35. Without doubt the mind is restless and is hard to curb; but by practice³ and dispassion⁴ it may be subdued.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

36. In my opinion Yoga is hard to reach by one whose mind is uncontrolled. But one who has subdued the mind, if he makes effort with skill, can attain Yoga,

Arjuna asks again, desiring to know fully the meaning of the statement that in *Karma-yoga*

¹ The mind has been found to be restless in matters long practised and it is therefore difficult to keep it on a new thing for some time.

² To curb it; i.e., to keep it on the *atma*, which is new to the mind.

³ Compare with chapter VI, verse 26, which enjoins practice.

⁴ Dispassion towards objects other than the *atma*. This was the very object of *Karma-yoga*.

the commencement is not lost (verse 40 of Chapter II):

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

37. When one, commencing *Toga* with fervour, does not, however, make the necessary efforts strongly, and, before reaching the goal, becomes indifferent, what becomes of him ?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

38. Does he not fall from both, and perish like a broken piece^x of cloud—not established in² taction leading to fruit; and fallen from the path to realisation ?

एतन्मे संशयं कृष्ण छेतुमहस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

39. Be pleased to completely dispel this doubt of mine; for no other³ is fit to remove it.

¹ A piece of cloud breaking away from a larger piece, is often seen to evaporate before reaching another large piece.

² Having been acting without attachment to fruit, he loses the fruit. All the trouble needed for the action was taken, but in vain.

³ For. you see all things at the same time, and this you do for yourself, and always. >

Sri Krishna replies in six verses:

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥ ४० ॥

40. Neither here¹ nor there is there destruction² for him; for no one doing a good thing reaches an unpleasant end.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

41. One fallen from *Yoga* goes to the worlds reached by men of good deeds, and dwells there for long³ years. He is then⁴ reborn in the house of the pure⁵ and well-to-do.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्भिर्दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

¹ Here, in the enjoyment of material pleasures like *svarga*. There, in the enjoyment following on realisation of the *atma*.

² Destruction in the form of failure to reach the desired end, or the committing of sin.

³ In the enjoyment of pleasures similar, but superior, to the pleasures a longing for which led to his fall.

⁴ When the yearning is satisfied.

⁵ And therefore fitted for his recommencement of *Yoga*.

42. Or he appears ¹ in the family of those who know and practise *Toga*. A birth of this kind is hard to reach for men of the world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

43. In the new birth he recovers the knowledge ² of *Yoga* which he had in the previous body, and with this he will so strive again as to reach the goal.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

44. By his former practice of *Yoga* he is irresistibly drawn again to it. Even one who had desired to know *Yoga* recovers the desire, and in due course transcends matter. ³

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

45. Hence, the *Yogi*, purified by the good deeds of manifold lives and rendered fit for *yoga*, labours with assiduity, and though he once fell from it, he reaches the highest goal.

¹ The birth is as stated in verse 41, if the fall be at the commencement; as stated in the second verse, if progress had been made before.

² Like one risen from sleep.

³ The term *sabda-brahma* means matter which is referred to by the words *Deva*, man, and the like. That is, the *yogi* becomes free from bondage.

The subject of *Yoga* is brought to a close.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

46. The *yogi* is superior to those who practise¹ asceticism ; he is thought to be greater than even the wise; * the *yogi* is better than men³ of action; therefore do you become a *yogi*.

In the closing verse allusion is made to a greater *Toga* to stimulate inquiry :

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

47. Among all *yogis*, I regard him as the greatest⁴ who meditates upon Me, fixing his mind on Me, and is full of eagerness to reach Me.

¹ In a *yogi* also these are found, *tapas* (discipline), wisdom, and action. The meaning intended to be conveyed is: there is *tapas* only.

² But not possessing knowledge of the *atma*.

³ Such as the sacrifice of the horse, and the like.

⁴ The *yogi*, who desires to become *Brahma*, looks forward to a lower goal, has to bestow greater attention upon the *Yoga*, and reaches the goal with difficulty. But he who desires to reach *Ishvara* Himself aims at a higher goal, and reaps his fruit with greater ease (see para 35 of the Introduction).

CHAPTER VII

IN the first part of the Gita, the steps by which the *atma* loses its personality, obtains realisation, and becomes *Brahma* were described. The second part deals with its further progress, until it becomes part of humanity and an agent of the Supreme. In Chapter VII, knowledge of *Ishvara* is imparted, as knowledge of the *atma* was imparted in the beginning of Chapter I I.

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

1. Do you wish to commence My *Yoga*, with your ¹ mind firmly fixed upon Me, and yourself depending for support upon Me? Listen! I will teach you that knowledge with the help of which you will know Me, fully and clearly.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

¹ These two clauses express the disciple's love for *Ishvara*. It is so great that the mind cannot withdraw from *Ishvara*, and the disciple himself can never remain for a moment without thinking of Him.

2. I will teach you *jnana*¹ and *vijnana* fully; learning which you will find nothing more to know on this subject.

मनुष्याणां सहस्रेषु कश्चित्तति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

3. Among thousands of men³ some one strives till the goal is reached. Among those who successfully strive, some, only, know Me and seek My help. Among those who know Me, hardly any knows Me correctly.

In the next nine verses *jnanam* is taught:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

4. Earth,³ water, fire, wind, air, mind, *buddhi*, and *dhamkara*: the *prakriti*⁴ thus divided into eight divisions is Mine.⁵

¹ *Jnanam* is knowledge of *Ishvara* in Himself. *Vijnanam* is knowledge of the way in which He differs from all others.

² That is, those who are capable of working towards a goal. Plants and animals are incapable; so also are many among men by their age or their ignorance.

³ Compare with chapter XIII, verse 6 ; see also para 16 of the Introduction, which contains an explanation of these terms. Mind represents all minds and includes all the senses existing in the world.

⁴ The world of matter.

⁵ This is one of the three relations of *Ishvara* to the world.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

5. This is the lower *prakriti*; there is another *prakriti* higher than this, which consists of the *atmas*, and which supports this world. Know that also as Mine.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

6. All things that exist have sprung from the union of these two *prakritis*, and are therefore Mine. I am the place from which all the worlds go forth ; the place in which all the worlds dissolve.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

7. Another being does not exist who is higher.¹ All this world rests² on Me, as pearls³ on a string.

¹*Ishvara* alone is higher, i.e., He has no equal or superior. This point is sufficiently clear from verses 4 to 6. For all beings depend upon Him for support and exist for Him. But the express mention of this idea is intended to convey the meaning that in knowledge, power, and other attributes of divinity, He remains without a rival.

²The term 'rests' suggests that they are capable of being separated from *Ishvara* at any time. Such a thing is never possible. They are as inseparable as the body from the *atma*, till death intervenes. The verse also states the second relation of the world to *Ishvara*.

³From this analogy one may learn that One Being may support all things, and that He enters into them and remains unseen. *Ishvara* is indeed the *atma* of the world, and the world is His body.

These verses point out two relations of the world to *Ishvara* and also draw attention to His aspect of transcendence. The next four verses describe the aspect of immanence: See para 8 (c) of the Introduction.

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

8. I am the taste¹ in waters; the light of the sun and moon ; '*pranava*' in all the Vedas; the sound in air; the capacity to act in men;

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

9. I am the pure³ smell in the earth ; the power to burn in the fire. I am that by which all beings live: I am austerity in those practising asceticism.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

10. Know Me as the ever-present capacity of all objects to evolve and become what they are. I am the wisdom of the wise; the inaccessibility of men in power.

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

¹ *Ishvara* being the *atma* of the world, every thing is His expression. He therefore appears in all forms and every word expresses Him directly.

² The syllable-aum.

³ Like the smell of the *tulasi* plant.

11. I am the strength of the strong, when not used in the satisfaction of desire. I am the desire of men, when not opposed to righteousness.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्निद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

12. These ¹ things—*satvicas*,² *rajasas* and *tamasas*—Know them as having come forth from Me alone.³ I do not depend⁴ upon them, but they depend upon Me.

¹ These things, as seen by Sri Krishna and Arjuna. They fall into three groups. Some are bodies, seated in which the *atma* enjoys ; some are instruments of enjoyment like the *indriyas* (Senses); the rest are objects of enjoyment. Each of these is further sub-divided into *satvicas*, *rajasas* and *tamasas*.

² That is, objects in which either *satva*, *rajas*, or *tamas* predominates,

³ This term conveys an important idea. According to Indian philosophy, the causes of a finished product are all those things which existed before it was made, and which co-operated in its production. Thus, in the case of a mud pot, earth and the potter are both causes. But they are separate, not united. In the case of the world, however, *Ishvara* is the only cause. The case of an embryo in the mother's womb growing and becoming a child, then a man, furnishes a useful analogy. The embryo and the *atma*, which energises it, are the causes ; but they are united, one pervading the other, and their union lasts as long as the product remains an object. Similarly, *Ishvara* and the world remain united, and the union never comes to an end. *Ishvara* pervading the world in its subtle condition is the cause, and the product is the phenomenal world. *Ishvara* is, therefore, its only cause.

⁴ Here a distinction is indicated between the human' body and *Ishvara's* body. The former is needed by the *atma* as a vehicle, either for enjoyment, or working for

Here several questions arise—(i) Why is *Ishvara* not generally known as He is? (ii) If the attractiveness of objects be the cause, who created the attractiveness? (iii) How is it to be overcome? (iv) Why do not all persons resort to the expedient? The next seven verses furnish replies :

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

13. By these three¹ kinds of objects" all this world³ is deluded,⁴ and does not know Me as being superior⁵ to the objects and as unchanging.

emancipation. But *Ishvara* requires no help from His body, for He is full.

¹ *Satvicas, rajasas* and *tamasas*. Each class attracts its own class of persons.

² The term *gunamaya* in the verse has not been translated. It means literally "full of *guna* " and refers to the predominance of one *guna* in an object, though the others are present. The meaning is sufficiently clear from the word objects.

³ All beings, whether devas, men, animals, or vegetables. The word "this" refers to the variety as perceived of persons engrossed in sense-enjoyment.

* The delusion is of two kinds. One is in not regarding *Ishvara* as bliss, and the other is in looking upon worldly objects as the only things that count. The cause of the delusion is the objects themselves, which, taken together, is *prakriti* or matter, and as this produces this wonderful effect, it is referred to in the next verse as *maya*.

⁵ The comparison is between *Ishvara* and the objects. The enjoyment yielded by the latter is mixed with pain, is short-lived, and is of an inferior variety. To enjoy *Ishvara* gives pure bliss, which has no end and which is far more intense.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

माभेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

14. For these material¹ objects of Mine were made attractive by the Deva² (*Ishvara*) Himself, and are therefore impossible to transcend. Those who come to Me alone³ and seek My help, overcome this attractiveness of objects.

न मां दृक्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

15. Men of evil deeds do not come to Me for help. They include those who know Me incorrectly;⁴ those who know Me in a general way, but whose face⁵ has not been turned towards Me; those who knew Me at first, but whose knowledge has been destroyed by specious⁶ arguments; and those who know Me well, but whose knowledge only serves to increase⁷ their hate.

¹ The meaning of the term *māyā*. (See note 4, p. 147.) The terra *gunamaya* is not translated. (See note 2, *ibid.*)

² By one engaged in play, *Ishvara* is said to be so engaged, having nothing to earn for Himself. For the real motive, see para 43 of the Introduction.

³ On the principle that whoever binds can alone set free.

⁴ That is, they believe that they exist for themselves, and look upon objects as made for their own enjoyment.

⁵ The term means, literally, the worst of men. The meaning must be as stated, as the class occupies a position between the first and second classes.

⁶ The meaning of the term *maya*.

⁷ The literal meaning is, those who have taken up the nature of *asuras*. These are beings who know *Ishvara* to be powerful, but who are full of hatred towards Him.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आतौ जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

16. Men of good deeds come to Me for help, and overcoming the attractiveness of objects, meditate upon Me. They are of four classes : (i) those fallen¹ from power; (ii) those wishing to attain their true nature; (iii) those desiring power; and (iv) those wishing to reach *Ishvara*² Himself.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

17. Among them all, the *jnani*,³ who is ever⁴ with Me, and whose love is fixed on One⁵ only, is the best; for I am immeasurably dear to him; he is immeasurably dear to Me.

¹ and therefore miserable. They will naturally seek to regain power. The first and the third really form one class.

² For he alone has true knowledge. He is not satisfied with the pleasure of self-realisation. To him it is like repose under the shade of a tree to a traveller on his way to a city.

³ The word *jnāni*, which refers to the last class, will be used in the translation of these three verses for the sake of convenience.

⁴ Because *Ishvara* Himself is the goal. Others are with *Ishvara* only till their goal is reached, and then they leave Him.

⁵ The goal and the means being the same. The love of others is divided between the goal and *Ishvara* as the means thereto.

उदाराः सर्वे एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

18. All these are liberal¹ indeed ; but *the jndni* is in reality My *atma*;² that is My opinion; for he regards Me only as the highest goal, and his mind wishes to enter upon My Yoga.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19. One becomes a, *jnani* at the end of many lives (of good³ deeds), and then comes to Me, with the thought that *Ishvara* (*Vasudeva*) is every thing to him. A great mind of this description is very rare.

In four verses *vijnanam* is taught—i.e., Bow *Ishvara* differs from other beings worshipped by mortals :

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

20. Worldly men, controlled by their own nature,⁴ and losing what knowledge of *Ishvara* they had,

¹ Because they give *Ishvara* an opportunity to distribute His gifts.

² One who supports Him. Without the *jnani* He must cease to be.

³ Mere number of lives does not count for any thing. Every one has had a number of lives already.

* The bundle of tendencies previously developed by the gratification of desires. Those tendencies control one's action in the new birth, and give rise to desires for the same objects. The striving for their satisfaction carries away knowledge of *Ishvara*.

because of desires of various kinds, go to beings other than *Ishvara*, doing various observances.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

21. Whoever loves whatsoever body¹ of Mine and wishes to worship it with fervour, I Myself² make his fervour continue to the end.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

22. With such fervour he labours for the worship of that body of Mine and obtains from the worship the desires which he sought; but they are given by Myself.³

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

23. But the fruit reached by these foolish people is finite; for those who worship the Devas⁴ go to the Devas; those who love Me, come to Me.

¹ On the theory of immanence every Being is a portion of *Ishvara*'s body.

² However unwilling *Ishvara* may be, He still gives His help, lost the worshipper, not attaining his desire, may do what is injurious to himself.

³ It is clear from these verses that all other beings are as dependent on *Ishvara* as any one. They are unable either to make the devotee's fervour continue, or to give the object desired. Both have to be done by *Ishvara* Himself.

⁴ The enjoyments of the Devas are finite, and their lives as Devas are also finite. Their worshippers going to the world of the Devas must therefore perish with

People may be unable to see *Ishvara*; but when He purposely came down as an *Avātara*, why was He not recognised by all?

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

24. Foolish men do not know that My high nature¹ suffers no diminution^a in *Avatāra*, and that it is as ever superior to all. From this ignorance they regard Me as having³ obtained a body and become visible, having been invisible before.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

25. I am not visible to all in My high nature, having a human⁴ form. This foolish⁵ world does not regard Me as unborn and undying.

them. The nature of the fruit depends upon the aspect¹ meditated on; and that has been a finite one.

¹ While *Ishvara* is immeasurably powerful, He is extremely accessible. This is His high nature.

² Compare with chapter IV, verse 6. See also para 32 of the introduction.

³ That is, as having been born like any one in the world.

⁴ From the context the term *Yoga* (literally connection) must be understood as connection with the form, dress, and speech of a man. And this connection produces a delusion in the minds of the foolish. Hence the use of the term *mayā*.

⁵ Deluded by the mere sight of a human form. They do not pause to inquire whether there was anything, to raise Sri Krishna above all others.

Is this incapacity peculiar to contemporaries ?

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

26. I know those that lived in the past, those that live now, and those that will live hereafter. But no one knows Me.

What is the cause of this general ignorance ? Are not men born, as it were, with a clean slate ?

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

27. Heat and cold, pleasure and pain remain in men's minds as objects of desire and hate, having sprung from the gratification of desires and hates in the previous life. By them all beings are deluded at the time of rebirth.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

28. But when men's sin¹ comes to an end² by the good deeds³ (of many⁴ lives), they are released from delusion, and meditate upon Me with a firm will.

¹ Sin is the bundle of tendencies previously developed.

² Neither the sin nor the delusion can completely disappear at the commencement of meditation. The meaning, therefore, " is greatly diminished ".

³ From this we may infer that the sure way to destroy an evil tendency is to practise a good deed just the opposite of what the evil tendency would produce.

* The tendencies to be got rid of being strong, good deeds of many lives are needed.

The chapter closes with an allusion to the subject matter of the next chapter :

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

29. Those who seek My help, and strive for release from old age and death, should know that *Brahmā*, all *Adhyatma*, and all *Karma*.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

30. Those who meditate upon Me in the aspects of *Adhibhūta*, and *Adhidaiva*, as well as in the aspect of *Adhiyajna*, should meditate on the same aspects at the time of departure also with their mind fixed on the goal.

CHAPTER VIII

HEARING the instruction in the last two verses and not understanding the terras used, Arjuna inquires :

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

1. What is that *Brahma* : what is *Adhydtma*; what is *Karma*; what is said to be *Adhibhuta*; and what is said to be *Adhidaiva* ?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

2. Who is *Adhiyajna* in this body, and how is he *Adhiyajna* ? And how are you to be meditated upon at the time of departure by those who have their minds under control ?

Sri Krishna replies:

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

3. *Brahma* is the perfect *atma* released ' from its bondage to matter. Nature induced by one's past

¹ This is the meaning of the term *paramam* (higher). The state of the perfect *atma* is certainly higher than that of the bound one. This should be known in order that one may meditate upon it.

actions is said to be *Adhyatma* ¹ *Karma* is the name given to that action² in sexual intercourse which produces the birth of beings.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

4. *Adhibhuta* are enjoyments of a superior³ kind, but perishable, existing in the five *bhutas*. *Adhidaiva* is a person⁴ who is above the *Devas* and in the enjoyment of pleasures superior to their pleasures. *Adhiyajna* ⁵ is Myself in this body.⁶

¹ Literally, what comes to the *atma* or body, which was not in it before, such as *ajnāna* (ignorance), *karma*, and the tendencies which it produces. These should be known as things to be got rid of.

² This should be known in order that one may abstain from it.

³ Superior to the enjoyments of the *Devas* ; because they are given by *Ishvara* as the result of *Bhakti-yoga*. They are to be known and meditated upon, because they are to be reached. This verse relates to those who aspire for power.

* They should meditate upon *Ishvara* as being above the *Devas* and as going through the enjoyments described.

⁵ That is one who is worshipped by *yajnas*. And that person is *Ishvara* Himself. Every one—the aspirant for power, one seeking to attain his true nature, and the lover of *Ishvara* for Himself—should think, while he performs *yajnas*, that it is *Ishvara*, in the form of *Indra* and other *Devas*, that is worshipped.

⁶ In the body of the *Devas*, which was visible to *Arjuna*.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेबरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

5. If at the last moment of his life one thinks of Me only, quits his body and departs, he attains that aspect of Mine which he thought upon. There¹ is no doubt on this point.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेबरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

6. Whatever aspect^a of a thing one thinks of at the last moment of his life, when he quits the body, he reaches that same aspect³ after death. The last thought is what he had ever revolved in his mind through life.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मा मे वै श्यस्य संशयः ॥ ७ ॥

7. Therefore,⁴ at all times think on Me and fight. By turning⁵ your mind and will to Me, you will indeed reach Me.

¹ This result happens in the case of all the aspirants.

² By the repetition of the word *yam* and the addition of the words *vapi*, it is clear that there is no restriction as to the nature of the thing thought on, and that it may be high or low at the whim of the thinker.

³ The very aspect thought on, and no other. Its coming cannot be prevented by any thing.

⁴ The law of growth being as stated, Sri Krishna directs Arjuna to do this same meditation, and to perform action as a help thereto.

⁵ To think on *Ishvara* is turning the mind to Him. Turning the will is to be convinced that *Ishvara* will give the fruit sought.

The law of growth stated in general terms is applied to three particular cases in the next seven verses. The first three verses relate to the aspirant for power, the next three verses to one who seeks his true nature, and the seventh verse to one who loves *Ishvara* for Himself:

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

8. With the mind trained by practice * and meditation to remain fixed on an object, let one think at the moment² of death upon the Supreme,³ Divine Person, and he will reach Him.⁴

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥

9. Let him think on Him as all-knowing, as ancient, as the ruler of all, as subtler than the *atma*? as the creator of all, as of a nature unlike⁶ the nature

¹ Meditation is the set practice at a fixed time every day. Practice is every other practice done on purpose to keep the mind fixed upon an object.

² As reference has been made to previous meditation by the words *abhyasa* and *Yoga*, this verse refers to the meditation at the point of death.

³ *Ishvara*.

⁴ Reach His aspects—the aspects in which the person meditated upon Him.

⁵ The meaning of the term *anoh* (subtle).

⁶ Literally, of unthinkable nature; but as it has to be thought on, the meaning is—of a nature which cannot be thought of as the same as the nature of others.

of all other beings and having a form as bright as the sun and not made of matter.¹

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥

10. Let him at the time of departure think with the mind trained by the strength of love² and practice to obedience, fixing his *prana* (life-breath) well between³ the eye-brows. He will then reach the Supreme Divine Person.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संप्रहेण प्रवक्ष्ये ॥

11. I shall briefly declare to you *akshara** the goal of one seeking to reach his true nature, which the knowers of the Vedas describe (to be neither gross nor fine), into which persons enter, killing their desires and fixing their mind upon it, and wishing to attain which, they practise abstention from sexual intercourse.

¹ This expression lends colour to the theory generally held that *Ishvara* has a body made of a substance other than matter.

² Love for the practice. It is not done perfunctorily, but with love.

³ This is also the place, where the Divine Person should be located and meditated on.

* Literally, imperishable; it is here the imperishable aspect of *Ishvara*, by meditating on which one reaches the imperishable aspect of the *atma*.

सर्वद्वारणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायाऽऽत्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

12. Let one, controlling all the senses,¹ keep the mind fixed in the heart,² locate his *prana* on the head, and maintain this condition³ steadily.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

13. Having done all this, if he utters *aum* the One-syllabled⁴ *Brahma*, thinks of Me, abandons the body and goes forth, he reaches the highest⁵ goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

14. He who at all⁶ times thinks of Me and of nothing⁷ else, by that *yogi*, who wishes ever to be

¹ For they are the gates of perception.

² On Ishvara seated in the heart.

³ Here *Yoga* and *dharana* have the same meaning, i.e.* an immovable state. The senses have been drawn in and the mind is fixed on *Ishvara* in the heart. This state has to be maintained steadily till the end is reached.

⁴ Called *Brahma*, because it describes *Brahma* or *Ishvara*. Apparently all the processes described in this verse would be done at the same moment—the uttering of the word, the thinking of *Ishvara* and the abandoning of the body.

⁵ That is, he attains his true nature. Compare with verse 21.

⁶ The meaning of the term *nityasah* (always). There is no interruption by the enjoyment of the pleasure of Self-realisation.

⁷ Because *Ishvara* is dearer than anything else. The thinking is, therefore, with love.

with Me, I Myself* shall be reached, and easily² top².

The nature of the achievement in the three cases is examined in the next eight verses :

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

15. Those great minds after reaching Me, do not come again to birth, and take up a body which is perishable and full of misery.³ For they have reached the highest goal.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

16. The worlds, including the abode of *Brahma*, are perishable, and one who goes to them must return to rebirth. But for one who 'comes to Me,'⁴ there is no re-birth.

सहस्रयुगपर्यन्तमहर्षिर्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

¹ And not any of *Ishvara*'s aspects as in the other two cases.

² *Ishvara* Himself, unable to be without; him, seeks him. He causes his meditation so to ripen that he may quickly reach the goal, removes the impediments and increases his love.

³ The term *janma* (birth) means here a body that is born, ,

⁴ Because *Ishvara* is ever the same and undergoes no change.

17. Those who know the duration of day and night know a day of *Brahma* to last for a thousand *yugas* and a night of *Brahma* to be of the same duration.

अव्यक्ताव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

18. At the coming of *Brahma's* day all the manifested¹ come forth from matter² in the form of *Brahma's* body. At the coming of night they dissolve in the same body, which is known as *avyakta*.

भूतप्रागः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

19. These beings, having existed before, come forth at the coming of day, and disappear perforce on the coming of night. They appear again on the coming of day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

20. There is a thing³ superior⁴ to that *avyakta* (matter); it is of a different⁵ nature, and can be

¹ Those which we can see in the form of bodies, senses, objects, and places of enjoyment.

² *Avyakta* is matter in a subtle condition. Creation and dissolution appear in that portion of it, which is under the control of *Brahma*.

³ That is *atma*.

⁴ Forming a higher goal. To the aspirant for power, matter in some form is the goal, while the perfect *atma* is the goal of one desiring to attain his true nature.

⁵ While the *atma* is intelligent, matter is not. . . . i

perceived'-"" only by itself it is eternal, and while all the *bhutas* * perish, it remains imperishable:³

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

21. It is called *avyakta* and *akshara*; it is said to be the highest goal. That, reaching which one does not return, is My highest abode.⁴

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

22. But the goal to be reached with that love, which spends⁵ itself wholly upon it, is that Supreme⁶ Person, within whom all beings abide, and by whom all this world is pervaded.

In the remaining six verses the path by which the goal is reached is described :

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

¹ The meaning of the term *avyakta*.

² The grades of matter, known as earth, water, fire, wind, and air.

³ Though it pervades them. When an oil-seed is burnt, the oil which pervades it is also burnt. Not so the *Qtrna*.

⁴ *Ishvara* is in matter; in the *atma* bound by *karma*; and in the perfected *atma*. The last is the highest.

⁵ As described in verse 14.

⁶ Being the highest, He remains unchanged, and one who goes to Him never returns.

23. I; will declare that path, proceeding along which *yogis* will not return, and that path also from) which they² will return.

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

24. The light of fire, the day, the bright fortnight, the six months of the sun's northern path—persons meditating on *Brahma* go along this path and reach *Brahma*.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

25. Smoke, the night, the dark fortnight, the six months of the sun's southern path—the man of good* deeds goes along this path, reaches the light⁵ of the, moon and returns.-

¹ The term "*kôla*" (time) must be understood as referring to path. Compare with verses 26 and 27.

³ As the *yogis* cannot return, the term *yogi* in the case of those who return must be taken to mean men of good deeds merely.

³ As to how this may be understood see para. 12 of the Introduction.

⁴ See note 2 *supra*.

⁵ The stages beyond the six months are stated to be the world of the *pitris* (ancestors), *akasa*, and the moon. If the stages of the bright path indicate progress in the development of consciousness, to what do the stages of the dark path refer? Do they give an idea of the time spent in each region?

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

26. These paths—the bright path and the dark path—followed by 'the world' are considered to be eternal.⁹ By one path one does not return; by the other he returns.

नैते सृती पार्थ जनन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27. Having known these paths, no *yogi* is deluded (at the time of departure). Therefore at all times meditate³ on the paths.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥

28. What good fruits are attached to the recitation of the Vedas, sacrifice, discipline, and gift! One who knows the teaching in these chapters passes⁴ beyond all these fruits, and (becoming a *jnani*) reaches the supreme place, which has no beginning.

¹ The world here is those who meditate on *Brahma*, and men of good deeds.

^a The path, being trodden by a succession of persons is, like a stream, eternal.

⁸ The term *Yoga* here merely refers to meditation and from the context its subject is the paths.

⁴ Regards them with indifference.

CHAPTER IX

IN Chapter VII, *Ishvara*, the subject of meditation, was described. In the next chapter, reference was made to three classes of persons who meditate upon *Ishvara*, and certain particulars were furnished for their guidance. In Chapter IX, meditation itself is taken up. The first three verses are preliminary; then ten verses repeat and amplify the teaching in chapter VII; the remaining twenty-one verses deal with, *Bhakti-yoga* itself.

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

1. I will declare to you, who are not captious, this most profound mystery including—*jnana* ¹ and *vijnana*, knowing ² which you will be released from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

¹ *Jnanam* is knowledge of meditation with *Ishvara* as the goal; *vijnanam* is knowledge of how it differs from other meditations.

³ And carrying out the instruction'.

2. It is a *vidya* ¹ to be practised by kings²; it is a secret to be guarded by kings; it is the best³ purifier. During its practice the subject of meditation appears ⁴ before the *yogi*; it never fails in the yielding of fruit; it is easy in the performance; and it remains imperishable⁵.

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

3. Those who feel no fervour in the performance of this *dharmā*⁶ do not reach Me, but ever⁷ remain in the path of *samsāra*, full of births and deaths.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

4. All this world is pervaded by Me in a form⁸ which no one can perceive. All beings rest on Me; but I do not rest⁹ upon them.

¹ A *vidya* is a form of meditation on *Ishvara*.

² The meaning is that it requires a great mind to do the meditation, or to keep the secret.

³ Compare with verse 38, chapter IV.

⁴ Such is *Ishvara*¹'s love for the *yogi*.

⁵ Even after giving Himself to the *yogi*, it appears to *Ishvara* that He has done nothing in return for the meditation.

⁶ This meditation. *Dharma* is a means of liberation, and meditation is one and the principal means.

⁷ The meaning of the prefix *ni* in the term *nivartante*.

⁸ This was merely inferred from chapter VII, verse 7 ; vide note 3. It is expressly stated here.

⁹ See note 4 on verse 12 of chapter VII.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममाऽऽत्मा भूतभावनः ॥ ९ ॥

5. But beings do not rest¹ upon Me. See My power as the Ruler of the Universe. I support^a beings, but do not rest⁸ upon the beings. My will creates beings, and supports them.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

6. A strong wind rests in *akasa* (vacant⁴ place), and moves about everywhere. It is supported by *Ishvara*. Know that all beings are similarly supported by Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

¹ As water in a cup. A finite thing supports another finite thing by contact and prevents it from falling. Not so here. The support is by an exercise of the will, as when the body is supported by the *alma*.

² The second half of the verse explains what the power is.

³ See note 4 on verse 12 of chapter VII.

⁴ This is the rendering of the word *akasa*. There is nothing to support the wind but *Ishvara's* will. So in the other oase too.

7. All beings at the end of a world-age come to My *prakriti*.¹ At the beginning of another world-age I send them * forth again.

प्रकृतिं स्वावमष्टम्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

8. Energising³ and controlling My *prakriti*, I send forth⁴ again and again all these beings,⁵ which are helpless being under the control of matter.⁶

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

• ¹ The lower *prakriti* of verses 4 and 5 of chapter VII. As reference is made in this verse to all beings, the *prakriti* is what is known as *tamas*, the state of matter preceding creation; and unfit for name and form. The world-age is the life of *Brahma*, and in the *pralaya*, which follows the *kalpa*, *Brahma* also disappears.

² Beings similar to them.

³ The first effect of putting forth energy is to divide *prakriti* into eight modifications, as stated in verse 4 of chapter VII.

⁴ Send forth with differences. This is the meaning indicated by the prefix *vi* in the verb. The differences are in name and form, in the times and places of birth, and in enjoyment.

⁵ Beings broadly classified into *devas*, men, animals, and plants.

The word *gramam* (collection) refers to these classes and *kritsna* (all) to differences in each group.

⁶ Material objects—vide verse 13 of chapter VII.

9. But these actions¹ do not bind² Me, who am not attached³ to them, and who remain like one unconcerned.⁴

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

10. With Me to supervise, *prakṛiti* sends forth from itself the world with the moving and unmoving things. From this cause the world goes round from evolution to dissolution and from dissolution to evolution.⁵

¹ These actions—the creation of the differences.

² Do not fasten on Me want of mercy or partiality.

³ The attachment, the absence of which is declared here, is connection with the differences as their author. They existed already in the beings as the effect of their previous actions, and these led to the differences in the beings, which are now noticed.

* This gives an example. One who has no concern in an act does not cause it to be done. Similarly *Iskvara*, having no concern in the differences, does not cause them to come into existence.

⁵ These four verses describe the evolution and dissolution of the world, briefly referred to in verse 6 of chapter VII. It was stated in note 1 that *Ishvara* pervading matter in its subtle condition is the cause of the manifested world. *Ishvara* looks and controls evolution and dissolution, which take place in the matter element. This is stated in the first verse. Evolution is the coming of many out of one, and of different things out of the same thing. Matter first forms the eight varieties enumerated in verse 4 of Chapter VII, and out of these arise endless forms classified as bodies, the senses, the objects of enjoyment and the places of enjoyment. The

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

11. Foolish men do not recognise Me as the great ruler of all beings, who has taken human shape that the world¹ may come to Him. Not knowing My high purpose, they treat Me with disrespect.

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

12. Their desires are fruitless, their attempts² are fruitless, their knowledge is fruitless, and they have no correct perception of any thing. For they have a

second verse states that *Ishvara* sends forth the *atmas* into these bodies ; he deals only with those *atmas* which remain under the influence of matter. He sends them forth with differences in the bodies, which they take up, differences in their birth, and differences in their environments. . The third verse states that *Ishvara* is the common cause, the differences being due to the tendencies developed by the *atmas* in their previous lives. If matter evolves, and *atmas* come out with differences, is any cause needed other than these ? The fourth verse states that a Being is required to supervise, and this is *Ishvara*, This process is repeated time after time, the period of activity known as *kalpa* being followed by a period of rest known as *pralaya*. When the period of activity comes round, the process is repeated.

¹ This is the high purpose of *Ishvara* stated in the verse.

² The meaning is that from the commencement their efforts fail to bring forth fruit.

nature full of *tamas*,¹ or *rajas*,² which deludes³ them.

In the world so full of such foolish persons, is not *Ishvara's avatar* abound to fail ?

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

13. But great minds, having a nature full⁴ of *satva*, know Me as the author of all beings and as retaining My power undiminished in *Avatar* a. With this recognition they meditate on Me with an undivided⁵ mind.

The subject of meditation (*Bhakti-yoga*) being thus brought in, the next six verses describe the state in which *Ishvara* is deeply loved.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

¹ The meaning of the word *rdkshaslm*. The *rakshasas* were in the Hindu mythology: semi-human beings, and their nature was full of *tamas*.

² The meaning of the word *asurim*. The *asuras* were semi-divine beings often at war with the *devas*, and their nature was full of *rajas*.

³ The delusion here is hiding from their sight the high nature of *Ishvara*,

⁴ The meaning of the word *daivim*. The *devas* are beings who work with *Ishvara*, and their nature is full of *satva*.

⁵ Their mind does not turn to anything else ; for their love of *Ishvara* is so great.

14. Aspiring for eternal¹ communion with Me, they ever meditate upon Me with a firm² will. They ever repeat My names,³ ever worship Me with flowers, ever prostrate* themselves before Me with love.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

15. Other *yogis*⁵ meditate* upon Me, worshipping Me with these,⁶ and also with *yajna* in the form of

¹ Including a determination to render life-long service.

² They therefore do not resort to any other Being even, in the greatest distress.

³ The words *satatam* (ever) and *bhaktya* (with love) should be taken with each operation. The love being so deep, the *yogis* ever repeat the names ; they cannot live without doing this, and they are not ashamed to do this when surrounded by others.

⁴ This is done from love, not merely under the command of the Scriptures. They do not, therefore, see the nature of the ground on which they fall down before Him, whether it is dusty, or slushy, or whether it is full of pebbles.

⁵ Three stages are indicated in these three verses. In the first, the mind dwells on *Ishvara* only, and does not wander to anything else. In the second stage, love for *Ishvara* becomes so deep, that one cannot remain even for a minute without engaging the mind, the tongue or the body in the ways pointed out. In the third stage, the *yogi* goes a step further. He who saw *Ishvara* only in an image, now sees Him everywhere. Among those who are doing *Bhakti-yoga*, he is full, i.e., all the conditions are found in him.

⁶ This is the meaning implied in the word *cha* (and), as

jnana. They see that I, one ¹ and the same Being, appear in the numberless forms which we see, differing from one another in so many ways.

In the next four verses *Ishvara's* appearance in manifold forms is described :

अहं ऋतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाऽऽज्यमहमग्निहं हुतम् ॥ १६ ॥

16. I alone am the sacrifice enjoined by the Veda; I alone the five great *yajnas*; 1 alone *svadha*;² I alone the vegetable offering ; I alone the *mantra* ;³ I alone the butter ; I alone the fire ; I alone the act of offering.

पिताऽहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७ ॥

17. Whoever in this world is father, mother, creator,⁴ or grandfather, I am that person, I am the purifier to be known from the Vedas, I am the syllable *aum*; I am the three Vedas.

1 *Ishvara* pervades matter in its subtle condition. It is so subtle that no portion of it assumes a form and receives a name. He wills to become the manifested world. Each portion of matter takes a name and form, and the world is formed. Everything that we see is therefore a portion of *Ishvara*, the whole.

² A word used in making offerings to the *pitris* (ancestors).

³ A formula recited in making the offering.

⁴ One who helps in the birth of a person, other than the parents.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुदृढम् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

18. I am the goal which one strives to reach; I am one who supports and one who directs. I am the witness of whatever takes place; I am the place where one lives, I am he who is appealed to for help; I am the friend, I am the place where any person is born or dies, I am that which is made or destroyed ; wherever there is an imperishable cause, I am that cause.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

19. I am that which¹ heats, I am that which withholds the rain in summer, and sends it down in winter; I am that by which one lives or dies; in short, I am matter in its subtle condition and matter in its manifested state.

In the next six verses *vijnanam*—one of the two things referred to in the first verse, is described, *i.e.*, how *Bhakti-yoga* differs from other means sought by men to gain their ends :

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥

20. But those, who know the three² Vedas only, drink the soma juice, and purified of their

¹ In the form of the sun or fire.

² But not their later portions or the Upanishads.

sins,¹ they worship Me² with *yajnaa*.and ask for the goal of *svarga*. They reach the pain-free world of the Lord of the Devas, and remaining there they experience the divine enjoyments of the Devas.

ते तं भुक्त्वा स्वर्गलोकं विशालम् क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २१ ॥

21. Having enjoyed; the spacious heaven world; they re-enter the world of men, when their good) deeds have expended themselves. Thus those who desire *svarga* and depend merely³ upon the means indicated in the Vedas, go and return.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

22. But in the case of those great minds, who desire ever to be with Me, and meditate upon Me fully,⁴ regarding such meditation as an end⁵ in itself,

¹ The sins here are those which bar the way to *svarga*.

² They worship the devas, though the worship really goes to *Ishvara*. It is in this sense that they worship *Ishvara*, This is explained in verses 23 and 24

³ and not on the higher way pointed in the Upanishads for reaching *Ishvara* Himself.

⁴ The meaning of the prefix *pari* in the verb. The fullness consists in thinking upon *Ishvara* as possessing all good qualities and as controlling the whole universe.

⁵ Owing to their inability to live without such meditation.

the burden of procuring their¹ goal and of helping them to retain it rests upon² Me.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

23. Those who worship other beings with love and fervour, they, too, worship Me alone, but not in the manner directed³ by the Scriptures.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

24. For I am the Being worshipped in all the *yajnaa*; I alone give the fruits. But they do not know Me as I am; they therefore lose the full benefit of the worship.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

25. They reach⁴ the devas, who will to worship the devas; they reach the *pitris*, who will to worship

¹ To reach *Ishvara* Himself.

² The difference between the two cases is that though the goal is reached in each, it is reached more easily in the one case, because *Ishvara* takes the task upon Himself. Also, what is gained is never lost; and there is no return to the world of men for the purpose of striving again.

³ The texts, which command the worship of the devas, do state that the devas are *Ishvara*'s bodies, and that *Ishvara* should be worshipped in those forms.

* They enjoy finite fruits, and when their world perishes, they return with them.

the *pitris* (ancestors); they reach the *bhūtas*,¹ who will to worship the *bhūtas*. But those who do the same actions with the will to worship Me in the form of the *devas*, *pitris*, or *bhūtas* come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

26. Whoever² offers to Me a leaf, a flower, a fruit, or a cup of water with love,³ that thing brought to Me with love and a pure⁴ mind I eat.⁵

In the last eight verses *Bhakti-yoga* is dealt with. In the first two verses one of the conditions of *Bhakti-yoga* is stated :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

¹ *Bhūtas* are semi-human beings, known as *yaksha*, *rakshas* and *pisācha*.

² This verse shows the superiority of *Bhakti-yoga* in another respect also. The previous verses show that while the effort is the same, there is a difference in the object reached. This verse shows that the way chosen is easier, because the person to be reached is so easily pleased.

^a That is, without an eye to some gain. *Ishvara* being so deeply loved, the devotee cannot live unless he offers it. To him the offering is an end in itself.

⁴ The purity here is the absence of desire for fruit.

⁵ Though the Creator and Ruler of the world, possessed of all that one may desire, and able to procure anything by mere will.

27. When you do a thing,¹ when you eat, when you make an offering, when you give, or when you practise discipline, do all these so that they may be offered³ to Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

28. Thus renouncing³ actions to Me, you will be released from *karma* yielding good or evil fruits. Becoming free, you will reach Me.

In the next five verses certain disabilities are removed :

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

29. I am the same to all beings so different from one another. No one is hateful⁴ to Me, no one is

¹ Which serves the maintenance of the body.

² This is secured, when the actions are done with the thought that it is *Ishvara* that does them, that the fruits are His, and that the actions themselves are His. Thus, the agency, the fruit and the action are all offered to *Ishvara*. The actual doer is a mere agent.

³ Compare with verse 30, of chapter III and the notes thereunder. Also, para 9 of the Introduction.

⁴ On the plea that he is of a low caste, that his form does not please, that his nature is bad, or that his knowledge is poor. These do not create disabilities.

dear¹. If they meditate upon Me with love,² they are in Me,³ and I am in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

30. Let one be guilty of very bad deeds,⁴ if he meditates upon Me regarding such meditation as an end in itself, he is a *sūdhū* (a good man); he should be treated with respect; for his conviction is of the right kind.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

31. His mind quickly turns to *dharma* {*Bhakti-yoga*); the impediments in the form of bad deeds

¹ On the plea that he is superior to the other in all these respects.

² From their deep love of *Ishvara*, they cannot live without such meditation, and they regard it as an end in itself.

³ They remain with Me at ease as if they were My equals. As to Myself, I am with them as if they were My superiors.

⁴ Deeds are right or wrong according to one's caste and the stage of his life. He should be judged by the rules peculiar to his status.

⁵ By hip meditation *rajas* and *tamas* are rooted out from his mind, and he is able to turn his attention to *Bhakti-yoga*, and do it fully and without any difficulty.

disappear, never to return. You may bear witness in this matter. One who loves Me never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

32. If women, vaishyas and sudras come to Me and seek My help, though they may be born of sinful wombs, they too reach the highest goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

33. Why should there be any doubt then in regard to *brahmanas* and *kshatriyas*, who are born of pure persons, and who love Me.

Arjuna is next directed to do *Bhakti-yoga*, and in the last verse what this is is described :

You are in this world, which is perishable,¹ and which is full of misery. Meditate upon Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तस्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

This is added in the verse with this object. By thinking of this world as perishable and as full of misery, one's disinclination to meditation will be removed.

34, 'Be with your mind fixed only¹ on Me. Do this with love. Serve² Me, prostrate³ yourself before Me. Maintaining your mind in this manner, and regarding Me as the highest goal, you will come to Me only.

¹ Certain aspects of meditation and they are implied by the word 'Me'. They are : (i) that *Ishvara* is the ruler of all; (ii) that He is all-knowing; (iii) that He is all-powerful; (iv) that He by Himself is the cause of all the worlds ; (v) that He is by nature inconsistent with any bad quality and that all good qualities are found in Him alone. *Ishvara* should also be thought of in a particular form, at least till some progress is made.

² Sri Ramanuja's commentary states that the love should be so deep that the *yogi*, not content with the enjoyment of *Ishvara* in meditation will be prompted to serve Him in various ways.

³ The same commentary states that the *yogi* should not be content with enjoyment of *Ishvara* or His service, but that he should be loyal and obedient to *Ishvara*.

See however paras 9 and 10 of the Introduction ; also para 34 of the same.

CHAPTER X

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

] Here again My last¹ word, which I will declare to you from a desire for your welfare.⁹ Tor, you are pleased³ with what you hear from Me.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिहि देवानां महर्षीणां च सर्वशः ॥ २ ॥

¹ Apparently Sri Krishna intended to close the teaching with the first eleven verses of this chapter; but Arjuna's queries drew Him on. See verses 12 of this chapter, verse 1 of Chapter XI, verse 1 of Chapter XII and verse 1 of chapter XIII.

² The welfare referred to is that he should feel deep love for Ishvara. The further teaching is intended to develop love, and make it grow.

³ Compare with verse 1 of chapter IX. Arjuna did not find fault with the teaching, and Sri Krishna therefore proposed to teach him further. Here he is said to be pleased, and receives further instruction.

2. Not even the devas ¹ or the great *rishis* know My nature; for, I am the cause ² of the devas and of the great *rishis*, and of their knowledge³ and capacity to know.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

3. Those among * men who know Me as unborn, as having had⁵ no beginning and as the great ruler of the worlds, and as therefore of an entirely different nature from all others, are released from all sins.⁶

¹ this verse is added to show that the knowledge to be imparted to Arjuna was rare and to make him all the more attentive.

² *Ishvara* made them devas or *rishis*; and gave them limited knowledge and finite capacity. They are therefore unable.

³ This is the meaning implied in the word *sarvasah* (in all ways).

⁴ Knowledge which is rare among the devas or *rishis*, cannot be found among men, who are generally more ignorant, unless they are peculiarly favoured. This is the meaning implied in the words "among men".

⁵ As having had no beginning in the aspect of being unborn. Otherwise, there would be repetition. The *atmas*, which have become free, have become unborn; but this aspect has had a beginning. This epithet therefore distinguishes *Ishvara* from perfected souls.

⁶ See paras 8 (c) and 32 of the Introduction.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
 सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
 अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
 भवन्ति भावा भूतानां सत्त एव पृथग्विधाः ॥ ५ ॥

4 and 5. The states of ¹ mind of all beings, differing as they do from one another, arise ² from Me alone. Such as *buddhi* (capacity to know and to argue), knowledge, absence of delusion, serenity of mind, in the presence of something to agitate it, truthfulness, control of the senses and the mind, pleasure and pain, elation and depression, fear and courage, abstention from injuring others, sameness to all, friends and foes alike, cheerfulness, discipline, inclination to give freely to others, praise³ and blame.

महर्षयः सत्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

6. The seven great ⁴ *rishis* of the past world-age, born from the mind of *Brahma*, and the four *Manus*⁵

¹ Which lead to their doing a thing or to their abstention from action.

² They are dependent upon *Ishvara's* will. He thus controls them by acting upon their mind. See para 31 of the Introduction.

³ States of mind relating to them. In every other case also the state of mind in conformity with the expression used is intended.

⁴ Their function was to propagate the race.

⁵ Their function was to rule the world.

from whose children these people are bom, they are of My mind.¹

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

7. One who correctly knows this *vibhuti*² of Mine and My being the seat³ of all good qualities attains unshakable *Yoga*.⁴ There is no doubt on this point.

अहं सर्वस्व प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

¹ Whatever thought *Ishvara* has, that thought they have, as a King's servants have the same thought and feeling as the King. There is this difference. The servants may in some cases not have the same feeling as the master, though obeying him and carrying out his orders. Here it is not so. This verse is, intended to show that *hhvara* acts through agents also.

² *Ishvara* pervades every thing in the universe. He supports it, and directs its movements. Everything which is so pervaded, supported and controlled is said to be His *vibhūti*. To know this *vibhūti* is to know that everything is so pervaded, supported and controlled by *Ishvara*. To know it as it is, i.e., correctly, requires considerable practice. Sri Krishna therefore in the parallel teaching to Uddhava directs him to prostrate himself before every being. In this practice his body, his tongue and his mind should work together. The body should fall down before every one, the tongue should say : " I prostrate myself before *Ishvara*," and the mind should think upon him as *shvara kala*, i.e., as a part of *Ishvara*, *Ishvara* being the Divine Person pervading the whole of the Universe.

³ The meaning of the term *Yoga*.

* *Yoga* is *BhaktUyoga* or meditation.

8. I am the place from which everything goes forth; and everything acts as directed by Me. Knowing Me in this manner, wise men are filled¹ with love and meditate upon Me.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

9. Their minds fixed on Me, their *prana* resting upon Me, they teach² one another, and ever describe Me to others. Those who describe Me are pleased ;³ so also those who hear.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

10. To those who, wishing to be ever with Me, meditate upon Me, I give with love that *buddhi*⁴ with which they will reach Me.

¹ This verse furnishes an illustration. Incidentally, the first half of the verse explains what is meant by the term *vibhūti*. This knowledge of *Ishvara* and his *vibhūti*s becomes loving meditation.

² The teaching refers to the attributes of *Ishvara*, which* one has experienced, but not the others. The description refers to what is known to all already.

³ They regard the description as an end in itself, and are pleased with it.

⁴ Before *Ishvara* is reached, He has to be seen vividly (*vide* chapter XVIII, verse 55), and to enable the *yogi* to do this, *Ishvara* gives him *buddhi*, i.e.. He makes his consciousness grow into Infinite Light. In other words the *yogi* is made *Brahma*.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

11. To favour them I remain as the subject of their thought, and with the bright lamp of knowledge ¹ I destroy the darkness² born of past karma.³

Here Arjuna requests Sri Krishna to describe His *vibhūti*s. Sri Krishna complies with the request in verses 19 to 39.

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

सर्वमेतद्वत् मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

¹ Knowledge of *Ishvara* and His divine qualities.

² Yearning towards objects other than *Ishvara*. It is true that the yearning was destroyed before meditation was begun ; but something of it remains in a subtle form, and this is destroyed by the meditation.

³ The term *ajnana* means that which is inimical to the rising of knowledge; and this is past *karma*.

This verse shows that *Ishvara* removes the impediments to the growth of the *yogi*'s consciousness, and the previous verse states that *Ishvara* then makes the *yogi* *Brahma*, and enables him to see Himself vividly as the Ruler of the universe and then to enter into Him.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥
 कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥
 विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच ।

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

19. I will describe to you My good *vibhūti*s, takings only the more important of them. There is no end to their detailed description.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

20. I am in the heart of all beings as their *atma* ; I am the beginning,⁷ the middle, and the end of all-beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

21. Of the *adityas*, I am *Vishnu*, of lights, I am the bright sun, and so on.

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¹ The cause of their coming forth, of their being sustained and of their being destroyed.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥
 रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥
 पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥
 महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
 उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
 ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
 आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥
 अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
 पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
 प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
 मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥
 पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
 ज्ञषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
 अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
 अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
 कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥
 बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
 मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥
 द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥
 वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
 मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥
 यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

39. There is nothing, moving or unmoving, which can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

40. There is no end to My good *vibhūtis*. This description of My *vibhūtis* has been made by Me, taking only a portion of them.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

41. Whatever being exercises control over others, is endowed with wealth, or is ready to do good deeds, know that as coming from a fragment of My power.

अथवा बहुनैतेन किं जानेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

42. But of what use is all this detailed knowledge to you? I remain holding all this world with a fragment of My power.

CHAPTER XI

THE second part of the Gita, it was stated, dealt with *Ishvara* and the way to reach Him. Chapter VII and the first portion of Chapter IX described what *Ishvara* is. The latter portion of the same chapter explained how one should think of Him constantly by doing every action as His servant. In the closing verse *dhyana* or meditation on *Ishvara* was described. In Chapter X, another way of thinking on Him constantly was taught, as a means of deepening love for Him. The last stage is to see *Ishvara*, and it was stated that to enable the *yogi* to do this, *Ishvara* would make his consciousness all-embracing.

Arjuna wished to see *Ishvara* as the Ruler of the Universe without having gone through the preliminaries. Sri Krishna therefore gave him divine sight and asked him to see Him :

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

8. But you are Unable to see Me with these eyes of yours. I give you divine sight. See¹ My power as the ruler of the Universe.

Arjuna saw Sri Krishna in His form as the Ruler of the Universe. He was filled with wonder, and, with

his hair standing on end, he prostrated himself before Him, and, with folded hands, he spoke (verses 15—31). He first described what he saw. In verses 15—22 he expressed his wonder, and in verses 23—31 he stated that he was filled with awe at the terrible sight which Sri Kṛṣṇa had revealed. For he saw the sons of Dhritarashtra enter His mouths with Bhishma, Drona, Kama, with all the kings on their side, and with many from his own side too. He saw them rush towards Sri Krishna's blazing mouths like the waters of rivers rushing to the sea, and like insects rushing towards a bright lamp. He asked :

आख्याहि मे को भवानुग्रूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

31. Tell me who you are in this terrible form. I prostrate myself before you, the best of the Devas ! Be pleased with me* I wish to know what you are about ; for I do not see what you are going to do.

Sri Krishna replied :

श्रीभगवानुवाच ।
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रपन्नीकेषु
योधाः ॥ ३२ ॥

32. I am Time, the destroyer of the worlds. I have grown into this terrible form, and am engaged here in destroying these crowds of princes. Even

without your effort, the soldiers who stand on your enemy's side will all cease to be.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाधिन ॥ ३३ ॥

33. Therefore stand up ; win fame ; vanquishing your enemies, enjoy the well-filled kingdom. By Me alone they have been slain¹ already. Be merely the instrument.²

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यान्पि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यधिष्टा युद्धयस्व जेतासि रणे सपत्नान् ॥

34. Drona, Bhishma, Jayadratha, Kama and the other principal warriors have been slain by Me. Kill them all. Do not trouble yourself ; fight ; you will overcome your enemies in battle,

Arjuna replied (verses 36—46). He prostrated himself before Sri Krishna and asked for forgiveness in these terms :

अर्जुन उवाच ।

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अज्ञानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥

¹ I have willed that they should be slain. This will no one can oppose.

² Like a weapon in the hands of a warrior.

41. Looking upon you as a companion and not knowing this greatness of yours, I called you without respect, O Krishna, O Yadava, O Comrade ! This was either from delusion¹ about your nature or from long² acquaintance.

यच्चाऽवहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

42. You were also treated without due respect in jest, and also when we were at play, when we reposed or sat together, or when we were at meals; also when we were alone, or when we were with friends. I request you, Boundless One, to forgive all this.

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिम-
प्रभाव ॥ ४३ ॥

43. You are³ the Father of this world, and of all that moves or stands ; you are the Teacher; hence you are most worthy of reverence. There is no one

¹ Delusion, i.e., regarding Sri Krishna as a mortal like himself.

² The meaning of the term *pranaya* (love), as this suits the context better, and explains how Arjuna came to call Sri Krishna " Comrade ".

³ This verse explains why Sri Krishna is approached for forgiveness.

in the three worlds equal to you ; where can we find a superior, O Being of matchless power ?

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

44. Therefore I fall' down before you, and with my body doing² nothing, I request you, my Lord, worthy of all praise, to look favourably upon Me. Like a father excusing his son's misdeeds, like a companion overlooking his companion's errors, you should bear with me, who am dear to you.

Arjuna then requested Sri Krishna to resume his former shape. Sri Krishna complied with the request, and comforting Arjuna, He observed :

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

52. This form of Mine, which you have seen, is very hard to see. Even the Devas ever desire³ to see this form.

Why is it so difficult to see ?

¹ Here Arjuna makes *prapatti* (see para 43 of the Introduction).

The falling down indicates that he appeals to Sri Krishna for forgiveness.

² Doing nothing to procure the thing desired. That burden he leaves to Sri Krishna.

³ But have not seen it.

नाहं वेदेन तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

53. I cannot be seen in this form, as you have seen Me, either by reciting the Vedas, by discipline, by gift, or by *yajnas*.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

54. But by love,¹ not looking forward to any other goal, is it possible for one to know Me, to see Me as I am, and to enter into Me.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गावर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

55. One reaches Me, who does my work,² who regards Me as the highest goal, who loves Me, who is without attachment,³ and who is without ill-will* to any being.

¹ See para II of the Introduction.

² Like those described in Chapter IX, verse 14 and Chapter X, verse 9.

³ To action, to its fruit, and to the doership of the action, i.e., who does every action as *Ishvara's* servant.

⁴ By looking upon every being as an expression of *Ishvara*. (His *vibhūti*.)

CHAPTER XII

THE first part of the Gita pointed out the way to one in quest of the *atma* ; the second Part performed the same service to one who wished to reach *Ishvara*. Chapter XII correlates the two Parts.

In verses 1—8 the question is discussed whether one may meditate upon the *atma*. In the last verse of Chapter VII a comparison was made between such a person and one who meditated upon *Ishvara*. Arjuna referred to this and asked :

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

1. Of those who wish¹ to be ever with you, and meditate with love upon you in the² manner pointed out, and of those who meditate upon the *atma* in the perfected³ state, who are the better yogis ?

¹ That is, who regard you as the highest goal.

² In the closing verse of Chapter XI. The verb used has the prefix *pari* (all) and means that in the meditation all *Ishvara's vibhutis* and his divine qualities should be included.

³ The meaning of the term *akshara* (imperishable). The verse has the term *avyakta* also, which means that the *atma* is not revealed by the eye and the other senses.

Sri Krishna replied :

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

2. I regard them as the better *yogis*, who seek eternal communion with Me, and who, fixing their mind upon Me, meditate upon Me with the greatest fervour.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

3—4. Those who meditate upon the *atma*,¹ controlling all the senses, looking upon² all as alike,

¹ Verse 3 has eight terms to indicate in what aspects the *atma* has to be meditated upon. The aspects are that it is no longer subject to change, that it is devoid of name and form, that it is not perceived by the senses, that it is capable of pervading everything, that it is incapable of being thought of as of the same nature as matter, and that it remains ever the same in spite of the numerous bodies which it takes up, one after another. The last two terms *achala* and *dhruva*, meaning immovable, convey the same idea.

² That is, with the thought that all the *atmas* are alike, though their bodies are dissimilar.

and finding pleasure in promoting the well-being of all, they ¹ also come to Me ² alone.

ऋशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

5. But those who fix their mind on the *atma* ³ meet with greater difficulty. For that state ⁴ in which the mind thinks only of the *atma* is reached with pain by the embodied.⁵

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

6—7. But when men renounce all their deeds to Me, and meditate upon Me, as their highest goal, regarding such meditation ⁶ as an end in itself, them

¹ Though the goal, which they keep before themselves,, is the *atma* and not *Ishvara*.

² Thus they reach their own perfect state of Infinite Light, and then they will be irresistibly drawn on to see *Ishvara* and enter into Him.

³ The meaning of the term *avyakta*

⁴ Which thinks of the *atma* only, all the senses becoming inactive.

⁵ For they regard the body as the *atma*.

⁶ This is intended to include all that is described in verse 14 of Chapter IX and verse 9 of Chapter X.

"Will I swiftly¹ raise from the ocean of *samsar'a*, which is death, for they have fixed their minds upon Me.

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

8. Fix your mind upon Me alone,² make up your mind that I alone have to be sought. From that very moment you will surely dwell³ with Me.

The second Part of the Gita deals with one who loves *Ishvara* and wishes to commence *Yoga*, and it

¹ This is the reason for the preference. While the result is the same in both the cases, one path is beset with difficulty ; but by the other the goal is reached with ease and quickly. For *Ishvara* cannot bear separation from one who loves Himself, and He helps him.

² And not 'on the *atma*.'

³ You will be like one that has become free. Or the sentence may mean : "remain without fear," like the student with the teacher, like the son with the father; for *fohvara* has undertaken to help him.

This discussion shows that in the scheme described in the first Part of the Gita the goal is the *atma* in its true nature.

The way to it is *Karma-yoga*, and *Yoga* or meditation. Proceeding along this path one first perceives the *atma*. By watching and worshipping, as the *Light on the Path* says, the *atma* grows steadily, until it becomes the Infinite Light. In the Second Part the goal is *Ishvara*; and the way to Him is (i) doing every action as His servant, and (ii) seeing Him in everything. This is the first step. The next step is *Yoga* or meditation. In due course *Ishvara* gives the *yogi Buddhi-yoga* (i.e. infinite consciousness) by which the *yogi* sees *Ishvara* and becomes one with Him. Thus the two paths converge at the point at which the *atma* attains its true nature.

shows him the way. He may not have sought and found the *atma*. He may therefore be drawn towards worldly objects and find difficulty in maintaining meditation. Verses 9—12 state what should be done :

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

9. Are you unable to keep the mind steadily on Me? Then by means of *abhyāsa*¹ (practice) desire to reach² me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

10. If you are unable to do even *abhyāsa* (practice), do My work³ with love.⁴ Even by

¹ What is this practice? The commentary states that it is to bring back the mind every time that it wanders and fix it on the subject of meditation. Such a practice was suggested in verse 26 of Chapter VI. May it not refer here to the contemplation of *Ishvara* in His aspect of immanence, as taught in Chapter X? By this contemplation every object will lose its character in his eyes, and become an expression of *Ishvara*.

² The practice will steady the mind and make meditation possible, and this will lead to the goal.

³ Works like the following: building a temple, making a flower garden, lighting the temple, repeating the names of *Ishvara*, singing praises, etc.

⁴ Regarding the work itself as the highest goal. The result is that the work should be done with the utmost love.

One may not be able to control the mind and engage it in contemplation; for the tendencies of nature lead to action. Action is therefore indicated, but action to be regarded as *Ishvara*'s work.

doing work for My sake you will reach the goal.¹

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

11. Are you unable to do even this, having taken up meditation on Me? Then turn to meditation on the *atma*, and with the mind controlled, give up the fruit² of all actions.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भयानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

12. For better³ than *abhyasa* (practice) is realisation (of the *atma*); better than realisation is meditation (on the *atma*); better than such meditation is renunciation of the fruit of action.

From renunciation results peace⁴ of mind.

The remaining verses describe six classes of *yogis*, who love *Ishvara*, and who are therefore dear to Him. The last class doing *Bhakti-yoga* is, however, the

¹ Through the other steps.

² The difficulty in doing *Ishvara's* work lies in the fact that the mind has hitherto been trained to do action which will benefit oneself. *Karma'yoga* will cure the mind of this taint.

³ This verse consoles one who is unhappy at being unable to adopt the step nearest to his goal. It advises each to go to that step which is easy, and then work his way up. The steps are enumerated with reference to easiness, each step being easier than the preceding one.

* This being attained, the *yogi* may go up step by step.

dearest. These classes are those that are on one or another of the steps enumerated in verse 12 :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

13. (a) One¹ who does not hate any being, but wishes his welfare and sympathises with him in grief;

(6) who is without the sense² of possession, who does not feel himself independent of *Ishvara*, and who is unchangeable by³ good or ill, and is patient;⁴

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

14. (c) who is pleased,⁵ who ever meditates, masters his mind and has firm conviction ; he is dear

¹ These two verses describe the class engaged in *abhyasa* (practice). Sub-division (a) refers to those practising oneness with humanity ; sub-division (6) to those trying to realise oneness with *Ishvara*; and the last sub-division to those who, having received instruction in regard to *Ishvara*, are constantly thinking of it.

^a In anything, including his own body and the senses ; for everything belongs to *Ishvara*.

³ Unchangeable by any worldly good or ill. What pleases him is union with *Ishvara*, and what pains him is separation from Him.

⁴ Patient, under injury received, seeing *Ishvara's* hand in everything, and *Ishvara* as Master, with full power of disposal over everything.

⁵ The meditation is on the instruction received; it pleases the *yogi*, and he does not allow the mind to wander. His conviction is as to the soundness of the instruction.

to Me, if he loves Me and seeks Me with his mind and will.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षमिर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

15. He also is dear to Me, who does not trouble¹ his kind, and is not troubled by them, and who has been freed from gladness, anger, fear and repulsion.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

16. He is dear to Me, who loves Me, who² has no desire, who is pure, able, indifferent and undisturbed, and who does not attempt to do anything.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

¹ This verse describes the same class as the preceding verses, but refers to a higher state reached as the result of the *abhyāsa* (practice). The *yogi* is regarded as perfectly innocent by all. He feels no gladness at the sight of one, anger towards another, fear for a third or repulsion to a fourth.

² This verse refers to the class, which has obtained realisation of the *atma*. Having seen the *atma*, he has no desire for anything else. He is therefore pure. He is able, because he has controlled the mind and obtained realisation. He is indifferent to any gain, however great, and is undisturbed by any grief, however severe. Compare on these two points with verse 22 of Chapter V I. Having nothing to gain, he makes no efforts. Compare with verse 18 of Chapter H I.

17. He is dear to Me, who with love for Me,, dotes¹ upon nothing, scorns nothing, who does not long for the coming of anything nor grieve at its loss, and who abandons both good² and evil deeds.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

18. He is dear to Me, who loves Me, and who keeps an³ equal heart to friend and foe, bears shame and glory with equal mind, and with an equal peace takes heat and cold, pleasure and pain, and who is quit of attachment.

तुल्यमनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

19. Who hears praise and blame in silence,⁴ unmoved by either, who is pleased with⁵ any thing

¹ This verse refers to the class, which is renouncing the fruit of action. Compare with verse 57 of Chapter II.

² Evil deeds are abandoned, as they yield unpleasant fruit; good deeds are given up as freely, as the pleasant fruit which they yield bind up do the evil deeds.

³ These two verses describe those who are doing *dhyānam* or meditation. Compare with verses 7, 8 and 9 of Chapter V7, which enumerate the marks by which fitness for *Yoga* may be tested.

⁴ It is usual for men to praise one who praises, and to blame one who blames. This is not the case here,

⁵ He does not therefore praise. Men in the world praise one and ask for something. They blame him, if he does not give. Here the *yogi* is silent, for he is contented with what he receives.

that comes; who is not linked¹ to house or land; and thinks only of the *atma*.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20. But dearest to Me are they who practise as directed this blissful, never-failing² *Yoga* with fervour³ and with love, which sees no higher goal.

With Chapter XII Sri Krishna's task is done, and the ways to the *atma* and to *Ishvara* have been pointed out. The remaining six chapters merely add further details. For a résumé of their substance see paras 16—21 and 39—42 of the Introduction. Here Chapters XIII, XIV, XV, and portions of Chapter XVIII will be translated.

¹ Men are attached in a greater degree to their houses or lands, and non-attachment to them is specially mentioned. Non-attachment to other things is covered by the expression "quit of attachment". Compare with the expression, "to whom the clod, the stone and gold appear alike," of verse 8 of Chapter V I.

² *Bhakti-yoga*. It is delightful in the practice and never fails to yield its fruit. Compare with verse 2 of Chapter IX.

³ Compare with verse 2 of this chapter. Fervour is mentioned in both the verses. *Ishvara's* being the highest goal is stated here, in the other verse we have "seek eternal communion with Me," because He is the highest goal.

CHAPTER XIII

ARJUNA inquired :

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

1. I wish to know about *prakriti*¹ and *purusha*, *kshetra* and *kshetrajna*, *jñānam* and *jneyam*.

Sri Krishna replied :

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

2. This body is called *kshetra*;² One who knows it is said to be *kshetrajna*.³ So say those who know.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

¹ These terms are explained further on.

² Literally, field. For it is the field in which one sows the seed of *karma* and reaps the fruit in pleasure or pain.

³ This is the meaning of the term—One who knows the *kshetra* ; and the knower is the *atma*. As the knower is different from the known, the *atma*, the knower, is other than the body, the known.

3. The *kshetrajna*, who is in every *kshetra*, knows him to be Myself.¹ The discrimination between *kshetra* and *kshetrajna* is regarded by Me, as of great importance.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

4. What is that *kshetra* ; what is it like ; what are its modifications ; what purpose does it serve ; what is it ; who is the *kshetrajna* ; what is his greatness? All this hear from Me briefly.

अग्निभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

5. This subject has been described in different ways by the *Purāṇa* writers; by the various Vedas, and by the aphorisms of Vyāsa, with their reasons and decisions.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रयाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

6. The great² *bhutas*, *ahamkara*, *buddhi* and *avyakta*, the ten senses and the one ; the five domains of sense ;

¹ Of the same nature as Myself, i.e., *Ishvara*. As a distinction is made between *Ishvara* and the *atmas* in other places in the Gita, what is stated must be the meaning.

² See para 16 of the Introduction for a clear exposition of the meaning of these two verses. The result may be briefly stated here :

The body is made up of seven grades of matter, which are modifications of *avyakta* or *prakriti* (matter in the

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

7. Desire and hate, pleasure and pain—a collection; it is the vehicle of the *atma*. This *kshetra* has been briefly described together with its modifications.

In the five verses which follow, certain qualities and practices are enumerated as helps in knowing the *atma*. They are therefore called *jnānam* :

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

8. Absence of pride, absence of ostentation,¹ forbearance from injuring² others, forgiveness,³ rectitude,⁴

finest condition). It is an organism, five parts of which are the organs of action, and it-supports the five senses and the mind. The senses respond to the five classes of sense-objects, and modifications are thereby produced in the body, the effect of which is desire and hate, pleasure and pain. The body is a collection of the seven grades of matter, and finally, it is the vehicle of the *atma*.

¹ Ostentation is the doing of the right thing in order to get a good name. It comes under working for fruit.

² Injury may be by thought, speech or action. There must be abstention from every one of these.

³ Equanimity of the mind even under injury received.

⁴ Acting and speaking in accordance with thought and feeling.

service of the teacher,¹ purity, constancy² and control³ of the mind ;

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥

9. Contempt of sense-objects, the absence of the feeling " I " in the body, contemplation of the ills in the form of birth, death, old age, disease and grief, as being inevitable to one in the flesh.

असक्तिरनभिश्चङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

10). Detachment, lightly⁴ holding to children, wife and home, tranquillity of the mind ever maintained whatever may come, good or evil;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥

11. Love for Me,, constant and directed to Me alone, preference for retired places, and dislike of foolish crowds.

¹ Especially service of one who imparts instruction as to the *atma*.

² Or firmness in what is taught as to the *atma*, and as to the way to reach it. Faith in the teaching must remain unshaken by any specious arguments.

³ Prom musing on outside objects.

⁴ Complete detachment from these is not possible. What is prohibited is *akhishvanga*—attachment to that degree that leads to action.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२

12. Unremitting contemplation of the *atma*, and avoidance ¹ of every other thought: All this is said to be *jnanam*; what is otherwise is *ajnanam*, i.e., is opposed to perception of the *atma*.

In the next seven verses the nature of the *atma* in contrast with the body is described.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

13. I will now tell you what *jneyam* ² is, knowing which one enjoys immortality. It is without ³ beginning ; a part of Myself ; ⁴ infinite ⁵ (in consciousness); it is not said to be either *sat* ⁶ or *asat*,

¹ Literally, contemplation leading to knowledge of truth. As contemplation of the *atma* has been already mentioned, the meaning is as stated in the translation.

² Literally, what is to be known ; here it is the *atma*.

³ See para 17 (a) of the Introduction. The *atma* is one, while the body is a collection.

* Compare with the analogy of the blazing fire and its sparks. *Ishvara* is the blazing fire and each *atma* is a spark.

⁸ In time it blazes into a big fire. See para 19 of the Introduction.

⁶ Being of the nature of the blazing fire, it is other than matter, whether *sat* (manifested) or *asat* (unmanifested). Matter grows from *asat* to *sat*, and the *atma* from a dim light to Infinite Light; but the mode of growth is different. In one case it is by the collection of particles into units, and of these units again into larger units, and so on. In the other case, the growth is by the removal of limitations.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

14. The *atma* has hands ' and feet everywhere ; everywhere eyes, head and face; everywhere ears . It remains embracing everything in the world.²

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

15. It gets knowledge through the action of all the senses, but is devoid³ of any of them. It sustains all * (bodies), but is not attached to any body ; it experiences the effects of the *gunas*, but is without the *gunas*.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥ .

¹ The body is an organism, one part being hands, another feet, and so on. Not so the *atma*. It is indivisible. It is therefore said to be everywhere, i.e., throughout the whole of the *atma* has it hands and feet.

² This is the rendering of the term *loka*. May it not mean the *atma* itself ? The body is a miniature world with parts ; so is also the *atma*, but 'without parts.

³ It does not, like the body, support the senses or the mind.

⁴ One after another. It is not drawn in its own nature towards any particular kind of body. What determines its connection with a particular body is its *karma*.

16. It is within' beings, but also without; moving,² but also motionless; it is not discerned, as it is subtle ; it is near,³ and yet distant.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

17. The *almas*,⁴ which are in all beings, appear to be divided, but are really undivided. They should be known as sustaining⁵ the bodies, as feeding them, and as reproducing them.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १८ ॥

¹ Till *karma* lasts. It is without bodies, when it becomes pure.

² Towards sense-objects and acting like worldly men. In its own nature this is absent. Compare with Chapter V, verse 14.

³ Near to those who make efforts to see it, and distant to others.

* Hitherto each *atma* was contrasted with the body. In the first half of this verse all the *atmas* are considered, and inquiry is made whether they fall into classes, as the bodies do. They appear to be divided into classes ; but in reality they form but one class.

⁵ The *atma* was discriminated from the body from a consideration of their nature. The discrimination is continued with reference to the functions of the *atma*. In the second verse it was stated that the *atma* knows the body, and that therefore it differs from it. Here three other functions are referred to, and in each respect the *atma* is other than the body.

18. The *atma* is the light¹ of lights ; it is therefore other than matter; it should be known as intelligence, and has to be reached through the qualities enumerated as *jnanam*. It is seated in the heart of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

19. Thus have *kshetra*, *jnanam* and *jneyam* (*atma*) been described briefly. By knowing them and loving Me, one becomes fit to reach My likeness.²

In the next seven verses the following questions are answered : (1) Why two things so entirely unlike as the *atma* and body have become united, (2) how each of them acts, (3) why is the connection continued, and (4) what is the relation of the *atma* to the body ?

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

¹This verse distinguishes the *atma*, not merely from the body, but from matter of every kind. For it is the light of lights. Those which light the world, the sun, moon, etc., require the *atma* to light them. Its nature is therefore entirely different from the nature of matter, and this is stated in the second quarter of the verse. The peculiar property of the *atma*, which separates it from matter, is *jnanam* (intelligence).

²Being free from *samsara* (circle of births and deaths). This is what is reached.

20. Know that the body and the *atma*¹ both have had no beginning. Know also that changes take place and *gunas* manifest themselves in the body.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

21. The body⁹ is said to be concerned, when the body or the senses act; the *atma* is said to be concerned, when pleasure and pain are experienced.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदस्योनिजन्मसु ॥ २२ ॥

22. For the *atma*,³ seated in the body, experiences the *gunas* manifested in the body and their effects. Attachment⁴ to the *gunas* and their effects causes its birth again in good or evil wombs.

¹ In this and the next four verses the word *purusha* means the *atma*, and the word *prakriti* means the body being made up of the modifications of *prakriti* or matter. The first half of this verse answers the first question. It states that both the body and the *atma* have had no beginning in regard to their union. That is, they have always been united.

³ The body led by the *atma* acts with its senses, and the experiencing of pleasure and pain follows. The body is the seat of action, which is its concern; while the *atma* experiences pleasure and pain. It is therefore concerned with that experience; This verse and the second half of verse 20 answer the second question.

³ This half of the verse explains the previous verse.

⁴ This half answers the third question.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

23. The *atma*¹ seated in this body watches its action and gives its assent: the *atma* sustains it; and the *atma* enjoys. It is therefore the great ruler of the body, the senses and the mind. It is also said to be *Paramaatma*

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

24. Who so knows² this *atma*, the body and the *gunas*, whatever³ body he bears, shall never again be born.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

25. Some see in *Yoga* the *atma* seated in the body, having first tamed the mind. Others do this through *Jndna-yoga*,⁴ and still others by *Karma-yoga*.

¹ This verse answers the last question. The relation of the *atma* to the body is threefold. It directs the body, causing it to act, it supports it, and it owns it, using it as an instrument for its own enjoyment. This then is the definition of the body: the body is what is ruled, supported and owned by another for his own purpose. The *atma* is that which rules, supports and owns.

² Knows them as here described.

³ However low he may be, he will so work his way up that he will not come to rebirth.

⁴ These are the steps by which one rises to *Yoga*. The first step is *Karma-yoga*, the next *Jnana-yoga*, and the highest *Yoga* (realisation).

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

26. But others do not know all this. They must learn from others (who know) and proceed. On seeing the *atma*, they will transcend death. Those who are content merely with the receipt of instruction they too will ¹ transcend death.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

27. Whatever living being is born, whether as a moving thing or as a thing unmoved, know that it is, by the bond of matter and spirit (*atma*) that it comes into existence.

In the remaining verses it is taught how one should discriminate between the body and the *atma* :

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

28. He sees indeed, who sees the lordly ² *atmas* seated in all the bodies to be alike, and to be imperishable, while the bodies perish.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हि नस्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २९ ॥

¹ This is mere praise. By knowledge they are purified but they must go along the same road as the others.

² Which are lords in regard to the body, the senses and the mind.

29. For, seeing the lordly *atmas* seated in all the bodies to be alike, one does no wrong¹ to himself with his mind. By this perception he reaches the highest goal.²

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ ३० ॥

30. He sees indeed, who sees that all actions are done by the body alone, each of its *gunas* working in its own way, and that the *atma* is not the doer.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

31. He becomes *Brahma*, when he sees that of the two things bound together, the differences in beings are due to one only, i.e., the body, and that from that same thing proceeds increase³ of family.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

¹ By regarding them to be unlike, one so acts that he remains in *samsara*. This is injuring himself.

² Reaching his true nature, freedom from rebirth, and becoming *Brahma*.

³ Matter not only assumes different forms, and becomes different bodies, but also leads to increases known as children. The *atma* sits in the body for enjoyment only, and has nothing to do with changes of both kinds going on in the body.

32. Having no beginning, this lord of the body is unchangeable.¹ Being devoid of *gunas*,² though in the body, it is not the doer, and it is not stained.³

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३३॥

33. As *akasa** pervading all, is unstained from its fineness, so does the subtle *atma* sit in every body unstained.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

34. As one sun lights all this world, so does the owner of the *kshetra* see the whole of the *kshetra*.⁵

¹ Two changes were mentioned : perishability in verse 28, and change of form in verse 31. The absence of both is covered by the term.

² This shows that the doer of a worldly action is one or another of the *gunas*. The *atma*, being devoid of them, is not really the doer. This point was dealt with in verse 30.

³ Is not affected by the nature or qualities of the body, though long connected with it.

⁴ The grade of matter, the fifth from the grossest and known as air.

⁵ In this discrimination of the *atma* from the body, the following aspects should receive attention : (i) that all *atmas* are alike, and that the differences that we see are in the bodies; (ii) that the *atma* is one and does not change in any way; (iii) that it is not the doer of worldly actions; (iv) that it is not affected by the nature or qualities of the body; and (v) that it lights the body and that it is therefore *jñānam*.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

35. They reach the highest, who see with the eye of wisdom the difference between the *kshetra* and *kshetrajna*, and the means ¹ of freeing oneself from matter in the shape of a body.

¹ The means are the qualities and practices enumerated in verses 8 to 12.

CHAPTER XIV

IN this chapter the mode in which attachment to *gunas* binds, and how the *gunas* should be transcended are explained :

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

1. I will impart to you further wisdom, wisdom of all wisdoms, possessing which all saints left this world and reached the highest goal.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

2. Resting on this wisdom, they have reached My ¹ likeness; they do not become the objects¹ of either creation or dissolution.

Reference was made in the preceding chapter to the bond of matter and spirit. The next two

¹ Being immortal and becoming *Brahma*.

² That is, they are neither born nor die. This is *Ishvara's* likeness.

verses say that the bond is made by *hhvara* Himself:

मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

3. I place the seed ¹ in this My universe of matter, which is the womb. From this comes the birth of all beings.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4. Whatever² beings are born of whichsoever wombs, this universe is their womb, and I am the Father, who places the seed in it.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

5. *Satya*, *rajas*, and *tamas* are the *gunas*, manifested³ in the body. They bind the changeless * *atma*, seated⁵ in the body.

¹ The totality of the *atmas*.

² The preceding verse states the bond made at the beginning of creation. This verse deals with the bond created every day at the birth of everything.

³ The three *gunas* are ever found in matter, and therefore also when matter takes the shape of the body. They remain unmanifested in the primordial condition; but appear in its modifications, like fragrance hidden in the tree, but appearing when parts of it are changed into flowers and fruits.

* Meaning unworthy to be bound, having regard to its own nature.

⁵ The *atma* is bound from the fact of its being in the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

मुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

6 Of these, *satva*, being pure,⁷ leads to correct perception and pleasure.² It binds by creative³ attachment to pleasure and to knowledge.

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनाम् ॥ ७ ॥

7. *Rajas* leads to conjugal⁴ love, yearning towards objects, and attachment to relations. It binds the owner of the body by attachment to action".

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

8. But as⁵ to *tamas*, know it to be caused by delusion. It deludes all beings in the flesh, and binds by inducing inattention, sloth and drowsiness.

¹ Literally, being without impurity. The impurity is being inimical to the perception of a thing as it is. This is the nature of *tamas*, *satva* is not so.

² Literally, without disease as its effect. The result is that *satva* promotes health and gives pleasure.

³ The attachment leads to efforts to procure the thing desired, the efforts being made, there is rebirth invested with a body suitable to the enjoyment of the fruit. Thus is the *atma* bound.

⁴ Literally, of the nature of *raga*; *rajas* is the cause and *raga* its effect, and they are identified to show that the effect invariably follows. The meaning of the term *raga* is narrowed here, having regard to the terms used *trishna* (yearning), and *sangam* (attachment).

⁵ The word *tu* (but) is added in the verse to show that *tamas* is a thing to be avoided by any means.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

9. *Satva* causes attachment to pleasure¹ ; *rajas* attachment to action²; but *tamas*, blotting out correct perception, attaches mortals to inattention.³

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

10. Overcoming⁴ *rajas* and *tamas*, *satva* often rules ; similarly, *rajas* subdues *satva* and *rajas*; and *tamas* overpowers *satva* and *rajas*.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

11. When⁵ at all the gateways (of perception) true perception results, it should be known that then *satva* rules in the body.

¹ This is its chief function. Attachment to knowledge stated in verse 6 is as a means to pleasure. This verse states the principal effect of each *guna*.

² Because all the effects stated in verse 7 end in action.

³ *Tamas* leads to incorrect perception, and induces one to do something other than what should be done.

⁴ See note 3 on p. 266. All the three *gunas* being ever found in the body, how can they produce effects which are opposed to one another? e.g., *satva* produces correct perception, and *tamas* just the opposite; *satva* leads to pleasure, and *rajas* to pain. This verse states that one or another *guna* rules, the others being overcome for the time.

⁵ This verse states that by noting the effects produced, one can say which *guna* rules for the time being.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

12. When *rajas* rules, these effects take place : unwillingness to part with one's own, restlessness¹, commencement of action, activity of the senses, and desire for sense-objects.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

13. When *tamas* rules, the effects are inability to perceive, disinclination to act, inattention, and delusion.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

14. When one gives up his body, while *satva* rules, he reaches the places where the pure souls, who know the highest² truth, are gathered together.

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

15. Dying while *rajas* rules, one is born among those attached to action. Similarly, one dying while *tamas* rules is born among ignorant persons.

¹ This refers to activity with no object to be achieved in view ; the next expression refers to actions undertaken to secure some fruit.

² The knowledge as to the nature of the *atma*.

क्रमेणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16. The fruit¹ of a good deed, prompted by *satva*, is said to be pure "; the fruit of *rajas* is pain³ ; the fruit of *tamas* is ignorance.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

17. From⁴ *satva* comes realisation ; from *rajas*-desire to have; from *tamas* inattention, delusion, and absence of knowledge.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

18. Those⁵ who remain in *satva* ever rise⁶ higher. Those influenced by *rajas* take a middle place;

¹ This verse describes the career of those dying while one or another *guna* rules. One dying under the influence of *satva* and coming to rebirth among those knowing the highest truth (*vide* verse 14), does action without desire for fruit and as the worship of *Ishvara*. This is referred to in the verse as a " good deed ".

² Unmixed with pain. The verse contains the term *satvic* (produced by *satva*), because the fruit comes from a good deed done under the influence of *satva*.

³ Being born amid those tied to action, one acts to secure fruit, and is reborn to experience the same. This circle goes on, and the effect produced is toil and pain.

⁴ This verse describes the fruit reached on rebirth.

⁵ This verse sums up the result.

⁶ And are eventually released from *samsara* (cycle of births and deaths).

those who remain doing the work of *tamos*, the worst *guna*, sink to lower and lower depths.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

19. When ¹ the seer does not perceive any actor other than the *gunas*, and knows that what is beyond the *gunas* (the *atma*) is not the actor,² he reaches My aspect.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20. When the owner of the body passes beyond these three *gunas* of the body, he is quit of birth, death, old age and sorrow, and enjoys³ immortality.

Arjuna inquires :

अर्जुन उवाच ।

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

21. By what signs is one marked, who has gone beyond these three *gunas*? How does he

¹ Verses 5—18 described how the *gunas* bind. The remaining verses explain how they may be transcended.

² Compare with verse 14, of chapter V. In its true nature the *atma* is not the actor. It is its attachment to the *gunas* that prompts it to act.

³ This is *Ishvara's* aspect, to be quit of these and lead an immortal life.

act ? How does he go beyond them ? Sri Krishna replies :

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

22. He is said to have gone beyond the *gunas*, who, seeing the effect which the *gunas* produce—perception, action or delusion—does not hate the (unpleasant¹) fruits that come, and does not long for the (pleasant²) fruits which depart.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

23, Who sits³ like a stranger,⁴ unmoved⁵ by the *gunas*; who stands off with the thought, " The *gunas* are⁶ at their work," and does not move.

¹ These words have been added to bring out the meaning. The *yogi* loves only the *atma*.

² *Ibid*.

² This verse explains why one in the flesh remains unruffled in the presence of things which bring joy and grief to others.

⁴ To the *yogi* the *atma* alone brings joy, and he is therefore indifferent to everything else.

⁵ Unmoved by the effects which the *gunas* produce, and not forced to action to avoid the unpleasant fruits or to retain the pleasant ones.

• Compare with verse 28 of Chapter III, in which a similar expression is used, and the two verses have the

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

24. Who takes joy and grief with equal peace; whose mind is fixed, on the *atma*; ¹ to whose eyes the clod, the stone and gold are one; who regards lovely and unlovely things with the same gentleness; and who remains firm in praise ² and dispraise;

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

25. Who receives honour and dishonour with equal indifference; who regards friends and foes alike; and who is detached from all undertakings.³

same meaning. The *yogi* thinks, " They are at their work; what have I to do with them? " This is " sitting like a stranger ".

These two verses explain what was meant by " going beyond the *gunas* ". The next two verses enumerate the marks by which this may be known.

¹ This is the reason for the *yogi's* indifference to " opposites," enumerated in the two verses.

² These relate to a description of the merits and demerits of the body. One whose mind is fixed on the *atma* regards them as the praise and dispraise of something unconnected with himself.

³ Undertakings that may follow from being invested with a body. One who has surmounted the *gunas* is marked internally by the absence of hate or longing and the like; and externally, by the abandonment of undertakings.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

2b\ By adoring Me¹ with unswerving³ *Bhakti-yoga*, one surmounts³ these *gunas* and becomes fit to be *Brahma*⁴

! That which helps him to transcend the *gunas* is his perception of the *atma*, and the delight which it brings. But this will not suffice of itself to bring about the result. The principal causes are stated in verse 26. They are *Bhakii-yoga* and *Ishvara*. The former is said to be *sudhya upaya*, i.e., a means which has to be brought about. The latter is *siddha upaya*, a means which already exists. Worshipped with the *Bhakti-yoga*, *Ishvara* gives the fruit sought.

² Not moving from *Ishvara* to worship any other being regarded as a Deity.

³ Here two fruits are stated : to overcome the *gunas* and to become *Brahma*. In verse 59 of Chapter If it was stated that the yearning for sense-objects would depart when the *atma* was seen. But, having been nourished by actions of the immeasurable past, it cannot be destroyed easily. It requires not only continued meditation on the *atma*, but also the help of *Ishvara*.

In verse 14 of Chapter VII *prapatti* of *Ishvara* was suggested as the means of overcoming the attractiveness of sense-objects. Here *Bhaicti-yoga* is mentioned. There are then two alternatives, *Bhakti-yoga* to one who is able to do it, and *prapatti* to others.

⁴ The second fruit is to become *Brahma*. In verse 20 we started with immortality as the goal to be reached. The two things point to the same result. The *atma* is quit of birth, death and old age. This is immortality. It also becomes *Brahma* (Infinite Light). Neither the one aspect nor the other, once reached, ever disappears. It is therefore said to be *avyaya* (imperishable). All these aspects are referred to in the closing verse.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

27. For I am the principal¹ cause of one's becoming *Brahma*, immortal and imperishable; of the attainment of never-ending² power; and of the bliss reached with single-minded³ devotion.

¹ The meaning of the word *pratisthā*,

² The expression used in the verse is never-ending (*dharma*.) and this refers to *Bhakti-yoga*; but as some fruits are mentioned at the beginning and end of the verse, this expression, also should refer to fruit, the cause being put for the effect. And this fruit is power; Chapter VIII refers to three fruits reached by *Bhakti-yoga*, and two of them being mentioned here, the third must be intended.

³ Literally, reached by the *ekanti*, i.e., one who regards *Ishvara* as everything that he requires. Compare with verse 19 of Chapter VII.

The devotion of such a person is towards *Ishvara* only, his goal and the means thereto being one only.

CHAPTER XV

IN this chapter *Ishvara's* aspects of immanence and transcendence are again dealt with. As a preliminary the *at mas* which are bound, and the *atmas* which have become free, are first described :

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

1. The Vedas describe an *asvatha*¹ tree, which has its root above² and its boughs beneath,³ which is imperishable,⁴ and the leaves of which are the

¹ *Samsara*, (cycle of births and deaths) is compared to the *asvatha* tree, the *samsara* of an individual, not of the totality of bound *atmas* ; for it is to be cut by the axe of non-attachment (see verse 3), and the non-attachment of one cannot end the *samsara* of all.

² To convey the idea that this is a peculiar tree unlike other trees. Its root is above, because the cycle of lives is started by *Ishvara* at the beginning of each world-age.

³ Each bough is a life in this world ; the boughs are therefore below.

* Imperishable ; for, until it is cut down by non-attachment, it goes on from life to life.

Vedic ' hymns. Who knows ² this *asvatha* knows the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबुन्धीनि मनुष्यलोके ॥

2. Its boughs shoot to heaven³ and sink to earth ; they are nourished "*" by the *gunas*, and sense-objects ⁵ are their tender leaves. Its hanging rootlets reaching the ground are actions wrought in the world of men; they bind⁶ them again by ever-tightening bonds.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गाशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

¹ The Vedic hymns here are those which praise *svarga* (heaven-world), and point out the way to it. As the leaves nourish the tree, so do these hymns continue the *samsara*

² Knows it as here described.

³ Some boughs, *i.e.*, lives, are full of good deeds and point heavenward. Others are mere animal lives and are therefore said to sink to earth.

⁴ The whole *samsara* obtains its nourishment from Vedic hymns; but each life is sustained by the *gunas*. Attachment to the *gunas*, *i.e.*, to their effects, is the cause of births. Compare with verse 22 of Chapter XIII. "Attachment to *gunas* breeds re-birth in good or evil wombs."

⁵ As tender leaves springing on the boughs make them pleasing objects, so do sense-objects, in quest of which the lives are spent, make them appear pleasant lives.

⁶ As the roots help to hold the tree in its place, so do actions bind men and keep them to this world.

3. The nature of the tree is not so ¹ perceived here ²; nor whence ³ it springs, and how it must end ; nor on what it rests. With the strong axe of non-attachment cut down this *asvatha*, so deeply rooted.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥

4. Then that goal ⁴ should be sought, reaching which men do not return (to life on earth). Let appeal for help be made to that first ⁵ Person, from whom ⁶ this ancient stream of attachments has flowed.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

5. Let them free ⁷ themselves from the delusion of egoism, overcome the sin of attachments, and ever dwell on the *atma*. Sense-objects will then depart,

¹ As described in the two verses.

² Among those in the cycle of births.

³ That its end is to be brought about by non-attachment; that it commences afresh from attachment to *gunas*, and that it rests on the thought that the body is the *atma*.

⁴ The *atma* in its true nature.

⁵ The meaning is that He who caused the attachment can alone break it. First, being the cause of the Universe.

⁶ Compare with verse 14 of Chapter VII.

⁷ The first sentence in the translation describes *Karma-yoga* ; the second sentence, the peace attained by it; and the third sentence, the final result, first realisation, and eventually becoming *Brahma* (Infinite Light).

and the " opposites," known as joy and grief, will leave them. They will see the *atma* vividly, and then reach that unchanging ¹ goal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्भत्वा न निवर्तन्ते तद्भाम परमं मम ॥ ६ ॥

(i. That (the *atma*), the sun does not light,² nor the moon, nor the fire. That Infinite Light, reaching which men do not return anymore, is Mine.³

These six verses dealt with perfected *atmas* ; the next five verses describe those that remain bound :

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

7. When the undying *atma*, remaining My property ' indeed, takes on form in this world of living beings, it draws to itself the five senses and the mind, from the store-house of *prakriti*.⁵

¹ The *atma* not being subject to change in its nature, the only change that can take place is in its consciousness, and this change will no longer happen.

²- Because it is itself Light. It is dim at first, but becomes Infinite Light when it is watched and worshipped.

³ The *atma* continues to be the property of *Ishvara*, even after it attains perfection.

⁴ All the *atmas*, are *Ishvara*'s, whether they are bound or have become free. Compare with verse 5 of Chapter VII.

⁵ The senses and the mind, being modifications *prakriti* (matter), may be said to be a store-house from which each *atma* takes what it needs. The word *prakriti* is also understood to mean the body, in which the senses and the mind abide.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

8. When the *atma*, the ruler of the senses and the mind, enters the body or goes out of it, it goes gathering them up, as the wind gathers scents from flower-beds.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

9. Ear. eye, touch, taste and smell, using these and the mind also, the *atma* enjoys sense-objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

10. Unenlightened¹ ones do not see the *atma* linked² to the *gunas* when it goes out, or comes in, or takes sense-enjoyment. But those see clearly who have the eye of knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

11. Those who strive with the eye of *Yoga* see the *atma* seated in the body; but undisciplined

¹ In these three verses are described the confinement of the bound *atma* in the body as in a prison-house, the pain attending its entry; its going out from it, and its enjoyment of sense-objects, while it remains in it; such enjoyment is mixed with pain as honey is mixed with poison. The next verse shows the cause of all these, the forgetfulness that the *atma* is *Ishvara's*.

² Linked to the body in which the *gunas* are manifested.

minds, strive as they may, do not discern, not having a mind capable of perception.

In the next four verses the aspect of immanence is referred to, indicating that even matter, like the *atma*, is Ishvara's property.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

12. The light in the sun, which lights all the world, the light in the moon, and the light in the fire, know all that as Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

13. I penetrate the earth, and support all beings with My power. Becoming the moon, I nourish all plants with *amrita*.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

14. Becoming vital warmth, I enter the bodies of living beings, and with the outward and the inward breath digest their food of four kinds.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

15. I am seated in the heart' of every one. From Me flow remembrance, knowledge, as well as

¹ As his *atma*, i.e., directing his movements.

inability to see. By all the Vedas I alone¹ am indicated; I alone bestow² the fruits taught by the Vedas; I alone know³ the Vedas.

In the remaining five verses the aspect of transcendence, the principal subject of this chapter, is dealt with :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

16. "There are in the world these two classes of persons, *kshara* and *akshara*. *Kshara**⁴ are all beings that live; *akshara*⁵ are those that are no longer linked to matter, and have regained their true nature.

¹ As *Ishvara* is in every person, the word, which denotes that person, denotes *Ishvara* chiefly. Thus the word, "Indra," indicates not merely the lord of the Devas, but *Ishvara* also, which is its principal meaning. Hence, every term used in the Vedas, like *Indra*, *Varuna*, *Soma*, etc., refers to *Ishvara*.

² Hence, the fruits, believed to come from the hands of other Beings, are really bestowed by *Ishvara* Himself.

³ The commentary adds: "One, who interprets the Vedas in a way inconsistent with the Gita does not know the Vedas." Why did Sri Krishna make this remark? Did he anticipate that the Gita would be wrenched from its plain meaning to conform to traditional teaching?

⁴ And are linked to matter. Though imperishable in their true nature, they are perishable through their bodies. Hence, they are called *kshara*.

⁵ In the case of those who have become perfect, even perishability of this kind has gone. They are referred to in the first six verses of this chapter, and the *kshara* in the next five verses.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

17. But other than these is the Highest Person. He is called the Highest Ruler, who, pervading the three¹ worlds, sustains² and controls them, Himself remaining unchanged.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

18. Because I dwell beyond *Jcshara*, and am Superior to *ahshara* too, I am known as *Purushottama* in the Veda and in the Smritis.³

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

19. One, who with an unclouded mind knows Me thus as *Purushottama*, knows all,⁴ and worships Me in every way.⁶

¹ The three worlds are (i) matter; (ii) the *atmas* linked to matter; and (iii) the *atmas* that have become free.

² That which pervades, sustains and controls other things must be different from those that are pervaded, sustained and controlled. See para 8 (c) of the Introduction in the matter of *Ishvara's* being unchanged.

³ The meaning of word *loka*.

⁴ All that should be known as the means of reaching *Ihvara*.

⁵ In every mode of worship taught in the preceding chapters.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

20. Thus has been declared by Me this secret teaching. He who understands this has wisdom, and his task is done.

CHAPTER XVIII

THE last three chapters amplified the instruction previously given under the head "truth". Chapter XIII contrasted the *atma* with the body, and pointed out the relationship of one to the other. Chapter XIV stated what the *gunas* of the body are, how they bind one, and how they may be transcended. Chapter XV explained the relation of *Ishvara* to the world of matter and of spirit (*atmas*), and described how He transcends them. The remaining three chapters deal with "action/" and teach in effect that it should be done without attachment of any kind. Of these, Chapter XVI divides men into two classes: those who will work with *Ishvara* and those who will not. The qualities of the first class are enumerated in the first three verses of the chapter. See para 40 of the Introduction, in which they are classified and explained. The qualities of the other class are described at length in the remainder of the chapter. Chapter XVII takes sacrifice, gift and discipline as typical examples of actions enjoined by the Scriptures, and examines them as they are influenced by one or another of the *gunas*. See para 42 of the Introduction for the actions done under the influence of *satrn*, These two

chapters are therefore omitted, and the last chapter is taken up. Arjuna inquires :

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

1. I wish to know the true nature of *Sanydsa*, and of *tyaga*, too, separately (if they be different).

Sri Krishna replies:

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

2. Poets know *sanydsa* to be the abandonment of acts springing out of desire; the wise say that *tyaga* is the renunciation of the fruits of all actions.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

3. Some say that action is sinful and must be given up; others hold that action like sacrifice, gift and discipline, should never be abandoned.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

4. Hear My decision on this subject of renunciation. *Tyāga* has been said to be of three ' kinds.

¹ Renunciation of fruit, of attachment to the act, and of the doership. These should be renounced, while actions are being done.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

5. Sacrifice, gift, and discipline and similar actions should never be abandoned, but must indeed be done. Sacrifice, gift and discipline purify¹ yogis, एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

6. These actions, like Yoga* should be done, abandoning attachment³ and the fruits. Such is my undoubted conviction.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

7. Abstaining from an action attached to one's status is not right. Abstention from it from delusion⁴ is said to be tamasa (influenced by tamas).

दुःखमित्येव यत्कर्म कार्यकेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

8. When one abstains from action, saying, this⁵ is painful, and influenced by fear of trouble to the

¹ Purify by neutralising the tendencies formed by actions of past lives, in so far as they oppose the ripening of Yoga. They should therefore be done while life lasts.

² The meaning implied by the word *api* (also).

³ To the action as relating to the doer.

⁴ Actions performed without attachment purify. To regard them as leading to bondage is certainly delusion.

⁵ The text has the word *eva* (only) here. The meaning intended is that this is the only reason for the abstention, but not delusion, as in the other case.

body, his renunciation is *rajasa* (influenced by *rajas*), and he does not win the fruit¹ of renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

9. If one does an act proper to his status, without attachment, and without a longing for its fruits,, saying² "It must be done," the renunciation is considered to be *śātvica* (influenced by *satva*).

The next verse states the marks of one whose renunciation is *śātvica* :

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

10. One who is filled with *satva* has true perception, is quit of doubts, and renounces in the true spirit, does not hate a bad act, and is not attached to a good one.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

11. Wholly to abstain from action is not possible to one in the body. But he who renounces the fruit of action is said to be truly abstinent.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

¹ The attainment of *jnana*, i.e., realisation of the *atma*.

² Being' worship of *Ishvara*, the act by itself is an end.

12. The fruit of action is threefold, desirable, undesirable, and a mixture of both desirable and undesirable. To those who do not renounce, it comes in the lives to come; but never to those who renounce.

The next five verses discuss the question who is the actor when an action is done :

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

13. Hear from Me these five causes declared in the *Sāṅkhya* system as necessary for the doing of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

14. The body, the *atma*, the five organs of action, the *prana*,² and *Ishvara*, the fifth in the list of causes.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

15. Whatever work of body, tongue or mind, good or evil, a mortal begins, these five are its causes.

¹ Literally, instruments, each acting in its own way to bring about the action,

² By the term *ceshta* (activity) *prana* is meant, the action being put for the actor. The activities of *prana* are fivefold, and as it supports the body, the *atma* and the organs of action, they are different. The expression therefore means *prana*, the activities of which are many and different.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

16. This being so, whosoever for lack of knowledge sees himself as the sole actor, does not see correctly.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

17. If one, holding¹ aloof from the action and not linking² himself to the fruit, should slay yonder host, he does not slay and is not bound.

In verses 18 to 44 certain things are examined with reference to the *gunas*, and the work appropriate to each of the four great castes is described. Sri Krishna states that each person by doing his own work reaches the goal. Verses 45 to 58 deal with this subject, and form a kind of summary of the whole teaching:

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

45. Whoso performs contentedly the work allotted to him, reaches the highest goal. Hear how one, being so content, reaches the goal.

¹ And not thinking, " I do this action ".

² This and the other element are secured by regarding *Ishvara* as the principal cause, and himself as a mere agent.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।:

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

46. He reaches the goal, worshipping with his own work that Being, from whom all that ¹ lives comes forth and by whom all this world is pervaded.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

47. Better is one's own ² work, though inferior, than doing another's work excellently, (for some ³ time). He will not reach *samsāra** (cycle of births), who does the work set to him by nature.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

48. Let no one give up his natural duty, though the doing of it is attended with trouble. For every work is beset with trouble, as every flame is wrapped in smoke.

¹ The term *pravritti* (movement) includes coming forth, living in the world and final dissolution.

² Sri Krishna apparently had to deal with the revolt of the lower castes and sought to reconcile them to their own condition. The view of the commentary that a comparison is made here between *Karma-yoga* and *Jnana-yoga* is untenable, as it is irrelevant at this place.

³ These words are added to show that another's work cannot be continued for long. This is implied in the termination *ta*, in *svanushtita*.

⁴ The meaning of the term *kilbisha* (sin). The sin here is remaining in *samsara*.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

49. Let him, in doing his work, remain unattached to fruits of every kind; let his mind be wholly subdued; and let his yearning towards doership¹ depart. By this renunciation he will attain the higher² goal reached by *Jnana-yoga*.

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

50. Learn briefly from Me how one attaining this goal becomes *Brahma* ; to reach which is the highest step in realisation.³

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

¹ Reference being made to non-attachment to fruit in the first term, doership is the only other thing to which yearning can point.

These three expressions describe the elements which constitute *Karma-yoga*.

² The term *naishkarmya* means *Jnana-yoga*. It yields two fruits, first, peace of mind and then, realisation of the *atma*. The latter is the goal referred to here, and is called *Dhyāna-yoga*, in verse 52.

³ Realisation of the *atma* and becoming *Brahma* are parts of the same process, the former being the beginning and the latter the end. The former is called *jnana* in the verse, and the same word was used in verse 12, of Chapter X I I , to indicate realisation of the *atma*.

51. Let him revolve¹ in his mind full and clear knowledge of the true nature of the *atma*; let him restrain the mind with perseverance; abandon proximity to sense-objects; and free himself from love and hate :

विविक्तसेवी लब्ध्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

52. Let him² sit in a retired place; be sparing in diet; and with speech, body and mind trained to obey, let him ever practise meditation, cultivating dispassion ;³

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

¹ This verse enumerates four practices, which help *dhyana* (meditation), and they should apparently be gone through till the end is reached. For attachment to sense-objects, being very strong, should be neutralised by perception of the *atma*, equally strong. Compare with verses 20 and 21 of Chapter V. The first practice presupposes finding pleasure only in the *atma*. (Second quarter of verse 21.) The second practice is to restrain the mind from attaching itself to sense-objects. (First quarter of the same verse.) And the last practice is not to be elated on the coming of a good, and not to be depressed on the coming of an evil. (First half of verse 20.)

² These enumerate the conditions to be observed in connection with the *dhyana* (meditation). Only three are mentioned here; but the *yogi* should observe all the conditions enumerated in Chapter VI, verses 10—17.

³ By dwelling on the evils attending on sense-enjoyment. (See verse 22 of Chapter V.) This should be added to the practices enumerated in verse 51 *supra*.

53. Finally, let him shake himself free from I-ness,' strength, pride, desire, anger and sense of possession. He will then attain peace,² and become fit to become *Brahma*,

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

• ¹ In this *dhyana* (meditation) there are two stages. The first is indicated by the words " desire, anger, and sense of possession ". (See verse 23 of Chapter V). The *yogi* should eliminate desire and anger, so that no one may be injured thereby. And he should bold his Possessions in trust for all. He should thus indentify himself with humanity, by seeing himself in all beings and all beings in himself. Verse 29, Chapter V I .

The second stage is indicated by the words " I-ness, strength and pride". The first word refers to the thought " I am independent of every one," *Ishvara* Himself not being excepted. The second word refers to the feeling: " My strength, unaided, will suffice for doing anything. Pride springs from this thought and this feeling. All these should be shaken off. The *yogi* will then feel that he is one with *Ishvara*. He will be *nirmama*, i.e., he will not say : " this is mine." He will hold everything in trust as *Ishvara*'s servant. Compare with verse 30 of Chapter VI.

² Compare with verse 26 of Chapter XIV. The " peace " referred to here is obtained by transcending the *gunas*. In one verse the means used is said to be *Dhyana-yoga*, and in the other *Bhakti-yoga*. They are one, the meditation being on the *atma* in its true nature as the goal, and on *Ishvara* as the means. The *yogi* may choose one of two ways, the way stated above, or he may meditate upon *Ishvara*, only, invested with the aspects of the *atma* which he wishes to attain ; Sri Krishna gives the palm to the latter method.

54. Becoming *Brahma*, he is¹ serene ; sorrows no more, desires no more ; he loves equally all that lives -, and loves Me intensely.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

55. With this intense love, he knows Me clearly who and what I am. Knowing Me clearly, with that same love he then enters into Me.

The teaching, imparted in verses 45 to 55 in regard to one's duty set to him by his nature, is extended in the next verse to all other actions :

सर्वकर्माण्यपि सदा कुर्वाणो मत्प्रसादादवाप्नोति ।

मत्प्रसादादवाप्नोति शाश्वतं पदमन्ययम् ॥ ५६ ॥

56. Let him ever do all actions, and not only² his duty, resting on³ Me. By My grace he will reach the goal,⁴ eternal and unchanging.

¹ This verse states the marks by which one may know that the *yogi* has become *Brahma*. Compare with verses 7 to 9, of Chapter VI. These marks were found in one who had practised *Karma-yoga* with success; but the *yogi*, who has become *Brahma*, has attained peace in perfection. He loves *Ishvara* only, and has no more sorrows and no more desires. He is therefore serene; and he has neither friend nor foe ; and he loves all equally.

² The meaning of the word *apt*.

³ What this means is explained in the next verse.

⁴ From the context, the goal is that stated in verse 55.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

57. In thought' renounce all actions to Me, and seek to reach Me. Preserving this attitude, be ever with your mind upon Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

58. With your mind on Me, by My grace you will overcome all impediments.

Sri Krishna leaves it to Arjuna's discretion to adopt His advice or not, adding the warning that his nature will eventually compel him to do what he may not be disposed to do :

But if you trust to yourself,^a and do not pay heed, you will perish.³

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मित्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

59. If, relying on yourself you think "I will not fight ", and abstain from the fight, this determination

¹ Having finished His task, Sri Krishna gives His final advice to Arjuna.

² The meaning of the word *ahamkarat*. *Ahamkara* is the thought of one that he himself, unaided, is able to discriminate.

³ Compare with verse 63, Chapter II, and the note thereunder.

of yours will prove vain; your nature will spur you on to the fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्कारिष्यस्यवशोऽपि तत् ॥ ६० ॥

60. What you do not wish to do, from delusion, that will you do helplessly, bound by the promptings of your own nature.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रमयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

61. The Ruler of All has mounted all beings on the wheel of the body, and living in their hearts, He makes them go round and round with the ¹ help of attractive sense-objects.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

62. Therefore with all your heart follow that same Ruler's advice. By His grace you will reach Supreme Peace, and the imperishable goal.

¹ Here comparison with the potter's wheel is evidently intended, *Ihvara* is the potter ; the bodies of men are the wheels ; and sense-objects are his rod. As the potter makes the wheels revolve, so does *Ishvara* make all beings run about. He does not move them like a machine, but presents sense-objects before them, and in this manner directs them. Their freedom of will is not interfered with.

इति ते ज्ञानमाख्यातं गुह्यद्रुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

63. Thus has knowledge been imparted to you by Me, the mystery of mysteries. Carefully meditate on it, and do as you will.

Sri Krishna teaches *prapatti* in the next three verses and brings His teaching to a close :

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

64. Listen again, and hear My last word regarding the greatest mystery of all. You are very dear to Me. I therefore speak what is good for you.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

65. Be with your¹ mind on Me; do this with love ; Serve Me ; prostrate yourself before Me. So will you come to Me. This is true, I declare to you ; for you are dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

¹ This the same as the first half of the closing verse of Chapter IX. It is repeated here in order to add to it instruction as to *prapatti* (verse 66).

66. Let go all¹ the *dharma*s, and come to Me alone for help. I will free you from all difficulties. Do not grieve.

¹ The commentary understands this verse in two ways. First, as teaching renunciation of fruit and of doership; for the word *tyaga* (renunciation) has been so explained in verse 9 of this chapter. One renounces an action by doing it, while renouncing its fruit, and by thinking that he himself is not the actor, and that the act itself is not his. In this view the word *dharma* means a means to perfection, and includes *Karma-yoga* and *Bhakti-yoga*. To go to *Ishvara* alone for help is to regard Him as the actor, as the Being adored, as the goal and as the means. The difficulties are those that bar the way to *Ishvara*, the goal.

The second way in which this verse is explained is as recommending a means of overcoming the difficulties that prevent the commencement of *Bhakti-yoga*. In this view the *dharma*s are the various rites prescribed for overcoming them, and one may be filled with concern at the prospect of having to do them. To such an one the advice is : " Let go all the rites : come to Me and look to Me alone for removing the difficulties and setting you on the way to *Ishvara*"

The verse may be understood in a third way, as explained by later teachers. *Prapatti* is suggested in three places in the *Gita* for overcoming the attractiveness of sense-objects ; and in this same verse for overcoming the difficulties preventing the commencement of *Bhakti-yoga*. The principle is recognised that one, who feels himself unable to attain a goal, may appeal to *Ishvara* for help; for He is both able and willing to help. What then is the objection to one's appealing to *Ishvara*, when he regards the scheme of evolution laid down as long and arduous ? Arjuna did apparently so regard it, and it was necessary for Sri Krishna to console him.

