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BHAGAWAD-GITA

With a Commentary [redacted] the Objects of Human Life.

CHAPTER VII

By

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CHAPTER VII

Jnana-Vijnana Yoga

(1) Knowledge of God in His entirety.

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥
ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

The Lord said—'O son of Pṛthā, with your mind clinging to Me and resorting to Me, learn how you, practising yoga, would know Me in My entirety [and] undoubtedly. Here am I imparting to you knowledge along with specific knowledge (*vijñāna*) in its fulness, having known which there remains nothing else to be known here [on the surface of the earth]. One among thousands of men tries to secure psiritual perfection and among those that have reached perfection only some one knows Me in reality [or in My proper form].' 1-3.

[*A man should fix his heart on the highest Lord only and he should resort to Him alone. He should not allow his mind to wander about here and there. He should resort to nothing else. If this* yoga *or discipline is resorted to, there definitely follows the knowledge of the highest Lord in its fulness. When this knowledge is secured, there*

remains naught else worthy of being known on the surface of this earth. But only one individual form in the midst of thousands of men endeavours to secure such a perfection and even among those who so endeavour only some one [—if at all any—] knows the Lord in his real form. Knowledge and specific knowledge which are of such a great significance are now being imparted. 1-3]

(1) WHAT SHOULD BE MEDITATED ON ?

(1-3) In the earlier i. e. the sixth chapter has been set forth the process of practising meditation. After having understood that process, what should one meditate on? It is only natural that such a question should present itself to the mind of an aspirant. As Arjuna was extraordinarily gifted in respect of intelligence, he was on the point of putting this very question to the Lord, as soon as he had heard the instruction regarding meditation which was imparted to him. Having guessed what was passing on in the mind of Arjuna from external indications, the Lord himself began stating in reply to that question, not uttered in so many words. Now listen to that answer of the divine Kṛiṣṇa comparable to nectar in its sweetness—

As this extremely important topic is dealt with in the chapters beginning from this the seventh to the eleventh, readers should meditate on the contents of the same with an un-perturbed and one-pointed mind. The particularly important teaching which is imparted in the Bhagavadgītā, is contained in these chapters.

If one looks into the matter closely, a beginning of this teaching has been already made in the second chapter; but that beginning is made there in an implicit manner. Here in the seventh chapter the same is made explicit and the teaching becomes more and more explicit in the subsequent chapters until in the eleventh chapter the cosmic-form itself of the Lord is clearly shown. Readers should gradually prepare themselves to grasp this very subtle teaching. This knowledge is imparted so clearly and unmistakably in no other work except the Bhagavadgītā. But the way in which this knowledge is imparted in the Vedas as well as the Upaniṣads is altogether novel. We are going to deal with this aspect of the question in its proper place at a later stage.

DIRECT PERCEPTION

This is a question regarding the direct perception of the highest Lord. That which is to be considered, or better meditated with the help of the path of meditation is this very matter. Readers desirous of attaining spiritual perfection with the help of the path of meditation should meditate a good deal on this chapter. To this knowledge is related the direct perfection of the highest lord. Only on having directly perceived the highest lord can there be meditation on Him. In the absence of direct perception, meditation is impossible.

A man sees various objects directly and hence does he meditate on them. If those objects were not directly

perceptible to him, how could he have meditated on the same? If by some device, men could see directly the highest Lord, like the sun in the sky, the aspirants would definitely meditate on Him. Readers would ask at this stage : Is it ever possible to perceive directly the unmanifest Lord in the same manner in which the sun in the sky is perceived ? Though we are not going to say anything in reply to this question, let the next four or five chapters be well meditated on. If there would remain any doubts, even after such a meditation, we would try to answer this question. This is all that we need say at this stage. In the Upaniṣads has the following instruction been imparted:—

"O aspirant ! do you *see* the Self, hear the description of the same, meditate on it, ever ponder on it."

(Vide–*Ātmā vā are draṣṭavyaḥ śrotavyaḥ, mantavyaḥ nididhyāsitavyaḥ. Bṛhadāraṇyakopaniṣad* II, 4, 5; IV, 5, 6)

In this passage, before all else is this taught viz, one should *see* the self. Even from this it can easily be grasped that in attaining perfection in the yoga of meditation, there must needs be some device of directly seeing the Lord. But for such a device, in the excellent works like the Upaniṣads, there would never have occurred the following order of instructions to be carried out:—

See the Self, then after that meditate on it. Can we say that there was some one who prevented the authors of the Upaniṣads from writing as follows:—

Ātmā vā are śrotavyaḥ nididhyāsitavyaḥ paschāt draṣṭavyaḥ.

i. e. the self should be heard about, meditated on and then [after these two have been done] it should be seen? The Brahmarshi Yajnyavalkya was himself imparting instruction to his beloved wife. It is in this context that the passage cited above occurs. Yajnyavalkya was not a person who would deceive his co-partner in duty (*dharma-patnī*). He must have thought over this order of things to be done while meditating on the self and then made the statement contained in the passage cited above. On the occasion of imparting such an instruction has the order been given as contained in—

'*Ātmā vā are drṣṭavyaḥ, śrotavyaḥ mantavyaḥ nidiḍhyasitavyaḥ*'

Here there is the perception (direct perception) of the Self stated first and then follows the instruction that the description of the qualities of the Self should be heard etc. Along with this passage from the Upaniṣads may be read, with advantage,the following from the Veda:

"*Tad Viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ Divīva cakṣur ātatam.*" (Ṛgved, I, 22, 20.)

i. e. 'The highest place of the all-pervading highest self, those possessed of knowledge, ever see even as the shining sun in the sky.'

Of course in view of the statement in the Veda abou the direct perception of the highest self similar to the perception of the sun in the sky, it is difficult to say that the perception is unreal. If this teaching of the Veda be real, that of the Upaniṣads must be true and so must be

the teaching of the Bhagavadgītā too. There cannot be any doubt about the matter. On there having been so many proofs in support of the truth of the teaching, no one should entertain any doubt about the same.

But it has been said in the Gītā at an earlier stage (Gītā II, 5)—

"The highest Lord is unmanifest and inscrutable." And here is it stated that the highest lord can be seen like the sun in the sky. Now are these two statements not contradicting each other? Evidently the two statements are contradicting each other but it has become necessary, if not inevitable, to make such statements at this stage. We do not intend to consider the contradiction in the two statements here. For, we would first understand the teaching of the Gītā in a graded manner first, and then see at the end of the eleventh chapter the miracle of the cosmic-form of the Lord. *After* that shall we decide whether there is really a mutual contradiction in the statement. As a consideration of the contradiction is not likely to be of any advantage here; let us leave it to itself and consider how a full knowledge of the Lord is secured :

Full knowledge of the Lord

(*Asamśayam samagram jnāsyasi*) Here it has been stated there would remain no doubt in the mind of the aspirant and that the latter would know the lord fully. The fact that there is a probability of the full knowledge of the Lord is distinctly stated here. Here has it been

stated that *the Lord will be known in His entirety, despite His being unmanifest and inscrutable* (Gita II, 25). Here the question as to how there can be a full knowledge of the inscrutable would arise and the answer to it would be given at a later stage. The time when there would be the knowledge of the Lord in its fulness too has been given in this very verse. As that is a very important instruction so far as carrying out the Gitā teaching is concerned, it would have to be considered very closely and carefully. Full knowledge of the Lord would result when the three following conditions would be fulfilled. To proceed to the consideration of the conditions—

1 *Mayi āsakta-manāḥ*—to devote one's mind fully to the Lord.

2 *Mat-āśrayaḥ*—to resort to the Lord only and—

3 *Yogam yunjan*—to practise the yoga of meditation.

When these three means are resorted to, there follows the realisation of the Lord, even like the perception of the sun in the sky. This would incidentally give an idea regarding the difficulties besetting the path of god-realisation.

THE DIFFICULTIES IN THE REALISATION OF GOD.

There are the following three difficulties in the realisation of God :

1 *Iśvare (mayi) anāsaktiḥ*—The absence of attachment to the Lord.

2 *Iśvarasya* (*mat*) *anās'rayaḥ*–Not resorting to the Lord and

3 *Yogam ayunjan* – not practsing the yoga of meditation.

These are the three difficulties in the realisation of God. Readers should think over these and find out the extent to which these beset their path. Thus would they be able to understand why it is very difficult, if not impossible, for everybody to realise God. Our mind is devoted to the objects of enjoyment instead of being devoted to the highest Lord.Instead of regarding the Lord as our resort we regard the objects of enjoyment as our resort and the mind, far from being one-pointed, is distracted. This being the nature of human dealings generally, it is impossible to realise the highest Lord though He is in front of us even as the sun in the sky and though He is present everywhere. Readers should find out for themselves as to who is to blame in the matter. This certainly does not mean that the Lord is concealed somewhere.The Lord is present everywhere. But our eyes have not became pure. We have not attained a divine vision. Our eyes are deluded by the objects of pleasure, are infatuated by them. When the delusion would be removed and the infatuation brought to an end or destroyed partially at least, would there be the possibility of the realisation of the Lord.

This very topic is to be dealt with at full length in this chapter and the same is to be treated exhaustively in the next four chapters in due order. It is not necessary, therefore, to write in greater detail at this stage.

JNĀNA AND VIJNĀNA

This itself is called *jñāna* and *vijñāna*. Once the two viz. *jñāna* and *vijñāna* are secured in the proper manner, there remains nothing else to be known. Evidently all that is worthy of being known, deserving to be understood, is contained in this. This very knowledge the divine Śrī Kṛṣṇa intends to impart to Arjuna in this chapter. Let us try to receive the same knowledge—

INCLINATION TO THE PATH OF EVIL

A man is ever prone to follow the path of evil. Persons who pursue the path leading to what is good are few and far between. An examination of human dealings would bring out the truth of these propositions almost every moment. Hence doth the Lord say— 'One from among thousands of men is drawn to this path of the yoga of meditation and only he endeavours till the final aim viz, realisation is achieved; and even among those who so endeavour few—very few, indeed—, know God in His real nature. A question arises here: Is this subject so very difficult? Is it so very dull or far from interesting? Is it so very difficult—nay practically impossible,—to grasp this subject? Many are the queries that suggest themselves to us here. The answer to all these is—this knowledge of the highest Lord is not so very difficult, so very dull or far from interesting or difficult to secure or have. To tell the truth, this very subject viz, the one pertaining to the highest Lord is excessively sweet, delightful, full of flavour, easy of comprehension and easy of

obtainment as a result of its presence everywhere. But human nature itself is such as to be prone to be immersed in enjoyment and then be plunged in misery. Though there be very great delight and incomparable happiness in devotion to God, few are the persons who are inclined to such a devotion. This is the one wonder, one inexplicable riddle, in the world. All good books declare that the Lord alone is the abode of happiness, the storehouse of everything auspicious, the very fountain-head of delight. Saints, the noblest among men, bear testimony to the truth of this very proposition. But who ever pays any heed? The entire world goes the wrong way. Whether persons be learned or otherwise, every one is seen to be going the wrong way. With this experience itself in view does the divine Lord say—"Nine hundred and ninety nine persons out of a thousand go the wrong way and even among the very few that go the right way, those who attain the final stage or state called the *brāhmi* are very very few indeed." For, even after having gone the right way for a while, people give up the same in the middle. Those who pursue the right path till the goal is reached are very few—their number is microscopically small. After having told that this is the natural inclination of an illiterate and uncultured person, Śrī Kṛṣṇa proceeds to state *jñāna* and *vijñana* at full length. That topic, fraught with an amount of significance, readers should very attentively follow:—

(2) The Constituent (Prakrati) of the Lord

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥
मत्तः परतरं नान्यत्किंचिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

In an eight fold manner i. e. in earth, water, fire, wind, ether, mind, intellect and the ego-sense, is this my constituent divided. O Arjuna, possessed of long arms, this is my lower [constituent]; different from this [and] of the nature of living beings, there is my other [i. e. highest] constituent. Do you know this-through this latter is this entire world sustained. All beings have this for their source. Do you grasp this. And I am the cause of the origination and the dissolution of the whole world. Higher than Me, O Conqueror of wealth, there is nothing else. Like beads on a piece of thread, everything is woven into Me.

[*Of the constituent i. e. the body of the Lord, there are two parts. One is known as the lower, the other as the higher. In the lower are included the eight principles or elements viz; earth, water, fire, wind, ether, mind, intellect*

*and the ego-sense and in the higher is included only one principle viz; the living self. By this living self is the entire world sustained. On account of these two constituents or parts of the body of the Lord viz, the lower and the higher are born [or prouduced] all the inanimate objects and the living beings in the entire world and the Lord alone is the cause of the origination, maintenance and destruction of the entire world. This very Lord is greater, higher than all and there is none higher than This one. As, for instance, they weave a number of beads on a thread to make a garland, even so on the subtle-essence in the form of this Lord are all the gems in the form of the sun, the moon and other heavenly bodies woven. Obviously then, just as the beads subsist thanks to the thread, all the objects under the sun, including the sun subsist, thanks to the highest Lord.*4-7]

THE BODY OF THE LORD

(4–7) Here the constituent (Prakṛti) of the Lord is described. The word Prakṛti is used here in the sense of the body. A man's prakṛti means a man's body. Readers would ask at this stage—The Lord is *a-śarīrī* i. e. without a body. How then can there be any description of the body of the lord who has no body? Is this not contradiction in terms? This boby of the bodiless is on a par with the sight of a barren woman's son, the garland of flowers-in-ether (*ākāśa-puṣpa*) and the conquest of all quarters by a person who is a rank coward. How long could we be expected to tolerate such a contradiction?—

This is a question with full justification for its being asked. Those, however, who put this question should put one regarding their own self to start with. They should understand what experience they have in regard to their own self and then they should put the question pertaining to the Lord. In the Vedas it has been told that whenever a doubt would arise, one should see within oneself first—

'Ye puruṣe brahma viduḥ te viduḥ parameṣṭhinam'

Atharvaveda X, 7, 17

i. e. 'those who experience brahman in the human body, alone secure the knowledge of the highest lord. In keeping with this dictum, whenever there would be a doubt presenting itself to our mind that there is a statement contradicting itself, it is necessary to see what is our own experience, inner experience, about it. To get an answer to the question,' Has the bodiless a body or has he not?' We should put such a question to ourselves: 'my self is bodiless but is that self, without a body or has it a body of its own?' The answer to this question is that the individual self has its body. At the same time it is usual to regard the self itself to be without a body or a concrete form. There is no doubt regarding the soul being bodiless. In this respect it has to be well understood that the soul which in fact is without a body, essentially without a body has a body at its disposal. This body which is there at the disposal of the soul which itself is bodiless is patent to everybody. Where is the room for any doubt in this respect? If the bodiless individual self then has this

small body, that the unembodied highest self should have the entire cosmos as the body at its disposal, though not its own body, involves no contradiction of any kind at all. Just as the individual self is regarded as one that is apart from this small body, it would be possible to regard the all-pervading highest self to be apart from the body in the form of the cosmos. If this means is resorted to facilitate thinking, both the selves—the individual and the highest—can well be grasped and no doubt would then present itself to our mind.

THE CONSTITUENTS i. e. PARTS OF THE BODY

If the self be regarded to have a body (at its disposal), it has next to be determined as to what are the constituents or the parts of that body. This obviously means that we have to understand as to what are the elements by the putting together or coming together of which that body is made. We must ascertain this so as to leave no room for any doubt afterwards. Hence has the description of the eightfold constituent or body of the Lord been given. The description brings out that the body of the Lord is made of eight elements or principles. These eight elements are earth, water, fire, wind, ether, mind, intellect and ego-sense. This means that there are these eight elements in this body. By the coming together of the eight elements is the body of the self made. These eight elements are as much present in the body, of the birds and the beasts and in the cosmic-form (cosmic-body) of the highest Lord, as they are in the body of an individual soul.

DISCRIMINATION OF THE FIVE ELEMENTS

Having meditated on the description of the eight-fold body it must be ascertained as to whether these eight elements are or not actually experienced by us. Out of the eight elements, the first five are the five great elements themselves. It is only with the help of his sense-organs that a man can ascertain as to where there are or where there are not these five elements.

Earth, water, fire, wind and ether are the five elements and they have smell, taste, form (or colour), touch and sound as their respective qualities. The five sense-organs perceiving the latter five are the sense of smell, the sense of taste, the eye, the skin and the ear respectively. Men are endowed with these sense-organs. By these are perceived the afore-said five qualities and thus is the experience of the exsistence of the five great elements had.

Smell with the sense of smell (either fragrance or foul smell). Wherever there is smell, it can safely be concluded there is the element of earth. Wander about in all the four directions and find out if possible a place where there is no smell. No such place can be found out. For, everywhere there pervades the element of earth. If our sense of smell which has some defect does not smell any smell, good or bad, in some place, another person with a flawless sense of smell would be able to have the smell, good or bad as the case may be, there. Ants and flies are

seen to be sensing an object, even though it be at a long distance, with their sense of smell and thus are they seen to be gathering round the object. This would make it possible for the readers to follow how very pervading in nature is smell. Thus smell is everywhere and so is the element of earth. There is no spot on the surface of the earth where this element of earth is absent.

The second element is the element of water. The quality possessed by this element is taste or flavour. Try to taste with the tongue (or sense of taste) and you would understand that there is no object without any taste. Taste or flavour is present everywhere. There are the six tastes: pungent, bitter, sweet, sour, saltish and astringent. In every object there is a taste or an admixture of tastes present. There is no object on the surface of the earth which is absolutely without any taste. Taste is thus everywhere in the world and hence the principle or element of water is seen to be pervading the universe.

The third element is fire. The quality that this element possesses is colour or form. This is seen by us with our eyes. Look anywhere in the universe. You will see that wherever there is form or colour there is the element of fire. Every one can understand that as the whole world is possessed of form it is full of the element of fire. As every person can experience this for himself or herself, there would arise no doubt about this in anyone's mind.

The fourth element is wind and it has touch as its quality. There is not a place in the universe where touch is not perceived. Whether a touch be soft or hard, hot or cold, there is no doubt regarding its being perceived everywhere. Hence do we conclude that the element of wind is present everywhere.

The fifth element is ether with sound as its quality. Sound is present everywhere. There is not a single place where there is no sound. And as there is space everywhere, ether too is present everywhere.

Thus the five elements are there everywhere. This is our experience. The elements are their in our body as also in the entire (outside) world. As our body is only a part of the whole world, stating that the five elements are present in the whole world naturally leads to the conclusion that they are there in our body also. Our body is a part of the whole world. It is not different from the world. This fact the readers should ever remember taking care that they do not forget it in any way on any occasion.

ARE THE FIVE ELEMENTS DIFFERENT FROM EACH OTHER ?

A question arises at this stage viz; whether the five elements stated by us in the earlier paragraph are different and apart from each other. The readers would naturally say 'of course they *are* different from each other; earth is not water, water is not fire, fire is not wind and wind too is not ether.' In fact the readers can as well ask 'where is there any room for doubt in this matter?' The answer is—doubt does arise here because the separate existence

of these is indicated to us by our sense-organs. Evidently it is the eyes that have perceived the world, seen its form or colour. The sense of smell smelt it and perceived the smell thereof. Thus all the five sense-organs have perceived all the five qualities and enabled us to know that these five qualities are there in the external world. Imagining that there is the existence of five different elements possessed of five different qualities, only because there is the existence of the five qualities experienced in the external world is only a construction we have put on our experience. For, no-one has ever perceived any one of the five elements in its pure form so far. No-one has perceived pure earth, pure water, pure fire, pure wind and pure ether. No high-souled person has been able to perceive them altogether apart from (or unmixed with) each other or separately. No-one has been ever able to put them into separate bottles and seal the bottles. Hence have we stated that as there is the experience of the five qualities through the five sense-organs, we have put a construction on our experience, we have imagined that the five great elements are different from each other. We have not so far been able to ascertain whether they are in fact different from each other or five aspects or qualities of one and the same object or entity.

Imagine that in some object, and in just that one object, there are the five qualities, sound, touch, form, taste and smell. If there be an object of this type anywhere, our five sense-organs would perceive these five

qualities. If in one and the same principle underlying the entire universe i. e. in one and the same fundamental principle there are all these five qualities, our sense-organs would experience the five qualities of that identical principle in the manner indicated above.

Of course it is impossible to imagine and maintain that because our sense-organs experience these five qualities differently and as apart from each other, there are five different principles in the universe. For it is quite probable that in some fundamental principle, there may be these five qualities and when that is how matters stand, it is equally probable that there would be the perception of the five qualities in the very manner in which it is actually taking place. Nowhere can we get the five elements earth, water, fire, etc in their pure form. Look where ever we may, we perceive in every point sound, touch, form, taste and smell. It is but meet, therefore, to regard that these five qualities are qualities possessed by one and the same existing principle, one and the same fundamental principle. Or, we have to understand that when there is contact between that identical existing principle and our eyes, form or colour is perceived; similarly that when there is contact between that principle and our sense of smell, smell is perceived. Thus on a contact of that fundamental principle with other sense-organs other qualities such as taste etc are perceived. It is not necessary that for such an experience the five elements be different and essentially apart from each other.

The existence of five different principles, each being all-pervading, is in itself impossible. Two objects, possessed of parts, cannot occupy the same space. Now the five elements are entities with parts. Where there is one, therefore, the existence of the other is impossible. We, however, perceive sound-touch-form-taste-smell everywhere. There is no point where these are not perceived. It is difficult, therefore, to imagine that the five elements are different and separated from each other. For, it is possible to regard one fundamental principle as all-pervading and it can be understood how contact between one or the other of our five senses and that fundamental principle results in one experience or perception of one or the other of the five qualities.

That which in fact is one but is perceived to be of five or eight different forms on account of contact with our senses,—that same is the body (prakṛti) of the Lord (Vide—*Me = Īśvarasya, prakṛtiḥ*). This one body or form of the Lord, we regard as being possessed of five or eight forms in keeping with our perception. But this is the one lower body of the Lord.

✓TAMAS = AHAMKARA

In this lower body of the Lord thus are experienced mind, intellect and the ego-sense. To be able to follow this, let us first take into consideration the ego-sense. In every object in this world everywhere this ego-sense is experienced. In the same soil sugar-cane plants and chilly-plants have accumulated with themselves sweetness

or pungent nature in keeping with their ego-sense. There is thus ego-sense in every object. A mango-tree thus shows its own distinct nature by its leaves etc, and so do other objects manifest their own distinct nature. In every object under the sun there is this distinct nature or ahamkāra or ego-sense. And this ego-sense is declaring everywhere.

'I am one (and the same), may I be many' (Vide– *Ekoham bahu syām, Chandogya* U. VI, 2, 3 and *Taittiriya U.* II, 6, 1). For instance a single wheat-grain may as well be imagined to be saying, 'though I am one, I shall be many. Saying so the grain goes into the soil becomes a sprout and becomes many. Thus if within a period of some fifteen to twenty years one and the same wheat grain becomes many wheat-grains they would cover the whole soil and still each one of the grains will continue to say 'though I am one, I shall be many.' This ego-sense cannot be removed or destroyed. Every seed says so and grows in this very manner. Not allowing another to grow with oneself, not allowing another to prosper beneath oneself or by one's own side,—all these traits are there in the ego-sense. Continuing to think along this line it would be easy to see that the ego-sense is present everywhere. This itself is the constituent called *tamas.*

RAJAS = MIND

Mind too is similar in nature. This is seen in all living beings. It is there present in the form of thought. Similarly it is possible to conceive a mind in each one of

the objects. The constitution of each object, the combination of atoms and electrons, the attraction and repulsion of each one of these atoms, their integration and disintegration presuppose thought. Here there is no violation of rules. Thus the presence of mind everywhere is well understood. This in itself is the constituent called *rajas*.

✓SATTVA = BUDDHI (i. e. intellect)

Whatever manifestation of the constituent called *sattva* is there in this world, takes the shape of intellect. The quality of grasping knowledge manifest in the living beings enable us to perceive this constituent *sattva*. Elsewhere the same is experienced in the form of good results or consequences or influence. Taking the right kind of food helps the development of intellect, while taking the wrong kind of food retards such a development of the intellect. This is patent to all.

This then is the eight-fold body of the Lord. It is present everywhere. There is no place which is not pervaded by it. As we have eight senses, we say that the body of the Lord is eight-fold. But in fact this is the self-same lower body of the Lord. The same is later called as *kṣarā prakṛti.'*

The five elements, ego-sense, intellect, the unmanifest, the eleven sense-organs, the five objects of the senses, desire, hatred, happiness, misery, *sanghāta*, *cetanā* i. e. the function of breath etc and courage—this aggre-

gate of thirtyone principles is called the field (*kṣetra*) with its modifications (*sa-vikāra*) Vide Gītā XIII,5-6.

All this is only an extension of this body (*prakṛti*) of the Lord. Thus this eight-fold body is the 'kṣara' body i. e. the changing form. This is the lower form. Due to its ever changing nature, however, it contains within itself an infinite variety of modifications.

SATTVA-RAJA-TAMA

If the equilibrium of *sattva*, *rajas* and *tamas* in this Prakṛti is maintained, it is called the original Prakṛti or Primordial Prakṛti. If that equilibrium of the *sattva*, *rajas*, and *tamas* is disturbed, however, the Prakrti undergoes a modification and out of this modification arises this visible world of ours. The difference between the Prakrti and its modification thus lies in the constituent elements maintaining and losing their equilibrium. But whether the constituents be in the condition of equilibrium or otherwise, in either case the *sattva-rajas-tamas* combination is the body of the highest lord. There is not the least doubt about this. As our body is only a part of this Prakrti, it is only a part of the body of the highest lord himself. Thus are the bodies of all included in the body of the Lord. Or this vast body in the form of the cosmos constituted of men, beasts, birds, plants,herbs, and trees, the moving and the not-moving and the bodies of the sun and the moon is itself the body of the Lord.

In this huge body is contained the body of everyone comparable to a small point and their is none outside it. This itself is the perception of the cosmic form of the

Lord and the same becomes available to the reader in the eleventh Chapter of the Gītā.

THE LOWER BODY
(Aparā Prakṛti)

The body described so far, evidentely consisting of the five elements, mind, intellect and the ego-sense is the eightfold body. This is the lower body. This is the subordinate or the lower one. It is subjected to modification and also gross. The word subordinate used in this context is not indicative of its inferiority. It only brings out that this body is in comparison with the other, or relatively speaking, lower or that it is made up of the constituent elements (guṇas) viz the *sattva*, *rajas* and *tamas*, no longer in a state of equillibrium. Leaving this subordinate or element-constituted (*guṇamayī*) body to itself for a while, let us now turn to the description of the higher body.

HIGHER BODY
(PARA PRAKRITI)

The other body of the Lord is the higher body. This itself is called '*jīva*' or the individual self. (Vide—*Jīva-bhūtām me parām prakṛtim viddhi*, verse 5). Men, beasts and birds, aquatic creatures, those that break the soil and come up (*udbhījja*), those born of perspiration (*sveda-ja*), the oviparous—these constitute the living world. On the part of these there are desire and hatred, pleasure—pain feeling as also endeavour. These are patent to us all. Among trees etc also there is the individual soul. It is,

however, in a dormant condition there, as though in a dream. In the beast-world it begetting itself awakened and in the human world it became wide awake. This very individual soul is in the condition of undisturbed sleep in the insentient or inanimate world. This part of the creation viz; that consisting of living beings is the higher body of the highest Lord. In the human body too there is this sentient phase or living phase. This is only a part of the—the higher body of the lord. It is quite evident that if this higher body in the form of living beings be regarded as the vast ocean of the highest lord, the human living phase is but a drop in the ocean. Even from this view-point, it becomes obvious that the human sentient phase is but an aspect of the huge body of the highest lord—body which in the form of living beings.

'That, by which is sustained this world' (*yayā idam jagat dhāryte*) 5.

The infinite objects that are there in the world are all sustained in there respective places by this very living energy of the highest lord. Evidently then those parts of the creation which we call as sentient and insentient are both supported by this live energy. The whole world as though rests on this live energy.

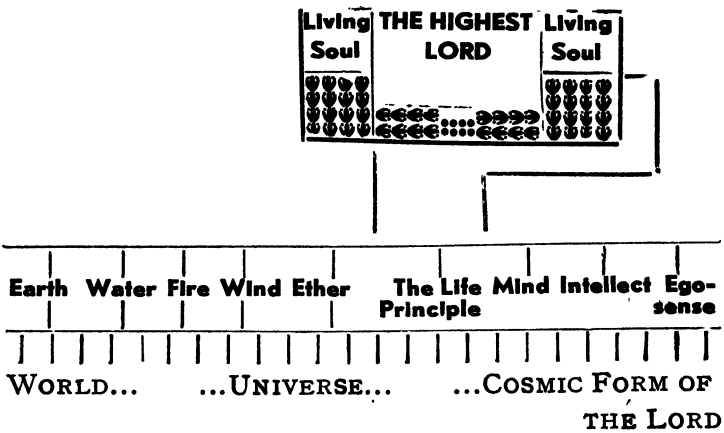
The two bodies, the higher and the lower, put together, constitute the body of the highest lord. The following would be found helpful in grasping in the point :

THE HIGHEST LORD	—PARĀ PRAKRITI or the higher body–life-immutable, indestructible, not undergoing modification;
	The lower body, insentient, mutable, destructible and undergoing modification
THE INDIVIDUAL SOUL	Consciousness, subtle body, indestructible, not undergoing change.
	Gross body, insentient body, destructible body— body which undergoes change.

To turn to what is stated after this—

THE ORIGINATION OF BEINGS.

'Know that all beings have these two bodies for their source' (Vide— '*Etadyonīni bhūtāni sarvānītyupadhāraya* verse 6). The following diagram would make it easy to understand the point under consideration.



Thus the highest lord and the prakṛti **[the living energy+gross elements]** together constitute the entire universe. Hence has it been said—

'I am the source as also the end of the entire world.' (Vide—*Aham kṛtsnasya juagaṭuḥ prabhavaḥ pralayastathā* verse 6)

The exposition given so far would make it easy for the readers to understand as to how the highest lord is the cause. In the human body also there is the living phase and the gross body and the self staying within conducts with its energy all functions within the body. Thus does the Lord carry out all world with His energy in both the living world and the mutable body and on this account are the origination, maintenance and destruction of the universe brought about.

THE HIGHEST PRINCIPLE

From among the eight-fold lower body, the higher body which has become the living souls and the highest lord, it is the highest lord Himself who is the highest. There is nothing beyond Him or superior to Him. There is nothing higher than Him.

(Vide— *Parataram nanyat kincit asti* verse 7).

That which is superior to all, that which is greater, than the great, is this highest Puruṣa or the Lord. This is the final goal to be achieved. Once this is reached, there is no need for going any furthur or undertaking any new journey. For, beyond this, there is nothing to be attained. Hence is this repeatedly stated that on having reached this- goal, further progress is baulked. Further progress being baulked itself signifies that all progress terminates here.

Readers should well grasp here that the higher and the lower prakṛtis together constitute just one prakṛti or body of the highest lord. Just as in our own case there is the gross body as well as the living principle—and as these together constitute our being—even so, in this cosmic form of the highest lord, there are the two parts viz, the higher and the lower prakrti. These two parts that are there in our body are parts of the cosmic body of the highest lord. All living beings like us are evidently minute parts of the body of the Lord. Just as in our bodies there are infinite tiny beings, and as while they are parts of our body and yet come into existence independently,

live independently and die independently without in the least affecting our incessant life—flow either by their life or death—in that same manner all of us living beings, all our bodies are like the infinite tiny beings in the cosmic body of the highest lord and our birth and death do not in the least affect His life which is an incessant flow of joy.

On this account it is that if we do not wrongly indentify ourselves with our wretched lives or if we do not make of ourselves so many insignificant wretches by holding in undeservedly highlesteem our insignificant life, but experience for ourselves the fact that we are parts of the incessant joy that is the life of the Lord, we would enjoy the rich share of that incessant joy for the short period that our bodies would last. This is the benefit of the attainment of the highest place or position. Readers should devote their careful attention to this.

There is a person who covers a given distance by walking. There is another who covers it by using a bullock-cart. There is a third who uses a vehicle to which is harnessed a horse. There is a fourth who uses a motor-car. There is a fifth who completes the journey by boarding a train and there is a sixth who uses an aeroplane for the purpose. Though all these persons are moving and though all are keen on just reaching the goal, their speed per hour is 3 miles, 4 miles, 6 miles 30 miles, 60 miles and 100 miles, respectively. It is for

the person who wants to reach the goal to decide the speed with which he is to go. It is the vehicle that is at the disposal of a person that will decide the speed with which he would be going. Thus here too there are the small delight of enjoyments and the infinite joy of the highest lord. People take delight in enjoyments which give only a small amount of joy. Thus they get only a small amount of joy. But if they were to take delight in the infinite joy, they would be possessed of infinite joy. It is on this very account that it is often told that men should meditate on the Highest Lord. Instructions given to the aspirant to meditate on the highest lord, therefore, only are calculated to exhort him to be a sharer of infinite joy.

The foregoing exposition would give an idea about the benefit accruing to a person from the attainment of the highest place, or the highest principle or the highest lord. Let us continue our consideration a little bit further.

Like beads on a thread

In the seventh verse it has been stated that this entire world is (resting) on the self which runs like a thread through everything, like the beads that stay together on having been woven together in a thread. Earth, water, fire, wind, ether, the sun and the moon, planets, constellations, groups of stars, lordly trees in forests, animals,—all this that is there in the world, all objects are like so many beads and the self is the thread that

runs through them all. The garland which has come into being as a result of these beads having been put together with the thread in the form of the Self, is this vast universe before us.

A garland of flowers, a garland of beads a necklace of pearls—there are thus many kinds of garlands. A piece of thread is indispensable while making a garland. Two beads are firmly put together by a piece of thread. In fact two beads being firmly put together is itself the same thing as a garland being made. If the thread which puts the beads together be broken, the garland itself will be put to an end.

The garlands fashioned by us generally are made of objects belonging to the same class or of objects belonging to different classes. A garland made by piecing together a flower, a bead, a pearl would be a garland of unlike objects. For the class to which the thread belongs and the class to which the objects belong are different. If, however, gold beads are put together by a gold-wire, or if silver beads are put together by a silver-wire, or if beads of thread are put together by having a piece of thread passed through them; there would be a garland of like objects. In garland of like objects the piece of thread is made of the same stuff as the objects which the piece of thread puts together. In garlands of unlike objects, the piece of thread and the objects put together by it, belong to separate classes.

In the garland in the form of the universe, there is the piece of thread in the form of the highest lord. Here is the very attractive garland in the form of the whole universe which is already fashioned. The question which suggests itself to us here is—whether this garland is of like objects or of unlike objects. This in other words amounts to asking—Is the cosmos different from the cosmic self, or do the two belong to the same class ? This question must carefully be considered. Are their thread—beads put together by a piece of threads or is a number of flowers put together by a piece of thread? The Gītā would answer this question at a later stage. But in this seventh chapter itself, further, it is stated that—

'Vasudeva is all' (Vide—*Vasudevaḥ sarvam*)VII, 19

If this be true Vāsudeva is the piece of thread and the beads as well. This is how we must understand things. Otherwise if Vāsudeva be regarded as being the piece of thread only and if He is not regarded as the objects as well, the statement 'Vāsudeva is all' would be false. If Vāsudeva is everything without any exception, it must needs be concluded that the Gītā accepts the principle that the thread and the beads are of the same stuff. Whatever be necessary by way of a clarification of this theme, we shall state while explaining the verse under consideration (VII, 19). Suffice it to say here that the universe and the self are but forms of the self-same principle and that the universe has the self running

(3) The Lord in the Universe

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

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

O son of Kunti, I am the taste in water, I am the lustre in the sun and the moon, I (am) the (sacred syllable) Om in all the Vedas, I the sound in ether (and I) the valour among men. The excellent fragrance in earth [am I] the lustre in fire [am I], life in all the beings am I [and I] the penance among those who practise austerities. Know Me, O son of Pṛtha to be the eternal germ (or seed) of all beings. I am the intelligence of the intelligent and I the lustre of the lustrous

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through it in the same manner in which thread-beads have a piece of thread running through them or gold-beads have a wire of gold running through them and putting them together. The full exposition of how this is so would be given at a later stage. Lord Śri Kṛṣna himself is trying to explain this principle. To turn to that interesting and wonderful instruction next—

❀

ones. I am the strength of the strong excepting desire and affection. I am desire not opposed to duty among beings, O prominent descendant of Bharata ! And those entities (or natures) which are having *goodness* (sattva) for their essence, the principle of *activity* (*rajas*) for their essence and the principle of darkness [or ignorance, *tamas*] for their essence—know them [to have sprung [into existence] from just Me. They are in Me, but not I in them. (8-12)

[*The fragrance of earth the taste of water, the lustre of fire, the touch of wind, the sound of ether, the lustre of the sun, the moonlight of the moon, the sacred syllable Om of the Vedas, the life of the animate ones, the eternal seed or germ of beings, the desire of beings which is in consonance with duty, the valour of men, the srength of the strong wherein there is no desire, wherein there is no affection or attachment, the lustre of the lustrous ones and the intelligence of the intelligent—all this is* [*but*] *the form of the highest lord. The entities with the principles of goodness, activity and darkness underlying them have sprung all from the Lord Himself. The lord is not there in those modifications* [*of his essential form*]. *The modifications, however, are there in the Lord;*] 8-12

(8-12) There is the vast world spread out before us. Is the highest lord manifest in the world ? While answering the question, the divine lord says—

1 The excellent fragrance which is there in the earth is the Lord.

2 The taste which is there in water is the Lord.

3 The lustre which is there in fire is the Lord.

4 The touch which is there in the wind is the Lord.

5 The sound which is there fn ether is the Lord.

This obviously means that the fragrance, taste, lustre, touch and sound which are there in earth, water, fire, wind and ether respectively, are the menifest form of the Lord. Man enjoys the fragrance of flowers, tastes delicious fruits, appreciates the beauty of what is handsome and attractive, experiences the pleasure of the touch of agreeable things and hears sweet sounds or notes. All these essentially are the same thing as the experience of the form of the Lord. The fragrance of flowers is a manifest form of the Lord. All the six tastes beginning with sweet are a manifest of the highest lord. The form and touch of things as also the spreading out of a sound into space are but manifestations of the divine being. This experience of the five elements is in fact the realisation of the Lord. 'Where is the divine lord in flowers ?' The answer to such a question as this is : ' the Lord shines there in the flowers in the form of their fragrance.' Similar answers hold good in the case of four questions that can be put in the manner indicated so far. Even when the Lord is so very maniest or directly perceptible, man complains that He is not patent to him. He must, therefore, be found out after a search and many a field must be traversed to complete the search. Just think of the vast field occupied by our delusion. All around

us lie extended the five elements and their essence is just the highest lord himself. If man were really to feel that fragrance, taste, lustre, touch and sound are but existences of the Lord himself; if man were once convinced about the truth of this proposition (viz., the five are but forms of the Lord), he would be able to realise the highest Lord everywhere. Readers should endeavour to realise the highest lord in this manner.

To turn next to the perception of this truth within oneself. Only so long as one has the self remaining in one's body, can one's nose smell, only so long can one's sense of taste– taste, only so long can the eyes see, only so long can the sense of touch apprehend the touch and only so long can the ears hear. It is on this account that only till then can one realise the existence of the Self within oneself. In this very manner the afore-mentioned five qualities are perceived in the foregoing five elements. It has therefore to be understood that this is itself the divine lord's form— form which is patent to us. This is the existence of the Lord in the five elements. To turn next to a consideration of the presence of the Lord in living beings such as men etc.

The life phase or aspect in living beings is the form of the Lord. Every living being is born, is alive for a period, long or short, and passes away. The period of his or its life is the one between the moment of birth and moment of death. Now the life-energy which functions during this period between the moments of birth and

death is itself the Lord's presence or existence in the living being. Among men too there is this life. Readers can personally experience this. If this divine gift viz., life-phase is not available, no-one can live even for a moment. Life, however, is equally present in this wondrous thing which is life is only the presence of the Lord Himself.

The valour of the brave, the intelligence of the intelligent, the austerities of those rich in possession of the same, the strength of the strong, the desire that is there in men, all this is but a manifestation of the highest lord. In the verses under consideration (VII,8-12) it has been stated 'I (the Lord)dwell among men in the form of valour, intelligence, lustre, strength, desire etc.' This makes it clear that all this is only the Lord's form. If this then is thus a divine form, it follows, even as does night a day, that in us all there is the presence of the divine lord in this manner.

How can valour ever be separated from the brave? How is it possible to take away the strength of the strong? Can the intelligence of the intelligent ever be separated from them? Can these divine gifts ever be separated from those who are endowed with them? Obviously this would never be possible. This proves then that the Lord remains in the brave in the form of their valour, that He stays in the intelligent in the form of their intelligence, that He is present in the strong in the form of their strength. We can thus see for ourselves and directly the form of the Lord among men.

If valour is the form of the Lord, all those who are full of valour are only manifestations of the Lord. If intelligence is a form of the Lord, all intelligent persons are manifestations of the highest lord. If strength is a form of the Lord, all those who are strong are only manifestations of the Lord. Similar considerations apply to other qualities and those possessing them. The qualities are but forms of the Lord which are patent to us and men possessing the qualities are manifestations of the divine Lord. Manifestations of the Lord can thus be seen among Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. The manifestations present among these will be considered in greater detail later, in the tenth chapter of the Gītā. Here all that is to be grasped is the way in which *the existence or presence of the Lord in men can be known*. This can be known in the way indicated above.

Readers should understand that wherever there is excellence of intelligence, the very height of strength, lustrousness *par excellence*, development of knowledge, there is the presence of the Lord. Only those in whom there is this divine presence are called divine manifestations. Only such manifestations are honoured and worshipped.

Desire i. e. longing which is in consonance with duty among all creatures, strength among the strong which is free from desire and attachment—all such things are the Lord's form. Wherever there is this form present or manifest, it should be concluded, there is the divine

manifestation itself. Only such good men are called the "high-souled" or the "sacred-souled." Only such great men become the object of the worship of the world. The sole reason for such a respected attitude of all towards these is that the divine presence is much more manifest in these men than in others.

In the end, in verse 12th, it has been stated that all existences with goodness, activity or darkness as thei essences arise from the Lord himself (mat-taḥ = from Me). Readers should well grasp here that the idea that all existences with goodness, activity and darkness for their essence have arisen from the Lord is taught at this stage in the Gītā teaching. Ordinary readers would think that only those existences which have goodness and activity for their essence arise from the Lord. It would be difficult for the ordinary readers to understand that even those existences which have the element of darkness for their essence too have arisen from the divine lord himself. If all these three kinds of existences have arisen from the Lord himself, it would be necessary to expatiate on the import of the eleventh verse. It has been stated in that verse "strength which is free from desire and attachment, and desire which is in consonance with duty are the form of the Lord." Strength free from desire and attachment signifies here strength with the element of goodness for its essence and desire which is in consonance with duty means desire which has goodness and activity for its essence. It has thus been implied that

strength associated with desire and attachment i. e. strength which has the element of activity for its essence and strength which is having the element of darkness for its essence and which destroys the man who has it and desire which has the element of darkness for its essence and is opposed to duty—these are *not* the forms of the Lord. The eleventh verse by implication brings out that only those existences which have the elements of goodness and activity for their essence alone are the forms or manifestations of the Lord and that the qualities with the element of darkness for their essence are *not* the form of the highest Lord. But this form of the lord that manifests itself in objects which are exclusively having goodness as their essence or exclusively having activity as their essence can not be said to be the entire form of the Lord. (Vide—*samagram mām jñāsyasi* VII, 1). The entire form of the Lord becomes manifest in existences which have the elements of goodness, activity *and* darkness as their essence. All these are the form of the Lord. To know this alone is to understand the entire form of the Lord.

'Know them to have arisen from just Me' (Vide—*mattaḥ eva iti tān viddhi.* Verse 12.)

Here it is unequivocally stated that form 'Me' i. e., from the Lord alone, do the three existences viz, those that have goodness, activity and darkness for their essence, come into being and that there cannot be any doubt about this. Here there is not the least scope for doubt. All these existences definitely arise out of the Lord. They arise out of no other cause. Evidently then on having seen these it is only right and proper to under-

stand the first or the highest cause of these, viz; the Lord.

It is essential to remember one thing, however, regarding these existences viz, that they are in the Lord but that the Lord is not in them. (Vide– *'te mayi* i.e. *paramātmani, na tvaham* i. e. *paramātmā teṣu* VII, 12)

For the clarification of this an instance may be cited. Trees have leaves, flowers and fruits. But in the leaves alone or in the flowers alone or in the fruits, alone the whole tree is not contained. Many other similar instances can be cited for the purpose of elucidation of this point. Just as from the seed it is that a tree grows, but as that seed does not appear in every branch of the tree, even so from the highest lord have all existences with goodness, activity and darkness for their essence come into being. But in those existences there is not the Lord [i. e. there is not the Lord in his entirety]. From the clouds there arises lightning as a result of friction among the water-particles; but in that lightning there is neither the cloud nor water. From fire which is burning there arises smoke but in the column of smoke thus arising there is not that fire. In this very manner all *sāttvic*, *rājasa* and *tāmasa* existences have arisen from the Lord, but the Lord does not rest on them.

In order to be able to understand this principle it is necessary to follow that the existences such as *sattva* etc have arisen from the potence of the Lord and resort to the Lord. But it is not true that because the *sattva* etc are there, the Lord can be said to exist. Or it is not a fact that the Lord resorts to or depends on the existences such

as *sattva* etc. To clarify this very point, we may resort to another instance : in a place where machines are at work the main fly-wheel works because of the energy of vapour or electricity and deriving their strength from the fly–wheel are many other machines that go on. Here there are some machines that carry out the task of cutting,others that of joining or combining andothers yet that of printing. Here the main energy is there in the fly-wheel and getting itself distributed from there the principal energy causes different machines to go on. But because this is how things in that place are described, it would not be correct to state that the energy of the various machines is the goading power of the main fly-wheel. The energy of the main fly-wheel has found its way to the subordinate machines or wheels. But on these latter the energy of the fly-wheel is in no way dependent. If the main fly-wheel works, other machines would go on. But whether other machines go on or do not go on, the working of the main fly-wheel is in no way connected with or influenced by either of the two—i. e. by the working or not—working of the subordinate machines.

We may refer to one more instance. In a monarch with unbridled powers (or unlimited powers), there is the main ruling power. This gets itself distributed among men beginning with the prime minister appointed by the king and ending with the humblest of his servants. It is possible to say in this respect that the power of the king functions among his servants, but that the king's power is

in no way dependent on the power of the servants. Whether the servant remains with the king or leaves him, the power of the king remains unaffected. But if the king is not there, the power of some servant of his cannot work instead of it. Thus it is only by resorting to the Lord that the *sāttvic, rājasa* and *tāmasa* existences arise or get themselves manifested. But the existence of the Lord is in no way dependent on these existences arising or not arising. The Lord [in his entirety] is not in them, but they *are* in the Lord. The foregoing illustration would make clear the purport of this statement.

From the Lord have come into existence the sun, the moon, the planets, the constellations, water, earth etc and thus it is true that because of these objects we become aware of the Lord or we know the Lord. But the existence of the Lord is in no way dependent on the existence of the sun and the moon. It is on this account said that the planets and constellations such as the sun etc resort to the Lord. But the Lord in no way resorts to the planets and constellations: (Vide—*aham teṣu na, te mayi*) "I, the Lord, am not in them, but they are in Me, the Lord." These illustrations will help the readers understand the principle contained in these verses. (8-12).

The direct Perceptibility of the Lord

The foregoing exposition has to be understood with a view to being able to grasp as to how there is direct

perceptibility on the part of the highest lord. The knowledge important by the Bhagavadgītā so far, we must try our utmost to grasp and only when we so try would we be in a position to understand the idea of the Lord as taught in the Gītā.

The taste in water is the Lord's form. Can taste be separated from water ? Obviously not. Between water and taste there is an indissoluble connection. Neither can taste be separated from water, nor can water be separated from taste. But the gross form of water is directly seen and though taste is not seen, it is experienced all the same. In this instance, taste which is not different from water is the form of the Lord. Just as sugar-cane or sweetmeat is directly perceived by the eye and as their taste, though not visible to the eye, is experienced with the help of another implement or sense-organ—as this sweetness cannot be broken even when the sugar-cane is broken into bits;—as here there are two forms of the sugar-cane, one which breaks and is therefore *kṣara*, and another which breaks not and is thus incessant i. e. *a-kṣara*, sweetness being this latter form; just as the two viz, the kṣara and a-kṣara forms, though apart from each other in the same object are in a sense not apart and just as the two (*kṣara* and *a-kṣara* forms) together constitute one supreme form—even so the Lord who is having a material form in the form of sugar-cane has that sugarcane as his concrete form. That is the form of the perfect Puruṣottam. This is not there in the exclusively changing nor in the exclusively not-changing, but even while

remaining in the changing and the not-changing is actually beyond both. Evidently in a sugar-cane there is a concrete form which is gross and visible, there is sweetness, without any concrete form and therefore invisible and the indissoluble connection between these two is experienced in the form of the sugar-cane. This very Lord beyond both the changing and the not-changing is the *Paramātmā*, the Puruṣottam.

In this very way, the gross part of water is gross in form. In it there is the unchanging and divine form in the shape of its taste. Putting together the two, the *kṣara* and the *akṣara*, the changing and the changing is the highest one realised viz, Vāsudeva or Puruṣottam. In this way the lustre of the sun and the moon, the valour among men, the austeries in those who practise the same, the intelligence of the intelligent, the strength of the strong should be understood to have the discrimination viz, *kṣara* and *a-kṣara* applicable to them all. It has to be understood at this stage as to how there is the presence of the Lord in all objects. Having grasped that presence of the Lord in all objects, one must endeavour to realise the highest lord. Even when the Lord is so clearly perceptible or visible, why does He seem to be so far away ? Why is there the possibility of a delusion in this respect ? This is taught in the following verses (13–15) to which we may well turn :

(4) Māyāmoha
or
Delusion on account of the illusory power

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

This entire world is deluded by these existences consisting of these three elements [*sattva*, *rajas* and *tamas*] [and therefore] it does know Me who am higher than [or beyond] these, [Me who am] indestructible. This māyā of mine, divine, consisting of elements, is very difficult to cross. Those who attain just Me [the Lord], cross this, māyā. The evil-doing demons, wretches among men who have their knowledge destroyed by *māyā*, resorting to the demonaic existence or form attain Me [the Lord] not. (13-15.)

[*As the entire world is infatuated by the afore-said existences i. e. by* sattvic, rājasa *aad* tāmasa *objects, as it is attracted, if not deluded, by objects of enjoyment, it does not understand the Lord who remains higher than and beyond these (existences). This three-fold māyā of divine power is very difficult to cross. Those who reach the Lord alone cross this* māya. *Those, however, who*

attain not the Lord, those wretches among men, being associated with the demonaic attitude or behaviour go on perpetrating evil and with their knowledge destroyed become infatuated and fallen 13-15.]

THE NATURE OF MAYA

(13-15) What is the nature of *māyā* and how is a person deluded by it are questions well worth our consideration. There are many wrong notions that have become current in regard to the nature of *māyā*. The matter has, therefore, to be considered here. The word '*māyā*' originally signified 'art, skill, craft, workmanship.' Now think as to what happens as a result of craftsmanship. A craftsman fashions out a jar out of clay with the help of his skill or craftsmanship. When there was that lump of clay, there was not even the idea of the jar. As soon as the māyā (craftsmanship, skill) of a craftsman came to be brought to bear on the lump of clay, the jar got itself fashioned out. Obviously then as the jar has got itself fashioned out of the lump of clay on account of this craftsmanship, the jar is a form of the clay. No sooner does this form full of māyā or craftsmanship come into being, than is it used and enjoyed by men. While enjoying this 'māyāmaya' form of the lump of clay man gets himself so much involved or entangled into it, he is so much attracted by it, that as a result, he forgets its original clay-form altogether. Only because that jar-form is brought into being through or by that 'māyā' does

it so happen. Man thus fashions out an infinite variety of things where there is craftsmanship or skill that is used and he gets himself deluded by them.

He thus makes a house for himself, makes a garden, arranges a number of pictures and pieces of sculpture there. Then the thought gets itself strengthened in his mind 'this is my place; none else can come here, unless only temporarily and with my permission.' Many a quarrel and scuffle takes place for the right of ownership of the place. All this is due to this '*māyā*.' We have thus thought of and understood the 'māyā' in human work. In a similar manner, the Lord's *māyā* can be seen i. e. grasped with the help of thought—the Lord's *māyā* which is wonderful indeed. All these trees, men, beasts and birds, all animate beings and inanimate objects have arisen out of the *māyā*, the wonderful *māyā*, of the Lord. There is the Lord's *māyā* which is at work in these. This is all a play of the Lord's skill or craftsmanship or art. Even in the Vedas it has been stated that Indra assumes many forms, works many wonders by these miraculous powers of his own. (Vide—*Indro māyābhiḥ pururūpa īyate*, Ṛgveda). Men are surprised to see this *māyā* of Indra and sometimes they are even deluded. How very astonishing is the attraction of this creation of the Lord? Having directly perceived the beauty man is deluded by it, infatuated, misled, by it. He is enticed by the beauty and then does a lot of harm. Jealousy and hatred get themselves manifested just on this account. Who would

say that this work or workmanship of the Lord is not marvellous and extra-ordinary? Who from among the ordinary run of men and women would not be enticed by it, allured by it? When there are beautiful and ugly things in front of a man, he wishes to have the beautiful thing in his possession. It is necessary to devote thought to the question as to why this happens.

Delusion

The entire world is deluded by the three elements viz., *sattva*, *rajas and tamas*. One who is deluded does not know properly what is true and what is untrue. Not beingable to know what is true and what is untrue itself is delusion. He who is labouring under this delusion is not able to perceive aright. From the *sattva* element arises happiness, from the *rajas* element arises action and the tamas element leads to sloth. In the case of an individual this is the experience. A man sometimes enjoys happiness, on other occasions he is busy performing an act of bravery and on others yet he is seen to be indulging in sloth. These three attitudes of man are to be traced back to the aforesaid three elements (*sattva*, *rajas* and *tamas*). To watch a person's attitude is to be able to know which is the element that is predominant in him.

When a man sleeps during night, it is the *tamas* element that dominates over him. When he is given to effort or endeavour, the *rajas* element is dominating over him and when he is full of joy, pleased and at peace, it is the *sattva* element that is influencing him. This is the

right way to understand things. Readers can thus convince themselves about the matter in the light of their experience. Every man can thus know as to which element has become dominant in him. Later in chapters 17-18, there is to be seen a full exposition of the way in which the elements *sattva*, *rajas* and *tamas* are to be understood or recognised. Readers can, therefore, very well refer to the exposition occurring at that point in the Gītā.

These three elements have their sway alwhere in the world. There is food which can be divided into three classes. There are three kinds of men. All things are seen to belong to one or the other of the three classes. And as owing to impressions left by the environments or attempts at improving, there is either a betterment or deterioration that men experience so far as their possession of these elements is concerned, the field covered by the combination of these three elements has really become vast. The actions, inclinations or attitudes, dishes and drinks relished by men as also other aspects of their daily intercourse get themselves divided into three classes in keeping with the predominance of one or the other of these three elements in them. All men get themselves involved in the three elements. The elements attract a man, infatuate him. Readers will understand this on devoting a bit of careful attention to this matter.

As a man is seen pursuing objects with the *sattva* element predominating over them, as such objects lead

him to happiness, he is influenced by the *rajas* element too and is led to act and on a number of occasions he is seen to be whiling away his time in idleness, being then under the influence of the *tamas* element. These three elements thus cause men to dance about in their lives and careers and men tied down by these elements (guṇas=ropes) become helpless. They are no longer their own masters and thus they become unable to see the highest lord who is beyond these—the highest lord who knows no destruction (*ebhyaḥ param avyayam*). This is because they are tied down in this world by the three elements. Anyone who is tied down and so long as he is tied down, finds it impossible to go anywhere else. Men fettered by these three elements, similarly, can not move an inch from their respective places or position and they find it impossible to attain the highest lord who is beyond the three (*sattva, rajas,* and *tamas*).

The *sāttvic, rājasa* and *tāmasa* existences arise from the highest lord or through his power (Gītā, VII, 12) but the highest lord is beyond them. Evidently He is not in these existences, but remaining beyond them creates them. Or these three kinds of existences arise from Him. As when a king is to visit a certain place, his servants go there in advance and cleanse it, decorate it and arrange in a thousand and one ways to make the place attractive and pleasant; as the king is ignorant of all these activities of the servants; as he does not himself do or cause to be done anything; as, however, all these

decorations take place because of the king, even so, where there is the sovereign ruler of the cosmos, i. e. the highest lord, there naturally are the existences with the elements of goodness, activity and sloth too present. The lord is not there in their production. All the same they come into being because of Him. This itself is the greatest wonder in the world. These existences come into being, are modified, even distorted. But the Lord ever remains in the same immutable state—a state of unlimited happiness. And even after all this, a man is deluded by the elements of goodness etc., to such an extent that he even does not try to realise the highest lord.

This '*māyā*' is divine (*daivī*), which means that it is a power of the highest lord. As it is a power of the highest lord, it is impossible to combat the same in the absence of divine power. This power of the lord is *guṇamayī* i. e. consisting of '*guṇas*'. Now 'guṇa' either signifies 'elements' viz, *sattva*, *rajas* and *tamas* or a string or a rope. As there are *sattva*, *rajas* and *tamas* elements in this, this is described as one that consists of elements (*guṇamayī*). Or, because these elements involve a person in bondage (to the mundane existence) and thus act like ropes, this *māyā* is described as 'consisting of ropes' (or fetters).

Once the point that this *māyā* belongs to the divine lord is either established or grasped, or better realised the fact that this can be maintained only by the power

of the highest lord (deva = paramātmā, daivī = one that is maintained by the highest lord), would easily be understood. As an instance may be cited the case of a man who is put into prison as a result of the command of the king. Now if such a man wants to be released, he can be released only on the king's command to the effect that he be released and in no other way can the release of the person be brought about. Similarly a rope or fetter which is the lord's making,—which comes into being on account of the power of the lord,—can be removed only by the power of the lord himself. Hence has it been stated in the fourteenth verse, that only those persons who throw themselves on the lord's protection get themselves released from the bonds of this *māyā*, further that it is one of the most difficult tasks to get out of the network of the power of the lord into which a man has got himself caught, by any other means.

Just as the skill or workmanship of a craftsman (artison,) or artist is in no way separated from him, just as it stays in him only, the lord's skill or power too is not different from Him, it only stays in Him. A power is not different from the one possessed of it. Where else can divine power be except in the divine lord? In this very manner, the lord's strength is not different from the lord. So long as the lord's power is not attained, so long as divine power is not acquired,—only so long is there apprehension of this *māyā*. Once divine power is attained,

apprehension of māyā can in no way frighten the man, can in no way put him to trouble.

DIVINE BEINGS AND DEMONAIC BEINGS
(*Devas & Asuras*)

At Gītā XVII, 6, it would be told that there are two kinds of beings that have been born–the divine beings and the demonaic beings. Those who are inclined to be devoted to the highest lord are called '*devas*'. Those whose inclination is opposed to that of the *devas*, are demonaic beings or '*asuras*.' The seventeenth chapter is devoted to a description of these very beings—divine and demonaic. The theme is described there at full length. Here it has been stated very briefly (VII, 14) that those who resort to the highest lord (*mām prapadyante*), go beyond the influence of '*māyā*' (*māyām taranti*); that those,—however, who do not throw themselves on the lord's protection, having reached the state of demonaic beings get themselves deluded by *māyā* (*māyayā apahṛtajñānāḥ*), become perpetrators of evil (*duṣkṛtinaḥ*) and veritable wretches among human beings (*narādhamāḥ*) (*Gītā* VII, 15). Only this much about the characteristics of the *devas* and the *asuras* is stated here. A fuller characterisation of these is to occur in Gītā XVII. This degradation of the demonaic beings is what they reach as a result of their failure to know the nature of the highest lord. They fail to resort to the Lord, to worship Him and hence their tragic degradation.

This power of the Lord is present everywhere, like taste in water. This cosmos is only His form. Those who fail to discern or know that wherever there is this power, there is the Lord too, get themselves deluded by their own ignorance (*mūdhāḥ*). Due to this delusion, they are unable to understand their proper duty (*apahṛta-jñānāḥ*). Those who do not carry out their duty properly, naturally perpetrate evil (*duskṛtinaḥ*). They know not what they ought to do and what they ought not to, under any circumstances. What else can these persons do except evil deeds ? Those who fail in their duty, naturally sink very low among human beings (*narādhamāḥ*). They act ignobly and get themselves more and more degraded. This is the result of their mistake viz, forgetting the nature of the highest lord. Aspirants should, therefore, strive hard to know the nature of the Lord and having known it, they should throw themselves on the protection of the Lord. Having secured divine power they should snap asunder the bonds of the divine māyā. This is the right course for them to follow.

The Lord next proceeds to describe those who thus wait on Him. To turn to the same :

(5) Four Classes of Devotees

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

O Arjuna, best among the Bharatas, four kinds of devotees—the distressed (i. e. those troubled by calamity and misery), those wishing to know (of course the highest reality), those desirous of enjoyment and those who know (the reality par excellence)—are devoted to Me. Of them one who ever maintains equanimity and one who knows (the highest reality) and is devoted exclusively (to that highest reality), is the best. I am very dear to the knowing one and the knowing one is very dear to Me. All these devotees are superior (*udārāḥ*). The knowing one is in my opinion my very soul. For, that *yogi*. considering Me to be the highest goal resorts just to Me. At the end of many existences the knowing one understands 'whatever is, is Vāsudeva' and reaches Me. Such a high-souled person it is very difficult to come across. 16-19.

[*There are many persons who get themselve sdevoted to the highest Lord as a result of their having been distressed by diseases and other miseries or calamities. There are many who are*

devoted to the Lord as they want to know the highest reality. They are many who are devoted to the Lord as they are desirous of objects of enjoyment such as wealth etc. There are many, however, who having known the nature of the Lord are devoted to Him. All these four kinds of devotees are superior men. They are having pious souls. Among these, however, the one who has understood the nature of the Lord and who remains solely devoted to Him and who performs yoga in the form of equanimity, who is a jñāna-yogi is the best. Such a knowing devotee is extremely dear to the Lord and the Lord is extremely dear to such a knowing devotee. Thus the two being dear to each other, get united with each other, are lost in each other. All the four classes are noble. But among the four, only the knowing devotee attains the nature of the highest lord. He considers the Lord to be the highest goal, applies himself to **yoga** *and resorts to the Lord exclusively and reaches Him ultimately. Such a knowing one, after practising* **yoga** *for a number of existences, realises 'this entire universe is the cosmic form of the Lord' and throwing himself on the protection of that very Vāsudeva, dedicates himself ever to Him. It is at this stage that the knowing devotee becomes 'high-souled'* (**mahātmā**). *Such high-souled persons are few and far between.* [*16–19*]

(16-19) Persons devoted to the highest lord, here on the surface of the earth, get themselves divided into four classes. The class in which there is the largest number of devotees is that which consists of the distressed (*ārta*) devotees :

THE DISTRESSED DEVOTEES

Those who have suffered in every day dealings, those who are distressed by diseases and anxiety, those who have suffered heavy losses in commercial transactions—those who are thus full of misery due to both kinds of trouble—the physical and the mental—those who consequently have despaired of any betterment in their condition become at that stage devoted to the highest lord. They have in their minds the desire or longing to get rid of their difficulties and anxiety by their devotion to the Lord. In the absence of these external difficulties or calamities, these people would not be devoted to the Lord. The greater the poignancy or severity of the difficulties, the greater the intensity of the devotion of these persons to the Lord. It is on this account that this class of devotees is considered to be the lowest of the four. All the same these devotees do go on getting themselves raised spiritually. For, whatever be the kind of devotion to the highest lord, it is sure to bring about spiritual elevation.

THOSE DESIROUS OF KNOWING THE HIGHEST REALITY.

Those who are desirous of knowing the highest reality belong to a higher class. These persons ever endeavour to know as to what is the highest reality, what is the highest Lord like, whether He can be secured as our helper through devotion, what is the number of elements underlying

the universe etc. The desire to know is uppermost in these men. When these men realise that the Lord is the highest reality, they become devoted to Him with the desire to know and through devotion they attain spiritual elevation. The devotion of these people does not arise out of distress or misery. All the efforts of these persons are directed towards the satisfaction of their curiosity regarding the highest reality. It is because of this curiosity that these men continue their pursuit. In the course of their pursuit they ultimately realise the highest truth. As the efforts of these men arise out of sheer curiosity, their class is superior to that of the distressed devotees.

THOSE LONGING FOR OBJECTS OF ENJOYMENT (*Arthārthi*)

Pleasures of senses are called '*artha.*' There are many persons having a longing for such pleasures. This longing is very keen. Having read or heard stories dealing with the lives of devotees which are full of interesting episodes, these people become devoted to the Lord with the purpose of having their longing for enjoyment fulfilled. If their longing were satisfied in some other way, they would never think of resorting to this *viz;* of being devoted to the Lord. With the fulfilment of their longing they go on becoming more and more devoted to the Lord. Thus it is that they attain their spiritual elevation. This class of persons having devotion to the Lord with the desire of having their longing fulfilled is superior to that of those who desire to know the highest reality because they are

firm in their mind regarding the existence of the Lord. Those who are desirous of knowing the highest reality, however, do not accept the existence of the Lord before they realise it. This is the difference between the two. In the beginning the *jijñasu* class does not accept or take for granted the existence of the Lord, while, the class of persons devoted to the Lord for the fulfilment of their longing firmly believes in the existence of the Lord from the beginning. Thus in the initial stage of the two there is seen a difference between them. As they go on getting themselves raised higher and higher, the two meet in one and the same place.

The Knowing Devotees

One who knows the changing and the changeless Purushottama properly, one who accepts Him, believes in Him and tries to realise Him—only such a one—is the devotee who knows. Such a devotee tries to realise the nature of the 'Best among Puruṣas.' Approaching a competent spiritual guide, securing from him the realisation of one's own nature, practising hearing (about the highest reality), reflection, meditation and a continued meditation at that, and realising the self is the goal of this knowing devotee and it is on this account that he is devoted to the Lord. He, therefore, proves himself to be the best among the devotees. His devotion has not arisen out of sorrow, curiosity or longing for enjoyment. There is pure devotion on his part and hence the knowing

devotee is the best of all devotees. This devotion is thus described in the Bhāgavata :

"The mind goes in the direction of Me, present in all caves and this the mind does by merely hearing about my qualities—and this it does uninterruptedly. The waters of the sacred Ganges do thus ever pour themselves into the ocean. The description of devotion to the Lord irrespective of any motive is thus given. It is that devotion which is uninterruptedly shown towards the Lord without any purpose."

(Vide—*Madguṇaśrutimātreṇa mayi sarvaguhāśaye,*
Manogatiravicchinnā yathā gangāmbhāsombudhan;
Lakṣaṇam bhaktiyogasya nirguṇasya hyudāhṛtam,
Ahaitukyavyavahitā yā bhaktiḥ puruṣottame.

(Śrimad Bhāgavata III, 39).

A person's mind being naturally inclined to devotion to the Lord, in the absence of any other cause, is possible only on account of an amount of religious merit accumulated in earlier existences. This devotion is called devotion which is unartificial. The afore-said four kinds of devotees are thus described in the Mahābhārata :

"Thus have I learnt that there are four kinds of my devotees. From among those, those who are superior and without any other divinity (whom they worship) have just Me as their goal,—performers of actions without desires that they are. And those three kinds of devotees that remain are considered to be having the desire for

fruit. All of them are having fall for their characteristic. One who knows, however, is the sharer of the best [spiritual perfection]."

(Vide— *Caturvidhā mama janā bhaktā evam hi me śrutam,*
Teṣāmekāntinaḥ śreṣṭhā ye caivānanya devatāḥ;
Ahameva gatisteṣām nirāśiḥ karmakāriṇām,
Ye ca śiṣṭastravo bhaktāḥ phalakāmā hi te matāḥ
Sarve cyavanadharmāste pratibuddhastu śreṣṭhabhāk
Mahābhārata, Śānti parva, 341, 33-35.

This description of the four kinds of devotees given in the Mahābhārata deserves to be well grasped and meditated on.

THE KNOWING ONE WHO IS EVER APPLYING HIMSELF TO YOGA

(*Nityayukta jñani*)

The devotee who knows the Lord is one who ever applies himself to yoga or the path leading to spiritual perfection. This in other words means that he contiues pursuing *yoga* ever uninterruptedly. There is no break in his effort to reach perfection. That effort goes on continually. Whatever act he does is *yoga*. For, as he knows the highest reality, he does nothing improperly. There is skill in his action, there is equanimity in what he carries out. Evidently then the traits of yoga (or pursuit of the path of spiritual perfection) are all present in his life. It need hardly be said that whatever he does becomes *yoga* and

that hence his behaviour turns out to be unbroken practice of *yoga*.

Devoted to one Lord

This very knowing *yogi* practises devotion which has the highest lord alone as its goal. One devoted to one highest lord is called *eka-bhakti*. One who is devoted to the lord in such a way as to be interested in no other divinity is called *'eka-bhakti.'* In this devotion to one there is the possibility or promise of his spiritual perfection. If he is not *eka-niṣṭha* or with a firm stand in one, if he be 'aneka-niṣṭha' or taking his stand in more than one (realities), he never would attain spiritual perfection. Only on being devoted to one is there attainment of extra-ordinary power possible. Only one who attains this strength can secure spiritual perfection.

Thus because the devotee firmly believes in one highest lord, he is dear to the highest lord. Every devoted servant thus becomes dear to his master. The master is pleased to see him devoted to him exclusively. Thus does affection arise in the mind of the master for his servant, and in this very way does affection in the mind of the servant arise for his master. Where there is mutual affection, the two help each other and due to this course of conduct of theirs, their affection for each other is ever on the increase. Thus does the affection between the devotee and the Lord go on increasing day after day. They are bound together by the indissoluble bond of affection. If there be the same kind of affection for each

other among the king and his subjects, the master and his servant, the capitalist and the labourers he employs, if such an affection arises on account of each dedicating himself for the other, this world would be a rival to the heavenly world itself. The relation between the Lord and the devotee which is of the nature of uninterrupted mutual affection has been described here only with a view to helping bringing the same into being in our every-day dealings. Readers should well understand this relation, realise its importance and endeavour to carry out the same in their own dealings. *The philosophy of the Gita is not meant for being retained in its verbal form. It has to be realised in one's own life. And on the basis of that philosophy, there ought to come into being an ideal state.*

The distressed devotee as also the other three viz, one who is full of longing for enjoyments, full of curiosity to know the highest reality and the knowing devotee—all these are noble. But among these the knowing one is the greatest. Like the soul in the body is this knowing devotee among other devotees. For, he resorts to the highest reality viz., the Lord. Just as a man resorting to the king gets extra-ordinary power for himself, this devotee resorts to the Lord, king of kings and hence the strength of this devotee is superior to the strength of all.

Attainment of Perfection After Many Existences

This devotee who is possessed of knowledge gets

himself elevated through the attainment of spiritual perfection by his efforts spread over many existences. It has been already shown in the sixth chapter verses 40-45 as to how an aspirant goes on securing more and more spiritual strength in the course of a number of existences and how he gets himself raised to a very high level. In keeping with the mastery secured over the path leading to spiritual perfection in any given existence, does the aspirant find himself in a more or less favourable set of conditions in the next existence. To what is secured in one existence is added what is secured in the next and thus by degrees he goes on getting himself raised higher and higher. While thus going higher and higher,

'Perfected through many existences, then he reaches the highest state

(Read—*Aneka-janma-samsiddhastato yāti parām gatim!* VI. 45).

This very point is stated here in

'*Bahūnām janmanāmante jñānavānmām prapadyate*' VII. 19.

i. e. 'at the end of many existences, the one possessed of knowledge reaches Me (the highest lord).' Both the passages mean one and the same thing. What is achieved after austerities of many lives too is stated here. That now deserves to be understood in a detailed manner: A person who has understood that Vāsudeva is everything, such a high-souled being, it is verydifficult to come across in this world. (Read—*Vāsudevaḥ sarvamiti sa mahātmā*

sudurlabhaḥ VII, 19.) This spiritual elevation is secured by regarding that everything we perceive is the highest lord himself and regarding this to be so without any the least doubt being there in the mind. This very fact is expressed in the Vedas and other sacred works. To turn to the same—

"All this is Puruṣa himself, all that has been and that is going to be."

(*Puruṣa eva idam sarvam yad bhūtam yacca bhāvyam*,
Ṛgveda X, 90, 2)

"Gāyatri is all this that has bee n here"

(*Gāyatri vā idam sarvam bhūtam*
Chāndogyopaniṣad III, 13.)

"The sacred syllable Om itself is all this"

('*Omkāra evedam sarvam*,'
Chāndogyopaniṣad II, 23, 4.)

"All this is Brahman"

('*Sarvam khalvidam Brahma*' *ibid* III, 14, 1.)

"Breath verily is all this that hath been"

(*Prāṇo vā idam sarvam bhūtam ibid* III, 15, 4.)

"I myself am all this"

('*Ahamevedam sarvam*' *ibid* V, 26; VII, 25, 1.)

"All this has this for its self"

('*Aitadātmyamidam sarvam*' *ibid* VI, 9, 4)

"That itself is all this"

('*Sa evedam sarvam*' ibid VII, 25, 1.)

"The self verily is all this"

(*Ātmā vā idam sarvam ; ibid* VII. 25, 2.)
" That becomes all this "
(*'Sa idam sarvam bhavati.'*
Bṛhadaṛṇyakopaniṣad I, 4, 10)
"All this is that which is this self "
('Idam sarvam yadayam ātmā' *ibid* II, 46; IV, 5, 7;
Ṇr. Upa. 5.)
"This is immortal, this Brahman, this all "
(*'Idam amṛtam idam Brahma idam sarvam'*
Bṛ. Up. II, 5, 1.)
"This is Brahman, all this "
(*'Etat Brahma etad sarvam'. ibid,* V, 3, 1.)
"All beings the Self itself became "
(*Sarvāṇi bhūtāni ātmā evābhūt* Iśa. Upa. 7.)
" This syllable Om is all this"
('Omityakṣaram idam sarvam' Nṛ. Pū II, 2; IV, 1;
Nṛ Upa. I.)
"All is just the syllable Om "
(' *Sarvam omkāra eva* ', Muṇḍa. Upa. I.)
" All this is Brahman"
(' *Sarvam hi etad Brahma*' Muṇḍa. Upa. 2.)
"All is this Self"
(*'Sarvam hi ayam ātmā*, Nṛ. Upa. 7.)
"Brahman is all this of the nature of existence, consciousness and joy"
(*'Barhmaiva idam sat-cit-ānandarūpam ibid*' 7.)
"Brahman verily is all this "
(*'Brahma ha vā idam sarvam, ibid.*)

"Existence is all this, consciousness is all this"
('*Sad hi idam sarvam cid hi idam sarvam*' Nṛ.Upa.7)
"The self is all this, existence itself"
('*Ātmā hi idam sarvam sad eva, ibid.* 8.)
"The subtle Puruṣa is all"
('Sūkṣmaḥ Puruṣaḥ sarvam' Śiras. Upa. 3.)
"*Nārāyaṇa* himself is all this"
('*Nārayṇa eva idam*', *sarvam* Nara. Upa. 2.)

Thus in many passages the very principle taught in '*Vāsudevaḥ sarvam*' is taught. Or it would be more accurate to state that the truth taught thus in several works such as the Vedas and the Upaniṣads cited above is again stated in the passage '*Vāsudevaḥ sarvam*' in the Gītā. The purport of all these passages is that the principle which is conveyed by the terms *ātmā*, *Brahma*, *Nārāyyṇa*, *Puruṣa*, *Omkāra etc*, itself is all this. There is no other truth or principle brought out by the passages under consideration. For our understanding we may use any of the terms as required by the occasion from among the following– *kṣara-akṣara*, *puruṣa-prakṛti cetana-jada*, *nirākāra-sākāra*; but all this is essentially the same. One who has realised this essential identity of all and one who has no doubt about this is rarely to be met in this world.

In Gītā II, 24 is described the *sarvagata* i. e. all pervading self. The self is everywhere or in everyone or everything. To say so is to prove that all this is a form of the self itself. But this passage does not bring out the fact quite explicitly.

In the fourth chapter of the Gītā has this been stated: the act of offering, oblation, fire, all is Brahman. This evidently means that apart from Brahman there is nothing else here on the surface of the earth or even beyond. In this passage of the Gītā too the essence of the passages from Upaniṣads cited above is contained.

In Gīta V, the term '*sarva-bhūtātma-bhūtātma*' (Vide V, 17) is very important. The term signifies one whose self has become the self or essence of all beings. This makes it quite clear that a stage is reached when the self of all beings becomes one self. It is at this stage that it is decided that all these are forms of one and the same self.

In this very chapter (i. e. V), in verse 18, occurs the term '*sama-darśanaḥ*.' This term also indicates that to be able to see Brahman which is present everywhere, to be able to do so with equanimity, itself is an indication of great spiritual progress or elevation.

Thus from the 2nd chapter of the Gītā only one principle is taught repeatedly viz; 'Vasudeva is all.' Only in chapter VII, it is explicitly stated in the words Vāsudevaḥ sarvam.' No-one now would have any doubt regarding the fact that all this is Vāsudeva's form or manifestation. Here the instruction is given only in the form of a verbal teaching. Readers too have received only a verbal instruction. There is an amount of search, an amount of thinking, that would be made in the world. An amount of experience will be had by men and then

(6) Worshippers of other divinities

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

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

With their knowledge destroyed in account of various longings and being far from free dependent as they are on their respective nature (Prakṛti = *sattva-rajas-tamas* combination) & [persons] having resorted to those various rules throw themselves on the protection of various divinities, Whichsoever divinity whatever devotee wishes to worship with faith in the case of each such devotee, I make just that faith of his

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ultimately would the truth be realised. Till then readers would have to go on applying themselves repeatedly to the instruction. There is no other means of attaining the highest.

It is now necessary to know as to how those men who instead of resorting to this self, one, without a second, worship other divinities. The divine lord himself explains this in the following few verses—

quite firm. He, possessed of that faith, wishes to worship [that form of the divinity] and then secures [the objects of] those desires assigned just by Me. That fruit of theirs, however, is one possessing an end (or termination) having as those men are only a limited understanding. Worshippers (lit. sacrificers) of gods reach [those] gods, while my devotees reach just Me.

[*Men who are full of a number of longings for objects of enjoyment have their intelligence destroyed by those longings. Because of the longings, there is no development of intelligence that becomes possible. The person is under the way of his nature—the* **sattva, rajas, tamas** *combination in him and thus far from free. This absence of freedom makes him deluded. Such ignorant persons worship diverse divinities in keeping with their own nature. Faith which a person puts in a divinity gets itself strengthened and the person acquires fruit in keeping with the faith. In this way do these men go on fulfilling their longings. The fruit or reward which these men of limited understanding secure is one that has an end. The fruit is one of a very short duration. A devotee gets himself united with the divinity he worships and a devotee of the highest lord attains the highest lord himself. 20-23*]

(20-23) Ordinary run of men and women have a number of longings and their efforts are always directed towards the fulfilment of those longings. Man wants to

enjoy a large number of objects of enjoyment. He has a myriad desires. Every human effort has one goal or objective in view viz, fulfilment of desire. It is the desire of enjoyment that drives away a man's intelligence. As a result that intelligence thus driven away by desire wanders about in the limited circle of objects of enjoyment. A longing arises in the mind. No sooner is that fulfilled than doth arise another. It is for the fulfilment of this that a man's intelligence begins running about. He has no time to think of anything else. To secure the knowledge of the highest truth or reality, to reach the very zenith of human elevation, he has no time on hand. These longings thus destroy the knowledge of men (Vide—*Kāmaiḥ hṛtajñānāḥ*).

Men with their knowledge thus destroyed by their longings are in search of a variety of means and endeavour to worship a number of divinities. The sole purpose of these men in worshipping the many divinities is the fulfilment of their desires. Worshipping other divinities is a course followed by these men for just one thing viz, having their many desires fulfilled (Vide—*Anyadevatāḥ prapadyante*).

THREE KINDS OF WORSHIP

There are many divinities that have the element of goodness as the predominant element in them. There are others that have the element of activity predominant in them. There are others yet, and the number of these too is quite large, who have the element of sloth predomi-

nant in them. The procedure of worshipping each divinity is different. There are the main rules in this respect that have to be duly followed, as also the subordinate rules. (*Tam tam niyamam āsthāya*). Having followed the rules peculiar to the worship of each divinity does the devotee worship those divinities. For, a failure to follow the rules faithfully would result in the deity not being satisfied. Absence of gratification on the part of the divinity would definitely lead to the absence of the fulfilment of the worshipper's desires. It is this apprehension of the divinity's displeasure leading to the absence of the fulfilment of his longings that urges the worshipper to be very particular in following the rules.

It has already been stated that there are three kinds of divinities: *sāttvika, rājasa* and *tāmasa*. People resort to divinities in consonance with the influence exercised over them by their own nature (*svayā prakṛtyā niyatāḥ*). Those who are *rājasa* by nature worship *rājasa* divinities and those that are *tāmasa* by nature worship *tāmasa* ones. This mode of worshipping divinities leads to an amount of difference among men. There are thus many conflicts that naturally arise among followers of *sāttvika, rājasa* and *tāmasa* divinities. All this results into a number of calamities being there which the community has to face. For the removal of such undesirable conflicts and calamities, many wise thinkers have endeavoured to bring about a unification of divinities. For instance, Viṣṇu,

Brahmā and Śiva are *sāttvika*, *rājasa* and *tāmasa* divinities, respectively. The unification of these has been effected in Datta-Ātreya, with three heads. Efforts were made to propound that the three heads were those of Brahmā, Viṣṇu and Maheśa, respectively, and thus to make the worshippers of the three divinities devotees of one divinity and thus to put an end to their conflicts. These efforts, however, were not crowned with success for the simple reason that the root cause of these conflicts is there in one's own nature (Prakṛti). It is only natural that the external means are incapable of settling these quarrels. To point out a specimen of the remedy adopted by learned men of old with a view to terminate these differences :

'*Sattva*, *rajas* and *tamas*—these are the constituents of Prakṛti. Possessed of these One Highest Person supports this world. He bears the three names, Brahmā, Viṣṇu and Maheśa.' [Śri. Bhāgawata I, 3, 23.]

It has thus clearly been stated that these three are the names of one and the same Person, the very source of the universe. Even after this teaching was imparted, however, the differences between the followers of the Śaiva and the Vaiṣnava sects did not come to a close. It has been further stated in unequivocal terms that one and the same Highest Self ought to be worshipped.

Vide—

'I the self of beings am ever dwelling in all the beings. Having disregarded Me of this description, a

mortal indulges in a mockery of worship. He who having abandoned Me dwelling in all beings, through infatuation, resorts to worship—that one just offers his oblations into cold ashes.'

[Read--Aham sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā
Tam avajnāya mām martyaḥ kurutercāvidambanam 21.
Yo mām sarveṣu bhūteṣu santam ātmānam īśvaram

Hitvārcām bhajate maudhyād bhasmanyeva
juhoti saḥ. 22] Śri, Bhagavata III, 29.

Thus has the worship of other divinities been censured and it has been clearly stated that such a worship is mere infatuation. In the Vedas too the worship of Indra, Agni etc is found fault with. The reader is taught to understand only one divinity as what is referred to by the many names and the instruction is given that he should worship only that one divinity.

Vide—

"They speak of Indra, Mitra, Varuṇa and Agni. There is again that Garutman, with beautiful wings. The wise ones speak of one existence in many ways—[they call it] Agni, Yama, Mātariśvā."

Ṛgveda, I, 164, 46

"That itself is Agni, that Āditya, that Vāyu, that Candramas. That itself is the bright, that Brahman, those waters, that Prajāpati."

Vā. Ya. 32, 1.

Thus the Vedas too contain an injunction to worship only one divinity with many names. Notwithstanding all this, as the intelligence is affected by the desire for enjoyments, worship of other divinities is widely being practised. This has increased the number of troubles in the world. For, foolishness leads to troubles while right knowledge brings about the removal of misery. It is thus the ignorant ones that observe various rules to worship many divinities, having left off the highest self, which in fact is the only object worthy of being worshipped. This is a delusion pure and simple. This is ignorance. This is wrong knowledge and the source of all misery.

WORSHIP OF FORM (*tanu*)

'Yaḥ yām tanum śraddhayā arcitum icchuti tasya
tatra acalām śraddhām vidadhāmi' 21.

"Whatever form a person desires to worship with faith—with respect to that form I fix his faith so as to make it firm."

This is the lord's own law. Or it is the characteristic of the human mind that his faith gets itself firmly fixed in the object whereto it applies itself. It is an astonishing thing indeed that the Hindus who are worshippers of images, who have many Vedic divinities, countless Purāna—deities, any number of sacrifices, and an overwhelming number of gods and goddesses whose names are not found in the Purāṇas, are seen to be inordinately keen on worshipping places of burial. Their folly has

reached this stage. Our Mahomedan brethren consider themselves to be worshippers of one Allah. But they too have the notions pertaining to the worship of the departed and other such absurdities. They too, consequently fight and quarrel so much that the matter is better left to the imagination of the reader than described. Orthodox Christians of olden times were worshipping the image of Christ and in their new sects there is the worship of the great finding a place for itself in other ways than this. In Buddhism and Jainism there is a great scope given to image-worship. Thus those who believe in God and those who do not, those who accept image worship and those who reject the same or those who oppose image-worship —all these are variously seen to be worshipping images (or forms) and have their intelligence adversely affected (*hṛtajnānāḥ*). This is a very surprising thing indeed!

Here there is a description of the worship of form (*tanu*). *Tanu* means body. These worshippers of 'tanu' thus are worshippers of bodies or forms. These people are seen to be busy making an image resembling a body and worshipping it. Worshipping the small structure built over the dead body that has been buried is just the same thing as worshipping a body. To worship some one's pictorial representation or some one's image is just body-worship (or *tanu-upāsanā*). Worship of some special manifestation (vi-bhūti) [of the Highest Lord] where both Prakṛti and Puruṣa, body and soul, are important is one thing. Worship of mere form or body is another. Wor-

shippers of body, those who are devoted to images or forms are people with a very gross sense of perception. Worshipping body is a foolish act. Worship of *vibhūti* is different from this. A worshipper of vibhūti would strive to model his own conduct after the *vibhūti* he is worshipping. He would read the life of the *vibhūti* and try to emulate the master. A worshipper of body would, however, concern himself with the ornamentation of his body only. This censure of mere body-worship and the praise of the worship of a vibhūti as also that of the Highest Person are what readers of the Divine Song should very carefully understand.

Everyone from among those mentioned above has faith in the object of his worship. The worshipper of the small structure built over the corpse of the dead has so much of faith in it that he spreads a very fine sheet over it and decorates it with some of the choicest things. Those who do not practise image-worship, nay, those who are iconoclasts or avowed destroyers of images are themselves, strangely enough, seen to be having such an implicit faith in the structure over the body of the departed. How can there be any limit then to the faith of those who are image-worshippers ? Thus the faith of men goes on getting itself rendered stronger and stronger in the various objects in which it is first established, so much so that those who believe in atheism too become staunch atheists. Human mind is thus so very strange. This law of God itself is

so very extra-ordinary. Hence the need on the part of man for acquiring real knowledge and having firm faith in the Highest Self which is the Highest Reality. This would be the proper course for him to follow.

A man is thus seen to have faith discribed above and he goes on worshipping the divinity of his choice more and more and he goes on securing the enjoyments of desire fixed up by the Lord. The worshipper thinks : 'it is the divinity I worship who has given me these objects of enjoyment.' As a result his faith in the divinity goes on becoming ever more firm. The worship of other divinities practised by a man is in fact the worship of the Lord himself, only not practised in consonance with the Śastric injunctions. This principle itself is stated in the Gītā : —

"And those worshippers of other divinities too who offer sacrifices, in faith, they too, O son of Kunti, worship just Me in a way not in keeping with the *śastric* injunction (*avidhi-pūrvakam*). For, I am the enjoyer of all sacrifices and the Lord. They, however, know Me not in truth and hence do they fall. Those who observe vows in honour of gods go to the gods, those observing vows in honour of the manes reach the manes. Those who offer sacrifices in honour of ghosts go to ghosts. Those offering sacrifices in honour of Me too reach Me." Gītā, IX, 23-25.

It is much better to offer worship in keeping with the injunction of the *śastra* than otherwise. This instruction, therefore, deserves careful attention and meditation

of all. Worshipping other divinities is an indication of limited (*alpa*) intelligence (*buddhi*) and such persons with limited intelligence secure only limited and perishable fruit or reward. This is clearly stated in the clause—

alpamedhasām antavat phalam bhavati 23.

People with limited intelligence and worshipping other divinities get a fruit which is perishable and limited. Which intelligent person would be content with a fruit that is limited and perishable ? But these worshippers of insignificant divinities, deprived as they are of their knowledge (*hṛta-jnānāḥ*) and having a limited capacity of understanding (*alpa-medhasaḥ*) only give up the fruit eternal and rest content with a reward that is of a short duration and perishable.

FRUIT (OR REWARD) SMALL AND GREAT

What is a small fruit? Attainment of a divinity is a small fruit and attainment of Brahman is a great, why, the greatest, fruit. To take a concrete instance : A king of some country has his ministers, superior ministers etc. He has also his subordinate staff such as peons, bearers etc. Lower than these are those who cleanse utensils and dust rooms for the king. A person is desirous of entering the palace. He can go as a friend of the great king or as an acquaintance of the Superior Minister. He can get into the palace as a friend of the king's peon or bearer or as a relative of his *mehetar*. Men can enter the palace in any of these capacities. But obviously the highest fruit is in going into the palace as a friend of the ruling king, while

the lowest one is in entering the palace as an acquaintance of the king's peon. This can be explained as under:

In the body	In the country	In the universe
Ātmā or Self	The great king	The Highest Lord
Desire	The Superior	Prakṛti
Intelligence	Minister (Minister)	Mahat principle
Vital breath (*Prāna*)	Officer in charge of a Province	Life of the world *jagat-prana*
The group of sense-organs	Those who carry out the task entrusted to them	The group of divinities
Deha (*Piṇḍa*) i. e. body	*Prajā* (*Rāṣṭra*) i. e. the subjects	The world (*jagat*)
Adhyātma (pertaining to the body)	Adhibhūta pertaining to the beings)	Adhidaivata (pertaining to the divinities)

Readers can understand on a reference to this statement how far it is that the worshippers of other divinities can reach. In the organisation of the body and the cosmos is the organisation of the nation. Everywhere in these three respects the rule is the same. There is a greater benefit accruing to the worshipper of the main or important and there is a smaller reward that accrues to one who worships the subordinate or unimportant.

DIFFERENCE IN THE ATTAINMENT OF FRUIT

Fire-worshippers can secure only heat. Water-worshippers secure just cold. So do the worshippers of earth get only food and the worshippers of Cows only milk.

❀

This gives a fairly good idea of the fruit attained on worshipping divinities.

It is proper to approach Fire when heat is wanted. If a man oppressed by the heat of the sun would approach fire, he would be scorched to death. If a man who has become thirsty as a result of being overwhelmed by the heat of summer would approach the presiding deity of water, he would be able to quench his thirst. If, however, a man who is drenched to the marrow and is thus all a-quiver were to approach the presiding divinity of a river, he would be all the more troubled by cold. This is the danger to which one who worships minor divinities is exposed The strength of such divinities is only limited. They have only one power and that too in a limited measure. They can give only from what they have. They can obviously give nothing else. The worshipper of the Highest Self or the Highest Puruṣa, however, can get anything he wants and any time he wants from the highest lord. Cold when cold is needed. Heat when heat is necessary. Thus the worshipper of the Highest Lord is only to wish to get anything. He can have things for the mere wishing. Or it would perhaps be better to express the idea thus: as there is perfect evenness dwelling there all the time, heat and cold so get themselves harmonised there, that there is no other condition (except of this harmony) that ever is experienced by one who has reached the Highest.

Readers should thus ponder over the benefit of the worship of the Highest and the limited fruit secured by those who worship other minor divinities. They should secure the highest fruit by worshipping the Great. The Lord further explains how resorting to the Great leads to a greater reward. To turn to that explanation—

(7) The Goal of the Highest Nature

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

Those not knowing my highest nature, imperishable and unsurpassed, unintelligent that they are, regard me the unmanifest to have become manifest. Wrapped as I am by *yoga-māyā* I do not become manifest to all. This foolish world knows Me not [to be] unborn and immodifiable. The past beings and the present ones, O Arjuna, do I know and so [do I know] those ones that are yet to be. No-one, however, knows Me. All beings, O you with great penance, suffer from a delusion at the time of the creation because of the infatuation in the form of the pairs of opposites, arising out of desire and hatred. Those with meritorious deeds to their credit, however, whose sin has reached its termination, having been freed from the delusion of the pairs of opposites, resort to Me, being quite firm in respect of their vows. 24-28.

[*The lord is supreme, indestructible, unmanifest and the best of all. Those who do not know this power of the Lord, are called 'infatuated.' Such people look upon the lord's incarnation as a mere individual and fail to realise the (all) pervading nature of the incarnation. As the lord is wrapped up in His* **yoga-māyā** (*divine power*), *He is not manifest to all. Consequently those misled persons are at a loss to understand this birthless and indestructible one. The Lord knows every being, whether belonging to the past, the present or the future. But none of the beings knows the Lord. Out of desire and hatred arise all the pairs of opposites such as happiness–misery etc. All are infatuated by these pairs of opposites. All, therefore, labour under a delusion. Those, however, who are free from the influence of the pairs of opposites and are firm in their conduct, which is flawless,– and who, therefore, are free from sin (or evil),- just those people (and none else) become free from delusion and are devoted to the Lord and get themselves elevated. Those, however, who are under the influence of the misleading pairs of opposites, far from being devoted to the Lord, keep themselves engrossed in something altogether different and get themselves degraded with no hope of even again improving. 24-28*]

(24-28) It is imperative that meditation over insignificant things is given up and that spiritual elevation is secured through meditation on the great. This is the advice that has been imparted so far. Now follows an exposition of the insignificant and the great.

Insignificance	Greatness
Individual (one)	Group (Collection)
Vyaṣṭi	Samaṣṭi
Manifest (*vyakta*)	Unmenifest (*a-vyakta*)
Vyakti	A--Vyakti
One	Many
A--sam-bhūti	*Sam-bhūti*
Kincit (*A-sarva*)	*Sarva*
(A Little or small)	(All)
Laghu (*A-viśva*)	Viśva
(Limited)	(Un-limited)
Jagat [world]	*Jagati* (Universe)
Alpa (Small)	*Bhūmā* (great)

A meditation over these words would give the reader an idea of what is insignificant as well as an idea of what is great. A man should be possessed of extra-ordinary power, instead of being an insignificant creature. For this have the Śāstras arisen. With this very purpose has the following been stated :

A-buddhayaḥ a-vyaktam mām vyaktim āpannam manyante (24).

Men who are devoid of intelligence regard the unmanifest lord as one who has become manifest. To be able to understand the profound sense of this line, it is necessary to devote some thought to the matter. The word '*a-vyakta*' signifies 'imperceptible' that which does not fall within the ken of the sense-organs, that which has gone past the (capacity of the) sense-organs. 'Vyakti', however, signifies manifest, perceptible, that which is within the ken of the sense-organs, that which can be grasped by the sense-organs.' This, to be sure, is a kind of infatuation or folly. But the infatuation stated in the verse is slightly different. To be able to grasp the latter, it is necessary to write the earlier passage as follows :

'*A-buddhayaḥ a-vyaktim mām vyaktim āpannam manyante*'

"People who are devoid of intelligence consider Me the Lord who have not become an individual as one who has become an individual." This evidently means that unintelligent persons regard the impartite entire Lord as some one limited in the manner of an individual. To think that what is whole and entire is imcomplete (or only a fraction), to regard the unbroken or undivided as broken or divided, just this is a sign of total lack of intelligence. Here '*a-vyakta*' means the same thing as '*a-vyakti.*' That which is not a *vyakti* (individual), is '*a-vyakta*' or '*a-vyakti.*' The other meaning of *a-vyakta*

such as '*a-dṛśya*' (imperceptible) etc is not intended to be conveyed here. That which is contained in a small size is *vyakti* and that which is of the nature of the cosmos is *a-vyakti* or *a-vyakta*. Being of the nature of the entire cosmos, it cannot be perceived by us. This, however, is a different matter. Here it is the state of being an individual that is denied. The state of being visible or invisible is not dinied. This is what has to be very carefully remembered in this context. These two states are shown below :

Vyaktim āpannam	*Vyaktim na āpannam* = *a-vyaktim āpannam, a-vyaktam, a-vyakti*
Imperfect or incomplete	Perfect or complete
Vyasti (individual)	*Samaṣṭi* (*cosmos*)

Here the term '*a-vyaktam*' and '*vyaktim āpannam*' bring out the state of having become an individual, and that of not having become an individual, respectively. This state alone deserves to be mainly grasped here. People with their intelligence infatuated consider the lord to be as limited as a single individual. They fail to understand that He is not an individual—that far being an individual. He pervades the entire cosmos. People devoid of intelligence have not the slightest idea regarding this. To know the Lord fully is knowledge, to know Him to be as limited as an individual is ignorance. This itself is shown here :

STATE OF BEING THE SUPREME

Mama param avyayam avyaktam bhāvam
a-jānantaḥ (24)

" These persons who are infatuated do not know the supreme, highest power of the Lord—power which is indestructible and complete. " The power of the Lord is all—pervading. It is proper to understand Him thus only. To regard Him as being only a part, however, is folly or ignorance and it is a clear indication of absolute want of intelligence.

In verses four and five from this very chapter (VII), it has been stated that the Lord's nature is nine-fold—i. e. that it consists of earth, fire, water, wind, ether, mind, intelligence, ego-sense and the living principle (soul). This nature of the Lord pervades the entire universe and remains over and above it. There is no place where the Lord's nature is absent. There are no fragments with which it is associated. Wherever there is this nature (Prakṛti) of the Lord, there is the Person (Puruṣa). The person (Puruṣa) too has, therefore, pervaded the entire cosmos. He is there in every thing concrete. Yet He is not as limited as anything concrete. He is there in every fragment and is yet fragmentless or whole and entire. This state of his being fragmentless or of being whole and entire must be understood. Those who know this one (i. e. Person) to be unbroken, undivided are possessed of knowledge. Those who see him bounded or limited in every manifest form (or individual) are deluded.

Like waves that are there on the surface of water, there are these concrete entities, this wave like universe, on the Prakṛti–Puruṣa. Like each one of the waves, not at all different from water, each concrete entity is not different from the uniform, 'uni–essence' (*eka-rasa*) Prakṛti–Puruṣa. Take another instance. In the human body, there are the nose, the ears, the eyes, the hands, the feet, the fingers, the hair, the nails, etc. Those, however, are included in or contained in the body. They are in no way different from the body. It is wrong to understand the existence of each part or limb separately. The right thing to do is to grasp the one whole and entire, unbroken undivided existence of the body. Similarly, the unbroken undivided existence in the entire universe is the Lord's (existence or) power. The exposition given so far must have enabled the reader to understand how foolish it is to think that the unbroken is broken. To think that a nation is in its entirety contained in an individual, or that a whole class is contained in a single person is gross ignorance. Such an ignorance leads to a number of difficulties—each difficulty being fraught with an amount of misery.

Defect in other meditations

This precisely is the reason of the defects in other meditations as pointed out in verses 20-22. The reason of the defects in other words is this viz., to regard the perfect or entire as an individual, to regard the undivided as divided. The power which the divinities such as Earth, Water, Wind etc. possess is in fact the power of the high-

est lord. It is only a part, however, of the strength of the highest lord that has got itself manifested in these divinities while in the Lord the strength is there in its entirety. This is the defect in meditating on other divinities or in worshipping the departed, the ghosts etc. It is on this account that worshippers of these latter—other divinities and the departed, the ghosts etc—are characterised as devoid of intelligence.

'*Vyakti* (individual) itself signifies a fraction or a part (*khaṇda*). The akhaṇda or impartite cannot be seen. One individual and another,—these are but small fractions of that undivided existence (or entire strength or power) accepted by ignorance. Just as in the case of ether (which is all-pervading), it is imagined that there is a *maṭhākāśa* or ether--in--the--house and *ghaṭākaśa* or ether-in-the-jar, while on reflection, it is abundantly clear that ether is undivided, impartite, uniform; just as the *maṭhākāśa* and the ghaṭākaśa are little more than the creation of human imagination, if indeed not fictions of fancy; just as this small ether (ākāśa) in fact exists not—even so, in no fraction or part is there the existence of the power of of the Lord in its entirety. The same undivided strength (or existence) of the nature of 'existence--consciousness-bliss' is there present there everywhere in the self--same form. That must be perceived in the cosmos.

Parabhāva or THE HIGHER (OR HIGHEST) Nature	*Apārabhāva* or the lower nature
Avyaya or immutable	*Vyaya* i.e. (allowing) modification
Anuttama or unexcelled	Hina or inferior.
A-vyakti or not-manifest	*Vyakti* or individual (i.e. manifest)
Akhanda sattā or undivided existence	*Khanditabhāva* or divided nature
Aja or unborn	Born
Veda or knowledge	*Na Veda* or ignorance
Icchā-dveṣa-rahita or free from desire and hatred	*Icchā-dveṣa sahita* or possessed of desire and hatred
Nirdvandva or free from (the influence of) the pairs of opposites	*Dvandva-moha* Infatuation due to (the influence of) the pairs of opposites.
Mukti or liberation	*Baddhata* or the state of being bound or fettered.

The above tabular presentation would enable the readers to grasp the two viz., superior nature and inferior nature (or superior existence and inferior existence) aright. Everyone ought to get the knowledge about the highest reality. Everyone ought to grasp properly this superior (or supreme) nature (or existence) and free himself [or herself] from the inferior nature. The former is liberation, the latter bondage.

ATTAINMENT OF THE HIGHEST NATURE

Lord Śri Kṛṣṇa was in this state of the superior nature. Though the ignorant thought that he was there in an individual's body, he was in fact speaking while remaining in this very superior nature. Every human being can reach this supreme nature. Whosoever will master the discipline, secure right knowledge, will attain this highest state. Lord Śri Kṛṣṇa was in this highest state. Hence is he called the 'Perfect Person (*pūrṇa puruṣa.*)' Let us now turn to what has been stated about the attainment of this highest state in the Bhagavadgītā—

Param āpnoti pūruṣaḥ Gītā, III, 19.
(A person attains the highest)
Prakāśayati tat param ,, V, 16
(throws light on that highest)
Tato yāti parām gatim ,, VI, 45 ;XIII, 28; XVI, 22.
(then attains the highest state)
Parastasmāt t ua bhavonyaḥ ,, VIII, 20
(Higher than that, however, is another nature)

Yogī paramsthānam upaiti cādyam *ibid*, 22
(A *yogī* attains the highest and the first place)
Tepi yānti parām gatim IX, 32
(They too reach the highest state)
Yānti te param XIII, 34
(They reach the highest)
Parām siddhim ito gātaḥ XIV, 1
(Gone from here to the highest state)

Thus on a number of occasions has the Gītā stated about persons attaining the highest nature. Every person can secure this supreme position. Every one is born in this world for this only viz that he should strive and thus attain the superior nature. Lord Śri Kṛṣṇa was experiencing in this very way the superior nature and it was from that high level of experience that he imparted his instruction to this effect. Here Arjuna is making a query from the lower i. e. individual's level, while Lord Śrī Kṛṣṇa is answering the same from the higher or in fact the highest level of supreme nature (*para-bhāva*). The difference in the angles of vision of both is what has arisen out o f their two natures—the high and the low (or the superior and the inferior).

Would *any* man while yet having this mortal coil of his ever be able to experience this highest nature or existence ? He certainly would. There is not the least doubt about the matter. The *Gita-śāstra* itself has arisen with a view to making this clear. It is in this Gītā that the way to the attainment of the highest state is taught Lord Śrī Kṛṣṇa while yet remaining in this mortal coil ever experienced this highest state. For, this highest state. itself was his own nature. In the entire Gītā text, there are so many passages proving this nature of the divine Lord Śri Kṛṣṇa, viz.. the supreme nature (*pára-bhāva*). Notwithstanding this, all can not attain this experience. What is the cause of this failure on the part of a large number of people to reach the highest level? The answer is:

YOGA-MĀYĀ

Yoga-māyā-samāvṛtaḥ aham sarvasya prakāśaḥ na (25)

'Wrapped up that I am in *yoga-māyā*, I do not become manifest to all.' Yoga-māya signifies association with or possession of *māyā*, action of *māyā*, Prakṛti getting itself modified, the inanimate creation that has arisen out of the original Prakṛti (sattva-rajas-tamas combination with the proportion of I : I : I). Just as a person who can assume many forms does so with the help of his skill; just as having recourse to a variety of guises he sometimes appears as a woman, sometimes as a hero, sometimes as a slave, sometimes as a king, sometimes as a merchant; just as his skill in assuming one or the other of these many forms makes it impossible for people to know him in his real capacity; just as they are duped in to believing that he is a woman, or a hero, or a slave, or a king, or a merchant according to the dress he has put on; just as, by reason of that person skilled in assuming diverse forms is not recognized by others on account of his being wrapped in his *yoga-māyā*;—just as, all this notwithstanding, the skilled person, whatever his guise on a given occasion does ever recognize himself in his own capacity—even so hath the highest lord become manifest in diverse forms in this universe through His *yoga-māyā*. Ordinary run of men and women, however, think that the form which is manifest in the universe is that of another existence, that the Lord is not present there. The fact, however, is that the

highest lord himself becomes manifest in a number of forms through his *yoga-māyā*. Whether we recognize Him or not, there is no doubt about the fact that He has become manifest in the cosmos.The highest Lord who manifests himself in diverse forms in the universe is the most skilled among those who can assume a number of forms. To make this very principle clear has the following been stated—

Mūḍhaḥ mām ajam avyayam na ābhijānāti (25)

' Ignorant ones do not know me to be without birth and indestructible.' Instead they think that I have been born along with this body and that I am going to be destroyed along with it. This itself is the folly of these men. For, they do not know this highest nature.

By way of an instance we may think of a heap of molasses. If this heap be broken into small bits, the gross aspect of the heap would get itself divided. Would such a breaking, however, mean the breaking or lessening of the sweetness of that quantity of molasses ? The heap of molasses gets itself done to bits but the sweetness thereof remains as before. Similarly even when the Lord assumes many forms—irrespective of the forms remaining or getting themselves destroyed—the Lord's impartite nature does not get itself affected.

By way of another instance: if a lump of gold be used to fashion out ornaments, what is the change that is brought about in the very essence of gold ? Gold-whether

it becomes ornaments or it does not—remains as it is. Similarly, whether the Lord assumes the many forms in the cosmos or he does not, in what way is His undivided existence (or power) going to be reduced or increased ? Hence has it been stated elsewhere in the Bhagavadgītā :

'Even when I am unborn, with a nature that is immutable, even when I am the Lord of beings, having presided over my own nature, I am born by my māyā.'

(*Vide : Ajopi san avyayātmā bhūtānām īśvaropi san,*
Prakṛtim svām adhiṣṭhāya, sambhavāmi
ātma-māyayā) Gita IV, 6

Like an actor presenting himself in ways more than one, having put on guises more than one, the highest Lord who is the lord of actors becomes one with diverse forms through his māyā and presents Himself to us : Similarly,

' Thus is my nature divided in eight ways. Know all beings to be born of this. I am the source and the destruction of the entire world.' (Vide—

Iti iyam me bhinnā prakṛtih aṣṭadhā 4
Etadyonīni bhūtāni sarvāni Upadharaya.
Aham kṛtsnasya jagataḥ prabhavaḥ pralayaḥ tathā 6
Gīta, VII, 4 & 6.

Thus on the coming together of the Prakṛti and Puruṣa has the universe come into being. In the same way we read—

' Thus do all beings, O son of Kunti, go to my nature at the end of a *kalpa*, them, I create again at the beginning of the (next) *kalpa*. Having controlled my nature,

I create, again and again this aggregate of beings helpless, under the sway of Prakṛti.' (Vide—

Sarvabhūtani Kaunteya prakṛtim yānti māmikām
Kalpakṣaye punastani kalpadou visṛjamyaham 7

Prakṛtim svām avaṣṭabhya visṛjāmi punaḥ punaḥ
Bhūta-gramam imam kṛtsnam avaṣam prakṛtervaśat 8

Gītā IX, 7–8

Thus the entire universe is brought into existence by the Lord and his Prakṛti (nature). This very thing is taught in the Upaniṣads :

BEAST OF GODS

Brahman verily was this in the beginning. It knew just itself 'I am Brahman.' On account of this (knowledge), all this came into being. Therefore whosoever among gods knew that became that (Brahman), similarly (whosoever) among sages and (whosoever) among men [knew that became that Brahman]. The sage Vāmadeva knowing this attained this [uttering the words]' I was Manu and I the sun.'

(Vide—' *Brahma va idam agre asīt, tat atmanam eva aveda aham Brahma asmi iti. Tasmat tat sarvam abhavat, tat yo devanam pratyabuddhyata sa eva tat abhavat, tatha ṛṣiṇum tatha manuṣyaṇam, tat ha etad paśyan rsiḥ vamadevaḥ pratipede aham Manuḥ abhavam aham sūryascha iti.*']

Ṛgveda, IV, 26, 1.

'That same is here now. Whosoever knows 'I am Brahman' becomes all this. None among the gods is

capable of destroying the prosperity of him [who knows Brahman]. For, he becomes the soul of these all. Now, one who worships [some] other divinity, thinking 'I am different and different [from me] is the divinity, ' knows nothing [about Brahman]. He is like a beast of gods. Just as many beasts would enable a man to enjoy, even so each one of these [ignorant] persons makes it possible for gods to enjoy. Even when a single cattle is stolen away, [for the owner] there is so much of grief. How much more [grief would then be there] when a number of cattle [are stolen] ? Therefore, this is not relished by gods viz., that men should know [this Brahman]. '

Bṛhadaraṇyakopaniṣad, I, 4, 10.

[Vide—*Tat idam api etarhi ya evam veda aham, Brahma asmi iti sa idam sarvam bhavati, tasya ha na devāscha nābhūtyā īśate. Ātmā hi eṣām sa bhavati. Atha yo anyām devatam upāste anyosau anyoham asmi iti na sa veda yatha paśuḥ evam sa devanam. Yatha ha vai bahavaḥ paśavaḥ manuṣyam bhunjyuḥ, evam eva ekaikaḥ puruṣaḥ devān bhunakti, ekasmin eva paśau ādiyamāne apriyam bhavati kimu bahuṣu, tasmāt eṣam tat na priyam yat etat manuṣyāḥ vidyuḥ*]

These minor divinities obviously wish that men should not know Brahman and thus continue worshipping them. For, if a man knows Brahman, how would he continue worshipping the minor divinities ? What interest would such a man have in these divinities ? The minor divinities, therefore, ever wish that men should remain

ignorant, that they should not know Brahman and go on following them alone.

As in verses 20–23 of this chapter of the Gītā, here (in verses 24-28) too, worshippers of other divinities are being censured with words (similar to) 'that worshipper is a beast of gods'. The Upaniṣads and the Gīta agree on this point. In this passage from the Upaniṣad it is also stated that Brahman has become all this and that one who would secure knowledge of Brahman too would become all this. On a comparison of the Gīta and the Upaniṣad thus instituted, right knowledge would easily be manifest and on pondering over the same a man would be able to reach the highest state (*para avastha*).

The Upaniṣad statement quoted above makes it quite clear that the meditation over minor divinities is not as beneficial as meditation on Brahman, that worship of those divinities is not helpful in attaining the *Brāhmī* state (the highest state). For, worshippers of other divinities arrange for the enjoyments of those divinities in diverse ways and thus become their beasts. Just as we maintain a cow and accomodate the animal in our house, just as we do not allow the cow to move about freely as it yields us milk, even so these minor divinities do not allow their worshippers to be free. On the contrary the divinities keep the worshippers fettered down in their own (i. e. the divinities') interests. Worship of minor divinities, therefore, is an insignificant thing. It is a serious obstacle in the spiritual elevation of an aspirant.

Because of this difficulty viz., that the worship of minor divinities is a serious obstacle in the way of an aspirant, has the Gīta very cleverly censured the same. The Upaniṣads too bring out that the worshippers of divinities reach the divinities while those who meditate on the highest Lord attain Him.' Readers should, therefore, compare both the statements—that of the Upaniṣad and that of the Gīta and thus secure right knowledge.

'*Aham atītani vartamānani bhaviṣyaṇi ca bhūtani veda* param tu) *kascana mām na veda* ' (26)

'I know (Lord that I am) the entire universe including the past, the present and the future beings. No one, however, knows Me. ' The reason why no-one knows the Lord is already stated viz., that He is wrapped in his *yoga maya.* Very few persons from among philosophers know Him. The reason why this happens is contained in the following verse :

CAUSE OF DELUSION

'*Iccha-dveṣa-samutthena dvandva-mohena*
sarvabhūtāni sammoham yānti (27)

'Out of desire and hatred arise many pairs of opposites such as pleasure-pain etc. Because of these latter all are deluded. '

Due to this delusion under which men labour, they become incapable of knowing the Lord. Whenever we have a desire for a thing we are delighted to have it. Whenever we do not want a thing, we are pained to have it before us. Pleasure and pain are not there in the objects. They arise out of our desire for or hatred

against them. It is man who has greed for whatever he wants and hatred against what he abhors. Thus does he get himself related to diverse things in ways more than one, different from each other. It is hence that this mundane existence has become full of pleasure and pain. It is hence that greed and infatuation (or delusion) have arisen.

The entire womankind is a creation of God. But a man calls only one lady his ' religiously wedded wife, ' another his mother, another yet his sister, another still his mother-in-law. He gets himself related to these in different ways and due to the difference in relation there is difference in his dealings in respect of them and later there arise even many kinds of conflict due to them.

To point out one more instance of this kind : There are many kinds of metal-gold, silver etc. As gold and silver i. e. in the creation of the Lord these have no special value. But man wants gold whereas he does not want iron to the same extent. Hence it is that gold become more precious than iron. Due to this human desire the demand for gold increased to so great an extent that many conflicts arose out of it. So many families have thought it proper to take the issues to law-courts and thus get themselves ruined. Due to an inordinate longing for gold, so many nations have been trampled down. In these scuffles among men and nations, how many human beings have been destroyed! Why did all this happen? The whole catastrophe arose out of the demand or lack of demand for objects, themselves the results of the desire or hatred on the part of men. The catastrophe is thus due to a purely

imaginary and mistaken notion of men. This itself is the delusion caused by the pairs of opposites. All men have got themselves involved in this delusion. In point of fact or principle, gold is not particularly precious, nor is iron especially cheap. But this reality in the form of the cosmos man has grasped (?) in a topsy—turvied way because of his desire and hatred and the consequent delusion due to pairs of opposites. Man is still not free from the delusion.

One more example of the kind . A lump of cotton is used to have three kinds of cloth fashioned out of it—viz., thick cloth, fine cloth and cloth which is midway between the two. From that are prepared a quilt, a bed, a cushion, a coat, a pair of trousers, a shirt, a cap etc. These are to be used obviously for different purposes in different ways. All these kinds of clothes have become available through *māyā* i. e. the skill of the persons concerned. They have all come into being from the same cause viz, lump of cotton. But none of these serves the same purpose as another. Due to the skill in action on the part of man has the pair of opposites come into existence and all our dealings are affected by pairs of opposites. There is a different kind of dress to be used in a king's court, a different one on an auspicious occasion or ceremonial occasion, a different one yet to be used by a soldier and a different one to be used by a learned man. In the original principle or essence which is God's creation there are no differences or distinctions. But the pairs of

opposites that came into being on account of the desire and hatred of men have caused delusion and infatuation and it is in a state of being involved in these that men are carrying out all their dealings. In the Lord's creation, there is only cotton, there is no cause for delusion. This latter is merely the figment of man's fancy. In this figment has man become involved. This exposition must have enabled the readers to understand how far responsible is the influence of man's desire and hatred for the origination of pleasure and pain. So far as the fundamental principle or the essence is concerned, there is no reason why there should be either desire or hatred. But man's imagination is very powerful and due to this imagination does man begin to wish and hate. As a result of this there appear pleasure and pain and man gets himself involved in or engulfed by them. Man naturally fails to grasp the essence. Man, therefore, fails to understand the Lord and is busy worshipping minor divinities or securing diverse kinds of enjoyments. He is thus under the influence of something extraneous and gets himself involved in a series of difficulties.

It is, therefore, proper for man that he should give up desire and hatred without getting himself involved in pairs of opposites, that he should brush aside infatuation or delusion and realise the highest principle. This very means doth the Lord describe in the following verse:

'*Puṇyakarmaṇām pāpam antagatam* (*bhavati*) *te dṛḍhavratāḥ dvandva-moha-vinirmuktāḥ* (*mām*) *īśvaram bhajante*' (*28*)

'Those who practise meritorious deeds have their sin or evil destroyed. Those very persons firm of vow, having got themselves freed from the delusion of pairs of opposites know the Lord and wait on Him.' The evil of those who carry out meritorious deeds gets itself destroyed. What is the cause of this destruction of their evil? Obviously it is this viz, that they are free from pairs of opposites, that they do not get themselves involved in pleasure —pain etc and thus resort to the highest reality. They become firm of determination and thus realise the highest principle. Only these people [who practise meritorious deeds] are capable of attaining the Lord.

[Devotion to or] SERVICE OF THE LORD

'*Īśvaram bhajante*' — 'Resort to the Lord.' Here resorting to the Lord signifies waiting upon the Lord, serving Him. Merely muttering the name of the Lord is not the same thing as '*bhajana.*' *Resorting to the Lord is rather this viz., waiting upon the Lord in the form of the universe or the cosmos.* It is necessary before aught else to understand the nature of the Lord in the form of the universe. In the Ṛgveda, the nature of Nārayana is thus set forth—

Sahasra-śīrṣa puruṣaḥ sahasrakṣaḥ sahasra-pāt
Sa bhūmim viśvato vṛtva atyatiṣṭhat daśangulam 1
Puruṣa eva idam sarvam, yad bhūtam yacca,
bhavyam 2
Brāhmaṇosya mukham asit bāhū rājanyaḥ kṛtaḥ
Urū tat asya yat vaiśyaḥ padbhyām śūdraḥ ajāyata.'

'A Person with a thousand faces, a thousand eyes and a thousand feet having pervaded [lit covered] the earth on all sides remained ten fingers over and above [it]. 1 All this that is that which was in the past and that which would be in future, is just the puruṣa. 2. Brāhmaṇas were his face, the Kṣatriya was made his arms. That which is [called] Vaiśya are his two thighs. From the feet [of the *puruṣa*] was born the Śudra. 12.

Ṛgveda X, 90.

Thus there is this Person in the form of the human society with thousands of hands and feet etc. All the heads, arms, bellies, thighs and feet possessed by the entire human race are but limbs of this Narayaṇa, the very seed [or source] of the universe. This very Person pervading the entire universe is the object of worship (or meditation) out of men. Having become free from delusion arising pairs of opposites, men should be devoted to this Person. To make a distinction between *Brahmaṇas*, *Ksatriyas*, *Vaiśyas*, *Śūdras* and *Niṣadas* i. e. between the learned, the brave, the trading ones, the craftsman and the wild tribes and to treat these unevenly is the same thing as allowing the influence of the pairs of opposites to affect our every-day dealings. I am some one apart, so is my earning, that of another is different from mine—to be influenced by these and like feelings and carry out one's own dealings is the same thing as getting oneself involved in the delusion of the pairs of opposites. And behaving in keeping with—

Vidyā-vinaya sampanne Brāhmaṇe gavi hastini
Śuni caiva śvapāke ca paṇḍitaḥ samadarśinaḥ

i. e. ' Those who have secured right knowledge regard a learned Brahmana, a cow, an elephant, a dog and a Cāndala evenly' (Gita V,18) and consider all people such as Brahmanas etc. as limbs of the great lord as concrete manifestations of the Lord and those who regarding themselves as non-different from them i. e. evidently regarding the entire human race as the body of Narayaṇa, serve Him with an undivided mind– those, in other words, who serve the cosmos become liberated. For to serve the universe in this spirit is to be released. This itself is a meritorious deed. By this alone is evil destroyed.

(*Iccha-dveṣa-samutthaḥ dvandva-mohaḥ*)

I want pleasure and not pain; I care little, if at all, about the happiness of others; I am apart from others; with these I have nothing to do; if others are pained or subjected to misury, I need not bother myself about it at all; I shall concern myself with just my happiness— this is the line of thinking adopted by an ignorant person. This itself is the delusion arising out of pairs of opposites, traceable ultimately to our desire and hatred. This itself hinders human elevation. This delusion due to pairs of opposites must be removed and in the manner indicated above, having seen the entire aggregate of living beings (including oneself) in the body of the same Lord, one must learn that serving them (i. e. all the living beings) would be serving the Lord.

' *Sva-karmana tam abhyarcya siddhim vindanti manavāḥ*
XVIII, 46.

(8) Endeavour for securing Liberation.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

'Having worshipped Him by his own action, man attains perfection.' The consideration indicated so far would, it is hoped, enable every-one to understand the real nature of the highest lord and to grasp the way of serving Him with an unflinching devotion. Here while understanding 'unflinching devotion' aright, it is necessary to follow that the term '*ananyabhāva*' really brings out that the service that the aspirant renders [to all living beings] is one where there is a full and definite understanding that the worshipper (I) is not (am not) different from the worshipped (the Lord), that the worshipper is (I am) but a part of the body of the worshipped (of the body of the Lord), when, that is to say the worshipper considers himself to be identical with the worshipped (I am identical with the Lord) and where the worshipper knows full well that worshipping the object of worship (the Lord) indirectly is the same thing as worshipping himself (for the worshipper is identical with the Lord). This is *ananya seva* properly so called.

(*Dvandva-moha-nirmuktaḥ*). Service rendered after having left off the influence of pairs of opposites is *ananya-seva*. Men who are firm of vow serve the Lord thus with an unflinching devotion. They attain eminence. It is very instructive to learn as to how it is that these men regard the Lord from the following two verses—

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

Those who, having resorted to Me, endeavour to free themselves from old age and death, know that Brahman (in its entirety), [they know] the entire *adhyātma* and the entire *karma* (action). And those who know Me along with the *adhibhūta*, *adhiyajna* and the *adhidaiva*, those who know the *yoga* of the heart, remember Me even at the hour of their departure [from this world] 29-30.

[*Only those who endeavour to have themselves freed from old age and death by resorting to the highest Lord alone—they and they alone know beyond any possibility of doubt the entire Brahman, the whole* adhyātma *and the entire action. Similarly only when they see the Lord in all living beings, in all divinities and in all sacrifices, they are able to remember the real nature of the highest lord even at the very painful hour of their death. 29-30*]

Complete knowledge of Brahman

(29-30) *Mām īśvaram āśritya*). Having resorted to the Lord alone are aspirants trying for their spiritual elevation. What is meant by resorting to the Lord here ? Readers must have been able to understand this. The exposition made so far has helped us decide as to what is the real nature of the Lord. Having resorted to this Lord in the form of the universe, these aspirants strive to put an end to their old age and death (*jarāmaraṇa-mokṣāya*). He who would consider himself as apart from the Lord,

different from the Lord—it is he who would place on his shoulders the heavy burden of anxiety, it is he who would feel tired on account of old age. One who has lost himself in the nature (or form) of the Lord is not in the least affected by the fear of old age or death as all his states have become one with the form of the Lord. It is only such devotees who understand what Brahman is, what entire *adhyātma* is, how the stream of action is flowing, how the Lord happens to be, along with the *adhibhūta* and the *adhiyajna*. As this knowledge of his is absolutely difinite, his heart is ever in communion with the Lord. Evidently as a result of this *citta-yoga* (association of the heart with the Lord) of his that continues all the time, even at the very painful hour of death, he remembers the Lord very well. It is hardly necessary to say that such a devotee remembers the Lord on other occasions.

Here there are the terms *Brahma*, *adhyātma*, *karma adhibhūta*, *adhidaiva*, *adhiyajna*, etc that have heen used. The meaning of these terms is to be made clear in the next i. e. the 8th chapter. It is just here, therefore, that an end would be put to the exposition of the *jnana-vijnana-yoga*.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,

CHAPTER SEVENTH, ENTITLED

" Knowledge and Experience. "

REFLECTION ON THE CONTENTS OF
THE 7th CHAPTER OF THE GITA.

Continuous Instruction.

In the earlier chapters (1 to 6), there have been questions put by Arjuna and later answers made by the divine Kṛṣna to the same. It is only this the seventh chapter where there is Lord Śrī Kṛṣṇa's continuous instruction, even like an incessant stream. This is the first chapter of its kind. There is no question occuring in the middle so as to disturb our attention. Earlier, in chapter fifth, only at the beginning there is Arjuna's query and till the end of the fifth chapter, there is the answer given to the same by Lord Śrī Kṛṣṇa. But this answer has been given in order to solve the question raised by the query or embodied in the query. It cannot be characterised as an answer arising out of the inspiration of the one who makes it. This seventh chapter is such that it can be regarded as having been intended by the Lord only for favouring His devotee Arjuna. Having known that His devotee had his mind deluded, that it was imperative to favour him with right knowledge, has the Lord devoted this chapter to the knowledge, along with *vi-jnāna (vi-jnana-sahita)*, of the entire nature of the Lord. Having known this properly—

' there remains nothing to be known here, again '

(Vide —*Neha bhūyonyajñatavyamavaśiṣyate*)

Gita VII, 2

Such a knowledge has been conferred upon the devotee here without the latter having even sought for it. It has been imparted to him just with the purpose of doing him

a favour. This is the significance of this continuous instruction. As there is complete knowledge of the entire nature of the Lord here, readers too should ponder all the more over it and master it.

It is extremely difficult to know the Lord fully. For the Lord is infinite. How far can human intelligence grasp Him? As the human mind is ever attached to worldly things, it is only one in a thousand that strives to know the Lord and from even among those who strive to know Him only some one knows Him aright.

Gītā, VII, 3.

This knowledge then is thus very difficult to get. The same has been imparted in this chapter in such a manner as to be easily intelligible to all.

THE PRAKṚTI OF PURUṢA

The Puruṣa has his Prakṛti. Here the term Prakṛti signifies body. There are many people who think that the Puruṣa and the Prakṛti are altogther different from each other, that they are in no way connected with each other. Such a difference, however, is conceivable with the help of imagination only. It is impossible in fact to have the sentient Puruṣa and the insentient Prakṛti kept as it were in separate sealed bottles. It is impossible to experience stuch a separate existence of both. The difference or distinction is made by writers of scientific treatises with the help of their imagination, as the difference serves some

purpose. Just as a lump of molasses and sweetness thereof are different ideas, but in fact sweetness never is separated from the lump of molasses—even so is the difference between Prakṛti and Puruṣa to be understood. In consonance with just this principle, has it been stated in the Gītā VII, 8--11, that there is the Lord in the universe in just the same manner in which there is taste in water, or moonlight in the moon, or heat in fire, or sound in ether, or life in sentient beings, or bravery in man, or odour in earth, or penance in those who practise austerities, or intelligence in the intelligent. Thus has the relation between the Lord and the Prakṛti been stated to be everlasting. Just as odour cannot be separated from earth, just as heat cannot be separated from fire,—even so, Purusa cannot be separated from the Prakṛti. This is a very instructive proposition. How can sweetness be separated from a lump of molasses ? Even so it would be impossible to separate the sentient from the insentient. The difference we make between the two is a creation of our imagination. There is no actual or factual difference there. The idea of sun and that of lustre are different. But in point of fact the sun and lustre are identical. The difference of ideas in regard to ether and sound is evident. But equally evident is the factual identity of ether and sound. Our imagination sees a difference between one who practises austerities and his penance, as also between the intelligent and his intelligence. But even after an effort ro separate one from the other in these pairs, it has

got to be accepted that one is identical with the other. Similarly, just think of the instance of a garland— (*sūtre maṇiganāḥ iva*, Gītā VII, 7) 'like beads on a piece of thread.' Here the piece of thread is different from the beads. But so soon as we speak of a garland, both the piece of thread and the beads get themselves merged into the garland. Even so are the Prakṛti (*maṇi*-bead), Puruṣa (*sūtra*-thread) and the Paramātmā (māla-garland) in our present exposition.

In fact all these three are mere ideas. The very basis, solid foundation of all the highest reality is one only. The difference sentient and insentient is imaginary. There is only one reality. The two—Prakṛti and Puruṣa—are only aspects of the self-same Reality. Looked at from one side, it appears insentient; looked at from the other, it is realised that it is sentient. Both these are aspects of one and the same existential entity or reality (Vide—*ekam sat viprāḥ bahudhā vadanti* Ṛg. I, 164, 46). The same is described in many ways. This very principle is set forth in the Gītā as shown hereafter.

THE PRAKṚTI OF ĪŚVARA

Bhūmirāponalo vāyuḥ kham mano buddhireva ca
Ahamkāra itīyam me bhinnā prakṛtiraṣṭadhā 4
Apareyamitastvanyām prakṛtim viddhi me parām
Jīvabhūtām mahābāho yayedam dhāryate jagat 5

i. e. " My Prakṛti is divided into eight in this way—earth, water, fire, wind, ether, mind, intelligence and the

ego-sense. This one is the lower (Prakṛti). Know my other Prakṛti to be higher which has become sentient, O you with long arms, (the higher Prakṛti) by which is sustained this world " Gītā, VII, 4--5.

Putting all these together the Lord has nine-fold Prakṛti. Here Prakṛti signifies body. This is as it were the body of the Lord and in it are mixed up both-the sentient and the insentient. In the place of the beads, there are the earth etc, in the place of the thread there is the *jiva* (sūtrātmā = soul that remains everywhere like thread) and in the place of the garland there is the self-same reality called by many names such as ' Paramātmā ' ' Parameśvara,' ' Nārāyaṇa ' etc. This is the form or the nature of the Lord and there is no vagueness or doubt about it. People may contend that this form is ' broken, ' that here are bits as it were, here there is no ' uniformness' (eka-rasata) of essence. It is well to point out at this juncture, that only those who are deluded look at reality in this way-that those, however, who are possessed of divine vision see only this one unbroken, undivided form of the Lord with uniform essence.

Divine vision

What is this ' divine vision ' ? Inthe eleventh chapter of the Gītā, there is the description to the effect that this divine vision was conferred on Arjuna. (Vide-*divyam dadāmi te cakṣuḥ*, XI,8). Though in the whole of the Gītā, nowhere has it been made absolutely clear to what this divine vision is, all the same at places more than one in

the course of the Gītā has the description of the divine vision been given. Among such places, Gītā VII, 4-11 is specially noteworthy. Here 'divine vision' has been clearly and fully set forth. '*Divya dṛṣṭi*' '*divya cakṣu*,' '*divya-netra*' '*tṛtiya netra*' are all terms expressive of this divine vision or divine knowledge. That knowledge which is contrary to this is ignorance.

Panca-tattva-viveka : Readers would ask at this juncture as to how it is that one and the same power—whole and entire—remains in so many different objects—and further as to *where* it stays. In order to be able to understand this, it is necessary to decide where it is that the five elements are existing and where it is that they are not existing. Our sense of smell enables us to know odour and thus it is that we know the element of earth. If the readers would use their sense of smell they would be convinced that there is no place where there is no smell of any kind. The sense of taste enables us to know the taste. Readers should use this sense and be aware of taste. They would find it difficult to find a place where there is no taste. The eyes grasp form or colour. Wherever it is that the readers would turn their eyes, they would see form or colour. This is quite an important matter. The final conclusion in this respect is that in the universe there is no place where there is no form or colour that is seen. People would contend that in the space between two objects, there is no form that is seen. But this is not true. Between two objects, there necessarily

is some kind of form or other. 'Forms' are so connected with each other that not even the smallest bit of space can be pointed out where there is no form. Thus, there is only one principle whose form is perceived (continually i. e.) without any break at all everywhere. In a similar manner, the sense of touch enables us to know objects in another aspect of theirs viz., so far as their touch is concerned. Readers should see whether their of touch enables them or not to have experience everywhere. Not the minutest bit of space can be shown where the sense of touch does not function. 'Touch' too is thus there, unbroken, everywhere. Ears grasp sound everywhere. Ether is all-pervading and so is its quality viz., sound. Sound, therefore, is heard everywhere and on its being so heard, its existence everywhere is known.

In this very way everywhere it is that sound, touch, form, taste and smell are experienced and they are experienced without any break any where. Even the smallest amonnt of space, say one that would cover the point of a needle, would not be found where these five objects of senses, viz sound, touch, form, taste and smell are absent. This is our experience—and it has been then all the time. Readers should first know this for themselves.

People would say that these are the five great elements and that they are everywhere. Consequently, they would argue, sound, touch etc are experienced everywhere. Here it is only this that has to be understood carefully that our five sense-organs can be aware of the five

qualities sound, etc. These sense-organs can know only the qualities, not the objects possessing the qualities. And hence on the five qualities having been grasped it does not necessarily follow that there are five different elements that are then, separated from each other. It has to be carefully grasped whether it is not a fact that these five sense-organs come into contact with the same principle or reality and hence there appear to be five qualities. The matter must be followed with due amount of care.

Five blind men had been out with the purpose of knowing an elephant. The blind man who reached the leg of the elephant thought that it (the elephant) was like a pillar. Another blind man who reached the ear of the elephant thought that the elephant was like a winnowing basket. The third blind man went near the trunk of the elephant. To him, therefore, the elephant appeared to be like a serpant. The fourth among the group of the five blind men reached the tail of the elephant and he, therefore, thought the elephant was like a broom. The fifth went near the belly of the elephant. He, therefore, thought that the elephant was like a bail of cotton. The experience of all the five is real. But one and the same reality appeared to five men in five different ways. This too is true. The experiene of each one from among these five blind men is true. There would, therefore, be a serious quarrel among them regarding the real nature of an elephant. Every blind man would go on refuting every one else's view and maintain that his own experience is

real. But one who is endowed with a divine vision would say that there is only one entity or reality. The experience of the nose, eye, ear etc is partial not the experience in its totality or entirety. Thus our sense-organs would appear to maintain that the five elements are different and separated from each other. The sense-organs can, however, never experience the unity or oneness which is the very basis or foundation of all experience. Let us, therefore, now inquire of our mind.

THE EVIDENCE OF MIND

When the mind looked at the universe it did not find the five (kinds) of object patent to itself. It, however, found that the three qualities was patent to it. When the whole world is thought of then appear some objects that give pleasure to the mind and thus are *sāttvic*, there are others that afflict the mind and are *tāmasa* and there are others yet that are mixed in nature, giving both pleasure and pain. Mind, therefore, has declared in the evidence given by it that there are *not* the five (elements) earth, etc there in the universe, but that there are three kinds of objects—some giving pleasure, others pain and others yet that are midway between the two, giving pleasure and pain. These are themselves called in keeping with the scientific terminology as *sattva*, *rajas* and *tamas*. Various thinkers have variously named these in keeping with the terminology accepted by them :

Sattva	*Rajas*	*Tamas*
Sukha	Sukha-duḥkha miśra	Duḥkha
Jnāna (knowledge)	Karma (Action)	Ajnāna (Ignorance)
Sura (God)	Sura-asura (God-Demon)	Asura (Demon)
Madhurānna (Sweet food)	Tikṣṇānna (Sharp- a severe food)	Gatarasānna (Stale food without taste)
Pavitra (Pure)	Medhyāmedhya (Pure-Impure)	Apavitra (Impure)
Anāsakti (No attachment)	Phalāsakti (Attachment to fruit)	Aśraddhā (Absence of faith)

Thus the entire universe appears to be three-fold in the light of the experience of the mind. Mind, therefore, declares the universe to be three-fold and not five-fold. Even in sound, touch, form, taste and smell, mind saw pleasure, pain and an admixture of pleasure and pain. This means that according to mind there is pleasant sound, unpleasant sound and sound which is pleasant-unpleasant (i. e. middling type of sound). In a similar manner, mind would regard touch, form etc too to be threefold. Thus then because of the experience of mind, the universe which appeared to be five-fold is seen to be three-fold. Even here, there is the same question viz., whether behind (or underlying) these three qualities, there are three kinds of

objects or whether in the self-same object there are qualities that get themselves manifested in different forms or aspects. Just as sugar taken with ghee is sāttvic or beneficial,--when taken with water is rājasa (mid-way between beneficial and otherwise) and when taken by itself is non-beneficial every object or entity can manifest three qualities. If this be true, there is only one entity manifesting the three qualities. This is the definite conclusion we will arrive at. On this account, it becomes imperative to go deeper into the matter. In the light of the experience of the nature of thought, mind declared that there is a three-fold experience in the universe, of the nature of *sattva*, *rajas* and *tamas*.

The Evidence of Intelligence

It is necessary to take into consideration the evidence of our intelligence next. Intelligence began observing or grasping the universe. To intelligence there appeared a two-fold universe viz., *cetana* or sentient and *jada* or insentient. The various names given to *jada* and *cetana* by the various thinkers are as follows:

Jada	Cetana
Prakṛti	Puruṣa
Sākāra	Nirākāra
Rayi	Prāṇa
Mūrta	Amūrta
Sthūla	Sūkṣma
Acetana	Sacetana
Aparā Prakṛti	Parā Prakṛti

Prakṛti	Jīva
Kṣara	A-kṣara
Vyaya	A–vyaya
Vyakti	A-vyakti

Thus having gone out into the universe, intelligence watched the universe and grasped it. As a result of its own experience, intelligence concluded that there are only two kinds of objects here. These very appeared to be three–fold to mind and five-fold to the five sense-organs. In fact, however, there are only two kinds of entities. Here again the same question arises—whether these two kinds of objects or entities are really different from each other, or they are only two aspects of one and the same entity or reality. Intelligence is incapable of giving an answer to this question.

THE EVIDENCE OF SOUL

After the two, viz mind and intelligence ahamkāra (i. e. the experience of 'I' or ego) came forth. This is the soul using the term 'I'. That began scanning the universe and it realised that everywhere there is the same *ahamkāra* that has got itself spread, that there is nothing else there than this (*ahamkāra*). Every object says 'I am'. This evidently means that 'I am' is a universal experience. Besides this the soul began having the experience of this nature : 'When I am awake, the universe is seen; when I sleep, the universe too is merged. The existence of the universe is dependent upon my being

awake. The soul is the knower and the universe the object to be known. Where is then any existence of the object to be known in the absence of the knower? *There is first my existence and only on my having made an effort to see does the existence of the universe become apparent. This universe, therefore, is there in my knowledge. That which is in my knowledge cannot be apart from or outside me. Hence did the soul say there is the same 'I' entity everywhere. It obviously follows then that all this is only 'I.' This universe is not there outside or a part from me.*

The principle of the nature of the 'I-- entity' which is there everywhere— that same is experienced to be five-fold by the five sense-organs, to be three-fold by the mind and to be two-fold by the intelligence. This is what has been made clear by the exposition made so far. This means that there is in fact only one reality (or entity) to start with. When looked at from one point of view (or side) the *kṣarabhāva* i. e. insentiency is seen; when looked at from another, the *akṣara-bhāva* or sentiency is realised. But the reality or entity being both *kṣara* and *akṣara* is neither just kṣara or *kṣara* alone nor *a-kṣara* alone. It is superior to both-to what is exclusively kṣara and to what is exclusively a-kṣara. Hence is it called *'Puruṣottama.'* On this account has the following been taught in the Gītā :

KṢARA, AKṢARA AND PURUṢOTTAMA

" *Dvavimau puruṣau loke kṣarasca akṣara eva ca*
Kṣaraḥ sarvāṇi bhūtāni kūṭasthokṣara ucyate 16

Uttamaḥ puruṣastvanyaḥ parmātmetyudāhṛtaḥ
Yo lokatrayamāviśya bibhartyavyaya Īśvaraḥ 17
Yasmāt kṣaramatitohamakṣarādapi cottamaḥ
Atosmi loke vede ca prathitaḥ Puruṣottamaḥ 18

" There are in this world only two puruṣas– *kṣara* and *a-kṣarā*. The *kṣara* is all beings. The immutable (eternal) is called ' *a-kṣara*. ' But the best or highest person is different called ' Paramātmā, ' who having entered into the three worlds (and being) the Lord (thereof) supports (them). In so far as I am past the *kṣara* and higher than the *a-kṣara*– hence have I become welknown in the Vedas and the world as ' *Puruṣottama*. ' "

' पुरुषोत्तम ' मान्य ... Gītā XV 16-18

A question naturally suggests itself here : Is there only one Puruṣa taught here, or are there two, or are there three puruṣas taught by the Gītā ? Ordinary run of men and women think that there are three puruṣas taught here. But this is a wrong idea. Through intelligence the two only are grasped viz., the *kṣara-bhāva* and the *a-kṣara-bhāva* in the universe. But as the Puruṣottama (Best of Persons, the Lord) is two-fold in nature viz., with the *kṣara* essence and the *a-kṣara* essence. He is both *kṣara* and *akṣara*. These two essences viz., the insentient and the sentient having been marged in the Purusottama, He is higher than the insentient and superior to the sentient. This is what has been taught in the Gītā. Evidently the two natures or essences have got themselves merged into Him. Hence only one reality viz. the Purusottama is real. Only it so happens that on that one reality there appear by

way of a delusion manifoldness. What is unity is wrongly taken to be plurality.

Just as a person, so far as his body is concerned is *kṣara* or *jada* or insentient but, so far as his soul is concerned, he is *a-kṣara* or sentient; but as both these aspects have become one in the nature of man, man is different from insentient and sentient i. e. he is puruṣottama. For, in him, along with the insentient body, there is the sentient individual soul also and he is thus superior even to the mere sentient soul. For, this one has in his possession or at his disposal the body too– body which is capable of the achievement of human goal which is what deserves to be accomplished. Hence this person who is a combination of soul and body is superior to either soul or body singly. There can be no doubt about this matter. Readers must have been able to follow from the exposition made so far, that *kṣara puruṣa*, *akṣara puruṣa* and *puruṣottama* are three ideas. But the entity or reality which is the very basis or foundation of the ideas is one only. From the point of view of aspects, there is difference here, but from that of the substance or the essence there is non-difference.

To be able to follow this, let us take the example of a mango. The gross form of a mango which is seen by the eye is the *kṣara* bhāva or *kṣara puruṣa*. The sweetness is the juice thereof which is not lessened in any way even if the mango be cut into bits is the *akṣara bhāva* or *akṣara puruṣa*. This *a-kṣara* is not seen by the eye but is realised all right. Now that which is beyond the *ksara* and superior

even to the *a-kṣara* i. e. that which is the *'uttama puruṣa* is the same as that which is called 'mango' in the present instance. For both the *kṣara* and the *akṣara* have got themselves altogether merged into this uttama puruṣa. That, therefore, which is not there in the *kṣara* alone or in the *a-kṣara* alone is there in this Puruṣottama. Readers would be able to understand from this that there are three ideas here viz., *kṣara*, *a-kṣara* and *puruṣottama* but that all the three are based on the same entity or reality. The existence of the three ideas independently of the entity is impossible. Hence no one should entertain the wrong notion that the kṣara puruṣa, the a-kṣara puruṣa and the uttama puruṣa are three distinct puruṣas. These three ideas are based on the self-same entity or reality with just this purpose viz., that the aspirants should grasp the reality properly and having meditated on it unflinchingly [or with the idea ' I ' am in no way different from the reality] should achieve the highest that is worth achieving in human existence.

This is ' *divya* dṛṣṭi ' and this itself is characterised as divya cakṣu ' i. e. the divine vision or the divine eye. This enables us to know how many principles get themselves merged into one. Arjuna was in the beginning regarding everything in this world as apart from, distinct from everything else. Due to this ignorance he was deluded into thinking that he was the ' killer ' and the Kauravas were going to be 'killed.' Due to this delusion, he was misled into being full of grief. To remove this delusion Lord Śrī Kṛṣṇa instructed Arjuna so as to enable him to have the divine vision (Vide—Gita VII, 4-12). Lord Śrī

Kṛṣṇa taught him that here in this universe there are no parts separated from each other, that *in the entire universe there is one continuous, unbroken, undivided existing principle or reality.* Arjuna would be required first to ponder over this, and only on his having been able to arrive at this conclusion himself would he be ready to follow or act in keeping with the Lord's teaching. Let us too for the same reason try to follow Arjuna's path itself.

THE ORIGINATION OF THE THREE QUALITIES
(OR BETTER CONSTITUENTS) FROM THE SELF

That good things (sāttvika bhāvas) arise from the Self is generally accepted by the people. People are not prepared, however, to believe that *tamas bhavas* or evil things arise from the Self. To remove this doubt hath the divine Lord declared—

" Ye caiva sattvika bhava rajasastamasasca ye
Matta eveti tanviddhi na tvaham teṣu te mayi

" Those things that are good as well as midway between good and bad and bad—know them [to have arisen from] Me alone; I am not in them; they are in Me. VII 12.

For, if the unbroken, undivided, continuous Paramatma is one, without a second, from whom (or what) else would the bad or evil things (*tamasaḥ bhavaḥ*) arise ? With this very purpose in view the Vedas too have stated—

Priyaspriyani bahulā svapnam sambādha tandrayaḥ
Ānandānugro nandansca kasmadvahati pūrusaḥ 9
Ārtiravartirnirṛtiḥ kuto nu puruse smatiḥ
Raddhiḥ samṛdhiravyṛddhirmatiruditayaḥ kutaḥ 10

Ko asmin yajnam-adadhāt eko devosdhi pūruṣe
Ko asmin satyam ko anṛtam kuto mṛtyuḥ kuto amṛtam 14
Balam ko asmai prāyacchat ko asyākalpayat javam 15
Medhām ko asmin adhyauhat ko baṇam ko nṛtau, dadhau 17
Aṣṭacakrā navadvārā devānām pūrayodhya
Tasyām hiraṇyaḥ kośaḥ svargo jyotiṣavṛtaḥ 31
Tasmin hiraṇyaye koše tryare tripratiṣṭhite
Tasmin yadyaksamā tmanvat tadvai Brahmavido, viduḥ 32

Atharvaveda X, 2.

" How does man get what is dear and not-dear, sleep, difficulties and the feeling of being tired. How does he get joy and exhibration ? How does he have trouble (or distress), poverty, disease, evil desire ? Whence do fulness, prosperity, absence of loss, intelligence and affluence arise ? Who, the supreme lord, has placed in man sacrifice, truth, untruth, death and immortality ? Who has given him strength and speed ? Who has placed understanding, speech and danering in him ? [The answer to all these questions is that] in this divine city of Ayodhyā in the form of our body with eight wheelsand nine gates right at the centre there is a treasure which is shining bright and like a heavenly abode. In it with three-spokes, and established in three places, there dwells a yakṣa possessed of control over himself. Him only the knowers of Brahman know." Atharvaveda, X, 2 (verse 9, 10 14, 15, 17, 31, and 33,)

Everything arises out of this Brahman or ātman (Self). This very idea is brought out in the Gītā with the use of the term ' aham.

Bhagavadgītā	Atharvaveda
1 Buddhir buddhimatām asmi	*1 Medhām asmin adhhyauhat*
(I am the intelligence of the intelligent) Gita, VII, 10	(Kept intelligence in this man) Atharvaveda X,2,17
2 Balam balavatām asmi	*2 Balam asmai prāyacchat*
(I am the strength of the strong) *ibid*, VII, 11	(endowed this one with strength) *ibid*, X, 2, 15
3 Sāttvikā rājasāstamasāsca bhāvā matta eva (From Me alone have good, good-bad and bad things come into being) *ibid*, VII, 12	3 Ānanda, ugra, tandrayaḥ (Delight, delight-pain, tiredness) *ibid*, X, 2, 9.

It is thus interesting to see how what has been stated in the Veda is mirrored in the Gitā. All the feelings in the human breast—pleasure-pain, prosperity-adversity, dear-not-dear, immortality-death, truth-untruth, rise and fall intelligence—absence of intelligence—have arisen from that same Brahman. These feelings or entities are surely mutually opposed. All the same they have not arisen from diverse causes. They have a common source. Just sa wakefulness and sleep arise from the Self alone, all these

feelings or entities arise from the Self. It has, therefore, been stated by the Gītā, in accordance with Veda, that sāttvika, rājasa and tāmasa things arise from this Self. But after their having arisen, they affect men. Such men as are affected by them are surely troubled by them, fettered by them.

In a body the seven elements (*sapta dhātavaḥ*) and all the limbs are known to have arisen from the same drop of semen. Even so all the various objects have arisen from the same source. Once the come into existence, however, they are seen to have different traits or characteristics and men are required to depend on the same. It is on this account that Gītā VII, 13 reads as follows :

Tribhirguṇamayairbhāvairebheissarvamidam jagat,
Mohitam nābhijānāti māmebhyaḥ paramavyayam.

' This whole world, deluded by entities consisting of three qualities, knows not Me higher than these, (and) immutable. '

For, the world is inclined to have an inclination or tendency that is out-wending. In a man's body his hair and nails are like inanimate objects and the rest of the body is like animate beings. But the root cause of both these inanimate as well as animate aspects is the same. We are, however, not able to see the root cause because of our ignorance. This is the natural tendency of human beings arising out of their ignorance.

❀

Men with a gross kind of vision can see only gross objects. They cannot penetrate and reach as far the subtle principle underlying all. If it be so, who are the persons that meditate on or worship or serve the highest Self ? In order to dispel such a doubt which is likely to present itself to the minds of the readers, the following four classes of devotees are stated—

Four Kinds of Devotees

Caturvidhā bhajante mām janāḥ sukṛtinosrjuna.
Ātro jijnāsurartharthī jnānī ca Bharatarṣabha. VII,17.

" Those distressed by difficulties, those eager to secure enjoyment, those desirous of knowing the highest principle and those possessed of knowledge, O eminent Bharata, resort to Me in four (different) ways, possessed of meritorious deeds that they are. " When an amount of misery overwhelms a man, he begins worshipping God. There are many persons who belong to this category. So long as the body is hale and hearty, so there is ample wealth, they would not even think of the Lord. When calamities, however, keep on succeeding calamities quickly, and when the material means get themselves exhausted, these very people being in distress, would begin worshipping the highest Lord. Other people are desirous of enjoyments. They practise meditation because they want to secure some object. There is a third group of people who desire to know the principle and hence turn in the direction of the Lord. The fourth class consists of those who

know the reality. But such men are few and far between. Because these people have secured right knowledge, they become devoted to the Lord--and to none else--and worship Him.

These people who know the Lord properly finally realise through their divine vision that Vasudeva is all (*Vāsudevaḥ sarvamiti*, Gītā VII, 9). Similarly they know that there is only one reality (*'neha nanāsti kincana,'* Bṛhadāraṇyaka Upaniṣad), that there is no duality or plurality. Only when they get this knowledge do they become devoted to the Lord alone (' ananya '- bhaktāḥ) and worship Him.

Those who do not get themselves separated (*vibhaktāḥ na bhavanti*) alone are devoted (bhaktāḥ bhavanti). Those who get themselves merged into the Lord, those who become one with Him, they alone can be devoted to Him properly. Those who are no longer other than the Lord, who have got themselves lost into the Lord (are not '*anya,*' are '*ananya*') alone are real devotees. Hence is the knowledge ' Vāsudeva is all this ' final or highest knowledge. One who has secured this has nothing else to know. On this account has the ' Song Celestial ' characterised such a person as a high-souled person very difficult to come arcoss (*sudurlabhaḥ mahātmā*). Till the time that this stage is reached, the self is small or limited and therefore there is the feeling, ' I am different from others, others are different from me But once a person's self becomes great, once it realises its

pristine glory, there is nothing else that is different from it. That self becomes '*ananya* '—having nothing else with reference to it. How would it be subjected to grief and delusion then ? There can be grief and delusion only so long as there is separateness.

Tanubhakti (WORSHIP OF THE BODY)

Those who have not thus got themselves identified with the highest lord, remain different from, *anya* with respect to, Him. They evidently think ' *the divinity to be worshipped is different from me, I am different from the divinity.*' Such ignorant men worship other divinities (*prapadyante anyadevatāḥ*). They throw themselves on the protection of these other divinities.

This devotion is known as ' *tanu-bhakti.* ' This naturally is the devotion shown to the kṣara or jada i. e. insentient. For, all visible bodies are but ' *tanu.* ' And devotion to body is devotion to the gross only. Higher than this is the devotion to the sentient and higher than that is the devotion to Puruṣhottama. That is to be practised with the conviction. ' All is out Purushottama.'

In '*tanubhakti*' are included the image worship as well as worship of the picture etc of the divinity. Besides these, the worship of the departed, that of the manes, that of some special manifestations, hero--worship etc too are included in *tanubhakti.* When it is realised that Vasudeva is all, all images become images of the highest Lord. Hence from the point of view of this all-sided *yoga,*

after the feeling of non-difference from the highest lord has become firm in one's mind, there is no harm even in idol-worship. For, the Veda too hath declared—

'*Indro māyābhiḥ puru--rūpa īyate*' i. e. Indra with his powers assumes diverse forms. Hence all these forms are forms of the highest Lord—forms of Indra, and they are not forms of any one else. Obviously then the worship where one continuous, unbroken, undivided form of the Lord is resorted to, is in no way defective. But the Veda regards the substitution of the highest by some image thereof as improper:

'*na tasya pratimā asti yasya, nāma mahadyasaḥ*'

Yajurveda, 32, 2.

'One to whom belongs this great success or fame, — of Him there cannot be any image.' Readers should thus carefully consider the difference between '*mūrti-pūjā*' and *pratimā pūjā*.' Whatever there is having a concrete form in this universe is only a manifestation of the Lord. But there is no image of the Lord. Readers should ever remember this. Next comes the worship of the departed which is only the worship of the place where dead men are buried. This worship also is a worship of the *kṣara* or insentient only and, therefore, it is of the nature of ignorance. Slightly higher than these worshippers of the departed are those who worship the manes. They dot not worship the manes in their insentient aspect. They honour the *akṣara* or sentient aspect of theirs. The worshippers of

the dead have not the slightest idea of the *akṣara*. If one understands that in the gross body there is some *cetana* (sentient) *akṣara bhāva*, one would not worship the place of the burial of the dead. Worshippers of the dead have a philosophy that extends only so far as the gross bodys They think that there is this body alone to begin with and in the end. They, therefore, think that on the day of judgment only would all the departed rise from their grave. and only then would be decided their respective shares of good and evil. No-one now can accept this philosophy and those who had accepted it have now given it up.

The place of those who worship the manes is slightly higher. They think that behind or underlying the gross body, there is some subtle indestructible principle and that this principle survives the gross body, has another body into which it enters and is either elevated or degraded in keeping with its good or bad *karman* (*past actions*). Though this idea is on a somewhat higher plain than that of the worshippers of the departed, this worship too is indicative of ignorance. Higher than the worshippers of the manes, are those who worship *vibhūtis* and *vīras* i. e. special manifestations of the highest and heroes. The highest place, however, belongs to the worshippers of Puruṣottama and that place is ever refulgent.

As all concrete forms ultimately are forms of the *Puruṣottama*, every class of worshippers gets some kind of fruit or other. Just as some one making friends with a

peon (or a police) is bound to receive some benefit from the peon (or police), one making friends with a minister will be benefited by this friend-ship to a greater extent than the person who is on friendly terms with an ordinary peon (or police), but one who happens to be the friend of the king would secure all sorts of happiness; just as in this example all power ultimately is derived from the king, so in our present discussion, the power that other divinities possess is derived from the Highest Lord, is only part of the supreme power of the Highest Lord. The worshippers of other divinities, therefore. secure only a limited fruit (*antavat tu phalam teṣām*) while the devotees of Puruṣottama attain fruit which is infinite.

The nature of Puruṣottam and the way in which His all-sided worship ought to be practised would be considered at full length in Gītā, chapter eleventh. Suffice it for our present purpose, however, to say that the behaviour of a person after he has realised that all the living beings as well as inanimate objects that are there are only forms of Puruṣottam Nārayaṇa and after he has got himself merged into Him,—after, that is to say, he has realised that he is not different from the Lord, after the attainment of *ananya-bhāva*, (I am not different from Him),—is sure to be the right kind of behaviour. This is the highest stage of human progress and spiritual elevation. This itself is described as ' nara ' (man) getting himself elevated to the position of the Lord (Nārāyaṇa). This itself is *puruṣa*.

rising to the eminence of *Puruṣottama*. A more detailed exposition regarding this is to follow in the eleventh chapter where the cosmic-form of the Lord is actually set forth.

So long, however, as a man has not been convinced 'All this is Vāsudeva,' he remains absorbed in the worship of minor divinities and thus secures only insignificant fruit.

DVANDVA-MOHA

(Infatuation or delusion due to pairs of opposites)

So long as a man has not been able to know definitely 'All this is Vāsudeva alone,' i. e. so long as he is not convinced that there is only one reality viz., Vāsudeva, that there is nothing else except Vāsudeva, he remains involved in duality or in pairs of opposites. 'I' 'mine,' 'you' 'yours,' 'he' 'his,'—all these are dealings of the nature of duality. The dealings of the world go on in this very way. Due to this itself there are many struggles and conflicts taking place on all sides. Why do conflicts arise? Here in this world there are the two—'I' and 'some one different from me.' 'I' therefore is seen to be ever striving to secure his own happiness by depriving others of theirs. So long as the difference between 'I' and 'others' remains, this plundering on the part of 'I' and depriving others of what in fact is theirs is bound to continue. This is delusion due to duality. All people are involved in it.

The conflicts going on between nations, the parties that are there in any given country, the desire of one to destroy the other, the notion that destruction of the other is a means of one's own prosperity, fight for wealth in some places, for land in others, struggle for maintaining the monopoly of trade and commerce in others yet—all these arise out of this delusion or infatuation due to duality.

With a view to ruining one's own opponent people go to law-courts paying the pleaders heavy amounts with the purpose. Men are delighted to see their own brothers lose the case. They glory in their brother's defeat. They imagine that they have themselves come out triumphant. In the sphere of trade also there are efforts made to ruin others and thus secure profit for oneself. Those who have knowledge try to ruin others on the strength of that knowledge. Those who have power bend that in a similar direction i. e. in that of the destruction of others and thus on the strength of that power or authority they try to bring about their own gain. Those who have wealth undo others on the strength of that wealth and those who know some craft, on the strength of that craftsmanship try to exploit others and thus win their own happiness. Such things are going on at present in every country. Why does this happen to be so ? That is because all men are deluded (*sammoham yānti*) on account of the infatuation due to pairs of opposites themselves arising out of desire and hatred (*icchā-dveṣa-samuthhena dvandva-*

mohena). Almost all men are under the influence of this delusion. So long as they will be under its influence, there is no hope of mankind being able to put an end to these conflicts and secure any peace. Day by day the conflicts are increasing and becoming more and more serious. Absence of peace is spreading everywhere. Weapons more destructive than the most destructive at an earlier stage are being manufactured. This too is due to the fact that man is under the influence of delusion due to pairs of opposites.

This *dvandva-moha* is the root-cause of all evil or sin All evil that has taken place in the world has arisen out of this delusion. It is on this account that in the Gītā it has been stated that—

'Those who have become free from the delusion due to pairs of opposites have their evil put an end to and resort to the highest lord.'

'Vide—*Puṇyakarmaṇām janānām pāpam antagatam. Te dvandva moha vinirmuktāḥ bhajante.*' Gītā VII, 28.

Here it has been stated unambiguously that evil is destroyed on account of one's having freed oneself from the delusion due to pairs of opposites. It is equally evident that as long as the *dvandva-moha* continues evil is bound to continue and suffering go on getting itself increased. To uproot all misery from the world, therefore, there is only one remedy : to enable people to have right knowledge and remove their delusion due to duality or pairs of opposites. No other remedy would be of any avail.

STATE-ADMINISTRATION FREE FROM DELUSION DUE TO PAIRS OF OPPOSITES.

A question arises at this stage: to-day human dealings are taking place everywhere under the influence of the delusion due to pairs of opposites and the same is true of the state-administration in various countries; is it or is it not possible to free all dealings between man and man and all dealings on the part of states for purposes of administration from the influence of the delusion ? The answer to this is that wherever there is the description of the *Satya-Yuga* in our religious works, it is society free from the influence of the delusion due to pairs of opposites that we come accross. Our firm belief is ever becoming stronger that the incarnation of the Lord Śrī Kṛṣṇa had only one mission to achieve viz., to put an end to the administration of the Kauravas fraught with delusion due to pairs of opposites and to establish instead the administration of the Pāṇḍavas absolutely free from the evil influence of such a delusion. This mission was in part fulfilled. Unfortunately, however, Lord Śrī Kṛṣṇa's message was not carried out by subsequent generations. In fact the Divine Song (Bhagavad-Gitā) is a work expounding the principle of state-administration free from the evil influence of the pairs of opposites. And when mankind will pursue the path indicated in this work,— and only then, would mankind attain genuine happiness. It is in vain to hope for happiness till that stage is reached.

To bring this observation to a close, we may as well state that it is not our purpose to institute a comparison between administration under the influence of delusion and administration free from such an influence, here. Only one observation we must make here for the benefit of the readers. It is that as long as there are the fetters of this delusion arising out of pairs of opposites, there is not the remotest hope of happiness. This is certain. Only when the influence of delusion would be removed, would all evil be destroyed and real happiness come within the range of our sight.

'Dvandva' means 'conflict' 'battle' 'quarrel. In every field there is patent the human tendency of fighting against the week, destroying them, plundering them and thus securing enjoyments for oneself. This is the cause of both evil and misery. As the whole mass of people is in the clutches of this tendency, both the groups of nations, the conquered and the conquerors are suffering. When this delusion i. e. delusion to destroy the week through battle and secure enjoyments for oneself would be removed from the field of human activities—and only then would happiness dawn on the surface of this earth. It is on this very account that those who are free from the delusion of battle (against the week for self-aggrandisement), ['dvandva-moha-vinir-mukatāḥ'] are properly called *puṇya loka* (puṇya-karmāṇaḥ).

It was the desire of Lord Śrī Kṛṣṇa that human society should take on this shape. At present the Divine

Song is considered to be a work on ethics for individuals. But this is an entirely mistaken view. Consider any instruction imparted by the Gītā. It teaches man how to conduct himself in society. The teaching of the Gītā, therefore, is very useful from the point of view of the social welfare. When the Song Celestial will be followed in social behaviour, all the present difficulties would be removed, all current woes be put an end to.

DUHKHA---MOCANA

(FREEDOM FROM MISERY)

Man must endeavour to get himself freed from misery (*jarā maraṇa-mokṣāya yatanti*). Old age is a distress, anxiety too hastens the advent of old age. At present the srruggle for existence has added to the anxiety of men and they consequently are getting prematurely old. If man is freed from *dvandva-moha*, or rather, if he gets himself freed from *dvandva-moha*, his anxiety would be removed, and old age deferred. Death too is a fruitful source of human misery. For, wars take a heavy toll on human life. If this toll is lessened as a result of *dvandva-moha* having been removed, this and other kinds of misery to which man is subjected would be reduced to a considerable extent. A society which would resort to Lord Śrī Kṛṣṇa's philosophy (*mām vyapāśritya*) and carry out all its dealings in the light of that philosophy, would definitely put an end to all its ills and misery.

This philosophy teaching freedom from the delusoin

of conflict (or quarrel, battle) is sub-divided into the following sections: (1) *Brahma-niscaya* or difinitely ascertaining, realising Brahman (2) *Adhyātma-niscaya* (3) Karma-niscaya or deciding what is *karma* (4) Adhi-bhūta-niscaya, (5) Adhi-daivata-niscaya and (6) Adhi-yajna-niscaya. When understood in all these aspects this philosophy would enable man to understand what he ought to do and what he ought not to. All these (Brahma etc) are expounded in the next i. e. the 8th chapter. We will consider the same while dealing with the contents of that chapter.

HERE ENDS THE REFLECTION ON THE CONTENTS OF THE SEVENTH CHAPTER.

Subhāṣitas from the Seventh Chapter of the Gītā

(1) EFFORT FOR SPIRITUAL ELEVATION.

Manuṣyāṇām sahasreṣu kascit yatati siddhaye
Yatatāmapi...kasciti...vetti tattvataḥ

Gītā VII, 3.

"From among thousands of men only some one endeavours to secure spiritual elevtion and even from among those who so endeavour only some one definitely knows the highest reality." Men are of course ever doing something or the other. But such as go along the right path leading them to the goal are few and far between.

(2) GOING BEYOND MĀYĀ

'*Mameva ye prapadhyante mayametam taranti te.*'

Gīta VII, 4.

"Those who throw themselves on the protection of Me, the Lord, go past the influence of *māyā*. " Real devotion to the Lord removes all worries. Those people, however, who are led by their egoism and fail to be devoted to the Lord, only go on increasing their misery.

(3) WHO ARE NOT DEVOTED TO THE LORD ?

'*Na mām duṣkṛtino mūdhāḥ prapadyante narādhamāḥ*
Māyayā pahṛtajnānāh āsuram bhāvam āśritaḥ

Gita VII, 15.

" Fools, given to evil conduct, basest among human beings, with their knowledge removed by *māyā*, resorting to a demonaic nature, do not attain Me." They go on increasing their enjoyments, but they add to their misery simultaneously.

(4) IMPORTANCE OF BEING FIRMLY DEVOTED TO ONE MISSION

Ekabhaktirviśiṣyate '

Gita VII, 17

' One devoted to a single mission is superior to all. A person with a fickle mind cannot succeed in his under taking.

(5) LIMITED FRUIT FOR THOSE WHO HAVE A LIMITED UNDERSTANDING.

' *Antavat tu phalam teṣām tat bhavati alpa-medhasām*

Gita VII, 23.

'But the fruit that those with limited understanding secure is limited! In the absence of an eminence in point of understanding, it is difficult to attain a high position.' For this the intelligence must be well polished and its scope widened.

• • •

(6) THE CAUSE OF DELUSION

'Iccha-dveṣa-samutthena dvandva-mohena Bhārata
Sarvabhūtāni sammoham sarge yanti Parantapa.'

Gītā VII, 27.

'Because of desire and hatred there arise pairs of opposites such as happiness and misery and thus are all men deluded.' This is the cause of ignorance and misery. One who wants to secure happiness should keep himself away from this cause of misery.

• • •

(7) PUṆYA-KARMA

(Those with good or meritorious deeds to their credit)

'Yeṣām tvantagatam pāpam janānām puṇyakarmāṇam
Te dvandva-moha-vinirmuktāḥ bhajante mām,
dṛḍhavratāḥ VII, 28.

'Those who practise meritorious deeds have an end

put to their sin. They become free from the delusion caused by pairs of opposites and, form of vow, resort to the Lord.'

'Dvandva-moha' signifies delusion to fight or quarrel. Waging war one should destroy others and thus win one's own happiness,—this is delusion. On account of this it is that the troubles in the world have increased.

• • •

(8) THE DESIRE TO BE FREE FROM OLDAGE AND DEATH

'*Jara-maraṇa-mokṣaya yatanti*' Gita VII, 29.

'They endeavour to be free from old age and death.' This precisely is the effort that men must make. That is to say, men must strive to see that they do not age soon and that they do not die prematurely.

THE SEVENTH CHAPTER

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SHRĪMAD

BHAGAWAD-GITA

With a Commentary explaining the object of human life.

CHAPTER VIII

By

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THE EIGHTH CHAPTER

AKSARA-BRAHMA-YOGA.

(Attaining the Indestructible Brahman.)

(1) Six Questions

अर्जुन उवाच—

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Arjuna said:— What is that Brahman? What is *adhyātma*? What is *kārma* (action)? What is *adhi-bhūta*? What is called *adhi-daiva*? Who is, O Madhusūdana, *adhiyajna* in this body and how? And how are you to be known by those who have controlled theirselves (niyatatmabhiḥ) i.e. by the *yogis* at the hour of their departure? (1 & 2)

[*As the terms* Brahma, adhyātma, adhibhūta adhidaiva, adhiyajna *and* karma *are often used, it is only meet that the meaning of these is grasped properly. It is with this purpose that these questions are asked. 1 & 2*]

(1-2) At the end of the seventh chapter it has been stated that one should know *Brahman, adhyātma, karma,*

(2) Six aspects of the one Lord.

श्रीभगवानुवाच–

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

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adhibhūta, adhi-daiva and *adhiyajna* and that at the hour of one's departure from this world, one should meditate on the highest lord. As the meaning of these terms has not been given anywhere so far, a doubt presented itself to the mind of Arjuna : What is all this ? What is Brahman ? What does *adhyātma* signify ? What is the purport of complete action ? Similarly, what should the terms *adhibhūta, adhidaiva* and *adhiyajna* signify? What is meant by *prayāṇakāla* or *antakāla* and how does the knowledge of the Lord take place at this hour ? Arjuna put these questions to the Lord and began to wait for the answers of the same. Lord Śri Kṛṣṇa is all full of sympathy for Arjuna at this and he answers Arjuna's questions as follows a little later.

The questions put by Arjuna to the Lord are so important that in order to remove some four of his doubts the Lord is required to make an answer covering a whole chapter. From the point of view of philosophy too these doubts, are very important and the readers are, therefore, requested to ponder over the contents of this chapter well and grasp the answer of the Lord very carefully. The answer of the Lord now follows :

The Lord said :The indestructible highest principle is Brahma. Its own existence or potence (*sva-bhāva*) is called '*adhyātma.*' The operation (*vi-sargaḥ*) causing the origination (udbhava) of the existence (or life) of the [living]beings (bhūta) is called action. O best among the embodied ones, destructible existence [*kṣaraḥ bhāvaḥ*] is called *adhibhūta.* Puruṣa is called '*adhidaivata* and here in the body I myself am *adhiyajña.* '' (3-4)

[(*1*) *That highest principle which is never destroyed, s called Brahma.* (2) *That independent nature which is there n every thing right from the beginning is called* **adhyatma.** (3) *The operation which brings about the existence and elevation of beings is called* **karma.** (4) *Destructible nature or aspect of things is called* **adhibhūta.** (5) *The sentiency in the insentient that is Puruṣa is called* **adhidaivata** *and* (6) *the presence of the Lord in every body saying 'I' ('I')* [*i. e. speaking in terms of 'I'*] *is called* **adhiyajña** *3-4*]

What is Brahma ?

(3–4) The first question is '*kim tat Brahma* ?' What s that Brahma ? The answer to this is '*akṣaram Brahma paramam* ', i. e. ' the indestructible highest principle is Brahma.' Of all the principles, Brahman is the highest and it is *a-kṣara* i.e. indestructible. Evidently it is *ksara-bhinna* . e. different from the destructible. For, it is stated, later *kṣaram atitaḥ*' (Gīta XV,18) i. e. it is past the destructible. The indestuctible thus is different from and higher than the destructible.

This Brahman is called in (*a*) destructible (*kṣara*) not only because it is not destructible but also because as would be shown at the time of the cosmic-form (*viśva-*

rūpa), the eyes of the aspirants with equanimity would be delighted (*aksam-eye, ram-* to be delighted) in it Whosoever would realise the Lord in his cosmic form would have eyes that will be delighted in His cosmic form It is called *a-kṣara* also for the reason that for the eyes (aksam) there is the state of being delightful (*ramaṇīyatā*). The eyes are delighted by Brahman which assumes a manifest form and Brahman which is not manifest is indestructible. Vide—

Dve vāva Brahmaṇo rūpe mūrtam caiva amūrtam ca
Bṛhadāraṇyaka Upaniṣad, II. 3, 1.

'There are two forms of Brahman manifest and not-manifest.' The eyes are delighted by Brahman which is manifest and the non-manifest Brahman is indestructible. For, it is only the form that is destroyed. Thus both the meanings of the word '*a-kṣara*' become true of the two forms of Brahman— the manifest delights and the un-manifest is indestructible (*a-kṣara* = 1 delighting the eye and 2 indestructible). Readers should well remember this as this is again to be of use at a later stage.

WHAT IS THE MEANING OF ADHYATMA ?

The Second question is 'what is *adhyātma ?*' The answer to this question is '*svabhāvaḥ adhyatmam ucyate* i.e. *sva bhava* is called *adhyātma*. Svabhava means *svakiya* or one's own *bhava* [existence].i.e. one's own existence. Here a question arises as to whose 'own existence' this is. The answer is that this is Brahman's own existence. For,

'*Akṣaram paramam (tattvam) Brahma iti ucyate (tasya Brahmaṇaḥ) svabhāvaḥ adhyātmam iti ucyate*' i. e. 'The indestructible highest principle is called Brahma and that

which is the svabhava (i. e. own existence) of this Brahman is itself called '*adhyātma.*' This is how the passage is to be construed. Evidently then the existence of para-Brahma is called adhyātma. Where is this '*sva-bhāva*' seen ? This 'sva-bhava' is seen in every being, every thing, and every body. *Adhyātma* signifies existence resorting to every self.' The *sva-bhāva* which naturally is there in the body of every living being, that which is manifest in every individual self is the *sva-bhāva* of that Brahman itself. That which becomes manifest through the sense-organs, the action-organs, mind, intelligence and ego-sense,– that is just Brahman's own existence *Sva-bhava* is *nija-bhāva, nija-dharma.* For, it becomes equally manifest everywhere. A thing is there; it is seen; it is liked or relished. All this is experienced by us. There is no place where this *nija-bhava* is not there. Is this *nija-bhāva* belonging to every thing ? It is not. If every thing were separate, owing to its being different (from every thing else), its *sva-bhāva* too must be different. But the *svak ya-bhava* of the nature of existing, being felt and being liked (*asti-bhati-priyatva-rūpa*) is alike everywhere. Hence it is not the characteristic of things separated one from the other. It is the nature (sva-bhava, lit– own existence) of akṣara Brahman which is uniform, unbroken and undivided everywhere. For, this is the only thing equally present everywhere. This very *sva-bhava,* is called *adyātma.* For, this *sva-bhāva* becomes manifest in every individual being. It is called *adhyātma* because it is in every ātman. (*adhi-ātma*).

Two things have been set forth so far : (1) There is the indestructible highest Brahman and (2) there is Brahman's own existence being manifest in every individual self. To turn next to the third question—

What is Karma ?

The third question is— What is *karma* ? What is the nature of the beginningless flow of *karma* into which have fallen all living beings. The answer to this question is given in the words.

bhūta-bhāvodbhavakaraḥ visargaḥ karma-samjnitaḥ i. e. the operation which is the cause of the origination of the existence of every being is *karma*, *Bhūta* = all living beings. And the bhāva or existence of these living beings is *bhūta-bhāva*. The existing or living of beings becomes manifest due to this *bhūta-bhāva*. *Bhūta-bhāva* should be understood to signify the life of the living beings. All living beings exist or live. This itself is *bhūta-bhava* or the *bhāva* of the *bhūtas*. That which causes the origination of this *bhūta-bhāva* is *karma*. *Udbhava* = to be high or higher, to attain the highest state. Naturally *bhūta-bhāva-ud-bhava-kara* signifies ' the effort made for the elevation of the life of all beings. ' That due to which the life of the living beings will be higher, more developed, more elevated, more evolved, that is *karma*. ' This effort for evolution, it is necessary, is of the nature of *vi-sarga*.

'*Visarga*' means: (1) to send ahead (2) to endeavour (3) to give up, give away, to offer (4) to fashion out, to prepare (5) to be free (6) to bring into light. The nature of *karma* becomes quite clear on seeing how *vi-sarga* appears in the light of these senses—

(1) to urge or impel with a view to elevating the life of animate beings (2) to endeavour with the purpose of bringing about the spiritual progress of all living beings (3) to give away gifts, to offer or sacrifice for the sake of the developments of animate beings (4) to prepare for the raising up of the life of beings, to fix up the plan for collecting the necessary material or equipment, (5) to secure liberation for the betterment, the elevation of the life of beings, to remove bondage or to put an end to dependence (6) to show the path of light for the development of the life of animate ones. These are different senses of the clause. '*bhūta-bhāvodbhavakaraḥ visargaḥ*'. In order to make it possible to follow the clause, the senses of the term 'vi-sarga' have been set forth. If the readers devote greater attention to and ponder over the word, they would be able to grasp the meaning well. They should do so and try to understand the extent of the flow of *karma*. Whatever is done which results in causing the beings to come into existence is *karma*.

(1) There is the indestructible highest Brahman, one (without a second), (2) the existence of this Brah-

man becomes manifest in every individual self, (3) the effort for the manifestation of this self is called *karma* (action). Thus are the answers to the three questions to be related. There is the unbroken, undivided, indestructible highest Brahman, it has its natural existence arising just out of that Brahman itself (*svayambhu sva-bhāva*) This *sva-bhava* becomes manifest in the existence of the individual self. This manifestation too is beginningless For, this is just its own existence. Just as Brahman is without a beginning, this existence of it (sva-bhāva) too is beginningless. It became manifest in the existence of the (individual) self. In the individual self's existence thus there has appeared smallness or limitedness. This smallness or limitedness must get itself developed. The effort for this development too is without a beginning. For the manifestation of Brahman in the existence of the individual self too is beginningless. Naturally the endeavour for the development of this individual self also is beginningless. Coming into existence as beings, causing the origination of the existence of beings and likewise offering (*vi-sarga*) for the origination of the existence of beings— all this is a beginningless effort and this continuous flow of action is characterised as one without a beginning.

Readers should carefully understand the relation of each of these to others. The question of the beginningless flow of action has been expounded here. This is a very important question. Earlier, at Gīta IV, 24, in

Brahma arpaṇam Brahma havir
Brahmāgnau Brahmaṇā hutam

Brahmaiva tena gantavyam Brahma-karmasamādhinā

and in

Aham kratuḥ aham yajñaḥ svadhaham
aham auṣadham

Mantroham ahameva ājyam
aham agniḥ aham hutam

(Gita 16)

This very thing has been brought out. The verses mean—

'Brahman, itself is oblation, fire, offering, the act of giving etc and 'I am myself kratu, yajña, svadha, medicinal herb, incantation, ghee, fire and oblation.' In both these verses it has been shown that both the terms 'Brahman' and 'aham' refer to one and the same principle. That which is Brahman is '*aham*' too. In the verses under consideration (VIII, 3-4) also the same truth is contained:

(1) There is one Brahman (without a second).

(2) Its own existence (*sva-bhava*) becomes manifest in the existence of the individual self.

(3) The effort which is responsible for the origination of the existence of the beings or the individual selves is *karma* or action.

That which is Brahman, one without a second, cannot have an existence apart from itself. The characteristic of originating (the existence of beings) also belongs to it

(Brahman). Obviously then, these three descriptions are the descriptions of the three aspects of the same principle. Thus has it been shown here as to how the highest Brahman, its own existence [as beings] and its action (*karma*) are non-different and belonging to all times (i. e. present there since times immemorial). In the verses indicated above (those from an earlier portion of the Gīta), the action '— nature of '*Brahman*' and '*aham*' is shown; and the same has been described here in other words. Brahman's own existence is *adhyatma* (in every individual self) and this flow of action also is just its (Brahman's) own, throwing light on itself. Readers should very carefully understand the relation of these descriptions to each other and the harmony in them and should realise for themselves the truth contained in them.

What is meant by '*adhibhūta*' ?

The fourth question put by Arjuna is '*adhibhūtam kim proktam* ?' i. e. 'what is called '*adhibhūta.*' Lord Śrī Kṛṣṇa answers the question in the following words that existence which is liable or subjected to destruction is called *adhibhūta*'. All objects in the world are included in this *kṣārabhāva*. The *apara* or lower Prakṛti referred to in the seventh chapter is itself this *kṣara bhava*– Vide—

Bhumirāpos analo vāyuḥ kham mano buddhireva ca
Ahamkāra itiyam me bhinnā prakṛtiraṣṭadhā

i. e. 'The five elements, mind, intelligence and ego-sense— thus this Prakṛti (nature) is eight-fold ' VII, 4.

This itself is *kṣara* and this itself *adhibhūta*– what

ever objects there are in this world are only forms of the eight-fold Prakṛti (of the Lord) and the lower Prakṛti (of the Lord) is itself *adhibhūta*.

Bhūta signifies entity, existence. Whatever objects have come into being are 'bhūta.' This is the form of the *aṣṭadha-Prakṛti* or eight-fold (lower) nature of the Lord. This itself is manifest Brahman (*mūrta Brahman.*) Or, this is the body of the highest self (or the highest Brahman). There is (only) one Brahman, its own existence is *adhyatma* (i.e. in every individual self). Its effort (to bring the beings into existence) is *karma*. Brahman which has been thus described at an earlier stage has itself this *kṣara* (destructible) existence, this destructible body or eight-fold existence arising out of Prakṛti or briefly this '*adhibhūta.*' The entire aggregate of whatever is existing itself is '*adhibhūta* ' and that same is the cosmic form (*viśva rūpa*) of the highest Brahman.' Readers must have been able to follow that what is described as '*kṣara bhava* ' here is itself called '*kṣara puruṣa* ' at Gīta, XV, 16–18. '*Kṣara puruṣa, kṣara bhāva, kṣara satta*, and *adhibhūta* are all one and the same. It is not many principles, but many aspects of the same principle, that are being described here. Readers should carefully understand this. This very matter has been described in the seventh chapter. Here it is being set forth in a different way.

What is adhidaivata ?

The fifth question is ' what is called '*adhidaivata*

(adhidaivam kim ucyate)? The answer to this is that Puruṣa is adhidaivata (*Puruṣaḥ adhidaivatam*). This is how Arjuna's question is answered by the Lord. In the preceding chapter (i.e. the seventh chapter), the name of the aṣṭadha Prakṛti has been given to be '*kṣara*' and the higher (or highest) Prakṛti which has been described to be of the nature of the individual selves,— that same is here called by the name of *Puruṣa*.

SEVENTH CHAPTER	EIGHTH CHAPTER
Aṣṭadhā prakṛti	*Kṣara, adhibhūta.*
(Eight-fold nature)	(Destructible, that which is in all things
Aparā prakṛti	*Kṣara bhava*
(Lower nature)	(Destructible things)
Para prakrti	*Akṣara, Puruṣa,*
(Highest nature)	*adhidaivata*
Jiva-bhūta	*Adhyatma,*
	Sva-bhava
Aham	*Akṣaram Brahma*
VII, 4–6	VIII, 3-4

Readers should thus compare the statements in both these chapters and try to understand their significance.

The living being—the principle of self-which is everywhere is itself called here 'Puruṣa' and '*adhyatma*.' There remains one question now. To turn to it and the answer made by the Lord—

WHO IS ADHIYAJNA ?

The sixth question '*adhiyajnaḥ katham kotra dehe ?*' (Who is adhiyajna here in this body, how ?) Lord Śrī Kṛṣṇa has thus answered the question : ' In this body I myself am *adhiyajña*.' The sacrifice which is taking place in this body, the action that is in the body— with reference to that the presiding divinity becomes manifest with the word ' aham ' (' I ').

Human life is a *sattra* or long sacrificial session lasting for a hundred years. This sacrifice, has thus been described in the Upaniṣads :

Puruṣo vāva yajnaḥ tasya yāni caturvimśati varṣāṇi tat prataḥ savanam 1. Atha yani catuścatvarimśat varṣāṇi tat madhyandinasavanam 3. Atha yanyaṣṭacatvarimśat varṣaṇi tṛtiyam savanam 5.

Chāndogya Upa. III, 16.

The purport of this Upaniṣadic passage is 'Man verily is a sacrifice. Those which are the twenty four years of his (life), that is the morning libation. 1. Now, those which are the forty four years, that is the midday libation 3. And those which are the forty--eight years, that is the evening libation 5. Human life is here regarded as being an extra-ordinary kind of sacrifice. The morning time of the sacrifice consists of 24 years. The duration of the afternoon is forty-four years and that of the evening forty-eight years. Thus the sacrifice lasts for 24+44+48=116 years. Human life must thus consist of a sacrifice. This

sacrificial life must be made holy. The presiding divinity of this sacrifice in the form of human life is the same who dwells here in the body and is called 'I.' As this is the presiding divinity of the sacrifice, he is called *adhiyajña*. This same is described elsewhere as '*yajnapuruṣa*, *yajna-yeva*, *yajñatma*, *yajñeśvara*, *yajñesa*, *yajnapati*, *yajnabhak dajna-bhoktā*' i.e. the Sacrifice-Man, sacrifice-god, sacrifice-essence, lord of the sacrifice, master of the sacrifice, with sacrifice in his possession, one who has a share in the sacrifice, one who enjoys sacrifice, etc. Who indeed is this lord of the sacrifice ? The same as was described earlier as 'the highest Brahman.' That same is the 'Sacrifice Man' here. For, this one Himself being manifest in beings, dwells in living beings one and all. This one Himself practises the highest kind of action which is the highest human goal with a view to making manifest His own power. This one Himself becomes manifest in a gross form in His *kṣara bhāva* and this one Himself being of the nature of sentiency everywhere has pervaded the universe—a modification of Prakṛti--in the form of puruṣa. This one Himself presides over the sacrifice in the form of human life.

Thus the answers to these six questions have described the six aspects of one and the same highest Brahman. Six men, as it were, experience that highest Brahman The aspirant should have this experience and thus realise the strength of his own nature or real essence. This in other words means that the aspirant should secure know-

(3) Means at the hour of death

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भाव भावितः ॥६॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥७॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

One who at the hour of death remembers just Me and having given up his body goes to the yonder world, he attains to my nature—there is no doubt regarding this. Or who, son of Kunti, remembering whatever nature,

ledge of the self. On this knowledge of the self depends all human progress and hence everyone should be able to have this knowledge of the self. Genuine progress or real elevation of human beings is impossible in the absence of such knowledge of the self. Only by knowing one's self properly can man decide as to what is his duty. Only thus does he know his strength well. Only thus do his inherent qualities goad him on to acts of bravery. Only thus does it become possible for a man to devote himself to the service of humanity or why of the cosmos, service which obsolutely flawless, and only thus does man secure genuine spiritual elevation. There now remains only one question. To turn to the understanding of the answer which Śrī Kṛṣṇa makes to it.—

one gives up one's body in the end, that very nature doth he attain, associated with that nature that he ever is. With your mind and intelligence dedicated to Me, therefore, do you always remember Me and fight; thus there is no doubt that you will reach just Me. With your mind steady on account of the yoga of meditation [abhyāsa-yoga-yuktena], (with your mind.) not going elsewhere, [the aspirant] ever meditating [on Me] attains the brighest divine Purusa. 5-8.

(If a man would keep on remembering the Lord, he would remember Him even at the hour of his departure from this world. He who would remember the Lord at the hour of his death would definitely reach the nature of the Lord. What ever state a man constantly remembers, that same he attains even after leaving his body, as a result of his mind having been steady in that state. He who would have an auspicious state in his mind would have an auspicious state as his goal-he would reach it. Whosoever would have an inauspicious thought a feeling in his mind would reach an inauspicious state. Regarding this there is no doubt. A man should, therefore, always remember (meditate on) the Lord with his form pure, sentient and free. Having fixed his mind and intelligence on Him, he should lose himself into the Lord. By doing so, he would undoubtedly attain the Lord's own nature or state. And even if such a person who has been one with the Lord would fight, he would reach the Lord himself. To thus go on constantly meditating on the Lord is called ' **abhyāsa-yoga** *'. By this yoga of meditation, our mind becomes fixed on the Lord and it does not then wander hither and thither. One who has been able thus to perfect his* **abhyāsa-yoga,** *attains the nature*

of the highest divine Purusa which obviously means that the aspirant becomes identified with or merged into the Lord) 5-8.

PREPARATION FOR THE HOUR OF DEPARTURE FROM HERE.

(5-8) There is no doubt regarding the fact that a person remembering the highest Lord at the final hour—the hour of departure from this world–attains the nature of the highest Lord'. This is what the fifth verse brings out. He who would well remember the Lord at the time of leaving this mortal coil- and just that person would attain the nature of the Lord. But this is a very difficult task. At the hour of a man's departure to the yonder world, his body becomes loose, his brain ceases to work efficiently, mind, intelligence etc get themselves exhausted; it then becomes impossible to think of anything properly. Sometimes the physical ailment or torment becomes unbearable. So many fall into a swoon. How is it possible to remember the highest Lord at such an hour ? A question of this nature arises here and every one agrees that this question is asked only in the fitness of things. All this is only meet. But by way of an answer to all this, we have to state only this much that whatever the extent of physical reduction of a man at the time of his death, howsoever worried or troubled he may be then, his speech perhaps has begun failing him and yet he calls his sons to his bed and he does tell them some thing. This obviously means that he does remember worldly things. If he remembers worldly things in this difficult hour, he definitely wound be in a position

to remember the Lord. For this, it must be carefully understood as to how it is that at the hour of death the man remembers worldly things. The answer to the question 'how does he remember secular things ?' is this that he remembers them because he thinks of them day and night and is thus ever engrossed in them ? Being engrossed with worldly things by day and by night is thus the cause of his remembering the worldly things at the time of death or during his last hour in this mortal world.

If this be true, we have here been in a position to ascertain a very important rule viz., that whatever a human being will be thinking by day and by night—that he will remember at the hour of leaving this world. This very rule is enunciated in the sixth verse. The purport of the verse is—

" Whatever thought or entity a man is engrossed in by day and by night, whatever he remembers by day and by night,—being influenced by that thought or entity, he attains that thought or entity and even at the time of giving up his body, he remembers that very thought or entity." The cause of a man remembering things of interest in this world is just this viz., that he is thinking by day and by night aboubt worldly things. If, however, he were to meditate on the highest Lord all the time, he would remember the highest Self at the hour of going to the yonder world. For, the quality of mind is uniform : *Whatever he ever remembers or meditates on, of that (thought or nature) he becomes possessed, with that he gets himself associated.*

Here the main principle is that of being influenced by that existence or nature (*tad bhāva bhāvitaḥ*). The nature by which the aspirant will be influenced, he will attain. The form of that bhāva (nature) will be seen in him. For instance, a man who is engrossed in fights and conflicts all the twenty-four hours of the day does not think that there is anything wrong in those fights and conflicts. A soldier going every time to the battle-front does not think it in any way difficult to deprive others of their life. He who ever thinks of not-killing (a-himsā), however, drinks water only on having made it pass through a piece of cloth just to make sure that there is no living being (howsoever small) in it. A person whose business is that of lending money and charging interest on it never realises that his poor clients are crushed under the burden of his interest and undone by the tricks of his trade. Capitalists whose only concern is the increase of their wealth never for a moment think of the trouble and affliction to which the labourers working for them are subjected. Kings and emperors whose only business is to get ever larger revenue from their subjects in the shape of taxes and spend the money thus collected for their own luxury, forget altogether that the right thing to do is to spend that amount for bringing about the welfare of the people in general. A man's mind is coloured by or takes the complexion of whatever he constantly thinks of. All that has been set forth above is thus the result of being influenced by what one is ever thinking of. This is *tad-bhāva-bhāvitatva*. If this be true, is it surprising that the aspirant would

remember the Lord at the hour of his departure from the world as a result of his ever having meditated on the Lord ?

There are some insects or germs on trees and herbs, there are some living beings, may be so small as to be visible only through a microscope, on flowers. Now these insects, germs etc are having the same complexion as that of the trees, herbs, flowers ect on which they live. Readers should try to understand why the complexion of these beings and the trees ect to which they resort is the same. The answer to such a question is this that these beings receive the complexion of the trees, herbs, flowers on which they are found because they ever think of those trees, herbs and flowers. If a man be ever meditating on the highest Lord, he too similarly, will take on the complexion of the Lord. There is no doubt regarding this. In order to bring this very thing out has the Gitā said—

Sa madbhāvam yāti nāstyatra samśayāh (5)

(He reaches the same state as I, there is no doubt in this respect)

Mām evaiṣyasi asamsayam (7)

(Undoubtedly he would reach Me)

Paramam puruṣam divyam yāti (8)

He reaches the highest divine person)

" The aspirant thus ever meditating on the Lord attains the state or nature similar to that of the Lord. He reaches the highest Puruṣa. Tnere is not the least doubt.

about this. But only that aspirant who would have himself merged in the nature of the Lord would attain the Lord."

Just as iron put into blazing fire becomes possessed of the nature i. e. heat of fire; just as fuel too assumes in a similar manner the nature of fire—in the beginning it does not burn, but later it becomes one with fire and begins burning in the same way as fire; obviously in these instances iron and fuel assume the nature of fire and are possessed of all the characteristics of fire-even so, this aspirant who has perfected himself by constantly meditating on the Lord becomes possessed of all His characteristics and begins appearing as bright. He, in fact, has the nature of the highest Self. He, as it were, becomes at this hour the highest Self. Man (nara) becomes God (Nārāyana), the individual self (Jiva) becomes the highest auspicious principle (Śiva), a puruśa becomes Puruṣottama.

It is by fixing one's mind and intelligence on the Lord(*mayi arpitamanobuddhiḥ*) that one attains this state full of strength. It is only when a man devotes his mind and intelligence to the Lord without allowing either of them to be directed towards any selfish purposes— and it is only then that this might i. e. the state of being of the nature of the Lord is attained by him. This itself is called 'abhyāsa-yoga.'

ABHYĀSA-YOGA

(Constant meditation over the Lord)

Here there are two characteristics of the path of constant meditation (*abhyāsa-yoga*) :—

(1) '*Tad-bhāva-bhavita*'— being influenced by the nature of the Lord

(2) Being '[mayi = Isvare] *arpitamanobuddhiḥ*' i.e. devoting one's mind and intelligence to the highest Lord. These are the two characteristics or perhaps it would be better to say that these two are to be regarded as the means of the attainment of the Lord-being influenced by the nature of the Lord and devoting oneself to the highest Lord. There is a similar means—the third one viz '*cetasā nānyagāminā*'— not allowing the mind to be directed anywhere else, keeping it ever fixed on the Lord, losing it into the Lord.This can be achieved by devoting one's mind and intelligence to the Lord. This then is the '*abhyāsa-yoga*.' This is to be practised uninterruptedly. This can be perfected only by carrying it out without a break. If a person were to practise this for some time and then give the same up, he would never be able to attain perfection (siddhi). Passages indicating this uninterrupted practice of the *abhyāsa-yoga* are—

'*Sadā*' *tad-bhāva-bhāvitaḥ* '(6)
(Ever influenced by the nature of the Lord)
'*Sarveṣu kāleṣu*' '*mayyarpita-mano-buddhiḥ*' [7]
(At all times with mind and intelligence devoted to Me)

The terms '*sadā*' (ever) and '*sarveṣu kāleṣu*' (at all times) in the above citations indicate the uninterrupted nature of the practice. And carrying on a practice

uninterruptedly, repeating it again and again itself is what is signified by thy root '*abhyas*'. Naturally then '*abhyāsa-yoga*' signifies meditating on the highest Lord over and over again, meditating on Him always. The aspirant who thus practises his *abhyāsa-yoga* attains the highest Lord. He sees within himself (or his self) the presence (*bhāva* = existence, presence) or might (*bhāva* = prabhāva, might) of the highest divine Lord. This is the ultimate perfection to be attained by man.

The writer of this commentary on the Bhagavadgītā had a similar experience. For months he had made it a rule to read the Gītā whenever there was nothing else on hand. Due to such a reading of the Gītā having taken place for two months without a break, the writer found that whenever woke up from sleep, there was some verse from the Gītā persenting itself to the mind. The mind used in fact to be found already thinking about such a verse. This evidently means that it had become the habit with the mind to think of some verse from the Gītā whenever there was any leisure. The same work used to continue even during sleep. This too will bring out that the work which is constantly entrusted to or being got done by our mind is one that makes the mind full of it. Our mind, in fact loses itself into, becomes indentified with, that work.

THE LAST HOUR

Here the phrases 'at the final hour, at the hour of departing from the world' or 'at the time of leaving this

mortal coil' have been used repeatedly. It is necessary, therefore, to think as to the meaning of the phrases. All understand the phrases to signify 'death'. But even regarding death may as well be asked: what death is meant here? For there is a momentary death, daily death (sleep), death in the form of another stage of life having been stepped into (*avasthāntara*, for instance leaving boyhood or girlhood and stepping into youth), death in the form of the end of ignorance (being twice-born on account of the *upanayana samskāra*, having another birth), death leading to a change of body (mahāmṛtyu), destruction of the universe, great destruction of the universe ect. All these are called '*anta*' too. Momentary '*anta*', daily '*anta*', 'anta' of a stage of life, '*anta*' of ignorance, 'anta' of body—thus there are many kinds of '*anta*'. If, therefore, is well worthy of our consideration viz., to understand what kind of '*anta*' is intended here. In fact, all kinds of 'anta' are intended here.

If any body would understand the purport of this to be this viz; at the time of every kind of 'anta' (end), the Lord ought to be remembered, the Gītā teaching here would amount to 'every moment ought the Lord to be remembered'; for, every moment there is the death of men taking place. [Every moment we are meeting our death, going so much the nearer to it]. No moment, therefore, ought to be allowed to pass without remembering the highest Lord.

Sleep too is a kind of death. During sleep, the soul in a way leaves the mortal coil; sometimes a man also

gets an experience of having left his body. If at the moment of a man's falling asleep there be some auspicious thought present to his mind, that same auspicious thought would continue presenting itself to his mind for the entire duration of his sleep. If a man be ill and if at the time of going to bed, the thought that he is free from discease is steady in his mind, till the time he is asleep this thought would be there in his mind and on being awake he would feel he is much more healthy than before. Similarly if at the time of going to bed a man would be thinking of the highest lord, during sleep too he would think of the Lord and he would thus secure extra-ordinary delight. One who would thus repeatedly have this experience everyday would at the final hour i. e. at the hour of death too surely remember the highest Lord and be liberated.

Man has two minds : one functions during waking condition and the other in sleep. That which functions during sleep is asleep during one's waking condition. That mind which is active during waking condition is asleep during one's sleep. The impressions left on the mind functioning during waking condition are collected in the mind which functions during sleep and so peculiar is this mind functioning during sleep that it never bothers itself to doubt or question or object to anything that presents itself to it. Instead it accepts whatever presents itself to it and it begins influencing (man) accordingly. It is, therefore, necessary always to have auspicious thoughts present in mind. One whose intentions are auspicious would have

(4) Meditating on the highest Lord.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥
यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

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his higher mind too sticking to those auspicious intentions and thus being auspicious itself in the end.

He whose higher mind will keep on remembering the Lord, would find that it never gives up the thought of the Lord. His mind would thus assume the from or nature of the Lord. This is the result of continuous meditation. This is the explanation and exposition of this means used uninterruptedly. If the readers would devote enough thought to the matter, they would understand an excellent rule of securing their health and they would be able to find out the path of their elevation. If the thoughts are ever healthy a person becomes healthy and if the thoughts are unhealthy the person having them becomes unhealthy This rule the readers would understand and they would also have secured the means of attaining the abode of the highest Lord. This path is thus one helping men secure their elevation and thereby it would be possible for men to secure their worldly as also other-worldly prosperity. Now the path of meditation is being set forth. To turn to the same—

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

A man who would meditate on (the highest person) ancient, controller (of aught), more minute than the minute, sustaining all, of an inscrutable form, refulgent like the sun, past darkness [a person who would meditate on the highest person-] at the hour of his departure [from this world] with mind [absolutely] steady, [himself-] full of devotion, having well established his breath between the brows, would attain that highest divine person (9-10). That which those conversant with Veda describe as indestructible (*a-kṣara*), that which self-controlled persons (*yatayaḥ*) with attachment [to enjoyments] put an end to enter, that desirous of which [they] observe [the vow of] celibacy, that place [or state] I shall briefly describe for you. (11) He who having controlled all gates [of sense-organs] and having kept the mind properly restricted in the heart, having placed his breath in the head, having well taken his stand on a firm sustenance of yoga, uttering the (one indestructible) one-lettered Brahman viz. 'Om' abandons his body [while] meditating on Me,— he attains the highest goal (*gati*). (12-13).

[*The Lord is omniscient. Evidently there is nothing which He does not know. He is ancient and since days immemorial i. e. always has He been the controller and*

ruler of all. He is the only all-powerful ruler of the world. He is extremely subtle and the one resort of all. To meditate on Him with form unbroken and infinite is a very difficult task. As He is full of refulgence darkness cannot remain by His side. It is but meet that all should meditate on this highest divine Person. At the time of leaving this world, being full of devotion and having raised and fixed the breath between the eye--brows, one who meditates on this one reaches Him. This very highest person is called 'akṣara (indestructible) by those who are expert in the Veda-lore. Those who have turned their back on enjoyments enter into this one and for the attainment of just this one himself do people observe the vow of celibacy. This is the briefest description of that highest place (position or state). Control your sense--organs, keep the mind steady in the heart and having fixed your breath in the head (between the eyebrows), practise meditation. One who while muttering the sacred syllable 'OM' and meditating on the highest Lord leaves this mortal coil, definitely reaches the highest state 9-13.]

THE HOUR OF DEPARTURE

(9-13) Here it has been indicated as to how a man should meditate on the Highest Person at the time that he is leaving this world. '*Prayanakala*' and '*anta-kāla*' both mean primarily 'the hour of death.' But it has a secondary sense also viz., 'every moment.' For every moment is man going so much nearer death; every moment he is so to say entering the mouth of death. Every mom-

ent some part of his body is getting itself reduced. Every body becomes new in a period of seven years. This means that the atoms (or particles) that were there earlier get themselves removed, making room for new ones. This change is taking place gradually every moment. Human body weighs two maunds and it gets itself changed in seven years. In keeping with this calculation, supposing it is accepted, every day 2/½ *tolas* of particles must perish as a result of their death and the same amount (i. e. two and a half *tolas*) of new atoms must come in. This is the approximate calculation regarding the change. This change is quickened considerably by observing fasts. Be it as it may, in the way indicated so far, every day there takes place in the human body the death of this quantity of particles and every day there enter into the human body an equal quantity of new particles. In the first part of life as there is a greater increase of particles than their destruction, the body grows. In later life, the number of particles meeting their death is on the increase and therefore the body gets itself reduced. If every day, two and a half tolas of particles are to die, it would be possible to understand how much of death is taking place every moment. This then is death taking place every moment. This same may be regarded (collectively speaking) as diurnal death. Every moment, every day a given amount of our body has to be abandoned. At the time of leaving the body, it is necessary that a man should remember the Lord. If every moment there is the

abandonment of particles i. e. the abandonment of [a part of the] body, every moment being the time of death, it is necessary, that men go on meditating on the Lord all the time.

WAITING (BEING PREPARED) FOR THE LAST HOUR

Besides, if a man would not regard every moment as the time of his death, he would not be in a position to get any idea as to when his death is to take place. If he thinks that after a hundred years he is going to die, his life would consist of a hundred years. Even if this be true, no one can be sure that he would definitely live as long as that (period of 100 years). If he goes on imagining that he is going to live for a hundred years, it is quite likely that death would present itself to him much earlier and that he may not at all be prepared for the event. Thus he would be incapable of remembering the Lord in the last moment and his whole life would turn out to be a waste. Hence it is absolutely necessary for him every moment to keep on remembering the Lord so that at the moment of death, he would be in a position to remember Him well. He who remembers the Lord every day, is as a result of his habit able to remember Him at the moment of leaving this world. A person arguing 'where is the hurry just now? I shall remember the Lord in my last moment' would discover that he was under a delusion and this discovery would be too late to be of any use to him. He

would not be able to remember the Lord at all. He would be afflicted by the physical torment of the moment. It is necessary, however, that a man is able to remember the Lord even in the agony of the last hour. It, therefore, is proper for the aspirant to practise meditation over the Lord all the time (right from the beginning).

THE TIME OF DEPARTURE

Here there is the mention of the time of departure. Which is this time of departure ? A little bit of reflection would enable the readers to know that man is ever leaving (or preparing to leave) this world. He is ever a pilgrim with the highest abode as his destination. His is an eternal pilgrimage. He has boarded the train of worldly existence and he is ever progressing. Those who consider this existence as something lasting are mistaken. Man is a traveller, ever going ahead on his path. The path is long. Man, therefore, is ever going, ever walking, ever covering distance so as to reach the goal. The whole of his life-time is the time of his leaving this world. For, a pilgrim has all his days as days of departure. When he would reach his abode, his journey would come to an end. Every moment till then is the moment of his departure. To remember the Lord at the hour of departure is thus the same thing as remembering Him every moment. Well then. The next question is : how would it be possible for a man to remember the Lord every moment ? By the practice of '*a-japā-japa*' along with every breath in the

manner ' ' *Soṣham* ' or ' Aham saḥ. ' Such a practice of *a-japā-japa* ' would make meditation over the Lord possible as long as a man continues breathing in and out. Remembering the Lord would terminate only when the man would breathe his last. In ' *so ah ım* ' or ' *ahaṁ saḥ*, ' it is ' omkāra ' itself which is the main. The point can thus be explained :—

$$[\,s+\,]\,O\,[\,+\,ha\,+\,]\,M = OM$$

$$A\ (\,+ha\,+\,)\,M\,[\,+\,sa\,] = A\,[\,U\,]\,M$$

In this ajapā japa too it is the syllable Om that is the main. If every thing a man does is done with the spirit of dedicating to the Lord, he would get the credit of having served the Lord every moment of his life, without a break in the process, anywhere. Thus having effected the ' *worship of the highest Self* ' with one's own actions (Vide—Gita XVIII, 46), it is possible for a man to have meditated over the Lord continually . With mind that would be absolutely firm, with devotion that would not in the least be swerving, having secured mastery over *yoga* and acquired powers peculiar to a *yogī*, thus having led one's breath in the space between the eyebrows, when one would be able to steady it there, one must remember that Lord. When a man would be ever intent on the practice of this yoga—and only then would this be possible for him. A little bit of practice would not help a person master the *yoga* in the least. It is hence necessary to practice *yoga* all the time. It is evident then that

looked at from any point of view a continuous practice of *yoga* is imperative. Only thus could *yoga* (of meditation) be mastered. The practice of yoga is necessary to such an extent that it (yoga) must become the very nature of the aspirant. Only then would he be able to remember the Lord at the difficult hour of departing from this world.

THE FORM OF THE HIGHEST LORD.

Here it has been shown that one ought to remember the Lord and that one ought to do so *continually*. Now it is necessary to know the form of the Lord whom one is to remember. In the absence of the knowledge of the form of the Lord, meditating on Him is impossible. Only that, can be remembered which is already known or experienced. Only that man who has already tasted a mango can remember it. How can any one who has never even seen a mango remember the same ? The terms such as ' anusmaret ' (' should then remember '), therefore, presuppose the realisation of the nature of the Lord. Śāstra (or a scientific treatise) can only ill afford to instruct a person thus : ' remember what you have never experienced—meditate on that. ' A boy eight years old and adults who have no realisation to their credit are seen to be closing their eyes, apparently meditating on something. What can they be meditating on in the absence of realisation or direct experience ?

People have, however, somehow got into the habit of closing their eyes and sitting in that posture for a long

period of time. This is due to nothing else but a gross ignorance of tradition. The Upanisadic text has the following to state in this connection :—

" Atman must be ascertained; about Ātman must one hear from others; on Ātman must one meditate and ponder. By the ascertainment of, hearing about meditation and pondering [or knowing] in respect of Ātman is all this known. "

(Read : "*Ātmā vā are draṣṭavyaḥ s'rotavyaḥ mantavyo nididhyāsitavyaḥ*

Ātmano va are dars'anena śravaṇena matyā vijnanena idam sarvam viditam "Bṛhadāraṇyakopaniṣad II, 4, 5.

(1) Here it is necessary to have Ātman ascertained first. Afterwards (2) One must hear description of the same. Later (3) meditation, reflecting, pondering over or remembering the same is what a person becomes qualified for. Here remembering is third on the list. Readers should pay attention to this. First the Highest Lord must be ascertained. Then must a description of Him be heard and after this must a reflection, meditation or remembering in respect of Him be practised. This is the order of the repeated application that is taught here and that is in keeping with logic.

In the seventh chapter of the Gītā in verse nineteenth has it been said that ' Vāsudeva is all ' [*Vāsudevaḥ Sarvam*]. *Vāsudeva* i. e. the Lord (Is'vara) is all. This is stated here in no ambiguous terms. The same is stated in the Veda. —

' Puruṣa himself is all this '
(*Puruṣa eva idam sarvam*) Ṛgvede X, 90)

i. e. the Highest Lord Himself is all this. The words leave no doubt in the mind of the reader regarding their meaning. How the Lord should be known is expounded in the seventh chapter of the Gītā. The Upaniṣads too tell the same thing. The Vedas, the Upaniṣads and the Gītā, in short bring out the same thing viz. ' All this is the Lord.' The entire aggregate of things is constituted of the five elements. That in which are seen the five elements, mind, intelligence, ego--sense and consciousness (*caitanya*)—is the body of the highest Lord. This is the visible or manifest form of the Lord. Such a form of the Lord must be seen (ascertained personally) by an aspirant. If the seventh chapter of the Gītā is properly studied and meditated on, this knowledge can best be achieved. On this knowledge having been achieved, one would realise that *all this is the cosmic form of the Highest Self (or Lord) which is directly perceptible and one would also realise one's own entrance into (or merging into) the Lord.* This would mean the same thing as the realisation of what is stated in verse number eleven —

Vītarāgaḥ *yatayaḥ yat vis'anti*

i. e. ' Brahman into which persons having control over themselves, free from (the influence of) affection, enter. " To be able to enter into the Lord it is necessary to see the Lord first. When the aspirant will see the form

of the Lord possessed of all qualities and realise that all this that is around him is just the Lord Himself—then and only then would he be able to realise his own entrance into the form of the Lord. The principle then that into the Lord, there is one's own entrance in the literal sense of the term must thus be realised.

When the form of the Lord would thus be directly perceived it would be possible for the aspirant to know that the manifold description occuring in the Vedas, the Upaniṣads—in the Scriptures in brief—is the description of the Lord Himself. On such a perception having taken place does one become entitled to or qualified for hearing what is said about the Lord. When the truth of 'Puruṣa eva idam sarvam' — 'Purusa himself is all this'— would be realised, there would be the knowledge that 'He is fire, he the sun, he the wind, he the moon, he himself S'ukra, he Brahman, he the waters and he the Lord of creatures.' [Vide–*Tadevāgnistadādityastadvāyus-tadu candramāḥ Tadeva s'ukram tad Brahma, tā āpaḥ sa Prajapatiḥ*] While reading the mantras sacred to Agni etc, the aspirant would know that he is reading the description of the highest Brahman itself. He would have a realisation to that effect. Thus that Brahman which those who are experts in the Vedas declare to be immutable—

'*Vedavidaḥ yat akṣaram vadanti*' *Verse 11*

– is described in all the hymns of the Veda. This fact would be realised by the aspirant. Every aspirant can

have this realisation. One becomes qualified for reading (reciting) and hearing the Vedas at this stage in this manner. Even if he reads the Vedas prior to his direct perception of the Lord as shown above, he would not be able to grasp their meaning. Not only this. He would so grossly misinterpret the Vedas through his own ignorance that as a result there would be a greater and greater divergence of opinion (among students of Veda). When, however, he would perceive directly the form of the Lord, as indicated above, he would *discover* the significance of his direct experience in the Vedas and he would be able to understand the Vedas clearly, properly and as one ought to understand them. Direct perception of the form of the Lord is then so very significant.

The form of the Lord as it really is has here been described to some extent. To turn to the description—

KAVI

The term 'kavi' signifies omniscient, knowing, intelligent, clever, given to thinking properly, praiseworthy, knower of truth as it is, poet—composer of poems, knowing past present and future, Brahma and the sun. Kavi also signifies 'one who can see much beyond what ordinary run of men and women can (*krānta-darśi*),' one who can realise the transcendental entity' (*atīndriyārtha-darśī*), 'one who sees what he cannot by means of his eyes, thanks to his eye in the form of ripe intellect.'

PURĀṆA

The word '*purāṇa* is synonymous with '*prācina*' '*purātana*,' '*vṛiddha*,' '*prāthamika*' and signifies ancient old, grown up or primary. One of the meanings of this word is '*purā api navam*' i. e. 'new or young though old or primary.' It is only meet to understand the word in this sense here. For, the highest Lord is such that He is fresh or new notwithstanding his being ancient. He is young notwithstanding his being old.

ANUŚĀSITĀ

One who shows the way, commands, rules a kingdom in keeping with rules of polity and punishes those worthy of being punished, one under whose sway all this happens to be—he is the '*anuśāsitā*.'

AṆOH AṆĪYĀN

Subtler than the subtle, subtlest among things that are subtle is this one and so is He all-pervading.

SARVASYA DHĀTĀ

The maintainer of all, creator, fashioner, producer, sustainer, manager—ātmā, paramātmā-this is the Highest Lord.

ACINTYA-RŪPA

One with an inscrutable nature or form, one having a form which it is very difficult to meditate on, one who has a very great, in fact, cosmic form which ordinary people with their minds having a limited capacity can not easily meditate on.

ĀDITYA-VARṆA

As lustrous or refulgent as the sun, with light for his essence, one giving to the shining things their shining nature.

TAMASAH PARASTAT

As He is of the nature of light. He is beyond darkness, free from darkness. Darkness cannot be there in His vicinity. Darkness is never associated with Him. The word '*tamaḥ*' here is not used in the sense of mere darkness. It signifies also ignorance, idleness, laxity, flaws etc. One who thus remains beyond '*tamas*' is naturally free from flaws arising out of '*tamas.*' This means that He is free from ignorance, idleness, laxity and such other flaws. This means also that He has such excellent qualities as knowledge, industry, energy, freedom from defects etc. Flaws arising out of '*tamas*' are set forth in the Gītā. It is necessary at this stage to consider the same:-

CONSIDERATION OF 'TAMAS'

(1) '*Tamas*' arises out of ignorance, produces infatuation and as a result there come into being mistakes (or blunders), sloth (or idleness) and sleep. Vide Gītā XIV, 8.

(2) 'Tamas' envelops knowledge *ibid.* 9.

(3) Absence of light, ignorance, darkness, disinclination to act, dislike for activity, gross mistakes and infatuation—all these arise out of '*tamas.*' *ibid*, 13.

(4) The result of *tamas* is ignorance. *ibid*, 16

(5) ' Tamas ' causes the downfall (of one influenced by it) *ibid*, 18.

(6) A person with the '*tamas* ' element predominent in him relishes food which is stale, without substance, having bad odour, that has remained after others have partaken of it, unholy and full of dirt. *ibid*, *10*

(7) A person acting under the influence of ' *tamas* ' carries out actions without faith, without due consideration of the prescribed rules (according to Scripture), without any liberality and without the proper accompaniment of the requisite *mantras* Gītā X VII, 13

(8) Whatever is done foolishly with a view to troubling people, with a view to destroying others is *ta-masa.*

(9) Gifts made without proper consideration of time and place to persons unworthy of the same— gifts where there is no spirit of respecting others, where there is a desire to insult instead are *tāmasa* gifts or gifts goaded by the tamas element in our being.

(10) Abandonment of obligatory acts is due to the influence of '*tamas* '

(11) Knowledge which is insignificant as there is no mastery over the secret or the very essence is *tāmasa* knowledge.

(12) Acts done irrespective of a consideration of

the effect, loss and injury they would involve —similarly acts done under the influence of infatuation regardless of one's own strength —are *tāmasa* acts. Gītā XVIII, 25.

(13) A '*tāmasa*' author [or doer] of acts is one who is unfit, ego-sense-ridden, with improper insistence, wicked, mean, slothful, ever dejected and given to postponements or procrastination *ibid*, 28

[14] An intellect which is engirt by ego-sense, which takes absence of duty to be duty, which sees everything in a topsy-turvied fashion, is *tamasa*. *ibid*, 32

[15] ' Dhṛti ' which does not give up sleep, sorrow, fear, pride and despair is *tāmasa*. *ibid*, 35

[16] Pleasure which increases the infatuation of the self in the beginning as also in the end, and which can be had from sleep, idleness and blundering is *tāmasa* pleasure. *ibid*, 39.

Thus has the nature of '*tāmasa*' been set forth in the Gita. Briefly then *tāmasa* is ignorance, infatuation, blundering, disinclination to work, downfall, absence of faith, absence of light, inordinate sleepiness, stupour, darkness, selfishness, absence of liberality, foolishness, a proveness to destroy others, absence of thought or discrimination, injury, wickedness, meanness, dejection, habit of procrastinating, being ego-sense-ridden, wrong

knowledge. This is the *tamas* constituent (of Prakṛti or of Primordial Matter). The highest Lord is beyond this tamas. Evidently tamas is not there in the vicinity of the Lord. Instead by the side of the Lord, there are 'knowledge, determination, freedom from flaws, energy, wakefulness, light, lustre, a tendency to develop, elevation, progress, munificence for the benefit of all, state of being a knower, pious wish, noble or good thoughts, absence of injury, absence of wickedness, straightforwardness, (supremacy or rather) superiority, freedom from dejection, capacity to do the right things without delay and truthfulness. Anyone desirous of elevation ought to meditate on these qualities of the highest Lord. He ought to secure a mastery, over these. Thus is the Lord beyond '*tamas*'. Being beyond 'tamas' is to be understood in the way indicated so far. If readers ponder over this, they would be able to understand the way of going past the influence of '*tamas*.'

Many readers would ask at this stage: 'It has been stated at Gītā VII, 12 that the *sāttvika rājasa* and *tāmasa* entities spring from the Lord Himself. Now if this be true, the tāmasa entities too have sprung from the Lord. How can it be said then that the Lord is beyond the *tāmasa* entities?' The question is logical but not valid. For, in the very verse which declares that *sattva*, *rajas* and *tamas* spring from the Lord has this been stated viz., 'in those entities consisting of the three constituents I am not there; they subsist in Me (or resort to Me)' [Read:

Na tu aham teṣu, te mayi]. Evidently then they have come into being because of the Lord. But the Lord is not contained in them. Rather, *they* depend upon the Lord for their existence.

By way of an instance: it is on account of the light of the Sun that the shadow of everything is seen here in this world. Wherever there is an object, there is the shadow of it too. Undoubtedly this shadow owes its existence to the Sun but that does not mean that the shodow is there in the light of the Sun. Similarly it is *due* to the light of a lamp that there is the shadow of an object that is seen in a room. But the shadow is *not in* the lamp. Similarly the entities which are having the elements of goodness, activity and darkness predominent in them arise from the Highest Lord. But the Highest Lord is not contained in them.

Though it is due to the lamp that a shadow is seen, one who wants to get the lamp cannot do so long as he remains in the shadow. One who wants the lamp will have to give up the shadow. Similarly, though the *tamas* constituent has arisen out of the Lord, the Lord is not contained in the *tamas* constituent. Just as a lamp is not there in the shadow—shadow being only another name of the absence of light—the *tamas* constituent is only another name of the absence of the appearance of the Highest Lord. Evidently then those who would be under the influence of the *tamas* constituent would not be able to reach the Lord. An aspirant has, therefore, to adandon

the *tamas* constituent and resort to the *sattva* constituent (or the element of goodness). The objects that are there in a room have there shadow ever increasing in the direction opposed to that of the light. Part of the room is filled with the light of the lamp and the rest is full of darkness. Absence of light is shadow. All the same a shadow is connected with light. The *sattva* constituent is a form of light, the *tamas* constituent is a form of shadow and the *rajas* constituent is a mixed form of both light and darkness.

Sattva guṇa— Prakāśa.
Rajo-guṇa— Prakaśa + Chāyā.
Tamoguṇa—Darkness, Chayā.

The sun and the lamp say " due to me are there the three— light, light & darkness, and darkness; but I am not in them; *they* subsist in *me.* " Even so hath the Lord said, " *Sattva, rajas* and *tamas* entities have arisen from Me the Lord, but I the Lord am not in them. They resort to the Lord. "

Any person desirous of going near a burning lamp must go along the path of light. Whatever be the amount of time he keeps on wandering in the region of darkness, he would not be able to reach light. A shadow is thus seen due to a lamp. But for being able to reach a lamp it is in no way helpful. In a like manner, if a man were to continue remaining in the *tamas* constituent because the three constituents arise from the Lord, and if he were thus to hope to reach the Lord, he never would succeed

in his undertaking. He would be required to come into the region of the pure *sattva* constituent, for that is the bright path. In this very chapter the paths of light and darkness are to be mentioned at a later stage. So much has been written about the paths of darkness and light on account of the relation between the paths described hitherto and those that are to occur in the course of the present chapter. The statement that the Lord is beyond the range of *tamas* is, therefore, to be thus understood.

The Strength of Yoga.

Whatever person meditates on this Person who is the highest—the higher than the high (*parāt para*)-with heart full of devotion, mind firm and breath steadied between the eyebrows at the hour of departure from this world, and thus casts off the mortal coil, reaches the Divine Person. This is the preparation for the hour of death. A man who has mastered the *yoga* technique and can therefore practise *yoga* who controls breath, can thus secure the strength that is *yoga*. An ordinary man finds it difficult to acquire this strength. A *yogī* prepares himself for the hour of death of his own accord i. e. according to his own wish. Like a man going from one village to another, this *yogī* goes from one body to another. There must be so great an independence acquired in respect of one's own body. Only one who would practise *yoga* would attain this perfection (*siddhi*). Others, if only they constantly meditate on the qualities of the Lord, would remember the same in their last hour and thus practically achieve all they can. The path

of *yoga* referred to above is evidently not useful to all. All the same there is no gainsaying that all can have themselves spiritually elevated in case they resort to the *yoga* consisting of repeated application (to the Lord).

The highest place which is described in the Vedas, that which those free from the influence of affection wish to win, that out of a desire of which people observe the vow of celibacy,–that place is thus described here. Having controlled the gates in the form of all sense-organs, having controlled the mind so as to make it inward-wending, and having fixed the breath, the head, *dhāraṇā* must be practised. One who casts off his body, remaining in this *dhāraṇā* state and muttering the sacred syllable ' Om ', remembering the Lord all the while, definitely reaches the highest place.

Every man can do this, though partially. It is not given to all, however, to practise *yoga* to the stage of perfection (*siddhi*). Those who can use this means and master *yoga*, should by all means do so. Whatever one can do, one by all means ought to. Those, however, who cannot practise this *yoga* in the form of the control of the breaths, should practise some other *yoga* consisting of repeated application. The yoga of repeated application set forth earlier can be mastered by all by constant practice. Be it as it is. These verses of the Gītā are quoted from the Upaniṣads, as can easily be seen—

Sarve vedā yat padam āmananti
Tapāmsi sarvāṇi ca yad vadanti
Yad icchanto brahmacaryam caranti
Tat te padam samgraheṇa bravīmi

Om iti etat 15

Ajo nityaḥ śaśvatoyam puraṇaḥ. 18
Aṇoraṇīyān mahato mahīyān
Ātmasya jantornihito guhāyām 20

Kathopaniṣad 12

Vedāhametam puruṣam mahāntam
Ādityavarṇam tamasaḥ parastāt 8
Yasmānnāṇīyo na jyāyosti kascit 9
Aṇoraṇīyān mahato mahīyān 20

Śvetaśvataropaniṣad.

The Upaniṣadic passages mean— " The place which all the Vedas describe, that for which the vow of celibacy is practised, that place (or state or position) I shall briefly set forth for you. That same is [the sacred syllable] ' Om. ' That Ātman is without birth, eternal, everlasting and ancient. It is the smallest of the small and the largest among the large. It dwells in the hearts of beings. This great person is beyond darkness and resplendent like the sun. None is smaller than, none greater than this. " Readers should compare the passages from the Upaniṣads and the verses from the Bhagavadgītā under consideration. To proceed to the fruit that accrues to one practising this meditation—

(5) Highest Perfection

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

He, O Arjuna, who having fixed up in his mind that there is nothing else ever remembers Me, to that yogī ever applying himself [to the mastery of *yoga*], I am easy to be secured. 14. Persons who are high-souled [and] who have attained highest perfection, having reached Me [the Lord], do not again attain birth which is the abode of misery and non-enduring [i. e. impermanent or transient]. 15. People beginning from those in the world of Brahma, O Arjuna, have to come back again [to the mortal world]. Having reached Me, however, O son of Kunti, there is no birth again. 16.

[*One who after having understood in his own mind that there is nothing else here, ever applies his mind to just the Lord and with his mind fixed on the Lord only always remembers Him, easily attains the Lord, constantly applying himself to the perfection of* **yoga** *as he is. The high-souled ones who have reached this highest perfection are not, once they have attained the Lord, born again and again—rebirth being a state full of misery and unenduring. Worlds beginning with that of Brahmā are such that people who have entered*

into them, perfect ones, are required to return again and again. Those perfect (siddha) or accomplished **yogins,** *however, who have attained the Lord are not required to come back again. Evidently they are not born again 14-16.*]

Remembering the Lord

(14–16) Remembering the Lord helps one attain the Lord. This is what is said here. (*Smarati*). To be able to remember the Lord, one must have first seen Him. For remembrance is possible only in the case of what is seen earlier. How can a man remember what he never has experienced in any way ? Man is possessed of the five sense-organs-ear, skin, tongue, eye and nose. Mind is there to think. ' Citta ' is there to meditate or think again and again. Buddhi (intellect) is there to understand or grasp knowledge. Through any one of these or all these, the Lord must first be perceived. Or the Lord must first be perceived in as many as ways as possible. Only after perception does remembering become possible. Readers should refer to what has been stated in the course of the exposition of verses 9-13. If the Lord is thus remembered, He is easily attained.

Constant Remembrance

(*Nityaśaḥ satatam smarati*) The Lord must continually and always be remembered. This evidently means that every day and every time must one re nember Him. There must be no gap (when He is not remembered). How is it possible for a man to remember uninterrup–

tedly ? For, it is likely that there would be so many moments in the life of man which would pass without his remembering the Lord. Now this is likely to happen in the life of everyone. Then how can any one attain the Lord ?

There is only one remedy for this viz., dedicating one's own life to the Lord. By dedicating one's life to the Lord, whatever one would be able to do, would only result in the worship of the Lord. A detailed consideration as to how this would be possible would be made in due course at a later stage. Readers should remember this much only here viz., *the only means to remember the Lord always and uninterruptedly is to dedicate oneself to the Lord.* Once everything is dedicated to the Lord, there is nothing else that one can remember. There must result such a condition which is ' *ananya* ' or without anything else. A person whose mind has thus become free from the thought of anything else is called ' *ananya-cetāḥ.*' *Only this* ' **ananya cetāḥ** ' *aspirant can remember the Lord always and without interruption.*

Ananya-Cetāḥ

(With mind devoted to nothing else)

Men are generally '*anya-cetasaḥ*' or with their minds devoted to something else. ' **I am different from others and other objects are different from Me,—all objects are different from each other**–thus does a man ever see difference and just this ' seeing difference ' is the cause of

misery. Whatever conflicts are there in human life are all due to this difference. Readers should carefully think about this and be convinced regarding the truth of the statement. Hence is there the necessity of the perception of *ananya* (or non-different). The experience of the absence of anything or anyone different is itself *ananya-darśana.* ' Man can have such an experience viz., one which would make him feel ' there is none different from me. ' This is not an absolutely imaginary thing. Ordinary men are seen to be ' *anya-cetas* ' or understanding difference. They must become '*ananya-cetasah* i.e. those who do not perceive anything or anyone different from themselves. Only a man belonging to this class can constantly and always remember the Lord (*nityaśaḥ satatam Iśvaram smarati*). There would be many persons who would like to raise a doubt here, 'how is he able to remember the Lord always and without interruption ? ' Now see. He is ' *ananya.* ' His heart has attained a condition where it does not think of anything or anyone else. *He is determined that there is nothing else here except the Lord or apart from the Lord. Once one is so determined, whatever he would remember would be remembrance of the Lord alone.* For, there is no possibility of any other object presenting itself to him for remembrance. When the matter is thus followed, it is only this man and none else who can remember the Lord constantly and always. Readers would be able to grasp this. Obviously *an* ' *anya-cetāḥ is not able to remember the Lord ever and uninterruptedly.*

Only one who is '**ananya cetāḥ**' *can remember the Lord always and without a break.* Readers should well grasp this significance of the term (*ananya-cetāḥ*).

YOGI WHO IS EVER ASSOCIATED

(*Nityayukta yogin*)

One who thus constantly and always remembers the Lord, is '*yogi*' properly so called. '*Yogī* signifies one who is joined or associated or connected. One who is '*ananya cetāḥ*,' one in whose mind there is no feeling of difference, one in whose mind there is the feeling of absence of difference only, consequently thinks that all this is joined, associated or connected. He experiences himself to be associated with the Lord. Hence is he called '*yogi*' in the proper sense of the term. This one viz., the *yogi ever in association with the Lord* (*nityayukta yogī*) *is constantly and uninterruptedly associated with the Lord.* He is never dissociated from Him. This is a very important achievement. There is the term '*nitya-yukta*' used in this sense here. Being ever associated with the Lord is no easy thing. Only those who keep the Gītā-teaching ever in their mind and act accordingly,– having mastered the instruction thoroughly, having imbibed it,—can remain ever associated with the Lord. This is the greatness, this the importance of the 'Song Celestial.'

One who thus gives up everything else (*ananya-cetāḥ*) and remains ever in association (*nitya-yuktaḥ*) with the Lord, ever remembers the Lord without a break (*nityaśaḥ satatam smarati*). The Lord is on that account easy to

reach for him. This obviously means that he easily attains the Lord. Neither is the Lord away from him, nor is he away from the Lord.

MAHĀTMA
(The high-souled one)

Once the aspirant has thus reached the highest Lord (*upa-etya*), he becomes high-souled. Before this, his soul is small, ' he is an ' *alpātmā*. ' As he is merged in the perfection of the Lord, he becomes a ' *pūrṇātmā* ' or with a perfect soul or a ' *mahātmā* ' and he then attains the highest perfection (*paramām siddhim gataḥ*). This is the final or highest stage, of perfection. One who attains this stage, is not born again and again and thus reduced to an impermanent and miserable condition repeatedly (*aśaśvatam duḥkhālayam punar janma na*). This evidently means that he is freed from the circuit of birth and death. To be thus freed is the final goal of human life.

As long as this person here remains an ' *alpātmā* ' i.e as long as his perception is affected by a feeling of difference or associated with or rather contaminated by the notion of being other than or apart from (things and beings), he is required to be re-born. Once, however, the feeling of being another or different (*anyabhāva*) is removed from his mind, as soon as difference is destroyed, he becomes a '*mahātmā*' and an '*ananya-cetāḥ*'. After that he would be free from the misery of birth and death. All the worlds including the world of Brahmā are those that cause another birth. Those who reach those worlds have

(6) The World of Brahmā

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥ १७ ॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
राज्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

Those men who know [the measure of] day and night know that the day of Brahma endures till a thousand *yugas* and that [Brahmadeva's] night ends after a thousand *yugas*. 17 On the advent of [Brahmadeva's] day, all manifest things arise from the non-manifest [Prakṛti or Primordial Matter] and [again] on the advent of the night merge in that very [Prakṛti] called as 'non-manifest.' 18. This very aggregate of beings having come into existence again and again, helpless (*avaśaḥ*) that it is, has itself merged on the advent of the night. O son of Pṛthā, [and] is [again] born on the advent of the day. 19.

[*There are the four* yugas *or ages viz., Kṛta, Tretā, Dvāpara and Kali. The four put together make a*

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got to be born again as soon as the stock of meritorious deeds is exhausted. But in the manner indicated above, after the attainment of the Lord, the very possibility of the distress of rebirth is destroyed. To turn now to the description of these worlds such as the world of Brahmā etc.-

mahāyuga *or 'great age.' One thousand such* **mahā-yugas** *make a day of Brahmā and the night of Brahmā too is of an equal duration. (Obviously one 'day and night' of Brahmadeva is equal to two thousand* **mahā-yugas.** *Three hundred and sixty such units–of 'day–and night-make one year of Brahmvdeva and one hundred such years is the life of Brahmadeva). As soon as the day of Brahmadeva dawns, from the non-manifest Prakṛti are born all the beings* (**bhūtas**) *and as soon as the day comes to a close and the night sets in all the beings get themselves merged in that very Prakṛti. The aggregate of bhūtas that we see here is not independent in respect of their birth from and their being merged into Prakṛti. The aggregate is subjected to the law the according to which the cosmic wheel is rotating and is thus dependent on something else. Naturally then the beings are helpless at the time of the advent of the night of Brahmadeva and they get themselves absorbed into Prakṛti. At the time that the day of Brahmadeva dawns they are equally helpless and come into being again. This process is ever going on. Even when there is no desire either to be born or to be merged in the mind of anybody, there is no other go. The beginningless process is sure to go on rotating. 17-19*)

The day of Brahma

(17-19) Here there is a description of the day of Brahmā. This is a matter pertaining to the calculation of time. The duration of the Kṛtayuga is 4000 divine

years, that of the Tretā is 3000 years, that of the Dvāpaṛa yuga is 2000 such years and that of the Kaliyuga is 1000 years. All put together make 10,000 Divine years. As soon as one *yuga* is over, the other does not commence. There is an interval in between. The period of this interval is thus understood : At the commencement and the end of the Kṛta there is an interval of 400 years each i. e. in all there is an interval of 800 years. At the commencement and the end of the Tretā yuga there is an interval of 300 years each i. e. in all there is an interval of 600 years associated with the Tretā yuga. At the commencement and of the Dvāpara yuga, there is an interval of 200 years each i. e. in all there is an interval of 400 years connected with the Dvāpara yuga. At the commencement and the end of the Kali age, there is an interval of 100 years each, i. e. in all there is an interval of 200 years connected with the Kali age. The total interval is taken to consist of 2000 years. The period of the main four yugas is 10000 years and putting together the periods of interval we arrive at 2000 years. Thus the total period (with the intervals duly counted) of all the four yugas is 12,000 divine years. This is the period of four yugas which is equal to a *mahāyuga*. To turn to the consideration of the human years equal to these four yugas—

360 human days make one divine day. In this way 360 human years make one divine year. Evidently then 12000 × 360 = 43,20,000 human years is the period of

the aforesaid four yugas (or a *mahāyuga*). The calculation is as is indicated below :

360 human days = 1 human year
= 1 divine day
360 divine days = 1 divine year
12000 divine years = 1 *caturyugī*
= 1 *mahāyuga*
71 mahāyugas = 1 *manvantara*
14 manvantaras + *15 sāndhikālas* = 1 Brahmadeva's day or *1000 mahāyugas*

14 manvantaras (14 × 71) = 994 *mahāyugas* and after every manvantara there is an interval equal to Kṛtayoga i. e. 4000 divine years. In 14 such manvantaras there are 15 intervals. Evidently (15 × 4 = 60 yugas) adding 6 *mahāyugas* of the intervals (994 + 6 =) 1000 mahāyugas are there contained in a day of Brahmadeva.

Earlier it has been shown that a mahāyuga = (12000 × 360 =) 43,20,000 human years. There are 1000 such *yugas* in a day of Brahmadeva. Evidently then 43,20,000 × 1000 = 43,20,000,000 human years make a day of Brahmadeva. An equal period would have to be regarded as constituting the night of Brahmadeva. It is quite clear that the period of a day-and-night of Brahmadeva = 86,40,000,000 human years. The following is stated in this connection in the Manusmṛti :

Brāhmasya tu kṣapāhasya yat pramāṇam samāsataḥ
Ekaikaśo yugānām tu kramaśastanni bodhata 68
Catvāryahuḥ sahasrāṇi varṣāṇām tu kṛtam yugam
Tasya tāvat śati sandhyā sandhyāmśasca tathāvidhaḥ 69
Itareṣu sasandhyeṣu sasandhyamśesu ca triṣu
Ekāpāyena vartante sahasrāṇi śatāni ca 70
Yadetat parisamkhyātma ādāveva caturyugam
Etad dvādaśasāhasram devānām yugam neyate 71
Daivikānām yugānām tu sahasram parisamkhyayā
Brāhmam ekam aharjneyam tāvatīm rātrim eva ca 72
Tadvai yugasahasrāntam Brāhmam puṇyam aharviduḥ
Rātrim ca tāvatīm eva te ahorātravido janāḥ 73

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The passages cited above mean : 'This is the measure of the day-and-night of Brahmadeva. Kṛtayuga consists of 4000 years. The interval of this also is = 400 years. The period of other yugas—the interval of each subsequent yuga would be 100 years less each. Human caturyuga = 12000 years and this is = 1 divine yuga. On 1000 divine years having elapsed there is completed a day of Brahmadeva. And the same is the extent of Brahmadeva's night. This is the opinion of those who count day-and-night. In the Nirukta, Chapter XIV, section 4 too, there is a similar exposition. The verse '*Sahasrayuga paryantam*' etc (i. e. Gītā VIII, 17) is found *verbation* in the Nirukta. This measurement of time is told in the Mahābhārata, Śāntiparva, Chapter 231 and in the Sūryasiddhānta I, 15-20.

(7) The Highest Abode

परस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

But different from that manifest, invisible and eternal, there is another existence (or entity, bhāva),—the one that is not destroyed even when all beings are destroyed 20—the non-manifest entity called 'akṣara' (immutable), —that is called the highest goal. That having reached which people do not return,—that is my highest abode. 21. That highest

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As soon as the day of Brahmadeva dawns, the entire creation is created. As soon as his night sets in all the beings get themselves absorbed into Prakrti. Thus do origination and destruction of beings go on. When 100 such years of Brahma are over, another Brahma appears on the scene. The process has been going on uninterruptedly. It has no end. Obviously even on winning this world of Brahmadeva there would be no peace. Even here there is the misery in the form of birth and death. Only this advantage is there, if it is an advantage at all. viz., that life would be somewhat longer here. But there is no freedom from the fear of death even here. Hereafter is told the remedy to avoid this fear of death—

Person, O son of Pṛtha, can be won only by devotion in which there is no thought of anything else (Person) in whom are situated all these beings and by whom all this is stretched out. 22

[*This entire aggregate of beings that is here gets itself destroyed. Even after the destruction of all these, there remains one principle which never is destroyed. Higher than the un-manifest in the form of Prakṛti and everlasting, that principle is the highest of all. The non-manifest principle which is welknown as 'a-kṣara' (immutable), is the highest goal, the highest place, the highest abode. Persons who have secured knowledge and reached this highest abode are not required to be born again. This itself is the highest abode of the Lord. In this one there are all the beings, this one is there pervading all the beings and this highest Person can be won by devotion where there is no thought of anything else. There is no other remedy for the attainment of Him. 20-22*].

Search of the Highest Abode

(20-22) In these verses, there is a description of the highest abode. In order to find out the highest abode, it is necessary for us to look around in all directions. It is necessary that we do so very carefully. There are infinite things in the world, which is spread on all sides. Is the highest abode there anywhere among them ?

No, definitly it is not there among them. All these things are such that we can definitely say regarding them that they were not there some time ago,—that they cameinto

existence at some moment and that they would be destroyed after some time. Coming into being, growing, reaching the highest stage of development, getting reduced or dwindled and being destroyed, these are the stages through which all things pass. These are the stages of things or objects undergoing modifications. Those things that are thus subjected to modifications and destruction are not fit to be called as ' the highest abode. ' The highest abode, on the other hand is free from destruction and thus everlasting and it is on this very account fit to be reached by all. If instead of the highest abode we attain some modifiable and destructible object, it would give us pleasure for a while and then perish. What sort of an advantage or benefit would accrue to a person possessed of such a thing ? Where is the need for toiling with a view to securing such an object ? Evidently then the highest abode which deserves to be attained cannot be there in these destructible things.

We can say that all these things are destructible on the basis of our daily experience. These are manifest things or concrete objects. Precisely on this account they cannot be the highest abode. The non-manifest is beyond these objects. Here it has been stated, however, that the non-manifest is two-fold. One of these two aspects of the manifest is this viz., that high principle which is the constituent or material cause of all these perishable or transient things i. e. the Primordial Matter which is the same thing as the condition of equipoise of

the constituent elements viz *sattva, rajas* and *tamas*. Out of this aspect of the non-manifest do all things come into being like the jars (pitchers etc) coming into being out of clay. Like the jars (pitchers etc) getting themselves merged into clay after their destruction, all things get themselves merged into this Primordial Matter. This high principle, this equipoise of the constituents or this Primordial Matter is called the ' non–manifest. ' But even this ' non-manifest ' is not worthy of being called the highest abode. For, it is for while a non-manifest state but soon enough it becomes manifest. Naturally it does not remain the same all the time. That which doesnot remain the same all through can never be regarded by us as one to which we can resort with full confidence. For instance, if a person rests himself on the snow in a lake, as soon as the snow melts the person would get himself merged into the water of the lake and die. For, the water would for a while be hard as it would be in the form of snow and later it would begin flowing i. e. it will assume a liquid form. In this very manner this non-manifest principle in the form of the equipoise of the constituent elements or Primordial Matter remains non-manifest for a while and later assumes a manifest form. Obviously this is not fit to be our highest abode.

The highest abode must be such as would remain unbroken uniform, with an identical nature, in the same state all the while. That alone can be a reliable place of residence. Now this is not there in even one of the many

categories upto the Primordial Matter. The description of this is found in this verse (VIII, 20) :

' Different from this non-manifest [Primordial Matter in the form of the state of equipoise among the constituents i. e. *sattva, rajas* and *tamas*], there is another Non-Manifest, indestructible (or everlasting), and that is the highest principle. ' Read—

'*A-vyaktāt anyaḥ avyaktaḥ sanātanaḥ paraḥ bhāvaḥ*'
VIII 20.

This can properly be called the highest abode. It is to-day just as it was yesterday. It would be tomorrow, just as it is to-day. Just this is there imperishable among the perishable objects. Even if all objects get themselves destroyed, this endures and remains altogether unaffected. This is without any modification. This itself is called the 'immutable non-manifest.' Read:— '*a-vyaktokṣara ityuktaḥ.*' And this very immutable indestructible principle is called the highest course or resort—the highest abode :

paramām gatim āhuḥ ' 21.
' *tat paramam dhāma* '21.

This is the ultimate goal or the final destination. Having reached this, there is no further subjection to misery (Read—*yam prapya na nivartante*). It is just in this state that uninterrupted delight is secured. This itself is the abode of the highest Self. This itself is called the existence (or being) of the highest Lord This itself is the Brahman-state (*Brahma-pada*). This one himself is the Highest Person—'*paraḥ puruṣaḥ*' or '*paramaḥ puruṣaḥ.*'

In this one are all the beings and this one is there in all the beings. This one himself is all-pervading. He can be attained by devotion which is unswerving and by that alone. (Read—*ananyayā bhaktyā labhyaḥ*). That in which there is no entity or being is *ananya bhāva* i. e. devotion exclusively to the Lord. Devotion with this spirit viz. exclusive of all others is ' *ananya-bhāva-bhakti*.' 'I am not separated from, apart from, the Lord. Service of the Lord with such a spirit i. e. a spirit of identity with the Lord is exclusive devotion. One who has such an attitude of exclusive devotion attains the highest Lord; for, that person is not different from the Lord. Being not different from the Lord, he is ever united with, one with Him. It is not a fact that the person secures the Lord from anywhere else or from outside. The very import of the statement that ' he is non-different ' is that he is a part and parcel of the Lord. " (Vide—*Mama eva amsaḥ* Gita XV, 7.) Precisely because he is a part and parcel of the Lord, is he *ananya* non-different from Him. One who is different from or other than the Lord, can never be non-different from or identical with Him. One who is non-different in nature alone can be ' non-different or ' identical. ' Hence has it been stated that—

He saw it, he became it, he was it.' (Vā. ya. 32)

This means the person saw Brahman, on account of having seen Brahman he himself became Brahman—for, from the beginning he *was* Brahman. ' If he were not Brahman, he never would have become Brahman. He

became Brahman because he was Brahman even already. The following table would be found useful :

Para Puruṣa	Para Bhāva	Parameṣvara
Para–avyakta	Avyakta (*sanātana*)	Primordial Matter or equipoise of the three constituents
Vyakta	Avyakta	Mahat Principle
Vyakta	Viśva (bhutāni)	Five Elements

Thus then the *parama puruṣa* himself is the *parama gati* i. e. the Highest Person Himself is the final destination. The Highest Person Himself is called as the highest abode, the highest person or the highest course or goal. This itself is the state to be achieved by man.

The term '*avyakta*' has occured here in both the senses viz in that of the 'divine nature' (*daivī Prakṛti*) and 'immutable highest Brahman' (*akṣara para–Brahma*). Evidently one non-manifest higher than another non-manifest (*avyaktat anyaḥ avyaktaḥ*) is stated here of the immutable Brahman. When both these senses of 'avyakta' are grasped, the meaning of the passage becomes quite clear. In the Gitā, the term '*akṣara*' too is used in these two senses just indicated. Readers should carefully remember this.

Now to understand the period of time necessary for the attainment of another birth after death (otherwise) we may turn to what the Lord himself says :–

*

(8) The Time of Coming Back

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

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

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

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

Oh best of Bharatas ! I now (shall) tell you the time departing when the *yogins* attain a state from where there is no return and (another) from where there is a return. 23. Fire, lustre, day, the bright half of a month, the six months while the sun is in the northern course—people knowing Brahman who depart at this time attain Brahman. 24. Smoke, night, the dark half of a month, the six months when the sun is in the southern course, men following the path of Karma-yoga departing at this (period of) time attain the moon's lustre and come back. 25. These paths of the world the bright and the dark are regarded as eternal—by one a person [on having gone beyond] returns not, by another, he [the one who traverses this] comes back again and again. 26.

[*The established conclusion regarding the questions 'on having departed' when is one not required to return ?' and 'on having departed when is one required to come back ?'*

is this : those persons knowing Brahman who leave this world in the light of the sun while fire is burning during the bright half of a month from among the six months when the sun is in the northern course, attain Brahman and return not. Similarly, those who are following the path of Karmayoga and who leave their mortal coil while smoke is spreading about at night time in the dark half of a month from among the six months when the sun is in the southern course reach the moon and then having come back are born again as denizens of this world of ours. These are the eternal courses of the world—the white and the dark. One leads to salvation, the other to rebirth.]

(23-26) Death at which time leads to salvation as also death at which time results into rebirth—this is indicated here. Those who know Brahman cast off their mortal body at day-time when the flame of the sacrificial fire is burning bright on a day during the bright half of a month from among the six months while the sun is in the northern course and straight attain Brahman. In a like manner, those who practise Karmayoga and leave this world when smoke is spreading around as the sacrificial fire is extinguished at the nocturnal hour during the dark half of a month from among the six months while the sun is in the southern course, reach the moon. They are required to return and be born again. The course of those who know Brahman is known as the ' Path of Light, ' while that of those who practise Karmayoga and die during the six months when the sun is in the southern course is called

the 'Path of Smoke.' Both these courses have been there in the world since times immemorial. Those going by the path beginning with light (or flame) are liberated, those pursuing the dark path or path of smoke are required to come back. This is what people say in regard to this question.

The paths deserve to be considered in greater detail. If we look at things from the ordinary worldly point of view, it is easily seen that when a path is traversed while there is light the journey is completed without any difficulty. The traveller safely reaches his destination. If, however, he travels on a dark night when there is smoke spread all around or when there is severe cold, he would not be able to see his path well, he would stumble, fall and be forced to return without reaching his destination. If he would provide himself with a lamp to help him in the darkness, he would cover his path easily. It is evident that there must be enough light to enable a traveller reach his goal. This is patent to our everyday experience.

The words '*agni*' (fire), '*jyoti*' (light or flame), '*śukla*' (bright half of a month) etc. indicate the light that shows the path well. The terms '*dhūma*' (smoke) '*rātri*' (night), '*Kṛṣṇa*' (dark half of a month) etc. indicate the darkness that envelops the path which, therefore, becomes invisible. If instead of laying undue insistence on individual words the *spirit* of the passage is properly followed, it would be easily seen that the terms

are clearly referring to light and darkness. During the six months when the sun is in the northern course, the paths become easy for traversing as a result of snow having melted. There is thus a greater facility for travelling as the paths become all clear. Contrariwise, due to rains in the six months when the sun is in the southern course, there are so many inconveniences in the journey undertaken at the time. Readers who carefully think about the question will easily understand that on the path of light there is facility, whereas on that of darkness, there is difficulty.

Our journey in the present context is that which is to lead to the abode of Brahman. If there be light accompanying us in the journey there would be facility and if, in the absence of light, we are required to wander about aimlessly, there would be incalculable misery. It is, therefore, necessary to take the aid of light even on the path of the spiritual journey to the abode of Brahman. Which then is the light helpful in the spiritual journey on the path to the abode of Brahman ? A competent spiritual guide (*sad guru*) alone is the point where all lustre is focussed and which, like fire, gives light. The flame in the from of the knowledge of just this spiritual guide shows the path to the aspirant. So long as he is in the light in the form of the knowledge of the spiritual guide, the aspirant goes on getting light as during the hours of the day. This itself is the day of the traveller along the path of spiritual perfection. Being in bright half of the month is the same thing as

never resorting to the dark half of the month. Paksa also means side. One who is in the bright side never resorts to an impure side. Such a person never devotes his energy to any impure or ignoble cause. One must ever be careful to know whether he is clinging to the right side, the pure side. One who thus always stays in the day-light of the sun in the form of a competent spiritual guide, one who ever bends all his energies for the right (and righteous) cause, alone entitles himself for the *ut-tara ayana* or the higher march. Only he attains high position in the spiritual world. People having knowledge traversing by this path straight reach Brahman.

Contrary to this those who do not secure a competent spiritual guide are bewildered like those enveloped in darkness during the hours of night in the dark half of a month. They cannot see the path properly. They wish to enjoy (*rātri* = ramayitri = that which causes to enjoy). They are tempted by objects of pleasure and falling victims to the desire of enjoyment they begin suffering from incurable diseases and depart. On this having happened viz., their being tempted away by objects of enjoyment, they join the dark or impure side (*krsnā paksa*). For, they have no spiritual guide. They cannot see the path themselves. Thus being beaten on all sides, suffering immensely do they reach the southern course i. e. the course of death and destruction. The southern course or path is the path of the manes, Death and of repeated misery. They do not get any one to help them there.

Their only associates there are those who never join the right side, who are ever attached to enjoyment and thus are always exposed to diseases of all kinds. Having joined the sinful side they are ever faltering along the path of darkness, ever stumbling. When they have thus strayed away from the right path they see a little light glimmering somewhere. This is not the light of the one who has vowed to be celibate—this is not the light of the sun. It is the faint light of the moon who being dependent for light on others and given to many enjoyments and ever waning is incapable of anything really great. This poor moon gets some light—a small quantity of it, from the sun and reserving some of it for itself gives whatever little remains to others. Half of his life is wasted in a condition of getting itself wasted. The moon spent the earlier part of his life in enjoyment and thus became affected by tuberculosis. Later on account of having partaken of medicines such as soma etc he became a little lustrous. This moon who ever stays at some body else's, who is dependent for his light on others, who is himself weak shows to these people their path to some extent and the aspirants try to traverse their path in the light of the moon. It is impossible to receive real help from the light of the moon to the end. For, even if light is available for a few days, the moon himself becomes diminished in a few days to such an extent that he cannot give enough light to himself. Let alone his being able to show their proper path to others. The result is that people depending

on this source of light viz the moon are compelled to adopt a very difficult course viz., to receive such light from the moon when he can give it and then to remain groping in the dark. These people are, therefore, again and again subjected to trouble. They cannot say definitely that they would be able to see though any of their undertakings. They are compelled to leave things half done and return from where they have reached. This is thus a path fraught with difficulty and trouble as there is so much of going and coming back with which it inevitably is associated.

There is one side which is virtuous or righteous and there is another which is vitious or sinful (evil). The names of these have occurred at several places in Sanskrit literature. They are as follows:

White path	Dark path
(*s'ukla gati*)	(*kṛṣṇa gati*)
White side]	Dark side]
or	or
Bright half]	Dark half]
of a month]	of a month]
(*'Sukla Pakṣa*)	(*Kṛṣṇa Pakṣa*)
|	|
Pure Side (also half of a month)	Impure side (also half of a month)
(*S'uddha Pakṣa*)	(*Kṛṣṇa Pakṣa*)
|	|
Sat pakṣa	Asat pakṣa
(Good side)	(Evil side)

Samvṛddha Pakṣa (Increased side)	Hina Pakṣa (Decreased side)
Agni Jyoti (Fire, Flame)	Dhūma, Andhakara (Smoke, Darkness)
Sūrya (Sun)	Candramas (Moon)
Uttara ayana (Northern path Better path)	Dakṣiṇa ayana (Southern path Path of destruction and death)
Uccatara gamana (Going higher)	Adho-gamana (Sinking down)
Dina (Day)	Ratri (night)
Prakāś'a (light)	Andhakāra (darkness)
Brahmavidaḥ (Knowing Brahman)	*Avidvamsaḥ* (Not knowing or ignorant)
Archirmārga (The path of flame)	Dhūma--mārga (The path of smoke)

Devayāna (The path of gods)	Pitṛyāṇa (The path of the manes)
Deva--pakṣa (Side of gods)	Asura pakṣa (Side of demons)
Divyamarga (The divine or shining path)	Mṛtyumārga (The path of Death)
Amaratva (Immortality)	Marana (Death)

These words would give a correct idea of the two paths. These are the two paths—the good one and the evil one. Here has been set forth the course of either. A consideration of these words would enable readers to understand the two courses well.

Readers should never join the impure or the dark or stained path. They should never strive to be working on the pure side. Thus would they be able to secure their spiritual elevation or *uttara ayana* (going higher). Later at chapter XVIII are set forth the two kinds of wealth—the divine wealth (*daivi sampat*) and the demonaic wealth (*āsuri sampat*). With them are the two paths the śukla or white and the kṛṣṇa or dark intimately connected. An attempt at rightly understanding these is immensely beneficial. To proceed to the same—

(9) The Removal of Delusion

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम्।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

A *yogi* knowing these two paths, O son of Pṛthā, is never deluded. On this account, O Arjuna, be you devoted to *yoga* at all times Knowing this, a yogin surpasses the fruit of meritorious deeds which is laid down in (respect of)the Vedas, the sacrifices, penances and gifts and attains the first and the highest place.

[A yogin *knows both these paths—the white and the dark. He, therefore, is not tempted away by any delusion. It is, therefore, meet to be ever resorting to* yoga. *One who thus ever follows the path of yoga, surpasses the religious merit laid down in respect of [the study of] the Vedas, sacrifices, austerities and gifts and having gone further ahead attains the first and the highest place and remains shining there. There is nothing higher than this that any man can ever attain. 27-28.*]

(27-28) PRACTISING YOGA ALL THE TIME.

He who has the right understanding in respect of the afore-mentioned two paths—the white and the dark one—s in no way deluded. For, he knows well as to what would happen if he remains attached to the pure side as also what would happen if he sticks to the path of evil,

He is, therefore, not tempted into getting himself enlisted with those who follow the dark path. The reason is quite obvious. He knows full well the dire consequences following in the train of the pursuit of the path of darkness. He, therefore, saves himself from the path of evil (or the tainted path). He does not entertain any desire to be allured by the inferior path and experience a fall. As the consequences of both the paths clearly are there before his eyes, he never goes along the wrong path.

The one way to save oneself from being allured by the path of delusion which is also the path of downfall is this: to be always behaving in keeping with the path of *yoga*. Whatever is to be done must be in strict consonance with the path of *yoga*. Rising, sitting, sleeping, walking, doing one or the other of the many worldly things serving the nation—whatever is to be done, in short—must be done in consonance with the *yoga* discipline. Every moment must be spent so to pursue *yoga*. '*Yoga*' means '*skill in action, equanimity with regard to happiness and misery, freedom from attachment to enjoyment.*' Action which would take place every moment should be practised with skill, equanimity and absence of attachment. This itself is ever remaining attached to *yoga*, ever pursuing the path of *yoga*. One who is thus following the path of yoga all the time, is never deluded The other sense of the term '*yoga*' is 'the proper kind of action, right kind of action.' Every time should persons ask themselves 'what is proper for me to do at

present ? ' They should act according to the answer to this question. If the mind is well trained, properly disciplined, the right kind of answer, *the proper answer* is bound to suggest itself to men.

It behoves a man to be ever pursuing the path of *yoga*. In the beginning this would be found difficult. If the attempt is repeated again and again, however, practising *yoga* will be a man's second nature.

An answer to the question ' what benefit accrues to a person who thus practises *yoga* all the time ? ' is contained in the next verse. A fruit higher than that accruing to a man who studies the Vedas, performs sacrifices, practises austerities such as '*kṛchra cāndrāyaṇa*, etc, gives away gifts, is secured by a person who is ' *nitya yukta* ' i.e. by one who every moment behaves in keeping with '*yoga*.' Finally such a person wins the first (*ādyam*) and highest place. This is the final goal of man.

' Adya ' signifies the first, the foremost, or the principal place. There is only one means to secure the first and the best place. It is to utilise all our time in keeping with the *yoga* discipline. Whatever is to be done must be in consonance with the *yoga* path, must be of the nature of ' *yoga*. ' Our very nature must be so formed as to render everything we do of the nature of *yoga*.

This eternal *yoga* or *yoga* to be practised all the time has been taught here to help us get ourselves united with the eternal principle viz Brahman (*nitya*–eternal,

yoga -union). Readers should practise this all the time. They should carry out every act in accordance with '*yoga*' and attain the first and the foremost (highest) place.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,

CHAPTER EIGHTH, ENTITLED

" Attaining the Indestructible Supreme Eternal. "

Reflection on the Eighth Chapter

OF THE BHAGAVADGITA.
Aksara-Brahma-Yoga

[Device of being united with the Indestructible Brahman]

The subject matter of this eighth chapter is '*akṣara Brahma-yoga.*' This means that the chapter deals with the device of getting oneself united with the indestructible Brahman. The chapter is from this view-point very important. The word '*yoga*' itself means '*yukti*' or device. Every creature born on the surface of this earth is born with just one purpose viz., that of being united with the indestructible Brahman. It is, therefore, only proper that man should be able to understand that means with which this goal viz, of being united with Brahman can be achieved.

THE NATURE OF THE INDESTRUCTIBLE BRAHMAN

In the three words 'akṣaram paramam Brahma, the nature of the indestructible Brahman is stated. 'Brahma' signifies the great principle possessed of potency. The one principle which is greater than all, superior to all, omnipotent and beyond all—that is called Brahman. The word 'Brahman' means 'great.' This Brahman is greater than all in all respects. There is smallness, inferiority or want of no kind in this Brahman. Hence is this called '*para Brahma.*' When it is described

as superior to all, one gets an idea of its greatness. But one does not thus get the idea of its nature. In order to give the idea of the nature of Brahman is the word ' akṣara ' employed in this context.

The word ' akṣara ' is interpreted in two ways: (1) ' *a-kṣaram* ' i. e. one that is not destroyed and (2) '*akṣaram* ' that in which the eyes (*akṣa*) take delight. The meaning 'indestructible' brings out the abstract form and the meaning ' that in which the eyes take delight ' indicates the concrete Brahman. These two Brahmans, the abstract and the concrete, together constitute the *akṣara para-Brahma* or the highest indestructible Brahman.

Read- "*Jna-janau dvau ajau īśau an īśan ajā hi eka*
bhoktṛbhogārtha-yuktā
Anantas ca ātmā viśvarūpo hi akarta trayam yadā
vindate Brahmam etat. "
Śve Upaniṣad I, 9.

The passage means ' There is one that knows i. e. the omniscient Lord. The other is *ajna* or not-knowing i. e. the individual soul. The third is ' *ajā* ' i. e. Prakṛti which serves the purpose of this individual soul by making it possible for the soul to have enjoyments. The omniscient Lord from among these is the Self in the form of the cosmos, itself not-doer (*viśvarūpaḥ ātmā akartā*). The harmonious union of the three which takes place (*vindate*),—that is this Brahman. "

Thus in Brahman are united the nature of Prakṛti, the nature of the individual soul and the ' auspicious

(*śiva*) nature. This is the harmonious combination of the three (*trayam vindate*). Here the harmony of the individual self and the highest Self is in the nature of the Self (*ātmabhāva*). This very *ātma-bhāva* is indestructible (*a-kṣara*) and the objects of enjoyment, which are but the modifications of Prakṛti are considered to be destructible and concrete, for they give delight to the eyes. This Brahman is thus both– *mūrta* (concrete) and *a-mūrta* (not-concrete).

" *Dve vāva Brāhmaṇo rūpe, mūtram caivamūrtam ca* "
Bṛ. Upa. II, 3, 1.

The two forms of Brahman viz, the concrete and the not-concrete referred to in the Upaniṣads are thus really the forms of Brahman. The eyes are delighted to see the concrete form. The concrete form is therefore called as ' *akṣa-ram.* 'And as the not-concrete form of Brahman is indestructible, it is called by this name, viz ' *a-kṣuram.*' Brahman, because of its being possessed of concrete form is called in the passage from the Śvetāśvataropaniṣad cited above as ' *viśva-rūpaḥ ātmā.* ' The form of the universe (cosmos) is the form of this Self, the same is the form of this Brahman. This Self or Brahman has as though assumed the form of the universe (or the cosmos). The form which we see with our eyes is the form of the highest Self or the form of the highest Brahman. All the forms that are visible, all those forms of the cosmos are the forms of the Self. This form of the universe is not the form of anyone else. It is assumed by that very Self. As

the individual soul in our body assumes the form of this body, the highest Self abiding in the universe assumes the form of the universe. The full description as to what this universe-form is would be clear later at Bhagavadgita, XI. Here we set forth this universe-form at some length. The form of the self in the form of the universe which is referred to in this chapter at this stage, becomes visible to us in the form of the universe and lies stretched out before us.

THE NATURE OF AKSARA BRAHMA.

The nature of this indestructible Brahman is inexhaustible (*akṣayya*). This is its nature and it is never changed. ' Adhyātma ' signifies whatever manifests itself on the self. For instance, the individual soul which is there in our body has its strength manifested through the sense-organs, vital breath, mind and intellect. This itself is the ' *adhyātma* ' which becomes manifest in this body. For, this itself is the nature of the self which becomes visible (or perceptible) on the soul with the body for its abode. On this account, it is clearly enough known or experienced that there is the soul in the body.

Similarly, the cosmic self or the highest self that is there in the cosmos (or in the Egg of Brahma) has its nature or its nature on the self (*adhyātma*) manifested through Fire, Wind, the sun, the moon etc. As there are eyes in the body, there are the suns in the universe. Thus

the nature which is there contained within all objects, is there because of this very cosmic self. The nature of every object and the nature of the entire universe—all that (*adhi-ātmam*) is the nature of this very Self. For, there is no other entity here, whose ' *bhava* ' or existence would in any way or measure be manifest here.

Many raise an objection at this stage. They point out that at an earlier stage it was stated that there are three entities, the individual soul (*jīva*), the Lord (*Isvara*) and the Prakṛti or primordial matter and that now it is being told that there is only one entity. Is this not a mutual contradiction ? To answer this question it is sufficient to say that the gross beings, the individual soul and the highest self are the three entities which are here referred to by the terms ' *kṣara*, *akṣara* and the *Purushottama*.' These three entities are not different from each other. Regarding this enough has been told beginning from the seventh chapter upto the present stage. By way of an instance : the gross form in the nature of the form and colour of a mango fruit, its sweetness and the mango-fruit proper, to come into being by a combination of these two, three ideas distinct from each other—all the same here there is only one object (or entity). In this very way, ' *ksara* ' (gross beings or elements), " ' *aksara* ' *jivatattva* " or the subtle individual soul and the Purushottam (in whom there is the non-difference of the two) are not different from each other. They are but aspects of one and the same entity. The ideas ' *jada* ' (insentient) and ' cetana' (sentient) may be different but underlying either there is only one entity. There are many who are

under the impression that like earth and water, apart from each other, *jada* and *cetana* are altogether different from each other. They are, however, not different from each other in fact. The same existing entity is seen in the sentient form and in the form of gross objects. Evidently these are the two 'bhāvas' or aspects of one and the same entity. This is the meaning of the word '*sva-bhāva*' here. Readers should well grasp and remember this meaning. This nature of the principle i. e. the highest principle is indestructible, inexhaustible. This is never destroyed.

The Action of Brahman

The action of Brahman is going on in the whole of the universe—and it is going on quite naturally. Even if the one principle acts not, automatically the action is going on. This one (the highest Self) has nothing to obtain through this action. This one entertains no desire. This action of the highest is thus going on without any desire for fruit. Readers may well ask—what is the result of this desireless action ? The answer is : the existence of everything that is arises (*bhūta-bhāva- udbhava*); from the seed doth the tree arise and from the tree doth the seed come into being. This is the ceaseless origination of beings and for this is there the giving of the strength (*visargaḥ*) that takes place. This itself is the sacrifice of Brahman. This is the self-sacrifice of Viśvakarmā. Thus is this flow of action continuing incessantly and it is quite in keeping with the nature of the Self as stated earlier.

KṢĀRA BHĀVA

or

Entities which get themselves destroyed.

Everywhere in this universe, are things that are destructible seen.

Every thing is getting itself destroyed. Everything that comes into existence is edstroyed. All objects from the world of Brahmā down to this mortal world are being destroyed. Whatever is seen, whatever has a gross form, is perishable. This perishable aspect is connected with every being. As every object is a part of the universe, it is limited and on this very account it is one having an end. Though the part has thus an end, the entire universe or cosmos is not perishable. Hence the destructible nature is not there in the cosmos. It is there in every part. On this very account is this stated : *adhibhūtam kṣaro bhāvaḥ*. In all beings, there is destructibility. When every being will be merged in the cosmos, there would not be any perishable element in it. Hence is this one [Self] imperishable, though [in one of its aspects] perishable. For the nature of being destroyed is there in smallness. It is not there in the ' perfect. ' In the condition called " *bhūma* ' (as the Upaniṣads put it), there is no destruction. Likewise in the perishable beings too there ever is an indestructible sentient principle, the Self. Though other forms get themselves destroyed, this sentiency is not destroyed.

PURUṢA

This very non-destructible principle in the destructible things is called 'Puruṣa.' 'Puruṣa' signifies 'puri-vas' i. e. one who stays in the city. The city is destructible. Though the city is destroyed, the one staying in it, the ceaseless, the one free from destruction is this '*Puruṣa*. He is not destroyed. This one himself is called the embodied (or one possessed of a body, *dehin*) or the (individual) self. That which is just the body, is the city (*pura*). For, it is full (*pūrṇa*) of the seven elements (*sapta dhātavaḥ*).

Vide : *Saptabhiḥ dhātubhiḥ pūryate iti pūḥ śarīram*

As it is full of seven elements, it is called a '*pura*,' '*purī*' or '*body.*' This city or '*puri*' is destructible. The Lord of the *puri*, however, is indestructible.

YAJNA-PURUṢA

Human life is a sacrifice which lasts for a hundred years. The person who performs this sacrifice (*yajamāna*) is the ātmā and here ātmā is sacrificed. The one who says 'aham' [i. e. I am] is the one that presides over this, he himself is the '*yajna-puruṣa*,' he the '*adhi-yajna.*' Who says here 'aham' (or I am)? That which is the ātman, that which is the sentient principle, that same says 'I am here.' The one who says so is himself the one who presides over the sacrifice in the form of lite. The same has been decribed as follows:

Aham kratuḥ aham yajnaḥ svadhāham aham auṣadham

Mantroham ahamevājyam aham agniḥ aham hutam
Gītā IX, 16,

This means : " I am the kratu (power), I sacrifice, I svadhā, I medicinal herb, I the incantation, I ghee, I fire and I oblation. " Evidently all is ' I. ' Here the word ' I ' signifies the ātmā or Self itself. As the entire body of the sacrifice is the ' *puruṣa*, ' he is called ' *yajna puruṣa.*' All this is Brahman. On this very account has it been said that Brahman itself is the offering, Brahman oblation, Brahman fire, Brahman the sacrificer, Brahman the act of offering into fire, Brahman action. "

(Vide—*Brahmārpṇam Brahma haviḥ Brahmāgnau Brahmaṇā hutam*
Brahmaiva tena gantavyam Brahmakarmasamādhinā
Gītā IV, 24.

For, there is nothing else except this This very thought is expressed somewhat differently in the Veda :

" Yajnena yajnam ayajanta devaḥ " i. e. the Gods sacrificed the sacrifice with the sacrifice. " Sacrifice itself becomes the sacrifice. All the means of sacrifice and the sacrifice are but the aspects of the same sacrifice. Here it has been stated in clear terms that all these are the aspects of the one who says ' I (am). ' To know the aspects in their entirety—

1 (*Akṣara*) One aspect is *a-kṣara* or indestructible i. e. —Brahman
2 (*Kṣaraḥ*) Another is destructible i. e.— *adhibhūta*
3 (*Svabhāvaḥ*) The third is svabhava i. e. *adhyātma*

4 (*Ut-bhava*) The fourth aspect is that of being elevated i. e. —*Karma.*

5 (*Puruṣa*)—The fifth is that of staying in the city. It is pervading in nature. This is *adhidaivata.*

6 (*Yajnaḥ*) The sixth aspect is that of performing the sacrifice i. e. *adhiyajna.*

There are thus these six aspects of this one described here. All these are the aspects of Brahman. As every man is a part of the highest Self, he should carry out with the spirit of dedication to the highest Lord and without any desire for the enjoyment of fruit that which happens to be the part of the all pervading action of the highest Self, considering to be his own action. This is what a man learns from this portion of the Gītā.

Conflict with the Universe

The power of the highest Lord is sovereign. His action pervades the universe. As man is only a part of the Lord, he too has to carry out his own action by being one with or associated with the action of the Lord. If he were to oppose the entire universe-pervading sacrifice, he would perish. How would an individual thrive by opposing the universe ? How much strength does indeed a man possess that by virtue of it he would be able to oppose the divinity in the form of the entire universe ?

Man has, as an instance, his eyes. The eyes have arisen from the essence of the sun. Can a man oppose the essence of the sun with his own eye ? And if the eye

were to oppose the sun, would the eye be able to function ? Would the eye continue to see ? Evidently by opposing the sun, the eye would not be in a position to see anything,.

The same holds good about the breath of men. Can this breath function in opposition to the element of wind ? Never. An opposition to the wind which is all pervading on the part of breath is bound to be fatal to breath. Similarly, all the limbs of men can do their respective functions only by being in consonance with, and not by opposing, all other forces in nature. If the limbs try to work in opposition to all else, they are themselves bound to perish.

The life (vital-breath) of men is contained in their bosom. How small a part it is of the element of wind pervading the whole universe ? How small a part of the sun is the human eye ? One should think over this and realise how very limited is the strength of men and how they cannot oppose the cosmic forces. If a branch of a tree or a stone falls on the head of a man, his body is destroyed. Because this one is but a part of the cosmos, he cannot afford to be in a conflict with the entire cosmos. The universe-pervading action of the all pervading Lord which is ever going on is what men have to act in consonance with. ' Men should carry out the Lord's action (Vide—*Matkarmakṛt*, Gītā XI, 55).' This has been repeatedly told for the reasons set forth so far. How can a drop of water in the ocean oppose the whole of the

ocean ? In the same way how can a man, a mere drop in the ocean of the cosmos, oppose the entire cosmos ? This is obviously impossible.

Here there is the determination of the duty of man. That duty which is in agreement with or favourable to the entire cosmic process of action is man's duty. That which is opposed to the cosmic process is *not* his duty. To be able to decide this properly, have the highest Brahman, its nature, its action elevating others, its destructible aspect in the form of its parts, its presiding puruṣa, and the presiding divinity of sacrifice in the form of life, been told here. The purpose of all this is to impress on the man the limits of his strength so that he should never think of opposing the cosmic forces. One who opposes the cosmic function or process being deluded by his own happiness is undoubtedly a fool. No-body should indulge in such a folly. All ought to make themselves fit for the service of the cosmos or the universe. This is the purpose that has become manifest in this teaching here. Readers should experience all this and convince themselves of its truth.

THE NATURE OR CHARACTERISTIC OF THE MIND

Man's mind is a great force. It becomes what it thinks about. As the mind can experience anything only by having the same form as the thing, it secures whatever it continually ponders on. As has been brought out by

Gitā VIII, 6, mind becomes possessed of whatever it meditates on. If it meditates on heroism, it would become heroic. If it meditates on passion it would be blinded by passion and perish. Mind is a wish-fulfilling tree (*kalpa-vṛkṣa*). For, whatever it thinks of or imagines, it secures. Mind being so very peculiar in its nature, has to be made to act with utmost care. If it is properly used, one would be benefited. Otherwise one would have himself ruined in no time. As mind is endowed with a very great power, it has very carefully to be put to the right use.

It is this very nature of mind to keep on thinki g ceaselessly. Not even a moment passes when mind is not thinking of something or the other. If it be so, why should mind not think of the best of principles—or the highest reality ? It is for this reason precisely that the instruction regarding meditation on the highest Lord has been imparted for the benefit of man's mind. *The highest Lord alone is superior to all. With a view to making man's mind superior or elevated, has the instruction to think of the Lord been given to man's mind.*

THE MIGHT OF THOUGHT

The mind of man is rendered strong by the strength of the object of its thougt (*tadbhāva-bhāvitaḥ*). This is the key to man's elevation. A man or a society can be elevated or deteriorated as the party concern likes. Human min l would take the shape of whatever is before it as its object. Hence the necessity of there ever being a very lofty goal before the mind of man. The greater the

absorption of man in the lofty goal the higher his elevation. Men who are inferior or mean, have first inferior or mean minds. Men who are diseased have first their mind diseased. Those who are high-souled have an elevated mind. Those who are keen on elevating themselves spiritually, must think of this nature of mind. To know this nature of man is to know the means for bringing about one's own elevation.

Man's mind becomes what it thinks of. If men realise this, they never would allow evil thoughts to cross their mind. Evil thought makes the mind evil. The consequence of this has got to be gone through. There is no escape from it. Hence has it been said again and again in the Vedas—

'*Tanme manaḥ śivasamkalpam astu*'

Yajurveda, XXXIV, 1–6

that is '*let my mind think of auspicious things.*' Why has this been laid down in the Veda ? Just because man's mind has an auspicious form only if it thinks of what is auspicious. On this very account has this been said—

'*Mana eva manuṣyāṇam kāraṇam bandamokṣayoḥ*'

i. e. 'the mind itself is the cause of the bondage and freedom of men.' Hence has the path of the elevation of mind been thus thought in the Gitā. Auspicious thinking is so important that if there be an auspicious thought in one's mind at the hour of departure from this life to the younder one, the person with such a thought has an auspicious course later on. But with a view to being able

to have an auspicious thought at the hour of death, it is necessary to cultivate the habit of thinking of auspicious things much earlier. The Gītā has given this very instruction to practise this repeatedly in—

'*abhyāsayogayuktena cetasā nānyagāminā* VIII, 8

i. e. mind can entertain the thought of the auspicious if this habit of thinking of the auspicious is cultivated by doing it repeatedly.' If one wishes to secure an auspicious course [after death], one must entertain auspicious thoughts. Those who are satisfied with an inauspicious course are already entertaining evil thoughts. Ordinary run of men and women being ignorant are used to entertaining inauspicious thoughts. Practically every person is engrossed in such inauspicious thoughts. Those who lay down the rules for the benefit of all (*śāstrakāras*) ask, if the habit of entertaining thoughts is to be cultivated, why should auspicious thoughts not be entertained. If we are to be going along a course of some kind or other, why not keep ourselves going along some noble [or elevated] path, ? In brief this means that the aspirant can increase within himself the nature of the highest person i. e. the Highest Lord, by meditating on the highest person.

What is the Highest Person like ?

"Omniscient (*kavi*), ever existing,—being there in the past, the present and the future–ancient (*purāṇa* = *pura nava* or new in the past), the one who rules over all (*anuśasaka*), subtler than the subtle (*aṇoḥ aṇīyān*) the supporter of all (*dhātā*), inscrutable (*acintyarūpa*,

lustrous (*ādityavarṇaḥ*), and beyond darkness "—such is the Highest Person. Whosoever from among the aspirants will meditate on these qualities of the Highest Person, would have his mind associated with these qualities as his mind would have thought of these. Being associated with or possessed of these qualities itself signifies this that the aspirant attains the Highest Person. Attainment of the Highest Person means the same thing as becoming the Highest Person. For, one in whom the qualities of the Highest Person have become firmly fixed—he becomes the Highest Person himself.

PREPARATION AT THE HOUR OF DEPARTURE.

Many are the advantages that would accrue to a man who would remember the Highest Person at the hour of his departure from this world. The 'hour of departure' is another name of the hour of death. In order that it should be easy to remember the Lord at the hour of one's departure to the other world, it is necessary to cultivat the habit of meditating on this one always. A person would be able to remember him only at that hour, whom his mind has for long been in the habit of meditating on.

If the mind is going to meditate on something or some one all the time, why should it not meditate on the Best Person ? A man is ever thinking of what is middling (*madhyama*) and *meanest* or *lowest* (*adhama*). It is on this very account that a man is either 'middling' in type or 'low.' If he were to continue meditating on the 'Best,'

he would himself be the best undoubtedly. This is the secret of meditating on the Best Person or the Supreme Person. Readers should devote their attention to this. Is any one in a position to keep the mind altogether vacant ? This is impossible. If the mind can never be vacant (*rikta*), why not cause it to take delight in worshipping the ' Highest Person ' ?

All sorts of thoughts present themselves to our mind in an unbridled manner almost every moment and they cause the mind to fall. The mind becoming helpless does meditate on some object or the other; why not cause it to meditate on the highest person, then ? Doing so would enable a man to use to the best possible advantage the quality of the mind in bringing about one's own elevation and thus one would be in a position to secure a benefit the like of which there is none. Some men repeatedly read the Vedas, practise self-control, develop an attitude of freedom from detachment, observe celibacy. The purpose underlying all these is just this : the Lord should get a nice place for Himself in the mind and the persons who are thus striving should be able to attain the Highest Person and the highest place. (Gītā VIII, 11.)

Men are ever striving to keep themselves alive. This is only as it should be. But as for keeping themselves alive, they should prepare themselves also for leaving this world. They must retain their physical well-being (as also their mental & intellectual capacity) so as to be able to remember the Lord at the hour of departing from the world. The mind must ever be in the habit of meditating on the Lord during the period that one is

physically quite well. Only then would one be able to remember the Lord at the time of leaving the mortal world. One has, therefore, to equip oneself very well for this right from the beginning [of the efforts to attain spiritual perfection].

The 'hour of departure' also signifies the time of a change of the village [where one has been staying for long] or that of a change of the country [of one's birth]. Even on the occasions of such changes of places, one must remember the Lord. We change places many times during the course of a day. If a man were to remember the Lord on as many occasions and if he were to meditate on His excellent qualities, he would have his mind purified. There is no doubt about this.

THE NATURE OF THE REMEMBRANCE OF THE LORD

It is again and again told that the Lord must be remembered every time. How does a man attain spiritual elevation by such a remembrance of the highest ? A doubt such as this is likely to arise at this stage. It has, therefore, first to be ascertained as to what are the qualities that are to be meditated on while remembering the Lord. In the ninth verse in this chapter the qualities of the Lord are described. They are :

1 LORD IS OMNISCIENT (*kavi*)

The Lord is omniscient (kavi). Here it is his quality of 'knowledge' that is to be remembered. God knows everything. There is, therefore, a hint given to the aspirant that he too should strive to know similarly.

The term '*kavi*' has another meaning viz '*krānta darśī*' i. e. one who can see far ahead, who can see i. e. understand what is beyond the range of the sense-organs. The Lord sees even beyond what lies within the range of the sense-organs. Here there is thus another hint given to the aspirant that he must secure this power to see like a *kavi* or a *krāntadarśi*.

2 THE LORD IS ANCIENT (*purāṇa*)

The Lord is at once ancient and new (*purā api navaḥ*). This same power man also must strive to secure. Though a man be the oldest of a group, he must be as efficient and energetic as a youth. Though aged, he must be 'modern' or 'upto the time.' Here a third hint is thrown that men should go on securing their betterment by establishing a harmony between the old and the new.

3 THE LORD IS THE RULER WHO PROTECTS ALL

The Lord is *anu-śasitā* i. e. one who rules all in such a way as to be favourable (*anu = anukūla*) or beneficial to all. He protects all in the proper manner. Men too should similarly control and protect others. Here there is the fourth hint given that a man should control persons in his house or village or the nation so as to be favourable or beneficial to them, in accordance with the measure of authority (or power) that he may have acquired.

4 THE LORD IS THE SUSTAINER OF ALL

The Lord sustains all. A man should likewise have the power to sustain others. As a man has to sustain his retinue, family, caste and nation, he should try to sustain

them in the proper manner. This is the fifth hint that is given here. This sustaining includes supporting, protecting and feeding. This is what cannot be forgotten in this context.

5 THE LORD IS SUBTLER THAN THE SUBTLE

The Lord is subtler than the subtle. As a man is capable of considering any question minutely—down to the smallest detail—he should do so and attain perfection in it. This is the sixth hint given here. The gross body itself is not the Self. Our self is subtle. Having fixed one's attention on this, one should grasp the strength of one's subtle powers, experience and increase the same.

6 " ĀDITYA VARṆA " i. e. THE LORD IS LUSTROUS

The Lord is as lustrous as the sun. Man should strive to be lustrous similarly. One should become lustrous oneself and make others so. One should oneself find out the path and guide others in doing so. This is the seventh hint given here. One should be free from stain (or fault) like the sun; one should secure sanctity like that of the sun, and remain pure and holy.

7 THE LORD IS 'BEYOND *darkness*' (*tamasaḥ paraḥ*)

As the Lord is beyond darkness, a man should remember his qualities and be beyond the pale of darkness himself. The word '*tamas*' (darkness) indicates here

the '*tamas*' constituent [of Prakṛti] and the *tamas* constituent indicates demonaic features such as sloth, ignorance etc. bringing about the deterioration of men. Here there is the eighth hint given, that a man should be away from demonaic qualities (lit. riches, *āsurī sampatti*).

8 The Lord is the Best Person

The Lord is the Best Person (uttama puruṣa). A man should endeavour to be the 'best man.' Striving for being the best man is what is given here as the ninth hint.

9 The Lord is inscrutable (*acintya-rūpa*)

The Lord is one whose form is inconceivable. Men too should have such achievements to their credit that others should keep on looking out them in astonishment. Others should not be able to conceive how they have achieved their mighty undertakings. One should become inscrutable with the help of astonishing skill. Here we get the tenth hint to the effect that we should increase our skill.

By remembering and meditating on the qualities of the Highest Lord thus, there are many useful hints that we get and by carrying them out in our daily routine of duties, we would be able to bring about our elevation. On this account, thus remembering the Lord at the time of changing places or villages or countries

i. e. when going to another place or village or country, would not be futile or without a purpose. The gist of all this is that a man should fill his mind with all these qualities of the Lord, qualities which are auspicious. ' Knowledge, far-sightedness, harmony between the old and the new, the capacity to rule, sustaining, subtle thinking, lustrousness, remaining away from the qualities of the nature of darkness (*tamas*), being the best person, and skill ' —these are the ten divine qualities. To meditate on these and acquire these would be a measure surely leading to the elevation of a man. This is in brief the nature (or form) of the remembrance of the Lord. The qualities of the Lord are all there in a latent form in men. Man must develop them in such a way, manifest them in everyday dealings in such a manner as to enable them to realise them for themselves. They must make themselves rich in possession of the divine qualities. The description of divine excellences that occurs again and again in our religious works are connected with spiritual perfection as much as with worldly prosperity. Readers should thus ponder over this subject matter viz., meditation [on the Highest Lord].

One who ever remembers the Lord in this way, and tries to realise his qualities in every day life, ceaselessly is able to recall the Lord to his mind and thus secure his spiritual elevation. A person thus repeatedly meditating on the Lord is able to remember the Lord even at the hour of the departure and thus does he attain to the highest place or condition. This itself is the attainment of the Lord and the final achievement of the aspirant.

Seeing the Lord

It has repeatedly been taught here that one should remember the Lord.

(Vide—' Remembering just Me' (*Mām eva smaran*) Gitā VIII, 5.

and ' He remembers Me always '

(*Mām smarati nityaśaḥ*) ibid, VIII, 14.

Now remembrance is possible always of what has been seen previously. A thing which has not come within the range of our perception, we would not be able to remember. In so far as it has been stated here that the Lord be remembered, it is evident that prior to the remembrance of the Lord, there must take place the direct perception of the Lord. In this very exposition has this also been stated that Brahman is concrete. This has been done in explaining ' akṣa–ram ' (i. e. that in which the eye takes delight). The concrete form intended here is the *viśvarūpa* or ' cosmic form ' of the Lord. *And in this universe form itself' is the man going to realise the Lord and the meditation referred to (or laid down) also is the meditation of this ' Nārāyan in the form of the universe.* ' Readers should experience for themselves whether the form that is visible in the universe is broken or unbroken. As they go on pondering, they would realise that the universe-form is unbroken. There is not a single spot—not the smallest one—where there is the absence of this form. Form is there as far away as the eye can see. *This itself is the infinite form of the Infinite (anantarūpa of Ananta). This itself is the universe--form, the cosmic*

form and in it is included our form. Readers should remember this. No reader is ever there apart from this universe form.

THE FORM OF THE SELF

related to regions (*daiśika*) or quarters (*diśaḥ*).

The universe-form described so far is *daiśika* i. e. connected with regions. The universe-form is as much in extent as there is region. In whatever direction we may cast our glance, we see this universe-form. In no direction is there ever a small region or place where this universe-form is not seen. It is the duty of the readers to cultivate the habit of seeing non-difference between this universe-form connected with regions and themselves. In other words, it is their duty to cultivate the habit of realising the identity between the two. When we would be able clearly to see this identity, then and only then would we be having the knowledge of real duty. When this identity will be realised—

> " What infatuation would be there, what sorrow for the one who sees everywhere identity ? "
>
> (Vide—*Tatra ko mohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ*). Vā. Ya. 40.

Sorrow and infatuation would never torment these persons. For the entire cosmic form or universe-form is one, unbroken, identical. After the realisation ' here there is none else, ' how can a man be infatuated ? Here there is nothing else. All is just one and the same principle. Once this divine insight is secured, the very language

when we speak of obliging others etc is wrong. Whatever is done is done for ourselves only. *Obliging others too here becomes only an expanded form of self-interest,—a pervasive form of self-interest.* Here there is no one who is *para* ' or another. Whatever is done, whether good or bad, is done with respect to and for just *our* selves—and not for others.

Those that plunder others, subjugate others, subject others to thraldom, plunder only themselves, subjugate none others than themselves and subject just their own selves to slavery. The atrocities committed by the communities that have triumphed over others, are known to have been duly avenged, as is well borne out by history. Evidently whatever a man does returns to him, boomrang-like; for, there is nothing different from him. Only if this experience, or better this realisation be there, would the proper path be seen and real duty be known.

Thus has the *viśvarūpa* or universe form connected with region been set forth here. Later, there would be an occasion to set forth the universe-form connected with time. All the worlds including the world of Brahmā are contained in this universe-form in its space-aspect. And all those worlds are transient. To turn now to the limits of time or the bounds of time: ' Time and the quarters ' are two entities and in them is the whole of this universe. We have thought about the form of the quarters. To consider the vast expanse—the far away bounds—of Time—

THE UNIVERSE-FORM OF TIME

The four ages (yugas), Kṛta, Tretā, Dvāpāra and Kali together constitute a ' Great Age ' (*mahāyuga*). One thousand such *mahāyugas* make a day of Brahmā. A night of Brahmā is equally long. Man's life consists of a hundred years. In just one *yuga* is a man born hundreds of thousands of time. It is obviously a problem in calculation to state how many times would a man be born, how many times would he go and come back, in a day of Brahma. The unlimited existence of this mahākāla is so great—indeed infinite—that no one would be in a position to give the number of times a man is likely to go away hence and return. The number of times that insects and worms are born and dead during the period of this *mahākāla* is literally incalculable and so is a human being's life extending over a hundred years. So boundless, indeed infinite, is time. We can put down on a piece of paper that this is the number of human years equal to one hundred years of Brahmā. This, however, does not enable us to comprehend the infinite existence of Time. This is the universe-form of time. On considering as to whether even a drop in the form of a man's life of hundred years can be shown in this limitless *mahākāla*, would we be able to get an idea of the infiniteness of Time.

Man whose life of a hundred years is not equal to even a drop in this infinite Time prides himself on the duration of his life and brags about his achievements! The purpose of giving an idea of the extent of the day of

Brahmā here is only this—that a man should be able to have a correct idea of the insignificance of his life and that he should thus give up his unwarranted pride.

Like thousands of insects that die and get born within the span of our single breath, a man is born and dies infinite number of times during just a momet of Brahma. Where within a single moment's time, a man has an infinite number of births and deaths, would it be possible to say as to how long in the course of that period—Brahma's moment—did some men enjoy his empire, how long did he subject others to slavery, or how long some one strive to fight against slavery ? On having realised the universe-form, the cosmic nature, of this Time, a man would be in a position to grasp his own insignificance quite well. The understanding of the universe-form of region too similarly enables a man to know well his own smalless. For, in this cosmic form, there are suns so great that though their light travels thousands of miles in a moment have not been able to cause their light to reach this mortal world of ours. What an expanse of the sky ! Compared to it our battle grounds are nothing.

Our place

The surport of all this is that if we try to find out our place in the universe-form of region (or space) or in the universe-form of time, the extreme insignificance of our strength is realised. This destroys our egotism. When our egotism will thus be destroyed, there is only one way

of bringing about our elevation viz, *dedicating ourselves*. Aspirants will easily be able to grasp this. From the point of view of space as well as time our extremely limited and the universe-form is compared to it infinitely big. We, therefore, cannot stand in opposition to the universe-form. If we dare do so, we would have ourselves destroyed. Which other way is there then for us to have ourselves elevated ? There is only one way. It is to dedicate ourselves, surrender ourselves totally to that universe-form, to merge our wishes in the wishes divine, to have our action absorbed into the Lord's action or to carry out our duties for the Lord. Only thus does a man attain the form of the Lord and be really blessed or successful in his mission.

Thus are all beings caused to move in the vortex of mundane existence. " Birth again, then death " thus does the wheel continue rotating. Only one among many thousands, only a solitary aspirant can dedicate himself to the unbroken, uninterrupted strength of the Lord. And thus does he attain the Existence, the Indestrutible Essence that is there in all destructible beings (Vide— '*naśyatsu na vinaśyati*' Gītā VIII, 20). That in which there are the infinite beings, that by which has this whole universe been spread out—that same is the Highest Person and He can be attained only by such a devotion—devotion that is unswerving. (Vide— *bhaktyā labhya-stvananyayā*, Gītā VIII, 22). The attainment of this one, is the sole duty of man.

TWO PATHS

Men try to reach the goal by one of the two paths. Some go by the pure path. Others go along the dark path. As all men in the world go along these paths, it has been stated here that—

' this white and this dark path—the two—have been there resorted to by the world from times immemorial. '

(Vide—*śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate*
Gītā VIII, 26)

Many go along the white (pure) path, many along the dark (impure) one. These are also called the paths of merit and demerit. The path of merit is pure and that of demerit is impure. By the pure path the aspirant reaches perfection (*anāvṛttim yati*), and by the other one i. e. the impure one, he gets himself involved into the vortex (*puṇaḥ āvartate*).

The bright half (or the pure side) and the dark half (or the impure side) are the names of these two courses. It is easy for the readers to see for themselves as to how many persons are going along the pure path and how many along the impure path by thinking of their respective villages or of the whole of the country. To consider that the *śukla pakṣa* and the Kṛṣṇa pakṣa here are names of only the two halves of months is wrong. There is is paranomasia or a pun too that is intended here. These names are in fact indicative of the divine and demonaic attitudes of men—attitudes due to which mankind gets

itself divided into two classes–the godly and the demonaic. (Later in chapter XVI a detailed account of these two attitudes is to follow. The divine side is one having a pure straightforward attitude and the demonaic side is crooked and one having an attitude of injury and destruction. On this very account the conflict between gods and demons has been going on from times inmemorial. Day and night; light and darkness; bright and dark—these names are indicative of the two attitudes, the divine one and the demonaic one. These are the bright and the dark courses of men.

One who goes along the pure and straight path reaches his destination definitely, while one who goes along the impure path fails to reach the destination in time. This is our usual experience. Hence one who belongs to the pure side (pure group) reaches a higher place while going along the holy path of light (*ut-tara ayan*). Here the word ' *uttara* ' does not refer to a part of an year. It brings out the idea of a ' higher ' place or plane. The words *agni*, *prakaśa*, *dina*, *śukla pakṣa* and *uttarayaṇa* are thus indicative of the pure path. These are indicative of the path of those who are endowed with the divine wealth (*daivī sampatti*).

Similarly the words *dhūma* (smoke), *ratrī* (night), *Kṛṣṇa pakṣa* (dark half of the month) and *dakṣinayana* are indicative of persons who are following the demonaic path. As the distinction ' *daiva* ' (divine) and *asura* (demonaic) is age-old, these two courses too are age–old.

The virtuous side and the wicked side are both going back to a hoary past. Neither of the two is destroyed. This is what we know from our every day dealings. The eternality (or age-old-nature) of the two is thus evident.

It is proper to consider what the Vedas and the Upanisads have to say about these two paths :

'Ye...śraddhām satyam upāsate te archiḥ abhisambhavanti,archiṣaḥ ahaḥ,ahnaḥ āpūryamāṇapakṣam āpūryamāṇapakṣāt yān ṣaṇmāsān udaṅādityaḥ eti, māsebhyaḥ devalokam, devalokāt ādityam, ādityāt vaidyutam, tān vaidyutān puruṣaḥ mānasaḥ etya Brahmalokān gamayati, teṣu Brahmalokeṣu parāḥ parāvato vasantī, teṣām na punarāvṛttiḥ 15

Ye yajñeṇa...lokān jayanti te dhūmam abhisambhavanti, dhūmād rātrim, rātreḥ apakṣiyamāṇa pakṣam, apakṣīyamāṇad pakṣāt yān ṣaṇmāsān dakṣiṇāditvaḥ eti, māsebhyaḥ pitṛlokam, pitṛlokāt candram, te candram prāphya annam bhavanti, tānstatra devāḥ bhakṣayanti... ākāśād vāyum, vāyorvṛṣṭim, vṛṣteḥ pṛthivīm, pṛthivim prapya annam bhavanti, te punaḥ puruṣagnau hūyante, tato yoṣagnau jayante, lokan pratyutthayinasta evamevanuparivartante, atha ya etau panthanau na viduste kīṭaḥ patanga yad idam dandaśūkam 16

Bṛhadaraṇyaka Upaniṣad VI, 2

This very passage occurs with a few alterations in the *Chandogyopaniṣad* :

Ye...śraddha tapa ityupasate te arciṣam abhisambhavanti arciṣohaḥ, ahnaḥ apūrya maṇapakṣam, apuryamaṇa pakṣad yan ṣadungeti masanstan 1

Masebhyaḥ samvatsaram, saṁvatsarad adityam; adityat candramasam, candramaso vidyutam, tat puruṣo manavaḥ sa enan Brahma gamayati, eṣa devayanah panthaḥ iti 2 Atha ye dattam ityupasate te dhūmam abhisambhavanti, dhūmad ratrim, ratreraparapakṣam, aparapakṣad yan saddaksinaiti masanstan ete samvatsaram abhi prapnuvanti 3 Masebhyaḥ pitṛlokam pitṛlokadadakas'am, akasad candramasam,...esa somo raja taddevanam annam, tam deva bhaksayanti 4 Tasmin yavat sampatam usitva, atha etamev adhvanam punar nivartante, yathetam akasam, akasad vayum, vayur bhūtva dhūmo bhavati, dhūmo bhūtva abhram bhavati 5 Abrham bhūtva megho bhavati megho bhūtva pravarsati, ta iha vrihiyava oṣadhivana patayasti- lamasa iti jayante...yo hi annam atti, yo retah sincati, tad bhūya eva bhavati 6

Chan. Upa V, 10.

The passages convey this: Those who meditate on faith and truth, reach (*arciḥ*) light; from there, day; from the day to the bright half [of the month]; from there to the six months during which the sun goes to the northern direction, from here to samvatsara (*devaloka*), from there to *aditya*, from there to *candramas*, from there to *vidyut* (*lightning*). From there having reached the *manasa puruṣa* they reach the Brahmaloka. There they reach for all time to come i. e. till infinitly. They are not reborn once they have reached there. Now there is another path as follows : Those who conquer many *lokas* by sacrifice, reach smoke; from there, night; from night, the dark half of the month ; from there, the six months during which the sun is going to the southern direction

from there, the pitṛloka; from there, candra and thus they become *annarūpa* i. e. with food as their form. That food is eaten by gods. From there, having in due order reached ākāśa (sky), *vāyu* (wind), *vṛṣṭi* (rain shower), *pṛthvī* (earth), through food into the *puruṣa*, then in the form of the semen into the woman (wife), they are born as men. Thus those who perform action with desire (for fruit), are weltering in the vortex of creation [and destruction]. Those who do not know either of the two paths, become worms and insects.

Thus there is the description of the path after death in both the Upaniṣads. In order to understand this clearly, the same is shown below in a tabular form.

The path beginning with light	The path beginning with light
(According to the Bṛhad-araṇyakopaniṣad)	(According to the Chando-gyopaniṣad)
9 Brahmalokas	10 Brahmalokas.
Along with the mānasa puruṣa	Along with the mānasa Puruṣa

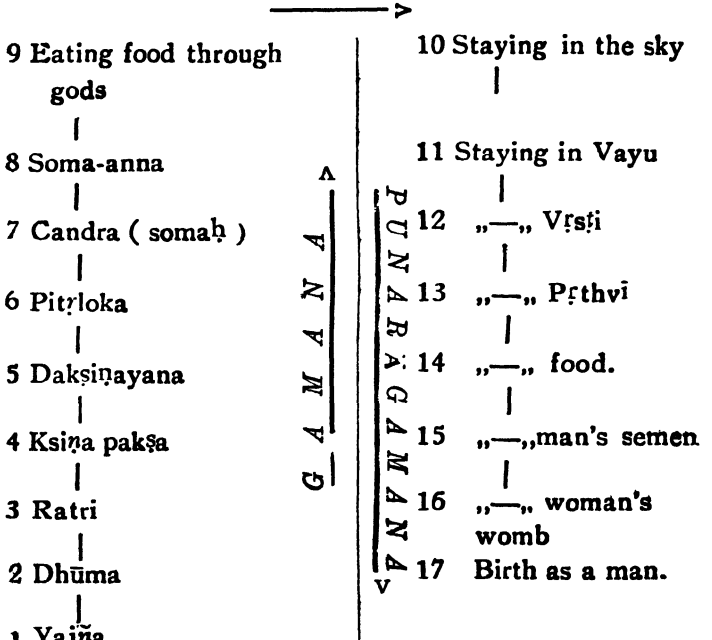
8 Vidyut (lightning)	9 Vidyut (lightning)
7 Āditya loka	8 Candraloka
6 Devaloka	7 Ādityaloka
5 Six months of the Uttarayaṇa	6 Samvatsara
4 Āpuryamaṇa paksa (bright half of the month)	5 Six months of the Uttarayaṇa
3 Ahaḥ-dina	4 Āpūryamana paksa (sukla paksa)
2 Arciḥ-prakasa (jyoti).	3 Ahaḥ-dina
1 Śraddha-satyopasana	2 Arciḥ (jyotiḥ-prakas'a)
	1 Śraddha-tapa-upasanā.

Here on the way where there is the *devaloka* mentioned by the Bṛhadaranyakopaniṣad, the Chāndogya mentions the *samvatsara*. Similarly in the Bṛhadaraṇyakopaniṣad there is the description of going from the *aditya* to the *vidyut*. Here there is one more intervening stage of the journey in the Chandogya viz., the *Candraloka*. If the name of the *devaloka* is taken to be *samvatsara* and if it

be considered to be the truth that after the *aditya* stage, on having stayed in the candraloka only is it possible to have the form of *vidyut*, there would appear no difference between the two. Thus the two can be harmonised. This description is similar at Chandogya IV, 15, 5-6 also. The name of this is here given as the *devapatha*. Now to proceed to the consideration of the *dhumramarga*:

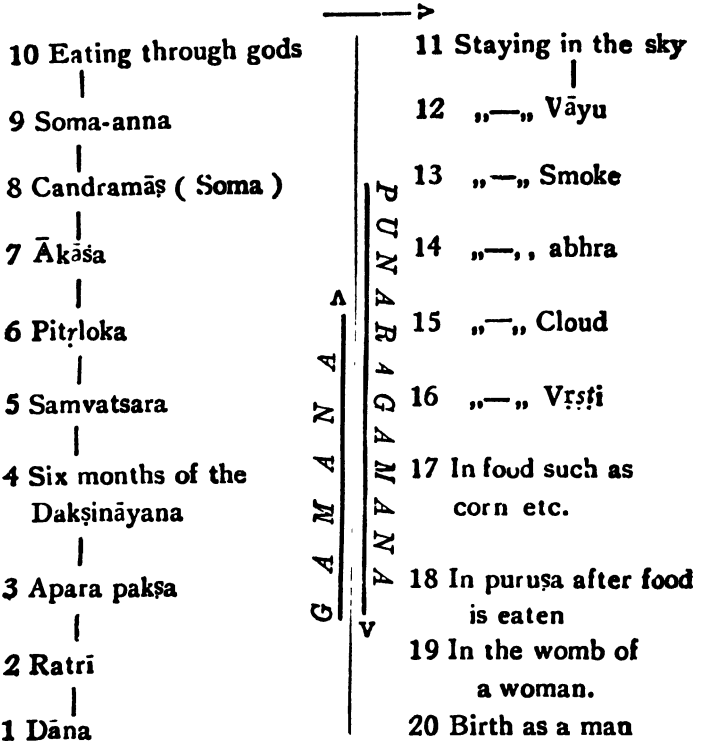
Dhūmramārga according to the Bṛhadāraṇyakopaniṣad

Punarāgamana



Dhūmramārga

(According to the Chandogyopaniṣad)



There are a few additional names in this path. But there is no difference so far as the main principle is concerned. If this path is considered it is understood as to how a person becoming free goes to a higher state and

how the one who is moving in the vortex of (death and) rebirth or coming back returns to the mortal world. Let us now proceed to the consideration of what other Upanisads say of the *devayāna* and the *pitṛyāṇa* paths.

Samvatsaro vai Prajapatiḥ tasya ayane dakṣiṇam ca uttaram ca. Tad ye ha vai tadiṣṭā pūrte kṛtam ityupāsate te cāndramasam eva lokam abhiyajante. Ta eva punarāvartante, tasmād ete ṛṣayaḥ prajākāmāḥ dakṣiṇam pratipadyante. Eṣa ha vai rathiryaḥ pitṛyāṇaḥ 9 Atha uttareṇa tapasā brahmacaryeṇa sraddhayā vidyayā ātmānam anvisya ādityān abhiyajante etad vai prāṇānam āyatanam etad amṛtam abhayam etad parāyaṇam etad tasmānna punaravārtante. 10 Maso vai prajapatiḥ tasya kṛsṇapakṣa eva rayiḥ śuklaḥ prāṇaḥ 11 Ahorātrau vai Prajāpatiḥ tasya ahareva prāṇaḥ rātrireva rayiḥ. 12. (Prasna Upa. 1.)

" Samvatsara is Prajapati. It has two courses—the northward and the southward. Those who follow the path of action, reach the world of *candra*. They are again and again born. Those, therefore, who long for progeny follow this path viz., pitṛyāna or the path of '*rayi*.' Others—sages-make a search of the self through penance, celibacy, faith and knowledge. They reach *aditya*. This *aditya* is the support of vital breaths. This one himself is immortal, free from fear and the highest goal (*parayana*). Those who reach this one return not. A month is prajapati. The bright half of a month is his vital breath and the dark month its '*rayi*.' ' Day and night ' is Prajapati. Day is his *prana*, night his *rayi*. Here it is clearly stated

that there are some going along the path of the vital breath, and that there are others going along the path of '*rayi.*' To turn to the passage in the Mundakopanisad dealing with this very question—

Satyena labhyastapasā hi esa ātmā samyak jnānena brahmacaryeṇa nityam. Antaḥśarire jyotirmayo hi subrhaḥ yam pasyanti yatayah kṣiṇa-doṣāh 5

Satyameva jayate nānṛtam satyena panthāḥ vitato devayānaḥ. Yenākramanti ṛṣayo hi aptakāmāh yatra tat satyasya paramam nidhānam 6.

Muṇḍaka Upa. III, 1

" This self can be secured by truth, penance, knowledge and celibacy. The one whom the holy, self-controlled ones see—that one is this self, bright, of the nature of a flame. Truth alone triumphs. Never does untruth come out with flying colours. With the help of truth alone does one get along the *devayāna* course. Along this path go the sages who have secured the objects of their desire (*āptakāmāḥ*) and attain the highest position of truth." Here is described the *devayāna* path. This path is the one that enables one to realise the highest reality, the self. The path, different from this, naturally binds a man down to a life of enjoyment.

Eṣa devapatho Brahmapathaḥ (Chān. Upa. IV, 15,6.)

The name of *devapatha* has here been given to the path of Brahma. That path which helps one reach Brahma is devapatha and that same is the path of vital

breath (*prāṇa-mārga*). Our consideration of the passages from the Upaniṣads extends so far. In the Īṣa, Kena, Kaṭha, Māṇḍukya, Taittiriya, Aitareya & Śvetāśvatara Upaniṣads, there is nothing clearly stated in connection with the devayāna and pitṛyāna paths. In the Prasna, Muṇḍaka, Chāndogya and the Bṛhadāraṇyaka Upaniṣads there is the description of these paths, becoming longer in each subsequently mentioned Upaniṣad in the order given. From this we infer that the idea regarding these paths developed with the passage of time. To start with the idea was not so very detailed or complete. From the Bṛhadāraṇyakopaniṣad onwards and in the Purāṇas, in particular, the subject has received an elaborate form. This makes the inference that the idea developed at a later stage, all the more irresistible. It is worth while seeing how the Kāthopaniṣad makes almost a passing reference to the topic.

'Hanta ta idam pravakṣyāmi guhyam Brahma sanatanam, Yatha ca maraṇam prāphya atma bhavati Gautama 6 Yonim anye prapadyante sariratvāya dehinah. Sthāṇum anyenusamyanti yathā karma yathā srutam.

Katha. Upa. II, 5.

'O I shall now tell you about the secret, eternal Brahma—as also,—about how the self fares after (a person's) meeting (his) death. Others embodied beings reach the womb (yonim) for the state of having [another] body, while others yet reach the ever standing (sthāṇa) i.e. eternal Brahma. All this happens in keeping

with the rule that a person would attain a state that is in accordance with his action (karma) and knowledge (jñāna). " The idea intended to be brought here is this viz, that the path of action leads to re-birth while the path of knowledge leads to liberation. And this is the original idea. The description of vidya and avidya in the Īsopaniṣad too brings out this very principle, according to the view of some persons. But the meaning of vidya and avidya there is the ' knowledge of the self ' and the ' knowledge of primordial matter (Prakṛti), ' respectively. The universe of discourse there, therefore, is different according to our opinion. In this way we come to know that the description of the paths of light (arci) and smoke (dhūma) was different in the beginning and that later it was made much more extensive and detailed.

To turn now to what has been said in the Veda-mantras about this path :

Dve sṛtī asṛṇayam pitṛnam aham devanam uta martyanam
Tabhyam idam vis'vamejatsameti yadantara pitaram mataram ca. Ṛgveda X, 88, 15.

" We have been hearing two courses of men viz., deva and pitṛ. By those two (courses) does this world go—[this world] which is between the Father and the the Mother [i. e. the Heaven and the Earth]. " Here there are only two courses that have been mentioned. There is no description more detailed or full in respect of the two paths in the Ṛgveda. The Upaniṣads which are

nearer our times than Ṛgveda have set forth the two courses at a considerably greater length. And in the Purans—especially in the Garuda Purana—there is the description of the course given in such a detailed manner as to state what happens every day.

It is quite natural for the readers to put a question here viz ' is this description literally true ? ' The answer that can be given to such a question is this—that it is not necessary to think that this is literally true—though at the same time anything more than this need hardly be said. For, in the Upanisads there are many such things as cannot be taken to be literally true. For instance in what follows there is the description of the moon being higher than the sun :

Kasmin nu khalu apah otasca protasca iti, vayau Gargi iti. Kasmin nu khalu vayurotasca protasca iti, antariksa-lokesu Gargi iti. Kasmin nu khalu antariksalokah otasca protacsa iti, Gandharva lokesu Gargi iti. Kasmin nu khalu Gandharvalokah otasca protasca iti, Ādityalokesu Gargi iti. Kasmin nu khalu Ādityalokah otasca protasca iti. Chandra-lokesu Gargi iti. Kasmin nu khalu Chandralokah otasca protasca iti. Devalokesu Gargi iti. Kasmin nu khalu Deva-lokah otasca protasca iti. Indralokesu Gargi iti. Kasmin nu khalu Indralokah otasca protasca iti. Prajapatilokesu Gargi iti, Kasmin nu khalu Prajapatilokah otasca protasca iti Brahmalokesu Gargi iti.

Bṛhadaranyakopanisad III, 6, 1.

'Water is woven warp and woof into wind, wind into the Mid-region, Mid-region into the Gandharva world, Gandharva-world into the Āditya-(Sun) world, Āditya-world into the Moon-world, Moon-world into the God-world, God–world into the Indra-world, Indra-world into the Prajapati (Lord-of-creatures) world, and Prajapati-world into the Brahma-world." Now, it is impossible to understand this description to be literally true. For, the Moon–world is not the support of the Āditya (Sun)-world. Evidently, the description is one that is not borne out by our experience in the physical world. Similarly,—

'Yada puruṣaḥ asmat lokat praiti, sa vayum agacchati Sa ūrdhvam akramate, sa candramasam agacchati, Sa ūrdhvam akramate sa chandramasam agacchati. Sa ūrdhvam akramate sa lokam agacchati as'okamahimam tasmin vasati śaśvatih samaḥ. (Bṛhad Upa. V, 10, 1.)

'When a man dies, he reaches wind, from there he goes up to the sun,from there he rises, in order, to the world of the moon and the world of Brahman. And there in the Brahman-world, he becomes free from sorrow and stays there for all the time come or to eternity.' Here, there is the description of the world of the moon being over the sun, higher than the sun. It is impossible to understand this literally. Either the world of the moon is not the world of the moon which we know or it may be some other state that is referred to here. Be it as it may, the whole of this description cannot be taken in its literal sense which one naturally understands before aught else. The same description is there in the Śrīmad-Bhagavata too :

Aṇḍa madhyagataḥ sūryo dyāvabhūmyor yadantaram.
Sūryāṇḍagolayormadhye kotyaḥ syuḥ pancavimśatiḥ
Śrī Bhagavata V. 20. 43.

Evam Candramāḥ arkagabhastibhyaḥ upariṣṭāt lakṣa yojanatah upalabhyamānaḥ 9. Tataḥ upariṣṭat trilakṣa-yojanato nakṣatrāṇi 11. Tata upariṣṭat Usanāḥ dvilakṣa yojanataḥ. (Śrī Bhagavata V, 22.)

" At the centre of the Brahma-egg (universe) is the sun. The circumference of the universe is twenty five crores of *yojanas* from the sun. The moon is one lac of *yojanas* away from and higher than the sun. Three lacs of *yojanas* further high are the constellations (naksatra) and two lacs of yojanas over that too is Śukra. " Thus there is quite a lengthy description which cannot be regarded as true in the light of our modern (physical sciences such as) physics. According to our science of astronomy too the moon is not there on the sun. If any one were to try to prove all this to be true, the words would have to be understood in a different sense altogether. It is impossible to understand these words literally. If a statement or two are thus seen to be not quite true, that does not, however, mean that the entire system is wrong, or that other principles of the system are erroneous. Though the description of the world of India etc has thus proved to be doubtful, the main principle is regarding the state of the Self. That remains unaffected.

To bring this long discussion to an end: All this proves only this much that the description of the state

after death as it occurs in the Upaniṣads is *not* to be taken on its face value or in its literal sense; that it is to be taken in its implied sense. Some readers would ask 'how should this implied sense be understood in this context?' As a reply to the question it can be stated that the words that indicate this implied sense are as follows:

Śuklapakṣa	*Kṛṣṇapakṣa*
Śuddhapakṣa	"
Śuddha-marga	*Kṛṣṇamarga*
Āpūryamaṇapakṣa	*Apaksiyamanapaksa*
Śraddha, Tapa	*Yajña*
Tapa, Brahmacarya / *Vidya, Jñanamarga*	*Karmamarga*
Devayana	*Pitryāna*
Uttara ayana	*Dakṣiṇa ayana*
Uttara gati. uccatara gati	*Dakṣiṇagati*

These words indicate the implied sense. The name of one is 'pure' and that of the other is 'dark.' It is here that the nature of the two paths is determined. 'Āpūryamaṇa' signifies one that fills, nourishes, makes complete and 'apaksiyamana' signifies one that causes reduction. The pure path is the one persons proceeding along which experience all the time that they are making themselves full or perfect and those who go along the dark path—have an experience of having themselves reduced. For when the accumulation of meritorious deeds exhausted

they fall from the heavenly world. In one path i. e. while going along it, there are celibacy and knowledge that one has. Along the other path, there is only action. It is possible to be (**uttara, ut-tara** i. e.) higher by following one path. While traversing the other, there is no such possibility. On the contrary, the followers of this are sure to come back again and again. Thus it is that the words stated above give an idea of the nature of the paths. Regarding the description of the path of action that occurs here, the Upanisad has to say the following :

' Ehi ehi iti tam āhutayaḥ suvarcasaḥ sūryasya rasmibhiḥ yajamanam vahanti. Priyam vacam abhivadantyaḥ arcayantyaḥ esa vaḥ punyaḥ sukrto Brahmalokaḥ '

Muṇḍakopaniṣad I, 6.

" ' Come, come, ' thus do the oblations invite the sacrificer and they carry him along the rays of the sun. The utter sweet words—' this holy world is for sacrificer.' Regarding this, it is further stated—

' *Avidyāyām antare vartamanaḥ. Janghanyamanaḥ pariyanti mūdhaḥ andhena eva nīyamanaḥ yathā andhāḥ*

ibid, I, 8.

' These followers of the path of action are in their hearts full of ignorance, nescience; but they consider themselves to be very learned; hence those fools like blind men led by (other) blind men, fall into pits and thus reach ' very low state. '

This is the description of those who go along the dark path. ' Those who can see follow others that can

see ' would be the description of those who go along the pure path. This makes it quite clear as to which path is beneficial and which one is full of affliction.

One of the paths consists of penance, celibacy, knowledge, right understanding. The other is full of actions prompted by blind faith. Thus do the two paths get themselves distinguished from each other. The pure path leads to Brahman, the impure one to enjoyments. Hence is one, called the ' path of vital breath ' (prāṇa), while the other is named as the ' path of wealth ' (*rayi*). As attachment to enjoyment surely brings about the destruction of the person indulging in them, the Bhagavadgītā has laid down the need for being free from attachment of enjoyment.

The terms ' **yajña,** ' ' **sannyāsa** ' and ' yoga ' etc have been used in a special sense in the Bhagavadgītā such as was not assigned to them ever before. Similarly, the terms **śukla pakṣa** and **kṛṣṇa pakṣa,** as also ' **jyoti** and ' **dhumra** ' have been used of the ' **devayāna** ' and ' **pitṛyāna** ' respectively, with a special sense in view. If they are understood in their literal sense which—is the obvious one—the rest of the teaching of the Bhagavadgītā would not well go together with this position.

THE ŚUKLA AND KṚṢṆA PATH

The two words (sukla, Kṛṣṇa) themselves bring out the nature of the paths. To go along one path ensures purity. Going along the other brings darkness or a tainted

name in its train. Those from among the people who pursue enjoyments are going along tne dark path. Those, however, who follow the path of self-dependence and self-reliance are going along the pure path. Once there two words—śukla and kṛṣṇa are kept before our eyes as referring to the two paths, it is scarcely necessary to write anything in fuller exposition of the same.

There are thus the two consequences, different from each other, of the pursuit of the one or the other of the two paths. Pursuit of one enables one to attain freedom, that of another involves one in misery. One who knows this well is never deluded as to what he should do. This evidently means that he does not get himself involved in the enjoyment of various objects. He goes along the path sacrifice, which is pure, and gets himself elevated. A fruit many times as great as the one that men secure as a result of the study of the Vedas, sacrifices penanee, giving away of gifts, is secured by resorting to the path of sacrifice or abandonment (*tyāga*) i. e. by practising the abandonment of the fruit of actions. Readers should well understand these terms and having well grasped this principle and gone along the path of freedom, attain the highest position.

HERE ENDS THE CONSIDERATION OF THE EIGHTH CHAPTER.

Subhasitas

(Excellent sayings) from the

EIGHTH CHAPTER

1

'DEFINITION OF ACTION (*karma*)

Bhūta-bhāvodbhava-karo visargaḥ karma-saṃjnitaḥ'

VIII,3.

' The special effort of every being to elevate his own (sva) being or nature (bhāva), is called *karma.* '

2

THE POWER OF CONTINUOUS THINKING

'*Yam yam vāpi smaran bhāvam tyajatyante kalevaram*
Tam tam evai eti Kaunteya, sadā tadbhāva-bhāvitaḥ

VIII, 6

' Whatever being (entity) a man remembers at the time of leaving his body, being influenced by the same, doth he reach that (being or nature or entity). '

'*Mayi arpita-mano-buddhiḥ mām eva eṣyasi asaṣśayam*'

VIII, 7

" Having dedicated the mind and intellect to the Lord, a man will definitely attain the Lord Himself. "

'*Abhyāsa-yoga-yuktena cetasā nānyagāminā*
Paramam Puruṣam divyam, yāti Pṛātha anucintayan

VIII, 8.

" By repeatedly practising meditation on the Lord by making the heart one-pointed, a man attains the highest person i. e. the Lord Himself. "

' *Ananya-cetāḥ satatam, yo mām smarati nityaśaḥ*
Tasya aham sulabhaḥ Partha, nityayuktasya yoginaḥ '
VIII, 14.

" With mind one-pointed, he who ever remembers the Lord, easily reaches Him. "

3

REMEMBERING THE LORD

' *Sarveṣu kāleṣu mām anusmara yudhya ca* ' VIII, 7

' Remember the Lord on all occasions and fight [the battle of life]. '

This means ' first remember the Lord and then carry out your duty such as fighting etc '

4

IMPORTANCE OF KNOWLEDGE

'*Naite sṛtī Pārtha jānan yogī muhyati kascana*' VIII, 27

" The *yogi* who knows these two paths, is never deluded. "

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SHRĪMAD

BHAGAWAD-GITA

With a Commentary explaining the Object of Human Life.

CHAPTER IX

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CHAPTER IX

The Yoga of the Royal Lore and the Royal Secret

(or the highest secret)

Rājavidyā-Rājaguhya yoga

(1) The sacred and indestructible royal duty.

श्रीभगवानुवाच—इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

The divine Lord said—I am imparting to you this extremely secret knowledge [*jnāna*] accompanied by higher knowledge [*vijnāna-sahita*] as you are free from jealousy—[this knowledge] having secured which you will remain away from the inauspicious state. This knowledge is the most important, the most secret among the secret, the highest, holy and indestructible, such as can directly be experienced, easy to practise and one of the nature of duty whole and entire. O Arjuna who are practising the highest of austerities [*parantapa*] ! persons not having faith in this duty[or

path of duty], failing to reach *Me* [the Lord], wander again and again along the path of mundane existence [only too]full of death [or brith and death] again. 1-3.

[*By securing real knowledge and real higher knowledge, a person becomes free from the inauspicious state. This very knowledge accompanied by higher knowledge is the highest lore, the most perfect knowledge and the most secret philosophy. This itself is the highest duty* [*or path of duty*] *of men, the best of all, indestructible i.e. eternal, sacred as also one that can be experienced by every one on account of its being directly perceptible. It is easy of understanding and therefore one that can be easily followed. Those who would not have faith in this path of duty would not be in a position to attain the nature of the highest Lord. They would, instead, remain in this mundane existence experiencing now and again the misery in the form of death. 1-3*]

MEANING RELATED TO THE ROYAL LORE :

" The royal lore having known which men never experience an evil state, that extremely secret lore accompanied by higher knowledge shall I impart to you. 1. This [royal lore] is the lore of governing a state (or ruling a kingdom); this is the secret of the best of kings (*rājaguhya*)enabling them to carry on their duty of ruling their kingdom. This helps men to raise themselves to the highest state (*uttamam*) and be holy (*pavitram*). This involves no great expenditure (*a-vyaya*). On the contrary it enables men to secure the highest benefit. This can be directly experienced (*pratyakṣa-avagama*) by anybody and this is very easy to carry out (*kartum su-*

sukham)— extremely easy to practise indeed. 2. Those who would not have faith in this royal lore would not be perfect (persons) and would be victims of untimely death and a variety of (series of) miserable conditions. 3.

The purport : This is the main lore of ruling a kingdom (or carrying on the administration of a kingdom). If a kingdom is ruled in keeping with this lore a man secures uniterrupted good and he never is required to face any calamity or misery. This is the secret lore of ruling a kingdom. A man must ever bear this in mind. Where this would be the way of ruling a kingdom, people will attain the highest perfection and they would be scaling greater and greater heights of holiness. For ruling a kingdom in this way, there is no extra expenditure that has to be incurred. Far from it, such a way of ruling a kingdom requires a far less amount of expenditure. A man is directly benefitted by this. This is what every body can experience. It is very easy to rule a kingdom in this way. Those persons who would not have any faith in this way of ruling a kingdom would not be " perfect men" and would continue to suffer an infinite amount of difficulties and misery. 1-3.

THE SECRET YOGA (*Guhya-yoga*)

(1–3) In this chapter, the divine lord is describing the secret yoga (or path). This itself is called the ' *gupta-yoga, guptavidyā, guhyavidyā, rājayoga, rājavidyā* ' etc. As this knowledge is the best among all lores, or of all knowledge or of all *yogas*, this is called the *rājavidyā* and the *rājaguhya* (i. e. the royal lore and royal secret). If one

chooses, one may call this "the king of lores" or the "emperor of all that is of the nature of secret knowledge." We are, however, not convinced that this second meaning may be true. For, this knowledge that has got itself manifested through the divine Lord Śrī Kṛṣṇa in the Bhagavad-gītā, cannot be said to be meant exclusively for the Kṣatriyas. This knowledge has been imparted for the elevation of the entire mankind. That knowledge which may be shining brightly on account of the lustre of the kings (Kṣatriyas) only or that knowledge which may be the secret knowledge of kings (*kṣatriyas* only), can be intended for the kṣatriyas alone ! In the Bhagavad-gītā, there is no instruction that has been imparted with a view to elevate or give prominence to any particular race or caste. On the contrary the divine Lord is imparting whatever he wants to in the Gītā with a solemn declaration to raise the whole of mankind spiritually : *women, vaisyas* [trading class] *śūdras, those with an evil origin i. e. obviously the Cāṇḍālas too attain the highest state ' Gītā IX, 32.* In the Gītā has been expounded that highest knowledge which brings about the good of all persons, that knowledge which works this wonder (of lifting up all). " Even if the worst of evil-doers (or sinners) were to devote himself to the Lord, he can be taken to have become a saint. For, he has *resolved well.* Soon enough he would be a very pious soul (*dharmātma*) and earn everlasting peace. A devotee of the divine Lord never perishes " Gītā, IX 30-31. There is not the least uncertainty about this promise of the Gītā.

THE ROYAL LORE.

(*Rāja-vidyā*)

All other lores are intended for individuals having some specific characteristics. But this is the holy lore that brings about the good of the entire humanity and hence is this called *rāja-vidyā* or the highest knowledge. There is no partiality shown to any individual here. There is no exclusive right given to any caste in regard to this lore. The entire mankind is welcome to attain this royal lore and secure happiness that knows no end. Readers should pay attention to this meaning—one of the many that are possible—here.

THE LORE OF RULING A KINGDOM.

There is another meaning of rajāvidyā too that can be understood in the present context. This lore is one of running the administration of a kingdom. In this sense this is the lore of kings (*rajñām vidyā*). How should the ruler rule his kingdom ? How should the servants of the ruler be entrusted with some duty to carry the same out so as to secure an efficient administration ? How should every individual staying within the bounds of the kingdom behave ? How should the subject conduct their affairs especially in respect of their relation to each other ?— It is exposition of these and similar questions that this lore of the administration of a kingdom and of a harmony among the subjects is taught here. In the light of this lore " *all would be looked on with an attitude of equanimity*

—*whether they be Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, Caṇḍālas, women, those with an evil origin, dog-eaters, learned men, cows, elephants or dogs* " Gītā V, 18. In the administration of a kingdom which will be in keeping with the Gītā, all would be treated with equanimity. Evidently there would be no partiality shown to anyone in this administration by virtue of his birth or caste.

In the administration of a kingdom which would be in keeping with the Gītā all persons would abandon the fruit of their actions. Nobody would reserve the fruit of actions for being enjoyed by himself exclusively. There would be no accumulation with a selfish purpose. It follows that in keeping with this " royal lore " of the Bhagavad-gītā a Brāhmaṇa will impart instruction, would propagate knowledge and make the subjects rich in possession of lores and knowledge. He would not charge any fees, however, for this work of teaching. He would dedicate the fruit of his labour to the Lord of creatures. In consonance with this " royal lore, " a Kṣatriya will protect the kingdom, would control villages, keep watch all over, punish the wicked, fight for the sake of the preservation of the good against the evil. He would, however, dedicate all these acts of his and fruits thereof to the lord of creatures (or subjects—*prajāpati*). The Kṣatriyas too would not go on accumulating the fruits of their actions just for being enjoyed by themselves. The Vaiśyas also will carry on all their activities such as agriculture, cattle-rearing, trade and commerce, lending money and receiving

the same again. But whatever profits they would realise, they would devote to the lord of the subjects. They would not keep them for their personal advantage or enjoyment. The Śūdras too will bring about an all-round progress in all crafts and arts and *serve* people. They would not keep their earning just for themselves. They would dedicate the same to the Lord of Creatures (or subjects). Similarly the Niṣādas and other persons too would dedicate the fruits of their actions to the Lord of the Subjects (the protector of the subjects or the ruling state) and none would keep the same for a selfish purpose.

All people—Brāhmaṇas, Kṣatriyas, Vaiśyas. Sūdras, Nisādas etc—would reach the highest amount of perfection in their respective natural (sahaja–born with them) activities. Whatever they would do, they would do with the highest amount of skill (Vide–*Yogasthaḥ kuru karmāṇi*–Gīta, II 48 and *Yogaḥ karmasu kaus'alam*, *ibid*, 50). Whether they succeed or they fail, they would all carry out their activities, irrespective of either, knowing well that it is their duty to carry out the activities (Vide—*Siddhyasiddhyoḥ samo bhūtva*, Gītā II 48 and XVIII, 26) All persons would dedicate the fruits of their actions to the Lord of Creatures (Vide—*Brahmārpaṇam...Gita* IV, 24) and none would accumulate things with a view to enjoying them in a selfish manner.

Every one would think, ' I am serving the Highest Lord by my actions ' (Vide—*Svakarmaṇā tam abhyarcya siddhim vindati mānavaḥ*—Gītā XVIII, 46) and would

thus carry out his actions in a spirit of service of the Lord. A physician would examine his patient with the feeling—'*In the form of this patient, it is the highest lord that has approached me and it is my duty to serve this one by my action.*' A teacher would impart instruction to his pupil with the feeling.' *It is the highest lord himself that has approached me in the form of this pupil and it is my duty to serve the Lord by my act of teaching*' A judge would feel 'here these two that are standing as plaintiff and defendant before me are but the highest lord in these forms and I am here to serve Him by giving a judgement that would be at once impartial and the best (or the best because impartial)." A wife would say, ' I shall serve by my womanhood the highest lord in the form of my husband.' A husband would say 'the lord has himself become my companion in the form of my better half and it is my duty to serve Him and please him by carrying out my duty as a husband." Similarly a warrior going to the battle field and fighting bravely would feel, ' the Lord himself is standing in front of me in the form of my opponent and it is my imperative duty to serve Him by carrying out my duty viz fighting in the best possible manner." Thus would every individual do his (or her) duty most efficiently and satisfactorily and secure the best possible success. Doing one's duty and doing it well is itself the service of the Lord (Vide—*Mānuṣīm tanum āś'ritam bhūta maheśvaram bhajanti*, Gītā IX, 11-13). Having thought ' the Lord himself is standing in front of me in the form of the 'five

people (*pañca jana*), ' to serve Him would itself be the duty of every one. Even after serving Him no-one would keep the fruit of his action with the purpose of enjoying it all by himself. Instead the fruits of the actions of all would be dedicated to the Lord of Creatures [i. e. the Highest Lord or God].

All the people that would be staying in the kingdom set forth by the Bhagavad-gītā would serve the Lord most devotedly. without the least feeling of any difference between themselves and the Lord :

" Ananyāḥ paryupāsate "

(" They serve me or worship me without being devoted to any one else, having totally identified themselves with me ")

" Ananyenaiva yogena dhyāyante " (Gīta IX 22)

(They meditate on me by yoga where there is no thought of any one else) *ibid*, XII, 6.

Having given up the idea ' I am different from th ose who are standing in front of me, ' and with a firm belief (or conviction) ' The All Pervading Person (or Cosmic Person ' Virāṭ Puruṣa ') is only we ourselves put together, and there is only one reality that exists—which is what is constituted by all coming together (Vāsudevaḥ *sarvam*, Gītā V II, 19), would people serve the highest lord with their respective actions fixed by the nature of their being (*svabhava-niyata*). *Serving all (or the cosmos) would thus be their own duty—their own duty born along with them.*

In this kingdom there would be a Prajapati-samsthā or the Institution in the form of the Lord of the Subjects. Its controller or director would be the Lord of the Subjects himself. This very institution would have another name viz. *Gaṇa-samstha* (the Institution of the hosts of people) and its controller or director would be (known as) Gaṇapati (or the Lord of the Hosts). Here there would be the arrangement— a systematic arrangement— of the hosts or groups in keeping with the duties and professions of people (*Catur varṇyam guṇa karmaśaḥ* Gītā, IV, 13) There would be a perfect statistics as to the number of men, women, infants and adults in each group. There would be a very fine record showing who is standing where, what is his duty etc. There would be none outside the 'Institution of the Hosts.' Every host will have a president who will be known as the Gaṇapati. Many gaṇas will constitute a circle of guṇas (or a *Gaṇamaṇḍala*). The president of this would be known as the 'President of the Gaṇamaṇḍala. ' The Lord of the Subjects (*Prajāpati*) would exercise a control over all these and he would cause control to be exercised over these.

The *Gaṇapati* and the *Gaṇamaṇḍalādhyakṣa* would consider matters such as the work done by each *gaṇa*, the fruit thereof, the way of putting the same to some use etc. The whole of this work would be done by the Prajapati himself but in the proper manner i. e. through the Institution of the Prajapati and in consonance with a consideration as to the proper channel.

All in a *gana* would do their duty in the best possible manner. Doing one's own duty and doing it best—this would be the job of every gaṇa i. e. every person (Vide—Karmaṇyeva adhikaraste Gīta II, 47). A consideration regarding the fruit of that job would be done by the Prajapati. For, all that would thus be devoted to and engrossed in their respective duties, all those that would not keep the fruit of their actions with themselves with a selfish purpose have to be helped in the matter of their "*yoga kṣema*" (maintenance or acquiring something new and preserving what has been acquired) by the Lord of the Subjects himself, may, their " yoga-kṣema " is the duty of the Lord of the Subjects himself and of none else :

'*Teṣam nityabhiyaktanam yogaṣnmam yahamyaham*'
(Gītā, IX, 22.)

which means that the maintenance of those who are ever devoted to their own duties would be carried out or achieved through the Lord of the Subjects. None would be required to worry or bother himself about his maintenance. Due to the efficient administration of the kingdom, every one would get whatever and in the manner he wants and all would be in a position to be happy in regard to their maintenance.

Every one will act in a spirit free from the influence of greed. All would act in consonance with the rule of '*asteya*' i. e. abstention from stealing etc and thus the wants of all will be reduced a good deal. There would, therefore, be a smaller number of quarrels or conflicts and all would be living a happy life.

Thus has this ' royal lore ' been set forth in the Bhagavadgītā. To describe this at full length would necessitate the writing of a big work. Hence the manner in which the dealings of people would take place in a kingdom ruled in keeping with the lore of the administration of a kingdom has been very briefly indicated here. Readers would be in a position to visualise very well the picture of the administration a kingdom accepted by S'rī Kṛṣṇa, if only they think about the matter. This ' royal lore ' (*rāja-vidyā*) is the lore of running the administration of a kingdom. And just this is the ' *raja guhya* ' i. e. the secret of the most efficient administration of a kingdom. This itself is secret knowledge and through it can the king and the subjects secure an uninterrupted happiness. If this administration of a kingdom continues and continues long enough, a day is bound to dawn when without any special effort to run the administration the dealings of the kingdom would take place as a matter of course. For, all people would by the time be without any (selfish) expectation. Even while the duties would be carried out, all people would be experiencing a state of absence of authorship. **That alone is the best kingdom, where the king and his officers are not required to do anything and where people's own government and *good* government (*svarajya* and *surajya*) work themselves out [without any special effort on the part of any body.].** All persons become self-governed (or self-controlled) to such an extent that even in the absence of anybody to urge [or stop] them, they go along the straight path leading to the destination. There is not the least deviation or straying away on their part.

SECRET KNOWLEDGE

This is the secret knowledge of the administration of a kingdom (*rājaguhya*). This itself is the most secret means of happiness. This itself is taught in the Gīta from the beginning to the end and yet it is not quite manifest anywhere. For, it is in such a secret manner that it has been imparted.

DUTY LEADING TO HAPPINESS.

That a knowledge of which enables men to be away from the inauspicious (*aśubhat mokṣyase*) and secure the highest among the auspicious, that along with higher knowledge has been set forth here. This is very easy to practise (*kartum susukham*) and requires no very great effort. Likewise, this is what can be directly experienced (*pratyakṣāvagamam*). Whosoever acts in keeping with this would secure happiness directly. Here there is no indirectness such as is there in the teaching which requires a man to do something here in the present life, promising him that there in the heavenly world or in the next life he would win happiness. **A follower of this path taught in the Gīta can experience happiness directly, while he is alive, just here in this world.**

' Even a little of this when practised saves from a great (object of) fear or danger ' (Vide—*Svalpam api asya dharmasyā trāyate mahato bhayāt*, Gīta, II, 40)

It is, therefore, a knowledge that gives all the best of happiness (*susukham*). It makes all holy (*pavitram*). It removes all kinds of defects and is altogether astonish-

ing and one yielding unbroken happiness. This is the duty of a man who has attained perfection(*dharmya)*. The duty of all becomes evident from this. By carrying out this duty can a man be happy–only so can he be full of joy. There is no doubt regarding the truth of this proposition.

THE NOT–BELIEVING ARE UNHAPPY

The duty of man leading to highest happiness has been stated, as set forth above, by the divine lord. But there are a number of persons who have no faith or no belief. They do not regard such statements of their duty reliable. They try to enjoy the fruits of their actions selfishly and to accumulate such fruits for the purpose. Such not–believing persons *(asya dharmasya aśradadhānāḥ)*, who have no credence in the real path of duty and who are ever busy in enjoying the fruits of their actions, never reach the Lord (*aprāpya mām*) and keep on struggling hard on the path of death *(mṛtyu-samsāravartmani nivartante)*, This evidently means that they experience ever and anon an infinite number of difficulties, an infinite amount of misery.

Those persons who in this manner do not go along this path become unhappy. This is what the Gitā has taught here. Having well grasped this all should go along the path of the abandonment of the fruit of action and along that path alone as laid down in the Gītā and having well understood the royal lore and carried out the administration of a kingdom in keeping with it should they make all others happy.

(2) The might (or greatness) of the unmanifest.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

Instruction imparted to those who are free from the influence of jealousy.

It must well be remembered here that this instruction has been imparted to one free from jealousy ('*anasūyave*' Gītā, IX, 1) [a person who entertains no jealousy or hatred, a person who is free from such defects as impatience with other people's prosperity or elevation is known as an *anasūyu*], free from hatred and who can be happy at other people's prosperity. Only such a person is entitled to this instruction. Those who are full of jealousy and who go on spreading about feeling of hatred, those who cannot bear other's prosperity would not believe in this instruction. They would not act in keeping with this teaching. Those non-believing persons live only to experience misery.

To turn next to the description of the path of duty for all men that the Lord is setting forth in a secret manner.

By me [the Lord] having an unmanifest form is this entire world stretched out or pervaded. All beings are in me but they are not in me. And in me there are not all beings either. See this divine *yoga* of mine. I am the sustainer of all beings. And yet I am not in them. All the same my self is one that causes all beings to come into existence. As wind that moves everywhere ever stays in ether alone, all beings are there just in me. Grasp this [well]. 4-6.

[*The Lord has stretched out the whole world and He has pervaded the same. The totality of things have resorted to Him. But He has not resorted to them. Evidently he has resorted to his own power. Though all things are there in Him, they are practically not existing though existing. The Lord feeds all, protects all and yet is not bound up by them. The self of the Lord causes the origination and development of beings. As there is wind in ether (sky), there are all these objects in the Lord. An aspirant should devote his attention to this. 4-6.*]

MEANING RELATED TO THE ROYAL LORE—

By means or on account of royal power which is not manifest (avyaktamūrtinā), this entire administration of the kingdom—progressive administration of the kingdom—is going on and going on efficiently (*ta-tam*) and the same non-manifest royal power has pervaded the entire kingdom. All people (*sarvabhūtani*) resort to just this royal power (*tatsthāni*), but this royal power does not resort to all people (*teṣu na avasthitaḥ*). Obviously

this royal power though resorting to (or connected with) the people, is independent of them. 4. And all the people, though resorting to the royal power [*bhūtāni tatshāni*] are practically independent. This very possession of (lit-connection with, *yoga*) lordship or mastery [*aiś'varya*] of the royal power is worthy of being well seen [*aiśvaram yogam pas'ya*] i. e. well understood. The royal power feeds and protects all beings (*bhūtabhṛt*), yet it is not bound up in them (*na ca bhutasthaḥ*). The soul of the royal power (*ātmā*), is the cause of the prosperity of all beings (*bhūta bhāvanaḥ*) 5. As (yatha) there is wind in ether (*ākās'asthitaḥ*), and yet it can move everywhere, the subjects, though bound by the administration of the kingdom, can bring about their own progress. 6.

The purport : The administration of a kingdom should be such as to be actively working, fully alive to its responsibility everywhere. The dealings of all should be going on as a result of their resorting to it. But the administration of the kingdom should not be bound up (or involved) in any of these dealings. It should carry out its work everywhere but it should not be affected by anything. At every place there should be a master (or controlling officer, *īśa*) and there should be an overlord (*Iśvara*) presiding over them all. The administration of a kingdom should thus go on effectively by reason of the royal power. There should be the feeding and protection of all beings and yet the king should not be attached to or involved in any dealing. Even while remaining independent, he should be the impeller, goader of all bringing about the prosperity of all.

❀

Ether (sky) is as though royal power and in it there is wind in the form of the subjects. Wind resorts to ether. In ether it is that wind moves about. Though bound up in ether, it has the necessary freedom to move about. Thus should the subjects be in i.e. under the control of the royal power. Thus should they prosper and make their life significant (or purposeful). 4–6.

THE ETERNAL RELATIONSHIP

(of philosophical principles with the *adhibhūta* and the *adhyātma* spheres).

It is necessary to expound here as to what kind of relationship there is that obtains between the principles of philosophy and the lores in the sphere of the beings (*adhibhūta*) and in that of the body (*adyātma*). As long as this relationship is not properly grasped, it is not possible to clearly follow that ' secret royal lore ' of which the Bhagavad-gītā is full. That there is the royal lore and the royal secret in the Bhagavadgītā is what has been stated at the beginning of this (the ninth) chapter. No-one would, therefore, entertain any doubt about it. It is likely, however, that readers would entertain a doubt as to whether the lore of running the administration of a kingdom is taught in this chapter. People would be thinking mostly that no such lore is taught here. There would be many who would think— if an attempt be made to show that there is the lore of running the administration of a kingdom—that this is artificial or laboured. Nor would a person considering such an attempt to be laboured expose

himself to any censure or blame. For, this has been the trend of the interpretation of the *gītā* so far. As no-one has so far maintained that there is the lore of the administration of a kingdom in this chapter, it would be improper to blame a person who would entertain doubt as to whether it *is* taught here. Without dilating upon this point, therefore, we proceed to indicate the principle that is taught in this chapter.

The philosophy that is taught in the Vedas, the Upaniṣads and the Bhagavadgītā as also other philosophical works is taught after having been divided into three parts viz., the *adhidaivata* (pertaining to the divinities), the *adhibhūta* (pertaining to the beings), and the *adhyātma* (pertaining to the body). In many places only one of the three divisions is described. In others two of these divisions are described. In others yet all the three divisions are set forth. Places where all the three divisions are fully described are few and far between. It has been therefore the work of those who study the principles to understand the remaining divisions too while reading the description of one of them and to understand them in the light of that very division which is described in any context.

In the Bṛhadāraṇyakkopaniṣad and the chāndogyopaniṣad, the phrases such as '*atha adhidaivatam* (now regarding the sphere of the divinities),'*atha adhibhūtam*, (now regarding the sphere of the beings) ' and ' *atha adhyātmam* (now regarding the sphere of the body) ' are used and an indication given as to which description is

related to which of the three divisions. But there are very few such places [in the Upaniṣadic range].

In order to be able to understand this subject matter well, it is necessary to remember that the rules in all these three places are similar to each other and that evidently when rules in one place are well grasped those in others can be understood without any effort. The universality of the truth of these principles of philosophy must be grasped. If this universality of the truth of philosophical principles be well grasped and *only* if it is well grasped would it be evident to a person as to how by the persua of the philosophy of the Gītā, the principles or rules of the administration of a kingdom can be followed or mastered.

THE SAME RULE IN ALL THE THREE SPHERES.

(1) With the ' *adhidaivata* ' aspect the highest self and divinities such as Agni etc. are considered. (2) With the ' *adhibhūta* ' aspect it is the totality of living beings that is considered. Here the word ' *bhūta* ' primarily refers to the living beings. All the same as the human society is what is understood as being referred to by the word, it is expressive of the same (i. e. human society). (3) With the ' *adhyātma* ' the individual self and the aggregate of sense-organs that are there in a body—and their relation to each other-are grasped. It deserves to be noted by the reader wishing to know this subject-matter well that there is the same set of rules ' seen ' by the sages (endowed

with prophetic visio) and incorporated into the *śāstric* works which operate in all the three spheres. And it is on this very account that this philosophy is enduring, nay, eternal. Herein lies the 'prophetic vision' of the *ṛṣis* (Vide—*ṛṣirdarśanāt*). To turn now to the rules:

Adhidaivata	*Adhibhūta*	*Adhyātma*
Paramātmā	Mahārājaḥ	Ātmā Jīvātmā
Prakṛti-Mahattattva	The Council of ministers (mantri-pariṣad)	Buddhi (Intellect)
Vidyut	The controlling officers	Mind
Divinities such as the Sun etc.	Officers in charge of provinces, villages, etc.	—Eyes etc.
Viṣva (Universe)	The subject s (*prajājana*	Body.

Even if this much part of the relation be understood, it would be sufficient for our present purpose. As the Highest Self is the presiding divinity of the whole world as also its director and protector, the emperor [*samrāṭ* = *mahārājaḥ*] and the individual self are the presiding divinity and the director of their empire and body, respectively. Just as there is the cosmic intelligence in the form of the principle called Mahat giving counsel to the High-

est Self, there is the council of ministers to give counsel to the king. The council of the representatives of the subjects too serves the same purpose. In a like manner, there is the intelligence [of a person] giving counsel to the individual self. Just as the divinities such as Agni, Vāyu, Sūrya [Fire, Wind, Sun] etc carry out their appointed duty under the supervision of the Highest Self, the aggregate of sense-organs such as the eye, the ear, the hands, the feet etc. carry out their natural duties [or duties born with them] in their respective spheres under the supervision of the individual self. Similarly the heads of villages [or village *patels*], officers in charge of provinces, commanders-in-chief of armies and other officers carry out their respective duties in the several spheres under the supervision of the sovereign ruler. Like the mind which is the controlling principle of all senses, the prime minister is the controlling principle in all dealings of the administration of a kingdom. In a like manner *vidyut* [lightening] is the controlling principle of all in the cosmos. If the readers think along these lines, they will be in a position to understand how the same set of rules is operating in all the three spheres. This itself is the eternal i. e. unchangeable secret knowledge.

Philosophy that would be expressed in words would be expressed in respect the Highest Self. If this knowledge is grasped properly and the *ādhibhautika* sphere be thought of [in the light of the same], the knowledge of the royal lore would be obtained. And if the *adhyātmā* sphere

is thought of in the light of that knowledge, there would result the knowledge of the rules of the elevation of an individual. If an individual is ignorant of the *ādhidaivika* sphere, he should observe very carefully the happenings in his own body and infer on the basis of the rules governing those happenings the principles operating in the nation [kingdom or state] as well as the cosmos [*vis'va*].

Thus would the readers be able to understand how by knowing the principles of the science called philosophy i. e. by knowing philosophy or grasping knowledge and higher knowledge, the principles of the administration of a kingdom too can be understood. Many rules or principles such as that of the abandonment of the fruit of actions, related to this very subject-matter, have been stated earlier in the Bhagávadgītā. People are under the impression that these rules or principles have been laid down [or stated] only for the sake of the heavenly world and salvation to be won after death. This, however, is a wrong impression. All these rules or principles have been stated with the purpose of applying them to the spheres of the administration of a kingdom or to that of the administration of an empire. The Aryas have failed to follow these principles since long and hence have they reached a deteriorated state. Even when such a perfect science along with knowledge and higher knowledge is there in our possession, there is no reason why should be deteriorated. But the core of the philosophy ceased to be translated into action in everyday dealings. It came to be followed

only in respect and for the achievement of certain imaginary states after death !! This naturally led to the earthly dealings being altogether slackened. If philosophy and the secret of kings (i. e. of the administration of a kingdom) had remained indissolubly connected with each other, in perfect harmony with each other, the Aryan nation would have been ever living and ever wakeful for the prosperity of all the subjects in the same manner in which an individual's body keeps on living for the safety of everyone of the minutest particles in it. Such is the importance of understanding the relation of philosophy and the lore of the administration of a kingdom. Readers should not lose sight of this and should keep this thought constantly in their mind.

There are some who now think that philosophy and the science of the administration of a kingdom have no earthly connection with each other. Almost all people are under the impression that philosophy is in no way related to political, social and industrial prosperity. The sages of old in this land of Bharata, however, knew [and maintained] that all human dealings are [or ought to be] closely and harmoniously connected with philosophy. It was precisely on this account that all of their sciences such as that of duty [or religion], that of medicine, that of machines and that of polity etc were based on philosophy. Hence ought the readers to understand that the ' divine song' [the Bhagavadgītā] is a science the truth of which is patent to experience. Its principles are directly experienced by us in our life [*pratyakṣa avagamam*].

They ought to grasp that the ' royal lore ' which is concealed in the Gita can thus become manifest. The rules or principles in respect of the Highest Self or in that of the Primordial Matter when duly applied to the administration of a kingdom become the ' royal lore ' of the Āryas. As this has been taught under the guise of philosophy, this has assumed the form of the ' royal secret' or the 'royal lore. ' This is the science of the administration of a kingdom but one which is by no means ' manifest. ' This much by way of an exposition as to how this can be made manifest is enough. Let us now proceed to think of the verses under consideration and to explain how there are principles of the science of administering a kingdom that are taught in them along with philosophy.

1 Avyaktamūrtinā idam sarvam jagat tatam : (4)

" This entire world has been stretched out by or through the unmanifest highest Self[or Lord] and He pervades the same. " In a similar manner, this body has come into being through the individual self which latter is imperceptible. The body grows too through the individual self. The individual self pervades the body through its own power. Obviously then there is life that fills very sense-organ, every limb, every one of the minutest particle in the body. Readers should carefully grasp this function of the Lord in the universe and that of the individual self in the body. Now to turn to the principle of the ' royal lore ' which becomes manifest as a result of this :

The Highest Lord stretches out everything by his now unmanifest power (or His imperceptible existence)

and He pervades everything. For, any power (or existence) which is manifest cannot be pervading. To be pervading it necessarily has to be unmanifest or imperceptible. The royal power is in this very way unmanifest. One who occupies the throne i. e. the king is a concrete form possessed of characteristics of the not-concrete or un-manifest royal power. Even though this individual with a form is characterised as the 'king', *his* power is limited. The real 'royal Power' is greater than the power of this individual; it is more pervading and more effective, more efficacious. It is that un-manifest royal power that is to be considered here. Whether the individual occupping the throne is alive or dead, this un-manifest royal power functions in ways more than one in the kingdom (or the empire as the case may be). This un-manifest royal power itself brings about the expansion of the kingdom and being there in every place and in every officer (or official of the state) carries out all work.

2 *Tatsthāni sarva bhūtāni na ca tat teṣvavasthitam*(4):

"In that Lord are all beings without exception; but the Lord is not there in them'. "All objects or entities evidently resort to the Lord but the Lord does not resort to them. He is there independently of all others because of his own power. All other entities, however, are dependent on him. If his power be not available, no other entity would be able to exist. Even in an individual, all sense-organs and limbs of the body are seen to be resorting to the individual self. They are there in their respec-

tive places and working efficiently resorting as they are the individual self. It is not true, however, that the individual self exists as he resorts to the sense-organs and the limbs of the body. Similarly in the administration of a kingdom also, all officers carry out their appointed task due to the authority of the sovereign ruler. The subjects can be spirited and the entire kingdom can prosper on account of the power of the ruler. The king's existence or authority however, is in no way dependent either on the subjects or on the officers. It is independent of both of them. Due to the royal power all the functions of a kingdom take place. If the royal power is efficient, even a small kingdom becomes very strong and influential. Thus the details pertaining to the royal lore become clear or manifest as a result of the consideration of this principle of philosophy. Readers shcuild devote attention to this aspect of the Gītā.

3. *Na ca tatsthāni bhūtāni* (5)

'All beings, however, are not there in Him.' Evidently this means that though all the beings exist in and because they resort to the Lord, they have some independent existence of their own. This can well be understood with the help of a concrete example. If, for instance, a horse be fashioned out of sugar, it is true that the horse *is* there in the sugar as also that it is there apart from-different from sugar. In a similar manner, the sense-organs are there as they resort to the individual self. They have at the same time some independent existence too. This becomes a

bit clearer in the administration of a kingdom. It is undoubtedly true that due to the royal power (resorting to the royal power) i.e. only on having the royal power (partially) vested in them do the officers of the king carry out their duties. Yet, it is also true that they have some amount of independence. Whatever be the rules of the administration of a kingdom, the working out of the rulers is influenced by the goodness or otherwise of the persons occupying positions of authority (and responsibility). This is what has to be properly followed here i.e. in grasping the 5th verse in the present chapter of the Gītā.

4 'Pas'ya ais'varam yogam'

" This is association with or possession of *'lordship'* ". This is the power or authority resulting from being a lord. This is the astonishing power of the Lord due to *yoga*. The passage holds good equally of the individual self, the nation's self and the highest self. In the body there is seen the astonishing possession of power of the individual self. In a nation is apparent the surprising power of the lord of the nation. In the universe is evident the wonderful power of the cosmic Self.

(5) ' *Bhūtabhṛt na ca bhūtasthaḥ* '

" He feeds the beings, but he does not resort to the beings. " He is independent of others— existing on account of his own power. The highest Self effects the feeding, protection, sustenance, prosperity of the totality

o beings, but he exists on account of his own power. Like wise, the individual self too carries out the feeding, protection, sustenance and prosperity of the body, its limbs and the sense-organs. Th. individual self's own existence, however, is independent of them. The individual self exists on account of his own power. In a kingdom the same holds the good about the royal power. Due to the power of a king, due to his effective and efficient administration is the kingdom fed, protected, helped to sustain itself and prosper or flourish. The existence of the royal power, however, is due to itself. The royal power is not dependent on the subjects who are to be protected. A royal power which is strong is independent— existing due to its capacity.

6 ' *Bhūtabhāvanaḥ ātmā* ' (5)

" The self causes the origination and prosperity of all beings". He has created the entire universe and he is sustaining it, impelled as he is by just himself. The individual self too creates and sustains the body. A king too makes a nation strong and influential (or else brings about its deterioration). An efficient and spirited king creates a nation, helps it prosper and becomes efficient (or influential).

7 ' *Yathā kās'asthito vāyuḥ sarvatragaḥ,*
Tathā sarvāṇi bhutāni tatsthāni ' (6)

" As wind is there in ether moving everywhere, there are all the beings there in the highest self ". Just

(3) The beginning and the end of Kalpa (eon)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥
न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

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as wind etc are there in the ether, staying, moving in it— many of them even making progress—in the Highest Self too there are these beings walking, moving about and prospering. Resorting to the individual self are the things that are there in the body and in this very way does the prosperity of the whole nation dependent on (or resorting to) the royal power.

Thus there is the astonishing influence of the unmanifest power present everywhere in all forms. This is a subject-matter that can be considerably expanded. But any expansion after what has been stated so far is uncalled far. On thinking along the lines indicated so far, readers would be able to understand the entire secret instruction about a nation. The same interesting topic continues further. To turn to it—

O Arjuna [son of Kunti] ! all beings reach my Prakṛti [nature] at the end of a *kalpa* (eon) and I release them i.e. create them again at the beginning of [a new] *kalpa* (eon). 7. Having resorted to my Prakṛti I send forth or create again and again this entire aggregate of beings which is helpless (*avas'a*) on account of the sway (or influence) of Prakṛti [over it]. 8. O Arjuna who come out successful in battles ! those actions do not fetter me down remaining as I (ever) am like one unconcerned [in regard to them]. 9. O son of Kuuti ! with me as the presiding divinity (or principle), this Prakṛti [Primordial Matter or better Nature] produces the sentient and the insentient world and on this account is the world [even] getting itself charged. 10.

[*All entities or objects that have assumed a form merge finally into the nature of the Lord and there is the origination of all that takes place at the beginning of a kalpa (eon). Resorting to his Prakṛti does the Lord create the whole of the universe and this universe is under the sway of the Prakṛti i. e. it is under the sway of something else or not independent. As the Lord is in no way attached [to anything] in this action [creation of the universe], He is not bound down by it. Under the superintending activity of the Lord, it is only his Prakṛti that produces the sentient and the insentient world and due to that is this world getting itself [ever] charged, 7-10*].

MEANING RELATED TO THE ROYAL LORE—

All beings (*sarvabhūtāni*) after the programme as fixed up previously (*kalpakṣaye*) is carried out, reach

just their natural state (*Prakṛti*). After this has happened, again fixing up and launching a new programme (*kalpā-dau*), the king should impel his subjects in that programme. 7. A king should be with his subjects and he should ever impel in newer and newer programmes duly fixed up (*kalpa*) from time to time in the manner shown above, all the subjects that behave in keeping with their respective natures without any independence (*prakṛteḥ vas'at*). 8. A king should be detached (asakta) in respect of this programme and altogether indifferent to objects of enjoyment falling within his sphere even like a person who is altogether unconcerned. Thus would he be unaffected by his action– there would thus be no taint that otherwise is inherent in action. 9. A king is the president of the (assembly of his) subjects. The king who is thus the president of the assembly of his subjects should cause the subjects (*Prakṛti*) to produce (*niyate*) all entities moving as well as non-moving (cara-acara). If things go on taking place in this manner, there would be a remarkable or why extraordinary change (vi-pari-vartate) in the kingdom. (10).

THE PURPORT : A king should cause all his subjects to participate actively in the programme of the prosperity of all fixed up in keeping with the right kind of resolve and he should look after their sustenance and protect them efficiently. If a programme fixed up earlier is over and if there be no scope for the activity of the subjects, the latter relapse to their original slackness and become inactive and unemployed. Under such circumstances as these, the

king should again chalk out a programme calculated to keep the subjects engaged in a variety of fields of useful activities. This should be done again and again and on no account should the subjects be allowed to remain idle The king ought ever to be in close association with his subjects. He ought not to go away from the kingdom and spend his days in a foreign land. As the subjects are under the sway of their nature they are never independent. It is, therefore, the duty of the institution running the administration of the kingdom to keep the subjects ever busy pursuing the well planned programmes of an all-round prosperity of the nation. A king ought never to entertain any longing for enjoyments arising out of the many activities of the subjects. He ought to be indifferent to them in the sense that he ought to have no expectation in respect of them or in that he ought to be full of unconcern regarding them. A king who is thus unconcerned or indifferent is free from taint. The king himself is the presiding authority of all the subjects. He should by his able and efficient direction bring about such a prosperity in all respects whether pertaining to the sentient beings or insentient things through his subjects as to cause the nation to be ever moving in the direction of welcome changes and longed-for elevation. 7-10.

KALPA
(*Eon*)

(7-10) It has been stated here that the Highest Lord impels all at the beginning of a *kalpa* and that he gives

them all rest at the end of the same. The term ' kalpa ' ought to be properly understood here. The meaning of ' kalpa ' given in lexicons is as follows :

(1) a sacred rule, a holy command, (2) a resolution, a fixed programme, a planned objective, (3) the end of the universe or universal destruction and (4) a day of Brahmadeva.

The word ' *kalpa* ' is derived from the root ' *klṛp* '. This latter means ' to be fit , to complete or fulfil ', ' to succeed ', 'to come out triumphant ', ' to organise well ' 'to fashion out,' 'to get ready, ' ' to make favourable, ' ' to plan ' and 'to produce '. In view of these senses of the root ' *klṛp* ' the word ' *kalpa* ' signifies ' fitness, ' ' capacity, ' ' perfection' (or completion), ' success', 'triumph ' organisation', ' plan ' and 'origination (or production)."

When these senses of the word ' *kalpa* ' are taken into consideration, it can thoroughly be understood. The Highest Lord originates the world at the beginning of a ' *kalpa* ' and at the end of a ' kalpa ' all the beings are funded back into the Prakṛti i. e. everything that is created gets itself murged into the nature of the Highest Lord. This itself can be alternatively understood to signify : " The Highest Lord has fixed up a plan— well thought out plan— of the elevation of all the living beings in this *kalpa* i. e. within this period of time. He it is who frames the holy rules of carrying out this objective which has been well thought out or fixed. These rules themselves

are called the " regulations of duty " or " restrictions of duty. " If these rules or regulations or restrictions are faithfully followed, human beings become capable of or fit for being free from unhappiness or misery. They thus attain ' completion ' or ' perfection '. They ' succeed ', ome out triumphant. ' They ' secure victory, ' are 'born with circumstances favourable to them. '

The creator brings about the prosperity of this creation in the course of a ' *kalpa* ' with the purpose that the sentient beings created in it should traverse the path of their salvation and secure the fullest amount of success (or win the highest perfection). As the highest Lord creates the universe with such a purpose (kalpanā–idea) this period of time (necessary for its fulfilment) is called ' *kalpa*'. During the whole of this ' *kalpa*' (eon), this 'idea' or original 'plan' of the Highest Lord and his impelling or urging force go on working. On this account are the mind-born sons of the Lord born at the beginning of the ' *kalpa* ', many Prajāpatis (Lords of creatures) start their respective activities. The purpose of all this is just this viz., that the whole work should go on in consonance with the plan of the highest lord and that the beings who have begun their activities, impelled as they are by the Lord, should secure such elevation of their own as is merited by them.

The Highest Lord is the king in the present context. The sentient beings are his subjects. The mind-born sons, (of the Highest Lord) the 'Lords of creatures (Prajāpatis)'

the divinities, the special or extraordinary manifestations of the Lord are the officers high and low. These keep on carrying out their respective duties in keeping with the lord's original plan right till the end of the eon (*kalpa*).

The Lord and the King.

If the readers are able to follow that in this period of a '*kalpa*,' it is the programme as planned or chalked out by the highest Lord that is carried out and that in that tremendous task it is the objective of the prosperity of the subjects of the Highest Lord viz., the sentient beings that is to be achieved, they will without any special effort be in a position to follow as to what a king should do for the prosperity of his subjects. By way of a comparison the plan or programme of the Highest Lord and that of a ruling king can thus be shown in a tabular form :

The Highest Lord	A King
1 Prakṛti (Nature)	Subjects
2 Pleasing the Prakṛti	Pleasing the subjects.
3 (Purpose–) Creating the world for the liberation of the sentient beings.	(Purpose) An oragnised plan or systematic programme for freeing the subjects from misery and helping them attain prosperity.

4 Divinities such as the sun etc. (officers)	Officers appointed by the king.
5 Fashioning out of beings according to plan.	Following the plan or programme which has been fixed up through the organisation of the subjects.
6 Emancipation of beings.	Removal of the bonds or fetters of the subjects.

This tabular presentation of the similarity between the highest Lord and an earthly king can be elaborated. But what has been indicated so far is, it is hoped, enough for the readers to be able to think about the matter under consideration. If the readers devote enough thought to the matter, they would be in a position to grasp as to how a ruler has to deal, in the administration of his limited kingdom in the same way in which the Highest Lord is required to deal in the administration of His unlimited empire. The description of the Highest Lord and the Prakṛti (the Highest Lord's nature) as contained in the Vedas, the Upaniṣads and the Gītā and similar scientific works (s'astras) is not intended for the purpose of enabling the readers to understand the dealings of the Highest Lord alone. For, it is not likely that by knowing the deal-

ings of the Lord only would mankind be in a position to bring about its highest good. Man– a human being— has to raise himself to the dignity of the Highest. He has to attain to the status of Nārāyaṇa. Hence have the dealings of the Highest Lord to be firmly planted in one's self and in human dealings that is dealings of the nature of the administration of a kingdom. The qualities of the Lord have to be meditated on with this purpose viz., that those qualities should characterise our personal dealings and dealings connected with the administration of a kingdom. The Lord's qualities are the goal to be constantly kept in view. It is our duty to emulate Him. On having thought of the text of the Gītā in this way, it would be quite clear or evident that the description of the Lord has been given with the purpose of keeping before all the " ideal in the form of the best of persons " (*uttama Puruṣa-adarśa*). It is just on this account that an ideal administration of a kingdom becomes manifest in this description.

1 '*Aham kalpādau sarvabhūtāni visṛjāmī* ' (7)

i.e. " I (the Highest Lord) send forth all the beings so as to make them enter into the stream of the mundane existence at the beginning of a ' *kalpa* ' ". With a view to enabling all living beings to secure salvation— making it possible for them to secure worldly prosperity as also spiritual elevation— does the Lord impel them to begin the activities in the world. In this very way should a king urge his subjects to participate in a number of

programmes each calculated to help them secure the wished-for highest good not unaccompanied by worldly prosperity. Just as in the Lord's empire, none can remain inactive or unemployed (*'na hi kascit akarmakrt tisthati*, III, 5.) a king too should not let any one in the kingdom remain unemployed or idle : The whole administration should be so managed as not to keep anyone exposed to the misery of unemployment. In the empire of the Lord, there is no living being who is inactive or idle. In the kingdom of a ruler too unemployment ought to be altogether uprooted through efficient administration. A king should chalk out a programme with a view to bringing about the prosperity of his subjects and assign work in it to every one of the subjects. All should get work according to their capacity.

2 ' *Kalpakṣaye, sarvabhūtāni Prakṛtim yānti* (7)'

i.e. at the end of a *kalpa* (eon), all beings get themselves funded back into the Prakṛti. On the conclusion of efforts for the wished for goal all beings reach the state of being Prakṛti (again). On the conclusion of the work intended for the prosperity of the subjects urged by the king, all the subjects attain a state of being inactive. They remain unemployed and idle.

The natural state of Prakṛti is that of an equipoise among the constituent elements (*guṇas* viz., the *sattva*, *rajas* and *tamas*). In it there is no movement of any kind. All beings get themselves merged into the Prakṛti.

This means that there is a " long sleep " (*mahā-nidrā*) into which the beings fall. They become altogether inactive. Precisely this happens on the conclusion of the programme chalked out for the good of the subjects. Hence is it imperative that when one plan is about to be carried out another is kept ready for being undertaken immediately afterwards. Only then would unemployment or idleness among the subjects be effectively removed. Readers would thus get an idea from the verse under consideration as to how very perfect ought the administration of a kingdom be.

In this verse the word Prakṛti is used in two senses. One meaning of the word is the Primordial Matter (*mūla Prakṛti*), ' the state of equipoise among the constituent elements', ' the state of there being no action.' The other meaning is 'the original or inherent nature ' 'one's own nature '. In the royal lore the word Prakṛti signifies the subjects though it has the other meaning also viz., one's own nature, the state of being altogether inactive, unemployed. In either context the meaning of the verse ought to be correctly followed after having paid due attention to what precedes the verse and what follows it.

3 ' *Prakṛtim svām avaṣṭabhya visṛjāmi punaḥ punaḥ*'

i. e. " I (the Lord)) having resorted to my original nature create the universe again and again. " The Lord resorts to his original nature (the Primordial Matter) and with its help He creates the entire universe for the sake of the prosperity and spiritual elevation of infinite living beings in keeping with His plan already chalked out.

Many kinds of living beings enter into the flow of the creation and achieving extraordinary goals human of human existence attain their highest perfection. This itself is the Highest Lord's *kalpa* i.e. *samkalpa* or well chalked out plan. A king too should in a similar manner stay in the midst of his subjects and fix up programmes supremely fitted for the elevation of his subjects and should make them all actively participate in the programmes. All subjects too should take a keen interest in the programme and working for its successful execution secure their own prosperitys. Programmes should be made to follow each other in quick succession and the subjects should be made to be intent on carrying the same out so that all would win the best of happiness, highest delight and greatest prosperity.

4 'Bhūtagrāmam imam kṛtsnam avas'am Prakṛteḥ vasāt'

i.e. "all living beings are under the sway of their nature (Prakṛti) and therefore, they are like those who are dependent on others." Every individual has his own nature. According as it is sāttvika (with the element of goodness prevailing) or *rājasa* (with the element of activity prevailing) or *tāmasa* (with the element of sloth prevailing), the individual is *sāttvika* (good), *rājāsa* (ever active) or tāmasa (given to sloth or inactivity). The individual behaves just in keeping with his own nature. A cow yields milk which is nourishing and wholesome. Tigers and lions indulge in destructive activities.

Persons with the sattva element prevailing in them are intent on controlling their senses, those with the *rajas* element prevailing in them are ever full of endeavour and those with the *tamas* element prevailing in them are seen to be idle and far from holy. As this nature can not be changed even after many efforts, the Lord hath said–

'*Yad ahamkāram āś'ritya no yotsye iti manyaṣe*
Mithyā eṣa vyavasāyaḥ te Prakṛtiḥ tvām niyokṣyati'
'*Svabhāvajena Kaunteya nibaddhaḥ svena karmaṇā*
Kartum na icchasi yad mohāt kariṣyasi avaś'opi tat'

Gītā XVIII, 59–60.

The two verses mean : O Arjuna ! being under the influence of egoism and thinking 'I shall not fight' is a wrong (or false) resolve on your part. Your very nature will drag you per force in the direction of the battle ! What you are not doing, being under the influence of infatuation, bound as you are by your natural action [in the past], you would do being dependent [on something else i.e. being no longer free].'

Every man thus acts in keeping with his nature. He can act in consonance with his nature alone. Whatever the amount of efforts a man would put in, he would not be in a position to do anything that is contrary to his nature. Obviously then a person with the *tamas* element prevailing would not be able to carry out any act which

is of the nature of goodness or which requires the employment of the element of *rajas*. A *sāttvika* person would similarly be not in a position to do anything that is the result of the element of *rajas*. All would be able to understand that all men as also other animals are altogether under the influence of their nature and so far from being independent. Every one's activity would be in keeping with this nature. Everybody's action thus *his own* (or her own) nature or characteristic. It is just this sort of activity (i.e. one in keeping with his nature) that everybody must take to.

The tremendous undertaking in the form of the huge scheme or programme for the betterment of the subjects when shaping itself must do so only on a due consideration of the inherent nature, the nature of the inclinations right from the birth of the respective persons. This evidently means that those who are *sāttvika* by nature must be entrusted with *sāttvika* works, those who are *rājasa* by nature must be entrusted with *rājas* work, and those with the *tāmas* element predominant in them must be made to carry out *tāmas* activities. In this way these acts would be efficiently carried out by them and would bear their fruits.

If all are dragged into the same sort of work, however, all would not carry it out properly. The work would be marred. The persons engaged in it would cease to be enthusiastic about it ever more and more. The plan for the elevation of all must be chalked out, therefore, with

due attention being paid to the fact that every being is under the influence of his Prakṛti or nature and thus *dependent.* This is a very important principle of human prosperity and elevation as also of the royal lore. Readers should ever bear this in mind.

5 '*Teṣu karmasu asaktam udāsīnavat āsīnam mām tāni karmāṇi na nibadhnanti.*'

i.e. " The Lord is without any attachment, in other words like one who is indifferent in regard to these activities. He, therefore, is not affected in any way by these activities. " The Lord causes all acts to be done through the Prakṛti. There is only one purpose underlying this viz., that all beings should have the path of their prosperity and spiritual perfection left open to them. In addition to this, the Lord has no purpose such as for instance of increasing his own (objects of) enjoyment. Thus He is not at all tainted by these actions. One should act and cause others to act. One should *not*, however, be ensured by the enjoyment of the fruits of actions. One should remain unconcerned: This is the rule laid down here for enabling persons to remain free from or untainted by their actions. The Lord is thus detached from the fruit of His actions and therefore he is free from taint. Any person thus remaining detached from fruit would similarly remain free from taint. Having paid attention to this rule should a king urge his subjects to carry oudifferent actions. He should make them intent on actit

vities leading to worldly prosperity and spiritual perfection. But he should remain detached regarding the fruits of these actions of theirs. He should be unconcerned or indifferent. He should not accumulate and preserve for his own use the fruits of these actions. Himself remaining detached, he should increase the happiness and satisfaction of the subjects. A king should get the right sorts of acts carried out by all the subjects. He ought to have no attachment to the fruits of these actions. If this principle is not well grasped, many kings are seen to be so much given to enjoyment of fruits that they attack inhabitants of countries other than their own and loot them and thus satisfy their own craving for enjoyments. such an attachment to enjoyment is one that fetters the person having it. The king, therefore, should constantly keep the ideal of the detached Lord before him and continue to work unselfishly for the welfare of his subjects.

6 '*Adhyakṣena prakṛtiḥ sūyate sacarācaram*' [*10*]

" With the Lord as the presiding principle or authority, Prakṛti gives birth to the animate beings and inanimate objects. " Of the divine strength in the form of Prakṛti, the Lord is the presiding authority. Being impelled by Him does Prakṛti cause the sentient beings and the insentient things to originate. The word '*sūyate*' means in this context, derived as it is from the root '*su*' meaning to give birth to or to cause to prosper, '*being born and securing prosperity.*' Evidently Prakṛti secures the prosperity of the moving and the not-moving from

those created under the supervision or presidentship of the Lord. A king too should carry on the administration of his kingdom in a similar manner. He should personally watch the dealings of the executive committee of the totality of his subjects. He should give all possible help and endeavour to increase the prosperity of the people. Wherever the capacity of the subjects would appear to to be inadequate, he should help them himself. Thus continuing to further the cause of the prosperity of the people, he should bring about the well-being of those that move such as the cows, the horses and men etc as also the well-being of the not-moving i.e. he should cause works of art, articles requiring skill for their manufacture to be produced. A programme suited to the purpose of achieving the prosperity of the moving as well as the not-moving in the kingdom should thus be followed by the king and the kingdom should thus be made rich in either respect i. e. that of the moving and in that of the not-moving. This is the real prosperity of a kingdom.

A little bit of attention would enable the readers to know how the moving and not moving can be helped to prosper. The whole of this prosperity must be brought about by practising '*Karma-yoga*', i.e. by carrying out actions *skilfully*. It thus follows that it is the duty of a ng— an imperative duty of the king to increase the use skill in actions in the kingdom, to make all the subjects tent on actions—

7 '*Hetunā anena jagat viparivartate*'

" on this account an extra-ordinary change is brought

about in the world." Because Prakṛti acts under the presidentship of the Highest Lord and creates the sentient and non-sentient parts of the world and causes either of them to prosper, there is an extra-ordinary change that is taking place in the world. Similarly there would be an extra-ordinary change that would take place in a nation where there would be an increase in skill either by reason of the king's impelling or by that of the vigorous activity of the people themselves. The greater the number of acts full of skill, the larger the amount of the extra-ordinary change that will take place in the nation. If people would thus create greater and greater amount of beauty, in no time would there be an all-round transformation of the life of all.

Thus should a king regard the dealing of the Lord as the very model and pattern of his own dealing; he should be to his subjects what the Lord is to Prakṛti. The matter has been presented only in an out-line here. Readers devoting greater thought to the matter would be able to grasp more and more details each being considerably subtler than what has been set forth above. From this, it is easy to understand as to how a house ought to be run. In a house the father is the presiding authority, the mother is Prakṛti and the children are the creation. Principles laid down in respect of the administration of a kingdom can be made to apply *mutatis mutandis* to the householders' duties.

It is now indicated in what follows as to how those not knowing this instruction or teaching experience a Fall—

(4) The Fall or Deterioration of Demons who are Misled or deluded.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Not knowing my supremacy [highest excellence- *param-bhāvam*] that is the great Lord of all beings, the deluded people, slight me that have resorted to the human body. 11. With their hopes in vain, their acts invain, their knowledge invain, they that are under the influence of ignorance [*vi-cetasaḥ*) have resorted to the nature of the rākṣasas and the asuras (rākṣasīm āsurim) which brings about an infatuation. 12.

[*The Highest Lord is the greatest master of all the beings. Everyone ought to know the highest aspects (s'reṣṭha bhāva) of the Lord. The Lord resorts to the human body and moves about in this world. But ignorant persons— those that are misled or infatuated* (**mūḍha**)*— do not know the Lord dwelling in the human body. They disregard him i.e. censure him. Being ignorant or misled these people resort to the demonaic acts that increase the infatuation and carry on their dealings. Their hopes, acts and knowledge, therefore, become fruitless. For, their hopes, acts and knowledge are of no avail in respect of the elevation of the humanity. 11–12*].

[MEANING RELATED TO THE ROYAL LORE— The royal power which is not concrete (amūrta) exercises its authority over all officers, high and low (*param*

bhāvam). This state of being the Great Lord of the royal power (*bhūta maheś'vara*) many persons do not well understand. This not-concrete royal power remains or dwells among many persons (*mānuṣīm tanum*) each differing from the rest according to his own share of authority. People do not understand this properly. Failing to recognise the royal power vested in these men, ordinary persons disrespect them. The hopes, acts and knowledge of these prove in vain. For, having resorted to the demonaic nature itself which causes ignorance, they carry on their dealings.

THE PURPORT : The royal power which is not concrete is superior to all. It resorts to human bodies right from that of the lowest officer such as a door-keeper to that of the ruling king himself. Thus i.e. having resorted to human bodies does the royal power function. Not recognizing this not-concrete power, ignorant people imagine these persons to be only mortal beings who are devoid of any superior power. Under such a wrong impression, they insult the officers appointed to various duties. On such occasions, the royal power which backs the officers opposes the foolish offenders in an organised manner. Whatever the longings of these ignorant persons, whatever their actions, whatever their knowledge-they all prove in vain. For, these persons resort to the demonaic nature producing infatuation in their minds and carry on such wrong dealings. On this account do these rash people get themselves subjected to misery. 11–12.]

THE BEING (*bhāva*) OF THE GREAT LORD (*mahes'vara*)

(11·12) The words *Is'a*, *Is'vara* and *Mahes'vara* deserve to be meditated on. The authority of Is'a is the lowest, over many Is'as there is Is'vara and over many Is'as and Is'varas there is the Mahes'vara or the greatest of Is'varas. The Mahes'vara himself is the one lord of the entire universe. But men carry on their activities under the impression that the words Is'a, Is'vara and Mahes'vara are synonymous. Here the term Mahes'vara is used and it has been stated that apart from him there are Is'as and Is'varas also. This has been stated in an unambiguous manner. This matter is much better understood in the dealings of a state or kingdom. Minor door-keepers, village-heads (or patels) and officers in charge of cities are *Is'as*. Officers in charge of whole provinces or territories exercise authority over the heads of cities. It is therefore proper to characterise the former as Is'varas. And the great ruler i.e. the king exercising authority over such Is'varas is called ' *Mahes'vara* '. Like the Is'as, Is'varas and Mahes'vara in a nation, there are the Is'as, Is'varas and Mahes'vara in the universe or the Mahes'vara that functions among them all. In a kingdom it is the not-concrete royal power that functions among all the officers. In either case it is this not-concrete power—royal power or regal power— that is important. To imagine that it is those many men themselves that are working in places where they are working is a mistake. It is the not-concrete power or authority

the regal power or authority, that resorts to those various bodies and functions.

God in Men.

The Mahes'vara is all-pervading. Hence is He present in everything. He, however, dwells in human bodies and works in diverse ways. This would be stated at greater length in the next i.e. the tenth chapter and even more fully than that in the eleventh. This very principle is indicated briefly in the present verse :

Mānuṣīm tanum ās'ritam bhūtamahes'varam ' [*11*]

i.e. the Great or Supreme Lord dwells in human bodies. The Lord stays in as many places as there are human bodies. This very principle is stated in the veda :

' *Sahasras'irṣā puruṣaḥ sahasrākṣaḥ sahasrapāt (1)*
Puruṣa eva idam sarvam yad bhūtam yat ca bhavyam 2

Brāhmaṇaḥ asya mukham āsīt bāhū rājanyaḥ kṛtaḥ
Urū tad asya yad vais'yaḥ padbhyām sūdraḥ ajāyata'12

" There is one Puruṣa (i.e. Lord). He has thousands of heads, thousands of eyes and thousands of feet. This Puruṣa (' Person ' i. e. Lord) is all that this was, is and will be. The face of this Person [i. e. the Lord] is the Brāhmaṇs, his arms [are] the kṣatriyas, his thighs [are] the Vais'yas and his feet [are] the S'udras. "

Rigveda X, 90.

Thus the veda too has stated that the Lord is functioning in the human bodies. He carries out the function

of the face in the Brāhmanas i.e. by dwelling in the Brāhmaṇas. He does the work of the arms in the Kṣatriyas. The work or function of the belly and the thighs he carries out among the Vais'yas and the work of the feet he carries out in the S'ūdras. This evidently means that He is there in all the human bodies and is carrying out those various activities in them. It befits an aspirant to *see* the Lord, that dwells in human bodies and thus to realise His presence.

Ignorant persons, however do not know that the Lord is dwelling in human bodies. Nor are they able to understand that He is functioning there. They are under the impression that He is in some 'Seventh Heaven' or that He dwells in the Vaikuṇṭha and that men are different from Him. With this thought ever in their mind these ignorant persons censure human beings, persecute them, subject them to an amount of trouble, loot them. Such dealings as are intended for cheating others should be understood by the readers in this context. In fact, the Lord is there among the human beings. *The Lord presents Himself to us in the form of a number of human bodies.* How very foolish is it not to recognise the Lord in the form of these men and to try to cheat Him, to trouble Him ? The Lord Himself would not forgive such a wrong attitude of people. There can hardly be any doubt regarding the matter. The Lord will definitely punish the offenders and bring them to book.

If the great ruler comes in our midst in a disguise

and if we misbehave ourselves while dealing with him, he is sure to punish us for our offence as he has seen it with his own eyes. Such an offence would never be excused. If men know, however, that there is no knowing in what guise the king would detect them, that on this account it is their duty ever to behave themselves, they are sure to prosper as a result of their excellent behaviour. Others that would deceive men with whom they deal are sure to be degraded.

There is the Lord present in this way in every human being. Or it would be better to say that the Lord presents himself to us having disguised himself as one or the other of the large number of men we come across. He presents himself to us some times as a friend, some times as an enemy. On occasions he appears as a man, on others as a woman, on others yet as a son. The duties to be carried out on diverse occasions are diverse. They must be carried out properly. If the Lord presents Himself as our enemy, we must punish him (the enemy) properly. We ought not to forgive him on any account. Only then can we claim to have passed the test well. It was in keeping with this principle that Arjuna had fought and fought fiercely against lord S'amkara. Had Arjuna not fought in this way on the occasion, he would not have been able to win the favour of Lord S'amkara. Nor would Arjuna have been able to secure the divine missiles from Him. Lord S'rī Kṛṣṇa was there present in the form of a

friend before Arjuna. Arjuna greeted Him as his friend and by means of his friendly attitude towards the Lord pleased Him and won His favour. Readers would thus get an instruction here as to how they are to behave when the Lord appears before them in the form of a friend and in that of a foe.

A man, whatever his form, is only the Lord presenting Himself in that form. He presents Himself to a physician in the form of a patient. He appears before the husband in the form of his wife. Before the wife He appears as her husband. The Lord appears before the parents in the form of their son. On occasions He presents himself in very cruel forms, in the form of even an enemy. Readers should be able to know that this is a critical moment— one that is going to put them to test. One who comes up to the mark would attain superiority. Everywhere thought has, therefore, to be devoted to one's own duty. Failure to carry out the duty is sure to bring about a man's fall. Carrying out one's own duty properly is sure to help one attain spiritual elevation.

If the Lord presents Himself in the form of a rash person bent on destruction *(ātatāyin)* and if, weapon in hand, He begins killing everyone He comes across, it would be our duty to kill Him as He appears before us as an ātatāyin i.e. but a part of this universe. Only if we kill Him (in the form of a rash person bent on destruction) would we give a good account of ourselves in this test

to which we would be subjected. If we run away being full of apprehension or if we would keep quiet with the thought that he is the Lord, we would fail in the test and fail miserably. The test is thus being taken everywhere all the time. The divine Lord told Arjuna that all the persons on the side of the enemy were there in the Lord's cosmic form, that it was the Highest Lord Himself who was standing in front of Arjuna in the form of those men and that that was the hour of the test to which Arjuna was being put, or better his *kṣatrahoo* was being put. When the Lord himself presented himself in so many forms to Arjuna would he have come out creditably by running away from the battle-field, or by showing his skill as a warrior? Arjuna fought, as is seen from the Bhagavadgītā, only after he saw the Cosmic Form of the Lord. For, it was only then that Arjuna was convinced that it would be a sheer folly on his part not to fight and run away from the battle-field when the Lord Himself stood in front of him. Arjuna realised that the only way of attaining elevation, under the circumstances, was to fight.

The Kauravas had usurped the kingdom rightfully belonging to the Pāṇḍavas. The Pāṇḍavas were striving hard to get back their lost kingdom. In the bodies of the persons on either side the Lord was present with the same attitude of equanimity. Had Paṇḍavas not fought and secured their kingdom from the Kauravas, they would not have been able to win their freedom or independence. The Lord had here presented Himself to the Pāṇḍavas in the form of the enemy. The Lord thus put the Pāṇḍa-

vas to test. In fact the Lord wanted to know whether the Paṇḍavas were capable of winning and preserving their kingdom and independence. The Pāndavas passed the test with credit and as they passed the test with credit did they succeed in winning back their freedom.

Readers would thus be able to understand that in the cosmic form of the Lord there are enemies as well (as friends). What should be our attitude to them ? Of course the same as the attitude of Arjuna. Those who want to win their independence would not be able to do so until they fight for it and the fight too would be one that would demand an all out effort on the part of the people. There ought not to be even the slightest deficiency in the endeavour.

'In the human body, there is the Highest Lord' (*mānuṣīm tanum āś'ritam bhūtamahes'varam*, Gīta IX, II). This fact must be realised by means of observation or direct perception. We are getting ourselves related to a number of men. Now such a relation between men and ourselves must come about in the proper manner. For, we come into relationship with that *Lord* who dwells in the human bodies. We must pass the test to which we would be put quite creditably.

In relation to the royal power it is seen that the king's power which is not-concrete dwells in the many officers, high and low, and thus while dwelling in their bodies does the power function. It is wrong, therefore, to mis-

take the officer for an ordinary person and insult or offend him. For, in him there dwells the not-concrete regal power. It is altogether improper to slight the regal power. Thinking on lines such as these, readers would be able to understand things relating to the royal power to a considerable extent.

The unwise or foolish know not the presence of the un-manifest Lord in every individual. Nor are they able to know the presence of the un-manifest kingly power in every officer. Due to this ignorance, there are a number of mistakes or offences committed by them. It is only natural that they are required to suffer for these mistakes of theirs. Hence has it been stated that their hopes, acts and knowledge are all in vain [*moghās'āḥ*, *moghakarmāṇaḥ*, *moghajñānāḥ*). **If they would realise the presence of the Lord in all beings, their hopes, acts and knowledge would be fruitful. The fruit secured would be at once rich and sweet.** Failure to grasp this one principle is responsible for the infatuation of men. Infatuation renders their attitude demonaic. To understand this with the aid of an example—

When once it has been properly understood that all men are filled with the divine presence, that the Lord is equally present in all, that all thus are identical in nature, it would be impossible for activities calculated to cheat each other, to loot each other, to deprive each other of each other's possession to go on in the society. In what society would such wrongful acts go on ?—

Only in that society where people do not accept or understand the presence of the Highest Lord in all beings, where the dealings are based on the idea that each person is different from the other, or on the idea that He is not there present in all individuals. Only in a society of this nature would persons try to cheat each other. Only in such a society would thefts, plundering and looseness in sexual matters or illicit sexual relation obtain. Members of such a society (!) alone can have a demonaic attitude. This "demonaic wealth" (*āsurī sampat*) would be described later, in chapter XVI of the Gītā. Even among human beings, many are seen to have a cruel demonaic attitude. It is these persons themselves i.e. who are demonaic in their attitude that cause an amount of mischief. It is these persons that perpetrate a number of evils in the world. The reason why there can be such an attitude among these persons is the **failure to observe and understand the presence of the Great or Supreme Lord in the human bodies.**

Hence is it imperative, if **there be the desire of establishing peace in the world, to teach everybody this lore of seeing the presence of the Supreme Lord in all beings.** The nature of the dealings of persons who know this lore is set forth in the verses that follow. To turn to the same :

(5) The Nature of the High-Souled ones.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् १३
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते १४
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५

O Arjuna ! people who have resorted to the divine Prakṛti i.e. the divine nature-the high-souled ones, having known Me to be the first cause of the beings (and) immutable take refuge in or serve Me, with their minds devoted to none else. 13. They, ever practising *yoga*, continually proclaim Me (to the world) and firm of vow, endeavouring all the time, saluting (Me) worship Me. 14. And others too sacrificing with the sacrifice in the form of knowledge worship Me with the state of being one (without a second) or with that of being separate (or different in their mind) i.e, in more ways than one (worship Me—) who am having my faces turned in all directions. 15.

[*High-souled persons have a divine nature. They are resolved in their minds that the Lord is the first cause of all the beings and that he is indestructible. Having known this Lord properly with an unflinching devotion to Him in the mind, they wait upon* Him. *Those persons ever practising* yoga *serve the Lord with devotion with* Him *as its sole object. They are desirous of attaining the goal of human life, ever given to effort. They are firm of vow i. e. very particular*

about observing the rules. They serve the Lord uninterruptedly ever saluting Him. There are other persons who perform sacrifice in the form of knowledge. Here there are some who take into consideration the Lord's state of being one (without a second); there are others, however, who consider His nature of being different (i. e. ' many ' in 'many' places) thus they serve and worship the Lord in diverse ways. In fact the Lord has His face (or faces) turned everywhere. 13-15.]

[MEANING RELATED TO ROYAL LORE—Those who have resorted to a divine nature (*daivīm Prakṛtim āś'ritāḥ*) high-souled ones (*mahātmānaḥ*) consider the unmanifest regal power to be the first cause of the prosperity of beings, one and all (*bhūta-ādim*) and to be one not causing or bringing about exhaustion (a-vyayam) i.e. one that brings about economic welfare or stability. Hence they become exclusively devoted in their minds to the regal power and not considering themselves to be different from it, concentrating their mind on it alone serve the same [i.e. the regal power]. 13. They ever practise *yoga* i.e. skilful activity (*nitya-yuktāḥ*). They describe the regal power with devotion i.e. with an attitude of service (*bhaktyā*). They keep on striving for the regal power (*yatantaḥ*). They observe the auspicious rules carefully (*dṛḍha-vratāḥ*). They salute the superiors (*namasyantaḥ*) and always thinking as to how food is to be made available to the subjects and how punishment is to be meted out to the wicked, serve the royal power. 14. Many others spread the

real knowledge (*jñānayajñena*). Many serve the regal power with *ekatva* i.e. the feeling of one group which is undivided while others serve it with *pṛthaktva* i.e. with the idea that each individual is different from the rest of the society. Many are thus seen to be serving the regal power in many ways. Now this regal power itself is all faced (*vis'vatomukham*) i. e. present in every individual or manifold. 15.

THE PURPORT— Good men with a divine nature consider the royal power to be the means of the prosperity of a society—and a means with a small amount of expenditure enables people to secure a good deal of what they want to. They maintain a sort of harmony with such a regal power and carry on their own activity calculated to bring about the elevation of the people. They work in a manner full of skill. They are ever active prompted by the spirit of service as they are. They are ever enthusiastic about winning the goal of human life. They observe all good rules and carry out their dealings. They are modest with the good and the saintly. They strive their utmost to secure food for all and punish the wicked. They propogate knowledge and try in ways more than one with the purpose of securing the collective and the individual welfare. For, the good of all is dependent on there being an all-sided elevation of every part. This they know only too well. 13–15.]

THE HIGH-SOULED ONES

(13–15) In the two verses preceding these three

(viz. Gītā IX, 13-15), there has been given a description of the way that men with a demonaic nature behave. These three verses under consideration deal with the way that men with a divine nature act. The word 'Prakṛti signifies in the present context 'nature.' The high-souled persons are with a divine Prakṛti i.e. with a divine nature. Their soul is great i. e. pervading. They have no narrowness of any kind. The state of being a high-souled one is secured by means of largeness of mind [or by large-mindedness]. One possessed of equanimity, one who is impartial, one who is full of peace and controlled is called a *mahā*tmā (or a high-souled person). These high-souled persons know the Highest Lord to be the first cause of all the beings and to be the indestructible (*bhūtādim avyayam*) reality. With mind devoted to none (or no-thing) else, they serve the highest principle. There are two kinds of men— (1) those with mind devoted to something or some one else and (2) those with mind not devoted to aught else. The former find a difference between the Lord on the one hand and themselves on the other as also between object and object or a thing and thing. They thus are influenced by the idea of a differ-ence. This itself is the view-point of the ignorant. This is the worldly or secular view-point. This view-point is one characterised by the perception of difference or separateness.

THE VIEW-POINT OF NON-DIFFERENCE.

The other view-point is one of not-difference. Accord-

ing to this, the devotee considers himself to be not-different from the Highest Lord and he *experiences* the state of non-difference from the Lord. As he becomes not-different from the Lord, he does not consider himself to be different from Him. He has the experience, direct experience, of non-difference from the Lord. **In his mind there is no idea of a difference between the Lord and himself as a result of which he would say 'The Lord is different from me and I am different from the Lord.'** As this idea of difference between the Lord and himself is conspicious by its absence, the mind of the devotee becomes really non-different from and devoted solely to the Highest Lord. It is with this very purpose viz. conveying the non-difference as indicated so far that the term '*ananya-manasaḥ*' has been employed. One whose mind has got rid of the notion that he is different (*anya*) from the Lord is called *ananya-mānasa.*' Only the high-souled persons can reach this stage. Or those who are thus non-different [from the Highest Lord] are themselves called 'mahātmans' or 'high-souled' ones.

These high-souled ones having realised themselves to be not-different from the Lord are devoted to (*bhajanti*) the Lord. It is necessary at this stage to consider the meaning of 'being devoted to' (*bhaj*). The lexicons give the following meanings of the root '*bhaj*' : to divide, to mention and distribute properly, to secure, to resort to, to repeat [a thing] or apply oneself to [it], to keep with oneself, *to serve or wait upon*, to honour, to choose,

to effect a connection, to exercise control, to love, to give a gift, to show kindness, to make favourable, to stick to, to prepare food, to enjoy or eat."

Having thought of these meanings of the root '*bhaj*, the word '*bhakti*' would be seen to mean: 'proper division, mention, right gift, securing, repetition or application, acceptance, *service or waiting upon*, honour, choice, connection, control or authority, love, gift, kindness or mercy, favourableness, sticking, being intent on something.' All these senses need not be taken to be intended here. It would be sufficient for our present purpose to consider only three or four of them: **Service, honour, gift, being intent. Bhakti** signifies one or the other of these. To be devoted, therefore, means to **serve or wait upon, to honour, to give as a gift, and to be intent on carrying out the appointed duty.** The high-souled ones who are 'devoted' include all these things in their devotion. They serve or wait upon the Lord, honour Him, sacrifice their all-in-all for His sake and being intent on Him carry out their duties.

THE FORM OF THE LORD WORTHY OF BEING SERVED.

The form of the Lord worthy of being served by men is the same as that which is described in the Ṛgveda. "Of that all-pervading Person the face is the Brāhmaṇas, his arms are the Kṣatriyas, his thighs are the Vaiśyas and his feet are the Śūdras. (Ṛgved X, 90, 10,). Thus the Lord who is described in the Veda is there present before

us to receive the service that human beings would render him in the form of the four '*varṇas*.' The Śūdras include the '*antyajas*' '*pancamas*' etc. This must not be forgotten. There is no person who is there outside the ken of the four *varṇas*. Thus is there the form of the Highest Lord, possessed of qualities (Vide—'*mānuṣīm tanum āśritam...bhūtamaheśvaram bhajanti*' Gītā, IX, 11).

That the society consists of four *varṇas* is a principle first enunciated in the Ṛgveda. The same is repeated in the Gītā. The question, therefore, as to what Lord should be served does not remain unanswered here. **Service of the four *varṇas*, service of the society, service of the race, service of the nation itself is the service of the Highest Lord.** This is the form of the Lord, possessed of characteristics which deserves to be served and worshipped by human beings. The Lord has himself appeared before us in a form which is directly perceptible viz. that of the four *varṇas*. The way of serving the Lord in the form of the humanity (*Janatā–Janārdana*) is quite clear and easy to follow. These four *varṇas* contain in them the entire human race. No-one remains outside the pale of it. To dedicate oneself for such a service, to show respect for this Lord, to be very keen on carrying out one's own duty towards this One–this is the devotion that has been taught here. This is the devotion to the Lord that the high-souled ones practise. This is known as real devotion. This is the devotion that brings about the elevation of the human race.

❀

Society consisting of four *varṇas* is there on the surface of the entire earth. This itself is the form of Nārāyaṇa. This itself is the form of the Lord having characteristics. High-souled persons know the Lord who has resorted to the human body (Vide Gītā, IX, 11-13) and know Him in the proper manner. This is the indestructible (*avyayam*) form of the Lord. This is what the high-souled ones realise. It is this very form of the Lord that they describe (*kīrtayantaḥ*), for this form of His do they endeavour (*yatantaḥ*), for this form of His do they observe their vows firmly (*dṛḍhavratāḥ*). It is this very form of the Lord that they salute in a respectful manner or in an attitude of service (*bhaktyā namasyantaḥ*). For carrying out their duty in respect of this form of the Lord do they skilfully complete their every day dealings (*nityayuktāḥ*). By propagating knowledge of this form of the Lord do many high-souled ones perform their sacrifice. Just this form of the Lord do they meditate on or worship (*upāsate*) with all their energy. Either unitedly (*ekatvena*) or severally (*pṛthaktvena*) —i.e. as is evident in diverse ways (*bahudhā*)—do they serve, meditate on and worship this Highest Lord possessed of characteristics presenting Himself in the form of the whole of humanity, with His faces in all directions (*sarvatomukham*). These high-souled persons are possessed of a divine nature and this is the nature of their work.

The Secret of the Royal Lore

Having thus thought of the Lord so long, let us now

proceed to a consideration of the principle of the royal lore that is contained in these verses:

The high-souled ones, excellent persons endowed with the divine wealth [of qualities] (*daivīm Prkṛtim āśritāḥ*), serve (*bhajante*) the royal power with their minds resorting to nothing else (*ananyamanasaḥ*). Knowing that the royal power pervades everything, that all men are contained within it and relating themselves to it in such a manner as not to allow any separation or difference between the royal power and themselves do they serve the same. In other words they *identify* themselves with it and serve it. This service of their includes self-dedication, honour or veneration, gift and the carrying out of duties etc.

The high-souled ones think that the energy of the nation is what saves expenditure. This evidently means that this system of government described in the Gītā which is of a divine nature is less expensive than all other systems of government so far as the protection and the prosperity of a nation are concerned. The Gītā system is at once least expensive and most beneficial or advantageous. As the origination, growth, prosperity etc of beings (*bhūta-ādi*) are best ensured by this system of government, it is the best system of government. This is how all the high-souled ones think. It is on this very account that they dedicate their lives to the service of the system. They are keen on working out this system and hence are ever endeavouring to translate the same into

action (*yatantaḥ*). With determination—and a firm determination for that matter (*dṛḍhavratāḥ*) do they strive in the interests of this system. They observe all rules very strictly. As they think that this system of government is the best, they expatiate on its importance (*kīrtayantaḥ*). They explain to all the excellence of the system and are ever trying in its interest skilfully (*nityayuktāḥ*). The high-souled ones think that it is their imperative duty to carry on their endeavours in such a system of government i. e. with a view to promoting such a system of government.

The high-souled ones salute (*namasyantaḥ*). Thinking that this personification of nation, (Nation-Person) in the form of the four varṇas is an aspect of Nārāyaṇa the very root of the Universe, they decide that to carry out the work of government through this form (i. e. divine form) of government is the same thing as serving Him. Hence it is that they bow down before Him or salute Him. The term ' *namas* ' has three meanings :

(1) Salutation
(2) food
and (3) weapon.

In the ' *namana* ' of the high-souled ones all the three meanings are included. The high-souled ones are ever full of humility. Particularly are they full of humility towards the regal power. they are ever busy trying to satisfy the hunger of the hungry i. e. to secure for them

food in a number of ways. They strive hard to remove unemployment, to bring about the prosperity of the carftsmen and workers and to improve the agricultural conditions of the country. These high-souled ones also mete out the proper punishment to culprits. They bring under control by means of the right kind of punishment thieves, plunderers and such other wicked persons. The *namana*, of the high-souled ones is thus quite comprehensive containing as it is in it all these three kinds of act. These acts are indispensable for the safety of the world. This is the might of the namana (salutation) of the high–souled ones. By means of it are the good and the saintly respected. By means of it is unemployment removed. By that are the wicked properly punished.

These great men enlighten all people by their activity of the nature of the propagation of knowledge (*jñāna-yajñena yajantaḥ*). This too is a form of the service to be rendered to the Lord in the form of the humanity. (*Janatā-Janārdana*). They consider this to be His worship (*upā-sate*). This service of the people or service of the Lord, for both are identical, some high-souled persons effect unitedly (*ekatvena*) i. e. with a collective effort or in a collective spirit. Others achieve the same individually or separately (*pṛthaktvena*). There are others yet who render this service (upāsate) in many other ways by using diverse means. This then is the ' Nation–Person ' or the mass of humanity or Lord in the form of Humanity. Just this Lord it is whom the high-souled ones serve.

(6) The Nature of the Lord.

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् १६
पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च १७
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् १८
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९

Identity of the two

It is the secret of the royal lore that has been considered so far at great length. After having considered it, it became evident that **the worship of the Highest Lord in the form of the universe and the worship of the Nation-Person (Lord in the form of the nation) are identical**. For, the form of the Highest Lord that is capable of having characteristics and is cosmic and thus capable of being of worshipped by human beings is this alone—viz. this ' Person in the form of the Nation ' consisting of the four *varṇas*. With a view to serving this one properly has the system of government (and a very efficient system of government for the matter of that) arisen. Here the two services—service of the Highest Lord and service of the nation meet. **The two become one. In this statement of the duty of man as contained in the Gitā, service of the Lord and service of or devotion to the nation are**

identical. This itself is the proper view point regarding one's duty (dharma).

Having indicated the mission of the high-souled ones in this way, the real nature of the Lord is now stated. To turn to that highly instructive topic :—

I am the ' *kratu,* **' *yajña, svadhā,* medicine, *mantra* (*sacred* formula), I myself [am] the ghee (*ājya*), I fire and I the act of offering [oblation into fire] *16.* I am the father of this world [as also] the mother, the sustainer, the grandfather, the object to be known, the sacred thing, the syllable 'Om,' the Ṛgveda, the Sāmaveda and the Yajurveda. *17.* I [am the final] destination (*gati,* lit, course), the feeder, the master, the witness, the abode, the shelter, the friend, the source, the destruction, the one giving accommodation to all (*sthānam*), the store, (*vidhāna*) and the indestructible seed. *18.* [In the form of the Sun] I blaze (*tapāmi*). O Arjuna, !] I send forth showers [of rain] and I hold them back too. I am immortality and I death too. I am *sat* (existence) and I *asat* [non-existence too]. *19.*

[*Everything is the Lord himself. Whatever was in the past, is at present and will be there in future—all that is the Lord himself, The origination, seed and destruction of everything is the Lord himself. He himself is the immortality and death, He is existence as well as non-existence. In fact He is everything. 16-19*].

MEANING PERTAINING TO THE ROYAL LORE—

It is the administration of the kingdom (the kingly

power) itself that causes the subjects to be active, to perform sacrifices. It sustains them and removes defects like medicinal herbs curing diseases. It makes the subjects think and meditate. It increases their lustrousness or spiritedness. It causes them to dedicate themselves [to the good of all]. *16.* It is the administration of the kingdom that is both father and mother to the subjects. It is the mainstay of a nation. It is [as a] grandfather to the whole nation. It is the administration of the kingdom that deserves to be known (*vedya*) by the subjects. It is a sacred thing. It protects all. All knowledge too can be had due to the administration. *17.* The final goal [resort or destination] (lit. course) of the subjects is the ruler himself. It is he alone that feeds all, is the lord of all, gives accommodation to all, is the refuge of all. He causes the origination, protection and destruction of everything He gives places of residence to all. He is the store of all his subjects. He is the inexhaustible root or source of the prosperity of all. *18.* It is he [the ruler] who torments i. e. punishes the wicked. He it is who obstructs life and grants to the subjects a life of independence. It is he who is the life as well as the death of the people. It is he who is existence as well as non-existence. *19.*

THE PURPORT: It is the royal power that helps the subjects to prosper. It is the regal power that destroys them. If the regal power begins to help the people prosper, the subjects attain an extra-ordinary prosperity. If the regal power itself, however, begins to oppose or obstruct

the prosperity of the people, the latter, howsoever prosperous they be, get themselves plunged into misery. It becomes difficult for them to get out of the predicament. Hence has it been stated that the royal power itself is the last resort of the people as also their future in its entirety. 16-19.

(16-19) In a sacrifice it is necessary to make arrangements for ' svadhākāra ' (offerings to the departed with the cry ' svadhā ') *svāhākāra* (offerings to gods with the cry ' *svāhā*) a collection of medicinal herbs for offering, *mantras* (sacred formula to be recited), ghee (to be offered or poured into fire), fire and the act of offering etc. There are two kinds of sacrifices called (1) *kratu* and (2) *yajña*. All these are but forms of the same principle viz., Brahman. This very idea is conveyed earlier in the Gītā in the verse—

Brahmārpaṇam Brahma havir Brahmā ganauBrahmaṇā hutam
Brahmaiva tena gantavyam Brahmakarma samādhinā.
IV, 24.

i. e. dedication, offering, fire, the oblation offered and the person who offers—all these are Brahman.' Through the present verses (IX, 16-19) too the same idea is again conveyed. This same principle is given yet another form as follows :

Harirdātā Harirbhoktā Harirannam Prajapatiḥ
Harirviprasarīrastu bhunkte bhojayate Harīḥ.

i. e. ' the giver, the enjoyer, the food, the Lord of the Creatures, the eater, the one who offers food and the body of the Brāhmaṇas—all this is [nothing else but] the Lord himself.' The purport of all this is: the difference between a thing and a thing is not real. Though things appear different from each other, they are but aspects of the same Reality. As of the same amount of gold many kinds of ornaments can be made but even after gold has been turned into diverse ornaments gold remains unchanged or unaffected; as there is no change brought about in its complexion, form or cost—even so that very ' I ' or ' Brahma ' (*Aham Brahma*) or the Lord who is there underlying the world presents himself before us in the form of all objects. There is nothing else before us. Whatever form the Lord may assume—*kratu*, *yajña*, *svadhā*, medicinal herb, *mantra*, *ghee*, *fire*, act of offering—there is the same principle underlying all these objects. Though there appears this difference of forms, it is not true. Even while there is difference (apparent), there is non-difference (in fact) there.

The Highest Lord is the father and mother of this world. As he feeds and sustains the world He is called the *dhātā*. He was the father of the father of the world. Hence is he called the grandfather. Readers can well understand this relation. For, it is quite clear as has been indicated He is *vedya* i. e. after man is created there is only one

object worthy of being known by him viz., the Highest Lord. He himself is the '*Omkāra*' (syllable Om). The protector is called '*Om*' according to the etymological explanation *avati iti Om* [from the root ava] " one who protects is '*Om*.' " It is the Lord and none else, for it is the Lord alone who protects. In the syllable 'Om' there are these three elements viz. '*a*' '*u*' and '*m*' indicating the origination, maintenance and destruction. Whatever originates, whatever is here and whatever is destroyed are all only forms of the Lord. The totality of things is only the different forms the Lord has taken. The syllable 'Om' thus has many senses. All of them, however, need not be taken into account here.

The Ṛgveda, Sāmaveda and Yajurveda too are the same Lord. If there are '*ārohas*,' '*avarohas*' —'*ālapas*' and '*samlāpas*' (all being musical technicalities) with which the mantras or verses from the Ṛgveda are associated, the mantras of the Sāmaveda come into being. Hence has this been said—

'*Yā ṛk tat sāma*'

i. e. 'that which is the ṛk is the *sāma*' (Chāndogyopaniṣad). The identity of the Ṛgveda and the Sāmaveda is thus evident. Now remain the two viz. the Ṛgveda and the Yajurveda. In the Ṛgveda there are '*sūktas*' (*suuktas* i. e. good utterances) and in the Yajurveda there is *su-karma* or good act (of course sacrificial act). Good

utterance and good act are very closely related to each other. First there is a good thought that presents itself to the mind. This is followed by a good utterance. And finally there is a good act. This makes it clear that a good act is only another form of a good thought. Hence these two or why the three—good thought, good utterance and good act are identical. For though things that have undergone a change in form may appear to be many, essentially they are identical.

The Lord is the course or the goal (*gati*) of all. This means that all entities ultimately reach just Him [the Highest Lord]. For, there is nothing else beyond Him. He feeds (*bhartā*) and protects all. He is the master (*prabhuḥ*) of all. He is a witness (*sākṣī*) to the actions of all. He causes all to be properly accommodated (*nivāsa*). He is the refuge (*śaraṇa*) of all. This evidently signifies that by just throwing themselves on his protection can all have their troubles or ills removed. He is the friend (*suhṛt*) of all. He is the benefactor of all. He is the source (*prabhava*) of all as well as their destroyer (*pralaya*). He is the treasure (*nidhāna*) of all. Just from Him do all persons secure things such as they are worthy of securing and He it is who is the indestructible seed (*avyayam bījam*) of the world. Obviously nothing is either fashioned or destroyed in the absence of this power [of the Highest Lord]. Whatever takes place or gets itself marred, takes place or gets itself marred through his power.

He shines here in the form of the sun. He it is who obstructs and lets showers of rain fall on the surface of the earth. He is the one master giving immortality to and bringing about the death of all. He is both existence and non-existence. He is cause as well as effect. In the Vedas has it been stated that—

'He is Brahman, He the fire, the sun, the moon water, the Lord of Creatures and Śukra' (Vide—
Tadevā-gnistadādityastadvāyustadu Candramāḥ
Tadeva Śukram tad Brahma, tā āpaḥ sa Prajāpatiḥ.
(Vā. Yajurveda)

All these are but His forms. He Himself becomes fire and burns. He becomes the sun and scorches all. He becomes wind and dries all. Having become the moon it is He who gives delight to all. He becomes water and sends showers of rain. Having become Prajāpati (the Lord of Creatures) he protects the living beings (lit.subjects) and having become '*śukra*' he increases the strength of all.

TEACHING CONNECTED WITH THE ROYAL LORE.

The activity of the people in its entirety (*kratu*) and their efforts with a view to winning the goals of human life, the auspicious activity of the nature of organising such as making others perform sacrifice which is beneficial to all (*yajña*), all ways of washing off all defects (*auṣa-dhiḥ—doṣa-dhiḥ*), all lores worthy of being meditated on (*mantra*), such things as ghee etc that have a nutritive value (*ājyam*), objects emitting heat, light and lustre

(*agniḥ*), all kinds of dedications and gifts (*dāna*)—all these arise because of the king. If the king is most efficient and devoted to the welfare of the subjects, if he is intent on the good of the nation, if the kings' administration is helping the prosperity of the subjects—only then do all these flourish because of the royal power. Places where the administration of the king is opposed to the benefit or the interests of the subjects, all the above mentioned things will disappear and the subjects ruined.

Readers may be led to ask at this juncture a question: Here in the Gītā-verse under consideration the term used is '*aham.*' Now the term signifies the divine and illustrious Kṛṣṇa or the Highest Lord. How does it signify the royal power or get itself related in any way to royal power ? The question is quite natural and justifiable. This itself is the *secret lore* (*rājavidā, rājaguhya*) of which the Gīta is full. **All words indicating the Lord, the Highest Self, the Self, Brahman, etc, wherever they occur, are to be understood as conveying thd king, kings' power, non-manifest regal power, the administration of the kingdom by the king etc. Then those very passages of the Gītā throw light on the royal lore** This is the rule according to which the secret lore is to be made manifest. If the rule is properly understood and if it is applied to the Gītā text, the details relating to the royal lore in this work—the Gīta—will become quite clear. The word '*Iśvara* 'signifies in Sanskrit 'a king' as it signifies 'the Lord.'

Instead of that word, here the word '*aham*' is used. Wherever the divine and illustrious Lord employs the term '*aham*,' the latter is necessarily conveying some one possessed of this nature of being endowed with the state of a master or ruler. Hence is it that so far as the Highest self is concerned the word signifies the Highest Lord. At the same time, so far as the individual self is concerned, the word signifies the self which is embodied (*jivātman*) but along with it the word also means when thus understood to be related to an individual self, a king or a founder of a kingdom. To explain—

'*Aham asya jagataḥ mātā pitā*
pitāmahaḥ dhātā (*asmi*).' (17)

this can be interpreted in three ways according as it is understood as related to one or the other of the three spheres:

(1) MEANING RELATED TO THE HIGHEST SELF.

The Highest Self i. e. the Highest Lord is the father, mother, grandfather and sustainer in every way of the universe.

(2) MEANING RELATED TO THE INDIVIDUAL SELF.

The individual self (living self, *jiva-ātma*) is the father, mother of and as beneficial as a grandfather to this body which moves about (jagat) here and there. The Self sustains and nourishes the body as doth a relative in all possible ways. For, in the absence of the individual self, the body cannot subsist even for a moment. As soon as the connection between the self and the body is severed, the body begins to decompose. It cannot exist long after the severance of the connection.

(3) MEANING RELATED TO THE KING.

The king is the father, mother, grandfather, the sustainer and nourisher, furtherer of a nation. If the king's rule or administration is favourable to the subjects, the latter prosper. If the regal power be unfavourable, the nation is degraded. A country with no regal power to control it too is degraded. Only that country which has both independence or self-rule and a *good* rule (*svarājya* and *surājya*) a kind and efficient rule can prosper.

It would thus be seen that though the word ' aham ' is used here and the word *Iśvara* or *Paramātmā* ' is used in other contexts, there is no difficulty experienced in understanding the meaning intended to be conveyed. A king is called ' *īśvara* ' or lord and the Highest Lord is the king or ruler of the entire world. He is the emperor of the world. Or it is much better to understand that the passage under consideration is put into the mouth of the King or Emperor of the world. It would thus mean ' I (the king) am the father, mother, grandfather and sustainer (of this nation). ' When this is the way in which the passage is understood, there is the same instruction or teaching that is grasped.

THIS IS THE OBJECT OF KNOWLEDGE OR WORTHY OF BEING KNOWN (*vedya*).

This royal lore deserves to be known by every man. For, thus does the latter know what he is entitled to. The rules of the dealings of the state or the kingdom, the rules that are obligatory from the point of view of the admini-

stration of a kingdom are worth being known by every person. Though every man cannot know all this very well or thoroughly, every one *ought* to know as to what number of rights he has in keeping with the rules of the administration of a kingdom. From this follows the inference that everyone must receive education such as would enable him to know his own rights well.

'*Pavitram*'—By the administration of a kingdom, by regal power it is possible to protect men in the right manner. On this account this institution in the form of a king or a ruler is extremely sacred. 'Om-kāra' as is shown by the etymology of the word, '*avati iti Om*' i. e. 'Om is so called because it protects,' signifies protection. Om-kāra means the work of protection or the duty of protection. It is only on account of or through the institution of the king or the ruler that a very efficient protection, an excellent protection of the subjects would be possible. The word 'Om' means a good many things. It is not necessary, however, to enter into a detailed explanation of all of them. In protection is contained or included prosperity of all kinds. It is, therefore, deemed unnecessary to deal with all the other meanings of the word 'Om.'

Ṛ*k*, *Sāma*, *Yajus*—It is the duty of the institution of government or administration to be ever promoting the ṛk sūktas, the meditation of *sāmans* and the sacrificial action according to the Yajus formulae i.e. to be ever promoting good thoughts, good worship or meditation and

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good acts respectively and to be helping them to prosper or thrive. *Gati*—The king himself is the goal or the destination of all. Evidently the final appeal is always to be made to the king. It is the king who has to be approached with this purpose. By approaching the king one can attain the power that rules over all. It is by approaching the king—and in no other way—that the wrongs done by the officers appointed by him—wrongs which are fraught with injustice—can be redressed. On this account too is the king called as the final resort or the last course. *Bhartā Prabhuḥ*—The king should feed and nourish the entire nation. It is the duty of the administration to make every necessary arrangement with a view to ensuring that every one from among the subjects gets his or her due share of excellent food. It is the duty of the administration to ensure that no citizen would be required to suffer on account of starvation.

Sākṣī—The king should be like a witness. He should not be thick with any party or group. He ought to maintain strict impartiality. Like a witness, the king should only watch well all works and dealings related to the administration. A witness does not identify himself with any party. He only sees what happens, tells what he has seen and throughout does what is in keeping with truth. The king too should in a like manner be impartial, absolutely impartial, and watch or supervise the whole of the administration and thus carry out his own duty. *Nivāsaḥ śaraṇam*—He should give to each one of his subjects a

suitable place of residence and help one who has thrown himself on his protection. *Suhṛt*—He should maintain the kindness, the excellence of his heart. He should ever be on the most friendly of terms with all.

Prabhāvaḥ—He should bring about the prosperity of his subjects, destroy his enemies (*pralaya*), give such accommodation to all as would be suitable to them (*sthāna*) and keep his treasury (nidhāna), ever full. For, it is only by reason of his wealth that a king's power or capacity grows. The king should preserve very carefully the *indestructible seed (avyayam bījam*) i. e. all the sources—never failing sources—of human prosperity. He should make the tree of the prosperity of his subjects grow out of these seeds so as be full of flowers and laden with fruit. If the excellent things that are the sources of the prosperity of his subjects are destroyed, how would a king be able to ensure the welfare and the prosperity of his subjects ? It is, therefore, imperative that the king ever keeps with himself the unending seed of the well-being and prosperity. Thus would the kingdom go on thriving ever more and more. Thus would it go on becoming stronger and stronger.

The king should say 'I am blazing forth (*aham tapāmi*)' i.e.' I punish the wicked in a manner they deserve to be punished. ' Putting a stop to the evil conduct of the wicked in this manner, he should make all his subjects happy. Similarly the king should say 'I hold under control

(7) One full of longing for objects of desire and one who is devoted exclusively to the Lord

(Kāmakāmī and Ananyabhakta)

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥२१॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् । ॥२२॥

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those that deserve to be punished (*nigṛhṇāmi*)' as also 'I make the good and the saintly free (*utsṛjāmi*).' Just this is the duty of the administration. The administration should hold all anti-social elements under effective control and help the good, the saintly to reach the zenith of their prosperity without in the least being hampered in their activities. *Amṛtam—Mṛtyuḥ*—The king should make the virtuous free from fear and punish the wicked—giving them capital punishment too in extreme cases. *Sat-Asat*: Both these approach the king—virtuous as well as the wicked. The king should know both well. Having properly discriminated between one class and the other, he should carry on the administration of his kingdom.

This then is the purport of the royal lore. This matter deserves a greater amount of consideration. There is not, however, that much extent of space available here.

Readers should, therefore, themselves devote deeper thought to the matter. Thus would they be in a position to understand a good deal more. Be it as it is. To proceed to the verses that follow :

Persons conversant with the three lores, drinking the juice of the Soma-creeper, free from sin, having offered sacrifices in honour of Me [the Lord] by [means of i. e. performing] sacrifices, pray for being led to heaven. Having reached that world of the lord of gods that can be secured by meritorious deeds, enjoy there in the heavenly world heavenlv joys (lit. enjoyments, *bhogān*) of gods. 20. They having enjoyed that heavenly wrold which is wide (*viśāla*) or expansive, enter into this world of the mortals after their religious merit is exhausted. Thus those who pursue the path of the three lores (i. e. laid down by the three lores), entertaining a longing for [objects of] desire are subjected to going and coming [back]. 21. Devoted to none else, those people, who, thjnking, serve [or worship] Me, the [responsibility of the] livelihood of these people, ever practising *yoga*, I [the Lord] shoulder. 22.

Those who enjoy objects of enjoyment in this world and long to secure the same in the yonder world, secure enjoyments in keeping with their good deeds i. e. the merit due to their good deeds. On the merit being exhausted, however, their heavenly enjoyments, like the worldly ones, are destroyed. Evidently, these persons desirous of enjoyments do not secure unending happiness. Those, however, who are solely (exclusively) devoted to the Lord, those who ever practise

yoga *and worship the Lord have arrangment of their livelihood made by the Lord himself. As a result of this, their happiness never wanes;—never is that destroyed. 20-22*].

[MEANING RELATED TO THE ROYAL LORE AS ALSO THE PURPORT—The enjoyments of those fond of them or addicted to them are destroyed i. e. come to an end and then are such persons required to put up with unhappiness. Those, however, who serve the people—the vast humanity—without entertaining any desire for fruit and devotedly i. e. without their minds being directed to aught else, secure happiness that has no end. *20–22.*]

(20–22) Here is given a description of what those who know the three lores do with the purpose of increasing their objects of enjoyment. The description is of the following nature—

THE THREE LORES

The *Ṛk vidyā sūktavidyā* or (*sūkta = subhāśita*) sūbhāṣaṇa-vidyā or lore of good utterances, lore of good thoughts. The *Yajurvidyā* is a lore of *good* sacrificial *acts* (*satkarmavidyā*) and the *Sāmavidyā* is a lore of good meditation or worship (*upāsanāvidyā*). By these three lores is a man rendered rich in polish or excellent impressions which are left on the mind (*su-samskāra-sampanna*). By good thoughts, good actions and good meditation or worship, a person wishes to increase the objects of his enjoyment. As a result of the propagation of good thoughts, men are inclined to act well. As a result of good

meditation or worship, they wish to increase their happiness. Those entertaining a longing for enjoyment are ever striving, ever putting in effort, with the purpose of increasing their enjoyment by their thought, actions and meditation or worship. A particular meditation is practised with a view to securing a specific happiness. A large majority of people are prompted by such a motive as this.

Those people who study only with the thought that they would thus be able to secure wealth, those who keep themselves occupied with good activities and practise meditation with the desire of earning riches are all 'worshippers with a motive' (*sakāma upāsaka*). There is a word '*somapāḥ*' in this enumeration of people. These are persons who perform the soma sacrifice. The term '*somapāḥ*) is, however, to be taken to stand for all persons performing sacrifices *of all kinds.* Sacrifices are very closely connected with the prosperity of human beings. The '*naramedha*' helps human prosperity. The '*aśvamedha*' is performed for a nation's prosperity or better a nation's triumph over all quarters. In a '*rājasūya*' sacrifice there is the selection of a new king. In the '*vājapeya*' giving food and drink to all is the most important thing. In the 'sarvamedha' there is the dedication of everything for the prosperity of the whole populace. Thus are these sacrifices useful for human prosperity. But in these it is the purpose of increasing one's own earthly and other-worldly enjoyments that is most important. Those who drink 'Soma' have just this as their main motive in all sacri-

fices. These persons are free from sin (*pūta-pāpāḥ*) or sinless indeed. But in performing all these sacrifices their main motive is that they should themselves secure the fruit of every rite they carry out, that they should themselves be able to enjoy the same.

These persons perform rites bringing them religious merit and they earn the fruit of the same in the heaven in the same manner as on the surface of the earth. These people indulge in a number of enjoyments, secure a number of pleasures. But on the fruit of their actions being exhausted, their troubles continue as before. For instance, if they are hungry they are required to cook food. For satisfying their hunger they are required to eat this food they have cooked. When they are hungry again after some time, the same wheel would have to be set going again—to cook, to eat, to cook again, to eat again. Having done this for a hundred years it would to be repeated even after that. This is the continuation of troubles in the process of keeping the wheel rotating. As a result of this, **it is impossible to secure eternal happiness from this.**

For the protection of the nation an army is maintained. For the army an ever increasing number of arms are produced. Thus is the enemy's attack repulsed. The enemy on his part increases his production of arms. For surviving in a war against such an enemy a greater number of arms than his have to be produced. If every individual and every nation thus goes on increasing the number

of weapons to be produced so as to excel that of the weapons produced by the enemy, where would all this lead to? When would this race end? People will be crushed under the burden of military protection. They will be unhappy. Thus this protection too becomes injurious or harmful to all. The means of happiness increasing the enjoyment of objcts of desire too become, in a like manner, a heavy burden. Men are crushed under them. The attempts for attaining happiness on the part of persons desirous of fulfilment of their desires, therefore, are fraught with unhappiness. Thinking persons have, therefore, ever to face the question 'what should be done under the circumstances as they obtain ?'

ACTION WITH A WHOLE-HEARTED DEVOTION AND WITHOUT THE DESIRE FOR FRUIT

Actions with desire for fruit lead, as indicated above, to unhappiness. It is therefore necessary to be devoted to the Highest Lord so as not to have any one else in view and to act without the least desire for fruit. Here a whole—hearted devotion—not envisaging any one else except the Highest Lord—is the most important thing. This is the instruction imparted by the Vedas, the Upaniṣads and the Gītā. Ananyabhāva is the same thing as understanding 'I am not different (*ananyaḥ*).' **The person who considers himself to be not-different from his society cannot put the society to any trouble for increasing his own happiness. This is the benefit arising out of the attitude of non-difference.** On the contrary a

person who considers himself to be different from the society to which he belongs can cause harm to the society for his personal happiness. These are the consequences of the feelings of difference and non-difference. Those considering themselves to be different can become the cause of increasing the misery to which the society is subjected. Those who consider themselves to be non-different, however, would never cause any harm or trouble to others. There is none different from them in their eyes. They hold the view that causing trouble to others is indirectly and in the long run causing trouble to themselves. Readers should carefully grasp the difference between the two attitudes—one of difference from the society and the other viz that of non-difference from the society. People who have the attitude of non-difference, not desirous of increasing their desire for enjoyments, perform actions without any longing for fruits.

People with the attitude of non-difference carry out their actions with the idea of dedicating everything to the Lord and without any selfish purpose. Their actions continue all the time. These people have nothing of their own-different from the goal of the society as a whole. Whatever they do is intended for the good of all. How would the question of the maintenance or livelihood of these people be solved ? If these men are not going to do anything for themselves, if all their efforts and activities are dedicated to the Highest Lord, how would they be able to maintain themselves ? The answer to this is—the

Lord Himself would look after their livelihood. This very idea is conveyed by—

'*Yogakṣemam vahāmi aham*' (22) in Gītā, IX, 22. He who offers every act of His to the Lord, He who dedicates everything he does to the Lord has his maintenance looked after by the Lord. Like a master looking after the maintenance of a servant who works devotedly for him, the Highest Lord manages the maintenance of His devotee who has taken his stand firmly on one thing viz. service of the Lord.'

The meaning related to the royal lore, so far as these verses are concerned, is quite clear. Even in a nation it is the selfish people, full of longing for enjoyments who become the cause of unhappiness. Those who are selfless, devoted to acts of benevolence to others, are ever doing things to secure the welfare of all. **These volunteers with no selfish motive of their own serve the nation, the state (the administration), the 'people' in their entirety and hence it is that the king or the administration must look after the maintenance of these people.** An exposition of this has occured already on many occasions while describing the attitude of devotion to acts without desire for fruits. It is not necessary, therefore, to set forth the same at any length here. Those who selflessly and devotedly serve a nation or a king must be helped by the nation or the king in the matter of securing their livelihood.

(8) Devotees of other Divinities.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥
यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

Those who long for enjoyments and act need not be helped by the administration or the nation in respect of their maintenance. For, they are selfish. They do everything on their own responsibility and preserve the fruit of their actions for being enjoyed by just themselves. After the enjoyment of fruit all that they worked for having been over, they are required to act again with the purpose of securing objects of enjoyment. This process continues without any break. The nation or the king is not responsible for the maintenance of these persons.

Readers should understand that these are the two kinds of persons. Those who are following the path where there is the idea of non-difference that is prominent (*ananya-yogī*) are superior to those who long for the fruit of their action (kāmabhogi, lit, enjoyers of objects of desire). This is quite obvious. Having thus described these two classes of people, the Lord proceeds to state the condition to which the devotees of other divinities are led (or reduced). To turn to the same—

Those who are devoted to other divinities [with their hearts] full of faith—they too, O Arjuna, son of Kunti ! resort just to Me (serve Me only), though not in keeping with the proper procedure (*a-vidhi-pūrvakam*) 23. For, I am myself the enjoyer and the Lord of all sacrifices. They do not recognise me well or properly (*tattvena*) and therefore [by being devoted to other divinities] have a fall. 24. Those who observe a vow in respect of gods reach them, those who worship the manes reach the manes, the worshippers of ghosts and the departed (*bhūtapreta*) reach the gosts and the departed, And those who sacrifice in honour of Me attain Me. 25.

[*Any act of worship of whatever divinity carried out with faith becomes, though worshipper knows it not, the worship of the Lord Himself. For it is the Highest Lord alone, one, without a second is the Lord of all acts such as showing respect or veneration or worshipping etc. Those who do not recognise the Lord properly, however, fall from the proper level through ignorance. A worshipper of a divinity becomes similar in nature to the divinity worshipped. Followers of gods, manes, ghosts and the departed, therefore, become similar in nature to gods, manes, ghost and the departed respectively. It is, therefore, the duty of everybody to select the divinity to be worshipped carefully so as to make sure that it is the best of divinities* 23-25].

[MEANING PERTAINING TO THE ROYAL LORE—

Respect shown or welcome offered to any officer is (indirectly) the same thing as respect or welcome offered to the main governing institution (administration) or to

the sovereign ruler himself. 23. For, in the whole of the kingdom (or empire), there is only the sovereign ruler who is worthy of being respected by all and he alone is the Lord of all, the highest authority of all. As all people are not properly aware of this, however, they are misled [into honouring the persons of minor importance viz. inferior officers of the king]. *24.* Everyone reaches the one he follows. One who pleases the principal person, the sovereign ruler, reaches the sovereign ruler himself. *25.*

The purport: As there is only one sovereign ruler of a kingdom, it is only he who is worthy of being welcomed or honoured or worshipped. All officers appointed by the king, however, carry out their appointed tasks only by resorting to the power (or authority) of the king, There is, therefore, a part of the royal power vested in them. The honour etc shown to them is, therefore, in fact the honour shown to the royal power itself, though shown indirectly. For, if they are not backed up by the royal power or if they are not occupying posts of authority, they would not be honoured. It is thus proved that the respect shown to the officers is respect shown to the king himself. Ignorant persons do not understand this main thing or principle. They are labouring under the delusion that the officer is free to do whatever he likes and that they can get done what they want to be done through the officer. Influence with the latter, according to the-ignorant people, is enough for securing their goal. It is this very ignorance that is the cause of all deterioration or all falls. Anyone devoted

to any one else can secure only that much which the latter can give him. People running after the officers can only secure that much which the officers are capable of giving. Those who follow the protector, however, secure their own protection. This protection is the most flawless, most perfect protection. Those who strive in the interest of the subjects (or the people) secure the strength of the subjects (or the people). Those who please the king secure the strength [i. e. support] of the king. 23–25].

23-25) These verses are easily followed if their meaning and purport are grasped. It is, therefore, not necessary to explain them at great length. All the same an explanation, brief though, is necessary:

The cosmic form or the universal form of the Lord is to be seen in chapter XI. This same has been hinted since as early a stage as the second chapter of the Gītā. In the seventh chapter a declaration has been made to the effect that 'Vāsudeva is all' ('Vāsudevaḥ sarvam,' VII, 19) and the same principle re-iterated. A full exposition of the declaration is to follow in chapter XI in the form of the perception by Arjuna of the Cosmic Form shown to him by Śri Kṛṣṇa. When this is understood, it becomes clear that apart from the Lord, other than the Lord, there is nothing else in this world. This is the unprecedented instruction of the ' Song Celestial. ' He who would understand this would realise that the one Lord is everything, that there is no object or entity apart from or other then Him. On this having been understood, there would take place an uninterrupted worship of the Lord alone. It is

improper to worship any other object or divinity except the Lord.

Ignorant people, however, are under the delusion that the Lord is somewhere in the seventh heaven, occupying there a special seat or throne and that his messengers—divine messengers—are wandering about here on the surface of the earth. They thus think that it is necessary to flatter these divine messengers also. With this end in view these people worship other divinities, manes, ghosts, goblins, and mightier goblins. These men fail to understand that if the Lord's strength were not there working in these beings, they would not have even so much as existed. Precisely on this account has it been stated that serving other divinities with faith is the same thing as serving this very Lord—the Highest Lord—but not in keeping with the proper procedure. Readers must have now been able to understand the significance of this passage quite clearly.

There is only one master—the Mightiest Lord—in this world. There is nothing different from Him. Whatever is perceived is but his universal or cosmic form. There is no doubt therefore regarding the fact that He alone is worthy of being waited upon, revered, worshipped and saluted by all. Though mistaken notions people worship other divinities who are far inferior. As they are not in possession of real knowledge, however, it is impossible for them to secure what would be beneficial to them.

Whomsoever a person worships, the strength of that

object of worship it is that he attains. Worshippers of gods are possessed of the strength of gods. Worshippers of the manes attain the strength of the manes. Followers of ghosts and the departed become equipped with the strength of ghosts and the departed. **Devotees of the Highest Lord are endowed with the extra-ordinary strength of the Lord.** Readers should here pay attention to the fact that it is far better to secure the greatest strength than securing this or that kind of inferior power.

THE ROYAL LORE

The explanation that has been given so far, if properly followed, would enable the readers to grasp how the secret principles of the royal lore become easy or clear without any special efforts being made to grasp the same. For, by this time, readers too must have got themselves well initiated into the lore of understanding the principles of the royal lore by looking into those of the lore of the Highest Self. And furthet, as the instruction imparted in these verses is absolutely clear, it is very easy to understand them as related to both the lores—the spiritual lore as well as the royal lore. Yet a little bit may be stated here in the interest of clarity, regarding the royal lore:

The king is the highest authority possessed of all powers in a nation. Now the occupant of the throne or this position of the ruler of a land may be there in that position as a result of what he has inherited from his father or he may be there in that position as a result of having been chosen by the people i. e. his subjects. In him

is centred all the power of the administration. There is not the least doubt about the matter. Other officers, high and low, carry out their respective duties and responsibilities after having secured from him—the king—small shares of power such as would enable them to carry out the work entrusted to them. These officers are therefore inferior 'lords' (*Īśa*) and the king possessed of all powers is the Great Lord (*Mahā-īśa*). When this is grasped it would be very easy to follow that the power that any one of the officers has is only a part of the power of the king, secured by the officer from him. The power that is vested in all, the power that functions through out the kingdom is the power of the king himself. Just the king himself—and none else—is the centre of all power. It is he who is called the Lord and the enjoyer of all actions. Those who know this fundamental principle that the king alone is the centre of all power or authority labour under no delusion. Others, however, think that the king is very far away from them while the officers are there within their approach. With the belief that if they are able to win these officers over, they would easily secure their objective, these people try by means fair or foul to influence the officers and thus do these people secure their desired objects. This however results in a deterioration as much of the officers as of the men influencing them with such means. It is improper, therefore, to be ever engaged in unduly influencing the officers and thus bringing about one's own degradation.

Officers are highly pleased with men who are seen to

be ever after them though not without a selfish purpose. They thus help these selfish people in the attainment of their purposes. Similarly officers appointed to give protection—the police—partially do protect those who are ever trying to please them. The offences committed by such people thus remain hidden sometimes. Selfish people trying to win their ends in this way not only undergo a degradation themselves but they also bring about the fall of the officers. They are thus responsible for the degradation of the king's officers.

A number of persons without ever caring to please the officers of the king are seen to be dedicating all that they possess to the good of the subjects or of people in general. Such persons intent on the good of the people secure the strength of the people. And such persons 'highly esteemed of the people' (*Lokamānya*), high-souled ones' (*Mahātmā*), become the leaders of the people. This too is an extra-ordinary power or strength. '*Bhūtāni*'—in this context the term 'bhūta' is understood to convey the 'subjects.' This word 'bhūta' has another meaning viz., people who are as cruel as ghosts, departed ones or ill-behaved persons etc. Some persons are seen to be using such beings (*bhūtas* in this latter sense) for their own nefarious purposes. They secure the strength of the '*bhūtas*' all right. But that strength soon leads those who use it for anti-social activities to disaster. In a like manner, there are some persons who secure the strength of the *bhūtas* i. e. of the five elements by their mastery

over the physical sciences. Such persons well-versed in physical sciences go on increasing the means of comfort and happiness of the people even more and more and make the people happy. But as a result of the growth of a longing for comfort and happines, in some cases there is the possibility of these persons too acting in an evil manner and thus these persons too who have secured a mastery over the physical sciences experience a fall. They must, therefore, be extremely careful. The word ' *bhūta* ' has thus a number of meanings. Here only three out of them viz ' subjects, ghosts and the departed and the five elements ' have been taken into consideration. People thus endeavour to increase their strength. Worshippers of a limited amount of strength—as opposed to worshippers of the Highest Lord possessed of absolute strength—thus are seen to have a fall some time or other.

Many other persons become rich in possession of knowledge and greater knowledge (*jnāna-vijñāna*) and devote themselves whole-heartedly to the work entrusted to them by the great ruler, the root cause or source of all power, himself in possession of the highest amount of the same. It is the duty of the ruler to see that the maintenance of these volunteers receiving no salary and working selflessly is arranged for by him. On this account has it been stated that the worshippers of the king please the king himself. If the king is pleased, if his favour is thus won, there is hardly any delay in a person's being in a position to secure kingly prosperity.

(9) Self dedication

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगमुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

The subject matter envisaged by the verses, especially with regard to the royal lore, comes to a close in this manner. We may next turn to verses with a similar implication contained in the Mahābhārata :

Brahmāṇam Śitikaṇtham ca yās ca anyāḥ devatāḥ smṛtāḥ
Prabuddhacaryāḥ sevanto mām eva eṣyanti yat param

i. e. saintly persons devoted to Brahmā, Śiva or other divinities come just to Me—the Highest Lord and become one with Me (Mahābhārata, Śānti. 347/35). Similarly, there is another passage to the same effect:

Ye yajanti pitṛn devān gurūn scaivātithīnstathā
Gāscaiva dvijamukhyansca pṛthivim mātaram tathā
Karmaṇā manasā vācā Viṣṇum eva yajanti te
ibid, 245/26-27.

i. e. those worshipping gods, manes, elderly persons (or preceptors), guests, Brāhmaṇas and cows worship (lit. offer sacrifice in honour of) the Highest Lord Himself.

To turn to the verses that follow—

One who offers a leaf, a flower, a fruit or (a small amount of) water to Me [the Lord], that object brought by a devotee with a pure heart do I accept. 26. O Arjuna ! (son of Kunti) whatever you do, eat, offer [in a sacrifice], give away [as a gift], do by way of a penance, dedicate that all to Me. 27. Having thus dedicated all your acts to Me [the Lord], you will be free from the bonds of action, auspicious and inauspicious and thus your heart being [ever] associated with the *yoga* of the abandonment of fruit, you will reach Me [the Lord] 28.

[*Even if an insignificant object—or one not very costly—is offered to the Highest Lord with devotion, He accepts it. Whatever a person does, he should dedicate it to the Highest Lord. On having dedicated all acts to the Lord, the bond of deeds auspicious and inauspicious do not in any way fetter the author of the acts. He becomes liberated. 26-28.*]

[MEANING RELATED TO THE ROYAL LORE—Whatever a person possesses, he should dedicate in the interest of the nation to which he belongs. Things not very costly too will be useful in the matter of the administration of the kingdom and would therefore be accepted. *26.* Whatever a person does, he should do for the good of his nation. *27.* If all acts are resorted to thus for the sake of one's nation, one becomes free from faults or defects and one is not bound down by acts. *28.*

THE PURPORT : Whether a person be possessed of a small amount of strength or a big amount of the same, the whole of that strength he should use for the benefit of

his own [political freedom or] ' home-rule. ' Every kind of strength or capacity is useful for ' home-rule. ' Whatever a person does, he should do for his ' home-rule. ' People who thus dedicate themselves to their home-rule, work for it whole-heartedly, who offer the totality of the fruit of all their acts to the nation are not contaminated by their acts, whether auspicious or inauspicious. 26-28].

(26-28) A person who offers a leaf, a flower, a fruit or a small amount of water with his mind full of devotion to the Highest Lord has his self purified and the Lord accepts that dedication on the part of the devotee. Here there are the words signifying a leaf, a flower, a fruit and water (*patram, puṣpam, phalam, toyam*) that are used. This does not mean, however, that only these objects are to be regarded as worthy of being offered. This is only an indication (*upalakṣana*) and accordingly other similar objects may be understood. Supposing over and above these, some one were to offer a piece of cloth, or some grains etc to the Lord, those objects too are sure to be accepted by the Lord. Now, what is meant by offering to or dedicating to the Lord in this context ? Does the Lord stand in need of these objects Himself ? Certainly not. The Lord stands in no need of these or other things. For, He is ever contented, ever satisfied. How then can these objects be given to the Lord ? This is a question well worth being considered by all. If a small amount of water or a flower to be offered to the Lord is offered in the name of the Lord—as intended for the Lord—the belief

is that that small amount of water or that flower would reach the Lord. But what is meant by the statement that a small amount of water or a flower along with it when offered to the Lord reaches the Lord ? This question relating to the way *how* whatever is offered to the Lord reaches Him deserves to be carefully considered.

IDOL-WORSHIP

This dedication of a leaf, a flower or of a small quantity of water to the Lord is related to the question of idol-worship. Idol-worship was there in practice in days earlier than those of the Bhagavadgītā i. e. of the author of the Gītā. This is evident from the reference of the Gītā to the offering of a leaf etc to the Lord. There would have otherwise been no reference to such a dedication on the part of the devotee of anything at all to the Lord.

Now, dedicating flowers etc to the idol is a question of the feeling of the person who dedicates. Those who worship idols do not in fact worship the image fashioned out of stone or clay or brass or silver or gold etc. That is only a token helpful in reminding the worshipper of the divine Lord. In fact the worship, muttering of name or offering that are done are done with reference to the soul or self having the special manifestation (*vi-bhūti*) or greatness having those names. It is, therefore, necessary to state that those who contend that idol-worship is the worship of insentient things (*jada-pūjā*) are propagating wrong ideas. The worshipper looks at the image and worships but the *Self* with that manifestation. We are

not, however, interested in enternig upon a detailed consideration of the question of idol-worship. We only want to state that the verse under consideration is an indication of idol-worship in those old days. We, therefore, point out only this much that much earlier than the time when this verse was written as part of the text of the Gītā, the practice of offering a leaf, a flower, a fruit or a small quantity of water and thus worshipping the divine Lord must have been stated.

THE MANIFESTATION
(*vibhūti*) OF THE HIGHEST LORD.

This can be looked at from one more point of view. The form of the Lord is four-fold viz of the nature of the four classes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, The Brāhmaṇas are His face, the Kṣatriyas are His arms and the Vaiśyas and Śūdras are His belly and feet respectively. This description is equally acceptable to all sacred texts beginning with the Vedas and ending with Gītā. **If these very clas ses viz Brāhmaṇas etc are the concrete forms of the Lord, giving fruits etc to these would be equivalent to giving the same to the Lord Himself. If the thirsty are helped with water, if the hungry are helped with fruits, if the learned are honoured with flowers, all this amounts to offering things straight to the Lord Himself.** Cows and other species of cattle are the manifestations of the Lord Himself. This will be explained in the following chapter (Gītā X). Giving grass and greens etc to the cattle—cows etc—would amount to offering

those things to the Lord Himself. Giving things to those worthy of the same thus amounts to offering them to the Highest Lord himself. For, the Highest Lord is *all* (*Vāsudevaḥ sarvam*) and all these—the four classes Brāhmaṇa etc, the cattle etc—are the concrete forms of the Lord. Having left off these living forms, concrete as concrete could be, worshipping others would be highly improper. Because it is only such menifestations of the Lord that are likely to benefit from such objects (as a fruit, a flower etc) offered to them.

Dedication of life

There is yet one more meaning of the passage under consideration (*toya = jivana*). The word *toya* signifying water also means life (water is life). Offering water to the Lord is indicative of dedicating one's life to the Lord. It behoves a man to dedicate his whole life to the Highest Lord. Now the term *phala = karmaphala* i. e. fruit of action. Offering fruit to the Lord is the same thing as dedicating the fruits of one's actions to the Highest Lord. This is precisely the teaching of the Gītā. This is the real abandonment of the fruits of action.

The lotus in the form of the heart is a flower that is worthy of being dedicated to the Lord. There is only one flower in our possession fit to be offered to the Lord. It is our heart. **One who offers his heart to the Lord offers his entire life to the Lord.** If a person dedicates his heart (flower) and his life (*toya*-water) to the divine lord what immense benefit would accrue to him indeed ! This must

be done in the manner as strictly in the manner laid down in the Bhagavadgītā. This is quite essential. Now remains the consideration of only one term viz., *patram* or leaf. What is a *patram* or a leaf ? A *patram* is the same thing as a *parṇam*. At Gītā XV, 1 it is stated that the metres i. e. the metrical composition in the form of the Veda or Sacred Knowledge is the same thing as a '*parṇa*' *or* '*patra.*' Vide—*Chandānsi yasya parṇāni.* Here then is an instruction given by the gītā to offer the *leaf in the form of our knowledge* to the Highest Lord. This evidently means that in our knowledge there should be the form of the Lord himself as our sole objective. No scope should be given to the demonaic form or forms (*āsura-rūpa*). If a man aspires to elevate himself, this is inevitable. This then in brief is the purport of offering *patra, puṣpa, phala* and *jala* to the Lord. This view of ours should be given due amount of thought by the readers.

There is no doubt that the object offered in a spirit of devotion to the Lord would be accepted by Him and that the devotee would thus be elevated. Now this offering need not be confined to external or internal objects only such as leaves, flowers etc. **" Whatever a man eats, drinks, does, enjoys, offers in fire, gives as a gift, practises by way of a penance, whatever he has by way of sleep, whatever he does by way of rising, sitting, speaking, reading, fighting—all that ought to be dedicated to the Lord "** (Gītā IX, 27). The purport of this is that all movements of men must be dedicated to the Lord.

The Removal of Bonds

(Bandhana-nivṛtti)

As a result of such a dedication of one's entire life to the Highest Lord '—you will be released in this way from the bonds of action having auspicious and inauspicious fruits' *(śubhāśubhaphalairevam mokṣyase karmabandhanaiḥ* verse 28*)*.' This obviously means that this fruit of his actions—auspicious or inauspicious—does not affect the author of the actions. Readers would naturally ask 'how would this happen?' An example from every day life will throw light on the matter. The commander-in-chief and an ordinary soldier are fighting for their king. Now in the battle soldiers from the army of the enemy are being killed. As the killing is being done for the king, however, all the soldiers who are fighting for him remain untainted by sin. The inauspicious fruit of their action does not bind them. For, all these soldiers dedicate the fruit of their action to the king himself. As a result it is the king who wins or loses. The soldiers are ever free from the merits or demerits of the auspicious or inauspicious deed. Similarly the fruits of the good and bad deeds of a person who dedicates the whole of his life to the Lord are related to the Lord. The author of the actions is free from them And as the Lord is ever free, there is no defect or flaw that can affect him. This is a great fruit, or why, the greatest among all fruits *(mahat phala)*. This one can secure only by dedicating one's actions to the Lord. This itself is known as '*sannyāsa-yoga*' or the path of th e

abandonment of the fruit of action.

'As a result of pursuing this path of the abandonment of the fruit of action, the aspirant becomes pure and enlightened (*śuddha, buddha*) and is liberated ' (Vide—*Sannyāsayogayuhtātmā vimuktaḥ*) Gitā IX, 28. And after this, he i. e. ' the aspirant attains the Lord ' [Vide—*Mām* (i. e. *Īśvaram*) *upaiśyasi*, IX, 28]. This means that he goes into the close vicinity of the Lord. He as it were becomes the Lord himself. One who reaches the Lord becomes the Lord. If iron reaches fire, is in close vicinity with fire, it becomes fire i.e. is associated with the characteristics of fire (such as heat etc). ' To attain the Lord ' itself signifies ' to possess the Lord's characteristics ' ' to become similar to the Lord.' An individual soul is possessed, partially though, of the qualities of the Lord viz being *sat*, cit and *ānanda*. When these very qualities develop, the Lord's state is reached. A man secures just this goal by practising the ' path of the abandonment ' (of the fruit of action) and thus wins the highest thing worth winning.

THE PURPORT AS RELATED TO THE ROYAL LORE

A king should get part of the wealth of his subjects, pure at heart (*prayatātmanaḥ*) whether that is of the nature of a leaf or a flower or a fruit or of some other nature. A king should get his due from the subjects. These latter ought to offer it to the king. This is the only ' tax ' that a king is in a position to get from his subjects—a tax which has the form of positive or concrete objects. The

king accepts this tax and in return protects the subjects.

Those who are unable to give the tax in the form of concrete objects should offer whatever actions they perform to the Lord. Indeed it would be proper to say that these persons should *live for the king*. They should eat, drink, perform austerities, give away gifts *for the king*. The whole of their life should be dedicated to the king.

Those who would thus dedicate their very life to the king would be undertaking whatever actions they go in for, for the sake of the entire nation. They would do nothing with their own interests in view. They would, therefore, not be required to experience the auspicious and inauspicous fruit of their actions. They would be free from the fruit of their actions. The high-souled persons who have thus become free from the fruit of their actions would attain the powers of the king himself i. e. they would themselves become the leaders of the nation—or persons whose word and action matter most from the point of view of the entire nation.

This is the purport as it is understood as being related to the royal lore so far as verses 26-28 are concerned. A little bit of more thought would enable the readers to understand a good deal more on the same lines. This too is the ' path of abandonment ' in the royal lore.

To turn now to the consideration as to how these persons practising this ' *yoga* ' get themselves elevated—

(10) Devotion to the Lord saves All.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

I maintain an attitude of evenness towards all beings; no one is my hated enemy, no one my dear friend. Those, however, who resort to Me with devotion, they are in Me and I am in them. *29.* Even if an extremely ill-behaved were to resort to Me with devotion to none else, he ought to be regarded as being a saint-and no less than a saint—, for, he has resolved well. *30.* Quickly does he become a ' dharmātmā ' (one with his soul devoted to duty) and attain peace everlasting. Know well, O son of Kunti, that my devotee is never destroyed. *31.* Even those whose birth is evil and women, vaiśyas and śūdras as well, having resorted to Me, O son of Pṛthā, attain the highest state. *32.* It is necessary again to state that Brahmaṇas, devotees with religious merit to their credit and royal sages would attain it ? Having reached this transient world with no happiness in it do you resort to Me. *33.*

[*The attitude of the Lord is even in respect of all beings. He does not, therefore, consider anyone his enemy or his friend. He regards all with an attitude of evenness. Those who resort to the Lord with their hearts full of devotion to Him dwell in the Lord. And the Lord too should be regarded as dwelling in them. Even if the most ill-behaved persons begin to be devoted to the Lord, if they resort to Him with their minds directed towards none else, they become that very moment good men. For, they have by the time come to the right path. They become 'dharmātmans' (men with soul devoted to duty) instantly and attain peace that never ends. All People should know and know without any the least doubt about the matter, that the devotees of the Lord never are ruined or undone. The person may happen to have the most evil of births. It may be a woman, a vāiśya or a śūdra. Even these attain the highest spiritual perfection by being devoted to the Highest Lord. Is there any the least doubt then regarding the fact that high-souled persons ever practising meritorious deeds, knowing Braāhmaṇas and Kṣatriyas would attain spiritual eminence ? It is therefore the best thing for men to do in this mortal world of ours viz., to be devoted to the Highest Lord.* 29-32.]

[MEANING RELATED TO THE ROYAL LORE—A king should regard all persons with an attitude of evenness. He should not consider anybody to be his friend. Nor should he regard any-one as his enemy and torment him. Whoso-ever waits upon him with devotion, him he should give protection. He should be the refuge of such a devoted servant and stay with him. *29.* Anybody being an ill-behaved person to begin with but serving the master with

devotion later should in the light of his latest course of conduct be regarded as a well behaved person. *30.* Such a person instantly becomes a ' *dharmātmā* ' (one with his soul devoted to duty) and wins unending peace. [Among the subjects] there should arise confidence that none serving devotedly would perish or be undone. *31.* Sinful persons, women, *vaiśyas* and *śūdras*, who ever they may be, those who serve the king or the nation with an unflinching devotion would attain prosperity. *32.* Is it then necessary to state that those who are possessed of knowledge, those who are brave, those who practise the best of actions and are ever devoted to the king or the nation will be elevated ? Hence all persons would definitely secure happiness if they give up their ephemeral and painful selfish actions and resort to the nation with an attitude of selfless devotion to the nation and serve it with all their energies bent in one direction only viz securing the good of the nation. *33.*

THE PURPORT: The king should never be partial to anyone. He should look upon all with an attitude of evenness. It is highly inproper for a king to be partial to anyone and thus please him or to harm anyone for nothing and thus subject him to misery. The king should make necessary arrangements for enabling one who serves him well to maintain himself and his dependents. For, it is only meet that the king should secure his well being through such servants and that such servants should secure their welfare from the king. Any servant that has begun to

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render excellent service should not be found fault with for his mistakes in the past. It is wrong to pain him by such references to the past. This is the right thing for the king to do viz to see what a person *is* doing of late. Whatever he may have done in the past, if his present actions be good, he should be regarded as having improved. Such a person should get encouragement at the right moment. His liking for good actions would thus be stabilised and he would not again deteriorate. To cut the long story short, the subjects must be inspired with the confidence that none doing his work well would ever be subjected to unhappiness. Whether a person be a man or a woman, evil-minded or holy-minded, if the present activities of the person concerned be the right kind of activities—of the nature of an excellent service—the person must find it possible to attain the highest eminence and prosperity merited by him (or her). There must be no impediment, no obstruction besetting the path of his progress. If people would secure the reward they deserve, they would all serve the regal power properly and thus win for themselves an all-sided progress and prosperity. 29-33.]

THE LORD'S EVENNESS (*samābhāva*) OR IMPARTIALITY.

(29-33) The Lord regards all evenly i.e. He is partial to none. One who is partial regards someone as his friend and does whatever is beneficial to the latter and regarding some-one else as his enemy subjects him to trouble. This is an indication of the partiality of the person. The 'Lord'

is free from such faults. He is having the same attitude towards all. He is partial to none.

Every one must reach this standard of impartiality and deal in this world (*na me dveṣyosti na priyaḥ*). There is none who is my friend, none who is my foe either. Naturally all my dealings with whatever persons they may have to be carried out are impartial. It behoves everyone to be impartial in this manner. Devotees of this nature have the good fortune in that the Highest Lord dwells in them (*teṣu aham*) and they dwell in the Highest Lord (*mayi te*).

If a person be ill-behaved or vicious in the early beginning of his career and if he subsequently takes to worshipping the Lord and if he then develops an attitude of devotion to the Highest Lord with no room for aught else in his mind (*ananyabhāk*), it is safe to conclude that the person has become a saint. There is no point in looking into the earlier part of his life. He has no doubt erred previously. But as he has resorted to the right path subsequently he has to be regarded as having purified himself. By reason of his devotion to the Highest Lord Himself he is purified almost in no time, becomes exclusively devoted to duty (*dharmātmā*), with his heart perfectly at peace. Thus does he attain elevation in the spiritual sense of the word. All should believe that *the devotee* of the Highest Lord is never destroyed. A person may be a sinner one given to a wicked way of living. Once he has taken to being devoted to the Lord, he can safely be regarded as having purified himself. Whether man or woman, young or old, coming from higher class or lower, once a person

has resorted to the Lord, he (or she) is sure to be raised to a high level. If even those born in the lower or inferior sorts of families are elevated, is it necessary to state in so many words that those born in noble families when devoted to the Lord would attain spiritual elevation ?

The only means, therefore, of attaining spiritual perfection is thus being devoted to the Lord. It is devotion to the Lord that alone has the capacity of removing all defects or shortcomings and establishing all merits or excellences. The one means of human elevation is, therefore, devotion to the Lord.

The Message of the Royal Lore

A king should deal with the people of all classes and religions in an attitude of evenness. He should not, as a result of partiality, have greater affection for one and greater hatred for another group. Only a king maintaining such a high standard of impartiality should occupy the throne.

Those who carry out the work of protecting the (kingdom or) nation most devotedly must be helped to maintain themselves by the king himself. For, that is one of the main duties of the king, if not *the* main duty. There is, therefore, no difference between the servants with unflinching fidelity and devotion to the king on the one hand and the king himself on the other. The king should be regarded as being there in their form and the servants should be regarded as being there in the king's form. In this way should the relationship of the nature of non-difference or identity between the two be understood.

If some ill-behaved person becomes a devoted servant and carries out his work properly, he should not from that moment onwards be regarded as an ill-behaved person. For, he has begun doing the right thing. It would never be justifiable to characterise a person doing the right kind of work well as an ill-behaved person. For, if a person becomes devoted to right conduct this devotion of his itself definitely constitutes his elevation. There must be a sort of confidence among the people—if there is no confidence it must be created—that in the kingdom or state of which they are citizens a virtuous person would never be ruined. In such an administration—the ideal sort of administration—persons carrying out their duty in strict consonance with the code of duties would never be troubled. That itself would be called as an administration that is really in keeping with the requirements of Duty (*dharma-rājya*).

Whatever be the caste the circumstance of birth, the colour (or complexion), in a really ' dutiful administration ' his worth would be determined on the basis of his qualities and actions. Just this must be the system to be followed in the entire constitution of a kingdom. Where the circumstance of the birth, caste, complexion etc determine the superiority or inferiority of a person, his merits are ignored and in the wake of this evil, there are unending disasters that follow. Undeserving persons attain positions of eminence and authority and they create a confusion all over the kingdom—a confusion that becomes ever worse confounded. On this account, the circum-

stance of a man's birth, his caste, the colour of his skin must be given a subordinate consideration and the merits he has and the actions he carries out must receive the prominent place in our consideration.

This is the purport of all these verses. Readers should consider the same and understand the instruction regarding the administration of a kingdom well. To turn now to the last verse in this chapter:

(II) Devotion to the Lord.

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

Apply your mind to Me, be my devotee. Perform sacrifices for Me, salute (or bow down before) Me Being thus intent on (serving) Me, applying your self to Me, you will attain just Me. 34.

[*To have one's mind absorbed in the Lord, to be devoted to the Lord, to dedicate everything to the Lord, to bow down before the Lord himself—thus being intent on the Lord and having the self ever united with the Lord does the aspirant attain that Lord Himself.* 34.

MEANING RELATED TO THE ROYAL LORE—

To devote the mind to such work only as benefits the nation, to think of the programme that would bring about the good of the nation to keep the mind busy thinking of such a programme as this, to serve the nation, to sacrifice oneself for or to dedicate oneself to the good of the nation,

to bow down before the good of the nation, to keep away or brush aside mutual differences—if in this way people become intent on the good of the nation devoting their all-in-all or spending all that they have just for the benefit of the nation, they would definitely bring about the good of the nation and be its mainstay. 34].

The verse states that devotion to the Lord helps a person elevate himself. An aspirant should apply his mind to the Lord. He should meditate on the Lord. He should not allow anything else to present itself to his mind. He should serve the Lord. Whatever his body can do he should dedicate to the Lord. He should sacrifice for i. e. dedicate to the Lord [whatever he does or has], in fact he should dedicate himself to the Lord. Whatever he possesses, he should offer to the Lord. He should serve none but the Lord, should salute none else. He should bend his head low in the presence of the Lord only. He should remain ever devoted to the Lord. One who would thus be intent on serving the Lord would reach the Lord which evidently means that such a person would be liberated. In other words he would attain highest perfection i. e. be one with the Highest Lord.

The same holds good in respect of the royal lore. He who would serve the king, be devoted to the nation, dedicate himself to the good of the nation, would attain royal power. The words nation (*rāṣṭra*), kingdom (*rājya*), king (*rājan*) and administration of the kingdom (*rājaśāsana*) are not mutually contradictory here. They only help each

other. This is what must be remembered in this context. This administration of kingdom brings about the good of the nation. It is conducted with the purpose of the good of the nation. In that administration where the good of the king and the subjects is identical, the subjects must dedicate themselves to the good of, sacrifice themselves for, the king himself. If a king begins to destroy his subjects, Vena-like, none should sacrifice himself for him (the vicious king). For the Vedas have declared—

Mā vas stena īśata. Māghaśamsaḥ (Vā-Yajurveda 1.)

' O ye subjects let a sinful person not be your king, let a thief not rule over you. ' Evidently the king who is a thief and sinful in nature, who would put spokes in the wheel of the good of the subjects must needs be hurled down from his throne. None should submit themselves to his rule. Leaving aside such a wicked king, it would be but meet for the subjects to dedicate themselves to a king who is ever striving for the good of the subjects and thus deserves his place.

The secret message regarding the royal lore, the readers should thus learn to understand from the philosophical doctrines and they should act in keeping with the secret message thus understood. This is the right course of conduct for them to follow.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord, in the science of the Eternal and scripture of Yoga, imparted in the dialogue between Lord Shri Krishna & Arjuna,

CHAPTER NINETH, ENTITLED

Rājavidya-Rājaguhyayoga.

Reflection on the Contents of the Nineth Chapter

OF THE BHAGAWAD GITA

Spiritual Life and the Administration of a Kingdom:

The purpose of the Bhagawadgītā from its beginning to the end is the development of the divine (*divya*) spiritual life of man. The present chapter viz., the nineth too has this very spiritual life—its development—as its object. But the divine spiritual life of man has two aspects; individual and collective. Of this latter viz, the collective life of man ' national life ' or looked at from a slightly different point of view ' political life ' is an important part. **To improve the technique of the administration of a kingdom, to spiritualise the same and to render the path of the spiritual life of man easy of traversing too is an important object of the Bhagavadgītā.** With this object in view has the Sacred Royal Secret or Royal Lore been taught in the chapter (Bhagavadgītā IX). This lore of the administration of a kingdom has been taught secretly. Openly it is the Spiritual Lore that has been taught all through and here there is this secret lore in the midst of it. Why is such a course resorted to ? Just with this purpose that throughout the Gītā text the principle subject-matter is the divine spiritual life and that it is in a way suitable to that principle subject-matter that the other subject matter relating to the administration of a kingdom too is indicated in an indirect manner.

On the basis of the knowledge of the spiritual lore, there is the administration of a kingdom too that has been indicated in the Bhagavadgītā. The way of looking at this subject-matter has been indicated at full length in the exposition of the present (IX) chapter of the Gītā. This deserves to be considered at some length here. While entering upon such a consideration, let us first think as to how the accepted principles of the Spiritual Lore should be manifested in (or applied to) the administration of a kingdom.

THE ADVANTAGE OF ACCEPTING THE GITA S'ASTRA

(i. e. the scientific instruction of the Gītā).

It has been stated in the Gītā that those who follow this instruction of the 'Song Celestial' get themselves elevated spiritually and that those who have no faith get themselves destroyed:

Ye me matam idam nityam anutiṣthanti mānavāḥ
Śraddhāvantaḥ anasūyāntaḥ mucyante te api karmabhiḥ 31
Ye tu etad abhyasūyantaḥ nānutisthanti me matam
Sarvajñānavimūdhān tān viddhi naṣṭān acetasaḥ

Bhagavadgītā, III 32

" Those who being full of faith and without any feeling of hatred carry out their dealings in keeping with this path laid down by the Gītā, get themselves liberated from all bonds. Those, however, who have a wrong attitude viz. that of fault-finding in respect of this teaching and who do not follow it, devoid of knowledge and delu-

ded that they are, get themselves destroyed." Now this is true as much in respect of the royal lore as in that of the spiritual lore. Similarly—

Iti guhyatamam śāstram idam uktam mayā anagha
Etad buddhvā buddhimān syāt kṛtakṛtyasca Bhārata
Gītā, XV, 20.

Yaḥ śāstravidhim utsṛjya vartate kāmakārataḥ
Na sa siddhim avāpnoti na sukham na parām gatim 22
Tasmāt śāstram pramāṇam te kāryākārya-vyavasthitau
Jñātvā śāstravidhānoktam karma kartum iha arhasi 24
Gītā, XVI.

i. e. 'This is an extremely secret lore. One who knows this becomes a very highly intelligent person and achieves all that is worth being achieved. One who gives up, however, what is laid down in the *śāstra* and enjoys objects of pleasure as he likes, does not secure success, happiness or the highest perfection. For the determination of what ought to be done and what ought not to be done, it is *śāstra* alone that is the ultimate authority (*pra-māṇa*). A man should, therefore, know this *śāstra* and act accordingly." The determination as to what ought to be done and what ought not to in respect of the administration of a kingdom becomes possible on a knowledge of this very *śāstra*. It is only in the light of this very *śāstra* that men will have to decide what they ought to do and what they ought not to in respect of all the numerous ways of developing themselves, bettering themselves. We have to consider here the nature of the science of the administration

of a kingdom as it manifests itself in the light of the Spiritual Lore taught in this *śāstra* in the form of the Gītā. We are, therefore, considering the nature of the Self before all else and proceeding on the basis of the same to a consideration of the qualities of a king—

THE QUALITIES OF THE SELF AND THE KING

Nityaḥ sarvagataḥ sthāṇuḥ acalaḥ ayam sanātanaḥ
Avyaktaḥ ayam acintyaḥ ayam avikāryaḥ ayam ucyate
Gītā II, 24, 25.

"The Self is eternal, omnipresent, steady, not-moving, everlasting, unmanifest, inscrutable and immutable." These are the qualities of the Self, the Lord or Brahman that have been stated in the Gītā. To proceed now to the consideration of the question as to how a knowledge of these qualities helps us know the qualities of a king—

(1) In a kingdom or state the king's power to rule must reach all places and all persons (*sarvagataḥ*). If it does not reach some place, there would be a revolt there and the seed of revolution would thus be sown in the place. There is also the likelihood of those busy in antisocial activities staying in places where the king's rule has not reached becoming so many plunderers. The king's authority, his power to rule all must reach the farthest nook and corner of the territory of which he is the master. His authority must be ever felt by all. It must in other words be vigilant. There must not be even a single person

throughout the length and breadth of the country who would oppose the king's rule or administration and yet find it possible to stay in the bounds of the kingdom unchecked and merrily carrying on his evil activities.

(2) A king's rule must ever (*sanātana*) be even. This obviously means that there must not be any inequality or unevenness in it so as to enable people to say that there is one rule applied to one case and quite the contrary rule to another *similar* case. It is of course expected that there should always be an improvement and progress in the administration. But on no account should there be any room for unevenness. The elevation of the subjects must ever continue to be achieved with the highest amount of attention to the principle of equanimity or evenness.

There is another meaning of the word *sanātana*— and it is an important meaning indeed. The meaning has not yet received anybody's attention in a manner it deserved to receive. The meaning is—

' San ' = having shared equally with others for *sam* = *bhakti*. We thus arrive at coming together and serving or worshipping. From this root-meaning, it becomes clear that the word ' *sanā* ' signifies to ' serve the society in an organised manner, ' ' to carry out activities beneficial to all the people in a united manner, ' ' to serve the Lord in the form of the humanity. ' The root *bhaj* means service (sevāyām) ' Sam-bhakti ' = service which is carried out by many or a group, all the persons in the group hav-

ing first come together.

' Sana-ka ' = a servant, one who serves.

' Sanā-tana ' = one who spreads out or about (*tan*) the spirit of service (*sanā*). ' *Dharmā eṣa sanātanaḥ* = This duty of men spreads about the principle of the service of the Highest Lord.

' The Brāhmaṇas are the face, the Kṣatriyas are the arms, the Vaiśyas the thighs and the Śūdras the feet of the Lord ' (*Ṛgveda* X, 90, 12).

It is the secret of the Vedic duty i. e. of duty laid down by the Vedas to serve uninterruptedly Nārāyaṇa, the seed of the universe, with the four castes as His body. This itself is the " *sanā-tana dharma* " or duty eternally spreading itself out in the form of service of humanity. Only those persons are entitled to the name ' Sanātanī ' who so eagerly serve the human race. People are the form of Nārāyaṇa and serving them is the worship of the Lord according to the '*sanātana dharma*.' When looked at from this point-of-view the ' *sanātana dharma* ' is obviously one that organises a whole nation and ensures that the administrative machine would work with the highest amount of efficiency.

(3) The institution of the adminstration of a kingdom should be firmly established in its place (*sthāṇu*) and not at all moving about—much less to Hering (*Acala*). Only that administration can be regarded as well established which can efficiently punish persons who cause

harm to others and which can protect those who are virtuous. There should be no unsteadiness or fickleness in the administration of a kingdom. There should not be any such thing as the application of one rule in some cases and that of another in others. The subjects should be in position to secure justice all the time and without any difficulty. There should be no such mess as would result on doing one thing one day and exactly its opposite the next day. The administration should go on all the time (*nityaḥ*) in a systematic and properly organised manner.

(4) The administration should be free from faults or defects (lit, diseases *vikāras*—it should thus be *a-vikāri*). There are a number of diseases that affect an administration such as corruption etc. Diseases such as these ought not to affect an administration. An administration ought not to become rotten.

(5) No-one should be able to even so much as guess (*a-cintya*) how very efficiently the administration is going on. No enemey should be in a position to know the secret of the administration (*avyakta*). All the various activities must go on properly without their being disclosed to the enemey. Just as food finds a place for itself in our body and is well digested there with the result that our body is well nourished thereby, just as all this takes place *within* the body, even so in the administration of a kingdom all things should go on very smoothly just within the system. There should be no opposition, no conflict hampering the work of the administration. The entire system

of administration should go along the path of progress and perfection without being hampered in any way.

Similarly—

Ajo nityaḥ śāśvatoyam puraṇaḥ
na hanyate hanyamāne śarīre Gītā II, 20.

i. e. 'the Self is without birth, eternal, everlasting and ancient. With the destruction of the body, the Self does not get destroyed.'

(6) The king also is '*aja.*' The word '*aja*' signifies in this context 'one who moves, is active (from '*aj*' to be active, to move). The movement, the spirit and the life that are seen all over the nation are due to the system of administration itself. A body moves about only so long as a soul is there in it. Similarly a nation proceeds along the path of progress and prosperity only so long as there is an efficient king ruling it.

(7) The king too ought to be *purāṇa.* '*Purāṇa* signifies '*purā api navaḥ*' i. e. new or absolutely fresh though old. Howsoever old may a kingdom be, there should be the same kind of enthusiasm in it as when it is new. Likewise—

Antavantaḥ ime dehāḥ nityasya uktāḥ śarīriṇaḥ
Gītā II, 18.

Vāsāmsi jīrṇāni yathā vihāya
Navāni gṛhṇāti naraḥ aparāṇi
Tathā śarīrāṇi vihāya jīrṇāni
Anyāni samyāti navāni dehī *Ibid,* II, 22.

"Of the Self that is eternal there are these bodies

that are possessed of an end. Just as a man throws away his old tattered garments, the Self gives up old bodies and puts on new ones. "

(8) Even in the administration of a kingdom there are new workers who take the place of old ones and the entire nation, though old, is transformed thus becoming a new something, a vigorous something. A king having grown old departs and is replaced by his young son. Similarly old ministers, commanders-in-chief of the army etc, are replaced by fresh incumbents to the important offices and the royal power thus manifests itself in an altogether new form. The king's rule or authority is eternal, everlasting. The bodies through which it functions, however, are mortal. Because the eternal, indestructible, unmanifest, everlasting royal power is working in the mortal bodies of the various officers, on some one of the officers having been killed by some disloyal person another takes his place and continues the work left incomplete by him. For, if the body of some individual officer be destroyed, the entire administrative system is not changed or disturbed thereby. Further—

Kavim purāṇam anuśāsitāram
Aṇoḥ aṇīyāmsam anusmaret yaḥ
Sarvasya dhātāram acintyarūpam
Ādityavarṇam tamasaḥ parastāt Gītā VIII, 9.

" The Self is learned, ancient, ruling, smaller than the small, the supporter of all, inscrutable in respect of its form, lustrous and beyond the ken of darkness. ' The qua-

lities of a king that become evident from this passage are as follows—

(9) A king is ' *kavi* ' i. e. having knowledge or learned. He should be capable of looking far ahead. He should have the capacity of thinking in a very subtle manner. The administration too should be one conducted with the capacity to understand everything in a very stuble manner, with the capacity to look far ahead of the times. There must be an intelligent anticipation of what is going to happen in future.

(10) A king should be ' *anuśāsitā* ' i. e. one who would rule in a manner favourable to (*anu*) the subjects. The administration must be benficial to the subjects.

(11) The king should be ' *aṇoḥ aṇīyān* ' i. e. capable of entering into the subtlest consideration of things. He should enter into centres of activity that are the minutest among the minute and carry out his work there. The administrative system should be such as to be capable of functioning most efficiently even in the subtlest matters.

(12) The king should support all (*sarvasya dhātā*). The administrative system too should be such as to ensure the feeding, nourishment and protection of all the subjects. None from among the subjects should be subjected to misery or unhappiness.

(13) A king should ever encourage the spread of

knowledge, he should patronise the knowing ones (*tamasaḥ paraḥ*). The administrative machine should be made to work so very efficiently that an ordinary person would find it impossible even to guess about it (*acintya rūpaḥ*). It should be so efficient and perfect that all would find it possible to secure their highest good thereby.

THE STATE OF BEING UNMANIFEST (*avyakta*) AND THE HIGHEST (*para*).

This is what has been said regarding the unmanifest and highest state of the Self:

Avyaktam vyaktim āpannam manyante abuddhayaḥ
Param bhāvam ajānantaḥ mama avyayam anuttamam
Gītā VII, 24.

'The Self is unmanifest. Fools, however, regard it to be manifest and do not know its highest and best form or nature.'

(14) Though a king is an individual i. e. has a concrete form (*vyaktim āpannaḥ*), there is the unmanifest (*avyakta*) royal power in him. People who have little or no intelligence to their credit do not know this unmanifest power. In fact, it is this very unmanifest power, however, that is the highest. This is the best, supreme and indestructible.

THE ROOT-CAUSE OF ALL

In the root-power of all, there is the source of the progress or elevation of all. This is brought out in the

following verses:

Jīvanam sarvabhūteṣu tapasca asmi tapasviṣu 9.
Bījam mām sarvabhūtānām viddhi Pārtha sanātanam
Buddhirbuddhimatām asmi tejas tejasvinām aham 10.
Balam balavatām asmi kāmarāgavivarjitam 11.
Ye caiva sāttvikā bhāvā rājasāḥ tāmasāḥ ca ye
Mattaḥ eva iti tān viddhi na tu aham tesu te mayi 12.
Gītā VII

'The power of the Self itself is what gives life and energy everywhere. That is the seed of the elevation of all.

The intelligence of the intelligent, the lustre of the lustrous, the strength of the strong is this power of the Self. All existences that are either modifications of the element of goodness, or of that of activity, or of that of darkness, come into being because of the strength of influence of the Self. In a like manner, the prosperity of all subjects is achieved on account of the royal power.

(15) The seed of the life of all the subjects is there in the royal power. The seed of the prosperity of all, the intelligence of the intelligent, the strength of the strong, every one of these things depends on the royal power. The feelings of the subjects whether of the nature of a modification of the element of goodness (*sāttvika*) or of that of the element of activity (*rājasa*) or of that of the element of darkness or ignorance (*tāmasa*) are all there as they are because of the royal power. Evidently if the subjects are to be made *sāttvika* or *rājasa* or *tāmasa* they can be made so only (with the help of or) by the royal power. If the royal power be unfavourable, the subjects

are under the influence of the element of darkness or ignorance and undergo a deterioration and if the royal power be favourable all the subjects attain prosperity. If the ruling king be worthy of his position, people in his kingdom secure success over others in other quarters. If the king is incompetent and unworthy of his status, his subjects will be defeated and required to suffer an infinite variety of calamities. On considering the question in this way it becomes clear that the adversity or prosperity of the subjects is in every way dependent on the kingly power. If the royal power be favourable the subjects thrive. If the royal power be unfavourable the subjects get themselves ruined. Hence are the prosperity (*sattva*) or the distress (*tamas*) or the condition midway between the two extremes (*rajas*) dependent on the king alone. The institution of kingly power is so very importont in a nation. To turn next to the relation between the king and the many officers, high and low, working in the kingdom-

The King and the Officers

The main authority in the kingdom the principal power, is dependent on or in the possession of the king. Whether the king is one who occupies the throne by virtue of the right he inherits or whether he is elected by the people to hold the important post is immaterial. The king appoints persons in villages, cities, provinces as officers in charge of villages, ministers, chief-ministers etc with a view to his work being carried out in their allotted spheres of activity. Now people are seen to be flattering these officers and thus securing their respective objects

to a certain extent. Some persons enjoying a high status approach the ministers and establish a personal contact with them.

This is what the Gītā has to say about the matter—

Kāmaiḥ taih taiḥ hṛtajñānāḥ prapadyante anyadevatāḥ 20.

Sa tayā śraddhayā yuktaḥ tasya ārādhanam īhate
Labhate ca tataḥ kāmān mayaiva vihitān hi tān 22.
Antavat tu phalam teṣām tad bhavatyalpamedhasām
Devān devayajo yānti, madbhakta yānti māmapi 23.

Gītā VII

i. e. 'Entertaining a variety of desires, people worship other divinities with a view to having the same fulfilled. Those who worship minor divinities have a minor kind of fruits and those who worship the Highest Lord himself secure an infinite variety of advantages.'

The same holds good about the administration of a kingdom. One who would approach a door-keeper would have a small advantage. One who would approach an officer in charge of a village or another in charge of a province would secure a greater benefit. One, however, who would approach the Prime Minister or the great king himself would have the highest advantage. All authority in fact is what belongs to the king. Yet a petty officer has a small part of the authority and a higher officer a slightly bigger part of it assigned to him. The advantage accruing to people from various officers would vary directly with the amount of authority vested in them.

It is through ignorance that people approach petty officers. They have a personal interview. They worship the officers, bribe them and thus secure an advantage for themselves. This, however, leads to the deterioration of the officers and the administration where the officers thus fail in their duty becomes corrupt. It is, therefore, but meet in the interests of the purity of the administration, that no person would thus see any officer with a view to having his selfish purpose served. No gifts should be given to any officers. Everything should be given to the king himself. For, it is only the king who is entitled to receive all gifts—

'*Aham hi sarvayajñānām bhoktā ca prabhuḥ, eva ca*

Gītā IX, 24.

i. e. 'I [the Highest Lord] am myself the enjoyer of all gifts made over at the time of the performance of a sacrifice and [I am] the master.' It is the king alone who has the right to receive all offerings. No officer ought to receive any gift in the kingdom. Whatever the gift, it must be given to the king alone.

The one lord should be worshipped by all. None should pursue the path of devotion to minor divinities. The meaning of this in the context of the royal power is this. Readers would thus be in a position to understand that the kingdom where every officer accepts a gift is one in which the subjects will find it impossible to secure any justice.

FOUR KINDS OF PEOPLE

Caturvidhāḥ bhajante mām janāḥ sukṛtinaḥ Arjuna
Artaḥ jijñāsuḥ arthārthī jñānī ca Bharatarṣabha
Gītā VII, 16.

This means ' There are four kinds of persons that are devoted to the Highest Lord—(1) those in distress, (2) those desirous of knowledge, (3) those desirous of wealth and (4) those who know the highest truth. Besides these four classes of men, there is a fifth class of persons. These latter are devoted to evil acts and they do not resort to the Lord.

In any kingdom or nation too there are both kinds of men—(1) those devoted tc virtue and therefore doing what is beneficial and (2) those who are addicted to vice and therefore doing what is disastrous to the people. The latter i. e. those who are vicious are opposed to the royal power and are ever busy carrying on looting activities and thus they are bent on the achievement of their selfish purposes. They deserve to be severely punished by the ruling power. Among others who are virtuous there are many who are in distress as a result of their lack of necessary means. Many from among this class of virtuous persons practise virtue for acquiring wealth. Many others stick to good actions for one reason viz., that they have the desire to know, while there are others yet who know the highest truth. The protection of these is what must be arranged for by the ruling power. In the entire king-

dom there must be such a systematic arragement that the difficulties of those who are subjected to unhappiness or misery are removed and thus the happiness of all is ensured. There must be none in distress in the kingdom or nation. The distress of those who are subjected to it must be removed. None should experience any difficulty in earning wealth. At the same time none should rob others of their possession for acquiring wealth. This is the duty of the ruling power. Those who have the desire to know must easily be in a position to secure the means of knowledge and those who know i. e. are learned ought to be duly respected.

THE TWO PATHS

Śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate
Ekayā yāti anāvṛttim anyaya āvartate punaḥ

"There are two paths in the world—one which is pure and the other which is impure. By pursuing the former one secures happiness and by pursuing the latter i. e. the impure path one gets oneself subjected to misery." Both in the political sphere and in every day human dealings the principle holds good. Men should pursue the path which is pure, holy, free from sin or evil and faultless. They should not pursue the path which is impure, dark, not-holy, full of evil and faults. Such a mean path ought to be carefully avoided by all. It is the duty of the ruling power to see that none acts in an evil manner in the entire kingdom and that everyone in fact is following the path of prosperity and elevation.

Resorting to the path of evil may perhaps be a short-cut to acquiring wealth. There are many, therefore who are tepmted to follow it. If such persons are punished as they deserve to be and at the proper time they are all dissuaded from the wrong and sinful path and all are thus required to adhere to the path of virtue.

THE CHARACTERISTIC OF THE 'NATURE' AND MEN

To turn next to the characteristic of the 'nature' of persons as also their behaviour—

Sadṛśam cestate svasyāḥ prakṛteḥ jñānavān api
Prakṛtim yānti bhūtāni nigrahaḥ kim kariṣyati

Gītā III, 33.

"Even when a person becomes possessed of knowledge, he behaves in keeping with his own nature. People act in keeping with their nature. What can (an artificial) control do?"

Subjects would act in keeping with the impressions left on their mind, in keeping with the knowledge they have been able to secure. It is necessary, therefore, to think of the impressions left on the mind of the subjects before they are punished. It is necessary to see whether they have been able to secure the right kind of impressions. Those who have not been able to secure the proper kind of impressions, those who have inferior impressions left on their mind can hardly he helped to improve themselves by the punishment that will be meted out to them. It is therefore only meet that the ruling power should first make the necessary arrangment to ensure that the minds

of these persons are enriched by the proper kind of impressions, that they are helped to know things well. Only if due care has first been taken to equip people well in this way should they be entrusted with such responsibility as can easily be carried out by them. It is the duty of the king to see that not a single citizen of his kingdom (nation, or state) remains ill equipped in respect of these good impressions.

DUTY

Ajopi san avyayātmā bhūtānām iśvaropi san
Prakṛtim svām adhiṣṭhāya sambhavāmi ātma māyayā 6.

Yadā yadā hi dharmasya glānirbhavati Bhārata
Abhyutthānam adharmasya tadātmānam sṛjāmi aham 7.

Paritrāṇāya sādhūnām vināśāya ca duṣkṛtām
Dharmasamsthāpanārthāya sambhavāmi yuge yuge 8.

Gītā, IV

" This Lord of beings Himself arrives and where there is deterioration of 'duty' and where 'impiety' attains prominence, He establishes a reign of duty. He protects the good or saintly, destroys the wicked and firmly establishes 'duty.' "

This precisely is the duty of the king and his officers. Neither the king nor the officers appointed by him should be full of pride of their authority. They should move about in the region which they are expected to protect. They should personally acquaint themselves with the condition

of the people—the subjects—, they should inquire and ascertain whether there is 'impiety' (adharma) indulged in anywhere, they should find out the wicked people who are causing harm to others. Having arrived at a decision in respect of such people they should punish them for their offence. It is the duty of the king and his officers to do the utmost they can to give protection to the saintly and carry on the administration in consonance with the accepted rules of duty or piety. The king should not shut himself up in his palace and be devoted to luxury. The ministers including the prime minister should not continue priding themelves on the power vested in them. They should mix with the *lowliest* of the low, see for themselves their condition and put in the best of efforts so as to elevate them.

If the Highest Lord who is controlling the entire universe presents Himself wherever it is necessary with a view to punishing the wicked, how can a king, certainly on a lower level than that of the Highest Lord, afford to keep himself aloof ? He too must perform his duty. If he would not carry that out, he would fail to fulfil the expectations people are entitled to have about him and he would thus get himself degraded.

FATHER-MOTHER

' Pitāham asya jagataḥ mātā dhātā pitāmahaḥ 17.
Gatiḥ bhartā prabhuḥ sākṣī nivāsaḥ śaraṇam suhṛt
Prabhavaḥ pralayaḥ sthānam nidhānam bījam
avyayam 18.

Amṛtam caiva mṛtyus ca sad asad ca aham Arjuna'
19. Gītā IX.

" The Highest Lord is the mother, father, grand-father, nourisher (*dhātā*), feeder, rearer, master, witness residence, place of resort, friend, elevator, nectar as also death of all. "

It behoves a king to think of these qualities of the Highest Lord and thus know his own duty.

Like father, mother and grandfather should a king protect all his subjects. He should feed and nourish all of them. He should remain detached and watch everything. He should ever help the subjects, ever be their friend. He should be the cause of their prosperity. He should destroy the wicked and keep everyone in his proper place. Being very particular about the prosperity of all, he should not waste his time in activities which are improper in the light of his duty. He ought to enable the good and the saintly to lead a happy life and to punish the wicked according to their deeds, meting out capital punishment also when necessary. Having paid heed to the distruction between the ways of dealing with the virtuous and the wicked, he should carry out his duty of protecting his subjects.

Ananyāḥ cintayanto mām ye janāḥ paryupāsate
Teṣām nityābhiyuktānām yoga kṣemam vahāmi aham
Gītā IX, 22

" Those who being solely devoted to the Lord carry out their duty are helped by Him to earn their livelihood.

The king too ought to see that all those in his kingdom who carry out their duty, ever being absorbed in the same, are helped by him in respect of earning their livelihood. For, such persons are in fact dedicating themselves to the general good. A king ought to ensure that those of his subjects who carry out their duty well are not required to starve in his kingdom.

Dedication

Yat karoṣi yat aśnāsi yat juhoṣi dadāsi yat
Yat tapasyasi Kaunteya tat kuruṣva madarpaṇam
Gītā IX, 27.

'Whatever you will do, whatever you will eat, whatever you would offer as an oblation, whatever gift you will give, whatever penance you will practise,—dedicate that all to Me.' All that a man does, he should dedicate to the Lord. Now this very principle read in the context of the nation would mean that whatever a person does, he should do for the benefit of the nation. He should dedicate his very life to the welfare of the nation. Everything he undertakes must be in the interest of the nation. Men must realise that there life is for the good of the entire nation and their all acts must be in consonance with this principle. When they do so, as has been stated in Gītā IX, 28—

'*Śubhāśubha phalairevam mokṣyase karmabandhanaiḥ*
Sannyāsa yogayuktātmā vimukto mām upaiṣaysi'

i. e. 'You would be free from the bonds of auspicious

and inauspicious doings and having attained equanimity and become free from misery, you would reach the Highest Lord [Himself].' This evidently means that a person who would work with the purpose of the good of the people or the good of the nation, would be free from the fault of actions. '

Even Conduct

' *Samoham sarvabhūteṣu na me dveṣyosti na priyaḥ*
Gītā IX, 29.

' The Lord has an attitude of evenness or equanimity towards all beings. He hates none, he loves none. ' This must be true of the attitude of the king, his officers in fact of the entire administration towards all. Having kept aside hatred and affection, on dealings with all being carried out with equanimity only can duties be properly carried out by persons. This very conduct is characterised as conduct that is full of equanimity or evenness.

The Presiding Authority
(*Adhyakṣa*)

Mayādhyakṣeṇa Prakṛtiḥ sūyate sacarācaram
Hetunānena Kaunteya jagat viparivartate. Gītā IX, 10.

" Under the presidentship of the Lord (i. e. with the Lord as the presiding authority), Prakṛti i. e. the Primordial Matter gives birth to the world moving and not-moving. On this account does a change take place in the world. " Similarly in a kingdom it is the king who is the presiding authority of all. It is on being urged by him that

several changes take place in the kingdom. All the efforts should so be directed in the nation's life that as a result of them there would be the right kind of changes that will take place. A king should cause all activities calculated to bring about the prosperity of the kingdom to be carried out under his presidentship and he should thus bring about the elevation of all.

None should insult the king on the plea that he too is just a mortal being. For in him is vested some special power.

' Avajānanti mām mūḍhāḥ mānuṣīm tanum āśritam
Param bhāvam ajānanto mama bhūta maheśvaram '
Gītā IX. 11.

' Ignorant persons treat with contempt the Highest Lord who resorts to the human body. For, they fail to recognise the state of supremacy of the Lord.' In a kingdom too similar things happen. Foolish persons imagine that the king also is an ordinary mortal. They say ' this presiding authority too is a human being; this officer appointed by the king too is only a mortal.' They fail to grasp that in them, there is a wonderful power that is vested and that through them that power is functioning. Due to this ignorance those who know not the truth consider the king and his officers to be just mortal beings and insult them and they (the ignorant people) thus fall from their duty.

' *Moghāśā moghakarmāṇaḥ moghajñānāḥ vicetasaḥ*

Rākṣasīm āsurīm caiva mohinīm Prakṛtim śritāḥ'

Gītā IX, 22.

" Persons who are deluded by the nature of *rākṣasas* and *asuras* (demonaic beings) to which they resort have their hopes, actions and knowledge rendered in vain. For, they are themselves with minds that have been misled.' It would thus be seen that in a king, there is a wonderful power that is functioning. It behoves all to know this power well and act accordingly.

Men with an attitude well becoming the *rākṣasas* and *asuras* ultimately get themselves destroyed. It seems for some time in the beginning that these people are prospering. But this very prosperity of theirs proves disastrous to them later. The ruling power plays a very important part in the prosperity of a kingdom. These persons with demonaic tendencies treat the ruling power with contempt and thus they bring about their own ruin. It is therefore necessary to know the importance of the ruling power as also the importance of the power of the subjects or people. It is equally necessary to know how one will be beneficial to the other and how on a conflict between the two having arisen, there would be a very great destruction that would follow in its train. Due amount of thought must be devoted to all these matters and having removd the demonaic tendency there must be persistent efforts directed to the increase of god-like qualities that men have. It is only those persons who are rich in possession of the divine qualities that can get themselves elevated. Here it is the

instruction to the effect that the people in a country should have auspicious and god-like qualities impressed on their minds and impressed indelibly that has been imparted.

The King and his Subjects

The following verses have only one purpose in view viz., to convey the eternal and universal principle regarding the relation between a king and his subjects—

Mayā tatam idam sarvam jagat avyaktamūrtinā
Matsthāni sarvabhūtāni na ca aham teṣu avaṣthitaḥ 4.
Na ca matsthāni bhūtāni paśya me yogam aiśvaram
Bhūtabhṛt na ca bhūtastho mama ātmā bhūtavāhanaḥ 5.
Yathā ākaśasthito nityam vāyuḥ sarvatrago mahān
Tathā sarvāṇi bhūtāṇi matsthāni iti upadhāraya 6.

As there is air everywhere and all the living beings stay in it, the royal power is subtle and all-pervading and in it do all the subjects abide. Like the living beings who are all dependent on (lit, resorting to) the air, all the subjects are dependent on the king's ruling power. The unmanifest self spreads about its rule on all sides. Resorting to the self are people seen to be carrying out their dealings. The Self, however, is in no way dependent on the living beings. In this very manner is the rule over all subjects exercised by the king. All the subjects derive strength from that regal power and thus Carry out their respective duties. The regal power, however, is in no way dependent on the subjects individually. Similarly, this too is not a fact that the subjects are solely dependent on the regal power. Here is a union of the power or strength of

both. Evidently the union of the two viz., the king and the subjects has taken place as a result of the Lord's strength. Though the two are dependent on each other, they are as it were not dependent on each other. Just as the Lord is the cause of the prosperity of the beings (*bhūta-bhāvanaḥ*) and the feeder of the beings (*bhūta-bhṛt*) and just as he does not depend on the beings in any way (*na bhūtasthaḥ*), even so the regal power brings about the prosperity of all subjects. It is the administration of the king that considers the question of the feeding and nourishment of the subjects and yet the regal power is not altogether dependent upon the subjects."

Thus in the form of the principles of the spiritual lore is the instruction in the administration of a kingdom imparted here. If the readers pay attention to this, they will be able to understand how in spiritual teaching there are the principles of the science of administration that are contained. By way of just an indication, let us think about a few think here. All the terms are to be considered in this context as pertaining to the king's administration of his kingdom.

(1) THE UNMANIFEST FORM (REGAL POWER)

The king's rule or power is unmanifest, not-concrete. It is centred in his person. Yet different from the person of the king is his power—and the power is independent. The point that deserves to be grasped here is that the regal power is unmanifest.

(2) *Avyakta-mūrtinā sarvam jagat tatam*

By the unmanifest rule of the king is the administration of the whole kingdom spread about. The term '*jagat*' signifies here 'men and the society of men.' All are aware that the term '*jagat*' means the world, the universe. But along with that sense, the word jagat has another also viz., man and the society of men. Here it is the sense relevant to the administration of a kingdom that must be taken i. e. the sense 'man and the society of men' must be understood. It is improper to take the meaning of the term relevant in the spiritual context viz, the universe. Through the unmanifest regal power the administration of the human society is spread about. The entire human society is under this administration and by being under the administration, it achieves its own expansion and progress.

(3) *Tatsthāni sarvabhūtāni*

Under that unmanifest regal power do all beings i. e. all subjects remain. There is none outside the range of the royal power. Those who stay in cities, those that stay in villages as also foresters—all in fact are under the control exercised by the king's power.

(4) *Na ca tat teṣu avasthitam*

The administration is not in those men i. e. is not dependent on the subjects. A power which is different from them supports the administration. Even without being dependent on the subjects does the rule influence all, exercise its sway over all. As cruel regal power is seen to be ruling the subjects even against their wish, there

are many countries that lose their independence. Their citizens become so many serfs. The king's rule is well-organised. The people's power is not organised in a like manner and hence does the king's rule lord it over the subjects and on this very account has it been stated here that that (*tat*) king's rule stays not in them (*na teṣu avasthitam*) i. e. is not dependent on the subjects.

(5) *Na ca tatshāni bhūtāni.*

In spite of this all, it is not a fact that the entire mankind is there in the king's rule (*tatsthāni bhūtāni na*) A number of revolutionaries are seen to be outside the pale of the kings's rule. High-souled persons (*mahātmans*) and those who have attained spiritual liberation (*muktātmans*) too are outside the range of the king's rule. Occasionally the subjects too rise in a revolt against the king's authority. It is proper in the light of this last circumstance to say that the subjects though in the range of the king's rule are outside the same.

(6) *Yogam aiśvaram paśya*

This is ' *aiśvara yoga* ' which here means the yoga of or association with ' *prabhutva* ' or mastery or lordship. Or understanding ' *yoga* ' as being equal to ' *yukti,* ' this is the *device* of keeping the whole of the kingdom dependent on only one lord or master (*prabhu-Īśvara*). The wonderful device of keeping a whole kingdom dependent on the rule of one person viz, the king is called by the name of '*aiśvara yoga.*' This very '*aiśvara-yoga*' has been

set forth in this the nineth chaper. It has been thus described in the beginning of the chapter.

THE IMMUTABLE OR INEXHAUSTIBLE REGAL LORE.

(*Avyaya Rājavidyā*)

Idam tu te guhyatamam pravakṣyāmi anasūyave
Jñānam vijñānasahitam yaj jñātvā mokṣyase aśubhāt 1.

Rājavidyā rājaguhyam pavitram idam uttamam
Pratyakṣāvagamam dharmyam susukham kartum avyayam 2.

Aśraddadhānāḥ puruṣāḥ dharmasya asya Parantapa
Aprāpya mām nivartante mṛtyusamsāravartmani 3.

Gītā IX.

" This knowledge about the royal lore i.e. knowledge about the way that a kingdom is to be ruled is excessively secret. This means that it deserves to be retained in the '*guhā*' i. e. one's intelligence. Only that person who is free from jealousy is capable of attaining this knowledge. If a kingdom is ruled in consonance with this knowledge, there would be no inauspicious event, no trouble to which the people would be subjected. This knowledge (*jñāna*) is associated with detailed knowledge (*vi-jñāna*). This evidently means that there is spiritual knowledge as well as the knowledge of the physical sciences in it. This is the path which is in keeping with duty (or piety '*dharmya*'). This gives happiness (*su-sukham*) and due to this there is less expenditure that is incurred—in fact the minimnm of expenditure is involved in ruling a kingdom according to this knowledge (*a-vyayam*). Whosoever

would act in keeping with this would realise for himself-see for himself (*pratyakṣa avagama*) the benefit accruing to one having this knowledge. This itself is the best (*uttama*) of the ways of ruling a kingdom. Those not having faith in this would be unhappy."

Here in chapter IX of the Gītā is imparted an instruction in the lore of the administration of a kingdom—and the instruction is imparted secretly. Outwardly or openly this chapter is setting forth the nature of the rule of the Highest Lord. But side by side with that and in a secret manner, the chapter is giving an instruction in the administration of a kingdom. Readers should pay attention to this and having meditated on the contents of the nineth chapter of the Gītā, they should understand how the science of the administration of a kingdom should be grasped from the verses in the Gītā.

EQUANIMITY
(*Samadṛṣṭi*)

In this administration taught in the Gītā, equanimity is stated to be very important. The following verses from the Gīta are very important so far as this equanimity is concerned—

Vidyāvinayasampanne brāhmaṇe gavi hastini
Śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ 18.
Ihaiva tairjitaḥ svargaḥ yesām sāmye sthitam manaḥ
Nirdoṣam hi samam Brahma, tasmād Brahmaṇi te sthitāḥ 19. Gītā, V

Suhṛt-mitra-ari-udāsina-madhyasthadveṣya-bandhuṣu
Sādhuṣvapi ca pāpeṣu samabuddhiḥ viśiṣyate 9.
Atmaupamyena sarvatra samam paśyati yorjuna
Sukham vā yadi vā duḥkham sa yogī paramaḥ
mataḥ 32. *Ibid*, VI

" There must be equanimity in respect of a learned. Brāhmaṇa, a Cāṇḍāla, a cow, an elephant, a dog etc. There should be an attitude of evenness regarding a friend, an indifferent person, one who is neutral, an enemy, a friend or relative, a saint and a sinner. Only those persons who have an attitude of equanimity i.e. only those who understand that like themselves others too become happy and unhappy—only those are the highest '*yogins.*' Those whose mind has become even (sama), even when they are themselves here in this mundane existence, those who do not get themselves upset or distrubed have as it were conquered the misery in the form of birth and death. Evidently they have won for themselves a place in the heavenly world or they have attained the Brahman-world. "

There are very strange notions regarding this equanimity (*sama dṛṣṭi*) that have got themselves spread about in the people. Herethere is no idea of treating all alike that is conveyed. That a learned person, an ignorant Cāṇḍāla, a dog, a cat etc should be looked upon with equanimity or evenness does not mean that all these are on a footing of equality or that one should deal with all these in the same manner. There is no such instruction imparted here.

Similarly the statement that friend and foe, a neutral person, an indifferent party, a brother and a hater, a saint and a sinner should be looked on with equanimity too is not intended to convey that the punishment which is to be meted out to the sinner should be meted out to the saint too; or that the reward which is to be given to a friend should be given to an enemy also. Nobody should interpret the verses in such a manner. That part of the Gītā-text where it has been stated that a learned Brāhmaṇa and a cow should be evenly regarded does not mean that as grass is kept before a cow, a wisp of hay should be placed before a Brāhmaṇa or that just as a Brāhmaṇa is treated to a feast of dainty dishes, the same should be made available to a cow. Readers should pay a very careful attention to this matter. The system of administration taught in the Gītā is founded on this attitude of equanimity and it, therefore, is necessary for the readers of the Gītā to understand the meaning of this 'sama-dṛṣṭi' or equanimity very carefully.

There is a device or a key for understanding 'the attitude of equanimity' that has been supplied by the term '*atmaupamya.*' Whatever is to be done should be done only on comparing others with our selves. One must place oneself in the position of others with the help of one's own power of imagination and thus try to decide whether any particular act would be giving pleasure or pain. In this way what ought to be done and what ought not to be done can very well be decided.

While dealing with a Brāhmaṇa, a Cāṇḍāla, a woman, a man, a bird, a beast, an enemy, a friend or anyone else, one should think out the proper way of dealing with them by placing oneself in their positions. One should understand that whatever one would feel under a particular set of circumstances, *just that* others too would feel under an identical or similar set of circumstances.

By way of an example: To be able to decide whether one's dealing with one born in the lowest of castes is correct, or better, *proper*, it is necessary to put oneself in the position of such a person (antyaja). One must think 'if others treat me in this way, how would I feel?' On having thought about the matter in this way, it soon becomes evident as to how one ought to behave. For one is thus able to develop an attitude of equanimity. Even in our dealings with birds and beasts we would be helped in the proper manner if we put ourselves in the position of the birds and beasts. It is worth while trying to treat such animals as a cow, a horse, a dog etc by having first compared them to us i. e. by having put ourselves in their position. Such a dealing soon influences and shapes the behaviour of men. Those beasts who regard men as their enemies become friendly towards men and approach them. They are brought under the sway of affection in a way they never before were brought. The affection seems to be almost miraculous in nature.

In our dealings with men too, it is improper to be guided by such considerations as these—'this is my son;

this is my brother' etc. It is wrong to be partial to these persons on account of their being our relatives. It is equally improper not to pay any attention to show any appreciation of the merits of certain persons only on account of the fact that they are our enemies. It is due such an attitude that a number of quarrels arise and this fire in the form of the quarrels keeps on burning without there being any the least sign of its being extinguished. Only with the attitude of equanimity and the habit of always placing ourselves in the position of other people and knowing what would make them happy and what would plunge them into misery would it be possible to carry out our dealings in the best possible manner—in a manner that is in consonance with 'duty' (*dharmya*).

As we are affected by pain and pleased by pleasure, so are others too. To be able to realise this is to have the attitude of equanimity. This is 'evenness.' This is a very difficult path or discipline (*yoga*) viz 'equanimity.' Just by this *samatva-yoga* does a man become freed from mundane existence.

'I and others'—only this consideration of difference affects the eyes of men, who are, therefore, no longer able to look upon everything evenly. In fact it is imperative that the 'evenness' continues all the time to influence man's dealings. This itself is the attainment of yoga. If the administration of a kingdom be carried on in keeping with this attitude of equanimity, that kingdom would before-long attain the eminence of the kingdom of heaven. If

only readers turn to our history, cast a glance at it, they will realise how an absence of this equanimity has been responsible for a number of battles and strifes, a number of murders and mass annihilations or slaughters. The war described in the Mahābhārata itself arose out of a lack of the attitude of equanimity. If only the Kaurava group had thought 'just as we want a kingdom for ourselves, the Pāṇḍavas too want one for themselves,' there would have been—or rather remained—no cause for any strife. But the Kauravas were determind to enjoy the entire kingdom themselves. They were not prepared to part with even a particle of dust that would cover the tip (or point) of a needle. This is lack of equanimity. Here there is not even a shred of evenness. It is hardly at all surprising that this should have led to the disaster of a terrible war.

The Bhagawad-gītā seeks to create a spirit of equanimity among men and the author of the Gītā wishes to convey that the entire administration of a kingdom be based on this equanimity—this readiness to understand others by placing ourselves in their position i. e. imagining ourselves to be in their position. It is, therefore, meet on the part of the readers of the Gītā to foster this equanimity in themselves. If equanimity be well developed in the populace of a country there would be no crimes, no strifes, no conflicts. And thus would accrue a number of advantages to the people who have developed this evenness in themselves. There would be a very small amount of expenditure that would have to be incurred to rule such a

country. The country as well as its administration would be ideal in nature—the very pattern to all others countries and administrations—a veritable kingdom of heaven on the surface of the earth.

According to the administration taught in the Gītā people would be punished in such a way as to cause the spirit of equanimity and the readiness to imagine oneself to be in other men's position to arise in the mind of the people. The result would be that all would behave under the influnce of this spirit (of ' *samatva* ' and ' *ātmaupamya* '). This would enable all persons to enjoy unprecedented happiness.

Control and false behaviour
(*Samyama and mithyācāra*).

In the system of administration of a kingdom as taught in the Gītā, control has received the highest amount of importance. At the same time false behaviour or hypocracy has been severely condemned. Only such a training must be imparted that as a result people would of their own accord be more and more inclined to self-control, thus being further and further away removed from false behaviour or hypocracy. It has been stated in the Atharvaveda that—

Ācāryo Brahmacāri Brahmacārī Prajāpatiḥ
Prajāpatirvirājate Virādindrobhavadvaśī 16.
Brahmacaryeṇa tapasā rājā rāṣṭram virakṣati
Ācāryo Brahmacaryeṇa Brahmacārinam icchati 17.

Atharvaveda, XI, 5.

The name 'ācārya' is given to the officer in the department of education in the kingdom or nation. The name '*prajāpati*' is evidently that of an officer in the department of the protection of the subjects i, e. of an officer who has been appointed to protect the subjects and thus act for or represent the king. Both kinds of officers i. e. those in the department of education and those in that of protection should be celibate and they should carry out their work in such a manner as to lead the whole nation to a greater appreciation and mastery of celibacy and self-control. A nation that would be fortunate enough to have such officers and such a king (—celibate and self-controlled) would be an ideal nation. There is not any the least doubt regarding this matter. This very teaching of the Veda has been imparted by the Gītā in the system of administration indicated by it and in order to encourage *saṁyama* has the following been stated:

Victory over Desire
&
Victory over Anger

After the need for self-control has been proved, it is necessary to conquer desire and anger. This need hardly be stated. For, victory over Desire and Anger is the very meaning of *samyama*. There is, therefore, a whole section devoted to the need for conquering desire and anger in the teaching of the Gītā—

" *Kāma esa krodha esa rajoguṇasamudbhavaḥ*
Mahāśano mahāpapmā viddhyenam iha vairiṇam. 37.
Āvṛtam jñānam etena jñānino nityavairiṇā
Kāmarūpeṇa Kaunteya duṣpūreṇa analena ca 38.
Indriyāṇi mano buddhiḥ āsyādhiṣṭhānam ucyate
Etaiḥ vimohayotyeṣa jñānam avṛtya dehinam 4C
Tasmāt tvam indriyāṇi ādau niyamya Bharatarṣabha
Pāpmānam prajahihyenam jñanavijñana-naśanam" 41.

Gītā, III.

" From *rajas* i. e. the relish people have for enjoyment arises desire. As there are impediments in the satisfaction of the desire that has thus arisen, there arises anger. These two passions—desire (or lust) and anger are extremely voracious. They increase the sinful inclinations of persons and are, therefore, the enemies of humanity. They envelop the knowledge of men and render them almost devoid of intelligence. The sense-organs, mind and intellect are the basis of the two passions i. e. they dwell in the sense-organs, mind and intellect and having encompassed mind and intellect make a fool of a man. On this account, do you, O hero of the family of Bharata, first control your sense-organs and get rid of this sinful pair—desire and anger. "

Karmendriyāṇi samyamya ya āste manasā smaran
indriyāsthan vimūḍhātmā mithyācaraḥ sa ucyate

Gītā III, 6.

' One who controls his sense-organs but continues to meditate on the objects of senses having recalled them to mind is an ignorant person, one who indulges in a false-

behaviour—in hypocrisy. Such hypocrites must not be allowed to stay in a nation. It must be the duty of those in charge of education or/and those in charge of protection of the people to improve such persons by means of education or to bring them round by means of punishment commensurate with their offence.

Bringing the mind under control is a difficult task. But by repeated application and continuous effort with a spirit of detachment, the mind is brought under control (Gītā VI, 35). The subjects should thus try to control their minds and become self-controlled persons. They should be celibate and well-behaved. If men become celibate in this way, they can secure an all-round progress, they can get themselves elevated. It has been stated in this connection—

'*Chinnadvaidhāḥ yatātmānāḥ sarvabhūtahite. ratāḥ*'
Gītā V, 25.

'Those who are controlled i. e. self-controlled, those who have got rid of the influence of the pairs of opposites (are not thinking in terms of 'I' and 'you'), are keen on achieving the good of all beings and win the highest spiritual perfection. Only by doing what is beneficial to all beings can service to the highest Lord be rendered. This also helps all men to get themselves elevated. There is no other path except this for attaining the highest that men can attain. Doing everything that is beneficial to beings, to people as a whole, is itself the service of the Highest Lord. Only a self-controlled person can do this.

The place assigned to self-control in the Bhagavad-gītā is, therefore, of great importance.

Having exercised self-control i. e. having held the sense-organs under control, desire and anger should be removed or git rid of. This is the Gītā teaching. For a person following the '*gṛahasthaśrama*' i. e. carrying out his duties as a householder, desire i. e. sexual desire (*kama*) is necessary for securing a worthy progeny that would perpetuate his family. It is proper to make ' desire ' fulfil just this purpose viz., perpetuating the family. This is the rule laid down by the code of duty (*dharma śastra*). In the system of administration taught in the Gīta, it is this very rule or ' limit ' that would be carried home to the minds of the people. In this way, persons exercising a control over their sense-organs alone will be appointed to various posts in this administration and those persons alone would preserve the ' rule ' or ' limit. ' Here it is the putting up with the impetuousity of the two passions—desire and anger that is important.

Śaknotīha yaḥ soḍhum prākśarīra-vimokṣaṇāt
Kamakrodhodbhavam vegam sa yuktaḥ sa sukhī naraḥ
Gīta, V, 23.

One who puts up with the vehemence of ' desire ' and ' anger ' alone is happy. One, however, who is carried away by the impeteousity of these two becomes definitely unhappy. The same is the condition of the society and the nation. A nation in which such influences as increase lust are encouraged, such practices as leave no control over man's sexual desire are indulged in, is destroyed by the violent urge of desire. That nation can entertain no

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hope of happiness, If anger and irascibility of an individual are increased, the individual too is reduced to the same plight as the nation mentioned above.

Readers may ask at this stage ' how can desire and anger be checked ? ' Suffice it to say by way of a reply that only by dealings such as eating and drinking, leaving fine impressions on the mind by imparting knowledge of the self and of the physical sciences etc can a control over the two enemies of men—' desire ' and ' anger '—be exercised. By increasing the influence of the element of goodness (*sāttvika bhāva*) can control be mastered and if the influence of the element of activity (*rājasa bhāva*) be allowed to predominate, desire (lust) and anger would grow beyond all proportions.

Just as when the velocity of wind increases trees etc begin to move but a temple is not in any way disturbed, for, the latter is firm, men who are firm in regard to their adherence to duty would not be swept away by desire and anger. In the science of administration taught in the Gīta, an instruction this very principle would be imparted to the people as follows—

Indriyasya indriyasya arthe rāgadveṣau vyavasthitau
Tayoḥ na vaśam āgacchet tau hi asya prapanthinau

Gītā III, 34.

The affection for and hatred of their objects on the part of the senses have been fixed by nature. A man should not be under their influnce. For, they are his enemies. It is improper to be at the mercy of or under the control of the enemy. We must bring the enemy under our control. This very principle would be taught to men

in keeping with the system of administration accepted by the Gīta. This very principle will be conveyed in the form of articles in the papers, or in that of the contents of books or in that of advice or address. Articles opposed to this principle or books and addresses running counter to this principle will be naturally tabooed. Evidently all efforts would be directed to seeing that people's lust is not inflamed—that on the contrary an atmosphere of control is created.

Sukha-duḥkhe same kṛtvā lābhālabhau jayājayau
Tato yuddhāya yujyasva naivam pāpam avāpsyasi

Gītā II, 38.

" It is meet that having regarded pleasure and pain, gain and loss, victory and defeat as equal, one's own duty is carried out. " This is known as equanimity. On failing to secure wealth a person is almost driven mad and on securing the same he gets himself intoxicated. Both these conditions are deplorably bad. To make people free from these and keep them firm on the path of their duty this is the right thing to do. A man who is beside himself with pride has a fall and so has another who is altogether void of enthusiasm or energy. It is, therefore, proper to teach people or better to train people to keep their passions under control and do their duty. In the system of administration taught in the Gītā, precisely this will happen.

KNOWLEDGE LEADS TO PROSPERITY
(OR SPIRITUAL PERFECTION)

Knowledge certainly leads man to prosperity (or

spiritual perfection). By just knowledge are the bonds of 'saṁsāra' snapped asunder. By knowledge does a man secure happiness. This being the main principle of the Gītā, the following has been stated—

Ajñas ca aśraddadhānas ca saṁśayātmā vinaśyati
Nāyam lokosti na paro na sukham saṁśayātmanaḥ 40.
Yogasannyasta karmāṇam jñāna samchinnasaṁśayam
Atmavantam na karmāṇi nibadhnanti Dhananjaya 41.
Tasmād ajñānasambhūtam hṛtstham jñānāsinā ātmanah
Chittvainam saṁśayam yogam ātiṣtha uttiṣtha Bharata 42.
Gītā, IV.

" A person who is devoid of knowledge and faith, whose very essence or nature is doubt gets himself destroyed. Such a person would not secure happiness either in this world or in the yonder one. Acquire knowledge, therefore, and be free from doubt and carry out your duty in consonance with *yoga* (i. e. the discipline of disinterested action). He who does so is not tainted by the fault of action. Removing the doubt arising out of ignorance by means of knowledge endeavour for your own prosperity and spiritual perfection or elevation. O descendent of Bharata ! do you carry out your duty. "

It is evidently the duty of the inhabitants of Bharata that they should acquire knowledge, be free from doubt and that they should thus raise themselves spiritually. There is the instruction of killing ignorance with knowledge that is imparted here. According to the system of administration taught in the Gītā, this knowledge will be

imparted to the entire populace. One who is capable of acquiring this knowledge from whatever source or person would not be kept devoid of it. It would be a very prominent trait of this administration viz., *universal instruction* (imparting knowledge to all). A person deserving knowledge, i. e. capable of acquiring it would not be kept away from it. Hence has the following been said at Gītā IV, 38–39 :

Na hi jñānena sadṛśam pavitram iha vidyate
Śraddhāvān labhate jñānam tatparaḥ samyatendriyaḥ
Jñānam labhdhvā parām śāntim acireṇa adhigacchati

" There is nothing as sacred as knowledge in this world. A person with faith and with control over his senses, bent on securing knowledge, wins it. Having secured knowledge, he wins the highest kind of peace. "

It is knowledge alone that is pure in this world. Whosoever acquires it becomes pure himself. According to the system of administration taught in the Gītā, therefore, all are helped to be pure and holy by securing knowledge. None is kept in ignorance. If any person, committing a blunder, keeps himself aloof from instruction and thus remains ignorant, that would be his fault. The administration of the kingdom would not shut anybody out from the temple of knoweldge. Even the worst sinner among sinners would be helped to acquire knowledge—

" *Api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ*
Sarvam jñānaplavenaīva vṛjinam santariṣyasi "

Gītā IV, 3.

" Howsoever sinful may a person be, he too would be given the opportunity of securing knowledge. With such knowledge, he would be able to be free from all his sins. " Thus he would become sinless. Is it necessary to say that those who are meritorious by nature would be able to raise themselves to the highest level by means of knowledge they would acquire ? It may be women, *vaiśyas*, *Cāṇḍalas*, anybody for that matter. He (or she) would secure knowledge and by means of knowledge he would elevate himself (or herself). Where even the sinner would receive knowledge, can there be any doubt regarding others being given the same ? Evidently then according to the system of administration taught in the Gītā, there would be measures taken with a view to imparting knowledge to all. The term ' knowledge ' must be taken in a very wide sense here. For, this knowledge is something that gives happiness in both the worlds. It is not knowledge that ensures a man's happiness in the other world only. It must be mentioned, briefly though, at this stage as to what is this knowledge envisaged here. The knowledge under consideration is as follows—

Bhūmiḥ āpaḥ analaḥ vāyuḥ kham manaḥ buddhiḥ eva ca
Ahamkāra iti iyam me bhinnā Prakṛtiḥ aṣṭadhā 4.

Aparā iyam itaḥ tu anyām Prakṛtim viddhi me parām
Jīvabhūtām mahābāho yayā idam dhāryate jagat " 5.

Gītā VII.

Earth, water, fire, wind, ether, mind, intellect, ego-sense and the individual self—these nine entities and the

Highest Lord that pervades them all—thus the ten entities must be known. Regarding these, it has been stated at Gītā *XIII*, 2—

> ' *Kṣetra kṣetrajnayoḥ jñānam yat tat jñānam matam mama* '

' The knowledge of the ' field ' and ' the knower of the field ' is the knowledge of the Highest Lord. ' A man must, therefore, acquire this knowledge of the highest lord. In this knowledge of the Highest Lord are included the knowledge of the earth, that of water, that of fire, that of wind, that of ether, the knowledge of mind, that of intellect, that of the ego-sense, that of the principle of the individual self and that of the principle in the form of the Highest Self etc. In the Bhagavadgītā and other works it has been stated that ' the Highest Lord ought to be known, ' or that ' the Highest Self ought to be known ' or that ' Brahman ought to be known. ' It must not be forgotten that the knowledge envisaged in such contexts includes the lores that have been set forth here. In the knowledge of the Highest Lord is included the knowledge of the Highest Lord as well as that of his nature (*Prakṛit*). In the ' nature ' of the Lord are included the eight-fold nature (five elements, mind, intellect and ego-sense) and the individual self. If only readers devote their attention to this they will understand that if a curriculum be drawn up in keeping with this exposition, in it there would be included all the subjects deemed at present worthy of being taught and besides that arrangement shall have to

be made to initiate people in the lore of the Self i. e. in the spiritual lore. Each one of the lores referred to here has a number of topics worthy of being taught. For instance in the fire-lore are included many lores such as those of fire, lightning, the rays of the sun etc. The same should be understood to hold good, *mutatis mutandis* of other lores too. This is a very heavy and extensive curriculum indeed and the whole of this knowledge is capable of bringing about the perfection of man.

" *Ajñānenāvṛtam jñānam tena muhyanti jantavaḥ* 15.
Jñānena tu tad ajñānam yeṣām naśitam ātmanaḥ
Teṣām ādityavad jñānam prakāśayati tat param " 16.
Gītā, V.

" Those whose knowledge is encompassed by ignorance, become deluded. They have evidently no knowledge as to what ought to be done and what ought not to be done. They, therefore, have a fall. Those, however, who have acquired knowledge reach the Highest Lord with the same amount of case as that with which people move about in sun-light." Can there be any the least doubt then regarding their securing worldly success? This is the greatness of knowledge. This can raise a man in all ways and hence in the system of administration taught in the Gītā, there is the arrangement available to all, of securing the knowledge of the lower as well as the higher (—in fact the Highest) lore.

The lower lore includes all branches of knowledge that increase the happiness in worldly life. In the higher

(*parā*) lore, there is the knowledge of the principle of the individual self and by means of the lore which is the highest (*parātpara*) there is the knowledge of the Highest Lord that is secured. Thus by means of such knowledge happiness here as well as in the yonder world is secured. When all these lores spread about in the people and when all the citizens of a nation receive the benefit of having excellent impressions left permanently on their minds as a result of their having mastered this knowledge, there naturally arises in that nation a state of affairs which is quite covetable as described in the following passage from the Chāndogya Upaniṣad—

Na me steno janapade na kudaryo na madyapaḥ
Na anahitagniḥ na avidvan nasvairī svairiṇī kutaḥ

Chāndogyopaniṣad V, II, 5.

A kingdom in which there is no thief, no miserly person, no drunkard, none not offering oblations into fire, none ignorant, none behaving as he likes, where all would behave in keeping with the rules of duty and would help each other in securing each other's prosperity and thus bring about the prosperity of all—such a kingdom is nothing short of an ideal kingdom. Now all this can be brought about by the spread of knowledge. A nation would assume a shape or form according to the knowledge which is spread in it. At present it is the knowledge of differences, strifes and conflicts that is getting itself widely diffused. Consequently the present age is an age of differences, strifes and conflicts which are increasing ever more and more. If there be a diffusion of pure knowledge, fault-

less knowledge, ennobling knowledge, people would follow the path of that very knowledge and secure their highest good. It is *the* purpose of the Bhagavad-gītā to have such knowledge spread among the people and ensure the earthly as well as spiritual good of all.

EFFORT LEADS TO PERFECTION (OR ELEVATION).

Only if efforts are put in can everything sought to be achieved be achieved. Effort, endeavour or industry on the part of a person with the purpose of attaining prosperity or perfection is *ud-yoga* (yoga that elevates). Regarding this it has been stated that—

Bhūta bhavodbhavakaro visargaḥ karmasamjñitaḥ

Gītā VIII, 3.

The term ' *bhūta* ' signifies an entity that has come into existence, or that which is an already accomplished thing, an existential entity. The existence of such entities is called by the name of ' *bhūta-bhāva.* ' Now the *ud-bhava*' or going up, being raised or elevated of all things, their development is named ' *bhūta-bhāva-udbhava.* ' The special creatoin (*vi-sarga*) bringing about this development is called ' *karma.* ' The term ' karma ' is defined here. ' That due to which all are elevated, all have ' *ud-bhava* ' all are raised, is called ' karma. ' In the kingdom as stated in the Bhagavadgītā only such karma will be taught to all people. In such a kingdom, all will arrive at the conclusion indicated in—

" *Pārtha naiva iha na amutra vināśaḥ tasya vidyate*
Na hi kalyāṇakṛt kascit durgatim tāta gacchati. "

i. e. " those who do good things, those who carry out auspicious activities never reach a miserable condition. Those who are ever doing what is auspicious always prosper. " With this firm belief every citizen of this nation (where the system of administration as taught in the Gītā is followed) will ever be busy carrying out his auspicious activities. Pure actions or actions full of auspiciousness etc mean actions carried out in keeping with the *yoga* discipline. Now the nature of this discipline is as follows—

" *Na atyaśnatastu yogosti na caikāntam anaśnataḥ*
Na ca atisvapnaśīlasya jāgrato naiva ca Arjuna 16.
Yuktāhāravihārasya yuktaceṣṭasya karmasu
Yuktasvapnāvaboahasya yogo bhavati duḥkhahā 17.
Gītā VI.

" Without eating, fasting, sleeping or keeping awake with any excess in these matters i. e. eating and moving about, sleeping and remaining awake within proper limits, those persons who strive in the proper manner for the attainment of the goals of human life, have their unhappiness removed. " This is the fruit or reward of *yoga*. Such a ' *yoga* ' has to be observed in every act or doing. Every auspicious act leads the author to good. In the system of administration modelled after what has been taught in the Gītā people will be taught to do such acts. The instruction in duty (dharma-śikṣaṇa) which will be imparted in such a kingdom where the system of administration taught in the Gītā is in force would be such that

thereby all persons would work themselves for their elevation.

" *Uddharet ātmanā ātmānam na ātmānam avasādayet*
Ātmā eva hi ātmanaḥ bandhuḥ ātmā eva ripuḥ ātmanaḥ
Bandhuḥ ātmā ātmanaḥ tasya yena ātmā eva ātmanā jitaḥ
Anātmanaḥ tu śatrutve, varteta ātmaiva śatruvat. "

Gītā VI, 5-6.

" One must elevate oneself. One must not act in any way that would bring about one's deterioration. For, man is his own friend or foe. One who controls himself is his own friend while one who neglects himself is his own foe." In this way, to state the thing very briefly, a man becomes his own friend as well as foe. What holds good in regard to the dealings of a man holds good in regard to the dealings of a nation as a whole. Only that person who is free from the fault of action saves himself. Such a person is described as follows—

" *Yogayuktaḥ viśuddhātmā vijitātmā jitendriyaḥ*
Sarvabhūtātmabhūtātmā kurvan api na lipyate. "

Gītā V, 7

One who acts in keeping with '*yoga*,' has secured victory over himself, has conquered his senses and one whose soul is the soul of all beings (—with the soul of all beings as his soul), does not get himself tainted even after having carried out actions." Here the main quality is this viz the soul of all beings becoming our soul. As a general rule everyone's soul is just his own. While in this

instance of a person who has mastered yoga, there is the experience of the self of all becoming his soul i. e. his soul being one that has access everywhere or that is omni-present. The experience takes a shape that would be thus described—' Myself, my being is not so limited—on the contrary it pervades all beings. ' This evidently means that the self of an infinite number of individuals is the same. Though the body of each one is different, the self is not. When this knowledge dawns upon a person, a man has an altogether different view-point. Actions done by a man in such a condition are free from fault. In the kingdom that is modelled on the Gītā pattern, people will be given this kind of training and they will be helped to have their vision rendered broad.

Here there is '*vyavasāyātamikā buddhiḥ ekā* ' (Gītā II, 41) i. e. a firm resolve of achieving the goal of human existence all the time. There would be no diversion of the nature of the intellect being diverted in an infinite variety of directions. Similarly the people will be initiated in—

Karmaṇi eva adhikāraḥ te mā phaleṣu kadācana
Mā karmaphalahetuḥ bhūḥ mā te sangostu akarmaṇi

ibid, II, 47.

" Just carrying out actions is what every one is entitled to. No-one has a right to claim the fruit of his actions. None should act with the motive of securing the fruit of action and none should be attached to not doing actions at all. " What befits all is this viz.,

" *Yogasthaḥ kura karmāṇi* " Gītā, II, 48.

i. e. carrying out one's action with as great an amount of skill as possible. None should remain idle—or not doing anything at all. Everyone should exercise the highest amount of skill and act.

No living being can remain without action even for a moment (Gītā, III, 5). It is the very nature of everybody that makes him undertake some action or the other. Why should a man not carry out an auspicious act with skill then ? " Every man must carry out the ' *niyata karma.* ' It is far better that actions are carried out than that they are not. In the absence of actions, even supporting our body would be impossible. Every man must, therefore, be active. Without action a man cannot live. It is proper, therefore, that everyone carries out his ' *niyata karma* ' in the best possible manner, most skillfully. Janaka and others secured the highest perfection only as a result of having carried out actions skillfully. (Gītā III 20). Had they not carriod out actions, they never would have attained perfection. A man has, therefore, to keep the noble examples of Janaka etc constantly, before his eyes and strive for spiritual perfection.

Every-person should decide as to what his duty (' *dharma* ') is. The way of deciding this has been indicated in chapters XVII and XVIII of the Gītā in the course of the exposition of the *sattva* (goodness), *rajas* (activity) and *tamas* (darkness). Having first decided whether one has the quality of *sattva*, or *rajas* or *tamas*, one should fix up one's duty and accordingly ever bent on carrying out that duty. Whatever is in consonance with

with duty fixed in keeping with our nature would be carried out in the best possible manner. It is not at all possible to carry out an action which is not in keeping with 'duty' determined on the basis of one's nature. It is, therefore, the right thing to do viz., to decide what is one's own duty suited to one's own nature and carry the same out.

In the department of education or public instruction in the kingdom where the Gītā pattern is followed, only such education will be imparted as to enable every person to decide his own nature and on the basis of that carry out the *niyata karma* so as to achieve his own as well as the entire nation's good.

This is a consideration about '*karmayoga*' in general. Now, the speciality of the Gītā teaching is the '*karma-phala-tyāga*' i.e. abandonment of the fruit of action. Man is entitled to action alone, not to the fruit thereof. This teaching and other kindred matters have been imparted at an earlier stage. It is necessary to proceed to a consideration as to how this abandonment of the fruit of action would be carried out in the administration of a kingdom as taught in the Gītā.

The abandonment of the Fruit of Action (*Karma-phala-tyāga*).

The following verse from the Gītā deserves to be considered well in connection with this abandonment of the fruit of action—

" *Karmajam buddhiyuktāḥ hi phalam tyaktvā manīṣiṇaḥ*
Janmabandha vinirmuktāḥ padam gacchanti anāmayam." Gītā II, 51.

" Having abandoned the fruit arising out of action (*karmajam phalam tyaktvā*) those who are wise being possessed of understanding or firm resolve (*buddhiyuktāḥ*) attain the highest position. " The fruit of action must be given up. One must not go on accumulating the fruits of action with oneself. There is a fault or defect that attaches to the fruit of action. Abandonment of fruit leads to faultlessness. This is the purport of the verse. It is necessary, therefore, to consider what the fruit of action is like.

A Brāhmaṇa imparts instruction. A Kṣatriya gives military protection to his country. A vaiśya carries out agricultural activities, rears cows and is busy in trade and commerce. A śudra does the work of a craftsman and renders service to others. Thus all men do their respective works. The fruit of these works or actions all get in the form of their remuneration. Now this remuneration may be in the form of wealth or in any other form. In either case the remuneration is the fruit or reward of the work done. Now these persons carrying out the various actions may or may not go on accumulating the fruit of actions with themselves. The Gītā gives this instruction in the system of administration envisaged by it that no one performing an action should keep the fruit of the same with

himself, no one should thus accumulate fruits of actions. For, that leads to unhappiness. All people, should therefore, give away the fruits of their actions. This deserves to be considered at some length.

The whole society is divided into four *varṇas*. Their duty is well determined and fixed. After the completion of every action, the author thereof must get its fruit. The author of the action should take the fruit but should not accumulate the same. He should give it away as a gift, he should dedicate it to some one or to the society as a whole. To proceed next to the consideration of the fault that accrues to accumulating fruits of actions—

By way of an example we may imagine that there is a professor who earns a thousand rupees and that there is a warrior who earns two thousand rupees and that there is a third servant who earns ten rupees. Now if these persons would accumulate their remunerations with themselves, the former two i. e. the professor and the warrior would be in a position to save thousands of rupees while the third i. e. the servant who earns only ten rupees would be required to spend the whole of his earning and he would not be able to save anything. He would be just a pauper. This is what has gone on happening in the world. The rich has the difficulty of keeping his wealth safe or intact with himself. He would have to guard it very carefully so as not to allow thieves to relieve him of it. He is sure to be anxious regarding the safety of the wealth by night and by day. Those who are penniless and hungry pursue

these rich men and plunder them. Thus is hatred produced which in its turn leads to enmity. With a view to the penniless not being able to do so there are the police-guards, military and courts where the culprits are tried. The whole of this elaborate effort is intended to serve one purpose viz., to keep the wealth of the rich safe. If men would not be intent on preserving their wealth for just themselves this elaborate effort with its infinite details and the expenditure incurred for the same would be avoided. The same amount of money thus saved can very well be used for another very good purpose.

Readers should ponder here over the number of strifes arising out of the accumulation of wealth with everybody. All the courts and offices are busy working on just this account. If men get rid of this evil habit of accumulating riches and become those who do not have any property with them (*a-parigrahāḥ*), many of the troubles affecting them can be got rid of.

A question arises again : if we get the remuneration for our work, where should that be kept ? The answer is that the whole of the amount belongs to the Lord of Creatures (Prajāpati). It belongs to the one who protects the subjects. It is nobody's personal possession or property. Though a person gets it for the work done by him, the whole of it belongs to the Lord of Creatures—the Highest Lord. It most therefore reach the Highest Lord. It ought not to remain accumulated with an individual.

Where is the Lord of Creatures i. e. the Highest

Lord ? The answer as given in the Gitā is: ' Vāsudeva is all. " Or as the Veda has put it ' Puruṣa himself is all this '— (Vide ' *Puruṣa eva idam sarvam*). ' The face of this one is the Brāhmaṇas, the arms are the Kṣatriyas, the thighs of this one are the Vaiśyas and the feet of this one are the Śudras. The four *varṇas* are his four limbs. The entire populace is the form of the Lord of Creatures. It is only meet that to this form of the Lord are the fruits of all actions dedicated. The Lord of Creatures is an institution. He is the system of administration. The secret and the imperishable system of administration which is there, as stated in the Gītā, is the same viz the Prajāpati. With this Prajāpati—on the records of this institution—is the fruit of the actions of everybody duly accumulated. There are many kinds of this.

1 Karma-phala-tyāga—the abandonment of the fruit of action. This is one kind. In this the fruit or the reward of action is not accepted. It is given away even before it is received and it is duly kept in the treasury of the system of administration itself.

2 Karma-phala-dāna—Giving away the fruit of action. Here the author of an action receives its fruit and gives it with a view to being kept in the treasury of the system of administration for a specific purpose. Just for such a specific purpose will that wealth be spent.

3 Karma-phala-sannyāsa—the depositing of the fruit of action in some place. Here the author of an action deposits the fruit thereof in some place, having duly

recieved it first. The author keeps this amount (or riches so earned) safe and devotes it to some particular work or mission. There are thus a number of kinds of this abandonment of the fruit of actions.

Thus there are so many ways of abandoning, giving, or depositing the fruit of action. If one thinks about the way as to how the fruit of action should be abandoned, one would know how gifts should be given. Just as someone who receives a cow as the fruit or reward of his action gives it to an educational institution such as a *gurukula* (where hundreds of pupils are taught), just as he gives away wealth he has earned in the form of scholarships etc—in fact there are a number of such ways of giving away what one receives for one's action. The fruit of action should not remain accumulated with the author of it; it should continue to get accumulated and remain in the possession of the Lord of Creatures, the protector of all. This in fact is the main principle. This abandonment of the fruit or reward of action is the very essence of the system of administration taught in the Gītā. This itself is the speciality of it.

A question would arise at this juncture: ' If the author of an action would not keep the fruit of his action with and for himself, if he would abandon it or give it away or dedicate it to the protector of the people, how could the maintenance (*yoga-kṣema*) of the author of the action be possible ? ' Such a doubt is bound to present itself to every reader. The answer to the question is only

this viz, that this maintenance will be arranged by or through the protector of the people. Whatever his need on any occasion, the same will be fulfilled through the institution in the form of the protector of the people. Food, clothes, marriage, maintenance of family etc—all this would be arranged properly through the 'Lord of Creatures' i. e. the administration. None would have to bother about this. All would be able to maintain themselves well. As a result there would be satisfaction everywhere. The very desire to steal, plunder, etc would not arise in anybody's mind. And even if the desire to steal arose in any body's mind, as there is no wealth that is accumulated with any individual as such, it would be impossible for such a thief to steal anything. There is neither theft, nor any need for a special measure of protection. Thus such a system of administration can work with the minimum amount being required to be spent as expenditure to run it.

Just as there is no jealousy between one and the other from among the recluses (*sannyāsins*) who are maintained by the administration, so would all be maintained in this form of rule as laid down by the Gitā. It is true that sannyāsins of our own times quarrel. But this should be regarded as a deteriorated form of *sannyāsa*. This need not even be thought of in our present context. The responsiblity of maintaining all will have to be shouldered by the ruling institution or power and all would be engrossed in their respective activities or duties (*sve sve*

karmaṇi abhirataḥ). They would give up the desire to accumulate things or possessions (*tyaktā-sarva-parigrahaḥ* IV, 21). They will be free from jealousy (*vi matsaraḥ*, IV, 21). They would not have any such thing as a house land etc of their own (*a-niketaḥ*). They will do everything for a sacrifice i. e. in the spirit of sacrifice (*yajñāya ācaratah karma samagram* IV, 23). None should have a longing for the fruit of action (*na karma-phale spṛhā* IV, 14). Thus there would be these various dealings in the form of rule or administration taught in the Gītā. There is no need for increasing the bulk of volume in respect of this them. Readers would be able to grasp everything on the basis of the exposition made so far and they would thus appreciate the excellence of the 'administration' or 'rule' (lit. 'the power or authority of the kingdom') taught here in the Gītā.

It is hardly necessary to state here in so many words that all persons would under this system of administration taught in the Gītā be abandoning the fruits of their actions. Those who would enjoy the fruits of action would be called 'persons acting with desire' and those who would abandon fruits would be called '*karma-phala-tyāgins.*' Though action without desire and abandonment of the fruit of action are the special features of the system of administration taught in the Gītā, as it is very difficult for all to be able to follow this path of disinterested action, the path of action with desire is taught as a subordinate or inferior path. Those people who are on the lower level

should carry out action with desire for fruit, experience the unhappiness following in the train of action with desire and in course of time as a result of this unhappiness which would be experienced they should come to the path of disinterested action. Thus there is some arrangement made for those also who are on a lower level. All the same the attention is focussed all along on one thing viz., '*karma-phala-tyāga.*' Those who wish to think about this matter should think with their attention concentrated on this 'abandonment of the fruit of action' and on doing so they would be able to grasp the special feature of the system of administration taught in the Gitā. The greater the amount of thought they would devote to the matter, the better would they be in a position to realise its importance.

The thought about this matter that has been indicated here is not in any way exhaustive. There may be a number of deficiencies in it. It is necessary to devote a good deal of attention to this question and decide all matters regarding the system of administration. Devoting such an attention is not possible in such a small article or essay as this. All the same an indication about the important question is made here. It is hoped that this indication will enable the readers to understand something at least about the system of administration taught in the Gītā.

Having seen such things as have been taught here viz., the abandonment of the fruit of action, '*aniketanatva*' or the state of having no home or land of one's own, the

maintenance of all to be arranged by the ruling power etc, none should be led to think that this is the Bolshevik system of administration of Russia. For, that administration leaves no place for the Highest Lord while the system of administration envisaged by the Gītā has the Highest Lord as its main stay. It would thus be evident that the viewpoints of the two systems of administration are considerably different from each other. In the eleventh chapter of the Gītā has been set forth the form of the Highest Lord having understood which readers would be in a position to follow the nature of the system of administration taught in the Gītā. Only this much need be stated here that readers should understand the cosmic form of the Lord well and try to follow how this system of administration is based on—and firmly based on—that cosmic form of the Lord. So long as the cosmic form is not well understood, it would not be possible to grasp what is meant by ' prajā, ' ' prajāpati, ' 'prajāpati-saṃstha' etc. Readers should, therefore, try to grasp the cosmic form after having studied the next chapter (the tenth) devoted to the ' vi-bhūti ' or special manifestation of the Lord. They would thus be led to understand how the entire Vedic Religion or better Vedic Code of Duty (Vaidika Dharma) is founded on this very cosmic form of the Lord.

Here only a brief indication is attempted almost in the form of aphorisms. Due to the brevity sought there are many defects that have remained in the presentation. They will be removed by the exposition of the following

chapters. With this hint regarding what is to follow in the subsequent chapters, the reflection on the contents of this the ninth chapter may be brought to a close.

HERE ENDS THE CONSIDERATION OF THE NINTH CHAPTER



The Subhāṣitas

IN THE NINTH CHAPTER OF THE BHAGAVADGITA.

(1) THE REMOVAL OF WHAT IS INAUSPICIOUS BY KNOWLEDE OF THE SELF AND KNOWLEDGE OF PHYSICAL SCIENCES. (*jñāna-vijñāna*)

' *Jnānam vijñānasahitam yajñātvā mokṣyase aśubhāt* IX, 1.

' By acquiring the knowledge of the self along with that of the physical sciences, inauspicious things can be removed. '

(2) THE DIRECTLY PERCEPTIBLE FRUIT OF THE ' RAJAVIDYA '

" *Rājavidyā rājaguhyam pavtram idam uttamam Pratyakṣāvagamam dharmyam ṣusukham kartum avyayam* " IX, 2.

" The secret lore of the administration of a kingdom is what brings about purity. It is fruitful, bringing about good in a manner patent to all, that which increases the feeling which is religious (or dutiful), one that can be easily practised and involving the minimum amount of expenditure. "

(3) THE URGING BY THE PRESIDING AUTHORITY.

' *Mayā adhyakṣena prakṛtiḥ sacarā caram Hetunānena Kaunteya jagat viparivarıate* ' IX, 10.

" By the presiding divinity is Prakṛti impelled and there is a change brought about in the world. " Thus the president, one who coducts a meeting or the king must be one who impels good action. "

(4) THE MAINTENANCE OF WORKERS

' *Ananyāscintayanto mām ye janāḥ paryupasate*
Teṣām nityābhiyuktānām yogakṣemam vahāmyāham
IX, 22.

" Those who being solely devoted carry out my work, of these always applying themselves to duty it is I who looks after the maintenance. " Like the Highest Lord looking after the maintenance of the devotees, the king should look after the maintenance of his servants and those volunteer themselves for some mission.

(5) THE WORSHIPPER BECOMES LIKE THE OBJECT OF WORSHIP.

" *Yānti devavratā devān pitṛn yānti pitṛvratāḥ*
Bhūtāni yānti bhūtejyā yānti madyājinopi mām " IX 25.

" The worshippers of gods attain god head, the worshippers of the manes become like the manes, the worshippers of the departed and ghosts become like the departed and ghosts and the worshippers of God attain the Highest Lord Himself. " Everyone becomes whatever he worships.

(6) BE POSSESSED OF EQUANIMITY.

" *Samoham sarvabhūteṣu na me dveṣyostī na priyaḥ* "
IX, 29.

" My dealings with all beings is even. There is none who is the object of my hatred, none who is dear to me." All must similarly have an attitude of equanimity in their dealings with all.

(7) THE CHARACTERISTIC OF A SAINT.

" *Api cet sudurācāro bhajate mām ananyabhāk*
Sādhureva sa mantayaḥ samyak vyavasitaḥ hi saḥ."
IX, 30.

" Even if a person be ill-behaved or a sinner, if he resorts to the Lord with an undivided mind, he should be regarded as a saint, for, he has resolved well." One who acts well and takes delight in devotion to the Lord is a saint.

(8) THE DEVOTEE IS NOT DESTROYED.

Kṣipram bhavati dharmātmā śaśvat śāntim nigacchati
Kaunteya pratijānihi na me bhaktaḥ pranasyati"
IX 31.

" One who is devoted to the Lord quickly becomes a ' dharmātmā ' or ' with soul devoted to duty ' and attains peace. Such a devotee is never destroyed. "

(9) THE UPLIFT OF THE SINFUL

Mām hi Pārtha vyapāśritya yepi syuḥ pāpayonayaḥ
Striyo vaiśyāstathā śūdrāstepi yānti parām gatim"
IX, 32.

" If the Lord be resorted to with devotion, the sinners, those born from the sinful ones or vaiśyas and śudras, as well as women too attain the Highest state. " It is, therefore, proper for all to be devoted to the Lord.

THE NINTH CHAPTER

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(of the Highest Secret)

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SHRĪMAD

BHAGAWAD-GITA

With a Commentary explaining the Object of Human Life.

CHAPTER X

By

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TENTH CHAPTER

Vibhuti-Yoga

(i. e. The Lord's Skill in manifesting His Majesty.)

(I) Important Instruction

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३

The Divine Lord said—O [Arjuna] possessed of long arms ! Hear even again another important statement of mine, [statement] which I am making for your benefit while you are pleased [by the same]. 1. Neither the hosts of gods nor the great sages know my origin. For, I am the source (or first cause) of the gods as well as the sages in all ways (or from all points of view). 2. One who knows me to be without birth and without beginning as also [to be] the overlord of all the worlds, that one secures, among mortals, without being deluded, freedom from all sins. 3.

[*The important instruction which is imparted here is that neither the gods nor the sages know (or recognize) the Lord in so far as He is the first cause i. e. root-cause of both viz, the gods and the sages. The person who knows that this Highest Lord has no birth, that He is beginningless,*

endless and the overlord of all is possessed of true knowledge and on that account does he become free from sin and is thus liberated.]

(1–3) Arjuna began to have his doubts dispelled. He was being satisfied and highly pleased by the words of Śri Kṛṣṇa. Hence with the purpose of bringing about his good, the divine lord is giving him instruction in another important matter. Arjuna had put no question about this. But how is it ever possible that the Lord who controls and conducts the entire universe would not impart an instruction to Arjuna in what would bring about his spiritual welfare, though Arjuna had no desire to ask the Lord about it ? The heart of the divine one is like that of the mother who ever wishes the well-being of her son. Urged by this affection that is on a par with maternal affection is the Lord giving instruction to Arjuna regarding this very important matter. The Lord's purpose in doing so is evidently this viz., securing the spiritual good of Arjuna. The host of gods knows not the might of the Lord. The sages too fail to comprehend the same, They do not know as to since when the Lord has been there, as to how He is or better has been, etc. The reason why they fail to know is that these gods have themselves been born of this Highest Lord. The Lord has therefore been there since long before their origin. Evidently the Lord is the father and the gods and the sages are His sons. On this very account are the gods and the sages not in a position to know the Highest Lord properly.

Only those who know this Highest Lord of the

worlds to be without a birth, without a beginning and endless or eternal know the truth. Only they are known as those who are possessed of knowledge. True knowledge lies in knowing the Lord to be without a beginning and without an end. This is a matter well worthy of a careful consideration viz., how it is that a man becomes sinless by knowing the Lord to have neither, a beginning nor an end. The sole reason for this viz., a man's thus finding it possible to be sinless is that the Lord is both beginningless and endless, He is eternal and all the same that is though He is perfect in all respects, He does selflessly everything that is necessary for the spiritual elevation of all beings. It is thus that He creates, maintains etc. the universe. That though so great He arranges for the welfare of the smallest of creatures is His kindness. Having seen this, man too ought to help those who are smaller and weaker than themselves. Men ought to do all that is necessary for the well-being of such small creatures. Those who receive this instruction and carry it out become free from sin and having become pure attain liberation.

The gods know not the Lord. For, they have come into being after Him. This is what is referred to in the Ṛgveda too :

Ko addhā veda ka iha pravocat kuta ājātā kuta iyam visṛṣṭiḥ Arvāg devā asya visarjanena atha ko veda yata ābabhūva Ṛgveda X,129, 6.

" From whom or where has come this expanse of the ' sat ' ? Who would describe this one at a greater length ? Who knows this one definitely ? Even the gods

(2) Skilful manifestation of His majesty by the Lord and the fruit thereof.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः । ६
एषां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७

---

have come into being after the creation of the universe. Who then would know that from which they (the gods) came into being ? "

Thus the Ṛgveda too states that the gods came into being after the Lord and that they thus cannot know Him properly. That very teaching of the Veda is here repeated by the divine lord.

Readers should now pay attention to the teaching of the Lord which He has introduced in this way. No care that readers would bestow on the matter can be too great. For, it is the main part–the important part–of the Gītā teaching that is now coming up for consideration.

Intelligence, knowledge, absence of delusion, forgiveness, truth, control of the senses, peace of mind, happiness, misery, destruction, origination, fear and

freedom from fear, absence of injury, evenness or equanimity, satisfaction, austerities, gift, fame and infamy all such matters (*bhāvāḥ*) as these [arising] in the beings of various kinds originate even from Me [the Lord.] 4–5. The seven sages of yore and the four Manus are entities that have arisen from the mind of Me [the Lord]. From them [the seven sages and the four Manus] have arisen all these creatures in the world. 6. He who knows well or properly this majesty (*vibhūti*) and the skilful potence to build or construct (*yoga*) of Mine becomes possessed of *yoga* that quivers not nor trembles. There can be no doubt in regard to this matter. 7.

[*The infinite things or qualities such as intelligence, knowledge etc that are seen in the living beings—all of them in their wonderful variety come into being from the Lord himself. Those seven sages and four Manus from has arisen the totality of creatures—they too are only the mental creations* (**bhāvāḥ**) *of the Lord. These are all aspects of or manifestations of the majesty of the Lord. The skilful potence necessary for creating all these manifestations of majesty too is possessed by the Lord himself. It is just on account of this potence that all the manifestations of the majesty of the Lord arise in the world. Persons who know that these manifestations belong to the Lord himself and are aware that they arise out of the wonderful potence of the Lord have their yoga (spiritual discipline) perfected.*]

(4–7) It has been stated in these verses that the qualities such as intelligence or things like knowledge etc that are there associated with or possessed of by men,

arise out of the Lord. From the all-pervading mind of the Lord arose the ' mental entities ' (*madbhāvāḥ mānasāḥ jātāḥ*). Now these latter are not in fact the possessions of the individuals concerned. They are the ' majesty ' of the Lord and this is the skilful display (*yoga*) of the wonderful capacity or potence of the Lord. One who sees the majesty of the Lord in these qualities such as intelligence etc and understands or better realises that therein there has taken place a wonderful display of the potence of the Lord, is in a position to attain very well steady *yoga*. This is the fruit of this knowledge. It must, therefore, be considered at full length. There are in all twenty *bhāvas* (entities and qualities) that are enumerated here. Four of them are negative in nature and the rest are positive. There arises at this stage a doubt as to whether we should or should not imagine negative terms such as express exactly the opposite of the twelve positive terms as the Gītā does not mention those negative terms in these verses. For the convenience of the readers we indicate in what follows the terms used by the Gītā (in capital letters in the left hand column) and the terms which express the opposite thereof and which are not used by the Gītā are shown by us in *italics* in the right hand column :

1. BUDDHI.....*Abuddhi*
2. JNĀNAM.....*Ajnānam*
3. ASAMMOHAH.....*Sammohaḥ*
4. KṢAMĀ.....*Akṣamā*

5. SATYAM.....*Asatyam*
6. DAMAH.....*Adamaḥ*
7. ŚAMAH.....*Aśamaḥ*
8. SUKHAM.....9. DUKKHAM
10. BHAVAH.....11. ABHĀVAH
12. BHAYAM.....13. ABHAYAM
14. AHIMSĀ.....*Himsā*
15. SAMATĀ.....*Viṣamatā*
16. TUṢṬIH.....*Asantoṣaḥ*
17. TAPAH.....*Atapasvitā*
18. DANAM.....*Adānam*
19. YAŚAH.....20. AYAŚAH

The ' bhāvas ' (entities qualities etc) mentioned in the Gītā have been printed in capital letters in the list. They have, besides,been numbered as 1, 2, 3 etc up to 20. Such of the bhāvas as we have supplied with the help of our own imagination and such as are not stated in these verses have been italicised above. They are not preceded by any figure indicating their number. In the list it is seen that

SUKHA.....DUKKHA (8 & 9 above)
BHĀVA.....ABHĀVA (10 & 11 above)
BHAYA.....ABHAYA (12 & 13 above)
and YAŚA.....AYAŚA (19 & 20 above)

have been stated in both the forms, the positive and the negative. Why is it then that other ' bhāvas ' too such as—

JNANA.....*Ajnāna*
KṢAMĀ.....*Akṣamā*

should not have been given in both their forms ? In our opinion all these ' bhāvas ' ought to be taken in either of their forms. In fact we would go a step further and propose that bhāvas other than those occuring here or referred to here too ought to be considered in the present context. For, it is not a fact that in our worldly dealings (—or better, in the dealings of the world) only these bhāvas are what we are required to consider and *not* others. There are hundreds of bhāvas (qualities, entities) seen to be forming part and parcel of the dealings of animals or living beings. They ought to be considered here. To cite a few as instnaces—

Akrodha	Krodha
(Absence of anger).....	(Anger)
Akāma.....	Kāma
(Absence of desire)	(Desire)
Śānti.....	Aśānti
(Peace)	(Absence of peace)
Amatsara.....	Matsara
(Absence of jealousy)	(Jealousy)
Nirmamatva.....	Mamatva
(The absence of the feeling ' mine ')	(The feeling ' mine')
Tyāga	Lobha
(Rejection or..... better renunciation)	(Greed)

—these and many other "*mānasa bhāvas*" of the living beings ought to be considered here. For, all these bhāvas come into being according to the Lord's plan in regard to them.

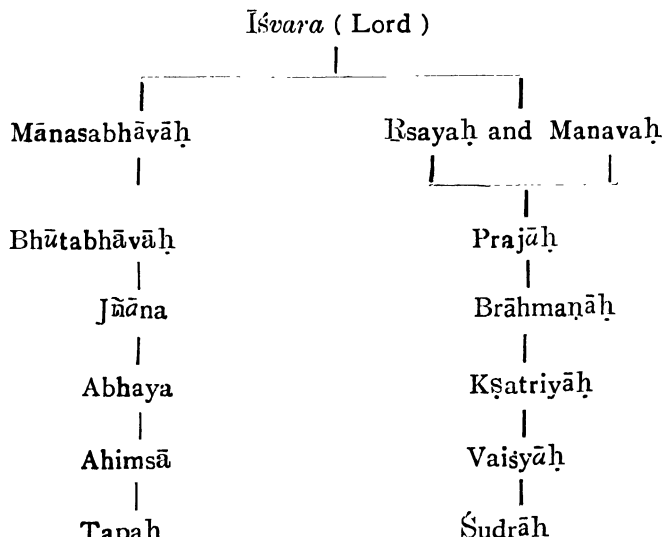
What *bhāva* is there which is not related to the Lord ? This itself is the main question. The answer to it is that there is *no* bhāva that is not related to the Lord here. The enumeration of the twenty bhāvas in these verses is, therefore, to be regarded as merely indicative of others of a similar nature. Like-wise the four bhāvas enumerated here in both their forms viz. positive and negative (vide 8 & 9, 10 & 11, 12 & 13 and 19 & 20 above) are merely indicatory in nature. From these directly referred to by the Gītā others also in both their forms, positive and negative must be understood in the present context. With this very purpose has the following been stated—

Bhūtānām pṛthagvidhā bhāvā matta eva bhavanti
(Gītā, X, 5.)

i. e. the diverse bhāvas of beings arise each from the Lord Himself. Birth and death, truth and untruth, fear and absence of fear, happiness and misery—all these *bhāvas* originate from the Lord. There is not a single *bhāva* that has not arisen out of the Lord. Only when these *bhāvas* are properly grasped would it be possible to follow the *vibhūtiyoga* and the *viśvarūpadarśana* to be set forth hereafter. The *vibhūtiyoga* and the *viśvarūpadarśana* should be regarded as having been very *briefly*

indicated at this stage.

The mind-born sons of the Lord are the seven sages and the four Manus. And from these latter have come into being the creatures in this world. These creatures too have thus evidently arisen out of the Lord. This too is just *vibhūtiyoga* or the display and a very skilful display of the majesty of the Highest Lord. And this precisely is the idea which is to culminate in the full-fledged "viśva-rūpa-darśana" (showing the cosmic form of the Highest Lord).



Thus did the *mānasa bhāvas* (mental entities) arise from the Lord and there came into being the creatures possessed of or associated with those mental entities.

From the Lord arose knowledge and the Brāhmaṇas possessed of that knowledge. From the Lord came into being fearlessness (absence of fear) and from Him came into being the Kṣatriyas rich in that quality of fearlessness. From the Lord originated *ahimsā* or absence of injury and from Him originated the Vaiśyas in possession of that quality of non-injury or quality of being protectors i. e. protectors of cattle. From the Lord sprang into existence penance (*tapas*) and from Him sprang into existence Śūdras ever doing hard work. In a similar manner did *krodha* and *manyu* (anger) arise from the Highest Lord and from Him did arise men full of anger. The same applies, of course *mutatis mutandis*, to other *bhāvas*.

From the Lord arose the 'mental entities' of the nature of qualities and from the Lord Himself arose men and other animals as well as beings possessed of those qualities. On having thought along this line it would be evident that the infinite *bhāvas* that are there in all the beings have one and all sprung into existence from the Lord. These entities (qualities) are, therefore, the 'majesty' (vibhūti) of the Lord. And on this account the form of this universe is the universe–form or cosmic form of the Lord Himself.

These qualities constitute the majesty of the Lord and this is the skilful display—very wonderful display—of the potence the Lord is possessed of. It has been observed in a previous chapter (Gītā VII) that Vāsudeva is every–

thing (*Vāsudevaḥ sarvam*, verse 19). That same statement is explained here (in Gītā X, 4-7). ' The Lord is everything. ' But how ? The answer is: in this way, i.e. because from the wish of the Lord, there first arose ' mental entities ' and the totality of living beings possessed of those mental entities (or qualities). That ' very totality beings ' is here in the form of all that exists and is animate. Hence these are His *vibhūti* and this itself is His *viśvarūpa*. On this very account has it been stated that Vāsudeva is all.

UNION WITH THE LORD THAT SHAKES NOT NOR QUIVERS. (*Avikampita Yoga*)

One who knows this has his union with the Lord rendered steady. For ' yoga ' signifies being united with the Lord. When a person knows definitely that hppiness and misery, success and failure, fear and absence of fear are the *bhāvas* of the Highest Lord and that all creatures possessed of these bhāvas has arisen out of the Lord, whatever be the *bhāva* (entity, quality) or *bhūta* (being) he is facing, he feels that it is the *bhāva* of the Lord that is there before him. Thus is that person in union with the Lord and the union is one which knows no break. For, in the eyes of such a person every aspect of the universe is but an aspect of the mighty Lord Himself. How can such a person be away or separated from the Lord ? On this very account is he in possession of a union with the Lord that neither trembles nor shakes—

(3) The nature of the Steady union [with the Lord].

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

' *Saḥ avikampena yogena yujyate* Gītā X, 7.

This means that he is ever in union with the Lord. Whatever he does, wherever he goes, whatever he thinks about, all that will be related to the Lord. This very state is named as ' *avikampitayoga* ' (' union unbroken '). So long as a person does not know fully and properly that all *bhāvas* are but *bhāvas* of the Lord, the union he has with the Lord would be a ' *vikampita* ' or ' cancala ' union i. e. union which shakes or is unsteady. But once the person knows that all the *bhāvas* are the *bhāvas* of the Lord, and once he knows this definitely, his union with the Lord would be ' *avikampita, avicalita* ' i. e. it would be a ' *sthira yoga* ' (a lasting union, a steady union). To turn next to the fruit of this union—

I [the Lord] am the creator of all. From Me doth everything arise. Having known this do the knowing ones, possessed of faith, resort to Me [the Lord]. 8.

With their mind fixed in Me, with their vital breaths too dedicated to Me [the Lord], do they helping each other know and describing [Me], remain ever satisfied and pleased. 9. To those who are ever in union with Me and who resort to [or sing in honour of] Me [the Lord] affectionately, I give the [necessary] possession of knowledge. Due to this latter, do they come close to Me. 10. With a view to show kindness just to them, do I, remaining in the 'being of their selves (i. e. their intellect), destroy the darkness arising out of ignorance by means of the bright lamp of knowledge. 11.

[*The Lord creates all, urges all. Having known that as a result of being urged by Him are all objects proceeding to act as they do should an aspirant be devoted to the Lord with his mind full of faith and devotion to Him. He should fix his mind on the Lord, dedicate his life to Him. He should himself secure the knowledge of the Lord and endeavour to impart the same to others. He should sing the glory of the Lord and secure joy as a result of setting forth His qualities. Those who will thus practise yoga without a break will secure from the Lord Himself an astonishing union with intellect. By virtue of this latter they would be always in union with the Lord. They would not be away from Him even for a moment. In their mind and soul real knowledge will shine forth. This will remove their ignorance and enable to have achieved everything worth achieving. 8–11.*]

From the Lord does everything arise. For, He is the creator. It is He who brings all things and beings into existence. It follows from this that all things in the

universe become active in their respective spheres due to their being urged or impelled by the Lord. In the entire universe that lies spread before us, there is not even a single object that may have started its activity in a manner absolutely free from all control, entirely apart from the urge of the Lord. It has, therefore, to be known and known definitely that any activity seen in the universe has to be traced, back to this Lord, who is ' one, ' and ' without a second ' (*advitiya*).

When it is clearly known that the fundamental cause of all kinds of activity is the Highest Lord, an attitude full of faith, devotion and confidence, confidence that shakes not in respect of the Lord is developed and such knowing devotees ever remain devoted to Him.

They fix their mind and thought on Him. They concentrate all their attention on Him or perhaps it is better to say that their attention is ever concentrated on Him. For, as there is nothing apart from Him, wherever their mind would have itself fixed, or whatever it will be drawn to, it would be realising the existence of the Lord only. Whatever 'being' or ' existence ' presents itself to them,— as that is a ' being ' or ' existance ' of the Lord only and as they are seeing the Lord Himself everywhere, their mind is ever steady in respect of i. e. fixed on the Lord only.

Their lives are dedicated to the Lord. Their lives are sacrificed in order to carry out His sacred mission. This obviously means that the entire life of the devotees is

devoted to the fulfilment of the mission of the Highest Lord. Their life has no meaning on its own account. They do not lead it for themselves. It attains significance because it is a life dedicated to the worship of the Highest. The devotees are only too glad to court death while carrying out the Lord's mission.

They think about the astonishing power of the Lord. They know this divine power and try to enable others to know the same. They consider it their duty to impart this knowledge to others and it is just on this account that they go on instructing others in this way. They keep on speaking about the knowledge of the divine truth or the Lord's essence. They go on expounding the same at full length and they try in such a way as to ensure that men would be in a position to know the divine qualities. It is just this sort of singing the glory of the Lord, just this song of the divine qualities that gives them highest joy and gratification.

YOGINS ALL THE WHILE
(*Satatayoginaḥ*)

Those who know as stated earlier the divine essence of the Lord, those who impart instruction to others regarding the same, those who take delight in just this act of knowing and helping others know the essence divine, those whose mind is ever devoted to the Lord, those whose lives are dedicated to Him, those whose entire being—in all its aspects viz., mind, speech and body—is ever full of the Lord, are called *yogins* who are yogins all the while i. e.

"*perennial yogins*" (*satatayoginaḥ*). For, it is the life of these persons alone that has become full of *yoga* (association or union with the Highest). *Yoga* all the time, yoga uninterrupted is what they alone have mastered. Whatever be their condition, their *yoga* continues. It is never interrupted. They love the idea of offering themselves in service to the Lord and with their minds full of affection they ever practice this *yoga*. Or perhaps it would be better to say that this *yoga* continues to be practised and carried out by them quite naturally.

The mind of these perennial yogins is ever associated with this yoga. Their mind is not as though attracted to any thing else. Consequently they are always close to the Lord, they attain the Lord in the fullest sense of the phrase 'attaining the Lord.' Their mind and soul remain close to the Lord in such a way as never to be removed from Him. And even supposing their mind and soul are removed, whither else would they go. For, wherever they go the Lord alone is present.

This is called '*buddhiyoga.*' One who has secured this '*buddhiyoga*' is ever in union with the Lord. The Lord is ever full of compassion for him. These perennial yogins are worthy of the compassion of the Lord. People say that in the mind and soul of such persons the Lord is ever there, ever *awake*. The fact is that the Lord is never asleep. He is awake all the time. But it is only those who have their mind and soul associated with the divine, it is only these persons of mighty prowess that *realise* the Lord's

(4) In which aspects (lit. ' beings' ' existences ' bhavas) of the Lord should the Lord be meditated on ?

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॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१४॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानि मांस्त्वं व्याप्य तिष्ठसि ॥१६॥
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

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being there *awake* in their mind and soul. If the Lord be thus realised to be awake always in one's mind and soul, pure knowledge begins shining in one's intellect and on this light of pure knowledge having shone forth, ignorance is destroyed in no time. On the destruction of ignorance having thus taken place, an aspirant secures liberation or final beatitude.

On having heard this exposition from the lips of the divine Lord, Arjuna began to try to regard the Lord as present everywhere. In his endeavour to regard the Lord as present everywhere, certain doubts presented themselves to his mind. Arjuna is expressing the same in the presence of the Lord. Let us too turn our ear to Arjuna's doubts :

Arjuna said-You are the highest Brahman, highest place and the holiest. All sages have continued to describe you as eternal, the prime God, birthless, all-pervading and the Highest Person. And the divine sages Nārada, Devala and Vyāsa too say the same and you too tell me the same thing. 12–13. Whatever you tell me, O Keśava, I regard as true. Gods or demons know not, O divine one, your nature. 14. O best of persons ! Creator of beings ! Lord of lords ! And master of the world ! you yourself know your self. 15. Give me a full, description, therefore, of the divine forms of majesty (*vibhūti*) with which you have pervaded these worlds. 16. Meditating on you, O yogin, how would I be able to recognize you ? In what aspects should I, O divine one, meditate on you ? 17. O Janārdana, give me again a full description of your yoga (association with skill) and of the many forms of your majesty. Even after having heard thus nectar [—like description], there is not [enough] gratification for me. 18.

[*The highest Brahman, the highest abode, the holiest form—all are identical. All sages describe that very Lord as eternal, divine, first god, birthless, endless or infinite, all pervading and the Main Person. This description which is given*

is only true. But none except the Lord Himself is capable of knowing His real form or nature. He alone is the creator, and master of all bringing all to light. He Himself knows Himself. It must be known as to what are the many forms of His majesty (or divine prowess) by which he covers these many worlds and the intervening spaces in between. In what aspects, what forms full of majesty should the aspirant see, recognize and know Him and ascertain ' here in this form there is the Highest Lord Himself' ? The aspirant ought to be able to know this association of the Lord with His many forms of majesty. 12–18].

(12–18) The Highest Lord is Himself called the highest Brahman, the highest abode and the holiest. The term " Highest Brahman " means the highest all-pervading, powerful principle. The term highest abode " (*parumam dhāma*) signifies the best place, the best resort, extensive abode. And ' the holiest ' (*parama pavitra*)' means excessively pure, the highest thing free from adulteration or contact with anything different in nature from it.

This same is called ' *śāśvata* ' i. e. remaining the same always, eternal, everlasting. It is ' *divya* ' i. e. one that is spread in the shining world i. e. in space. It is lustrous and supplying light to all. This same is 'ādideva' or the ' First God ' who was there before all others and who would remain after all others are destroyed. ' Aja ' evidently is "a-ja " i.e. without birth, one that is not born, ever exists. He is likewise one that causes movement, one that impels or urges (*ajati*). He is ' *vi–bhu* ' i. e. powerful in particular, all-pervading and especially impressive or

capable of influencing (*prabhāva yukta*). He is Puruṣa i. e. (*puri vasati*) evidently one who dwells in the city in the form of this universe, i. e. one who is everywhere.

All sages, like-wise Nārada, Asita Devala, Vyāsa and others too describe this Lord in this very manner. The Lord too has a similar description of His own to give here. The description given by the sages and that given by the Lord are identical. There is no difference of opinion between the two. As there is no difference of opinion, the description must be considerd as being true to facts or genuine.

All the same it cannot be stated that gods and demons know the Lord fully. Because of the mention of the demons here, many are likely to have a doubt or a difficulty ' why should the demons be mentioned here as there is no probability that they would secure knowledge about the Lord. Regarding this there is only this much that need be stated that gods, (*dānavas* i. e.) demons, *asuras*, *daityas* and the *rākṣasas* where all receiving instruction in one and the same *gurukula*. Regarding this, the Chāndogyopaniṣad says—

> " *Taa ha ubhaye devāsurā anububudhire, te ha ūcūr-hanta tam ātmānam anvicchāmo yam ātmānam anviṣya sarvansca lokān āpnoti. sarvansca kāmān iti Indro ha eva devānām abhipravavrāja Virocano asurāṇām, tau ha asamvidānaueva samitpaṇī Prajāpatisakāśam ājagma-tuḥ* " Chān. Upa. VIII, 7, 2.

The passages means—both gods and demons wished

to secure knowledge of the self; for, on knowing the self are all worlds and all desires attained. Indra from among the gods and Virocana from among the demons stayed at the *gurukula* of Prajāpati to master this lore. Both these stayed at Prajāpati's for a period of thirty two years. All this while they where trying to master this lore. Thus were gods and demons staying under the roof of one and the same educational institution. Hence has this been stated here viz., neither gods nor demons know the Lord properly.

The *devas* are associated with a divine nature (or attitude), while the asuras are possessed of *āsurī māya*. The culture of either is different from that of the other. The aims of either are different. All these traits or features which clearly bring out the difference between the two are quite obvious. There is, however, no doubt that both gods and demons were receiving instruction at one and the same educational institution. Both stayed at a *gurukula* with the purpose of finding out the Self. But as the *daityas, asuras* and *rākṣasas* were too eager for enjoyments, they did not use to stay at the *gurukula* till the realisation of the self. Gods, however, used to stay till the time of the realisation of the self. In the *gurukula* of the preceptor Prajāpati mentioned above, the *asura* Virocana stayed for only thirty-two years. But Indra from among the gods stayed there reading for a hundred years. Virocana discontinued his education after having passed merely the Entrance Examination. Indra from among the

gods, however, came out successfully in the next three examinations and secured the highest knowledge. This is the difference between the *asuras* and the *devas*. Even among the *asuras* there are some very well known learned persons such as Bali, Pralhāda Rāvaṇa etc. There is no doubt about their having read as students. On this very account has it been stated in this verse of the Gītā that neither the gods nor the demons know properly the nature of the Highest Lord.

The Highest Lord is the best among persons. He is the creator of beings. He is the sovereign among all, the God of gods i. e. one who supplies light to the 'shining ones.' He is the master of the entire universe. It is He alone who knows Himself properly.

Though the Lord has pervaded the entire universe, though there is no place where He is not present, at some places He manifests his prowess more than elsewhere. At all places there is the '*bhūti*' i. e. presence, existence of the Highest Lord. But the place where He is *especially present* (*vi-bhūti*) is said to be one where there is his *vi-bhūti* (majesty). This is the difference between '*bhūti*' and '*vi-bhūti.*' That the Lord is everywhere is not known by people. But a place where he is particularly or excessively there is a place which is known by people. Just as the element of fire is there everywhere. But as a blazing fire, lightning and sun are where its power is specially present, the three are called the vi-bhūtis of Agni, even so there are some places where the Lord's

existence is particularly or specially felt. It is on this account that Arjuna is asking the Lord—'By which forms of your majesty are you O divine one! pervading these worlds ?' In fact the Lord is there pervading everything down to the minutest dust-particle. It is therefore not proper to put such a question as this viz., 'where is the Lord present in particular ?' At more places than one has the all-pervasiveness of the Lord been stated so far :

Nityaḥ sarvagātaḥ sthāṇuḥ Gītā, II, 24.

In sentences such as these it has been clearly stated that He is omnipresent i. e. pervading everything down to the smallest particles of earth. Now regarding one who is omnipresent the question 'where does He get himself manifested ?' is improper. Looked at from this point of view Arjuna's question is really impertinent or irrelevant. All the same the question has arisen out of a desire to know. And such a curiosity does arise at some stage in the mind of those who want to know the Lord. Like the element of fire present everywhere but particularly so in blazing fire, lightning and the sun, the Lord is present everywhere. There is, however, a point in a curiosity regarding Him of the nature 'where is the Lord specially manifest ?' To an ordinary person there is an infinite variety of objects that are perceptible in the universe. But the Lord is nowhere perceived by him. For this it is that a question has been put here 'where should He be perceived as particularly manifest ?'

An aspirant desires to meditate on the Highest Lord,

But *what* should he meditate on ? How can anybody meditate on what is omnipresent, invisible, imperceptible ? For meditation, there must be something concrete before the person who wants to meditate. How can that be meditated on, however, which is *within* the things and imperceptible ? Hence has the question been put ' In what things should we first discern the majesty of the Lord ' ? How can the existence or power of the Lord be felt there ? The Lord is formless. This is what all believe. In what form should we behold this formless one ? In what size and shape should we concretise this one who has neither size nor shape ? Where, how and what majesty of the Lord is there any way ? How should we recognize or know that ? This is the purport of the question of Arjuna under consideration.

Where is the special or particular manifestation (*vi-bhūti*) of the Lord ? Where is an association with his astonishing power seen ?—This association incidentally is one all full of skill as far as we can expect. This question has been answered in the first seven verses of this chapter. It is only on having heard that, that Arjuna puts this latter question with the desire of knowing the answer at full length. Lord Śrī Kṛṣṇa is answering the question at great length. Let us, therefore, turn to his words sweet as nectar and possessed of the capacity to enable the listener to achieve the highest in human life :

(5) The special manifestations of the Highest Lord.

श्रीभगवानुवाच–

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च । ॥२०॥
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥
रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥
महर्षीणां भृगुरहं 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 ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जान्हवी । ॥३१॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥
अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥
वृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥
दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥
नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

The Divine Lord said-Well! I shall now tell you about my principal manifestations. For, there is no end to their expanse. 19. O Gudākeśa (Arjuna)! I am the Self staying in all beings. I myself am the beginning,

the middling state and the end too of the beings. 20. Among Ādityas I am Viṣṇu, among the luminaries I am the sun, among Maruts I am Marici and among the constellations I am the moon. 21. Among the Vedas I am the Sāmaveda, among gods I am Indra, among sense-organs I am the mind and among living beings I am sentiency. 22. Among Rudras I am Śaṅkara, among Yakṣas and Rakṣases I am Kubera, among Vasus I am Pāvaka (fire), among the mountains I am the Meru. 23 Know me O Pārtha ! to be the leading among the preceptors i. e. Bṛhaspati. Among the Generals of armies I am Skanda and among lakes I am the ocean. 24. Among great sages I am Bhṛgu, and among words I am Om which is one syllabled. Among sacrifices I am the sacrifice in the form of muttering [the name of the highest lord], among the steady ones I am the Himālayas. 25. Among all the trees I am the Aśvattha, among all divine sages I am Nārada, among Gandharvas I am Citraratha, among *siddhas* (i. e. those that are spiritually perfect) I am the sage Kapila. 26. Know me to be Uccaiḥśravas among the horses, arisen from nectar, [to be] Airāvata among the lordly elephants and to be the king among men. 27. Among weapons I am the thunderbolt, among the cows I the wishfulfilling cow. I am kāma the progenitor and I Vāsuki among the serpents. 28. And I am Ananta among the *nāgas* [and] I Varuṇa among the aquatic creatures. I am Aryamā among the manes and I Yama amog those that control [themselves] efficiently. 29. I am Pralhāda among the *daityas*, and I Time among those that count. I am the lord of beasts [i. e. lion] among beasts and I Garuda

among birds. 30. Among those that purify I am Wind, I Rāma among those that wield weapons. Among fish I am the Crocodile and I the Ganges among the rivers. 31. [And] O Arjuna ! I am the beginning, the middling state and the end of what are created, I the spiritual lore among lores, I the Vāda among those that argue. 32. I am the [syllable] ' a ' among the syllables, I the *dvandva* among compounds; I am the time that knows no decay and I the Sustainer of all with my faces turned towards all. 33 I am Death the destroyer of all and I the origin of those that are to be. I am Kīrti among women as also Lakṣmī Vāk, Smṛti, Medhā, Dhṛti and Kṣamā (goddesses of Fame, Wealth, Speech, Memory, Endurance and Forgiveness respectively). 34. I am the Bṛhatsāma (the Great Sāma) among the *sāmans*, I the Gāyatrī among the metres. Among the months I am Mārgaśirṣa and among the seasons I am Spring. 35. Of those that deceive I am the [game of] dice, of the lustrous I [am] the lustre. I am victory, [I] determination, and I the goodness of the good. 36. I am the Vāsudeva among the Vṛṣṇis, I Dhananjaya [i. e. Arjuna] among the Paṇḍavas. Among the sages likewise I am Vyāsa and among poets I [am] Uśanas i. e. Śukrācārya. 37. Of those that curb I am the rod, of those desirous of victory I [am] the polity. ' I am silence ' of things that are to be kept secret and I knowledge of those that are possessed of knowledge. 38. And that O Arjuna ! which is the seed of all beings—that am I. There is not a being either moving or otherwise which would be without me. 39. O Parantapa (Arjuna) ! there is no end to my special manifestations that are divine [by

nature], This expanse of my special manifestations has, however, been set forth by me only with the purpose of an indication. 40.

[*The Lord is the Self of all beings. He is the beginning, the middling state and the end of all. He is the seed of all beings. There is nothing in the world which is without or independent of the Lord. All objects have come into being only on having received strength from the Lord. There is, therefore, the special manifestation of the Lord in everything. If, however, only that is to be called as a special manifestation of the Lord where there is a special or extra-ordinary display of the prowess of the Lord, there would be a number of* **vibhūtis** *of the Lord such as, for instance, the sun among things that are shining, the moon among constellations, the mind among sense-organs, Cithratha among Gandharvas, the king among men, the lion among beasts, Garuda among birds, Rāma among weapon-wielders, Vyasa among sages. Thus the main manifestations of the prowess of the Lord are infinite in number. Having seen these manifastations of the Lord and known them as such, having further contemplated on them ought one to meditate on the Highest Lord. The Highest Lord ought to be known in this way. 19-40*].

(19-40) The divine lord is here setting forth His special manifestations (*vi-bhūtis*). There is one ' *bhūti* which means existence, happiness, victory, wealth, importance, strength etc. There is another thing called ' *vi-bhūti* ' meaning possession of extra-ordinary power or influence, excessive happiness, great coquest of the quarters, unusual prosperity, special importance, astonishingly

great strength etc. The '*bhūti*' i. e. existence of the Lord is there in the smallest dust–particles, in every object or thing for that matter. But the Lord's special existence or extra-ordinary manifestation men can perceive in a small number of things. That number of things is called the '*vi-bhūti*' of the Lord. Of course this is '*vi-bhūti*' or *extra-ordinary* manifestation from the point of view of ordinary men. For, the Lord on His part is the same everywhere present with equanimity—

(*1*) '*Samam sarveṣu bhūteṣu tiṣṭhantam Parameśvaram*' Gītā *XIII*, 27.

(" the Lord who is equally present in all beings ").

(*2*) ' *Samoham sarvabhūteṣu* ' *ibid*, IX, 29.

(" I am the same in all beings or I am present alike in all beings. ")

(*3*) ' *Samam paśyan hi sarvatra samavasthitam Īśvaram* ' *ibid*, XIII, 28.

(" Seeing the Lord present alike in all places ")—in this way has He been described in the Gītā. The Lord is there present everywhere. Only men find it difficult to recognize Him thus. They thus realize the presence of the Lord only in such things as have the Lord specially manifest in them, extra-ordinarily manifest in them. As the Lord is there in everything, everything is His '*bhūti*.' The number of things in the universe is infinite. The manifestations of the Lord, therefore, are infinite. On this account has this been stated viz.,—

'*me vistarasya antaḥ nāsti*' Gītā, X, 19.

i. e. 'there is no end to My expanse.'

There is no end to the expanse of the manifestation of the Lord. For, throughout the length and breadth of the universe there are only His manifestations. How for can man hope to go in enumerating or counting the same?

On this account only the principal manifestations are mentioned with the purpose of mere indication.

THE SELF OF ALL BEINGS.

The Lord is the Self of all beings and he dwells in them all—he has a residence in the heart of all. He is the beginning, the middling state and the end of all. As He is the beginning, middling state and the end of all, the relation that obtains between Him and everything is determind. Saying that he is the soul of every being makes it quite clear as to how he exercises influence over all. There is not a single thing or object on which He does not exercise his influence or over which He has no sway. But due to the incapacity of persons to discern they ask others to point out a place where He exercises His control. In fact there is not even a minutest particle over which He has no sway, and an extra-ordinary sway for that matter. On this very account has it been said that those that are '*bhūtas*' i. e. already existential entities have Him in their beginning, middling condition and end. These three states of things in fact cover all their states.

The seed of all is the Lord and His expanse is this

cosmos. Evidently the entire universe is His divine manifestation. One, however, who cannot see this and cannot grasp His influence, power or sway is here helped to grasp the same. It is with this purpose that here a few manifestations are being mentioned by way of an indication of the subject-matter under consideration. If readers ponder over them, they will be able to know how there are those manifestations of the Lord everywhere.

We now proceed to classify the manifestations mentioned here and to state each class one after the other in due order. This will facilitate the work of the readers in thinking about these manifestations. To turn to the same:

[N. B.—In what follows the first figure indicates the number of the manifestation as contained in the Gītā and the last figure indicates the number of the verse in which the manifestation is mentioned. This would make the task of understanding where a particular manifestation of the Lord is mentioned in the Gītā very easy.]

KṢATRIYA MANIFESTATION

40 Rāmaḥ śastrabhṛtam aham	X, 31.
62 Vṛṣṇīnām Vāsudevosmi	,, 37.
63 Pāṇḍavānām Dhananjayaḥ	,,—,,
26 Narāṇām ca narādhipam	,, , 27.
30 Sarpāṇām asmi Vāsukiḥ	,, , 28.
31 Anantasca asmi nāgānām	,, , 29.
35 Pralhādasca asmi daityānām	,, , 30.

• Among wielders of weapon Rāma, among Yādavas Kṛṣṇa, among Pāṇḍavas Arjuna, among men the king,

among the serpents Vāsuki, among the *nāgas* Ananta, among the *daityas* Pralhāda—these are my special manifestations.'

Among all weapon-wielders, among heroes so to say, Rāma is the manifestation of the Lord. Among all heroes using weapons in the world Rāma is particularly strong and dominating. It is on this account that among heroes it is Rāma who is regarded as the manifestation of the Lord. In the Vṛṣṇi family or clan Vāsudeva or Kṛṣṇa is the special manifestation. Among the Pāṇḍavas it is Arjuna who is the manifestation of the Lord. The extent of the domain of influence of each one of these manifestations is well worthy of being understood carefully. The state of being a special manifestation among all heroes using weapons—this is the extent of the domain of this manifestation viz., Rāma. The importance of Vāsudeva has the Vṛṣṇi clan as its sphere and similarly is Arjuna regarded as important among the Pāṇḍava group. Evidently Arjuna has not the same place among all the heroic and weapon-wielding persons in the world as Rāma. On having looked into the account of the manifestations in this way it would be possible to know that a manifestation regarded as important in one sphere is not deemed so in another.

Among men a king is a special manifestation of the Lord. But a king is regarded as a special manifestation only in the country he governs. He has no authority

outside the limits of his own territory. Among *sarpas* and the *nāgas* Vāsuki and Anantā are the special manifestations as they are the kings of the respective groups or clans. We have here regarded *sarpas* and *nāgas* as two human tribes. Others who choose to interpret the terms as referring two species of reptiles are free to do so. In the *Mahābhārata* it has been stated that the *Sarpas* and the *Nāgas* were two clans of people. In many places these have been called serpents too. There can thus be both the meanings, every time context being the deciding factor. Nāga damsels have been married to Ārya youths. The battle between the Āryas and the Sarpas too has been described. On *this* account have we treated the terms under consideration viz, *Sarpas* and *Nāgas* as referring two groups or clans of *human* beings. Vāsuki was the ruler of the *Sarpas* and so was Ananta that of the *Nāgas*. In this land called *Bhāratavarṣa* there were kingdoms of *Takṣaka*, *Sarpa* and *Nāga* tribes. The names *Takṣaśilā*, *Nāgpūr* are reminiscent of the times when the kingdoms must have been flourishing.

Daityas too were a human tribe. As the tribe perpetrated cruel deeds it became the object of hatred. Pralhāda was a king of the *Daityas*. As he was *sattvika* (good, virtuous) by nature, he has been considered as a manifestation of the divine Lord. As long as Pralhāda occupied the throne there were no battles fought between the Āryas and the Daityas. Peace reigned supreme in the world. On this account is Pralhāda regarded as a special manifestation of the Highest Lord.

WOMEN (OR FEMALE) MANIFESTATIONS

52 *Kīrtiḥ Śrīḥ Vāk ca nārīṇām Smṛtiḥ Medhā Dhṛtiḥ Kṣamā* X, 34.

" Among women, Kirti, Śri, Vāk, Smṛti, Medhā, Dhṛti and Kṣmā are the manifestations of the Lord. " These words are not indicative of fame etc. But these were female divinities called by their respective names. Kīrti, Śrī, Smṛti, Medhā, Dhṛti, Puṣṭi Śraddhā Kriyā, Lajjā and Mati were the ten daughters (*Mahābhārata* Ādiparva, Ch. 66, 13-14) of Dakṣa. Five among these—the first five—have been enumerated here. The following is the description of these divinities as it can be gleaned from ancient works :—

1 Kīrti—a daughter of Dakṣa Prajāpati (Vide Mahābhārat, Ādi, 66), the eldest queen of king Priyavrata (Gaṇesh 2/32/13). She was extremely devoted to duty.

2 Śrī–Daughter of Bhṛgu and Khyāti. Bhṛgu gave her away to Viṣṇu. She is the same as Lakṣmi arisen out of the Milk-Ocean. Lakṣmi-Nārāyaṇa, Śri Viṣṇu are considered the model of husband and wife.

3 Vāk—Daughter of the sage named Āmbhṛṇa (Ṛgveda X, 125 is ' seen ' by her). A female sage. An eminent daughter in the family of 'knowers.' A woman possessed of brilliant thought.

4 Smṛti—Dakṣa's daughter and the religiously wedded wife of the sage Āgūirasa.

5 Medhā—Dekṣa's daughter married to Dharma.

6 Dhṛti—Wife of the sage named Dharma. Wife of a Rudra named Manu.

7 Kṣamā—Dakṣa's daughter, wife of sage Pulaha. Brahmadhāna's daughter.

This is an abridged account of the women as can be gathered from ancient works. It is not necessary to dilate on the matter. As the women enjoyed a place of eminence among those ladies that were renowned for their dutifulness (or religiousness), they are included in the list of the manifestations of the divine Lord. The point to be grasped here is that these are names of women and not mere personifications of fame etc. It would be wrong to think that as only these seven women are mentioned here, in the ancient history of the Āryas there were just seven eminent women. For, here the manifestations of the Lord are enumerated in brief. It is not improbable that among women there were many more manifestations of the Lord.

BRAHMAṆA MANIFESTATIONS

13 Purodhasām ca mukhyam mām viddhi Pārtha Bṛhaspatim X, 24.
21 Devarṣīṇām ca Nāradaḥ ibid, 26.
65 Kavīnām Uśanā kaviḥ ,, , 37.
16 Maharṣīṇām Bhṛguḥ aham ,, , 25.
23 Siddhānām Kapilaḥ muniḥ ,, , 26.
64 Munīnām api aham Vyāsaḥ ,, , 37.

' Among preceptors I am the main viz, Bṛhaspati, among divine sages I am Nārada, among poets (in fact

learned men) I am Uśanas, among great sages I am Bhṛgu, among those who have attained spiritual perfection I am Kapila, and among sages I am Vyāsa—these are the Brāhmaṇa manifestations of the Lord.

Bṛhaspati is the welknown and eminently clever preceptor of gods. Similarly the one called as'Kavi Uśana' (learned Uśana) is the reputed preceptor of the *Daityas* known otherwise as Śukrācārya. He was in possession of the Sanjīvanī (life bestowing) lore. Śukra had mastered this yoga-lore extremely useful for military protection. Nārada is the universally respected sage, ever helpful to curb the wicked and ingenuity incarnate in collecting news regarding happenings in all the three worlds. Kapila is a sage who had attained a high position as a philosopher and Vyāsa is the celebrated author of great works like the Mahābhārata. By reason of the greatness each was possessed of these came to be included in the list of the manifestations of the divine lord. None can ever hope to be regarded as a manifestation of the Supreme unless he or she has shown some extra-ordinary capacity or unless he or she has achieved something exceptionally great.

MANIFESTATIONS AMONG GODS

6	*Devānām asmi* Vāsavaḥ	X, 22.
49	*Dhātā aham viśvatomukhaḥ*	,, , 33.
1	*Ādityānām aham Viṣṇuḥ*	,, , 21.
2	*Jyotiṣām Raviḥ aṁśumān*	,, , ,,
9	*Rudrāṇām Śaṅkaras ca asmi*	X, 23.
39	*Pavanaḥ pavatām asmi*	,, , 31.

3 *Marīciḥ Marutām asmi* ,, , *21*
32 *Varuṇaḥ yādasām aham* ,, , *29*
14 *Senānīnām aham skandaḥ* ,, , *24.*
11 *Vasūnām Pāvakas ca asmi* ,, , *23.*
4 *Nakṣatrāṇām aham śaśī* ,, , *21.*
29 *Prajanas ca asmi Kandarpaḥ* ,, , *28.*

MANIFESTATION AMONG THE MANES

33 Pitṛṇām Aryama ca asmi, X, *29.*

MANIFESTATION AMONG YAKṢARAKṢASES

10 Vitteśaḥ Yakṣarakṣasām, X, 23.

MANIFESTATION AMONG GANDHARVAS

22 Gandharvāṇām Citrarathaḥ X, 26.

Among gods, Indra, Dhāta with his faces on all sides, Viṣnu among the Ādityās, the sun among those possessed of lustre, Śaṅkara among the Rudras, Pāvana (wind) among those that purify, Marīci among the Maruts, Varuṇa among the aquatic creatures, Skanda among the Generels, Pāvaka (fire) among the Vasus, the moon among the constellations, the projenitor Kāmadeva Aryamā among the manes, Kubera among the Yakṣarakṣases; Citraratha among Gandharvas—all these are manifestations in divine beings.

There are 33 gods in all, eleven here on the surface of the earth, eleven in the mid—region and eleven in the heavenly world. Eight from them are Vasus, eleven are Rudras and twelve are Adityās. Thus this number comes to thirty one. These are besides Indra and Prajāpati. Thus the total number of gods is thirty three whatever be the

way in which they are counted or enumerated. These manifestations are included among these gods. Here there are classes other than that of gods such as the manes, the Yakṣas, the Rakṣases, the Gandharvas. The rest of the manifestations listed above are from among gods. The special manifestation among the manes is Aryamā, that among the Gandharvas is Citraratha, that among the Yakṣas and Rakṣases is Kubera.

MANIFESTATIONS BELONGING TO ALL NATIONS (OR COUNTRIES).

Many consider Aryamā and Kubera to be gods. In the Gītā, however, in the present context, they are said to be from the group of the manes and from that of the Yakṣa-Rakṣases respectively. There is no doubt regarding Rākṣasas, Vānaras, Daityas, Asuras, Devas, Pitṛs, Kinnaras, Bhūtās and Āryas having been tribes of men. If these are to be connected in a general way (or roughly) with various countries or regions of our own times, they can thus be indicated. Russia is the country of the Rakṣases, near the Danube is the Dānavadeśa, Assyria is the Āsuradeśa, Triviṣṭapa is the region of the Devas, the Himālayan range is the region of the Gandharvas, Kinaur is the region of the Kinnara tribe, Bhūtān is the region of the Bhūtas and finally Āryāvarta is the region of the Āryas. This is how the regions are generally understood. There is, however, no difficulty in identifying *some* of these regions even to-day as they hold the same [old] names in our times.

Just as to-day the Chinese, the Japanese, the Russians,

the Turks, the Europeans, the Americans, the Africans and the Bhāratīyas are different groups or tribes each having its own 'culture,' even so in the days, of the Māhabhārata war, the tribes mentioned in the earlier paragraph were staying in regions named above. The only point to be noted by us is that in the Gītā there is an enumeration of the special manifestations among many tribes staying in different regions.

The enmity between the Devas and the Rākṣasas is well known. The number of conflicts between the Bhūtās and the Aryas is by no means small. From the account of the *Sarpa-satra* (sacrifice where Sarpas were the victims) readers can easily get an idea of the enmity between the Sarpas and the Āryas. There can not be any the least doubt that all these tribes hailed from different regions and had different 'cultures' of their own. All the same Śrī Kṛṣṇa has mentioned special manifestations of the Lord among Āryas and Rākṣasas, Bhūtas as well as Devas alike. Though the tribe of the Devas was on friendly terms with the Āryas, if an Ārya aspired to attain Indra-hood by performing a hundred sacrifices the Devas used to cause a number of obstructions in his efforts. Śaṅkara, Gaṇeśa, Brahmā, Sūrya and other Devas—quite a large number of them indeed-conferred boons on many Rākṣasas. As a result of the boons thus received, the latter became full of insolence. The result was that all the three worlds were plunged into misery—that of the nature of abject slavery. This would give a good enough idea regard-

ing both friendship and enmity as they obtained in these tribes. It is certainly not to our present purpose to trace the history of all these tribes in full. Suffice it for us to note that these tribes are different from each other and yet the Gītākāra has regarded all of them as having manifestations of the Lord among them.

Like Rāma, Kṛṣṇa and Arjuna the manifestations of the Lord among the Āryas, there are manifestations of the Lord in the tribes on enemical terms with the Āryas such as the Daityas, Rākṣasas and Sarpas too. They are Pralhāda, Kubera and Vāsuki respectively. This is the idea conveyed by this part of the chapter. Similarly even to-day just as we can find divine manifestations among the Āryas, we can find them among the Chinese, the Japanese, the French, the Englishmen and in the inhabitants of other countries.

The principle of the manifestation of the divine Lord applies to all lands and all tribes. It is not restricted to any single country or group of men. On this account we see manifestations of the Lord as much among the Buddhists, the Christians and the Mahomedans as among the followers of the Āryan faith. The view-point of the Gītā is noble and all-pervasive. This is what has to be conveyed here. While thinking about the *vibhūti-yoga* this is the stand point that must be maintained. Otherwise a number of persons will be led to think that the manifestations of the divine Lord are confined to Bhāratavarṣa and the Āryan faith only. Anybody that is thinking

in this way would better give up this wrong line of thinking for the simple reason that it is much too narrow to be accepted by the Gītā. Looked at from this stand-point, there is nothing wrong in our regarding Prince of Bismark of Germany, Napolean of France, Tolostoy of Russia, Wordsworth of England, Śaśāṅkamanu (Tutankhamen) of Egypt, Confucius of China, Ito of Japan as manifestations of the Supreme. Nor do we want to maintain that only these should be regarded as manifestations of the Highest. The Gītā point of view is that those that are rightly '*vibhūtis*' are reckoned as such. When this point of view is adopted, the secret of Gita is well grasped.

MANIFESTATION OF THE SUPREME LORD
IN THE EXCELLENCES OF THE EXCELLENT.

68 *Jñānam jñānavatām aham*	X, 38.
45 *Vādaḥ pravadatām aham*	,, 32.
69 *Maunam caiva asmi guhyānām*	,, 38.
66 *Daṇḍo damayatām asmi*	*ibid*
58 *Tejas tejasvinām aham*	X, 36.
61 *Sattvam sattvavatām aham*	,, ,,
67 *Nītiḥ asmi jigīṣatām*	X, 38.
59 *Jayaḥ asmi*	X, 36.
60 *Vyavasāyaḥ asmi*	,, ,,
57 *Dyūtam chalayatām asmi*	,, ,,

" Knowledge of those who know, argument of those who argue, silence of secrets, punishment of those i. e. employed by those who curb or rule (others), lustre of the lustrous, the goodness of the good, polity of

those who secure victory, triumph of the triumphant, determination of the determined, [game of] dice of those that deceive—these are the manifestations of the Highest Lord."

Best Knowledge, a flawless style of arguing, closely guarded secret which never leaks, efficient use of the rod for administration, best strength, best polity, best victory, best determination or resolve and cleverest deception [of the enemy] these excellences are the manifestations of the Lord. Naturally the excellences are seen to be resorting to excellent persons in various walks of life. At the beginning of this very chapter (up to verses 4–5) it has been stated that *buddhi*, *asammoha*, *kṣamā*, *satyā*, *dama*, *śama*, *sukha*, *duḥkha*, *bhava* (origination), *abhāva* (merging), *bhaya*, *abhaya*, *ahimsā*, *samatā*, *tuṣṭi*, *tapa*, *dāna*, *yaśa*, *ayaśa* are entities or qualities associated with living beings. That same statement has been explained here. The explanation takes the form as is indicated in what follows—

[Chapter X 4–5]	[Ch. 7, 9, 10, 16, 17]	
1 *Buddhi*	*Buddhiḥ buddhimatām asmi*	VII, 10
2 *Jñāna*	*Jñānam jñānavatām asmi*	X, 38
3 *Asammoha* (Niscayaḥ)	*Vyavasāyaḥ asmi*	,,—,,
4 Kṣamā	*Nāriṇām Kṣamā*	X, 34
	Kṣamā (daivisampat)	XVI, 3
5 *Satyam*	*Satyam (daivī sampat)*	,, 2
6 *Damaḥ*	*Daṇḍaḥ damayātām asmi*	X, 38

7 *Śamaḥ*	*S'amaḥ (daivī sampat)* XVI,1
8 *Sukham*	*Daivi sampat vimokṣāya* ,, 5
9 *Duḥkham*	
10 *Bhavaḥ (utpattiḥ)*	*Aham ādis ca madhyam ca* X, 20.
	,, ,, X, 2
	Udbhavas ca bhaviṣyatām X, 34
	Yaccāpi sarvabhūtānām bījam tadaham X, 39
	Bījam mām sarvabhūtānām VII, 10
11 *Abhāvaḥ*	*Bhūtānām antaḥ eva ca (aham)* X, 20
	Mṛtyuḥ sarvaharas ca (aham) X, 34
12 *Bhayam*	*(Dyūtam chalayatām asmi* X, 36).
13 *Abhayam*	*Abhayam (Daivī sampat)* XVI, 1-3
14 *Ahimsā*	*Ahimsā* („——„) „
15 *Samatā*	*Samaḥ aham sarvabhūteṣu* XI 29
16 *Tuṣṭiḥ*	
17 *Tapaḥ*	*Tapasca asmi tapasviṣu* VI, 9.
18 *Dānam*—	*Dāne sthitih sat iti cocyate* XVII, 28
19 *Yaśaḥ*	
20 *Ayaśaḥ*	

Some four words have not been explained and some *bhāvas* (entities, qualities) have not been mentioned. But neither the absence of explanation nor that of the

mention need be regarded as a serious defect. For, the *bhāvas* of the Lord are infinite and here only a few are mentioned by way of mere indication. Only a few of them have been explained. Thus, to cut the long story short, the *bhāvas*, the qualities or the excellences that are seen in living beings are a special manifestation of the Lord. One in whom these bhāvas, qualities or excellences have become manifest too can be regarded as a manifestation of the Lord.

By way of an example—the quality of knowledge is a manifestation of the Highest. One who ' knows ' or is possessed of knowledge too is, therefore, a manifestation of the Lord. A very fine way of arguing free from any fault (or fallacy) is a quality of the Lord. One who is able to argue in the most flawless and effective manner therefore, is a manifestation of the divine lord. Victory is a manifestation of the Lord. One who is victorious, therefore, is likewise a manifestation of the Supreme. The same holds good of other qualities and other persons possessed of them.

MANIFESTATION IN THE SPHERE OF KNOWLEDGE (LORE).

44	*Adhyātmavidyā vidyānām*	X, 32
46	*Akṣarāṇām ' a ' kāraḥ asmi*	„ 33
17	*Girām asmi, ekam akṣaram*	„ 25
5	*Vedānām Sāmavedaḥ asmi*	„ 22
53	*Bṛhat-sāma tathā sāmnām*	„ 35
54	*Gāyātrī chandasām aham*	„—„

47 Dvandvaḥ sāmāsikasya ca X, 33

18 Yajñānām japayajñaḥ asmi X, 25

" Among lores the spiritual lore, among syllables the syllable ' *a* ', in the sphere of speech ' Om ', among Vedas the Sāmaveda, in the singing of Sāmans the Bṛhatsāma, among metres the Gāyatrī, among compounds the ' *Dvandva* ' and among sacrifices that in the form of muttering (the name of the Lord) are the special manifestations of the Lord. "

Spiritual lore is a special manifestation of the Supreme. Those who are ' Brahma-knowers ' (those who have realised Brahman) are, therefore, a manifestation of the Supreme in so far as they are in possession of the spiritual lore. As the Sāmaveda as well as the Bṛhatsāma are manifestations of the Lord, an excellent Sāma-singer [or a skilled person in the sphere of chanting Sāmans] too is a manifestation of the Highest. As ' *Japayajña* ' is a manifestation of the Lord, those who very well mutter the name of the Lord and thus perform a kind of sacrifice are manifestations of the Highest.

The Cosmic aspect of the Syllable ' *A* '

Among syllables the syllable ' *a* ' is the Lord's manifestation. This manifestation has been mentioned here in order to show the all pervasive nature of the Lord. It is the syllable ' *a* ' itself that has got itself manifested in the form of other syllables. ' A ' is as though the root and the rest of the alphabets a pervading aspect of the same.

In this very manner the one *akṣara* Parameśvara has got Himself manifested in divers forms of the cosmos. Like the universe being the cosmic aspect of the Lord, language is the cosmic aspect of the syllable '*a*.' On having grasped the similarity between the two it would be possible to know how the cosmic aspect of the Lord is there in the universe. This is a very fine means to know the cosmic nature of the Lord. Readers should meditate on this cosmic form or aspect of the syllable 'a' and thus endeavour thereby to realise the cosmic form of the Highest Lord.

In the field of compounds the *dvandva* compound is a manifestation of the Lord. It has been shown here that entities or aspects opposed to each other stay together.

Samāsaḥ—(*sam* + *ās* = the staying of many in one place.

Dvandvaḥ = the battle or conflict with each other of those who are staying together.

The two terms bring out meanings opposed to each other. One brings out the state of coming together. The other brings out the state of remaining apart. '*Dvandva in samāsa*' means conflict between those that stay together. Now it is interesting to watch what is going on in the universe : Unity in diversity and diversity in unity i.e. one in many and many in one—this is what is seen in the universe. This very thing or state is brought out by '*dvandva in samāsa.*' The hidden meaning has thus to be understood on deeply cogitating over the matter under consideration.

MANIFESTATION AMONG BEASTS AND BIRDS

28 *Dhenūnām asmi kāmadhuk*	X, 28.
24 *Uccaiś śrvasam aśvānām Viddhi mām amṛtodbhavam*	X. 27.
25 *Airāvatam gajendrāṇām*	X, 27.
37 *Mṛgāṇām ca mṛgendraḥ aham*	,, , 30.
38 *Vainateyas ca pakṣiṇām*	*ibid*
41 *Jhaṣāṇām makaras ca asmi*	X, 31.

" The wish fulfiling cow among the cows, Uccaiḥśravas among the horses, Airāvata among the elephants, lion among the beasts, Garuda among the birds, crocodile among fish—these are the *vibhūtis* of the Lord. " By the wish-fulfiling cow is meant a cow that yields milk at any time it is wanted, a cow that does not kick the milker etc 'Uccaiḥśravas' is a horse that comes from beyond the sea, one called the Arabian horse or 'Arvā.' In fact the word 'Arab' and the word 'Arvā' are the same (with some phonetic changes). The 'Airāvata' elephant signifies the white elephant available in Burma. All these are manifestations of the Lord as they are possessed of an auspicious excellence not possessed by other animals of their species.

MANIFESTATIONS IN INANIMATE (STEADY) THINGS.

12 *Meruḥ śikhariṇām aham*	X, 23.
19 *Sthāvarāṇām Himālayaḥ*	,, , 25.
20 *Aśvatthaḥ sarvavṛkṣāṇām*	,, , 26.

' Among these possessed of peaks the mountain Meru, the mountain Himālaya among the steady ones, the Aśva-

ttha tree among all trees,—these are the manifestations of the Lord. Both the Meru and the Himālayas appears specially impressive by virtue of their beauty and height. Among trees the Aśvattha holds a special position. Hence are all these the *vibhūtis* of the Lord.

AQUATIC MANIFESTATIONS

15 Sarasām asmi sāgaraḥ X, 24
42 Srotasām asmi jāhnavi X, 31

" Among lakes the ocean and among rivers the Ganges are the Lord's manifestations. " The importance of both these is evident.

MANIFESTATION IN THE SENSE-ORGANS

7 Indriyāṇām manas ca asmi X, 22

" Mind, among the senses, is the manifestation of the Lord. " For it is only their mind that enables people to secure salvation. It is only their mind that otherwise keeps them fettered. Mind alone makes people happy or otherwise.

MANIFESTATION IN WEAPONS.

27 Āyuahānām aham vajram X, 28.

The thunderbolt is the manifestation of the Lord among weapons. For, that is the best of all weapons.

MANIFESTATION IN BIRTH & IN DEATH.

51 Udbhavas ca bhaviṣyatām X, 34.
50 Mṛtyuḥ sarvaharas ca aham ,,—,,
34 Yamaḥ samyamatām aham X, 29.

" Birth, death and Yama among those that curb or control will "—these are three other manifestations of the Lord. Birth and death are *the bhāvas* patent to us in this world. They arise from the Supreme Lord. In them is seen the extra-ordinary skill of the Lord. Through them is the miraculous power of the Lord known by us. The word ' Yam ' is here evidently conveying the idea of control, curbing i. e. keeping under one's own sway. *Utpath* (origination) *samyamana* i. e. dhāraṇa or sustenance and *nāśa* (destruction) are the bhāvas seen everywhere Origination, maintenance and destruction arise from the Lord alone. On Him is dependant the very existence of the universe.

MANIFESTATION IN THE FORM OF TIME (KĀLA).

48 Aham eva akṣayaḥ kālaḥ	X, 33.
36 *Kālaḥ kalayatām aham*	,, , 30.
55 *Māsānām Mārgaśīrṣoham*	X, 35.
56 *Ṛtūnām Kusumākaraḥ*	,,—,,

" Time which is exhaustless, time of those who count or better ' measure, ' Mārgaśīrṣa among the months and Spring among the seasons—these are the Lord's manifestations. " Later in chapter eleventh too is this stated—

Kālaḥ asmi lokakṣayakṛt prvṛddhaḥ Gītā, XI, 32.

i. e. ' I am Kāla bringing about the destruction of the worlds. ' That passage too is referred to here with advantage.

THE SEED AND THE EXPANSE

70 *Yat ca api sarvabhūtānām bījam tad aham Arjuna* X, 39

43 *Sargāṇām ādiḥ antas ca madhyam ca eva aham Arjuna* X, 32.
8 *Bhūtānām asmi cetanā* X, 22.

" The seed (root-cause) of all animate beings, their origination, maintenance and destruction, as well as their cetanā or consciousness are the manifestations of Īśvara." When the origination, maintenance and destruction of all are referred to, the entire universe is in a way included in the reference. For, the characteristic of the Lord viz, that is His manifestation which has an origination, maintenance and destruction is applicable to all things under the sun including the sun. This, therefore, is the number of *vibhūtis* mentioned here. We have divided them in fourteen groups and the manifestations have been assigned to one or the other of the groups as shown below :

7	manifestations	among Kṣatriyas.
1	manifestation	,, women (here there names of seven women)
6	manifestations	among Brāhmaṇas
15	,,	,, Devas
10	,,	of the nature of excellent qualities.
8	,,	in lores.
6	,,	among brids and beasts.
3	,,	among those that are 'steady' (*sthāvara*)
2	,,	in water as their abode

1	manifestation	among sense-organs
1	„	„ weapons
3	manifestations	in birth, existence and destruction.
4	„	of 'Time' (Kāla)
3	„	of origination, maintenance and annihilation.
70		

There are in all seventy manifestations that are enumerated here. Having counted the seven *vibhūtis* among women mentioned here we can say that there are in all Twenty six manifestations stated in Gītā X. Besides there are some *vibhūtis* mentioned in the seventh chapter of the Gīta. Those too can be well taken into account here. For, a consideration of all is helpful to a proper meditation. We, therefore, state those *vibhūtis* too in what follows :

1	*Punyaḥ gandhaḥ Pṛthivyām*	VII, 9
2	*Rasaḥ aham apsu*	„ , 8
3	*Tejas ca asmi Vibhāvasau*	„ , 9
4	*Prabhāsmi Śas'isūryayoḥ*	„ , 8
5	*S'abdaḥ khe*	„—„
6	*Praṇavaḥ sarvavedeṣu*	„—„
7	*Pauruṣam nṛṣu*	„—„
8	*Jīvanam sarvabhūteṣu*	„ , 9
9	*Tapas ca asmi tapasviṣu*	„ , „
10	*Buddhiḥ buddhimatām asmi*	VII, 10
11	*Tejas tejasvinām aham*	„—„
12	*Balam balavatām asmi kāmarāga vivarjitām*	VII, „
13	*Dharmāviruddhaḥ bhūteṣu kāmaḥ asmi*	VII, „

14 Bījam mām sarvabhūtānām viddhi Pārtha sanātanam VII, 10.

15 Ye ca eva sāttvikā bhāvaḥ rājasāḥ tāmasās ca ye Mattaḥ eva iti tān viddhi VII, 12

' Odour in the element of Pṛthivī (earth), taste in that of water, (lustre or) light in that of fire, the brightness of the sun and the moon, sound in ether (*ākāśa*), *praṇava 'Om'kāra* in the Vedas, manliness (or masculine vigour) in men, life among the animate beings, the austerities of the ascetics, the intelligence of the highly intelligent, the lustre of the lustrous, the strength of the strong without the enjoyment of objects of desire, sexual desire not opposed to Duty (dharma) or better in strict consonance with Duty, the seed eternal of all beings and the entities which are *sāttvika, rājas* and *tāmasa* throughout the universe,—all these are manifestations of the Lord. " *Praṇava*, life (*jīvana*), austerities or penance, sexual desire (kāma), and seed (*bīja*) are stated in the tenth chapter too. The rest are different from what we get in chapter X. If readers take into account all these *vibhūtis* when they are thinking of them, they would have the best possible understanding of *vibhūti-yoga* (Lord's possession of *vibhūti's*). What is intended to be conveyed is that the readers should take the contents of chapters VII and X together in respect of the *vibhūtis*.

It would be wrong to think that there are only these manifestations that the Lord is possessed of and that He has none others than those enumerated so far. For, this

(6) The nature of Lord's Manifestation

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंम्भवम् ॥ ४१ ॥
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥

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enumeration is merely by way of an indication (*uddeśa-taḥ proktaḥ*) and it is by no means an exhaustive account of the *vistara* i. e. extent of the special manifestations (vibhūtis) of the Lord. How then can the manifestations of the Lord be recognized by us ? There is every likelihood of this difficulty or doubt presenting itself to the mind of the readers. In order to solve the difficulty or remove the doubt the Lord further states—

Whatever thing is possessed of grandeur, beauty and whatever is lofty (*ūrjitam*), do you know that to have arisen from a portion of my lustre 41. Or what use is it to you, O Arjuna! to know this entire expanse ? [Know that] I have pervaded this entire universe with a portion of my own. 42.

[*Wherever there is grandeur, beauty, and loftiness (or impressiveness), there is a manifestation of the Lord. This is the characteristic (or definition) of 'vibhūti.' Or the* basis *of this,* **vibhūti** *can be known or recognized wherever it exists. There is no need, however, for expatiating on the*

matter. It is enough to know that the Lord has pervaded the whole expanse of the universe by just a portion of his own. To know this much is to have adequate knowledge in this matter. 41-42].

(41-42) There are three characteristics which help us know where it is that there is the manifestation of the Lord and where it is not. Wherever there is extraordinary grandeur, exceptional beauty or unusual loftiness or impressiveness or strength, it can be concluded that there is the Lord's manifestation. On having considered this indication of the presence of the Lord's manifestation it would be easy to know what is a *vibhūti* (or what is *not* a *vibhūti*). Whether the *vibhūti* be in men, in things that move not, whether it be in our own country or in some other country, there are the three criteria wherewith to decide whether *vibhūti* is or is not present in any place (under consideration). Readers should devote thought to this characteristic or these charactristics of *vibhūti* so as to be able to recognize the same wherever it may be found.

Where there is neither grandeur, nor beauty nor again loftiness (or impressiveness or prowess), where there is poverty, deformity (ugliness) and weakness,—there is no Lord's manifestation. This would help readers distinguish such places as are having a manifestation of the Lord associated with them from such others as have no such manifestation associated with them.

It is quite likely that some would raise a doubt at

this juncture to this effect : In the Gītā context where it was stated that the deception practised by those who indulge in the game of dice is a manifestation of the Lord (vide Gīta X, 36), there certainly cannot be any trace of either grandeur or beauty or loftiness (or impressiveness, prowess). How can dice then be a manifestation of the Lord ? The answer to this question is that those who practise deception almost as a profession have a variety of means wherewith to cheat others. But according to the Gīta, the game of dice is the only means which is associated with the highest—though it may be the worst—amount of deception. On this account has *dyūta* been given a place in the list of *vibhūtis*.

This should be understood in much the same manner as the case of the thunderbolt which is stated in the list of manifestations of the Lord because it is the most destructive among destructive weapons. The idea is that the grandeur, beauty or strength in deception which is there in [the game of] dice is not to be found anywhere else among means of deception. ' All the entities in this world, whether *sāttvika* (good), *rājasa* (active) or *tāmasika* (of the nature of ignorance, sloth etc) are such as have arisen from the Lord '—this is what was stated at Gītā VII, 12. And as the beginning, the middling state and the end of the universe is the Lord Himself, it has got to be accepted that extreme deception too is a *vibhūti* of the Supreme. As there is excess of deception, the farthest limit of it indeed, there is *vibhūtimattva* in it.

A doubt arises here. If the eternal seed of all is the Lord (VII, 10) and if the *sāttavika*, *rājasa* and *tāmasa*

bhāvas arise from Him only and if He is the beginning, the middling state as also the end (X, 20) of all, everything deserves to be regarded as the manifestation of the Lord. It is this very thought or idea that is conveyed by the statement that Īśvara has pervaded the whole world by just a portion of His (X, 42). The question, therefore, suggests itself to us ' why is Arjuna alone said to be the *vibhūti* among the Pāṇḍavas ? ' If Vāsudeva alone is the *vibhūti* among the Yadavas are other brave soldiers among the tribe not *vibhūtis* ? This question in fact can be said to suggest itself to us regarding every vibhūti. Readers should definitely understand that it is true that everything is a manifestation of the Lord but that this is what does not convince everyone regarding its truth. It is only on this account that this mode of describing the Lord's manifestation has been resorted to here viz., to say that this one is the *vibhūti* in the class of things or beings. Dharma is a *vibhūti* of the Lord in the same manner in which Arjuna is. But to begin with it was only with a view to *excellence* that vibhūtis were mentioned. Later in Gītā XI, it would be stated that the whole universe is a manifestation of the Lord. And this itself is the truth that has to be grasped. Readers should now prepare themselves to behold that universal or cosmic form of the Lord.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,
CHAPTER TENTH, ENTITLED
Vibhūti-Yoga.

Reflection on the tenth chapter

OF THE BHAGAWAD-GITA.

Vibhūtiyoga

The tenth chapter of the Bhagavadgītā is named '*vibhūtiyoga.*' Here '*yoga*' signifies skill while '*vibhūti*' means majesty, splendour (or beauty) influence or sway exercised. Evidently then '*vibhūti-yoga*' means the Lord's prowess full of skill in manifesting majesty splendour (or beauty) and sway. In this chapter the Gītā is dealing with the places where this divine prowess is seen.

Those who wish to secure spiritual perfection—aspirants as they otherwise are called—want to meditate on the Highest Lord. So long as the Lord has not manifested Himself to them, however, how and on what should those aspirants meditate ? Merely delcaring that the Lord is all pervading is hardly at all helpful in making Him perceptible. The Lord has in fact to be seen with a divine eye (*divyam cakṣuḥ*). But what should be done by an aspirant so long as he has not attained such a divine eye or vision ? The answer to this question is what is given by the present *vibhūtiyoga.* In the initial stage i. e. till yet the divine vision is attained or the Lord is *realised* in the cosmic form, seeing the majesty of the Lord in the universe and meditating on Him is the means to be employed.

That where extraordinary majesty or splendour or sway is experinced is the '*vibhūti*' of the Lord. Worship of this '*vibhūti*' is the worship of the Lord. During this

stage viz., that of being an aspirant what should a person do ? The answer to this question is that he should worship any of the many manifestations of the majesty of the Lord. He should understand—" here these qualities of the Lord have become manifest and in the form of these qualities the Lord Himself is becoming manifest to me. "

IDOL WORSHIP

Here the principle of idol-worship has made itself manifest. Among those that wield weapons Rāmacandra is the '*vibhūti*' of the Lord and so is Śrī Kṛṣṇa among the Vṛṣṇis.

Rāmacandra is known for a number of excellent qualities such as being possessed of valour that knows no defeat, being devoted to *the* legally wedded wife (there being no question of *wives*), ever sticking to what has been once stated and emancipating the whole mass of people from domination by outsiders or strangers. Bhagavān Śrī Kṛṣṇa too is possessed of innumerable excellent qualities. Because of their excellent qualities the two *vibhūtis* of the Lord far outshone others in their respective lifetimes. Both came to be worshipped while they were yet alive. Both attained unrivalled eminence.

Similarly there have been manifestations of the Lord's majesty in a number of heroic persons, philosophers, saints and *pundits*. Those devoted to the propagation of religion, persons possessed of a missionary zeal in the spread of religion in India have assigned places to these in

such a way that they came to be regarded as worthy of worship. The root of idol-worship current according to the Hindu faith lies in this worship of *vibhūti*, in this '*hero-worship.*' This is what the readers should well grasp at this stage. Whatever has been possessed of unusual majesty, splendour and prowess has been deemed worthy of worship. That is why Hindu idol-worshippers worship Bhavānī, Śaṅkara, Gaṇeśa, Viṣṇu and other divinities. Hundreds of buildings have been erected in a spirit of devotion to these *vibhūtis* all over this land of Bharata and abroad. All these were *heroes* in times of yore. These manifestations of the Lord's majesty destroyed the enemies of the people and made the latter happy. This was how they enabled people to experience the divine sway or prowess. Accounts of these i. e. their life-stories are available in the Purāṇa works even to-day. Readers should search out such accounts and understand the achievements standing to the credit of the *vibhūtis* as these achievements led to the highest possible good of the people in the midst of whom the great once lived, moved and had their being.

Among men of eminence about whom we learn from history there is no *vibhūti* that was not devoted to the welfare of all people or all beings for that matter. To the laudable task of bringing about the good of all beings did all these devote their life. No wonder that they are regarded as manifestations of the divine Lord Himself.

This explains why cows are worshipped why, the

Pippala tree, the Bunyan tree, the Ganges, the ocean and the Himālayas came to be worshipped. They came to be worshipped for the simple reason that they came to be included in the list of manifestations divine. Cows as well as other beings and things—all that moves and moves not—are extremely useful to man. It is this usefulness that indicates or better proves the importance of those things and beings. Thus it is that the cult of worship in respect of them originates. 'How should a divinity be worshipped?'—is an independent question to be answered separately. We are concerned here with only this viz., showing why an attitude full of reverence for the many things and beings mentioned above originates in men. The mode of worship differs from individual to individual according to the difference between the general condition of one person and another. Though the modes of worship may differ, there is the same spirit of devotion, the same attitude of veneration everywhere. A cow is worshipped in a way different from that in which a learned person is worshipped. But in either case there is the same spirit of reverence present in the mind of the worshipper.

It has been stated in the Gītā (vide Chapter V, 18) that the presence of the same Brahman be realised in a learned Brāhmaṇa, a cow, an elephant and a Cāṇḍāla. This means that an aspirant has to realise that all these are *vibhūtis* of Brahman, manifestations of Brahman. As it is very difficult to attain this attitude of equanimity all

of a sudden, it has been stated that one who is a learned person specially distinguished for his philosophical knowledge, one who has attained eminence on account of his feats of unusual bravery, a cow that yields more milk than others and is very docile, a dog that is possessed of excellent qualities alone be regarded as the Lord's manifestations. Once a person learns to see the presence of the Lord in such eminent beings, once this practice becomes a habit—which incidentally is second nature—he would be in a position by degrees to read the presence of the Lord in every thing. Evidently then it is the practice of reading the presence of the Lord in eminent things and beings that has been taught through the *vibhūtiyoga* and the practice is laid down as a preliminary to seeing the Lord everywhere—in all *things* and *beings*.

The Lord has pervaded the entire universe by just a part of His. All existences—*sāttvika*, *rājasa* and *tāmasa* have arisen out of Him. Whatever objects are seen in the universe have Him as their source, stay and end. It is the Lord Himself who stays in all beings in the form of their souls. Pleasure, pain and all other similar things arise from just the Lord. There is nothing under the sun, including the sun, to cut the long story short, which is not related to the Lord or which exists independently of the Lord. It follows then that there is the presence of the Lord in every thing big or small. The present chapter deals with only such manifestations of the Lord as indicate His presence in them in a special way or in an extraordinary measure.

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It is hardly necessary to dilate on the matter. For the next chapter viz the eleventh is devoted to this very theme viz *viśva-rūpa-darśana* i. e. the Lord showing His cosmic form. Everything related to the theme would be dealt with at length in the next chapter. The reflection on the contents of the tenth chapter may well be brought to a close here. As it is the cosmic form of the Lord that is to be set forth in the following chapter and as the contents of that chapter are sure to help the readers see the Lord in the universe, here, there and everywhere, a perusal of the contents of the eleventh chapter would enable the reader to achieve all that is worth achieving. There is no point, therefore, in unnecessarily delaying the consideration of that chapter. The sooner we embark on such a consideration the better.

HERE ENDS THE REFLECTION
ON THE CONTENTS OF THE
TENTH CHAPTER.



The Subhasitas

IN THE TENTH CHAPTER OF THE BHAGAWADGITA

FROM THE LORD ALONE DO ALL EXISTENCES ARISE.

" *Buddhi* (intelligence), knowledge, freedom from delusion, forgiveness, truth, control of the mind as well as body, happiness, misery, origination, destruction, fear, freedom from fear, *ahimsā* or non-injury, equanimity, satisfaction, penance, gift, good name or a bad one, (X, 4-5) as well as punishment, polity, silence (ibid, 38), lustre, victory, strength (sattva) (vide X, 36), discussion or argument, the philosophical lore or better spiritual lore (*adhyātmavidyā*) (see X, 32) manliness, life, austerities, desire and all other things *sāttvika, rājasa* and *tāmasa* arise from Me alone—the Lord. " Having realised this, these must be mastered. For, as the Lord hath said Himself ' they are under My sway, not I under theirs ' (see Gītā VII, 12).

Having kept this knowledge ever alive in one's mind, one has to keep all these things under sway (VII, 12). One ought never to be swayed by them.

THE TENTH CHAPTER

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SHRĪMAD

BHAGAWAD-GĪTĀ

With a Commentary explaining the Object of Human Life.

CHAPTER XI

By

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THE ELEVENTH CHAPTER

Vis'varūpa-dars'ana Yoga.

(I) Destruction of illusion through Spiritual Knowledge

अर्जुन उवाच —

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥
एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

Arjuna said—The highest secret called '*adhyātma*' (spiritual knowledge) 'which you have imparted to me in order to favour me,—by that secret here my delusion has been destroyed. 1. The origination and destruction of beings have I heard from you at great length, O [Lord]possessed of eyes like lotus-petals and [similarly have I heard from you] 'your inexhaustible greatness (lit, 'high-souled-ness'). 2. Thus in this manner in which you have spoken about yourself, O highest Lord, do I wish to see your form of the Lord. 3. If you think that to be what can be seen by me, then O Lord, Master of Yoga, show me your form that knows no exhaustion. 4.

*

[*On securing spiritual knowledge one has one's own illusion removed. By knowing how the entire aggregate of things have come into being, how they exist and get themselves destroyed, and by grasping how in these three states of things origination, existence and destruction it is the Lord's own prowess that is manifested, it becomes evident as to how it is the Lord's own miraculous power that is thus functioning. Having seen the mighty functioning of the great prowess there arises in the heart of men a desire to see the form of the Lord directly. Human beings ought to try as far as is possible to perceive this indestructible form of the Self. Only on seeing this form does a man secure all that is worth securing. 1-4*]

(1-4) This eleventh chapter of the Bhagawadgītā is the most important of all its chapters. For, the goal of the Vaidika Dharma, or that of the Gītā Dharma, the object of the Mānava Dharma, the destination sought to be reached by men is expounded in it. In it has the aspirant achieved what he has for long been desirous of achieving. The way in which other aspirants will be able to reach the goal too is contained in this chapter. In other words the entire process by which an aspirant can realise his goal has been set forth here. The aspirant can secure all that is worth securing if he faithfully follows the instruction given here. On having understood well the contents of this chapter there remains naught else that need be known or secured or seen. This chapter has been set forth by the ' Gītā-preceptor ' with a view to make the highest favour to the pupil. This is the highest kind-

ness of the preceptor. On having grasped this chapter well, the pupil has his delusion removed for all time to come. This is the unique importance of the chapter under consideration. Readers have, therefore, to read the same very attentively.

By reason of the secret spiritual knowledge imparted so far by the divine Lord to Arjuna, the latter has his delusion removed. In a like manner all readers who would carefully go through the earlier chapters and who would ponder on the contents thereof, would have their delusion altogether removed. There is not the slightest doubt regarding this matter.

How the entire aggregate of beings comes into existence and how it gets itself destroyed, how is the same maintained,—all this has been set forth at full length so far. To read or hear this, to think of and meditate on this account of the origination, maintenance and destruction of beings enables a person to understand the unrivalled greatness of the Highest Lord. In the tenth chapter (verses 2-11), in the ninth chapter (verses 4-10), in the eighth chapter (verses 18–22) and in the seventh chapter (verses 4-14)—thus at several stages so far—have the origination, maintenance and destruction of the universe been described and thus has the greatness of the Lord been brought out in ways more than one.

The description given here is true to facts. There cannot be any doubt about the matter. This greatness of

the Lord is indescribable, inscrutable and uninferable. Only a part of it has been described here. Having known this much of the Lord's greatness, it is only natural that there should arise in the heart of the aspirant a longing to know the real form or nature of the Lord. A desire of this very kind arose in Arjuna's heart. The Lord used to stay with Arjuna all the time, and to do everything necessary for the latter's benefit. It is His own greatness, His own power that is seen by us in this way. As Arjuna understood this he was very much dismayed and he began thinking to himself—' O joy ! if this beautiful two-armed form that is before me belongs to this very God of gods, if this greatness which is at once unrivalled and inscrutable is His possession, His real form must be extra-ordinarily miraculous indeed ! Why should I not seek to see the same ? Here the divine Lord is obliging me in a thousand and one ways. Why should He then not show me the " *Lord's Own Form* " ? Having thought so Arjuna began addressing himself to the Lord in a manner all full of humility—' If it is possible to see your form, the *Lord's Own Form*, I have desire to see the same; kindly show it to me. '

The Lord was ever ready to favour Arjuna in all ways that were possible ! He, therefore, began to describe His own form to enable Arjuna to grasp it. Let us too try to grasp that form.

Here it need specially be pointed out to the readers that they should pay attention to the words used at this stage :

He Parameśvara ! te aiśvaram rūpam draṣṭum icchāmi
3. *Yadi tat mayā draṣṭum śakyam (tarhi) tat tvam me avyayam ātmānam darśaya " 4.*

i. e. ' O Lord ! I have a longing to see your form. If it be possible for me to see it, show your inexhaustible nature (or form) to me. '

Here there are only two longings: (1) to see the form of the Lord and (2) to see the inexhaustible Self.

There is a slight difference between the two desires. In one there is the eagerness to see the form of the Lord and in another there is the longing to see the inexhaustible Self. Now the inexhaustible Self is wellknown to be formless, immodifiable, without colour, without body. This is *not* an object of the eyes (*na tatra cakṣuḥ gacchati*). It has been stated that the eyes reach not there. Here there has been shown a longing to see the one that cannot be seen. In the second case, there is the desire to see the form of the Lord. Here the term *rūpa* brings out that what is referred to is what falls within the range of the eyes,—is an object of the eyes—and the term leaves no room for doubt about the matter. The purpose in expressing both the longings is this viz, to bring out that (1) this one is called the inscrutable, imperceptible (formless) Self and that (2) this same Self becomes possessed of form and qualities. Evidently the purpose at the back of Arjuna's mind is that one who is the concrete (*mūrta*) and the abstract (*amūrta*) Brahman should be manifest.

Here the terms ' *aiśvarām rūpam* ' and ' *avyayam*

(2) The diverse forms of the Lord and the divine eye (or sight)

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
पश्यादित्यान्वसून्रुद्रानाश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ७ ॥
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

ātmānam ' are singular in number. Hereby is brought out the desire to see the existence of the Lord (or the power of the Lord) which is there one and whole, entire, unbroken something and *true* in nature. The desire in Arjuna's mind is the desire to see this unbroken, one, whole and entire form. Readers should well grasp this very important purport of the passage. Here there is *no* desire to see the many or diverse forms of the Highest Lord. The one, unbroken, whole and entire form of the inexhaustible Self—a desire to see that is what is brought out here. Readers should, therefore, very carefully understand the purport of Arjuna's words and then proceed to consider the Lord's reply to him. The form which the divine Lord is now setting forth is as follows :

The divine Lord said—" See, O son of Pṛthā ! my forms of many kinds possessed of diverse colours and

sizes (or outlines),—hundreds and thousands [of them] 5. See, O descendant of Bharata, Ādityas, Vasus, Rudras, Aświns and Maruts likewise; [see here] many astonishing things never seen before. 6. See here, O Gudākeśa, the entire world along with the movable and immovable [parts of it] situated in one place here in my body and [see] whatever else you desire to. 7 You would not, however, be able to see with these eyes of yours. I shall confer on you divine eyes (lit, sight) [with them] do you see my *yoga* prowess that belongs to the Lord. 8.

[*There are hundreds and thousands of forms of the highest Lord, forms of diverse kinds, colours or complexions and sizes. They are all around us. They are the Ādityas, Vasus, Aśvinā, Maruts etc. In these there is something astonishing, something miraculous, something infinitely surprising. The entire world—movable and immovable alike—and all that may be there besides these—the whole aggregate of things and beings is there contained in the body of the Lord. In the body of the Lord all these have become one or better uniform. Men can see the diverse forms such as the sun, the moon etc with their eyes. None can see, however, as to how all these different things and beings have attained unity here in the body of the Lord. Human eyes are incapable of seeing this. It is, therefore, necessary to have divine eyes (or divine sight,* **divyam caksuḥ** *) to be able to see the non-difference in difference, this unity in diversity. Only when these divine, eyes would be secured would it be possible for one to see the universe-form of the Lord and only in this universe-form of the Lord would the person thus possessed of divine eyes experience the divine* **yoga** *(or the Lord's* **yoga** *). 5–8*].

(5–8) (*Aiśvaram rūpam draṣṭum icchāmi*) 'I have the desire to see the form of the Lord. Also (*avyayam ātmānam darśaya*) 'show me the inexhaustible, indestructible Self.' This was what Arjuna wanted to say, Īśvara or the divine Lord and the inexhaustible, indestructible Self are identical. That is one only without a second. Arjuna desires to see the form of this Self which is one without a second. Arjuna had come to the definite conclusion that there can be only *one* form of the Lord and that the Lord would show the same to him by some device or other.

This then was Arjuna's desire. The answer given by the Lord on having heard this question of Arjuna is a matter well worthy of consideration. To proceed to the same dialogue between the divine Lord and Arjuna:

Arjuna: Divine Lord! I wish to see the indestructible form of the Self of the Lord. Be pleased to show it to me.

Bhagawān Śrī Kṛṣṇa: See these, O Arjuna!–the sun, Vasus, Rudras, Maruts, Aśvinā—all these in their hundreds and thousands, all lustrous, multi-coloured, of many sizes and shapes. See these diverse surprising forms here—these are all just *My* forms.

Arjuna is desirous of seeing the (one) form of the Lord. His question is at once straight and simple. That Īśvara may have thousands of forms was not even so much as imagined by Arjuna. He had not the least idea about it. There is only one Lord; so He must have only one form. This was Arjuna's notion. Having guessed

Arjuna's notion aright the Lord says with the purpose of dispelling his doubt–"The Lord has hundreds and thousands nay lakhs and crores of forms. All these—the sun, the moon, the constellations, wind, water, clouds etc are the infinite forms of the Lord. Here there are infinite Ādityas. The Āditya of the heavenly luminaries nearest us is there before us in the space by day. There are millions of such Ādityās in the space, though further removed form us. All those suns are but the form of the Lord. All these are Vasus i. e. Pṛthivi, Agni, Vāyu, Antarikṣa (midregion), Dyau, Nakṣatras, the moon and Āditya (see Śatapatha Brāhmaṇa XI, 7, 1) or according to another account contained in the Viṣṇu Purāṇa there are eight Vasus.

[Vide—*Dharo Dhruvasca Somasca Ahascaivāni-lonalaḥ*

Pratyūṣasca Prabhāsasca Vasavoṣtau iti smṛtāḥ]

Dhara i. e. Pṛthivi or the Earth, Dhruva i.e. the Pole-star, Soma i. e. the moon, Ahaḥ i. e. day, Vāyu i. e. wind, Pratyūṣa i. e. the sun and Prabhāsa i. e. light—these are the eight Vasus. They are called Vasus because they help all dwell (*vas*—to dwell). All these Vasus are forms of Īśvara.

All Rudras likewise i. e. all *prāṇas* are the Lord's form. The clouds that appear and rumble in space too are the Lord's form. The Maruts i. e. all forms of wind too His form. The Aśvins i. e. the twin stars are but the Lord's form. All the surprising things, everything causing astonishment or amazement are the Lord's form and they

belong to the indestructible Self. There are all sorts of surprising things that have filled this universe. Think of the importance of the sun or of the movements of animate beings or the might of water or the productivity of Earth, there are millions of astonishing things that take place in this universe every moment. All these astonishing things, these extraordinary happenings are but the Lord's own form. The many colours, forms, sizes, shapes, unprecedented happenings that are seen here are the *bhāvas* of the Lord—aspects or parts of the Divine Being. There is nothing here that does not belong to the Lord. Evidently the entire universe—movable and im-movable parts of it alike—is the Lord's form.

Arjuna wishes to see the one (or single) form of the one Lord. His query makes this quite clear. But the answer given by the Lord makes it quite clear that the Lord has infinite forms. Naturally Arjuna is surprised to listen to this reply of the Lord. He began wondering in his mind. ' How can the *one* Lord have these *infinite* forms ? There is such a diversity and even mutual opposition in this world that to regard all the entities (things and beings) as aspects of one and the same Self is very difficult. How can fire and water be the forms of the same Lord ? How can day and night be the aspects of the same Self ? Can birth and death be the aspects of the same Master ? Are friend and foe identical ? How can one believe that the infinite variety of things and beings in the universe are the but the form of one, single-essenced

sad-cid-ānanda Lord ? How can this be possible ? Knowledge and ignorance, heroism and cowardice, nobleness and miserliness, mercy and persecution—how can these be *forms* of one and the same Lord ?

That there should have arisen such a commotion in Arjuna's mind is but natural. Having seen Arjuna thus perturbed in his mind the divine lord says with the purpose of enabling Arjuna to understand the difficulty—

> ' *iha mama dehe sacarācaram kṛtsnam jagat ekastham paśya* ' (7)

" See the entire world—animate as well as inanimate—situated in My body, staying there as one-formed and steady something." Here there are no separate pieces or bits. There are no differences. All is one-formed (or uniform). All diversity has here been reduced to unity. Thus is the Lord's reply to Arjuna's query to be related to the query. Thus is the coherece of the reply to be understood. Though Lord Śrī Kṛṣṇa mentioned his diverse forms in the beginning, He told Arjuna to understand them as *uniform* and not *multiform*, as *one* and not as many. The purport of the Lord's reply is that though from the point of view of the ordinary run of men and women there are diverse things and beings here, they in fact are *not* different. One must learn to see their unity-of-essence in the body of the Lord i. e. in the cosmos. To an ordinary eye it is diversity that is apparent. To the divine eye the diversity is not real. It sees the fundamental unity the oneness-of-essence of all these which are but the form

of the one Lord.

By way of an instance from every day experience we may refer to the different classes of Indians viz Hindus, Muslims, Christians etc. But all these are Indians or Bhāratīyas. Thus regarded they are one and not many. When we think of them as sons of this land of Bharata, all other differences vanish. When concentrating our attention on differences, the oneness-of-essence of them all viz., ' being Bhāratīyas ' disappears. We see in our body our eyes, ears, hands, feet, belly and etc. As so many limbs of the body they are different. But even in the presence of these diverse limbs of the body, there is the same 'I'–sense, consciousness of the same person which is there. This 'I–sense,' this factor which unifies all apparent differences cannot be gainsaid. In the unity of this 'I-sense' all differences get themselves merged. The 'many' become ' one.' To refer to another instance of the same kind: There is the bullock cart which as a bullok-cart has its many parts, viz., the wheels, spokes, the rope etc. When we look upon these parts individually, they are separate things. But when they are viewed as constituting the bullock-cart, there separate existence as wheels or as spokes or again as rope vanishes. When we separate the wheels, the spokes, the ropes, the pins etc we are convinced of the separate existence of many things in one bullock-cart. Here too the experience of separate things or parts is the ordinary way of looking at things. The experience of the cart or the chariot which is the necessary consequence of the unification of the diverse parts, the capacity to read

(3) Seeing the Cosmic Form

संजय उवाच–एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

---

the presence of one unbroken whole and entire entity despite the many parts is the function of the divine eye. The two instances are cited with the purpose of indicating as to how the consideration underlying them has a universal application. Readers should try to read the *one* in the many in the manner thus indicated. Bhagavān Śrī Kṛṣṇa is imparting to Arjuna this very instruction. He is conferring on Arjuna this very divine sight.

As soon as this divine sight is secured one will be able to realise that there is the same principle, identical principle that is present in the infinite variety of things, nay that there is in fact *no diversity at all*, that the self same principle has become all-formed in the shape of diverse things and beings and has thus presented itself to people. This

is what can be realised by one possessed of the divine sight. This is '*divine* sight' that Arjuna secured. To turn next to the very interesting description of how Arjuna secured this divine sight and how he saw the universe-form or the cosmic form of the Lord—

Sanjaya said–' O king [Dhṛtarāṣtra !] having said so, Śrī Kṛṣṇa the great Lord of yoga showed to Arjuna his highest 'Lord's form.' 9. [It was] possessed of many faces, many eyes and full of many surprising sights, endowed with many ornaments that were glistening and having many weapons. 10. [Likewise it was] having many shining garlands and garments on, with material full of divine fragrance applied to it, full of everything astonishing, infinite and with faces on all sides. 11. If the lustre of a thousand suns were to rise in the sky, that would be similar to the brightness (or refulgence) of that high-souled one [i. e. Lord], 12. Arjuna saw there in the body of the God of gods the entire world, divided in many ways, situated in one place. 13. Then he being full of astonishment and with his hair standing on their ends bent his head low before the God and with hands folded said—14.

[*Bhagavān Śrī Kṛṣṇa conferred the ' divine sight ' on Arjuna and showed him His 'Lord's form.' There were many faces, many eyes, many sights, a number of ornaments, a variety of weapons, many flowers and garlands, many garments, many kinds of sandal and other ointments, and a whole wonderful variety of miraculous things associated with it. Not only this, the faces of the body were turned in all directions. The lustre of the form was like that which*

would be displayed by a thousand suns burning bright in the sky. The entire world having got itself divided in many ways and forms was seen unified and one-formed in it. Arjuna was amazed to see the sight. He had hair standing on their ends. He bent his head low before the Lord with His cosmic form and with his hands folded he said—

(9–14) If readers would consider this portion carefully they would understand clearly that here all that has been stated is this that the Lord conferred on Arjuna the 'divine sight.' There is nothing at all stated as to how He gave it to Arjuna or as to what the 'divine sight' was. There is no indication of the nature of the divine sight here. That 'divine sight' is kept concealed here. Readers naturally must be eager to know what this divine sight was and it, therefore, becomes necessary to consider to some extent what the divine sight must be like.

Here the description conveys to us that the 'divine sight' was conferred on Arjuna only. Now if this was conveyed to Arjuna secretly, if the Lord told Arjuna about it having drawn very near Arjuna's ear so as not to allow any one else to hear what He was saying, if none else heard it, how did Sanjaya get an understanding of the cosmic form? For, Sanjaya is giving this description after having himself *seen* the cosmic form. That there is no possibility of the cosmic form being seen in the absence of the divine sight has been declared by the Lord Śrī Kṛṣṇa Himself. On this very account was He full of compassion and on this very account did He give Arjuna

'divine sight.' If there was any possibility of the cosmic form being seen even without the divine sight, Arjuna stood the chance of visualising it the most as he was Bhagavan Kṛṣṇa's dear friend. This clearly brings out that even the dear friend of Lord Kṛṣṇa could not see the cosmic form till he was blessed with the divine sight. That others would not be able to see the cosmic form so long as they have not secured the 'divine sight' follows as does corollary a theorem. Under the circumstance a doubt presents itself to our mind viz., 'how was Sanjaya able to see the cosmic form ?' This must be considered at some length.

At the time of the commencement of the battle the divine Vyāsa had told Sanjaya 'whatever would take place on the battle-field you will know.' In keeping with this means which was kept at his disposal Sanjaya must have secured the knowledge that Arjuna had as soon as the latter was granted the divine sight. Or as the conversation between Bhagavān Śrī Kṛṣṇa and Arjuna took place in such a way as to make it possible for all that were around them to hear it, as there was no special restraint exercised by the Lord over his voice, Bhagawad-Gītā could be known by all and the holy sage viz Vyāsa could write it down. The granting of divine sight is included in all this and hence it is only natural that Sanjaya should have received the necessary knowledge at the hour of Śrī Kṛṣṇa's bestowing the divine sight on Arjuna. At the commencement of the battle was the Bhagavad-

Gītā imparted and at that very time was divine sight granted and hence was all this known by Sanjaya at that moment. Evidently Sanjaya too came to know the ' divine sight ' or secured the ' divine sight ' in much the same way in which Arjuna secured it.

Sanjaya was able to see the cosmic form of the Lord precisely because he had secured the ' divine sight ' and he described the whole scene to Dhṛtarāṣṭra in the very way in which he (Sanjaya) had seen it. It is difficult for us to say whether Dhṛtarāṣṭra did or did not see the cosmic form of the Lord. For, he was not possessed of even ordinary sight. He was not endowed with the power to see. And to be able to see form the possession of eyes is absolutely necessary. The difference between the average sight and divine sight is only this much that the former enables men to see the difference in form of things and beings while the latter makes it possible for them to see the unity of form in apparent diversity. Now this seeing is possible for those alone who have eyes . And hence though Sanjaya tried to explain to Dhṛtarāṣṭra the divine sight and the cosmic form, the blind Kuru chief must not have been able to see the cosmic form directly.

Here it would be wrong to think that only Sanjaya had the good fortune of seeing the cosmic form. Many heroes that were there present on the battle-field saw the cosmic form and were full of apprehension. This is what is stated subsequently (Vide—verse 23):

❀

Rūpam mahat te bahu-vaktranetram
Mahābāho bahu-bāhu-ūrupādam
Bahūdaram bahudaṅṣṭrākarātam
Dṛṣṭvā lokāḥ pravyathitāḥ tathā aham, 23.

'The manner in which I have become full of apprehension on having seen in this cosmic form many eyes, many arms, many thighs, many feet, bellies and jaws, in that very manner all these people here have been full of apprehension on having seen this form.' From this utterance of Arjuna we are led to conclude that in the battle-field Arjuna as well as other soldiers saw the cosmic form directly and that Sanjaya too saw it directly. Arjuna among these secured the divine sight from the divine Lord himself. Sanjaya heard that instruction imparted to Arjuna and grasped the purport thereof and experienced the cosmic form accordingly. There now remains only one question and that is 'how did the other brave soldiers there secure the sight of the cosmic form ?'

A consideration of this event shows that the conversation between the Lord and Arjuna took place in no subdued tone. That must have taken place in such a tone that some hundred persons or so in the vicinity must have easily heard it. As a result whatever Arjuna asked and whatever Lord Śrī Kṛṣṇa told him by way of a reply, even other brave soldiers who were present there on the battle-field must have been able to hear. Thus Arjuna was the main listner and Sanjaya was a listner who knew secretly everything about the battle. Thus it was that

Sanjaya understood the Gītā-message. Now the heroic fighters that were there about the chariot of Arjuna too listened to the divine one's instruction carefully and with utmost curiosity. As a result they too mastered the philosophy of the divine sight viz., of reading unity in diversity. But for this, there is no other reason why those other brave persons on the battle-field should have been full of apprehension on having seen the cosmic form.

THE DIVINE SIGHT

Here, there is no doubt as to the divine Lord's having imparted to Arjuna the '*divine sight.*' That was heard by Sanjaya and as Sanjaya was very highly endowed with intelligence he knew the principle or essence of the divine sight. There cannot be any the least doubt about this. For, at the end of the 'Song Celestial' he is again saying—

'*Tat ca samsmṛtya samsmṛtya rūpam atyadbhutam Hareḥ*
Vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ
Gītā, XVIII, 77.

"Having recalled to my mind that form of the divine Lord again and again, I am very much amazed." It is not to be understood that Sanjaya saw the cosmic form only at that time. He kept on recalling the same to his mind even afterwards. So indelible was the impression left on Sanjaya's mind by the cosmic form of the Lord.

What is the device whereby a man can see the cosmic form of the Lord? In the whole of the Gītā everything

regarding the philosophy of the Lord has been told. But the account regarding the divine sight though referred to, has not actually been set forth in detail by the divine Vyāsa. What must have been the cause of this? What was the difficulty experienced by Vyāsa in putting down on paper the knowledge of the divine sight though the sage transmitted to later generations the whole divine song? One feels that for the sage who gave us the text of the entire song of the Lord, it was by no means difficult, let alone impossible, to convey to his contemporaries and successors the knowledge of the divine sight. But even after having given the text of the line—

" *'divyam dadāmi te cakṣuḥ* "

(I give you the divine sight), the device whereby divine sight can be secured has not been stated. Why was so important a matter left out ? What must have been the motive behind the omission ? This is a very serious question and one that deserves to be considered coolly.

We for ourselves feel that Vyāsa has not left this matter out. Certainly he did not forget to explain this. But the reason for not writing about it here is this that Vyāsa has *already written about this* and he did not consider a repetition of it well worthy of being made. What Vyāsa wanted to state only briefly or better what he wanted to *touch* here and what he has already fully expounded, we are citing at this juncture for the benefit of the readers who would consequently understand the matter very easily. That subject matter regarding ' the

divine sight ' is as follows :

' *Vāsudevaḥ sarvam* ' Bhagavad Gītā VII, 19.

' Everything is [just] the highest Lord ! ' Whatever exists here is the Lord. How should this be realised ? How can this be experienced ? The answer to these questions is given in the following words :

' *Bhūmiraponalo vāyuḥ kham mano buddhireva ca*
Ahamkāra itīyam me bhinnā prakṛtiḥ aṣṭadhā. 4.
Apareyam itastvanyām prakṛtim viddhi me parām
Jīvabhūtām mahābāho yayedam dhāryate jagat 5.
Etadyonīni bhūtāni sarvānītyupadhāraya
Aham kṛtsnasya jagataḥ prabhavaḥ pralayaḥ tathā
6. " Bhagavadgītā, VII, 4-6.

" The *prakṛti* i. e. body of the Highest Lord is ninefold and thus is constituted of Earth, Water, Fire, Wind, Ether, Mind, Intellect, Ego-sense and the living self (individual self). From this have all beings arisen. Hence is the Highest Lord the creator and the destroyer of the whole world. "

If the body of the Highest Lord is made of these nine principles, all places where there are these nine principles are undoubtedly the body of the Highest Lord. Having well grasped this conclusion readers should see as to what things have arisen out of these principles. Thus everything is contained in the body of the Highest Lord, body which is one whole and entire something, unbroken something. Or to put the same thing in a different way, all the things in their totality in this universe are the

body of the Highest Lord as all those things are contained in the same, as all those constitute one whole and entire or unbroken entity.

Or if we look at the matter from another point of view, it can be said that the experience we have through our nose, tongue, eyes, skin, ears, mind, intellect, ego-sense and life, in fact whatever we *perceive* with these, is really the Highest Lord Himself. We smell, bite, see, touch, hear, meditate on or think of, know and become conscious of through ego-sense, feel by virtue of our life just Him. In other words, we experience but the Lord by all our faculties and bodily functions.

Many readers would be led to ask at this stage—'our experience of the world through our sense-organs is an experience of the nature of bits or pieces; it is not an experience of something which is whole and entire, unbroken, one-essenced, unbreakable, infinite; the Lord, however, is unbroken, one-essenced, unbreakable and infinite; under this circumstance how can He be experienced or perceived by means of such sense-organs as the eye etc ? Now this question is only meet from the ordinary worldly point of view. But even the experience of the sense-organs is not a broken something or a bit or piece only. Even the sense-organs help us in grasping the unbroken, one-essenced existential entity, a Reality which is one without a second. For instance, think of the experience of the eyes. Let the eyes move about over the entire world. Everywhere there would be the experience of

something unbroken and one-essenced. It is true that by reason of a delusion men occasionally imagine bits or pieces being experienced or perceived by them. But that is not their *experience* in the proper sense of the term. Readers should direct their eyes once again to the universe and see for themselves. In the forms of two things there is *no* experience of the *absence* of *form*. If in two things there is not the absence of form or if *between* two things there is not the perception of the absence of form, it must be concluded that *despite* the difference in things which are two in number in the present instance—there is the same *unbroken experience* of form here. Just where the form of one thing terminates, that of another begins. Where this latter terminates, that of a third thing begins. It is so everywhere. Thus a bit of reflection shows that the form of this universe, far from being broken or cut up in many parts, is unbroken, continuous, one essenced. Like this unbroken, continuous one-essenced nature of form, there is the unbroken, continuous one-essenced nature of smell, taste, touch, sound, what is to be thought of, what is to be known, what is to be felt through ego-sense and life. The experience of broken bits or parts is just worldly experience or experience on the empirical plain. That is not esoterically true. We, therefore, are not in a position to say that there is experience of parts, bits, or pieces in the universe. It is evident after this discussion that all experiences we have by means of the sense-organs are experiences of oneness, of unbroken, continuous one-essenced Reality.

This same is called ' *a–diti.* ' ' *A-diti* ' signifies ' unbroken. ' Men ever have this experience viz that of unbroken ' existence. ' But they have it unconsciously while experiencing oneness he imagines he is experiencing 'many-ness.' This precisely is men's ignorance. The whole of the forgoing discussion proves that all our dealing is dealing with respect to or in respect of the self-same Highest Lord. For, that [Highest Lord] alone is the one entity here [in the universe]. Our sense of smell smells just that, our sense of taste tastes just that, eyes see just its form, sense of touch touches just that, ears hear only that, mind thinks about it only, intellect knows that alone, it is that entity itself that says ' I ' [did this] 'I' [am going to do that] every time and it is just its life that is perceived by all in the form of life around us.

Just this has been indicated by the passage ' *Vāsudevaḥ sarvam* ' (Gītā VII, 19). The same is brought out in the following verses too :

' *Brahmārpaṇam Brahma haviḥ Brahmāgnau Brahmaṇā hutam* (*ibid* IV, 24),

' *Aham kratuḥ aham yajñaḥ svadhā aham aham auṣadham*
Mantroham ahameva ājyam aham agniḥ aham hutam'
(*ibid*, IX, 16)

" *Kratu, yajña,* offering, material offered as an oblation, fire, throwing into fire, *svadhā*, medicinal herbs, *mantras*, ghee all these are Brahman (*ātmā*, ' I, ' the Lord). For, our experience is the experience of one un-

broken, continuous entity. "

" *Yasmintsarvāṇi bhūtāni atmaiva abhūt vijānataḥ*
Tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ "
(*Īśa.* 7; *Vā. Ya.*40, 7).

" Where to the one who knows well (*vi-jānan*) the entire aggregate of beings has become the One Self, in such a state, what grief and what infatuation is there for that one who sees one-ness in everything before him ?"

The purport of this Vedic passage too is the same. The experience described by the term ' *sarvabhūtātma-bhūtātmā* ' too can be had on securing this knowledge. He whose soul is the soul of all beings i. e. who has realised that the soul of all beings is one whole and entire entity has only then—that is after the realisation of the oneness of the soul of all—his grief and infatuation altogether destroyed. This very truth is conveyed by the words ' *nityaḥ sarvagataḥ ātmā* ' (Gītā, II, 24.) meaning that there is one Self which is eternal and all-pervading. Everywhere there is the self-same Self and this cosmos or universe is its gross body. That which we perceive with our senses to be nine-fold such as Earth etc is, in fact, just one entity, the Reality. Due to the lack of power on the part of our senses, we experience difference where there is non-difference.

To bring the discussion to a close: In this manner in the different things in this universe there takes place the perception of non-difference or unity (' oneness '). This

non-different, unbroken entity is the Highest Lord. The universe is His body. The form of this universe is, therefore, the form of that Highest Lord Himself. This very form of all is called the all-form (the universe form, the cosmic form, *viśva-rūpa*).

The capacity to see in different things the one entity is called ' divine sight. ' The same is sometimes called ' the divine eye. ' The perception of different bits or pieces in the universe is called ' empirical sight ' ' worldly sight ' ' skin eye ' (*carma cakṣu*), ' gross sight ' etc. Readers by this time must have been able to follow that no fresh exposition of the ' divine sight ' is given in the Gītā at this stage, as that has been expounded at an earlier stage. With a view to avoid repetition even after having made the Lord say ' I am conferring the divine sight ' no explanation of the divine sight has been given. Obviously this was done as there was no point in repeating an exposition that had been given only a little while ago.

This conversation between Kṛṣṇa and Arjuna was more probably than not heard by the brave soldiers as well as others who where there. They too must have been able to secure the capacity of seeing non-difference in difference. On this very account did Sanjaya and other brave fighters there see the cosmic form. All the Kṣatriyas who were there on the Kuru field, however, did not see it. For, the conversation between Śrī Kṛṣṇa and Arjuna was not heard by all. Those who heard and understood the conversation alone must have grasped properly the princi-

ple ' this universe is the unbroken, continuous form of the Highest Lord. '

THE DESCRIPTION OF THE COSMIC FORM.

Having helped Arjuna understand the ' divine sight ' in the manner indicated above, Śrī Kṛṣṇa the Great Master of Yoga showed to Arjuna His Highest form, the form of Īśvara. He explained to Arjuna that the form of the universe is but His unbroken or continuous form. What everyone sees in this universe is only the cosmic form of the Highest Lord. It is not any body else's form. That form is not the form of an infinite variety of things. Instead it is the unbroken, one whole and entire, continuous form of the Reality (existential entity). What is to be done here is this, viz., seeing the one principle in the many objects, or seeing unity in diversity. The cosmic form seen by Arjuna and Sanjaya after having grasped this principle is thus described by them: That God of gods has many faces, many eyes, many forms; there are many ornaments thereon; He has taken a number of weapons (10). Divine flowers and garlands have bedecked the body of the Lord. Fine and fragrant sandal is applied as an ointment to His body. There are many ointments that have been used. He hath His faces on all sides. There are a number of miracles or astonishing things associated with the body. The Lord is thus without a beginning and without an end (11). The lustre of this one is beaming bright even as the lustre of thousands of suns put together (12). The entire universe split up in many ways in an infinite number of things has got itself contained in the body of this Lord

after having first got itself unified there. Evidently the differences and distinctions of the world have got themselves removed in the body of the Master. All kinds of distinction have got themselves destroyed here and there is just one unbroken, continuous one-essenced form of all that is here (13). "

This is the *viśvarūpa* seen by Arjuna and Sanjaya In a like manner it was seen by a number of heroic persons who were standing in the vicinity of Arjun's chariot. Arjuna had his hands folded and began to eulogise the Lord. The way in which Arjuna praised the Lord will be considered at a later stage. It is to our present purpose to make the description of the cosmic form itself clearer:

What did Arjuna and Sanjaya see in the form of the Highest Lord? Arjuna saw only this viz., many faces, many eyes, many and unprecedented or astonishing forms, many decorations, many weapons that were being wielded garlands of the choicest of flowers, sandal and other fragrant substances, light and the uniformity of diverse objects. What does this signify? It signifies that there on the Kuru battle-field there were many heroic persons that had gathered. Those heroic persons had many faces, many eyes and diverse kinds of form. They had worn a number of ornaments. They had a number of weapons—missiles too—in their hands. On their bodies there were garlands of flowers. Their bodies had the best of fragrant substances and ointments applied to them. Their faces were to be seen on all sides. There was the refulgence of the sun in the

sky. Many miracles were being seen in the universe and this entire variety of things was being seen to be getting itself unified in the cosmic form of the Lord.

This was the sight that was seen on just the battle-field of Kurukṣetra there. It was not a sight of any other kind or one that was seen somewhere else. Arjuna secured the knowledge that there was the self-same Lord who pervaded the bodies of all the heroes in the battle-field and Himself remained over and above them. He secured this know ledge through divine sight that has been set forth in the earlier section of this discussion. On having secured this knowledge Arjuna came to the definite conclusion that in the form of this divided and differentiated universe there is the same uniform Lord. The vast expanse of the universe is only the Lord's form. At that very moment when Arjuna saw the cosmic form there were on that very battle-field many soldiers having shining weapons in their hands. They stood on all the four sides of Arjuna. Arjuna saw just those brave warriors and because of the knowledge he had secured through divine sight he understood that those different warriors were in keeping with the principle expounded above (viz., *vasudevaḥ sarvam*) only " one " in the Lord's body i. e. were identical in nature and not different from each other as all were but the Lord Himself. For, they were all only forms of the eight-fold or nine-fold Prakṛti of the Lord. None of them was different from the Prakṛti of the Highest Lord.

At every point where Arjuna cast his eyes he saw

the Lord's nine-fold Prakṛti only. Nothing else ever came within the range of his sight. Hence did Arjuna say— " here there stands in front of me the Highest Lord Himself with many faces, many eyes, decked with many ornaments, possessed of many weapons and turning in all directions; in the form of these warriors it is the Highest Lord Himself who is standing before me. "

Readers should very well remember at this juncture that at this moment Arjuna's eyes had not been directed towards the entire universe. He was seeing only the warriors with weapons in their hands that stood by his side and on this very account did he say ' here is the Lord possessed of many shining weapons (*divya-aneka-udyata-āyudham*).' If at the moment under consideration Arjuna's eyes were to have reached further beyond the battle-field of Kuru, he would have seen that very Lord imparting instruction in the form of a Brāhmaṇa in one place, or transacting business in the form of a Vaiśya elsewhere, or serving in the form of a Śūdra in a third place, or indulging in sport in the form of a boy in a fourth place or carrying out the duty of women in the form of women in a fifth place. But as soon as he secured the divine sight he turned his eyes towards the warriors that stood before him aud as a result of this he had the experience of the Highest Lord granting him the wonderful sight of Himself with weapons in hand, sandal applied as ointment and garlands placed round the neck. Arjuna lost the consciousness of many heroic persons different

from each other. Instead he had the vision of all of them—a cosmic vision in which all of them had become one. In the huge body of the overlord of gods in the form of the universe Arjuna saw with his eyes all warriors to have become His limbs.

He was surprised. As he stood there full of dismay, hair stood on their ends on his body. He folded his hands and began praising that Lord. As his eyes turned more and more towards the world, he secured the knowledge in the manner shown above that the cosmic form of the Lord is infinite. Arjuna who till then was seeing the form of the Lord in its limited form as it appeared there on the battle field of Kurukṣetra now made progress as he realised that the form of that God of gods was there in the whole cosmos specially speaking and one that pervaded past, present and future from the temporal point of view.

To turn next to the unique description of the experience he had—

(4) Description of the Cosmic Form.

अर्जुन उवाच —

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमाशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥
अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥
किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषा मतो मे ॥१८॥
अनादिमध्यान्तमनन्तवीर्यं मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥
द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥
अमी हि त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः
रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरासिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २१ ॥
रूपं महत्तेबहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २२ ॥
नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥२५॥
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥२६॥
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८॥
यथा प्रदीप्तं ज्वलनंपतङ्गा विशीन्त नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥
लेलिह्यसे ग्रसमानः समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

आख्याहि मे को भवानुग्ररूपोनमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

O God ! I see in your body all gods (deities) as well as masses of beings of diverse kinds, Lord Brahmā seated on the seat of a lotus, sages and shining (divine) serpents. 15. I see you with many arms bellies, faces and eyes, (you) possessed of infinite forms on all sides. I do not see O Lord of the universe possessed of a cosmic form ! your end or middle stage or beginning. 16. I see you having a crown (on the head), a mace, a disc (or wheel) [you who are] a heap of lustre with radiance [spreading] on all sides, [you] very difficult to be seen, with lustre like that of the blazing sun and fire and [you] that can not be measured (*aprameyam*). 17. You are deemed by me as the highest immutable worthy of being known, the highest i. e. the ultimate resort of this universe, the indestructible protector of duty eternal and the Person belonging to all times. 18. I see you that have no beginning, middle state and end, possessed of endless prowess, having an infinite number of arms, having the sun and the moon as your eyes, with face that is like blazing fire and [you] that are heating this universe with your own lustre. 19. Here the space between the Earth and the Heaven is covered [or pervaded] by you and so are all the quarters. Having seen this awe-inspiring and astonishing form of yours, the three worlds have been terribly afflicted, O high-souled one ! 20. Here groups of gods are entering you, some [of them] full of apprehension with hands folded are eulogising you. 'Be it well'—having said so

hosts of great sages and persons who have attained spiritual perfection (*siddhāḥ*) are praising you in songs many in number.21. The Rudras, the Ādityas, the Vasus, the Sādhya [host], the All-gods, the Aśvins, the Maruts, the Uṣmapas [i. e. the Manes], hosts of Gandharvas, Yakṣas, Asuras and Siddhas all look at you in consternation !22. Having seen your vast body (or form, *rūpam*) with many faces and eyes, many arms, thighs and feet, many bellies, terror-striking because of the many jaws people have been excessively filled with awe and so have I too [become beside myself wtih fear] 23. O [all-] pervading one (Viṣṇo) ! having seen you touching the sky, blazing forth, multi-coloured, with mouth wide open, with large dazzling eyes, I cannot have with my inner being excessively filled with awe, either courage or peace. 24. O Lord of divinities ! O dwelling place (*nivāsa*) [i. e. resort] of the world ! Just having seen your faces terror-striking on account of their jaws, resembling fire at the time of the universal destruction, I know not the quarters, nor do I get [any] solace. Be pleased. 25. And here these sons of Dhṛtarāṣṭra—all of them with hosts of kings, Bhīṣma, Droṇa and likewise that Karṇa (son of a charioteer) along with the principal warriors [fighting] on our side—26, are entering, in haste, your mouths, awe-inspiring, with jaws that fill [people] with awe; some have got themselves caught up in the spaces between the teeth [with the result that they are now] having their heads pounded down [or crushed]. 27. Like the many speeding streams of rivers running [all] in the direction of just the ocean, here these heroic persons of the mortal

world are entering your faces that are excessively blazing all around. 28. Just as moths with their speed very much increased enter the blazing fire [only] for their utter destruction, even so [all these] people with their speed excessively increased are entering your mouths for their total annihilation. 29. Swallowing all the people on all sides with your mouths burning bright you are smacking your lips. Having filled the entire universe with brightness, your unbearable splendour is tormenting [the universe], O [all-] pervading one ! 30. Tell me, who you are with [this] fierce form. Let there be a salutation to you. Be pleased O Best of Divinities ! I wish to know you the first. I grasp not [this] your activity. 31.

[*In the body of the Highest Lord are contained all divinities, all groups of living beings, all sages and serpents of all kinds. As a result the Lord has become possessed of many arms, many mouths, many eyes and many feet. On this account is He called many-formed. The Lord has no beginning, no middle state, no end. He is extremely refulgent, worthy of being known, the ultimate resort of all, the protector of Duty Eternal and the Person Everlasting. The Lord's might is past all measuring.* He *has infinite arms.* His *eyes are the sun and the moon. Fire is his mouth. It is by* His *brightness that the entire universe becomes illuminated. In ether, mid-region, earth, quarters and intermediate quarters- in all these there is the Lord, all-pervading. Thus this form that fills the whole universe is but* His *form. Those who see this cosmic form are filled with awe. For, go wherever one may, one is confronted by the form of the Lord which is already there. All living beings and immovable objects alike are con-*

tained in the Lord. The hosts of sages praise just this Lord. Persons who have secured spiritual perfection in large numbers eulogize just this Lord. All divinities like Rudra etc, the Manes, Gandharvas, Yakṣas and Asuras are looking at the Lord Himself and those who could behold this form of the Lord were dismayed by it. By His innumerable fierce-looking mouths is that Lord swallowing all with his awe-inspiring jaws. He is as it were pounding all, crushing all between his terrific jaws. Mind loses all courage, all peace to see this. Bhīṣma, Droṇa, Karṇa and all other great warriors fighting on either side enter his jaws and get themselves perished. Like rivers all running in the direction of the sea, all people are hurrying to enter the blazing mouths of this Lord. Like moths helplessly throwing themselves into fire, all throw themselves into the mouth of this one, there being no other go for them, These can in no way be saved now. The fierce lustre of the Lord has already pervaded the entire universe and the whole cosmos has got itself illuminated by Him alone. Who is This one? Just this question deserves to be carefully considered by everybody. 15-31].

Here there is a description of the cosmic form which was seen by Arjuna given by Arjuna himself. In the earlier description there is a reference to the warriors on the battle-field alone being contained in the Lord's form. But Arjuna's vision has now got itself widened. As a consequence of this, he is now including all living beings, the whole aggregate of them (*sarvān bhūtaviśeṣasanghān*) in the form of the Highest Lord. Readers should read the description under consideration from this point

of view.

He Deva! tava dehe sarvān devān tathā sarvān bhūta-viśeṣasanghān sarvān ṛṣīn, sarvān uragān ca paśyāmi 15.

" In the body of the Lord are seen all divinities, all living beings, i. e. all men, sages, birds and beasts, all kinds of serpents, insects, worms, moths etc—in short all that are animate. " Here the purport is not just this viz. the warriors only on the battle-field were seen. All groups or hosts of all animate beings are contained in the body of the Lord. That is what the passage is bringing out. There are definitely all divinities there in the body of the Lord. But besides them, there are hosts of sages, members of the whole human race, all beings of the reptile class, all birds, all beasts, all insects and worms, all males and females and all eunuchs, too—all these beings are included in the Lord's body. There is none, none at all outside the body of the Lord.

If all living beings become the limbs of His body, it is certainly natural that in it there should be many eyes, many ears, many noses, many mouths, many arms, many bellies, many hands, many thighs and many feet. This very description is contained in phrases such as—

aneka-bāhūdar-vaktra-netram (*16*), *ananta-bāhum* (*19*), *bahu-vaktra-netram, bahu-bāhū-ūru-pādam, bahūdaram, bahu-daṅṣṭrā-karālam* (23) and *aneka-vaktra-nayanam* (*10*)

It would be wrong, however, to conclude on the basis of these phrases that like Mahādeva with five faces Kārtikeya with six faces (*ṣaḍānana* as he is called)

Datta Ātreya with three faces having two feet, a belly and many faces, the Highest Lord has two feet, a belly and many faces. The form of the universe-formed Lord is not of this kind. In this form even the number of bellies is infinite (vide *bahūdaram, anekabāhūdaram*). The question arises here as to how there can be an infinite number of bellies. The answer to the question is that as there are many living beings contained in the body of the Lord, the Lord has as many bellies as those of the things contained in His body. The Lord similarly has as many feet as those of the beings contained in Him. The same holds true of the Lord's feet, hands, faces, eyes etc i. e. the Lord has as many of these limbs as those of the animals that are there in His all-pervading body. That the Lord has many such limbs is patent to us looking at the universe spread around us. The faces etc of all beings are but the Lord's limbs. This cosmic-form is thus patent to our senses. It is directly perceptible and not something to be merely inferred.

If the universe-formed Lord is to be been,it is necessary in the first instance, to thoroughly grasp the idea that a collection of all the beings together constitutes His ' world form ' (*Brahmāṇḍa-deha*). This is indicated by the term—' *dehe bhūtasanghān.* ' In the Veda too, the same has been stated—

' *Sahasraśīrṣā Puruṣaḥ*
Sahasrākṣaḥ sahasrapāt
Sa bhūmim viśvato vṛtvā 1

Puruṣa eva idam sarvam
Yad bhūtam yat ca bhavyam 2
Brāhmaṇosya mukham āsit
Bāhū rājanyaḥ kṛtaḥ
Ūrū tad asya yad Vaiśyaḥ
Padbhyām śūdro ajāyata Ṛgveda X. 90.

" There is a Person having thousands of heads, thousands of eyes and thousands of feet. He hath pervaded the earth on all sides. This Person himself is all that is here. He was there in the past, He is there at present and He would be there in future. The face of this Nārāyaṇa-Puruṣa is the Brāhmaṇas, his arms are the Kṣatriyas, his thighs are the Vaiśyas and his feet are the *Śū*dras. " Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are this one's limbs. On this very account it is that This One is said to have thousands of, nay lakhs of limbs. This very idea of the cosmic form of the Ṛgveda has been elaborated here by the Bhagawadgītā. This very Master or Lord is

anantarupaḥ, viśvarūpaḥ i. e. with infinite forms or all-formed (universe-formed). The number of forms seen in the world in their totality are His forms. Thus the Lord has all forms as His own form—the moving as well as the not-moving. The Gītā description has proved this. On having thought of the cosmic form in the way indicated so far, attention may well be paid to terms such as

Śaśisūryanetram, dīpta-hutāśavaktram (19).

i. e. ' one possessed of eyes in the form of the sun and the

moon, one having blazing fire for his mouth.' The Lord is of this nature. Here things outside the range of living beings are stated to be the limbs of the body of the Lord. This very idea has thus been expressed in the Ṛgveda—

Candramā manaso jātaḥ
Cakṣoḥ sūryo ajāyata
Mukhāt Indras ca Agnis ca
Prānāt Vāyuḥ ajāyata 13.
Nābhyā āsīt antarikṣam
Sīrṣṇo dyauḥ samavartata
Padbhyām bhūmiḥ diśaḥ śrotrāt
Tathā lokān akalpayan 14 Ṛgveda X, 90.

These very *mantras* have appeared, with a slight variation, in the Vedas. Here on account of the context a modification has to be made in respect of the case [form] and on such a modification is the text to be interpreted. For instance the cosmic form of the Highest Lord is thus described in the Ṛgveda : " The moon is there in the place of the mind, the sun is there in the place of the eye fires, is there in the place of the mouth and wind is there in the place of vital-breath. The navel is the mid-region, the heavenly world is the head, there is the earth in the place of the feet, and the quarters are the ears. " Thus we see that a part of the Vedic description occurs in the Bhagavadgītā. Here in the latter work it is stated that the sun and the moon are His eyes, fire is his face etc. Readers will thus be in a position to grasp that the purport of the Veda itself is thus set forth in the form of the descrip-

tion of the cosmic form.

Just as all men are contained in the body of the Lord, even so all gods too are there contained in his cosmic form. While describing this the words that have been used are—

'Brahmāṇam Īśam Kamalāsanastham
Paśyāmi devānstava Deva dehe'

Brahmadeva with the lotus as his seat as well as many other divinities are there in the body of the Highest Lord. It is a difficult question to answer as to how Arjuna came to know this. At a further stage again it is said that

Amī hi tvām surasanghāḥ viśanti
Kecid bhītāḥ prāñjalayo gṛṇanti (21)

" All these groups of divinities are entering into the body of the Master and no small number of them is with their hands folded praising the Lord. " Similarly the Rudras, Ādityas, Vasus, Sādhyas, Aśvins, Maruts, Uṣmapa Pitṛs, Gandharvas, Yakṣas, Asuras aud Siddhas are all amazed to see the Lord. " Having seen what is Arjuna giving this description ? For, many of the above mentioned beings are invisible. Many are persons who belonged to the distant past. They had been there long before Arjuna was born. How did Arjuna then see *them* in the cosmic form ? This doubt can thus be removed—

" *Om iti etad akṣaram idam sarvam. Bhūtam bhavad bhaviṣyat iti sarvam omkāra eva. Yat ca anyat trikālatītam tad api omkāra eva. Sarvam hi etad Brahma, ayam ātmā Brahma* " Māṇḍūkyopaniṣad 1.

" By the sacred syllable 'Om' is understood Ātmā or Brahman. This Brahman is all that exists. Whatever was there in the past, whatever is there at present and whatever will be there in future and whatever is past all the three distinctions in time is all Brahman. " This very description is what is given here. This lotus-seated Brahmā and Siddhas etc who lived in the past are contained in the cosmic form. As they were there present to the mind of Arjuna, as they could be remembered by him, the memory of them could be awakened in Arjuna and he began seeing them in the cosmic form of the Highest Lord. The cosmic form is not limited by or restricted to the present. It belongs as much to the past and the future as to the present. It is but meet that all that existed long ago but is now no more should be included in the cosmic form. It is equally meet that whatever is to come into being too should get itself included in the cosmic form. The cosmic form (*viśva-rūpa*) is all this—whatever was, whatever is and whatever will be. Hence has Arjuna included all the divine entities that were there in his memory in the cosmic form described here.

Similarly Maruts, Rudras and other divinities which are invisible have been included in the universe-form of the Lord. This is a very important topic. Just as visible objects or entities are there in the cosmic form, so too are the invisible objects or entities included in the same there. In the body of the Highest Lord there is everything. There are the Maruts, there is Wind. There is Rudra, there are the Prāṇas too. Readers would perhaps entertain

adoubt—' how could all these be contained or included in the cosmic form ? ' The answer to this is simple : The word *rūpa* in the phrase '*viśva-rupa* ' is not used of only what can be seen by the eye. Wind is perceived by the sense of touch. Taste is perceived by the sense of taste. Though all these are *a-rūpa* ' i. e. ' formless ' or ' colourless, ' they are included in the form of the Highest Lord. '*Viśva-rūpa*' should not mislead us into thinking that this term refers to the object of eye alone. Whatever is known by the five sense-organs, mind and intellect, that is the form of the Highest Lord. This is the meaning intended to be conveyed here. On this very account, like entities of the past and future, objects not perceived by the eye,– ' colourless ' or formless objects too—are included in the cosmic form. Whatever is known or understood by the term ' *viśva* '—all that is contained in the body of the Highest Lord. All that *is* the form of the Lord.

This form has no beginning, middle state, or end. Now the terms *ādi*, *madhya* and *anta* are conveying at-once time and place. If ' *ādi* ' is understood as conveying there. the past, if '*madhya*' is taken to mean the present and if ' *anta* ' be taken to convey the future, the passage under consideration would convey that the Lord is free from all the three distinctions in time. From another stand-point it can be stated that of the Highest Lord only the present is true and that the past and the future affect Him not.

The term '*ādi*' means origination, the term '*madhya*'

signifies maintenance and the term ' *anta* ' signifies destruction. In this cosmic form origination, maintenance and destruction are not there in the shape of the Highest, for He is what He is *all* the *time*.

' *Aham ādis ca madhyam ca bhūtānām anta eva ca* '
Gītā, X, 20.

It has been unequivocally stated that the Lord is the *ādi*, *madhya* and *anta* of all. This is true of the Lord in His *individualised* form i.e. His form as a particular things or being. Every object comes into being, exists for a short while and then is destroyed. But the *collective* aspect of things, (samaṣti) their very essence, neither ever came into being, nor would get itself destroyed. It would remain in its abstract form and remain for ever as it was and as it is at present. For instance we may think of a few ornaments fashioned out of gold. These ornaments were fashioned as ornaments at some time, they will remain as ornaments for some time and in the end they will cease to be as ornaments. But in all these three stages ' gold ' is there in the same form. Hence though beginning, middle state and end affect a particular object as that object, they cannot in the least affect the *essence* of objects. Their very fundamental principle lies beyond the range of the three stages or changes. Readers would thus be in a position to realise that either kind of description is true (viz., that there are the three stages, true of individual objects and that the stages simply cannot affect the very fundamental principle or essence of things).

In the seventeenth verse, the description that has been given viz, ' possessed of a crown, ' ' holding a mace,' ' wielding a wheel, ' ' lustrous ' is evidently the description of the divine Śrī Kṛṣṇa. At the same time all the warriors are there contained in His cosmic form. And on this account their crowns, their maces, their wheels and their lustre being included in this cosmic form render the description true even from the stand point of the cosmos as a whole.

In the eighteenth verse, further, it is the Lord Himself who has been described by the terms ' *akṣara* ' (*veditaya*) ' jñeya ' ' the resort of the universe, ' ' the exhaustless, ' ' the Person Eternal ' and ' the Protector of Duty Everlasting. ' As the words have occured more than once before, it is not necessary to discuss or explain them at full length here. The only term not used earlier but used in the present context is ' śāśvata-*dharma-goptā.* ' In the Gītā has been taught the *śāśvata dharma* ' (duty eternal) and the protection of this duty it is the Lord Himself who achieves. This is what is suggested by the term under consideration here. It is the duty of man to know this duty eternal. This itself is his duty *born with him* (*sahaja*) or his *natural duty, inevitable duty.* ' *Sahaja dharma* 'signifies '*inherent nature.*' Prakṛti is constituted of *sattva* (goodness), *rajas* (activity) and *tamas* (darkness) and the characteristics of these three *guṇas* are definite. They do *not* undergo a change. On this account the inherent nature formed by them, being the nature of

Prakṛit is an everlasting nature and this itself is *sanātana*. This itself is natural. The protection of this duty eternal (or nature everlasting) none but the Lord is capable of achieving. The creator of this ' duty eternal ' is not man. For, the nature of the Primordial Matter (a cosmic principle) has not been created by any man. " The entire space between the earth and the heavenly world and the interior of all the quarters has been pervaded by the Lord" (verse 20). This is quite easy to understand. The Lord has filled everything down to the minutest dust particle, nay atom. The form of every object, therefore, is but His form. This very fact stated earlier is restated here with some variation . He has entered the ether as well as all objects on earth. Obviously then all objects are His outer form and they are themselves His cosmic form. In the cosmic form there is no presence of broken form. In the universe no broken form is seen. The form that appears unbroken, continuous, one whole. If any body were to maintain that broken form is seen it would be necessary for him to show some space between two forms which itself is no form, or has no form. But there is nothing which we perceive to be without form. It, therefore, has to be accepted that form is unbroken. This unbroken form which can be perceived on all sides is the form of the All-Pervading. For, it is He who has pervaded everything and He is the cause of all form (or forms). All this around us is, therefore, but His form.

If readers be convinced of this idea or principle and

if they would realise for themselves this unbroken, one-essenced form, that very unbroken and one-essenced form would be the cosmic form. Having perceived such an all-pervading cosmic form and having realised that it is the form of the Essence of the Universe [or the Universe-Soul] and having seen oneself already entered or included into it, every one would be filled with awe and exclaim 'ah ! how extra-ordinary and how amazing is this fierce form ! ' Having seen this form Arjuna was filled with fear and said—

' *Ugram adbhutam rūpam dṛṣṭvā lokatrayam pravyathitam (21)* '

' Having seen the fierce awe-inspiring and extra-ordinary form (i. e. the Lord's cosmic form) all the three worlds have been filled with horror. ' It is Arjuna who is filled with fear here. As a result of this, he thought that the beings in all the three worlds were filled with fear. But there is no basis for the supposition that all the beings staying in the three worlds had perceived directly the cosmic form of the Lord. This utterance of Arjuna, therefore, is only an expression he has given to his own feeling. Every person feels like this. When he is himself filled with horror he imagines that the entire world is full of the feeling of horror. When, however, he is full of joy he feels that the entire universe is all joy. Arjuna's present feeling belongs to this very category.

Later (at verses 21–22) it is stated that the hosts of divinities here have entered the form of the Supreme Lord.

Quite a large number have folded their hands being overwhelmed with fear. The great sages are singing songs of praise. Divinities such as Rudra and others, Manes, Asuras etc have all been dismayed.—Now all these feelings are the feelings in Arjuna's own mind. For, all the hosts of divinities are contained in the form of the Supreme Lord Himself. Who ever was apart from Him ? But having seen them apart from the Lord, Arjuna is expressing what *he* felt about them. It is his own construction that he is giving vent to. The hosts of sages being busy in singing songs of praise, the Asuras and Rākṣasas being engaged in opposing the Lord, the large numbers of those who have attained spiritual perfection being ever intent on their effort for maintaining that perfection,—all this is happening just within Him. Like a person turning in his bed before being asleep, like his placing the right side of his body on the left or occasionally *vice versa*, but continuing to have both the sides as *his parts*, this cosmic form too should be understood. When the whole aggregate of things is but the Lord's form who is there that is *within* it or who is there without it ? Arjuna's idea about the host of divinities doing this thing or the other is what pertains to what is happening within the cosmic form of the Lord, the All-formed. It is, therefore, proper to understand that Arjuna is thus expressing *his own idea* about the matter. Arjuna was himself filled with awe to have seen that universe-pervading form and so he thought that the whole mass of living beings in the three worlds was

filled with fear. In the three verses that follow he is describing this very fear that arose in his mind.

As there are many faces, eyes, arms, bellies and jaws, as the form has touched the sky and as there are many colours associated with it, the form has its beauty extra-ordinarily enhanced. There is profuse light on all sides. There are His faces and eyes that are doing their jobs everywhere. This is happening in the entire universe. Having seen this to be the prowess of but one Lord, Arjuna's mind is a-quake with apprehension. For, he was experiencing his own existence *in* this Lord—God of gods—and leaving Him there was no way for Arjuna to go out. As Arjuna was then standing on the battle-field, he saw the death-dealing form of the Supreme Lord like fire at the time of the universal destruction. This was only natural. For, at the moment the cosmic form of the divine Lord was present there on the Kurukṣetra having put on the aweful aspect of the hour of the universal destruction. Regarding this there is not even an iota of doubt.

In the couple of verses that follow Arjuna is giving the description thus: ' These warriors such as Bhīṣma Droṇa etc on the side of the Pāṇḍavas and on that of the Kauravas, are all helplessly entering into that cosmic form of the Supreme Lord; into the fierce jaws of the hour of the universal destruction are they throwing themselves like moths throwing themselves into fire in great hurry. ' There does arrive an hour when fight or war becomes inevitable. Such is the effect of past deeds that none can

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avoid the fight. When there is a battle that takes place, the fierce jaw of the all-formed Lord himself as it were gets itself stretched out and into it do the warriors there enter one after the other ! Who can save them in such a predicament ? This very idea suggested itself to Arjuna's mind on the occasion viz, ' this battle-field that lies stretched out before me is the terrible jaw of that Highest Lord possessed of cosmic form and into the jaw that has been stretched out here these warriors on either side are rushing.' Even while seeing their destruction which is certain, now that they have entered the jaw they cannot save themselves. Of this nature is the miraculous course of the Highest Lord having the cosmic form and it is along this course that the entire universe has to go. Like rivers that simply have no other choice except pouring themselves into the ocean and getting themselves lost into it, like moths throwing themselves into the flames of fire only to have themselves burnt to ashes, here these fighters on either side are hurling themselves into the ' Death-Jaw ' of the Highest Lord.

Like the wild beasts such as lions, tigers etc that smack their lips after having swallowed their prey, here this ' Destruction-Person ' with the cosmic form is standing, smacking his lips after having sent all these heroes down his throat ! Having visualized in his mind the future consequence of the inevitable battle Arjuna had this idea suggested to his mind. And the idea proved itself to be only too true. The end of the Kaurava-Pāṇḍava war was like

(5) Incarnation of Death.

श्रीभगवानुवाच–

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥
तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेताऽसि रणे सपत्नान् ३४।

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the end of all other wars—utterly devastating. Looking at the matter from the wider cosmic view point too we come to the same conclusion.

Later in verse 31st Arjuna salutes the Highest Lord who has the entire universe as his form and inquires of Him His name and function. Arjuna praises the Highest Lord to be pleased with him. To turn next to the answer that the Lord gives to this question of Arjuna :—

The divine Lord said–I am Death [Destruction] augmented [in strength] bringing about the end of [all] people, and have started to annihilate people. Even without you all are going to come to naught—all warriors that have stood [on the battle-field] in [all] armies. 32. Rise, therefore, O Arjuna that can use both your arms while fighting with a bow (*savyasācin*), secure victory and having conquered enemies enjoy a prosperous kingdom. Even by Me have these [warriors] been killed already, do you just become the instrument (cause), O Savyasācin ! 33. Droṇa, Bhīṣma,

Jayadratha, Karṇa and likewise other heroes already killed by Me do you kill. Be not pained (or afraid). Fight. You are going to conquer the enemies on the battle-field. 34.

[*It is the Highest Lord Himself bringing about universal destruction who functions on the battle-field in the form of ' Death Person. ' Irrespective of a particular soldier fighting or choosing not to fight, war or battle becomes inevitable. Wars of this type are unavoidable. They are the ripe fruit of the actions of all nations. Just by their own deeds do the warriors have themselves already killed. Those who fight on the battle-field become mere instruments. Warriors, therefore, should not run away from such wars (or battles). Every soldier ought to carry out his fixed duty and try his utmost to come out with flying colours. 32-34*]

(32-34) The Highest Lord is possessed of the capacity of destruction in the same way in which He has the capacity of creation. At the time of a war (or battle), it is His destructive capacity that is at work. Like that part of our body which has a pimple or a boil growing on it which is cut off—no one ever caring to retain that affected part or that pimple with the thought that it is a part of his body—these strifes are so many pimples or boils on the body of the all pervading body of the Lord who is having the universe for His form. The strifes cannot be avoided. Because of their inevitability they have to be cut off with a surgical operation. An attempt at saving the lives of persons who are having such strifes as their very nature would only add to the trouble of the

human society. Hence the earlier suoh persons who are ever eager for war are annihilated in war, the better. After their destruction there would come about a new order in the people and they would enjoy a state social, national and public comfort. If an individual soldier fights or desists from fighting at the time of such a war, his attitude does not much affect the general conditions that obtain them. For the general conditions of the time are merely an outcome of the aggregate of the past actions of all the people. Who ever can stop that current from flowing ? It, therefore, behoves every warrior to carry out his duty of the hour as best as he can and put up with the consequences. This is the best example of the doctrine of the ripening of the fruit of action. With this very intention did Bhīṣma say to the divine Lord in the Udyogaparva of the Mahābhārata (127/32) the following :

"*Kālapakvam idam manye sarvam kṣatram Janārdana*"

i. e. ' O Kṛṣṇa I regard this battle as the fruit of the actions of all Kṣatriyas which has become ripe with the passage of time. ' Consequently, this is unavoidable.

Arjuna should fight and having come out triumphant carry on the administration of the kingdom in the proper manner. He should accomplish the holy mission of setting the "Kingdom of Duty" afoot. Whosoever helps to start the ' Kingdom of Duty ' comes out with flying colours. His enemies are killed by the Highest Lord. The warrior stands there on the battle-field as merely an instrument of the Lord. Circumstances go on being so favourable to him,

(6) Praise and self-supplication.

अर्जुन उवाच —

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ।३६
कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥३७॥
त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप । ॥३८॥
वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः । ॥४०॥
सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥४१॥
यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् । ॥४२॥
पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥
तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमडियम्
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास । ॥४५॥
किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते । ॥४६॥

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that wherever he goes he secures victory. But when would this happen? Only when the soldier would be prepared

to part with even his all-in-all if necessary while carrying out his duty necessary for the establishment of the Kingdom of Duty. To proceed further—

(35) Arjuna listened to these words of Śrī Kṛṣṇa. Especially when he heard the words, 'I have killed your enemies. Do you become a mere instrument and secure victory!' There arose in his mind an unusual feeling. "The Lord has done so much for me," he began thinking to himself, 'but how very degraded am I that am not prepared to so much as accept the victory that the Lord is generously grating me?'' Having thought so, Arjuna was deeply moved. He also began trembling through fear. He next folded his hands in humility and started saluting the divine Lord and praising Him in the way that follows:

Arjuna said-'O Hṛṣīkeśa! it is but proper that by declaring your qualities does the [whole] world become delighted and [that] it is drawn to you. The Rakṣases being full of apprehension on your account run away in [all the ten] quarters and all the Siddha groups salute [you] 36. And, O high-souled one! why would they not salute [you], greater than even Brahmā the first Creator? O endless one! Lord of divinities! the abode of the world! you are the *sat* (Existence), the Asat (Non-existence) and the Highest that lies beyond them [both]. 37. You are the First Divinity, the Ancient Person, you are the highest resort of this universe. You are the knower, you [the object] to be known, you the highest place. By you hath been spread

out, O Lord with infinite forms ! this universe. 38. You are Yourself Vāyu, Yama, Agni, Varuṇa, Candra (the moon), Prajapati (Lord of Creatures) [i. e. the Grandfather of All Creatures] and you the great-grandfather [of all]. A bow to you a thousand times and again a bow to you and [once] again. 39. A bow to you from in front, [a bow to you] from behind, O All ! (i.e. essence of all) a bow to you from all sides. You are of infinite valour and of bravery not measured [by anyone]. You reach all well [and] therefore you are 'all.' 40. Having thought you to be [my] friend what I said to you, not having understood your greatness, viz 'O Kṛṣṇa, O descendant of Yadu, O friend ! etc—either through mistake or through affection—41- and the ill treatment that was given to you for the sake of a joke in the course [or on occasions] of eating, lying in bed, sitting or moving about [ill treatment given to you] when you were alone or in the presence [of others]. O Acyuta ! for that I would cause you who are unknowable to forgive me. 42. O you of incomparable prowess ! you are the father of the world—movable and immovable [alike] —you are its very great teacher. There is none like you. How can there be anyone greater than you even in [all] the three worlds [put together] ? 43. Having bent [myself] having bent the body far too low I would cause you to be pleased you who are the worshipworthy divinity. Like the father in regard to his son, or a friend in respect of a friend, or a companion in regard to a companion, O God ! you deserve to [i.e. it behoves you to] forgive [lit bear, my offence]. 44. Having seen what was not seen (ever) before I

have become glad and my mind has been very much tormented by fear. Do you, O God, show me that very form; be pleased O Lord of divinities, O resort of the universe ! 45. I wish to see you with a crown on your head, with a mace (in your hand), having a wheel in your hand likewise. Do you therefore appear O Universe formed thousand armed one !—in that very form with four hands. 46.

[*Man is really delighted to describe the excellent qualities of the Highest Lord. The more he thinks of those excellent qualities, the greater is his affection for this object of thought of* His. *It is only the good that are devoted to the Lord. The wicked ever remain away from Him. The root cause of all is the Lord and that is all*—**existence, non-existence** *and the* **immutable.** *In the presence of such an omnipotent one anybody is bound to be full of humility. As the Lord is the First God of all, as the ancestor, the eldest, the highest resort, the knower and the object to be known (on the part) of all, as one who gives dwelling to all it is the Lord Himself stretches out this vast universe and pervades the same. It is He alone who appears in the form of Agni,* Vāyu *etc. As a result of this, people salute him now and again. As this very Lord is all this, He is characterised as* **ananta-rūpa** *or the infinite-formed one. None knows this greatness of the Lord. Because of their ignorance many despise* Him. *In the end, however, everyone is required to beg* His *forgiveness. For, it is the Lord* Himself *who is the protector of protectors and the teacher of teachers. None ever would equal Him. Who ever can excel* Him *and how ? It, therefore, behoves all to bow down before the* Highest *Lord with the highest amount of humility and to crave* His *indulgence for the many offences*

they have given Him. There is no better course to follow. 36-46].

(36–46) The following words (or phrases) are very important from the eleven verses given above so far as the description of the cosmic form is concerned :

(*1*) [oh] *Sarva!* (*40*)
(*2*) *Sarvaḥ asi* („)
(*3*) *Ananta-rūpa* (*38*)
(*4*) *Viśva-mūrti* (*46*)

The Lord is everything without an exception. His name is ' *Sarva.* ' His forms are infinite. His body is the Universe itself which evidently means that whatever is there around us, including us is only His concrete form. The four words or expressions cited above make it quite clear that the whole aggregate of things in the universe is the concrete form of the Highest Lord. In other words the whole world is the form of the Supreme Lord. A correct understanding of the meaning of the four terms would ensure a correct grasping of the cosmic form of the Lord. The four words are very important and readers should understand the same from this view-point.

If everything (*Sarva*) is the Lord, if ' *viśvamūrti* ' (the body of the universe) is the Supreme Lord, there is no doubt regarding the fact that all these forms around us are but forms of the Supreme Lord. Whatever forms are seen here are His forms. Like the form of the Pāṇḍavas, that of the Kauravas too is seen here. Are both the

forms those of the Supreme Lord Himself ? Yes, both the forms are forms of the Supreme Lord Himself. For, there is none else here—

neha nānāsti kincana

There are *not many* things here. There is only one thing (Reality) here and all the forms seen here are only His forms. That entity which has all these forms is only one. If the idea of ' *viśvarūpa* ' is to be firmly planted in the mind it is necessary to try to know just one thing viz., that there is only one entity and that all these forms around us are but forms of that one entity.

There is none else here and on that very account it is regarded as a service to put people [well-organized] together, to be of use to them etc. Service of all (Universe) is but our own service. Hatred of all is hatred of our own selves. Enmity or friendship turn out to be but enmity or friendship of oneself. On the basis of this principle the entire *mānava dharma* (code of human duty) is founded. Readers should meditate on this important topic and having thought along these lines try to understand the main principles of the *Manava Dharma*. Having said so much by way of Introductory Remarks, we now proceed to consider these verses (36-46).

By setting forth (*Prakīrti*) of the excellent qualities of the Highest Lord, the whole world is delighted (*prahṛṣyati*) and human mind relishes that sort of singing songs about the Lord's qualities very much (*anurajyate*). In fact whether consciously or otherwise men are describing

the Lord Himself. For, the description of the excellent qualities of anything is directly or indirectly the description of the Highest Lord Himself. In the aggregate of things whatever excellent qualities are there whatever possessed of majesty splendour or glory is there is only the Lord's aspect or manifestation (Vide- Gītā X, 41). Whomsoever a man describes, in him he finds something worthy of description. His mind is therefore drawn towards the object of description. That capacity to draw men towards itself i.e. that *vibhūtimattva* is what belongs to the Lord Himself. The dice of those who practise deceit and the dutiful king who rules men—both these are but the Lord's manifestations. In these is included everything. And hence all entities worthy of description are only the Lord's manifestations.

When a man is drawn to anything he is drawn in fact to the majesty possessed by the Lord—to the '*vibhūti-mattva*' of the Lord. But he does not somehow understand the matter at the time. He has not the experience or realisation that everything is but one entity—the Reality—to his credit. Whatever he does he does under the influence of ignorance. If he would do all things he is used to doing *after* having secured right knowledge, he would secure liberation. A man's mind is delighted by the world. In fact it is delighted by the Lord. But men do not know this. In the 36th verse, there is the phrase '*jagat anurajyate*' (is delighted by the world). Here the term '*jagat*' signifies all living beings. But for an easy

understanding of the object-matter, we have interpreted the term so as to have its meaning restricted to a smaller field than the word really covers. We have understood the word *jagat* to mean only *men* here. (*Jagat prahṛṣ-yati, anurajyate ca*) ' Men are delighted, they very much relish (*anurajyate*) ' by setting forth at full length, singing songs in praise of, the qualities of the Highest Lord (*tava prakīrtyā*). A doubt presents itself to our mind at this stage viz., where do we find *all men* or *all living beings* praising the Lord ? There are so many who do not regard His existence as necessary. Those who do not accept even the existence of the Lord surely would never praise Him or describe Him at any length.

The answer to this doubt is: the Lord is everything without an exception (' *Sarvaḥ* '). The description of whatever a man may be describing, therefore, would ultimately be the same thing as but the Lord's description. Whatever may a man be drawn to, in fact he is drawn to the Lord's own form. For, there simply is no other form here except that of the Lord. Thus men are drawn to certain things, they describe certain things. On all such occasions they are in fact drawn to the Lord and they are actually describing the Lord. But they are not conscious of this. As they do this unconsciously they are deprived of the great fruit to which otherwise they are entitled. If they would realise the universe-form of the Lord, they would understand that they are describing the Lord Himself, that they are getting themselves to the Lord alone. There are very few persons, however, who realise this.

He being afraid of whom the rākṣasas run away and He whom hosts of those who have attained spiritual eminence salute is the Lord Himself who runs this universe being present before all in the universe-form. The Lord is the ' first author ' of even Brahmadeva. He is the first cause of all. He is self-accomplished. How would the *rākṣasas* not stand in dread of Him ? Why would the *siddhas* not salute Him ? Precisely this is happening here. Rākṣasas are mortally afraid of the Lord who is the object of respect for the *siddhas*.

That very Lord is without end (*ananta = anta-rahita*). He is the Divinity of all divinities. He Himself is the resort of the world. He is *a-kṣara* i. e. indestructible and He alone is *akṣa-ra* i. e. capable of giving delight to the eyes. Similarly everything existing, not existing and everything beyond these two is but His own form. Here *asat* (not-existing) should not be understood to mean total absence. Just as *sat* (existence) is an entity, asat (non-existence in a given form) is another entity or aspect. And whatever is beyond *sat* and *asat* is really another aspect yet of that very entity. To be able to follow this a concrete example may well be taken. Keep a lump of sugar before yourselves and look at it. Its sweetness is ' *sat* ' for, on account of that sweetness of the lump has the lump of sugar got its nature as such. The gross form which is perceived by us as apart from the sweetness is ' *asat.* ' Because that gross form gets itself broken and is also changed or modified. ' *Sat* ' which here is the lump's sweetness is perceived by the tongue and ' *asat* ' which is

the gross form of the lump is perceived by the sense of touch or by the eye. As it is grasped by the different sense-organs there is in it something of the nature of being 'separate.' Essentially, however, the sweetness under consideration and the lump of sugar which possesses it are not separate. The two staying in one and the same place itself is the aspect that is beyond '*sat*' and '*asat*.' This same we know and call by the name of a 'lump of sugar' 'sugar' etc. '*Sat*' (sweetness), *asat* (the gross form of the lump) and the aspect beyond both *sat* and *asat*—all the three are there. If we call the lump of sugar as mere *sat* (sweetness), there is mixed with it the *asat* (gross form of the lump) too. If we call it as mere *asat* (lump, gross form), there is the *sat* (sweetnese) also in it. That which arises out of a combination of the two and is actually a *third* something is called 'beyond' or 'over and above' both (*sat* and *asat*). It would thus be seen that *sat*, *asat* and what lies beyond both *sat* and *asat* are only the three aspects of one and the same thing. This very Lord is *ādideva* i. e. the shining lord who was there *before all*. He is *ancient* and therefore known as '*purāṇaḥ puruṣaḥ*.' He has been there from times immemorial and has been the highest resort of this universe (*viśvasya paramam nidhānam*). The one on whom the whole cosmos is seen to be depending, the one without whom there simply could not be even the sheer existence of the universe,—that sole Lord is the highest resort of all.

He alone is both the knower and the object to be known (*vettā vedyam ca*). This evidently means that

the knower is trying to know just himself. For, here there is nothing apart from him. He, therefore, himself becomes both the knower and the object to be known. He is himself of the nature of knowledge too. Thus evidently enough the knower, the object to be known and knowledge—all the three here relate to one and the same entity.

He Himself is the highest abode. He is also the resort of all. If anybody runs away in some direction, it is in Him that he finds his refuge. By this Lord Himself has this whole universe been spread out (*viśvam tatam*) and He Himself pervades the same. To cut the long story short, it is He who has got Himself spread about in all directions where He is seen to have put on the infinite forms of this universe. On this account is He called many-formed, infinite-formed (*ananta rūpa*). As the form of the whole universe is only His form, whatever forms are seen here are only His forms.

Vāyu, Yama, Agni, Varuṇa, Candra, Prajāpati (Brahmadeva), as well as Viṣṇu, Śaṅkara etc the 'great-grandfather' (*prapitāmaha*)—all this is the Lord Himself. All these divinities are just His forms. The divinities are not different. But because of the difference in functions, these many names have been given to Him, the sole divinity. Just as the same individual is called son, brother, father, uncle, grandfather, great grandfather, maternal uncle, nephew (cousin), husband etc—and though described by these many words just as he is but one individual, these many names of the Highest Lord show His

many qualities and many actions or functions only. He is one and without a second. Our salutation to this Lord! For, this is the only divinity worthy of salutation.

" When I addressed you as O Lord! O Kṛṣṇa! O Yādava! O friend! " says Arjuna, " I knew not this greatness of yours. Without knowing, in jokes, while sitting, lying in bed or taking meals, both publicly and in private I have treated you lightly. I should, I pray, be pardoned for that. Your greatness is so great that I committed this blunder being ignorant of it. Lord! forgive me. There is none else I can approach for being pardoned! "

Thus is Arjuna praying the Lord. It should be remembered at this stage that it was not only Arjuna who had committed a blunder. What does [an average] man do every time? While laughing, sporting, or doing some other part of the daily routine man scarcely at all knows the greatness of the Lord. Hardly does he know that He is very near him. Though he gets all his strength from the Lord, man deals as though with his face turned away from Him. He thus subjects the Lord to ridicule. It is not to be understood that only Arjuna thus subjected the Lord to ridicule and that others do not do anything of the sort. It can be safely stated that almost all men—a vast majority of them to be sure—are guilty of subjecting the Lord to a ridicule to an extent even greater than that of Arjuna. Only what has happened is this, that Arjuna was deeply filled with remorse and thus his heart was purified. Others do subject the Lord to a ridicule but by rea-

son of their not being conscious of what they are doing their hearts remain as impure as before. Readers should think of their own dealings in the light of what has been said so far and take the lesson that deserves to be taken at this stage.

The Highest Lord is the father of what moves and what moves not (*carācarasya pitā*). He is more worship-worthy than all others, the highest preceptor of all. There is none else like the Lord. How can there be any one who would be superior to Him ? In all the three worlds, it is only the Lord's prowess that is incomparable. It is He alone, therefore, that must be praised by all. Like the father forgiving his son for the latter's offence, like a friend forgiving a friend, like some one dear forgiving the one who hold him dear, the Lord forgives His devotees for the blunders committed by him. The Lord is extremely kind and he who begs for forgiveness with the highest amount of sincerity is pardoned by Him. Everyone should, therefore, pray the Lord in utmost humility so as to induce Him to forgive him for his offences.

" I have seen this astonishing form never seen before," says Arjuna, " and my heart has begun trembling through fear. Hence do I pray, O Lord ! be pleased with me and show me that gentle (or mild) form of yours as before. " On this occasion the divine Lord was just there before Arjuna. He, however, forgot as though the body of Lord Śrī Kṛṣṇa. His mind was concentrated on the universe-form of the Lord. It was necessary to withdraw it from

there. Arjuna's eyes were riveted on the *Samaṣṭi-rūpa* (universe form) of the Lord. They could see the *vyaṣṭi-rūpa* (individual form) of the Lord only when they would be directed towards it. Readers should remember here that Arjuna who is speaking here is Arjuna who has concentrated his attention on the Lord in His cosmic form.

" I wish to see the form of the Lord " says Arjuna ' where He has a crown on His head, a mace, a disc in His hand, where the Lord is seen to have four arms. " ' O thousand armed one ! O all-formed one (universe-formed one) ! " he prays " show me that form of yours. " Here Arjuna is wishing to see the *caturbhuja* form of the Lord while praying to Him. But Śrī Kṛṣṇa's form was one with two and not four arms associated with it. The description of the form of Śrī Kṛṣṇa from the Mahābhārata shows Him to have possessed just two arms like all men. Arjuna knew this. But as his mind had got itself fixed on the universe-form, the cosmic form of the Lord and as he was speaking with his consciousness full of that form, he seems to have lost sight of the two-armed form of Śrī Kṛṣṇa. He seems to have forgotten that all. Arjuna had his mental powers concentrated on the cosmic form of the Highest Lord and as a result his state was similar to that of a person who is under the spell of sleep or faint and who therefore gives all sorts of irrelevant answers to the questions put to him. Thus is Arjuna calling the two-armed Śrī Kṛṣṇa ' four-armed. ' This is what happens when a person is under a spiritual spell.

Having heard Arjuna's prayer in this way, the divine Lord who is all mercy, cast an affectionate glance at him and told him—

(7) The Mild Individual Form.

श्रीभगवानुवाच–

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७॥
न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥
मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ।
व्यपेतभीः प्रीतिमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४९॥

संजय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ५०

The divine Lord said—O Arjuna! this form of mine, full of lustre, [of the form of the] universe, infinite, first, and the highest—that which has not been seen by any one other than you—has been shown to you by me, pleased, through *ātma-yoga* (knowing the unbroken relation of the Self and trying to realise the same). 47. Not by the study of the Vedas, not by sacrifices, not by gifts, not by actions, nor by austerities [howsoever] severe can I be seen in this form by anyone else but you in this mortal world. 48. Let there be no pain (or torment), no delusion [or total bewilderment] on your part on having seen this kind of terrible form of mine here. With fear departed, glad at heart, do you

see again that very form of mine [you have been knowing all the while], here. 49. "

Sanjaya said–Vāsudeva having thus said to Arjuna showed His own form (to him) again. The high-souled one having again become mild in form comforted him who was full of fear. 50.

(47–50) It has been indicated here as to how the cosmic form can be seen. This fact is of great importance. Readers should, therefore, think more about the matter. The aspirant can see the cosmic form of the Highest Lord (1) by *ātma-yoga* and (2) on the Highest Lord Himself being pleased with him. The process of visualisation or realisation of this form of the Lord is identical with the process of attaining all means whereby the Lord is pleased. Those who would be able to secure these means would be able to master the process and realise (or visualise) the cosmic form of the Highest Lord. '*Ātma-yoga*' here signifies 'knowing the unbroken, continued relation of Self and the endeavour to realise the same.' The Lord's being pleased [with the aspirant] is what can be achieved by dedicating oneself to the mission of the Lord. Arjuna had secured this means. He had dedicated himself to the three-fold mission of the Highest Lord viz., the protection of the good, the annihilation of the wicked and the establishment of the reign of Duty. Thus had Arjuna got himself related permanently to the Highest Lord. As he was carrying out his dealings after having become the Highest Lord's friend, the Highest Lord was pleased with him and showed him His cosmic form. Thus did the

devotee see that form, endless, first (of all), never seen before, full of lustre and whole and entire. If any devotee would thus dedicate himself to the Lord, he would in a like manner be able to see the cosmic form. But if anybody were to say ' by mere study of books, giving away of gifts, carrying out different actions and practising many kinds of severe austerities I shall be able to see the cosmic form of the Highest Lord, that would be improbable. Unless ' *ātmayoga* ' is practised and unless the Highest Lord is pleased with a person, the latter would not be able to see the cosmic form. This form is ' *viśva* ' i.e. complete, whole and entire. There is no incompleteness, no break associated with it. The unbroken, one-essenced, indivisible experience must be had all over the universe. That kind of experience *can* be had and it can be had *only by practising* ' *ātmayoga.* ' This very important fact is conveyed by the passage under consideration.

' This cosmic form was not seen by anyone except you so far (*tvadanyena na dṛṣṭapūrvam* 47) '—this statement occurring here it would not be proper to take literally. For, on this very battle-field of Kurukṣetra this form was seen as much by Sanjaya as by Arjuna and he has also described the same in so many words in verses 9 to 13. In verse 77 from chapter eighteenth of the Gitā Sanjaya says—

' *Tacca samsmṛtya samsmṛtya rūpam atyadbhutam Hareḥ*

Vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ ' i.e. ' Having remembered again and again that form of Hari (—the Highest Lord) there is great astonishment on my part and I am delighted again and again. ' Thus was San-

jaya being filled with astonishment again and again having remembered the wonderful form of the Lord. Obviously then Sanjaya had seen the cosmic form. There is no doubt about the matter. Similarly while describing the form Arjuna said—

'*rūpam mahat te...dṛṣṭvā lokāḥ pravyathitāstathaham*'

'I as well as the people got very much frightened having seen your huge (or mighty) form' (XVII, 23.) By these words also it is clearly shown that all *people* had seen the cosmic form of the Lord. There is little doubt about the fact that there is some exaggeration in these words of Arjuna (Gītā, XVII, 23). All the same while Arjuna is saying that *all* people were frightened, we can safely understand that *some* people *were* dismayed. There is no exaggeration in understanding things in this way. This much meaning must definitely be intended to be conveyed by the words of Arjuna. On having understood the meaning of the words of Arjuna in this way, free from exaggeration, *some* persons besides Arjuna and Sanjaya at least a few persons who were there on the four sides of Arjuna's chariot—*had seen* this cosmic form and they *had* been consternated. This is proved beyond the possibility of any doubt.

Thus it is proved that Arjuna, Sanjaya and a few warriors except these two were able to see the universe-form of the Lord. All the same the words used here amount to stating that *except Arjuna none else had seen this form till then:* Consequently, these words must be understood metaphorically and not literally.

Besides this it may be noted that the divine Śrī Kṛṣṇa

had shown the cosmic form to mother Yashoda. In the Vedic literature (at Yajurveda, Vājasaneya samhitā Chapter 16) there is the description of Rudra. In Ṛgveda X, 90 there is the description of the cosmic form of Nārāyaṇa, the seed of the world. In some Purāṇa works too there is the description of the cosmic form of the Highest Lord. That must have been clearly seen by some *siddhas* or persons who had attained spiritual perfection. It is only meet, therefore, not to understand literally the statement that Arjuna alone then saw the cosmic form and that none else ever saw it before. The words are better understood in their metaphorical sense.

The divine Lord then says, 'be not frightened or deluded by this terrible form you have seen; give up all fear, keep the mind serene and see this form of mine—the one with which you are well acquainted of old, again.' Having said so and shown His mild form to Arjuna the divine one gave him courage and stood once more before him in that mild form of His.

The description too must not be taken literally. In fact it may well be asked as to what is there in the cosmic form that would make one full of fear or frighten one out of his wits ? This entire universe is indivisible, one whole and entire something. When this sort of experience is had by a person why should he be filled with apprehension ? The form of the universe that we all see itself is the cosmic form. Only *we* see in it different objects of many kinds while one who sees with the *divine* eye sees only one unbroken entity. It does not seem to be probable

(8) Entering into the Lord after knowledge and vision.

अर्जुन उवाच —

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

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥ ५२ ॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥ ११ ॥

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that there is no fear in seeing many things apart from one another while there would be fear in seeing all those things culminate in one unbroken, continuous existence. These words too, therefore, are better taken metaphorically. This bit of description should be taken to be *poetical* in nature. That is all about the passage under consideration.

Having thus undersood the import of the verses we may proceed to consider what the divine Lord tells Arjuna in the course of their conversation—

Arjuna said—' O Janārdana ! having seen this mild human form of yours I have now recovered consciousness and come back to my [usual] nature. ' 51.

The divine Lord said—' This form of mine, extremely difficult to be seen, which you have seen [is such that]—even divinities are ever desirous of seeing it. 52. Not by the Vedas, not by austerities, not by [giving away] gifts nor by sacrifices [either] am I of this nature (i. e. in this form) possible to be seen in the manner in which you have seen me. 53. But by devotion directed to none else [except Me], however, am I of this nature possible to be known, seen in essence (*tattvena*) and to be entered into, O you that torment [your] enemies ! 54. He who is doing actions for Me, regarding Me as the highest, my devotee, free from attachment, avoid of enmity towards the totality of creatures [or beings],—that one reaches Me, O Pāṇḍava ' ! 55.

[*Seeing the cosmic form of the Lord is a very difficult task. To see that wonderful form even hosts of divinities are very eager. This cosmic form cannot be seen by means of sacrifices, gifts, austerities, study* [*of the* Vedas] *etc. Only by arising out of* **ananya-bhāva** (*or the idea ' I am not different ') i. e. by the service of the universe* [*or service of all*], *is this cosmic form seen. The aspiring devotee, therefore, who carries out actions for the Highest Lord, who regards the Lord as the Highest, who gives up attachment to enjoyment and loves all beings—he alone visualises* [*and realises*] *the Highest Lord with His cosmic form 51-55*].

(51-55) Arjuna saw the mild human form of the divine Lord and he was satisfied. His fear was removed and he mustered courage. He, therefore, stood up fearlessly again as before. Seeing this, the divine Lord said ' even hosts of divinities are eager to see this form of mine; they, however, cannot see that form; for it is, extremely difficult to see it.' The difficulty referred to here is the difficulty of the angle of vision. It is a particular kind of angle of vision that enables a person to see the Lord. Now this angle of vision with which the cosmic form of the Highest Lord can be seen cannot be secured by merely studying books, performing sacrifices, giving away gifts, practising austerities, being a preceptor, having the reins of the administration of a kingdom in one's hands, securing wealth or being a great artisan (or artist as the case may be). It can be secured by means of the instruction of a teacher and by that alone.

ANANYA-BHAKTI

(Devotion arising out of the idea of non-difference between the divinity and the devotee).

Only by ananyabhakti or devotion where no difference between the divinity and devotee is made can the cosmic form of the Highest Lord be seen. Now what is this ' *ananyabhakti* ' ? *Without* considering oneself as ' *anya* ' or different from the Lord whatever service is rendered to Him—that is '*ananyabhakti.*' This is the only means of directly perceiving the Lord with the cosmic form. All other means such as sacrifices, gifts etc are far

too inferior. They may help indirectly or remotely but only by this means of *ananyabhakti* can a visualisation or realisation of the Highest Lord be possible. Service which is to be rendered to the Lord with the cosmic form with the idea that there is no difference between the devotee and the divinity itself is otherwise called as '*viśvasevā*' (service to the universe, service of *all*). Means such as sacrifices, gifts, austerities etc are seen to be indirectly useful or helpful in creating in the hearts of men a desire of the service of all, (or that of the universe), while direct perception can be had only by serving all or serving the universe without making any distinction [between the Lord and oneself].

ENTRANCE [INTO THE LORD] PRECEDED BY
i. e. FOLLOWING KNOWLEDGE AND VISION.

One must secure knowledge of the Highest Lord, one must perceive the Highest Lord and then enter into Him (*jñātum draṣṭum praveṣṭum*). Securing knowledge of the Lord is intellectual perception, seeing Him is ocular perception and entering into Him is the complete experience of non-difference [between the Lord and oneself]. All the three perceptions of the Highest Lord a man can have. There is no doubt in regard to this matter. Hence must a man develop in himself the idea of non-difference (*ananyabhāva*) between the Lord and himself i. e. he must realise that 'there are no different objects or entities here,—but there is only one unbroken and continuous entity.' One must have this idea definitely fixed up in one's mind.

Only then is the last achievement—i. e. the highest spiritual achievement possible.

After securing knowledge and directly perceiving the Lord, realising one's own entrance into Him is the ultimate goal of the Vedic religion (or Vedic Duty) and the same has thus been described in the ' Song Celestial ' [or the Bhagavadgītā]. The means of securing this highest perfection are thus being described by the Lord: They are five in number.

1 MAT-KARMA-KṚT (Doing action which is mine—carrying out my mission)

This is the first means. By resorting to this a man can secure the highest spiritual perception. This itself is the ' Path of Action ' or the ' Karmayoga (Discipline of Disinterested Action). ' Men are always busy carrying out their own actions. They should discontinue thus doing their own actions. Instead they should carry out the action of the Lord or they should carry out actions *for* the Lord. They should go in for this action or the other for satisfying the Highest Lord. The actions of the Lord have been decided in the Bhagavadgītā—(1) protection of the virtuous or good (2) destruction or annihilation of the wicked and (3) the establishment of Duty. These are the three actions of the Highest Lord. All other actions that are necessary for carrying out these three are all actions of the Lord Himself. Annihilation of the wicked is the mission of the Lord. To annihilate the wicked it is necessary to have a weapon. Now fashioning such a

weapon too is an action serving that purpse of the Lord. Thus giving all kinds of assistance necessary for the destruction of the wicked too is just the Lord's own action (or action *for* just the Lord Himself). Similarly all actions which are helpful for the carrying out of the threefold mission of the Lord set forth above are all the Lord's own actions. It is the duty of men to carry the same out in the best possible manner (*yogasthaḥ karma kuru*). Men should carry out these actions and thus bring about their own elevation.

Protecting the good, destroying the wicked and establishing duty are the three actions of the Lord. By carrying out these three acts and by carrying them out with the thought that they are the Lord's own actions and by carrying out all other actions that are helpful in achieving these for the satisfaction of the Lord does a person secure the highest thing worth securing. All the best actions possible in human life are contained in the three actions mentioned at an earlier stage. It is likely that these actions would cover a vast field. Men should, therefore, devote his very life for the carrying out of the Lord's mission and whatever action he goes in for he should dedicate to the Highest Lord. Readers should here recall the rules stated in the earlier part of this work i. e. rules pertaining to the path of disinterested action and they should decide the process of carrying out actions and having carried the same out accordingly they should accomplish all that is worth accomplishing.

2 Mat-paramaḥ

(With Me as the Highest)

He who regards the Lord Himself as the highest, he for whom there is naught else here but the Lord, he for whom there is only one goal or end to be achieved viz· the Lord, he who concentrates all his attention on the Highest Lord, he to whose mind no other thought except that of the Lord is present, he who has dedicated his entire life to the Highest Lord—he, a devotee of this description —carries out actions for the Lord and thus attains everything worth attaining.

3 Mad-bhaktaḥ

(Devoted to Me)

One who is devoted to the Lord secures all that is worth securing. One who serves the Lord regarding Him as the highest—or being intent on serving Him—is called a devotee (*bhakta*). ' Bhaj-sevāyām ' the root ' *bhaj*', means ' to serve ' and from this root is formed the word ' *bhakta.* ' Serving here signifies doing whatever deserves to be done for the one who is being served. Carrying out the work of the master so as to please his mind, to undertake and complete the work for the master even without his telling to do so or finally irrespective of whether someone is or is not one's master to carry out his work properly without expecting anything in return by way of remuneration—this is *bhakti* or *sevā*. One who is devoted *with a purpose* wishes to secure the fruit of devotion for himself. A devotee who is free from desire, however, a devotee

that is to say who has volunteered himself to serve does not say ' I must get the fruit of what I do ' and on this very account those who carry out work in this manner altogether free from desire for fruit are all the more dear to the master. Devotees of this kind attain everything worth attaining.

4 Saṅga-varjitaḥ

This means not entertaining any attachment. 'Saṅga' signifies attachment to enjoyment, desire of enjoying the fruits of one's actions. It takes this form ' I must get the fruit of my action for enjoyment.' A follower of Karma-yoga (path of disinterested action) who carries out actions without having this kind of desire for fruit is in a position to secure the highest that is worth securing.

5 *Sarva-bhūteṣu nirvairaḥ*

(Having no enmity towards any of the beings).

He who gives up enmity towards all beings, he who bears no enmity to any being, he who hates none on any account, he in whose mind there is no hatred, ill-feeling or animosity, becomes one that secures all worth securing.

Here there is the term ' sarvabhūta. ' The term ' *bhūta* ' signifies a living being. It also means ' whatever has come into being or existence. ' One must not hate any living being. One must not hate any object either. The feeling of hatred must be banished altogether from one's mind.

Banishing the feeling of hatred from the mind too is a negative characteristic. This is what the readers should

well grasp here. The positive aspect of this very characteristic is having unending, unbroken, continuous affection for all. Merely by the absence of hatred one would not be able to achieve what one deserves to be achieved. It is necessary that there must be the *presence of affection.* Only one who has affection for all beings [and things] secures the highest perfection, the last and best achievement. Absence of hatred is something similar to emptying a jar or a pitcher of its contents. But merely emptying a jar or pitcher of its contents is not helpful. The jar or pitcher *must be filled* with milk, sugar, ghee, honey etc.

A spiritual aspirant who (1) carries out the Lord's mission, (2) regards the divine Lord as the highest, (3) is ever devoted to i. e. ceaselessly serves the Lord, (4) gives up attachment to enjoyment and (5) is free from hatred with respect to all beings and things—nay, is ever full of affection for them.

'THAT ONE REACHES ME.'

'*Sa mām eti*' (Gītā XI, 55).

Reaching the highest Lord is the same thing as attaining perfection. Readers should remember that these five are in brief the means of securing spiritual perfection. The teaching imparted in the Gītā so far is summed up briefly in these five phrases (explained above). Readers should remember the five phrases *mat karmakṛt, mat paramaḥ, madbhaktaḥ, saṅga varjitaḥ* and *sarvabhūteṣu nirvairaḥ* and endeavour to put what they convey into practice. It is only by carrying out what is contained in these five

phrases that a spiritual aspirant would be able to secure real and enduring elevation.

Thus it is that the cosmic form of the Highest Lord has very skilfully been shown in this chapter. The means to see that form of the Lord directly too has been stated. Thus in this chapter has been told all that is necessary for human elevation. Those who would carry that out would cross [the ocean of mundane existence], those who would not would get themselves drowned. The chapter deals with the means of securing the *viśva-rūpa-darśana* as well as the nature of *viśva-rūpa-darśana*. The chapter must, therefore, be considered to be the highest or topmost part of the Temple that is Bhagavadgītā. It is hoped that readers would reach this highest pinnacle of the shrine and by seeing the beautiful vista of the cosmic form from there have themselves blessed.

THUS ENDS

in the glorious mystic Teaching, sung by the Divine Lord,
in the science of the Eternal and scripture of Yoga,
imparted in the dialogue between
Lord Shri Krishna & Arjuna,
CHAPTER ELEVENTH, ENTITLED
Viśva-rupa-darśana-Yoga.

Some Reflection on the Contents

OF THE ELEVENTH CHAPTER OF THE BHAGAWADGITA

In the eleventh chapter of the Śrīmad Bhagavadgītā has been indicated the cosmic form of the Highest Lord. In the tenth chapter have been set forth the special manifestations of the Lord. Among those that use weapons Rāmacandra and among Pāṇḍavas Arjuna (Dananjaya) are special manifestations of the Highest Lord as has been stated in chapter X. A doubt aroset here : if Rāmacandra is the special manifestation of the Lord among all those that wield weapons, what are other weapon-wielders manifestations of ? If Arjuna alone from among the Pāṇḍavas is the special manifestation of the Lord, whose manifestations are the remaining sons of Pāṇḍu. In order that this doubt may be removed it has been brought out in the eleventh chapter that the entire cosmos itself is the form of the Lord. From these statements it becomes clear that like Rāmacandra who was a special manifestation of the Lord other warriors too were manifestations of the Divine One. Like Arjuna a special manifestation of the Lord, other Pāṇḍavas too were His own manifestations. As the same Self is there shining in all forms there is in fact no difference as such. The same Self stands before us having manifested itself in diverse forms. These many forms are *not* different. There is the Lord who is the collection of all the forms, Lord who is one and undivided and He must be seen in this way to be one, whole

and entire, one-essenced every where.

What the divine Lord was desirous of conveying right from the second chapter of the Gītā,—precisely that the Lord has conveyed in full in this the eleventh chapter of the Gītā. The knowledge of the universe-form (or cosmic form)—this itself is the main knowledge contained in the Vedic religion (or 'Vedic Duty'). The Vedic Religion (or Vedic Duty) keeps on shining on the basis of this very knowledge. If this idea of the *viśvarūpa* is removed from the Vedic Religion, the latter would be without any support. Readers are, therefore, requested to consider this knowledge of the cosmic form in the Vedic Religion very attentively as it is so very important in this conception of religion (or duty). Now to see in brief how this idea of the universe-form has been brought out in the Gītā from a very early stage—

1 *Sarva-gataḥ* (ātmā) i. e. the self all-pervading Gītā II, 24.

2 *Sarva-gatam Brahma*—Brahma all pervading, *ibid* III, 25.

3 *Brahmārpaṇam Brahma haviḥ Brahmāgnau Brahmaṇā hutam*—Brahman the offering, Brahman the oblation offered into Brahman-fire by Brahman —*ibid* IV, 24.

4 *Aham kratuḥ aham yajñaḥ svadhāham aham auṣadham.*

Mantroham ahameva ājyam aham agniḥ aham hutam—I am the kratu, I the sacrifice, I am Sva-

dhā, I the medicine (i.e. medicinal herb), I am the *mantra*, I myself am ghee, I am fire, I the offering—*ibid* IX, 16.

5 *Vidyāvinayasampanne Brāhmaṇe gavi hastini Suni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ*—With respect to a Brāhmana rich in possession of learning and humility, with respect to a cow, an elephant, a dog and one cooking dog's flesh, the knowing ones (learned) are having an attitude of equanimity. —*ibid*, V, 18.

6 *Sarvatra samadarśanaḥ*—Having an attitude of equanimity everywhere—*ibid* VI, 29.

7 *Samoham sarvabhūteṣu*—I [am] evenly [there] in all beings—IX, 29.

8 *Vāsudevaḥ sarvam*—Vāsudeva is all—*ibid* VII, 19.

9 *Viṣṭabhya aham idam kṛtsnam ekamsena sthito jagat*—Having supported the entire world by one part of Mine am I standing—*ibid* X, 42.

10 *Anantarupa, viśvarūpa*–One possessed of infinite forms, one having the universe or cosmos as his form—*ibid* XI, 15.

11 *Sarvam, sarvaḥ* ' All [this], all ' —*ibid* XI, 40.

(1) At the beginning in chapter second it has been told that the Self is all-pervading (going everywhere). From this very statement that Self is all-pervading, going everywhere it is proved that this universe is the form of the Self. (2) That same thing is again brought out in chapter third by the terms *sarvagata, sarvavvāpaka, viśvavvāpaka*

Brahma. The purport of both the statements [in chapter two and three] is identical. (3-4) Later in chapters fourth and ninth it has been told that the act of offering, oblation, fire, throwing into fire, *kratu*, sacrifice (*yajña*), *svadhā*, *auṣadhi* i.e. sacrificial sticks or sticks to be thrown into fire, *mantras*, ghee—all these are just the Self. This proves that all these are but forms of one and the same principle. This itself is the universe form or all-form of the Self. (5) Further, in chapter V it has been stated that in a Brāhmaṇa, a Cāṇḍala, a cow, an elephant and a dog Brahman has to be seen as being present alike. Brahman's being there in all from ' a Brāhmaṇa ' to 'a dog' in this list alike or equally implies that a Brāhmaṇa etc are but the diverse forms of Brahman that is present in all these places to the same extent. (6) In the sixth chapter there is the instruction given in clear terms regarding the perception of ' *sama* ' everywhere i. e. regarding the perception of Brahman everywhere. Perception of Brahman everywhere signifies the perception that Brahman alone is everywhere, that there is naught anything else anywhere. (7) In all beings there is equally the presence of the divine Lord. (8) Having told all this, in the seventh chapter it is stated that ' all are forms of Vāsudeva alone. ' (9) In the tenth chapter it has been stated that the Lord has pervaded the entire universe by just a part of His own and that all that is seen around is only His manifestation or manifestations. (10) On having conveyed this, here in the eleventh chapter it is stated that everything is the Lord's form, that the Lord is all-

formed (i. e. having the cosmic form or having the universe as His form). He is everything from the first to the last thing or being on the list. There is naught apart from Him. Whatever is is but the Lord Himself.

Readers should here understand as to how the idea of the universe-form of the Highest Lord is by stages conveyed in the Gītā teaching. With the purpose of indicating just this cosmic form of the Lord has the instruction in every chapter been given. The whole philosophy of the Gītā is focussed on this. So great indeed is the importance of this '*viśva-rūpa*' (universe-form, cosmic form of the Lord) in the determination of duty (*dharma-niscaya.*)

We now have to see whether this idea of the Lord with the cosmic form is contained in the Vedic *mantras* or whether this is only what the Bhagavadgītā has set forth. This is the question that we intend to decide here. In our opinion the cosmic form of the Lord is conveyed by the Vedic *mantras* too. Let us first examine the *mantras* of the Ṛgveda.

ĪŚVARA WITH THE COSMIC FORM IN THE ṚGVEDA.

'*Sahasraśīrṣā Puruṣah Sahasrākṣaḥ sahasrapāt*
Sa bhūmim viśvato vṛtvātyatiṣṭhat daśāṅgulam 1
Puruṣa eva idam sarvam yad bhūtam yacca bhavyam 2
Yat Puruṣam vyadadhuḥ katidhā vyakalpayan
Mukham kim asya kau bāhū kā ūrū pādā uchyete 11
Brāhmaṇosya mukham āsīt bāhū rājanyaḥ kṛtaḥ

Urū tad asya yad vaiśyaḥ padbhyām śūdro ajāyata 12
Candramā manaso jātaḥ cakṣoḥ sūryo ajāyata
Mukhād Indrasca Agnisca prāṇād Vāyuḥ ajāyata 13
Nābhyā āsīt antarikṣam śirṣṇo dyauḥ samavartata
Padbhyām bhumiḥ diśaḥ śrotrāt tathā lokān akalpayan 14. Ṛgveda X, 90.

The Atharvaveda reading for 'Sahasraśirṣā Puruṣaḥ' (in verse 1 from Ṛgveda X, 90 above) is 'Sahasrabāhuḥ Puruṣaḥ.'

The purpose of this Puruṣasūkta (Man-Hymn, Person-Hymn) is just indicating the cosmic form of Nārāyaṇa Puruṣa the seed of the world i. e. of the Highest Lord. 'This thousand-headed, thousand-armed, thousand-eyed, thousand-footed Nārāyaṇa Puruṣa is the Highest Self, the Highest Lord. He is spread on all the four sides of the earth and the form of all the three times, past, present and future that is seen is only His form.' This is what is conveyed by the first two *mantras*. (*Mantras 1 & 2.*)

In the *mantras* (1 & 2) mentioned above it has been stated that the Master has thousands, lakhs, nay crores of limbs, as the thousands and lakhs of heads, arms, hands, bellies, feet of thousands of beings are but the Lord's limbs. With a view to ensuring that none would have any the least doubt about this, amplification and elucidation of the same are what follow in a subsequent mantra (the 11th)—

'How is the Person that has been described conceiv-

ed ? What is His face ? What are His arms ? What are His thighs and what [are His] feet ? '

Only a glance at these questions would help one know the answers that would be had. Who is there in the place of the face of this Nārāyaṇa Puruṣa from among the infinite living beings that have become His limbs ? Who is there in the place of His arms ? And who is there in the places of other limbs of His ? The Vedic *mantra* itself answers—

' Brahmaṇa is the face (or mouth of) this one; the Kṣatriya is His arms, the Vaiśya His thighs and the Śūdra His feet. ' Evidently then there is here in the human society the cosmic form of the Highest Lord. Those who are possessed of knowledge here on the surface of the earth are the thousands of faces of the universe-formed Nārāyaṇa. Those heroic and courageous persons who devote themselves to the work of the protection of the people i. e. lakhs of Kṣatriyas are His arms. Those who by their agricultural activities produce food for the maintenance of the society and those who distribute the same by menas of trade—lakhs of these Vaiśyas are best considered to be there in places of the belly and the thighs of the Lord and those who only serve others i. e. cannot do work higher than that of the nature of service,—those śūdras in their thousands are the feet of that Highest Lord. These four parts of the human society are the four limbs of the Cosmic Person or the Person All Pervading. This itself is the cosmic form of the Lord in the human society.

Now in the cosmic form of the Lord, there are cows, horses and other beasts, birds, trees etc too that are included. Similarly the sun, the moon, etc or planets and constellations of stars also are there in the universe-form of the Lord. The mention of these different parts of the cosmic form is thus seen to have been made in the Hymn referred to above—

'Mind is the moon, eyes are there in the form of the sun, face Indra and Agni, Prāṇa is Vāyu, the navel is the midregion, the head is the *dyuloka* or the shining (heavenly) world, feet of the Lord are there in the form of the earth, the ears are there in the form of the quarters (Mantra 14).

Thus this is the universe-form of the Lord in the *outer* world. In the case of all these—beasts, birds, trees, lordly trees, planets, constellations there are four 'varṇas' or classes that are conceived. If those classes are recognised, the presence of the manifestation of the Lord everywhere is known. This very description occurs, with a few variations, in the Muṇḍakopaniṣad—

"*Agniḥ mūrdhā. cakṣuṣī Candrasūryau diśaḥ Srotre Vāk vivṛtāsca Vedāḥ. Vāyuḥ prāṇaḥ Hṛdayam viśvam asya padbhyām Pṛthivī hi eṣa sarvabhūtāntarātmā*"
Muṇḍakopaniṣad II, 1, 4.

Fire is the head, the sun and the moon are the eyes, the quarters are the ears, Vedas are the speech, Vāyu is the breath, Viśva is the heart, the earth is the feet [-part]—thus is the inner self of all beings there

before us.' This is the *viśva-rūpa* of the Lord as it appears in the Upaniṣads. Readers should compare this description with that in the Bhagavadgītā. This same occurs in the Śrīmad Bhāgavata as follows—

Indrādayo bāhavaḥ āhūḥ ūktā karṇau diśaḥ śrotram amuṣya śabdaḥ. Nāsatyadasrau paramasya nāse ghrāṇosya gandhaḥ mukham Agniḥ iddhaḥ 29. Dyauḥ akṣiṇi cakṣuḥ abhūt Pataṅgaḥ pakṣmāṅi Viṣṇoḥ ahanī ubhe ca. Tadbhū vijṛmbhaḥ parameṣṭhi dhiṣṇyam āposya talu rasaḥ eva jihvā 30. Śrīmad Bhāgavata II, 1.

"The arms of the Highest Lord are the divinities such as Indra etc. Quarters are His ears, the sense of hearing the sound, the two Aśvins the nose, the sense of smell the smell, enkindled fire the face, the shining (heavenly) world the eyes, the sense of sight the sun, eyelashes the day and night, the element of water is his palate and the sense of taste His tongue, constellations are the knitting of His eye-brows. Thus this Lord is Viṣṇu i. e. all-pervading."

This is the universe-form itself of the Highest Lord described in the Śrīmad Bhāgavata on the basis of the *mantras* in the Veda. Readers should not regard this as a description given by the Bhāgavata. For, what is there in the mantras of the Ṛgveda is only paraphrased in the Bhāgavata. Thus is this form of Nārāyaṇa with the cosmic form indicated in the hymn contained in the Ṛgveda (X, 90.). In a like manner at other places in the Ṛgveda also the

cosmic form of the Lord is indicated. To turn to such *mantras.*

> *' Viśvatas-cakṣuḥ uta viśvatomukho viśvatobāhuḥ uta viśvataspāt. Sambāhubhyām dhamati sam patatraiḥ dyāvā bhūmī janayan deva ekaḥ.* Ṛgveda X, 81, 3

" The Highest Lord has eyes on all sides, faces everywhere, arms on all sides, feet on all sides. He impels all by means of His [infinite] arms and [infinite] feet. He is the one Lord that creates both earth and heaven. " It is stated here that the eyes, faces, arms and feet of this Lord are there on all sides. Where are, it may well be asked, these limbs ? The answer is that the eyes, noses, ears, faces, hands, feet and bellies of the living beings such as men etc themselves are the infinite limbs of this Highest Lord with the universe as His form. If Readers were to imagine that there is one ' Inner Self of All Beings ' viz the Lord, they would definitely be able to grasp the idea of the universe-formed Lord—the Lord with the cosmos for His body—possessed of an infinite number of faces, bellies, arms and feet. As the ' Inner Self of all Beings ' is that sole Lord, the totality of limbs of all beings–all objects and living creatures—are but His limbs. The important point to remember in this context is that these infinite limbs of the aggregate of objects and creatures are not to be considered as being separate or different from each other. They are to be regarded as one-essenced and therefore one. Till a person is in a position throughly to realise this, the idea of ' oneness ' of all these would remain a

mere idea. It would appear till then to be little better than our imagination's play. But once the idea of the Self with the universe as His form is well fixed up in his mind, the aspirant would be able to realise for himself the state of being one-essenced of that Self (of all) and he would further realise himself to be non-different from the Self. To bring this exposition to a close and to proceed to a few other mantras dealing with the description of the cosmic form—

'*Iha Tvaṣṭāram agriyam viśvarūpam upa hvaye*'
Ṛgveda I, 13, 10.

'*Abhīvṛtam kṛśanairviśvarūpam*
Hiraṇyaśamyam yajato bṛhantam' Ṛgveda I, 35, 4.

" We invoke here the Lord with the universe as His form [–the Lord–] who is the best architect (Tvaṣṭā) " " He is surrounded by many forms (*kṛśanaiḥ abhīvṛtam*), possessed of the universe as His form, as bright as gold, great and worthy of a sacrifice." Thus there occurs the description of the birthless Lord in unequivocal terms in the first Maṇḍala of the Ṛgveda. To turn to another relevant passage—

'*Sanema ye te ūtibhiḥ tarantaḥ viśvāḥ spṛdhaḥ āryeṇa dasyūn. Asmabhyam tat Tvāṣṭram viśvarūpam arandhayaḥ sākhyasya tritāya.* Ṛgveda, II, 11, 19.

" Those who through your protections cross (go beyond) all enemies and who defeat the wicked through Aryas— show that cosmic form of the Maker of the World (*Tvāṣṭram viśvarūpam*) for us to be able to make friend-

ship (*sakhyāya*) with them. "

Similarly there is the following passage—
Arhan bibharṣi sāyakāni dhanvārhan niṣkam yajatam viśvarūpam. Arhan idam dayase viśvam abhvam na vā ojīyo Rudra tvadasti.

' O divinity ' you hold a bow and arrows for the destruction of the enemies. This is your lustrous, worship-worthy all-form (*viśvarūpam*). You maintain this universe and therefore there is none stronger than you. '

Ṛgveda II, 33, 10.

After this description in the second Maṇḍala, there is the following in the third—

' *Ātiṣthantam pari viśve abhūṣan śriyo vasānascarati svarociḥ. Mahat tat vṛṣno asurasya nāmā viśvarūpo amṛtāni tasthau.* ' Ṛgveda III,38, 4.

All beautify that Steady one, the Self-lustrous one (*svarociḥ*) is moving about (*carati*) having diverse kinds of attraction (*śriyaḥ vasānaḥ*). Great is the glory (*mahat nāma*) of the mighty (*vṛṣṇaḥ*) life-protecting (*asura*) divinity. The universe-formed Lord holds infinite nectars (*Viśvarūpaḥ amṛtāni tasthau.*) "

In the passage cited above the universe-formed Highest Lord is characterised as ' *Viśvarūpa.* ' He is also described as ' *asura.* ' The word ' ' *asura* ' here signifies "*asura* " i. e. the protector of life, giver of life. The description given in this *mantra* is clearer than that contained in other *mantras.* And the term ' *viśvarūpa* ' used here is in-

dicating the very idea contained in the description of *viśvarūpa* in the Gītā. Similarly—

'Devaḥ Tvaṣṭā Savitā Viśvarūpaḥ
Puposa prajāḥ purudhā jajāna
Imā ca visvā bhuvanāni asya
Mahat devānām asuratvam ekam.'

'The Lord who is the creator of the world (*Tvaṣṭā devaḥ*) created many kinds of living beings in many ways (*purudhāḥ prajāḥ jajāna*) and that same Lord who creates all, having a cosmic form supports all (*Savitā viśvarūpaḥ puposa*). All these worlds are His and this is a wonderful achievement of this divinity—viz., giving life [to all].' Rgveda, III, 55, 19.

Here the phrase '*Savitā Viśvarūpaḥ*' brings out the Lord with the universe as His form who is the creator of all (Vide—*Savitā vai sarvasya prasavitā.* Śatapatha Brāhmaṇa). In like manner there is the passage—

'Tripājasyo vṛṣabho viśvarūpaḥ uta tryudhā purudha prajāvān. Tryanīkaḥ patyate mānināvāntsu retodhā vṛṣabhaḥ śasvatīnām'

i. e. 'Possessed of three kinds of strength (*tri-pījasyaḥ*), having three nourishing powers (*tryudhā*), possessed of three strengths (*tryanikaḥ*), the mighty universe-formed divinity (*Vṛṣabhaḥ viśvarūpaḥ*) is possessed of many kinds of progeny having strength and manliness.' Rgveda III, 56, 3.

Here too the divinity possessed of three strength is

said to be '*viśva-rūpa.*' It is not necessary to go into a detailed account of the nine-fold strength of the Lord here. Again—

'*Vṛṣabham carṣaṇīnām viśvarūpam adābhyam Bṛhaspatim vareṇyam*

i. e. 'Strong among living beings (*carṣaṇīnām vṛṣabham*), not to be curbed (*a-dābhyam*), the highest Lord of knowledge (*vareṇyam Bṛhaspatim*), the one possessed of the universe as His form do we worship.' Ṛgveda III, 62, 6.

Here too it is the worship itself of the Lord with the cosmic form that is brought out. These are, therefore, the relevant *mantras* upto the third maṇḍala of the Ṛgveda. There are then no *mantras* having a bearing on the matter under consideration upto the ninth *maṇḍala*. To turn next to the *mantras* in the tenth *maṇḍala*—

'*Garbhe nu nau janitā dampatī kar-*
devaḥ. Tvaṣṭā Savitā viśvarūpaḥ.

'That Lord who is the Creator of all, maker of all, has made us 'couples' (dampati) in just the embryo.'
Ṛgveda X, 10, 5.

The creator of the world who has a marvellous power of 'making' things is described in this passage by the term '*viśva-rūpa.*'

These *mantras*—quite a number of them—cited so far bring out the idea either directly or indirectly that the Lord is possessed of the universe or cosmos as His form. 'Viśvarūpa' itself signifies 'one who has the universe or cosmos as His form.' This also can convey that the Lord

is all-formed (*viśva = sarva* = all). Whatever form is seen or perceived is just the Lord's form. The purport that is brought out by the eleventh chapter of the Bhagavadgītā devoted to the description of the cosmic form, that same is what the Vedic *mantras* quoted above bring out. We do not mean to say that it is of identically the same nature in all verses. For, there are some *mantras* where the word ' *viśvarūpa* ' conveys ' one having *diverse* forms ' (rather than ' one having *all* forms'). Even if such *mantras* are left out, the purport of the rest is undoubtedly the same as that of the description of the cosmic form in the eleventh chapter of the Gītā.

This very ' viśva-rūpatva ' (having the universe as His form) of the Highest Lord is described elsewhere in the Ṛgveda. That method of description being particularly ' *Vedic* ' a few *mantras* illustrative of the same are being cited below—

> ' *Indram Mitram Varuṇam Agnim āhuḥ atho divyaḥ su Surpaṇo Garutmān. Ekam sad viprāḥ bahudhā vadanti Agnim Yamam Mātārisvānam āhuḥ.*

i. e. " Indra, Mitra, Varuṇa, Agni, the divine (or lustrous) Suparṇa, Garutmān, Yama, Mātariśvā—all these are [but] names and forms of one existing entity [or Reality]. " Ṛgveda I, 164, 46.

Men who know praise one and the same Lord by [using] these many names [of His]. All are certainly aware that Indra is lightning, Varuṇa the divinity of water, Mātariśvā wind and Agni fire. Are all these identical ?

No, they are not identical. They are diverse forms of an identical entity—existing entity. That principle which is 'existence' so far as its nature is concerned has manifested itself in so many different forms. Hence do knowing persons use so many names of that existential entity. Looked at from this point of view this appearance in many forms such as that of Indra etc of the one existing entity is just '*viśvarūpa.*' This is proved automatically. For, by these names many others of the same kind too are implied. For instance,

Tadeva Agnih taa Ādityah tad Vāyuḥ *tad u Candramāh.*
Tad eva Śukram tad Brahma tā āpah sa Prajāpatih "

"That same existing thing (or entity) has become Agni, Āditya, Vāyu, Candra, Śukra, Brahma, Āpaḥ i. e. Water and Prajāpati. All know this definitely that the sun (*Āditya*) and water (*Āpaḥ*) are not one and the same thing. It has been stated quite clearly in this passage, however, that one existing entity has assumed or put on these different forms. This clearly means that the diverse forms of which this universe consists are the forms in which one existing Self has manifested itself. Now the divinities enumerated in the two *mantras* quoted above are not all the divinities in the form of whom that Lord has manifested Himself. In both these *mantras* only some (a few) names have been enumerated by way of mere indicatoin. They are a pointer to many others not contained in the *mantras* quoted above. Readers would be able to understand many other objects and beings in the form of whom the Lord gets Himself manifested. Having

considered this issue in the manner indicated it is proved that in these *mantras* it is the universe-form itself of the Highest Lord that is shown or indicated. To turn to some more *mantras* of this nature—

'*Tvam Agne dyubhiḥ tvam āśuśukṣaṇiḥ tvam adbhyaḥ tvam aśmaḥ pari.*

Tvam vanebhyaḥ tvam oṣadhībhyaḥ tvam nṛṇām nṛpate jāyase s'uciḥ.'

which tells us that Fire (-God) is the king of men and that holy (śuciḥ) divinity is getting itself manifested in lustre, water, stone, forest and lordly trees. This evidently means that that Lord gets Himself manifested in the form of lustre, water, stone, forest and trees. Agni puts on so many forms and has himself thus manifested. Agni is there in the form of water, in that of oṣadhis (medicinal herbs), in that of the sun and in that of the king [among men] Similarly—

'*Tavāgne hotram tava potram rtviyam tava neṣtram tvam Agnīdhṛtāyavaḥ.*

Tava praśastram tvam adhvarīyasi Bramā cāsi gṛhapatisca no dame Ṛgveda II, 1, 2.

This means that ' Agni is in our house (*naḥ dame*) the Lord of the House (*gṛhapatiḥ*) i. e. the sacrificer and he is the *hotā, potā, ṛtvij, neṣṭā, agnīdhra, praśāstā, adhvaryu,* brahmā i. e. one who acts in the capacity of these sacrificial priests. This clearly means that the sacrificer as well as the sacrificial priests are the forms of Agni alone. Now read verses from the Bhagavadgītā having a

bearing on the same matter—

> ' *Brahmārpaṇam Brahma havir Brahmāgnau Brahmaṇā hutam* Bhagavadgītā IV, 24.
>
> ' *Aham kraturaham yajñaḥ svadhāham aham auṣadham Mantroham ahameva ājyam aham Agniḥ aham hutam* *ibid*, IX, 16.

' Brahman itself is the act of offering, oblation fire and what is thrown into fire. ' Similarly, ' *ātmā* i. e. the Self itself is *kratu*, *yajña*, *svadhā*, medicinal herb, *mantra*, ghee and what is thrown into fire.' This same idea is there in the two mantras quoted above, though expressed in slightly different words: ' Agni himself is the king, water, lustre, stone, forest, medicinal herb, adhvaryu priest etc and of the form of yajña. He himself is the sacrificer also. See how close to each other are the ideas conveyed by both Veda and the Gītā. See further—

> ' *Tvam Agna Indro Vṛṣabhaḥ...tvam* Viṣṇuḥ...*tvam Brahmā....tvam* Vidhartaḥ...3. *Tvam Agne rājā Varuṇaḥ...tvam Mitraḥ, tvam Aryamā tvam Aṁśaḥ 4. Tvam Agne Tvaṣṭā...5. Tvam Agne Rudro Asuro... tvam Pūṣā* 6. *Tvam* Agne *draviṇodā...tvam devaḥ* Savitā *tvam Bhagaḥ...tvam Pāyuḥ* 7. *Tvam* Agne Viśpatim... *tvām rājānam...8. Tvām Agne pitaram...tvam putraḥ... tvama Sakhā* 9. Tvam *Agne Ṛbhuḥ...10. Tvam Agne Aditiḥ...tvam Bhāratī...tvam Iḷā...tvam* Vṛtrahā... *Sarasvatī 11. Tvam Agne...vayaḥ...tvam vājaḥ...tvam rayiḥ. 12.*

Agni i. e. *Fire (-God)* is *Indra*, Viṣṇu, *Brahmā*, *Vidhātā*, *Varuṇa*, *Mitra*, *Aryamā*, *Aṁśa*, *Tvaṣṭā*, *Rudra Pūṣā*,

Draviṇodā, *Savitā*, *Bhaga*, *Vāyu*, the king who protects his subjects (Viśpati), Father, Son, Friend or Companion, Creator (Ṛbhu), Aditi, Vāṇī or speech (Bhāratī), Bhūmi (*Iḷā*, Earth), the killer of Vṛtra, Sarasvatī, food (*vayaḥ*), strength (*vājaḥ*) and wealth (*rayiḥ*). One and the same divinity is manifested in so many forms and these *many* forms are therefore forms of *one* divinity. This is the ' *viśva-rūpa* ' of one and the same divinity. Just as Agni is described here, elsewhere Indra is described to have become manifest in every form. To turn to the text of that *mantra* in which this has been stated—

Rūpam rūpam pratirūpo babhūva tad asya rūpam praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate Yuktā hi asya harayaḥ śatā daśa. Ṛgveda VI,47, 18.

" God Indra became manifest (*pratirūpaḥ babhūva*) in every form (*rūpam rūpam*). This form of this [Indra-God] is for being described (*praticakṣaṇāya*) by everyone. Indra assumes many forms (pururūpaḥ īyate) by his many skills (*māyābhiḥ*). For, his thousand (*satā daśa*) rays (*harayaḥ*) are with him " [these latter make him manifest in many forms].

This mantra is quite clear. God Indra assumes every form with his natural skill. He becomes multi-formed, infinite-formed, universe-formed (*bahurūpa*, *anantarūpa*, *viśvarūpa*). By seeing these forms of his, his qualities become known and by describing the forms he himself becomes described. The word ' *pururūpa* ' used in the passage quoted above is used in the sense of ' *viśvarūpa*. '

This very '*pururūpa*' occurs in this very sense of *visvarūpa* several times. To consider some of the *mantras* in which the word occurs—

'*Sthirebhih aṅgaiḥ Pururūpa ugro babhruḥ śukrebhih pipise hiraṇyaiḥ. Isānāt asya bhuvanasya ¸bhūreh¦ na vā u yoṣāt Rudrāt asuryam*' i. e.' The one assuming many forms (**Pururūpah**) i. e. the universe-formed fierce one appears to advantage (**pipiśe**) by his limbs which are strong (**śukra**) steady (**sthira**) and gold-like (**hiraṇyaih**). From Rudra, who is the ruler (**Iśāna**) of this world, strength would never be removed (**asuryam na yoṣāt**)'' [i.e. he ever would remain strong].

God Rudra is universe-formed. The entire universe is evidently a form of Rudra himself. A description of this form would be considered at a greater length while thinking of the contents of some **mantras** from the Yajurveda. This description of the manifestation of Rudra occurs in Vājasaneyi Yajurveda chapter XVI. The description deserves to be compared with that of the **visvarūpa** in the eleventh chapter of the Bhagavadgītā. This similarity of description is all that is of interest to us. In a like manner the following mantra too is referred to with advantage—

'*Tvām Agne atithim pūrvyam viś'aḥ s'ociṣkcs'am gṛhapatim niṣedire. Bṛhatketum pururūpam dhanaspṛtam suśarmāṇam su-avasam jaradviṣam 2. Tvam Agne pururūpaḥ viśe viśe vayaḥ dadhāsi pratnathā puruṣṭuta. Purūṇi annā sahasā vi rājasi tviṣiḥ sā te titviṣāṇasya nādhṛṣe. 5.* Ṛgveda V, 8

'O Fire-God! you are ancient (**pūrvya**), ever giving speed or worshipworthy (**atithi**), shining bright (**śociṣkeśa**), the Lord of the house (**gṛhapati**), possessed of a big banner (**bṛhatketu**), giving wealth (**dhanaspṛta**), giving excellent happiness (**sus'armāṇa**), a great protector (**su-avasam**), having many, nay, infinite forms (**pururūpah**). Likewise O Agni! having many forms you distribute food to every person (**viśe viśe vayo dadhasi**). O God that have been praised in many ways, you shine with many kinds of food! None can put up witb your lustre."

In this **mantra** it is the Highest Lord who has been described with the name Agni having been given to Him. He is called 'pururūpa' i. e. evidently 'one who assumes infinite forms.' One who puts on infinite forms is himself called '**vis'varūpa.**'

Thus is the Lord described in the Ṛgveda. Some of these mantras describe other things too as the occasion requires. But leaving them aside, some of the **mantras** are so very clear that there cannot be any the least doubt about their meaning on anybody's part. We have cited above so many **mantras** for facilitating a consideration of the same by our readers. They should, therefore, carefully think of the contents of the **mantras** and those **mantras** which are teaching undoubtedly the '**vis'varupa**' of the Highest Lord should be compared with those verses in Gītā XI, which set forth the '**visvarupa**' or cosmic form of the Highest Lord. That under the garb of Agni, Indra

etc the same Highest Self—one without a second—is described is clearly brought out by Ṛgveda I, 164, 6. There is no reason, therefore, to be frightened away by the names Agni, Indra etc. For, those names even while expressing fire etc refer to the Highest Lord who assumes infinite forms. This to be sure is the established conclusion or established principle of the Vedas. Those who would well understand this principle would not stand in need of any special effort for being shown the 'viśvarūpa' of the Highest Lord. For, He becomes manifest in many forms. On this very account has that one divinity received many names. And hence by many a name used in the Vedas that self-same [single] divinity is described. If He had not assumed many forms, He would not have received many names.

To cut the long story short there are thus so many mantras in the Ṛgveda describing the Highest Lord possessed of the universe as His form. Let us next proceed to the description of the Highest Lord having the cosmic form contained in the Yajurveda. The Man-Hymn (Puruṣa-sūkta) is there in the Yajurveda also. But an exposition of it has already been indicated at the time that the Man-Hymn from the Ṛgveda was explained. We may next turn to the description of the universe-form (cosmic form, all-form) of the divinity named Rudra—

THE DESCRIPTION OF VIŚVARŪPA IN THE YAJURVEDA—THE UNIVERSE FORM OF THE DIVINITY CALLED *RUDRA*.

The cosmic form of the divinity Rudra is set forth in

the sixteenth chapter of the Vājasaneyi Yajurveda. In the Kāṇva and Taittirīya **samhitas** (texts) too there is the description of the divinity named RUDRA. That too is almost similar in nature. There are a few variant readings but they are of no great importance. A few of those variant readings we have taken into account in our exposition of the terms used in the description of Rudra which is soon to follow. In the Ṛgveda there is no regular Rudrādhyāya. But the ' Rudra ' of the followers of the Ṛgveda is but for a few variant readings similar to this. We are citing below a few **mantras** describing the cosmic form (**vis'va-rūpa**), from the description of Rudra in the **Rudrādhyāya**. We have in the following citation dropped the word **namaḥ** and given the rest of the text:

' Hiraṇyabāhave senānye dis'ām pataye, vṛkṣebhyaḥ harikes'ebhyaḥ paśūnam pataye, s'aspinjarāya tvisīmate pathīnām pataye, harikes'āya upavītine puṣṭanām pataye'17.

' Babhlus'āya vyādhine annānām pataye, bhavasya hetyai jagatam pataye, Rūdrāya ātatāyine kṣetrāṇām pataye, sūtaya ahantyai vanānām pataye ' 18.

' Rohitāya sthapataye vṛkṣaṇam pataye, bhuvantaye vārivaskṛtāya auṣadhīnām pataye, mantriṇe vāṇijāya kakṣā-ṇam pataye, uccairghoṣāya ākrandayate pattīnām pataye'19.

" Kṛtsnāyataya dhāvate sattvānām pataye, sahamānāya nivyadhine avyadhinīnam pataye, niṣangiṇe kakubhaya stenanam pataye, nicerave paricaraya araṇyanam pataye'20

' Vancate parivancate stayūnam pataye, niṣangiṇe iṣudhimate taskaraṇam pataye, sṛkayibhyaḥ jighaṅsadbhyah musṇatam pataye, asimadbhyaḥ naktamcaradbhyaḥ vikṛn-

tanam pataye '...21.

' Usṇīsiṇe giricaraya kaluncanam pataye, iṣumadbhyah dhanvayibhyah atanvanebhyah pratidadhanebhyah ayacchadbhyah asyadbhyah '...22

' Viṣṛjadbhyah vidhyadbhyah svapadbhyah śayanebhyah asinebhyah tiṣṭhadbhyah dhavadbhyah '...23.

' Sabhabhyah sabhapatibhyah aśvebhyah aśvapatibhyah avyadhinībhyah vividhyantībhyah uganābhyah tṛnhatībhyah '...24

' Ganebhyah ganapatibhyah vratebhyah vratapatibhyah gṛtsebhyah gṛtsapatibhyah virupebhyah visvarūpebhyah '...25

' Senabhyah senanibhyah rathibhyah arathebhyah kṣatṛbhyah saṅgṛhīlṛbhyah mahadbhyah arbhakebhyah '...26

' Taksabhyah rathakarebhyah kulalebhyah karmarebhyah nisadebhyah punjiṣṭebhyah śvanibhyah mṛgayubhyah '...27

' Śvabhyah śvapatibhyah bhavaya rudraya śarvaya Paśupataye nīlagrīvaya sitikaṇṭhaya '...28

' Kapardine vyuptakeśaya sahasraksaya satadhanvane girisayaya sipiviṣṭaya mīḍhuṣṭamaya iṣumate '...29

' Hrasvaya vamanaya bṛhate varsīyase vṛddhaya savṛdhe agryaya prathamaya '...30

' Āśave ajiraya sīghryaya sībhyaya urmyaya avasvanyaya nadeyaya dvipyaya '...31

Jyeṣṭhaya kaniṣṭhaya purvajaya aparajaya madhyamaya apagalbhaya jaghanyaya budhnyaya '...32

' Somyaya pratisaryaya yamyaya kṣemyaya s'lokyaya aVasanyaya urvaryaya khalyaya '...23

' Vanyaya kakṣyaya s'ravaya pratis'ravaya as'useṇaya as'urathaya s'uraya avabhedine '...34

' Bilmine kavacine varmiṇe varuthiṇe s'rutaya s'rutasenaya dundubhyaya ahananyaya '...35

' Dhṛsṇave pramṛs'aya niṣangiṇe iṣudhimate tīkṣṇesave ayudhine svayudhaya sudhanvane '...36

' Srutyaya pathyaya kaṭhyaya nīpyaya kulyaya sarasyaya nadeyaya vais'antaya '...37

' Kūpyaya avaṭyaya vīdhryaya atapyaya medhyaya vidyutyaya varsyaya avarsyaya '...38

' Vatyaya reṣmyaya vastavyaya vastupaya somaya rudraya tamraya aruṇaya '...39

' Śaṅgave pas'upataye ugraya bhīmaya agrevadhaya durevadhaya hantre hanīyase vṛkṣebhyaḥ harikes'ebhyaḥ taraya...40

' Śambhavaya mayobhavaya s'aṅkaraya mayaskaraya s'ivaya s'ivataraya '...41

' Paryaya avaryaya prataraṇaya uttaraṇaya tīrthyaya kulyaya s'aspyaya phenyaya '...42

' Sikatyaya pravahyaya kins'ilaya ksayaṇaya kapardine pulastaye iriṇyaya prapathyaya '...43

' Vrajyaya gosthyay talpyaya gehyaya hṛdayyaya niveṣyayaya Kaṭyaya gahvaresṭhaya '...44

' Śuskyaya harityaya pamsvayaya rajasyaya lopyaya ulapyaya ūrvyaya sūrvyaya '...45

' Parṇaya parṇas'adaya udguramaṇaya abhidhnate akhidate prakhidate iṣukṛdbhyah dhanuṣkṛdbhyaḥ kirikebhyaḥ devanam hṛdayebhyaḥ vicinvatkebhyaḥ vikṣiṇat-

kebhyah anihartebhyah '...46

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In this chapter has been described the '**vis'varūpa** of the divinity Rudra. Here the word Rudra, the name Rudra, is rightly interpreted as conveying the Highest Lord Himself. Here an enumeration of the many forms that Rudra has is made. In these **mantras** many Rudras have been referred to. We would now proceed to divide these names into four **varṇas** and after that to consider the worms, insects etc apart from the four **varṇas** of Rudras. To begin with, the following are the Rudras falling into the class of knowing, learned Brāhmaṇas:

RUDRAS IN THE BRĀHMAṆA CLASS

Śruta—Well-versed in the science that is Śruti.

Śrava, Pratis'rava—The two words signify learned persons who are expert in hearing and making others hear, in carrying on argument.

Mantrin—Skilled in giving counsel, minister of a king.

Pramṛs'a—A learned person given to thinking or a learned man refuting the opponent's argument.

Ślokya—A welknown or reputed learned man.

Gṛtsa—Possessed of intelligence.

Gṛtsapati—Protector of those that are intelligent

Pulasti—A sage.

Savṛdh—A youth who acts like a learned person possessed of excellent qualities like erudition, humility etc.

Vṛddha—A learned person, senior in point of age.

Sabhāpati—President of a meeting or an assembly.

Sabhā—A meeting, a member of a body.

Yāmya—One who practises *yama, niyama* (control of the body and the senses as also mind).

Kṣemya—One who brings about good, one who leads along the path that brings about the weal of the person who is led.

Ahanti—One who injures not, given to not-injury.

Ahantya—Not slaying, not killing.

Prataraṇa—One helping in crossing over, one who takes over to the other side.

Ātārya— „————„

Tīrthya—A learned person who stays at a holy place.

Uttaraṇa—One who crosses the ocean of mundane existence with the help of excellent philosophical knowledge and one who helps others do so.

Śaṅgu—One who brings about what is auspicious.

Āsīna—One who studies or reads, applies

himself repeatedly seated on a *yogā-sana*, one who sits.

Tiṣṭhat—Steady on a seat (or in one posture).

Gahvareṣṭha—Shining in caves, an ascetic staying in a cave.

Upavītin, Kṛtsnavita—One who has an *upavita*, one who wears the sacred thread.

Kapardin—One possessed of matted hair.

Vyuptakeśa—One who has his hair on the head removed, a *sannyāsin*.

There are in these names some such as ' *āsīna* ' etc which express (average or) ordinary men as well as beasts. Readers who are careful should well bear this in mind. The Rudras that are there in the Kṣatriya class are—

RUDRAS IN THE KṢATRIYA CLASS.

The qualities and action of Rudra being particularly connected with the Kṣatriya lustre or bravery (or heroism), here it is the Kṣatriya form that is stated at full length. In this Kṣatriya class there are those who fight, those who use weapons, those who fashion out weapons, Commanders-in-chief and persons who are courageous, brave and heroic. Readers should at this stage see the ' viśvarūpa ' of the divinity Rudraamong the Kṣatriyas :

Śūra—Brave and heroic.

Dhṛṣṇu—Courageous, protecting one's own side.

Sahamāna—One who defeats his enemies.

Bhīma—Striking terror in the heart of the enemy.

Rudra—Causing the enemy to weep bitterly.

Avārya—One that cannot be warded off.

Avaṭya—One who fights while being seated in a ditch.

Agrevadha—One who kills the enemy being seated in front of him, or while standing face to face with him.

Dūrevadha—Killing the enemy from a distance.

Tṛṁhatī—One who strikes in a battle.

Jighāṁsat—One who kills the enemy.

Asyat—One who hurls or throws (discharges arrows) against the enemy.

Visṛjat—Discharging arrows for subduing the enemy.

Ākhidat, Prakhidat—Making the enemy unhappy, giving him pain.

Ātatāvin, Ātatāyin—Possessed of a weapon that is lifted up for being used, one who bends his bow for letting the arrow against the enemy.

Āhananya—One who strikes.

Śarva—One who destroys.

Vyadhin—One who pierces the enemies.

Hantā—Killer of enemies.

Haniyas—Killing excessively

Vivyādhī, Vividhyantī—One who hits the target very skilfully, one who excels in doing so.

Vidhyat—Piercing the enemy's vitals.

Ni-vyāhdin—Piercing all the more, or excessively.

Ā-vyādhin—Piercing all around.

Vikṛntānām pati—Lord of those who cut the enemy to pieces, protector of the *Dasyu host* moving by day.

Āvyādhinīnām pati—Lord of the armies who strike in all ways possible.

Ātanvāna—One who places the arrow on the string of the bow for killing the enemy.

Ākrandayat—Causing the enemy to cry in distress.

Āyacchat—Making the bow ready for the destruction of the enemy.

Abhighnat—Destroying the enemy.

Avabhedin—One who pierces the heart of the enemy.

Avabhindat—Cutting the vitals of the enemy.

Sudhanvā—An excellent bow-wielder.

S'atadhanvā—Having many bows.

Dhanvāvī, Dhanvāyī—One who moves with the bow.

Tīkṣṇeṣu—Having sharp arrows.

Niṣaṅga—He who uses his sword against the one who causes harm or nuisance.

Varūthī—A warrior who remains in a secret place in the chariot.

Ṣṛkāvī, Ṣṛkāyī—One who moves with the thunder bolt.

Svāyudha—Having excellent weapons such as the *tri-śūla* etc.

Varmī—One using an armour.

Rathī—One having a fine chariot.

Bilmī—One having a helmet (protecting the head in a battle).

Pratidadhāna—One fixing the arrow on [the string of] the bow.

Kavacī—One having a coat-of-mail.

Āyudhī—Having weapons such as the *mudgara* etc.

Iṣudhimān—One having arrows. (or quiver ?–)

Iṣumān—One having arrows.

Asimān—One having a sword.

As'uratha—A warrior in a chariot which moves fast.

Aratha—A soldier without a chariot, a foot-soldier.

As'va—A horse.

As'vapati—Lord of horses.

Śvani—One who keeps dogs.

Śuna—A dog.

Śvapati—Over lord of dogs.

Pas'upati, Pas'ūnām pati—Protector of beasts.

Senānī—Leader of an army.

Senā—Army.

S'rutasena—One who has a famous army at his disposal.

Ās'uṣeṇa—Soldiers who move quickly.

Niṣāda—*Bhils* etc who move about in mountains.

Punjiṣṭa—i. e. ' punjasthita ' or one having an army at his disposal.

Gaṇapati– Overlord of gaṇas (or groups).

Gaṇa—Soldiers, hosts of beings.

Ugra—One who has taken up weapons for killing the enemy.

Ugaṇa—A soldier from the army of excellent well prepared groups.

❀

Dūta—One who does the job of a messenger.

Puṣṭānām pati—Master of strong men.

Araṇyānām pati—Protector of forests.

Annānām pati—Protector of foods.

Jagatām pati—Protector of the world, protector of beings.

Dis'ām pati—Lord of the quarters.

Pathīnām pati—Protector of ways or paths.

Pattinām pati—'Patti' is a chariot, an elephant, three horses and five foot-soldiers—now a lord of such units is 'pattīnām pati.'

Sattvānām pati—Lord of living beings.

Vanānām pati—Protector of forests.

Kakṣāṇām pati—Protector of flanks of armies,

Vrātapati—Overlord of groups [of persons].

Vrāta—A group, a host.

Vāstvya, vāstupa—Dwelling place, Lord of the dwelling place.

Nīpya—A warrior in the lower part of a mountain.

Kṣetrāṇām pati—Protector of land.

Sthapati—Protector of the house etc, protector of places.

Vṛkṣānām pati—Protector of trees.

Vanya—Arising in a forest.

Oṣadhīnām pati—Protector or guardian of lordly trees, physician.

Rathakāra— An excellent carpenter who makers a chariot.

Dhanvakṛt, Dhanuṣkṛt—Maker of bows.

Iṣukṛt—Maker of arrows.

Kṣattā—Maker of a chariot, a Carpenter.

Taksā—One skilled in the craft of wood (cutting).

Karmāra—Maker of iorn-weapons.

Kulāla—Fashioner of fine earthen vessels.

Dundubhya—One who plays on war-instruments.

Sūta—A charioteer.

Hiraṇyabāhu—Having golden ornaments on the arms.

Uṣṇīsī—One who has an uṣṇīsa i.e. turban (or a *pugree*) on his head, a respectable member of a host or group.

Saṅgṛhītā—One who collects war-material.

Samvṛdhvana–One who increases the stock of war-material.

Somya—Possessed of beauty or grace.

Uccairghoṣa—Making a loud noise.

Udguramāṇa—Ever industrious, ever working.

S'ighriya, S'ighrya—One possessed of speed.

Paricara—One who moves about, a servant.

Ajira—Quickly moving.

Dhāvat—Full of speed.

Jāgrat—Wakeful.

Kakṣya—A watchman.

Kṛtsnāyatayā dhavāt—a soldier running for protection with the bow pulled right upto the ear.

Agriya, Agrya—One who is at the fore-front.

Avasānya—One who is lagging behind, one who brings

the rear.

Mṛgayu—One longing for deer, one going on a hunting expedition.

Taskarāṇām pati—Lord of thieves.

Muṣṇatām pati—Lord of those who rob wealth etc.

Stāyūnām pati—Chief of thieves who do their work secretly.

Stenānām pati—Leader of those who secretly take away wealth.

Vancat—Leader of those who deceive.

Parivancat—Making the master believe him and deceiving him in actual dealings.

Kuluncānām pati—Leader of those who skilfully deprive others of their houses etc by means of 'tricks' all their own.

Vikṣiṇaka—One who causes exhaution or reduction.

Vikṣiṇatka—One who causes exhaution or reduction.

Niceru—Ever moving with the purpose of of taking. away, or robbing.

Naktamcarat—Hosts of Dasyas roaming about at night

Prakṛntanām pati—Leader of those who cut off.

Giris'a—Moving about on a mountain.

Giris'aya—One sleeping on a mountain.

Kāṭya—One who is in an inaccessible place.

Virūpa—Deformed or one having many forms.

So far the '*vis'va rūpa*' belonging to the Kṣatriya class has been described. Here carpenters etc are included

in the same category as that of the Kṣatriyas because the former are helpful to the latter in fashioning out chariots, weapons, etc, while thieves, dacoits etc are mentioned with the Kṣatriyas as these latter curb them. All these are manifestations of Rudra or to put it differently Rudra presents himself to us having assumed these forms. Readers should see these forms of Rudra all around themselves and realise Rudra's '*vis'va rūpa.*' Here the Kṣatriya form of Rudra is set forth at even a greater length than that of Nārāyaṇa assuming the form of Death described in the Bhagavadgītā. Those who want to get acquainted with the '*vis'va rūpa*' in the Vedas can do so by thinking of the passage explained above.

RUDRA IN THE VAIŚYA CLASS.

There are Rudras in the Vaiśya class also. '*Vaṇik*' itself is a manifestation of Rudra. Here readers would come across names that bring out activities such as rearing cattle like cows etc, keeping them in cow-pens, growing crops on having carried out agricultural activities etc. The worms and insects appearing here in the soil too are Rudras. One who grows crops, one who grinds again, one who cooks food—all these are but forms of Rudra. Likewise worms etc that live there on the same soil with them too are Rudras. Readers should consider these names from this point of view.

Vāṇija—One engaged in trade.

Vrajya, Vṛjya—One who is there in the midst of a number of cows.

Gosthya—One who is there in a cow-pen.
Iṣimat—One who arises or is born in a crop.
Jehya—Shining in a house.
Urvarya—One arising in fertile land.
Iraṇya, iriṇya—One who is in a land where there is no grass, in a land that is barren.
Khalya—One arising in a place where crops are pounded.
Sūdya—One in the company of food.

RUDRA IN THE FORM OF WORMS & INSECTS.

Insignificant worms and insects too are Rudras They may be bugs that arise (or are found in large numbers) in beds or worms that are born in water. All of them are Rudras. Readers should get themselves acquainted with them with their names as mentioned below:

Talpya—Those that are there in the bed; bugs.
Pratisarya —Those that are there in ornaments.
S'aṣpya—Those that are there in *kus'as*, sprouts etc.
Haritya—Those that are there in green leaves etc.
Harikes'a—Those staying in the green hair of tress in the form of their leaves.
S'aspinjara—Yellowish like young shoots of grass.
Ulapya—Those that are there in grass.
Vṛkṣa—The form of trees.
Parṇya, Parṇa—Those that are there in the leaves.
Parṇas'adya, Parṇas'ada—Worms, insects etc arising out of leaves of trees.
Nivepya—One who is there on the spot that is residential.
Kirika—Those that pierce.

Vātya—Those that are there in the currents of wind (or breezes).
Śitikaṇṭha—Blue-throated.
Nīlagrīva—With neck yellow.
Lopya—Shining in tracts which are inaccessible,
S'uṣkya—Shining in old wood etc.
Reṣmiya, Reṣmya—One who is there in a line.
Prapathya—On the beaten and busy path of people who go and come back.
Dvīpya—Those who are born in an island.
Pārya—Who is even beyond the sea.
Avārya—Who is on this side of the sea.
Avarṣya—Arising in a place where there is no rain.
Ātapya—Arising in a place where there is sun or light.
Mīḍhuṣṭam–A showerer.
Meghya —Arising in clouds.
Vidyutya—Arising in lightning.
Varṣīyas, Varsya—That which is in the shower of rain.
Śībhya—That which is in a stream of water.
Kṣayaṇa—That which is in water which is steady.
Sarasya —Staying in a lake.
Vaiśanta—Staying in a small amount of water.
Kulya, Kūlya—That which is on the way of a canal, in the course of a canal.
Nādya, Nādeya—Arising in a river.
Pravāhya —Arising in a stream such as a river etc.
Kūpya–Arising in a well.
Phenya—Arising in the foam of water.
Urmya—Arising in the waves of water.
Sūrmya —Existing in a wave.
Avasyanya–Existing in still water.

Srurvya—Shining in a wave.
Srutya—Being in a path that is quite insignificant or extremely small.
Sikatya—Being in sand.
Pāmsavya—Being in dust.
Rajasyaḥ—Being in pollen [of flowers].
Aparaja—Being at a place free from (lit. away from) dust particles.
Kimśila—Existing in very small stones etc.
Budhniya—Staying at the bottom.
Upaguramāna—Producing a sound (or noise).
Vīdhrya—Existing in bright light or in utter darkness.

RUDRAS SMALL AND RUDRAS BIG.

Readers should pay attention to the fact that in these names there are Rudras big and Rudras small, Rudras senior and Rudras junior, Rudras at the beginning and Rudras at the end that are referred to. In these names would be found all objects in the world. For, some may be small, some one else big. All these are Rudras.

Prathama—The chief of all.
Madhyama—One occupying the middle position.
Jaghanya—Insignificant, very small.
Mahat—Too big.
Hrasva—Short in stature.
Bṛhat—Well developed in body and limbs, big.
Ksullaka—Small.
Vāmana—With limbs small, small or short,
Jyeṣṭha—Best, highest, Senior most.
Kaniṣṭha—Youngest, juniormost in age.
Arbhaka—a child.

Apagalbha—One who is not in possession of any very great knowledge.

Āśu—One who quickens, pervading.

Svapat—Sleeping.

S'ayāna—Asleep, with sleep not in the least disturbed, enjoying sound sleep.

Rohita—Red in colour.

Babhruśa, babhlus'a–Tawny.

Tāmra—Red.

Aruṇa—Reddish (as the horizon at the break of day).

RUDRA'S NAMES REFERRING TO OR EXPRESSIVE OF THE HIGHEST LORD.

In the following names may be found those that express or refer to the ' Highest Lord. ' The form of the Highest Lord ' brought out by those names too may well be considered. The first name in this list is ' *vis'varūpa* ' and the last one is ' *hṛdayya, hṛdya.* ' This one is there in the heart of all. Thus as He is there in all, the form of all is the form of this one. In these names of Rudra enumerated here, readers should see the cosmic form of the Highest Lord.

Vis'varūpa—One who assumes the form of the universe.

Pūrvaja—Born in times of yore, ancient.

Devānām hṛdaya—Of the nature of the heart of divinities.

S'iva, S'ivatara—Auspicious, most auspicious.

S'ambhu—Giving happiness.

Śambhava—Doing what is auspicious.

Saṅkara—Doing what is conducive to happiness.

Mayaskara-Giving happiness.

Mayobhu— Yielding happiness.
Mayobhava—Yielding happiness.
Tāra—One who helps to cross over, saviour.
Prahita—Great benefactor.
Śipiviṣṭa—Pervaded by rays, full of rays.
Sahasrākṣa--Thousand-eyed.
Soma—Staying where there is the moon. Along with Umā.
Vicinvatka—One who finds out, a searcher.
Bhava--Maker of the world.
Bhuvanti--Staying in the world.
Bhavasya heti--Weapon against mundane *existence*; one who removes the cycle of birth and death.
Ānirhata--One who is not killed.
Hṛdya, Hṛdayya--One who is present in everyone's heart.

THE COSMIC FORM OF THE DIVINITY *RUDRA*.

Thus has the cosmic form of the divinity Rudra been shown in this chapter of the Yajurveda. All that is of the nature of form in the universe is Rudra's own form. Bringing out this is the purpose of the chapter of the Yajurveda devoted to the description of Rudra. There are in this chapter some two hundred to two hundred and fifty names. From the Brāhmaṇas, Kṣatriyas, Vaiśyas and workers and craftsmen down to the beasts and birds, living creatures, insects and worms all are Rudras. Not only this, the names of even tress, of lordly trees, of all that moves and moves not have occured here. Evidently the trees etc also are forms of Rudra himself.

Here it has been stated in the clearest possible terms

that preceptors, teachers, instructors, physicians, ministers of kings, the king himself, Kṣatriyas, the brave and heroic persons, the courageous ones, soldiers, Commanders in-chief, those that ride horses, servants and those that are in the retinue, thieves, dacoits, horses, worms, insects, moths, stones, dustparticles, earth (or clay) all these are forms of the divinity Rudra. The number of forms listed here in the chapter devoted to Rudra is even greater than that of the forms enumerated in the Bhagavadgītā. This proves that the idea of the '*viśvarūpa*' of the Highest Lord has been set forth at full length in the Veda. The Bhagavadgītā has adopted only a part of it. In the Bhagavadgītā is indicated the '*viśvarūpa*' of the Lord who assumes the form of Death destructive. This evjdently is not the form of the Lord in its entirety. For, the Lord is as much the author of the creation and maintenance of the world as that of its destruction. The forms, therefore, that manifest themselves in acts like creation, maintenance, feeding or nourishing, destruction etc are all His forms. The Highest Lord is death even as He is birth. Just as seeing birth one is to understand that the Lord has manifested Himself there, death too, similarwise, is only an existence (or form) of the Highest Lord. Birth, death and immortality are but the Lord's aspects. In the Vedas the Highest Lord is at many places called 'death.' In the Bhagawadgītā has been shown the form of Death destructive. That evidently is the description of one of the aspects of the Highest Lord. In the chapter devoted to Rudra, there are many more aspects of the Lord that

have been set forth.

The words great-small, senior-junior, high-low, near and far away, in-out occuring in the *Rudrādhyāya* are very significant, In these are included all kinds of form. Quite a large number of forms will be subsumed under ' great ' and many others under ' small. 'The two alternatives are mutually exclusive and collectively exhaustive. How far can even the Veda go on counting or enumerating the names of the universe-form of the Highest Lord ? Even the capacity of one who wishes to learn is limited. It is on this account that such a description as that of the ' *viśvarūpa* ' is brought to a close by using terms such as infinite (*ananta*) or all (*sarva*). In the Bhagavadgītā the Lord is said to be all and in the Vedas too He is characterised as 'all.' In the Viṣṇusahasranāma (collection of a thousand names of Viṣṇu), too the Highest Lord is called ' *sarva* ' i. e. 'all.' In the Puruṣasūkta from the Ṛgveda also it is stated that Puruṣa is ' all ' this—

' *Puruṣa eva idam sarvam.* ' Ṛgveda X, 90.

If all this is but Puruṣa himself, what is there that remains over and above as Puruṣa? The term 'Puruṣa' expresses the Highest Lord while the phrase ' *idam sarvam* refers to the universe. Whatever is seen, whatever is experienced (or perceived) is only the Lord's form. Having understood all this to be the form of the Highest Lord and having included oneself in that viz, the universe-form of the Lord, having decided ' I am in no way different

from all these forms,' one must serve with *an-anya buddhi* (na + anya = ananya) or the thought of non-difference. The idea to be fixed up in the mind is that of the essential identity of all with the Highest Lord. What is stated in the Bhagavadgītā, what is brought out in the Rudrādhyāya or what is conveyed elsewhere in the Vedas has this as its import. This is the right way of understanding the import. Knowing the cosmic form, knowing oneself to be included in the cosmic form, nay *realising* this, one must serve the Highest Lord with the thought of non-difference of aught from Him ever present to one's mind. The Veda too has for this very purpose shown the *vis'varūpa* of the Highest Lord. The purpose of the Bhagavadgītā in setting forth the '*vis'varūpa* is in no way different from this. On a comparison being instituted between the two descriptions it is seen that the *vis'varūpa* of the divinity Rudra described by the Veda is ampler or fuller than the description of the Lord's *vis'varūpa* contained in the Gītā.

' Rudra ' is the divinity of this Rudrādhyāya of the Yajurveda. This divinity Rudra too is a divinity of destruction. The divinity of the Bhagavadgītā is ' Kāla ' the destroyer of the worlds (or people). This means evidently that this latter divinity too is a divinity of destruction. The divinities in both the contexts—the *vis'varūpa* of whom has been described at full length are divinities of destruction. This is a surprising point of resemblance between the two descriptions. Despite this ' *sāmya* ' or simi-

larity, the Yajurveda description is fuller. This shows that the Vedic style is nearer perfection. Those who think that it is only the Bhagavadgītā that has built up this fake of a *vis'varūpa* should very carefully consider this Rudrādhyāya from the Yajurveda.

In the Puruṣasūkta too there is *vis'varūpa* that has been shown. But it is given there in a very abridged form. The four classes viz., Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are respectively the face, arms, thighs and feet of this All-pervading Person, the Nārāyaṇa who is the 'seed of the world.' This is in brief what the Puruṣasūkta wants to convey. As the Puruṣasūkta is there in all the four Vedas, the idea of the universe-form of Nārāyaṇa, the seed of the world is acceptable to all the four Vedas. Now what has been very briefly conveyed in the Puruṣasūkta—that same has been conveyed fully (or at great length) in the Rudrādhyāya and the Bhagavadgītā.

When it is stated that the face of the divinity Nārāyaṇa is Brāhmaṇas it is automatically established that all knowing person shine in the place of the face of that divinity. If the same thing is conveyed with an enumeration of the names of instructors, speakers, physicians, ministers, knowing ones, teachers or preceptors, there is nothing new conveyed thereby. That would be merely an amplification of what has already been briefly conveyed. This is the proper way of understanding the relation between the Puruṣasūkta and the Rudrādhyāya. Obviously what

is very briefly told in the Puruṣasūkta—that same is conveyed at great length by the Rudrādhyāya. It would be wrong to think that even after this amplification or elaboration of the *viśvarūpa* the *viśvarūpa* of the Lord is described in full. For that *viśvarūpa* is infinite. How can finite words, words having limits, describe the ' Infinite ' ? These descriptions have been given here and in other works only with the purpose of indicating generally the subject matter viz. the cosmic form of the Lord. There are forms of that Lord scattered over the whole universe and all the forms collectively form an unbroken, continuous, one-essenced form of the Highest Lord. There is nothing that remains outside the ' cosmic form. ' This much must needs be understood. Only then would one get a correct idea of the ' *viśvarūpa.* '

Let us now turn to a fine *mantra* that occurs in the Yajurveda regarding the Lord's flame (or lustre) which is ' *vis'varūpa* :

Jyotirasi viśvarūpam viśveṣām devānām samit.

Vā. Ya. V, 35.

" You are, O Lord ! a lustre of the form of the universe. Only your lustre is such as contains in it the lustre of all divinities. " There is only one lustre viz., that of the Highest Lord in which are contained the lustres of all divinities such as the Sun etc. This *mantra* is especially bringing out the idea that the lustre of all divinities is derived from that of the Highest Lord. Evidently all the hosts or groups of divinities are the form of the Highest

Lord only. This same is known as *viśvarūpa* or *sarvarūpa*. To think of another *mantra*—

Ātiṣṭhantam pari vis've abhūsan śriyo vasānascarati svarociḥ.
Mahat tat vṛṣṇo asurasya nāmā Vis'varūpo amṛtāni tasthau. Vā. Ya. 33, 22.

"This Lord, who shines all around (*ā tiṣṭhantam*), all other divinities (*viśve*) decorate (*pari abhūṣan*). He is possessed of His own lustre (*sva-rociḥ*) and having infinite number of graces (*śriyaḥ vasānaḥ*). Great (*mahat*) is the glory of that mighty (*vṛṣṇaḥ*) life-bestowing (*asura*) Lord, for, He is one that assumes all forms ('*viśva-rūpa*') and He has many an immortal aspect (*amṛtāni tasthau*)." He alone has in His possession ambrosia or nectar of infinite varieties.

What an excellent *mantra*! How grand is the description of the universe-formed Lord it gives! The Highest Lord is present everywhere. The divinities such as the Sun and the Moon are His decorations. He gives life to all. His glory and might are those that reach far and wide. All the forms in the universe are only forms assumed by this Highest Lord. Immortality in its fulness is there in possession of this very Lord. For, there is none else who has immortal position in his possession.

This *mantra* singly or by itself is proving beyond any possibility of doubt the cosmic form (universe form) of the Lord. In the term '*viśva-rūpa*' there are two words—(1) *viśva* and (2) *rūpa*. The meaning of the word '*rūpa*'

viz, form is welknown. The word 'vis'va' signifies 'sarva' (all) or this ' *universe* ' which is seen all around. Obviously then the word vis'varūpa means ' sarvarūpa ' ' the form of all ' ' the form of the *universe.*' Whose form is seen there in the universe ? Whose form is the form of every object ? And the collective one-essenced continuous form that is seen in this universe—to whom does that belong ? This is a very important question. The Veda says that this is the form of the Highest Lord. The totality of lustre belongs to the Highest Lord. All glory belongs to the Highest Lord. Hence is He called 'vis'varūpa, svarociḥ and mahat-nāmā. ' To bring this discussion of Yajurveda 33/22 to a close and to proceed to another couple of *mantras* from the Yajurveda—

' *Tvaṣṭre pururūpāya svāhā.*
Viṣṇave nibhūyapāya svāhā. '

Vāja. Yajur. 22, 20.

and ' *Tvaṣṭāram Indram devam bhiṣajam suyajam.*
Ghṛtaśriyam pururūpam suretasam maghonam. '

ibid, 28, 9.

The master, the Lord (Indram, Devam) is (*Tvaṣṭā*) a skilled craftsman, (*viṣṇu*) pervading, (*ni-bhūyapa*) one who protects having stayed underneath all others, (*su-yaj*) a good sacrificer, (*ghṛtaśriyam*) increasing the grace of all like ghee, (*su-retasam*) possessed of very great might, (*bhiṣaj*) diagnosing and removing the diseases of all and possessed of infinite forms (*pururūpa*).

In this *mantra* there are many qualities of the Master,

the Highest Lord and finally it has been stated that the Master is ' *bahurūpa* ' (*pururūpa*) i. e. possessed of infinite forms. Thus is the universe-form of the Lord set forth in the Yajurveda. The ' Puruṣasūkta ' is there in the 31st chaper of the Yajurveda. As the *mantras* of this Puruṣasūkta have been referred to at the time that an account of the Puruṣasūkta in the Ṛgveda was given, it is not necessary to consider them again. Let us, therefore, proceed to consider the universe-form of the Lord described in the Atharvaveda—

VIŚVARŪPA IN THE ATHARVAVEDA.

Many *mantras* in the Atharvaveda describe the universe-form of the Highest Lord. Here is now a nice opportunity of considering the same. The *mantras* are :

' *Etad vai viśvarūpam sarvarūpam gorūpam* '

Atharva. IX, 7, 25.

In this *mantra* of the Atharvaveda the meaning of *viśvarūpa* ' too is indicated. That which is called ' *viśvarūpa* ' is ' *sarvarūpa.* ' Whatever ' rūpa ' is there, all that in a continuous form is ' *viśvarūpa.* ' The name of this itself is ' *go-rūpa.* ' Whatever is perceptible to the senses (*gau-sense*) is called ' gorūpa, ' ' *sarvarūpa* ' or ' *vis'varūpa.* ' Here the Veda itself has explained the meaning of the term ' *vis'varūpa.* ' All forms which are cognised by the senses are the ' *vis'varūpa* ' and that latter is the *rūpa* or form of all. Having thus clearly brought out the meaning of ' *vis'varūpa* ', how this *vis'varūpa* is present every-

where is shown in the following *mantras*—

' *Pṛthivyām vis'varūpam* ' 7.
' *Antarikṣe vis'varūpam* ' 8.
' *Divi vis'varūpam* ' 9.
' *Deveṣu vis'varūpam* ' 10.
' *Lokeṣu vis'varūpam.* 11.

" On the surface of this earth, in the mid-region, in the heavenly world, among gods and *lokas* i. e. human beings etc there is this ' *vis'varūpa* (cosmic-form.) " The cosmic form is there in the sky, the divinities, as much as it is on the earth; it is there in the form of the king, the ministers and the members of an assembly. Readers should find these very thoughts in the Rudrādhyāya (Yajurveda) and the Puruṣasūkta (Ṛgveda). Though this is the ' *vis'varūpa* ' of food that is described and it is under that garb that the cosmic form has been described, all this is food only and here in the universe there is nothing except food. There is, therefore, no difference in the cosmic form of any other divinity and the cosmic form of this divinity viz., Food, so far as showing or indicating the universe-form is concerned. In the Puruṣasūkta *'vis'varūpa'* has been described by using names such as Puruṣa, Nārāyaṇa, Virāṭ etc. In the Rudrādhyāya it is the universe-form of Rudra that is described and in the passage that is at present being discussed it is the universe-form of the divinity Food that is described. Likewise in other sūktas it is the universe-form of other divinities such as Agin, Indra etc that is described. All these names expressive of divinities are in fact expressive of but one existing entity (one

reality, *or one Reality*) and of that one entity, reality or Reality all this around us is the universe-form or cosmic form. When this principle of the fundamental unity of all divinities is remembered constantly, no one need be afraid of any number of names of divinities. To proceed to another *mantra* of the same kind—

Yat paramam avamam yacca madhyamam.
Prajāpatiḥ sasṛje vis'varūpam.
Kiyatā skambhaḥ pra vives'a tatra.
Yat na prāvis'at kiyat tat babhūva.

Atharvaveda, X, 7, 8.

" The cosmic form, highest, middlemost and the lowest which the Lord of Creatures created (*yat paramam madhyamam avamam viśvārūpam Prajāpatiḥ sasṛje*), in how much part of the same has the Highest Lord, supporting all (Skambhaḥ), entered ? And how much part of the cosmic form is there in which He entered not (*yat na prāviśat kiyat tat babhūva*) ? " The answer is obvious. This entire cosmic form has been created by the Highest Lord. He has entered the whole of it. Or has He entered only some part of it ? For, here the ' *viśvarūpa* ' is there high up in the sky, in the mid-region and on the earth as well as underneath the earth. This universe-form it is true the Lord Himself created. But does he pervade these all or does he pervade only some part of this form ? It has been stated that this extent of the *viśvarūpa* is there everywhere. For, ' high up ' ' in the mid-region ' and ' down below or underneath ' among themselves cover the whole universe. Elsewhere in the Upaniṣads it has been stated that ' the Highest Lord

having created this universe, entered the same.'

'*Tat sṛṣṭvā tad eva anu prāvis'at*'

(*Taitti. Upa. II, 6, 1.*).

That Upaniṣadic statement is based on this *mantra* under consideration. Now one *mantra* regarding this *viśvarupa* may well be seen—

'*Yat ejati patati yat ca tiṣṭhati prāṇat aprāṇat nimiṣat ca yat bhuvat.*
Tat dadhāra Pṛthivīm viśvarupam tat sambhuya bhavati ekam eva.' Atharvaveda X, 8, 11.

"He that moves (*ejati*), that falls (*patati*), that stands (*tiṣṭhati*), that breathes i.e. sustains life (*prāṇat*), that sustains it not (*a-prāaṇat*), that sets in motion the eyelashes (*nimiṣat*), that is or exists (*bhuvat*),—that one sustains the earth (*tat Pṛthivim dādhāra*) and the *viśvarūpa* (*vis'varupam*). All this put together (*tat sambhuya*) becomes one only (*ekam eva bhavati*)."

The infinite variety of forms that are there in this universe—some from among them are moving, some roaming about, others not moving or steady, some sustain life, others are without life, the eyelashes of some are a-quiver, others are motionless. This (*vis'varupa*) is there on the earth and shines elsewhere too. Though this is of many forms with diverse colours and sizes, all this put together becomes but one form. There is no difference affecting it. Though difference may be appearing, it later disappears [as a result of the realisation of the basic oneness of all].

' Vis'varupam tat sambhuya bhavati ekam eva. '

This part of the *mantra* is very important. ' The whole *vis'varupa* coming together becomes but one form. ' This itself is the idea of ' *vis'varupa.* ' There are infinite forms in this universe. They are of diverse kinds. But all of them coming together become one unbroken, continuous, indivisible universe-form and the Lord Himself has that (universe form). The *mantra* from the Veda has here made the idea of *vis'varupa* quite explicit. It has been told here as to how many different kinds there are and how those kinds getting themselves destroyed become one continuous form. One sustaining life and one not sustaining it is a difference holding good in everyday dealing. But the whole of this difference gets itself merged in the continuous, partless form of the Highest Lord. Nothing of that difference remains afterwards. The cosmic form described in the Gītā itself is thus set forth in this *mantra*. Differences which obtain in everyday routine on the empirical plane are not there in the highest sense, are not there *esoterically.* What is there empirically gets itself sublated esoterically. Even while there is variety and an infinite variety of forms, all that becomes one unbroken, indivisible form (*tat ekam bhavati*). This principle should be remembered by all.

Only in these *mantras* from the Atharvaveda is the form of the Highest Lord considered by employing the term ' *viśvarūpa.* ' Now the same thing being conveyed by the use of the term ' *pururūpa* ' is what can be seen

from the following *mantra*—

'*Tripād Brahma pururūpam vi tiṣṭhe tena jīvanti pradīśascatasraḥ.*' Atharvaveda, IX, 10, 19.

'Brahman is *pururūpa* i. e. having infinite forms. It is '*tripāt.*' On account of it, all the four quarters (and sub-quarters) are sustained.' Brahman is '*pururūpa*'—this itself means that Brahman is '*anantarūpa*' or *viśvarūpa*. Whatever forms there are all of them belong to Brahman. Though those forms are infinite, they are the form of the same Brahman. And all the forms coming together or being put together become one, continuous, one-essenced, indivisible form of Brahman. There is an extra-ordinary *mantra* regarding this. That too may be pointed out—

'*Trīṇi chandāmsi kavayo vi, yetire pururūpam darśatam viśvacakṣaṇam. Āpo vātā auṣadhayaḥ tāni ekasmin bhuvanu ārpitāni* *Atharvaveda XVIII, 1, 17.*

"That which is described by the poets in three metres is worth being seen (*darśatam = darśanīyam*), possessed of infinite forms *pururūpam*) and such as can be seen by all (viśvacakṣaṇam = viśvadṛśyam). Water (*āpaḥ*), Wind (*Vātāḥ*) and medicinal herbs (*oṣadhayaḥ*) all those things have been i. e. the aggregate of things (*tāni*) has been well placed into (*ārpitāni*) just one thing or entity (*ekasmin bhuvane*)."

This *mantra* is absolutely clear. There is the Highest Lord, one, without a second. That Lord, who is one and without a second, poets (or learned men) describe in a

number of metres i. e. metrical compositions. This infinite-formed spectacle—the universe spread around us—is the wonderful form of His, worthy of being seen. This itself is known as the sight of the Highest Lord—sight which has infinite forms. The infinite objects such as water, wind, medicinal herbs that are *perceived* in the universe are in their totality placed into—have got themselves merged into this existing entity, this Reality. This itself means that the form of all these is included in that ' *viśva-rūpa* ' (or cosmic form).

Thus has the Highest Lord been described in the Atharvaveda. This Atharvaveda description should be compared with the description of the cosmic form of the Lord given in the Gītā. This would reveal that the description of the Vedas itself is appearing in a slightly different form in the Gītā. A few *mantras* from the Atharvaveda now deserve to be carefully understood as they have a bearing on this ' *viśva-rūpa* ' :

1 ' Yasya trayastrins'at devāḥ aṅge sarve samāhitāḥ. ' 13.
2 ' Yasya trayastrins'at devāḥ aṅge gātrā vibhejire.
Tān vai trayastrins'at devān eke Brahmavido viduḥ' 27
3 'Yasya catasraḥ pradiśo nāḍyaḥ tiṣṭhanti prathamāḥ' 16.
4 ' Yasya s'iraḥ Vais'vānaraḥ cakṣuḥ Aṅgirasobhavan.
Aṅgāni yasya yātavaḥ Skambham tam brūhi katamaḥ svit eva saḥ ' 18.
5 'Yasya Brahma mukham āhuḥ jihvām madhukas'āmuta.
Virājam ūdho yasya āhuḥ ' 19.
6 ' Yatra Ādityāsca Rudrāsca Vasavasca samāhitāḥ.

Bhūtam ca yatra bhavyam ca sarve lokāḥ pratiṣṭhitāḥ 22.

7 ' Yasya bhūmiḥ pramāntarikṣam uta udaram.
Divam yas cakre murdhānam tasmai jyeṣṭhāya Brahmaṇe namaḥ. ' 32

8 ' Yasya Sūryaḥ cakṣuḥ Candramāsca punarṇavaḥ.
Agnim yas cakre āsyam tasmai jyeṣṭhāya Brahmaṇe namaḥ. ' 33

9 ' Yasya Vātaḥ Prāṇāpānau cakṣuḥ Aṅgirasobhavan.
Dis'o yas cakre prajñānāḥ tasmai jyeṣṭhāya Brahmaṇe namaḥ. ' 34

Atharvaveda, 10. 7.

(1) The Highest Lord to whose limbs [i. e. body] the thirty three divinities have resorted, (2) the Highest Lord of whose body the thirty three divinities have become limbs,—those thirty three divinities only the Brahman-knowers know. (3) He who has the four subordinate quarters as the veins in His body, (4) He whose head is Agni, eyes are the Aṅgirases and whose limbs are these sun and moon that move, that one, the support of all, the substratum of all Himself is the Lord, He alone is one that gives happiness. (5) He whose face is the Brāhmaṇas and whose tongue is '*madhukaśā*.' likewise, he whose udder is Virāj, (6) where Ādityas, Rudras and Vasus are staying and where past as well as future and all the worlds, (or people) are well established. (7) He whose feet are this earth, whose belly is the *antarikṣa* or mid-region, and whose head is the shining world (heaven),—to that supreme Brahman let there be a salutation ! (8) He whose eyes are the sun and the

moon that again becomes new (or fresh), whose face is Agni—to that supreme Brahman let there be a salutation ! (9) He whose ' Vāta ' is the *prāṇa* and *apāna* breaths, whose eyes are the Aṅgirases, whose intelligence is the quarters,—to that supreme Brahman let there be a salutation !

This is the description of the Highest Lord. Having taken this into consideration the form of the Lord at which we arrive is as follows:

Mūrdhā (head)–the shining (heavenly) world–(*mantra* 32)
S'īra (head)–Agni (*mantra* 18); the shining or heavenly world (*mantra* 33).

Prajñā (intelligence)—The quarters (*mantra* 34).
Eyes—The Aṅgirases (*mantra* 18; *mantra* 34). The Sun. and the Moon (*mantra* 33).
Face–Brahman, Brāhmaṇa (*mantra* 19). Agni (*mantr a* 33).
Jihvā—' Madhukas'ā ' (*mantra* 19).
Prāṇa—Vāyu (*mantra* 34).
Apāna—Vāyu (*mantra* 34).
Stana—Viraj, Virat (*mantra* 19).
Veins—The quarters (*mantra* 16).
Belly—The mid-region (*mantra* 32).
Aṅga (limb)–The thirty three divinities (*mantras* 13, 27).
Limbs of the body—The thirty three divinities, objects that move (*mantra* 28).
Śarīra (body)—Āditya, Rudra and Vasus, all the worlds (including those that are away form us) (*mantra* 32).

Feet—The earth (*mantra* 32).

This is the form of Brahman. Earth is the feet of the Highest Brahman—or the Highest Lord. The mid-region is His belly, and the shining (heavenly) world His head. All the other worlds and the spaces between worlds should be regarded as forming His limbs. Readers should think for themselves—' Is this not the universe-form, cosmic form (*viśvarūpa*), of the Highest Lord ? In this description there are included in the form of the Highest Lord objects in the whole of the universe. Is *viśvarūpa* not so presented ? If the sun is His eyes, the sun must be regarded as His own form. Similarly, if Agni is His face, Agni too is but His form. If Vāyu is His breath, Vāyu also is the Lord's own form. If the thirty-three divinities are His thirty-three limbs, His form definitely is the same as is seen in the universe through [i. e. in the form of] the thirty-three divinities. Is this not *viśvarūpa*, universe-form or cosmic form ? The Highest Lord has the universe as His form. He is ' *viś'varūpa*, ' ' *bahurūpa* ' (multi-formed), ' *pururūpa* ' with many forms), or sarvarūpa (with ' all ' objects and beings as His form). This established conclusion of the Vedas has become quite clear in the passages under consideration.

The same kind of description has occured in many *mantras* of the Veda, though in a somewhat different form each time. It is scarcely necessary to cite all those *mantras* here. ' An idea of the form of the Highest Brahman can well be had the basis of that of our own body'—

this also is stated in the Vedic *mantras*. For instance the following *mantra* reads—

' *Ye puruṣe Brahma viduḥ te viduḥ parmeṣṭhinam* '

Atharvaveda X, 7, 17.

i. e. Those who know Brahman in this body know the Highest Brahman.

' *Sūryas cakṣuḥ Vātaḥ prāṇam Puruṣasya vibhejire.* '

ibid, 11, 31.

i. e. the Sun became the eye, Vāyu i. e. Wind became the vital breath—thus there are these divinities in this body. " On this account is this Person (*body*) called Brahman; for, as cows stay in a cow-pen, so do divinities dwell in this (body)." This is what is brought out in—

Taṣmāt vai vidvān Puruṣam idam Brahma iti manyate.
Sarvā hi asmin devatā gāvo goṣṭha iva āsate.

ibid XI, 8, 32.

This evidently means that all divinities dwell in the universe-form (collective body) of the Highest Lord When this similarity between an individual and the cosmos is seen, an aspirant would be in a position best to understand the Highest Lord with the universe as His form. In order to facilitate the understanding of this similarity we give below a table :

THE COSMIC FORM OF THE HIGHEST LORD	THE BODY OF AN INDIVIDUAL (Self
Highest Brahman	Brahman
Highest Self	Self
Highest Lord	Individual Self
The sun	Eyes
The moon	Mind
Water	Tongue
Quarters	Ears
Medicinal herbs	Hair
Vāyu (Wind)	Prāṇa (vital breath)
Rivers	Veins
Sky (Ether)	Belly
Earth	Feet.

Readers can thus compare the universe-form of the Lord of Creatures who is the Supreme Lord on the one

hand and the limited body of the individual self on the other. A very small—subtle—part of the universe-form of the Highest Lord has come and got itself settled in the limited body of the individual self. Whatever is there in the body of an individual is there in the cosmos and *vice versa* In the body of an individual there are eyes, in the cosmos there is the sun; and in a like manner the other parts of the cosmic and the individual bodies with their respective correspondence to each other can be understood. As the cosmic body of the Lord has a form (*rūpa*) of its own it is called *viśvarūpa* (universe-form, all-form). The cosmic body itself is called '*vis'va* ' or universe. Because the cosmic body has a form is it called 'Viśvarūpa.' For the form of the entire cosmos is the form of the cosmic body. Readers should understand the idea of the dwelling of the divinities in their bodies in its wide aspect. Those who can understand this alone can know the Lord aright i. e. as being partless, one essenced and indivisible.

To know the Highest Self wit h His cosmic form is at once straight and easy. But as the mischievous factors such as earlier prejudices and ignorance are very strong, even this easy matter has become difficult of comphrension. And there are very few persons, consequently, who try to understand Him. It was through the Vedas that the noble conception of the Highest Lord got itself revealed for universal welfare before it was expounded by any other work. The same was further clarified in the Upaniṣads. The same has been expounded here in the

eleventh chapter of the Bhagavadgītā.

In the Gītā exposition there is nothing different—neither more nor less—from what is taught by the Vedas. The import of Vedic mantras themselves has been conveyed in different words and phrases in the Gītā. To endeavour sincerely to understand this import and to know with this ' right knowledge ' the very secret of life is the duty of all readers.

The description of the ' viśvarūpa ' contained in the Vedas has been considered so far. Let us now proceed to see how that same ' vis'varūpa ' is brought out by the Upaniṣads—

DESCRIPTION OF THE ' VIŚVARŪPA ' IN THE UPANIṢADS.

Viśvarūpa in the Īśa Upaniṣad.

There is the following mantra showing the form of the Highest Lord contained in the Īśa Upaniṣad—

' *Yasmintsarvāṇi bhūtāni Ātmā eva abhūt vijānataḥ.*
Tatra ko mohaḥ kaḥ śokaḥ ekatvam anupas'yataḥ.
Īśa 7. Vā. Ya. 40, 7.

' That state in which (**yasmin**) all beings (**sarvāṇi bhūtāni**) have already become the Self alone (**ātmā eva abhūt**), in that state (**tatra**), how can there be [any] infatuation, [any] grief, on the part of the person that knows well (**vijānan**) ? "

Now see what precedes this state too—

' *Yastu sarvāṇi bhūtāni ātmani eva anupas'yati.*

Sarvabhūteṣu ca ātmānam tato na vijugupsate.
Īśa 6; Vā. Ya. 40, 6.

'He who sees all beings in the Highest Self (**ātmani anupaśyati**) and sees the Highest Self in all beings, that one is never censured.' Here it is brought out that all beings and the Highest Lord are apart from each other and that they are in each other. There is the experience of their being apart from each other. There is another experience, one on a higher level, where there is no 'separateness,' or 'being apart' that is experienced but there is oneness that is seen all through (**ekatvam anupaśyataḥ**). In this experience—or better realisation—all beings and the Highest Lord have become identical with each other. There is no difference between them. This is the experience persons have on the higher level. This itself is the experience or realisation of the Highest Lord.

There is one experience that all beings i. e. the five elements, all living beings and all inanimate things are different from the Highest Self who is 'existence' (sattā), pure and simple; but soon a stage is reached by the aspirant when for him the differences cease to exist and when he realises that the aggregate of beings are but the Lord. In that state the form of the Highest Lord itself is experienced as this aggregate of beings. That itself is the knowledge of the Highest Lord with the universe as His form.

In the earlier state the lump of sugar and its sweetness are cognised as two separate things. But later as soon as it is known that sweetness is not there apart from

the lump of sugar, it is realised that the gross form of sweetness itself is the lump of sugar. Similarly the earlier experience is that the beings are different from the Highest Lord and the experience at a later stage is that all beings themselves are the Highest Lord and the Highest Lord Himself is all beings. Readers should very carefully think of this experience at a later stage. When the aspirant who has risen to spiritual perfection would have this realised viz., that all beings themselves are the Highest Lord and the Highest Lord Himself is all beings, he would have the experience that the Highest Lord Himself has spread about in the universe having had assumed the form of the universe. This very vis'varūpa (universe form, cosmic form) of the Highest Lord is set forth in the Īśopaniṣad. Even if there be one mantra here to this effect, from the point of view of describing the vis'varūpa it is complete in itself. Hardly anything need be added to what it conveys.

In the Kenopaniṣad there does not occur a description of the Highest Lord possessed of the cosmic form in clear terms. To turn next to the Kaṭhopaniṣad—

(2) VIŚVARŪPA IN THE KATHOPANIṢAD

' Yad eva iha tad amutra yad amutra tadanviha.
Mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati 10.
Manasaiva idam āptavyam naiha nānā asti kin ca na.
Mṛtyoḥ sa mṛtyum gacchati ya iha nāneva paśyati 11.

" Whatever is here—that same is in the yonder world; whatever is there in the yonder world is here. By

our mind itself must this be known that there is no kind of difference here. He who sees 'many' [i. e. difference] here, reaches death [only] after death."

There are many beings in this universe around us. There are many things alike. The Highest Lord, however, is different from these. Evidently then the beings perceptible in the universe and the Highest Lord are apart from, each other. This is what every average man sees or perceives. But this is *not real knowledge.* What is there in the universe, what is there in the beings, is there in the Highest Lord and what is there in the Highest Lord is itself there in the form of the universe. This identity of the universe and the Highest Lord must be grasped mentally. Our *mind* alone would help us understand it. Our intellect leads us in the direction of the idea of difference. But the aspirant must definitely know that there are no different objects here (**nānā nāsti**). He who thinks there are many objects and thus harbours in his mind the idea of difference himself becomes a victim of death. This means that such a person would never secure liberation. Now the same principle of identity between the Highest Lord and the universe (or beings in the universe) is considered in what follows :

Agniḥ yathā ekaḥ bhuvanam praviṣṭaḥ
Rūpam rūpam pratirūpaḥ babhūva
Ekastathā sarvabhūtāntarātmā
Rūpam rūpam pratirūpo babhuva 9.
Vāyuḥ yathā ekaḥ bhuvam praviṣṭaḥ
Rūpam rūpam pratirupo babhūva

Ekastathā sarvabhūtāntarātmā
Rūpam rūpam pratirūpo bahisca 10.
Eko vasī sarva bhutāntarātmā
Rūpam rūpam bahūdhā yaḥ karoti
Tam ātmastham yenupaśyanti dhīrāḥ
Teṣām sukham śāśvatam na itereṣām ' 12.

Kaṭha U. II, 5.

Just as Agni singly entered this world and became possessed of various forms with respect to every form [he got associated with], the Inner Self of all beings, likewise, is *one* and He alone has become [with respect to various entities] possessed of those various forms and He is outside them also. Just as Vāyu by himself having entered this world has become possessed of many forms [corresponding to the forms of what things he entered], in that very manner the one Inner Self of all beings has assumed those various forms according to things [He has got himself associated with] and He is outside them also. This Inner Self of all beings, one, [self-] controlled who makes the various forms [lit every form] different [of many kinds],—those wise ones who see Him situated in themselves for them there is e ternal happiness [and] not for others. '

Just as Agni (Fire) is there in every object and gets himself manifested after having taken the shape of those objects in which he dwells,—even so the Highest Self gets Himself manifested having dwelt in the various objects and having assumed the forms of those objects

[in which he dwells]. He is there in the whole of the universe. Naturally on account of His having become manifest after having assumed the form of the universe, He is called 'vis'vaūrpa (with the universe as His form).' Thus has the vis'varūpa of the Highest Self been described in the Kaṭhopaniṣad. Here there is a greater space devoted to as well as more elaboration made of the subject matter. But there is nothing new that has been told in the passage. It is only the description of the Īśopaniṣad which is both amplified and expounded here.

(3) VIŚVARŪPA IN THE PRAŚNOPANIṢAD.

In the Praśnopaniṣad there is Agni of the form of the universe. This Agni is said to be the divinity right at the beginning of the Upaniṣad:

Sa eśa Vaiśvānaro viśvarupaḥ Prāṇognirudayate 7.
Vis'varūpam hariṇam jatavedaṣam parāyaṇam jyotirekam tapantam.
Sahasraraśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānām udayati eṣa Sūryaḥ 8. Pras'no Up. I.

" This Agni Vaiśvānara is but prāṇa (vital breath) with a cosmic form. This flame with the universe-form rises in the form of the sun, which takes away the juice, is always hot and is possessed of a thousand rays. "

The sun itself puts on many forms such as fire, lightning etc. Not only this, whatever objects are there in this solar system and on the surface of this earth—all those have been formed out of the sun itself. Of the 'principle'

in the form of the sun—from that essence—the planets and sub-planets were constituted and objects lying further than this point in space too are constituted of this very essence (viz. the sun). It is the sun that has as it were got itself manifested as the earth, the lordly trees and the animate beings. This solar system with the earth etc as its part is as though the **vis'varupa** or **sarvarupa** of the sun itself. In the same manner, this very universe (**vis'va**) is the **vis'varupa** of the Highest Lord :

In the Praśnopaniṣad there is the **vis'varupa** of Prāṇa that is described. The relevant **mantras** are as follows :

Eṣognih tapati eṣa Sūryaḥ eṣa Parjanyaḥ Maghavaṅ eṣa Vāyuḥ eṣa Pṛthivī Rayiḥ devaḥ sat asat ca amṛtam ca yat 5. Prajāpatiḥ carati garbhe tvam eva pratijāyase 7. Indraḥ tvam Prāṇa tejasā Rudraḥ asi parirakṣitā 9. Yadā tvam abhivarṣasi atha imāḥ prāṇate prajāḥ. Ānandarūpāḥ tiṣthanti kāmāya annam bhaviṣyati iti 10. Vrātyaḥ tvam Prāṇa ekarṣiḥ attā viśvasya satpatiḥ. Vayam ādyasya dātāraḥ pitā tvam Mātariś'va naḥ 11.

Praśna Upa. 2.

Prāṇa itself is Agni. That having become the sun shines in the heavenly world. He is Parjanya (Rain), Maghavā (the bountiful), Vāyu, Pṛthvī, Rayi, Deva, Sat (existence), Asat (non-existence) and ambrosia. That Prāṇa himself is Prajāpati. He enters the embryo and is born. He Himself is the lustrous Indra, protecting Rudra

and the sun, the Lord of splendour. When this Prāṇa having assumed the form of rain sends down showers, all creatures are delighted. For, all then decide 'now, there will be plenty of food.' This Prāṇa himself is a **sannyasi** (Vrātya), a sage, an eater or enjoyer (attā), the Lord of the cosmos and the Father of all. "

Here the ' **vis'varupa** ' of Prāna has been described. In the Atharvaveda there is a Prāṇasūkta (Vide, Atharvaveda XI, 4, 1-26). On the basis of that is this subject-matter in the **Pras'nopaniṣad** presented. There (in the Atharvaveda too) the ' **vis'varupa** ' of Prāna has been set forth. That same has been presented in greater detail here. Prāna himself becomes manifest as Indra, Water, Vāyu, Sūrya, Light, Parjanya, Cloud, Earth, Rayi, Agni etc. This is nothing but the ' **vis'varupa** ' of Prāṇa. Prāṇa himself has become manifest as everything.

Thus has Prāṇa's ' **vis'varupa** ' been brought out in the Praśnopaniṣad. To proceed further to the

(4) VIŚVARŪPA IN THE MUṆDAKOPANIṢAD

The vis'varupa of the Highest Lord (Highest Self) described in the Muṇdakopaniṣad may now be taken into consideration :

Yathā ūrṇanābhiḥ sṛjate gṛhṇate ca
Yathā pṛthivyām oṣadhayaḥ sambhavanti.
Yathā sataḥ puruṣāt keśalomāni
Tathā akṣarāt sambhavati iha viśvam.

[Mundaka. Upa. **1, 1, 7**].

Tat etat satyam yathā sudīptāt pāvakāt visphuliṅgāḥ sahasras'ah prabhavante sarūpāḥ. Tathā akṣarāt vividhāḥ somya bhāvāḥ prajāyante tatra caiva api yanti.1.

Divyo hi amurtaḥ Purusah sabahyabhyantaro hi ajah.
Apraṇo hi amanah s'ubhro hi aksarat parah 2.

Etasmat jayate Praṇah manaḥ sarvendriyaṇi ca.
Kham Vayuḥ jyotiḥ apaḥ:Pṛthivī vis'vasya dhariṇī. 3

Agnih murdha caksusī candra suryau.
Dis'ah s'rotre Vag vivṛtasca Vedah.
Vayuh Praṇo hṛdayam vis'vam asya
Padbhyam prithivī hi esa Sarvabhutantaratma 4.

Tasmat ca devah bahudha samprasutah
Sadhyah manusyah pas'avo vayamsi.
Praṇapanau vrīhiyavau tapasca.
Śraddham satyam brahmacaryam Vidhis ca 7.

Atah samudṛah girayas ca sarvesmat syandante sindhavah sarvarupah.
Atas ca sarva osadhayo rasas ca
Yena esa bhutaih tiṣthate hi antaratma 9.

Purusa eva idam vis'vam karma
Tapo Brahma paramṛtam.
Etad yo veda nihitam guhayam
Sovidyagranthim vikirati iha somya 10.

[Muṇḍaka. Upa. II, 1.]

Brahma eva idam amṛtam purastat
Brahma pascat Brahma daksiṇatah ca uttareṇa
Adhas ca urdhvam ca prasrtam Brahma eva idam vis'vam idam variṣtham 10

Muṇḍaka. Upa. II, 2.

Sa yo ha vai tat paramam Brahma veda Brahma eva bhavati.

Tarati s'okam...vimuktomṛto bhavati 9.

[Muṇḍaka. Upa. III, 2].

The passages signify—

" Just as a spider creates the thread out of himself, just as from the earth lordly trees take their being, and just as from the body hair grow,—even so from the Highest Self, the indestructible, this universe comes into existence. " (I, 1, 7).

" This is true.that from fire which is well enkindled there arise a thousand sparks—in a like manner from the indestructible Highest Self different existences (objects and beings) arise—and into That do all of them get themselves merged. This divine, birthless, Highest Self is there both within and without. This one has no vital breaths, no mind, [–He is–] bright and higher than aught else. Just from This One do Prāṇa, mind, all sense-organs, ether (sky), Vāyu (Wind), Jyoti (Light), Water, Earth etc arise. Of this Highest Lord Fire is the head, the sun and the moon [are] the eyes, the quarters [are] the ears, Vedas the Speech, Vāyu the vital breath, all in the midregion the heart, and Earth the feet. This one is the Inner Self of all beings. And from Him were divinities born in many ways, and so were the Sādhyas, the human beings, the beasts and the birds. Prāṇa and apāna, rice and barley, faith, truth, celibacy and the Vidhis too [were born from Him]. From this one the oceans, the moun-

tains all, from this one Himself flow the streams of all forms. From this one do all medicinal herbs arise and so does the juice [within them]. This Inner Self of all stands having supported all the beings. This Highest Self himself is all this—[this Highest Lord himself is] action, penance, highest Brahman and nectar too. One who knows this that is there in the cave, has his knot of Ne-science snapped asunder. [II, 1].

The immortal Brahman itself is there in front, Brahman itself behind, Brahman to the right, Brahman to the left. Down, below and high up [it is Brahman that lies] spread. Brahman the Supreme itself is all this. [II, 2]

He who knows that highest Brahman becomes Brahman itself, [-he-] crosses grief and liberated he becomes immortal. [III, 2]

This is the Muṇḍakopaniṣad account. The statements in this are well worth being considered:

(1) From men arise nails, hair etc. Like that from the Highest Self arises this universe. The universe is but His form.

(2) Like sparks arising out of fire, the universe arises from the Highest Self. Hence He and the universe are identical [in essence].

(3) All entities (existences, *bhāvāḥ*) arise from the Highest Self and into the Highest Self do they get themselves merged. Evidently, they are not different from Him.

(4) Vital breath, mind, the sense-organs, the five elements—all are but aspects of the Self.

(5) All these are but limbs of the Inner Self of all.

Mūrdhā, Śira—Agni
Eyes—Sun and Moon
Ears—Quarters
Speech—Vedas
Prāṇa—Vāyu
Hṛdaya—Viśva (antarikśa)
Feet—Pṛthivī

This is just the cosmic form of the Highest Lord.

(6) All beings—beasts, birds, men, sages,—*prāṇa* and *apānu*, all crops, penance, faith, etc, likewise, mountains, oceans, rivers, trees—have come into being from Him [that Highest Lord].

(7) All this is that Person (*Puruṣa eva idam vis'vam*). There is nothing, nothing at all, apart from Him.

(8) He is within, without, high up, down below (or underneath)—everywhere.

'On having considered these sentences it becomes evident that this is but the Lord's own 'vis'varūpa.' For,

' *Puruṣa eva idam vis'vam* '
' *Brahma eva idam vis'vam* '

this Brahman itself is the universe. A spark is not different from the fire from which it arises. Nails, hair etc are not different from the living being from whose body they arise. In the same manner, this universe is not diffe-

rent from that Puruṣa, that Brahman, the ' Essence of the Universe.' This is but His perceptible form. Prāṇa, *apāṇa*, birth, death etc—are infinite aspects, but aspects only of Him and hence not different from them. Thus has the vis'varūpa of the Highest Self (Highest Lord) been described in the Maṇḍakopaniṣad.

VIŚVARŪPA IN THE MĀṆḌUKYOPANIṢAD

The Māṇḍukyopaniṣad's very purpose, its very mission is to elucidate this principle. The mantras in it are clearly setting forth the cosmic form (vis'varūpa). To quote a few from them—

Om iti etad akṣaram idam sarvam.
Bhūtam bhavat bhaviṣyat iti sarvam omkāra eva.
Yat ca anyat trikālātītam tad api omkāra eva. 1.
Sarvam hi etad Brahma, ayam ātmā Brahma 2.
Ekātma pratyayasāram...s'ivam advaitam 7. "
Śivodvaita...ātmā 12. Māndūkya Upaniṣad.

" By the syllable 'Oṃ' is all this (universe) known. What was in the past, what is at present as well as what will be in future—all this is known by the syllable ' Om. ' And what else is there past the three times [past, present and future] that too is just the syllable ' Om. ' All this is Brahman. This self [too] is Brahman. Its essence is the cognition that this ātman is one and the same [or identical in the case] of all. It is auspicious, without a second. "

The words Brahman, ātmā, omkāra here are synonymous. This is what has been stated in the passage under consideration. Now the principle—which is existence pure

and simple—which is conveyed by these words, itself is all the three times past, present and future, that itself becomes manifest as what is past (or beyond) the three-fold distinction of time. This evidently means that whatever was there in the past, whatever is there at present, whatever will be there in future and what is past all time—all that is Brahman, *ātman* and Om'kāra.

This universe was there in the past, it is there at present and will be there in the future. This individual self is past all time. All this is in the manner indicated above just Brahman. This is ' vis'varūpa. ' For, the form of the entire universe is perceptible in all the three times and *ātman* is beyond the limits of time. Both these [the universe and the individual Self] together are Brahman itself.

Having seen the ' vis'varūpa ' of Brahman as described in the Māṇḍukya Upaniṣad we may next turn to the Taittirīyopaniṣad account of the same.

VIŚVARŪPA IN THE TAITTIRĪYOPANIṢAD

While describing the ' vis'varūpa ' of the Highest Self, the Taittīryopaniṣad states—

Om iti Brahma. Om iti idam sarvam. Taitti .Upa. I, 8.

' Om is Brahman, Om is all this. ' What ' all ' is is also made clear just here—

Pṛthivyantarikṣam dyauḥ diśaḥ avāntaradiśaḥ.
Agniḥ Vāyuḥ Ādityaḥ Candramāḥ nakṣatrāṇi.
Āpa oṣadhayo vanaspatayo ākāśaḥ ātmā.

Iti adhibhūtam.

Atha adhyātmam. Prāṇaḥ vyānaḥ apānaḥ samānaḥ cakṣuḥ śrotram mano vāk tvak. Carma māmsam snāvāsthimajjā. Taitti. Upa. I, 7.

'Earth, Mid-region, Heaven, quarters, intermediate quarters, fire, wind, the sun, the moon, the constellations, water, medicinal herbs, ether (sky) and ātmā are there in the sphere called the **adhibhūta**; likewise, in the adhyātma sphere i. e. bodily sphere, **prāṇa apāna, udāna, vyāna and samāna** (five breaths), eye, ear, mind, speech, skin, flesh, sinews, bones, and marrow constitute what is called by the syllable Om, i. e. '**sarvam.**' 'Om'kāra itself is Brahman. Evidently the forms such as the earth etc are forms of Omkāra itself. All this is as it were the **viśvarūpa** of Brahman itself expressed by the sacred syllable 'Om.'

Later in this very Upaniṣad is given the '**svarūpalakṣaṇa**' of Brahman. It runs as follows :

Yato vā imāni bhūtāni jāyante.

Yena jātāni jīvanti. Yat prayanti abhisamviśanti. Tad vijijñāsasva. Tad Brahma iti. Taitti. Upa. III, 1.

" That from which these beings are born, that on account of which they live on being born, that into which on departing they get themselves merged—seek to know that. That is Brahman. " In this passage it is stated that there is an entity from which these objects in the universe are born, by which they subsist and into which they are funded back;—that is Brahman. For instance out of gold are ornaments fashioned resorting to gold do they exist

and finally into gold do they get themselves merged. Obviously in all the three states there is no change brought about in the state of gold as gold. On this account in relation to the ornaments 'gold' itself is Brahman. Similarly in relation to the objects in the universe—all of them—the original existence, the root—entity itself is Brahman. From it are those objects born, by it do they exist as objects and into it do they finally get themselves merged. The conclusion naturally is that the form that is seen in the universe—all whatsoever—can belong to that entity only, from which the form arises exists and by which it is terminated. From descriptions of this type it is established that here also Brahman with the universe as its from (**vis'varūpa**) is taught and further the passage

Sa yas ca ayam Puruṣe. Yas ca asau Āditye. Sa ekaḥ.

Taitti. Upa. III, 10, 4.

brings out, by telling 'this which is there in this person and in the sun—that is one and the same' that the principle underlying men and other objects in the universe such as the sun etc is one and the same or identical. There is the same principle in all these objects. To put the same thing differently, *the* same principle has assumed these different forms. In all different entities that is the only identical principle that is present or to that non-different principle alone do all these objects belong. Thus the entire universe-form belongs to that principle—existence pure and simple—which controls us from within (**antaryāmi**). Just as persons (human beings) and the sun—both these are forms of the same principle—

Existence—in a like manner, by way of indication given one can conclude, all other objects too are the form of that identical fundamental principle viz, Existence (Sattattva).

Thus does the Taittirīya Upaniṣad deal with the topic of vis'varūpa.

VIŚVARŪPA IN THE AITAREYA UPANIṢAD

In the Aitareya Upaniṣad has been indicated this vis'varūpa ' of the Highest Lord with logic that is irresistible—

Ātmā vā idam eka eva agre āsīt na anyat kin cana miṣat, sa īkṣata lokān nusṛjai iti 1. Tasya abhitaptasya mukham nirabhidyata yathā aṇḍam mukhāt vāk vācah Agniḥ. Nāsike nirabhidyetām, nāsikābhyām Prāṇah. Prānat vāyuh. Akṣiṇī nirabhidyetām, akṣibhyām cakṣuh, cakṣuṣah Ādityah. Karṇau nirabhidyetām, karṇābhyam śrotram,śrotrād diśah.Tvaṅg nirabhaidyata,tvacah lomāni, lomabhyah auṣadhivanaspatayah. Hṛdayam nirabhidyata, hṛdayāt manaḥ, manasaścandramāh. Nābhih nirabhidyata, nābhyā apānah, apānāt mṛtyuh. Śisnam nirabhidyata, śisnāt retah, retasah āpah 4. Aita. Upa. I, 1, 4.

" Ātman alone was all this in the beginning, [there was] naught else moving. That Ātman thought 'may I indeed Create the worlds. ' Of him who was heated the mouth was opened—as is an egg—from the mouth Speech got herself manifested, from Speech Fire. Nose was [then] produced, from the nose vital breath. From vital breath (Prāṇa) [was produced—or come into being] Vāyu (Wind). Eyes got themselves created, from the eyes

vision (cakṣuḥ), [and] from vision, the sun. Ears got themselves created, from the ears sense of hearing [and] from the sense of hearing the quarters. Skin got itself formed, from skin hair [were produced and] from hair the medicinal herbs and lordly trees. The heart got itself created, from the heart [come into being] the mind [and] from the mind the moon. The navel came into being, from the navel the apana (breathing away) breath [and] from the apāna breath death. Penis was created, from the penis (retas i. e.) semen [and] from semen the waters. "

The contents of the passage quoted and translated above can thus be shown in a tabular form:

SELF (ĀTMĀ)	Mouth—Speech	Fire
	Nose—Vital breath	Wind
	Eyes—Vision	The Sun
	Ears—Sense of hearing	Quarters
	Skin—Hair	Medicinal herbs and lordly trees
	Heart—Mind	The moon
	Navel—Apāna (breath)	Death
	Penis—Semen	Water
	Individual Self (Vyaṣṭi)	Vis'varūpa (Samaṣṭi)

On consulting the table readers will understand that the individual form of Ātman is Mouth, Nose, Eyes, Ears, Skin, Heart, Navel, Penis while the Cosmic form is Fire, Wind, the sun, Quarters, Medicinal herbs and lordly trees, the moon, Death, water. On this very account is the Self (Ātmā) called 'all' (sarva). For, in this all are included. This vis'varūpa merges into Ātman and from Ātman does it arise. Evidently the purport of what has gone before is that it is Ātman alone that has been manifested as the universe (or in the universe-form). Regarding this, there is also something more conveyed by this Upaniṣad. To turn to it—

> 'Koyam Ātmā iti vayam upāsmahe kataraḥ sa Ātmā ? Eṣa Brahma eṣa Indraḥ eṣa Prajāpatiḥ, ete sarve devāḥ imāni ca panca mahābhūtāni Pṛthivi, Vāyuḥ, Ākāśaḥ āpah, jyotinṣi, iti etāni imāni ca kṣudra miśrāni iva bijāni itarāṇi ca itarāni ca aṇḍajāni ca jārajāni ca svedajāni ca udbhijjāni, ca aśvā gāvaḥ puruṣaḥ hastino yat kin ca idam prāṇi jangamam ca patatri ca:yat ca sthāvaram, sarvam tat prajñanetram...prajñanam Brahma."

Aita. Upa. 3.

Which is that Ātmā that we should meditate on ? Which Ātmā is that ? ...This Ātmā himself is Brahman, he is himself Indra, himself Prajāpati, himself all divinities. This one himself is Earth, Wind, Ether, Water, Fire—i.e. the five elements. The seed which is insignificant, that which is mixed and that which is other [than either of these], the egg-born ones (aṇḍajas), men, [other]

lower animals etc (jarāyuja), sweat-born (svedaja) [i. e. insects etc], those that brak up the soil and are born (udbhijja) [i. e. trees etc], horses, cows, men, elephants and whatever living beings moving about are there, whatever beings using wings are there and whatever is steady (not-moving)—all those are caused to move through prajñā, they are led by prajñā. This prajñana (right knowledge) itself is Brahman. "

Here Ātmā himself or Brahman itself is Indra, Prajāpati and all these divinities. Brahman itself is all the five elements, all living beings, all lordly trees and all things immovable. In this description the entire universe itself is said to be the manifest form of Ātmā. This the passage states in unequivocal terms. Just this is the description of the vis'varupa given in the Aitareya Upaniṣad.

To turn next to the description of ' vis'varupa ' in the Chāndogyopaniṣad which appears in many ways :— Some of them are—

" *Gāyatrī vā idam sarvam bhūtam yat idam kim ca* ,

i. e. " whatever is here in its entirety is Gāyatrī " (Chān" Upa. III, 12) and " *Sarvam khalu idam Brahma.* " i. e.. "All this, to be sure, is Brahman." Thus the entire perceptible universe, this whole ' viśvarūpa ' is just Brahman. This is stated in absolutely clear terms, Further—

"*Sad eva somya idam agre āsīt ekam eva advitīyam. Tad aikṣata bahu syam prajayeya iti tat tejaḥ asṛjata. Tat tejah aikṣata bahu syam prajayeya tad apah asṛ-*

jata. Tāh āpah aikṣanta bahvyah syāma prajāyemah iti tah annam asṛjanta. " i. e.

" O dear pupil ! Existence alone was this in the beginning, one, without a second. It reflected ' let me be many, let me procreate. ' It created Fire. That fire reflected ' let me be many, let me procreate. ' It created Waters. Those Waters reflected ' let us be many, let us procreate. ' They created Food. "

(Chān. Upa. VI, 2,-I, 3, 4)·

Thus the manifold creation arose out of just that principle viz., Existence. This manifold creation itself is the universe. Hence this viśvarūpa (universe form) is the form of just that principle, one—,[without a second, viz,] Existence. On having taken this description into consideration it is clearly seen that this vis'varupa is the complete manifestation of one Ātman. Likewise the following passage too is worth considering:

" *Sa yaḥ eṣaḥ animā, aitadātmyam idam sarvam. Tat satyam sa Ātmā, tat tvam asi Śvetaketo.* "

i. e. " That which is this subtile essence all this has this for its essence. That is true, that Ātman, that then art, O Śvetaketu. " (Chān. VI, 8, 7). Here it has been brought out that from the one Ātman principle all has come into existence, and Śvetaketu himself was. Now just as Śvetaketu was that principle, even so the teacher himself was just that principle, other pupils too were that principle itself—in fact, other men and [lower] animals too were

that principle. Inanimate objects too are in no way different from the highest principle. Thus should this teaching be understood.

Tat tvam asi Śvetaketo
Tat saḥ asti
Tat aham asmi
Tat eva sarve santi
Aitadātmyam idam sarvam.

" That thou art, O Śvetaketu. That he is, that I am, just that all are, all this is what has this self for its essence. " Obviously then it is not only Śvetaketu who is that Self. All things without any exception are that Self. Just as Śvetaketu's form is a manifestation of that Self, so are the forms of the totality of things but manifestations of that Self. Evidently the universe-form is the form of the Self. The Self it is who has become possessed of form (manifestation) in the shape of the universe that lies spread around us. To consider some other relevant passages—

(*1*) *Sa eva adhastāt sa upariṣṭāt sa purastāt sa dakṣiṇataḥ sa uttarataḥ sa eva idam sarvam iti.*

(*2*) *Aham eva adhastāt aham upariṣṭāt aham pascāt aham purastāt aham dakṣinataḥ aham eva idam sarvam iti.*

(*3*) *Ātmā eva adhastāt Ātmā upariṣṭāt Ātmā pascāt Ātmā purastāt Ātmā dakṣiṇataḥ Ātmā uttartaḥ Ātmā*

eva idam sarvam iti.

(4) *Atha ye anyathā ataḥ viduḥ anyarājānaḥ te kṣyyalokāḥ bhavanti.* (Chān. Upa. VII, 25).

(5) *Ātmataḥ eva idam sarvam iti.* (*ibid*, VII, 26)

The passages mean: (1) "He himself is there down below, above, behind, in front, to the left and to the right and He himself is all this [without exception]. (2) I myself am there down below, high up, behind, in front, to the left and to the right and I myself am all this [without any exception]. (3) Ātmā himself is there down below, high up, behind, in front, to the left and to the right and Ātmā himself is all this [without any exception]. (4) Those who not knowing this know something else become subjected to someone else's sway; evidently they become dependent on others and hence get themselves, destroyed. (5) From Ātmā alone has all this arisen."

In the passages cited above the words '*saḥ* (he). *aham* (I) and Ātmā (Self) express just one and the same principle [viz Existence pure and simple *sattā-mātram*] of which this universe is constituted.

Thus has Ātma of the form of the universe (*viśva-rūpa*) been described in the Chāndogya Upaniṣad. Readers should meditate on this again and again and having seen (or realised the presence of) that Self in the form of the universe [in the form of 'all'—things and beings] realise the 'existence of the Self' of their own that is without a break, without parts. We next turn to the des-

cription of the vis'varupa in the Bṛhadāraṇyaka Upaniṣad.

'VIŚVARŪPA' IN THE BṚHADĀRAṆYAKA UPANIṢAD

The 'vis'varūpa' of the Highest Self is described in ways more than one in the Bṛhadāraṇyaka Upaniṣad. Thus at the very commencement has this been told—

Ātmā eva idam agre āsit puruṣa vidhaḥ.
Sonuvīkṣya nānyat ātmanopaśyat 1.
Sobibhet tasmāt ekākī bibheti, sahāyam īkṣam cakre, yat madanyat na asti kasmāt nu bibhemi 2,
Sa dvitīyam aicchat sa etāvān āsa yathā strī pumānsau samparisvaktau sa imam eva Ātmānam dvedhā apātayat tataḥ patis ca patni ca abhavatām 3.

" In the beginning this was Ātman alone of the type of a person. He after having reflected did not see anything else except himself. He was afraid. One who is alone does, therefore, become afraid. He desired to have a helper (or a companion). He then thought ' if there is naught else than me, of what need I be afraid ? He desired to have another [as a companion]. He was this much—as are a woman and a man staying very close to each other. He divided himself into two. From him came into existence husband and wife. " (Bṛhad. Upa. 1, 4).

In this Upaniṣadic passage it has been clearly stated that there was in the beginning only one Ātmā and there was none else. If there were some one else there would have been fear [on his part]. There was none else—

naught else—and that Ātmā was therefore free from fear. He created woman out of himself and the two thus having become Puruṣa and Prakṛti —man and woman—began staying together. From this couple there arose the subsequent creation. The creation that arose subsequently arose from that Ātmā, one, without a second. This is the gist of the passage under consideration. That the creation came into being is true and that there is nothing else than Ātmā is equally true. The question naturally arises ' from what did the creation arise then ?—and how did this varied universe come into being ?' The answer is : from that one principle—Existence [pure and simple] did this come into being. This is definite. This itself is the purport of the passage from the Bṛhadāraṇyaka Upaniṣad which has been cited above. Thus this vis'varupa ' belongs to just one Ātmā. There is nothing else there apart from the Ātmā. This same is made clear in the following :

Etasya eva sā viṣṛṣṭih. Eṣa u hi eva sarvh devāḥ.

' Of this one himself is this special (or varied) creation. This one himself is definitely all the divinities. '

(Bṛhad Upa. I, 4, 6).

The purport of this is quite clear : this creation, this universe is not different from him. And though these divinities such as the sun and the moon be having characteristics different from those of His, they are not different in essence from Him. He himself is all these divinities. This evidently means that these all are but His forms. Is this not the vis'varūpa of that Ātmā ? This gist of the Upani-

Ṣadic passages cited above is only too evident. To the same effect runs the following passage too—

> "Brahma vā idam agre āsīt. Tad ātmānam eva avet 'aham Brahma asmi iti, tasmāt tat sarvam abhavat... tad ha etat pas'yan ṛṣih Vāmadevah pratipede 'aham Manuh abhavam aham Suryas ca' iti tad idam api etarhi ya evam veda aham Brahma asmi iti sa idam sarvam bhavati. Atha yonyām devatām upāstenyosau anyoham asmi iti na sa veda yathā pas'uh evam sa devānam." Bṛhad. Upa. I, 4, 10.

"This was Brahman in the beginning. It knew just itself thus viz 'I am Brahman.' On account of that [knowledge] it became all that. See thing the sage Vāmadeva had the experience [he expressed in the words–]. 'I became Manu and I Sūrya.' Therefore one who knows this even now viz 'I am Brahman'—that one becomes all this. One, however, who worships another divinity with the thought 'different [from me] is he, different am I [from him]—he knows not. He is to the divinities even as is a beast [i. e. an object of their enjoyment only and little more than that]."

Here it has been brought out that there is only one Brahman and that that Brahman becomes this entire universe and also that one who knows this himself becomes Brahman. Even to-day who so ever would have this knowledge would become Brahman. In days of yore it was the sage Vāmadeva who had this knowledge and he became Brahman. When he realised the fact that he was

but Brahman he exclaimed—

" Aham Manuh abhavam aham Sūryah ca aham Kakṣ'ivān ṛsih asmi viprah.

Aham Kutsam Ārjuneyam ni ṛnje aham kavih Us'ana pas'yata mā 1.

Aham bhumim adadām Āryāya aham vṛṣṭim das'use martyāya.

Aham apo anayam vāvas'ānā mama devāso anu ketam āyan " 2.

Aham puro mandasano vyairam nava sākam navatīh Śambarasya.

Śatatamam ves'yam sarvatātā divodasām atithigvam Yadāvam. 3. Ṛgveda IV, 26.

Says Vāmadeva—" [naturally after having become Brahman as a result of knowing the same] I became Manu and I Sūrya, I was the intelligent sage Kakṣivān. I had subjugated Kutsa, son of Arjuni and I am myself the learned Uśanā (Śukra, preceptor of the demons). Look at me. I myself gave away land to the Āryas, I the donor send forth showers for the benefit of men, I bring the flowing waters here and my wish do the divinities carry out. I pierced the ninty nine fortresses of Śambara [the hated demon], I rendered his hundredth city worthy of being used for residence and I protected Atithigva and Divodāsa in the battle. "

Thus was the mantra understood in the Bṛhadāraṇyak Upaniṣad and by the author of the Śatapatha Brāhmaṇa. Other learned men are welcome to propose a differ-

ent rendering of the mantras if that is what suggests itself to them. At the present moment we are accepting the rendering of Yajñavalkya the author of the Śatapatha Brāhmaṇa. He reads in the mantras under consideration the experience of the sage Vāmadeva after having become Brahman. As soon as he became Brahman, the sage Vāmadeva decided ' I myself am Manu, Indra, Sūrya, Candra, Vāyu, Bhūmi, Manuṣya, Megha etc. Having become a warrior *I* had fought battles in past. At present all these divinities are helping *me*. ' The author of the Śatapatha Brāhmaṇa bears testimony to the truth of the fruit of the knowledge of Brahman. Even to-day if any person knows Brahman, he too would be Brahman and have just this kind of experience. One who worships a divinity with the idea of difference yet in his mind i. e. one thinking ' I the worshipper am different from the divinity to be worshipped ' can *not* have such an experience. For, such a person becomes but a beast of burden at the residence of divinities.

To bring the whole discussion to a close: We have no time to spare for other details. We are here concerned with this only viz., that *a man can secure the knowledge of Brahman and* that on having secured the knowledge of Brahman he becomes Brahman itself. On having become one with Brahman the experience he has takes the form (when expressed in words)—' I myself am this whole universe. ' From the mantras from the Ṛgveda as also the statement of the Bṛhadāraṇyakopaniṣad (-the Śata-

patha Brāhmaṇa) this becomes clear that one who knows Brahman becomes Brahman and as soon as he becomes Brahman his experience assumes the [verbal] form—' I am all this. '

When the person knowing Brahman realises ' I am all this ' he would also realise. ' Just mine is this vis'va-rūpa ' ' Brahman's own is this vis'varūpa ' Ātman's own is this vis'varūpa. ' This is quite certain, there being no doubt about it. Readers should understand the purport of the Bṛhadāraṇyaka Upaniṣad in this way and they should think over it. As the topic is very important it should not be left unattended. Without allowing the mind to be affected by prejudices of any kind attempts must be made to understand ancient works aright. Now to turn to some more passages from the Bṛhadāraṇyaka Upaniṣad—

' *Dve vāva Brahmaṇo rūpe mūtram caiva amūrtam ca martyam ca amṛtam ca.* (Bṛhad. Upa. II, 3, 1)

There are two forms of Brahman—one which is not concrete and the other concrete, one with a form, the other without it, one indestructible and the other destructible. Both these are forms of Brahman. If both these are but Brahman's forms, those objects in the universe that have a full-fledged form, those that are perceptible become the forms of Brahman itself and it is then proved that the form of the universe is just Brahman's own form. Thus from all the passages cited and explained it is proved beyond any possibility of doubt that the cosmic form of the Highest Lord is only the visible and directly percepti-

ble form of the universe.

Those who understand the mantras as conveying that Brahman has a concrete form yet fail to regard the form of the universe as the form of the Highest Lord or of Brahman are persons whose insistence is without an end. Their opinion, therefore, need not so much as be taken into account even. Far from the point of view of the reliability of Verbal Testimony [Scriptural Statement], the opinion of these persons certainly is not stronger or having in any way a better claim to being accepted. This is certain. The form of Brahman is concrete '—this is not what the Upaniṣad rests content with conveying. It expounds the statement further. To proceed to a consideration of that exposition—

' *Tad etat mūrtam yad anyat Vāyoḥ ca antarikṣāt ca.* (Bṛhad. Upa. II, 3, 2.)

' That here is the concrete form of Brahman which is different from Wind and the mid-region. ' That means that Earth, Water, Fire etc are the concrete forms of Brahman. In this concrete form of Brahman are included the sun and the moon, constellations, lordly trees, birds and beasts likewise, men etc. Whatever is seen by the eye should be regarded as the concrete form of Brahman. That which is not-concrete i. e. breath, Vāyu etc—is different from the concrete form.

Readers should very carefully think about this and recognise from what is there in our environment the concrete as well as not-concrete form of Brahman. They

should also know as to how among the concrete forms there is vis'varupa that is there. In fact the not-concrete forms i. e. Vāyu, breath etc too are contained in the vis'varupa. But we have left that out of consideration here. Let us first think of the vis'varupa which becomes the object of our eyes and fix up in our minds an idea of this vis'varupa. The following too may be read—

> 'Yasya Pṛthivi s'arīram, yasya Āpah s'arīram, yasya Agniḥ s'ariram, yasya Vāyuḥ s'arīram, yasya Dyauḥ s'arīram, yasya Ādityaḥ s'arīram, yasya Dis'aḥ s'arīram, yasya Candratarākam s'arīram, yasya Ākas'aḥ s'ariram, yasya Tamaḥ s'arīram, yasya Tejaḥ s'arīram yasya sarvaṇi bhutani s'arīram, yasya Praṇaḥ s'arīram, yasya Vāk s'arīram, yasya Çakṣuḥ s'arīram, yasya s'rotram s'arīram, yasya Manah s'arīram, yasya ṭvak s'arīram, yasya Vijñanam s'arīram, yasya Retaḥ s'arīram, eṣa te Ātma antaryāmī Amṛtaḥ.
>
> Bṛhad Upa. III, 7, 3–22.

"The body or form of this Atman that controls from within is there [in the universe as] the earth, the waters, fire, ether, the mid-region, the shining [heavenly] world, the sun, the quarters, the moon and the stars, darkness, and all beings and [in an individual as] vital breath, speech, eye, ear, mind, skin, vijñāna (special knowledge) and semen. " Thus the universe-self has the universe-form or universe-body. The entire universe is His body. For, that Ātman controls from within, and the entire universe is outside Him. Evidently this entire universe is His body and it is only the body that has a form. Similarly the body

of that universe-self i. e. the body of the universe in its entirety or its form is the form of that universe-self. Thus in this ' antaryāmī Brāhmaṇa ' (section dealing with the controller from within) the universe-form of the universe-self is shown. Readers should think about this well and see directly the Highest Lord with His *universe form*.

Thus has the vis'varūpa of the Highest Lord been shown in the Bṛhadāraṇyaka Upaniṣad. We may next proceed to the description of the viśvarūpa in the Śvetāśvatara Upaniṣad.

VIŚVARŪPA IN THE ŚVETĀŚVATARA UPANIṢAD

In the Śvetaśvatara Upaniṣad it has been told that the knowing (jña) Lord, (a-jña) not-knowing jīva or individual self and the unborn (a-jā) Prakṛti or Primordial Matter are the three entities and that that where the three meet or unite is Brahman. While saying so it has been stated clearly that the Ātma is vis'varūpī (having the universe as his form). The passage runs as follows :

" Jña-ajñau dvau ajau īśa-anīs'au ajā hi ekā bhoktṛ-bhogārthayuktā. Anantasca Ātmā vis'varūpaḥ hi a-kartā trayam yadā vindate Brahmametat. "

(Śveta. Upa. I, 9).

" There is one knower and the other that knows not, one Lord (capable) and the other not-lord (incapable). Both of these are, however, without birth. There is the third [principle] that is not born (a-ja). This is meant for the enjoyment of the individual self. Thus there are

the three entities (or categories) Īśa, Jīva and Prakṛti. There is one infinite Ātmā having the universe as His form (Anantaḥ vis'varūpaḥ akartā Ātmā) who does not act. A merging of the three is called Brahman. Here it has been stated that in Brahman the Paramātmā-Jiva-Prakṛti triad has got itself merged. Evidently the undivided state of oneness of the three itself is Brahman.

In this mantra it has been stated that the Infinite Self is ' vis'varūpa. ' One that has assumed the form of the universe is the one Self. What is meant by assuming the 'vis'varūpa' ? ' Vis'varūpa ' 'bahurūpa ' 'pururūpa' ' sarvarūpa ' ' anantarūpa '—all these words mean the same thing. As that Highest Self is there in the form of all have all the forms become forms.

Thus there is this description of the viśvarūpa every where. To point out a few other passages of the same kind from the Śvetāśvatara Upaniṣad—

Sarvānanas'irogrīvaḥ sarvabhūtaguhās'ayaḥ.
Sarvavyāpī sa Bhagavān tasmāt sarvagataḥ s'ivaḥ.

Śve. Upa. III, 11.

" Possessed of all faces, all heads, all necks, situated in the ' cave ' of all beings, all-pervading, that Lord is present [has reached] everywhere and is auspicious. " In this mantra it has been stated that that all-pervading Self is possessed of all faces, all heads and all necks (or throats) i. e. evidently of all hands, feet and bellies. This clearly means that that one who dwells in the hearts of

all beings (sarvabhūta-guhā-s'ayaḥ), whatever be the number of heads, faces, throats, bellies, thighs, feet, hands that all beings have, is the number of heads etc that the all-pervading Highest Lord has. Only by so regarding Him doth the Lord become possessed of all faces, all heads and all throats (sarva-ānana-s'iraḥ-grivaḥ). Now here many may have a doubt as to how can the limbs of all beings be the limbs of the Highest Lord. For the removal of such a doubt the following *mantras* may be read—

"*Eṣo hi devaḥ pradis'aḥ anu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ. Sa eva jātaḥ sa janiṣyamaṇaḥ pratyaṅgjanaḥ tiṣṭhati sarvatomukhaḥ. 16.*

Yo devaḥ agnau yaḥ apsu yaḥ vis'vam bhuvanam āvives'a. Yaḥ oṣadhīṣu yaḥ vanaspatiṣu tasmai devāya namaḥ namaḥ. 7. S'veta. Upa. II, 2.

Vis'vatascakṣuḥ uta vis'vatomukho vis'vatobāhuḥ uta vis'vataspāt. Sam bāhubhyām dhumati sam patatraiḥ dyāvābhūmī janayan devaḥ ekaḥ. 3. Sarvānanas'irogrīvaḥ sarvabhūtagūhās'ayaḥ." 11

"This divinity is there in all quarters and subordinate quarters. He was born formerly and he is again in the womb. He himself was there in the past and he will be there in future. He has his faces turned in all directions. The divinity who is there in fire, water and medicinal herbs, he who has entered all the worlds—let there be a salutation to him!" (II, 2.).

With eyes in all directions, with faces everywhere,

with arms on all sides, and with feet on every side—he is the one divinity who fashions out the earth as well as the heavenly world. He has all faces, heads and throats [or faces, heads and throats of all]—he dwells in the intellect of all. " (III, 3).

In the past he was born in the form of living beings. At present he is there in the womb and in future he will be born. Evidently it is he who assumes the form of beings. On this account the faces of all beings as well as their heads, throats, bellies, hands, feet—all of them belong to him. All of them belong to that Ātman or Self. On this very account he has his faces, hands and feet on all sides. Only on having understood this purport can the mantra be properly grasped. Readers should think about this. The three mantras cited above are-all of them—in the Vedas and the mantras taken from the Vedas over into the Upaniṣads are worth being studied here side by side with each other.

Sahasras'īrsā Puruṣaḥ sahasrakṣaḥ sahasrapāt.
Sa bhūmīm vis'vato vṛtvātyatiṣṭhat dasaṅgulam 14.
Puruṣa eva idam sarvam yad bhūtam yat ca bhavyam.
Sarvataḥ pāṇipadam tat sarvatokṣis'iromukham 15.
Sarvataḥ s'rutimat loke sarvam avṛtya tiṣṭhati 16.

" The Person having a thousand heads, a thousand eyes and a thousand feet—he having pervaded the earth on all sides remained ten fingers over and above. Puruṣa himself is this all—what was and what will be there. That is having hands and feet on all sides, eyes, heads, and

faces on all sides. With ears on all sides that one stands having surrounded everything." (Śvetāśva. Upa. III, 3)

This description is well understood on having thought of the subject-matter in the manner indicated above. The aggregate of the hands and feet of whatever number of living beings are there on the surface of the earth are this one's limbs. As this one pervades everything, the limbs of all are but this one's limbs. If this idea is well fixed up in the minds of the readers, they will understand the cosmic form of the Lord very well. Readers should try to meditate on the contents of this mantra and thus grasp the idea of the universe-formed (all-formed) Lord. For, it is on just this idea that the conception of the Duty Eternal (śaśvata dharma) is based. For the clarification as to how one Lord creates the multiform universe, there is a simile that is introduced in this Upaniṣad. It is contained in the passage that follows:

Eko varṇo bahudhā śaktiyogāt
Varṇān anekān nihitārtho dadhāti.

Śvetaśva. Upa. IV, 1.

" One colour on account of its special capacity assumes many forms. " From one colour many colours get themselves manifested. These many colours are but forms of the one from which they arise. If a prism is kept in white colour many colours are seen. These many colours are but forms of one colour. If many colours come together in a definite proportion white colour is seen and one white colour is analysed many colours become

manifest. This would help the readers understand as to how this whole universe must be getting itself manifested from the one Ātman which was there in the beginning.

From one colour there are three that arise in the beginning and from those three an endless variety of them arises. How these infinite colours are there or stay there in white colour is a riddle. In this very Upaniṣad it is stated at a later stage—

'*Sa vis'varūpaḥ*' (Śve. Upa. V, 7).
'*Tam vis'varūpam*' (*ibid* VI, 5).
'*Anādyanantam...vis'vasya sraṣṭaram anekarūpam*'
(Śve. Upa. V, 13).

That *Ātmā* is universe-formed. Him that is possessed of all forms...Him that is without a beginning and without an end, the creator of all, possessed of a variety of forms....This description of the one possessed of infinite forms is quite clear and how the Highest Lord has the infinite variety of forms becomes clear in the light of the exposition that has already been given. For a fuller exposition the Upaniṣad introduces the two following similes :

" *Yastu ūrṇanābhaḥ iva tantubhih pradhānajajaih svabhāvataḥ.*
Devah ekah svam avṛṇoti (Śve. Upa. VI, 10).
'*Ekam bījam bahudhā yah karoti.*" (*ibid*, VI, 12).

'A spider draws out of itself threads and fashions a web out of them. Similarly the Highest Lord draws out of himself threads and fashions the whole creation out of them.' The other simile is that which mentions a seed as

the standard of comparison. ' He who makes the single seed mainfold.' A seed, that is to say, develops into a tree and thus into many seeds [contained in the fruits growing thereon].

Both these instances have been cited with the purpose of indicating only this viz., how this universe-form (totality of forms) has arisen out of that Highest Lord and seeing that the principle is permanently fixed up in the minds of the readers.

In the Śvetāśvataropaniṣad it is in this way that the idea of the Highest Lord becoming possessed of all forms is expounded. We have given so far and given in brief the description of the vis'varūpa as it appears in eleven principal Upaniṣads. All that was intended to be conveyed here was that in these eleven main Upaniṣads the cosmic form of the Highest Lord has been indicated. This point need not be elaborated further. What is there in the Vedic mantras is there in the Upaniṣads and precisely that is adopted in the Bhagawadgītā. Not only this we go a bit further and assert that what is there presented more fully in the Vedas as well as the Upaniṣads is stated in an abridged form in the Bhagavadgītā. If readers compare the statements of the three given above, they too would share the same view. On having seen the description of the Highest Lord with His cosmic form contained in these principal Upaniṣads,—eleven in number—there is no need for seeing as to what the other Upaniṣads have to say in the matter. All the same just for the convenience

of the readers we give below a few passages describing the form of the Highest Lord with a view to their being well considered :

1 *Eṣa vai viśvarūpa Ātmā* (Chan. Upa. V, 13, 1)
2 *Chandasām ṛṣabho viśvarūpaḥ*
(Tait. Upa. I, 4, 1, Mahānārā. VII, 5.)
3 *Anantasca Ātmā viśvarūpaḥ* (Śveta Upa. I, 9).
4 *Tam viśvarūpam bhavabhūtam īdyam (ibid, VI, 5).*
5 *Viśvarūpam hariṇam jātavedasam*
(Maitri. Upa. VI, 8; Pras'na Upa. I, 8).
6 *Te viśvarūpāya namaḥ* (Maitri. Upa. VII, 7).
7 *Viśvarūpāya namaḥ* (Mahānārā Upa. XII, 1).
8 *Sa eṣa Vaiśvanaro viśvarūpaḥ* (Pras'na. Upa. I, 7).
9 *Viśvarūpaḥ asi Brahma ekastvam* (*Śiras. Upa.* 8).
10 *Vaiśvanaro viśvarupaḥ* (Prāṇagni Upa. II).
11 *Tvāṣṭro viśvarūpaḥ* (Bṛhat. Upa. II, 6, 3; IV, 6, 3).
12 *Viśveśvaraḥ viśvarūpaḥ* (Bhagavadgītā XI, 16).

1) This *Ā*tman is definitely universe-formed (or all-formed, having a cosmic form). (2) The chief of the metres—set forth in the Vedas, universe-formed. (3) The endless *Ā*tman, is universe-formed. (4) This Ātman, worthy of being praised by all beings is universe-formed. (5) The *Ā*tman that takes away all is one who imparts knowledge. (6) and (7) Let there be a salutation to the universe-formed Self! (8) The Self that is there in the universe in the form of men himself is possessed of all forms (or of the cosmic form). (9) You, possessed of all forms, are the one Brahman. (10) The one that leads the universe is possessed of cosmic form. (11) One who fashions out all forms himself is possessed

of vis'varūpa. (12) The Lord of all is possessed of all forms (or of the cosmic form).

Thus there is a definite mention of the Highest Lord possessed of vis'varūpa in the Upaniṣads. These portions of Vedic mantras unequivocally refer to Him possessed of the universe-form. There is, therefore, no need for any further exposition of the point. Let us now proceed to consider a sūkta from the Atharvaveda known as the 'Ucchiṣṭa sūkta.'

THE UCCHIṢTA SŪKTA OF THE ATHARVAVEDA

Ucchiṣṭe nāma rūpam ca ucchiṣṭe lokaḥ āhitaḥ.
Ucchiṣṭa Indras ca Agnisca vis'vam antaḥ samāhitam 1.
Ucchiṣṭe dyāvāpṛithvī vis'vam bhūtam samāhitam.
Āpaḥ samudrah ucchiṣṭe Candramāḥ Vātaḥ āhitaḥ 2.
San ucchiṣṭe asansca ubhau Mṛtyuḥ Vajaḥ Prajapatih
Laukyāḥ ucchiṣṭe āyattāḥ vrasca drasca api s'riḥ mayi 3.
Dṛḍho drnhasthironyo Brahma vis'vasṛjo das'a.
Nābhim iva sarvatas cakram ucchiṣṭe devatāḥ s'ritah 4
Ṛk Sāma Yajūḥ ucchiṣṭe udgīthaḥ prastutam stutam.
Hinkāra ucchiṣṭe svarah sàmnaḥ medisca tanmayi 5.
Aindrāgnam pāvamānam mahānāmnih mahāvratam.
Ucchiṣṭe yajnasya aṅgāni antargarbha iva Mātari 6.
Rājasūyam Vājapeyam Agniṣtomastadadhvarah.
Arkās'vamedhāvucchiṣṭe jīvabarhirmadintamah 7.
Agnyādheyam atho dīksā kāmaprs'chandsā saha.
Utsannā yajñah satrāṇi ucchiṣṭedhisamāhitāh 8.
Agnihotram ca s'raddhā ca vaṣaṭkāro vrtam tapah.

Dakṣineṣṭam pūrtam ca ucchiṣṭedhisamāhitāh 9.
Ekarātro dvirātrah sadyah krih prakrīh ukthyah.
Otam nihitam ucchiṣṭe yajñasya aṇūni vidyayā 10.
Caturātrah pancarātrah ṣaḍrātrah ca ubhayah saha.
Ṣoḍas'ī saptarātrasca ucchiṣṭat jajñire sarve ye yajñah amṛte hitāh 11.

Pratihāro nidhanam vis'vajicca abhijicca yah.
Sāhnātirātrau ucchiṣṭe dvādas'ahopi tanmayi 12.
Sūnṛta sannatih kṣemah svadhā ūrjamṛtam sahah.
Ucchiṣṭe sarve pratyancah kāmāh kāmena tatrpuh 13.
Nava bhūmīh samudrā ucchiṣṭedhi s'rita divah.
Ā sūryo bhāti ucchiṣṭehorātre api tan mayi. 14
Upahavyam visūvantam ye ca yajñā guhā hitāh.
Bibharti bhartā vis'vasya ucchiṣṭo janituh pita 15.
Pitā janituh ucchiṣṭosoh pautrah pitāmahah.
Sa ksiyati vis'vasya īs'āno vṛṣā bhumyām atighnyah.16
Ṛtam satyam tapo rāṣṭram s'ramo dharmasca karma ca
Bhūtām bhaviṣyat ucchiṣṭe vīryam Lakṣmīh balam bale. 17

Samṛddhih ojah akūtih kṣatram rāṣṭram saḍ urvyah.
Samvatsarodhyucchiṣta ida praiṣa graha havih 18.
Ardhamasasca masasca artava ṛtubhih saha.
Ucciṣṭe ghoṣiṇīh apah stanayitnuh s'rutih mahī. 20
S'arkarah sikata as'manah oṣadhayo vīrudhastṛṇa.
Abhraṇi vidyuto varṣam ucchiṣṭe sams'rita s'rita. 21
Raddhih praptih samaptih vyaptih mahah edhatu.
Atyaptih ucchiste bhutisca ahita nihita hita 22.
Yacça praṇati praṇena yasca pas'yati cakṣusa.
Ucchistat jajñire sarve divi devah divis'ritah. 23
Ṛcah samani chandamsi puraṇam yajusa saha U. 24

Prāṇāpānau cakṣuh s'rotram akṣitisca kstisca ya U. 25
Ānandā modāḥ pramudaḥ abhīmoda mūdasca ye U. 26
Devāḥ Pitaro manuṣya gandharvāpsarasasca ye.
Ucchiṣṭat jajñire sarve divi devāḥ divis'ritah. 27

Atharvaveda XI, 7.

While considering the viśvarūpa-darśana of the Bhagavadgītā this sūkta must be taken into consideration. In this sūkta, in the twenty mantras from the first to the twenty-second, it is stated that everything without an exception is contained in the divinity 'Ucchiṣṭa.' In the last five mantras (23rd to 27th) it has been stated that everything has arisen out of the divinity Ucchiṣṭa. Evidently then in the first twenty mantras jars are said to be there in earth and in last five mantras jars are said to have come into being or arisen out of earth. Readers should pay attention to this. 'Jars are there in earth (clay)' and 'jars have arisen out of clay' are phrases which we will explain subsequently. Before that we may well consider the purport and the meaning of the Ucchiṣṭa sūkta :

" In the Ucchiṣṭa have stayed names and forms and all worlds (or people). Indra, Agni and the entire universe are contained in just this (1). The heavenly world, the mortal world and the whole aggregate of objects are contained in this [Ucchiṣṭa]. Water, Ocean, the moon and Vāyu (Wind)—all these are in this (2). Sat (existence), asat (non-existence) Prajāpati (Lord of the creatures), Mṛtyu (Death), bala (strength), and worldly things are there in the Ucchiṣṭa. Vra i. e. things wor-

thy of being accepted, and Dra (things that are perishable) and Śrī i. e. grace are there in Me (3). Strong-built, powerful, steady and full of prowess is Brahman. There are ten divinities that create the universe. There are spokes on all the four sides of the axle. Like that there are all the divinities contained in this Ucchiṣṭa (4). The Ṛgveda, Yajurveda, Udgītha, Prastāva, Stuti, Himkāra, Svara, the tunes of Sāman, Indragnisūkta, Pavamānasūkta, Mahānāmnī, Mahāvrata, all parts of a sacrifice, Rājasūya, Vājāpeya, Agniṣṭoma Adhvara, Arkāśvamedha, darbha full of life that abounds in delight, agnyadhana, dīkṣā, kāma yajña associated with metre, all kinds of sattras, agnihotra, śraddha, the vasat cry, vrata, tapa, dakṣiṇā, iṣṭa (i. e. sacrifices) pūrta (acts of public ultility), the ekarātra (lasting for a night) kratu, dvirātra (lasting for a couple of nights), sadyaḥkrīḥ, prakrīḥ, ukthya and the subtle vidhis of sacrifice are there in the Ucchiṣṭa (5-10). Catūrātra, pancarātra, ṣaḍrātra, ṣoḍaśi, saptarātra—all these yajñas have arisen out of Ucchiṣṭa and all are staying in amṛta (nectar). (Verse 11). Pratīhāra, viśvajit, sāhnātirātra, dvadaśāha, śubhatā, namana, kṣema, svadhā, śakti, amṛta and strength—all kinds of desire having got themselves satisfied are staying with joy in the Ucchiṣṭa. (12). Nine lands, oceans, ether (sky)—all these dwell in Ucchiṣṭa. The sun shines in Ucchiṣṭa. The day and night dwell in Ucchiṣṭa. Upahavya and Viṣuvān sacrifices staying in our intelligence—it is the Lord of the universe, the father of the procreator supports. The father

of the creator of the universe, the grandson of vital breath, the grand father of all having become triumphant with the guardian of the universe stay with Ucchiṣṭa (14–16). Ṛtu (sean), Satya (truth), tapa (penance), raṣṭra (nation), śrama (labour) dharma (duty), karma (action), bhūta (past), bhaviṣya (future), vīrya (valour), Lakṣmī (wealth, grace), bala (strength), Samriddhi (prosperity), śakti (power), vyavasāya (determination), kṣātrabala (kṣatriya's strength), six lands, Saṁvatsara (year), Vāṇī (Speech), dāna (gift), graha (planets), haviḥ (oblation) four hotṛs, bindings of victims, all sacrificial rites, half-months, months, seasons, ayana (course of the sun), water accompanied by season, rumbling of clouds, big sound, semen, sand, stone, medicinal herbs, lordly trees, grass, clouds, lightning, increase, obtainment, completion, pervading, full expanse, rise and extreme affluence all these have stayed in Ucchiṣṭa (17-22). One who lives by i. e. depending on vital breath and one who sees with the eyes, similarly those that dwell in the shining (heavenly) world i. e. all divinities have arisen out of Ucchiṣṭa (23). The Ṛgveda, Sāmaveda, metres, Purāṇas, Yajurveda, prāṇa & apāna (breaths), eyes, ears, not-destruction, destruction, joy, great joy, highest joy, satisfaction, gratification, divinities, manes, men, gandharvas, celestial damsels and divinities staying in the heavenly world—all these have arisen out of Ucchiṣṭa. (24-27).

This is the simple rendering of the sūkta. It is stated *first* that these things that have been enumerated *resort to Ucchiṣṭa* and later it is said all of them *have arisen out*

of Ucchiṣṭa. We have stated at an earlier stage that (1) the *jar* is there *in* the *clay* and that (2) the jar has arisen out of clay. Likewise, this jar in the form of the universe is there in the clay in the form of Ucchiṣṭa and it arises out of the clay in the form of Ucchiṣṭa. All know that a jar is fashioned out of clay. Even after having been fashioned out, it remains by resorting to clay. For, a jar is made of clay itself. ' Before being fashioned out it was in clay (earth), and after destruction too it will be one with clay (earth). A golden ornament is fashioned out of gold and stays in—is contained in—gold. Even so, this universe arises out of Ucchiṣṭa and stays in Ucchiṣṭa. This exposition must have enabled the readers to grasp the **vis'varūpa** of Ucchiṣṭa. Like gold assuming the form of ornaments and earth assuming that of jars which are fashioned out of it, Ucchiṣṭa itself assumes all these forms perceptible in the universe.

Ucchiṣṭa signifies in this context **avas'iṣta** (remaining) high up (**ut**) i. e. the Highest Self [that remains high up].

' *Pādosya viśvā bhūtāni*
Tripād asya amṛtam divi. ' Ṛgveda X, 90.

" From a part of this supreme Self all beings have arisen and three-fourths of Him are there in their immortal aspect. " Evidently this universe has arisen from a small part of His. So small is this universe and so big is the Supreme Self. That Highest Self that remains high up there in the heavenly world is known by the name Ucchiṣṭa

in this context. The other name of the Supreme Self is Yajña and the remains of a yajña or sacrifice too are called 'Ucchiṣṭa.' The remaining portion of the huge sacrifice in the form of the Supreme Self is that due to or out of which this universe has come into being. This meaning too becomes relevant here. Just as a sacrifice is holy, so is its remnant (avaśeṣa) too in the form of Ucchiṣṭa holy. Thus has this universe come into being out of this Supreme Self assuming the form of a sacrifice. The universe resorts to the Highest Lord while it exists or endures. After its destruction the universe will be one with or merged into the Highest Self. For, before being created as universe, before arising in the form of the universe, it was there in the form of the Highest Self. This is the purport that has been made quite clear in this text. It now remains to compare the **mantras** of this **sūkta** with statements in the Bhagavadgītā:

'*Aham kratuḥ, aham yajñaḥ, svadhā aham, aham auṣadham.*
Mantroham, aham eva ājyam, aham agniḥ, aham hutam.' Gītā, IX, 19.

'*Yajñānām japayajñosmi.*' *ibid* X, 25.

i. e. 'I [the Lord] am **kratu**, sacrifice, svadhā, medicinal herb, **mantra**, ghee, fire and oblation' and 'among sacrifices I am the sacrifice in the form of a **japa** (muttering of the name of the Highest).' This very thought is conveyed by the following **mantras** of the sūkta under consideration:

'Ucchiṣṭe Indrasca Agnisca' (mantra 1).
Ṛk-Sama-Yajuh Ucchiste Udgīthah prastutam stutam
Himkara Ucchiste svarah samno meḍisca tanmayi 5.
'Ucchiste yasya aṅgani' (mantra 6.)
Rajasūyam Vajapeyam Agnistomas tat adhvarah
Arkaśvamedhau Ucchiste Jivabarhirmadintamah 7.
Ekāratro dviratrah sadyahkrih prakrirukthyah (10).
Catūratrah pancaratrah saḍratrah cobhayah saha.
Soḍas'i saptaratrasca Ucchistat jajñire sarve ye Yajña
amṛte hitah (11)
Caturhotarah apriyas caturmasyani nīvidhah.
Ucchiste yajña hotrah paśubandhastadistayah (19).
Svadha (13).
Osadhayo vīrudhah tṛnah. Ucchiste s'ritah (21)

Thus has it been stated in the Ucchiṣṭa sūkta that in Ucchiṣṭa (the Highest Self dwelling high up in the heavenly world) there are the sacrifices, mantras, medicinal herbs etc. 'The one that is there in Ucchiṣṭa is in Me, the Self, the Lord.' This purport of the mantra is quite clear. What has been stated at length in the mantras has been conveyed briefly in a verse in the Gītā. In the Ucchiṣṭasūkta there are twentyfive names of sacrifices that are given. In the Gītā, however, there are only two names viz., kratu and yajña. In the Gītā only 'mantra' is mentioned but in the Ucchiṣṭasūkta there is the mention of the four Vedas, of sāman and other mantras also. 'Svadhā' 'ausadhi' in both are common and all this is contained in the sacrificial 'all form' ('universe-form') of the Lord. This meaning is quite evident in both the

contexts [—in the Gītā].

(Vide Gītā IX, 16 and IV, 24).

' *Vayuh Yamah Agnih Varunah Śasaṅkah.*
Prajapatih tvam prapitamahasca. ' Gita XI, 39.

The ' **vis'varūpa** ' of the Highest Self shown in the Gītā in these words is referred to by these very words in the ' Ucchiṣṭasūkta. ' All these are in Ucchiṣṭa, they stay having resorted to Ucchiṣṭa, they have all arisen out of Ucchiṣṭa. Similarly,

Tapami aham aham varṣam nigṛhnami utsṛjami ca.
Amṛtam caiva mṛtyuṣca sat asat ca aham Arjuna.
Gītā IX, 19.

Tapas [**mantra 9**], Varsa [**mantra 31**], Mṛtyuḥ, Sat, Asat (**mantra 3**)—thus the words used in the mantras of the Ucchiṣṭasūkta are taken over in the Gītā.

' *Buddhih jñanam asammohah kṣama satyam damah s'amah.*
Sukham duhkham bhavobhavah bhayam ca abayam eva ca. 4
Ahimsa samata tusṭih tapah danam yas'ah ayas'ah.
Bhavanti bhavah bhūtanam matta eva pṛthagvidhah 5.
Gītā X.

Ṛtam, *satyam, tapah* [*mantra 17*],

Samṛddhih [**mantra 18**], Raddhiḥ (**mantra 22**) Ānandaḥ, Modaḥ (**mantra 26**) Kṣitiḥ, A-kṣitiḥ [mantra 25]—these are said to have arisen out of Ucchiṣṭa in the mantras of the Ucchiṣṭasūkta as indicated. Now this very idea is conveyed by the Gītā in the words—

Bhavanti bhāvā bhūtānām mattaḥ.

" these aspects of beings have arisen just out of Me." The construction of the sentences conveying this idea in either context is similar to that of the sentences in the other. There is, therefore, no room left for having any doubt regarding the matter.

Thus there is similarity on the part of the Gītā statements with what is brought out in the Ucchiṣṭasūkta. From the extent of similarity pointed out here in so many terms, the rest of it can easily be followed even without being shown at full length. Readers can with the help of this much institute a comparison between the two accounts of the viśvarūpa of the Highest Lord. In the Bhagavadgītā, we read—

' *Mayi sarvam idam protam sūtre maṇigaṇāḥ iva* '

Gītā VII, 7.

i. e. ' in Me all this has been woven, like beads in a thread. ' In the Ucchiṣṭasūkta it is stated that ' in the Ucchiṣṭa [remaining part of the Highest Lord] there is everything. ' Similarly the Bhagavadgītā states at X, 8—

Aham sarvasya prabhavah mattah sarvam pravartate, '

i. e. ' I am the source of all, from Me does all arise. ' With this may well be compared that part of the Ucchiṣṭasūkta which states ' from Ucchiṣṭa everything arises.

GĪTĀ	UCCHIṢṬASŪKTA
Mayi sarvam idam protram	*Ucchiṣṭe sarvam samāhitam*
Mattah sarvam pravartate	*Ucchistāt iaṁire sarve*

Thus are the accounts of the Veda and the Gītā identical. The idea stated in the mantras of the Veda is paraphrased in the Gītā. If this similarity of purport is carefully studied the meanings of both the mantras and the Gītā text would be clear. This is the benefit derived from a comparison of the two that is thus instituted. To turn next to the—

VIŚVARŪPA OF ŚABDABRAHMA.

Just as there is the Highest Brahman and its vi'svarūpa viz the animate and inanimate world in its entirety, there is the S'abdabrahma (Brahman in the form of sound) and its vis'varūpa in the form of the entire aggregate of words. In order to be able to follow the nature of the vis'varūpa of the Highest Brahman, it is first necessary to understand first the vis'varūpa in the form of the totality of words of the Śabdabrahma. On this latter being grasped, the former is well understood.

HIGHEST BRAHMA	BRAHMA IN THE FORM OF SOUND
Viśvarūpa	Viśvarūpa
The entire aggregate of objects [and beings]	The entire aggregate of words.

Thus there is similarity between the vis'varūpa of the Śabdabrahma and that of the Highest Brahman. Hence if an idea of the vis'varūpa of the Śabdabrahma is had i. e. if an idea of the entire aggregate of words is had, an idea

of the vis'varūpa of the Highest Brahman i. e. an idea of the whole aggregate of things and beings can be had. In the Upaniṣads has been stated the following:—

Tah ekah avarṇah bahudhā śaktiyogāt.
Varṇān anekān nihitārthah dadhāti.
Vicaiti ca ante viśvam ādau sa devah.
Sa nah buddhyā śubhayā sam yunaktu.

(Shve. U. 4/1).

He who [though] one, without syllables [in him] bears many syllables, with a definite purpose (*nihitārthah*) through his power (*śaktiyogāt*), that divinity, that very Highest Lord collects (*vicaiti*) the whole universe together. May that divinity endow us with pure intellect."

Here in the first part it has been stated that one without *varṇas* creates many *varṇas*. This evidently means that one sound or indistinct (unmanifest) sound produces many distinct words. This itself is the cosmic form (*viśvarūpa*) of the *Śabdabrahma*.

Sound by itself is without a meaning. When it develops, however, into a word with a definite meaning it becomes significant. Thus does a word get itself produced—

Ātmā budhyā sametya arthān mano yuṅkte vivakṣayā
Manah kāyāgnim āhanti sa prerayati Mārutam 6.
Mārutas tu urasi caran mandram janayati sarvam 7
Sodīrṇo murdhni abhihatah vaktram āpadya Mārutah.
Varṇān janayate teṣām vibhāgah pancadhā smṛtah.

(*Pāṇinīya Śikṣā*)

'The Self gets united with the intellect and with the desire of expressing something appoints mind [for the purpose]; this mind, thus appointed, strikes the fire in the body. Fire in the body thus struck impels Vāyu; Vāyu begins to move in the chest and produces a 'mandra' sound. This latter having reached the mouth in its various parts produces words of many kinds.

In this way does one Sound become many words. From one without a varṇa many words get themselves produced. The many stages of words are here well worth understanding :

(1) Before all else, the Self becomes united with the intellect and wishes to express some idea or thought. This is the first stage. Here word is there in the form of the Self and intellect only.

(2) This Self appoints, with the desire of speaking, mind to the task. Here mind gets some message. This is the second stage. Here ' s'abda ' has assumed the form of mind.

(3) With the desire of expressing the message of the Self, mind strikes fire in the body and impels *Vāyu*. Here in the third stage ' *śabda* ' has assumed the form of *Vāyu*. At the time of moving in the heart or through the heart this Vāyu makes a sonorous sound.

Upto this stage 'śabda' has a form without any syllables in it. This very ' *syllable-less* ' word produces word which is possessed of many syllables. The order of

things that happen here too may well be considered :

(4) To express that very message of the Self, the sonorous sound that has arisen in the chest goes to the five places viz., throat, palate, head, teeth, and lips. This very ' syllable-less ' one bears many syllables. Here this becomes a manifest word and expresses the message of our self brought from within. The shining forth and development of this word take place in this way :

1 Self + the Intellect—their desire

|

2 The message of the Self that has already there in the mind.

|

3 Being there in Vāyu impelled through Fire.

|

4 Production in the heart of the ' **mandra** ' sound.

|

5 Production of different ' **s'abdas** ' at different places in the mouth out of different syllables.

|

6 Words coming into being through these syllables and development of languages through these words.

Thus it is that from ' **s'abda** ' which is non-manifest words that are manifest are produced and in this manner that the **vis'varupa** ' of languages in their entirety is formed. ' **S'abda** ' which is in the stages between the Self and Vāyu is non-manifest. After having got itself ex-

pressed through the throat it assumes a manifest form Both these viz., manifest and non-manifest words are identical. The infinite variety of words that is ' produced ' is merely the manifest form of the non-manifest word. Those who know this know the vis'varūpa of the **s'abda-brahma**. See further exposition of the same which now follows:

When Vāyu begins moving about in the chest, there is an indistinct sound that is produced. That enters the mouth, at this stage before all else there are the **kaṇthya varṇas** that get themselves formed in the kaṇṭha or throat. Then those that arise from the palate, from the head, from the teeth and finally those that arise from the lips are produced. Later there is a very great development of these in the shape of languages.

1 In the throat ' **a** ' is produced before all else.
2 This very '**a**' assumes the form of '**i**' in the palate.
3 That very ' **a** ' takes the form of ' **ṛ** ' in the head.
4 That very ' **a** ' assumes the form of ' **ऌ** ' when it reaches the teeth.
5 And that very ' **a** ' becomes ' **u** ' when it reaches the lips.

Thus the same ' **a** ' becomes ' **i** ' ' **ṛ,** ' ' **ऌ** ' and ' **u** ' according as it changes its place of origin. With its original form in the throat ' **a,** ' it has thus five forms in all. The **vis'varūpa** of ' **a** ' becomes manifest in the form of these five vowels and by reason of its many forms due to its **hrasva-dīrgha, pluta, udatta, anudatta** and **svarita**

nature or its being associated with or not being associated with a nasal.

THE ORIGINAL VOWEL IS 'A (अ)'

Five vowels arising out of 'a' 'a',—'i', 'ṛ' 'ऌ' and 'u'

अ अ इ ऋ उ

Five consonants arising out of 'a'—h, y, r, l, and v

अ ह य र ल व

These very varṇas with a greater emphasis of 'h' — gh, jh, ḍh, dh, bh
घ झ ढ ध भ

These very varṇas when emphasis is very much reduced — g, j, ḍ, d, b
ग ज ड द ब

These very varṇas when emphasis is only slightly reduced — k, c, ṭ, t, p
क च ट त प

These very varṇas with only some emphasis of 'h' — kh, ch, ṭh, th, ph
ख छ ठ थ फ

These very verṇas when uttered through the nose — ṅg, 'ञ,' ṇ, n, m
ङ ञ न न म

When vowels are joined with them every Consonant has at least twelve forms. If more are to be had a very large number can be had. Thus thousands of syllables arise as a result of modification of the single 'a.' The single 'a' as it were assumes the forms of these thousands of syllables.

When this large number of syllables have arisen, from a single syllable or from more than one syllables 'words' arise. Many words contitute a 'language.' In a

language again newer and newer words arise. On having seen this expanse of the single 'a', readers will get a very good idea of the vis'varūpa of 'a.' All the words in all the languages current in the world thus being the diverse forms of the single vowel 'a' as shown above, the follow- has been stated in the Gītā—

'*Akṣarāṇām 'a'kārosmi*'

'Among the syllables I [the Highest Lord] am 'a' ' (Gītā X, 33). This obviously means that like single 'a' having got itself developed into all the syllables and thus assumed the form of language, the Universe-Self has become universe-formed by having assumed the form of all things and beings.

The sounds of birds and beasts too are the forms of this 'a.' Whatever sounds, utterances are there, they are all forms of this 'a.' Obviously the vis'varūpa of this 'a' is language. In this latter there are so many words which are masculine in gender, others feminine and others yet neuter. Similarly in the vis'varūpa of the Highest Lord there are many males, many females and many eunuchs. Thus the resemblance between the two vis'varūpa—that of the Highest Brahman and that of Śabdabrahma—is well worth studying.

This full exposition must have enabled the readers to understand the vis'varūpa of the Śabdabrahma. Those who perhaps have not followed the same should devote greater attention and thought to the matter and grasp it. When the vis'varūpa of word would be known, the other

vis'varūpa—that of the Highest Brahman—too would easily be grasped.

Vapour, water and ice (or snow) are three objects; but in fact they are three forms of the same thing viz, water. From snow a number of images can be made. All the same these images fashioned out of snow are really the images of water—they are the vis'varūpa of water. The characteristics of vapour, water and snow too are different from each other. That means that out of the same thing i. e. water so many objects having different characteristics can be fashioned. These different objects with different characteristics are seen to be serving different purposes also. Evidently these different experiences do *not* prove any difference in the original source of the objects (viz, water in the present instance). The root or the source is the same in every case.

From the same substance viz., gold ornaments of infinite kinds are made. Many of them are worn on the head, many others on the chest, many round the waist, many others on the wrist etc. Now an ornament of the head is never worn round the waist. But inspite of the difference between the ornaments their essence viz., being *gold* or ' goldless ' is in no case removed or destroyed. In a like manner, in spite of the variety of words they are all essentially one viz, ' a '—of which they happen to be modifications—as has been shown at full length before.

Some many put the question at this juncture—" In changing the form of ' a, ' the places such as the throat

etc become the causes; in turning gold into ornaments the goldsmith plays an important part; but, in a like manner, who can be there (or what can be there) that would cause the Highest Brahman to be universe-formed (multi-formed, infinite-formed, vis'varūpa) ? " Evidently there can be none else. How did the Highest Brahman then become multi-formed ? "

This doubt is thoroughly justifiable. The answer to this is given in the description of the four-footed Ātman in the Māṇḍukyopaniṣad—

(1) *Jāgaritasthānaḥ bahihprajñaḥ 3.*
(2) *Svapnasthānaḥ antaḥ prajñaḥ 4.*
(3) *Susuptasthānaḥ ekībhūtaḥ prajñānaghanaḥ eva ānudamayaḥ* 5.
4) Advaiatam caturtham manyante, sa Ātmā 7.

Māṇḍukya Upaniṣad.

The conditions called ' jāgṛti ' (waking), ' svapna ' (dream), ' suṣupti ' (deep sleep) and the foruth ' turyā ' are all four of them conditions belonging to the Ātman. Evidently the infinite expanse of the universe perceptible in the waking condition, the appearances in the dream as also whatever seems to belong to the deep-sleep state—all these are the forms of the Self alone. It need hardly be stated that here there is no other entity except the Self. That to which these many forms belongs is the only existing entity—Reality. The Upaniṣads set forth just this existing entity.

1 [*Sarvam hi etad Brahma.*] *Ayam Ātmā Brahma.*
[*Soyamātmā catuspād,*]
2 *Aham Brahma asmi*
3 *Tat tvam asi*
4 *Sarvam khalu idam Brahma.*

All there are ' **mahavakyas** ' i.e. significant passages or passages pregnant with meaning. They are all of them the very essence of the Upaniṣadic lore. The one existing entity is there everywhere. This is the principle that is established by these passages.

There are an infinite number of **earthen** jars, infinite number of **brass** and **copper**-vessels, ornaments of silver, ornaments of gold, infinite kinds of **cotton**-cloth, infinite **words** springing into existence out of the single ' **a** ' **sound** —like these, the infinite forms that are there in the universe belong to or have arisen out of one Brahman. How the **vis'varūpa** spread all around us in fact belongs to one Brahman or Ātman can be understood in the course of subtle thinking, close examination of experience and meditation while reading works such as the Vedas.

If the essence of the Vedic [code of] Duty is to be properly followed, it is extremely necessary to know the cosmic form (**vis'varūpa**) of the Ātman. Without knowing this none of the established principles or conclusions of the Vedic Duty can be grasped. The **vis'varūpa-dars'ana** in the Gītā is, therefore, the key to a proper appreciation of the essence of the Vedic Duty.

UNBROKEN (CONTINUOUS) ' VIŚVARŪPA '

This 'viśvarūpa' is the unbroken form continuous-form of the unbroken, continuous, indivisible Ātman. " In this vis'varūpa is contained my form—naturally I have got myself included in the vis'varūpa. I am not apart from it or different from it. Along with that of mine, the form of every body else has been united with—included in—the ' vis'varūpa. ' In the vis'varūpa, there are no separate entities, such as ' I ' and ' not—I ' (' other than I '). The whole is but one unbroken, indivisible, infinite all-form (cosmic form). "

THE ESTABLISHED CONCLUSION OF THE VEDIC DUTY

Having understood all this, let us proceed to consider how the established conclusions of the Vedic Duty become clear in the light of all that has gone before—

Question—Why should ' *ahiṁsā* ' (absence of harm or injury) be practised ?

Answer—As there is only one unbroken entity here, an attempt at causing harm or injury to any one amounts to causing harm to oneself. As destroying oneself is in any set of circumstances improper, it is the duty of man to follow the vow of non-injury (*a-hiṁsā*). By resorting to the attitude of destroying, apparently the destruction of others is brought about. But in the end this amounts to destruction of ourselves. For, here there is none else. In the one Ātman that is there were to harm (kill) itself, it

would mean self-destruction. Ignorant persons cause harm or bring about the destruction of others through ignorance and then are full of remorse. Hence is non-destruction, not-harm, not-injury the duty of men.

Question—Why should 'truth' be followed (as a vow)?

Adswer—A person imagines that there is some one else—apart from himself—He thinks 'If I practise deception on him, I shall derive benefit thereform.' Hence does he tell lies. With the desire of this gain does he tell lies. If he would know that there is only one Self here, that apart from the Self there is nothing at all, that to deceive others is to deceive oneself, he never would practise deception. For, he would know that the cheating he tries to practise in regard to others in fact would be cheating himself. Thus is a strict adherence to truth the duty of men.

Question—Why should 'not-theft' be practised as a vow?

Answer—Only a thing belonging to others can be stolen. When the entire universe would be the form of one Self, who is going to steal and what would he steal? None can ever steal what belongs to himself or herself. With this purpose has the following been said in the Yajurved—

Yasmint sarvāṇi bhūtāni Ātmaivābhut vijānataḥ.
Tatra ko mohaḥ kaḥ śokaḥ ekatvam anu paśyataḥ 7.
(*Vāj. Yajūr.* 40; *Īśa. U.* 7).

The stage in which to the knowing person everything has become but the Self (*ekatvam anu paśyataḥ*), to him seeing oneness everywhere what occasion would there be for either grief or delusion ? Just as there would be neither grief nor delusion, there would be no desire to steal on his part. For, stealing is the effect of delusion. As soon as the knowledge that everything is one continuous entity or Reality dawns on the mind of a person, he ceases to have any temptation to cause injury to others or to tell them lies or to steal what belongs to them. In fact all such evil ideas get themselves banished from his mind once for all.

Question—Why should the vow of 'celibacy' be followed ?

Answer—When the entire universe becomes a manifestation (form) of Brahman, all dealing, all behaviour assumes the form of the vow of 'brahmacarya' (observing celibacy). But even in the normal state of routine dealings, when it is known that there is only one Reality everywhere, everything becomes a manifestation (or form) of Brahman. Real celibacy (brahmacarya) becomes possible, therefore, only after the knowledge of the viśvarūpa of the Highest Lord. Till then with a view to qualify oneself for that vow, it does become necessary to practise the vow celibacy in the sense of preserving semen. In fact it is control of all sense-organs that is *brahmacarya*. To fall from this vow viz. of controlling the sense-organs is *vyabicāra* (lit deviation from the straight path, *vi* + *abhi'* +

cara—to deviate). On having realised that the Highest Lord is one, continuous and one-essenced how can there be any vyabhicāra or *deviation* from the straight path ? For, even the one who is to be made the object of such a deviation is but a form of the Lord. Knowing this would put an end to the very temptation to deviate from the straight path or path of rectitude. Knowledge of this *viśvarūpa* of the Lord would at a stroke ensure the *brahmacarya* of the person who has secured it.

Question—Why should '*aparigraha*' (not having, not accepting, retaining any posession) be *followed* ?

Answer—Maintaining a collection of the means of enjoyment, having means of enjoyment accumulated is known as '*parigraha*' (*pari*–on all sides, *grah*–to take). To have more means of enjoyment than are necessary is '*parigraha.*' As this '*parigraha*' is attached more importance than it deserves, as it is given an importance that is out of all proportion, there is an increase of unhappiness and misery among people. For, a person who increases the means of enjoyment in his possession deprives to that extent others of their means of enjoyment. Hence this attitude of accumulation is at the root of all unhappiness. Hence with a view to ensuring the happiness of human society an attitude of non-accumulation of enjoyment must be developed. The main principle is this : when the entire universe is but one, continuous, unbroken, indivisible, one-essenced Ātman, how can robbing others of their means of enjoyment be possible ? Increasing one's

own means of enjoyment itself means in the light of the knowledge of the oneness of all objects and beings [—as Ātman] depriving oneself of one's enjoyments and increasing one's own unhappiness or misery. Adherance to the vow of non-accumulation, therefore, is mānava-dharma [or Duty of All Men].

In a similar way it would be possible to know as to why other rules of duty ought to be adhered to. The answer in every case is the principle that 'everything or everybeing is but a form of the Highest Lord, ' Readers should learn to decide why an adherance to rules of duty is necessary in the light of what has been said so far. Thus would they be able to decide ' this is duty, that is opposed to duty. '

DETERMINATION OF THE DUTY OF AN INDIVIDUAL

It is proper to read the principle of the vis'varūpa [of the Highest Lord] even in individuals. Thereby the duty of an individual can be determined. Aspirants should see this in their own body and think about the matter. In this body there are hair, nails, bones, flesh, marrow, blood and so many other ingredients. Though these are different from each other, from the point of view of the body they are *not* different. The limbs or organs such as the eyes, nose, ears, mouth, hands, feet etc are different from each other. Yet they are all limbs or organs of one body [or one being]. Eruptions of the skin, pimples, boils etc are unhealthy growths but such as can be removed. But even

these so long as they are there on the body are but parts of the same. The part on which a boil or pimple is growing is cut off despite its being the part of *our* body. Nails inspite of the fact that they are *our* nails are removed. The same holds good of our hair. Similarly any extra and unwanted growth of skin also is surgically removed. A pimple growing on our body regarded as our part is instantaneously cut off. It is not allowed to remain and grow with the thought that it is our *own* part. Teeth too are parts of our body. But if it becomes unsteady and fall off from its place, it is immediately thrown away.

Looking at what is thus happening in our body—looking that is to say at the *adhyātma* sphere—we come to the conclusion that the mere fact that a limb happens to be *our* limb is not enough reason for maintaining it. A limb though ours is cut off and thrown away if it pains us. Thus cutting off and throwing away becomes our duty ('*dharma*') in this case.

In a like manner to take the right kind of food and nourish our body is our duty. Similarly passing urine and excreting forces is our duty, not to refer to the duty of removing unhealthy growths such as pimples and etc which too is our duty.

Thus this body is a form of an individual self. This is one, unbroken something and yet there are in it the differences such as the right limb or part, the left limb or part etc. There are a numberless such differences—many limbs, many senses, etc. Despite these differences there is in them

all the presence of 'I' till life endures. Here unnecessary parts are cut and removed, necessary ones are properly fed and nourished. Thinking in this way it becomes possible to know one's duty in the *adhyātma* sphere or the physical (—individual—) sphere.

To be able to know his '*duty*' (*dharma*) it is necessary for a person to know the happenings in the *kṣetra*, the body, in the *adhyātma* sphere as it is otherwise called. This knowledge is possible only if there is minute observation on the part of a person so far as these happenings are concerned. To think of our *kṣetra*—body, sense-organs, mind and intellect—is to think of the *adhyātma*. This very consideration of *adhyātma* throws light on a person's real duty.

DETERMINATION OF NATIONAL DUTY

Just as on having thought of the individual sphere or the *adhyātma* sphere individual duty can be determined, national duty too can be determined as a result of such a thinking activity. For, just as in an individual there are the four parts or limbs—the head, the belly, hands and feet—even so in the body of a nation there are the four parts—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. The functions of these are equally important.

In an individual	In a nation	Action
Head	Brāhmaṇa	Knowing
Arms	Kṣatriya	Giving protection

Belly	Vaiśya	Feeding (and nourishing)
Feet	Śūdra	Giving (i. e. progressing).

Like an individual's body which is a 'person' (puruṣa), the body of a nation too is *rāṣṭrapuruṣa* or '*nation person.*' This very person is thus described in the Ṛgveda:

Sahasras'īrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt
Sa bhūmīm vi'svato vṛtvā.' (Ṛgveda X, 90, 1)

"This 'person' that has got himself spread on the four sides of the earth (the person in the form of the nation, the society) has thousands of heads, thousands of eyes, and thousands of feet." The face of this person is the Brāhmaṇas, his arms are the Kṣatriyas, his belly [or 'thighs'-portion] is the Vaiśyas and his feet are the Śūdras.

As there are parts, limbs, organs in the body, in this person in the form of a society too there is a similar organisation of parts into a whole. Evidently just as in a body health can be maintained only by means of a mutual co-operation among the limbs—head, hands, belly and feet—in a society (or a nation) too the strength of the whole unit—nation—can be increased by a systematic organising of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. If the organisation is disturbed the strength of the unit (society, nation) is reduced.

There are happenings of the nature of skin-eruption on the body of a society [as a whole]. In keeping with this

way of looking at things, at that time there were pimples (or boils) that grew over the body social (or body national) and the divine Lord—Śrī Kṛṣṇa was required to get the work of having the pimples surgically removed and thrown away through Arjuna.

There is not any the least doubt about the fact that the totality of human beings is the **vis'varūpa** of the Highest Lord, that it is a form that assumes the nature of Janārdana [Highest Lord] in the form of the people as a whole. Now this Janata—Janārdana is the object of worship of all. Yet wicked persons like the Kauravas began to harass the society, they started propagating 'non-duty.' Under the circumstances they had to be removed like pimples on the body of the nation. Their removal became the duty of the hour. By showing to Arjuna the cosmic form, by showing Kauravas as well as Pāṇḍavas to have contained in that **vis'varūpa**, i. e. by showing that both the Paṇḍavas and the Kauravas were a part of the Highest Lord, the Kauravas are killed in the battle. The Kauravas were only limbs of the body of the all-pervading person. This is certain. All the same the Pāṇḍavas were deemed to have been worthy of protection and the Kauravas worthy of an annihilation.

Even after having regarded the whole humanity as the unbroken **vis'varūpa** of the Highest Lord, it is possible that one section of humanity may fight with another. This is what is intended to be conveyed here. Even after having regarded the Kauravas and the Pāṇḍavas to have been contained in the **vis'varūpa** of the Lord, war could not be avoided. Not only could war not be avoided. War

became the sacred duty of both Arjuna and Śrī Kṛṣṇa. This should be well grasped at this stage.

Even while there is the same unbroken **vis'varūpa,** dirty matter or foul matter has to be excreted and nourishing food to be taken. It is not proper to abandon nourishing food and accept dirty matter. This principle must well be understood by the readers. All forms are forms of the Highest Lord. Yet grass is to be given to the cows or served to the cows, while milk is to be given to men and *not vice versa.* There is no doubt that grass and milk are both forms of Brahma. Yet grass is not served to men. It is the thought as to propriety that is the main thing.

Even when all persons are forms of Brahman punishing the thief and rewarding the honest man becomes our duty. To do it the other way round would be to oppose duty.

Even at the time of punishing a thief, he must be sentenced after having regarded him as a form of Brahman. Only the kind and amount of punishment he deserves —and no other kind and no higher amount than what he deserves—must be meted out to him. The Lord Himself (vide ' **Stenānām pataye namaḥ**) is standing before us having assumed the form of a thief to put us to the test. On such an occasion it is proper to mete out the proper kind and amount of punishment with the thought ' here my impartiality in giving punishment is being put to the test. ' On having thought in the way indicated readers would clearly understand that all this is **viśvarūpa.** Only on having regarded the whole universe to be the form of the Lord can there be flawless dealing on the part of

men and only thus can partiality and similar evils be avoided. Deception, cheating etc would be removed. In fact quite a number of advantages would follow if the **vis'varūpa** Highest Lord is directly perceived.

If all the officers of a king were to deal with his subjects as a form of the Lord—form possessed of many qualities—how full of affection would be the way they would be ruling the subjects ? Similarly how excellent would all dealings be if the subjects regarded all officers in the kingdom as only the Lord's own forms ? But to-day the king's officers wish that they should get the same place in the heart of the subjects as the Lord's own image—and that the subjects should be the objects of their enjoyment and no better than that. Naturally there is dissatisfaction growing on all sides. Only when both the king's officers and subjects would realise that they are both contained in the Lord's universe-form and only when they would carry out their dealings on the basis of the idea of non-difference (**an-anya-bhāva**) i. e. ever remembering that there is none or nothing else than the Highest Lord here, only when both the groups—officers as well as subjects of the king—would carry out their dealings properly having dedicated themselves to the Lord. would peace and satisfaction rule everywhere.

Only after having realised the cosmic form of the Lord does the knowledge of the oneness of all—oneness that is not in any way broken or disturbed—dawn on our minds. This unbroken and undisturbed oneness or identity of all is the solid foundation of Man's Duty (*mānava-dharma*). ' Man's Duty '—or the code of human duty—

which would be based on this principle and that alone would be real duty or the real code of duty. Whatever is opposed to this principle is opposed to duty. Only thus is the proper determination of duty and non-duty possible.

Teachers impart instructions to their pupils. Now if they were to teach for the sake of the fees they are going to get, they would not be real teachers. For, their attention would in that case be concentrated on the fees or the remuneration that would be the object of their worship. If the teachers were to work with the idea in their mind ' the pupils before me are but visible forms of the Highest Lord, in their form the Lord is putting me to test, if I were to do my job in the manner of a truant by resorting to deception, I would myself be punished, it is, therefore, my duty to carry out my work in the proper manner without resorting to deception of any kind or in any measure, ' the work of teachers would be excellent and the pupil would receive the best possible instruction. Only there where this kind of system of education would be present, men would rise to the eminence of God;—thus the conclusion is that on seeing the entire universe as the form of the Lord is one's duty well understood and one becomes free from doubts of all kinds.

A patient approaches a physician or a medical practitioner. So long as the physician regards himself as different from the patient i. e. so long as he entertains the idea ' he is *other* (*anya*) than me, ' so long as he practises deception in diagnosing the patient,—till then and only

till then the work of diagnosing is not properly done. Thus only on entertaining the idea of difference, 'separateness,' ' being other than one's self,' are defects seen everywhere. This idea itself is the cause of all misery.

When, however, the physician or medical practitioner would regard the patient as a form of the Lord that has presented itself to him just with the purpose of being served by him, when he would realise ' this one is but All—Self, like myself this one too is a part of the *viśvarūpa*, this patient and I are non-different aspects of the same, continuous, unbroken existence, neither am I other than the patient, nor is the patient in essence other than myself, freeing this one from disease is to render myself happy, making him suffer because of illness for sometime more is to cause myself to suffer, serving the patient is serving but myself ' would there be the right kind of diagnosis and the right kind of treatment. Only one having such pure and holy thoughts in his mind would be a real physician and only he would be serving the Lord by his appointed duty (*svakarmaṇā tam abhyarcya*).

Every man can thus worship the Lord while carrying out his duty by means of that duty itself. The action of men thus becomes worship of the Lord.

In the instance of the physician and patient cited above, the physician, the patient, the disease the latter suffers from, the medicine given, the treatment as a whole —all these are forms of one continuous, unbroken, indivisible Self. Here there is the feeling of identity or oneness.

The Ātman acts upon Ātman through Ātman in all possible ways—

"*Brahma arpaṇam Brahma haviḥ Brahma-agnau Brahmaṇā hutam.* Gītā.

Thus Brahman itself is the physician, Brahman itself the disease, Brahman itself the medicine and Brahman itself the diagnosis. There is none else than Brahman here. Fear arises only on account of the feeling that there *is* somebody else than this Brahman or Ātman. Hence has it been said that—

'*Dvitīyāt vai bhayam bhavati.*'

'On account of another does fear arise' (Bṛhad. Upa. I, 4, 2). All sorts of unhappiness have but one root-cause viz., the feeling of difference, the idea that there is some one else than Ātman or Brahman. Hence has the following been stated:

Yad madanyat na asti, kasmāt nu bibhemi.
Tataḥ eva asya bhayam vīyāya, kasmāt hi abheṣyat?
Bṛhad. Upa. I, 4, 2.

i. e. 'If there is nothing different from me, what need I be afraid of? Hence has my fear been removed. For, apart from me, there is none else here. Whom would I be afraid of then?'

Thus itself is known as '*ekāt-ma-pratyaya-sāra.* There is only one essence here viz, the one Ātman. There is nothing else here. The physician is the same, the patient the same, the medicine the same, the person administering it the same, the person taking the medicine the same, the

one prescribing the proper way (the wholesome way) to counter the disease the same, the person following this way too the same [Brahman or Ātman]. Thus when there is the realisation of the one Ātman, the idea that there is none else becomes steady or firm in the mind and any act carried out by the person with such a realisation to his credit has the form of Brahman, becomes Brahman. This very *Brahmabhāva* (becoming Brahman) is real.

Only so long as there is the idea of difference between the physician and the patient does the physician or better *can* the physician loot the patient. When there would be the realisation of the one underlying Ātman, who would loot whom ? And with what motive would this looting take place ? This is the rich fruit of the realisation of, direct perception of, the Highest Lord.

In this very way what an immence advantage would accrue to all concerned in dealings social and national such as the administration of a kingdom etc if the presence of one Ātman everywhere is realised ! What heaps of misery befall us in the absence of this realisation of the essential unity of us all—misery which on such an analysis is altogether without a justifiable reason ! Readers would be in a position to understand both these—the advantage which is what we must have by right and the unjustifiable nature of the misery we suffer from—in the light of the discussion made so far.

It is not necessary to go into a detailed examination or consideration of every aspect of our social and national

life. On the realisation of the one *Ā*tman (the one essence of all) life would be raised to the divine level. What is set forth later in chapter XVI of the Gītā as the 'divine treasure' is the fruit of the *ekātmapratyaya*—realisation that there is one Atman here, that there is nothing else. The idea of difference would result in the 'demonaic treasure' being accumulated. Those who think that there is difference, that 'more than one' and not 'one,' principles, things, entities are there, develop their craving for enjoyment. Thus is the demonaic mode of life brought into being and the infinite amount of troubles that this sense of difference gives rise to also are fully described in the sixteenth chapter of the Gītā.

Thus are the divine and the demonaic modes of life as well as duty and what is opposed to duty determined. The realisation of the existence of but one *Ā*tman itself is given another name viz., the perception of the Highest Lord who has the universe as his form. By this realisation of the one Self is divine life developed and in the absence of such a realisation life takes on the demonaic complexion. Readers should very carefully understand this point.

'DIVINE LIFE' OF A HOUSEHOLDER.

After having had the perception of the cosmic form of the Highest Lord as indicated above, even the householder's life becomes ideal. The duties of persons as a husband, as a wife, as a son become associated with a divine nature and are satisfactorily carried out. On the realisation of the vis'varūpa the husband considers his

wife as a form of the Highest Lord and similarly the legally wedded wife too regards her husband himself as a form of the Highest Lord. Both having thus become non-different or identical in essence (tattvataḥ) carry out their duties as householders. How can there be any defect or evil on the part of those who have no idea of difference between them, who have realised their essential identity. How can anything opposed to duty ever be done by them?

The cause of evil or defect or something wrong is the idea of difference. A husband acts in an evil manner without letting the wife know about it—in her absence, or while he is away from her. A wife too wishes to indulge in an evil sort of behaviour behind the back of her husband. But such a couple as have no feeling of difference between them, as have realised their essential identity, can certainly even dream of deviating from the straight path of mortal rectitude. There is not even the remotest possibility of one of them playing the other one false.

Yasmintsarvāṇi bhūtāni Ātmaiva abhūt vijānataḥ.
Tatra ko mohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ.

(Va. Yajurveda, 40, 7)

" Those in whom all beings as such have become one, for them who have directly perceived oneness how can there be either grief or delusion ? " Evidently such persons who have realised the oneness of essence of all things and beings would never be subjected to any grief, they never would be tempted away or deluded. For, by nature their behaviour will be spotless and in no way would there be

any likelihood of their doing anything wrong and objectionable. They would be ideal householders, the veriest pattern for all husbands and wives in the society.

When a son would be born both the husband and wife would regard him as an incarnation [or manifestation] of the Highest Lord in their house. At the time of conception they would think—

Prajāpatiḥ carati garbhentarajāyamānaḥ bahudhā vijāyate. (Vā Yaj. 31, 19; Atharva. X, 8, 13). Eṣo ha devaḥ pradiśaḥ anu sarvāḥ pūrvaḥ ha jātaḥ sa u garbhe antaḥ. Sa eva jātaḥ sa janiṣyamāṇaḥ pratyaṅgjanāsthiṣthati sarvatomukhaḥ. Śvetāśva. U. 2, 16.

"The Lord of Creatures Himself who has filled all the quarters has now entered the foetus. He is there in the womb. After the delivery they would say ' (*sa eva jātaḥ*) He himself has been born, he himself would grow and he would be in all the worlds."

They would have such feelings about their son. Those who see in their son the Highest Lord Himself consider his birth their singular good fortune. With the thought that the Highest Lord Himself has assumed the form of their child and presented Himself to them with the purpose of being served by them, they do their very best to serve the child and allow no flaw or deficiency to remain in his being brought up. In a like manner, the son also entertains the same idea in regard to his parents viz, that are the manifestations of the divine lord and he becomes a follower, a faithful follower of the instruction—

Mātṛdevo bhava. Pitṛdevo bhava.

' Respect your mother as you would a divinity. Respect your father as you would a divinity. ' He serves them without any feeling of difference between them and himself. Later he regards his teacher as a divine preceptor and having drunk the nectar of instruction given by him really attains immortality.

The mother thinks ' my husband is really the Highest Lord Himself. He Himself having stayed in me-the wife—has got Himself incarnated as our son—

' *Patiḥ bhāryām sampraviśya garbho bhūtvā iha jāyate.*
Jāyāyāḥ tad hi jāyātvam yad asyām jāyate punaḥ '

Manu. 98.

She thinks in the manner as indicated above and serves her husband and son regarding them to be not at all other than or different from the Highest Lord. A householder at whose house there is duty carried out by everybody with this feeling of non-difference [i. e. identity with the Highest] has a house that is little less than the abode of Brahman itself. It is there that there is continuous happiness and Duty has appeared only with the purpose of creating this kind of happiness in domestic life. None should think that this is an idle dream that never would come true or be put into practice. The Vedas as well as the Gītā has given instruction with the sole purpose of translating this high principle of oneness of all with the Lord into action.

ACTION AFTER KNOWLEDGE

Whether there can be action after knowledge has been secured is what is being discussed since long. But there is little scope for any dispute about the matter. Arjuna perceived directly the cosmic form of the Highest Lord, he received instruction giving him knowledge and after that he has gone in for action in the form of fighting. Evidently then only after the perception of the cosmic form and on having secured the realisation that there is only one Ātman everywhere, on having personally experienced that the universe-form is a form of one Ātman, that one is contained in the viśvarūpa which is one and undivided as also one-essenced, that all forms in the universe are contained in it can there be actions that go to constitute the *divine life*. Till then there is no possibility of the knowledge of real duty dawning upon the mind of a person or of the genuine feeling of identity with the Highest [and therefore everything and every being] arising.

The Gītā gives instruction that only on having realised the non-difference from the Highest ought persons to *act*. The relevant passages may thus be cited—

(1) *Abhyāsayogayuktena cetasā na anyagāminā.*
Paramam puruṣam divyam yāti Pārtha anucintayan.
VIII, 8.

(2) *Ananyacetāḥ satatam yo mām, smarati nityaśaḥ.*
Tasya aham sulabhaḥ Pārtha nityayuktasya yoginaḥ
VIII, 14.

(3) *Puruṣaḥ sa paraḥ Pārtha bhaktyā labhyaḥ tu ananyayā.*
Yasya antaḥsthāni bhūtāni yena sarvam idam tatam.
VIII, 22.

(4) *Mahātmānaḥ tu mām Pārtha daivīm Prakṛtim āśritāḥ.*
Bhajanti ananyamanaso jñātvā bhūtādim avyayam.
IX, 13.

(5) *Ananyāścintayanto mām ye janāḥ paryupāsate.*
Teṣām nityābhiyuktānām yogakṣemam vahāmi aham.
IX, 22.

(6) *Api cet sudurācāro bhajate mām ananyabhāk.*
Sādhuḥ eva sa mantavyaḥ samyak vyavasitaḥ hi. saḥ. IX, 30

(7) *Bhaktyā tu ananyayā śakyaḥ aham evam vidhaḥ Arjuna.*
Jñātum darṣtum ca tattvena praveṣtum ca Parantapa. XI, 54.

(8) *Ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ.*
Ananyenaiva yogena mām dhyāyantaḥ upāsate.
XII, 6.

(9) *Mayi ca ananyayogena bhaktiḥ avyabhicāriṇī.*
Viviktadeśasevitvam aratiḥ janasamsadi. XIII, 10.

(1) When a person practises **abhyāsayoga** with a heart that goes not to ought else (**ananyagāmi**) i. e. which entertains no other idea [but that of the Highest Lord with whom he is one], when he meditates on the divine person [again and again], he attains Him. (2) When with heart thinking of none else [but the Lord] some person remembers *Me*, I become easily available to that yogi who is ever practising his spiritual discipline

(nityayukta). (3) With a devotion in which there is no feeling of separateness, can the Lord be won. (4) Only those who are *ananya-manasaḥ* i.e. with the mind not entertaining any feeling of separateness resort to the Lord. (5) The problem of livelihood and security of all the devotees who serve the Lord without the feeling of separateness is solved by the Lord Himself. (6) Even a wicked person, if he has the idea of non-difference from the Lord, must be regarded as a saint. (7) Only by devotion where there is thought of none else but the Lord, is it possible to know, see and enter into the Lord. (8) Those practising *yoga* [where thought of any one else is out of question] who meditate on the Lord and worship Him,—they dedicate all their action to Him. (9) Those who have a devotion to the Lord that deviates not from its path, by reason of their *yoga* having no place for any one else but the Lord, secure spiritual perfection (siddhi).

Thus has the importance of the realisation of non-difference been brought out in the Bhagavadgītā. To be *ananya* (*na* + *anya*) is the same thing as abandoning the thought of difference. This means making the mind full of that feeling as a result of which one would say 'there is none else here; there is one and only one Reality viz. the Highest Lord; the form of that Lord, one without a second is the form of this entire universe; I and all else are contained within it; under the circumstances there is no difference of even the nature of 'all' on the one hand and 'myself' on the other; if there be anything it is the

state of ' not the other ' (*an-anya-bhāva*); evidently this itself is the state of there being only one Self. " When the mind is full of this kind of feeling there naturally takes place the *anuṣṭhāna* (practice) referred to in the nine verses cited above. It is necessary to devote some more thought to these nine verses—

(1) To meditate on the Highest Lord by means of *abhyāsayoga* ' with mind that thinks of naught else.

(2) To remember the Lord with mind thinking of none else or nothing else.

(3) The attainment of the Highest Lord being easy through devotion to the Lord.

(4) High-souled persons are devoted to the Lord so much so that their mind thinks of nothing or none else.

(5) Being ' identical ' (ananya) people are devoted to the Lord.

(6) On the state i. e. realisation of identity being there, even the wicked become saints.

(7) By devotion in which there is no thought even of any one else than the Lord, knowledge and perception of and entrance into the Lord takes place.

(8) Those who practise '*ananya-yoga*' (action without feeling of separateness) dedicate their meditation, worship and other actions to the Highest Lord.

(9) Through ' ananyayoga ' there is devotion that knows no deviation that is developed.

On having understood this purport of these nine verses one comes to know that only when the idea of non-difference is firmly fixed in the mind can there be actions such as meditation, remembering, resorting to or singing of [the Lord], devotion, worship, good conduct, knowing, perceiving and entering as also dedication. In these are included all auspicious actions.

The terms '*ananyayoga*' ((action without feeling of non-difference) ' *ananyabhakti* ' (devotion to none else), ' *ananyacitta*' or ' *ananyamana* ' (mind thinking of none else), ' *ananya bhāva* ' (the state of being identical) are having the same purport. Only those who would be in a position to remove from their minds the idea that all ' others ' are different from themselves, would be in a position to practise this ' *ananyayoga*. ' When the thought of difference gets itself banished from the mind, ' ananya-bhāva ' or the idea of ' non-difference ' becomes fixed or steady. Only after this has happened is it possible to put into practice the teaching of the Gītā.

For instance it has been taught that there be '*avyabhicāriṇī bhakti*' (devotion that deviates not) to the Lord (verse 10, Chapter XIII of the Gītā). So long as there would be difference between the worshipper and the object of worship—the divinity worshipped—there would be devotion of the deviating type—and not that of the not-deviating kind. Because of the multiplicity of the divinities to be worshipped, men think of giving up devotion to one divinity and developing the same in respect of another. As a result of this there

is deviation in the devotion and ' unflinching devotion becomes difficult if not impossible of attainment.

When the feeling of identity with regard to the entire universe would be firm and strong, and when a person would realise that there is only one unbroken, continuous ' existence ' that is everywhere, his devotion would be of the non-deviating and unflinching type. Under the circumstances deviating devotion would be impossible by the very nature of things. One who directly perceives the unbroken, continuous, partless existence everywhere and knows that he is in no way different from that existence simply cannot practice devotion that would be of the deviating type. This latter is possible only so long as the idea of two different existences lasts or continues. This is pretty evident.

After the feeling of identity has become steady one realises that the universe is the same thing as oneself that either is no stranger to or other than the other. ' The Highest Lord, the universe, I are all but one unbroken existence. I am non-different from (*ananya*) the Lord, this partless or indivisible universe is but His cosmic form. There on the higher level there is no such difference, no such distinction as ' he '—' you '—' I ' which is true only on the lower level. All are identical, none is different from any one or anything else for, ' any one or anthing else ' simply is not there. ' Realising in this way the identity of all everywhere itself is called ' *ananyabhāva.* ' Only when this *ananyabhāva* has secured a firm position for itself in the mind does the Real Duty in its entirety manifest it-

self and the person to whom this Real Duty has manifested itself then has doubt or grief or delusion regarding nothing at all.

TWO DIFFERENT POINTS OF VIEW

He then examines all duty in the light of this very *ananyabhāva*. Readers should not forget at this stage that there are these two points of view—(1) point of view regarding non-difference, (2) point of view regarding difference. The experience of the world had according to one view-point differs from the experience of the world had according to the other. The following table would be found useful in understanding this difference—

Ananya dṛṣṭi	*Anya-dṛṣṭi*
(Standpoint from which there is no difference)	(Standpoint from which there *is* difference)
Experience of non-difference	Experience of difference
Oneness of the worshipper and the worshipped	Difference between the worshipper and the worshipped
Identity with the cosmic form	Difference from the cosmic form
Equanimity in actual dealings	Absence of equanimity in actual dealings
Perception of ' evenness '	Perception of un-even-ness
Delight	Misery

The increase in the misery of the world is due to the increase of the idea of difference. If this idea of difference or perception of ' un-even ' be destroyed and ' identity evenness ' be firm everywhere, there would be no cause for unhappiness. How could misery arise then ?

In the world it is the feeling of difference that is working—' this is *my* house, these are *my* children, this is *my* retinue, this one is *mine*, these are *others*, having looted others I shall bring about the good of my relatives or kith and kin '—thus do people carry out their actions. This is called ' *anyabhāva* (idea of difference). Other names given to it are *dvaita bhāva* (idea of duality), *bhedabhāva*. This itself is the source of all unhappiness. On account of this alone are deception, looting etc being practised in a variety of ways in this world. Hence have writers of scientific works characterised this *dvaita bhāva* as ' the root of misery ' and as ' ignorance. '

One in whose mind the idea of non-difference becomes fixed experiences the same unbroken and entire existence all over the universe—in his children, his house and property, his caste, country and what not ? This is the non-different, unbroken, indivisible, one entire existence of the Self. In this there is no such distinction as ' I-mine, You-he ' etc. Thus the realisation of non-difference all the universe over is what takes place here. How can a person who has this realisation to his credit loot others, deceive others or destroy them ? He who has all

beings themselves as his self—how can he injure or kill others? He who would realise that it is he that has got himself spread in the whole universe—how can he take away what belongs to others? How would he ill-treat others for just increasing his own happiness?

Deception and cheating are practised against others, not against oneself. So long as there is *anyabhāva* or the idea of difference—and only so long—can there be deception, cheating etc. Once the idea of difference has ceased to exist and the idea of identity made firm, the very cause of deception and cheating is removed. Thus no sooner does the realisation of identity or oneness [of all] take place than do low kind of feelings, demonaic type of feelings get themselves totally destroyed.

ACTION WITH THE IDEA OF ONENESS (LIT., NON-DIFFERENCE).

Here some would raise a doubt as to whether one in whose mind the idea of non-difference finds a firm position for itself would carry out any action (*karma*) in the world. Many are quite sure that there would be no action at all that such a person will go in for. But this is a delusion. Only after the idea of non-difference has secured a firm position for itself in men's hearts do men practise action as is helpful to the development of ' divine treasure or estate. ' Real service of all, real service of the universe commences only after the realisation of non-difference.

Such a person (who has realised this non-difference)

would feed and nourish his sons but in such a way as not to incur the sin of depriving others of what is their due. He will protect his house and protect it well but would keep himself away from the evil of setting the houses of others on fire. He will protect his own caste or class but will not for that cause harm to or destroy other castes or classes. He will ably defend his nation but for that purpose would not ruin—even so much as wish to ruin—other nations. He will uninterruptedly serve the universe and will serve his own kith and kin so as not to affect the interest of the universe.

This much—and just this much—is the difference between the divinities and the demons. Those who are demons are under the influence of the feeling of difference and those who are rich in possession of the divine estate i. e. who have realised non-difference [of all from the Highest Lord] serve the entire universe and bring about the good of their own people but in such a way as not at all to affect the good of all. Those who are influenced by the feeling of difference [or duality] are simply incapable of bringing about the good of the universe. They have not even the remotest idea of the good of all. They are all the while engrossed in securing the good of their kith and kin and that of themselves. Their field of activity is thus so very narrow.

Those, however, in whom the idea of non-difference has been awakened, those on whose minds the idea of the identity [of all with the Highest Lord] has dawned

and those alone are entitled to serve the universe. The field of their service is the entire universe and it is thus literally unlimited. This sphere of their activity goes on expanding to such an extent, they go on doing so many things that one is indeed led to ask ' how can even such a doubt viz, whether these persons who have reached perfection *can act* at all, be so much as raised by anybody ? The all-pervading ativity that is there on the part of such persons who have realised the identity of all is of such a nature, that by the side of it even the activity of persons under the influence of duality or idea of difference pales into insignificance.

Hence only those who experience the unbroken, one, continuous existence of the Self everywhere, only those who regard the entire universe as a manifestation of their own self—manifestation with a size and a shape—practise action which is the purest and the least affected, if affected at all, by defects. Such a pure and flawless action none can practise.

Aham eva adhastāt aham upariṣṭāt aham pascāt aham purastāt aham dakṣiṇataḥ aham uttaratah aham eva idam sarvam iti. 1

Ātmā eva adhastāt Ātmā upariṣṭāt Ātmā pascāttāt Ātmā purastāt Ātmā dakṣiṇataḥ Ātmā uttaratah Ātmā eva idam sarvam iti. 2 (Chāndo. Upa. VII, 25).

" I am there down below, I on high, I behind, I in front, I to the south, I to the north-evidently I myself am *all.* "

Ātmā is there down below, Ātmā on high, Ātmā behind, Ātmā in front, Ātmā to the south, Ātmā to the north, evidently Ātmā alone is *all* [this]. " In the same way the Lord is there down below, the Lord on high, the Lord behind, the Lord in front, the Lord to the south, the Lord to the north, evidently the Lord Himself is all this. The same can be stated using the terms Brahman or Paramātman instead of 'the Lord' etc. For, '*I*' '*Ātmā*,' '*Paramātmā*' '*Brahman*' *Īśvara* are but different names of but one thing. Though there is some difference among these, the difference vanishes as soon as the idea of non-difference gets itself settled in the heart.

Thus after having repeatedly experienced the presence of one Ātmā—one principle—there is the feeling of identity that arises and on this having secured a firm position for itself action becomes free from flaw. Real service of the universe and real devotion—where there is no place for aught else than the Highest Lord—become possible only after this and as soon as a person realises his non-difference from or identity in essence with the Highest Lord he becomes the divinity, '*nara*' becomes '*Nārāyaṇa*,' the *jīva* (individual self) becomes Śiva (the Auspicious) and attains to the nature of the Highest Lord.

THE SECRET OF THE SERVICE OF THE UNIVERSE.

To be able to grasp the secret of the service of the universe, we must consider what happens in our body.

'Such a consideration will help us considerably in being able to grasp the secret of the service of the universe (or the Service of All).

To take the case of our bodies into account. Men say I am myself the feet, I myself the belly, the head, the chest, the hands etc. I am myself the eyes, the nose, the ears, the tongue, the cheeks, the throat, the back-part and the front-part, I myself am the ribs, the lungs, the lever, the navel, the thighs, the knees, the toes etc. I have myself assumed the form of these i. e. I have got myself maniested in many forms. Hence I am myself staying, I who am the same, and alone, in these diverse limbs.'

Now under this circumstance how can there be service that can be rendered to the unbroken, one, continuous form of mine? This deserves to be carefully considered. How can the Ātmā, one, whole and entire be served ? If some one wants to serve some one else fully would it be possible for the former to serve all the parts, limbs, sense-organs of the latter simultaneously ? This is never possible. At no time would any one be able to serve anybody else fully or completely. Here service of any part or limb, however, becomes His service and thus only do all serve in this universe.

If some one's feet are shampooed, if some one is given water to drink, food to eat, if his cloths are washed, if his house is made clean—thus if he is served in one way or the other only partially, credit is secured for having

served him fully. Servants appointed to do various jobs are appointed to serve only different parts. For, anybody can serve only a part or a limb. Serving the entire aggregate of limbs at one and the same time is not possible for any servant singly. This very rule should be understood as applying in all similar fields.

It is necessary, however, in this service that it is rendered to some one of the limbs without at the same time doing anything opposed to or unfavourable to another limb. While shampooing the feet, it would not be proper to strike with a stick on the head. If parts are served singly one at a time—so as not to do anything unfavourable to other parts, that would be service of the whole. Service of the feet of the revered teacher is the service of the teacher. If the latter's clothes are washed, meals are prepared, seat is cleansed and properly arranged,—by virtue of each one of these acts of service the teacher is *fully* served. If a part is served with the idea of non-difference ever present in the mind, all parts become served. The rule applies as much to a nation or with universe as to an individual.

The face, arms, belly and feet of a nation are the knowing, brave, trading and these doing jobs of craftsmen respectively. If any of these limbs of a nation is served, the whole nation becomes served. Here the point to be specially noted is that of serving without the idea of difference. In the case of a nation, the knowing ones occupy the place of the mouth and the śūdras that of the feet.

There are many persons who are desirous of helping

the śūdras to rise, they wish to increase their happiness by serving them. As these persons censure the Brāhmaṇas and Kṣatriyas, however, and as they regard the śūdras as altogether different from the Brāhmaṇas and the Kṣatriyas and thus want to organise the śūdras, only a feeling of hatred is fostered and the nation as a whole is thereby ruined. For, this is not a service based on the feeling of non-difference or identity. Service based on the feeling of non-difference certainly is not one where Brāhmaṇas and Kṣatriyas are regarded as different from the Śūdras. Where one group is loved and the other hated there cannot be any real service.

In such a service it is the feeling of difference (*anyabhāva*¡) and not that of identity (*ananyabhāva*) that is the predominant factor. This being service of a demonaic nature is sure to be destructive.

Real service can be based on *ananyabhāva* only. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras together constitute one, unbroken and indivisible body of the nation. That entire nation is to be served with a feeling free from hatred. Any part being censured results in the whole nation being censured. Any caste being hated ultimately ends in the whole nation being hated. One who knowing this well would serve the nation with the feeling of identity of all saying to himself, ' I am trying my best to serve the Śūdras and to help them raise themselves as they are the feet of the nation, ' would be in a position to serve the nation fully. There would be no harm caused to

the nation by such a service. Readers would with the help of this explanation be able to understand the secret of '*ananyabhāva.*'

To raise the status of one caste by destroying another is the same thing as undertaking efforts with a feeling of difference. To help a particular group to rise without, however, opposing any other group,—all the while being led by a consideration of all the groups constituting the nation—is service based on the feeling of identity (*ananyabhāva*). Efforts carried on by creating fractions in the nation and increasing the feeling of natural hatred among them, trying during the course to cause other groups to bring about mutual ruin and thus securing the interests of one's own chosen group or party—are efforts based on *anyabhāva, dvaitabhāva* or *dvandvabhāva* (idea or feeling of difference). Such efforts would only increase the misery of the people! These very efforts make veritable demons of men.

Efforts, however, carried on without opposing others, efforts in which even the adversaries are treated politely, where the dealings are full of gentlemanliness that is little short of divinity, efforts where mutual sympathy is fostered and each other's welfare and prosperity are the goals kept in view would be efforts based on the feeling of identity (*ananyabhāva*). This *ananyabhāva* itself is alternatively called '*advaitabhāva,*' *dvandvātītabhāva*' or '*aikyabhāva.*' And it is these efforts based on the feeling

of identity that would make divinities of men.

This would enable the readers to understand that the great work that would be done *after* the feeling of identity has become firmly established in the mind—and that alone—would be capable of bringing about an all-round progress and prosperity of men.

The exposition given above has proved the baselessness of the contention of those who maintain that after the feeling of identity has got itself settled in the heart there cannot be any action at all on the part of men. In fact it is only after the feeling of identity is firmly established in the mind that works of *real general interest*, works calculated to benefit the entire community can be carried out. Hence the need for such a system of education being adopted in the nation as would ensure this fixing up of the feeling of identity in the hearts of those who are being educated.

To serve the universe with the feeling of identity [of all] is the ultimate goal. Rules given while indicating how one's nation can be served are applicable on a wider scale while serving the universe. Evil practises such as suppressing or putting down other countries for ensuring the prosperity of one's own nation, depriving them of freedom, looting them etc arise out of the feeling of difference (*anyabhāva*). Once, however, the feeling of identity is fixed in the heart, there would not be even the remotest idea of reducing other countries to the state of slaves etc for the good of one's own nation. For, the feeling of iden-

tity would ensure the understanding on the part of the person who has it firmly fixed in his mind that subjecting others to the state of political subjugation in fact amounts to subjugating oneself to political subjugation. A nation which keeps another in a state of bondage, therefore, subjects itself from another point of view to great trouble. For, the entire unievrse is *one*, unbroken, indivisible *existence*. As a result of this, if a part of the universe is put to trouble, the evil consequence of that trouble would necessarily have to be suffered by other parts as well. So long as even one country would be under the domination of another, so long as the thought of keeping the subject nations in a state of abject slavery would be there in the minds of the leaders of free and strong nations, there would be no happiness, no gratification, no peace, no joy on the surface of this earth. For, as made quite clear in what has been said so for, *the entire universe is one partless (i. e. whole and entire) existence*. As is stated by the Upaniṣads—

'*Na iha nānā asti kincana,*
Yaḥ iha nānā iva paśyati mṛtyoḥ sa mṛtyum āpnoti.'

'Here there are no two things at all, no duality. He who thinks that there is duality here goes in for actions that increase the feeling of difference and thus comes to grief." Here in the entire universe there is unity that is unbroken, here there is one indivisible entity [or Reality]; work done, therefore, with the idea that a part of that one entity is different from another, work done on the basis of a feeling of enmity or hatred becomes the cause of only augmenting the misery or unhappiness of the people.

It is generally thought that the king and his subjects, the master and his servant, those that are on a higher level and those that are on the lower, rich and poor, those possessed of authority and those without it, are different from each other. In the cosmic form [of the Lord], however, there is no difference between one and the other from among these pairs. Only so long as they would not realise their one, partless, identity of form in the cosmos, differences among them would keep on increasing with the result that absence of peace would hold the field. The welfare of both the king and his subjects is identical, for, both are parts of the *viśvarūpa* or the cosmic form [of the Highest Lord]. Only that science of polity that would be based on the realisation of the principle that the king's good and the good of the subjects are identical—because both of them are parts of one and the same whole—would increase the real happiness of both the ruler and the ruled. But the country that has an administration based on the maxim of the cat and the mice (the ruler destroying cat-like his subjects, that thus are much in the same position as mice) called '*mūṣaka-mārjāra-nyāya*' in Sanskrit would only have an ever increasing misery as its lot.

The fact of the matter is that real service of all (*viśvasevā*) is possible only with the feeling of identity [of all]. Everywhere it is the feeling of difference that has proved to be responsible for misery. Administration has to-day become so costly because the predominant feeling is the feeling of difference that the king is different

from the subjects and *vice versa*. When the king and the subjects would have the feeling of identity, when there would be no difference between them, there would be no need for quite an amount of expenditure. Money thus saved can in that case be used to give greater facilities, increased amenities to the subjects. Hence is such an administration characterised as '*avyaya*'—one not necessiating any great expenditure—at Gītā IX, 2. The same is also stated to be 'very easy to carry out' (*susukham kartum*). The praise bestowed on the administration of a kingdom stated in the earlier nine chapters of the Gītā is, therefore, thoroughly justified. That is what all would be convinced about if they devote enough thought to the matter. There is no doubt regarding the fact that this is an administration that gives all happiness as it is one based on the feeling of identity. The trouble is that '*ananyabhāva*' is not finding a firm position for itself in the minds of men. It is the feeling of difference (*anyabhāva*) that is being encouraged. On this account does this administration set forth by the Bhagavadgītā not come into force and so long as it would not come into force, there would be no possibility of unhappiness being put an end to either.

By virtue of the full exposition of the matter give above it can be determined and determined beyond any possibility of doubt that after *ananyabhāva* or *advaitabhāva* or *abhinnabhāva* or *dvandvātītabhāva* (feeling of non-difference, feeling of having gone past all difference)

has been fixed up in the mind, man can carry out in the best possible manner the extremely praiseworthy work of the betterment of himself, his family, his caste, his village (or town), his country and of the whole world for that matter. The entire world has become only too eager for the attainment of such an auspicious state of affairs. The totality of human efforts aims at this only. But those who think about this problem are not able to see the path properly and as a result they are going along paths that are opposed to each other.

If the feeling of non-difference set forth in the Bhagavadgītā is taught everywhere and if the whole community—the entire humanity—be well trained in this Gītā way, the feeling of identity would certainly be firmly fixed in the minds of all and the whole mass of people will then be able to secure that pure happiness of which it stands so badly in need.

None should, therefore, carry away the impression that the feeling of identity that gets itself settled in the minds of men after the realisation of the Highest—Brahman—would make them indifferent to or negligent of their duties. The fact on the contrary is that only on that excessively pure feeling has secured a firm lodgement for itself in their minds, do men become able to render real service to the country, humanity and the entire cosmos for that matter. Only on having secured the knowledge of Brahman —and not before that—does the sphere of the activity of man get become wider. By the knowledge of Brahman

does he leave the narrow field as though and enter into a wide wide sphere.

This is the full exposition of the extent of the sphere of activity of the feeling of identity, of devotion where there is no thought of aught else than the Highest Lord.

THE UNIVERSE AND THE WORLD.

It is necessary at this stage to explain the difference between '*viśva*' (universe) and '*jagat*' (world) for the convenience of the readers. The two terms are not synonymous though people use them promiscuously. '*Jagat*' is what undergoes a change. '*Viśva*' is not of that nature. The '*jagat*' is perishable, '*viśva*,' however, is everlasting. It is, therefore, necessary to understand the subtle difference between the two.

In the Bhagavadgītā has been indicated the *viśvarūpa* of the Highest Lord. But the *viśvarūpa* is not the same as the *jagadrūpa*. Many persons understand both to be identical and make an amount of confusion. As this leads to a serious misconception, the difference between the two must be made clear.

The '*viśva*' is created by the Highest Lord. The '*jagat*,' however, is not similar to it in this respect. It is created by men. A few examples relevant to this matter must be taken into consideration so as to make the point quite clear.

The trees around us are created by the Highest Lord. They are, therefore, parts of the cosmos (*viśva*). Articles

of furniture, however, such as a bed-stead, a case, a door, a window-frame—which are quite numerous indeed—and which are fashioned out of wood that is cut off from the trees—are included in the '*jagat.*' These articles are fashioned out by men. Similarly gold is a creation of the Lord. Goldsmiths use it and fashion out a number of ornaments. They are, therefore, jagat, man-made as they are. Earth is created by the Lord. It, therefore, is *viśva-rūpa* (cosmic form). An earthen jar, walls of a house, however, are made by men and are, therefore, included in what is called the ' *jagat.* ' In this way can the difference between ' *viśva* ' and ' *jagat* ' be understood.

' Jagat (world) is perishable and false. It is not included in the *viśvarūpa* of the Lord (i. e. created by the Lord). That which has been created by the Lord—in that the Lord clothes Himself and thus has. He become possessed of the cosmic form. An earthen jar being created by men is *jagadrūpa* (and not *viśvarūva*). But the earth of which it is made is included in the *viśvarūpa* of the Lord. Thus a house is *jagadrūpa*, the earth and wood used to erect it are *viśvarūpa*. The difference between the two (*jagat* and *viśva*) has thus to be understood on having closely considered the point. If the subtle distinction is not carefully attended to, there is the fear of that not being easily grasped. Let us, therefore, explain the distinction in another way :

Men and women are a creation of the Lord and they are on that account *viśvarūpa*. But ' a husband ' and ' a

wife' and all other relationships arising out of them are invented by men or conceived as such by men. They arise out of human dealings. These earthly dealings are, therefore, such as are vitally connected with the expanse of the *world*. Relationships brought out when the terms 'uncle' 'maternal uncle,' 'Papa,' 'Grandfather' etc are used are all parts of worldly dealings and hence false. They are in other words aspects of the *world* (*jagat*). They cover or wrap up the aspect of *viśva* and have got, themselves superimposed upon the *viśvarūpa*. There is, in fact, no truth in them. No person has been created by the Lord as a husband, no woman has been created by Him as his wife either. Men have through their dealings brought these relationships into being. On a bit of close consideration it would be evident that these relationships are false. 'Men' and 'women' created by the Highest Lord in His cosmic form are enduring. But as the state of being a husband and that of being a wife are of the nature of the world (man-made), they are false and they stand in our way of visualising or realising the *viśvarūpa*.

The Lord has created men—better, human beings—and they are included in the *viśvarūpa* too. But all the worldly distinction or distinctions as they obtain in our everyday dealings such as the king, ministers, counsellors, commander-in-chief, judges, soldiers, servants, those who have to be fed, or supported, traders, peasants, thieves, saints, those who can be touched, the untouchables etc, are of the form of the '*jagat*' or world. On that account

they are false. But as ' men ' are included in the cosmic form, they are true. The Lord did not create anyone as a minister or as a servant. The distinction between men and women is the Lord's creation and on that account it is included in the *viśvarūpa* which is true. But the relationship such as that between a master and his servant is one caused by worldly dealings. It is, therefore, false. By the favour of a king a servant is raised to the status of a nobleman or even a prime minister. But by the king's favour no man ever gets himself changed into a woman. This makes clear the real existence of the *viśvarūpa* and the falsity of the relationships of worldly dealings.

Workers and mill-owners are distinctions of the world in its everyday dealings. They are, therefore, false. For this very reason does one who is a wage-earner to-day become a mill-owner after a few days. Both are men all the same and their state of being men (*mānavatva*) is included in the universe-form and the state of being a wage-earner and that of being the mill-owner having arisen out of worldly dealings are false.

One occupying the position of a nobleman to-day would be removed from it to-morrow. For, his state of being a nobleman is a result of worldly dealings and is false on that account. But even so he does not lose his state of being a man. He certainly does not get himself changed into a frog. For, ' being a human being ' is the creation of the Lord and therefore true.

The entire earth being a creation of the Lord i. e.

viśvarūpa is true. But the countries such as the land of Bharata, China, Tibet etc are circumscribed by human efforts and conceptions. They are, therefore, created by human dealings. The boundaries of villages in the nation and the pieces of land in possession of individuals [as their masters] have both arisen out of human dealings and are, therefore, *jagadrūpa*. And as they are *jagadarūpa*, they are false, one and all. The reality of the *viśvarūpa* is not there in these parts of the world.

On the surface of the earth which is *viśvarūpa* a man says ' this much part of the land is mine, that much of another, that much of a third person etc.' This is all a false dealing. People regard this falsity as truth or reality. They expend so much of their energy over it. All this is ignorance. The cause of grief is ' *mine.* ' In fact there is nothing ' that is mine. ' All this is the Lord's. To call it mine is ignorance. Readers should devote attention to the number of miseries caused by this state of being ' mine. ' They should realise how the narrow considerations ' mine ' ' thine ' are *jagadrūpa* and therefore opposed to *viśvarūpa*. They should also learn to get themselves well acquainted with the *viśvarūpa*. This itself is the standpoint or rather divine sight that would enable a person to get rid of the state of being mine [or thine] and to realise the one, unbroken, all-pervading existence [Highest Reality]. In the perception of the *viśvarūpa* there is no scope for statements such as ' this is my land, this is my house ' etc. Here there is the cosmic form of the Lord, one, unbroken, continuous and one-essenced. The aspects or feelings such

as 'I,' 'mine,' 'you,' 'yours' etc bring about a break in this unbroken existence having the cosmic form. This itself is the false world.

Arjuna was saying [in Chapter I] that there were standing before him his elders (preceptors), grandfathers, brothers, kith and kin, friends and relatives on the side of his wife and persons belonging to the same family as his and killing them, therefore, was a sin. The rule is 'one ought not to kill his own relatives.' Śrī Kṛṣṇa granted him divine sight (eyes) and showed him the entire cosmic form of the Highest Lord, whole and entire in which were contained all human beings. Arjuna saw that *viśvarūpa*. He saw one whole and entire, partless, indivisible one-essenced cosmic form in which his worldly delusion 'these are my relatives' was removed and where he understood that all are similar or better identical in nature. As a result of this his delusion that had arisen out of the imaginary state of those persons being members of the same family with him was removed. From this readers would be in a position to understand how Arjuna's mind that was affected by the delusion in the form of the world was purified by the sight of (visualisation of) the *viśvarūpa*. There are two stand-points one which enables one to see the world (false) and the other that helps one to see the universe-form of the Lord (true).

We can explain this very thing as seen in a small field. All boys in keeping with one standpoint belong to the nation. This is the *viśvarūpa* viewpoint. All boys are in keeping with another standpoint children of their

parents. This is the viewpoint that relates to the world. These two viewpoints are different from each other. The result too of the possession of one differes from that of the possession of another. From the *viśvarūpa* standpoint all boys belong to the nation. The nation itself must feed and protect them in the proper manner, keep all comforts and conveniences at their disposal and have their minds enriched with the best possible, the most auspicious possible impressions. Looked at from this *viśvarūpa* view-point no child is either rich or poor. All are on the same level. All are to be fed and looked after alike. Readers will easily appreciate the potence that is there in this equality (*samatā*), or evenness.

The other point of view is the worldly one. According to this some children are paupers, others rich in possession of wealth. Many are touchables and not a few are untouchables. Many are children of noblemen, many those of down-trodden people. Many are having free men and women as their parents, many have slaves for their father and mother. The children of the poor are suffering on account of hunger, those of the rich are rolling in luxury. The children of noblemen go on commanding right from the moment of their birth and those of down-trodden slaves are rotting in a state of dependence. The children of untouchables cannot even attend the schools of ' touchables, ' while the son of a king prides himself upon his (imperial or) royal lineage from the time of his birth. This is the way of the dealings going on in the world.

From the real or highest point of view, which is the cosmic point of view this dealing is false, likely to bring a heavy loss in its train, ignorance, binding a person and increasing his misery.

That dealing which proceeds from the divine point of view is one in which all children must be the *same* in the eyes of the nation. It is necessary that they are fed and protected by the nation. They ought to be educated. Everyone would here have an opportunity of standing on the basis of the strength of his intelligence. This is the real view point and one which increases the happiness of all. It is one that brings about the good of all and is divine in nature. In the Brahmacaryāśrama there was this very view point taking the *viśvarūpa* into account. If readers would devote some time to the consideration of the matter, they would come to know that this very even view-point functions alike in the three *āśramas* viz., that called Brahmacarya (or celibate studentship to master the Vedas), that known as the Vānprasṭha *āśrama* (requiring a person to retire into a forest after having finished the Gṛhasthāśrama stage) and that called *Sanyāsāśrama* (the stage of being a recluse). On this very account in all the three *āśramas* there was no distinction of the nature of high and low that was recognised. The paupers like Sudāma learnt the Vedas at the house of the teacher in the company of rich lads like Śrī Kṛṣṇa. In the Vānaprastha *āśrama* too the dealings were those carried on with the view that everything is on the same level as everything else. This eveness of view point is the most important thing here-

If in a house all persons—the father, the mother (themselves husband and wife), sons, brothers, sisters, became the forms of the Highest Lord, if all dealings with or between them proceeded along the right course, taking all of them to be the manifestations of the Lord, where would there be any scope for dealings such as there of this day which are full of unevenness on account of mutual suppression. Everyone tries hard to retain his authority. For, in every dealing there is duality or dis-unity. Naturally where there is the relationship of the nature of *duality* there is the danger of there being war too. But where all people alike have become aspects of one Brahman, one, without a second, where would there be any scope for duality ? When thus a state of absence of duality is attained everything becomes an aspect of our Self or of ourselves. What would be the cause for any quarrels or differences then ? Thus the very root of duality is destroyed. If there be any one with a sense of duality, he would be rankling there like a harb as he would be maintaining a sense of difference and it would be necessary under the circumstances to remove him. But if among all people the feeling of identity of essence be there, all their dealings would be influenced by the feeling ' all beings are like myself ' and such a house would be the abode of highest delight.

In a nation too if the king, the subjects, the king's officers and others are possessed of this divine view-point and if they see the *viśva-rūpa* everywhere, how would there be any scope for differences between the king and

his subjects ? At present all are looking at other's with the feeling that they are ' others ' (para), different from themselves and as a result it is a spirit of enmity that is being fostered all round. If this spirit is removed and replaced by that of oneness or unity, dealings everywhere would be influenced by the spirit of identity of all. A king would then say ' I am myself the subjects, my subjects are for me the Highest Lord; for in the *viśvarūpa* of the Lord all are included; there is none outside or beyond that *vis'varūpa.* ' Where the king and his subjects would thus be one with each other—non-different from each other—how is it possible that one of the two would devour the other ? So long as the feeling of difference is operating, one perpetrates an outrage on the other. As soon as the sense of oneness dawns, however, as soon as dealings inspired by the conviction ' all are like myself ' begin taking place, one should conclude that real ' service of all ' (*vis'vasevā*) has started. It is not necessary there for anybody to start a conflict or a war to guard his own rights. There *is* none else there. As a result there would be the feeling of non-difference or oneness with oneself (*anayabhāva-an + anya*, not any one else, i. e. there is none else, I myself am everything or the Highest Lord Himself is everything) everywhere and as a result just as everyone guards his own right, rights of all would automatically be guarded. The whole nation would by virtue of such a divine view-point be 'heaven on earth' and the infinite quarrels arising out of the false worldly point-of-view would all be put an end to. For, in the dealings of the citizens of such a nation there would be no want, no dearth that would be experienced by anybody.

In a state endowed with this divine view-point, there would be no thieves, no professional cheats none given to promiscuous sexual relations, none indulging in evil conduct, none practising deception on or betraying others, none who would be selfish or rushing thoughtlessly to kill others (*ātatayin*). As all would be doing what they ought to, there wood be no need for courts, none for an army either. For, there is no possibility of anyone inflicting any injustice on anyone else. All persons there would be serving the Self of the Universe (the Lord of the Universe) and as the dealings of all would be flawless there is no possibility of sinful conduct there. As the State would be full of perfect persons, there would be no misery, no unhappiness there.

Readers would urge that this conception of a heavenly empire is very fascinating indeed but ' how would this be translated into action ? '—would be the question they would immediately put. By way of a reply to this it can be stated that a king of the Upaniṣadic times stands testimony to his own kingdom having been of this nature :

Na me stenaḥ janapade na kadaryaḥ na madyapaḥ,
Na an-āhitāgniḥ na svairī, svairiṇī kutaḥ ?

" There is no thief in my kingdom, none who is a miser, none who is given to drinking—none who worships not fire, none among men who indulges in unbridled i. e. loose sort of behaviour;—how could there be any woman who would do so ? " This is how the king is describing his kingdom. There was no reason why this king should have given a false evidence and none has so far even suggested that there is any degree of untruth in his evidence. In fact

from among foreigners who have written a history of this land of the Greeks have drawn attention to the fact that as there was no stealing in this Land of Bharata, the practice of locking the houses :from without when going out was not at all resorted to by people in old days. This is the state of affairs as it obtained two thousand years ago when the Greeks entered this land. Similarly the account of there having been no loose behaviour, no breach of rules of sexual relationship too is true. Evidently there is no reason to doubt the truth of the account given by the Upaniṣadic king regarding his own kingdom.

If one nation can be full of men who have thus attained perfection, other nations too undoubtedly can rise to that state of purity and perfection. The characteristics of a man who has attained perfection stated in the Bhagavadgītā are not to merely committed to memory. They have been given with the purpose of carrying out the principles underlying them. On collective efforts being made in all sincerity to carry them out, men difinitely would be able to master those excellent qualities. For, if at all a greater and greater happiness of the whole humanity is possible by any ethics, it is by this ethics that lays stress on the spiritual perfection of men and women. It is this very ethics emphasizing the attainment of spiritual perfection that has therefore been taught by the Upaniṣads and the Bhagavadgītā. The very life-purpose of the incarnation of the Highest as Śrī Kṛṣṇa was teaching people how to carry out the rules of this spiritual ethics in everyday behavior.

On having thought about the question in this way it is understood as to how the vis'varūpa of the Highest Lord is what can be visualised by men. For this efforts on a nation—wide scale are necessary. As has been stated in the Gītā—

' *Manuṣyāṇām sahasreṣu kascid yatati siddhaye.* '

i. e. ' only one among thousands of persons strives for this perfection. ' This is particularly true of circumstances as they obtain at present.

Here the form ' **yatati** ' is that of the present tense. The degraded social order obtaining in the days of the Kauravas was such that from among thousands of persons there was one who strove or cared to strive for spiritual perfection. To-day, the state of affairs is perhaps much worse. To-day there may not be a single person among thousands of men who would be sincerely endeavouring to attain spiritual perfection. Among millions perhaps there may be one who would be trying for such an achievement. All this proves only this much viz., if national education be based on religious principles (or considerations of Duty) and if there be collective efforts on a nation—wide scale to put into practice the modes of conduct as they were current in the Satyayuga, ethics with all its empasis on spiritual perfection would needs be a matter of daily routine. Only our efforts must be commensurate with the seriousness of the task. If the efforts are worthy of the high ideal to be attained, society would definitely be full of men and women who have attained a high spiritual level.

Our efforts to-day are directed in a manner contrary to the attainment of this purpose. Little wonder that the fruit of the efforts as a rule is bitter. To conclude, however, on the basis of this experience that there would never come into existence a society consisting of perfect men and women is at once pessimistic and unwarranted.

If the divine point-of-view enabling us to grasp the vis'varūpa is taught everywhere, all men would be able to reach that high spiritual level. There is no doubt about the fact that those in whom the divine point-of-view has arisen become perfect persons. The need of the hour is a properly equipped personnel who would make it a mission of their life to help men and women have the divine point-of-view.

If Sanjaya can see the vis'varūpa of the Highest Lord as a result of having secured the divine vision and if Dhṛtarāṣtra who was blind could get an idea of the same on having learnt about it from Sanjaya (Bhagavadgītā, XI), if mother Yaśodā could visualise the divine vis'varūpa of the Highest Lord (Śrimad Bhāgavata), and if the soldiers who stood on the four sides of Arjuna's chariot could see the vis'varūpa (Bhagavad Gītā XI, 23), why should other persons not be able to see the same? Most definitely they will be able to see it and on efforts being made everywhere with this purpose a new era—era of truth (Satyayuga)—would set in and it would influence the conduct of the people all over the nation. But for this to be achieved the right kind of efforts will have

to be made and made in all seriousness.

It is improper, therefore, to entertain a doubt as to whether the auspicious dealings arising out of the visualisation of the vis'varūpa as stated in the Gītā would or would not be an object of our everyday experience. If the effort put in is sincere and intense enough, the goal is sure to be reached. The only answer to such a doubt is ' on a requisite amount and proper kind of effort the goal would be reached, but *not otherwise.* '

Thus has an instruction of the visualisation of the vis'va-rūpa of the Highest Lord *directly* (**pratyakṣam**) been given in the Bhagavadgītā. That is bound to be beneficial to all. Let us now turn to the description of the vis'va-rūpa-dars'ana as it occurs in other works. We have thought about the description of the vis'va-rūpa in the Vedas, the Upaniṣads already. Let us now turn to the description of the same contained in later works—

VIŚVA-RŪPA-DARŚANA IN THE GAṆEŚA-GĪTĀ

There is a similar description of the vis'va-rūpa darśana in the Gaṇeśa-Gītā. To turn to the same:

Asamkhyavaktram lalitam asamkhyāṅghrikaram mahat
Asamkhya nayanam koti sūryaraśmidhṛtāyudham 6.
Tad varṣmaṇi trayo lokāḥ dṛṣṭastena pṛthagvidhāḥ 7.
Vikṣeham tava dehesmin devan ṛṣigaṇān pitṛn
Pātālanām samudrāṇām dvīpānām caiva bhūbhṛtām 8.
Maharṣinām saptakam ca nānārthaiḥ samkulam vibho.
Bhuvontarikṣam svargānsca manuṣyoragarākṣasān 9.

Anādyanantam lokādim anantabhujamastakam 10.
Pātālani diśaḥ svargān bhuvam vyāpya akhilam sthitam 15.
Devāḥ manuṣyāḥ nāgādyāḥ khalāḥ tvadudareśayāḥ.
Nānāyonibhujasca ante tvayi eva praviśanti ca 17.
Abdheḥ utpadyamānāḥ te yathā jīmūta bindavaḥ.
Tvam Indraḥ Agniḥ ca eva Nirṛtiḥ Varuṇaḥ Marut.18
Guhyakes'aḥ tathā Īs'ānaḥ Somaḥ Suryaḥ akhilam jagat 19. *Gaṇes'agītā* Chapter VIII
Gaṇes'a Purāṇa Krīdākhaṇda Ch. 143.

The verses cited above are only a shadow of the verses of the Bhagavadgītā in due order, as indicated below:

6 (above) = Gītā XI, 10, 11, 16.
7 (above) = Gītā XI, 12, 20.
8-10 (above) = Gītā XI, 15.
15 (above) = Gītā XI, 23.
17 (above) = Gītā XI, 27.
18-19 (above) = Gītā XI, 38-39.

Readers should compare the verses in the two works and they would understand the similarity easily. To turn to the purport of the verses cited from the Gaṇeśa Gītā—

This universe form (vis'va-rūpa) possessed of infinite faces, having infinite feet and infinite eyes is possessed of lustre equal to that of a crore of suns. In this universe-form of this Highest Lord are the three worlds sustained. In this vis'varūpa are included the devas, ṛṣis and pitṛs i. e. gods, sages and the manes. The nether region as well as the islands in the seas are contained in that form. The

seven sages, the earth, the mid-region and heaven, likewise men, serpents and the demons are contained in this very vis'varūpa. This universe form has infinite arms and infinite heads. Thus is this universe form one without a beginning and without an end. This has pervaded the seven nether regions, quarters, heaven, earth and remains over and above [them all]. Gods, men, nāgas, khalas are all there in his belly. Those born from many different sources [or in many different forms] enter into this very Lord. Like clouds and drops of water arising out of the ocean, are all these born from this one, He is Himself Indra, Agni, Yama, Nirṛti, Varuṇa, Marut, Guhyakeṣa (i. e. Kubera), Īśāna, Soma, Sūrya and the entire world."

This description is quite clear. The Highest Lord is possessed of the universe as His form. Gods of old, sages, manes, nāgas, serpents etc are there contained in Him. All animals born in divers forms (or out of divers sources) are there in the universe-form of this Highest Lord. The sun, the moon, the constellations etc are all there in Him. Heaven, the mortal world, the nether region, earth and the mid-region all these are in the vis'varūpa. In short, whatever was, is and would be there in the form of the universe is all there in this vis'va-rūpa. There is nothing outside this universe-form, nothing apart from it.

This description is evidently expounding the principle that the one continuous form of the universe itself is the universe-form (vis'va-rūpa) of the Highest Lord. This Gaṇeśa Gītā is contained in the Gaṇeśa Purāṇa, Krīdā-

khaṇḍa Chapters 138-148. The 8th chapter of the same i. e. the 133rd chapter of the Krīdākhaṇḍa of the Gaṇeśa Puraṇa is one dealings with the vis'va-rūpa-dars'ana.

THE UNIVERSE FORM OF VINAYAKA

In chapter 61 of the Krīdākhaṇḍa of the Gaṇeśa Purāṇa there is the description of the vis'va-rūpa of Vināyaka. That too is well worthy of being read at this stage for the purpose of a comparison with the vis'varūpa in the Gītā :

Vināyakam virādrūpam gaganordhvagamastakam.
Pātalavyāptacaraṇam diks'rotram vṛkṣaromakam 31.
Bhramad brahmāṇḍaromancam payodhis'ramabindu-kam.
Nakhāgre yasya devānām bhānti trins'at trikoṭayaḥ 32.
Udare bhānti ekades'e bhuvanāni caturdas'a 3.

Vināyaka assumed the universe form. His head was there in the sky and His feet in the nether world, whole trees were the hair on His body, in His horripilation mundane-eggs in their totality used to get themselves turned [this way and that or upside down], oceans were but drops of perspiration on His body, in the tips of His nails there were the thirty three crores of gods and in only a part of His belly were contained fourteen worlds. " Thus is this Vināyaka universe-formed. This description too appears to be similar to that in the Puruṣa Sūkta in the Ṛgveda (X, 90). Readers should compare this description of Vināyaka with His vis'varūpa with that of the vis'va-rūpa in the Gītā. In the Gaṇeśa Purāṇa there is one

more **vis'va-rūpa-dars'ana** at one more point. To turn to the same:

Mukhamadhye dadars'a asya vis'vam vis'va svarūpiṇaḥ
Saptadvīpām vasumatīm puragrāmavanākarām 42.
Brahmāṇam Bhāskaram Śeṣam Viṣṇum parvatasāgarān
Gandharvān Yakṣarakṣānsi munipakṣiganān api.
Nadīvāpī taḍāgāni Manūn aṣṭau Vasūn api. 43.
Śas'isūryanalodūni sacetanam acetanam
Pātālāni api saptāni svargān api ekavims'atīn 44.
Evam tribhuvam dṛṣṭvā mumūrcha Girijā tadā 46.

"Pārvatī saw in the mouth of the Lord of Gaṇas (Gaṇeśa), possessed of the universe-form the entire universe. The seven islands, earth, cities, villages, forests, Brahmā, Sūrya, Śeṣa, Viṣṇu, the mountains, oceans, Gandharvas, Yakṣas, sages, birds, rivers, wells, tanks, Manus, eight Vasus, the moon and the sun, the constellations, all sentient beings and insentient things, seven nether worlds, twentyone heavens, the triad of worlds—all this she saw."

This description in fact is not that of the universe form. This is a description showing that the powers of the mundane-egg is there in an individual body. Those powers Pārvatī saw in the body of her son, Śrī Gaṇapati. In the course of such a description, the writer stated that goddess Umā (Pārvatī) saw the universe in the mouth of Gaṇeśa either because his conception of the vis'varūpa was not either proper or scientific. In fact the universe-form is *not* seen in anybody's mouth. That has to be seen by a person who has realised the identity of essence of all in

the Lord's form of the universe. But as the writers are not persons with realisation of the Highest Lord to their credit, they write whatever suggests itself to their imagination. The very name of the Highest Lord with the universe as His form is Viśvātmā or Sarvātmā (all formed). This Sarvātmā is to be seen in the entirety of His form. The vis'vātmā is to be realised in the form of the universe. The idea of seeing the universe in the mouth in this context is wrong. In a similar way does the Śrīmad Bhāgavata too describe the universe form. To turn to the same—

Pitaprāyasya jananī sā tasya rucirasmitam
Mukham lālayatī rājan jṛmbhātaḥ dadṛs'e idam 36.
Kham rodasī jyotiḥ anīkam ās'āḥ
Sūryendu vah nis'vasanāmbhudhīnsca.
Dvīpān nagānstad duhiturvanāni.
Bhūtāni yāni sthirajanigamāni 36.
Sā vīkṣya vis'vam sahasā rājan sanjāta vepathuḥ 27.

Śrīmad Bhāgavata X, 8.

" The divine Śrī Kṛṣṇa yawned. His mother then saw in His mouth ether, wind, fire, water, earth, the quarters, the sun, the moon, the sea, the islands, the mountains, rivers all inanimate objects and animate beings; and having seen this universe in His mouth, the mother of Śrī Kṛṣṇa began to tremble. "

This idea too of seeing the universe in the mouth of Śrī Kṛṣṇa is resorted to with the purpose of showing the mundane egg in the individual body. Many people characterise this as vis'va-rūpa dars'ana though this is not vis'va dars'ana rūpa properly so called.

The description of the universe-form of the All-Soul (Viśvātmā) has appeared on a number of occasions in the Śrīmad Bhāgavata. It is necessary to refer to the same though not much space could be devoted to it here. To turn to this **vis'varūpadars'ana.**

VIŚVARŪPA DARŚANA IN THE ṢRĪMAD BHĀGAVATA

The self-same Highest Lord assumes the forms of Brahmā, Viṣṇu and Śiva. The author of the Śrīmad Bhāgavata says about this—

Sattvam rajas tama iti Prakṛteḥ guṇāḥ taiḥ.
Yuktaḥ paraḥ Puruṣaḥ ekaḥ iha asya dhatte.
Shityādayaḥ Hari Virinci Hara iti sanijñāḥ.
Śreyaṅsi tatra khalu sattvatanoḥ nṛnām syuḥ 23

Śrī Bhāga. Skandha I, 2, 23.

" Sattva, Rajas and Tamas are the constituents (guṇas) of the Prakṛti i.e. nature of the Highest Lord. Being possessed of these constituents one and the same Person, higher than the high, having assumed the three names Brahmā, Viṣṇu and Śiva brings about the creation, maintenance and destruction [of the universe] and the well-being of all men. "

Thus the same Viśvātmā becomes Brahmā, Viṣṇu and Śiva here. These are not three different divinities. They are but three aspects of one and the same Lord—aspects that are **sāttvika, rājasa** and **tāmasa;** this is what is told here. As one and the same Highest Lord has many forms and as in the divers forms there is the same Lord,

such a description of the Lord, is given here. While thinking of the universe form it is necessary to pay attention to this passage.

THE MANY FORMS OF THE ONE

Yathā hi avahitaḥ vahniḥ dārukeṣu ekaḥ svayoniṣu.
Nāneva bhāti Viśvātmā bhūteṣu ca tathā pumān.

Śrī. Bhāga. I, 2, 32.

" Just as fire, though one, appears to be multi-formed in keeping with the form of the wood used as fuel, the All-formed [Highest Lord] too, though one, is seen to have many forms in the divers forms of the universe."

This and this alone is the best idea of the universe form (**vis'va-rūpa**). This very idea is there in the Kaṭhopaniṣad (2, 5, in **mantras** 9-10). There too we read—

Agniḥ yathā ekaḥ bhuvam praviṣṭaḥ
Rūpam rūpam pratirūpaḥ babhūva
Vāyuḥ yathā ekaḥ bhuvam praviṣṭaḥ
Rūpam rūpam pratirūpaḥ babhūva.

In this verse too the example of fire has been resorted to for elucidating the multi-formed state of the One—though in the verse there is one more example viz, that of Vāyu or wind cited with the same purpose i. e. of showing how the ' one ' became possessed of many forms. The second example thus serves the purpose of clarifying the main point intended to be brought out.

VIRĀṬ FORM

Yasya avayavasamsthānaiḥ kalpitaḥ lokavistaraḥ.
Tad vai Bhagavataḥ rūpam viśuddham sattvam ūrjitam 3.

Paśyanti ado rūpam adabhracakṣuṣā.
Sahasra pādoru bhujānanādbhūtam.
Sahasra mūrdhaśravaṇākṣināsikam.
Sahasra maulyambarakuṇdalollasat.

Śrī. Bhāga. I, 3, 3–4.

"In the limbs of this Highest Lord are imagined to be all the worlds with their entire expanse. This is the pure sāttvika and lustrous form of the divine lord. This all-pervading form has thousands of feet, thighs, arms and faces. There are in it thousands of heads, ears, eyes and noses etc."

Now these thousands of limbs are but the limbs of thousands of animals. He has become one possessed of the all-pervading (virāṭ) form on having assumed the forms of thousands of living beings. The forms of all animate beings are but His own forms. The description of this is given as follows—

Etat nānāvatārāṇām nidhānam bījam avyayam
Yasya anisāniśena sṛjyante deva tiryaṅgnarādayaḥ.

Śrī Bhāga. 1, 3, 5.

From a part of just this one do living beings such as gods, cattle, and men etc get themselves created. It has been stated at *Śrīmad* Bhāgavata I, 26-36 that form a part of This One did the incarnations such as Sanat-kumara, Varāha, Nārada, Nara-Nārāyaṇa, Kapila, Dattatreya, Yajña, Ṛṣabha, Pṛthu, Matsya, Kūrma, Dhanvantari, Mohinī, Narasinha, Vāmana, Paraśurāma, Vyāsa,

Rāma, Kṛṣṇa, Balarāma, Buddha, Kali etc arise. Vide—

Ṛṣayaḥ mānavaḥ devāḥ manuputrāḥ mahaujasaḥ
Kalāḥ sarve Hareḥ eva saprajāpatayastathā.

Śrī. Bhāga. I, 3, 27.

" The sages, the divine Manu, Manu's sons and the Prajāpatis are all parts (kalāḥ) of the Highest Lord. " Evidently all these are contained in the universe-form of the Highest Lord—

Nārāyaṇa parāḥ vedāḥ devāḥ Nārāyaṇāngajaḥ
Nārāyaṇa parāḥ lokāḥ Nārāyaṇaparāḥ makhāḥ 15.
Nārāyṇaparāḥ yogaḥ Nārāyaṇaparam tapaḥ
Nārāyaṇaparam jñānam Nārāyaṇa parāgatiḥ 16.

ibid, II, 5, 16.

" The Vedas, the Devas, the worlds, Sacrifice, Yoga, austerities, knowledge and the course [of events or life] are all having Nārāyaṇa as the Highest [goal]. " For, apart from Nārāyaṇa there is no other abiding entity in the universe. All forms are forms of Nārāyaṇa Himself. This very Nārāyaṇa

Bahurūpaḥ iva bhavati māyayā bahurūpayā. ibid II,9,2.

' becomes multiformed because of māyā which has divers forms. Because of this maya that One, though one, appears to have many forms. '

Svaśantarupeṣu itaraiḥ svarūpaiḥ
Abhyardyamaneṣu anukampitatma
Paravares'aḥ mahadams'ayuktaḥ
Hi ajaḥ api jataḥ Bhagavan yatha Agniḥ. ibid,III,2,15.

" When the peaceful forms of the Lord are being tor-

mented by His own cruel forms [such as the demons etc], this Highest Lord, possessed of a great part, is born, though He is the unborn. " Here both the ' peaceful ' and the ' cruel ' are the forms of the Highest Lord Himself. In the Yajurveda it has been stated that there are two forms of the Highest Lord—the terrific and the aupicious (**ugra** and **s'iva**)—

" *Namaḥ ugraya ca bhīmaya ca*
Namaḥ śivaya ca śivataraya ca. Yajurveda, XVI 40-41.

This very description has been given in a slightly different form here. The thought that this one who is unborn yet is born too is taken from the Yajurveda—

Prajapatiḥ carati garbhe antaḥ ajayamanaḥ
Bahudha vijayate. *ibid*, 30 19

Here the words ' **a-jayamanaḥ vijayate** ' are similar to the words ' **ajaḥ api jataḥ.** ' To turn now to the description of the **vis'varupa** in the viṣṇu Puraṇa—

VIŚVARŪPA IN THE VIṢṆU PURĀṆA

Among the Puraṇas Viṣṇu Puraṇa is one of the oldest. In this Viṣṇu Puraṇa the description of the **vis'varupa** of Viṣṇu has been given at a number of places. To consider this highly instructive topic—

Yad ambu Vaiṣṇavaḥ kāyaḥ tataḥ vipra Vasundharā.
Padmākāra samudbhūta parvatabhdhyadisamyutaḥ 37.
Jyotīnṣi Viṣṇuḥ bhuvanani Viṣṇuḥ vanani Viṣṇuḥ girayaḥ dis'ah ca.
Nadyah samudrah ca sa eva sarvam yad asti yad na asti ca vipravarya 38.
Jñanasvarūpah Bhagavan yatah asau as'eṣamūrtih na

tu vastubhūtah.
Tatah hi s'aitabhdhidharadibhedad janīhī vijñanavijṛṇi-bhitani 39.
Ekam sad ekam paramah pares'ah Sa Vasudevah na yatah anyad asti 44. Viṣṇu Puraṇa I, Ch. 12.

" The form of Viṣṇu which is of the nature of water—from that arose the earth with the mountains and the seas. The shining bodies, worlds, forests, mountains, quarters, rivers, oceans—all these are Viṣṇu Himself. Whatever exists is but Viṣṇu. Being of the nature of knowledge Viṣṇu has one continuous (unbroken) form. Yet He is not of the nature of things or objects. On account of his one unbroken form, mountains, oceans, earth etc should be regarded as the creations of—special manifestations of —vi-jñana (knowledge as many). He alone is of the nature of Existence, He is the Highest Lord Vasudeva. Apart from Him, there is no other object or entity at all. "

The objects such as the earth etc are but Viṣṇu's form. Water is nothing but Lord Viṣṇu's body (**Vaiṣṇavah kayah**). The broken mass of objects—each different from the other—are not the Lord. He has an unbroken, continuous infinite form. Everything is but Vasudeva. Apart from Him there is no other object here. All these points are made out in the verses cited above. To turn to another relevant passage—

Sarve ca devā Manavah samastah
Saptarṣayah ye Manusūnavah ca.
Indrah ca yah ayam tridas'es'a bhūtah.
Viṣṇoh as'eṣah tu vibhūtayah tah 46.

Ibid am. 2, chap. 1.

" All divinities, Manus, the host of the seven sages, Manu's sons, Indra the Lord of all gods, all are the special manifestations of Viṣṇu. " Here too that very idea is expressed. Gods, men etc are all forms of the Highest Lord which evidently means that the unbroken continuous form of the universe viz., gods, men etc is only the **vis'varupa** of the Highest Lord—

Pakaya yah agnitvam upaiti lokan
bibharti Pṛthvivapuh avyayatma.
S'akradirupī paripati vis'vam
Arkendurupah ca tamah hinasti 87.
Karoti ceṣṭah s'vasanasvarupī
lokasya tṛptim ca jalannarupī.
Dedati vis'vasthitisamsthitah tu
sarvavakas'am ca nabhasvarupī 88.
Yah ṣrjyate sargakṛt atmana eva
yah palayate palayita ca devah.
Vis'vatmakah samhriyate anta karī
pṛthak trayasyasya ca yah avyayatma. 89

Viṣṇu. Am. IV, Ch. 1.

" The one with his nature immutable who has become fire for cooking food, who having become the earth sustains all, who in the form of Indra etc protects the universe, who in the form of the sun, the moon etc destroys all darkness, who having become **śvasa** (breath), **pra-śvasa** (fore-breath) etc moves about among all living beings, who having become water and food satisfies all and who having become ether gives space for all to stay, who having become the Creator Himself arranges Himself, who having become the protector of the universe protects

Himself and who having become the destroyer destroys only Himself—yet who is different from,—uninfluenced in any way by—the three viz, creation, maintenance and destruction. "

In these verses it has been stated clearly that he assumes the form of fire etc and carries out all the activity of the universe. Assuming the form of fire etc itself means having the universe as His form, becoming universe-formed (vis'va-rūpa). If readers would grasp the fact that the Highest Lord assumes the form of earth, water, fire, wind, ether, they would very easily understand the universe-form of the Highest Lord. This same is expressed in the verses that follow—

Tvam payonidhayah s'ailasaritah tvam vanani ca.
Medinī gaganam vayuh apah agnih tvam tatha manah 32
Buddhih avyakṛtapraṇah Praṇes'ah tvam tatha puman
Pumsah parataran yah ca vyapya janma vikaravat 33.
Tvattah amarah sapitarah yakṣagandharva kinnarah
Siddhah ca apsarasah tvattah manuṣyah pas'avah khagah 35.
Sarīsṛpah mṛgah sarve tvattah sarve mahīruhah.
Yah ca bhūtam bhaviṣyam ca kincid atra caracaram 36.
Mūrtamūrtam tatha ca api sthūlam sūkṣmataram tatha.
Tat sarvam tvam jagatkarta na asti kincit tvaya vina 37.

Viṣṇu Am. 5, Ch. 23.

" O Lord ! you are yourself the oceans, rivers, mountains, forests, the earth, ether, wind, water, fire and mind ! Intellect, breath not manifested, the lord of breaths, the Puruṣa and what is beyond the Puruṣa free from modifications—all that you are ! O Lord ! from you have

arisen all-the divinities, hosts of manes, yakṣas, gandharvas, kinnaras, siddas, apsarases, men, beasts, birds, serpents and similar other beings, deer, all trees, everything that moves and moves not, what is concrete and what is not, gross as well as subtle. Whatever exists is in fact the same thing as you ! There is nothing here but you. " All this that is seen in the form of the earth etc here is but the Lord's own form. This description is quite clear. That the Lord has the universe for His form is brought out by the following verses too. The verses are very important—

Tvam karta ca vikarta ca samharta prabhavah apyayah
Jagatam tvam jagadrūpah stūyate tava kim tatha 26.
Vyaptih vyapya kriya karta karyam ca Bhagavan yatha.
Sarvabhūtatma bhutasya stuyate tava kim tatha 27.
Paramatma ca bhutatma tvam atma ca avyayah bhavan.
Yatha tatha stutih natha kimartham te pravartate 28.

Viṣṇu Am. 5, Chapter 29

" O Lord ! You are the maker, the great maker (**vikarta**), the sustainer of and the one who withdraws the world ! You have the universe as your form ! Pervading, pervaded, action, author and the work to be done (or effect)—all these you yourself happen to be! You are yourself the Highest Lord, the Lord of beings and the immutable Self ! "

The words ' **tvam jagadrupah** ' in this verse are very important. They are used in the sense ' you are **vis'varupa** . ' Though ' **jagat** ' (world) and ' viśva ' (universe) are somewhat different from each other, the difference between the two has been ignored here and the

two are regarded as synonymous. Similarly the highest Lord, the Lord *of beings* and the living i. e. *individual* self too are identical and the difference is imaginary. This too has been stated here. In the same connection a few more verses deserve to be noted—

Namaste Puṇḍarīkākṣa bhaktānām abhayaṅkara.
Sanātanātman Sarvātman Bhūtatman Bhūta bhāvana 6.
Sandhyā rātriḥ ahaḥ bhūmiḥ gaganam vāyuḥ ambu ca
Hutāśanaḥ manaḥ buddhiḥ bhūtadiḥ tvam tathā Acyuta 9
Sargasthitivināśānām kartā kartṛpatiḥ bhavān
Brahmaviṣṇuśivākhyābhiḥ ātmamūrtibhiḥ isvaraḥ 10.
Devāḥ daityāḥ tathā yakṣāḥ rākṣasāḥ siddhapannagāḥ
Kūṣmāṇḍāḥ ca piśācaḥ ca gandharvāḥ manujāḥ tathā11
Paśavaḥ ca mṛgāḥ ca eva pataṅgāḥ ca sarīsṛpāḥ
Vṛkṣagulmalatāḥ bahuyaḥ samastāḥ tṛṇajātayaḥ 12.
Sthūlāḥ madhyāḥ tathā sūkṣmaḥ sūkṣmāt sūkṣmatarāḥ ca ye.
Dehabhedā bhavān sarve ye kecid purgataśrayāḥ 13.

Viṣṇu Am. 5, Chapter 55.

" O Lord ! O you of an eternal nature ! O Self of all ! O you with the beings as your form ! O you that cause the beings to exist! Let there be a salutation to you ! The twilight, night, day, earth, ether, wind, water, mind, intellect, ego-sense—these are only your forms ! You yourself are Brahmā creating the universe, You Viṣṇu who protects it and You Śiva that destroys the same ! All these are but your forms. Gods, demons, Yakṣas, rakṣasas, siddhas, pannagas, kūṣmāṇḍas, pis'acas, gandharvas, men, trees, knots, creepers, all species of grass,

gross and subtle subtler and subtlest—whatever there is of this kind are only your forms arising out of the difference of bodies you have." Here it has been clearly stated that the same Highest Lord—one, without a second—is one who puts on several forms in keeping with the difference in bodies he has—

Tvayā yad abhayam dattam tad dattam akhilam mayā.
Mattaḥ avibhinnam ātmānam draṣṭum arhasi Śaṅkara47
Yaḥ aham sa tvam jagat ca idam sadevāsuramānuṣam
Mattaḥ na anyat aśeṣam yat tat tvam jñātum iha arhasi 48.
Avidyāmohitātmānaḥ puruṣāḥ bhinnadarśinaḥ.
Vadanti bhedam pasyanti ca āvayoḥ antaram Hara 49.

Viṣṇu Am. 5, Chapter 33.

" O Śaṅkara ! this freedom from fear granted is all granted by me. It behoves you to see yourself non-different from me. That which I (Viṣṇu) am, just that you are! Likewise this entire world, gods, demons, men etc are not different from me. Those whose mind has been deluded by ne-science see difference and just those persons describe the many distinctions. " In fact the divine Viṣṇu is Himself the entire universe, the universe is His form, There is, therefore, nothing different from something else. All those persons who perceive difference are under the clutches of Ne-science and their experience of difference is the consequence of ignorance. Thus has the universe-form been described in the Viṣṇu Purāṇa. To consider the same matter further—

VIŚVARŪPA IN THE LINGA PURĀṆA

In the Liṅgapurāṇa the universe form of S'iva is thus described—

Nityaḥ anityaḥ aham anaghaḥ Brahmā aham Brahmaṇaspatiḥ 11.
Diśaḥ ca vidiśaḥ ca aham Prakṛtiḥ ca Pumān aham.
Triṣṭubh jagatī anuṣṭubh ca chandaḥ aham tanmayaḥ śivaḥ 12.
Satyāḥ aham sarvagaḥ śāntaḥ tretāgniḥ gauḥ aham guruḥ.
Gauḥ aham gavharaḥ ca aham nityam gahanagocaraḥ 13.
Āpaḥ aham Bhagavān Iśaḥ tejaḥ aham vediḥ api aham 14.
Ṛgvedah aham Yajurvedah Sāmavedah aham ātmabhuh
Atharvaṇah aham mantrah aham tathā ca Aṅgirasam varah 15.
Itihāsa-Purāṇāni kalpah aham kalpanāpi aham.
Akṣaram ca kṣaram ca aham kṣāntih śāntih aham kṣamā 16.
Guhyah aham sarvavedeṣu Vareṇyah aham Ajah api aham.
Puṣkaram ca pavitram ca madhyam ca aham tatah param 17.
Bahih ca aham tathā ca antah purastat aham avyayah.
Jyotih ca aham tamah ca aham Brahmā Viṣṇuh Maheśvarah 18.
Buddhih ca aham ahamkārah tanmātrāṇi indriyaṇi ca.
Evam sarvam ca mām eva yah veda surasattamāh 19.
Sa eva sarvavit sarvam sarvātmā Parameśvarah 20.

Liṅga Purāṇa, Chapter 18, Uparibhāgah.

*

" I (the Lord) am eternal, non-eternal, free from sin, Brahmā, Brahmaṇaspati, quarters and intermeditate quarters, Prakṛti, Puruṣa, the metres such as Triṣṭubh, Jagatī and Anuṣṭubh, truth, peaceful, auspicious, the Tretā fire, the teacher, cow, cave, water, lustre, sacrificial, altar, the Ṛgveda, the Yajurveda, the Sāmaveda the Atharvaveda, mantra, ' itihāsa, ' Purāṇas, Kalpas (eons) and kalpanās, the movable and the immovable, forgiveness, peace, toleration, the secret, the unborn, ' puṣkara, ' the middle, the internal part, the external part (or inside as well as outside), lustre (or light), darkness. Viṣṇu, Maheśvara, intellect, ego-sense, the ' mere that ' of elements (i. e. the essences, subtle essences of elements) and the sense-organs. Thus a person who regards Me the Lord as all becomes omniscient and he considers all to be [identical with] the Highest Self, the Highest Lord. "

Thus has the vis'varūpa of the Lord been set forth in the Liṅga Purāṇa. There are such descriptions at several places in this Purāṇa. It is not necessary, however, to quote them all here. This single citation will indicate to the readers as to how the vis'varūpa has been described in this work.

VIŚVARŪPA IN THE SŪRYA PURĀṆA

In the Sūrya Purāṇa, the universe form has been described as follows:

Viśvataścakṣuh īśānah triśūli viśvatomukhah.
Janakah sarvabhūtānām ekah eva Maheśvarah 41.
Pṛthivyām tiṣthati vibhuh Pṛthivī vetti na eva tam.

Rūpam ca Pṛthivī yasya tasmai bhūmyātmane namah 43
Apsu tiṣṭhati na eva āpah tam viduh Parameśvaram.
Āpah rūpam ca yasya eva namah tasmai jalātmane 44
Yah agnau tiṣṭhati ameyātmā na tam vetti kadācana.
Agnih rūpam bhavet yasya tasmai vahnyātmane namah 45.
Vyomni tiṣṭhati yah nityam vyoma vetti na tam Haram.
Vyoma yasya bhavet rūpam tasmai vyomātmane namah 47.
Sūrye tiṣṭhati yah devah na Sūryah vetti Śaṅkaram.
Yasya Sūryo bhavet rūpam tasmai Sūryātmane namah 48.
Yah candre vibhuh candrah vetti na śasvatam.
Candrah yasya bhavet rūpam tasmai candrātmane namah 49.

Sūrya Purāṇa Chapter 2.

" There is only one Lord of the entire universe. His eyes and faces are turned in all directions. This Īśvara or Lord stays in the elements—earth, water, fire, wind, ether—and in the sun as also the moon. But the earth, water etc recognise him not. Let there be a salutation to Him of whom Earth, water, fire, wind, ether, the sun and the moon are the form ! "

Here it has been stated that the five elements earth etc, the sun and the moon are the form of the Highest Lord. This form of the universe is the Lord's own form. There is the **antaryāmi** Brahmaṇa contained in the Bṛhadāraṇyakopaniṣad, where this very subject matter has been dealt with at a greater length. In this very

Purāṇa it may be noted that the universe-formed Lord is saluted in all humility—

Brahmaṇe Viśvarūpāya namaste Paramātmane.
Tvam Īśvaraḥ Mahādevaḥ param Brahma Maheśvarah.
Parameṣṭhī Sivaḥ śāntaḥ Puruṣaḥ niṣkalaḥ Haraḥ 31.
Bhūmiḥ āpaḥ analaḥ vāyuḥ vyoma ahaṁkāra eva ca.
Yasya rūpam namasyāmi bhavantam Brahma sanjñitam 33.
Yasya dyauḥ abhavat mūrdhā padau pṛthvi dis'aḥ bhūjāḥ.
Ākās'am udaram tasmai virāje praṇamāmi aham 34

Sūrya Purāṇa Chapter 23.

Let there be a salutation to Brahma with the universe-form—i. e. to the Highest Lord ! You are yourself the Lord, Maheśvara, Parabrahma, Parameṣṭhi, Śiva-śanta person and Hara without parts ! Earth, water, fire, wind, ether, ego-sense are the form of that Brahman. Here is my salutation to that. The Lord whose head is the sky, whose feet have become this earth, who has quarters for his arms, ether for his belly—to that refulgent Lord my salutation !

Here it is the viśvarūpa of the Lord that is described. It has also been indicated as to what are the limbs of his body and what they have become. Readers should compare this with the description in the Puruṣa Sūkta (Rg-

veda X, 90) in the Ṛgveda. In the Sūrya Purāṇa there is a similar description in one more place—

Sahasraśīrṣā Puruṣaḥ sahasrākṣaḥ Īśvaraḥ.
Sahasranayanaḥ devaḥ sahasracaraṇaḥ śivaḥ 32.
Sahasrabahuḥ viśvātmā triṣṭulī dīptalocanaḥ,
Daṇṣṭrā karālavadanaḥ Parabrahmatanuḥ śivaḥ33.

Sūrya Purāṇa Chapter 33.

This is but another form of the Puruṣa Sūkta. ' This Paramātman is one with thousands of eyes, thousands of feet, thousands of arms—the soul of the universe. This is the body of the Parabrahma." To turn next to the description of the vis'varūpa in the Śiva Purāṇa—

VIŚVARŪPA IN THE ŚIVA PURĀṆA

Yasya yasya padārthasya yā yā śaktiḥ udāhṛtā.
Sā sā Viśveśvarī devī sa sa sarvaḥ Maheśvaraḥ.

(Śiva Purāṇa Vā. Saṁ, U. A. 5-67).

" In every object there is a power. That power is the goddess Māheśvarī and that object is Maheśvara. " Thus has the main principle been conveyed by a single verse. In this chapter and elsewhere there is a fuller description. It is not necessary, however, to quote the whole of it here. This verse enables us to grasp the Maheśvara form of all objects. If readers pay enough attention to this verse they would be able to grasp how every object is of the nature or form of Śiva.

There are a number of descriptions of the vis'va-rūpa-dars'ana in many other Purāṇas. It is not at all

necessary to cite them all here. For, all these descriptions are similar to each other. There is no speciality of any of them. The topic of the **vis'va-rūpa-dars'ana** as it appears in the Purana texts may, therefore, be brought to a close at this stage.

The topic of the **vis'varūpa** of the Highest Lord is there in the Vedas, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads and the Purāṇa works. As the subject is the same everywhere there is unanimity about it in all works. Hence must this be regarded as reliable. No doubt can be raised against it.

VIŚVARŪPA IN THE BHAGAWADGĪTĀ

In the description of the **vis'varūpa** in the Bhagavadgītā, the whole of the universe form is not described. There is the description of the nature of Kāla which is destructive. It would, therefore, be wrong to take that to be the whole description. There are many qualities that the Lord has and accordingly many functions such as those of creating, maintaining and destroying. These become manifest in the universe in their proper forms. All those forms are contained in the **vis'varūpa** of the Highest Lord. Only when an aspirant will see all these forms contained in the form of the Highest Lord, would he be in a position to grasp well the **vis'varūpa** of the Lord.

This proves that the description in the Bhagavadgīta of this **vis'varūpa** pertains primarily to the work of destruction. The description of creation and maintenance

there is very brief. As such it is incomplete. It is proved, therefore, that this description is but a part of what it ought to be in its entirety. Readers and aspirants would have to read this description here and relate the same to descriptions elsewhere and only then would they be able to grasp the Highest Lord's vis'varūpa fully. The Highest Lord is infinite. So is His viśvarūpa. Hence to regard Him as infinite, to grasp Him as such and to characterise Him as infinite would be the appropriate way of describing Him. Evidently the whole description a person would give would be but a part of the Lord's universe form. So very infinite, so unlimited is this vis'varūpa. So must it, therefore, be regarded. It is thus impossible whether for the Bhagavadgītā or for any other work to do full justice to the vis'varūpa of the Highest Lord. For, the full description of the infinite can be given with the help of words such as 'all (without an exception) ' (vis'vasarva) only.

DETERMINATION OF DUTY AND WHAT IS OPPOSED TO DUTY

This explanation must have given the readers an idea of the viśvarūpa of the Highest Lord. This topic of the universe-form of the Lord is one of very great importance and the determination of duty as also what is opposed to duty in all their aspects is based on the knowledge of this vis'varūpa itself. Every reader should, therefore, do his best and try to grasp this vis'varūpa properly. They should look at every phase of their life with this divine view point and do their utmost to carry

out the duty that will thus be determined. Only thus would life be led to perfection.

" *Bhaktyā tu ananyayā śakyaḥ aham evamvidhaḥ Arjuna.*
Jñātum draṣṭum ca tattvena praveṣṭum ca parantapa. "
Gita XI, 54.

" Only by devotion to Me where none else is thought of can the Lord (**aham**) be thus (evamvidhaḥ) seen in the universe-form and it is then possible to realise Him as He is intellectually speaking and to have an experience which makes the devotee feel that he has entered into Him. " " Ananyabhava " here signifies the feeling " I am not different from Him. " This feeling can be attained as indicated earlier by **vis'va-rūpa-dars'ana** alone, and by nothing else.

In the Śrīmad Bhagavadgītā the following four matters that have been expounded are matters of direct or personal experience: (1) Ananyabhāva—the feeling I am not different from the Lord, (2) the knowledge of the Lord having the universe for His form, (3) the perception of the Lord with the universe-form and (4) the experience or realisation of one's having entered into the Highest Lord who has the universe as His form. Thus should an aspirant be in a position to realise the Lord everywhere and this very realisation is one that elevates a man to the state of being Nārāyaṇa:

Matkarmakṛt Matparamaḥ madbhaktaḥ saṅgavarjitaḥ.
Nirvairaḥ sarvabhūteṣu yaḥ sa mām eti Pāṇḍava. "
Gita XI, 55.

" The aspirant should devote Himself to acts of the Lord, should regard the Lord as the highest, should be devoted to the Lord, should give up attachment to objects of enjoyment, should have enmity with none from among the living beings—such a person would reach the Lord. "

This attainment of the Lord would be possible only on a *realisation* of the Highest Lord who is vis'va-rūpa. The duty of every person can be determined only on this realisation of the universe-formed Lord having taken place. This is the only means of a person achieving the highest that can be achieved by men and this is *the* reliable or dependable (*satya*) means of attaining the goal.

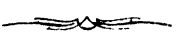
When a person would have this knowledge when he would have the realisation of the Lord with his universe-form, he would entertain no doubt of any sort regarding the determination of his own duty. This divine knowledge makes a man intent on duty, free from all doubts and free from grief and delusion of any kind.

After Arjuna's having had this vis'va-rūpa-dars'ana he did not put any questions regarding his duty. The reason is just this viz., that by virtue of this divine knowledge he was able to determine his duty and there was no doubt that had any scope any longer in his mind. Not only this, Arjuna actually mastered the crucial test or the criterion wherewith to decide one's duty.

Hence a request to our readers viz., that they should

be free from all doubts and understand well this **vis'va-rūpa,** *realise* the same for themselves and thus secure the highest that human beings can secure.

HERE ENDS THE CONSIDERATION
OF THE ELEVENTH CHAPTER
OF THE BHAGAVADGITA.



THE ELEVENTH CHAPTER

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(VISVARUPADARSANA YOGA)

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